

QH0001



Quiz Handout

THE CLAN QUIZ

- embracing our motherland

Content put together by FONDUCUP TEAM

Partners:



Culture has given us the opportunity to know our root and pass it on to the next generation, don't ignore your root.

The more you know about your culture, the less ignorant of your values you become.

Faith
ETINOSASERE
IGUODALA

First Runner Up
Face of Niger Delta
Cultural Pageant
2021/2022



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*chapter
one*



**OKUKU
UDO AKPABIO**

Okuku Udo was from Ukana clan of the Anang tribe in Ikot Ekpene. He was born to Udo Uyo Ntuen and Akpabio Essien Ita. At a very young age his father died this leaving him in the care of an elder brother who couldn't take care of him. His mother tried as much as she could to take care of them but unfortunately, she could not and so she had to remarry. She got pregnant and gave birth to a set of twins which was forbidden as at that time, the children were considered unnatural and the mother who gave them life was seen as unclean. She was banished and had to leave Udo Akpabio in the care of his brother who couldn't take care of him.

Okuku Udo had to strive for himself, working odd jobs and this formed him into the man he became. He saved up, got a piece of land, and planted, he sold his produce and got more money to expand. Then he bought fowls and a cow. As the years grew, he started selling cloths; this business took him across villages that helped him to create friendship. Those days one had to be well armed to move from one village to another and so he had knives and guns for protection and his friends from these villages.

History describes Okuku Udo as a six feet tall man with big body built and a sharp mind; this you will see in pictures and the statue that sits in his compound till today. While growing up he was taught to not eat or drink carelessly with people and this saved him a lot during his years, therefore he never drank water or wine from a cup to the last drop as he believed that if the liquid

was poisoned then the substance will settle at the bottom of the cup. Also, the people of Ukana do not eat snakes or rats if not, their bodies will swell from feet to head, and this leads to a terrible death.

After years of working hard, he finally had enough money to buy back the lands which belonged to his father and had been sold at the time of his father's death. His people began to respect and recognize him for his wealth and wisdom which he acquired on his travels.

His elder brother introduced him into the government of his people, he took him to village council, and this is where he contacted other Ukana chiefs. These men were thrilled by Okuku Udo's stories of his travels; there were times when his brother had to let him represent him at these meetings and important matters in their clan. He was fearless in giving judgment and with time he became a chief and took over his father's position. His people loved him and his drive to perpetuate justice in their community and so he was elected to represent his town as a warrant chief.

One time he was shot in his thigh and after many efforts to get it out failed he let it be, in fact he even considered himself to have more bones than his fellow humans.

War began to boil when rumors came around of a power that had fought against the Aro people and destroyed many things. In few years, this power came to Ikot Ekpene; Udo Akpabio and his

people hid in the bushes and could only get food and water at night. The soldiers went to Ikot Nwo and Ikot Akpabio which were nearby villages to Ikot Ntuen, they burnt down houses and killed people.

When they arrived Ikot Ntuen they were shot at; Ukana and Adiasim joined together to fight the white men and their soldiers. They found the white men resting at Ikot Inyang across Qual boe river in Chief Ibanga Umo Ekene's compound. They wanted to cross the river, but they were advised not to because they believed none of them will return.

The fight finally took place at Anwa Oko, the people of Ukana and Adiasim fired the first shot and the white men unleashed on them. The fight moved to the center of the town and led to the death of Udo Esi Idomo who was a big chief (he died while taking his snuff) the white men marched to Nsasak and even when Udo Akpabio tried to make peace with them they fired at them. The white men burnt down his compound, destroyed his properties and farms, attempted to burn his father's drum, and failed, then they returned to Ikot Ekpene.

Due to the great loss of lives and properties they decided to resolve with the white men, and they were asked to bring a white goat, a cow and twenty thousand manillas which they gladly obliged to.

In 1930, Nkpayo (locusts) visited them, Udo Akpabio found out that the first time they appeared was after the coming of the government to Ikot Ekpene. This was a bad omen; crops were destroyed and to add to that there was an invasion of Mfat-ito (smallpox). The white men however saved them from these diseases, the old men wished they had fought these diseases themselves as it would have given them an edge over the white men.

The court was established, Okodi Iya of Ikot Ekpene, Akpan Etok Akpan of Ikot Esetan and Inyang Ata Udo of Ikot Obong Edong were the first warrant chiefs. Warrant chiefs were recognized individuals used to serve as administrators, rulers, judges, and tax collectors. At first summons and warrants were issued for free of charge but after a year it was made 80 manillas; it was changed to 60 manillas and one fowl. The sitting fee was five shillings per member and ten shillings to the president of the court per month. At first, they rejected the money because it wasn't their type of money but eventually, they accepted it. It was during this time Okuku Udo Akpabio was selected as a warrant chief.

During this time the fear they had for the white men reduced and they became friendly.

At Ikot Ekpene they built all the houses the government required without payment, repaired these houses, cleared

bushes, and kept the town clean. Every village was given roads to work on and if the people refused to work on the roads they were arrested alongside their chief. The white men used the heads of the people as means of transportation, though they were paid according to the distance they traveled.

The court sitting fees were increased to three pounds per member and six pounds for the president. The court was in session from morning till evening five days every week. Every elected chief was given a warrant, cap with the number and name of their courts and kings crown on the front of the cap.

As time passed things changed, the beginning of this administration and taxation wasn't so good. The old men and chiefs were much poorer than young men, because before they had to live in their father's compound and work for them. The young men got wives which their father's gave to them, they still stayed in their father's compound. But the new administration gave them the liberty to work anywhere and get paid and thus made fathers have lesser authorities over sons.

Taxation was another problem because those who were added to the lists to pay taxes could barely afford to. Some of them went to Udo Akpabio for help asking for work to avoid stealing as the rates at which people stole increased.

He tried as much as he could to help. Whenever the time to pay

taxes came, stealing rates would increase, some men would run away from home for years and the burden to pay would be on their fathers. For those who looked for white men jobs, they were asked to go to their chiefs for recommendations and even when they did, not all of them got jobs, they punished these chiefs by refusing to pay their taxes. These chiefs get fined by the government and they in turn punish these offenders, this led to a lot of strife.

Aside these problems the white men brought, Udo Akpabio also saw the advantages; good roads, cars, paid jobs, bridges, wells, education. Studying the white men, he noticed the difference between them was not just the skin but also their manners, speech, and habits. While some were good, understanding and adapting to their way of life, some were hot headed and rash.

He noticed the white men liked to do things in order, not like some of his people who jumped from one unfinished work to another. The white man had trust in his writings, he felt that they can't remember anything without writing it down. When people went to complain the white men would not forget anything because he wrote it down. They spent time cleaning their houses and offices, the servants who did this for them were heavily paid and Udo saw this as a waste for such small work. He observed that they planted flowers in their compounds which he found beautiful but saw it as a waste of lands which could be used to plant yams and crops for food. They loved their wives more than


anything and he wondered why a rich man will choose to be with only one woman. They had patience and spoke in an orderly manner; they spoke without the use of parables to pass judgment like they did.

Whenever he went to see them and there was no interpreter around, they try to satisfy him by saying 'Obon Ndewo' (chief I salute). He applauded the ability of the interpreter to interpret the fast speech of the white man. Over the years to come, Okuku Udo Akpabio observed the ways of the white men, their lifestyle, habits, and lots more.



*chapter
two*

***The Bio-Diversity
Preservation Centre (BPC)
Afaha-Idoro, Akwa-Ibom State,
Nigeria***



The Biodiversity Preservation Centre (BPC) was established in 1996 in Calabar, Cross River State. At the time, it majored in biological research.

Prof Edem (then Mr), lived more in mountains with animals than with humans whilst he gave reports to the world.

His phenomenal works took a pivotal leap in 2002 when Prof Edem was recognized and given the Africa's first conservation award.

This award was presented by President Nelson Mandela of South Africa who was represented by Thembi Mongoi.

In 2010, the wildlife sanctuary was established in Afaha-Idoro, Akwa Ibom State. This was a beautiful idea for a State which did not, and which still doesn't have a wildlife conservation centre.

The Sanctuary is a home for 26 species of birds, free-ranging animals, Snakes, Toads, Squirrels, Frogs, Snails, Crocodiles, Dwarf crocodiles, Senegal parrots, Monkeys, Rabbits, Turtles and Bush babies which are the natives of the host community.

The BPC is aimed at promoting a safe and healthy world through sustainable biodiversity conservation.

These animals are gotten from voluntary donations, animal

rescue and confiscation from pets' traders. (Rustlers, poachers).

Growing up, Professor Edem was a hunter skilled in the killing of animals and he was very passionate about hunting; however, his passion for hunting made a dynamic and drastic switch from killing to preservation when he made a visit to the Jos Zoo in Plateau State, Nigeria.

Young Edem was so motivated by the life-changing experience that he decided to study wildlife which made him the pioneer student of the Department of Wildlife in the Prestigious University of Uyo, where he presently lectures as a Professor of Wildlife.

The BPC wildlife sanctuary/mini-Zoo is accessible to all for a token and is equipped with environmental and wildlife books to aid research purposes, including accommodation for researchers and animals.

The BPC has over the years had to release its animals into the wild for several reasons including:

The inadequacy of land and space – The land and space for suitable accommodation of the animals, some of which are of rare species is grossly small. Larger acreage will be well appreciated for the safety and preservation of the animals in the centre.

Politics – Unfortunately, the BPC has been at the receiving end of political bickering. So far, there has been no support from the State Government; the maintenance and funding of the BPC has been borne by well-meaning individuals and supporters.

Lack of Veterinary Doctors within the State who can treat wild animals – the BPC was established for the preservation of wildlife; consequently, the unavailability of designated competent Veterinary Doctors to attend to the health requirements of the animals vitiates the very purpose for which the BPC is in existence.

Feeding – One of the major challenges (if not the apex) of rearing animals in enclosure is that the Centre is responsible for feeding the wild animals. This is a daunting responsibility as it is very expensive to undertake and unfortunately, cannot be negotiated. Without external support, the BPC is faced with the difficult decision to continue to strive to ensure the welfare of its animals or release them into the wild.

Shortage of Personnel – Getting passionate staff to work with and care for the animals is another difficult challenge, not minding if they studied wildlife and environment. It is of utmost importance to have competent and concerned staff who care enough about the well-being of these animals.

PS: Despite these challenges, the Biodiversity Preservation

Centre is not relenting on creating conservation awareness. It continues to draw from all available resources to ensure the sustenance and realization of its wildlife conservation goals.



**chapter
three**



***The Attires of the
Edo People from the
Niger Delta Region***



BRIEF HISTORY ABOUT THE BENIN KINGDOM

For years now the Edo people who are residing in the South – South region of Nigeria and one of the nine states of the Niger Delta region, have had some unique and fascinating beliefs, history, culture, and tradition, even before the coming of the colonial matters. The Binis are best known for the making of brass work and agriculture. They are well known and highly recognized all over the world. The Benin kingdom was called **Igodomigodo**. It is ruled by kings called **Ogisos**, which means 'rulers of the sky.'

ORIGIN OF THE BINI ATTIRE

The European reports upwards from the sixteenth century made frequent mention of cotton growing and cloth weaving as a common pre-occupation in the Benin kingdom. Cloth was one of the major articles of international trade with the Portuguese and Dutch up to Costa da Mina, as well as 'overseas. The cloth mentioned by the travelers and in ship records does not seem to be the court cloth of today. Two types of cloth were clearly recognized, and the Dutch merchants identified them as Bini cloth.

Hand bangles (Ikiri), Ukugbo-Olila a band around the chest and Eguan, a ring around the ankle, are all made of coral beads, popularly called **Ivie**. Udahae, which is tied around the forehead is also made of coral beads. It was introduced as part of the royal regalia after the assassination of oba Ezoti about 1473.

There is a set of about a dozen beaded necklaces, Odigba dropping some inches below the chest. There are also the side

robes egbele and the ugogoro, a device to rest the hand. The Ada (scepter) features in Bini armorial bearing. The sandals are made of leather. In contrast with this ceremonial attire, the Oba on other occasions wears a simple flowing, white gown with a cape and a white, plain cap. Some of his chiefs wear a similar gown, but not the cap. In their cases, the gown may be one of colored material, and long coral necklaces and wristlets may also be worn. Some natural rulers in the state also have beaded crowns as well as those made of other materials like cloth or brass. The most common in the cloth type, either plain or adorned, and golden in color. They wear robes and coral beads in one style or the others.

OBA OF BENIN CULTURAL ATTIRE

The Oba of Benin costume is elaborate. From head to foot and except for the **Iyeruan** and **Akhuankhuan** made of **Ukponmwinanin** (local Red Cloth). Every other thing the Oba wears is either red coral or Ivory beads.

SIGNIFICANCE OF THE OBA CULTURAL ATTIRE.

- **The Iyeruan**, a large item of regalia, is a peculiar type of hand-woven white cloth by the Royal guild, Owina-Nido.
- **The Akhuankhuan**, a white band around the waist, is made of local cloth.
- The Oba of Benin crown, **Ede** and the shirt **Ikekeze** are made of tiny coral beads woven into a mesh.

EDOMEN CULTURAL ATTIRE

When it comes to Cultural attire, The Benin men wear a white T-

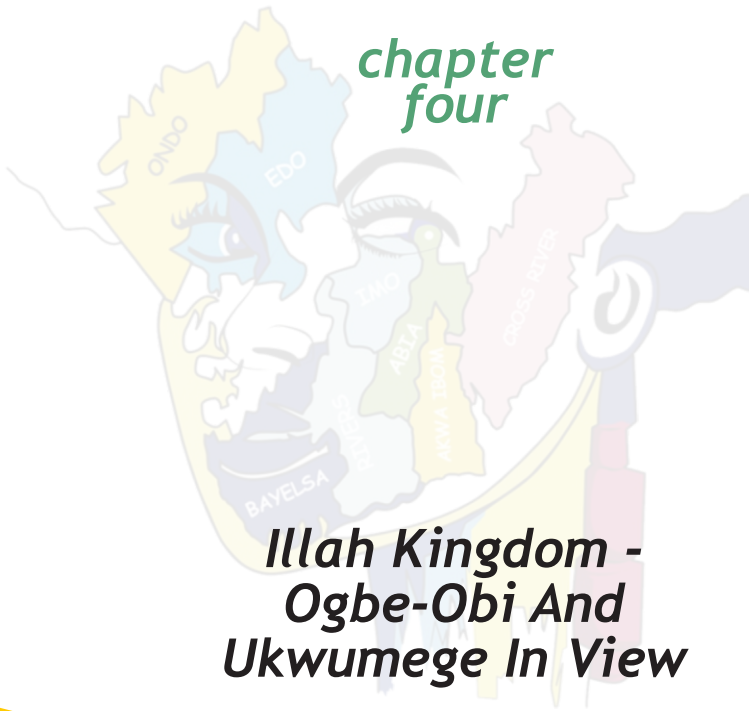
shirt or shirt and above it they wear a multicolored striped fabric. They also can find options with other patterns. The cultural attire is usually accompanied by a cap or hat. The caps are often called headdress and are made either of a mesh of coral beads or of fabric. The choice of headdress depends on the preferences of a man. Some Benin men even prefer to wear black hats as part of their traditional attire. It is also popular to choose a carved walking stick that makes a groom look like a true gentleman. Wearing a wrapper around the waist is also a tradition for many men. Throwing a colorful wrapper over a white shirt underneath with a horse tail held on the left shoulder over the wrapper is another dressing style for Edo grooms.

EDO WOMEN CULTURAL ATTIRE

The Edo female Cultural attire is one of its kind. Edo women are very beautiful. Wearing their cultural attire doubles their beauty. You can't help but admire Edo ladies. The Edo women have their hair made into a unique hairstyle known as *Eto-Okuku*. Coral beads are then sewn into the hair to form a crown known as the Okuku. The Edo women tie beautiful wrappers made from a variety of fabrics including velvet, lace and george. They also wear the *Ewu-ivie*, a beaded cape or blouse. Edo women adorn their necks with coral beads known as Ivie-uru and wear the Ivie-obo on their hands and beaded earrings. Their handbag is made from coral beads as well as the Ekpa - ivie. Marriage among the Edos is usually very colorful. The Edo men and women are required to use the cultural attire on their traditional wedding day. They are accompanied by asoebi girls who dress in similar Edo attires. To complete the regal traditional Edo wedding look, brides wear beaded earrings; and carry a handbag made from coral beads as well.



*chapter
four*



***Illah Kingdom -
Ogbe-Obi And
Ukwumege In View***



Illah is a calm, beautiful town located at the bank of River Niger in Oshimili North local Government Area of Delta state, Nigeria.

Illah dates back to the 10th century. The earliest settlers were five brothers: (1.) Edem (2.) Nwabukwu (3.) Utei (4.) Agwu (5.) Iyagbo. This is the origin of the popular Abi-ise Allah.

They dwelled in a waterlogged area called Omorka, after a period, they realized Omorka was not conducive for them, they decided to move up land to the place where Illah is situated presently. Illah was once inhabited by the people of Ukala and history has it that the Ukala people were disengaged in a bloodless battle by Agwu one of the five brothers of Omorka. After conquering the Ukala decents in the present day Illah, Agwu automatically inherited amongst other things, **Ofor Ani, Ani Ukala** (which is known in this present day as **Ani Allah**) and have been in possession till this present day.

Agwu had four sons namely, Ozue, Egini, Iyama and Edem. These four sons are the progenitors of the present-day Ogbe-obi quarters (clan), the head of Umuagwu village in Illah. Illah has nine villages which are, (1.) Umutedem (2.) Ajayi (3.) Umutei (4.) Umuagwu (5.) Ukwumege (6.) Ukpologwu (7.) Ogbe-olu (8.) Ogbe-orji (9.) Onyah.

There are two distinct groups that co-exists in Illah, which makes them unique in their own way, these groups are Umueze

and Azanomah.

The Umuezes are pure royals and the rulership of Illah kingdom rests on their shoulders, their clan produces from time to time, individuals that fill the positions of Ogbelani Allah, Omu Allah and Onoi Allah. While the Azanomahs are the custodians of the masquerades (Nmoh) and everything that relates to them to achieve entertainment.

The Azanomah is an aide to the Ogbelani Allah (king of Illah). This is historic, as the position is dated back to the reign of the first Ogbelani Allah of Illah Kingdom (HRM. Obi Igbo Ezeh) who commenced his reign with the foremost Masquerade (Nmoh) Onoko of Asaga village as aide and entertainer. Hence, it is pertinent to conclude that Agwu (Ogbe-Obi) through the first Ogbelani Allah of Illah, HRM Obi Igbo Ezeh who ruled the illah people from 1650 – 1700, is the pillar upon which the undiluted historical accuracy of Illah is built.

HRM, Obi Igbo Ezeh brought the kingship from his mother's side. History has it that when he was crossing the River Niger his boat capsized and he had to swim to a tree, called Orji (Iroko) tree and held on to it. Since the Orji (Iroko) tree saved his life, HRM Obi Igbo Ezeh acknowledged the tree as his life saver and decided to Use that tree as a landmark, and this Orji (Iroko) tree still stands close to the oldest Catholic church in Illah town till date.

The present day Ogbelani Allah of Illah kingdom is HRM Obi Sylverter Enecheziam Jugai. As Illah custom and tradition demands, there are other kings in the waiting, who are ascendancy to the Ogbelani Allah position after the passing of the present Ogbelani Allah and this selection is done by seniority, using age as a criterion for eligibility.

Genotocracy is the process used in selecting the Ogbelani in Illah. After the passing of a king, none of his sons, according to custom and tradition is allowed to take over the throne, as there are five royal houses which the King emerges from, namely Edem, Agwu, Utei, Nwabukwu Iya-gbo clans of the Illah kingdom.

Aside the present king, there are other ruling Obi's who rule the other afore-mentioned houses and the oldest becomes the next Ogbelani Allah when the king joins his ancestors in the great beyond.

The process of crowning the Obi (King) commences by consultation at the Iru-ani Shrine, which is usually a long process. The staff of the king (Okwor Obi) will be transferred from the late Obi to the next. Then, early in the morning, a male goat is slaughtered, drinking and feasting is done and then later in the evening a female goat is slaughtered.

The present king of Illah is HRM Obi Chukwudebe Enecheziam

Jugai, his Diokpa (the eldest man in the kingdom) is Chief Elder Okowanchi Gabriel Onyemah.

In the Ogbelani Allah's palace, there is an arranged sitting position for officers and chieftain, this is represented as follows.

Ogbelani – Sits majestically at a central position in the palace

Other Obi's – Sits according to seniority by age on Ogbelani's right hand side.

Omu (Queen Mother) – Sits after the Obis'

Umuisi Allah (Head of the villages) – These are the Diokpas (eldest men) of the nine villages in Illah. They sit at the left-hand side of the Ogbelani according to seniority.

Onoi Allah (Chief messenger to the Ogbelani) – Sits on the left very close to the Ogbelani but not facing where the Ogbelani faces.

Odogwu Allah (Warlord) – Sits on the right-hand side after the Omu

The history of Illah as it relates to Ogbe-Obi would not be complete without mentioning Umu-Akpashi quarters of Umutei village and Ogbe-Otobi quarters of Ukwumege village.

The Akpashis are traditionally responsible for decorating an Obi's crown during the coronation process. The role was assumed from the first Ogbelani of Illah and upheld till date in a recently decided matter in Akwukwu-Igbo high court.

Ogbe-Otobi holds in trust, Illah's admonished deity called Otobi. The Otobi community are the progenitors of Edem, Nwabukwu, Utei and Agwu. Their mission to help integrate Ediaken and raise alarm should he (Ediaken) attempt to leave was well accomplished.

NOTABLE PRACTICES IN THE PALACE OF THE OGBELANI ALLAH OF ILLAH

When you visit the palace as a visitor, it is very important you go to the palace with kola nuts and a bottle of hot drink. (The aforementioned items are very important when visiting a royalty or any palace). In Illah, they present their kola first before visitors present theirs.

The Diokpa (the eldest man in the palace) who sits beside the king, is given a kola to pray for the everyone and the land, after which the king is the next to say his prayers. The kola is broken and then shared to everyone, first the Diokpa (eldest man in the place) is given his piece, then the king next, before others, according to hierarchy, then the visitors. Unlike other tribes, the Illah people surprisingly gives women kola.

Next to be given out is the drink, the Diokpa takes it and prays and drinks it. The king takes the alcohol and drops small on the small stool he places his feet on. Then elders are given to drink too before visitors. After he shares the drink, he greets the king and elders.

Visitors are given a full kola nut, as a symbol of acceptance and peace by the Illah people during the prayer process with Kola nuts and hot drink.

HOUSE OF EDAIKEN OF ILLAH

Edaiken was a prince and heir apparent to the throne of the Oba of Benin Kingdom, he was the founder of Ukwu-aga now Ukwumege village of Illah. He left Benin originally in search of his brother Onitsha after he was disqualified from being the next Oba of Benin because of a physical disability of the finger in the 15th century.

While on his quest, he settled across the River Niger and there he met a hunter Edem who understood multiple languages and was able to communicate with Edaiken fluently. They became friends and Edem told him about the terrorist activities of the Olu of Iza and his people (who were original settlers in Omorka at the bank of river Niger). Edaiken offered to help, and he led a battle against the people of Iza and presented the head of their Olu as a gift.

Irrespective of his victory they feared retaliation from the people of Iza and so they persuaded him to settle with them instead of going to look for his brother, Onitsha. After much persuasion from Edem he agreed to stay with them but opted on staying on the uplands because he was not used to swampy areas. He again led Edem and his brothers to an expedition to

dispose the earlier settlers of Illah (the Ukala people).

After acquiring Illah, they made sure he stayed in the center of the town as an assurance that he won't leave them and move on. He was offered kingship, but he rejected it as it seemed like a challenge to his younger brother who was the Oba of Benin as at then. The people of Illah made sure he was comfortable as they offered one person from the original four founders' family to be at his service. He was offered the position of the Iyase of Illah (Prime minister and second in command to the paramount ruler). He demanded that his son should be the Odogwu, the Esama and Uwolor, these are positions of war generals, and these requests were granted. To cement his stay, the original Omorka settlers voluntarily gave him charge to signal the beginning of the town's new yam festival; usually held in September. This task involves him taking his Ukwumege people to the land where the battle of emancipation took place between the Omorka and Iza people. The procession is called Akpaibo and it's reserved for only bonafide Ukwumege sons. He was given access to farm and hunt in any bush he desired.

FUNCTIONS OF THE IYASE

1. Lifting and enthroning Obis (Kings)
2. He owns his own Agidigbo (royal drum) like a king
3. He owns Ozi (talking drum) like a king
4. He wins an Omu (Queen Mother)
5. He performs the Igor Okwor Allah annually on Akpaibo

NB:

(a.) **Akpaibo** ceremony is performed by the Iyase to kick start the new yam festival

(b.) the Igor Okwor Allah ceremony, is performed once a year during the new yam festival and that is the only time, the Iyase is allowed to touch the Okwor (the king's staff of authority)

6. He appoints his Odogwu Allah and head of Onu Otu (Cabinets of Odogwu)

7. Ika Nmoo (Mark the beginning of the new yam festival)

8. He is in possession and owns Ikenga Allah (The Iyase's staff)

9. He owns an Ugela

10. He performs Idu-Olu (performing night curfew) ceremony like a king before other kings

The present Iyase of Illah kingdom and head of the Ukwumege clan is Ogbuenyi Mathias Okoji and he is the oldest man in Ukwumege clan presently.

DEITIES IN ILLAH (OGBE-Obi AND UKWUMEGE IN VIEW)

Iru-Ani Shrine - the Iru-Ani shrine is used for consultation during the search and installation process of a new Ogbelani Allah (King) in Illah. The Royal families and the custodian of the Iru-Ani shrine. Women are not allowed into the Iru-Ani shrine, only men. Strangers or visitors are banned from entering the Iru-Ani shrine.

Iyi-Ukwu Shrine- this is the river Goddess that protects the sons and daughters of Illah Kingdom and even strangers who comes to her for refuge. It is worshipped by the entire people of Illah. Women in their monthly flow are not allowed to enter into the premises of this shrine, also anyone in black attire cannot enter into the Iyu-ukwu shrine.

Ogbe-Otobi - has the Otobi shrine which the Eneaya family are the custodian. Sacrifices are made once a year in Otobi shrine, although anyone can make sacrifices at other times during the year. The chief priestess is the only woman and only person who is allowed into the shrine. It protects the offspring of Illah. The peculiar thing about the Eneaya family is that they are the only family that are originally from Ogbe-obi (they are part of the four families that helped Edaiken).

Whenever a burial of a titled chief is held, it is expected that the burial procession goes to the entrance of each village and the only place you can sit to eat and drink, is at the Otobi shrine's Ogwa (Ogwa is a meeting hall). This family do not pay bride price anytime they want to marry from any family in Illah kingdom.

SPECIAL PLACES IN ILLAH

Obodo Allah is the central place where masquerades come out to entertain the town. When the Ogbelani dies, the town meets here, also when a titled person or a woman dies and the second

burial is done, the Omu (Queen mother) comes to this central place, to pray to the dead and share edible sweets and biscuits to little children present. Ogbo-olu quarters which is a part of Illah visits Obodo Allah once a year when they celebrate Ocho festival.

Ikoko house is a small place where the Omu (Queen mother) and other women gather for meetings.

Ogwa in Afia-Illah (the market) is where dispute is settled among women.

Afia-Illah is the main market in Illah and although the market is open every day, its main market day comes every four days, where traders from all over Illah and other neighboring towns, come to trade. This day is known as Eke market day.

FACTS ABOUT THE ILLAH PEOPLE

Their major occupation is farming and fishing

Their traditional meal is Pounded yam and Egusi soup or Ogbolo soup

They are king to visitors and very receptive



*chapter
five*



***Afrikaman Ekpo-Otu
A Music Icon from the
Niger Delta Region***



Afrikaman is a multi-talented musical artist, who has been in the industry for over 30years.

Christian John Ekpo-Otu by his parents, he started with the Reggae in the nineties, playing the guitar and singing.

His exceptional skills traverse beyond playing of the percussions and composing, to giving technical support to big concerts or building of studios, sound proofing, acoustics, installation, and maintenance. Everything Ekpo-Otu does is show-biz related.

His passion for Music has been an exciting adventure, which has led him to where he is today. However, the journey has not been without the inherent challenges that other Nigerian musicians face.

Undaunted by the inhibitions, Ekpo-Otu believes in goodwill and never misses an opportunity to assist younger musicians who are passionate and willing to learn new things. He does not believe that music is a thing to be hoarded. In his words: "Every good art outlived the creator."

Afrikaman believes that every child should be allowed to follow his or her choice of profession, once convinced in their spirit. This also applies to his own children. Conviction is his watchword!

It is no wonder, then, that the connoisseur of the Arts has no plans to retire for he is convinced that the real musicians don't retire from music.

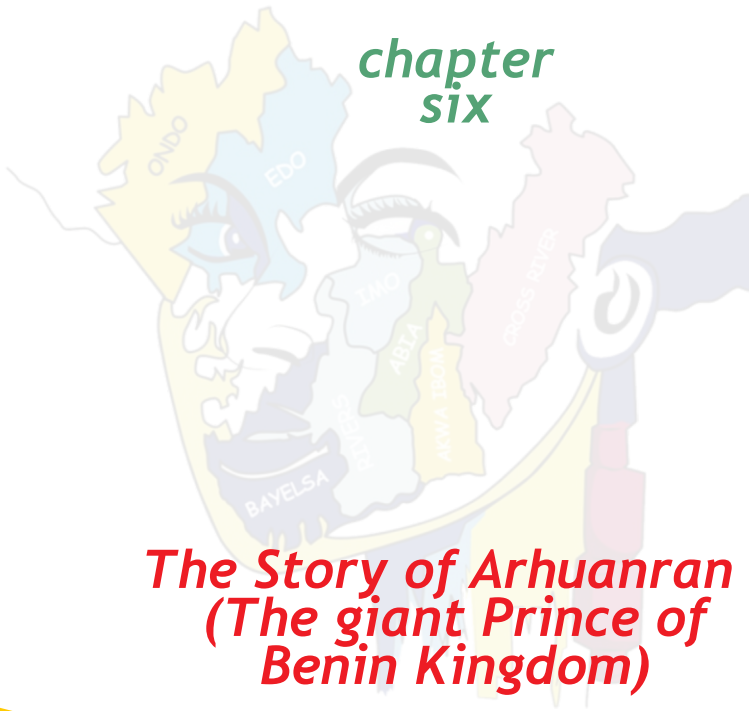
Ekpo-Otu admits that music has been rewarding both emotionally and financially. Unlike other professions, music is born within.

Nowadays, he plays the Tenor Sax and the Guitar. His current style of music is Trado-Jaz which is an exotic blend of traditional music and classical Jazz.

When asked what plans he would like to share with the world, John Ekpo-Otu says: "*I can only add that I'm working on some African music ideas that the world will hear about, soonest.*"



**chapter
SIX**



***The Story of Arhuanran -
(The giant Prince of
Benin Kingdom)***



The story of Arhuanran is one that is deeply rooted in the history of Benin kingdom. Oba Ozuola also called Ozuola the conqueror ruled the great kingdom of Benin between 1483 and 1514.

One of his wives, ihonmi gave birth to a son whose name was Idubor but he was fondly called Arhuanran. When he was born, he did not cry out immediately he came out of his mother's womb and according to the traditions of the Bini people, it is a taboo to announce the birth of a child who has not cried immediately after birth, to the king and so the birth of the child was not made known to the king.

However, on the same day Queen Idia had her son, Osawe and as it should be he screamed his lungs out in birth and his arrival was announced to the king. As soon as the king heard, he performed the necessary rites and named Osawe as his successor and that made Arhuanran the second son automatically.

As a growing child, Arhuanran felt cheated of his birthright as he kept questioning why his brother had the throne instead of him. As he grew in age his size and strength were abnormal to the ordinary Bini man. He turned out to be a great warrior who could uproot palm trees with his bare hands. His brother on the other hand was weaker than he was, and he never went with his father to battlefields. Osawe was sent to the school of the

Portuguese.

Osawe was named Edaiken (Oba in waiting) of Benin kingdom while his brother was named the duke (Enogie) of Udo, the hometown of their grandmother (the king's mother) this town was the second largest and most important town in the kingdom at the time. Arhuanran was still unhappy with his position in the family, as he is originally the first son, but for tradition, he has been reduced to the second position and made to serve his younger brother Osawe.

After the death of Oba Ozuola, Osawe took over the throne and took the title of Oba Esigie. It is traditional that when a new Oba is crowned, he takes on a title that automatically becomes his name. Arhuanran refused to accept the role that makes him subordinate to his younger brother, so he tried to make Udo the capital of Benin kingdom and make himself the king. This eventually led to a war between the two brothers.

Naturally, Arhuanran was one that had a bigger body build and could have easily wiped Oba Esigie off the history books but Queen Idia who was his mother took it upon herself to protect her son, spiritually and physically. With so many failed assassination attempts, Arhuanran realized he had to get supernatural help in order to defeat his brother and mother, so he journeyed to Uroho village to learn black magic. Interestingly he

chose a female teacher, Iyenuroho, since his opponent was also a woman. History has it that these brothers fought three times and Udo was defeated the three times they fought.

The third battle happened during the planting season and since the army comprised more of farmers, majority of them were in their farms when the war started. Arhuanran had two sons, kpmabira and oni. oni unfortunately kpmabira died before the war.

When the war came, Arhuanran instructed his son to stay at home and informed the household that he placed a bell in the house, if they hear the bell ring then they should know he had been killed in the war; then he left for war. While on the battle ground he saw a young man who fought as aggressively and good as he fought, immediately in anger to said incantations the man died. He later discovered the young man happened to be his son who he asked to stay back at him.

In anger and rage he intensified the killing of Oba Esigie's army although this did not make him win, it was a tie. He decided to run him and because he was not fast enough the bell began to ring at home; his wife in fear ran to the river (odighi) and drowned herself. On getting home, He heard what happened to his wife, in anger, Arhuanran drowned himself in the same river.

Many people believe he did not die in the river, they believe he comes out at night to protect the people of Udo. It is forbidden to drink or take from the waters of Odighi, no animals around that area are killed either. This is the story of Arhuanran.



*chapter
seven*



***The Calabar
Rice City
That Never Was***



Growing up in the city of Calabar with my late grandmother, it was very typical for her to say "aresi a bansara" (Bansara rice), that was the very first time I ever heard of bansara rice. By this, she was referring to our locally grown rice.

When the digital governor announced the rice city in Calabar, Cross River South, for every Cross Riverian or anyone domiciled in Cross River it was only normal to raise a brow. Funny, isn't it?

In Cross River, when it comes to farming in large scale or agriculture it is either Cross River Central or Cross River North; so, the choice of location had folks looking with askance.

Referring to our little knowledge of Economics which enlightens us about the necessity of situating factories close to required raw materials resources, we wondered and questioned the choice of Calabar. Eventually, we waved our concerns and watched on as we are being ruled by professors of double degrees and the Deputy governor himself, a Professor of Agriculture.

It was only normal to keep hope alive and assume that this process had been thoroughly thought through.

We were eager to join the rice revolution after all, rice is one of the most important staple foods for major population of the

world and particularly special to Africa, both as a food source and as an economic commodity. Who wouldn't be excited about the prospect?

Bansara is in Ogoja and the indigenes grow rice. Sadly, Bansara Rice Farm established in 1985 is not known to have operated in its full capacity since inception. Since rice farming is not alien to them, a little investment would have pushed it into full swing - either through finance or equipment. The provision of subsidized farming necessities such as nutrients, fertilizers, and pesticides etc. for rice growers would also have gone a long way.

Also, towns like Itigidi, Anong, Adadama, Ediba would have been a better location to grow swamp-loving rice which thrives in waterlogged areas, rather than Calabar.

Finally, the rice city was transformed into a rice seedling factory with plans of achieving a yearly turnover of N70 to N100 billion and hopes of enjoying a monopoly of the market; yet the factory didn't start running till date.

The Calabar rice seedling city just like other white elephant projects has gone down in history as non-existent and its facility locked up.

Indeed, the rice city was never birthed, even after the tons of resources sunk into it.



chapter
eight



Otor Mboro
(Unripe Banana Porridge)
(The Efik People Delicacy)



Unlike other popular Akwa Ibom dishes like Efere Afang, Ekpang Nkukwo, Edikang Ikong, etc, Otor mboro is underrated (maybe one of the reasons you haven't heard of it).

Otor mboro is a porridge made with grated unripe banana and can be enjoyed anytime of the day as breakfast, lunch or dinner by both adults and children.

I remember while growing up, my mother used to prepare this meal for us a lot and we loved it so much. I personally love anything porridge because, for some reasons, I perceive them to be very rich in taste and nutritional benefits.

Unfortunately, nowadays, I observed that otor mboro cannot be counted among the most prepared meals in most Akwa-Ibom homes, despite its very rich nutritional value.

Speaking of nutritional value, little wonder this meal is commonly eaten by nursing mothers as well as used to wean babies.

Let me share with you some of the nutritional benefits derived from this scrumptious meal.

- Green bananas are good source of fiber. Fiber in food slows down digestion, helping you feel full longer, therefore, aiding weight control.
- Otor mboro has high potassium content which may aid in blood pressure control
- It is rich in vitamin B-6 which helps in the formation of

hemoglobin (the protein that carries oxygen in the body)

- Unripe banana can help keep gut bacteria healthy because of its probiotic effect.

No matter your tribe or culture you too can prepare this meal as the ingredients used are easy to find. Below is the Recipe and procedure on how to cook Otor mboro;

INGREDIENTS

- Unripe banana
- Water
- Scotch bonnet pepper (I used yellow and red)
- Ground crayfish
- Stock cubes
- Salt
- Palm oil
- Chopped onions
- Periwinkle (optional)
- Goat meat (optional)
- Cow skin/Kpomo (optional)
- Dried fish
- Scent leaves

PROCEDURE

- *Wash and dice goat meat and cow skin (kpomo). Season with chopped onions, blended peppers and stock cubes and cook until almost tender.*
- *Thoroughly wash periwinkle, debone dried fish, wash, and cut scent leaves and set aside.*

- *Wash and peel green bananas (using a knife, cut both ends, run the tip of the knife from top of banana to bottom, gently lifting the skin of the plantain for easy removal, use your hand to peel until the inner flesh is fully revealed)*
- *Grate banana and mix into a smooth dough and set aside*
- *Add more water to already cooked meat, add salt, chopped onions, stock cubes, blended pepper, and crayfish. Stir and bring mixture to a boil*
- *Reduce heat and introduce grated banana into the boiling mixture by simply dropping in small balls with your fingers.*
- *Add palm oil and dry fish, cover immediately and do not stir as the beauty of the dish is in lumps*
- *The banana lumps should be firm in about 4-5 minutes (you will notice a change in colour too)*
- *Stir gently, allowing some lumps break up to further thicken the porridge and allow to cook for about 2 minutes.*
- *Add chopped scent leave, stir again until properly incorporated and turn off heat*
- *Otor mboro is READY!*

TIPS

- *Since much of the work is in grating the bananas, you can blend them with little or no water.*
- *To avoid peeled bananas from turning brown, soak in water until you are ready to use them*
- *Make sure not to over crowd the pot with banana puree so that each lump can evenly cook in the boiling mixture.*

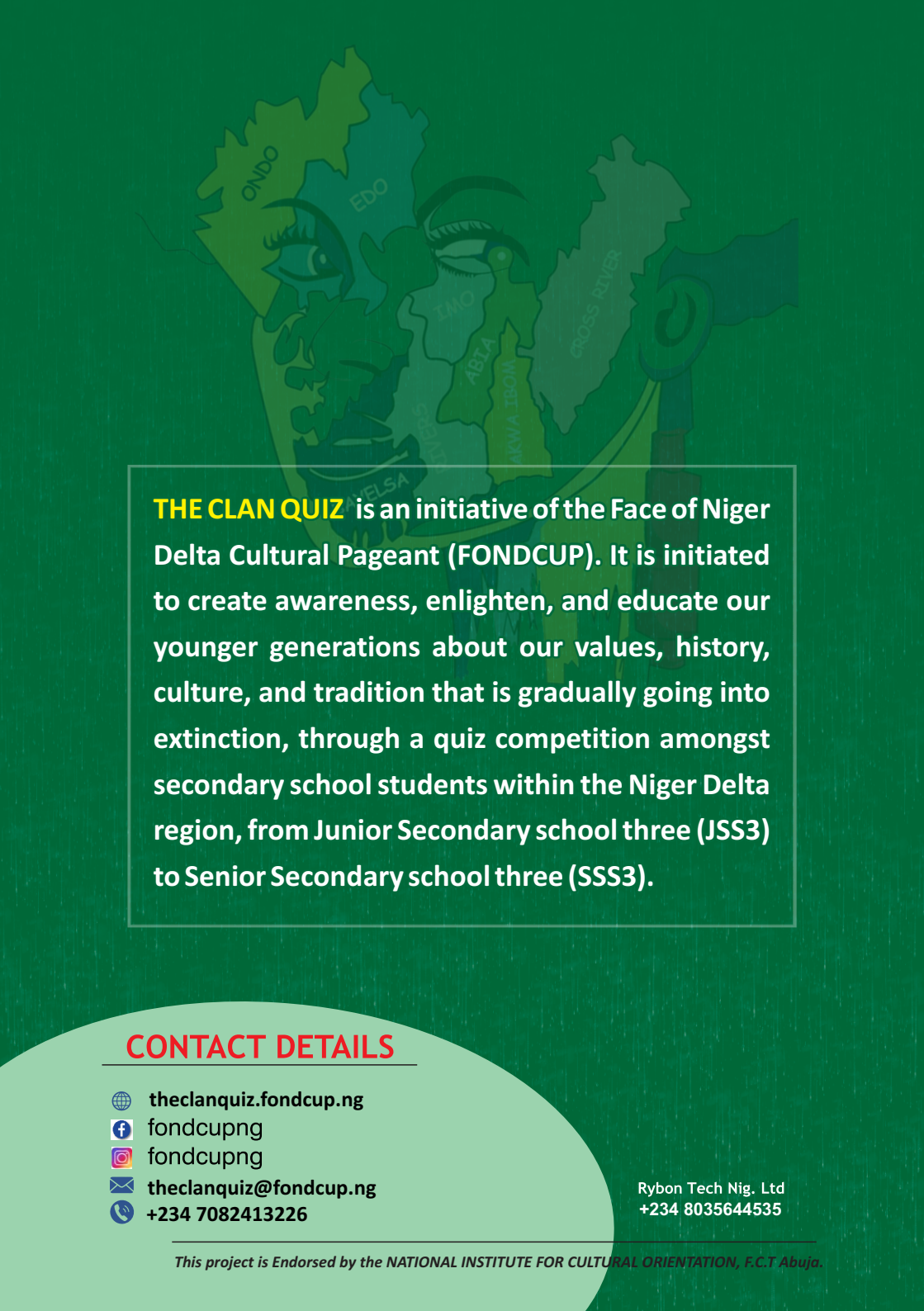


Show me a man who is confident in every stride he takes on his path to fulfill destiny, then I will confidently present to you, a man who knows his history (background), culture, tradition and values.

He is a man who has integrity, selfless in nature, patriotic and determined to pen down his name in the golden history book of his ancestors.






Elizabeth Efe Era

Producer, Face of Niger Delta Cultural Pageant



THE CLAN QUIZ is an initiative of the Face of Niger Delta Cultural Pageant (FONDCUP). It is initiated to create awareness, enlighten, and educate our younger generations about our values, history, culture, and tradition that is gradually going into extinction, through a quiz competition amongst secondary school students within the Niger Delta region, from Junior Secondary school three (JSS3) to Senior Secondary school three (SSS3).

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