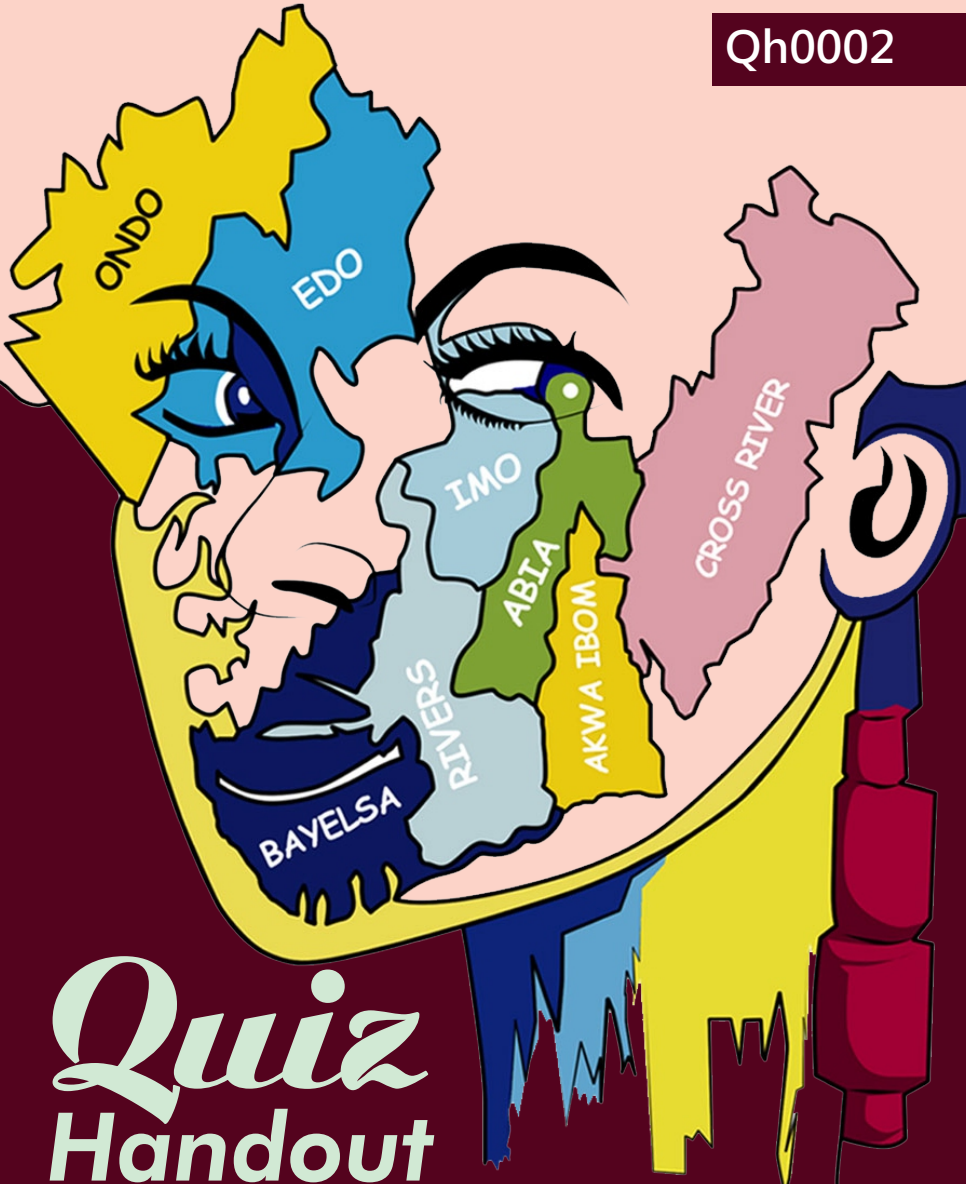


Qh0002



Quiz Handout

THE CLAN QUIZ

- embracing our motherland

Content put together by FOND CUP TEAM

Partners:



“Our culture is a reflection of who we are as a people. The history and values of our fathers should not end with us, instead it should be embraced, showcased and passed down from generation to generation. For it is our identity and we are nothing without it.”



IBITORU
IBELEMA OBUKURU

1st Runner Up, Face of Niger Delta Cultural Pageant 2022/2023

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*chapter
one*

**CHIEF HUMPHREY OMO-OSAGIE
(B2) IYASE OF BENIN
(1960-1977)**

Chief Humphrey Omo-Osagie was born into the prestigious Royal Ezomo Family in the early 1890s. His Father died four days before he was born. It was actually the pressure of the death of the father that forced his mother into labour.

His Mother, Osana was a very wealthy woman who traded in Coral Beads, Agates and other expensive cosmetics. She was a daughter of the famous Iyase N'Ohenmwun of the Benin Kingdom.

Chief Humphrey Omo-Osagie was a Federal Minister in the first republic.

Two very important events defined the person of H. Omo-Osagie.

The first, being the struggle for independence and dovetailed into the struggle for the creation of the Midwest Region from the Western Region.

When the Midwest Region was finally created and being the Man in the forefront of the struggle, H. Omo-Osagie was given the right of first refusal.

He was to choose between having the capital of the newly created Region or taking the office of the Premier of the region. He knew quite right that being the Premier of the Region would be his personal benefit and having the capital would be to the benefit of all. Being who he was, a selfless Man, he chose to have the capital of the Midwest Region in Benin City and ensure that the Oba of Benin, living in the capital city, will be the

unchallenged chairman of the council of traditional rulers and Chiefs.

The second was the very spiritual and mystical warfare between the Ogboni Fraternity and The Owegbe Cult.

It was at a time the Ogboni Fraternity wanted to have Oba Akenzua II removed as Oba of Benin so that they can have one of theirs as the Oba and therefore be the ones to be hand-picking whoever is to be the Oba of Benin as they have in the West.

Chief Humphrey Omo-Osagie organized a highly mystical group, The **Owegbe** Cult to fight and ward off the Ogboni Fraternity from having that place in the Benin Royalty. That group is today called The **Osokpikan** Society of Nigeria Incorporated. He was thereafter as a thank you given the highest chieftaincy title in the land. ***The Iyase of Benin Kingdom.***

As the Iyase of Benin, Chief Humphrey Omo-Osagie also left an indelible mark on the sands of time. It is a common saying in Benin today that since Humphrey Omo-Osagie was Iyase, the Binis have not had another Iyase.

As the Obaship is templated on the achievements of **Oba Ewuare I**, so is the title of Iyase viewed from the perspective of Chief Humphrey Omo-Osagie. No wonder he was nicknamed B2 which literally translates to Benin number two Man only after the Oba.

Oba gha T'okpere.

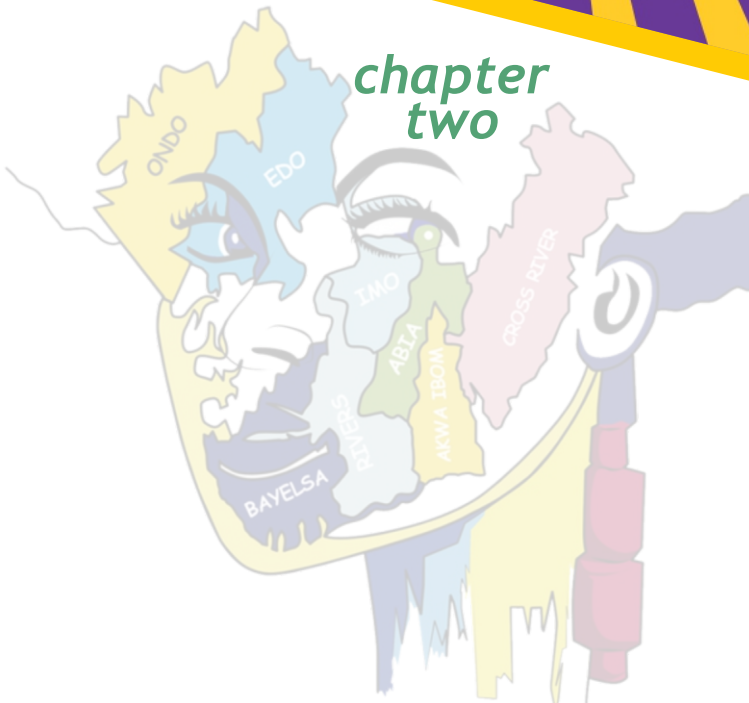
He also held the titles of **OKAO-IVBIORE** which is a title given to Young and vibrant Benin with leadership qualities but reside outside Benin. Then he was junior minister in Lagos. When he relocated to Benin, he was then elevated to the title of **AIGHOBAHI**. This is the third ranking title in the prestigious Iweguae Palace Society. It was from this title he was elevated to **the Iyase of Benin** in 1960

Chief Humphrey Omo-Osagie was among the first set of King's College students Lagos, where he studied Medical sciences.

He had Sixteen children from six doors. Amongst the children are professors, Accountants, Lawyers, Medical Doctors, Architect, Journalists, Theatre and Musical Artiste and captains of Industries.

Chief Humphrey Omo-Osagie B2, has since transited to the Celestial Realm of existence on September 15 1977.

May his great Soul Personality Rest in Peace Profound.....
Amen.



*chapter
two*

**THE EFIK KING
WHO WORE
TWO CROWNS**

The Efik people of South-Eastern Nigeria have a rich cultural heritage, and their traditional system of governance is unique and fascinating. One of the most intriguing aspects of Efik culture is the institution of kingship, which is characterized by the use of two crowns. The Efik king that wore two crowns was King Eyo Honesty II, who ruled over the Efik Kingdom from 1906 to 1948.

King Eyo Honesty II was a remarkable leader who was known for his wisdom, diplomacy, and progressive policies. He was born in 1870, and was the son of King Eyo Ita, who was also a prominent ruler of the Efik Kingdom.

Eyo Honesty II was educated at the Hope Waddell Training Institute in Calabar, and he later went on to study law in England. Upon his return to Nigeria, he was appointed as a magistrate, and he quickly rose through the ranks to become one of the most influential leaders in the country.

As the king of the Efik people, Eyo Honesty II had a dual role as both the political and spiritual leader of his people. This was reflected in the two crowns that he wore, which symbolized his authority in both domains.

The first crown, known as the *Obong Ekpuk* (*his means ruler of all clans. This means he seats as the ruling head/leader of all the clans that makes up the Efik society.*), was worn during political and secular events, and it represented the king's power as a ruler and administrator. The second crown, known as the

Obong Ita (this means; the one who stood as a mediator between the gods and the people) was worn during religious and spiritual ceremonies, and it represented the king's authority as a mediator between the people and the gods.

This is why the goddess of the land appears to the King and he can see them. Whenever things get worse in the land, the king goes into his chambers and consults the gods one on one.

Eyo Honesty II was a visionary leader who was committed to modernizing the Efik Kingdom and improving the lives of his people. He introduced a number of reforms that were aimed at promoting education, health, and economic development. He also worked to strengthen the traditional institutions of the Efik people, while at the same time adapting them to the changing times.

For example, he established a council of chiefs that were responsible for advising him on matters of governance, and he also created a system of taxation that was used to fund public works and services.

Despite his many accomplishments, Eyo Honesty II faced a number of challenges during his reign. One of the most significant of these challenges was the colonial occupation of Nigeria by the British.

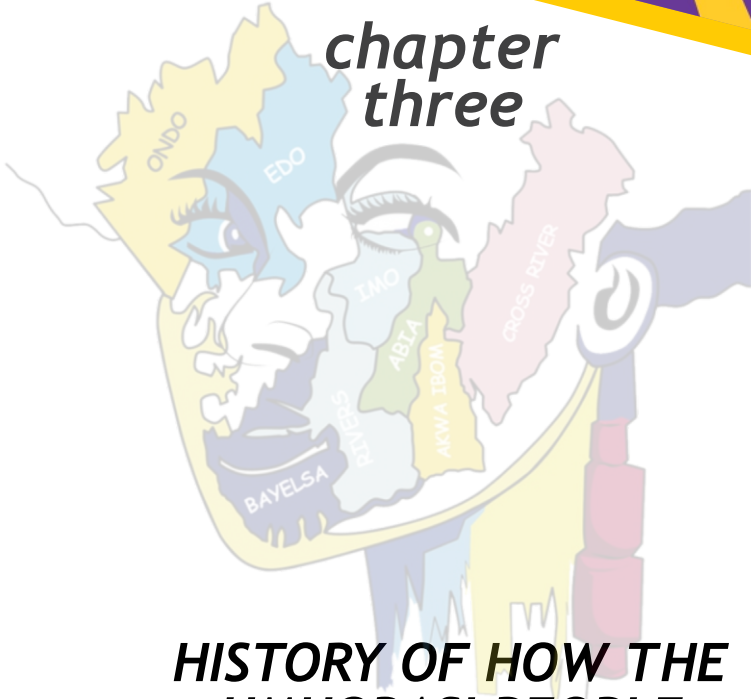
The British authorities sought to exert control over the traditional rulers of the country, and they often clashed with

King Eyo Honesty II over issues of governance and authority. However, Eyo Honesty II was a skilled diplomat, and he was able to navigate these challenges with grace and tact.

In conclusion, the Efik king that wore two crowns, King Eyo Honesty II, was a remarkable leader who left a lasting legacy in the history of Nigeria. His dual role as both the political and spiritual leader of the Efik people was reflected in the two crowns that he wore, and his commitment to modernization and development was evident in his many reforms and policies.

Despite the challenges that he faced, he remained steadfast in his commitment to his people and his culture, and he will always be remembered as one of the greatest kings in the history of the Efik people in Nigeria.

chapter three



HISTORY OF HOW THE UMUOBASI PEOPLE MIGRATED TO UGWUEKE

Long time ago, the Umuobasi people of Abia state lived in a place called Amugho. They were named “Umuobasi” which means “children of Obasi” because Obasi is the first man that discovered that settlement and came to live there with his family.

The Umuobasi people were farmers and they were very successful. They acquired lots of hectares of fertile land which they cultivated and produced a lot of food items and crops such as yam, vegetables, cassava, coco yam, beans and so on.

The Umuobasi people were successful farmers and because of that they were envied by a neighboring village called Okoko Item.

The people of Okoko Item conspired to kill the people of Umuobasi and take over their land. The plan was that in four days time, they will go to the village where the people of Umuobasi inhabited and kill them all and take over all they have, this plan was sealed with an oath that no one should tell the Umuobasi people and if anyone tells them, they will die.

Fortunately for the Umuobasi people, one of their daughters was married to a man from Okoko Item. When she heard it, she was disturbed and searched for a way to send a message to her people warning them about the evil plans of the Okoko Item people.

She couldn't tell them the plans directly because of the oath so

she tried another way. She called her son who was a young man and prepared him for the journey to warn her people. She put palm-front in his mouth so he would not speak and he went along with his hunter's gun. He arrived Amugho the afternoon of the following day. When he arrived, everyone had gone to the farm except an old woman and a lame man. When he arrived, he went straight to the village square where there was a very tall tree called “*Akpu*” also likened to the Iroko tree because it is as tall as the Iroko tree.

He went close to the tree and shot the tree four times, he then removed the palm-front from his mouth and said “You *Akpu* tree in four days time termites will eat up your stem”. He said this four times and he turned and went away. The old woman present immediately got the interpretation of what he said. She immediately sent children to the farm to call everybody back from the farm.

When they all came back from the farm, she narrated everything that happened to them. They were all frightened and there was chaos because they knew that the people of Okoko Item were stronger than them and would win, if they were to go to war against them.

The people of Umuobasi decided to vacate Amugho peacefully instead of fighting the people of Okoko Item. While thinking of where to go, they remembered that one of the brothers of Obasi (the founder of Amugho) whose name is Aja lived in a place called Ugwueke. So, that night they prepared themselves and

**chapter
four**



IKOM MONOLITHS

Ikom is a town in central cross river state, which rests on the cross river, and runs right through to Calabar and empties at the Atlantic ocean.

Ikom is rich in agriculture and its people are predominantly farmers. It is also the home of one of Nigeria's archaeological ancient relics of stone sculpture monuments.

Ikom or Alok monoliths is a reserve of stone sculptures, distributed in over 30 sites in Alok, Emangabe and other settlements in the area, these stone hedges numbering about 350 are standing erect carved stones, with yet to be deciphered text whose complex geometric inscription can be compared to the rock arts of Tanzania.

The monoliths are carved from basaltic stones, sandstone and Shelly limestone and are found in sacred areas, center of the village or central meeting places of elders; found in perfect circles and inside these circles, the relics face each other. It's in this pattern that it is replicated in the other sites, totalling 30 circles of the monoliths in the area. This pattern of arrangement is similar to the stone circuit in the Gambia.

The ancient relic depicts a human being with facial features; 2 eyes, mouth, beards, markings, a head crowned with rings, 2 decorative hands with fingernails, a nose, protruding navel and various shapes of facial marks.

This torso up replica measures 30 cm to 3m in height and weighs between 50 kg and 800kg .

Just like the unique nature of the human fingerprints, each one is different and unique in design, with beautifully inscribed unknown symbols.

The locals refer to them as "akwanshi", "atal", "alaptal" which means (*dead people and their aura*). History claims that these monoliths are a representation of ancestors, representatives of the god or those who ruled them and it is believed that whenever someone dies in such areas, the survivors of the dead person would go drop a stone for the memory of the departed.

Though limited archaeological investigations have been employed to prove its age, it is speculated to be at least 1600 years old, dating 200AD -1800AD.

This date is in sync with similar stone hedges found in western Cameroon which shares a boundary with Ikom.

In present practice, the natives usually carry out a ritual dressing of the monoliths in symbolic colors, and the stones are usually decorated with chalk and palm leaves during important festivals like the new yam festival. **(Don't our ancestors deserve some fun?)**

Well, previous documentation revealed that the monoliths were about 450, but over the years, these heritage sites have had to face environmental, biological and human threats which has reduced them to 300.

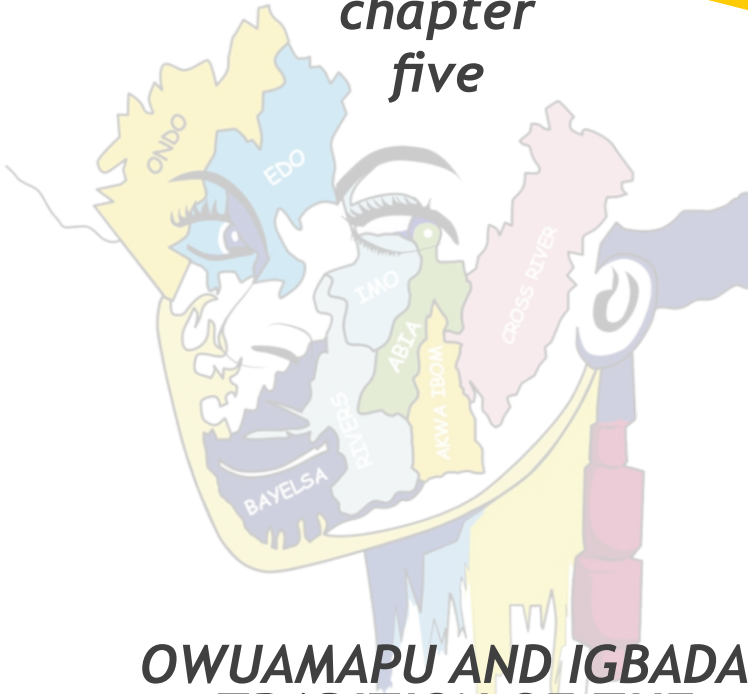
It will be of immense historic, academic and tourism importance, if a long term preservation initiative or intervention is being introduced to the Alok open air museum; such as a semblance of a greenhouse, to regulate and reduce biological threats of exposure to intense heat, harsh weather conditions in a controlled climate exposure.

This measure will also guard against human threats of farming as they crack from bush burning and theft, as these artifacts are easily stolen and smuggled over the nearby border with Cameroon.

Up until 2020, Ikom monoliths were found in Miami international airport under fraudulent documentation and its replica is in the British museum.

These stones hold a history of tradition, ancient culture, rock art, pre-historical form of writing and visual communication and so was included in 2008 on the red list of West Africa's objects at risk, World Monument Watch and its on UNESCO'S tentative list of world heritage sites.

*chapter
five*



**OWUAMAPU AND IGBADAI
TRADITION OF THE
IJAW DESCENT**

The ijaws are a native tribe from Bayelsa state in the Niger Delta Region of Nigeria. They have lots of culture and traditions which are well known and celebrated all over the Country.

Christianity most prevalent among the ijaws, but they also have elaborate traditional religious practices of their own. Like the tradition of the **OWUAMAPU** which is also known as the water Spirit. It figures prominently in the ijaw pantheon. They believe that water spirits are like humans in having personal strengths and shortcomings and that humans dwell among the water Spirit before being born.

The role of prayer in the traditional ijaw system of belief is to maintain the living in the good grace of the water Spirit among whom they dwelt before being born into this human world.

Each year, the ijaw holds a celebration to honour the spirits lasting several days. Central to the festivities is the role of masquerades, in which mean wearing elaborate outfits and carved masks dance to drum and manifest the influence of the water Spirit through the quality and intensity of their dancing. Particularly, spectacular masquerades are taken to actually be in the possession of the particular spirit on whose behalf they are dancing.

They also practice a form of divination called **IGBADAI**. The *igbadai* is also called **OBEBE** or **AGBADI** it's a form of divination where recently Departed adults are cross-examined to find out the cause of their death.

**chapter
six**



**THE BONNY
CIVIL WAR**

Bonny Island otherwise known as Grand Bonny Kingdom is a town and kingdom in Rivers State. A long time ago, the strategic location of Bonny made her accessible to European traders and merchants. This made Bonny grow into prominence and became a notable Centre for International commerce. Their economic strength was mainly focused on the palm oil trade between them and the European traders.

During the 16th century to the 19th century, Bonny became a palm oil depot from where palm oil was exported to other European countries. The trade with the Europeans exposed Bonny people and the Royal house to foreign influence in the enthronement of kings to protect their (European) foreign interests. William Dappa Pepple was subsequently installed as king, also known as Amanyababo of Bonny.

Later on, due to the political and economic rivalry of King William Dappa Pepple and the European traders, he was removed which brought about the enactment of regent rule in Bonny. For fairness and equal representation, Chief Oko Jumbo the leader of the Fubara Manilla Pepple house and Chief Jaja the leader of the Opubo Annie Pepple house were appointed by the British consul to run the affairs of Bonny kingdom in the absence of a king. As time passed, Chief Jaja and Chief Oko Jumbo had the ambition to ascend the kingship throne of Bonny which led to a serious rift and struggle for power as both were leaders of the two main royal houses.

Chief Jaja was originally from Igbo land and was sold into

slavery as a child and brought to Ijaw land. Jaja earned his way out of slavery after serving his master for a number of years. He became wealthy and prominent and subsequently became the head of the Opubo Annie Pepple house.

The Bonny civil war began in September 1869 and was fought between the Fubara Manilla Pepple house led by Chief Oko Jumbo and the Opubo Annie Pepple house led by Chief Jaja. Both houses were militarily equipped and had agreed to engage in physical battle on a particular date. Prior to the date of the battle, the European traders carried out an inspection of the armory of both houses to ascertain the winner of the battle. After the inspection, they declared that Chief Jaja's armory was better equipped and he is most likely to win the war.

This made Chief Oko Jumbo come up with a strategy to destroy Chief Jaja's armory a night before the battle. On Sunday 12th September 1869, while Jaja and his people were preparing to take on their opponent, Chief Oko Jumbo and his people struck at night. They first set fire on the house of Cookey which he placed under the care of Chief Jaja while he was away on health grounds. This was to divert Chief Jaja's attention. Then they set fire on the armory of Chief Jaja which burnt down the armory completely.

Meanwhile the set day for the battle was Monday due to the religious belief of the Fubara Manilla People house that they cannot engage in a battle on Sunday which was set aside as a day of worship of the Almighty God. The destruction of Jaja's

armory left him helpless and he abandoned the war and fled for his life along with members of the Opubo Annie Pepple house and fourteen other chieftaincy houses.

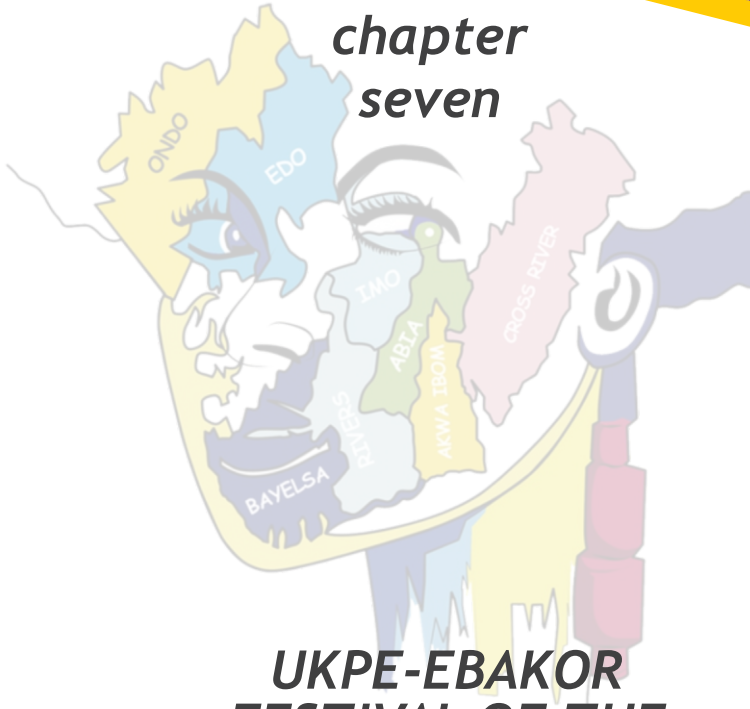
They left Bonny and were homeless. They started searching for a good habitation which led them to seek refuge in Obolo also known as Andoni.

The Obolo people provided a place of settlement for Chief Jaja and his people as well as the other fourteen Chieftaincy houses that fled Bonny. They established Opobo kingdom which is still their current settlement till this day and Jaja was crowned as king.

The consequences of the war on Bonny was severe because their population depleted after Jaja and the four chieftaincy houses fled. The economy of Bonny collapsed which led to severe hardship and starvation. Because of the strategic position of Opobo, Jaja mounted a trade blockade stopping Bonny from accessing some markets and trading with the Europeans. So the Europeans traded with him instead. With this settlement, Opobo became the new economic power and center of trade in the Eastern Niger Delta Region.

The trade blockade completely paralyzed the economy of Bonny. The Bonny people had to diversify their economy from the dependence on palm oil trade to the cultivation of cash crops. So they went to seek help from the Obolo people who provided them with land to start cultivating cash crops such as cocoa, rubber, breadfruits and coconut.

**chapter
seven**



**UKPE-EBAKOR
FESTIVAL OF THE
EWATTO PEOPLE**

incantations, and pray for their ancestors to bless the year's farm produce. Then they eat the food and place the meat and fish in a bowl and move to the next house. This continues until they visit every single house in the village.

At the end, they come to the Odion's house, where they do the final prayers and share the meat and fish with all who participated in the festival. During this festival every year, it rains slightly, which is a sign that the ancestors accept the prayers. This festival is still very much celebrated in Ewatto till date.

**chapter
eight**



**THE GREATEST
MASQUERADE
IN ABIA STATE**

Cultural elements excitingly unify a given community. Such is how Ajonkwu Masquerade unifies Ovim people of Isuikwuato in Abia State Nigeria.

The most typical elements in Ovim's Ajonkwu festival are guns (Egbe), Shield (Ọpia) and Sword (Ọta). Without these, the Masquerade is regarded as fake and generally referred to as '*nduru ajonkwu*'. The real Ajonkwu masquerade is called '***Oke Ekpe***' and is distinctive for its brisk and majesty in performance and fearless attributes against anybody that dares it.

A proper '***Oke Ekpe***', wears the mask-head facing the sky, dignified with two eagle feathers ('*abara ugo abuo*'). A proper ***Oke Ekpe*** is titled killer without repercussion ('*Ogbuo abughi ochu*'), Fearless Warrior with two Eagle feathers ('*Dike uge labu*'). These important attributes qualify an Ajonkwu to the highest traditional recognition to any 'Ikoro' in Imenyi.

Legend has it that: ".....it was the Amuzu kindred of '***Amaeke uhu n'ohia***' village that first displayed Ajonkwu in ovim. By this time, all Ovim lived together around or near Nkwo Ovim. Since, for obvious economic reasons, the Umudinja section was already living farther away, the Amuzu and Amaeke elu sectors performed the ajonkwu show together.

One of the relics of Amuzu and Ajonkwu, known now as '**mgba aja Amaeke**', is still preserved by Amaeke elu as an historic gate-way into Amaeke's original habitation.

Other Ovim villages and large sections of villages like Amune, Ugwunta, Umuanya/Amakwu, admired the vibrancy of Ajonkwu show and instituted it as one of their own traditional festivals. Even the youths of Umudinja and Ajaisa, Agbo Obayi [under Umungwara] had developed standard Ajonkwus before their elders discouraged it for the reason of cutting down on traditional festivals' expenses.

It was also because of this cost that Ovim scheduled the remaining four Ajonkwus to hold bi-annually for each village, and only the two oldest [or earliest] ones are recognized for Ovim's calendar day of 'Uziahoe', -[the dusk of which day is traditionally marked by the performance of 'eze lee le [or ezeoke ndudu]', after a thrilling Ajonkwu show has closed the day like a hot relay race to an athletics meet].

The two oldest Ajonkwus were Amaeke [when Amuzu was still with them at their original abode] and Amune. They performed on alternate years for the uziahoe.

Because Amuzu once again re-established Ajonkwu at this their new location there has been clashes between the three traditional earliests -Amaeke elu, Amune and Amuzu- for uziahoe reckoning.

Naturally the necessity for expansion and greener pasture made Amuzu move to near 'ovune and ide' rivers. They re-established Ajonkwu and re-built a more magnificent war museum in place of the 'agbala aku' they had left behind for Amaeke elu. This

museum depicts a personage known as 'Ekwuruibe' who must have been one of their warrior-sons worthy to be paralleled with an '*oke ekpe*'.

There could have been no Ajonkwu for Amiyi Ahaba if [a son of Amuzu that was] a grand son of Amiyi had not accidentally shot dead an Ajonkwu Amuzu. {It was believed that he did not know that possibly one more bullet still remained in the gunpowder he reused from his hunting expedition to Ajonkwu show....}

He ran to Amiyi for refuge. But as per tradition, -"whereas Ajonkwu can kill [ogbuo abughi ochu] but the skull of whoever kills an Ajonkwu must adorn its funeral"! So, over time, in fact years, when Amiyi and even the man himself were off-guard and relaxed, he was cornered by Amuzu's intelligent outfit, and his skull settled the ultimate prize!.

It was to mark their agony for their wasted guard over their grandson that Amiyi started Ajonkwu, first as a solemn memorial. [There is the legend that Amiyi also used to present "Nne Ajonkwu" too. Who has heard how and why they stopped it?]

As has been said above, Ajonkwu on uziahoede day merrily marks the Ovim last calendar year day of any year.

One can sense a transitional aberration here as the series of omume umudinja brings Ovim's Omume Okochi (Festivity in Harmattan Season) to a close and paradoxically serves as opening [festival] of a new year.

*chapter
nine*



**DR FABOMO EDOLEYI -
THE ITENDO 1
OF BENIN KINGDOM**

Dr. Fabomo Edoleyi a.k.a the Itendo 1 of Benin Kingdom, is a renowned Edo highlife musician from Oza community in Edo South, Edo State, Nigeria.

Dr. Fabomo has been a highlife musician for over 40yrs, and his craft has taken him to so many places, within and outside the shores of Nigeria.

As a man whose parents were Karita dancers and musicians (Karita dance is a type of cultural dance in Edo state which is almost lost, if not already lost.), Dr. Famobo fell in love with his parents' kind of music, but decided to toll his path as a parable and proverbial musician, which as at when he started, was not really a trend at the time.

Dr. Fabomo plays the guitar very well, he plays the guitar both on stage and in the studio, while singing at same time.

Being a successful highlife musician over the years, has been a rewarding one for Dr. Fabomo, the ability to be able to make and create heartwarming songs over the years, without feeling drained mentally and psychologically is a reward on its own to the highlife artiste.

Over the years, the elderly and even some young people in the Benin Kingdom and beyond, have been so appreciative of Itendo's music genre that they even went as far as contributing money to buy him a new car in his community (Oza Community), when he lost his previous car to a fire accident.

The ***Okpitan*** kroner believes that success and fulfillment in life, is not attributed to the amount of money or material wealth one

can amass for themselves while living, rather the number of lives you are able to touch and affect positively through either your GOD given talent or life's purpose.

In his words, *“What are the reasons for immortality? It is so that, what you leave behind, people yet unborn will come and meet it and say this is from someone over 300 years ago.”*

Dr. believes, success is leaving an indelible mark in the tablets of life's history, for individuals to remember and immortalize your deeds in their hearts, from generation to generation.

The major challenge in the type of music he makes, is finance, funding and monetary rewards, as a lot of people don't show their support for highlife music anymore because most of them are connected to our cultural heritage.

Dr. Fabomo feels highlife musicians like himself should be appreciated and provided for, as this would help preserve our almost extinct culture and tradition within the region and Nigeria in general.

Dr. Fabomo Edoleyi was given a doctorate honor by the Bini and Esan community in Lagos Nigeria, for the song *Okpitan*, which he wrote and produced in the year 1988. They were baffled at the content of wisdom in the music done in parables. They marveled at how he was able to write such interesting and wisdom-filled songs in the early stages of his life and music career.

Dr. believes in determination and one's strong will to achieve success in life, the ability to be different and unique, even when

you are in a particular circle of trending lifestyle, you should be able to carve out a unique niche for yourself and your craft. This understanding has been a major driving force for him, which he intends the younger generation to emulate.

Dr. is a very traditional man, who believes our music industry should reflect our cultural heritage and originality. In his words, his greatest pain and challenge in the industry is that our identity as a people is gradually going into extinction in the music industry.

Training upcoming musicians is in the art of making music that sells our cultural heritage to the world, is a fit that Dr. Fabomo wishes to achieve and he is working in that aspect.

He wishes for the younger generation to not only do music in other languages and culture, but to also embrace our roots and do original music in our local dialect, showcasing our beautiful and gracious cultural heritage to the entire world.

He is presently, training his sons to become highlife musicians like their father and carry on the legacy after his passing to the great beyond. His greatest desire is for his sons to not deviate from the originality of highlife music.

Dr. Fabomo does not intend to retire from making music, even in his very old age, he says he will continue to write and sing songs with his old voice.

**chapter
ten**



**ESAN LEAF SOUP
KNOWN AS BLACKSOUP
(OMOEBE)**

Esan leaf soup (Omoebe) popularly known as blacksoup, is a native soup introduced to other tribes in Nigeria by the South - South people from Edo central, known as the Esan people in Edo state.

Omoebe is not your regular vegetable soup, as it is a combination and blend of three higher herbal and nutritious vegetables.

The Esan people prepare Omoebe for several reasons, one of which is to help cleanse the stomach (detoxification). It is believed by the Esan people that the combination of herbal leaves in Omoebe (blacksoup) helps to detox our body easily. Therefore, it can be served without swallow to someone who is sick or having indigestion.

Omoebe is originally prepared with three (3) different leaves, namely

1. Ebe-usirhia - Piper guineense
2. Ebe-urhomihien - Piper umbellatum
3. Ebe-utezi - Gongronema latifolium or Bush buck

Though some people add either bitter leaf (*Vernonia amygdalina*) or scent leaf (*Ocimum gratissimum*, also known as clove basil) to their Omoebe, but the main leaves used by the Esan people are the three (3) mentioned above.

ESAN PEOPLE OMOEBE (BLACKSOUP) RECIPE

Ingredients

Ebe-usirhia

Ebe-urhomihien

Ebe-utezi

Banga (Fresh Palm nuts)

Step 3: wash your meat (any of the meat you prefer), add it to the boiling banga paste in the pot and add salt. Allow it to boil till the meat is properly cooked to your preference.

When your meat is properly cooked, add your dry or fresh fish into the pot, add your pepper and allow it to cook for another 10 mins.


Step 4: in the boiling pot with your banga paste and all other ingredients, add your already blended vegetables and allow them to cook for another 10 mins, then add your native maggi and allow it to cook for another 5 mins, and your Omoebe is ready.

It can be served with pounded yam and Akpu, Eba, Amala, etc.

HEALTH BENEFITS OF OMOEBE

Omoebe (blacksoup) like I mentioned earlier, is believed to help detox the body, cure fever like mild flu, mild malaria, indigestion and helps in fighting diabetes, diarrhea and so on.

Although some of these have not been medically proven, the Esan people, still to this day, prepare and consume Omoebe for some of these purposes, while others enjoy the taste of the soup.




A portrait of Elizabeth Efe Era, a woman with long dark hair, wearing a black blazer, with her hands clasped in front of her chin. The background is dark.



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

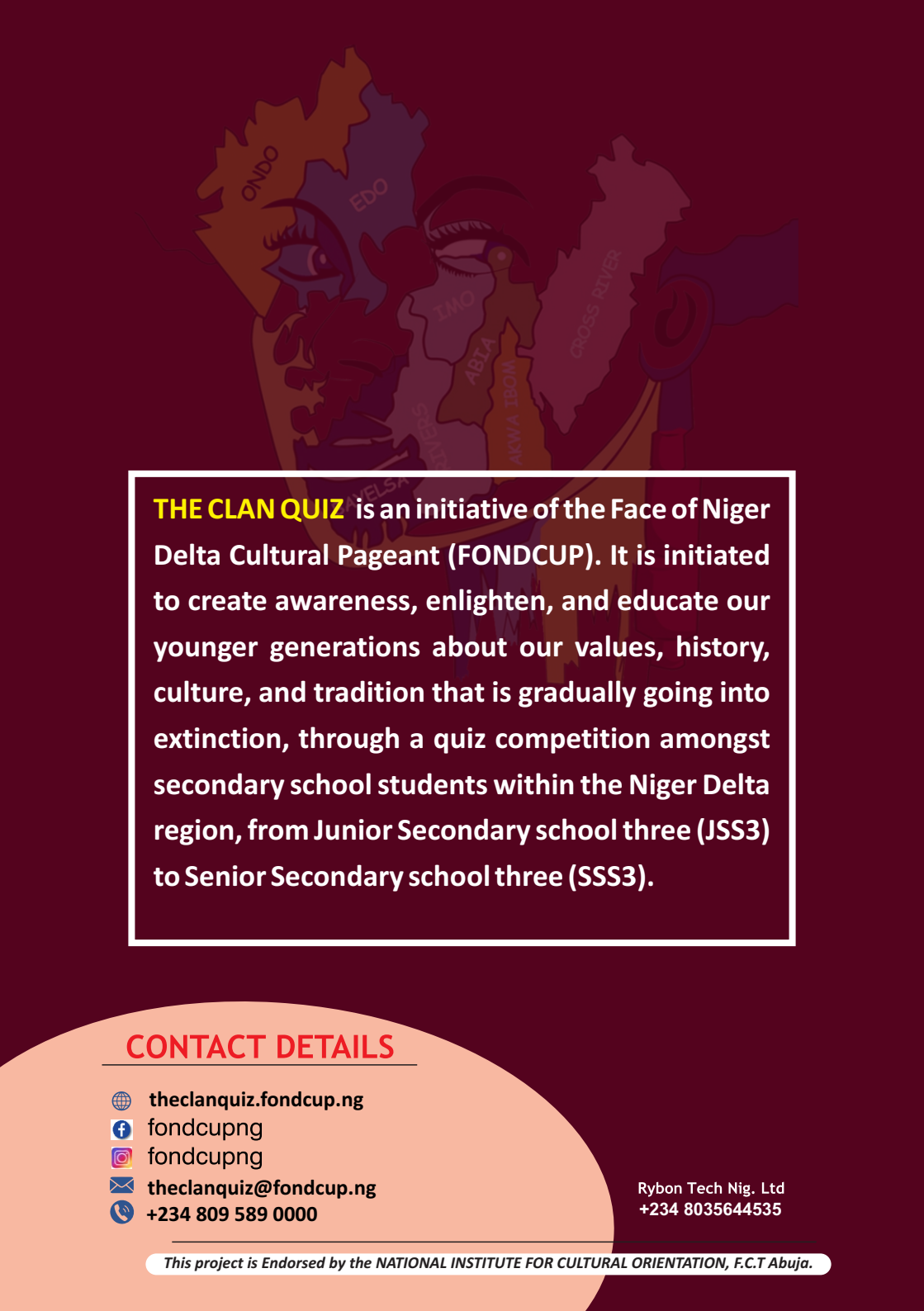
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THE CLAN QUIZ is an initiative of the Face of Niger Delta Cultural Pageant (FONDCUP). It is initiated to create awareness, enlighten, and educate our younger generations about our values, history, culture, and tradition that is gradually going into 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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