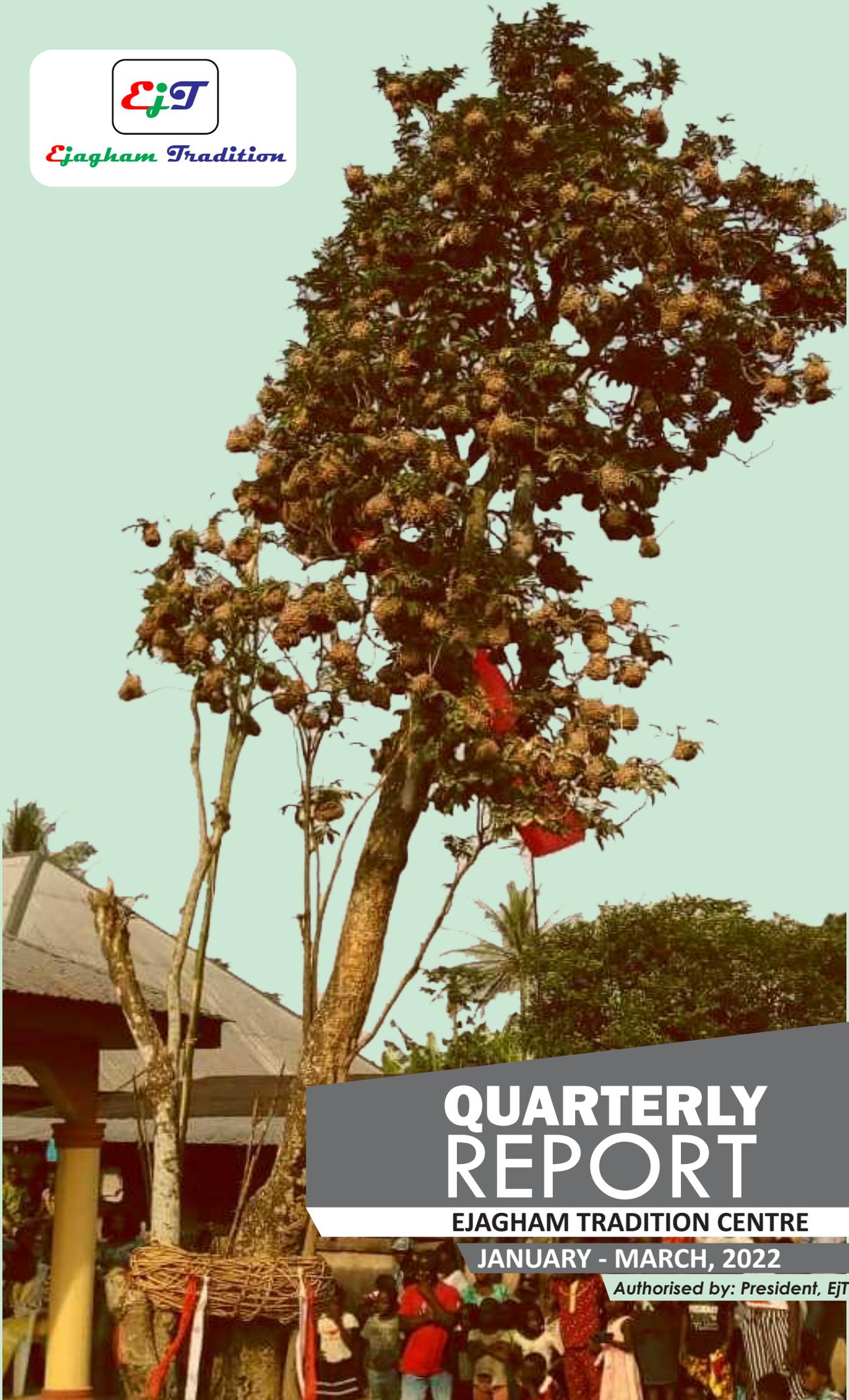




*Ejagham Tradition*



# QUARTERLY REPORT

**EJAGHAM TRADITION CENTRE**

**JANUARY - MARCH, 2022**

*Authorised by: President, EjT*

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## ORGANISATIONAL DIRECTION

### OUR MISSION

*“To Host, Promote, Harness and Update Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE) in order to Safeguard and Preserve Ejagham Tradition as a true Legacy of Ejagham People.”*

### OUR VISION

*To be a one-stop-shop for information and data about, relating to and concerning Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE)*

### OUR OBJECTIVES

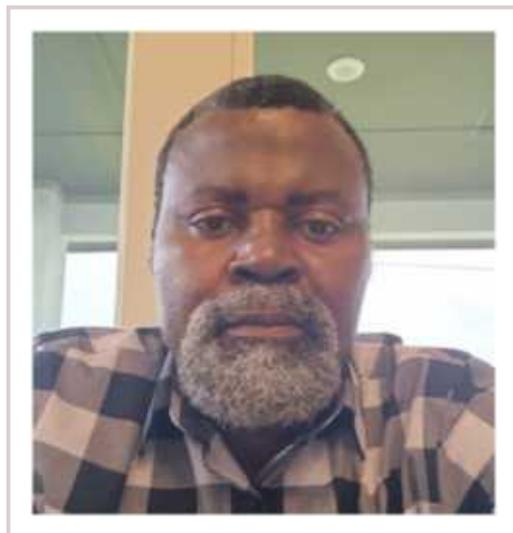
- *Safeguard and preserve the cultural heritage of Ejagham people.*
- *Protect the secret and sacred cultural heritage of Ejagham people.*
- *Encourage Research and Development (R&D) on Ejagham tradition.*
- *Ensure that the none-secret and non-sacred knowledge of Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE) are globally available and easily accessible.*
- *Explore the Socio-economic potential of Ejagham tradition for the empowerment of Ejagham People and Local Communities (EPLC).*

## FROM THE PRESIDENT

### Ejagham Wide Web

You are probably wondering, what is this caption about? If you think further though, you will understand the reason even before my explanation. Like myself, most people (Ejagham and non Ejagham) did not know that there are seven Ejagham clusters, four in Nigeria (Akamkpa, Bakor, Etung, and Qua) and three in Cameroon (Obang, Njemaya, and Ngunaya) until EjT brought it to the fore. In addition to the seven Ejagham Clusters, I would dare to add the eighth cluster which I call the *Ejagham Diaspora* cluster. I remember when EjT was established, a member from Ejagham Akamkpa asked why the Bakor people were in EjT WhatsApp platform - "*I thought this was an Ejagham platform*", she queried? Similarly, I asked a new Ejagham Qua member if he knew that we have Ejagham in Cameroon, his response was, "*In Cameroon?*". The reality is that Ejagham people know very little about each other. It may even follow that we relate very little with each other as well, even though we are the same people.

Guaranteed though, is the fact that most Ejagham people, the elites and youths, in particular, know so much about others far and near e.g., Europe, Asia, the Americas, etc. In fact, they even go out of their way to emulate some of their tradition, culture, and values. Indeed, the world is truly a global village and technology has made it possible and easier for knowledge to be shared globally mainly through the **World Wide Web (Atanganta Ngun Ndim)**. Well, one of the reasons Ejagham people know so much about others is because others made conscious efforts to



tell their story, including their tradition, customs, and values; placed them on the World Wide Web from where Ejagham people are all over these information.

It would appear to me that Ejagham people have been left behind in this effort. To all intents and purposes, EjT is an **Ejagham Wide Web (Atanganta Ejagham Ndim)** established to Document, Digitalise and Disseminate (Triple-D) Ejagham Traditional Practices and Cultural Expressions. Through EjT, we can tell our story, place them on the World Wide Web and help define Ejagham imprint in the global community of cultures.

The good thing is, that you can be part of this new Ejagham narrative by ensuring that *Ejagham Wide Web* permeates your communities and goes global. We need to institutionalize Ejagham heritage by telling Ejagham stories ourselves, one story at a time. According to Nta D. C. Ekup-Nse (at the

*"... I am convinced that with the commitment of purpose, Ejagham-rooted dedication and working together in one love, we can and will be able to plug-in **Ejagham Wide Web** into the **World Wide Web** ..."*

Ejagham Talk Show 2019) "... we (Ejagham) must take a liberal position of putting ourselves out there for the world to see." I say a resounding 'Anor!' (Amen) to that declaration.

If you have written any articles, research papers, video or audio renditions, etc. about Ejagham heritage, don't let them gather dust in the closets, let the world know about them. Please disseminate that knowledge. Contact EjT so we can give them appropriate *Triple-D* treatment and put them out there for the world to see. Do you have videos and/or pictures of Ejagham Heritage related events, recorded Ejagham songs, or any Ejagham legends? Reach out to EjT so that we can put them out there for the world to see.

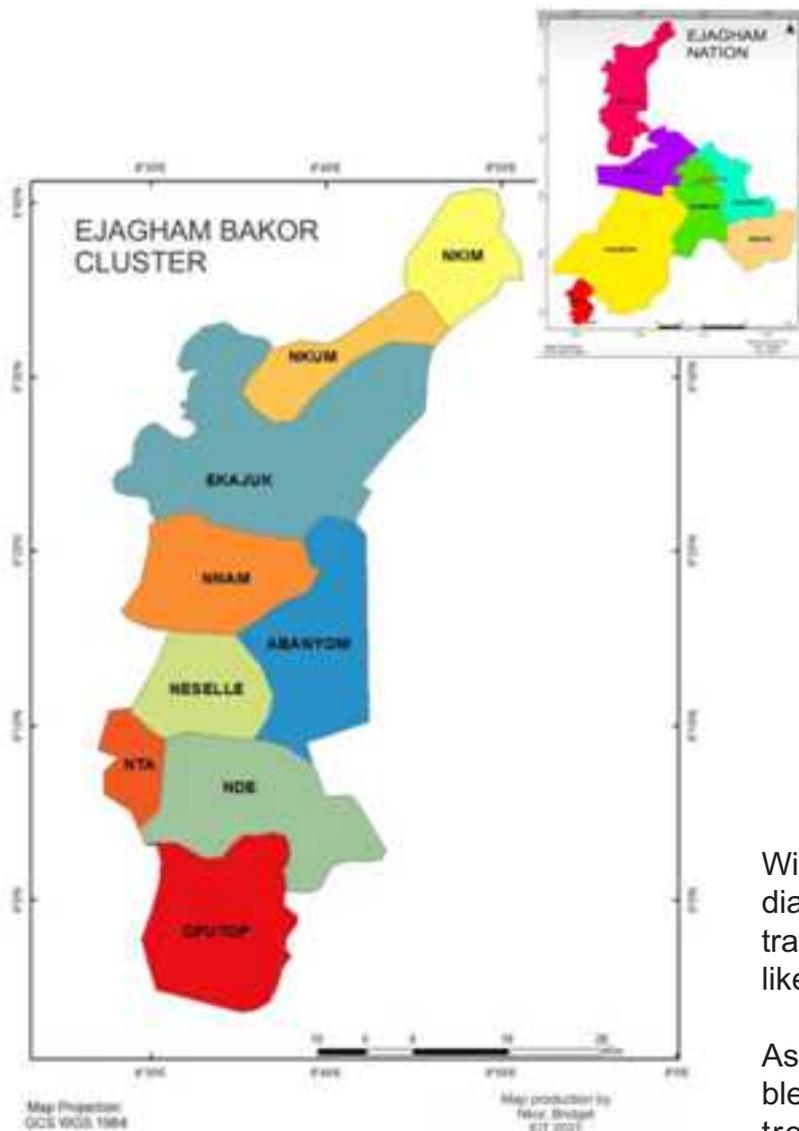
Indeed, EjT, fondly referred to as *Ejagham Global Ocham* and now *Ejagham Wide Web*, is organised with a website. EjT is ready to receive any Ejagham heritage product you send to us and to disseminate them to Ejagham nation and the global audience. Visit our website at [www.ejaghamtradition.org](http://www.ejaghamtradition.org).

It is clear that EjT's mission, vision, and objectives constitute a heavy lift. However, I am convinced that with the commitment of purpose, Ejagham-rooted dedication, and working together in one love, we can and will be able to plug-in Ejagham Wide Web into the World Wide Web and make the lift easier for us and future Ejagham generations.

*Engr. Chris Anom*  
 Engr. Chris Anom  
 President, EjT



# EJAGHAM NATION COMPOSITION



*His Royal Highness (HRH) Ntol Atol (Sir) Julius Adi Ayate, Clan Head of Ukpe and the Chairman of Bakor Traditional Rulers Council.*

## EJAGHAM BAKOR

The Ejaghams Bakor cluster is in Cross River State in Nigeria; spanning through Ikom and Ogoja Local Government Areas

The constituent clans of this cluster are: **Ekajuk**, **Nkum** and **Nkim** in Ogoja Local Government while Ikom Local Government has **Nta**, **Nsele**, **Nnam**, **Abanyum**, **Nde** and **Ofutop** clans. Habiting a contiguous land mass, Bakor is bounded by the various state local government areas Viz, West and southwest by Yala; South by Obubra; Etung/Boki on the South/East; Bekwarra on the North, and on the East by Mbube Clan in Ogoja Local Government.

With one affinity, destiny, and an ancestral dialect, Bakor oral tradition and written records trace its origin to the Bantu race of East Africa, like other Ejaghams clusters.

As for its sustainability, the Bakor land is blessed with tuber, leguminous, grains, and tree crops. These include various yam species, cassava, rice, beans, groundnut, grand piece, rubber, oil palm, and cocoa.

Women trade their pottery items, vegetables, particularly Okro and women designated tuber crops of water yam, cocoyam, and the cassava product of gari. Patronage comes from within and neighbouring towns including Calabar and the states of Benue and Ebonyi.

The males produce and trade yam, rice, cocoa, rubber, palm oil, etc. with neighbouring towns and states. Some ferry their products, particularly yam to Kumba in Cameroon and Calabar, through the Cross River and creeks.

Tourism is another vital area in the cluster's economy. In ALOK and NKARASSI areas in the Ikom Bakor are MONOLITHS while the

Oynghe FISH POND of over 500 meters wide is in Nta.

The economic activity of the people is also premised on Weaving, Smithing, Carving, and the production of Clay utensils among which are large pots.

The ponds, lakes, and rivers flowing through its territory make the people skillful fishermen and a boost to the economy.

Most of the people still cling tenaciously to imperative cultures despite the European and missionary activities in the territory out to obliterate.



One of the ingenuities from Ejagham Bakor: They crafted Akwanshi (Akiba-nsi) Monolith dated 1200 BC



Atam dance from Ekajuk



Important Occasion Dance outfit in Bakor



Moni-a-Nkim Dance in Bakor



Yam harvest in Bakor



Molded clay pots in Bakor

### EJAGHAM LANGUAGE CODIFICATION

Right in the middle of an ordinary life, a people's realization of their 'authentic-self' ushers in a new fairy-tale. At no point in the history of the Ejagham People has there been a greater reawakening of the self, by the self, yet, for the good of all humanity, than now. This is no accident. Writing in *The Wretched of the Earth*, the Martinique-born decolonial intellectual, Frantz Omar Fanon, revealed that “each generation must out of relative obscurity discover its mission, fulfill it, or betray it” (1963: 206). Only two options.

From the Ejagham Improvement Union (EIU) of the 1930s to the Ejagham Cultural Association (ECA) of the 1980s, down to the emergence of Ejagham Tradition Centre (EjT) in 2018, the objective has remained constant: To reawaken Ejagham heritage and peoples. An excellent route to this objective is what EjT has concerned itself over time, and upon critical considerations, we have designed projects and programs geared towards the smooth realization and sustenance of Ejagham heritage and peoples beyond time; consequently, projecting Ejagham into global relevance.

The soul of every culture is language. Flowery speakers often refer to it as the grease that lubricates the wheel that drives every heritage. EjT recognized this fact and launched as its flagship project, the development of a Standard Ejagham Language Orthography for use by all Ejagham Peoples and areas of concern – principally, Nigeria and Cameroon.

Periodic Reports have been published to update the public on the progress of the project, as well as others. A recent News Update published by EjT Media on 16 January 2022 highlighted the delivery of work equipment by Ejagham Language Codification Committee (ELCC) to the Department of Linguistics and Nigerian Languages, University of Calabar, Nigeria.

The latter is the Official Partners of ELCC who supply the technical skills required for this project.

EjT's verve towards the development of a Standard Ejagham Language Orthography is rooted in the earlier attempts made by the Ejagham Improvement Union in the mid-20<sup>th</sup> century. This Union had long realized that a better future for the Ejagham people is greatly predicated on a standard Ejagham language. Sandy Onor captures it thus:

Other issues bordering on the wellbeing and progress of Ejagham were discussed [by the Union], amongst which included the need to systematize, standardize and popularize the Ejagham language within the Ejagham “universe” and beyond. To this end it was unanimously agreed that there should be one Ejagham under which all known dialects, viz, Etung, Qua, Kaeka, Befun, Nde, Ekajuk, Ofutop, Nselle, Nta etc [sic] would be subsumed (Onor, 2018: 18).

The point worth noting here is that while the vision for the development of a standard Ejagham language was conceived by EIU, the practical realization of this vision has been the primacy of EjT. It is one thing to conceive a vision, it is another thing to realize it. Within the context of Ejagham heritage, an institutional framework such as EjT is the plausible nexus between theory and praxis.

EjT has gathered data on Ejagham dialects across all Ejagham Clusters in Nigeria and Cameroon, with its technical team and partners rigorous engaged in their phonetic transcriptions – this being the professional procedure for developing a standard language orthography. In all fairness, this is already a great feat attained. Yet, complete success would be the total realization of the dreams of our forebears, as captured by EIU. To arrive at that Eldorado requires consistent support from

all our stakeholders - such as you reading this report.

Every time is right to do the right thing.

### **ELCC Delivers Equipment to The Linguistics Department, University of Calabar.**

The Department of Linguistics and Nigerian Languages, University of Calabar, Nigeria is the Official Partner of ELCC and supplies the technical skills required for this project. The department also consults with an expert Phonologist from the University of Uyo, Akwa Ibom State, Nigeria for this project. On 15 January 2022, the Ejagham Language Codification Committee (ELCC) delivered equipment to their project partners. ELCC Alternate Chairperson, Rev. Fr. Dr. Felix Eja Ojong, made the presentation. He was accompanied by Nta Ben Ntui and D. C. Ekup-Nse (Secretary, ELCC). The equipment comprised a Laptop, Sound Boosters, and 200 copies of the ELCC wordlist.



*L-R: Nta Ben Ntui, Nta D. C. Ekup-Nse, Fr. Dr. Felix Ojong, Prof. Stella Ansa, & Prof. Bassey Okon*

During the presentation, Rev. Fr. Dr. Felix Eja Ojong thanked the Head, staff, and all language experts who are providing their expertise to realize an Ejagham Language Orthography. He emphasized that the success of this project will be the prerequisite for the advancement of the Ejagham people and local communities. He further thanked all the generous donors who provided EjT with the resources to purchase the equipment. Receiving the equipment on behalf of the Department of Linguistics and Nigerian Languages, University of Calabar, its most senior Phonologist, Prof. Bassey Okon, expressed immense gratitude to EjT for

providing the equipment necessary for their technical work. She praised EjT and described the ongoing project as one needed to save Ejagham language from extinction.

'We are appreciative of the interest in our indigenous languages because that will help the language not to die, and we don't want any language to die, especially, our languages... We are appreciative that this committee has seen it fit to contribute to the preservation of the Ejagham language,' said Prof. Bassey Okon.



*L-R: Mr. Mfon Ekpe Brownson, Prof. Bassey Okon, Mr. Ogar Okang Ntui, D. C. Ekup-Nse, & Mrs. Roselyn Ntui Egbe during a session of the phonetic transcription*

Reporting to ELLC and the Leadership of EjT, Ekup-Nse narrated that the zeal with which members of the technical team are handling this project is astonishing and incredible. He noted that Wednesday of every week is dedicated to the codification of the Ejagham language project in the Department. This was confirmed when, on 10 Feb. 2022, delegates of EjT, ably led by Sesseku (Iyamba) Hon. Agbornduku Eret Ph.D. and Rev. Fr. Dr. Felix Ojong visited the facility. These EjT Officials were stunned upon realizing the enormous efforts that our partners were putting in to realize a Standard Ejagham Language Orthography. Sesseku Agbornduku was invited to validate the data obtained from his Cluster: Ejagham Njemaya. Data from the following Ejagham Clusters have been validated: Bakor, Etung, Akamkpa, Njemaya, and Qua. The validation of Ejagham Ngunaya and Ejagham Obang is next in focus.



L-R: Rev. Fr. Dr. Felix Ojong, Mr. Ogar Okang Ntui, Prof. Bassey Okon, Sesseku Hon. Dr. Agbornduku Eret, Prof. Stella Ansa, Mr. Mfon Ekpe Brownson, & D. C. Ekup-Nse @ Department of Linguistics and Nigerian Languages, University of Calabar, Nigeria.

A similar letter of Update was sent to Ejagham Akamkpa, Ejagham Etung, Ejagham Bakor, and the Eyumojock Traditional Rulers Association – which covers all three Ejagham Clusters in Cameroon.

### Bakor in Focus

For a more meaningful contact engagement with our stakeholders, ambassadors of EjT, led by Sesseku (Iyamba) Hon. Agbornduku Eret Ph.D. and Rev. Fr. Dr. Felix Ojong, flanked by D. C. Ekup-Nse, met with and addressed the entire Bakor Union at Ntara Waterside, Ogoja Local Government Area, Cross River State, Nigeria, on 29 January 2022.

## STAKEHOLDERS ENGAGEMENT

### Updating EjT Project Stakeholders: Ejagham Traditional Rulers Councils/Associations

The Leadership of EjT embarked on a strategic stakeholders' engagement exercise. The objectives of this update were thus:

- Inform all Ejagham Traditional Rulers Councils/Association of the progress made with the Ejagham Language Codification Project; and
- Appeal for financial support to facilitate the remaining tasks in the project.

This update exercise commenced in Ejagham Qua when on 26 Jan. 2022 a letter of Update was delivered to the Ndidem's Council at the Ndidem's Palace, Asim Ikang Street Calabar. HRH, Ntufam Dr. Hayford Edet, secretary to the College of Atoe, received the letter on behalf of the Council.



Royal Fathers of Ejagham Bakor Union and EjT Ambassadors @Ntara Waterside, Ogoja LGA

Speaking on behalf of EjT, Sesseku (Iyamba) Hon. Agbornduku Eret Ph.D. transcended beyond the carnal realms of mere speech delivery into the ineffable domain of heritage identity relinking. The euphoria his history-reawakening presentation rained, drained the last straw of doubt that Ejagham could ever be relinked. By way of an exordium, Sesseku Agbornduku embraced the Bakor soil to his heart, not for the love of dust, but to demonstrate an ancient significant gesture which many saw yet few understood – All Ejagham lands are one; Njagham from any Ejagham land is Njagham in all Ejagham lands. If Ejagham relinking could be summarized into a single gesture, this is it!



L-R: D. C. Ekup-Nse, Rev. Fr. Dr. Felix Ojong & HRH Ntufam Dr. Hayford Edet @The Ndidem's Palace, Asim Ikang Street, Calabar, Cross River State, Nigeria.



*Sesseku Hon. Dr. Agbornduku Eret performing the ancient ritual that depicts the oneness of Ejagham @Ntara Waterside, Ogoja LGA*

This meeting was historic. In the history of Bakor nation, this was the first time a complete Ejagham contingent was featured in their cluster activity. Sesseku Agbornduku who had crossed over from Ejagham Cameroon made this meeting even more memorable. Lest it is forgotten, the name is Bakor Ayukaba! The message of EjT was concise and clear. The entire Bakor received the update on the Ejagham language codification project and our call for financial support to progress with the remaining stages of the work. While sesseku spoke, some Bakor people shed visible tears. How they felt is simply how one feels during the first-ever family reunion. 'At Last They Met.'

Responding on behalf of the Bakor Union, the eminent Ntol Atol Julius Ayate expressed profound gratitude to God and Ejagham ancestors for allowing their dream of relinking with their Ejagham kindred to become a reality. He restated Bakor's commitment to ensuring the Ejagham Language Codification Project is successfully executed. In very concrete terms, he assured EjT that the Bakor Traditional Rulers Council would meet and decide the financial support that Bakor shall contribute to this project.

### **Visit to Etung**

On 30 Jan. 2022, the indefatigable itinerant EjT Team proceeded to meet with the Paramount Ruler-Elect of Etung Local Government Area, Cross River State, Nigeria, HRM. Ntui-Atui Raphael Ekuri Agbor.

The meeting took place at his residence in Etomi Community. This was the first time EjT was officially introduced to him. As always, Sesseku Agbornduku updated him on all EjT projects, with emphasis on Ejagham Language Codification. Ntui-Atui could not contain his excitement over what EjT was doing and immediately proposed an extraordinary meeting between EjT and his Council. According to him, the message EjT has delivered to him was too magnificent for his reception alone. In his own words, "I want all my council members to hear all these [EjT Updates] with their ears."



*EjT Ambassadors with the Paramount Ruler-Elect of Etung LGA @Etomi Community, Etung LGA*

After consulting with his Council, Ntui-Atui scheduled the meeting for 9 Feb. 2022. EjT Contingent departed Etomi on the same day and proceeded to another meeting with the Traditional Council of Akamkpa Clan.

### **Visit to Akamkpa**

On 30 Jan. 2022 the sojourning EjT Team met with the Traditional Council of Akamkpa Clan, under the leadership of HRH, Ntufam (Barr.) Paul Ogar Njar. They received the update from EjT with immense gratitude and pledged to offer, among other things, financial support as a clan, to demonstrate their commitment to the cause of relinking Ejagham. The Clan Head stressed that the unifier of a people is a common language and to realize a Standard Ejagham Language Orthography would mean the acquisition of Ejagham unity and development instrument.



*EjT Ambassadors with the Traditional Ruler's Council of Akamkpa Town in Akamkpa LGA*

### Return Visit Etung

In keeping to his promise, the Paramount Ruler of Etung Local Government Area, HRM. Ntui-Atui Raphael Ekuri Agbor extended an invitation to EjT for an extraordinary session with his Council on 9 Feb. 2022. The meeting was held at the Etung Local Government Council Headquarters, Efraya. Ntui-Atui and his cabinet were stunned by the work EjT was doing. As always, Sesseku Agbornduku and Fr. Ojong appealed to the conscience of Ejagham Etung to translate their excitement over EjT to a commitment that will help EjT realize its projects that are aimed at the well-being of all Ejagham people and Communities across the globe.

In his proactive manner, Ntui-Atui progressed to introduce EjT to the Executive Chairman of Etung LGA, Hon. (Comrade) John Nkom Etuk. This ushered in the second phase meeting at the Etung LGA Headquarters which was attended by members of Etung traditional rulers Council as well.



*EjT Ambassadors with the Executive Chairman, Etung LGA, in the company of the Traditional Ruler's Council of Etung LGA @Efraya, Etung LGA*

The Hon. Chairman was quite pleased with everything EjT was doing and picked into the Ejagham Language Codification Project by pledging a financial donation from his Council. The Chairman went on to propose that all Chairpersons and Mayors administering Ejagham inhabited areas should donate to this language project. He offered to not only set the pace with a pledge but extend an invitation to his colleagues in Government to help EjT achieve this noble dream earlier conceived by Ejagham sages such as the eccentric Ndidem Ika Ika Oqua through the Ejagham Improvement Union.



*EjT Ambassadors with the Traditional Ruler's Council of Etung LGA @Efraya, Etung LGA*

### EJAGHAM JOURNAL & BOOK (EJB) EJB First Edition Heading to Press

Ejagham Journal and Book have achieved monumental milestones. Top-quality Articles have been received and reviewed by the Editorial Board. Contributions have come from many Ejagham writers in Nigeria and Cameroon. All articles were screened through a rigorous process, with consistent engagement with the authors to effect necessary adjustments.

The Board has considered it pertinent to utilize the publication of this maiden edition to Profile Distinguished Ejagham people and Businesses. This is to usher in a process of familiarizing Ejagham people and Businesses across the Ejagham universe and globe. A call has been circulated to this effect.



L-R: D. C. Ekup-Nse, Fr. Dr. Felix Ojong, & Sesseku Hon. Dr. Agbornduku Eret @Calabar reviewing EJB submissions

### Solidarity Visit to EJB Quality Assurance Advisor

On 31 January 2022, Members of the Ejagham Journal and Book (EJB) Editorial Board paid a solidarity visit to one of their members, Prof. Alice Eta Asim (EJB Quality Assurance Advisor). The visiting team was made up of Sesseku (Iyamba) Hon. Agbornduku Eret PhD (Editor-in-Chief, EJB), Rev. Fr. Dr. Felix Ojong (EJB Coordinator) and D. C. Ekup-Nse (Secretary, EJB). The visit was to show support to Prof. Alice as she sailed through difficult moments, and to celebrate her uncommon elevation into the Board of Trustees of T. Y. Danjuma Foundations. She was well congratulated and commended for leading a life of excellence that continues to uplift the Ejagham identity globally. Prof. Alice is a model beyond borders.

While receiving the EJB Team, she expressed her gratitude to God, Ejagham ancestors, and to EjT for standing by her during the trying times, and for celebrating with her in times of joy. She reenacted her commitment to EjT and promised to offer all support within her reach



L-R: Sesseku Hon. Dr. Agbornduku Eret, Prof. (Mrs.) Alice Asim & Rev. Fr. Dr. Felix Ojong @Ikot Ansa, Calabar.

### EJAGHAM FASHION COLLECTION BOARD (EFCB)

#### EFCB Commences Data Gathering Exercise

Ejagham Fashion Collection Board have commenced the data gathering phase of their project. On 25 Jan 2022, EFCB Patron, Ntufam Prof. Rowland Ndoma-Egba, was presented with the Data Collection Brief at his Office in the University of Calabar Teaching Hospital which he approved and on 27 Jan. 2022 and commissioned the exercise by providing the required funding for this phase of the work.



L-R: D. C. Ekup-Nse & Ntufam Prof. Rowland Ndoma-Egba @University of Calabar Teaching Hospital receiving copy of the Brief.

The work team is putting in its best to ensure that within the shortest possible time, Ejagham's unique fashion will be standardized and popularized. A report on the

progress of this exercise shall be published in the next Quarterly Report. There is a need to stress that Ntufam Prof. Rowland Ndoma-Egba is the catalyst for this project.



L-R: Ugban Ibu Monkom, Sesseku Hon. Dr. Agbornduku Eret & D. C. Ekup-Nse @Calabar

### Other Catch Point

En-route to Cameroon, Sesseku (Iyamba) Hon. Agbornduku Eret Ph.D. continued with the critical stakeholder engagements where he met with the President of Bakor Union Engr. Robert Obaye in Ikom LGA, Cross River State, and both of them proceeded to meet with the Clan Head of Ajassor (Name). In the meeting, Sesseku further elaborated EjT projects, especially the Ejagham Language Codification, and appealed for their support, financially and otherwise.



L-R: Sesseku Hon. Dr. Agbornduku Eret with the President of Bakor Union Engr. Robert Obaye

## CHALLENGES

### Lack of Funds & Volunteers

The harvest is much but the harvester as few. There is so much to be done for Ejagham to catch up with other cultures and in doing so meet the requirements of the 5<sup>th</sup> item of our Objectives (refer to Organisation Direction).

Lack of harvesters (Volunteers) and resources (Funds) to harvest are the immediate challenges constraining EjT. We are in dire need of both.

We are all aware that EjT has no membership dues. However, some members are calling for membership dues in the belief that this will create a sense of belonging and accountability by the leadership. This is indeed a suggestion that is under consideration. In the meantime, the organisation is funded by individual voluntary donations. Unfortunately, the donations are not generous enough to enable projects to progress at the desired pace. Therefore, we are using this opportunity, once again, to appeal to all members, Ejagham people, and well-wishers to donate and support our efforts. Members and well-meaning Ejagham sons and daughters in Nigeria can donate directly to the account below:

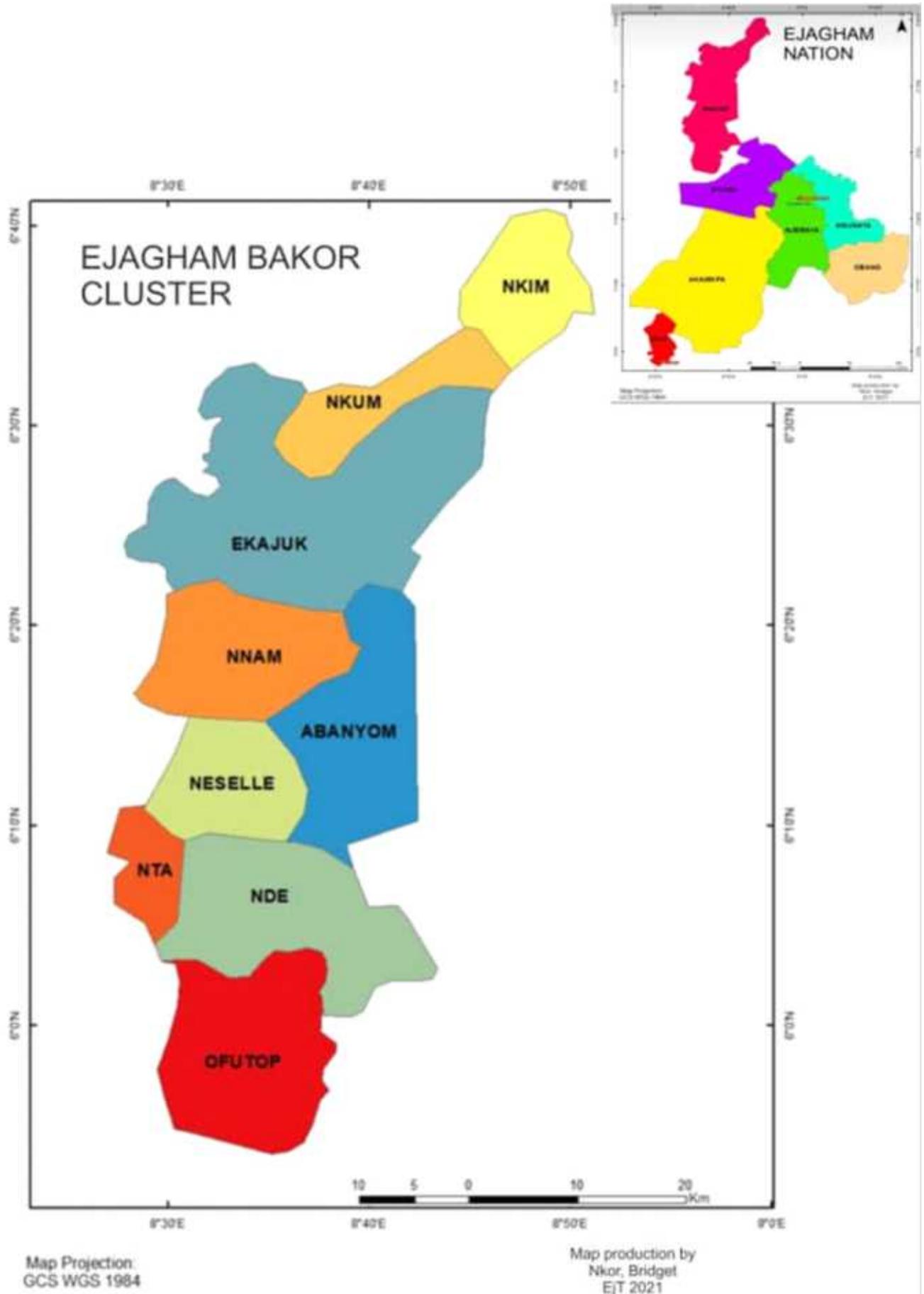
**Account name:** EJAGHAM TRADITION CENTRE

**Account no.:** 203 588 3685

**Bank Name:** FIRST BANK NIGERIA

Member and indeed well-meaning Ejagham sons and daughters in Ejagham Cameroon and in the diaspora can visit our website at [www.ejaghamtradition.org](http://www.ejaghamtradition.org) and go to the

# Appendix 1



## Appendix 2

### Picture Gallery



L-R: D. C. Ekup-Nse & Mr. Mfon Ekpe Brownson inside the ELC workspace



Rev. Fr. Dr. Felix Ojong & Sesseku Hon. Dr. Agbornduku Eret during a session on the phonetic transcription



Sesseku Hon. Dr. Agbornduku Eret addressing the entire Bakor Union @Ntara Waterside, Ogoja LGA



Voiceover of Ejagham dialects in CDs



Sesseku Hon. Dr. Agbornduku Eret exchanging pleasantries with HRH Ntol Atol Julius Ayate @Ntara Waterside, Ogoja LGA



HRH Ntol Atol Julius Ayate responding to EJT @Ntara Waterside, Ogoja LGA



**L-R: Rev. Fr. Dr. Felix Ojong, Ugban Ibu Monkom, Sesseku Hon. Dr. Agbornduku Eret & D. C. Ekup-Nse @Ntara Waterside, Ogoja LGA**



**EjT Ambassadors with the Traditional Ruler's Council of Etung LGA @Effraya, Etung LGA**



**R-L: Rev. Fr. Dr. Felix Ojong received a gift from the Clan Head of Akamkpa Town, HRH Barr. Paul Ogar**



**Sesseku Hon. Dr. Agbornduku Eret addressing the Traditional Ruler's Council of Etung LGA @Effraya, Etung LGA**



**Sesseku Hon. Dr. Agbornduku Eret addressing the Traditional Ruler's Council of Akamkpa Town**



**L-R: Sesseku Hon. Dr. Agbornduku Eret & HRM Ntui-Atui Raphael Ekuri Agbor**



**L-R: Ben Ntui, Ugban Ibu Monkom, Ntufam Odu Ndep, Sesseku Hon. Dr. Agbornduku Eret & Rev. Fr. Dr. Felix Ojong @Effraya, Etung LGA**



*EjT Ambassadors with the Executive Chairman, Etung LGA, in the company of the Traditional Ruler's Council of*



*EjT Ambassadors with the Executive Chairman, Etung LGA, in the company of the Traditional Ruler's Council of Etung LGA @Efraya, Etung LGA*