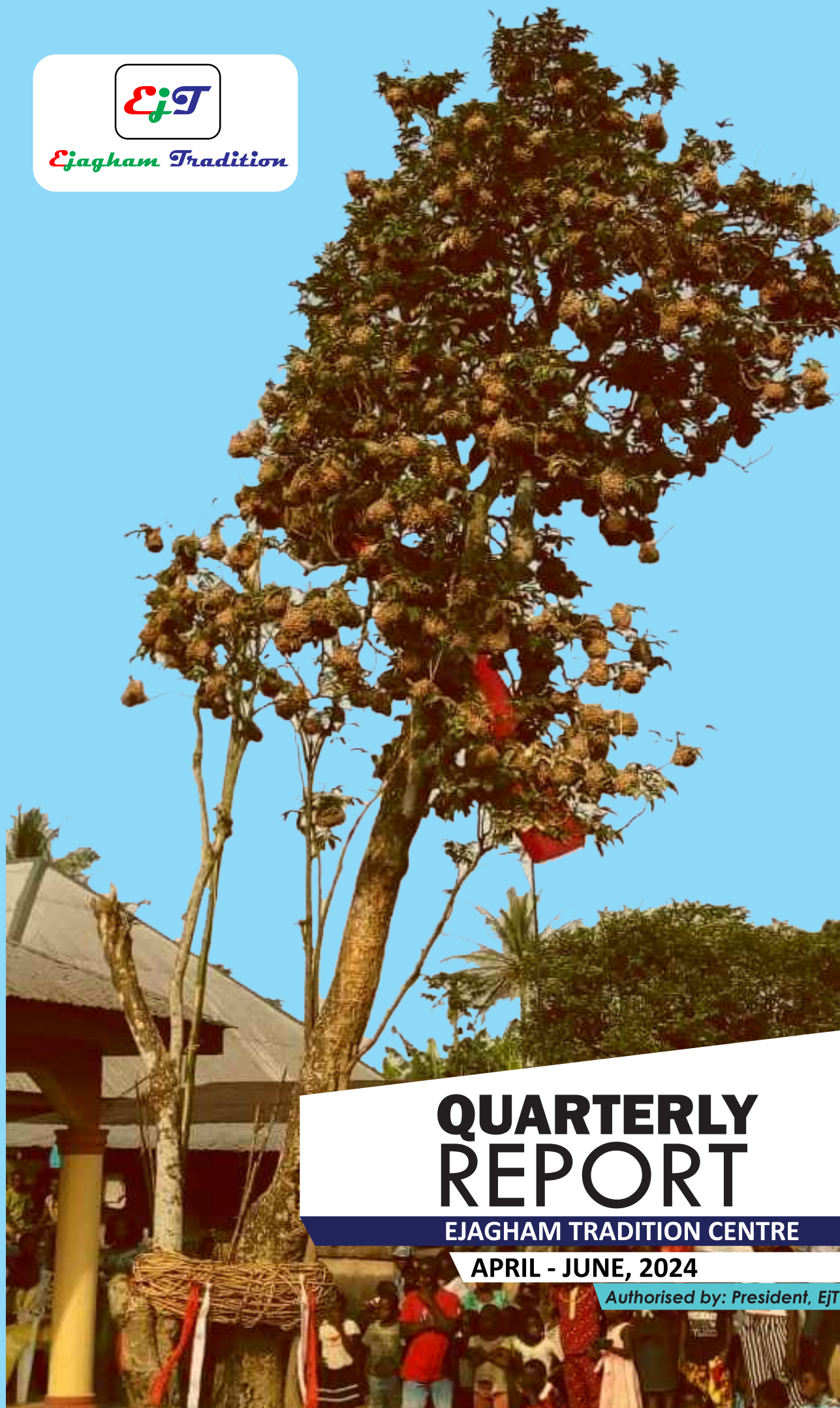




*Ejagham Tradition*



# QUARTERLY REPORT

EJAGHAM TRADITION CENTRE

APRIL - JUNE, 2024

Authorised by: President, EjT

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## 1.0 ORGANISATIONAL DIRECTION

### 1.1 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.”*

### 1.2 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)*

### 1.3 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).*

## 2. FROM THE PRESIDENT

### 2.1. EjT: An Ejagham Community Development Catalyst (ECDC)

Like a chemical reaction, development will occur in Ejagham communities in spite of the position we take. In a chemical reaction, a catalyst when added, enhances the reaction. Similarly, position taken in community development process has similar effect as a catalyst in a chemical reaction. Position taken can influence the desired pace, quality and magnitude of development of Ejagham communities. At EjT, we have taken the position to host, promote, harness and update Ejagham traditional practices and cultural expressions. Therefore, to all intents and purposes, EjT is an Ejagham Community Development Catalyst (ECDC).

Clearly, heritage has socio-cultural as well as socio-economic dimensions. EjT activities in hosting and promoting Ejagham heritage serve as Catalysts to the development of Ejagham socio-cultural cohesion. This is most evident, amongst others, in the voluntary membership registration of Ejagham sons and daughters of all demography and across Ejagham nation. This is clearly *unity in diversity* (by virtue of the

diverse clusters) of a people, a recipe for socio-cultural as well as socio-economic development.

Furthermore, Ejagham heritage is blessed with a wealth of unique *arts and craft, fashion, culinary arts, sights and sounds, knowledge of nature and the universe* etc. These are realistic areas of Ejagham entrepreneurial development otherwise called "Ejaghamterpreneurial" development. If these are adequately harnessed, the development of Ejagham socio-economic status would be greatly and positively impacted. EjT activities serve as catalysts in the stated dimensions. Although far from fruition, efforts are being made in the promotion of *Ejagham authors, Ejagham artiste, Ejagham food, Ejagham musical instruments* etc. You may review the links below to see where you can add value to the Ejagham story.

- Ejagham authors:  
<https://www.ejaghamtradition.org/ejagham-academia-literature/>
- Ejagham artiste:  
<https://www.ejaghamtradition.org/ejagham-artiste/>
- Ejagham food:  
<https://www.ejaghamtradition.org/ejagham-cuisine-recipe/>
- Ejagham musical instruments:  
<https://www.ejaghamtradition.org/ejagham-musical-instruments/>

Furthermore, EjT inspired the formation of Ejagham Credit Union in Ejagham Cameroon. This occurred during the euphoria of the launch of Ejagham Language Codification project by Eyumojock Traditional Rulers Association in September 2020. This surely complements the socio-economic development of our sons and daughters in Ejagham Cameroon.

Credit to HRH Chief Moses Obenofunde, the current President of South West Chiefs Conference in Cameroon, EjT also inspired the inclusion of Ejagham as a people in police records in Cameroon. This surely complements the socio-cultural status of Ejagham people in Cameroon.



**Engr. Chris Anom** CEng, CMarEng, FIMarEST, FRINA



By now I am sure you would agree with me that EjT is indeed an Ejagham Community Development Catalyst.

However, there is more to be done to regain lost grounds and re-establish Ejagham in the global community of cultures. Hence I have framed EjT in various forms in efforts that one or a combination of these frames will appeal to Ejagham sons and daughters to support and institutionalise the promotion of Ejagham heritage. Some of the familiar frames include;

- EjT: An Ejagham Heritage Institution (EHI)
- EjT: An Ejagham Global Ocham (EGO)
- EjT: An Ejagham Body of Knowledge (E-BOK)
- EjT: An Ejagham Identity Organisation (EIO)
- EjT: An Ejagham Information Network (EIN)
- EjT: An Ejagham Unity Forum (EUF)
- EjT: Ejagham Beyond Borders (EBB)
- EjT: An Ejagham Stakeholders Forum (ESF) and now
- ***EjT: An Ejagham Community Development Catalyst (ECDC)***

I am aware that fancy names and acronyms are not, by themselves, sufficient motivators instead the ***Ejaghamness in you*** is. Join EjT to restore Ejagham lost grounds and chart a sustainable Ejagham heritage development course in the 21<sup>st</sup> century.

Ekup na nkad; Abor na nsi-a-nsi; Gafol.

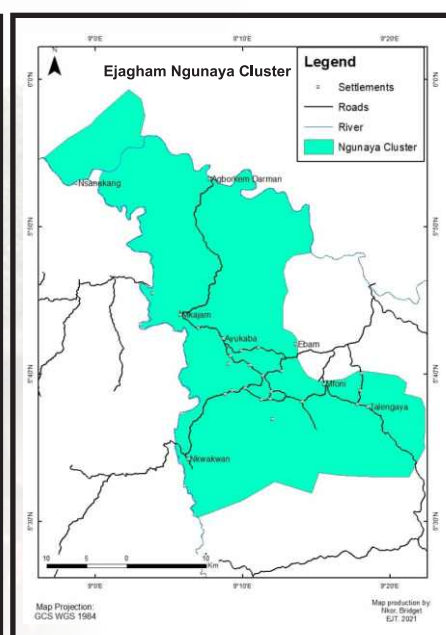
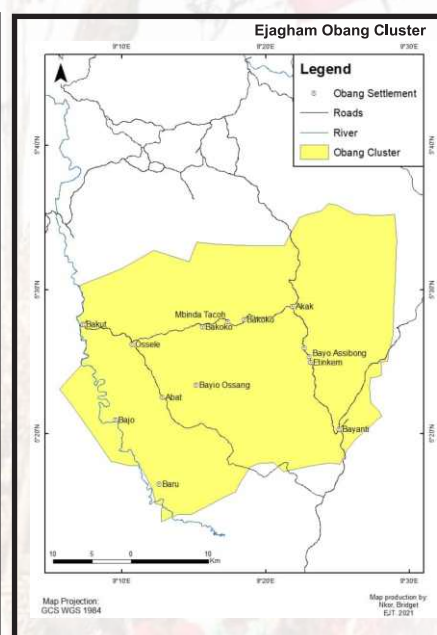
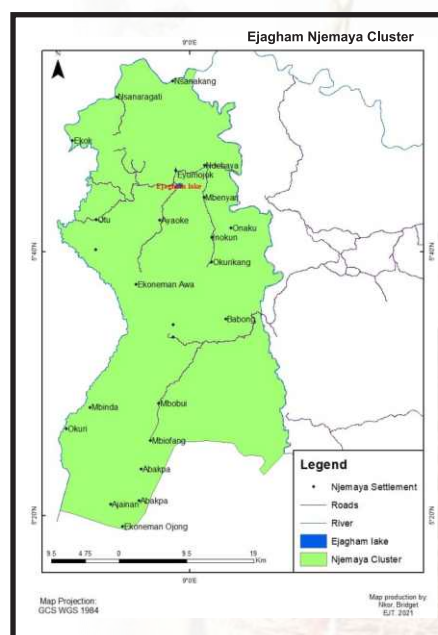
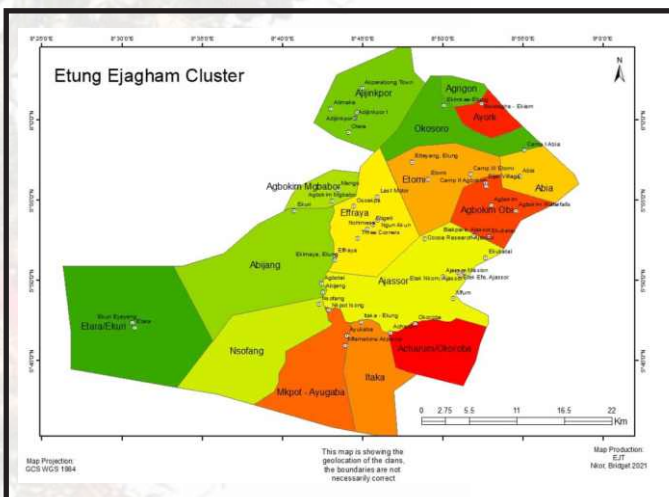
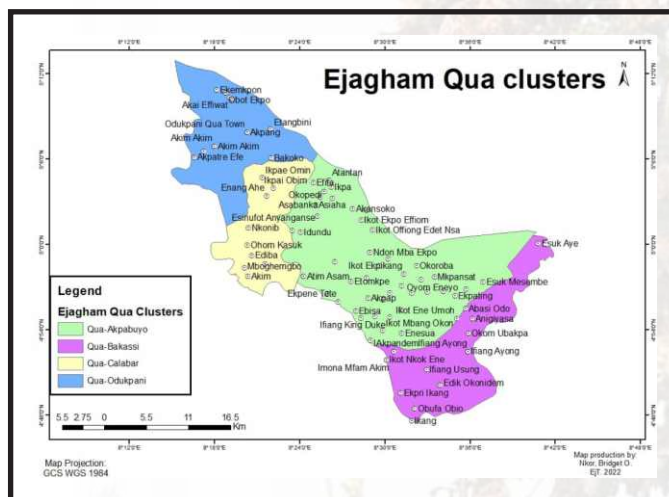
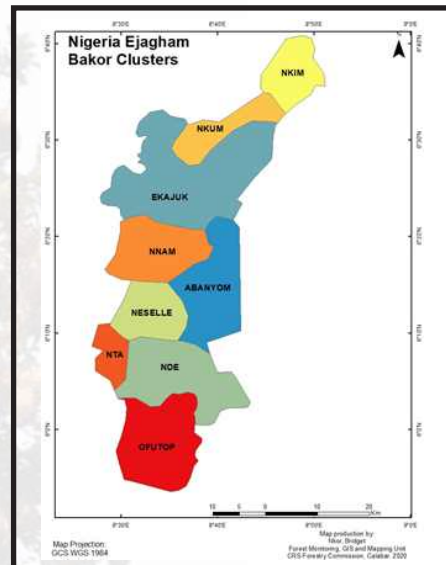
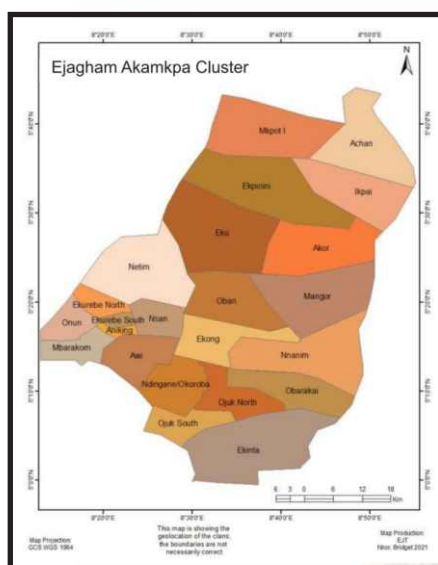
*Anom Le M.*

**Engr. Chris Anom**





### 3.0 EJAGHAM NATION COMPOSITION



**Ejagham Clusters:** <https://www.ejaghamtradition.org/ejagham-clusters/>



## 4.0 Q2 2024 ACTIVITIES

### 4.1. Promoting Ejagham Heritage at Scale.

The promotion of Ejagham heritage continues to take place in our various towns and villages at varying degrees. This is ok and we encourage this to continue and even get better. When we stop at the level of towns and villages, we inadvertently promote silo relationship. The knowledge of *silo relationship* and its attendant drawbacks should lead us to make deliberate efforts that go beyond just towns and villages. Going beyond towns and villages levels will ensure the promotion of Ejagham heritage and hence *integrated relationship* at scale. Hence in the last quarter we have paid attention to both little and large efforts to promote Ejagham heritage and integrated relationship across nation.

### Ejagham Language Codification (ELC)

Ejagham nation is a multi-cluster and hence a multi-dialect nation with one Ejagham Language. Ejagham language which is the main Ejagham characteristic has been inadvertently diminished to the extent that most Ejagham people do not remember that Ejagham is their language. Experience has shown that natives of some clusters identify themselves as the cluster rather than as Ejagham. Similarly, they believe they speak the dialect rather than Ejagham. For example, an Ejagham Etung person typically identifies as Etung and speaks Etung instead of Ejagham. Ejagham Bakor identifies as Bakor and speaks Nkim, Ofutop, etc. instead of Ejagham. Ejagham Qua identifies as Qua and speaks Akin instead of Ejagham. Ejagham Akamkpa identifies as Akamkpa instead of Ejagham but thank God they generally say they speak Ejagham. I guess by now you would have gotten the general trend, that Ejagham Identity is relegated to the background while cluster identity takes prominence.

At EjT, we fervently believe that we are stronger together socio-economically, socio-culturally and socio-politically. Ejagham identity would most definitely ensure that strength and the sustainability of it. We believe that approval and implementation of the Revised Ejagham Language Orthography (RELO), a product of the Ejagham Language Codification (ELC) project, is

by far the most audacious and sustainable promotion of Ejagham heritage at scale.

### Invitation of NERDC to Ejagham Metropolitan City - Calabar

As you are aware EjT, in collaboration with the Department of Linguistics and Nigerian Languages, University of Calabar, is handling the revision of the Ejagham Language Orthography. The Ejagham Language Codification (ELC) project that started 49 Months is reaching its crescendo.

Finally, the stage is set for the visit of Nigerian Educational Research and Development Council (NERDC), through a two-day workshop slated for 2nd & 3rd of August 2024 at the ASUU main auditorium, University of Calabar. The workshop is aimed at approving the Revised Ejagham Language Orthography (RELO) for use in learning institutions in all Ejagham communities at home (Nigeria and Cameroon) and in diaspora.

Upon announcement of the news of the event, several comments were received. One of them read;

*"This is Heartwarming ....  
Thank you all for the Great Efforts ...  
This is A Dream Come True for some of us  
God Bless Us All"  
Dr. Bartholomew Ntui*

Like Dr. Bartholomew Ntui, this is a dream come true for most Ejagham people. We look forward to meeting you at the event.

### Ejagham Njemaya Cultural Festival

Whenever the promotion of Ejagham heritage is being manifested, you can be sure that EjT would be head-over-heels in support of such manifestation. Hence when EjT learned about Ejagham Njemaya Cultural Festival through VP-EC and the Ejagham Njemaya Cultural Festival Cultural Secretary, that was precisely the case. It is important to highlight one of the salient impacts of this sort of initiative. While the



promotion of Ejagham heritage is the obvious impact, the **unity** and **integrated relationship** impact of the initiative is usually what is left in the wake of the festivals. These are the benefits of the festivals the we should ensure continues to perpetuate beyond the festival.

The Ejagham Njemaya Cultural Festival is so key because, to the admiration of EjT, it mimics the most welcome template of **Qua Ejagham Festival** and **Bakor New Yam Festival**. The endearing common denominator (The promotes unity and integrated relationship at scale) is that Qua Ejagham Festival pulls together the entire Ejagham Qua Cluster, Bakor New Yam Festival pulls together the entire Ejagham Bakor cluster and similarly, Ejagham Njemaya Cultural Festival pulls together the entire Ejagham Njemaya cluster. This is a template worthy of emulation by other Ejagham clusters.

Beyond the promotion of Ejagham Heritage at Scale as demonstrated by Qua, Bakor and Njemaya clusters, EjT looks forward to a near future when such unity and integrated relationship would be celebrated at a more elaborate scale in an **Ejagham Nation Heritage Festival** featuring all clusters of Ejagham nation.

Below is an insight to the revamp of Ejagham heritage in the formation of Ejagham Njemaya Cultural Festival by Ejagham Njemaya Development Association (ENDA) as presented by Nta Ojage Raphael Ayuk (PhD).

Conscious of the need to foster unity and



NTA OJAGE RAPHAEL AYUK (PHD)  
CULTURAL SECRETARY

solidarity among the Ejagham Njemaya people, ENDA was conceived in Yaounde, through the initiative of Chief Dr NDUM Fidelis NKOM, and lunched in Kumba under the chairmanship of Chief ITA Emmanuel (of

blessed memory) on 23 January 1988.



Founding Fathers: Chief Dr. NDUM Fidelis NKOM seating 3rd from right and Chief ITA Emmanuel seating 2nd from left.

Despite the noble objective, the association has seen its high and low points since creation. In a dramatic comeback after a period of recession, the ENDA election of 5<sup>th</sup> August 2023 ushered in a new generation of leadership with youthful exuberance. Hopes are once again raised as many see in this leadership the enthusiasm that would revamp the vision and mission of ENDA as propagated by the founding fathers.

Shortly after the election, the EXCO went to work, setting up committees as stipulated by the constitution. These are as follows:

- The Cultural Committee;
- The Community Development Committee;
- The Project Investment Committee; and
- The Education Committee.

These committees are ostensibly at work but let's zoom in at the Cultural Committee.

So far, the Cultural Committee has succeeded to establish a 3 day's enlarged program for the cultural festival, come December 2024. The theme of the cultural festival to read: **Promoting Cultural Inclusivity and Sustainability.**

The association moved swiftly to lunch a competition for the festival Logo. Two of them



where particularly outstanding however, after a microscopic examination by the jury, that of Nta Ndum Clinton Oru, an illustrious son of Eyumojock town was retained. This logo was published to the admiration of all.

The Cultural Committee then presented a list of all Ejagham Njemaya villages alongside



Festival Logo on the left, donned by a young ENDA member

Ejagham dances and masquerades. Each village was advised to choose a dance(s) and or masquerade(s) they wish to present. The emphasis is that the chosen dance(s) should be based on the competency of the village to display the originality of the dance in question; taking into consideration aspects such as: regalia, music, dance and all other rituals associated with the dance. This is because, beyond the entertainment value, we intend for each dance to convey all other didactic aspects through which we, and especially the younger generation can learn and preserve.

The Cultural Committee is taking this opportunity to invite all bona fide Ejagham sons and daughters all over the world with expert knowledge on cultural festivals and members of the ENDA, not to hesitate to draw our attention where and when they see it necessary.

#### 4.2. The EjT Website

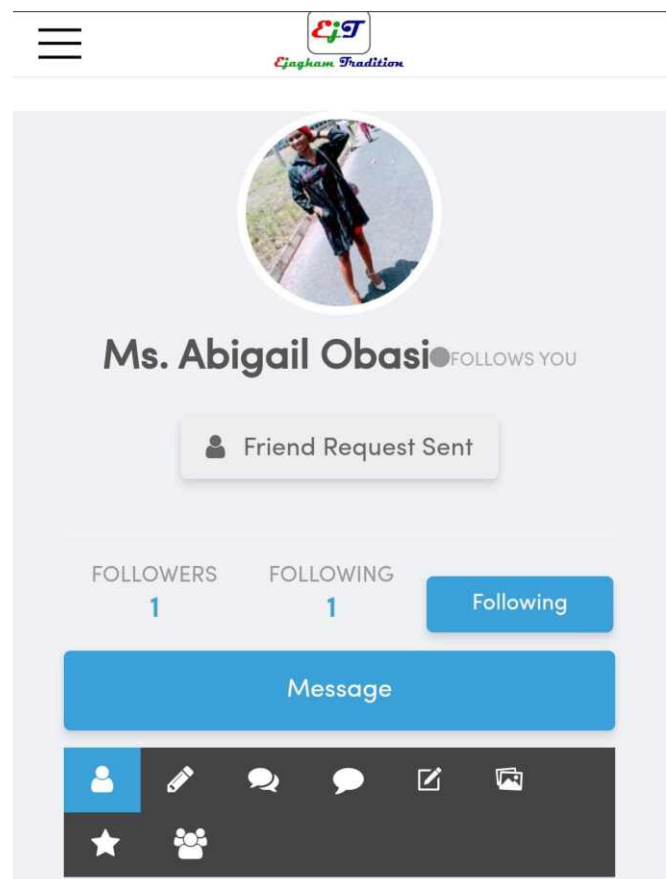
In the pursuit of our Triple-D strategy (Document, Digitalize, Disseminate), the EjT website is our main means of disseminating Ejagham Traditional Practices and Cultural Expressions to the global audience. EjT website is an Ejagham asset that you should be proud

enough to direct relatives and friends to. It is however still work in progress and every ounce of support would be appreciated, in cash or in kind.

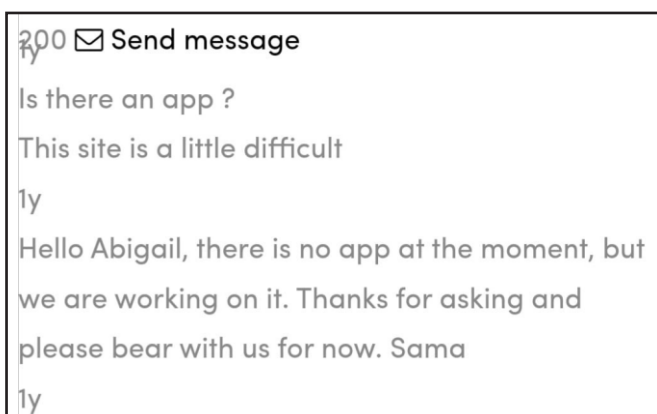
#### EjT App.

Conscious of the impact of social media in contemporary times EjT decided not to be left behind, not again. Hence we went ahead and developed a social media portal in the EjT website in order to enhance communication among member.

Interestingly some member engaged, giving the initial impression that this may have been something they were waiting for. However, communication has since dwindled and I was wondering why. While there may be several reasons for this, one complaint stood out. In June 2023, one of the user, Ms. Abigail Efonghe-Obasi, voiced her frustration in logging on the site. She specifically asked if an EjT App could be deployed to make logging on experience more interesting and less cumbersome.



ABIGAIL'S SOCIAL MEDIA PAGE ON EJT WEBSITE



ABIGAIL'S CHAT WITH THE ADMN IN JUNE 2023

At the time, Miss Abigail Efonghe-Obasi was made a promise that the complain would be looked into in the near future. Given limited resources, the promise could not be actualized in a timely manner. We can confirm that work has commenced in efforts to deploy and EjT App. We look forward to meeting the promise we made to Miss Abigail Efonghe-Obasi and hopefully making user experience of EjT website a pleasant one to all users. Watch this space. Soon you would be able to go to an App Store and download EjT App for a fun experience on EjT website.

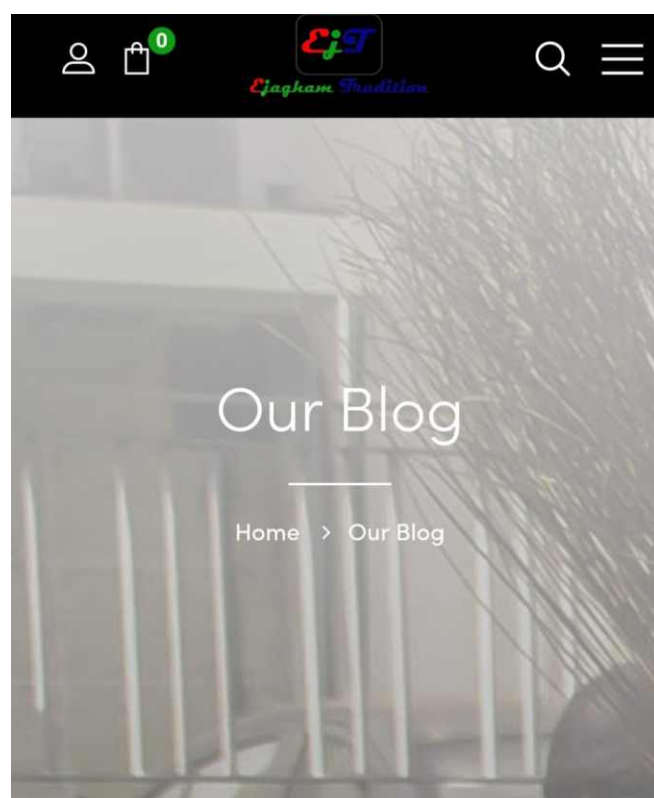
### Our Blog

EjT blog page has always been on the website if you searched for it. In our drive for exciting experience for our users we have made the blog page easily accessible by adding it to the navigation bar as "Our Blog". Follow EjT Triple-D experience by checking our blog page for latest updates.

<https://www.ejaghamtradition.org/our-blog/>

### 5.0. CHALLENGES - Lack of Funding

We are all aware that currently there is no membership dues in EjT. Some members are calling for membership dues in the believe that this will create a sense of belonging among members and accountability by the leadership. This is indeed a suggestion that is under consideration. In the meantime, the organisation is funded by individual donations. Unfortunately, the donations are not generous enough to enable projects progress at desired



pace. We are using this opportunity, once again, to appeal to all members to donate and support the organisation efforts. Members and well-meaning Ejagham sons and daughters can donate directly to the organisation account below. Kindly donate to:

Account name: Ejagham Tradition Centre

Account no.: 203 588 3685

Bank name: First Bank Nigeria.

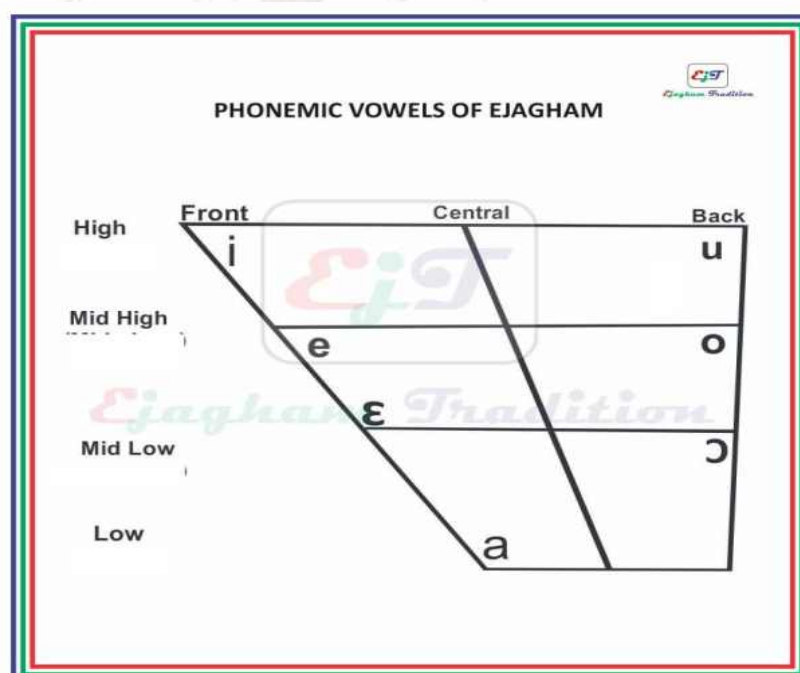


## 6.0. Q2 2024 IN PIX

## 6.1. Proposed Harmonised Ejagham Language Orthography (HELO)

PHONEMIC CONSONANTS IN EJAGHGAM									
PLACES OF ARTICULATION									
	Bilabial		Labio-Dental		Alveolar		Palatal Alveolar		Velar
MANNERS OF ARTICULATION	Oral Stops	p	b		t	d		kp	gb
	Nasal Stops		m			n			ŋ
	Fricatives		f	v	s	z	ʃ		ɣ
	Affricatives						tʃ dʒ		
	Trill					r			
	Lateral Affricates								
	Lateral					l			
	Approximants							w	j

SYLLABLE AND TONE STRUCTURES OF EJAGHAM		
SYLLABLE STRUCTURES		
1.V	è	'to/we'
2.CV	Ká	'at'
3.VCV	aku	'ancestors'
4.CGV	pjed	'lock'
5.N	[m],[n],[ŋ]	
TONE STRUCTURES		
LEVEL TONES		
1. ✓	(H)	High
2. ✓	(L)	Low
CONTOUR TONES		
1. ✓	(H-L)	Rising- Falling
2. ✓	(LH)	Falling -Rising



## 6.2.ELC Roadmap

