



Ejaghama Tradition

QUARTERLY REPORT

EJAGHAM TRADITION CENTRE
JANUARY - MARCH, 2025

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

Triple-D: A Reminder of our Mission Strategy

It is evident that several aspects of Ejagham tradition have suffered Erosion, Dilution, Adulteration, Misinterpretation, and in some cases, Extinction (EDAME). This reality is widely acknowledged across Ejagham nation, though opinions may vary on the reasons behind it. Our stance is that insufficient efforts have been made to protect and preserve our heritage.

In a rapidly changing world influenced by modernization, urbanization, migration, and technology, only deliberate and structured organization can achieve the desired results in preserving our heritage. At EjT, we believe that a sustainable, resilient, and effective strategy involves Documenting, Digitalizing, and Disseminating our traditional practices and cultural expressions, known as the Triple-D strategy.

Document

One of the most recognizable aspects of Ejagham, despite its age, is Nsibidi. The reason for its appreciation today is that our forebears documented it, allowing us to search, point to, and refer to it. This underscores the importance of documenting our heritage for future generations. Unfortunately, we have not matched our forebear's ingenuity, resulting in EDAME significantly impacting our heritage. There is no repository where documented Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE) can be easily accessed. To counteract the effects of EDAME, we must Document our ETP and ECE, making this a key pillar of our strategy.



NTUFAM. CHRIS ANOM CEng, CMarEng, FIMarEST, FRINA

Digitalize

It is fair to state that technology has left Ejagham behind, with our people playing catch-up with technological trends. The impact of this situation on Ejagham heritage is concerning. Historians agree that past events carry messages for the future. Our neglect to keep pace with technology in the past teaches us to leverage technology now to avoid repetition. The impact on our heritage has been significant, but only action, not dwelling on the past, will bring change. Therefore, one of our strategy's pillars is to *Digitalize* our traditional practices and cultural expressions.

Business as usual will not bridge the gap caused by our collective lag in technology. We must take deliberate actions to not only digitize but also *Digitalize* all aspects of ETP and ECE, safeguarding future Ejagham generations and friends from the challenges of understanding Ejagham heritage. Digitalization ensures we constantly adapt, delivering exciting experiences of ETP and ECE to Ejagham People and Local Communities (EPLC), creating value-producing opportunities in the process.

Disseminate

Every culture has the potential to enhance the social and economic standards of its community. If a culture's value is highly esteemed, it will spread beyond its immediate community. The Mgbe institution, a creation of our forebears, met this standard and disseminated well beyond Ejagham land.

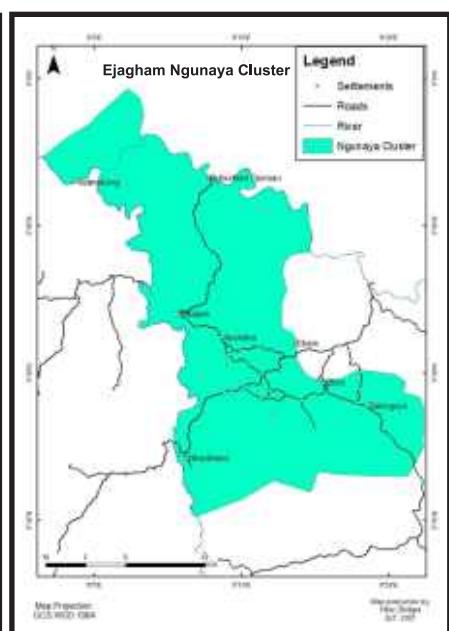
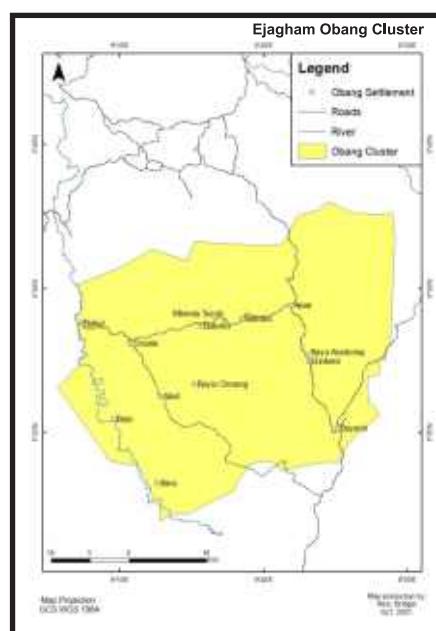
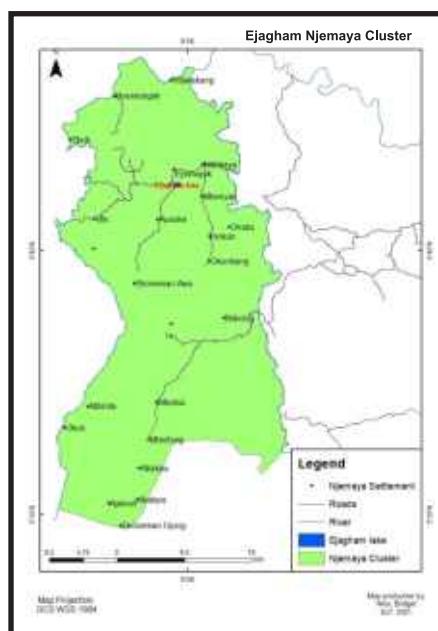
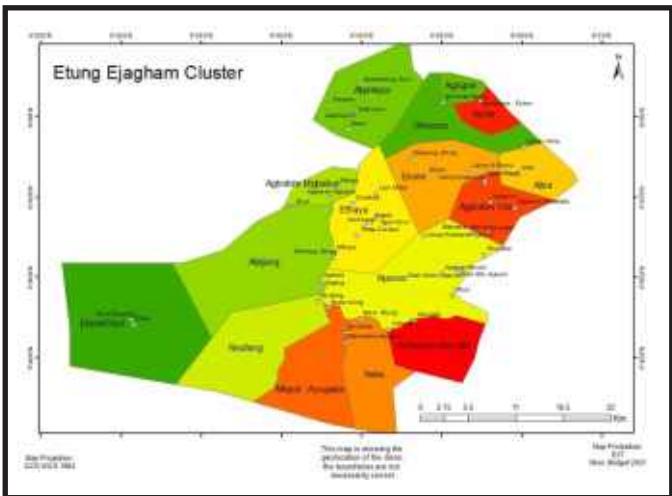
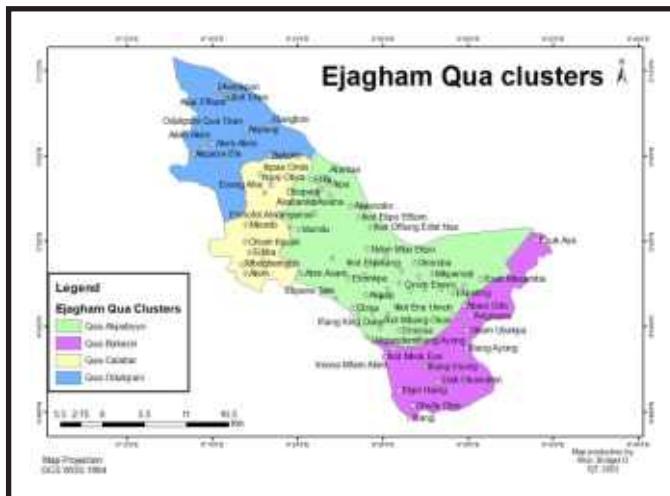
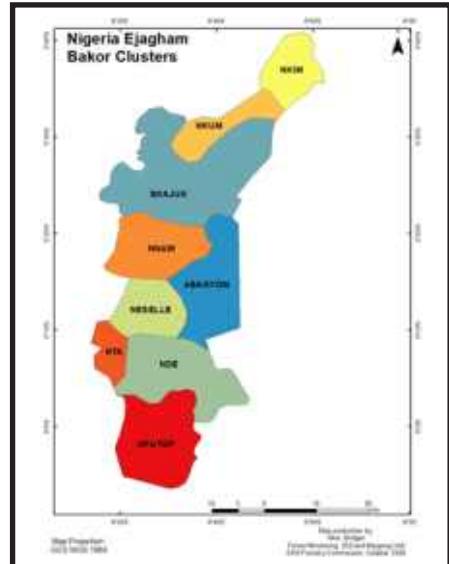
The 21st century presents different challenges than those faced by our forebears. To ensure Ejagham cultural heritage participated in shaping the future, we must have a structured means to facilitate and disseminate Ejagham traditional practices and cultural expressions. This is why *Disseminate* is one of the pillars of EjT's mission strategy.

Our strategy to *Document*, *Digitalize*, and *Disseminate* ETP and ECE ensures we have all three essential elements to keep the flame of Ejagham heritage burning well into the future. *Don't stand-by, participate in the Triple-D, please.*

Ekup na nkad.

Ntufam Engr. Chris Anom

EJAGHAM NATION COMPOSITION



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

Q1 2025 ACTIVITIES

RELO

As we pursue all aspects of the Triple-D strategy, the Revised Ejagham Language Orthography (RELO) remains our top priority. We remain laser-focused on delivering the RELO to Ejagham people.

In the last quarter, it was reported that the RELO report was undergoing further review by the Technical Team before forwarding to NERDC in Abuja. Due to preparations for the 50th anniversary of University of Calabar, the review could not be completed on schedule. The Chairperson of the Ejagham Language Codification Committee (ELCC) and a member of the Technical Team Prof. Stella Ansa has assured that with the 50th anniversary celebrations behind us, the review will be completed as soon as possible.

Once the review is completed, the approval process will be progress expeditiously.

The Triple-D

There are several pertinent reasons why it is important to document our heritage. Of particular relevance to our mission, vision, and objectives is the fact that documenting supports educational, restoration, and conservation efforts, thus maintaining the cultural narrative of Ejagham heritage by Ejagham people.

Recently, a member posted a request on our members-only WhatsApp platform:

"Fecundity with the state of childlessness in Ejagham Culture.

I am discussing this aspect of living among the Ejagham people in my project. Unfortunately, I have just limited sources. I wish to beg our elders and scholars here for help and guidelines. I can chat with you in private if you can afford me with either written materials or audio (including voice notes) to aid me. Sama, Egafra!" Nta Hillary Itagbor

This request highlights the importance of documenting Ejagham Traditional Practices (ETP) and Ejagham Cultural Elements (ECE)

to support educational efforts. Note that this request is recent, and there have been several similar requests. The implication of these numerous requests is that an ETP and ECE repository is needed. It is expected that an organization such as EjT should host one of these repositories. Unfortunately, such an Ejagham heritage repository does not currently exist. This presents a challenge for scholars like Nta Hillary Itagbor, who clearly need assistance. Would researchers struggle to find repositories for Hausa, Yoruba, or Ibo heritage?

A critical value of the Ejagham belief system is that an individual gives birth to a child, but the community collectively raises the child. EjT is born; it is time for the communities to live their values and raise the child (EjT) to become an entity that this and future generations would be proud of. Your support is needed to achieve the Triple-D.

It is our hope that EjT's message is not misconstrued to mean that EjT is not receiving any support—far from it. EjT's achievements thus far are due to the support from its members and others.

The question is, what is the potential of our members, and indeed Ejagham people, that could be applied to achieve Triple-D? Potential versus achievements is the real measure. Given the potential in the Ejagham Nation, Triple-D achievements so far are infinitesimally small.

EjT is not just proposing solutions; we are also taking action. Given the current support, EjT is making progress in the Triple-D effort by hosting blogs, which can be accessed in "Our Blog" on the EjT website at <https://www.ejaghamtradition.org/our-blog/>. Below are screenshots of some of the subjects covered in "Our Blog."



EJAGHAM NATION: The Ejagham Qua Cluster

March 26, 2025

THE OBASI-NJOM – (God of Cult Agency)

March 22, 2025



MBING EKAN – An aspect of the Ekan Institution in ...

March 9, 2025



Nta Ekem Festus Egbe

March 8, 2025



The Amgbu Institution in Ejagham

February 13, 2025



OFU OBAN Cultural Festival: A Celebration of...

February 2, 2025

Young scholars are seeking information about their heritage. Unfortunately, Ejagham people have not documented our heritage in a manner that would allow young scholars to reap the benefits in the 21st century. EjT is here to change that narrative. We can only achieve our goal if we synergize. If you are knowledgeable about any aspect of Ejagham Traditional Practices and Cultural Expressions, let's give your knowledge the Triple-D treatment before we lose it altogether. Please call, email, or submit any materials (articles, pictures, videos, etc.) that you have.



MKPEM: A Traditional Dance of Nyaje Commu...

January 25, 2025

HONORARY CHIEFTAINCY TITLES O...

January 8, 2025



The EjT App Story

November 29, 2024



Ejagham Tradition Custodians – An Overview

November 10, 2024



2024 Ejagham Bakor New Yam Festival in Retrospe...

October 20, 2024



UNIVERSITY OF CALABAR STUDENTS POLITICS – ...

September 20, 2024

You can keep engaged by dropping your comments and let us know your take on the various subjects of Ejagham heritage featured. <https://www.ejaghamtradition.org/our-blog/>

EjT would like to once again appeal to our members and Ejagham people in general that it is our responsibility to shape the future we want by taking deliberate actions now. We are aware of the natural rule, "you cannot reap where you did not sow."

EjT WhatsApp Platform

As you are aware, registered EjT members are eventually added to the members-only WhatsApp platform after fulfilling the required conditions. In other words, not all members are on the platform.

We do our best to place fully developed Ejagham heritage materials on the EjT website where they can be accessed by everyone at any time and available for future use. However, the WhatsApp platform is unique in the sense that it provides a unique opportunity for members to interact, ask questions, share ideas, and knowledge about a range of Ejagham Traditional Practices and Cultural Expressions. It is truly a unique teaching and learning platform. The spontaneity of teaching and learning moments on the platform makes it even more exciting. The wealth of knowledge is huge. One thing is certain: because of the unstructured and spontaneous nature of the chats, not all topics and knowledge covered in the chats will end up on the website. You have an opportunity to add and share in this knowledge by being active on the platform.

Challenges - Lack of Funding

We are all aware that currently, there are no membership dues in EjT. Some members are calling for membership dues in the belief 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 organization is funded by individual donations.

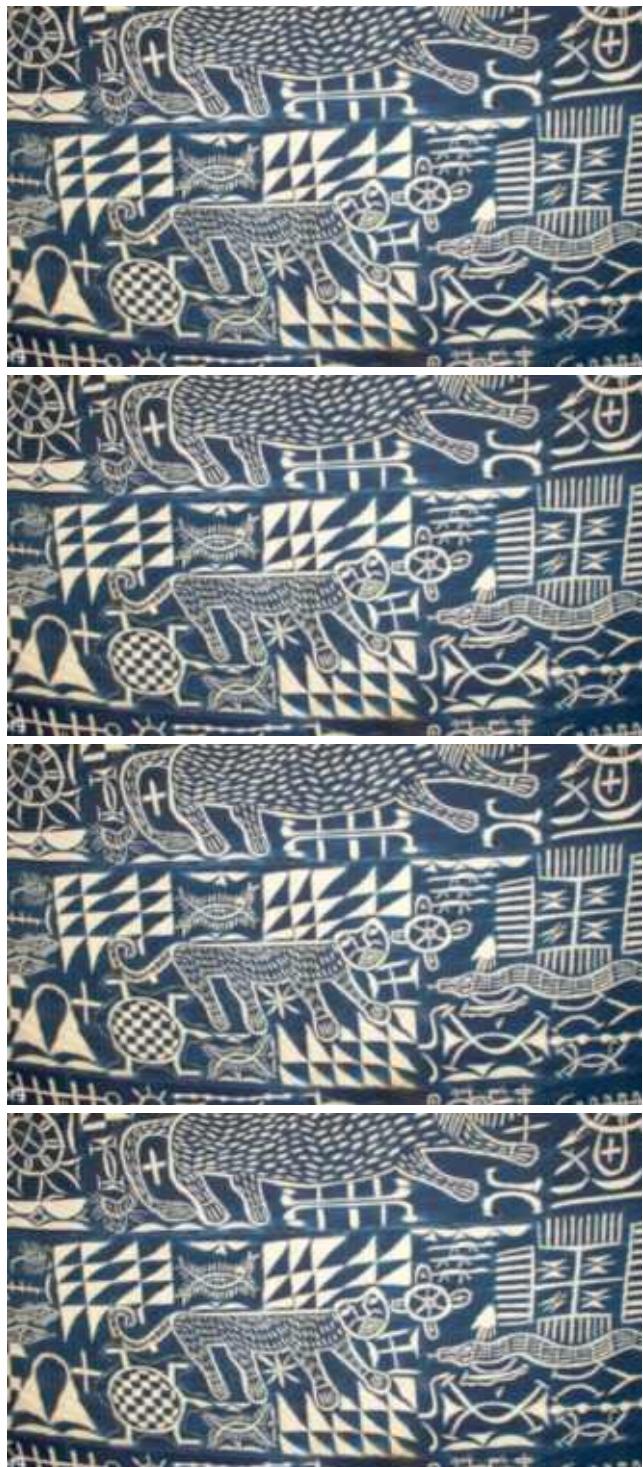
Unfortunately, the donations are not generous enough to enable projects to progress at the desired pace. We are using this opportunity, once again, to appeal to all members to donate and support the organization's efforts. Members and well-meaning Ejagham sons and daughters can donate directly to the organization account below.

Kindly donate to:

Account name: Ejagham Tradition Centre

Account no.: 203 588 3685

Bank name: First Bank Nigeria.



Appendix 1: Proposed Revised Ejagham Language Orthography (RELO)

PHONEMIC CONSONANTS IN EJAGHAM							
MANNERS OF ARTICULATION	PLACES OF ARTICULATION						
	Oral Stops	p b	t d	k p g b	g	k g	
	Nasal Stops	m	n	n		n	
	Fricatives	f v	s z	f		t	
	Affricatives			tʃ dʒ			
	Trill			r			
	Lateral Affricates						
	Lateral			l			
Approximants					w	j	

SYLLABLE AND TONE STRUCTURES OF EJAGHAM		
SYLLABLE STRUCTURES		
1.V	é	'to/we'
2.CV	ká	'at'
3.VCV	áku	'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

