



20TH CENTURY  
**FAMOUS KINGS**

AND EMINENT PERSONS OF CALABAR.

THEIR LIVES AND TIMES,  
1908-1999

HH Chief Orok-Orok Effiom Duke

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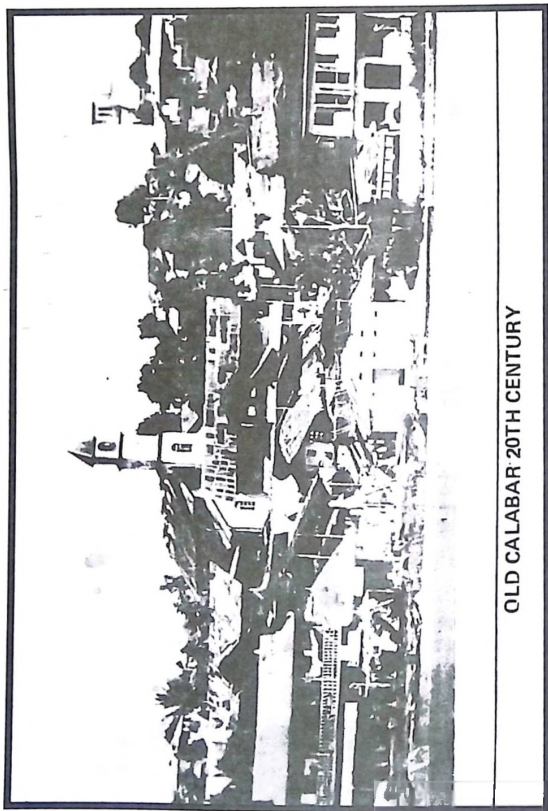
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# OLD CALABAR AT 20TH CENTURY



OLD CALABAR 20TH CENTURY

# THE OLD CALABAR MONARCHS OF EARLY 20<sup>TH</sup> CENTURY



**HRH Obong Edem Efiom Ededem**  
alias, Adam Ephraim Adam  
Obong of Calabar.  
1901-1906



**HRH Obong Ekpo Eyo Archibong IV**  
Obong of Old Calabar.  
1906-1908.



**HRH Obong Ekpenyong Etiok Eyo**  
Honesty VIII, Obong of Creek Town,  
1893-1918.



**HRH Obong James Eyo Honesty IX**  
Obong of Creek Town, 1921-1927.  
Obong of Calabar, 1927-1937.



**H.H. CHIEF OROK-OROK EFIOM DUKE  
(AUTHOR)**

*The Author being presented with a Certificate of Recognition as  
Village Head of Ikot Ekpe Orok, Calabar South Local Government Area  
by State Government officials, 2001*

*“A man who does not know anything about events that took place before  
he was born will remain forever a child”*

*Herodotus  
Greek Philosopher/  
Father of History*

## DEDICATION

THE BOOK IS DEDICATED TO THE  
MEMORY OF  
THE GREAT EFIK KINGS AND SOME EMINENT PERSONS  
AND TO  
MY GRANDFATHER



HRH PRINCE EFIOM OROK EDEM DUKE EPHRAIM  
alias, EPHRAIM DUKE EPHRAIM IX  
(1878-1939)

## PREFACE

Calabar means so much to so many. She had through the centuries been a bread and butter of different colonial masters. sugar and honey for traders and supercargoes. fruit-wine for different evangelical missions, a beautiful bride to historians and literary-lovers. a Nigeria's 'Canaan' city and a peaceful home for visitors and strangers. Her people, are a never-to-be forgotten patient and important minority that had made impacts and changes in the socio-political scene of Nigeria and world affairs. This dates back from the ancient period of slave trade to the modern era. It is men that made every annals of human history what it is. Therefore, in sympathy with this objective, I am inspired by the motive of a Roman writer of the 5<sup>th</sup> century, Plutarch who, though was not a great historian like Herodotus, yet wrote partly from ardent sympathy for noble characters with noble deeds. My motivation therefore, at producing this work is borne not out of mere desire at contributing to the literary monuments of the ancient city of Calabar, but a modest attempt to bring to focus some important historical facts inadvertently omitted, or inadequately documented. Also to leave on record the cherish memories bequeathed this generation and those yet unborn as a possession for all time.

Thus, if after a thorough research work, one was to fix a period in the history of Calabar during which Calabarians were happier and prosperous; when greater Calabar was ruled under the guidance of virtue and wisdom; when political characters, authority and paramount rulership commanded spontaneous respect and honour; the period of most significant events in Calabar annals and history. then these 20<sup>th</sup> Century Famous Kings are never-to-be forgotten, notwithstanding their human weakness, vicissitudes which are inevitable in man. Each of them had reigned under different settings, circumstances and temperament of the period. vis-à-vis the political authority in power.

The Efik kingship on the other hand is one of the most highly revered traditional institutions recognized nationally and world-wide through the centuries. The monarchy had interestingly passed through

evolutions and transformations which therefore created certain characteristics now prevalent in the system. First, it has never been hereditary, but a rotational and democratic based strictly on royalty, that is, blood descendant of the founding ancestors of the Efik. An Obong is a primus inter pares (first among his peers-Etuboms). In the classical terms of Chief Magnus Adam Duke, an erstwhile scribe of the Efik traditional Council in the late 19<sup>th</sup> century, "Efik king is the Rex Maximus Calabaris, the greatest king (Obong of Calabar), Pontifex Maximus Calabaris (Chief Priest of Calabar) and Spiritus Maximus Calabaris (Head of Ekpe Efik of Calabar). It is in this 'Trinity' that the Efik political, spiritual, legislature is complementary to the other. According to Chief Magnus Oku, another Secretary of Obong's Traditional Council in the late 20<sup>th</sup> Century: .....

*"... Obong is the symbol of our continued existence as a tribe ... the embodiment of the Efik-Iboku national character."*

This reflection on the Lives and Times of the Famous Kings of Calabar is a compendium of some eminent persons' profiles and the builders of the reigns of the monarchs considered in 20<sup>th</sup> century. It was also a partial reflection of the mood of the town during each reign, though not a comprehensive 'Balance Sheet' of Calabar for the period, 1908-1981. They were the Calabar kings much talked about, praised, most renowned or admired in the 20<sup>th</sup> century.

Duke X, unknown to many, lost his crown as an Apostle of civil liberty of his people, for daring to challenge the colonial repressive taxation introduced in 1925, that led to the women's war in Calabar province and eventually his deposition in 1926. Archibong V almost lost his crown also for his avowed and persisted creation of state campaign support and self-determination of his people. Both kings adopted a somewhat militant approach, but Oku V, being a pacifist with his much fancied sportsman-like and statesman's approach, carried the battle over.

Personalities mentioned in this book are men of substance in their respective fields of human endeavour who contributed much to the development of the country during each reign. They were representatives of their times. I have attempted to weave together some remote and faint

historical facts and events, compiled though unusually lengthy lists of appendices, primarily to incorporate all facets of Calabar community representatives of different periods. Nevertheless this book is a modest tribute to these remarkable rulers and the prominent men of their times.

Nigerians are today enjoying the fruits of state-creation but some hardly recognize or know how and where it started, and the PIONEER pacesetters are yet to be immortalized either by naming streets or something monumental after them. For "never was so much owed by so many to so few" as the Calabar people and other Nigerians owed to these monarchs. A progressive community is that which recognizes and immortalizes her heroes and heroines for posterity as "the labour of our heroes past, shall never be in vain."

It is hoped that this historical record would educate our youths and future generations about their progenitors, leaders and pioneers in Old Calabar. However, due apology is owed the readers and some affected persons for any inadvertent omission or commission, and any misinformation attributable to my part during the course of the research.

**Orok-Orok Efiom-Duke**  
**2006**

## PREFACE TO REVISED EDITION

The Efiks are history makers and great lovers of history. And indeed visitors and researchers love reading history about Calabar. This is so because “Calabar is a Nigerian Rome from where civilization overflowed into and pervaded the rest of that land between Niger River and the Cameroon Mountain.”

Firstly, the name Efik applies to all the descendants of Efik Eburutu who have retained the originality of their tribal identity and were to be found, according to Hart (1964) “in the settlements on the Cross and Calabar Rivers at the dawn of recorded history.”

The Obong of Calabar or Obong Efik is the Natural Ruler, Treaty King and Grand Patriarch of the Efik people. It is the official title of the patriarch of Efik Eburutu for centuries.

The domain of the Obong of Calabar covers the territories of all Efik – speaking and Efik extraction including Calabar. Akpabuyo, Akamkpa, Bakassi, Odukpani Local Government Areas and part of Akwa Ibom State, etc. Calabar itself is a coastal town that has an area 161.44 sq. km.

In the book *THE EFIK AND THEIR NEIGHBOURS*, Aye 2005.1, confirmed that “The Efik occupy the lower basins of the Eniong Creek, Cross and Calabar Rivers, extending beyond the Great Kwa River to Akpayafe on the Cameroon border ... The city of Calabar is a tripartite capital for the Efik, Qua and Efut, the three ethnic groups whom history has since drawn into the same municipal orbit.”

Ten Efik Monarchs had reigned as Mbong of Calabar between 1901-1998. Though E. U. Aye, MFR, in his book: *Calabar Through The Centuries*, 1967.42-62 had highlighted the “MEN THAT MATTERED” in the previous two centuries and Chief (Mrs.) Ekei Essien Oku, OON, in her own book: *The Kings and Chiefs of Old Calabar (1785-1925)* published in 1989, had covered eleven kings and twenty High Chiefs of

almost the same period; and this edition of some 20<sup>th</sup> Century Famous Kings and EMINENT PERSONS, altogether takes care of seven monarchs out of the ten who had reigned in the 20<sup>th</sup> century. Those who were not fully documented here were also important in Efik nationhood, but those considered had significant peculiarity in the making of modern Efik monarchy. This was so considered, because the ancient Efik Kingship -institution had from 20th century become democratized, through the influence of certain laws and proclamations which have greatly illuminated the history of the Efik and her kingship, especially in modern times, in addition to oral tradition.

The first legal authority was the colonial Native Rule Proclamation of 1901; the Esop Iboku Declaration of the 1940s and lastly, the Creek Town Agreement of 1970, which the modern Efik Kingship oligarchy had tried to operate the 'rotational system' with relatively little success so far. However, changes and challenges are inevitable in modern traditional institutions all over Africa, which Efiks are part.

What indeed made these 20<sup>th</sup> century monarchs great and famous during their respective reigns were some eminent men of their days because "Obong ibonke ikpon" (A King does not reign in vacuum). Particularly significant was the fact that all through these periods witnessed Efik peoples' hard struggles for survival to maintain their distinct ethnic identify as a people among her somewhat unfriendly neighbors and other majority ethnic groups. It was therefore some great men and women of zeal and determination mention herein who had sustained the growth and development of Calabar politically, socially, economically and the fruits of their labour radiated into the interior territories of Nigeria. Albeit, about a thousand eminent persons had been mentioned herein out of the lots of fascinating personalities of the period.

The stock of the first edition of this book was exhausted within two years of its publication in 2007/2008; and there had since been an irresistible urge for a reprint following requests from friends and readers, hence it was advisable to add few new characters and chapters to improve and enrich the contents.

History of Calabar is knitted to that of Eastern Region and Nigeria Federation, hence few chapters on the administration of Nigeria is discussed.

While the second edition of this book was being prepared, a serious chieftaincy dispute for Obongship throne had been pending in Law Court of the land, unresolved since 2009. Being the first of its kind in Efik history that a dispute over Obongship of Calabar had advanced beyond the traditional horizon to a long legal tussle; it is yet to be seen as to who would have the final say: the Etuboms' Traditional Council or the Law Court of the land. And interestingly too, a tussle for succession to the Muri Munene Stool of Efuts of Calabar was pending in the Law Courts concurrently. Ostensibly, it should be noted that the traditional institutions are those which have been accepted and derived their strength over a history of many generations to deal with traditional matters and the judiciary is the hope of the common man. Therefore, it would be ludicrous to try to invest on other institutions with traditional roles and functions bequeathed the latter. Whose decision would then hold? The inherited forces of tradition or controversial Court Judgments? The Calabar loyal subjects are waiting patiently. "Oto ke mmoñ Efik ke mmoñ, tutu Efik esim ufok oto isjmke."

**OROK-OROKEFIOM-DUKE,  
2014**

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I derived immense inspirations and benefits from my paternal mother and sister of Obong Adam Ephraim X, Princess Ibok Efiang, Chief Magnus E. Oku (former Secretary of Obong's Council) for his valuable comments on the manuscripts of this book; equally from the books and publications of Elder E. U. Aye, MFR, Chief Andrew Bassey, MON; Dr. E. Udo Udoma C.F.R., HRH Etubom (Dr) Eyo O. Akak, Chief Ekpo A. Nyong, Chief (Mrs.) Ekei Essien Oku, MON, and many other authors.

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O.O.E.D.

## FOREWORD

The first writer in Efik Historiography to go biographical in the great theme of EFIK KINGS AND CHIEFS was CHIEF MRS. EKEI ESSIEN OKU of blessed memory. Chief Orok Efiom Duke's current work is the second.

Mr. Duke's work under consideration concentrates on the Kings of the last century, that is, the 20<sup>th</sup> century and he has brought into his account the great novelty of detailing on what he terms "THE LIVES AND TIMES" of the Kings, and emphasis in the work which has made the book a suitable reference book of history touching on many topics of relevant Nigerian historical development of the 20<sup>th</sup> Century, particularly the history of Colonial and Pre-independence Nigeria as these touched on each of these three Famous Kings of Calabar.

It is also very good that these Kings he chose to write on belong to two periods and phases of the evolution and dynamics of Efik Kingship, namely THE 1902 PROCLAMATION PERIOD (1902-1969) and the 1970 ACCORD (1970 and after) period.

So, however, the writer seems to have regarded these two periods of Efik Kingship dynamics actually with no distinction, and I hold the view that he is right in the treatment of the whole issue of ENTRENCHED KINGSHIP DIARCHY of the 1902 Proclamation in which the kingship was divided into two: a king for Creek Town (Western Calabar) and one for Old Calabar (Central Calabar), as not really implemented.

I agree with this author that there was really no PRACTICALISED DIARCHY in Efik Kingship between 1902- 1969, although, the author just did not bother about a Declaratory Statement on that issue.

In other words, in the author's THREE FAMOUS KINGS OF CALABAR, the first two: Ephraim Duke X (Edem Efeŋiong Efiŋiong Essien Efiom Okoho Efiom Ekpo Efiom Efiom Ekpo Iboku) and Ededem Archibong V (Ededem Asibong Ekpo Efiom Okoho Efiom Ekpo Efiom

Efiom Ekpo Iboku) belonged to the CALABAR DIARCHY PERIOD OF 1902-1969, and Essien Ekpe Oku V (Edem Asuquo Ekpenyong Oku Essien Ekpe OkuAtaiAtai EmaAtai Iboku) belonged to the 1970 Monarchy Rotational Accord of December 1970 period.

Chief Duke can be justified in regarding these Kings of Calabar as truly great, that is, in the context of their period in history, viz 20<sup>th</sup> Century, having regard to the fact that the Obongship of Calabar began in 1308 A.D, after the Efiks arrived in Calabar after journeying in Ibom and staying twelve generations there and passing on through Uruan into Old Calabar Island or Ikpa Ene between 1150 and 1300 AD.

His actual account on OBONG ADAM EPHRAIM DUKE X(1908-1940) in particular, is pungent and most detailed as never done before. First, the author gave us Duke X's rich maternal genealogy, apparently, believing that his official paternal genealogy from the EFIONG ESSIEN EFIOM OKOHO EFIOM EKPO is well known. But, secondly, the most remarkable content of the Duke X account is Chief Duke's authorship details of his character analysis particularly, his anti-ritualistic philosophy of NDEM EFIK KINGSHIP RITUALS. It seems obvious that the spiritual charisma of the 20<sup>th</sup> Century Obongship of Calabar with Duke X and his is the best example of Obongship of Calabar Christian Transcendence next to King Eyamba V and Eyo Honesty II of the 19<sup>th</sup> Century Obongship who brought Christianity to Calabar. Thirdly, from Chief Duke's account of Duke X, that Great King from 1908 -1940, may be qualified to be classed with the Overamwen Oba of Benin, Jaja of Opobo Asantahene Karikari of Ghana, as the most outstanding radical opponents of Colonial Rule in West Africa and great founder of Independence struggles in this Sub-region of Africa even as one of the three most prominent, pre-independence potentates of West Africa. Then, it may be wondered whether Duke X was involved somehow, in the educational development so well chronicled in the Dukes X's era. In spite of the authors silence, I strongly suggest that Duke X the frontier leader of Calabar development could not have failed to involve himself, even if in radical escapades only, since he was obviously a spiritual emancipator of Calabar. So then, all told, Duke X was a very famous King of Calabar,

rising out and above the Kingship Diarchy of the period.

The author's chapter on Archibong V (1949-1961) is just superlative and concise in documentation style. The interregnum of 1940-1949, having been noted in passing, Archibong V's reign of the whole of the fifties of last century and first two years of the sixties was epitomized in internal struggles within the kingdom and with the self-governing Eastern Nigerian Government dominated by Igbos of that region and the Igbos of that government resident in Calabar.

By  
**HRH ETUBOM (ELDER) UKOREBI U. ASUQUO UKOREBI**  
Acting Rector (rtd)  
The Calabar Polytechnic, Calabar, 2006



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# **CHAPTER**

# **1**

**HRH Obong Adam Ephraim Duke X  
Obong of Calabar, 1908 - 1989**

20<sup>TH</sup> CENTURY FAMOUS KINGS AND EMINENT  
PERSONS OF CALABAR



**HRH OBONG ADAM EPHRAIM DUKE X**  
*alias, (Edem Effefiong) Natural Ruler, Treaty King,  
Grand Patriarch of the Efiks & Obong of Calabar,  
1908 - 1940*

## HIS LIFE AND TIMES: 1850-1940

*“Okut mkpo ke eyin enye ofiok mbuk, Ntin nno iko oworo nsu.”*

*(He who witnessed event could best narrate the story, hearsay is often unreliable)*

### GENEALOGY AND BIRTH:

**E**dem Efiom Efiiong Esien Efiom or Edem Efiom Efiiong Edem Efiom Okoho, most commonly called Edem Effeefiong or Obong Adam Ephraim Duke was born in about 1850. His grand-father Efiiong Essien or Efiiong Efiom alias Ephraim Duke was a junior brother of Obong Efiom Edem Efiom Okoho (Great Duke Ephraim (Eyamba IV) who reigned from 1814 -34. Efiiong Essien was so named after his famous mother, Ma Essien or Princess Essienawan Efiom Efiiong Archibong, a great grand-daughter of Archibong Otu Ekong (Grandy King George) ruler of Old Town (c. 1770-1800)<sup>2</sup>. This was a common Efik ancient naming custom. Ephraim Duke, according to A. J. Latham (1973, P. 155) who quoted Marwick, as probably being another brother of Great Duke Ephraim..., has been a leading man for twenty years ..., he appears on so many documents<sup>3</sup> between 1855 and 1862<sup>4</sup> and died on 28 January 1870<sup>5</sup>. He was in addition one of the earliest founders of Akpabuyo with Egbo Young Offiong (Eyamba III) in the 1790s<sup>6</sup>, and founded Ikot Efiiong Esien village. He was one of the chiefs who with King Eyo II of Creek Town opened up the trading posts of Ikpa, Itu and Ifiayong in the 1830's, and traded very extensively.

Efiom Effeefiong Essien, the Obong's father had married from various clans in Calabar, and his wives included Umo Edem from Duke Town and Atim Agbor Efiom Nsa from Akim Qua Town who were the mothers of Esoho Effeefiong and Efiom Effeefiong Esien respectively.

Edem Efiom Efiiong's mother Ukpang Okon Idem was the second daughter of Princess Ofionawan Ekpenyong Ofiong Okoho who herself was the daughter Ekpenyong Ofiong Okoho (Eyamba III).

Okon Idem, his maternal grand-father was a house-born of Great Duke Ephraim IV dynasty; himself a co-founder of Akpabuyo, and founder of Okon Idem Villages. He founded the cultural play of 'Idibi Esin



The remains of Duke X's storey-building in 'Nkakat', Ikot Efiang Essien, Akpabuyo (insert is a large imported Bristol Bell)

Nka.' Edem Efeffiong's genealogy thus expanded extensively from Obutong, Western to Central Calabar: Efik, Efut and Qua clans which made him an 'Ntang Akpaimo Inuen' \*of Calabar. A fourth in the family of fifteen, he was a grand-nephew of Great Duke IV. He had many sisters who married Efik aristocrats, these he was brother-in-law of King Adam Archibong III King Duke Ephraim IX and Obong Edem Efiom Tete etc. He was therefore a first cousin of Prince Asibong Edem Archibong III, who was the son of Nkese Okon Idem, also a cousin of Ekei Efiom Ededem, son of Atim Efeffiong and Prince Efiom Duke Ephraim IX, son of Ibok Efeffiong etc.

His Royal Highness was a wealthy produce-magnate, one of the prominent chiefs in Old Calabar with extensive palm plantations at Akpabuyo and Upper Cross River area, etc. He was so wealthy that in his prime he erected the first storey-building in Akpabuyo at Ikot Efiang Essien in about 1886. He also was one of the first private owners of a (Richshaw) motor-car in the Southern Protectorate. He held a warrior Ekpe title of Obong Okuakama, Eyamba combined lodges of Duke Town and Creek Town, and was a member of Calabar Native Administration; Calabar Township Board; Calabar Native Court, etc., during his reign.

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\*A descendant of multi royal ancestry of Calabar



Old Calabar Rulers/Chiefs and British officials at the beginning of 20<sup>th</sup> century .

*The official opening of the Calabar Watt Market, 1901*

*Sitting L-R: Ewa Efana Henshaw, Ani Eniang Offiong, Ekpo Eyo Archibong, later Obong of Calabar (1906-1908); Obong Adam Ephraim Adam I, Obong of Calabar (1901-1906); T D. Mac (A. D. C.), James Watt (District Comm.) Obong Ekpenyong Efiok Eyo Obong of Creek Town (1898-1918); Daniel Henshaw, Harold Duke Henshaw, Richard Henshaw. Standing Left to Right: Okon Efiom Nsa, Prince Bassey Duke Ephraim, Asuquo Offiong Efiom, Bassey Ukorebi, Prince Adam Duke Ephraim, Efiang Ekpenyong Oku, Asuquo Ekpenyong Nsa.*

## **HIS ASCENSION AS ETUBOM OF DUKE HOUSE**

Edem Effiong became a family-head of Ephraim Duke (Effiong Esien)/ Okon Idem family and a successor of Obong Adam Ephraim Adam I as Etubom of Greater Duke House in 1906.

The exit of H.R.H. Obong Edem Efiom Ededem, alias, Adam Ephraim Adam I in July, 1906, left Duke House almost without a direct elder descendant from the older generation in the major Duke Ephraim royal lineage. None of King Duke Ephraim IX's male children were up to a traditionally acceptable mature age; the eldest, Prince Adam Duke IX (who died in 1918) was about 35 years old in 1906, Prince Bassey Duke IX and Efiom Duke IX were both 28 years old respectively at the time.

Albeit, two vacancies had existed to be filled: that of Etubomship of Duke House and Obongship of Calabar. Two candidates equally

emerged from within the rank and file of the House echelon as major contestants. First, for the Etubomship, was Eyo Efiom Ededem, alias, Eyo Ephraim Adam, brother of the late Obong who became a family-head of Etim Efiom (Ephraim Adam) sub-house. The other was Edem Efeiong Esien, family-head of Efiiong Essien/Okon Idem sub-house all of great Duke House.

With the full backing and support of members of Duke Ephraim lineage, he succeeded as Etubom of Great Duke House in 1906. The failure of Etim Efiom family candidate to win the Etubomship nomination led to the beginning of agitation by the family to separate from Duke House. This process was concluded by litigation in 1913.

The Archibong ward, formerly a segment of great Duke House had successfully become a full-fledged House by 1905. The House fielded Prince Ekpo Eyo Archibong II, who became Obong of Calabar under the title of Archibong IV from late 1906 to 1908.<sup>9</sup> It should be noted that outside Duke Town, Etubom Daniel Henshaw was being addressed by his



**HRH OBONG ADAM EPHRAIM DUKE X WITH COLONIAL OFFICIALS AND CHIEFS  
AFTER HIS ELECTION AND CORONATION IN 1908.**

**L-R: PRINCE BASSEY DUKE; F.W. FOSBERY PROVINCIAL COMMISSIONER PRINCE  
EFIOM DUKE; THE OBONG; SENIOR DISTRICT COMMISSIONER; PRINCE ADAM  
DUKE; ASST. DISTRICT COMMISSIONER. AND OTHERS**

kindred as 'Obong', which attracted protests from Duke Town. But it was argued that Ekpo Archibong IV was Obong of Duke Town only. However, before the euphoria could die down, Archibong IV passed away on June 16, 1908. Among the prominent personalities who passed on about this period included Princess Ndem Oko Bassey, wife of King Duke IX who had died in January and Etubom Adam John Eyamba XII in October 1908<sup>10</sup>. King James Egbo Abasi founder and king of James Town (Obio Okon Ekpo) had died in 1906. The demise of Archibong IV created another vacancy in Obongship of Calabar.

### **ELECTION AS OBONG OF CALABAR**

There arose another stalemate over the vacant stool of Obongship which culminated into open balloting, the first of its kind that ushered in democratic process in Efik Kingship. The contest was between Etubom Adam Ephraim Duke of Duke House and Etubom Daniel Henshaw of Henshaw Town.

The election which took place in the old Native Court Building, Duke Town on August 20, 1908,<sup>11</sup> was supervised by the Provincial Commissioner of Eastern Province Mr. F. W. F Fosbery and was witnessed by a big audience' according to Chief Esien Etim Offiong III (Clerk of Native Council). The Etuboms present were Adam Ephraim Duke (Duke House), Daniel Henshaw of Henshaw Town, Efiom Otu Ekong of Old Town; Obo Obo Offiong of Eyamba House, Nkpang John Boco Cohbam of Cobham Town and other chiefs. In the ensuing election between Etubom Adam Duke and Etubom Daniel Henshaw, the latter got (11) eleven to (20) twenty votes of the former. This is contrary to another later report that Etubom Daniel Henshaw lost to Adam Duke by one vote believed by virtue of the latter's age.<sup>12</sup> Edem Efeiong (Adam Ephraim Duke X), became the successor of Obong Ekpo Eyo Archibong IV as Obong of Calabar.

The Provincial Commissioner in his post-election address defended the election as having been guided by the provisions of the Native Rule Proclamation of 1902.<sup>15</sup> The Obong was thereafter, crowned with a British made crown, though is traditional capping (Uyara-nitiya)

was deferred ad-indefinitum, due to 'many objections and endless bickering'.

### **CHARACTER DISPOSITION:**

More or less like the famous Alexander the Great of Greece, the purity of Adam Ephraim Duke's moral character was quite proverbial and a marvel to his peers and contemporaries. In his quality of mind and person, he possessed the supreme quality of mastery of stern oppositions and crises even from within his cabinet chieftains and colonial despot. By this natural trait, he was not a personality that could easily agree with anybody for the sake of peace. Though less gifted in political diplomacy, tactfulness and statecraft, he often displayed the rich heritage of moral and intellectual culture reminiscent of, and found in ancient Efik monarchy, and patricians. His aristocratic principle was equal in style to that of Great Duke IV's era of 18<sup>th</sup> century, though he wielded no more absolute sovereignty like Duke IV, due to colonial interference. Perhaps, he could best have been a warrior with his great commanding department. Albeit, he held Ekpe warlord title of 'Obong Okuakama'.

Were he to be of the white race, his name could have been perfumed with the aroma of greatness akin to the great Martin Luther who was famous for his religious protest in the 16<sup>th</sup> century. The monarch's consistent refusal to be a mediocre puppet king of the colonial power by opposing impositions of depressive taxation, and defying orders of colonial government, no matter the assumed legitimacy, made him a victim of colonial political intrigues and circumstances. He did not believe in the policy of colonial administration's aggrandizement in the guise of the so-called change or reform in preference to blackman's intrinsic interest in Old Calabar. In his personal character he was bountifully endowed with great physical strength, courage and indomitable will, notwithstanding old age. He feigned no affection either from his chiefs, nor was he cynical about the resultant adverse effects on his person; perhaps, he depended solely on posterity to be his judge. He was an unrepentant advocate and strong believer in the protection of his peoples' rights and civil liberty, for his vision was clear and his societal mission unperturbed. But he was misunderstood by his cabinet chieftains.

His Highness' motto was "Nyimeke utuk" (I detest injustice) or briefly 'Justice.' His actions were always piously guided by this avowed principle which made him too often litigious and repugnant. In his confidential Annual Report for 1918, His Honour, the Resident for Calabar, Mr. R. D. N. Raikes had described him as "of good character but very obstinate." and Mr. E. N. Mylius, a Divisional Officer in his Report in 1913, had recorded that. "... is a man of stubborn character." In 1920, for instance, when government engaged the temporary services of some casual labourers for a road work, the Obong ordered the labourers to boycott the work on the ground that the wage offered by government was too meager. Consequently, "government fined him (£30) thirty pounds which he paid"<sup>4</sup>

Though while his subsequent capping was deferred, it is most probable that he personally did not intoto believe in the principle and value of Efik traditional religion -Ndem Efik, in whose shrine the capping was often performed. For thought he highly valued the Ntinya, and appreciated that without wearing It would belittle his rank as Obong, he thought that he could enforce this traditional rite by litigation instead of diplomacy and compliance with the Efik traditional pre-requisites of the capping procedure. He was very capable to comply or win the minds of his Etuboms and Chiefs, but for his obstinacy and principle. And although a potentate he was, but was too often religiously uncompromising. He was a personality committed to justice and fair play, his intellectual thoughts and philosophy was profoundly exhibited in the way and manner he named his wards, etc. Thus, in his village, Ikot Efiong Esien in Akpabuyo are such families' names as:

Abianaene: Fallacy does good to none

Mbom: Mercy

Ikpong (edi udono): lonesomeness is a disease

Owoitihi (Owo itihi mfon): mankind hardly remember kindness.

Yakme'doho (Yak mo edoho mi s'ema) let them say what they like.

Nsidiyeti: Nothing is absolutely bad.

Nyimekeutuk: I detest injustice, etc.

## HIS REIGN AS A REVOLUTIONARY MONARCH

But no sooner thereafter, his reign became characterized by constant frictions between him and his Etuboms, who accused him of "being unfriendly, impoverished himself through futile litigations, and being adherent and supporter of rich slaves." The climax of it all, according to the Etuboms was that, '...the Obong had constantly refused to consult them on important matters regarding the indigenous administration of Calabar, but instead, made use of non-free-born chiefs of Duke House' Thus, the Divisional Officer in 1926, had remarked:

*".. by surrounding himself with and following the advice of a small party from his own family he had estranged the Etuboms and upset the whole community with the natural result that a campaign against him was started"*<sup>10</sup>

Albeit, this obvious fact could not be divorced against the background that some very prominent personages like Jacob Efiong Etim Duke, alias 'Nsisuk', who was an acknowledged 'saviour' of the Efiks during the great Efik - Qua Frontshore Land Case 1916-1918", Abasi Efiom Edem, Bassey Adam Ironbar were among great men of the period whose valorous deeds were truly worthy of recognition.

It was also alleged that in 1918, the Obong and people of Creek Town were at variance over a "most outrageous remark in which His Highness was accused to have made to declared the late Obong Eyo Honesty VIII his subordinate." A result of which a Committee made up of Prince Bassey Duke, Efa Etim Efa and Richard Henshaw was sent to Creek Town to effect a reconciliation, but the Obong after all, refused to tender an apology in writing as was recommended, and in consequence, the Creek Town chiefs refused to recognize him nor would they pay him the customary homage due to the Obong of Calabar." Besides his non-attendance of Obong James Eyo Honesty IX's coronation was not considered pleasant, or expression of goodwill.

Thus, the dampened cordial relations between the Obong and his Etuboms on one hand, and Creek Town chieftain on the other, got to a near climax when the Etuboms on January 18, 1924, wrote to the Obong and attached a "RULE OF THE GUIDANCE OF THE OBONG OF CALABAR"<sup>10</sup> (see Appendix V)

The covering letter dated January 18, 1924, under which this Rule was forwarded was signed by Etuboms: Obo Obo Offiong; Ededem Archibong; Ekpenyong Hogan Archibong; Ekei Ephraim Adam; Richard Henshaw; Bassey Ofiong Effiwatt; Eneyo E. Mkpang and copied the Divisional Officer. In what had seemed to be 'thirteen commandments', the Etuboms' letter warned, inter alia:

*"... Obong Adam Ephraim Duke must sign the accompanying paper submitted herewith for the safety of Etuboms in relation to the position in which he still persist holding... should the Obong, sign the rule we have now presented for his signature this wov ensure proof for peace and willingness to rule the community in a peaceful manner."*<sup>104</sup>

And of course, the Obong perhaps, relying on the axiom that "a king does no wrong", and typical of his character, did not append his signature, and the impasse continued. It could therefore be rightly concluded that some of the Obong's problems were self-induced as he was often found to be too self-opinionated.

## **PRELUDE TO DEPOSITION OF THE OBONG**

On the political scene, his long reign witnessed some drastic challenging and economic innovations, and political reforms introduced by the colonial administration. Some of them were construed as being in anti-native interest. The introduction of market dues and taxation in the mid- 1920s, vide Rule No 7, Market Ordinance of March 1925, which was strongly opposed by the people and chiefs, brought the Obong into sharp disagreement with the colonial administration. That the Obong did not stop at that but went ahead to open 'an illegal' market off Goldie Road was viewed as the greatest affront that ran counter to colonial governments policy. It created some distrust and loss of confidence between the Obong and the colonial administration. Thus, prior to the arrival in Calabar of the Governor of Southern Nigeria, Sir. G. Thompson on a maiden visit in 1925, there was already a heightened tension between the government and the monarch. The Calabar women had organized market boycott, marched around town and delivered their petition (see Appendix VIII) to government on April 7, 1925. The Obong, Etuboms, Chiefs and members of the various families in Calabar also signed a petition to the Governor of Nigeria Hugh Clifford dated 11<sup>th</sup> April 1925. They demanded, among

other things, the building of proper sheds with zinc roofs before enforcement of the payment of market tolls; appointment of a new Advisor of Board for Calabar with increased representation of the Obong and the people of Calabar. The previous 9-member Board had a Political Agent and the Native Court President without the Obong's representation.

In the opinion of the colonial administration, the Obong and his chiefs were assumed to have known about the planned protest by women, and who had approached the Obong of Creek Town for his support.<sup>19B</sup> Albeit, government might have taken closer look too at the thirteen women leaders as high-profile Calabar ladies of noble status: this included Princesses Abasi Edem Archibong, Iquo Efiang Antigha, Abin Efefiang, Esien Adam, Ephraim Duke, Ekpo Ene Nkpang as sisters of Etubom Ededem Archibong, the Obong himself, Etubom Okon Efiang Antigha and others.

So, the Obong's non-attendance at the visitor's reception was but a turning point. In a Memorandum from the Divisional Officer, Mr. Murray, to the Resident, Calabar Province on the eve of the Governor General's arrival it was stated, inter alia:

*"... I have already discussed with you the question of the unsatisfactory state of affairs which at present exists in Duke Town owing to the impotence, inefficiency and apparent lack of desire on the part of Obong of Duke Town to assist either the government or his people..." market riots occurred here on April 1, 1925. Had the Obong attempted to prepare his people for the introduction of the market rule, the draft of which was explained to him a considerable number of months prior to the application, there would probably have been no trouble; had he refrained from opening an illegal market the situation would certainly not have been less protracted.*

*"... If I thought that a warning would have any beneficial effect I would have recommended it. From past experience am convinced that it would be futile. I strongly recommend that the Obong Adam Ephraim Duke be deprived of his position"<sup>20</sup>*

From the above evidence, it could be concluded that the colonial administration was bent and therefore, haunted for some good grounds of dispensing with this 'uncompromising' ruler. That his Etuboms failed to support him at this time, after jointly signing a letter of protest to the Governor but rather allowed themselves to be teleguided by the



*H.E., Sir Fredrick Lugard P.C., G.C.M.G. C.B.D.S.O  
First Governor General of Nigeria, 1914-1919*

Governor-General had visited Calabar in 1910, 1912 and 1913 preparatory to amalgamation of the Northern and Southern Nigeria in December. Sir Hugh Clifford his successor visited Calabar in 1919, and 1926; all during the reign of the present monarch. Then came that of Sir Graeme Thompson in 1926. It is therefore questionable as to why the Efik

Divisional Officer was due to the fact that 'his long reign was provoking jealousy and dampened the hope and aspiration of some would-be aspirants to Efik throne.' They were believed to have fallen prey to colonial political intrigues.

Old Calabar due to her position as headquarter at various times had frequently witnessed the visit of many top officials of the Protectorate, all of whom were always warmly and properly received with the 'mbong of Calabar and Creek Town in attendance: Sir (later Lord) Fredrick Lugard,



*HRH Etubam Daniel Henshaw  
Clan Head of Henshaw Town, 1902-1920  
Contested Obongship of Calabar  
1908*



*HRH Prince Bassey Duke Epharim IX  
Vice President, Old Calabar High Council  
President, Native Court, A Patriot*



*HRH Etubam (Hon) Richard Henshaw IV  
Calabar nominated member in the  
1st Legislative Council, 1922-1923*

king's mode of dressing was made a sine qua non and controversial issue by Mr. A. E. F. Murray who became Calabar District Commissioner in 1921. He had witnessed the death of Prince Bassey Duke that year, and Hon. Richard Henshaw in 1925, the men who were the Calabar political hopefuls and nationalists.

It was thought that no matter what differences that existed between the Obong and his Etuboms and chiefs, the District Officer seemed to have acted ultra vires by unduly interfering in a purely traditional affair. He had by so doing assumed or self-styled himself as 'Calabar Native Authority.' Non-capping of the Obong traditionally had little or nothing to do with the discharge of his political and official functions as should be noted. After all, 'there had been cases in the past in which Obong had died without having been crowned', as Murray himself had remarked.<sup>23</sup> He did not only end at rendering the Obong officially functionless because of the market boycott palaver of 1925, but had recommended to the Resident for Obong's subsequent deportation, should there be a civil uprising challenging the dethronement order. Apart from his undue manipulation of machinery of traditional chieftaincy by setting out to have direct and constant meetings with the Etuboms, and severing their relation with the Obong, "... the inevitable abolition of the House Rule Ordinance in 1915, did materially restrict the control and authority exercised by the Etuboms and the free-born headmen." By these challenging innovations, a motion for gradual disintegration of Efik society was introduced by these officials. The colonial officials unwarrantedly interfered with tradition; instigated petitions principally from Henshaw Town against the Obong, and cleverly hijacked the traditional powers to foster the autocratic interest of colonial government in a society where political consciousness was growing fast. They tactfully programmed the creation of impasse, and turned round to pressurize the Efik people to depose their monarch and the people steadfastly declined to commit a breach of an inexorable tradition, which rules out that possibility.<sup>23</sup>

Incidentally, it had so happened that preparatory to the visit to Calabar of the Governor-General of Southern Province, a joint meeting was held at the Pavilion on 18<sup>th</sup> & 21<sup>st</sup> June 1926, which was attended by

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<sup>23</sup> *Mbong is plural form of Obong*

Mbong of Calabar and Creek Town, Etuboms. Chiefs and officials. It was proposed and agreed upon that the two Efik monarchs should wear 'the native dress.' Thereafter, the Obong informed the Divisional Officer about his planned visit to his farm at Akpabuyo, and that he would be back in town before the date of the Governor's arrival. Taking the advantage of the Obong's absence, Mr. Murray summoned another impromptu meeting on June 22, 1926, when he suggested that the Obong of Creek Town should wear Ntinya. Etuboms Ededem Archibong and Ekpenyong O. Archibong conveyed the information to the Obong at his 'Nkakat' Akpabuyo plantation on the 23<sup>rd</sup> June. The Obong hurriedly returned to Calabar and convened a meeting of Etuboms and Chiefs of Calabar on June 25<sup>th</sup>. There he asked his Etuboms what he himself should wear; is it the prince's hat as was suggested, he queried? The Etuboms promised to let him know their decisions after consultation, and "Obong waited but never got it up to the date the Governor arrived," Meanwhile, said the Obong, 'I had prepared to wear the 'Ntinya' but waiting for the Etuboms' reply...' He opined, "if I don't wear it I would be belittling my rank as Obong and also the ancestral rites of Calabar Obongs and I would be disgracing the Efik throne..." When Mr. Murray insisted that he should not wear 'Ntinya' to avoid a great trouble' that will follow, the Obong replied. "What?, War or fight?"... that cannot be in this time..:" "I will wear it, if they think I should not, they have their remedy in the courts, there is no trouble.' But Mr. Murray warned finally, "... to prevent trouble you better don't come to welcome His Excellency." He personally promised to inform His Excellency that Obong is unwell to attend.

On arrival of the Governor-General on 30th June, the Obong possibly relying on His Honour, the Resident Mr. Murray's advice, hesitated to move out until Chief Elijah Henshaw was sent by Murray to inform His Highness the Obong thus: 'the Lieutenant Governor says you should come, and if you don't come, you will be deposed as Obong of Calabar.' While Chief E. Henshaw went back to bring official car, the Obong quickly got prepared, wore the 'Ntinya,' waited a while and-not seeing the car, got into his rickshaw and moved at once to the landing stage..., but before his arrival there, His Excellency had left.

A day after, the Obong received official query, reference 16/926 dated 2<sup>nd</sup> July 1926, which read inter alia;

*"... You are suspended from your functions as a member of the Native Court, and no official recognition will be accorded to you."*<sup>24</sup>

The Obong in his reply dated 12th July 1926, stated inter alia:

*"... I must most emphatically say it was not due to any fault of mine, but the way and manner the affairs of His Excellency was arranged by His Honour, the Divisional Officer, Mr. Murray and Etuboms of Calabar. The arrangements were made or was initiated by certain ill-disposed people backed up by the said divisional officer who knows little or no rites governing the Efik Throne, ... if the Divisional Officer desired that such insignia should be worn why did he not inform me before convening any meeting with the Etuboms in my absence and if taken for granted it was the decision of his meeting, why did the Etuboms hesitate to reply when I asked them what to wear? ... It was due to mischief under workings of the Etuboms with the Divisional Officer that has placed me in the great plight "... The matter of dethroning me as Obong rests entirely with the people who as their own choice made me Etubom and Obong of Calabar and not a question to be suggested by the Government, the interference of the resident and the Divisional Officer is most deplorable. Obong is elected according to native custom for life and it never happened in all the annals of Efik where one Obong is deposed and another substituted during the life time of an Obong."*<sup>25</sup>

Finally, in a letter Reference Conf. 16/26, dated 18<sup>th</sup> September 1926 the colonial government deposed the Obong and the letter under reference stated:

*"I am directed by His Honour the Lt-Governor to inform you that H. E. has approved of the cancellation of your appointment as Obong of Calabar."*

But in a memorandum dated 6<sup>th</sup> February, 1928, from the Resident to Secretary, Southern Province over land rent payable to Obong of Calabar it was stated:

*"... we still recognize him as the titular head of his own House, but no longer look on him as primus inter pares" in our relation with the group of Heads of Houses in Calabar. In the eyes of his countrymen he is still Obong, though to the satisfaction of many without recognition, functions or prerogatives. No other Obong will be elected while he is alive."*<sup>26</sup>

Though this was the first time an Obong of Calabar suffered such a humiliation, his case could be considered mild when compared with those

acts meted out by the white potentates on other African revolutionary monarchs and tribesmen. King Jaja of Opopo was destooled and deported across the Atlantic to West Indies in the 1870s. The Ashantehene Kofi Karikari of Ashanti in Gold Coast was deposed in 1874. Oba Ovonramwen of Benin was deported to Old Calabar in 1897, where he later died in 1914.<sup>7</sup> Besides, the Obong's deposition could be assumed to be justified as far as the Old Calabar Native Rule No 4 of 1902, paragraph 8 was concerned. (Appendix II). The rule states, inter-alia, "Every Obong or Chief Paramount shall hold office during the pleasure of the High Commissioner." On the other hand, the deposition order could be considered as unjustified because Obong of Calabar is a Natural Ruler, enthroned by his people, and not political appointee or government official. And so the colonial government could have assumed as having acted ultra vires. And the deposed Obong was prepared to take a legal step for he was an epitome of justice, but was scared by deportation threat.<sup>7A</sup> and the fate that had earlier befallen other paramount chiefs of his time.

### THE 'TRIAL' OF THE OBONG OVER SELF-CAPPING

The Obong being a firm believer in justice and fair-play knew what offence he committed against Efik Native law and custom of which he was the principal custodian. His wearing of Ntinya Ubong Efik (native crown) without authority or formal capping, by an Oku Ndem (Priest) was tantamount to self-capping; being a contravention of Efik tribal law. The report had it that he immediately thereafter went to Etubom Obo Obo Offiong, (a senior Duke Town Etubom).

*"And asked him to call a meeting to enable him explain his action, and ask for forgiveness if he was found to have done wrong. This meeting had (at initial stage) failed to arrive at any definite decision though he had been kept waiting outside for 2 hours... "(While the meeting was in progressive)"<sup>8</sup>*

Immediately after that Traditional Council meeting was adjourned, the Divisional Officer summoned a combined meeting of all the Creek Town and Duke Town Etuboms with Obong Eyo Honesty IX in attendance on 9<sup>th</sup> July, 1926. This was to deliberate on the self-capping issue. Obong Adam Ephraim Duke X was also "present for the purpose of defending his action...".

***Those who were present at the meeting included:***

Obong Eyo Honesty IX, Obong Adam Ephraim Duke X, Etuboms Esien Hogan Bassey, Asuquo Ekpenyong Nsa, Effiong Ekpenyong Oku, Itam Itam Ita, Eyo Ekpenyong Eyo (Creek Town); Etuboms Obo Obo Offiong, Okon John Antigha Cobham, Ekpenyong Okon Archibong, Ededem Archibong, Bassey Ofiong Effiwatt, Andem Ewa Ekeng, Etubom Esien Hogan Bassey spoke on behalf of all the Etuboms of Creek Town and Duke Town. He stated thus:

*'Ntinya' was the Efik crown, we inherited from ancient days, and that it could only be worn by a man entitled to do so, with the consent of every branch of the Efik tribe, only after the customary ceremonies had been performed. The mere fact that a man had been elected Obong by his particular branch of the tribe in no way authorizes him to wear the 'Ntinya... He described the procedure.. 'When the time for performance of customary ceremonies arrives the tribal representatives attend. The ceremonies, which include sacrifice, take about a week to perform. The Obong is then crowned with the Ntinya by the 'Oku or Priest of 'Ndem Efik' (the Ndem of Efik tribe) and he become Edidem Efik or king.'*

The Obong of Creek Town and each Etubom present expressed their entire agreement with the statement made by Etubom Esien Hogan Bassey. Obong Adam Duke X in his defence, inter alia, pleaded ignorance of the Efik law as state above (Ntinya issue)

*'...the ceremony of Ntinya had fallen into disuse ... that the various mbong of Duke Town and Creek Town had not worn it..., But a crown manufactured in Europe; that the ceremony had only been revived by the Obong of Creek Town in 1922." Since it was decided that the Efiks should meet the Governor in Efik national dress, he wore the Ntinya so as not to disgrace Duke Town as he considered it would have been a most disgraceful thing if the Obong of Creek Town alone had worn it. He could not afford to be incompletely dressed to honour the Governor. He suspected that the motive of reviving the ancient custom was to prevent indigenous rulers from wearing European crown later and that his Etuboms were adamant when he sought their approval of opinion on the issue.'*

The opinion of the Divisional Officer over the issue was stated thus at the close of deliberation:

*"... The explanation given by the Adam Ephraim Duke is most unsatisfactory. There is no doubt whatsoever that he was not entitled to wear the 'Ntinya' and that he knew it. On the other hand it is quite clear that he did not absent himself from the reception at Queen's Beach in order deliberately to insult the Governor. Had he been permitted to wear*

**SOME ETUBOM OF EFIKLAND AT 1<sup>ST</sup> QUARTER OF 20<sup>TH</sup> CENTURY**



**HRH Etubom Obo Obo Ofiong**  
Etubom of Eyamba House  
1908-1927



**Etubom Ekpenyong Hogan Archibong**  
Etubom of Obo Town,  
1920-1950.



**HRH Etubom Esien Ekpe Hogan**  
Bassey Etubom, Etubom of Abasi  
Oku House, 1913-1932



**HRH Bassey Ofiong Efiwatt**  
Etubom of Ntiero Edem Efiom House  
1924-1936



**HRH Efiom Ekpenyong Oku**  
Etubom of Ekpe Oku House  
1912-1934



**HRH Etubom Itam Itam Ita**  
Etubom of Otung Eyo Ema  
1912-1939

*the 'Ntinya' he would have attended. He chose however to give his own grievance a prior claim over the duty which he owed to the king's representative. Had this grievance had any foundation it might have been possible to consider his case, but the fact that it was entirely false must render the act of disrespect all the more serious.<sup>31</sup>*

Since the colonial administration had felt reluctant to deal with the deposed Obong directly in her relation with the heads of Efik Houses, and for ease of administration, Obong Eyo Honesty IX of Creek Town who was crowned in 1922, was designated as Regent in about 1927, though the regency was short-lived as he died on 7<sup>th</sup> July 1931.<sup>33</sup> Etubom Ededem Archibong assumed that role as another elder Etubom in Duke Town following Etubom Obo Obo Offiong's death in 1927.

But on 18<sup>th</sup> September, 1930, Obong Adam Ephraim Duke X had re-petitioned the government for re-consideration of the deposition issue and his official recognition as Obong of Calabar, but the request was turned down thus:

*"...H. E. does not consider that you have put forward any reason for a reconsideration of the decision regarding your deposition and is therefore unable to accede to your request"<sup>34</sup>*

Perhaps, the colonial authority had expected the Obong to tender an apology for his resistance to government polices which was not forthcoming.

But within traditional circles however, the Council of Etuboms regarded his wearing of Ntinya on that day as having "violated native laws and customs by crowning himself with Ntinya.<sup>35</sup> Consequently, in 1931, he was dispossessed of the native crown and his Akata (traditional throne) before 'Efe Asabo', destroyed and rendered him virtually functionless." A heavy penalty of fine was imposed on him.<sup>36</sup> It should be emphasized that the obong was NEVER DEPOSED by his people:

*The Efik believes that traditionally, an Obong cannot be deposed" ... Another cannot be installed Obong during the lifetime of one who has already been installed. So that even though a reigning Obong may fall out of grace he still remains nominally an Obong and no new favourite may be appointed as a substitute.<sup>37</sup>*

## THE IMPACT OF RELIGIOUS, SOCIAL AND EDUCATIONAL DEVELOPMENT IN CALABAR:

Obong Adam Ephraim Duke X was an enlightened personality of his time. He was trained at home and hulk ships as was customary to illustrious Efik noble class, and could speak tolerable good English and wrote legibly. And no wonder that many significant and educational development took place in Calabar during his long reign and thereafter. It must be emphasized that formal education gripped Duke Town and Creek Town throughout the first 30 years of this century, remarked Mr. Aye<sup>38</sup>

As a preamble, the Presbyterian Mission was brought to Old Calabar in 1846<sup>38a</sup> during King Eyamba V's reign and the Catholic Mission in 1903.<sup>39</sup> during the reign of Obong Adam Ephraim Adam. The latter operated from Boco Street in the compound of Chief Ekpo Abasi in Cohbam Town which was a traditional sphere of operation of the former. This resulted in a great religious conflict over the sphere of operation between the two bodies in Old Calabar in 1903, which took the intervention of Efik Chiefs in resolving it.

A similar situation had arisen in other areas of South Eastern Nigeria in 1909. It would be recalled that Missionary Delimitation Conference was held that year in Calabar to settle the issue of religious sphere of operations in Uyo, Ikot Ekpene, etc between the Qua Iboe and the Primitive Methodist Missions. However, the Presbyterian and Catholic missions dominated religious and educational scenes in Calabar more than any other denomination during the reign of Obong Ephraim Duke. St. Joseph Convent Calabar was opened by the Catholic Mission in 1904, the Sacred Heart School in 1922; and Sacred Heart College re-named St. Patrick's College Calabar in 1934. The school was named after St. Patrick's Missionary Priests who arrived in Calabar in 1930.<sup>40</sup> This followed the arrival in Calabar that same year of Rev. Father James Moynagh, later Bishop of Calabar. The first indigenous Rev. Sisters in Nigeria and the Cameroon: Mary Ignatia Bassey, Mary Alloysious and G. Gertrude were ordained in 1931.

The Wesley Methodist Church came to Calabar in 1914.<sup>46</sup> The Salvation Army Mission came to Nigeria in 1920 and the Jehovah Witness Organization came in 1930. The Lutheran Mission of North America came to South-Eastern Nigeria in 1936, but was brought to Calabar in the mid-1940s. The Apostolic Church Mission that came to Nigeria in 1913, was established in Calabar in 1933 and had spread like wild fire in South Eastern Nigeria. etc. The Apostolic Church first ordained Pastors of South Eastern Nigeria included Eyo Nkune Okpo Ene, Eyo Edet Okon who later became the National President; Jonah E. Etefia, A. O. Henshaw and others. The Emmanuel Church of Christ was founded by Rev. Joseph Egbo - Jack in 1927 and The Pentecostal Assemblies of the World Incorporated was founded in 1941 by Bishop Ebenezer Edem Ephraim. The momentum gathered in the christianization of the region during the Duke X reign led to the formation of the Christian Council of Nigeria in 1930.<sup>47</sup>

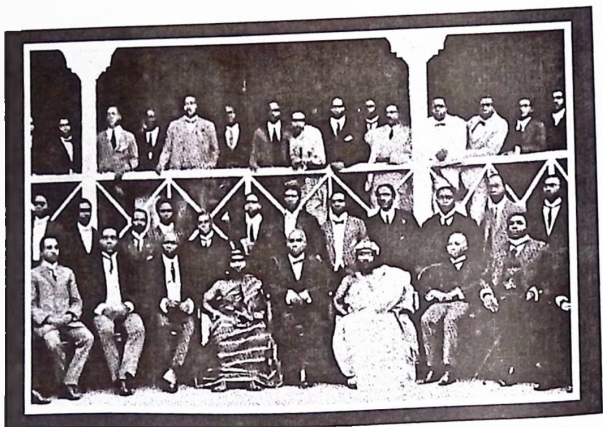
Evangelization of the region apart, the non-missionary-owned School of Dispensers was established in Calabar 1916; the Calabar Public School was founded in 1925, the Emmanuel Church School in 1932 by Rev. Egbo-Jack and the Calabar National Institute (later renamed West Africa People's Institute) was founded by Professor Eyo Ita. The Obong of Calabar was graciously appointed Patron of the institution. The Presbyterian Mission established the Normal College as the first Teacher's Training Institution in the Southern Protectorate under Hope Weddell Training Institute in 1911.<sup>48</sup>

It is to the glory of God and enduring legacy of Old Calabar that had blessed the eminent Nigerians who had passed through Hope Waddell Training Institute during the reign of Obong Adam Duke X. These included Dr. Akanu Ibiam, 1910; Essien Eniang Essien, Edim Imona, later Ndidem who graduated in 1912; Rev. Okon Efiang, 1914; Alvan Ikoku; Eyo E. Esua, Asuquo Nyong, Prof Eyo Ita, all of who graduated in 1920; Dr. Nnamdi Azikiwe enrolled in 1920, Usang Iso later Ndidem, 1923. Others included Dr. K. O. Mbadiwe, Dennis C. Osadebay, Dr. Bassey James Ikpeme, Dr. Eni Njoku.<sup>49</sup> Duke Town School had among others Okon Edet Eyo, best student in 1925; Justice Efiom Eyo-Ita, Justice Dan

A. Eno, best student in 1929; Adeniran Ogunsanya, Ahta Uwe Akan, MBE.<sup>49a</sup> Some Catholic School products included Maurice Effanga Archibong who graduated in 1914. Louis Orok Edet and Thomas A. Efiom, 1924, Michael O. Ani, 1935. Others included Joseph E. Nyambi, Rt. Hon. Edwin Ume Ezeoke, H.E. Mathias Offoboche, Senator F. J. Ellah.<sup>50</sup> Rarely had a single Town outside Lagos produced great icons who contributed so much to Nigerian nation-building throughout the 20<sup>th</sup> century.

In pursuance of rapid spread of higher education in the British West African territory, the first West African Conference was held in Accra, Gold Coast in 1920<sup>51</sup> The Conference deliberated on the possibility of establishing a University of the British West Africa and rapid political enfranchisement of British West Africa. Delegates from Calabar to that conference were Prince Bassey Duke Ephraim and Esessien Etim Offiong. The birth of some socio-political and cultural organizations in the post-first world war era or precisely, after the West African Conference, was of immense benefit to the Calabar Community. Never had Calabar Community shown such communal interest and enthusiasm in propagating societal ideals of support and co-operation to youths development and progress at a time many communities could not understand the value of education.

The Efik Co-operative Society founded in 1920, among other things steered up local politics and aroused interest and enthusiasm in professional training within which tutelage the first batch of Efik law students benefited from. The Efiks' neighbours took the challenge immediately and this resulted in the founding of Oron Union in 1925 and Ibibio State Union in 1927. The Calabar National League and the Ladies' Improvement Association were each involved in fund raising for professional training of Calabar youths. There were other socio-political forums like the Calabar Youth Movement, later re-named Calabar Improvement League in 1935, that prospered and did more than any other social organizations for Calabar and Nigeria. It had a national membership spread to Lagos, Jos and Port-Harcourt and supported the development of the West African Peoples Institute as well as starting a



**MEMBERS OF THE WEST AFRICAN CONFERENCE HELD AT ACCRA, GOLD COAST, 1920**  
*Left to right, first row, sitting, -A.B. Quartery-Papafio, L.L.B., B.L.; H. Van Hein; Dr. Bankole-Bright, L.R.C.P.& S; F.W. Dove, B.L.; Ga Manche (Paramount Chief of Accra) Tackle Yaoboi; Hon. T. Hulton-Mills, B.L, President; Manche Kojo Ababio; Hon. Casely Hayford, M.B.E. M.L.C., B.L.; Prince Bassey Orok Edem Duke Ephraim; very Rev. Patriarch J. C. Campbell*  
*Left to right, second row: E. E. Offiong; Rev. M. Hayford, M. A. D., D. D., F. R. G.S.; -Newton; E. Ofori; S. R. Mood; W. G. Essien; A. Sawyer, B. L.; J.E. Eninsang, B.L.; F. Arkhurst.*  
*Left to right, third row: J. Kitson Mills; L. McCarthy, B. A., A. B. L.; J. Henley Cousey B.L.; J. de Santana; C. A. Barnes; Dr. F. V. Nanka Bruce; J. T. Adley; C. J. Keindorf; W. Esuman-Gwira Sekyi; M. A., B.L.: H. Quartery-Papafio, B. L.; A. Vanderpuye; Dr. C. E. Reindorf, M. B., Ch. B.; Prince K Ata Amonu, B. L.; Kwatei Quartery Papafio, B.L.; H. R. Ribeiro, B. L.; J. G. Addo, B.L.; J. M. Opong; R. S. Sackey, B. L.*  
*(By courtesy: Red Book of West Africa, 1920 P 140)*

printing press.<sup>52</sup> All these feats could not have been accomplished without great mentors like Messrs Beckles Davies, William Oforiokuma, Chiefs Jacob Efiang Etim Duke, Asuquo Nyong later Barrister, Prof. Eyo Ita, Emmanuel D. Henshaw. These were men of great foresight and ardent motivators of Great Calabar of their time.

### **ARTS, EFIK LANGUAGE AND JOURNALISM:**

Calabar was a seat of journalism and literary excellence. The 'Old Calabar Observer' established on May 30, 1902, had ceased from circulation in 1904. The 'Dawn' a weekly newspaper owned and edited by

W. Coulson Labor went into circulation in 1923, and the Nigerian Eastern Mail edited by Mr. J. V. Clinton was started in 1935.<sup>53</sup> Freelance Journalists like Mrs. Eme Ekpo Ekpenyong, Barrister Asuquo Nyong contributed regularly to the paper. An Efik language magazine 'Obukpong Obio' (City Trumpet) came out in 1931, 'Unwana' (Light) edited by Mr. E. N. Amaku in 1940 and 'Obodom Edem-usiaha-utin' (Eastern Gong) edited by Mr. Etim Ekpenyong in the late 1940s.

Efik language was universally acknowledged for teaching in all institutions in the South-Eastern Nigeria. It was the second language generally spoken in the old Ogoja Province, part of Cameroon and Igbo land. So important was it that a committee for the standardization of the language was set up in 1910. The period 1920-1940, and thereafter, saw the literary fruits of indigenous authors in Efik-language like Dr. Ekpo Nta Amaku, (the author of Edikot Nwed Mbuk (Efik Reader series I to VI) and Essien E. Nkana, author of 'Mutanda Oyom Namondo'. All these books were used as Efik text books in academic institutions in all Efik speaking areas of Eastern Nigeria. Other personalities included Ernest Etifit Edyang, author of 'Asibong Edem', Thomas Asuquo Efiom, MON, Essien E. Okon, author of 'Uyi Effiong Esien and Nkukumkpoyoriyo', Mbukpa E. Eyo and Henry Efiyo' Okon Eyo were eminent playwrights and literary icons from the 1930s. Other distinguished men like Chiefs Jacob



**Elder (Dr) Ekpo Nta Amaku,**  
D. Litt (Ibadan) Veteran Educationist,  
Historian & prolific writer



**Elder/Mrs. Eme Ekpo Ekpenyong**  
A renowned Educationist First Woman  
free-lance journalist, 1935. 1st woman  
to ride auto-cycle in Calabar.



**Chief Etim Ekpenyong, MBE**  
Eminent Educationist &  
Community Leader



*Chief Esien Ekpe Ekpenyong  
Nkana Educationist, Author,  
Winner of National Literary  
Competition, 1933*



*Chief Ernest Effit Edyang  
Educationist, Journalists, Biographer,  
Musician, Author & Playwright*



*Etubom Thomas Asuquo Efiom,  
MON, Educationist, Local  
Govt. Administrator & Author*

Efiong Etim Duke, Eniang Esien (later Etubom,) Nyong Essien, (later president of Eastern House of Chiefs), Emmanuel Daniel Henshaw (later Etubom), and others were at the forefront of encouraging higher education pursuit of the Calabar youths. Their efforts led to the founding of Calabar National Institute and their encouragement of Prof. Eyo Ita to return to Calabar from Western Region to found the school. He was then a school principal in Ogbomoshu.

Thus, never a time did Efik language bear so much fruit as during the reign of Obong Adam Ephraim Duke X. There were few other men gifted in Victoria spoken English, beautiful cursive handwriting and erudite in oral and written Efik Language. They contributed to building literary monument for Calabar.

### **CALABAR, A CITY OF PIONEERS AND FIRSTS IN NIGERIA**

As a springboard of educational development in Eastern Nigeria, Calabar became the city of origin of several FIRSTS in many professional careers. Seldom was there a Nigerian Town except perhaps, Lagos with a parallel galaxy of National Pioneers in national scoreboard. The Efiks have produced the first Marine Engineer, Mr. James Inyang early in the century.<sup>54</sup> He was trained in ship building in Dumbarton, England.

The first set of lawyers east of the Niger River were Asuquo Etim Inyang who was called to the Bar at the Middle Temple in 1923. Bassey Ekpo Ephraim and Daniel E. Esin were each called to the Bar at the Lincoln's Inn in 1924, but disappointedly, they all took their exits suddenly between 1932 and 1933, in circumstances that left Calabar community perplexed. Among the second set of law students were John Coco-Bassey, Ekpo Bassey-Duke, Asuquo E. Okon, Ekpo E. E. Anwan who all left for overseas in the 1930s. Coco-Bassey withdrew on health



*Barr. Paul B. E. Ephraim,  
B.L., LL.B. (Hons.) Lond.  
Was Called to the Bar 1924, died 1932*



*Barrister Dan Etim Esin, A.C.P.,  
L.E., B.L. LL.B. (Int.) alias,  
Terror of the Bar*



*Barrister Asuquo Etim Inyang, B.L.  
First Efik Lawyer graduated in 1923  
Drowned in a River, 1933.*

grounds, Ekpo Bassey Duke died overseas and Asuquo E. Okon and Ekpo E. E. Anwan graduated and returned home to play prominent roles in the socio-political arena of Nigeria. Each of them later became President of the Bar Association South-Eastern Nigeria. Hon. Anwan was a member of the London constitutional conference that discussed the country's independence in the 1940s.

In the medical profession, the first Efik and Eastern Nigerian medical Doctor, Ekeng Richard Henshaw (OBE) graduated from the University of Edinburgh, Scotland in 1927, was appointed Director of Eastern Nigeria Medical Services, but died in a plane-crash in 1955; while Francis Akanu Ibiam the first Igbo medical doctor graduated in 1934. Sir



*Dr. Lawrence E. R. Henshaw, OBE  
First Efik Medical Doctor  
Graduated at Edinburgh  
University, 1928, died 1955*



*Efik Law Students  
studying abroad,  
1930s*



*Elder (Surveyor) Ekpo Ekpenyong  
One of the pioneer Surveyors in  
Eastern Nigeria, 1930 Awarded Queens  
Coronation Medal, 1953*

Ibiam, KCN was the first black principal of Hope Waddell Training Institute. Dr. Eyo Edet Moma (1900-1964), who was the first professional Chemist and Druggist, had graduated in 1927; Efiong Eyo Bassey graduated in medicine in 1940 and Bassey James Ikpeme in 1944. Mrs. Arit Etim Oku (MBE), Mrs. Atim Ekanem Duke, MBE alias Mma Eton and William Ekpenyong E. Archibong (alias 'Ete Willie', (awarded British Certificate of Honour in 1932) were among the early indigenous nurses in Nigeria. The pioneer midwives included Miss E. O. Oyo, S. O Asuquo, N.



*Surv. Umo Bassey Duke, OBE*



*Surv. Okon Edet Eyo  
A 2nd world war veteran*



*Engr. Eyo Nsefik Eyo*



*Elder (Mrs.) Atim Ekanem Duke, MBE, 1900-1974  
1st Nigerian promoted a Nursing Sister,*



*Chief Beatrice Bassey Ita  
Pioneer Female Journalist  
of Cross River State*



*Chief Afiang Etim Ekeng, M.O.N., F.R.O.A.  
First Nigerian Lady Ophthalmic Optician  
Pioneer Female Certificated  
Teacher, 1917*

E. Duke and Okon E. E. Henshaw.

Among the doyen Surveyors in Eastern Nigeria<sup>57</sup> who graduated between 1920 and the 1930s were Ekpo Ekpenyong with Registration No. 61; James A. Asuquo Brown (Director of Surveys, Eastern Nigeria, King Scout of Boys Scout Movement and was awarded British Certificate of Honour, had Registration No. 64; Okon Edet Eyo (a British Certificate of Honour awardee with Registration No. 67; Umo Bassey Duke, OBE, had Registration No. 81; S. E. Oku and others were the distinguished pioneers in this field. Eyo Nsefik Eyo had studied Civil Engineering in England and returned to Nigeria in 1931. Prof. Lawrence Eyo-Ita had read Engineering in the University of Michigan, USA, worked there as Associate Professor 1970-79. Architect Essien Oku who graduated in 1960 was the 1st Chief Architect of South Eastern State and Architect Maurice Effanga Archibong was the first Cross River State fellow of Nigeria Institute of Architects.

The sum total of Obong Adam Ephraim Duke X reigning period could best be described as “Efiks’ GOLDEN Age” in academics and remarkable scholarly achievements leading to professionalism. There were several unsung and silent pioneers and achievers during the first quarter of 20<sup>th</sup> century.

## INTRODUCTION OF CALABAR NATIVE ADMINISTRATION:

H.E. Lord Fredrick Lugard had in 1914 introduced the Indirect Rule administration system in Nigeria following the amalgamation of Northern and Southern Nigeria. The close of the 1920s witnessed the epoch-making introduction of the Calabar Native administration under the colonial Provincial Administration system. This ushered in the indirect rule system at district level in the entire Eastern Provinces.

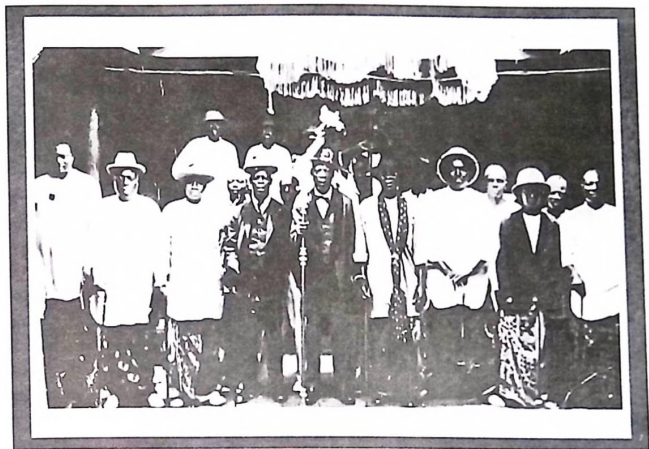
The Calabar District Council was constituted on 14<sup>th</sup> February 1929,<sup>58</sup> with all the twelve Etuboms of Calabar and Creek Town as members. Other sub-tribes represented by their Head-Chiefs were Udo Iba (Okoyong); Okon Efiom (Odot Ndon Nwon); Asuquo Oboroko (Uyanga Okpo Usung); Edim Ngbahi of Okoroba (Oban and part of Netim); Etim Isang (Ikpai, representing Ekois).

In January 1930, Asuquo Inyang Ating of Efut Abua was appointed to represent the Efuts; Etubom Asikpo Edet Okon of Ibonda represented the Efuts north of Calabar in the Central Administration Council. At the inaugural meeting of the Council, Obong Eyo Honesty IX was unanimously appointed the first Chairman of Calabar District Council on suggestion made by the Resident Mr. E. M. Falk, who was to be the Adviser.

The Resident explained the objectives of the new council as "to watch over the expenditure of the money collected in tax and also in the Native Courts; and for members to explain what was being done to their sub-tribal council, and to their Assistant Village Headman..."<sup>59</sup>

By periodic upward review of Council membership, the Council had 57 members in 1931, out of which 50 were Efiks and other sub-tribes, 7 By 1933, it had 135 Efiks, 21 Quas and 11 Efuts Representatives. The Quas therefore held protests and demanded for a separate council. But they were informed by the Resident for Calabar, Mr. G.A. Findlay via Intelligence Report of 10th Oct. 1933 thus:

*"The administration is that of the Efik people with whom the Quas and the Efuts have thrown in their lot. It is a Federation in which the Efiks are the*



*H.R.H. Obong Adam Duke X with Etuboms of Efik-Land, 1930  
 L-R; Etuboms Ekpenyong H. Archibong (Old Town); Ekei Ephraim Adam, (Etim Eftim); Ededem Archibong (Archibong); Eftiong Ekpenyong Oku (Ekpe Oku)\_Obong Adam EphraimDuke X, Offiong E. Effiwatt (Ntiero), George D. Henshaw (Henshaw Town); Ekpo J. B. Colham (Colham Town); Edem E. J. Eyamba (Eyamba).*

*predominant factor"*

*"The Efiks number 36,000, the Kwass, 3,000 and the Efuts has less than 2,000*

*"That Calabar is the Efik capital, but there are Kwa and Efut settlements within the modern township, "That the town is known as "Obio Efik," and the council has been referred to as the "Obio Efik Council"*

*"That the Quas insist upon recognition and the progressive element realize their rights in this respect and wish to abandon all tribal prejudices. They therefore, now call themselves the Calabar Council of the Calabar Native Administration." That the Qua people desire to join with the Efiks to form a Native Administration provided that they have full representation.*

*"That the Efuts are closely allied and inter-related to the Efiks, and now desire very special representation, though allowance has been made for it.*

*"That the Quas desire their own court at Big Qua Town which is close to Calabar ... if the Quas insist upon it, their own court may be established; but that the Quas will realize in due course that to separate from the Efiks after all those years will be a retrograde step and uneconomical.<sup>50A</sup>*

Prominent among best known local government administrators were George Duke Henshaw, later Etubom; Messrs Michael O. Ani, Thomas A. Efiom, Joe Nyambi, all of who had served the Calabar Local Administration Council creditably.

## TRADE AND COMMERCE OF CALABAR

Calabar was and had remained an important centre of trade and commerce through the centuries from the early period of slave trade to palm produce era. Efik men had always been the middlemen in the business. They arranged for the produce from the hinterland and traded with the foreign trade agents or firms in Calabar who shipped them abroad. To ensure their future monopoly and succession in business, they often sent their children abroad and some trained at home to learn trading business in the ships anchored in Calabar River, and on 'graduation', they latter succeeded their fathers. The Efik had always ensured non-interference by foreigners in their satellite trading posts in the hinterland and religiously protected them, hence the Efik's saying: 'Mbubru ikaha ke esuk urua' (No fun-making in trading beach).

*"... The Efik traders controlled directly only the lower reaches of the Cross River stretching between the Atlantic Ocean and Itu, striving to prevent the European and hinterland traders from having direct contact with each other..."<sup>(1)</sup>*

They enjoyed the middlemanship trade monopoly unrivaled before and during the second quarter of the 20<sup>th</sup> century. Some prominent Efik produce-dealers and businessmen at this period were Prince Archibong Archibong, son of Prince Asibong Edem Archibong III, who was rich enough to purchase a ship, and was reputed to be the second chief after King Eyo II of Creek Town who was rich enough to do so. He was the first importer of stock-fish east of the River Niger, and named it ekporoko. 'Ekpo-do-ko' (there lies the dead thing) The Efik detested eating it because it was referred to as 'dead thing'. The Ibo's corruption of the name is 'Okporoko'. Other native traders during the Obong's reign included Prince Bassey Duke, Chiefs Nsefik Eyo, Etim Walker, Jacob Duke, Abasi Efiom Ironbar, Elijah Henshaw, James Cohbam, Edem Efiom Duke, Ayamurua King Duke, including the Obong himself and a host of other chiefs who were produce-dealers. From the lucrative palm produce business most of them had imported pre-fabricated storey-buildings from Liverpool which

were often referred to as 'Ufok-eyong aban-aran' (storey-building of oil barrel) because it used to be ordered from abroad, assembled and paid for by exchange of barrels of oil in equal value to the cost. The chiefs held high ranks in Ekpe society and British Lodges and Scottish Freemasonry and Lodges. The Efik society had at this period developed a unique socio-economic system. Other men of equal ability were Michael Ntiedo Efiom who was able to purchase a vast land of Akim Qua that was sold by court auction in 1939.<sup>61</sup> Chief Edet Inwang was an astute produce-dealer who was locally acknowledged as local millionaire of his time. Effanga Effanga Henshaw alias 'Ekikak' also had the first privately owned printing press "Ekikak Press" in Calabar. His son Albert Efanga Henshaw carried on the business very successfully till his death. He was the first government appointed Printer. Gradually, the number of these Efik chiefs in business depleted thereafter. The vast majority of the oncoming well-educated Efiks abandoned agriculture and business for teaching and clerical profession which they became more loyal to. Many more were swept away since they could not withstand the challenges of the big trading companies, and other more economically powerful individuals. This was to be so for the indigenes did not practise the formation of powerful economic organizations or conglomerates to promote their local trade and commerce.



*Chief Edet Inwang  
A renowned trader &  
'Local Millionaire'*



*Elder Chief Jacob Efiom Duke  
alias 'Nsissuk' c. 1865 - 1942  
A great Community Leader/Statesman*



*Chief Cheif Joseph Edem Duke  
alias (Ete Joe) a renowned  
Entrepreneur, Contractor, died in 1972*

By the first quarter of 20<sup>th</sup> century, the growing lucrative business in general merchandise in Old Calabar attracted some Sierra Leoneans, who were the "returnee" liberated Africans to settle in Old Calabar. They monopolized gold-smithing, photography and other technical professions. Others included the Lebanese, Syrians, the Yorubas, etc. notable among these nationals were Messrs Anthony Kuri, Patrick Solomon, H. M. Coker, Beebles Davies, C. B. Jones, A. W. O'dwyer, A. Harrison, Ola-T.A.W. Sawyer, S. A. P. Fernandez, the latter was a doyen photographer and Head of Yoruba Union in Calabar. These businessmen formed African Traders' Association (African Chambers of Commerce) of which Mr. Gage H. O'dwyer was the President and represented Commercial interest in the Legislative Council. Mr. Ola T. A. Sawyer was the Secretary.<sup>63</sup> They were great Africans who naturalized in Old Calabar traded and groomed their families. They were so important in Calabar community that streets were named after some of them including Beebles Davies and O'dwyer streets.

The notable early commercial establishments in the town were the African and Eastern Trade Corporation Limited, African Traders



*Arthur Williamson O'dwyer*



*Beebles Davies*



*C. B. Jones*

*The Renowned West African Traders resident in Calabar in the 1920s*

Company. John Holt & Company Limited; Paterson Zochonis (P.Z) & Company; Elder Dempster & Company Limited established in 1925<sup>4</sup> (thereafter the crosslines acquired the properties of Marina after the civil war.) In banking, the British (Later International) Bank of West Africa (I.B.W.A) opened a branch in Old Calabar in 1900.<sup>65</sup> Barclays now Union Bank, established her branch in Calabar 1917.<sup>66</sup>

There used to be long fleets of cargo ships anchored in the Calabar River waiting to berth and discharge cargoes of manufactured goods from abroad and load produce for export. The rays of light from these ships used to make the Old Calabar very picturesque, especially at night until the official opening of Port Harcourt by Sir Fredrick Lugard (named after Rt. Hon. Lewis Harcourt, the British Colonial Secretary) in 1912. Calabar port used to serve the entire Southern Protectorate, including the Cameroons and part of Northern Nigeria. Calabar was very important and famous in the sub-region as a foremost city-state. This was her internationally recognized position from the last three centuries, for in 1732. Barbot noted that the Old Calabar river had the greatest share of any European traders of the coast, exchanging slaves and Ivory for iron and copper.<sup>67</sup>

Manilla (Okpoho) used to be a common currency in the Protectorate from the pre-colonial times to the mid-20<sup>th</sup> century. (Manilla was a Portuguese name for currency in the coastal trade.) It replaced copper by the 19<sup>th</sup> century. But despite all legislation against manilla in 1902 and 1919, it continued to be the intermediary currency till the mid-20<sup>th</sup> century.

The form of money introduced in 1906, was nickel coinage (bronze) in the denomination of penny (1 d), half-pence or 'Afu' (1/2d), a quarter of a penny and 'Anini' (1/4d). In 1911, cowries and manilla formally ceased to be legal tender, having been abolished since 1903. The West African Currency of Board issued coins in the denominations of florins, Shillings (siding). Six pence (Sisi) and three pence (Toro) respectively. The first currencies of one pound (Bon) (£1); ten shillings (10) (Siding) and two shillings (2/-) were introduced between 1911 and

1915. Money at that time, whether paper or coinage, when compared with the last quarter of 20<sup>th</sup> century had substantial value and purchasing power. In other words, the rate of inflation was minimal.

Calabar was so important in the commerce and trade of the sub-region that the great Calabar 'Wembly' Exhibition was opened on 21<sup>st</sup> November 1927, by H. E. the Governor of Southern Nigeria. Its objectives among other things, to prepare the farmers to produce high quality goods and to strengthen the bond of union in commerce between Nigeria and the rest of West Africa and Great Britain. Special samples from manufactured goods in Europe together with numerous exhibits from almost every part of Nigeria and the colony of Spanish Guinea were displayed in that great exhibition.

### THE BEGINNING OF DECLINE OF CALABAR:

Calabar was in earnest a quiet, prosperous, classical and picturesque town. This was indeed the pinnacle of fame and prosperity of Efiks of Old Calabar. It should be recalled that the fame, power and influence of the ancient Greek and Roman Empire declined in the 17<sup>th</sup> century after it got to its zenith, so was the beginning of the decline of Old Calabar after the mid-20<sup>th</sup> century. Every tribe and ethnic group in and around the Old Calabar Province were proud to be connected to Efik land and people because of their early history. To be an Efik was a hallmark of distinction anywhere in Nigeria. It still remained so, even at the peak of the downturn of her economy in the 1930s. Thus, following the opening of the Harcourt and other roads which had helped reduce the volume of trade and commerce of the ancient port, the decline of the ancient city began. Sooner before the Efik had opened the eyes of their neighbours and were no longer to relax and watch.

The Districtal Officer, Mr. E. N. Mylius in his report on the Calabar District in 1931 stated:

*"It has to be admitted that Calabar has not progressed during the last twenty years, and attributed it to the attitude of the Efiks who refused to take an interest in their township affairs, and in their Native administration after the outbreak war of incursion in 1928." Their early history has not allowed the Efik to become a manual worker. For all agricultural purposes he employs labour from the Ibibio and Cameroon ... the Efik was brought up to be a*

*trader and in trade he is regarded with respect...*<sup>70</sup>

But Mr. E. U. Aye in 1967 opined:

*".. the thirties of this century may be described as a period of stagnation, but not a general retrogression. By the late forties, Calabar had entered a period more critical than any since the disaster of the thirties. "The Calabar community has for some time now been exposed to dissolution through the growth of too much individualism and personal aloofness from the affairs of one's homeland... and expose the community to the dangers of rapid ossification and intellectual lethargy."*<sup>71</sup>

The stagnation of Calabar was partially due to certain colonial administration's reforms which were considered as never in the interest of the natives, particularly, the chiefs who became indifferent and discontent. "For soon after 1900, what remained of the despotic authority of the Kings was effectively checked by proclamation of the Native Rule. No 4 of 1902."<sup>71</sup> Besides that, Calabar had lost her political status as first headquarters of Southern Protectorate to Lagos in 1906, and in 1914, ceased to be the headquarters of the Southern Provinces when Sir Lugard amalgamated the North and Southern Protectorate of Nigeria. Finally, in 1939, when Eastern Provinces were created, Calabar lost her political status to Enugu. And very importantly, knowing what role slave labour played in the economic prosperity of Calabar and the Southern Protectorate, the outright abolition of slave dealing in the entire Protectorate in 1901, and the interference in the Efik House social system in 1914, more than anything else made Efik chiefs practically lost control of her plantation slaves at Akpabuyo, Creek Town hinterlands, and the trading posts. Ostensibly, the slaves had outnumbered their masters, and as such the abolition was tantamount to unilateral declaration of independence for slaves which in effect slowed down labour enforcement mechanism. Colonial Government had issued 'FREEDOM PAPER' to the emancipated slaves; and the freed-slaves who had bought their freedom were rising economically to outclass their masters and the free-born and aristocrats. These ex-slaves were gaining eminent positions and prominence in the community and the colonial administration. To the effect that, Obong Eyo Honesty VIII of Creek Town and Etuboms of Calabar and Creek Town had to make serious protests to government against the appointment of a non-free-born as Vice President of the Native Court in 1912.<sup>72</sup> Above all, with the subjugation of the local rulers,

*"... the heads of houses were made dependent members of the native councils, and the house system lost its economic and political prerogatives..."*<sup>71</sup>

Finally, the introduction of taxation in 1925, which brought about the Obong's deposition was still fresh in the minds of the people, who were unhappy about the colonial government policy that tended to strip Calabar of her legacies.

The result was that gradually and steadily, the mantle of economic leadership and trade monopoly in Calabar slipped off the hands of the Efiks into that of their Ibo and Ibibio neighbours. And from the early 1940's to the post-independence era in Nigeria, the grip of the latter tribes on the economy of Calabar was unimaginable. So much so that anytime there was an "IGBO DAY" celebration in Calabar, the entire economic structure and businesses in the town would be in jeopardy, because these people controlled over 70% of her trade and commerce. "IGBO Day" was introduced when Dr. Azikiwe ran to Eastern Region from the West in 1952 and striped Professor Eyo Ita of political leadership. It was therefore, a mark of solidarity to Zik when the government of Eastern Region was tricked out of the hands of someone from the minorities area; and was a day of jubilation for the Igbos.

Among prominent Igbo traders in Calabar, particularly, the Ohafia and Abribas were Messrs Ikwan Onwuka (proprietor of 'National Cinema, popularly called 'Cinema Onwuka', built in the late forties), Igwe Kalu, Nnama, N. N. Kalu, Kalu Kalu, Orji Agwu Kalu, alias 'Orji Boco' and many others. And among the down-trodden ones were the 'Obiomas,' (local mobile tailors), welders, carpenters, truck pushers and artisans. The Efik youths had hardly do manual jobs. This was some how unfortunate for the people whom God had so bountifully blessed.

Generally, the 1945-60 period was the era of change in Nigeria as well as the world, the second world war having been declared in September 1939. The period of the war and the post-war era was regarded as difficult times to the effect that even common salt was under ration in Calabar.

## **EFIK-IGBO DISHARMONY IN CALABAR**

Trade relations that had closely linked or strengthened the ties of the two tribes for ages was the same cause of their strained relation from the 1920s. In 1925 when the Calabar market women revolted to protest against the colonial administration's introduction of payment of market tolls without improved infrastructural facilities, the Ibos, particularly, Abiribas ventured to betray the cause of the women's struggles. They refused to associate or fraternize with the Efik women in support of the market- boycott. According to the women's letter of protest dated 25<sup>th</sup> May, 1925, addressed to the Lt-Governor, Southern Provinces, it was stated:

*"The Divisional Officer divided up our beach without our consent, although we are told that tolls are to be collected from stalls built by the government.*

*This action of the Divisional Officer grieved us so much that we went to the Resident to make our grievance known to him. As a redress, he told us that if we interfere with the Abribas in anyway he will take sides with them to punish us"*<sup>74</sup>

Consequently, attempts were made by the Efiks to eject the Ibos residing in Duke Town by serving them with Quit Notices. This was among other things how the Ibos strained their relations with the Efiks in Calabar in the 1920s, which culminated into tribal politics in the 1950s, to independence era.

## **WARS, CRISES AND CONFLICTS:**

Frequent intra-ethnic and inter-tribal litigations, squabbles and rivalries within Calabar over either a claim of supremacy of one tribe over the other, or land tussles, were some of the major characteristic features of the reign and times of Obong Adam Ephriam Duke X.

The Big Qua people had claimed lordship over their kiths and kins in Akim Qua by alleging to be the first Qua tribe to arrive Calabar. The two fraternal communities led by their respective Ntoe: Odo Ita of Big Qua and Eta Agbo of Akim Qua contested the claim before the Calabar Native Court in 1909. A similar case re-surfaced in December 1926, when the Big Qua people laid claim to supreme headship of the entire Quas during the impending installation and crowning of Chief Eteta Etta as Ntoe of Akim Qua Town.<sup>75</sup>

Perhaps, the most important and sensational litigations of the time was the claim by the Quas against the Efik in 1916 on one hand, of ownership of the front-shore of the Calabar River stretching from Henshaw Town to the old site of Hope factory; and the Efuts on the other hand, against the Henshaw Town, in the same 1916. These civil cases which bordered on Declaration of Title to Land were a conspiracy against the Efik. Both cases were brought before His Honour Mr. Justice A.F.C Webber presiding Divisional Court, Eastern Division at Calabar. The latter case was dismissed with cost against the plaintiff (Efuts) on 30<sup>th</sup> October, 1916; the former was ruled in favour of the Quas. But the Efik appealed against the latter judgment to the Supreme Court in Lagos and the case was decided in appellant's favour on 17<sup>th</sup> December, 1918. In concluding the judgment, the Acting Chief Judge A.R. Pennington said..."

*"In support of the Efik contention, there is this indisputable fact. In 1878 an agreement was made with the British consul by the Efik King as head King or Chief of Calabar. The Quas say they were parties to this agreement. If they were the original owners of all this land, how did they become subordinates in 1878? By all the rules of native law the original owners would be the paramount chiefs.*

*In the absence of any explanation of this fact, I must assume that the Efik's claim is good"... I am of opinion therefore, that the plaintiffs were not entitled to a declaration of title or cost as ordered or at all"*

The Quas paid a fine assessed at 75 guineas and 75 guineas cost.

Signed: A. R. Pennington -A. C. J.; A. Webber, Judge; M. H. Dunlop -Ag. Judge.<sup>76</sup>

In Akpabuyo area, there were several land disputes, some major ones of which included the Land Disputes Between Akim Qua and Archibong House over title to Esuk Ekpo Eyo, of which the latter won. Another land dispute arose between Akim Qua and Duke House in 1920, vide: Suit No R. 18/1920: Ntoe Eta Akpo & Others as Plaintiff and Okokon Adiaha, Edet Efiom Asikang (Duke House) as Defendant: Claim of Declaration of Title to ownership of Ikot Ofiong Ambai. The Divisional Officer A.E. E. Murray on August 16, 1922 dismissed Akim Qua's claim with a five guineas cost against. The Akim Qua appealed against the decision. Ekpenyong Efiom John Eyamba was substituted for the late Ntoe. Obong Adam Ephraim Duke personally joined as Defendant/

Respondent at his own request. In his judgement of February 16, 1923, His Hon. Mr. Justice J. Ernest Green said:

*"...On a full consideration of the facts I have come to the conclusion that the plaintiffs have failed to produce sufficient evidence to prove a title to the land.. which defendants have acquired by their occupation and long possession of it..."*

The Appeal was dismissed with ten guineas cost against appellants. The Oku Iboku went to war with Efik kith and kin of Mbiabo Ikot Offiong following land dispute which was later settled by litigation in 1913, in favour of the latter. In that year Ikorofiong had instituted a civil action against Oku Iboku for trespass on her land. Mr. Justice A.F.C Webber on 29<sup>th</sup> December 1913, delivered judgement which gave Ikorofiong title to the land. He stated thus in this historic landmark judgment:

*"The land was given centuries ago to the Ikorofiong people and they are entitled to occupy same according to native law and custom. Okus are not entitled to build or plant on the land with out permission... The land is nevertheless recognized as the town land of Ikot Offiong..."*<sup>7</sup>

The Okus appealed against the judgment. Mr. Justice E. A. Speed sitting with/and two other judges struck out the case on 28<sup>th</sup> December 1914. The Hon. Judge pronounced thus:

*"On the question of trespass, we distinctly find that trespass has been committed by the appellant both within and the area marked "Yellow..."*

The appeal was dismissed with a 15 Guineas cost against the Okus. In 1918, the Okus again claimed title to the two islands in the Cross River opposite Ikorofiong town. Mr. R. B. Brooks, Divisional Officer presiding held that the plaintiff failed to prove their case and title to the two islands. In his judgment delivered on 20<sup>th</sup> September 1918, he said:

*"It is undoubted fact that Ikot Offiong has settled on the foreshore of the mainland with the consent of the Okus for centuries..."*<sup>8</sup>

## **CRISIS IN EKPE EFIK CHIEFTAIN:**

The Ekpe traditional circle was not also spared the crises of the period. In about 1919, following the demise of Obong Efiok Eyo Honesty VIII, there arose ekpe factional dispute in Duke Town involving Etubom Obo Obo Offiong, then Eyamba Ekpe, and Ekpe officers on one hand, and

Etuboms Ededem Archibong and Efiok Ekpenyong Ekpenyong, Effiong Ekpenyong Oku and others on the other hand.

The crisis arose out of Ekpe office-holders' failure to strictly observe ancient Ekpe laws and customs and traditions relating to changing of initiation fees, other rites, and lack of consultation within the ranks and file emanating from Eyambaship office. The leadership was consequently accused of not following the traditional practice and due process in considering award of Ekpe titles to members. Specifically; Etubom Ededem Archibong was alleged to have been denied preferential treatment following his application for the NKANDA title as the first candidate to do so and paid for its articles before Edem Effiom-Iwatt John Eyamba's application.

It should be noted that all through the centuries, Ekpe Efik Iboku like Obongship traditional stool was a united one, though the leadership was of different Ekpe Lodges. And so serious was this crisis that the ancient united Ekpe fraternity almost broke into factions. Consequently, to restore status quo, the Obong himself, being an Obong Okuakama Ekpe title-holder with other Ekpe chieftains set up a high powered Arbitration Committee headed by Obong Eyo Honesty IX with Prince Bassey Duke Ephraim IX as Secretary. Other Etuboms and Elders included Eke Efiom Tete, Ewa E. Henshaw, Ekpenyong Ekpenyong Eyo II, Eso Adim, Okon Ekpenyong Eso, Otu Edem, Efa Etim Efa and Asuquo Ekpenyong Nsa.

In its finding, the panel observed that Ekpe Efik was never an exclusive preserve of any particular Efik clan or House; that Asama Ekpenyong was too young to hold Ebonko-ship office; which made him to act without consulting Ekpe elders. Obo Obo Ofiong does not know the position of Iyamba, hence we agreed that he should be ordered to resign that position and take another office in Egbo. That if Efiom Ekpenyong is in default, he has not been found to make use of Egbo for his own purposes which he should be punished, but the way and manner he had acted... he should be seriously warned.

This crisis must have led to a possible re-regulating and reorganization of Ekpe Society and its updated rules.<sup>79</sup>

## **INTERNATIONAL RELATED CRISIS SCENE :**

The 1<sup>st</sup> World War started on 14<sup>th</sup> August, 1914.<sup>80</sup> it was caused by increasing competition between the different European powers scrambling for territorial possessions. Germany was illegally laying claim on the colonial territories of other European nations, etc. Because of the volatile and prominent position of Calabar and her proximity to the German Cameroon there was a widespread fear, panic and rumour of her imminent attack by the Allied troops. Besides, the 1<sup>st</sup> Battalion and Artillery of Southern Nigeria Regiment of the Royal West Africa Frontier Force (R.W.A.F.F.) was stationed in Calabar, and recruitment of volunteers for various military campaigns during the war was partly done in Calabar.

Following the out-break of the war, the German Cameroon was attacked by the allied troops of Britain and France. Douala was captured in September, 1916. The war was finally over on 11<sup>th</sup> November, 1918, following the Armistice Treaty signed between the Germany and the Allied Forces. The "Eleven Eleven" (i.e November 11) cenotaph (now Millennium Roundabout), Calabar was built in remembrance of the end of the 1<sup>st</sup> World War.

Many sudden deaths that occurred in Calabar about this period was thought to have been caused by heart-break due to the war. Besides, influenza epidemic (udono efiom- nsa) which broke out in 1918, claimed many lives. Interestingly, few personalities who became prominent in the second-half of the 20<sup>th</sup> century<sup>81</sup> were born during the first world war era. Among them were Nyong Nsan (1912), Louis Orok Edet, Mrs Margaret Ekpo, Pastor Eyo Edet Okon (1914), Mary Ededem (1915) Bassey Ene-Ita, Okoi Arikpo, Muri Munene Mesembe Asikpo Ito Nwanda III (1916), Michael Okon Ani (1917), Olumba Olumba Obu, (1918) Bassey James Ikpeme, 1918.

The 2<sup>nd</sup> World War broke out on 3<sup>rd</sup> September 1939.<sup>82</sup> The war resulted in scarcity of salt, leading to introduction of salt-rationing in Calabar throughout the war, 1939-1945.

The year 1930 ushered in another catastrophe, such as the Locust invasion and out-break of small-pox in Calabar. Recall that the 1<sup>st</sup> World War had resulted in a serious economic depression and famine in Nigeria.

The religious and educational sector was not also spared from the wave of the conflicts and crises of the time. The Calabar branch of the National Union of Teachers (Presbyterian Mission Chapter) which affiliated with the Nigerian Union of Teachers went on strike on 1<sup>st</sup> April 1936.<sup>83</sup> This was as a result of the Mission's threat to cut teachers' salary.

Between the periods of the two world wars were the women's riots. The Calabar market women rioted on 1<sup>st</sup> April, 1925, over non-provision of stalls and introduction of payment of market dues. The colonial government was seriously disturbed by the disturbances especially, as it preceded the imminent visit of the Prince of Wales to Nigeria and assumption of office by Sir Graeme Thompson as the Government-General of Southern Nigeria the same year. The deposition of the Obong was primarily sequel to some of these events. The colonial administration had concluded that the monarch was in a position to stop the riots, but failed to do so.

In December, 1929, another women's riot generally known as "Aba Women riot" or Women's War, took place in parts of Eastern Province, viz Port Harcourt, Aba and spread to Calabar, Ikot Ekpene, Opobo, etc. The riot was triggered off by the introduction of taxation in these areas in 1928, and subsequent assessment of women for the purpose. Again, following the National Census of 1931, women rioted in parts of Eastern Province on partial presumption that the objectives of the census exercise was among other things to serve as data for government tax-assessment, and partly due to political climate of the time.

#### **LAND TENURE CONTROVERSY AND ANGLO-GERMAN IMPERIALISM IN WEST AFRICA:**

The Bakassi Peninsula or territory that consists of forty-seven satellite villages belongs to Efut and Efiks of Old Calabar. The natural boundary between the German Cameroon (Kameroun) and the Oil Rivers

Protectorate was delineated by the Rio-Del-Rey. Besides, the Anglo-German's Treaties of 1890, 1893, 1896 respectively, through corrections and adjustments, left the boundary at longitude 90 80E, long after the Berlin conference of 1884. The Germans were not satisfied with all the adjustments and concessions made because they had failed in their bargains to secure the hinterland of Bakassi.<sup>84</sup> Each Village was a possession of Efik House in Calabar and the inhabitants pay unalloyed loyalty to the Obong of Calabar. For instance in January 1939, when there was "... Egbo trouble at Atabong," the people of Ikot Antai Ema of Atabong, under Chief Asuquo Etim Efiom Nsoyo, Antigha Edet Antigha and Okon Ibok Umade made a joint petition to government. The case was referred to Ekpe Efik Chieftains in Calabar of which Etubom Asama E. Efiok Eyo headed the committee to resolve the matter.<sup>85</sup> Ekpe Efik was established in Bakassi as early as 1786, according to Antera Duke.<sup>86</sup> It was customary for Efik Oligarchy to established Ekpe authority in all her territories for maintenance of law and others.

And so it was that in 1913, there was a sort of secret pact, the Anglo German Accord of March 11, 1913.<sup>87</sup> This 'Accord' best described as 'conspiracy' shifted the border to Akpayafe River; an act that tended to replace all previous arrangements affecting the area. Importantly, the so-called 'accord' was never ratified by their respective home governments because it was a secret deal that never took into consideration the interest of the inhabitants and the Efik Rulers and Chiefs who owned the territory, hence it was in the anti-native interest.

No sooner the news of the secret pact leaked than the Obong and his Chiefs made serious protests to Britain.<sup>88</sup> The protests were not only on the Anglo-German secret pact alone, for at this time, there was a general discontent as regards Land Tenure in the British West Africa. The fear of the people arose out of "the Forest Bill of 1911," and the "Foreshore Case" which publications were aimed at extension of the principle of the Northern Nigeria Land Proclamation to other British West African territories. The overall objective of the proclamation was aimed at the final control of the peoples' lands by the crown.<sup>89</sup> In the Gold Coast (Ghana) we are informed that:

*“the general condition of land tenure in the colony,... formed the subject of investigation by a special commissioner, Mr. H. Honway Belfield, (CMG) (and) following this report a committee was appointed by the Secretary of State to consider the question relating to land generally in West Africa”<sup>90</sup>*

In Calabar, this important subject-matter propelled the Obong and his people to dispatch a high-powered delegation comprising Prince Bassey Duke Ephraim IX and Prince Eyo Honesty III.

*“... to proceed to England in 1913 and laid before the then Colonial Secretary Mr. Harcourt the native interest relating to the controversy, with results that will justified the mission.”<sup>91</sup>*



*CALABAR DEPUTATION TO ENGLAND OVER THE WEST AFRICA LAND TENURE ISSUE, 1913. sitting Left: Prince Bassey Duke Ephraim IX, Prince James Eyo Ita (later King Eyo IX)*

## **POLITICS DURING THE INTERREGNUM OF DUKE X**

The 1930's had witnessed a great political wind of change, awareness and nationalism blowing across the country particularly from the south. Lord Frederick Lugard's indirect rule introduced Native Authority administration in 1933. In Calabar the membership of Native Authority Administration Council consisted of the Etuboms of Efik Houses of which Obong Adam Ephraim X was a member, including the Ntoes of Quas and Muris of Efuts.

**THE FIRST LEGISLATIVE COUNCIL IN NIGERIA:** The Central Legislature was established in 1922, with majority colonial officials as members and few Africans. Barrister Kwamina Ata-Amonu, a Gold Coaster, resident in Calabar was the first elected representative of Calabar in 1928, having contested the seat with Prince Archibong Archibong and won by one vote difference. A Liberian-born West Indian Mr. C. W. Clinton represented the town between 1933-1938; Mr. G. Graham Paul, Hon. Secretary of Calabar Chamber of Commerce represented commercial interest from 1933; Rev Okon Efiang, CBE, from 1938, 1943-1947. Hon Barrister Ekpo E. E. Anwan, followed from 1947-1950. Each of them won election as independent candidate. There



*Rev. (Hon) Okon Efiang, O.B.E., C.B.E. Repr. of Calabar in Legislative Council, 1938-1947, 1957-61  
Hon. Adviser to Obong of Calabar*



*Barr. E. E. Anwan  
Representative of Calabar, 1947-50*

was generally no party politics in Nigeria before 1944, but youth movements that stirred up agitation and demand for equal representation and the country's independence.

### **THE END OF AN EPOCH AND TRANSITION OF THE KING:**

The terminal epoch of Obong Adam Duke X's reign apart from the wars, was marked by mixed blessings and misfortunes. Whereas the first aeroplane in Nigeria landed in Kano in 1920, the first seaplane to arrive Nigeria landed on the Calabar River on October 29, 1931. Electricity supply came to Calabar in 1940, after wiring which started in 1937.<sup>97</sup> The first cinema house in Eastern Provinces, Patrol Cinema was started in Calabar by Mr. Patrick Solomon on a piece of land leased out by Prince Efiom Duke Ephraim IX in the 1930s.

In sporting arena, Calabar schools had produced some pioneer sport-men and women in Nigeria from the beginning of the century. The game of football introduced into the Hope Waddell Training Institution in 1902 by Rev James Luke held an unrivaled sway as the 'game of Calabar,' during the LIFE AND TIMES OF OBONG ADAM EPHRAIM DUKE X. and it soon spread to all parts of the country. In the twenties, it was known as "Calabar game" and was officially recognized as Nigeria's National game in 1931.<sup>98</sup>

The game of tennis introduced by Mr. F. A. Foster, a Hope Waddell tutor in 1903, also shot Calabar to greater height. Mr Foster led Nigerian tennis team to the Inter-Colonial Tennis Championship in Accra in 1927 with victory. Hope Waddell boys were in greater number in the team. Thus, the games of soccer and tennis mark the unforgettable contribution of Calabar to Nigeria Nation Building. This period also witness the first Church coronation in Qua land of Ntoe Ika Ika Oqua II, on May 21, 1938.<sup>99</sup>

This eventful period had claimed the lives of Bishop James E. K. Aggrey who died July 30, 1927, Prince Archibong Archibong E. Archibong on July 16, 1929; Hon. K. Ata Amonu, December 21 1929, Barr. Anuquo Etim Inyang, January 2, 1933, King George V of Great Britain on January, 20 1936. Rev. Okon Edem of African Church, July 9,



*Hope Waddell 1st Eleven Football Team, 1910*



*Rev. James Luke*



*Dnke Town Old Bays Tennis Association Team,  
1920's Standing left:*

*Mr. J. V. Clinton, Dove-Edwin Asuquo E. Inyang, R. Smith,  
Daniel Etim Evin. (Kneeling) Okokon E. Ekpoyong,  
Sitting: Mr. Efstong Etim Ekeng (Captain).*

1939. Etubom Ekei Ephraim Adam died the same year, were as Prince Efiom Duke Ephraim IX, Head of King Duke IX family died on February 4, 1939, followed by Etubom Aendem Ewa and Chief Thomas Henshaw.<sup>96</sup> The four Chiefs were members of Obong Adam Ephraim Duke's Cabinet Council. Rev. James Luke Ex-principal of Hope Waddell Training Institute died in Scotland on November 8, 1939,<sup>97</sup> whereas Rev. William Risk Thomson, the pioneer principal of the Institution has died on December 12, 1926.<sup>98</sup>

In 1940, the man-Leopard (ekpe-ikpaukot) society organized an uprising in Calabar Province and kidnaped people. A special Police investigation was instituted into the activities of the society especially in areas of the present Akwa Ibom State.

Finally, in the later 1930s, the Efiks re-considered the Obong's predicament sympathetically, and change their mind and caped him traditionally. Preparations towards this started in earnest, but at the peak of it, the monarch joined his great ancestors on 11<sup>th</sup> December, 1940. It was a thirty-six years of turbulent and eventful reign characterized by deposition saga, etc. He was INDEED A VICTIM OF COLONIAL INTRIGUES! His obsequies performed in 1941, was said to be one of the most colourful and the greatest without comparison with any previously performed for a deceased Obong of Calabar in the annals of 20<sup>th</sup> century Efik history. And so, this great Obong departed the world and left his imprint that covered over three and a half decades of his Odyssey.

## ASE (EULOGY) IN MEMORY OF ỌBỌN ADAM EPHRAIM DUKE X

1. Etinyin Efiọn Essien obon eyen;  
Eyen esie moñ ọwọrọ nkpo;  
Edem Effefiọn akwa ọbọn;  
Akwa ọbọn Efiј ke ndiј.
2. Eyen Efiom Efiọn Essien,  
Efiom Asibọn Otu Ekoñ;  
Edem Effefiọn awak uduј emana;  
Uduј emana esie ebiet ukime;  
Ebiet ukim koro asuanade.
3. Eyen Obutoñ etak mkpa:  
Eyen Atakpa Ikoт Efiom;  
Eyen Efut ye Abakpa;  
Eyen ukọn Esuk Ibonda;  
Eyen-eka Asibọn Edem Ekpọ Efiom.
4. Esanade etaña ase eyen;  
Anie eyen owo etie nte Edem;  
Etie nte Edem Effefiọn;  
Edem Effefiọn akwa Ọbọn,  
Akwa Ọbọn Efiј ke ndiј.
5. Enyọn oyomo eyen aman edim;  
Isoñ oyomo eyen aman ntan;  
Ekiko oyomo eyen aman Ekpe,  
Edem Effefiọn akwa enyen.
6. Owo akan owo inua ọdọhọ iko;  
Edem Effefiọn uko erenowo,  
Awad afia enan mbe iso ekoñ.  
Ada ibot owo nyọrọ nsibidi,  
Owo edi uko, obon uko:  
Nya uko onyuni omum ebiet.

7. Ete Efiom akanam inua ọnọ nka,  
Ete eka imọ akpa idibuk ye akwa nkanika;  
Enye otobo akwa nkanika ke usuk;  
Onyūn ewed enyiñ eka ufan;  
Ete nkanika oro ekere Atim Ọkpo;
8. Tutu emi nkanika oro mmọ ke obio nyin;  
Eke oyom yak edise ikpon;  
Koro okut mkpọ ke enyiñ ọfiok mbuk;  
Ntiñ nnọ ikọ ọwọrọ nsu.
9. Edem Effefiọñ akwa Ọbọñ:  
Enyene ekpri ikọ tiñ nọ Udọ;  
Enye eyeborọ ọnọ fi unen;  
Edem Effefiọñ Essien nkọmbe;  
Mkpọt ọfọñ akam odot Udọ eyen Efiom;  
Odot enye nte nwo odot ekomọ.
10. Utọñ ọfọñ itiaita ọfọñ inan;  
Utọñ inan eka ikọ Abasi;  
Inan eken ekpọri añwa enọ nka;  
Isọñ emi enyene Efjk Ebrutu;  
Tutu ke Bakasi k'usuk usuk.
11. Ete ekedi ke isua 1895  
Etinyin ewed ọnọ ẹsọk Mbakara usuk-usuk;  
Abaña idiok uwem German ke isọñ nyin;  
Isọñ nyin oro edi Bakasi ufan;  
Mfin nwed oro edi akpan nwed kiet;  
Emi Nigeria edade eka ikpe ke Esop ekondo;  
Ndiwut mmọ nte Bakasi edi isọñ nyin.
12. Ọdọhọde ete Edem edi anie,  
Ufiọke ete Edem akara Efjk;  
Akara Efjk ke isua ntem aba (40);  
Edem Effefiọñ akwa Ọbọñ:

Akwa Ọbọń Efịk ke ndik.

13. Ẹkekade ke obot, nke kama ọwọń-ọkọkọk:  
Ndikade ke ubọń, ndi kama okpon-Ibuot esan:  
Enam etiene idaha; Idaha Efiọń Essien;  
Awuri-ibiop o! Ekondo sa-i!
14. Esine ọfọń idem ikpa-ekpe nda nka obio:  
Ọkọyọń Ọkọyọń ekibe edem iba;  
Ete akan-owo ọmọń ediwot mimọ;
15. Asikiri kpọm kpọm anakiri kpọm;  
Idaha ọfọń ufep owot uko;  
Yak ewot fi Abasi ibom do;  
Koro owot-owo iditake mi;  
Ada usun mkpa iditake mi.
16. Edem Effefiọń akwa Ọbọń;  
Akwa Ọbọń Efịk ke ndik;  
Ọdọń ada edi atak ke otob  
Nkakat itaha ekpeme,  
Ibot ikọńke ekpe:  
Ifọt itaha ifiet.
- 17 Mbre ke oto ke obot Effefiọń ọsuhọde;  
Nti iban me ama ubehe ńkpọ;  
Ke esańa ebub mi edem edem;  
Ete mbre enye emi oto edem anie;  
Mbre oto ke edem Efiom Atim okpo;  
Efiom Atim okop, ọkọbọ nyomida.
18. Obio nyin ekot enye Ẹkakat,  
Ẹkakat Efiọń Essien Inwan Akpabuyo;  
Ẹkakat enyemi idihe ńkakat uta ńkpọ;  
Obio nyin. owo ekedi uwak ekese;  
Mmọ ekewak ukem nte ńkakat;

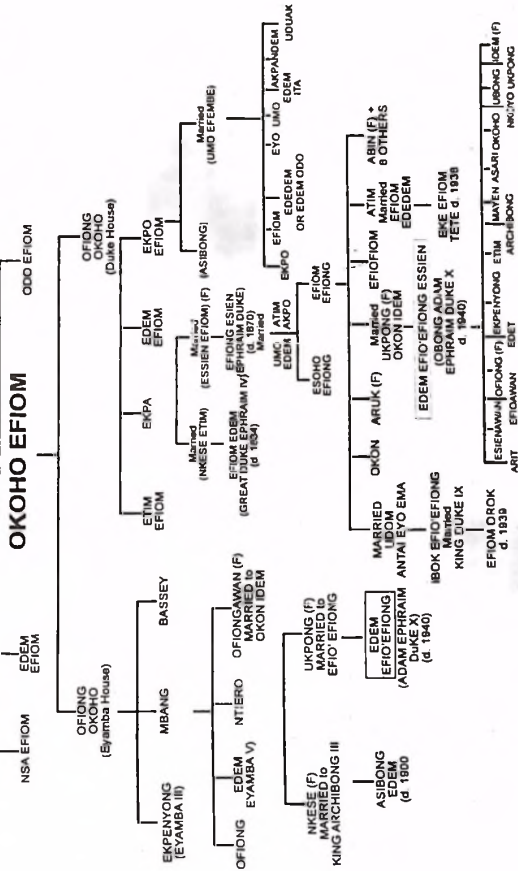
Ntak oro anam ekot enye nkakat.

19. Nkakat Efiõn Essien udua mbufo;  
Me okob nkpo uko mmen akankan;  
Me ikot Ekpok-ekpok ewak okom;  
Ata owo iwake okom nyin,  
Ewak okom nyin iwak eke owo.
20. Nkakat nkõm ekedi oworo iso obio;  
Enyene akpa ufok-enyõn k' Akpabuyo;  
Nkõm eke ekõn ke Nkakat;  
Enyene akpa motor k' Akpabuyo;  
Nkõm eke ewat ke Nkakat;  
Nso inam mfõn nyin ifiak edem edem?

*(By Chief Efiõng Edet)*



**GENEALOGY TABLE OF OBONG EDEM EFIO' EFIONG (ADAM EPHRAIM DUKE X)  
EFIOM EKPO**



OTU EKONG  
(Robin John)

ARCHIBONG  
OTU EKONG  
(GRANDY KING GEORGE)  
c. 1760S - 1800

EFIOM  
OTU EKONG  
(EPHRAIM ROBIN JOHN)  
c. 1767

EFIONG  
ARCHIBONG

EFIOM EFIONG  
ARCHIBONG

ESIEN EFIOM (F)  
Married to  
EDEM EFIOM EKPO

EKE EFIONG  
ARCHIBONG

NTA EKE EFIONG  
ARCHIBONG (F)

EFIONG ESIEN EFIOM  
(EPHRAIM DUKE)  
d. 1870

UKPONG  
ESIEN (F)

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H. H. E Iinyin Ekpo Ekpo Esoho Efiong Estien, Family Tree of Efiong  
Essien

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# **CHAPTER**

# **2**

**20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR**

20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR HRH EDEDEM ARCHIBONG V, CON



**HRH EDIDEM EDEDEM ARCHIOBONG V, CON**  
*Natural Ruler, Treaty King, Grand Patriarch of Efik People,  
Obong of Calabar: 1948-1961*

## HIS LIFE AND TIMES: 1872-1961

*"Abasi Ama owo, Utere oduo ono"*

*(Vulture could descend to partake in the sacrifice of God's beloved, ie God answers the prayer of His beloved one)*

### GENEALOGY AND BIRTH:

The 55<sup>th</sup> Edidem of the Efiks from 10<sup>th</sup> century and the 18<sup>th</sup> Obong of Calabar from 17<sup>th</sup> century', (see Appendix xxi) Ededem Archibong Ekpo Efiom Okoho Efiom Ekpo (alias Ededem-Ete) was born in about 1872.<sup>2</sup> He was the fifth son out of the eight children of HRH King Archibong III, alias, 'Emperor' Eyamba VIII, King of Old Calabar: (1872-1879). King Archibong III was the first Efik monarch to enjoy the Westminster model coronation in Duke Town Church, Old Calabar in 1878. And his famous eldest son Prince Asibong Edem Archibong III had died mysteriously as Obong-elect on the eve of his coronation on 21<sup>st</sup> September, 1901.<sup>3</sup> Ededem Ete's maternal connection extended from Duke Town to Itu, the clan of his grandmother Anwa Okon Nsa, and Ikoneto Mbiabo Usuk, the home of his mother, Princess Awatt Eniang Obo. He had married from Efik and Qua clans.

He had received early education at home as was customary with Efik royalty and children of noble men of the time, and had enjoyed the trade and commerce that thrived in Old Calabar River. A traditionalist, he was a great lover of culture, wrestling, particularly, the Ibo masquerade dance of which he had established unassailed record of display during his youthful days. He was a first-class Ekpe titleholder of Obong Nkanda Ekpe Efik Iboku, Iyamba Lodge

### JOURNEY INTO TRADITIONAL CIRCLE

The prince succeeded late Etubom Asuquo Ekpenyong Oku as Etubom of Archibong House in 1913. He was a Native Court Warrant Chief from 1908, and held other distinguished appointments including membership of Calabar Divisional Central Council, President of the Efik-Qua-Efut Native Administration Council for three tenures in the 1940s; Chairman, Esop Iboku, a pan-Efik socio-political organization; Efik Prime Minister (Chairman), Efik Traditional Council; Regent for a period spanning almost twenty years, particularly, during the interregnum of late



*The Native Crown following the Ekpe Staff (Moyo), leading Ohong to The Efe Asabo*

Obong Adam Ephraim Duke between 1940 and 1948: Member, Calabar Native Court of Appeal in the 1950s, Patron, Efik State Union, etc.

#### **ASCENSION AS OBONG OF CALABAR:**

There was an interregnum of some eight years between the death of Obong Adam Ephraim Duke X in 1940 and the selection in 1948, of Etubom Ededem Archibong as Obong of Calabar. During this period, the council of Etuboms of Duke-Town administered Calabar under the presidency of Etubom Archibong who himself was then the most senior of all Etuboms in office.

The deposition saga of his predecessor in office by the colonial government not only created a vacuum, but inflicted a heavy wound that strained the Anglo-Efik relationship and created an unprecedented disharmony in Efik recorded history. The Efiks were seriously disturbed that her much cherished kingdom had remained vacant for so long, hence



*The Obong at Efe Asabo*



*The Crowned Obong sitting on the throne with his Senior Etuboms*



*Archibong V with his Etuboms and some family members  
after Church Coronation at Duke Town Church*

greater efforts were made to create ideal situation for enthronement of a new Obong. Thus, remarked Chief Asuquo Nyong a renowned educationist in 1947”:

*“We started the Obongship committee which held discussions and tried to frame a possible constitution to form the basis on which an Obong should be installed as the Efik throne had been empty for years”*

Chief Magnus Oku (erstwhile Secretary of Obong’s Council) commented in 1988 on the enabling instrument that created room for Archibong V’s enthronement thus:

*“...the Esop Iboku” (an all Efik Conference) seeing that things were higgledpiggledly, convened in the Ross Memorial School-room in 1947, after an interregnum of many years, to deliberate on the selection of successor and/or the unification of the Efik throne under one single “Patriarch”*

*Speaker after speaker almost sang in praise of the second arm of the motion, Rev. Okon Effiong M.L.C. had moved, almost unanimously, that the time was opportune for the unification of the two diarchies for the closer unity of the Efik peoples and the greater significance of the throne. A lone voice had moved abortively for pluralisation which no longer met the criterion...”*

This was the greatest historic decision the Efik had taken in the century to nullify the retrogressive and archaic Native Rule Proclamation of 1902. It also created an enabling authority for unification, on which Etubom Archibong III was enthroned as Efik Patriarch and Obong of Calabar.

#### **THE GREAT EFIK-QUA-EFUT CHIEFTAINCY CONTROVERSY:**

During the eventful 1940s, the Quas led a protest to the Colonial administration querying why the supreme traditional rulership of Calabar continued to be vested on the Efiks. The Quas and Efuts demanded for a split of Calabar into domains to accommodate "Ntoe of Calabar" and "Muri of Calabar" paramount rulership. This issue generated heated and fruitless debates in the Native Administration Council meetings of Calabar Council.

In an Extraordinary meeting of the Council presided over by Ntoe Ika Ika Oqua II on 4<sup>th</sup> July 1940, Chief Nyong Etim and Edim Omin Eta (representing the Quas) had moved a motion that:



**III (Hon.) Ntoe Ika-Ika Oqua II, MON MBE.**  
*Ntoe of Big Qua Town, 1938-1965*



**HRH Muri Edet Edem, MON**  
*Muri of Efuts, 1958-1976*

- a) "That the Obong of Efik people in Atakpa should not be known as and called the Obong of Calabar as long as it is not the mutual agreement of the Quas and the Efuts with the Efiks to create an Obong of Calabar of which the Quas and the Efuts form a component part. and the name Calabar includes them.
- b) That the ruler of the Efik people should not be the Native Authority of the Calabar Native administration: should not receive stipend from the Native administration Fund till rulings are made that the paramount chiefs of the Quas and the Efuts will also receive stipends from the Native Administration Funds.
- c) That the Presidency of the Council be rotational among the rulers of the three tribes in Calabar"

When put into vote the motion received seven (7), votes in support against Efik's seventy-nine (79); abstainers were Etubom Henshaw T. Eyo, Muri Abasi Okon Edem and Ntoe Ika Ika Oqua II.

Speaking on this issue in the earlier Council meeting, Muri Efiom Asuquo Efiom of Efut Abua, Creek Town had made a declaration thus:

*"That the Efuts are a branch of Calabar and that from time immemorial they had rest content under the kings and Obongs of Calabar...; That the only grievance of the Efuts is that they had not been consulted by the Efiks in the question of the Obong who is to rule over them as was done when the late, Obong Eyo Honesty IX of Creek Town was to be installed as the Obong of the area... That apart from this his people had no objection to the Efiks installing their Obong as they had always done."*

The Chief Commissioner of the Eastern Provinces, His Honour G.G. Shute Esq. in making official government pronouncement over the issue stated:

*"Regarding the title of the Obong of Calabar, the arguments of the Efiks are reasonable and those of the Quas and the Efuts are not. Government had no objection to the title of the Obong of Calabar... It is the title of the Obong of the Efiks since 1902 with an old custom and tradition behind it and it is recognized by government. On the other hand there has never been an Ntoe of Calabar or Muri of Calabar and Government is therefore not prepared to consider the recognition of such titles."*

On the issue to whether or not the Obong should be President of the Calabar Council and the Native Authority of the Efik-Qua-Efut Native Administration, and or received special salary from the Council's fund, His Honour Mr. G. G. Shute stated:

*"Government cannot recommend that the Obong of Calabar be Head of the Native Council nor can Government agree to his being paid any special salary from Native administration funds... I suggest that the President of the Council be appointed turn by turn with all fairness to the three clans"*

Finally, His Highness Ntoe Ika Ika Oqua II, President of the Council for 1940/41 in his speech at the Annual General Meeting held on 7th April 1941, concluded thus:

*"We were faced with a great question, a question which transferred itself into an 'ordeal,' namely "The Obong of Calabar." I call it an ordeal because it did not only bring about a quarrel among us and threaten our unity, but it created ill feeling among our young ones as well as our women in the markets. Even though it presented an unusual phenomenon, let us regard it as one of those inevitable contingencies of time which a tribe must face... it is after all a problem we can solve easily, if, while handling the issue, we will clear our conscience, brace our hearts and suffer our minds to be guided by true wisdom... thanks to God, and also the Efiks, the Quas and Efuts for not allowing that ordeal to snatch away their wisdom in conducting the affairs of this Council..."*

This great controversy was left ad infinitum. But Chief J. A. Etta a prominent Qua son in his memorandum to His Honour the Resident, Calabar Province in 1956, concerning Chieftaincy in Calabar stated:

*"... having in mind the proclamation of 1902, and the subsequent proclamation of 1905, ... On all these documents, no mention is made of "Big Qua", nor was there any need to mention this community as government COULD NOT legislate on a title that did not exist... "From time immemorial they have always been two distinct chieftaincies in Calabar, the OBONG OF CALABAR and the Ntoe of Akim Qua... " They (Efik) protested to the Resident, Calabar, against certain symbols which the Big Qua were allegedly trying to import in the installation of the present Ntoe in 1938..."*

## **ETHNIC SQUABBLES AND LITIGATIONS:**

The Duke X's interregnum and the early period of Ededem Ete's reign was not spared the intra and inter-ethnic litigations and squabbles in Calabar. One of such was the Prospect Beach Island Cases, 1947 and Suit No C/13/46 on payment of compensation; and Suit No C/47/48 on Declaration of Title to the island.

The Prospect Beach, known as Nsutana is a monumental island or site on the other side of the Calabar River which the twin forebears of the founders of Duke Town: Oifiong Okoho and Efiom Okoho were hidden for safety at birth. We are informed that this incident happened before the

Quas set their foots on the soil of Old Calabar. To embarrass the Efiks, the Quas claimed that, that site was their bona-fide territory, and that what ever benefits occurred or derived from there should be shared with them. But in his judgement of 23<sup>rd</sup> July 1947, Justice G.G. Robinson held that *"the Prospect Beach is communal land belonging to the town of Calabar... and since the Quas are subjects of Obong of Calabar, ... any proceeds deriveable from the island should be paid into the purse of the Efik-Qua-Efut Native Authority."*

However, this judgment was to favour the cause of Colonial administration that was in dearth of source of fund to run the Native Administration Council which in fact was dominated by Efik large membership.

Before the above case could be laid off, some dissident chiefs of Obutong, namely:

- a) Chief Basse Otu of Ikot Otu Family,
- b) Chief Antigha Ekpenyong Antigha of Ikang Family and
- c) Chief Ewewa Eke of Itak Mkpa Family.<sup>12</sup>

were purported to have jointly signed an unauthorized letter without the knowledge of their House Head-chief, Etubom Ekpenyong Hogan Ekpenyong Asibong Esem in to the Quas. In that letter of 19th February 1949, the chiefs claimed that their ancestors obtained the land on which they settled from the Qua. Above all, their "notice of dissociation" arose from their unwillingness to give the needed financial support which was expected from them in this matter. The Efuts who were co-plaintiffs or claimants in that case had voluntarily withdrew from the suit and dissociated themselves therefrom.<sup>13</sup> This letter was meant to embarrass the Efiks, and specifically the Obutong clan whose land were ethnographically from Enwang ancestors, the original settlers before the Efik colonized the land.

Again, in 1954 the Ikoneto-Okoyong Boundary Dispute was brought before the Hon. Mr. Justice Hebert Macaulay Sandes Brown. Leading Ikoneto were Etubom E. O. E. Offiong, (M. B. E); Nsa Ani Nsa and leading Okoyong were Kembenta Obong Ekpo Okon Ekpo, Okon Eyo Ekpo, etc.

In the Calabar South, there were equally important land-disputes between Efut Abua and Efut Ekondo, of which one was held before Hon.

Mr. William John Palmer, Acting Piusine Judge. Leading Efut Abua were Chief Asuquo Edem Ambo, Xavier Edem Edet Eyo, Okokon Ekpenyong. Sigimund Ekpo Ene Asuquo and on Efut Ekondo side were Chief Efiog Ededem Okon Edem. Etim Ededem Okon Edem. Edet Edem Odo Okon Edem, Nyon Edem Odo, Okon Edem and Mma Iquo Ededem Okon Edem.

These and other ethnic litigation's and rivalries were indicative that the mid 20<sup>th</sup> century was equally the period of self-assertion and rivalry among the various ethnic groups inhabiting greater Calabar. And the struggles had continued unabated.

From the few historical antecedents, it should be noted that Etubom Archibong III ascended the throne at a very crucial moment in Efik socio-political history. He was selected as Obong of Calabar, the Grand Patriarch of the Efiks in 1948,<sup>14</sup> and his ascension was said to be very popular. His traditional investiture was held at 'Efe Asabo' (Ndem



*The Obong on the throne after Church coronation*

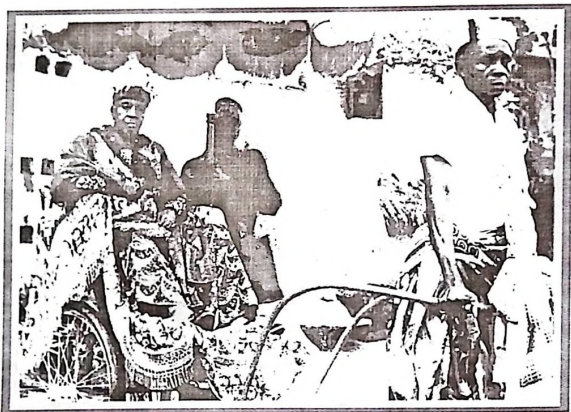


*The Obong with members of the Calabar Bench and the Bar*

Efik National Shrine) on Friday, 20<sup>th</sup> January, 1950.<sup>15</sup> He was anointed and crowned with 'Ntinya' (Efik crown) by Etubom Itam Itam Ita of Otung Creek Town.

#### **THE CORONATION SERVICE:**

The Westminster model coronation was held on Saturday, 21 January 1950, at Duke Town Presbyterian Church in the presence of many dignitaries from all walks of life including Primate Olulode of the African Church and Rev. Okon Effiong, OBE, who officially crowned the king amidst the resounding cheers and musical fanfare of the congregation and the organ. Representatives from the seven Efik clans of Old Calabar and Creek Town, her dependencies and many organizations were fully represented.<sup>16</sup> Among the Head chiefs who discharged specific coronation rites included Etuboms Edem-Ekpenyong Ephriam Adam of Etim Efiom House who bore the crown, Efa John Eyamba XIV bore the Sceptre, while Ekpenyong Okon Ekpenyong (Ntiero House) bore the Sword. Akpandem



*The Obong wheeled through his domain after coronation*

Okon Akpandem (Duke House) bore the Staff of Office; Eneyo J. B. Cohbam (Cohbam Town) bore the bible; David J. Henshaw (Henshaw Town) bore the State Bye-Laws and Okon Eso Archibong (Old Town) bore the flower.<sup>17</sup> The Duke Town School Log Book (1950 p:4-5) recorded that:

*“there was general rejoicing in the whole town. State dinner took place in the evening. The thanksgiving service on Sunday, 22<sup>nd</sup> January, 1950 formally brought to an end this truly great event in the history of Efik people.”<sup>18</sup>*

He thus became the first Efik monarch in the second half of 20<sup>th</sup> century whose enthronement defied the colonial “Old Calabar Native Rule Proclamation of 1902”<sup>19</sup> the provision of which had dichotomized and encouraged the existence of separate monarchies for Creek Town and Duke Town. His reign restituted the Efik regal status quo ante 1901.

He therefore authentically reigned over the entire re-unified Efik Confederated City States of Creek Town, Duke Town, Old Town, Henshaw Town, Cohbam Town and her dependencies. Thus, the issue of



OTHER CHIEFS WHO REPRESENTED THEIR CLANS/SETTLEMENTS

L-R: Chief Ekpenyong Ansa, Mary Okokon Ansa, Ntoe Okokon Ansa, Ntoe of Akim Akim Qua Town, Etubom Okon Abasi Otu of Adiabo Ikot Mbo Otu, Chief Ekpo Asuquo Ekpo of Adiabo Ikot Ukpa.



Calabar Native Court of Appeal, 1940s

L-R: Ntoe Ika Ika Oquu II, Etubom Boco E. Colbam, IIRM Obong Ededem Archibong, Etubom Edem E. Tete, Etubom Itam Itam Ita, Etubom Esien Abasi H. Bassey\*

separate diarchies which had been a tactical colonial manoeuvre for obnoxious commercial interest for centuries was once more settled. As acknowledged by His Honour. G.G Shutte, the Commissioner. "Government was no longer prepared to consider the recognition of other titles." This was later confirmed by the Eastern Region Government which in 1959, re-affirmed the recognition of Efik Obongship institution as a united one.<sup>20</sup> An attempt to resurrect the Creek Town Kingship dichotomy by Etubom Henshaw Thomas-Eyo by setting up an "Obong of Creek Town" thereafter was met with a stiff opposition by Esop Iboku.<sup>20a</sup> So serious was the matter that Etubom Eyo was ostracised of his Ekpe title of Obong Ebonko of Ekpe Efik Iboku.

### THE OBONG'S DISPOSITION AND IDEALOGY:

Ededem Ete, as he was fondly called by his people. was by character a man of kind and liberal disposition, but shrewd, reticent, stern and decisive in his conviction of what he considers as right for his people. He was very intrepid and uncompromising in this regard. From the old Duke Town School Log Book 1951, was recorded:

*"Knowing Obong Ededem Archibong V as we do, no one would raise a dissentient voice against his choice as the obong of his town, his intelligence, his genial disposition and experience as a leader and judge of men for many years, are assets which command confidence in him as a leader and ruler. No wonder that his coronation has been acclaimed the grandest in the history of his people."<sup>21</sup>*

Though the Sage had no previous professional legal training as a judge, yet he decided cases in a way that a legally trained man would hardly do with much success and no competent court had ever set aside his judgement.

His democratic consciousness must have induced his people to uphold him as a popular choice, apart from his being the eldest Etubom at the time. He, on enthronement, established a new traditional antecedent by actually democratizing his reign. He thus introduced a modern setting and gave a wide meaning and representation to the traditional cabinet." His over-all desire was to ameliorate or obliterate social distinctions based on genealogy. The monarch introduced a republican structure, and an all-clan-embracing, broad-based cabinet to unite all Efik confederated 'republics'.

It was his belief that every Efik man and woman of whatever social status was qualified to play the role of Obong's adviser in his cabinet and in his attempt to carry his people along, the grip which the "commoners" had on the cabinet was severely criticized by the Efik Royal Fraternity. This brought about untold social impact which Mr. A. K. Hart had in 1964 remarked:

*"Thus, because the Obong's cabinet was unconsciously revolutionizing Efik society by accelerating the pace of liberal ideas with a view to achieving the consolidation of the so-called free-born and servile classes, it was sooner or later, politics apart, going to come into open clash with the reactionary Efik Royal Fraternity, an inevitable corollary of the ideological differences between them."*

Because of Obong's generous disposition and novel ideology, the entire Calabar citizenry, both admirers and adversaries often showed their deep admiration, goodwill and co-operation to him.

In consonance with his progressive thought and ideas, he often gave great encouragement to his loyal subjects and distinguished honours were sometimes conferred on whoever deserved it. He was a man of magnanimity who appreciated value and personal contributions made by



*Edidem Archibong I after honouring Chief  
Ohnfemi Awalowo  
Premier of Western Region, Leader of  
Action Group*



*Rt. Hon. Dr. Nnamdi Azikiwe  
Premier of Eastern Region 1952-55  
Governor-General of Nigeria, 1960-63  
President of Nigeria, 1963-66*

his loyal subjects based on merit. For since after his father's (Archibong III) demise in 1879.<sup>23</sup> he appeared to be the only Efik monarch who had bestowed Ekpe honours on his loyal subjects. During his reign he conferred honorary membership of Ancient Ekpe Fraternity on the Honourable (Rev) Okon Effiong, CBE, MLC; Skipper Jacob Ekanem who captained the Calabar team that won the Governor's (Challenge) Cup in 1954; Hogan (kid) Bassey the first African to win the World Feather-weight Boxing Championship. etc.<sup>24</sup> But due to lack of serious concern and commitment to the cause of Efik's self-determination, the Obong had disoblged to honour the Rt. Hon. Dr. Nnamdi Azikiwe, Premier of Eastern Nigeria on the latter's visit to Calabar. Dr. Azikiwe must have considered this act as uncharitable denial of Efik's warm traditional hospitality to him which he rightly or otherwise deserved, both as the Region's Premier and an ex-student of the Hope Waddell Training Institute, Calabar. For he had recorded in his Odyssey titled My Exposition Experience in Onisha and Calabar thus:

*"... early in 1920, when I reached Calabar, I was comfortably accommodated at Abakpa quarters reserved for the Africa staff of the Nigerian Regiment. After I had settled down, my father told one of his plans to enroll me at the Hope Waddell Training Institute. Later, he took me to the Rev. J. K. McGregor, Principal of that famous school... I moved from my father's quarters and settled in one of the dormitories of the institution, where I made new contracts. My teacher was a West Indian, Mr. Sinclair, a harsh disciplinarian..."*

Candidly, Calabar was supposed to be the second home of the great Zik, but for party political differences over state creation. This act of omission became the more odious when it was remembered that the great 'Zik of Africa' as he was fondly called by his followers was denied the Ekpe Honours that were bestowed on some other eminent personalities like Alhaji (Hon) Sir Abubakar Tafawa Balewa, the Prime Minister of Nigeria, Chief Obafemi Awolowo, the leader of Action Group, and others. Ekpe honours were intended to appreciate persons of consequence whose services to the community were appreciated by the Efiks.<sup>25</sup> However, it was Ntoe Ika Ika Oqua II of Big Qua Town who bestowed Ekpe honour on Dr. N. Azikiwe later.

It was therefore logical to conclude that the big political gulf that existed between the Obong Archibong V and the government in power

from the latter years of colonial administration was the cause of his earlier denial of British and National honours that were conferred on his subjects and contemporaries, but the monarch was never perturbed. For one thing was certain, politics apart, there was hardly any single minority ethnic group in the British West Africa or precisely in Eastern Nigeria, that had greater number of loyal citizens who earned high national recognition and were bestowed with honours by British monarch, and even on attainment of Nigeria's republican status than the Calabarians (see Appendix XII). The Calabarians came second to none on the list of Honorary Awardees. But records published later showed that the Obong of Calabar was conferred with National Honour of Commander of the Order of the Niger (CON) post-humously in 1964.<sup>26</sup> Other traditional rulers who were honoured the same year included late Akenzua II Oba of Benin, CFR; F. O. Allagoa, the Amayanabo of Nembe, OON.

Ededem Ete was a man of distinct mission, clear focus, an unperturbed and remarkable political foresight. He appreciated the fact that Old Calabar was the major domain which the zeal of COR-State agitation radiated far and wide throughout the Eastern Nigeria, and therefore stood uncompromisingly on his political belief through thick and thin. His energy, determination and drive knew no bounds. Even at his advanced age, he was never disillusioned about the future political victory of state-creation struggle in Nigeria.

But Edidem Archibong V as a man, had his human imperfection. He had his own faults, and weakness, but they were the faults of a great man. "A king never lied and could not be publicly disproved..., he reigns but not rule, and his honour or dishonour is that of his counsellors and advisers." These are some Efik traditional beliefs.

### **EMERGENCE OF PARTY POLITICS AND STATE-CREATION STRUGGLES:**

The 1940s ushered in creation of political parties other than youth movements. Though there was the Nigerian National Democratic Party formed in 1923, its activities were confined to Lagos.<sup>27</sup> The first political party which started as a youth movement was the National Council of

Nigeria and the Cameroons (NCNC) formed in August, 1944, with Mr. Herbert Macaulay as President and Dr. Nnamdi Azikiwe as General Secretary.<sup>28</sup> but the former died on May 7<sup>th</sup> 1946.<sup>29</sup> The Northern Peoples Congress (NPC) led by Alhaji (Sir) Ahmadu Bello was founded in December 1949 and the Action Group (AG) party led by Chief Obafemi Awolowo was formed in March 1951.<sup>30</sup> Each of these major political parties and some minor ones and state-campaign movements were the pivot of party politics in Calabar, particularly, and Nigeria in general during the reign of Obong Archibong V. Professor Eyo Ita, an NCNC Vice Chairman in the East contested the first Eastern House of Assembly election in 1951, under the umbrella of NCNC, and defeated Rev. Okon Efiang to represent Calabar.

Fortunately for Calabar, during appointment of Eastern Region Ministers in 1951, Professor Eyo Ita was appointed a Minister of Natural Resources and the first Leader of Government Business (Premier) of Eastern Region Government under Sir Clement Pless as Lt. Governor. But



*The Regional Political Leaders 1951:  
left: Alhaji (Sir) Ahmadu Bello, Premier (North),  
Prof. Eyo Ita, Premier Eastern Region,  
Chief Obafemi Awolowo, Premier Western Region*

Eyo Ita's tenure as minister was short-lived. It terminated in 1952, when Dr. Nnamdi Azikiwe left Western Region to the East. The battle of minorities against domineering majority in Eastern Nigeria was triggered off from this point.

If there was any stronger force that seemed to have torn apart Archibong V's cabinet, it was politics. Politics too made him the more famous. For indeed, he was a lovable ruler, an able leader of ability, honesty of purpose and focus.

The period of transition from colonial to self-government coupled with the irrevocable demand by his people for creation of (C.O.R.) Calabar Ogoja-River State, or a separate region, made politics in Calabar a very fulminating issue. Certainly, the 1950's was the days of conflicting ideologies and uncertainties not only in Nigeria, but in the whole British colonial Empire. This often brought about serious disagreement among the monarch's chieftains. This condition was not peculiar to Calabar alone but was more critical in the Western Region controlled by the A.G., as a result of which the Alafin of Oyo, Alhaji Adeyemi Adeniran was deposed, which caused the NCNC oppositions to walk out of the House en-bloc on protest against Action Group (A. G. ) government.<sup>21</sup>

The genesis of Efik's disharmony with the NCNC-controlled Eastern Region government was, among other things, rooted in the ignominious way and manner Professor Eyo Ita, the first (Premier) Leader of Government business in Eastern Region was deposed in a tribally-motivated political coup led by Dr. Nnamdi Azikiwe in 1952, after the latter's defeat in Lagos then under the Western Region. Thus remarked Hon. Dr. E. U. Udoma, CFR:

*"...Most people in the Eastern Region who had so much faith in both Dr. Nnamdi Azikiwe and Professor Eyo Ita both of whom had usually worked together in the nationalist struggle were disappointed: the NCNC Party virtually gave up Calabar District Constituency having thrown out Professor Eyo Ita from the office of Minister of Natural Resources and Leader of Government Business."<sup>22</sup>*

The Efiks and the entire Calabar Province ostensibly lost faith and confidence in Enugu administration, the scenario which triggered off the state creation campaign in 1953. 'The political coup' led to major constitutional crises in the Eastern Region in 1953, which further resulted to the dissolution of the Eastern House of Assembly on May 5 1956. Coincidentally, this was the year of Queen Elizabeth II's coronation in Great Britain.

The Southern Cameroons, an old German Colony which after the World War became a British Trust territory demanded a separate legislature. The Cameroon members of the Eastern House were aggrieved that Dr. N. Azikiwe imposed his will upon the whole of Eastern Region of

Nigeria by trying to compel the ministers in the Government to resign their seat for no just cause.<sup>33</sup> And so Southern Cameroon demanded to become a separate Region, unlike the Northern Cameroon that had wished to continue with the Northern Region. This demand was executed in 1961 by plebiscite when Southern Cameroon left Nigeria and thus reduced the economic importance of Calabar.<sup>34</sup> because Idombi and Usak Edet were cultural integral parts of the territory of Old Calabar.<sup>35</sup>

The Efik people on the part formed the Efik State Union and joined forces with the United Nigeria Independent Party (UNIP), and thereafter, massively embraced the action Group Party (AG) that equally showed serious cause to their idealism. The State-creation agitation was fought within and outside the country. In January, 1953, the Obong was privileged to sign a petition to the Secretary of State for Colonies praying the British Government to consider creation of COR state, before granting the country political independence. The nepotic and tribalistic government of the region, as reprisal and through administrative tactics vindictively 'held back' and 'pulled down' Calabar.

The Obongship paramount institution, being only one of the four recognized in the region was reproached and 'ex-communicated.' The power and influence of the Obong of Calabar was seriously eroded and his domain excised.

The Efiks, and in fact the entire Calabar was nakedly marginalized to the extent that all the mercantile firms operating in Calabar before independence in 1960, were through economic strangulation and impoverishment of the city forced to either liquidate or move out of this ancient town. The Calabar youths began a gradual mass exodus to other Nigerian cities to seek for employment. Political factors however, were only additional to other socio-economic challenges that caused the decline of Calabar in the 1950s.

The entire Calabar citizenry did not as was thought by few go outright for the Action Group Party. What fundamentally made the latter or any other political party relevant in Calabar was the sponsorship of the



*Mr. Ukpong Okon Ndem  
NCNC Chairman 1954  
Calabar Prov., 1954*



*Chief Michael Ntlero Efiom,  
alias Ukemeke aka, First Chairman,  
Akpabuyo Rural Dist. Council*



*Hon. Chief Nyong E. E. Nsan  
Provincial Commissioner  
Calabar Province 1963-66  
Chairman Odukpani L.G.A. 1977-79*

C.O.R. State Movement campaign which the majority of Efiks embraced. The National Independent Party (N.I.P.) led by Professor Eyo Ita was formed in 1953, ideally, to accomplish the mission of COR State Movement. It merged with the United National Party (U.N.P.) led by Dr. Alvan Ikoku. This merger gave birth to United Nigeria Independent Party (UNIP), which embraced the philosophy of State-creation, and sponsored the COR State Movement. Few of the members were of the Calabar Emancipation Party led by Mr. Asuquo E. Efiomg- Spatt. This party had a working alliance with the Northern Peoples Congress. There were other political movements like the Calabar Conservative League, the Calabar Public Forum, etc. Quite a lot of Efik personalities were NCNC top-notchers who included Professor Eyo Ita, Nyong Efiomg Edet Nsan, Eniang Esien Eniang who himself was the Calabar Provincial Secretary of NCNC from 1949; Etubom Ekpenyong Efiok Eyo, alias 'Ete Azikiwe' (Azikiwe's father) was NCNC's Patron; Okon Edem Efiom was the party's local chapter Chairman, Chief Michael Ntiedo Efiom alias, 'Ukemeke aka,' the first Chairman of Akpabuyo Rural District Council in the 1950s, and Mr. Ukpong O. Ndem an NCNC Chairman in 1954. In addition to a greater population of the Quas, the Efik Royal Fraternity that comprised distinguished Efik nobles were adherents of the NCNC in Calabar. But the party in spite of this large Efik followership overtly recognized the Quas as her arch-supporter and ally. This was undoubtedly so, for Chief Asuquo



*Hon. Francis Ekpre Ikpeme  
Educationalist, Politician, Member UNIP  
Member, House of Reps. 1954-57*



*Mmm Nkoyo Orok  
a School Founder &  
Prominent Politician*



*Chief Baysey Ene Ita  
Pioneer Chemist, Politician,  
Member Calabar Emancipation Party  
Chairman Calabar Municipal Council, 1980s*

Edet Okon (MON), Edim Edim Imona, (later Ndidem) were the local Chairman and Vice Chairman of NCNC respectively. The former had twice won the Chairmanship of Calabar Urban District Council (CUDC), and Mr. N.E.E. Nsan, later Calabar Provincial Commissioner, won the Calabar North-East Constituency in a bye-election of 1962, under the NCNC platform. This was when the former Hon. Member representing the Constituency, Mr. S. G. Ikoku of A. G. defected to Ghana during the arrest of Chief Obafemi Awolowo and other AG top notches on treason charge.

Other NCNC members included Mma Mary Ikwo Ededem (MGN), Mma Nkoyo Orok, alias "Eka Azikiwe" (Zik's mother) Hon. Ekpo A. Young etc. Outside Calabar, an Efik lady Mrs. Margaret Ekpo (MON) an NCNC stalwart made history to win Aba-North constituency in 1961. It was therefore obviously certain that NCNC practically governed Calabar.

But the only 'sin' of the Efiks was her consistent demand for state creation in the Region. This the NCNC-controlled government of Eastern Region was unwholesomely opposed to. Ostensibly, Dr. Nnamdi Azikwe while delivering a lecture in Calabar on July 20, 1958, had condemned in



Hon. (Mrs.) Margaret Ekpo  
MON. CFR. M. P. 1st Lady Hon  
Member Eastern House of  
Assembly, 1961



Madam Ekpo Archibong Young  
Vice Chairman, Calabar Urban  
Dist Council, 1950s



Chief Mary Ikwo Eledem MON  
Ada Idaha ke Eburutu

strong terms His Highness the Obong of Calabar for his support for the COR State Movement.<sup>37</sup> But the Obong was ever dauntless. His irrevocable commitment and idiosyncrasy right from the start of the struggle was unsurpassed. Thus remarked Sir E. U. Udoma, CFR:

*"The Obong of Calabar gave a solemn undertaking not only to patronize the (COR State inauguration) Conference but also to support up to the hilt the new idea of a separate state for the minority groups in Calabar, Ogoja and Rivers Provinces. As a result... there was a high powered deputation who attended the conference by the command of the Obong of Calabar. The deputation was led by no other person than the indomitable Reverend Okon Effiong, OBE, Adviser to the Obong of Calabar and Secretary to the Obong's Council of Calabar. The deputation consisted of two distinguished stalwarts, namely;*

*Etubom Eledem Essien Hogan and Chief Michael Ewa Henshaw, both traditional rulers of eminence. That the Obong and his Council should have responded so readily to the clarion call to unity among members of the minority groups in the eastern Region of Nigeria was more than noteworthy..."*

The Obong's blessing was often received on each occasion the State-creation Movements embarked on nation-wide tours; and he would personally write to the nation's national leaders to support the COR State demand.

Archibong V's reign also recorded the historic visit of Queen Elizabeth of Great Britain and her consort Prince Philips, the Duke of

Edinburgh, to Calabar on February 8, 1956. Her Imperial Majesty laid a wreath at Mma Mary Slessor's tomb during her visit. The COR State Movement campaigners delivered a well-worded powerful petition to the Queen on the desirability of creating Calabar, Ogoja and Rivers States, while Chief Esien Eniang Esien delivered an address on behalf of the Calabar Province. Arising from various demands for state-creation from other minority ethnic groups, and as a fallout of the 1957 London Constitutional Conference, the British government set up Sir Henry Willink Commission of Inquiry to inquire into the fears of the minorities about majorities' domination and the state-creation demand. The Commission arrived Calabar on January 8, 1958, spent seven days, took evidence before moving to Port Harcourt and other parts of the country. At the end of the exercise and due to vested political interests and diplomatic intrigues, the commission proved a failure. No state-creation in any part of Nigeria was recommended. It assumed that a state-creation exercise would delay granting independence to Nigeria. And so it was, that the anti state-creation NCNC government of Eastern Region felt triumphant, but rather the COR-state Movement never relented but became more vociferous.

Incidentally, the Efiks were not alone in the disappointment over the nepotic tendency of Dr. Azikiwe NCNC government. In his quest to leave Eastern Region for centre in Lagos, after killing the "motion" of COR state-creation in 1957, he broke up the Old Calabar Province. And to assure his tribesmen of Ibo's (I-Before-Others) perpetual domination of the East, he hand-picked Dr. Michael Iheonuhara Okpara as his successor to the office of Premier of Eastern Region. This was a great surprise to Annang people in particular, who were overconfident that their own son, Mr. Ibanga Udo Akpabio, a senior Cabinet Minister who on several occasions used to be acting Premier on Dr. Azikiwe's absence would automatically succeed the latter.<sup>40</sup> And of course, no Calabar indigene was ever appointed into his cabinet. Sir, Dr. Francis Akanu Ibiam was appointed Governor of Eastern Nigeria.

It was the vindictive posture of the NCNC government that made Calabar to be almost starved to death even though the town did not 'put all her eggs in one basket.' On this very political premise too, some important



*Dr. Michael I. Okpara  
Premier of Eastern Nigeria,  
1961-66*



*Chief (Hon.)  
Nyong Essien, CON; CMG  
President, Eastern House of Chiefs, 1960  
later Traditional Ruler*



*Sir, Dr. Francis Akanu Ibiam  
(1906-95)  
Governor of Eastern Nigeria,  
1963-1966*

Natural Rulers' political appointments including the Paramount Chief representing Calabar Province in the Eastern House of Chiefs. Adviser to the Governor of Eastern Nigeria, etc, were vested on Ntoe (Hon) Ika Ika Oqua II. Ntoe of Big Qua Town. Chief (Hon) Nyong Essien (CON) (later Paramount Ruler of Uruan) was President of the House of Chiefs of Eastern Nigeria. 1961. But in other parts of the country, the first class traditional rulers were appointed President of House of Chiefs, which in this case could have been Obong Ededem Archibong V in Eastern Nigeria. Oba Akenzua II the Bini monarch was President in Mid-Western Nigeria; Emir of Gwandu presided over the Northern Nigeria House of Chiefs and Oba Osemawe of Ondo was President of Western Nigeria House of Chiefs.

The critics of the political stance of Calabar in the 1950's and 1960's alleged that Calabar 'was robbed', because of being in the opposition. This may not be quite correct or acceptable logic, for rarely had a community ever voted a 100% for one party in a multi-party state. The undisputable fact was that "the NCNC Party was from the start opposed to the COR State Movement". And Calabar since the dethronement of Professor Eyo Ita "lost the favour of the ruling NCNC, for Dr. M.I. Okpara, the successor of Dr. N. Azikiwe as leader of NCNC was once quoted as openly declaring in Calabar during political campaign

thus:

*"You don't vote for me, I don't vote for you"*

This retrogressive declaration was a guiding motto that guided Okpara led Government in Calabar. In addition to the historic ethnic differences or traditional animosity in Calabar, party politics further divided the town into domains, an act that left indelible marks, and further set the traditional rulership at crossroads, to the extent that it almost led to civil unrest or total war! In the newly created Calabar Province, following the failure of Sir. Willink Commission to recommend state-creation, the government of

*"Dr. Nnamdi Azikiwe, Premier of the Eastern Region of Nigeria also established the Ntoe of the Quas and the Muri of the Efut to operate as the perpetual rivals of the Obong of Calabar, because the latter was a keen and dedicated supporter of the COR-State Movement."*<sup>11</sup>

In spite of these upheavals perpetuated by unhealthy party politics in Calabar, Archibong V remained undaunted. He was able to forge ahead and consolidated his position with his politics-torn cabinet. One of His Highness most exemplary and noteworthy achievements was his resoluteness and unflinching support for state-creation and self-determination of his people. As a true champion and indefatigable defender, he knew he was risking his crown, but cared not. The monarch was often addressed as "Spiritual Head of the COR-STATE MOVEMENT" in the region. He gave the movement every needed support including those groups from other parts of the country who shared the ideal of his peoples' self-determination. Many had often come from the far North and the East to pay him homage and loyalty among other things, for his solid stand.

Incidentally, the Obong's State-creation struggle and ideology did profoundly aggrieve the pro-NCNC members of his cabinet, to the point that he was accused by them thus:

*"Since 1958, manoeuvred the Etuboms out of his cabinet and converted the cabinet into a platform of reactionary political propaganda directed against the lawful government of Eastern Nigeria"*<sup>12</sup>

The monarch on the other hand, could hardly accommodate the Etuboms who were opposed to his political ideology and state-creation stand. He deposed five of them and replaced them with new ones. Thus,

Etuboms Orok Efiom Duke Ephraim replaced Efiom Bassey Duke (Duke House); Asuquo Eyo Efiom replaced Efa John Eyamba (Eyamba House); Andrew Bassey Adam replaced Edem E.E. Adam (Etim Efiom House); Ekpenyong E. E. Honesty VIII replaced Ekpenyong Eyo Nsa (Eyo Nsa House); Ekpenyong E. E. Eyo II replaced Eyo Nsa Eyo Ita (Eyo II House).<sup>45</sup> His Etuboms too on the other hand became helpless, indicted the Obong and therefore decided to withdraw their recognition of the said Archibong V as Obong of Calabar.... though later stated that they:

*"did not by this notice mean to depose the late Obong, but that all the Etuboms implied was non fraternization with the Obong."*

That would have warranted proclaiming another Obong while the reigning one was still alive. But it never was in annals of Efik history.

The Obong was too quick to react to the withdrawal of recognition threat by "mass deposition of Etuboms who signed the document." There was therefore a convincing evidence for the cynic to agreed that "during the closing years of the Obong's rule, Calabar was beset by the worst manifestations of party politics" Throughout his reign particularly in the 1950s, party politics kept Calabar boiling like that of Western Nigeria of 1964, though there was no carnage and arson. It was from the Obong's cabinet that the political tremors that shook Calabar and other Provinces at that time radiated to all the corners of Efik land. "A popular song: COR State 'adada ese. uduke udi...' (COR state why stand by and look, why not join) was the movement's solidarity slogan that rented the air frequently during those memorable years. And the NCNC Ibo supporters would during their turbulent campaign sang "Ibo kwe nu! Enyimba, Enyi!!"

It was in the midst of this political tremor that a prominent Ibo trader, one Mr. Nnamma who was associated with politics of the day built a residential accommodation and tagged it with an insulting acronym "Calabar Shut Up" This generated serious ill-feeling even among the responsible Ibo leaders in town. However, in the early 1970s, an Efik prominent business man, Chief Efiom Okon Efiom, alias 'Efiom-Ete', had built a multi-million magnificent storey building in a commercial centre of the town and named it "Empire State Building" On the day of its formal opening, he invited distinguished guests including the owner of the

infamous defalcated "Calabar Shut up" building to the occasion. At the peak of the ceremony Chief Efiom went round and shook hands with Mr. Nnama. pointed to his new building he said "though men are equal. some are greater than some...." The former reflected back and expressed deep regret and apology for that infamous 'show' and mis-demeanour. While this could not have happened elsewhere or up northern Nigeria, it shows the profound tolerance of the Efikman in the 20<sup>th</sup> century. compared with centuries back. And this was a tip of an iceberg, compared to what the Efiks suffered in the politics-torn Calabar in the early political days of the first republic.

### **GREAT NATIONAL APOSTLES OF THE CALABAR-OGOJA-RIVERS(COR) STATE MOVEMENT:**

The Calabar or indeed, the National Hall of Fame on the long and tedious struggles for state-creation in Nigeria cannot be complete at any given time anywhere in Nigeria without mention of those men of vision and mission, the men with passionate love for their people who were unyielding in their political thoughts, but were generous in their antagonism guided by tenet of nationalism. They included: Hon. Sir, Elbert Udo Udoma, later an eminent African Jurist and Chief Justice of Uganda, Dr. Okoi Arikpo, later International Diplomat, Federal



*Dr. Okoi Arikpo  
Member Eastern House of Assembly 1951-53,  
House of Reps. 1953-54; Minister  
of Lands Survey 1952-53*



*Dr. Elbert Udo Udoma, MBE  
Joined Politics from 1946-61,  
High Court Judge, 1961-63,  
later Chief Judge of Uganda*



*Dr. Alvan Ikoku, MBE (1900-71)  
Politician, Pioneer Educationist  
Party and School founder.*

Commissioner for External affairs and a Senior Advocate of Nigeria (SAN); Hon. Prof. Eyo Ita, a Nationalist, Educationist, a deep thinker; Chief (Hon) Bishop D. Davies Manuel; Chief Harold Wilcox, later Chief Biriye; Prince R.A. Takon, Dr. S. J. Una, Chief Amachree, Dr. Alvan Ikoku, MBE, Educationist, Philosopher and few others who were patriarchs and co-founders of the Calabar -Ogoja-Rivers State Movement<sup>48</sup>.

### **THE CALABAR PILLARS OF C.O.R. STATE MOVEMENT:**

Chief Andrew Bassey, an indefatigable fighter of the Movement recorded some eminent members of the movement from Calabar among whom were: Mr. Asuquo Effanga Okon (later Magistrate), Chief J. E Okon, Oyo Nsefik Eyo, Bassey E. Ene, S. U. Holmes, Bath. E. Ene, S.G. Ikoku, Messrs Essien Koofreh, Efiom E. Ita (later Judge), Essien Ededem (later Pastor), Mrs. Elizabeth Archibong, Mrs Nkese E. T Henshaw, Mrs L.E.H. Anwan, Madam Grace Etetim, Mrs Hannah B. Otudor. Others were Ntoe Asuquo Etim Oqua of Ikpai, Etuboms Efiok Eyo of Creek Town, Orok Efiom Duke Ephriam, Duke House, Edem E. Oku, (later Edidem); Chief Emmanuel D. Henshaw (later Etubom), Chiefs Ewa E. Henshaw, Edet Inwang, S.A.P Fernandez, Mr. Ola Sawyer, Efiom Eyo, B. A. Eton, Ukpong Okon Ndem, Ernest E. A. Mkpeta, Arthur Dan Slessor, Chief Bassey Ene-Ita, Nsa Asuquo Bassey, Edem N. Eyo, Etubom A. E. Efiom, Chiefs B.E.E. Archibong, H.E. Umoh, Elder Efiom O.E. Andrew, Chiefs B. E. Boco, L. E. Nya. From the Old Ogoja Province were Mr. P. O.Ojua, Chief M. O.Ogar and Chief Michael Ogon.

Although it would be a near impossibility to mention all those distinguished personalities who were profoundly committed to the great cause of COR State Movement outside Calabar, albeit, in the Western Region of Nigeria and Jos were such personalities as Mr. Eyo E. Esua, (MBE) Educationist; Dr. S. E. Andem Ewa, Dr. E. E. Bassey (later Etubom) Messrs Nsefik, Ita Ekanem Ita of the University of Ibadan, Orok Okon Asuquo was Chairman COR State Movement, Lagos, 1958-60; Chief Bassey E. E. Adam (later Edidem) held the Jos front<sup>49</sup>. The Port



*Hun. Chief, Princess  
Abo Abasi Eyo Ndem  
1st Femal Party Calabar, 1956s  
Vice Chairperson, Calabar  
Emancipation party*



*Chief Hun. Andrew Bassey, MGN; MHA  
Hon. Member Calabar West 1961  
Arentness Champion  
of COR State Struggle from 1953*



*Chief (Mrs.) Hannah B. Onilor  
A women Leader and Treasurer of the  
COR State Movement from the beginning  
of the struggle for 1950s*

Harcourt COR movement members included Mr. Etim Nkpang Cobham and Barnaby Ephraim.

Those who while studying abroad were the Movement's supporters included Eyo B. E. Ndem (later Professor/Etubom), Esien Ekpenyong, Andem Atta, Ekpo Effiwatt, Otu Ekpenyong Effah (later Edidem). This list is in-exhaustive. Many other devoted members from the Ibibio, Old Ogoja Province and Rivers areas are inadvertently omitted here.

During the politics-torn reigning period of Obong Archibong V, journalism which Calabar was a pivot and springboard came to play a very important role. The Old Calabar Press, publishers of the Nigerian Daily Standard was established by the Mr. J. V Clinton in 1952. Mr. Orok Okon Asuquo got an appointment as its pioneer Editor, then Messrs Edem Ekpenyong Oku (later Edidem), Mc-Arthur Dan Slessor, O. O. Ita, E. A. Awana all of who were versatile C.O.R State Movement disciples and renowned journalists. The COR Advocate and the United Nigeria Independent Party (UNIP) newspapers kept Eastern Nigeria politics burning. One cannot forget Messrs Magnus Oku, Ernest Etim Bassey and Okokon Ndem who each became legend of print media and Radio



*Mr. Okokon Ndem (1932-2003)  
A legend of Radio Broadcasting,  
The Golden Voice, 'A Nigerian  
with Oxford accent'*



*Chief Orok O. Asuquo (1918-2007)  
The first Efik Trained Journalist,  
Printer & Editor of Nigerian  
Eastern Mail, 1940s*



*Chief Ernest Etim Bassey (1934-1998)  
Otuekong Calabar. A Multi-linguist  
Journalist, a Marxist & Left wing  
Revolutionist*

Broadcasting, while Mr. Victor Efiom became a national figure in the NTA from later years. Others included Mr. Asuquo Nyong, Mrs. Beatrice Bassey Ita, Mrs. Atim Ekpo Bassey.

### **THE GOLDEN AGE OF PIONEER WOMEN OF CALABAR<sup>50</sup>**

The "Golden Age" of women in Calabar was most probably during the Archibong V's period. It was the period of emergence of female intellectual giants in diverse professions. The days when some Efik women rose to professional stardom, made significant impacts and remarkable history in the West African sub-region. Some of them had the reputation of being **FIRSTS** and pioneers in different professional carrier in Nigeria etc.

Blessed, however, by the fact that Calabar was the first medical headquarters in the Southern Protectorate, the Calabar young women showed so much enthusiasm in the medical profession. Their cultural antecedence of friendliness, hospitality and hard work accounted for it. Mrs. Arit E. Oku, MBE, became the first Nigerian trained nurse by 1925, and was the first woman honoured by King George VI with Certificate of Honour in 1943, and MBE in 1960. Mrs Atim Ekanem Duke MBE, was the first Nigerian female to be promoted as nursing sister in 1949, and



*Chief Mrs. Ekahem B. Ikpeme, OON  
First Female Pharmacist in Eastern Nigeria  
Retired Chief Pharmacist*



*Lady Dr. (Mrs.) Ekpo E. A. Ofiong  
First Efik female Medical Doctor*



*Chief (Mrs.) Uyi Efiang Taylor, MFR  
First female pharmacist, Eastern  
Nigeria, Retired Manager,  
CAC Pharmaceutical CO. Ltd.*

honoured along with Mrs. Alice Effanga Okon. Miss Inyang Edet Otudor by the Queen with an M. B. E. in the 1950s. Mrs. Grace Umo Sangstar was equally among the pioneer Nursing Sisters. Mrs. Atim N. Nsan and Mrs. Asi Arikpo were the first female overseas trained nurses and midwives from 1947-1950. Mrs. Ofiong Eyo Ndem commenced her midwifery and nursing training from 1939-1942; Mrs. Mabel Duke Eyo was a foundation nursing staff of Calabar Maternity and Madam Nkese E. Duke rose to the rank of Matron in Lagos hospital. Miss Afiong Etim Ekeng, MON, the first Nigerian lady ophthalmic optician who graduated in 1953 and set up private practice in Calabar. Mrs. Ekpo E. A. Ofiong became the first Efik female medical doctor and Mrs. Gloria H. Bassey was a professional Chemist. Others included Mrs. Aimo Etim Archibong who after retirement had established the famous Atim Maternity in Calabar; Lt. Col. (Mrs.) Grace Adam Eyo, Lt. Col. Iquo J. Ikpeme, the last two retired from the military hospital as Chief Matrons respectively. Mrs. Rosemary Ekpo Duke, a Mental Health Nurse from 1962, was later promoted Director of Nursing. Mrs. Christy Efiom Ise, had for years worked as a nurse overseas. These women rendered devoted services not only in Calabar but in various parts of the country.

In Agriculture and allied studies, the women of Calabar were at the fore front. Mrs. Grace Ani Ofiong was the first Nigerian female graduate

in Agriculture. Mrs. Magdalene Ekpa Mostow was the first Eastern Nigerian female to establish a large scale agriculture. especially poetry farm in early 1960s. She was later appointed Director of School of Agriculture, Ogoja.

In Government Administration, Mrs. Dorris Edem Nottige was engaged in the Western Nigeria civil service as Permanent Secretary in 1960s, thus because the first Efik female to hold such position: whereas Mrs. Grace Enang I. Archibong, OON, became the first female Chairman of Calabar Municipal Council, 1986-87 and a Federal Permanent Secretary, 1987-1988. etc.

In Journalism, Arts and Librarianship, Mrs. Eme E. Ekpenyong was the first female Newspaper Columnist from 1935, and the first woman to ride an auto-cycle in Calabar. She was followed as a writer by Miss Inyang E. Otudor (MBE).<sup>51</sup> The two were veteran teachers. Mrs. Beatrice Bassey Ita was the first female Newspaper Editor in the 1940s and Mrs Ekei E. Oku became the first female Chartered Librarian in West Africa, having graduated abroad in 1953. Miss Constance Afiong Ekong MON, was the first female overseas trained professional Artist, having graduated in 1957. Mma Asuquo-awan Edet Nsa was a renowned traditional Artist who took part in the 1<sup>st</sup> West African Exhibition held in



*Madam Inyang Edet Otudor, MBE  
One of the pioneer female educationist,  
and a Columnists*



*Chief Mrs. Ekei Esien Oku, MON  
The first Female Chartered Librarian  
in West Africa. A retired Chief Librarian.*



*Mrs. Nkoyo L. Isikulu (1929-2010)  
The first Efik Law Graduate*



*Deaconess (Mrs.) Doris Edem Nnàidge  
1st Efik female Permanent Secretary  
in Western Nigeria, 1960.*



*Mrs. Grace Ani Offiong, 1932-67  
1st Nigerian female graduate  
in Agriculture*



*Elder (Chief) Mrs. Nya Eniang Inyang, MBE  
First Indigenous School Principal in Calabar  
Province, 1950s.*

Calabar in 1927. Mrs. Elizabeth Eso Archibong was a female broadcaster and a renowned poet from the 1940s. Mma Obo Abasi, a great exponent of traditional dance had died in 1955 at the age of 125 years; while Princess Ibok Efeffiong Esien a Counsellor on traditional matters and historian died in 1962 at the age of over 110 years. She was the last surviving wife of King Duke IX of Old Calabar, and a sister of Obong Edem Efeffiong. Princess Ayira Edem Archibong who taught Domestic Science and Brass Design in Duke Town died in 1922.

Mrs. Basse Okon was declared a Calabar "Fashion Queen" at the end of the First Calabar Fashion Parade held in January 1956. Miss E. E. Effiong took the second position after Miss R. Anieze in the 1<sup>st</sup> Miss Independence Beauty Contest held in 1960.

In the educational field which was the most adored Efik profession, Miss Nkoyo Adam Duke was an overseas trained teacher early in the century, Miss Inyang Eyo Okodi was Nigeria's first female Master's degree-holder, having graduated in 1958; Rev Sister Immaculata Maria Offiong, M.A. (Hon) B.A. (Theology) was the principal of T. T. C, Annu, 1959. Mrs Rose Offiong was delegated to open the Holy Child Mount Carmel Convent School, Ogoja in 1945. Mrs Nya Eniang Inyang (MBE), Educationist became the first indigenous Headmistress of Edgerley

Memorial School from 1954 and was equally a Commissioner of Girls Guide. Mrs. Elizabeth E. Bassey, the first indigenous Vice Principal of Edgerly Memorial Girls School; Elder Mrs. Eme Nwakama-Okoro. OON, was the first indigenous female graduate employed by Eastern Nigeria Education Ministry and was one of the pioneer women education advocates in Calabar Province, later Commissioner of the Nigeria Girls Guide. Mrs. Bassey Enene was a Headmistress at Aba; Mrs Ekpo Ene Archibong, MBE, was an Educationist, later South Eastern State Commissioner of the Girls' Guide. The Holy Child Girls Secondary School was founded in 1953 with Rev. Sister Mary Henry Parker as its pioneer principal; and St. Mary Junior Primary School was opened in 1954. Madam Mary Nkoyo Orok Ironbar a female politician was a pioneer School-founder of Ironbar Memorial Primary School Calabar in the 1950's. Other distinguished female teachers between 1940 and the 60's included Mrs. Idang A. Nyong, Mrs. Ukpogong E. Eyo, Mrs. Winiifred Effiwatt who became the Edgerly Memorial Girls Secondary School Principal in the 1970s.

The first Efik female lawyer Mrs. Nkoyo Isikalu was called to the Bar at Lincoln's Inn in 1959. Mrs. Margaret N. Edet wife of ex-Inspector-General of Police, L. O. Edet was the first President of Police Officers' Wives Association, 1960.



*Elder High Chief,  
Lady Constance Afiong Ekong, MON  
First Female overseas train arctic*



*Elder Mrs. Ekpo Ene Archibong, MBE  
Educationist, First indigenous Eastern  
Region Commissioner of Nig. Girls Guide  
Association.*



*Chief Mary Amvutim Ekpiken, OFR  
First Nigerian female Bachelor of  
Science Degree graduate, 1950s  
First Nigerian female Director of Labour*

Thus, the force with which Efik women put into politics and other social spheres was a great impetus that sustained the state-creation struggle during the reign of Archibong V. Notable women politicians were Madam Abo Abasi Eyo Ndem (Efik Crowning Priestess) who was the first woman party Vice-Chairman of the Calabar Emancipation Party in the 1950s; while Madam Ekpo Archibong Young was the first female elected Councillor for three terms and Vice Chairman of Calabar Urban District Council in the 1950's. Mrs. Margaret Ekpo (MON) was the first Nigerian female Parliamentarian from 1949, and was a renowned woman activist and General Secretary of the Federation of Women's Societies led by Mrs. O. Ransome-Kuti in 1953.

In the field of religion, women held sway as if they were divinely ordained for it. Even though Efik women were not allowed at Church by their men in the last century, were it not for women there would have been no church in Efik-land today.<sup>52</sup> The first ordination of women elders of the Presbyterian Mission took place in Duke Town Church in 1955. Those ordained included Miss Amaku Ekpenyong, Mrs. Ukpong Archibong and Miss Louisa Egboawan. Mrs Iquo O. Ita became the first lady organist of the Duke Town Presbyterian Church Mission, etc. There were many women hymn-Composers as Mrs. Jane W. Inyang Ntang, Victoria A. E. Offiong, Iquo Ekeng Inyang, Mary Andrew, Ekanem Offiong, etc.

In other professional areas, Miss Edak Etim Duke was the first female senior staff of the Post & Telegraph Dept. in the 1940's. Miss Afiong Etim Ekeng (MON), Mrs. Hannah Otodor, Ma Mary Ededem (MON) were the first Nigerian female trained telephone-operators and supervisors from the 1930's. Miss Louisa George and Mrs. Rose Effio-awan Offiong (later Papal medalist) were professionals in Home Economics and Catering. This was in addition to the fact that Efik women are naturally endowed in catering and cooking. Mrs. Nkoyo Anyamurua Duke Antia, Mrs Bassey Etim Inyang the first lady to drive a motor car in Calabar were all prominent. Mrs. Ekanem Bassey Ikpeme, OON and Mrs. Uyi Efiong Taylor. OFR, were pioneer female Pharmacists in Nigeria both of who graduated in 1942. Mrs. Taylor became the first African female-promoted Manager of the UAC Ltd, Lagos; while Mrs. Ekanem Ikpeme

rose to her senior position in the public service, both of whom were nationally recognized. It could be concluded that the mid-20<sup>th</sup> century was the period during which women spontaneously countered the ill-notion and misconception that women education in black Africa is a taboo. At the base, the rural flock were the indefatigable business women and traders who had formed themselves into social, economic and politically oriented organizations. These included the Vegetable Women's Society (Iban Ikong- Ubong), the Fresh Fish Dealers' Association (Iban Ndek-Iyak), Iban Ison (Women of the soil), etc. The infusion of these women's organizations at any gathering often made any political arena in Calabar very colourful and boisterous. It was thus common to hear the common political slogans and anthem as:

*"Awolowo ete edoho mbufo: adanga mi ke ndia ke-nia!*

*Eyo Ita ete edoho mbufo: adanga mi ke nta ke nwong!*

*Kam sin ke eyop mbak Oboho ufen!" (Awolowo has messaged you: By now you should have been eating and chewing. Eyo Ita has messaged you: by now you should have been chewing and wining! Just vote for Palm Tree (A. G. emblem) to be emancipated!*

### **SOME EMINENT PROFESSIONAL INTELLECTUALS:<sup>53</sup>**

The women folk were not alone in uplifting the reign of King Archibong V to a lofty height. There were many remarkable men of affairs, the intelligentsia in different spheres of human endeavour, the great scholars and distinguished educationists, medical doctors, assiduous civil servants and others whose names cast splendour in the 'Canaan City' of Calabar of mid-20<sup>th</sup> century.

These unforgettable personalities included the second set of Efik sons who graduated in Medicine as Doctors Efiang Eyo Basse who graduated in 1940, Basse James Ikpeme graduated in 1944, James Ene Richard Henshaw (OON), 1949<sup>53a</sup>, later became a renowned playwright and author of many novels; Ekpo Edet Eyo graduated 1955, he was later a personal physician to General Gowon; Dr. Inyang Asuquo Etim Inyang and Nta Elijah Henshaw each graduated as Dental Surgeon in 1957; Samuel E. Andem Ewa, Oboko E. E. Oku and Paul Okon Ephraim each graduated in 1958. Dr. Ephraim later of Nigerian Railways incidentally died in 1971 were among the pioneer Efik Doctors. Dr. Bassey J. Ekpeme



*Elder Chief Eyo Ekpenyong Eyo, MBE  
First Nigerian Nursing Superintendent*



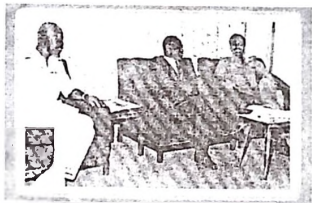
*Chief Peter Etim Archibong  
First President-General, Pharmaceutical  
Society Nigeria, 1950s*



*Elder Eyo Eyo Esua, OON, MBE,  
The Doyin of Nigerian Teachers*

made a medical history in Nigeria when he with a white colleague separated a Siamese twins 1955. Professors James Robert Ana and Erete Offiong Amaku graduated in 1960 etc; Dr. Eyo Edet Moma was the first Nigerian holder of Chemist and Druggist Diploma who graduated in 1927<sup>31b</sup> and became the first Nigerian Lecturer in Pharmacology in the late 1940's. Professor Edet Okon Mkposon graduated from University of Ibadan in 1961, later became the first Nigerian trained Urologist, was appointed a Consultant Urologist in 1968. Professor Ene Efiang Ene was an eminent anaesthetist and a consultant.

Other pioneers in medical related field included Pharmacists Chief Peter Etim Archibong who became President-General of the Pharmaceutical Society of Nigeria in the 1950's; Bassey Ene Ita and E. Ene graduated in 1936; Ekpenyong Eniang Esien, who graduated in 1950, became the proprietor of Calabar Pharmacy Ltd., the first to be establish in the town. Ekpenyong Ekeng Ita was a Chief Government Pharmacist. Eider Eyo Ekpenyong Eyo, M.B.E., was the first indigenous Nursing Superintendent in Calabar and was honoured by the Queen in 1956. Chief Efiang Tom Mkpang Cobham graduated in Nursing in 1956. Dr. Efiang Essien Okon had studied Animal Health and Husbandry between 1948 and 1951 and graduated as the first Cross Riverian Veterinary Doctor. He was listed in the 'International Who is Who of Intellectuals' and



*Dr. Hassen J. Ikpeme (M) with Gen. Gowon & Admiral J. E. Wey (R.) During Nigerian Peace Talks, 1967*



*Elder (Mrs.) Alice E. Okon, MBE, Being decorated by the Quacors Representatives, 1950s*

## “International Registers of Profiles”.

Boco Ekpo Eyo became the first Efik to hold Doctorate degree of Law in 1960 and Peter Odo Effiong Bassey, the first Qua law graduate was called to the Bar in 1958, and was Secretary, the Bar Association. P. H. 1959 - 1960s.

In religious and educational circles, Rev. Okon Nkposong of Wesley Methodist Church was ordained in 1946. Rt. Rev. Etim Ekpo Bassey was the first Efik Bishop of the Christ Africa Church, Calabar, and died in April 1959. Rev. Nsefik Eyo was ordained and inducted in 1963, when Akpabuyo was constituted as Parish of Presbyterian Church<sup>54a</sup>



*Chief Barr. Astquo Nyong  
Educationist, Magistrate, First Nominated  
Senator for Calabar, 1965-66*



*Chief (Dr.) Effiong Essien Okon (1927-97)  
One of the pioneer Veterinary  
Doctors in Nigeria.*



*Etubom Maurice Effiong Archibong, K.S.G.  
a Renowned Educationist &  
Traditional Ruler*

There were some indigenous teachers who were equally remarkable men of proven ability and whose indelible marks were hardly erased in the annals of Nigerian's educational development. They were distinguished scholars, educationists of no mean order, able administrators, who spread education into other parts of the country. The brief roll call included Messrs James Ballantyne, teacher (later) a Reverend Minister; Okon Effiong, OBE, formerly a tutor, later a Reverend Minister and politician; Eyo Ita, M.A., B.Sc. (Columbia) M.A. (Lond) (MON) Educationist, School-founder, Nationalist; Ene Oku Ene, tutor, later traditional ruler; Etim Ekon Nyong, (FRGS) tutor, Earnest Etifit Edyang, tutor, playwright later traditional ruler; Ekpo Nta Amaku, D. Litt (Hon) Ibadan, tutor, School-administrator, Historian, Writer; Effiong O. E. Offiong (MBE), Veteran teacher, later traditional Ruler; Etim Ekpenyong (MBE), School Administrator later Community leader; Mr. Onoyom Ekpri Ekpeme, Educationist; Edet Ndiyo, Veteran teacher, Secretary, Nigeria Union of Teachers, Calabar Branch. Eyo Eyo Esua (OON, CBE) Doyen of Nigerian Teachers, President, N.U.T., School Administrator; Maurice Effanga Archibong (K. S .G), a distinguished teacher, later traditional ruler; Orok Basse Duke, teacher and later Reverend Minister of African Church; Okon E. E. Anwan, Educationist, School-founder; Okon Ita, (MBE) Educationist later traditional ruler; Mr. Edet Okon Usung, Francis I. Ekpeme, Elder Efiom Orok who was the first



*Etubom Efiang Ofiong Aniag  
Ofiong, MBE, (1894-1961)  
Educationist, Traditional Ruler.*



*Rev. James Kerr MacGregor  
Principal of Hope Waddell Training  
Institution for over 40 years*



*Etubom Okon Asuquo Ita, MBE  
Educationist/Traditional Ruler.*

Education Secretary of African Church Mission Schools; Hon. Bassey Okon, tutor, School Principal of Duke Town School. Politician; Bassey Essien Okon School Administrator. Principal of Hope Waddell, 1961-74; others included Eyo Eyo Kadana, Amaku Ikpeme, Crispin Hogan; Eyo Ita E. Nkune; Ewa Ekeng Henshaw; Esien E. Nkana, tutor and author, Esien Ekpe E. Okon; E. Effiok of CMS Grammar School, Lagos, Okon Omori Etta; Nyong U. Ekefere. B.A. (Lond), Educationist, Examiner. West African Examination Council; Samuel Eyo Ekanem; Essien Eniang Essien, MBE, Educationist and First Nigerian Manager of Mission Schools, Calabar District; Asuquo Asibong (Predom), Usang Iso, MFR (later Ndidem) first indigenous Education Secretary of all Presbyterian Mission Schools, Sir Eric D. Esin, alias 'oxon' Educationist and Musicologist, Xavier N. Ephraim and many others.

Many foreign missionary teachers whose recorded achievements before and during Archibong V's reign who could hardly be forgotten in Nigeria's educational annals included Mr. Evans B. Jones, Reverends A. J. H. Taylor; R. R. Watt, Mr. F. E. Jones, Revs. M. Lewars, J. K. Macgregor, R. M. Macdonald, J. A. T. Beatrice, N. C. Macrae, A. K. Mincher, and several others all of the Presbyterian Mission. There were equally some Roman Catholic Missionaries like Reverend Fathers J. Wards, Frankie Howell, E. J. Fitzgibbon (later Bishop), Rev. Fr. James Tierman; Rev. Father Costelloe, Principal, St. Patrick's College; Rev. Father Doyle who started St. Mary's Teachers Training College, Ediene in the 1950s.

Outside the teaching profession there were other specialists like Messrs Ewa Efiom an horticultural instructor, a member of the British Nationalist Association, and Esu Bassey Duke, MON, J. P., an Agriculturist (later Etubom) who graduated in 1946. Joseph Oyo Ita graduated in 1948, Dr. Effiong Esien Okon was the first Efik Veterinary surgeon. They were all tied to all that nature creates. These eminent gentlemen and many others whose biographical data were not handy had carved their names high in the niche of the Nigerian Temple of Fame. To God be the glory.



*Skipper Henshaw leading Nigerian Team,  
During Nigeria's first international march  
Scotland 1939*



*Calabar 1st eleven football team, 1930*

### **SPORTING ACTIVITIES DURING ARCHIBONG V'S DAYS:**

Before the enthronement of Archibong V in 1948, Calabar had become a cradle of Nigerian and African sports from 1902, when the game of football was first introduced into Southern Protectorate of Nigeria through Rev. James Luke, the then principal of Hope Waddell Training Institution.<sup>56</sup> The game of cricket was introduced in 1903 by Mr. F. A. Foster of the same school.<sup>57</sup> Thus, Calabar became a household name in the sporting world from the inception of 20<sup>th</sup> century. These Rev. gentlemen: James Luke and Mr. Foster are owed special gratitude as the first foreign coaches in Old Calabar before Nigeria became a nation. The competitive Football cup matches started in Calabar in 1911, and involved top teams in Calabar provincial area. It was the year the Hope Waddell Football team visited Lagos to exhibit the art of football game. The Mission Council Sports started in 1929. These were designed to involve all Scottish educational institutions in football and athletics competitions<sup>58</sup>.

Notwithstanding academics, sporting contributions became a sine qua non and a factor in grading school performances in Calabar. The Mission school teachers did a lot to lay enduring foundation of sports in Calabar during the first half of 20<sup>th</sup> century; much so that the periods between 1940 and 1960 was nonetheless, most illuminating in Calabar



*Hogan (King) Bassey: MBE, OON*



*Skipper Ekanem Jacob Ekanem*



*Mr. Inyang Asuquo Ekpe  
alias Ekpe Snr.*

sporting arena. Inter-ward, inter-house and inter-school sporting activities were the order of the day. Even within the local population there was high frequency of one community challenging the other in football, swimming and wrestling contests. The story was the same in Akpabuyo, Creek Town, Okoyong and many other Calabar communities.

In Calabar urban there used to be regular weekly wrestling contests in the beaches and football-fields and town squares. These included Archibong square in Duke Town, African Church field in Efut and Ilang Eta Square in Big Qua Town etc. Among the notable wrestling heroes were 'Eko Eyen Idomi', Nyong Etim Duke, alias 'wining', Emmanuel Duke, Okon Akpandem, and few others who were often the targets of ambition of any on-coming wrestlers to challenge for a laurel. Challengers often came all the way from Oron and the Upper Cross River area for one contest or the other in Calabar. The Obong, I must mention, sometimes leisurely enjoyed watching with keen interest and admiration such contests- including 'Ibo' and 'Ekpe' masquerade cultural dances (Nyoro-Ekpe)" when performed in Duke Town, for he was a great lover of sports. Swimming competitions were never left out. It was very common among the youths living along the riverine areas. These included the Hen-haw beach, Akwa Esuk or King Duke beach, 'Owowo' or Tete/Archibong beach, etc. In Western Calabar, Creek Town and Adiabo, and east and

south of Calabar including such notable villages as Atimbo, Ikang, Esuk Mba, Esuk Eyamba in Akpabuyo, Archibong Town, Abana and Atabong villages in Bakassi areas within Efik-nation. There used to be occasional mini swimming competitions there, although it was no-doubt, sometimes characterized by mishaps associated with the aqua games, such as drowning and attack by crocodiles. Boat regatta was another important marine game though a rare one in terms of being an expensive organised competition. It was often featured during a visit of a very important personality (VIP), or during an enthronement of a new king, etc. All these often make life in the rural and Calabar urban communities very interesting and worth living in those good old days.

In the game of football, cricket, athletics and boxing, Calabar youths ranked top among the best organized in Southern Nigeria and Africa.

In 1939, the Calabar first XI football team travelled to Lagos for a football match and excelled; and in 1945, the Nigerian Football Association organized the first-ever Challenge Cup (Governor's Cup) Competition. The Lagos Marine Football team Port Harcourt led by Skipper Etim Richard Henshaw scored the first-ever and the only winning goal against the Corinthians of Labour Department to win the coveted maiden edition Nigeria Football Cup. The competition went on continuously and the Calabar youths continued their dominance in the game. Oyo Orok Oyo, later Etubom was very versatile in many football



*Referees attending Refresher Course held in Calabar, July 1969*

associations, having worked assiduously for Enugu Football Association in the 1940s, and the Railway Football Club in the early 1950s. The Port Harcourt 'Red Devils' won the Challenge Cup in 1955, during his tenure as the organizer. He was nick-named 'Mr. Football' and he rose to international repute later.

In August 1949 the Calabar Football team being Nigeria's first selected side comprising Skipper Etim Henshaw, F. Otu, Ibiam (goal-keeper), Lawson, etc. for the first time travelled abroad to the U.K. and played against a Scottish team: Leytonstone XI with victory. Out of the fifteen players who went to represent the whole of Nigeria, no fewer than seven including the "Skipper" Henshaw, were old Boys of Hope Waddell...<sup>59</sup> In the Nigeria's second international football match she beat Sierra Leone by 2-1 in Freetown on October 8, 1949.

The Calabar XI created another record in 1954, by defeating Port Harcourt 3-0, to retain Eastern Region Football Cup. She went ahead into the National Challenge Cup competition of the year and subdued the Kano team 4-3 in Lagos to bring the Football Trophy for the first time to Eastern Nigeria. The World Cup competition it should be noted, was introduced



*The Nigerian Team led by F.A. Foster (4th sitting left) to the Inter-Colonial Tennis Championship in Accra, 1927*

for the first time in 1933 and was first staged in Uruguay with 13 countries participating.

The victorious Calabar team was honoured by His Highness Obong Archibong V. of Calabar who personally initiated the Captain Ekanem Jacob Ekanem as member of Ekpe Fraternity. Unfortunately the team's centre-forward player, Francis Bassey died that year. Thus, Calabar was always on the national news in the 1950s either under sport or politics.

Outside Calabar, almost every successful team had a Calabar youth behind her success. The Kano 1st XI football team, the 1953 Challenge Cup Champion had fielded Ita Oku (senior) and Etim Oku (Junior) who each played outside-right and inside-right very creditably to the admiration of the fans. Another Efik son Inyang Asuquo Ekpe, alias, 'Ekpe Senior' had played for the Lions of Ibadan that won the National Challenge Cup in 1959 and 1961. He was a regular inside-forward player for the National team from 1956-1962. With his magical free-scoring ability he led Nigeria in many international matches with amazing victories.

Before the 1950s, and precisely in 1906, there were the Beverley and Fisher Cups for which notable sports clubs like Catholic Youth Club (CYC), Hope Waddell, Southern Nigeria Regiment, etc, often competed for annually in Calabar. In 1956, the Hope Waddell team beat a visiting British crew of Frigate ship 3-1, in an international friendly match played in Calabar, etc. Calabar XI won double Trophies in Equatorial Guinea during Nigeria's independence celebration in 1960. These Calabar youths were great indeed! They left enduring legacy for younger generations to follow.

The city was fortunate to have a few sports talented missionaries and teachers who nurtured the young lads that achieved so much for the nation. Reverend Father Fitzgibbon of St. Patrick's College, Calabar did quite a lot to train the Calabar first XI football team. In the late 1950s, one could vividly recall the young talented games masters like Messrs Ekpe Ita, Philip Effiong Goma, Eric Dan Esin, Eyo Edem Duke, alias 'Nkombe', etc. Most of them became internationally recognized Referees. It was an unimaginable and unforgettable period.

In the athletic and field events, the Calabar Youths could hardly go beyond the local championship competitions since 1946, when a Sports Meeting and Youth Rally was held in Calabar. But throughout the 1950's Idim Onoyom, Nyong Ekanem, Effiong Etim Ekeng, Etim Bassey Ironbar, Hogan Bassey and other Sports Stars made Calabar and the nation proud as they excelled in various international cricket competitions, tennis and boxing championship campaigns respectively. Mr. F. A Foster who not only introduced but had played cricket and tennis for Nigeria died in his own country, Jamaica in January 1956.

The first ever boxing bout held in Calabar was between the Hope Waddell students and Government College, Umuahia on 30<sup>th</sup> June, 1949. In that year Hogan Bassey rose to fame by wining the International flyweight Boxing Championship against Dick Turpin.

In 1950, the year of the Obong's official coronation, Hogan (Kid) Bassey again won the National and West African Fly-Weight Boxing Championship against Steve Jefra and Ogly Tetteh of Gold Coast (Ghana) respectively. He went ahead to win the West African Bantam Weight Boxing Championship against Niquary of Ghana, and was honoured as 'Sportsman of the year, in the U. K. in 1953. The young famous 'kid' Bassey who was re-proclaimed 'King' Bassey became the first Nigerian to ever win the British Empire, now Commonwealth Featherweight Championship in 1955 and the World Championship Trophy in 1957. When in 1958, he successfully defended his world title in Los Angeles, USA, he created a record by knocking out his rival in the 3<sup>rd</sup> of 15 round contest, and was honoured by Queen Elizabeth II with an M.B.E. award and thus became the first Nigerian and world figure to be so honour under sports. By the end of his boxing career, he had a record of 88 fights, won mostly on knock-outs. He honourably retired from active boxing in 1959, after losing his world title to Dave Moore in the U.S.A.<sup>60</sup> On his return home during the heat of state creation campaign in Calabar, he was lavishly and variously honoured including Ekpe Honour by Obong of Calabar. Obviously, it could be concluded that the 1920s through to the 1950s, were the climax of Efik domineering role in the sporting world, half way into Edidem Archibong V's reign. It was indeed an unimaginable period of imperishable memory; the critical period of Efik's determination and zenith of her civilization and achievements in different

facets of life. Will the Great Calabar have it so good again, at least in this 21<sup>st</sup> century? "The memory of the just is blessed."

An Army General knows the date a war starts but can hardly forecast when it will end. And so was the case of Archibong V with the hazardous creation of state struggle! The Efik people fought with marvelous tenacity and courage against overwhelming odds and NCNC led opposition for the COR State in the East. And behold their beloved Obong of Calabar and Grand-Patriarch joined his great ancestors on July 7, 1961.<sup>61</sup> before victory was achieved. The entire Calabar, Ogoja and Rivers Provinces, and even his adversaries mourned, wailed and wept for this great COR State advocate. He was a genius, a hero, a champion of truth and self-determination of minority tribes of Eastern Nigeria, and beyond. And so the dawn came on May 27, 1967, when states were created in Nigeria and S-Eastern State was one, with Calabar as capital.

If Obong Ededem Archibong V were a white potentate, he would have been honoured among the world's famous statesmen and nationalists, for indeed, he was best acknowledged as the "Moses of Calabar people" in his days. He died before the 'promised land' (South Eastern State creation) was reached, and left his footprints on the sands of time.



*Deaconess Princess  
Minika Ekpo Eyo Archibong  
Obong Ededem Archibong (1916-2006)*



*Prince Asibong Edem Archibong III  
(akpan nnyin Asibong Edem)  
Died as Obong-elect in 1910*



*Princess Ayu a Edem Archibong III  
one of the most progressive  
women of our time. Died 1922*

*The Obong's daughter, brother and sister*

**ASE (EULOGY OF)  
UBOŃ OBOŃ EDEDEM ARCHIBOŃ V**

1. Ededem AsiboŃ Ekpo Ete,  
Sun-sun, Ododop, Owo-nyimeke,  
Iso mfiŃ-mfiŃ nte oto obio-idem,  
Eyeyen AsiboŃ Ekpo Efiom,  
Otia-otiti ke Atakpa Ikot Efiom.
  
2. Ededem AsiboŃ Ekpo Efiom,  
Eyeyen EniaŃ AŃwa Nkot,  
Eyeyen awak uruk emana;  
Eyen ntian-ntian, nkun-nkun.
  
3. Ededem AsiboŃ Ekpo Ete,  
Udo-OboŃ Edem AsiboŃ Ekpo,  
Akamana k'ufok mme ata-efit-edet;  
Uruk emana fo ebiet nkime;  
Ebiet nkime koro asuanade.
  
4. EfiŃk isi'yinke nyik owo uboŃ,  
Koro uboŃ odot owo ada;  
UboŃ odot Ededem Ete  
Sia Ufok AsiboŃ okoyohok' UboŃ
  
5. Enyen OboŃ edi oboŃ,  
Enyen uboŃ odot uboŃ;  
IboŃ nkom owum ke akani nkok-iboŃ  
Ededem Ete odot ke Ebekpo.
  
6. Ete fo ekedi Edidem nnyin,  
Akpa OboŃ EfiŃk,  
Ayara anyaya oto-usuk,  
Ke Akwa Ufok k' Atakpa Ikot Efiom,  
Kpa enye ekedi OboŃ Eyamba Ekpe nnyin.

7. Akpan usọ ekedi anam-mkpọ etop.  
Mbụk uko esie ke Ekọñ Ndem Enọ.  
Tutu osim emi mbụk k'anana;  
Ndọhọ Asibọñ Edem ayara-ekpe.  
Asibọñ Edem Tata.  
Isung Okpoho Edibo-ya!
8. Ededem Asibọñ Ekpo Ete!  
Eke mifiọke asian,  
Asian esie etie ndek-ndek.
9. Ekpenyọñ-ibo ọyọrọ toto k'uyen!  
Ọbọñ Nkanda Ekpe Efiik Iboku.  
Ekune ọfọñ-isin ntañ-ituen,  
Akama ntiwuk nnek Nkanda.  
Añwa Asibọñ Edem, Ufe s'añwa do!
10. Edidem obop ufọk ekpere mmọñ,  
Ete mbjıt-mbjıt ofum ọfọn imọ idem;  
Añwa esie edi añwa mbok Efiik,  
Añwa Asibọñ Edem, añwa ukabade-isua.
11. Ededem Asibọñ Ekpo Ete!  
Ekọñ ubahade State afo ekebe iso.  
Nte Okon Unehe ekeyeñede Efiik mkpọn;  
Nte Aworowo eke omumde Efiik akama,  
Mm'añwana-ekọñ State mkpọñ. Efiik k'eteti!
12. Ededem Asibọñ Ekpo Efiom.  
Suñ-suñ Ọbọñ nnyin imaha editim,  
K'odo editim ofọn k'usen mkpọ-ntịbe;  
Ekọñ aka ekọñ ọnyọñ,  
Ekọñ isikọmke ekọñ ekọm.

13. Ekọñ uyom State, eketie mkparaka.  
Oto utuk emi Unehe etukde Efịk ekaha:  
Oto ke mmọñ Efịk ke mmọñ.  
Tutu oto osim ufọk, Efịk isimke.
14. Nte esit mi ekekere ediwak mkpọ.  
Ntre ke ibuo mi eti mm' ediwak owo:  
Abọ Eyọ Ndem, Hannah Otudor ye ibañ eken.  
Andrew Bassey, Eyọ Ita ye Ukpọñ Ndem,  
Akpaime Efịk ekedaha ọkpọri-udim,  
Ebere ye afo Edidem nnyin.
15. Ubọk nnasia ekpe ọbuño, Oso adaha ukpak ison.  
Obom-ufọk ama ọfuọhọde, ison-ufọk ọfiorọ mmọñ;  
Ededem Ete adaha uyọñ.  
Man okodori ibuo ke ukim-enan;  
Ofuri Obio editie ata ndobo-ndobo,  
Mbuk ubọñ fo Efịk ifereke.  
Awuri biop-o! Ekondo sai!

*(By Princess Ansa Okpo)*





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# **CHAPTER**

# **3**

**20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR**

20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS OF  
CALABAR HRH EDEDEM DAVID JAMES HENSHAW V



***H.R.H. EDIDEM DAVID JAMES HENSHAW V***  
*Natural Ruler, Treaty King and Grand Patriarch of the Efiks  
and Obong of Calabar*

## HIS LIFE AND TIME, 1877-1973

*'Esio ebihii uwem etem unam enan, awara ndikpa etem ikon-ubon.'*

*(When a cooking pot got broken too early, it was used for vegetable-cooking, but when it is preserved, cow meat shall be cooked with it) i.e. long life-span enables one witness important historical event. Anything well catered for last longer*

### GENEALOGY AND BIRTH

Efanga Ekeng Ekeng Ewa Nsa Efiom Ekpo, alias David James Henshaw, the 6<sup>th</sup> of the 19 children of James Henshaw III (Obong Ekeng Ita) was born in about 1877. His mother was Ma Abia Oyo Ekpe from Cobham Town. Obong Ekeng Ita was a prominent figure in the Henshaw-Duken War of 1875, which resulted from attempt by Henshaw people to crown him as King of Henshaw Town in 1874. This led to a civil war. His other children included Ekeng Ekeng Ita (Johnstone), Ewa Ekeng Ita (Richard Henshaw) Nta Ekeng Ita (Thomas) Ansa Ekeng Ita (Joseph) and others.

David attended the Presbyterian Mission School, then called the Ross School, Old Calabar. Thereafter he became a teacher and an Evangelist of the Mission and a renowned farmer: and was one of the church pillars who worked relentlessly towards the establishment of the Church Mission and school at Henshaw Town. He was a devoted and humble leader, a peace-maker and a great social organizer who commanded respect and obedience from the chiefs and elders in the entire royal kingdoms of Efik land.



*James Henshaw III (Obong Ekeng Ita)  
The Edidem's father*

### TRADITIONAL OFFICE:

Efanga-ete, as he was fondly called became the Head-Chief of Henshaw Town in 1947, as successor to late Etubom George Duke Henshaw; he

was Etubom representing the entire Henshaw Town families in the Obong Archibong V's and Obong Adam II's Cabinet Councils respectively between the 1940s and 1967. He was next in command to Obong Adam II in his Cabinet Council and was a one-time Council Chairman in 1961, during the interregnum of Archibong V. Etubom David Henshaw was early in life a member of the Calabar Native Court and Councillor; later a multi-Ekpe-title holder of Obong Mboko-mboko of Adiabo Iboku lodge; Obong Murua-Nkanda of Cobham Town lodge, and Obong Mbakara of Obutung lodge, etc.

### **HIS FIRST JOURNEY TO OBONGSHIPSTOOL 1961:**

Efik tribe remains one of the few paramount ancient Kingdoms in Nigeria that age plays important criteria over and above other requisites, whereby young people could not supersede their elders either as family or clan heads. The patriarchal law as applied in Efik House Rule system and Obongship institution when it comes to selection, was that the individual component family's succession for either Headship or Obongship was strictly by seniority whereby the eldest son or most senior agnate in the family takes precedence. This was so because whoever succeeded as Obong-obio is regarded as the Grand Patriarch of Efik tribe. This is the general principle of Hartian concept which informed the candidature of David Henshaw. And so, based on this concept of Efik old traditional practices, Etubom David Henshaw was selected Obong of Calabar on 27<sup>th</sup> November, 1970, which was accordingly rectified by the Natural Rulers-in-Council at Creek Town on 12<sup>th</sup> December, 1970. This Elder traditional ruler was never new to the tussle for the Obonship throne. He had experienced a similar problem in 1961. A. K. Hart (1964,99) reported on 'ALL EFIK FAMILIES' RIGHT TO THE THRONE' in relation to the OLD CALABAR NATIVE COUNCIL PROCLAMATION NO. 4 of 1902, and stated that:

*"the implication of Articles 3 and 4 (see Appendix) is that the right to the Obongship of every free Efik family was recognized and the Etuboms of each of these various units became eligible for appointment as Obong.... The Efik Royal Fraternity, who appears to be the greatest of the Efik traditionalists, fully accepts the implications of Articles 3 & 4. Thus, factions supporting the (Archibong) cabinet have in fact indicated their preference for Etubom David Henshaw of Henshaw Town as candidate for the Obongship of Calabar. In some circles, this Etubom was regarded*

*as Obong-elect. This choice of Etubom David Henshaw shows that the  
1964 are willing to accept a person from family outside the Okoko groups  
as Obong in accordance with the provisions of the proclamation"*

## **AN INQUIRY INTO DISPUTE OF OBONGSHIP OF CALABAR**

It was therefore on the premise of the above Article that, in the Obongship election that was conducted for the succession of late His Royal Highness Edidem Ededem Archibong V in 1961. Etubom David Henshaw had scored 18 votes to defeat Etubom Andrew Bassey Adam with 3 votes and Etubom Orok Efiom Duke Ephraim, 2 votes (Hart Report 1964:201). But, as agitation by other groups more particularly from Creek Town persisted, the Government of Eastern Nigeria was not predisposed to accept the result of that election and went ahead to set up the Enquiry into the Dispute over the Obongship of Calabar with Mr. A. K. Hart as Sole Commissioner. This was because other candidates from Creek Town as Etubom Ekpenyong Efiok Asama Eyo and Etubom Edem Ekpenyong Okor were interested in contesting for the Obongship throne. And encouraged by the mandate obtained through his election, Etubom David Henshaw leading the Etuboms Council and six other Etuboms in Suit No. C114 1963, sued the Minister for Customary Court & Chieftaincy Affairs, Enugu (Appendix B. Hart. 1964 - ), to claim his right to the throne. But every government has its area interest. However, at the conclusion of the Hart Report in 1964, Obong Edem-Ekpenyong Ephraim Adam III was recommended as Obong of Calabar, based on age seniority and thus became the Obong of Calabar who reigned till his death in 1967. However, he was not crowned due to continued bickering.

## **HENSHAW'S SECOND JOURNEY TO OBONGSHIP STOOL**

David Henshaw's second attempt in 1970, at ascending the revered Efik throne was attended by serious opposition principally by Archibong and Duke Houses of Duke Town. This was to be so because the circumstances of his election based initially on the Hartian Concept (Hart 1964:209) was stoutly challenged by some renowned Duke Town personages, amongst them was Princess Uduak Duke Ephraim IX, whose argument objection to Henshaw's right to Efik throne was with reference to the Peace Agreement that ended the Henshaw-Dukean War, 1875 - 73, which her father Prince Duke Ephraim later King Duke IX played a key role.



*Mr. A.K. Hart (Commissioner (3<sup>rd</sup> left) with some contestants during Commission of Enquiring into Obongship Dispute, 1962.*

The country's civil war had ended in January 1970, and so there was absolute need for peace and decorum especially in the war affected areas like Calabar. This prompted government intervention. And the South Eastern State Government to justify appointing Mr. E. A. Udoh,



*Princess Uduak Duke Ephraim IX  
Daughter of King Duke of Old Calabar*



*Etubony Orok Eftom Duke Ephraim IX  
Grandson of King Duke IX  
one of the contestants to the throne in 1962*

Sole Commissioner into the Obongship Dispute remarked that:

*... While the selection of Etubom David James Henshaw as the Obong of Calabar had the support of a majority of the Etuboms, it was by no means unanimous.... There was a strong opposition from some Duke Town families.... In the memorandum submitted by Barrister Orok Ita Orok on the 30<sup>th</sup> July, 1971, the title indicated that it was being submitted by four Duke Town Ruling Families, namely, Eyamba, Duke Archibong and Etim Efiom houses... this was the reason for insisting that Etubom Efiom Bassey Duke and Etubom Bassey Ekpo Archibong were properly the occupant of the first group of disputants. (Udoh Report Vol. 1. P.34)*

In further evaluation of protests and rebuttals, the first Group of Protesters (Efik Royal Fraternity\*) rested their grounds of protest on three important pillars:

*"First, that no vacancy exists on Efik Throne to be filled since the death of Obong Edem E. E. Adam III has not been traditionally announced and his funeral obsequies performed. Secondly, that Henshaw Town is not a traditional ruling family since they have never produced a King or Obong for the Efik throne. Thirdly, that Etubom David James Henshaw does not qualify to be an Obong since he does not hold a title in Ekpe Efik Iboku..."*

Duke Town Council comprised of five Houses. but during the Enquiry only four Houses led in the protest which Udoh (P.40 of Etuboms' Paper) reported that:

*"...It is important to note that the most senior member of the Okoho Houses, Etubom Efiom Ekpo Ephraim Adam of Etim Efiom House, was not controverted by Counsel for the First Group when he openly said at the Enquiry that he wholly supports the appointment of Etubom David James Henshaw as Obong - and this as the most senior person among the Okoho descendants"*

To arrive at the final settlement of the dispute, Udoh opined that there can be no peace in the Obongship of Calabar,

*"if succession to the stool is reserved to only one of the components of the consolidated chieftaincy and consequently recommended to Government".*

He explained further:

*"that as the College of Etuboms has already selected, by overwhelming majority, Etubom David James Henshaw to be the Obong of Calabar, as the said selection was done strictly in accordance with the Hartian criteria as contained on paragraph 428 of Hart Report, and as the opposition by the two Duke Town houses has now thinned to opposition by only one House, Etubom David James Henshaw be accepted by Government as a person duly appointed by the Efiks themselves to fill the vacant stool of Obong of Calabar"*

*(Udoh Report 1971. 48).*

But this Udoh Report dated October 1971, did not appear to impress the South State Government as his opinion expressed therein differed from later "CONCLUSION of the government on the Report and Recommendations on the Enquiry into the Obongship of Calabar Dispute" dated April, 1972. Besides, it took government six months to react to the Report, implying that there was an hidden agenda within government circle or in certain undisclosed quarters.

### **ETUBOMS' COUNCIL RESOLUTION:**

And Etuboms' Council in an Emergency Meeting held at the Obong's private residence at Ekeng Abia Street, Calabar on 28 April, 1972, carefully deliberated on both the Udoh Report of the Enquiry into the Dispute vis-a-vis, the Conclusion of the State Government of 10<sup>th</sup> April, 1972, ..." and finally concluded that the two documents tend to contradict the declared policy of the Federal Military Government to uphold the traditions and customs of the different ethnic units of the Federation, and finally forwarded a 17-paragraph RESOLUTION dated 29<sup>th</sup> April, 1972, to the State Government. They among other things made it abundantly clear in paragraph 18 of the Federal Government 'Guidelines For Local Government Reform' that:

*"It is not the intention of Government to destroy the organic unity of the Traditional Chiefdoms, Emirates, or similar institutions..."*

The Etuboms' Resolution among other things unreservedly condemned any renewed divisive manoeuvres to keep the component Efik clans apart under any pretext whatever. It condemned the Nigerian Broadcasting Corporation (NBC), Calabar, the Press announcements which probably gave the impression that "Government has nullified the enthronement of David James Henshaw V." It specifically, condemned in totality, His Excellency's Press statement contained in the Nigerian Chronicle, August 2, 1971, page 4, quoted thus:

*"As far as the Government is concerned there has been no installation, and no coronation, and the Efik people as of now and until the dispute is settled, have no Obong"*

It reminded the State Government that "enthronement" is a different matter from "Government Recognition." The Council sees the

"Conclusions of the Government" as an attempt to sweep aside the criteria for the selection of an "Obong" as stated in paragraph 428 of Hart Report of 1964, and a search beyond the horizon for a pretext to precipitate endless and bitter enquiries.

But the Efik people did not however, wait for government official recognition or White Paper before performing the monarch's traditional coronation (Uyara Ntinya) which was earlier carried out at Efe Asabo on 13<sup>th</sup> July 1971, and supervised by Etubom Bassey Ita Bassey with other Etuboms of Efikland in attendance.

The Etuboms had in the MEMORANDUM expressed the hope that 'His Excellency's Government will be assisted thereby to exercise its discretion in a manner to convince the Efik people who would not wish to abdicate an unparalleled record of sobriety of conduct and respect for constitutionalism; that His Excellency's Press Statement of August 2, 1971, was not in consonant with and did not influence the ultimate outcome of the Enquiry.' This memorandum was signed by twenty Etuboms of Efik land including Nya Anwakang IV of Odot/Ediong, Western Calabar. Etuboms of Archibong and Duke Houses absented, though Etubom Efiom Bassey Duke had on 23<sup>rd</sup> July 1971, wrote to congratulate the new Obong and pledged his loyalty, and Theo H. Cobham represented Eyamba Families.

### **THE CREEK TOWN ROYAL ACCORD:**

Chief Magnus Oku had years after (1988) stated:

*"myself have always believed that the inquiries of 1964 and 1972 (Udo's inquiry into the Obongship of Calabar) were not only unnecessary but have done the Efik society more harm than good. The seemingly negative slides of these enquiries are being quoted now and again."*

And he further observed that,

*"the Efik had enjoyed a seeming peace in the regime of late Archibong V (1948 - 1960), but he hardly passed away when the old wrangling, the bickering and the controversies of the bye-gone years came to the fore again. The ultimate claims of a few clans were only swept under the carpet but not entirely eliminated."*

Appraising the last inquiry into the Dispute over Obongship of Calabar in 1964, he used a comparative analogy that:

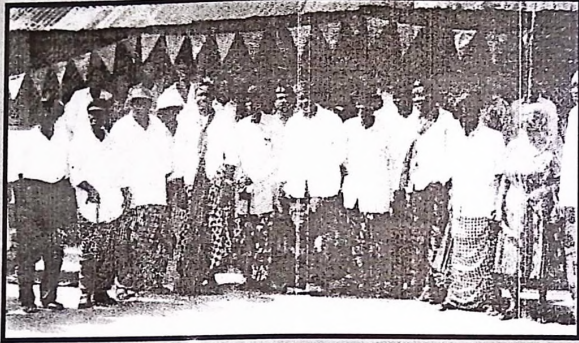
*"the Efik emerged from that inquiry, which in the words of the British Prime Minister Balwin, "looking hard-faced men who have done well out of a war, but no better off than they had been before, if not worse in morals and guilty feelings about the distortions which they had committed of their own history..."*

To avoid a repeat of further unfortunate scenario. Chief Efiom Okon Efiom, alias 'Efiom America' in his pamphlet titled: Introducing The Rotational System of Obongship in Calabar (p.6) recorded that:

*...With regards to Chieftaincy in Efikland, "I was one of the few meaningful and patriotic Efik sons who fought to settle the long lasting dispute over the Obongship stool which move resulted in what is now known as "the New Accord"... the Efik tribal group became a house divided against itself with Duke family on one side and the other Efik families on the other... Chief Magnus Oku of blessed memory and myself, though of Duke Town family, crossed the carpet of the opposing (Henshaw) faction who agitated for a rotational system of Obongship"*

The election of Etubom David James Henshaw as Obong of Calabar in 1970, that had sparked off protests could have led to another Henshaw-Dukean Civil-War of 20<sup>th</sup> Century, but thanks to the wisdom of Efik patriots who garnered support and eased up tribal pressures and protests. The pro-Henshaw supporters headed by Etubom Emmanuel Daniel Henshaw with Chief (Hon.) Eniang Essien Eniang, Chief Magnus Ekpenyong Oku, Chief Efiom O. Efiom, Chief Ukorebi U. Asuquo, Mr. E. U. Aye led a high powered delegation from Calabar Urban to Creek Town to dialogue with their eminent counterpart traditional rulers of Western Calabar comprising Creek Town, Adiabo, Ikot Offiong, Ikoneto and their dependencies and a compromise was reached of which a Royal Accord was signed. Resolutions adopted at that Natural Rulers-in-Council of Efik Eburutu Natural Rulers of Old Calabar at Efe Asabo, Creek Town on 12th December 1970, read thus:

1. That Etubom David James Henshaw of Henshaw Town in Calabar Urban is proclaimed the Obong of Calabar and that from now henceforth his Royal title and designation shall be: Obong David James Henshaw V.
2. That henceforth Royal Succession shall rotate alternatively between



*Some Efik Patriots who fought for Rotational system of Obonship*

Calabar Urban comprising Henshaw Town, Cobham Town, Duke Town, Old Town and their dependencies in the one hand, and Calabar Western comprising Creek Town, Adiabo, Ikoneto, and their dependencies in the other hand; and that therefore, after the reign of the Obong whose proclamation is made in (1) above, Obongship in Old Calabar must go to Calabar Western.

We are the undersigned accredited Etuboms of Efik Eburutu in Old Calabar. (See Appendix XI)



*Chief Eniang Esien Eniang*



*Chief Ukorebi U. Asuquo*



*Chief Efiom O. Efiom*



*Chief Emmanuel Daniel Henshaw*

Chief Oku in his later remark about this arrangement as contained in his pamphlet 'ORDER AND CHANGE' (1988.7) re-affirmed:

*"... The legitimacy of all the agnate descendants of the founding fathers to succeed to the 'Patriarchal' office of the tribe in ROTATION. It is hereditary but broad-based to allow for the systematic evolution of all descendants of the founding father to generate a sense of belonging and cohesiveness. Its simple requisites are that there must be enough stability and predictability to allow the day-to-day affairs of the tribe to be carried on..."*

### **TRADITIONAL CORONATION:**

Before the official recognition was announced by the State Government, the Efiks had done their own things their own traditional way. His official coronation programme covering July 12-18<sup>th</sup>, 1971, had showed that at the Traditional Crowning ceremony held at Efe Asabo (Efik national Shine), the traditional investiture ceremony started with libation and prayer by HRH Etubom Hogan Effah of Adiabo who also administered the Oath of office to the monarch. The crowning was performed by HRH Etubom Bassey Ita Bassey of Otun, followed by anointing with oil by HRH Etubom Eso O. Archibong of Old Town. Thereafter 'Obodom' and 'Ekperikpe' were sounded to signal the crowning of the Edidem Efik. Then Ekpe masquerades lead the Edidem from the shrine to his palace, followed by general merriment throughout Calabar and Efik kingdom. This marked the end of the very important aspect of Efik native coronation rites.

Merriment continued in town with various traditional plays by different social and traditional groups and different Efik settlements taking their turn days after.

On Friday, 16<sup>th</sup> July, 1971, from 10a.m., the Edidem started receiving homage from the throne by traditional Heads of families namely, Etuboms, Chiefs and Distinguished guests who paid homage to the Efik monarch and patriarch and that evening ended in a cocktail party in honour of the guests held at 'Cowan House' premises, Calabar Road.

The entire programme was rounded up on Sunday 18th July 1971, with special prayers and Thanksgiving Service at Obong's Palace- Cowan House. The officiating Ministers were Rev. Okon Ndarake Ironbar of



*IIRH Elder, Etubom Bassey Ita Bassey  
Etubom of Otun Eyo Enin  
Obong Ninya Esien Efik Itaba*



*Etubom David Henshaw Before his coronation*

Christ African Church, The Rev. Aye A. Okon of the Presbyterian Church, assisted by the Minister-in-charge of the Henshaw Town Presbytery.

### **GOVERNMENT OFFICIAL RECOGNITION:**

Observing that the Etuboms' Council and Efik people were going about their usual traditional business of Obongship undisturbed, the Governor of South Eastern of Nigeria, Brigadier U. J. Esuene, after a protracted delay, had in his letter dated 11<sup>th</sup> August, 1972, to the Obong stated, inter alia:

*"...the Udoh Commission of Enquiry into the Obongship of Calabar has enabled me to appraise very fully your acceptability to the Etuboms and the Efik people as the Obong of Calabar. It is therefore my pleasure to inform you that I have this day decided to recognize you as the Obong of Calabar, and a formal announcement to that effect is being made..."*  
(*Etuboms' Paper, 1972.51*)

### **SOUTH EASTERN STATE GOVERNMENT AND THE PEOPLE OF CALABAR**

The relationship between the Efik and the Ibibio dominated the newly created South-Eastern State government had no sooner began to experience its early socio-political problems from the early 1970 and 1980s. By Providence, this eventually led to excision of the mainland part



*Edidem's Traditional Coronation at Efe Asabo*



*The Edidem After Church Coronation*

of the State, now known as Akwa Ibom State from the old South Eastern State (Cross River) much later. This was two decades after their co-existence, 1967-1987.

The genesis of the socio-political problems since the creation of the South Eastern State in 1967 was ethnicity which Aye (2000.240) remarked that:

*"The Ibibios finding themselves in the majority in the new state refused, as the Ibos did previously, all genuine proposals for legitimate power-sharing and resorted to the NCNC old tactics by instigating, directly or indirectly, the Qua against the Efik and labored to magnify their differences... In order to embarrass the Efik, Ibibio politicians created in 1978, the "Ndidem of the Quas" and the 'Muri Munene of the Efuts; thus raising them to the pedestals to match the title of the "Obong of Calabar".*

And so when Brig. U. J. Esuene deliberately delayed issuing a White Paper or Government Conclusion on Udoh Report, he was up to something for this was the signal of things to come. Besides, the Efik Traditional Stool, the State Government was planning to toy with the Obongship Stool via Traditional Rulers Edict No. 17 of 1973. The South Eastern State Edict No 18 of 1971 that had created Development Administration Division in the state was criticized as being lopsided and discriminative against the minorities (Calabar and Ogoja Division) As His Excellency the Governor had acknowledged in his address marking the 4<sup>th</sup> Anniversary of South Eastern State's creation on May 27, 1971:

*"The Development Administration system provided every community throughout the State with the grass-root machinery for community development effort".*

But the State Government on the contrary failed to create a viable environment for that grass-root machinery to strive in Calabar Division, even though it was administrative headquarters of the State. A published REJOINDER TO MR. MICHAEL ANI'S LECTURE (1970.13) stated, inter alia:

*"...the complaints and 'screams' in the old East arose from the HUMAN PROBLEM OF POLITICAL DISCRIMINATION AGAINST THE MINORITIES (which is now repeating itself) In the DISTRIBUTION of development, representation, appointments, amenities and so on".... We would pause a while to challenge Mr. Secretary Ani to produce the statistics of the ethnic composition of the various departments, boards and corporations to buttress his claim of fair distributions to all the component groups in the state..."*

## UNFAIRNESS TO MINORITIES:

The State itself had in the 70s and 80s demanded from the Federal Government "an equitable share in all or any of the Federal Institutions, be it in the diplomatic corps, university, industry or corporation." whereas this very State Government had denied hundreds of qualified sons and daughters of Calabar and Ogoja Senatorial Districts similar positions within the Cross River State. Furthermore, demanded the Calabar-Ogoja Communities, (1970.22)...

*"He (Mr. Secretary Ani) owes the nation some explanation, which he must give, even after his retirement, why Chief I. I. Murphy (of Lagos Press Conference); Mr. Andrew Bassey (of Radio Kaduna); Dr. B. J. Ikpeme (of Kampala Talks); Mr. B. E. Okon (of Enugu Consultative Assembly) and other leaders of our two communities should suddenly be branded enemies of the State which, as our national history must acknowledge, they had contributed so much to realize."*

Politically, only one Division was created for Calabar and her vast dependencies which included Akpabuyo and Odukpani. each being large enough to be a division by itself, by the Ali Akilu report published in 1970. The Rejoinder under reference went on to question who now dominate exalted offices and development projects in the state, the tribe occupying no less than 90% of the government departments, educational institutions, the plantations on Ogoja and Ejagham lands the Calabar Cement Factory whose 7-man Management Board has no Efik Qua or Efut (the indigenous group) person as member and the various industrial and commercial concern, etc.

The Calabar-Ogoja Communities publication (1970.25) did not exonerate the Secretary Michael Ani, OFR, for the fate that had befallen the State when it stated, inter alia: *"the same divide and rule policy of the 'Ani Institution' has been extended to disrupt the CROSS RIVER STATE agitation... Mr. Secretary consistently adopted policies and made public statements calculated to drive a wedge between our two allied groups (Calabar/Ogoja). A classified instance of his intent to break the friendly co-operation between Calabar and Ogoja was his advice to appoint four Commissioners for Ogoja's five divisions, whilst he continued to peg Calabar down to one seat in the Cabinet.*

Thus, the traditional chiefs and community leaders in Calabar and Ogoja were some-what complacent and unhappy that the two very important Calabar indigenes in the State Government: Mr. Michael Ani. OFR as Secretary to Government and Chief Louis O. Edet, the retired Inspector-General of Police, appointed the State Honourable Commissioner for Internal Affairs and Information were unable to play effective role to move the depressed Calabar beyond what she was during the retrogressive era of the NCNC dominated Eastern Region. This perhaps, was understandable as political observers pointed out that the mainland part of State with seven Administrative Divisions and serving Honourable Commissioners each appointed from one Division eventually dominated the State Executive Council headed also by the Military Governor, himself a Mainlander.

In another development, the Calabar and Ogoja Youths Council stated that:

*"it cannot forget how the Ibibios and Annangs endeavoured to unseat the Chief Judge of the State, simply because he (the Chief Judge) comes from a minority ethnic group. To them that exalted position, like others should be occupied by an Ibibio man"*

## CONCLUSION

This was the untold ordeal and grossly unsatisfactory state of affairs that Old Calabar and Ogoja Province was forced to pass through, which made people from the six depressed Divisions to fight relentlessly and inconsolably for effective fundamental political change in the state, till Governor U. J. Esuene administration was sacked in 1975, by a military coup. The memory of how an Ogoja Chief was whipped on the order of the Military Governor had lingered on in the minds of the people in the state for a very long time.

## CHIEFTAINCY HONOUR:

The Edidem was quick to appreciate the enormity of the task of his enthronement and to appreciate the men who worked so tirelessly for the overall success and achievement. A committee on chieftaincy conferment was set up to recommend a suitable honorary title for them and the nominated members included Etubom Emmanuel D. Henshaw, the acting

Chairman of Obongs Council, Etubom Efiom Essien Efiom, Chief Eton, Chief Efiom Okon Efiom, and Chief Magnus Oku. The Committee recommended the chieftaincy title of 'ADA-IDAHA-KE-EBURUTU' (An upright one in Eburutu-land). And the first recipients of this honourary title in 1973 included Chief Efiom Okon Efiom, Chief Eyo E. E. Oku and Chief L. O. Silva.



*The Edidem conferred Chieftaincy Honour*

### **PHENOMENAL PROGRESS**

In political arena, Colonel Odumegwu Ojukwu the Biafran leader had surrendered on Jan. 14, 1970, handed power to Colonel Philip Efiang Brafran Chief of Staff, and took off to Ivory Coast 'in search of peace'. And Colonel Efiang handed over the war-torn Biafran to Nigerian Military Authority on January 15, 1970. (See photograph at page 140). Thus, the end of the country's civil war brought about some phenomenal progress not only in Government planned reconstruction, resettlement and rehabilitation schemes in the war ravaged areas of the old Eastern Region, but in other spheres of life of the people. Calabar was liberated by Federal Troops on 18th October, 1967.

In religion and specifically in the Catholic Mission, the Most Rev. Fr. James Moynagh, the first Catholic Bishop of Calabar from 1947 had left Nigeria in 1970; Rev. Father Edmond J. Fitzgibbon, ex-football Coach of Calabar team in the 1950s was ordained Bishop of Port Harcourt. The Rev. Mother Mary Ignatia Basse, the first indigenous Catholic Reverend Sister of South-Eastern Nigeria and Cameroon died in 1973. She had in the early 1972 witnessed the priestly ordination of the first Catholic Rev. Fathers of Efik stock in persons of Rev. Adim Michael Ofiong (later Rev., Doctor) and John Asuquo Aniagwu, later Monsignor who was earlier ordained at St. Dominic Catholic Church, Lagos.



Rev. Fr. Adim  
Michael Ofiong



Rev. Fr. John  
Asuquo Aniagwu



Chief Peter Ekpo Eyo  
Ekpo Archibong IV



Rev. Eyo O. Ita  
Supt./Founder of the Church  
the Body of Christ Mission

In the traditional circle, there was an expansion of Efik Royal houses to meet the yearning and aspiration of the progressive elements in community. This was started in Henshaw Town as it broke the clan into five autonomous houses that was formerly families and sub-houses. These included Andem Ankoi, Efana Ofiong, Ekeng Iwatt, Efiom Ewa Nsa and Ewa Ekeng.

## SPORTS AND CULTURAL ACTIVITIES

In the cultural and sporting arena, South Eastern State won the first Prize (Gold Gong) in the first National Festival of Arts and Culture held Kaduna in 1972. Mr. Ewa Etim Henshaw a Cricket Coach led the National and West Africa Cricket Team to Trinidad and Tobago and other countries with successes. He won the Battin Award in Tanzania in 1973, and was crowned Cricketer of that year. The Calabar Tiger Football Club had won the State Challenge Cup in 1973.

When the 2<sup>nd</sup> All-Africa Games was held in Lagos in January 1973, John Ebitto won a gold medal for Nigeria in swimming event. These great figures from Calabar re-kindled Nigeria's fame nationally and internationally.

The 1973 South Eastern State Beauty Contest held in Calabar was won by Miss Glory Edem. Governor U. J. Esuene laid the foundation stone of the State Cultural Centre in Calabar during the State Dance

Festival, and the State had won the Head of State Gold Gong (First Prize) in the National Festival of Arts Contest held in Kaduna in 1971. This feat was repeated in another National Festival, and so the State kept the treasured trophy for life. This further confirmed Calabar and Cross River State as Nigerians National Cultural Centre.

### **THE PERIOD OF NATIONAL RE-CONSTRUCTION REHABILITATION AND RECONCILIATION**

It was quite difficult to actually access the short reign of the venerable sage due to the exigency of the period when most of government efforts towards reconstruction and rehabilitation were yet to yield fruitful results. The Second National Development Plan, 1970-74 was launched shortly after the end of the civil war as a means of reconstructing the facilities damaged by war and promoting economic and social development throughout the country. The only industry in Calabar then, the Calabar Cement Company was revived back to production. The Ports Authority completed the rehabilitation of war damaged ports facilities in Calabar and Port Harcourt.\* Nigeria changed from right hand drive to left on April 2, 1973 and the country went virtually metric.

Though Edidem Henshaw V's reign was short, his enthronement as Efik Monarch was remarkable and of a great milestone in Efik regal history. Firstly, to an extent, it forged a lasting bond of unity among the Efik people, and his ascension to a modern and united Efik Throne ended once more an era of some centuries old agitation by the Henshaws to reign over the united Efik diarchy. He was the first Efik Monarch to be installed at an advanced age of over 90 years old. He had six children and many grandchildren.

### **THE GREAT OBSEQUIES AND MISHAPS**

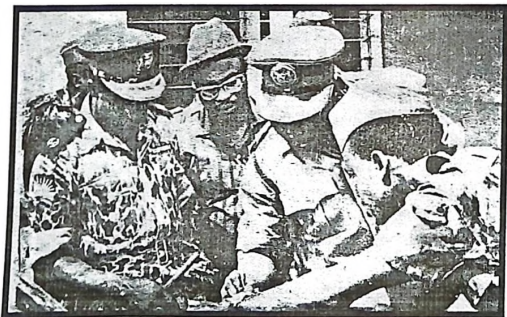
The early 1970s claimed the lives of some prominent citizens in the ancient city. HRH Etubom Orok Efiom Duke Ephraim died of auto-crash in April 1971, Dr. Paul Okon Ephraim died in Lagos. Chief Essien E. Nkana an educationist, Chief Joe Edem Duke a renowned community leader died December 6, Reverend Eyo O. Ita, the Superintendent and

Founder of the Church the Body of Christ died in March 1972; Chief Michael Ntiero Efiom (Ukemeke-aka), Etubom J. B. Ankot, Chief S. A. P. Fernandez and Prof. Eyo Ita, OON, all pass on in 1972.

The Edidem joined his ancestors on 3<sup>rd</sup> May, 1973. Among other Efik nobility who died the same year included, Princess Uduak Orok Duke Ephraim IX. in June 1973: Etubom Umo Eyo Ephraim Adam. Etubom Eyo Nsa Eyo Ita, Prince Peter Ekpo Eyo Archibong, Mr. Eyo Eyo Esua. M.B.E., Rev. Mother Mary Ignatia Bassey died on January 29, 1973 and the South Eastern State Basketball Coach and Secretary of Sport Council Mrs. Efiowan I. Asuquo died on November 29, 1973 others.

Elsewhere in Africa, Gamal Nasser President of Egypt had died in 1970. Dr. Kwame Nkrumah, first President of Ghana and Amilcar Cabral a Nationalist in Guinea Bissau died in 1972. But happily, the American Astronauts successfully landed on the in December 1972.

Among the mishaps that took place during this early post-war period included the 32,000 Nigerians, mostly South Easterner that were expelled from the Equatorial Guinea in 1972. On November 15, 1972, the Calabar Quays Disaster occurred during the Exhibition of "NNS" Nigeria warship which 20 people mostly children died. This was highly susceptible in the traditional circle.



*Col. Philip Efiom (left) hands over to the General officer Commanding the 3rd Division Nigerian Army, Col. Obasanjo who signs the paper declaring the end of the civil war, while others look on.*

## ASE: EYEN NSA EFIOM ODORO KE EBKPO

1. Oye Bari. Efīk Eburutu!  
Usuñ kumofiko ete ekom mbufo  
Anansa ikan ete ekom mbufo  
Esierebom ete ekom mbufo  
Afianwan ete ekom mbufo  
Ñkono Esit-Edik ete ekom mbufo  
Ukoñ Esuk ete ekom mbufo  
Ndem Efīk Iboku ete ekom mbufo  
Eyen Nsa Efiom odot ke ebekpo.
2. Eton-oku-Ukpoñ akpan Eton  
Efīk Ete-Ete, Efīk Eburutu  
Ibuot Atakarika  
Eto-ubre-ñkan akara mmofñ inyañ  
Ete ekom mbufo  
Eke mmi-kaha Efīk okom Efīk ekpo  
Esim k'obio Efīk imaha, aba uyofñ  
Efīk. Efīk enam idut. idut enam Efīk, Efīk etuak iton  
Mbukpo obio emi ete ekom mbufo  
Eyen Nsa Efiom odoro ke ebekpo
3. Ñwan itip-itip, ebe itip-itip  
Itip-itip iba idiaha nkpo utit ubiom  
Enwañ ofofñ ekot ikpa-mfum  
Ikpa-mfum eye ke idaha enwañ eto  
Odoto ke añwa, odoto ke añwa  
Ekofñ aka, ekofñ ofnyofñ  
Ekofñ isikomke ekofñ ekom  
Mmofñ ebihi k'inua akabade etap  
Efīk eyenyime? Inyimeke!  
Eyen Nsa Efiom odoro ke ebekpo.

4.     Ñke! Ñke ekọñ Abasi Atiata!  
         Mbriem esit obube kpohode-kpo  
         Nti owo ekpaña ema, ifọt edisuhọ  
         Ñke. ñke ekọñ Abasi Atiata:  
         Wum-si-wum. edi adia Iñwan  
         Kprak-si-kprak. enañ asiak oko  
         Okukijm k' ańwa tuai-tuai  
         Akani-ańwan okut ekpo atiak ebere  
         Ete imọ imokut nkaiferei  
         Eyen Nsa Efiom odorọ ke ebekpo.
  
5.     Ñke! Ñke ekọñ Abasi Atiata:  
         Ekedi ke isua oko ofiọñ duop-ekiet  
         Efiik esobo ke Otun Ikọt Okpọ  
         Etuak etiedo enam ndutijm  
         Ekedi akwa ederi k'usem nnyijm  
         Nyobiowo ebieren uyo kiet kiet  
         Eyen Nsa Efiom odot ke ebekpo
  
6.     Akpasarade ini emi ekesobode  
         Ke Efe ekpe Efiik ke Obio Ofiọñ  
         Moni Eyamba, okọduok mmijm  
         Edu esie ke esinyuñ edi  
         Enye ebeñe edidiọñ akama iwuk  
         Eyen Nsa Efiom odot ke ebekpo.
  
7.     Usen oro iyakam-ikem-ke kaña  
         Okponkinki anam etabi ye abiaña  
         Ete mmimọ ibọp nyananyaku kaña  
         Usuk edimek oro Efiik eduakde  
         Idikam ifonke okọhọ iso  
         Imakam ikut onwon-okokọ etap ye em atiari ibuo  
         Iyabiat iman, iyasabade, iyotohọ tutu ibọp iso  
         Eyen Nsa Efiom odot ke ebekpo.

8. Efīk esuh̄ode etie sun onam ekikere  
Ek̄on ub̄ok k' esit ete, iyanam uduak  
Mm̄idihe ntre ubon eyekpa m̄fuh̄o  
Iyanam isim ut̄it, inyime mfina  
Usari akpadia ̄on̄o ufien  
Idio ekpef̄ut nte aya  
Unen is̄oñ emi aya-yarade  
Eyen Nsa Efiom odot ke ebekpo.
  
9. Otun obio Ndem enyime k'us̄ōp  
Ik̄ot Oku Atai edianado waap  
Ukp̄oñ Atai ete Ikafañake  
T̄oñ̄o. ke eyo oko ima inyeniyime
  
10. Ad̄im Atai ete ekunam ubihi  
Esen Efīk Itiaba es̄oñ̄o odunam  
Mkp̄is̄oñ Efīk esio ub̄ok k'ik̄ot  
Eyen Nsa Efiom odot ke ebekpo.
  
11. Enȳoñ oyom eyen aman edim  
Is̄oñ oyom eyen aman ntan  
Okut uko ̄ōd̄oñ ̄ōf̄oñ  
Oyom uyo ̄ok̄ori ukot, oyom ntinya ̄ok̄oñ̄o mfan  
Itiat ̄ōd̄ok enȳoñ. is̄oñ ekere idem  
Mkpatari inyeneke akpan oruñ owot uko erenowo  
Ik̄oñ̄nk̄p̄oñ ̄ok̄ōh̄o mm̄oñ ̄ōf̄o nyanayana  
Ikpat iba oduk usuñ eyo okut uwemeyo iba  
Efīk Eyenyime, Inyimeke, Efīk Eyenyime, Inyimeke!  
Eyen Nsa Efiom odoro esie ke ebekpo.
  
12. Ekperikpe osioro uyo, ñkoñ amia idem  
Ekpe Iboku Atan ase, ekpat mbukpat  
M̄boko ̄on̄o uyo, ̄ok̄p̄o ekere idem  
Ntaf̄ioñ osio uf̄ik, ekot odobi owo  
Okukim ada nnuk ke usanya

Eka ek'unen akadia ke ifum  
Se itode ke ifum itek-ke unen esit  
Eyen Nsa Efiom odoro ke ebekpo.

13. Mbufo emen ekpri iko emi edomo ese  
Ekam ẹkpọn iyaresit kaña esit  
Mi ke Atakpa, Otun enyuñ ebọp  
Efe Asabọ ye Ndem Efiik. Otun ekam ekama  
Ubahade enye oro oto, mmọn ndien?  
Ndise ifiokke ete ndise ke ese imọ  
Ofiok ifiokke-ke ete ofiok ofiok  
Eyen Nsa Efiom odoro ke ebekpo.

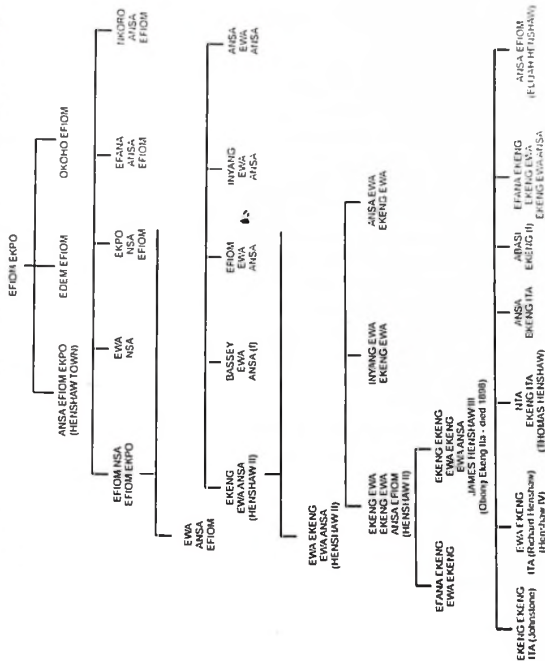
By (Magnus Esien Ekpenyong Oku)



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*Ref/Source: Efik Eburutu National Congress Souvenir Programme  
2005, P. 30-32 (Published by the Scapeo (Nig), Calabar, 1973)*

# GENEALOGY OF EDIDEM DAVID JAMES HENSHAW V ALIAS (EFANGA EKENG EKENG EWA EKENG ANSA EFION EKPO



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# **CHAPTER**

# **4**

**20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR**

20TH CENTURY FAMOUS KINGS AND EMINENT  
PERSONS OF CALABAR



***HIS ROYAL MAJESTY EDIDEM ESIEN EKPE OKU V. (C.F.R.)***  
*Natural Ruler, Treaty King and Grand Patriarch of*  
*The Efiks, Obong of Calabar,*  
*1973-81.*

## HIS LIFE AND TIMES, 1892-1981

*'Yak eyene-ñkpo okuyek idem, Ke ñkpo owo ediyene kpa owo.'*  
*(Let a rightful owner of something be not in a haste for whatever one owns is his, ie, one's destiny can never be changed)*

### GENEALOGY AND BIRTH

**E**dem Asuquo Ekpenyong Oku Esien Ekpe Oku Atai who assumed the family dynastic regal title of Esien Ekpe Oku V on ascension of Efik throne, was born on May 27, 1892. He was the 58rd Grand-Patriarch of Efik Eburutu from 10th century and the 21<sup>st</sup> Obong of Calabar from 1600AD (see Appendix XVI).



*HRH Etubom Asuquo Ekpenyong Oku  
Etubom of Archibong House, 1902-1912*



*HRM Edidem Esien Ekpe Oku V (C.F.R)*

His Father, Etubom Asuquo Ekpenyong Oku, an erstwhile Political Agent and member of Old Calabar High Council (1901-1906) was a great-great grandson of Edidem Oku Esien Ekpe Oku Abasi Oku Atai (Eyamba 1) of Mbarakom, Creek Town. Asukwo Oku's mother Princess Ibok Ita Ibok Eyo Nsa was grand-daughter of the founder (Mma Iyata) of Ikot Eka Edem and second cousin of late Obong Ededem Archibong V. He was an off-shoot of Prince Abasi Archibong Ekpo Efiom Okoho of Archibong House, and it was under this genealogical connection

that Asuquo Ekpenyong Oku who passed away in 1912, August 13, was made Etubom of Archibong House from 1905 -12. He held Ekpe title of Ekundu Okpoho. Eyamba Ekpe lodge. The enfranchisement of Archibong family from great Duke House which was started by Prince Asibong Edem III in the 1880s was carried through during his headship of the House.

Edidem Esien Ekpe Oku's mother was Princess Elizabeth Ekei Pepple Nyanibo whose father, Prince Pepple Nyanibo, had left Bonny to Old Calabar for refuge during the internecine war in Bonny in the 1870s.

### **EDUCATION AND WORKING LIFE:**

Between 1899 and 1901, Edem Oku was educated at Duke Town Presbyterian Mission School, and was later transferred to the Hope Waddell Training Institution from 1902. He became a pupil -teacher at Duke Town School after leaving Hope Waddell, but the general discontent in teaching service compelled him to leave for the civil service. He then joined the Lands and Surveys Department as a trainee Draughtsman and served meritoriously for about thirty five years, and rose to the Senior Service cadre, after serving in different parts of the Federation including Lagos, Kaduna, Zungeru, Ibadan, when he was able to master several Nigerian languages. He retired from the service in 1950, and was appointed Editor of Nigerian Daily Standard in 1953.

His marriage to his first wife, former Miss Grace George, the third daughter of Rev. William George, a teacher, was solemnized at Duke Town Church on 24th November 1927, by Rev. J. K. Macgregor.

Edem Oku's interest in outdoor activities cut across diverse areas. He was a keen sportsman from his youth, having taken active part in important lawn-tennis and cricket matches. At one time, he captained the Hope Waddell Training Institution's First Eleven Football team, and three years later led the Duke Town School Old Boys soccer team and recorded successive victories. When his official assignment moved him to other parts of the Federation, the sporting spirit was always with him. He was instrumental to the founding of the Kaduna Football Club in the 1940s.

He was a lay-reader of Wesleyan Methodist Church; a past Master of the Travellers Lodge, English Constitution, etc. Indeed, he was a devout Christian blossomed with humility.

### **HIS MAJESTY'S CHARACTER DISPOSITION:**

The Obong was often commended by all and sundry for his profound humility, honesty and cool headedness and his reign a blessing to the entire inhabitants of Calabar. From my little knowledge about him, I think nature had bountifully endowed him with the wisdom and forbearance that often defeated the imagination of his critics and the fancy of his admirers. In the face of stiff opposition and dispute he had often maintained complete self-comportment, and annuity of statesman's and fatherly posture.

Mr. A. K. Hart had remarked of him during the heat of enquiry into Obongship dispute in 1964, <sup>18</sup> thus:

*"Although essentially a pacifist, the contestant nevertheless strikes me as a courageous person, who finds his courage in his knowledge of what is right, whether on the basis of tradition or by any other measure. Perhaps, he is somewhat too trustful of others. When he was told by emissaries of the Etuboms that they were willing to elect him Obong of Creek Town, he believed them because he realized that rarely did Etuboms change their minds... When however he was disappointed by the Etuboms he embraced the chiefs' Council as godsend. It was his faith in human nature that kept him wedded to the chiefs' council..."*

*"The differences between him and the Creek Town Etuboms, who must have been distressed by his association with the Chiefs' Council, were eventually amicably settled..."*

This highly remarkable commendation apparently vindicated his person and was a sum total of his character as exhibited by words and deeds throughout his seven years reign as Efik monarch.

Equally in his 1979 pre-Election advice, the Edidem appealed to women in his domain who paid him a courtesy visit to ensure peaceful polling and declared thus:

*"I have hatred towards none and know not if others hate me. But my commission is to do that which God would be pleased, so that if all take after me, if my people queue behind my example and leadership, Efik-land will regain its glory and comfort."*

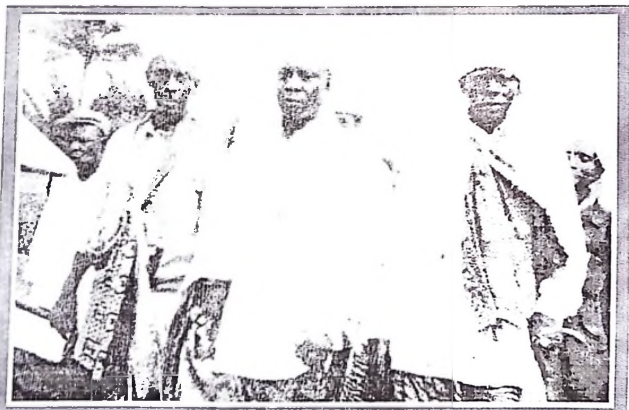
He was a strong believer in good governance, rule of law and tolerance. His intelligence and finesse was superb in handling difficult situations tactfully and peaceably. Only a few took his zero tolerance to

mean weak rulership, yet his life span was characterized by impressive achievements, particularly during his reign.

### **HIS STRUGGLE FOR OBONGSHIP OF CREEK TOWN, 1959:**

The Ekpe Oku House of Mbarakom, Creek Town in 1954 enthroned him as Etubom of the House on the demise of Etubom Efiok Akabom Antigha on January 4, 1954. His first test of regal election was connected with Creek Town's Obongship stool which he contested for in 1959, with Etubom Essien Eniang Essien, (MBE), an educationist and Etubom of Obom-Itiat Ikoneto. He lost but the latter's victory was nullified on the ground of non-conformity of the election with the provisions of the colonial Old Calabar Native Council Rule No. 4 of 1902.

After a re-organised election of 14th September, 1962, Etubom Oku lost again by five votes to his much younger and new Etubom Ekpenyong Efiok Asama Ekpenyong Eyo Honesty VIII. He summoned up courage against all odds and disappointments after the failure by the



*Etubom Essien Eniang Essien, MBE, (centre) leading a procession flanked by senior Etuboms in the persons of Etuboms Eja of Adiabo, Eyo Ita of Adak U'ko and Bassey Ita of Otun around the Town.*

Etuboms' and later the Chiefs' Councils to uphold the tenets of tradition which respects age criteria in such matters. He was diplomatically careful and tactful to regard none as foe, but confidently reconsolidated a balanced stand between the Etuboms' and the Chiefs' Councils of Creek Town which yielded good dividend at last. He was truly a man of courage, mission and focus.

On December 1, 1962 he was elected and proclaimed Obong by the Etuboms of Creek Town area. The Etuboms who proclaimed him Obong of Creek Town were: A. H. Effa (Adiabo): Ekpenyong Nsa Eyo. (Eyo Nsa House): Eyo Nsa Eyo Ita (Eyo II House): Ene B. H. Bassey (Abasi Oku House): Esien Eniang Esien (Obomitiat) Ikoneto.

### **STRUGGLE FOR OBONGSHIP OF CALABAR, 1962:**

On the death of Obong Ededem Archibong V. the Obong of Calabar on July 7th 1961, Etubom Oku was among the outstanding candidates who vied for the coveted vacant stool of Obongship of Calabar to succeed Archibong V. Among other distinguished contestants were Edem- Ekpenyong Efiom Ededem, Ekpenyong Efiok Eyo Honesty VIII and few other members of Etuboms' Council comprising Andrew Bassey Adam. Antigha Antigha Bassey, Orok Efiom Duke Ephraim, David James Henshaw (later Obong of Calabar), Ita Eyo Ndem, etc. The dispute over the obongship led to the institution of Mr. A. K. Hart's Commission of Enquiry by the Eastern Region government in 1963. Etubom Edem Oku remained convinced of his inalienable and unquestionable right to the throne and irrevocably pressed home his demand.

Although each candidate asserted his right of accession to the throne, the Commission finally considered the ages of each candidate as a paramount factor, and the basic criteria whereby Etubom Edem- Ekpenyong Efiom Ededem (Adam Ephraim Adam) was recommended as the most eligible of the candidates, hence Obong of Calabar. The Efiks desiring to allow wise counsel and peace to prevail received the Commission's recommendation (which was also accepted by the Eastern Region Government) with calm reservation; but incidentally, Obong Adam Ephraim Adam II's official coronation was not performed. He joined his great ancestors on December 11, 1967.

It should be noted that the Efik Royal Accord stipulated that Efik Paramount Chieftaincy be rotatory between the Western Calabar and Central Calabar henceforth. This Accord (see Appendix XI) signed by the Efik Ruling Houses was a re-affirmation of the decision of Esop Iboku which in 1942, empowered the merger of Creek Town and the Calabar diarchies into a single paramount stool of Obong of Calabar, among other things. This was further strengthened by the Eastern Region of Nigeria Legal Notice No 14 of 1959, which recognised Obong of Calabar as ONE among the only Eight First-Class Traditional Paramount Rulers in region or country as follows:

- |                       |                                 |
|-----------------------|---------------------------------|
| 1. Alafin of Oyo      | 2. Alake of (Egbaland) Abeokuta |
| 3. Amayanabo of Opobo | 4. Oba of Benin                 |
| 5. Obong of Calabar   | 6. Obi of Oguta                 |
| 7. Obi of Onitsha     | 8. Ooni of Ife                  |

#### **ENTHRONEMENT AS OBONG OF CALABAR, 1973:**

Etubom Edem-Ekpenyong Oku was at the time President of Creek Town District Customary Court and became the most eligible candidate by virtue of his age, and in compliance with the Creek Town Accord. He was a popular choice from Western Calabar. His peaceful ascension fell among the very few Efik rulers in history to ascend the throne without any chieftaincy dispute and enquiry which often characterized the making of a new ruler. It was indeed an epoch-making event in that he was the first Creek Town Chieftain to become a de facto Obong of Calabar selected on 5<sup>th</sup> May 1973, in line with Esop Iboku Declaration of the 1940s. He was officially crowned on Wednesday 19<sup>th</sup> December, 1973 as Efik monarch. His traditional coronation ceremony (Uyara-ntinya) was performed by the Efik Crown-Priest, Etubom Bassey Ita Bassey of Otun at "Efe Asabo," Cobham Town. (See Programme of Coronation at Appendix XXV)

He relinquished the Etubomship of Ekpe Oku House to Efeffiong Ekpenyong E. Oku, a renowned educationist. This was a rare courageous and selfless act as many mbong had always retained the Etubomship of their Houses on enthronement as Obong.

The Edidem was equally an Ekpe title-holder of Obong Mbakara of Ekpe Efik Iboku. Eyamba Lodge, an Obong Eyamba of Ekpe Esien



*Oku's Traditional Coronation (Uyara Ntinya) at Efe Asabo*



*The Obong with his consort and officials at his coronation service at Duke Town Presbyterian Church*

Ekpe Oku Lodge, resuscitated in Mbarakom Creek Town in 1973. A tall (six-footer), soft-spoken and highly witty monarch, he had a record of being the most widely traveled Calabar king prior to, and during his reign

and was very knowledgeable. During the organization and preparation of the famous 2<sup>nd</sup> World and African Festival of Arts and Culture ( FESTAC) in 1977, the Edidem was appointed a member of the International Canoe Regatta Committee that was responsible for organizing Canoe Regatta as one of the major events of the festival.



HRH Etubom  
Efa John Eyamba XIV  
Etubom of Eyamba House, 1947-76

His reign at early inception however, recorded the demise of some great men like Etubom Efa John Eyamba XIV of Ekpe Efik Iboku and Etubom of Eyamba House: Muri-Munene Edet Edem II, MON, Paramount Ruler of the Efuts in 1976, and was succeeded by Muri-Munene Umo Efiom II. Ndidem Edim Edim Imona passed away in 1978, and was succeeded by Ntoe Usang Iso of Akim Qua Edidem Ekpe Oku had as his Prime Minister Etubom Emmanuel Daniel Henshaw of Ekeng-Iwatt House who was the Clan-Head of Henshaw Town. He was an energetic and equally outstanding personality who had made some contributions to the emancipation of Calabar. The Secretary of Obong's Council was Chief Magnus Ekpenyong Oku, a journalist and former Secretary of Western Calabar Efik Chiefs' Council.

The Efik saw the absolute need to enhance their regal prestigious image and status quo by providing official palace for their modern monarchs and started the project during the reign of Edidem Esien Ekpe Oku V. The Obong's palace built in Henshaw Town was formally opened on August 2, 1980. The Edidem moved from his Bassey Duke Street residence to the palace as the first Obong to reside in an official palace.

### **EXPANSION OF EFIK HOUSES AND RECOGNITION OF EMINENT CITIZENS:**

One of the significant developments within the Efik traditional rulership during his reign was the expansion and increase in number of Efik Houses from the original sixteen in the late 1950s, during Archibong V's days to



*The Obong in a motor cade, after coronation*



*The Obong capped Etubom Ansa Ewa Nsa while Etuboms Andem Ankoi and Ofiong Efana Ita looked on. 1979*

twenty-nine during the redeeming years of Ekpe Oku V. The multiplicity of Houses was not his personal making, but precipitated by the emerging socio-political reform from the State down to Local Government level.

This nascent development was backed up by the South-Eastern State Paramount Rulers' Edict No. 17 of 1978, and the Traditional Rulers' Edict of 1978 respectively. Ethnographically, the population of Efik nation or Calabar had more than tripled in the last twenty years; and with the creation of Local Government Areas, more frontiers were expanded. It should be noted that such expansions were based somewhat on Royalty of original founding fathers which guaranteed the consolidation of Efik House system. Besides, the critics of the 19th century Efik autocratic rulership had alleged suppression and absorption of a number of weaker Houses by the powerful ruling ones. So it was that Edidem Oku's reign reversed the old order.

He had during his reign blessed and received into his Cabinet Council such Etuboms as Dr. Efiang Eyo Ekpo Bassey (Ekpo Abasi); Adim Eso Adim Ekpenyong (Obutong); Bassey I. Etim Bassey (Obutong Itak Mkpa); Akabom Ène Nkpang (Lower Cohbam); Ansa Ewa Ansa (Ewa Ekeng); Bassey Eyo Ephraim Adam (Etim Efiom); Otu Ekpenyong Effah (Adiabo Akani-Obio). The latter two became Mbong of Calabar in



*Distinguished citizens honoured by the Obong*  
*L-R: Mrs. A. N. Nsan, Chief Francis Archibong, Mrs. Jane Akin-Taylor,*  
*Chief Akin-Taylor, Mma Mary Ikwo Ededem (MON)*

due course. The Eyamba House however had Etubomship dispute which prompted the State Government to appoint Major E. J. James Commission of Enquiry on April 30, 1974, to investigate the deposition of Efa John Eyamba and appointment of Obo Obo Ofiong as Etubom of the House.

Not only was the Etuboms' Council enlarged, but conferment of Honorary chieftaincy titles of 'Ada-Idaha ke Efik Eburutu on some eminent citizens became more incidental and almost a prominent regular feature marking the coronation anniversaries during Edidem's reign. The Edidem had marked his 5th coronation anniversary from December 20 to 26<sup>th</sup> 1978. Apart from the traditional ceremonies which featured on this memorable occasion the Obong-in-Council had conferred honorary chieftaincy title on some nineteen deserving citizens. In a similar exercise the previous year, about twenty personalities including Mma Mary Ededem, MON, Mrs. Margaret Orok Edet, the First South Eastern State President of the National Council of Women Societies; Mrs. Atim N. Nsan were honoured, etc. By 1980, more than fifty personalities including about fifteen women held honorary chieftaincy titles in Efikland conferred by the Obong-in-Council. It should be noted that this innovation of great social significance started in 1972, gave the eminent honourees some deep sense of belonging as well as brought them nearer to the Grand Patriarch of Efik Kingdom.



Chief (Mrs.)  
Margaret Orok Edet

Edidem Oku, according to Chief Magnus Oku,

*"had adopted the line of innovation introduced by King Eyo VII of Creek Town in the 1880s, by giving women exposure in his cabinet. He allowed Mma Iquo Inyang his consort to accompany him with the Crown to the Church on his coronation; and again permitted the other wife, Mma Antigha Esien Eyo to be too prominent in the Council meetings. Generally, the Edidem's recognition of women and their prominence in his palace was unprecedented. He had more than any other Efik monarch empowered women and the youths during his reign."*

Ostensibly, it should be remembered that, General Yakubu Gowon the Head of State, had on July 13 1975, declared 1975 as International Year of Women.

In the same order, all the Efik Royal Houses exercised equal privileges of conferring chieftaincy honour of 'Ada-Idaha-ke-Ufok' on their deserving sons and daughters. It should not be forgotten that other ethnic groups in Calabar: the Quas, Efuts, Okoyong had equally from time to time honoured their own sons far and near with one type of chieftaincy title or the other. However, the critics of modern Calabar honorary chieftaincy system alleged that such unchecked proliferation may sooner or later lead to social anachronism and cheapening of traditional institutions in Calabar, to the effect that every citizen may elect to be an Etubom, Muri or Ntoe at wish.

### **THE CHALLENGES OF HIS REIGN:**

However, the Edidem's peaceful reign was not altogether a panacea and free from socio-ethnic squabbles and struggle for supremacy among the triumvirate landlords of the three ethnic groups in Calabar: the Efiks, Efuts and Quas, the former having been the dominant tribe through the centuries. Interestingly, within the period under review the latter two re-organized themselves effectively and became more united in their pursuits. The entire Quas selected one of the Ntoes amongst them as the supreme Qua Head or paramount ruler of the Quas in rotation with the title of Ndidem of Qua. Ntoe Edim E. Imona of Big Qua Town was the first to be so addressed with the title. He was succeeded in that office by Ntoe Usang Iso of Akim Qua who was crowned in March 1979, having been selected on December 9, 1978. He became the Chairman of Cross River State Council of Chiefs for 1980/81.

The Cross River State Edict No 14 of 1978, of 31<sup>st</sup> May 1979 created three Paramount Rulership for Calabar, namely, the Obong of Calabar, the Muri Munene of Efut and the Ndidem of the Quas, each of whom shall, in rotation be president of the newly inaugurated Calabar Traditional Rulers Council. Though this Edict and its innovation attracted protests from the Etuboms' Traditional Council, the Edidem appealed to all and sundry to co-operate with government regardless of the disadvantaged position the Traditional Rulers Edict had placed the Efik monarchy, by departing from the ancient tradition bequeathed the new generation. The Edict had ostensibly, according to Etuboms' protests from

Obong palace, failed to recognize the ancient status of Obongship of Calabar as the oldest 1st Class Natural Ruler in the former Eastern Region and which was instantaneously placed on equal status with the newly created other Paramount Rulers of the state. The Efiks further contended that they have had the longest unbroken contact with the outside world for more than 500 years, on the Coast of West Africa more than any tribe East of the Niger. And Efik Kings and Chiefs have signed not less than seventeen important Treaties with colonial government before Nigeria's independence in 1960.

So that when they described their King, the Obong of Calabar as: "Natural Ruler, His Eminence, Treaty King, Grand Patriarch of Efik Eburutu, the Rex Maximus Calabaris, etc" it is not a flight of fancy to be imitated by others. But their traditional adversary, the Quas protested that "None of the three ethnic nationalities (in Calabar) is superior to the other;... Cross River State does not have need for a SUPREME PARAMOUNT RULER..." However, the inauguration of the Cross River State Council of Chiefs was held on September 30, 1979.

The Efuts having lost their language and indigenous names were embarking up a bold and forceful resurrection including brutal use of Ekpe force to lay claims on lands within Calabar metropolis. It could be recalled that in the 1930s, they had introduced the use of 'Muri' for their



*HRH Ndidem Usang Iso  
Paramount Ruler of the Quas, 1978-*



*HRH Muri-Munene Umo Eflom II  
Paramount Ruler of the Efuts, 1977-88*



*HRH Etinyin Umo Okon Nakanla  
1st Clan-Head of Akpabuyo, 1979-85.*

village-heads and in 1979, adopted the use of 'Muri-Munene' for their paramount ruler and Muri-Mutiti for the Clan-heads. The title of 'Mokofa' was invented for their honorary Chiefs. Muri Umo Efiom II of Efut Abua. Creek Town was selected Muri Munene of the Efuts on November 27, 1976. and was crowned on June 27, 1977. He was appointed the first rotatory President of Calabar Municipal Traditional Rulers Council for 1979/80.

The Cross River State Government Traditional Rulers Edict No 14 of 1978. also revived the Western Calabar Efik Clan-headship and recognized the use of Etinyin for their Clan-head. Etubom Bassey Ita Bassey of Otung Eyo Ema House, was proclaimed Etinyin of Efiks of Western Calabar in Odukpani Local Government area accordingly. but most Efik had preferred the title of 'Etinyin-Akamba' (Grand Patriarch or Grand Father) since Creek Town had lost her Obonship status for consolidation of Efik unity.

Akpabuyo was merged with Odukpani Local Government Area under Etinyin Itam Bassey Efiang the Clan Head of Odot Ediong and Paramount Ruler of Odukpani. This did not go down well with Akpabuyo during Governor Clement Isong's administration as Akpabuyo about this time was long over-due for a separate local Government administration. Other Efik kit and kin of Eniong, Ito, Ukwa etc. being Northern Eburutu



*HRH Etinyin Nya Ekue Nya Owen  
Obong Enlong Abatim and  
1st Paramount Ruler of Akainkpa: 1978-91*



*HRH Kebengia Obon Atana Enang  
Andong Kembengia Obon of  
Okoyong, 1973-86*



*HRH Etinyin Itam Bassey Efiang  
(1905-1991) Etinyin of Esuk Odot Ediong  
and Paramount Ruler of Odukpani 1979-1991*

came under Akamkpa Local Government Area. Etinyin Nya Ekwe Nya Owen of Eniong was made Paramount Ruler of the Area. There was a dispute over clan headship of Okoyong which prompted the State Government to set up a commission of enquiry headed by Mr. B. O. E. Bassey. The recommended Clan-head Atana Enang Andong was installed Kembengta Obonn Ankiong in February 1973. In June 1975 the Kembengta Obonn initiated Governor U. J. Esuene into Ekpe society of Okoyong. However Etinyin Umo. Okon Nakanda became the first Clan-Head of Akpabuyo from 1979.

### **THE BAKASSI PALAVER:**

In the international circle the Bakassi issue which had in 1913, propelled Obong Adam Ephraim Duke X Obong of Calabar to send a protest mission led by Princes Bassey Duke IX and Eyo Honesty III to Great Britain resurrected in a very pitiable and dramatic way in the 1970s and 80s. This was notwithstanding the 1893 Treaty signed between Britain and Germany with the knowledge of the Kings Eyo Honesty VII of Creek Town, Duke Ephraim IX of Old Calabar which accepted the Rio-del-Rey River as the coastal boundary between the Oil Rivers even up till independence in 1960.

But soon after Nigeria's bloody civil war in 1970, the Bakassi territory and its inhabitants started experiencing threats from Cameroon gendarmes. Series of unprovoked attacks against the defenceless civilians were carried out as a result of discovery of crude oil in the area. Some of these sad incidents were reported to the Obong who had to send a protest to the South Eastern State Military Governor on July 6, 1973. This was in the early days of Edidem Oku V's enthronement. In May 1973, the chiefs of Atabong, Abana, Ine Odiong, Ine Akpak, Ine Atayo of Bakassi had to address a joint letter to the Ambassador for Nigeria in Cameroon. Among other things they stated that: ... When Europeans first came to this part of West Africa, they met them and nicknamed the Efiat people "Tom Shot." who, together with Efik people of Calabar, entered into agreement with the British Government on the 11<sup>th</sup> day of September 1884 ... We the Efik people have had undisturbed occupation of the Bakassi Peninsular, being tenant to no people or tribes whatsoever..."

During General Yakubu Gowon, Nigeria's Head of State's visit to Cameroon in 1975, the Cameroon President Alhaji Ahmadu Ahidjo was reported to have used the opportunity to request that Cameroon annex Bakassi. Known as "Maroua Declaration" and since this declaration was never rectified by Nigeria's Supreme Military Council, it was regarded as a 'gentleman's agreement', not binding on Nigeria: though it 'brought revolting and violent repercussions both in Nigeria and at Bakassi.' When General Gowon was overthrown in July 1975, the Federal Government under Brigadier. Mutalla Muhammed considered Nigeria-Cameroon incessant border disputes a priority. In November 1975, the Cross River State Governor was commissioned to study the situation and report back to Federal government. The Committee members included Mr the Attorney-General and Secretary to Cross River State Government, etc.

In August 1977, Gen. Obasanjo, successor to Gen. Muhammed visited Cameroon in company of Cross River and Gongola States' governors. The Nigeria/Cameroon border (Bakassi) issue was deliberated upon. While Nigerian government sought viable and peaceful diplomatic solutions, the Cameroon gendarmes doubled their rate of atrocities on the unarmed fishermen to get them out of Bakassi by force.



**THE OBONG WITH SOME MEMBERS OF HIS COUNCIL**

*L-R: Chief Magnus E. Oku, Secretary, Obong's Council, Etubom Emmanuel Daniel Henshav, Chairman, Obong's Council, Etubom Etim Archibong; Ekpo Ekpenyong Eyo Archibong House.*

During the course of maintaining security in the area, on May 6, 1981, five Nigerian soldiers were attacked and killed by the gendarmes. It was also reported that Atabong was being re-named 'Idabituru' by Cameroon; and on January 7, 1982, the South West Province Governor of Cameroon led a hundred gendarmes to invade Bakassi and forced the fishermen etc. at gun point to renounce their Nigerian citizenship, and to pay tax to Cameroon authorities. The atrocities continued to escalate, while Nigeria had hoped diplomatic solution would be found to the problem. The Governor of Cross River State, Dr. Clement Isong while speaking in an interview in Sunday Herald of September 20, 1981, said:

*"... Western Cameroon was part of Nigeria. There was plebiscite (1961) and the Western Cameroon opted to join the Cameroon and leave Nigeria ... all along nobody nor Government ever thought of demarcating the border, so the people of the two countries have been mixing freely from time immemorial. The Cameroon authorities started harassing them (Nigerian fishermen) just for the fact that oil has been discovered around the border territory ... so this is the time to get them to agree on an internationally accepted boundary."*

### **SOCIO-CULTURAL, SPORTS AND INFRASTRUCTURAL DEVELOPMENT IN CALABAR.**

Another significant development in Calabar during Oku Vs' reign was the mass springing up and proliferation of many socio-cultural and youth associations in Calabar senatorial area, prominent among them were 'Esop Mkparawa', 'Nka Ekpenyong Nnuk', 'Nka Eting Idem', 'Nka Ofiom-Inyang', "Nka Ikemesit,"Nka Nkaiso. "Nka Iboku, "Nka Asian,' etc.

These youth organizations founded new cultural masquerades of different types and styles which ran parallel with Ekpe mask, and which almost brought some of them in discord with Ekpe Fraternity chieftains because of the use of Ekpe related insignia, etc. The Edidem recognized this emerging new sociocultural dimension that gathered momentum in his domain, and accordingly caused to establish and granted recognition to a consolidated body of the youth movements under the umbrella of Mbono Mkparawa Esien Efik Itiaba (Efik's Seven Clan Youths' Organization) to co-ordinate the activities of the youth organizations in Calabr. The leadership of this youths' movement was under a dynamic



*The Obong with a Youth Leader Dr. E. N. Nsan (L) and Obong's consort (R) .*

medical doctor, Emmanuel Nyong Nsan (later a Federal Minister), who was in 1979 elected the first-ever Etubom Mkparawa Esien Efik Itiaba (Grand Prefect of Efik Youths). In spite of this youth recognition, some youth formed a notorious 'agaba' group that was often was for violent celebrations in Calabar.



*Chief Inyang Ita Henshaw  
of Efik Gold fame*



*Chief Asuquo Etim Efiang (Bam-Bam)  
A craft & Rafia Technologist with his  
Masquerade work*



*Mr. Michael Ekpe Ita,  
1938-1988  
A Traditional Musician,*



*Sur Elder Chief Effanga Edem  
Bassey Henshaw 1909-1958  
A celebrated Pioneer Sculptor*



*Chief Dr. Jame Ene Henshaw OON  
Medical Doctor Prolific writer  
Comedian playwright*



*Chief Henry Elio Okon Eya  
A renowned playwright Comedian*

In the field of music, the 'high-life' and 'itembe' the darling music that had their roots from the coastal region and were so popular from the early 1950's, were gradually facing serious eclipse. One after the other, some of its major exponents had passed away, among them were:- Rex Jim Lawson who died in 1971, Kingsley Bassey died 1978, etc. Still struggling to survive the times were 'Ekombi', 'Ayo', 'Mmamfat' traditional music. A veteran school teacher Mr. Michael -Ekpe Ita, alias 'Ita-ama' and other traditional musicians like 'Etin-ke-nwed'. Mr. Ene Okon (Ekebe) and few others were at the forefront of reviving and promoting these ancient Efik music. There was also a popular musical group known as 'Ekwado Brothers'. Chiefs Inyang Henshaw, Peter Efiom and Demmy Bassey each held the fort for high-life music.

In the promotion of indigenous arts and crafts were great veterans like Okor Abasi Duke (later Etubom) Bassey Ekpenyong Nsa, alias 'Akwaowo', Mrs Grace Davies, Mrs. Constance Afi Ekong, OON, Madam Bassey Ekpo Ukpong, a versatile cultural icon had specialized in writing and drama presentation in the popular Efik cultural drama programmes: 'Efe Mbere', etc. She featured in folk songs, Efik ballad and cultural dances. A versatile and multi-talented Elder Chief Effanga E. B. Henshaw who was a Pioneer Sculptor, Artist, Journalist and Musician/Organist. Another eminent sculptor Okon Godfrey Tete Ukpong was rising to international stardom in the state. He erected the entire artwork of the

Cultural Centre and sculptured the Giant Black Gong in the Calabar Millennium Park. A celebrated Chief Henry Efiyo' Okon Eyo and a legendary Sir, Chief Dr. James Ene Richard Henshaw, OON, were renowned playwrights and comedians from the 1940s, while Chief Asuquo Efiyong Etim alias 'Bambam,' a craft technologist and cultural activist had gained national recognition. All these famous artists had kept the 20<sup>th</sup> century Calabar on national landscape of Nigerian cultural heritage.

### **THE CALABAR STARS AND SPORTING ACHIEVEMENTS:**

In sporting arena and specifically in the game of football during the reign of Edidem Ekpe Oku X, and the last quarter of 20th century, the Calabar Tigers Football team won the State Challenge Cup in 1973; NPA, Calabar captured it in 1974, retained in 1975; the Sea Lion took it in 1975. The Calabar Rovers won in 1976, and retained it for eight years. Eyo Esien was the goal-keeper of the national team in the early 1970s. Mr. Oyo Orok Oyo (Mr. Football) later traditional ruler, had stood out as a towering figure in African football. He was elected Vice Chairman of African Football Confederation (AFC) in 1973; Africa's Representative in the Federation of International Football Association (FIFA) etc., and was honoured variously by the international community.

The Calabar Sports Complex was officially opened in 1977, amid great fanfare. But unfortunately, the State football team was yet to win the National Challenge Cup since after the 1954 Calabar success.

Three outstanding Efik Youths made Nigeria proud internationally. Ewa Henshaw the Nigerian National Cricket-Coach had captained the country's cricket team to successes within and outside Africa. In the 1970's, he captained the West African Cricket team to Trinidad and Tobago and followed by other International engagements in the 1980's. He won International "Batin Award" in Tanzania and Ghana and in 1973 and 1981 respectively, etc. Other national sports idols like Messrs Charles Ekpo Duke and E. O. E Odiong were equally very versatile and prominent during the 1970s and 1980s as they emerged champion in different national and international tennis championship competitions.



*Sen. Patrick Ofiong Ani  
National Squash Racket  
Champion & Cultural Promoter*



*Chief Charles Ekpo Duke  
National Trophies & Honours  
Awardee.*



*Mr. Oliver Orok  
World commonwealth  
Weightlifting Champion*

The old boys of Kings College, Lagos of the 1960s, the Lagos tennis and cricket veterans of between 1960s and 1980s could hardly forget a special genius and versatile Patrick Ofiong Ani, later a Senator of the Federal Republic. He has had un-assailed record of being a Lagos State National Squash Racket Champion for several years in the 1970s; and had sponsored the Voxmobile Open Squash Racket championship, 1983-87. In the 21<sup>st</sup> century, he had spared no efforts in sponsoring the annual Calabar Cultural Festival single-handedly, a feat hardly equaled in the cultural and sporting history of Calabar.

During the 12<sup>th</sup> Commonwealth Games held in Australia in 1982, Etim Bassey Ironbar won a Gold Medal in Super-heavy-weight lifting contest by setting a new Commonwealth games record. Oliver Orok another Calabar youth held a World and Commonwealth Weight-Lifting Record in the 100kg class in 1982.

In football Coaching and administration, Ntiero Efiom Ntiero a former Coach of Customs Football Club of Calabar, Jetimo Football Club of Uyo had rejoined the Calabar Rovers from 1988. He later handled the Pelican Stars, the team that won the first National Female Trophy, the female Football League title in 1996.

The First Calabar Trade Fair after the civil war was held in February 1981. The controversial issue of re-location of the Calabar Watt Market was resisted by the Obong-in-Council in 1977, and the rift was believed to be settled once and for all.

### **MODERNIZATION OF THE ANCIENT CITY**

The N26 million Calabar-Ikom Road was completed in 1974, and Work on the N79.5 million Calabar Ports Complex and Calabar Itu Road commenced. The construction of the Calabar Oil depot at Esuk Utan was started in 1977. All these giant strides in the development of the city and the entire State could have moved the State forward if some infrastructures were not abandoned or their contracts improperly executed.

As some modern high rise buildings were being constructed in town in the 1970s, many 19th century imported prefabricated buildings of aesthetic designs and monumental value in Duke Town and Creek Town were at the verge of total collapse due to neglect. Calabar at the close of 20th century wore her modest and modernly ancient outlook. It should be recalled that part of Duke Town had faced Federal Naval bombardment in October 1967, when Calabar was liberated during the civil war. Though the town, the entire State, was and in fact, recovering from the effects of this war, Duke Town particularly, had lost her glory as a foremost commercial city centre in South Eastern Nigeria. Her port had remained under-used and her glamour's gone! The decline of Creek Town and Duke Town of the old Oil Rivers fame was quite reminiscent of the decline of Athens and Greece of the ancient world. But there is hope about Divine Re-visitation of Calabar in the 21st century.

### **EDUCATIONAL PROGRESS AND DEVELOPMENT:**

Cross River State was classified 'as educationally disadvantaged area'. Educational standard, discipline, etc., fell drastically below the standard bequeathed the new generation since government compulsorily took over all voluntary agencies and the Mission schools in 1973. However, infrastructure-wise, Calabar had moved some steps forward fairly well inspite of ethnicity introduced by the State Government in her

allocation of infrastructures. Government Secondary School was opened in Creek Town in 1972, with Mr. E. U. Aye as pioneer Principal; Government Teachers' Training College, Ikot Ansa was opened in 1974, with Elder Bassey Esien Okon as Principal; Federal Government Girls College was established in 1974. Duke Town Secondary School was reopened at Mission Hill in 1978, after it was dislodged from its former site taken over by the University of Calabar in 1973. Comprehensive Secondary School, Obomitiat Ikoneto was opened in 1979 and, Akpab-Okoyong Secondary School was launched in 1980. Akpabuyo a vast territory bigger in size than Calabar metropolise was completely neglected in allocation of any social infrastructure whatever.

### THE ERA OF ACADEMICIANS

The National Youth Service Corp scheme (NYSC) was introduced by Federal Government in May 1973. The National School year was changed from January-December to September -June in 1973, the year Nigeria changed to the metric system and decimal currency (from pound, shilling, penny to Naira and kobo denominations.)

The Calabar Senatorial Area had before the close of the century produced some internationally acclaimed academicians.



*Elder Chief (Dr.) Efstang U. Aye, MFR  
A renowned Educationist,  
Historian, Author*



*Chief (Mrs.) Grace Rassey Davies  
Educationist, School Founder  
and Author*



*Etubom Maurice Efana Archibong, K.S.G.  
Renowned Educationist/  
Traditional Ruler*



*Chief (1961-1981) Richard Ediet Ekanem FNSE (1929-98) Pioneer Rector of the Polytechnic Calabar*



*Prof. Eyo Ita, OON Had lectured in the University of London and USA. Founder of the West African People Institute Cal.*



*Etahom Prof. Eyo Bassey Eyo Ndem (1924-81) Held appointments in University of Edinburgh, University of Zambia; University of Ibadan Deputy Vice Chancellor University of Jos, 1978-81*

In Eastern Region Government's effort to promote technical and vocational education, Mr. Ekpenyong Essien Ekpe Nkana was in 1954, assigned to open and head the first government Handicraft Centre in Calabar; he thereafter, headed the Technical Training College Uyo on his returned from USA in 1965.

The first Efik University lecturer in Anthropology in the 1950's Professor Eyo Bassey Eyo Ndem was appointed Deputy Vice Chancellor of the University of Jos from 1978-1988 and was Head of Institute of African Studies.

Professor Eyo Ita, OON, the first Eastern Nigerian Professor was the Proprietor and Principal of West African Peoples Institute and a nationalist, had died in 1972. His son Professor Eyo Ita Jr., had read Engineering in the University of Michigan, USA, worked in the USA as Associate Professor of Engineering, 1970-79.

The University of Nigeria, Nsukka founded in 1960, established campus at Calabar in 1972, only to be closed down in November 1976 sequel to students' riots to back up their demand for transfer to the Nsukka campus. The University of Calabar was formally established in 1976



*Prof. Charles Bassey Efiang*



*Prof. Ekanem Braide, OFR*



*Prof. Ekpo Okpo Eyo, OFR*

along with six other Federal Universities in other States. Professor Charles Bassey Efiang was the first Cross River State indigene to be appointed Vice Chancellor of the University of Calabar in 1988-92; was succeeded by Prof. Solomon Unoh from 1993-95. The College of Technology Calabar, (later re-named the Calabar Polytechnic) was formally opened by Governor. U. J. Esuene on November 15, 1974. When Engr. Richard E. Ekanem was appointed its Pioneer Rector up to his retirement in 1993. Etubom Ikorebi U. Asuquo succeeded him as Acting Rector from 1993.

Professor Ekpo Okpo Eyo, OFR a doyen in promotion of Nigeria Museum career in 1951 later rose to become the first and only Nigerian Director of Federal Department of Antiquities and the first Director General of National Commission for Museums and Monuments. He established and expanded many Museums in various parts of the country including the Old Residency Museum, Calabar, and helped in defining universal consciousness of arts. He thereafter taught at Maryland University, USA from later 1980s.

Professor Bassey Eteyen W. Andah (1942-1997) was a former Deputy, Vice Chancellor of University of Ibandan; a renowned Archaeologist and a pioneer in his field, being the first African South of Sahara to attain a Ph.D. in this field. He was appointed a Professor in 1978.

Professor Ekanem Braide, OFR, maternally from Asang Eniong in Odukpani Local Government Area has the singular honour of being the first female professor of Parasitology in Nigeria and the first female professor in the University of Calabar. She was later appointed Vice Chancellor of Cross River State University of Technology, (CRUTECH). Professor Ivara Ejemot Esu, OFR, from Agwaguna, Biase Local Government Area, a former Honourable State Commissioner, 1992-93, was appointed Vice Chancellor University of Calabar. Professor Miranda Dosunmu was the Head of Department and Deputy Vice Chancellor. Administration and had contested for Vice Chancellorship of University of Calabar. Professor Bassey Okon Asuquo, a pioneer Head of Department of Animal Science from 1985, held the position for longest period; was a Dean of Department of Agriculture, the Forestry and Wildlife. He was promoted Professor in 1999 and appointed Vice Chancellor of the University of Calabar. Professor Enebong Efiom Enebong was a Professor of Plant Breeding, University of Nigeria, Nsukka; acting Vice Chancellor, Michael Okpara University of Agriculture, Umudike from 1997-1999, Rector of the Polytechnic Calabar, etc. Other academicians included Professor Ene Efiom Ene, Prof. Ofiong E. Offiong and several others.

Dr. Efiom Okon Ephraim had qualified in Metaphysics, Astrology and Acupuncture in 1966, obtained Doctorate Degree in China and in 1974, was the only and first African among over thirty recipients of the Doctoral Degree from the British College of Acupuncturists.

They all were among some prominent academicians and educationists. The Calabar indigenes had therefore, notwithstanding their uncelebrated positions made giant strides in some academic endeavours.

Edidem Oku V was himself appointed Chancellor of University of Bauchi in 1981, though he had hardly taken up the appointment before he fell sick.

## **EMERGENCE OF NEW AUTHORS OF EFIK BOOKS**

There was a deliberate attempt by the South Eastern State Government to marginalize the use of Efik language inspite of its long time existence as one of Nigerian language subjects taught in schools and available in the West African School Certificate Examination. This was



*Prof. Ene Efiang Ene (1935-2005)  
Consultant, Colleges of Medicine,  
Lagos, Calabar & Saudi Arabia*



*Chief (Mrs.) Atim E. Bassey  
A Poetess, Writer & Eulogist*



*Etubom Dr. Eyo Okon Akak, 1922-2001  
Unionist, Economist &  
Eminent Historian.*

out of tribal sentiment. The Efik language was the first Nigerian language into which the Holy Bible was translated. To ensure the promotion of Efik Arts, language and culture, the Institute of Efik Arts & Culture was founded in 1971. Efik patriots like Etubom T. A Efiom (MON), Elder E. N. Amaku, Messrs N. U. Ekefre, Ukorebi U. Asuquo later Etubom and others as members. Later the Association for the Promotion of Efik Language, Arts & Culture (APPELAC) which was accorded a royal recognition by the Obong replaced it. Its later members included Mr. E. U. Aye, Mrs. Ekei Oku, Rev. Sister Immaculata Maria Ofiong, Chief Dr. Eyo O. Akak, Prince Ofiong Akak, Chief Bassey Ekpenyong Bassey and others. This organization made some important progress inspite of her financial constraints. Other social-cultural organizations like the Esop Mkparawa under its National President, Chief Francis E. Archibong was at the forefront of awarding Post-Primary School Scholarships to the less-privileged students from the Calabar senatorial area. The organization discarded all tribal bias and sentiments and did marvelously well. Its branch officers included Chief Inyang I. Henshaw, Archibong E. Ironbar (Lagos); Louis B. Ephraim and Mr. Cobham were the Port Harcourt President and Secretary respectively.

From the 1980s, there was scarcity and need of new textbooks on Efik language studies. New books were therefore needed as Efik language

text books in educational institutions in all Efik-speaking areas of the old Eastern Nigeria. Those of Dr. Amaku, Nkana and others have been constantly used for too long over the period, and new books were therefore needed as new additions.

However, from during the reigns of Edidem Ekpe Oku V and Edidem Abasi Eyo Adam III respectively, some new Efik language writers and authors emerged in the literary scene. These included Chief Mrs. Atim E. Basse, as Poetess who wrote the drama 'Ekpenyong Ekpenyong Odusu'; Chief Nyong U. Ekefre, Mary J. Edet who had written other Efik Grammar Books. Chief Mrs. Grace Basse Davies, an Educationist, decorative artist, school - proprietress had written Efik readers titled "Koko" books volumes 1-5; and Arithmetic for beginners title "ETITI," all published by Gagad Group Nigeria, Education Project Unit, Calabar. Later, Elder Prince Ofiong Akak, an Educationist came up with few additions. The Association For the Promotion of Efik Language, Literature and Culture, (APPELAC) was always at hand, and had edited and published late E. N. Amaku's unpublished materials. Elder Efiang Ukpang Aye had written a new Learner Dictionary of Efik Language published in 1991.

The evaluation of the cause of decline in Efik language learning and teaching in schools was by now not so much attributable to insufficient text books and instructional materials, but lack of positive will - power on the part of the state government to sincerely enforce the teaching of Efik language as a vital subject, at least in all Nursery, Primary and Tertiary institutions in the Southern Senatorial area of the State. This would be a good signal at promoting the mother tongue programme. After all, the teaching of Igbo and Yoruba languages are compulsory up to school certificate level in Igboland and Yoruba - speaking areas of the country respectively.

Calabar had continued to face deficient professional indigenous manpower in various fields of endeavour from the civil service, academics to vocational and technical jobs. This unhealthy situation had remained endemic beyond the 20th century. And Calabar might be seriously marginalized in the scheme of things. in the 21<sup>st</sup> century.

Fortunately, there had since been some re-thinking and more awareness in Calabar after the civil war to support educational scholarship schemes and other worthy causes that could enhance the development of the State. Personalities like High Chief John Henry Bassey (Nta-Nta.) Chief Michael Archibong Etim (Bong), Efiom O. Efiom, Chief (Mrs.) Bassey Etim, Elder High Chief (Mrs.) Grace Edet OON, Chief (Mrs.) Florence Ita-Giwa, Chief Bassey Ewa Henshaw and other public spirited personalities were often more willing to assist in scholarship schemes.

## RELIGIOUS DEVELOPMENT AND PROGRESS

Calabar was no less than a Nigerian Christian 'Holy Land' because of hundreds of thousand Christian faithful of different church denominations that often attended annual conventions or pilgrimages to the town. Calabar which became a highly ecclesiastically proliferated society since the inception of the century continued to maintain her unrivaled traditional premier position in this field. Between 1945 and 1970, not less than twenty different churches were founded within the town. This included United African Congregation Zion Church founded by Bishop Thompson Anderson, Emmanuel Christ Church, Brotherhood of the Cross and Star founder by Leader Olumba Olumba Obu; Pentecostal Assembly founded by Bishop E. Edem Ephraim; God the Ghost Prayer Temple and the Church the Body of Christ founded by Apostle Eyo O. Ita. Then, between 1950 and 1980, not less than five churches had witnessed schism and disintegration, such that there now exists many autonomous Mount Zion's, Apostolic Missions and uncountable number of new generation Pentecostal churches, etc. The worship of deities and fetishism were fast declining and the 'born-again syndrome' was on the increase. Thus remarked Aye (1967, 152):

*"... vast changes were beginning to take place in the religious and social lives of the Efik people towards the last decade of the 19th century. The usual periodic sacrifices to the various sanctuaries of Ndem Efik for abundant harvests, feminine, fertility, luck and opulence had begun to disappear. Christianity was providing a hopeful alternative for these intensely religious people."*

Other religious related developments that took place during the period under review included the priestly ordination of Adim Michael Offiong and John Asuquo Aniagwu, later Monsignor as the first Efik Catholic Reverend Fathers in 1972. On June 30, 1979 another history



*Pastor Eyo Edet Okon  
National President  
The Apostolic Church*



*Bishop E. Edem Ehpraim  
Founder of Pentecostal Assemblies*



*Rev. Okon Mkpouso 1,885-1969  
Ordained a Minister of Wesley  
Methodist Church, Cal. in 1946*

was made by priestly ordination of Rev. Father Patrick Ene Etim as the second Efik Catholic Priest, the first Catholic Priest from Akpabuyo. Others included Rev Father Emmanuel Okon Idem and Augustine Bassey. Rev. Fr. Christopher Atta Okpu, the first indigenous Catholic Clergy from Ejagham, Akamkpa Local Government Area was ordained on November 9, 1985. Venerable Christopher Nyong Efiom was in 1992 ordained as the first Efik Priest by the Holy Trinity Anglican Communion.

The first indigenous National President of the Apostolic Church of Nigeria, Pastor Eyo Edet Okon was appointed in 1981, the year the Mission celebrated her Golden Jubilee in Nigeria. The Apostolic Church Mission had expanded tremendously over the years. Pastor E. E. Okon led Pastors I. B. I. Ita, A. O. Henshaw to open the Cameroon Field in the 1950s. Besides, he was privileged to performed the coronation of few Efik Kings. Bishop Etim Ikpeme Akamba rose to Vice Presidency of the Mount Zion Lighthouse Full Gospel Church in the 1980s. The Apostolic Church Bible College was opened at Creek Town with Pastor Bassey E. Duke as it's first Rector. Calabar recorded the first official visit of Dominic Cardinal Ekandem, (erstwhile auxiliary Bishop of Calabar in the 1950s) on 12th June 1976.



*Bishop Etim Ikpeme Akumba  
Vice President, Mt. Zion Light-  
House Full Gospel Church,  
Calabar. Died 1988*



*Rt. Rev. Okon Ndarake Ironbar  
(Wizard of Sermon) Bishop of the  
Christ African Church -1963,  
Died 1981*



*The Very Rev. (Dr.)  
Young Efiang Okon Eta (1907-1990  
Field Supt. African Methodist  
Episcopal (AME) Zion Church*

Pope John Paul II visited Nigeria in February and the Archbishop of Canterbury, leader of the Anglican Mission, in April 1982 respectively. Though none of them touched down on Calabar, but the Calabar missions took part in the arrangements.

Within the Calabar Presbyterian Mission circle, Rev. Ekpo Okon Ayi died in June 1974, Rev. Orok Nsefik Eyo followed in July 1978. They were the great Duke Town Church moderators. The Efut Ekondo and Abua Parishes of Presbyterian Mission became autonomous from Duke Town Parish in 1976. Rev. Okokon Mbukpa was in 1967 ordained as the first Efut indigenous Priest. He had played important role during the civil war. The N3 million rebuilt Henshaw Memorial Presbyterian Church was unveiled in 1976, and the Big Qua Town Presbyterian Church became autonomous parish in September 1982. There was a futile attempt and manoeuver to relocate the headquarters of the Presbyterian Church of Nigeria from the town, and above all, there was also a dearth of Calabar indigenes in its pastoral field. This might perhaps been due to apathy on the part of the Calabar youths.

The Wesley Methodist Church, Calabar was elevated to the status of a Cathedral in April 1976, and Most Rev. F. U. Ekanem was enthroned as the first Arch-Bishop.

The foundation stone of Lutheran Church, Calabar was laid in 1976, and the Methodist Church, Calabar was elevated to the status of Cathedral in April, 1976. Bishop E. Edem Ephraim, founder of Pentecostal Assembly Church died in May 1977. He was the father of Pentecostalism. Lt. Col. Bassey Ibok Barika of the Salvation Army Church passed on in March 1980, and Bishop Okon Ndarake Ironbar of Christ African Church passed away in 1981. African Church was though might face the dearth of indigenous priests, but was found to be emerging stronger as several historic developments are taking place in the mission.

## WOMEN IN THE CHURCH MINISTRY AND SOCIAL WELFARE

It must be noted that the women of Calabar had stood out above their male counter-parts in almost all church denominations in the town from Church attendance to evangelism, etc.

Women were by early Efik traditional doctrine disallowed in Presbyterian Church since it came to Old Calabar in 1846, but were first allowed to attend Church from December 13, 1862, the year Efik New Testament was translated and published by Rev. Hugh Goldie. Simmons (1958:12) observed that:

*“... the women of Calabar are however, very grand in their own way on holidays, (Sundays) when they wear dresses of variegated colours, and have their hair tightly made up in the form of a cone, a foot or two above*



*Lady Margaret Onono Edet  
Pioneer Papal Medalist (1914-2010)*



*Elder (Mrs.) Ekei Okon Ita  
Religious Activist & Educationist*



*Deaconess Chief Essienawan  
Efiok (1925-2008)*



Lady Anna Marshal



Elder, Chief (Mrs.) Asi Arikpo



Elder, Chief (Mrs.)  
Eme Nwakama-Okoro, OON

*their crowns in a fashion which gives them a remarkable and somewhat dignified appearance."*

Indeed, recalling the period under review, many names shall be inadvertently omitted here in any attempt to list out names of great Calabar women of substance who have so much labored in religious and welfare organizations for the interest of liberation of mankind, especially the under-privileged and women in Nigeria.

History has not forgotten the likes of Lady Anna Marshal, one of the Calabar women leaders who led in the early Calabar Women struggles of the 1920s against the repressive colonial rule in Nigeria, leading to Women's war of 1925. She was to be eminently associated with the founding of Catholic Women Organization and was the first President of C.W.O. South Eastern Nigeria up to 1979. Other officers included Mrs. Margaret Eyamba, Lady Elizabeth Ene, Lady Gertrude Ekei Nya, Chief (Mrs.) Martha Nkoyo Antia, Lady Margaret Onono Edet, a pioneer Papal Medalist, the first Calabar Diocesan Catholic Women President in 1960s, Lady Rose Ofiong, Mrs. Margaret Mary Agbor and Chief (Mrs.) Rosemary Ekpo Duke were President of different Catholic Women Association; Mrs. Sylvia Nkoyo Etim was a Grand Medalist and others. Another history was made on September 3, 1983, when Rev. Sister Josephine Eyo Archibong made her first professional religious vows to be an ordained Reverend Sister and had for sometime been serving in social welfare and refuge homes.



*Evangelist (Mrs.)  
Blessing E. Duke*



*Chief (Mrs.)  
Janet B. E. Bassey*



*Princess Ekanem Orok Orok  
Duke (1915-1988)  
An activist who contributed to  
development of women and children.*



*Madam Nta Edet Okpo,  
1912-2000*



*Reverend Sister  
Josephine Eyo Archibong*



*Chief Mrs.  
Ekanem Ukorebi Asuquo*

The Presbyterian Church of Nigeria had a long standing Women's Guild and some very outstanding members included: Elder Deaconess Grace Uwem Nkebemiso ordained Elder in 1954, was the first President of the Women's Guild. Elder Mrs. Effanga P. Mfon, Ex-President, Duke Town Women's Guild; Mrs. Louisa Anwan was the second Woman Elder, ordained in 1956, but was the first female elder ordained in Duke Town Church. Other elders included: Mrs. Louisa Ita, Mrs. Nya Effiong, Mrs. Inyang Oforikuma, Elder Chief Mrs. Asi Arikpo who was elected the

Guild President of Presbyterian Church, Yaba, Lagos, 1965-1970, the National President, 1975-1983; was appointed a member of an overseas mission to brief the outside world on the civil war. Elder, Chief (Mrs.) Hannah Otudor was for several years the Treasurer and Church Mother from the 1970s; (a one-time Vice President of Young Women Christian Association (YWCA). Elder Chief (Mrs.) Ekanem H. Bassey was President 1982-84; Elder Mrs. Ekpo Ene Archibong, MBE; Elder Mrs. Nya E. Inyang, MBE; Elder (Mrs.) Eme Ekpo Ekpenyong, Treasurer, 1982-84; Chief (Mrs.) Alice E. Okon was Secretary, thereafter President, C.W.O., Henshaw Town Parish; Elder Arit E. Ofiong was Secretary Women Guild 1959-61, 1978-80. Other renowned Guild members included Deaconess Ako Enene Oku who was Church Sister, 1956-58, had received training at Missionary Collage Edinburgh; assisted in training women Evangelist in Calabar and was Women Secretary for 18 years. Elder (Chief Mrs. Eme Nwakama Okoro, OON; Elder Chief (Mrs.) Grace A. Edet, OON; Elder Chief (Mrs.) Eke Ita; Elder Chief Mrs. Gloria H. Bassey, Elder (Mrs.) Inyang E. Antia; Elder Chief (Mrs.) Christie E. Ise, later Trustee; Chief Mrs. Janet Bassey, past Financial Secretary, later President Akim Parish, Elder Chief (Mrs.) Minika E. James who later in the century became Vice President Cross River State Presbyterian Elders Forum and others too numerous to mention were great pillars of the church. Elder, High Chief Mrs. Grace Edet had singlehandedly built a church and handed over to Presbyterian Church of Nigeria, Calabar in addition to her other philanthropic gestures. There were few other unsung philanthropists in the community.

In the Methodist Church Nigeria, the senior Wesley Guild Calabar members included Elder Chief Mrs. Ekpa E. Una, Mrs. M. E. Okon, Mrs. Uyi A. Otudor, Mrs. Nkoyo Ekpenyong, Edak Asuquo, Inyang Akpabio, Elder Chief Mrs. Ekanem Ukorebi Asuquo, Chief Mrs. Margaret E. Edem, Mrs. Ayi E. Moma and many others.

The Holy Trinity Anglican Church (Anglican Communion) Women's Guild eminent members included Lady Effanga Enebong, Lady Elizabeth Ekpiken, Lady (Lt. Col.) Ikwo J. Ikpeme and others.

Women of the African Church Mission Calabar had proved highly capable in Church Mission welfarism. They included Princess Ansa Eyo

O. Odionka, 1900-1978; Madam Nta Edet Okpo, born in 1912, was the first to enjoy infant baptism in the Church with Umo Ekpenyong Ekpe; Elder Chief (Mrs.) Bassey E. Abia-Okon, Chief (Mrs.) Eme Bassey Edem who had donated a piece of land in Ikot Edem Ndarake, Akpabuyo for the Mission Expansion, and several others.

Deaconess (Mrs.) Nyong Edet Okon, the spouse of Pastor E. E. Okon was the leader of The Apostolic Women Association; Deaconess Esienanwan Efiok was a pioneer member of The Apostolic Sabongari Assembly, Deaconess (Mrs.) Doris Edem Nottidge was the Brotherhood of Cross and Star Secretary of General Affairs. Prophetess Ofiong Edet Ephraim was a foundation member of the National Assembly Christ Church from its foundation in 1952.

Evangelist (Mrs.) Blessing Esu Bassey Duke was a renowned Humanitarian, social development activist; proprietress of a Foster Home for abandoned babies from 1978. She had saved the lives of several destitutes and children whom she singlehandedly nurtured through infant years to adulthood without any external support or government aid.

### **WOMEN CLERGIES AND MISSIONARIES:**

Ordination of women clergies had been a new phenomenon in religious circle worldwide, which the ancient city of Calabar had not been left out. Her Lordship, Bishop Esther Boco Cobham of the Mount Zion Light House Full Gospel Church, born in 1925 had joined the Mission in 1964; was ordained an Evangelist in 1967, uplifted to a pastoral rank in 1981, ordained a Rev. Minister in 1984, became Apostle in 1985 and was promoted to a Bishopric rank in 1987.

The Presbyterian Church of Nigeria had ordained her first woman Minister in Nigeria, Rev. Mgbeke George Okore in Aba in 1982. Rev. Hannah Agbo Otu of Presbyterian Mission Calabar was the second female nationally, and the first from Calabar. She was trained in Scotland as Deaconess from 1980-84, graduated as a Minister from Theological College, Umuahia in 1987 and was ordained in 1988. Mrs. Ako E. E. Oku was a retired Deaconess from Creek Town. Other Ministers ordained later

on probation included Rev. Inyang Okon Effiong born in Henshaw Town in 1949; Rev. (Mrs.) Grace Amaku Ekanem J.P. was born in 1946; before her ordination she was appointed Secretary, Better Life Programme for Rural Women 1988-91; Director, State Commission for Women Affairs, later Honorable Commissioner for Commerce and Industries from 1995. Others included Rev. Alice B. Ikpeme, Rev. Mrs. Okonanwan S. Uket, born in Creek Town in 1972. Elder (Mrs.) Ekei Okon Ita was a renowned Religious Activist of the Presbyterian Church for several decades, an Educationist and School-founder, etc.

The Pentecostal Mission female Ministers included Mrs. Eme E. Ephraim of Pentecostal Assemblies of the World incorporated; Mrs. Ofonmbuk Archibong Archibong of the Intercessors Bible Mission, Calabar; Mrs. Cecilia Ani Onitiri of Christ Living Church, aka His Heavenly Light Ministry, Lagos and several others. All these great women inspirators and motivators has had their names engraved in Ecclesiastic marble.

Though the contributions of women folk was undisputable, few of Calabar eminent sons like Eng. Chief Bassey Efiog Bassey, Arch. Sir Maurice E. Archibong and others had stood out as eminent church-builders and mentors.



*Reverend  
Hannah Agbo Otu*



*Bishop  
Esther Boco Cobham*



*Rev. (Mrs.)  
Grace Amaku Ekanem*

## **THE EDIDEM'S STATE-CREATION STRUGGLES IN THE 1950s**

Edidem Oku's retirement from the civil service was the beginning of a life-long struggle for the oppressed people of Calabar and the entire minority ethnic tribes in Nigeria battling for freedom and self-determination within the frame work of Nigeria Federation. This was in addition to the country's struggle for independence from the yoke of colonialism.

Essien Ekpe Oku was appointed Editor of a Calabar-based newspaper, the Nigeria Daily Standard in 1952, as successor to Mr. Orok Okon Asuquo, (later Secretary of Obong's Council). As a journalist, he used the paper as the peoples' mouth-piece, for the paper was at the forefront of literary war against majority domination of minorities in Eastern Nigeria. With the joint efforts of this home-based newspaper, the legislators of Calabar, Ogoja and Rivers origin in House of Assembly, Enugu and some prominent Leaders of Thought of the Calabar-Ogoja-Rivers (COR) State Movement, they pioneered and championed the cause of state-creation in Nigeria from 1953. This epoch-making period was historic in the entire Eastern Nigeria socio-political history, for the tribally instigated collapse of Professor Eyo Ita's Government in 1952, was importantly the beginning of the beginning.

The Efik State Union founded on May 29, 1953, was one of the socio/political organizations that supported the state-creation struggle unrivalled. It had Andrew Basse MON and Bartholomew Efió Ene as President and Secretary respectively. Etubom Oku and his contemporaries of the like mind carried the fight through from different targets and directions, the task of propagating the aims and objectives of this political union. Mr. Dan MacArthur Slessor, his successor as Editor of Nigeria Daily Standard equally followed his foot-print. It was in recognition of the Edidem's contributions to the field of journalism that the Nigeria Union of Journalists (NUJ) conferred on him 'Veteran Journalist Award' in 1980. As a member of Efik Traditional Rulers' Council during Archibong V's reign, he had stood firmly behind the monarch over the state-creation issue. So well versed in many Nigerian languages, he was often Archibong V's Special Emissary on important

political missions outside Calabar. On April 13, 1957, he was (Obong's appointee) member of the Calabar-Ogoja-Rivers (COR) State Movement Delegation to Lagos, the Northern and Western Region to lobby the regional leaders over the issue of State-creation prior to the London Constitutional Conference. Other members of that delegation included Messrs Esien Koofreh, Efiom E. Ita and Andrew Bassey (MON). In September 1957, he was among the leading members of COR-State Delegation with the Emmanuel D. Henshaw, Mrs. H. B. Otudor, Mrs. Elizabeth Archibong who toured the Ogoja Province and campaigned to re-awaken the peoples' spirit for the struggle of state-creation. Etubom Oku had firmly stood at the forefront of the Nigeria's constitutional struggles and state-creation campaigns, even at the time victimization, and uncertainty reigned supreme in the movement. He was a courageous, quiet and indomitable fighter, and intransigent defender of C-OR-State Movement ideals.

But the anti state-creation and the NCNC-controlled government of Eastern Region saw the entire state creation campaign as vicious and unwanted. No core NCNC Igbo man or woman wanted to hear anything about state-creation in the old Eastern Nigeria. But since after the first exercise in 1967 that was gotten through civil war, almost every village an hamlet has being agitating for state.

### **CHANGE OF GOVERNMENT AND THE SECOND REPUBLIC STATE-CREATION POLITICS:**

The steady progress recorded during his reign was, however, not without cognizance to the presence of military in politics. The military, though despotic, created congenial atmosphere devoid of political violence, ethnic and tribal dichotomy in Calabar. Brigadier Udoakaha Jacob Esuene (NAF) was the Military Governor of South-Eastern State from 1967 to 1975. On July 29, 1975, Brigadier (later) General Murtala Mohammed's led military coup toppled the government of General Yakubu Gowon who was (Head of State from 1966 to 1975). Consequently a new State Military Governor, Col. Paul Ufuoma Omu, was appointed and Brigadier Esuene was retired from the Air Force with immediate effect, including the former Head of State, General Gowon.



*Governor Omu being welcomed to the Obong's Palace by Edidem Esien Ekpe Oku V  
The Obong of Calabar*

other State Military Governors and hundreds of public officers. Governor P. Omu paid a courtesy visit to the Calabar traditional rulers, including the Obong on August 4, 1975, where he explained the purpose of the new government to the monarch.

When the Federal Government in September 1975, set up Mr. Justice Ayo Irekefe's Panel on the Creation of State and, Justice Aguda's Federal Capital Panel to look into a new federal capital for Nigeria, each of the above panels visited the Edidem. The monarch bared his mind and made the stand of the Calabar people abundantly clear on their persistent demand and irrevocable commitment to the ideals of the new Cross River State. That is, the wish of the Calabar people to be grouped along with the neighbouring northern part of the state (Ogoja), and their unflinching support for creation of more states in the country.

But there was however, some opposing views and manoeuvres, spearheaded by the Ibibio/Annang elements of the state who demanded that Calabar should go alongside with the southern or mainland part (now Akwa Ibom State), should two states be created from the South-Eastern



*Brig. U. J. Esuene  
1st Military Governor, South  
Eastern State 1967-1975*



*Chief Dr. Clement N. Isong CFR  
Ex-Central Bank Governor; 1st elected  
Governor Cross River State, 1979-83*



*Sen. Donald D. Etiebet  
Elected Governor, Cross  
River State, Oct.-Dec., 1983*

State. A socio-political umbrella organization: Akwa Esop Ima Isong Ibibio led by Chief Vincent Uwemedimo and others propagated the opposing view.

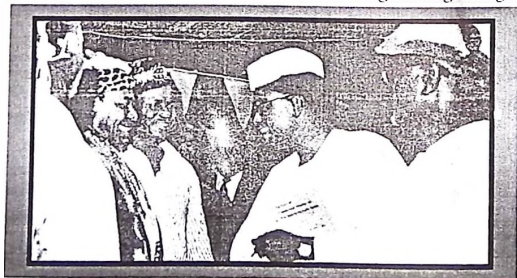
However, on announcement of creation of 19-states in the country on February 3, 1976, by Gen. Murtala Muhammad, South-Eastern State gained practically nothing short of a mere change of name to Cross River state with Calabar continuing as state capital. The Federal Government's decision was grossly out of tune with the Irekefe panel's recommendation of breaking up of South Eastern State into two states, with the new Cross River State Capital at Ikom, and the Mainland State Capital at Uyo. See Resolutions of Natural Rulers of Calabar and Ogoja provinces to the panel on States creation. Calabar 22<sup>nd</sup> August, 1975. Once again, the hope and aspiration of the people of Calabar was shattered but not lost. But Edidem Esien Ekpe Oku V, a great man of courage and perseverance did not feel totally daunted, having been at the forefront and co-championed state-creation campaign in Nigeria for over three decades. Announcement was also made of the proposed movement of the Federal Capital of Nigeria from Lagos in Abuja. Thus, the headquarters of the what became known as Nigeria that moved first from Calabar to Lagos in 1906, was further re-destined to move north-ward to Abuja (in the 1990s).



*The Obong receiving Gen Gowon to Calabar: Left Muri Edet Edem, Ndidem Edim Imona*



*The Edidem with foremost Traditional Rulers holding meeting in Lagos.*



*The Edidem exchanges views with Chief Anthony Enahoro on state-creation issue*

Ten days after the announcement of state creation, etc, on February 13, 1976, General M. Mohammed was assassinated in abortive coup de'tat led by Lt. Col Buka Suka Dimka. He was succeeded by Lt.-Gen. Olusegun Obasanjo, (the latter while a Colonel in Nigerian Army succeeded the famous 'Black Scorpion,' Colonel Benjamin Adekunle as Commander of 3<sup>rd</sup> Marine Commando that liberated Calabar during the civil war). The Edidem was among the first traditional rulers in the country to pay a condolence visit with members of his council to the Emir of Kano. Alhaji Ado Bayero and the Kano State Military Governor on the death of Gen. M. Muhammed.

It should be noted that not only Nigeria, but in many parts of Africa, the period between mid-1960s and the eighties witnessed series of military coups and counter coups. Jean-Bedel Bokassa of Central African Republic was deposed in January 1966, Dr. Kwame Nkrumah of Ghana was overthrown in February 1966, Emperor Haile Selassie of Ethiopia was dethroned in September 12,1974, and he died in August 1975. Colonel Anwar Sadat of Egypt was assassinated in October 1981, etc. So this period experienced a great wind of change in the African sub-region.

### **CALABAR GAINED MUNICIPAL STATUS**

The year 1976, marked the creation of Local Governments Areas in the country by Federal Government with Cross River State having (17) seventeen. Calabar Senatorial Area was created into Akamkpa L.G.A., Odukpani Local Government Area and Calabar Municipality. With Local Law No 18, Calabar assumed Municipal status and Local Government Administration was introduced in the State. This replaced the former fourteen Administrative Divisions created by the Akilu Commission in 1971. Local Government elections were held in December, 1976. The Chairmanship of Calabar Municipal Government Council went to Chief (Dr.) Bassey James Ikpeme, then followed by Chief Bassey Etim Bassey and that of Odukpani Local Government was won by Chief Nyong E. E. Nsan, then Chief Uyok Abiom became Chairman Akamkpa Local Government Area.

On July 27, 1978, Military Governors were replaced with Military Administrators nation-wide. Navy-Captain Babatunde Elegbede was appointed to take charge of Cross River State. Nigeria's former national

anthem "Nigeria we hail thee. Our own dear native land," was replaced with "Arise O Compatriots..." with a National Pledge: "I pledge to Nigeria my country..." These were part of Gen. Obasanjo's new concepts and innovations in government.

Ban on party politics was lifted on September 20, 1978. Among the political parties recognized by the Federal Electoral Commission (FEDECO) Chaired by Chief Michael Okon Ani (OFR) were: Unity Party of Nigeria (UPN) led by Chief Obafemi Awolowo; Nigeria Peoples' Party (NPP) led by Dr. Nnamdi. Azikiwe; Great Nigeria Peoples' Party (GNPP) led by Alhaji Waziri Ibrahim, National Party of Nigeria (NPN) led by Chief Adisa Akinloye. Mr. Tunji Braithwaite's Nigeria Advance Party (NAP) was recognized by FEDECO in 1982. The people of Calabar were taught by political lessons and experiences of the previous three decades, the principle of not carrying all of one's eggs in one basket. Edidem Oku V adopted a statesman's and sportsman's approach to politics and his state-creation campaign strategy.

During the courtesy calls on him by different political leaders, the monarch was diplomatically careful to play all parties a good father and assured all and sundry that the people of Calabar would support the parties that would support her cause. And almost all parties pledged to support any future state-creation exercise in the country in line with the Obong's ideal and aspiration of many Nigerians.

But in the four out of five elections held in 1979, Calabar went virtually but inadvertently pro-NPN. In the Presidential election held on August 4, 1979, Cross River state voted in Alhaji Shehu Shagari of NPN as President by 64.40% votes against their former traditional darling, Chief Obafemi Awolowo of UPN with 11.76% votes; Owelle (Dr.) Nnamdi Azikiwe of NNP 7.6% votes and Alhaji Waziri Ibrahim GNPP, 15.15% votes. In the same vein, Dr. Clement N. Isong of NPN was overwhelmingly voted in as the first executive civilian governor of Cross River State by the people of Calabar.

The entire representatives of Calabar in the Federal House of Representatives: Honourable Asuquo E. E. Eyo (Calabar), E. I. Efiom (Odukpani), Okon Ikpeme (Akpankpa) were of N.P.N., except Senator



*Some Hon. Commissioners in Governor Isong's Administration, 1979-82  
L-R: Robert Ana (Akamkpa L. G. A.) Chief (Hon.) Eniang Esien Eniang (Odukpani)  
Chief Prof. Nta Elijah Henshaw (Calabar Municipality).*

Prince Joseph O. Ansa (GNPP) who defeated Chief Eniang Esien Eniang (NPN) to represent Calabar in the Senate.

In the State House of Assembly, all the Calabar Senatorial Assembly members: Mrs. Asi Arikpo (Calabar I), Ita Ekong Eta (Calabar II), Peter E. Nya (Odukpani S./E.), N. A. Basse (Odukpani East), E. Asikpo Okon (Odukpani West) were NPN members. Hons. S. A. Olory (Ejagham E. W), Ene M. Cobham (Odukpani Central) were GNPP members.

The military government of General Obasanjo formally handed over power to the civilian elected government on 1<sup>st</sup> October 1979. This marked the beginning of the second republic. The people of Calabar and other Nigerians began party-politics in earnest.

On coming into power of the NPN government in the state, on October 26, 1979, the first motion moved in the State House of Assembly by Hon. Nsa A. Basse was for the construction of Atimbo Bridge across the Great Kwa River to link Akpabuyo with Calabar metropolis. The NPN

government started but later abandoned the project. Fortunately, it was later re-activated and completed in 1985, when Chief (Dr.) Emmanuel Nsan was appointed Minister of Works & Housing in Buhari/Idiabon Military government.

Three Calabar indigenes: Prof. N. E. Henshaw (Calabar), Chief Eniang Esien Eniang (Odukpani), Prof. J. R. Ana (Akamkpa), were appointed as State Commissioners of Finance, Health and Establishment respectively in the new civilian administration of the state. The renewed state-creation campaign struggle was led by the indefatigable Calabar Community leaders, who were great men of vision and mission. Among the frontline protagonists were the self-effacing and humble philanthropist Chief John Henry Bassey (JEBS); an erudite historian and University Administrator Chief Ita Ekanem Ita; a multi-linguist and renowned Journalist Ernest Etim Bassey; a business tycoon Efiom Okon Efiom. Others included Chiefs Frank Nyong Inok, Gershom H. Bassey, Dr. Bassey James Ikpeme, Archibong A. Omon, Ekpe Esien Ita, Louis Solomon; the National President of National Women Association, Madam Edung Henshaw; Dr. Emmanuel Nyong Nsan and the entire Honourable members representing Calabar senatorial area in the State and National Assembly respectively, all gave unalloyed support to this great cause.

This galaxy cannot be complete without mention of few members of Calabar Community Organization in Lagos led by Chief Anthony Asuquo Ani (MON) who often had sleepless nights with his officers during the epic struggles in the late 1970's and early 1980's. They included Chiefs Okon Archibong (Squared), Etim B. Ironbar, Bassey J. Duke. A. E. Ironbar, Inyang T. Henshaw, Umo Okpo Eyo, Mrs. Bassey E. Etim. MON; Mrs. Jane Akin-Taylor, Dr. E. E. Bassey (later Etubom) Dr. Eyo Ita Esua. Dr. E. Andem Ewa, Chief Bassey E. E Adam (later Obong) Chief J. E. Mkpang, Dr. Nta E. Henshaw (later Obong), E. E. Offiong (Nyamantai), Philip Edem, Chiefs Bassey Okon, Dominic O. Etim (Domingo) and others were the tireless Efik Cultural troupe organizers during the Obong's several visits to Lagos. Chief Emmanuel Eyo Inang became President of Calabar Union and Cross River State Community from 1983-1994.

## THE GREATER CALABAR ACCORD

During the 1980s, the state-creation campaign struggle in Calabar fortunately knew no tribal barrier and party affiliation. Dr. Okoi Arikpo (SAN) was the Chairman of the New Cross River State Movement and Chief John H. Bassey the Vice Chairman, and fortunately enough, an eminent son of the State, Dr. Joseph Wayas was Senate President. Senator Joseph Oqua Ansa was Chairman of Senate Committee on Labour and Senator Victor Akan another eminent son though represented Eket district, all had worked together for this all important issue. There were a lot of leaders and friends of the Cross River State who had worked devotedly and assiduously towards achieving this goal.

As history has shown, Calabar had for long pioneered state-creation politics in the country, though often a lone voice from the wilderness. The issue that re-echoed and became more pronounced than ever before in the second republic politics of Nigeria. Representatives of Calabar Senatorial Area with their Ogoja counterpart in the Cross River State in December 1979, made a formal request to the Federal Government for creation of new Cross River State, and on June 6, 1980, the campaign was launched in Lagos with Edidem Oku V leading other traditional rulers of the state. It was a great historic occasion.



*Elder, High Chief (Dr.)  
John Henry Bassey,  
'Nta Nta Calabar' Vice Chairman,  
New Cross River State Movement*



*Dr. Joseph Wayas  
President of the Senate*



*Sen. Prince Joseph Oqua Ansa, MNU  
Senator Representing Calabar  
in the Senate*

The Calabar State Movement of Chief E. U. Okon's dream, though unpopular, was launched in March 1980, thus, created a divided opinion and formula on the issue, which became two fold. The protagonists of new Cross River State Movement campaigned for the merger of Calabar with Ogoja senatorial area in the proposed new state structure, and the remaining part of the state left to go by any name she chose to bear: Akwa Ibom, Qua Iboe or Mainland State, whereas, the Calabar State protagonists formulated a merger of Calabar with the proposed Mainland part of the State. The two overlapping formulae became the crux of the matter, and on the contrary a twisted spoiler of state demand in the Cross River State.

Chief Gershom H. Basse, in the New Cross River State Press Release in the National Concord of July 31, 1981, clarified that:

*".... the real 'spoiler' of the genuine demands, which is out to cause mischief to the reasonable and realistic new Cross River and Mainland States is the dishonest misnomer styled CALABAR STATE. The Calabar State sponsored by a dwindling minority of the Ibibio-Annang Mainland is patently a dishonest misnomer because contrary to the provisions of the Nigerian Constitution, it is not by 'the people of the area' concerned, but by elements extraneous to Calabar within the meaning of the Nigerian Constitution 1979."*

The Cross River State Governor Dr. C. N. Isong in an interview published in Sunday Herald, September 20, 1981, page 9 stated:

*"... So far in Cross River State, the people have not all agreed on how states are to be created. My stand as the Governor of two state is that in as much as no decision has been reached as to what the people really want, it is not nice for Government to take sides..."*

Thus, the fanfare that heralded in the first civilian government after thirteen years of military rule, at least in the Cross River State, no sooner became rancoured and saddened with ethnic dichotomy of state-creation politics. Which made Professor Emmanuel Ayandele, while quitting his Vice-Chancellorship post of the University of Calabar in June 1981 opined that: *"Cross River State is an atomistic society perpetually at war with itself"*. Within the State, this a agitation generated so much bad blood and rumours of killings, witch hunting and even the resuscitation of the Leopard Society that the Governor of the State, Dr. Clement Isong went on the air to warn the people of the consequences of lawlessness. Albeit, one of the noble achievements recorded during the



*The Paramount Rulers of Calabar with their entourage awaiting for a crucial meeting in Calabar on Creation of New Cross River State, 1975 from right Edidem Oku V, CFR; Ndidem Edim Imona and Muri Edet Edem, MON.*

reign of the monarch in his domain was the unity of the entire people of Calabar to fight for new state-creation.

And for the first time in the long socio-political struggles of the state-creation campaign, the Calabar Municipal Traditional Rulers and indeed, Greater Calabar leadership jointly made a statement of commitment on 29<sup>th</sup> March 1980, except of which reads:

*"On the issue of creation of more states, therefore, we the Traditional leaders representing the Efiks, the Efuts and the Quas which make up the Calabar Municipality, declare unequivocally that we and our people are in support of the creation of more States in the country as a means of facilitating development and thereby improving the standard of living of our people. On the question of creating another state from the present Cross River State, we wish to state categorically that we and our people favour and support the creation of a new State made up of Calabar and Ogoja Senatorial Districts. This popular and acceptable demand was recently launched at Calabar Akamkpa, Odukpani, Obubra, Ikom, Obudu and Ogoja."*

Both the elected Honourable members in the State and Federal Legislators representing the three Senatorial Districts and some renowned Community Leaders representing the areas aforementioned through concerted efforts and unanimous decision arrived at making a CALABAR



*Onun Ndemi Ana, Representative of Biase signing the joint memo for the creation of the Cross River State.*



*Mr. Francis Ayam of Ikom signs the celebrated memo on the creation of the Cross River State.*



– OGOJA ACCORD, 1980, which introductory excerpts inter alia read:

*“We, the undersigned Representatives of the people of the Calabar and Ogoja Senatorial Districts of the Federal Republic of Nigeria, do hereby agree to constitute our peoples into a separate State within the Federal Republic of Nigeria.*

*The new State shall be named after the dominant geographical feature of the area, namely THE CROSS*

*RIVER STATE. The name of the new state may not be changed except by the overwhelming consent of the peoples of Calabar and Ogoja Senatorial Districts expressed at a plebiscite”*



*Chief Joseph Ekpo Nkpang, General Manager NPA was solidly behind the struggle.* *Chief Angtiha Ekpe Nyong, L.L.B. Chairman, Calabar Senatorial District, New Cross River State Movement* *Chief Frank N. Inok, JP Chairman, Ad Hoc Committee New Cross River State, Lagos.*



*In June 1980, Edidem Esien Ekpe Oku V, CFR, led other CRS Traditional Rulers to Lagos to demand for the creation of New Cross River State. Here President Shehu Shagari addresses the Delegation of CRS Traditional Rulers in State House, Lagos.*

This 19-paragraph Agreement dated 26<sup>th</sup> day of July 1980, was signed by 26 signatories, 13 each from Calabar and Ogoja Senatorial Area. The Efik and her neighbouring Efut and Qua clans were



*The Edidem receives Envoys from the Royal Court of Benin, 1977*



*The Obong (Right) with his Eminent Peers  
The Amanyanabo of Opobo (L) Obi of Onitsha (C)*

interestingly, and equivocally able to form a united front in matters of common interest to the town. Chief Dr. Ambrose Akpanika (Mkpison Ukara Ekondo) an activist for the right of his people and member of

Greater Calabar Forum, South-South Peoples Forum and a dogged fighter was among the state creation mobilizers. This historic Agreement among other things, had further solidified and strengthened the bond of brotherhood and co-operation among the Efiks, Quas, and Ejagham tribes of the Calabar Senatorial Area, which led to the birth of Greater Calabar. Everything was put in place to actualize the creation of the new state. And more assuring, on November 16, 1981, the Speaker of House of Representatives, Rt. Hon. Chief Edwin Ume Ezeoke announced that the bill for the creation of more states in the country was ready, and on December 1, the bill was passed into law.

### **LEADERSHIP ROLE OF CALABAR PEOPLE IN NATION BUILDING & THE DIVIDENDS OF MINORITIES' STRUGGLES**

The reign of Oku V was a blessed period of immense elation for the elites and educated sons in the public sector, government service and the Armed Forces. This was a long expected dividend of the consistent struggles of our heroes and heroines past, and a good foundation of the previous decades. From the Federal to Local Government administrations, Calabar indigenes were at distinctly advantaged positions particularly, during General Gowon's military administration and the period that followed. Thereafter, Calabar witnessed political imbalance and non-representation in the States and Federal institutions, inspite of the much talk about Federal character disposition of the Federal Government.

The Supreme Military Council under General Y. Gowon had Louis Orok Edet, OFR, CBE, QC, M.P. as the first Nigerian Inspector-General of Police from 1964, later South Eastern State Hon. Commissioner 1968-1972; Major-General Eyo Okon Ekpo, GCFR, was Chief-of-Staff, Supreme Headquarters, 1966-1972; and was succeeded by Vice-Admiral Joseph Edet A. Wey, OFR, who was the Head of Nigerian Navy till 1975. Rear Admiral Ekpenyong Itam Okpo held important commands during the war, was later Chief of Naval Operations and Training, Chief of Administration Naval Headquarters. Major General Ekpo E. Archibong, OON, had held various military commands; was Chief of Administrations, Army Headquarters in the 1990s, Colonel Dr. Ekanem



*Chief Louis Orok Edet, OFR, CBE, QC, PM. First Nigeria Insp-Gen of Police: 1964-66 Nig. High Comm. To Britain: 1968-69*



*Admiral Joseph Edet Wey, OFR First Chief of Naval Staff Chief of Staff, Supreme Hqts, 1972-75*



*Maj-Gen. Okan Eyo Ekpo, GCFR Chief of Staff, Supreme Hqts, 1966-72*



*Commodore M. M. Ekanem Nesiana Wing Cdr. Edem T.E.N, Rtd. 1st Efik Female one Star Gen. One of the pioneer female Air force officers*



*1st Efik Female Commanding Officer, Nigerian Navy Hospital.*



*Police Commissioner Elizabeth Ayo Eremie nee Cobham.*

Ita Ekanem Umo, mni, a non-combatant officer, later Paramount Ruler held commands in military hospitals. Colonel Efiang G. Edet a Communication Intelligence Officer, commanded the Signal Regiments up to 1990s.

In the annals of military politics, Ita David Ikpeme. CON, Wing Commander, NAF, was appointed the first Military Governor of Ondo

State between 1976-78. He was the first Calabar indigene to earn military governorship appointment, followed by Brig-General Dan P. Archibong as Governor of Cross River State, 1984-86. During the President Shehu Shagari-led civilian administration, Emmanuel Ekpenyong Edem later Air Vice Marshal, was the Chief of Presidential Fleet, 1979-83; was appointed Commander of Tactical Air Command Markurdi in the 1990s. Thereafter, other top brass military officers like Iya I. I. Ita, Air Commodore; Bassey Etim Asuquo, Brig-General, rtd. held governorship appointments in other states of the Federation. Others who contributed to the military administration included Group Capt. Edem Oyo Ita, Group Capt. Emmanuel Essien Ibok, Group Capt. Efiom Nyong Okokon, Colonel Itam Asuquo Atin, Major Edet Okpo, Major Edem Orok Edem, the latter three were world war veterans retired in the 1970s

The Federal civil administration had Chiefs Eyo Nsefik Permanent Secretary and Secretary to Justice Aguda Panel on Federal Capital and was the first permanent Secretary Federal Capital Territory, Abuja. Other Efioks sons who held prominent positions included Orok Orok Duke and Chief Essien Asibong Offiong as very capable and outstanding administrators, Mr. Henry Etim Duke, was Chairman of Board of Customs and Excise up to 1975, Chief Michael Ani, OFR, CFR, a reputed international civil servant and administrator was appointed Chief Federal Electoral Commissioner 1979, just as his kinsman Mr. Eyo Eyo Esua, (MBE, 00N) was appointed in the 1st Republic. Dr. Ekpo Okpo Eyo, CFR, was the Head of National Commission for Museums and Monuments; Chief Joe Ekpo Mkpang, Asst. Ports Manager, N.P. A., Messrs E.E. Ekpe and Efiom E. Nakanda were Deputy General Manager and Director of Stores respectively in the Nigerian Railway Corporation. Chief Ekpo Asuquo Nyong, a cartographer, ex-Permanent Secretary, 1975-84; a Community Leader/Traditional Ruler and author Etubom Aye Elijah Henshaw (1926-2002), ex-Permanent Secretary, Traditional Ruler and author; Sir Daniel Edet Nyambi (1930-2004) an ex-District Officer, Provincial Secretary and Permanent Secretary; Etim Bassey Orok Amika, a Botanist and Chief Conservator of Forest, ex-Permanent Secretary; Edem Okon Edem (1922-1984). The first Nigerian Meteorologist in the Civil Aviation from the 1940s. Aviation Instructor; was appointed Commissioner, Public Service Commission. Mr. Francis Ita Efiom (Mrs



*Air Vice Marshal Emmanuel Ekpenyong Edem, Rtd.*



*Mr. Henry Etim Duke  
Chairman, Board of Customs  
& Excise, Rtd.*



*Ita David Ikpenye, Wing Comdr. Rtd.  
First Military Governor,  
Ondo State, 1976-78*



*Major Edet Okpo, rtd.*



*Col. Itam A. Ating, rtd.*



*Major Edem Orok Edem, rtd.*

### *Some Second World War and Civil War Veterans*

Airways) was one of the pioneer officers of Nigeria Airways Limited when it was founded in 1958 and later became the first Nigerian Station Manager and the most travelled Nigerian. Others included Mr. M. S. Ekpenyong a Personnel Manager, Nigeria Ports Authority.

The Nigerian Police Force has a record of Mr. S. A. Okon, Asst. Commissioner in Nigerian Police Special Squad, Felix Efiang Okon,



*Bassey Efa Edia, ACP Rtd.  
one of the first Nigerian  
female Police Officers*



*Mr. Justice Edem Koofreh  
1st Indigenous Chief Judge of  
Cross River State, 1975-*



*Hon. Justice (Mrs.) Dorothy  
Nsa Eyamba-Idem  
First female High Court Judge, later  
Chief Judge of Cross River State*



*Chief Michael Ofiong Ani, OFR, CFR  
Secretary to SE State  
Government*



*Elder Chief T. W. Ikpeme, OFR  
Super Permanent  
Secretary*



*HRH Etubom  
Francis Effanga Archibong  
Educator, administrator,  
Ex-Secretary to C.R. State Govt, 1975*

Deputy Commissioner (NSO), 1978, later Director, etc. Mr. John H. Bassey was a Deputy Commissioner of Police in-charge of Works Department, Charles Okon was later Commissioner of Police. Other Police Chiefs included Asst. Commissioner Emmanuel Etim James who was Technical Director/adviser of Congolese Police College in the 1960s; Deputy Commissioners Micah Asuquo Nyong, Okon Ekpenyong

Eyamba, Okor Bassey Duke, Callistus Efiom Bassey all held various Police commands. Dr. Ususun Okon Usun Director of Police Medical Services had retired as Asst. Inspector General of Police.

Efik ladies held important positions and appointments in the forces including Mma Bassey Effah who was a famous disciplined female Police Officer this country was fortunate to have. She introduced the "Cup Mma Efa" (Mma Effah's Cup) that replaced the cigarette cup of measuring rice and garri in the old Cross River State; Commodore M. M. Ekanem-Nsiam, Navy Capt. M. M. Efiom of the Nigerian Navy, Group Capt. Nkwa O. Archibong, Wing Commander T. E. N. Edem; Lt. Col. Iquo J. Ikpeme, Lt. Col. Princess Grace Adam Eyo and other top rank officers.

In the State administration, Mr. Peter Odo E. Bassey, the first Qua law graduate was appointed the first High Court Judge of the state from 1971-73; the first Efik female lawyer: Mrs. Nkoyo Isikalu became the State Solicitor-General and Permanent Secretary in 1973; also in that position were Messrs Antigha Ekpe Nyong and Okokon Ita who served between 1973 and 1979. Mr. Justice Edem Koofreh became the State Chief Judge from 1976; followed later by Mr. Justice Emmanuel Effanga. The first Efik to be appointed a Magistrate Mr. Asuquo Okon died in 1976. Barristers E. E. E. Añwan, Ekpo Effiwatt, N. O. Nsefik, Orok I. Orok, Efiom O. Ekong later Senior Advocate of Nigeria, etc were distinguished members of the Bar.

Miss Mary A. Ekpiken OFR, was the first female Federal Director of Labour in Nigeria who had travelled widely, represented Nigeria in international organisations across the globe. Chief Thomas Weir Ikpeme, OFR joined the Eastern Nigeria Civil service in the 1930s rose to the position of Permanent Secretary in 1960, he thus was one of the pioneer Permanent Secretaries and recipients of National Honour. He was pioneer Secretary of Public Service Commission from 1954, etc.

Messrs J. E. J. Asuquo was the state's Surveyor General, Francis E. Archibong was the Secretary to State Government 1975-76. Eyo Otu Eyo, a Architect Esien Oku the first Architect of South Eastern State. Ntufam Eyo Nsa Whiley, Secretary to State Government from 1994-1996, had

earlier been administrator of several Local Government Councils of the State from the 1980s, and other top management positions in the State Government. These were remarkable men and women of affairs who made his reign great and glamorous. And these achievements of manning highly exalted positions in government was indeed a seed or dividend of the minorities struggles for freedom and state-creation from mid-20 century. But how were these opportunities utilized for the betterment of Calabar tomorrow remain a big question.

### **THE PRIME-MOVERS OF ECONOMIC REBIRTH OF CALABAR**

All hope was not lost since the dismal decline of trade and commercial supremacy of Old Calabar from the first quarter of 20th century.

Few years following the end of Nigerian Civil War, during the era of national reconstruction and rehabilitation affecting the war-devastated areas, the centre of trade and commercial activities had moved from Duke Town to the Central Calabar or the metropolis. While the State operated a civil service economy like running state-owned industries, corporations and banking, few individuals had stood out distinctly in the business and commercial world from the 1970s through the eighties. They had helped to bail out or revamped the post-war depressed economy of the State. Some of these business magnets included Chief Mrs. Bassey Ekpenyong Etim, MON, who operated the chain of her late husband's business, the IMARSEL CO.LTD., very successfully. She was later elected the first female Chairman of Calabar Chamber of Commerce and Council member of the Nigerian Association of Chambers of Commerce, Industries, Mines and Agriculture (NACCIMA), and the British/Nigerian Chamber of Commerce. Senator Victor Akan was a surveyor who executed various building contracts in Calabar and had with his brother Dr. Akua Akan established the System Metal Industries Ltd. 1976; the Excel Plastics Industries and the Nigerian Call Newspaper in Calabar. Elder Chief (Mrs.) Minika Etim James and her husband Chief E. E. James (Ekepekep) established Ayimo Nigerian Ltd. and Remall Industries Nig. Ltd.; Chief (Mrs) Akpabio E. Mkpang was elected Vice President of Calabar Chamber of Commerce in 1991, in acknowledgment of her contributions to commerce and economic fields. Chief Victor Etta was known for his

entrepreneurial excellence; was Managing Director of VETAS (Nig. Ltd.) etc.

Elder High Chief, Ntunkae (Dr.) Mrs. Grace A. Edet, a Hotel Catering and Tourism Manager had distinguished career in this field spanning decades, started in 1971. She had earned several awards, including International Award for Tourism, Hotel Catering Industry in Madrid, Spain in 1989 Chief Michael Archibong Etim (1934-94) popularly called 'BONG' was a founder and proprietor of many group of companies and was a Contractor of note. Chief Lawrence Ene Asuquo, KSM. (1932-1997,) fell along this line of business; Elder (High Chief Dr.) John Henry Bassey was very renowned from the 1970s with establishment of JEBS Enterprises during the war which offered employment to hundreds of Nigerians, and was the Managing Director of Bassey Enterprises Ltd., and JEK Nig. Ltd. etc.

Chief Tamuno O. Oforikuma, a retired Federal Permanent Secretary ventured into the business world and later became a Chairman of Chamber of Commerce. Chief (Engr.) Gershom Henry Bassey (1920-1984) on retirement from Nigerian Ports Authority became Executive Director of BAGEL Ltd. from 1973. Other business Entrepreneurs included Chief Bassey Okon Bassey of the BEEBOBSCO fame; Chief Asuquo B. Martins, Chief Eniang Offiong (Nyamantai), Chief Albert Effanga Henshaw, (Ekikak) was the first Local Industrialist from the 1950s; Chief Efiom Okon Efiom alias "Efiom America" Hajia Mrs. Ayando Inok Bakare was President of African Federation of women entrepreneurs in the 1990s; Mrs. Grace Eyo Ita, a renowned entrepreneur Bank Executive and Community Leader. Deaconess Chief Esienanwa Efiok was ex-President Cross State Market Women Association 1986 Grand Patron of National Traders and Market Leaders Council of Nigeria the established the Calabar Market Women Development Multi-Purpose Co-operative Society which mobilized and empowered women. Elder Chief Ekpenyong R. H. Archibong, J.P., was one of the founding fathers of Co-operative Movements in South Eastern Nigeria. There were finance, Farmers' Co-operatives, Fishermen Co-operatives, 'Osusu' Co-operatives etc., and from the 1950s, he played many parts in the Co-operative industry through which many members established the

businesses and established themselves economically. Chief Gershon E. Henshaw, the Director of Gersh Henshaw and Co. Estate Surveyors and Valuers Development Consultant; Etubom Archibong E. Ironbar a renowned community leader and the founding President of Efik Eburutu Consultative Assembly (EECA) is the Chief Executive Officer of Archie Ventures Nigeria Ltd., the first commercial producer of pure water (Luara Water) in Cross River State. High Chief Edem Duke. Director of Mirage Hotel. Chief (Major) M. Okon Onyung is a renowned entrepreneur in oil industry and other sectors of economic development.

In the areas of Banking and Finance, Calabar had some towering figures including Mr. Francis Adam Ephraim, pioneer Accountant General of South Eastern State Government in the 1970s; Sir. Charles Etim Ekpiken who specialized in money and banking had from the 70s held several top management positions in UAC Nigeria Ltd., was Executive Director of Kingsway Stores Nig. Ltd. and Managing Consultant of Eburutu Consultants. He was involved in the review of economic programmes of Cross River State and the Committee to restructure the State in the 1980s. Chief Eyamba Asuquo Idem. FCIB, had made a constant phenomenal rise in the banking profession. He started with the pioneer Bank in Calabar, the British Bank of West Africa (now First Bank Plc.) from 1959-64; worked in other banking institutions and retired as African Continental Bank (ACB) Assistant General Manager; was elected a Fellow of the Chartered Institute of Banker, U.K.. Chief Sylvester Inyang Henshaw (1926-1991), a former Chief Accountant of the Eastern States Interim Asset and Liabilities Agencies (ESIALA) 1975-76); Director of the defunct Co-operative Development Bank and Chairman, Calabar and District ICAN Etinyin Joseph L. E. Duke. Chief Ita Okokon each held executive management positions in the defunct Merchant Bank owned by the State Government in 1980s. Mr. Robert Etim Ekpo had held management positions in Central Bank of Nigeria and became State Commissioner for Finance, Economic Development Commerce and Industries, 1990s. Chief Bassey Ewa Henshaw had served the Chase Manhattan Bank, New York, USA as credit and Banking Executive 1973-74; City Bank, New York and Lagos Account Executive 1975-76; First indigenous Managing Director Agbara Estates Ltd.: Chairman, Calabar Cement Co-Ltd. from 1990, etc. He became a Senator

of the Federal Republic in the 21st century.

Chief Anthony A. Ani, MON, became a Joint Senior partner of Accounts firm of Peat, Marwick Castleton Elliot & Co. in 1978. President of ICAN for 1977/78. later a Federal Minister of Finance in the 1990s. etc. Chief Emmanuel Eyo Inang retired as Director in Central Bank of Nigeria. Other renowned bankers and financial experts included Chief Nkanya Ita. Elder Chief J. H. Bassey was a Pioneer Bursar, University of Nigeria, Nsukka. He was acknowledged as the Prime mover for establishment of University of Calabar. Elder, High Chief (Dr.) Asuquo Ekpenyong, OON, a Fellow of Chartered Institute of Bankers of Nigeria, a Doctor of Science (Banking & Finance Honoris Causa) of the University of Calabar is one individual who had been privileged to have a banking career spanning through the overseas banking institutions, the Central Bank of Nigeria and other reputable finance organizations. A seasoned banker with intimidating professional record. He was the first Chief Executive Officer and Managing Director of State-owned Equity & Investment Company. He is Chairman/Executive Officer of Davandy Finance & Securities Ltd., Ekondo Micro-Finance Bank Ltd., and other Banking/Financial Institutions. He had unassailed record of being the largest indigenous private sector employer of labour in Cross River State. Pastor Etim Caifas was formerly a Business Development Officer of the First Bank of Nigeria Alhaji Suleiman Ofiong, a Businessman and a Micro-Finance Bank Chief Executive. High Chief (Dr.) Eyo Etim Nyong, a Geologist, Academician, Politician, ex-Honorable Commissioner in Cross River State. Dr. Nyong is the Chief Executive/Founder of a number of companies including South-Sea Petroleum Consultants, Wellpoint Engineering Limited, an Engineering procurement, oil and gas company. South-Sea Datcomm Limited, a development planning project management and environmental/sustainability management concern. He is also the Chairman, Environmental Research, & Geo-sciences Limited, an engineering design, geotechnical and water resources development company. Elder Chief Ekpenyong R. H. Archibong, J.P. was one of the founding fathers of Co-operating Movements in Cross River. From the 1950s, he played many important parts in the Co-operative industry through which many members established their businesses and themselves economically. Architect Bassey Eyo Ndem a former Hon.



*Elder, High Chief, Ntunkae Mrs.  
Grace A. Edet, OON*



*Elder, High Chief (Dr.)  
Asuquo Ekpenyong  
CRS Honours Award, OON, FCIB*



*Chief Mrs. Bassey E. Etim, MON  
Managing Director  
Imarsel Ltd.*



*Ntunkae Hon. (Dr.) Mrs  
Grace Eyo-Ita JP  
Chairman, Akin Community Bank*



*Chief Victor E. E. Etta  
Ex-chairman, National  
Super Market Owners  
Association*



*Elder, High  
Chief Ntunkae (Dr.)  
Mrs. Minika Etim James*



*Chief Albert Effanga Henshaw  
alias 'Ekikak'  
Industrialist & brewer of  
Ekikak Mineral drink*



*Mrs. Ayando I. Bakare  
President, Nig. Women  
Entrepreneurs, 1995-*



*Etinyin J. L. E. Duke  
Eminent Banker & Lawyer  
Managing Director Mercantile Bank*

Commissioner in the State became the proprietor of a first-class international hotel. Azari Hotels, Calabar. He was appointed Chief Executive Officer of Tinapa Business/Leisure Resort, Calabar; and had managed this gigantic state governments venture with great vision as it was planned to be a centre of trade and distribution hub in West Africa. This was equally capable of boosting tourism sector in the state and Nigeria. There were several other Entrepreneurs and others. This book cannot cover names of all the contributors in this all important field.

The Obong of Calabar had often in acknowledgment of the services and contributions of some of the Business/Financial professionals and experts directly and indirectly in the community conferred Chieftaincy honours on some deserving ones, including many other non Efik.

Among the important factors militating against the economic prosperity of Calabar included the continued drought of the Calabar Port since after the civil war. This had contributed to the stagnation of economic life of the city, because with non-dredging of the Calabar River channel, there had been no proper access to and from Calabar Port, and business people need access from both seaside and hinterland. There had been several calls on Federal Government urging her to dredge the port, but no positive response.

Edidem Oku V was indeed a famous and eminent Natural Ruler of his time whose indelible landmark achievements on the national scoreboard placed him among the great history-makers and builders of modern Nigeria. Chief Magnus Ekpenyong, Oku, Secretary of Obongs Council during Edidem Oku's reign had commented thus to the making of this book:

*"Esien Ekpe Oku V came to the Efik throne in its altered circumstance. Edidem was no longer the pinnacle of power but one who must play the captains game. In the service to his country which was Esien Ekpe Oku's most distinguished characteristic, he was never found wanting under rain or sun. He could speak six Nigerian languages thoroughly and each of these came in useful when he was to champion the cause of his people in the agitation for creation of states. This was a time when conflict in political ideology means ostracism, suffering, neglect and hatred. Esien Ekpe Oku V had a taste of all these but was*

*undaunted. His faith in the ultimate of right over wrong led him all through. His selection to fill the venerable Efik throne came at a time when integrity, boldness and truth were mostly called for. He was the logical choice of the people. "Three Famous Kings of Calabar" is a befitting title as the choice of the author. I thank the author for his choice of this great Kings of Calabar"*

It was in recognition of his pioneering contributions in the various political areas and as a statesman that the Edidem was conferred with National Honour of the Commander of the Federal Republic of Nigeria (C.F.R.) by the Head of State on February 28, 1978. In the previous year Dr. James E. E. R. Henshaw and Anthony Asuquo Ani. Leader of the Calabar Community and President of Esop Ndito Efik in Lagos were honoured with OON and MON respectively, among over a hundred of other Nigerian recipients from all walks of life.

Not only in the areas of state-creation politics was the Edidem eminently associated with, he contributed prominently to other national issues. He was at the forefront of the campaign to impress on Federal Government to give the first class eminent Traditional Rulers in the country a specific national role to play by establishing National Traditional Rulers' Council. etc.

#### THE PASSING OF AN HISTORIC ERA OF GREAT LEGENDS

It was due to this hard and difficult political struggles that yielded dividend later in September 1987, when Akwa Ibom State was created out of the old Cross River State, six years after His Royal Majesty had joined his great ancestors, albeit, *aluta continua*.

The closing years of Edidem Oku V's reign were marked by suspicion and incessant fears bordering on neglect of, and non-offering of sacrifices to Efik deity. Fears gripped the town from within the sacred, traditional circle. Unfortunately, an official



*HRH being congratulated by Gen. O. Obasanjo, after his conferment with a National Honour, 1978*

announcement was made of the 'serious illness' of H.R.M the Edidem in November 1981. His counterpart in the Rivers State, Dr. Douglas Jaja, the Amayawabo of Opobo had died on July 31<sup>st</sup> 1980; Sir Adesoji Aderemi, the Ooni of Ife died on July 3, 1980 and the Olubadan of Ibadan, Oba Aniel Akibiyi in November, 1982. Other prominent personalities in Calabar who died in 1980 included Chiefs Etim Ekpenyong, MBE, an educationist, Chief Patrick T. Solomon, a Calabar born Lebanese business man.

The Obong's consort pre-deceased the monarch by two days. Himself who was indispose since January 14, 1981, was officially announced to have joined his ancestors on November 9, 1981. His Prime Minister, Etubom Emmanuel Daniel Henshaw had passed away on May 24, 1981. Among the distinguished personalities who passed on that year were Chiefs Efiong Etim Ekeng, MBE; Chief Albert Efanga Henshaw; Bishop Okon Ndarake I ronbar; Etubom Ansa Ewa Ansa, Etubom Efiom Bassey Duke was the Chairman of Traditional Council till Edidem Bassey Eyo Ephraim Adam III was proclaimed as his successor.

Edidem Ekpe Oku's reign of Great Calabar was remarkably distinct from the erstwhile ethno-politics torn Calabar of preceding three decades. For like the biblical Joshua who succeeded Moses and led the Israelites into the Promised Land, he too succeeded Archibong V, and was the only leader who started the state-creation struggle with others and saw the South-Eastern later Cross River State created when other leaders were gone. He was very popular and intensely loved not only by his subjects, but also strangers and other Nigerians who knew him. A draughtsman, a honorary judge, a peace loving ruler, a patriot, a grand-patriarch and Nationalist. He was a humble, gentle, cultured and upright man who played "politics without bitterness," and journalism without sedition. A great West African statesman, of the stuff of late Hon. J. E. Casely-Hayford of Gold Coast (Ghana). He was often highly acknowledged and esteemed by his contemporaries for his inspirational and dynamic leadership, and was truly the '**Joshua of Calabar people**' on state-creation struggle spanning four decades like Israelites journey.

## ASE YE UTO EDIDEM ESIEN EKPE OKU V

1. Etuñ nkañ ebuñ ñka  
Etinyin Esien Ekpe  
Owo akan owo ama  
Ikọ inua edi nso.
2. December usen efut eba, Ete!  
Esien Ekpe Oku ke onyuñ edi  
Ndimen Ebekpo Efik Ñkama  
Abasi Ibom Enyoñ bere ye enye.
3. Abasi Ibom enyoñ ye akara ekondo  
Kama Esien Ekpe Oku do nno Efik  
Eyen Oku Atai ye Eyeyen Usuk
4. Mbukpo Isoñ Efik mme enyene obio nnyin  
Edaha eda ntem wap inikiet  
Ekama Isoñ Efik ubok edem iba  
Esien Ekpe Oku ke ebekpo.
5. Ofri ndem Efik edaha eda  
Anansa Ikañ Obutoñ k'ikot  
Ndem mo eken ediana enye  
Enuak Isoñ Efik ana sun
6. Nabonda mme enyene nti Ndem  
Ekot Ukon Esiri adiana ye nnyin  
Ebebe edi akpan Ndem kiet  
Nkot ke mmọ emi, nkot mme anie?
7. Ekot Etonko edi Efik Eburutu  
Eyeyen Ema Atai edi mbon nyimeke  
Efe Asabọ du k'idak fo  
Esien Ekpe Oku omọñ edikut ikpon.

8. Nkpo ama odot owo ufan ekukam efaña  
Sun sun Oboñ Efik ke omoñ edi  
Uboñ Efik emi ko odot enye  
Esien Ekpe Otu ke afo qdohq.
9. Ukpõñ ye Adim ekudop eda  
Ediana ye Oku nana ndomo esit  
Ke Uboñ emi ke afo enyene  
Esien Ekpe Oku ke onyũñ edi.
10. Nkpo ndik ye nkpo nyomo nsia k'ikut  
Oboñ Efik amana emana duop enan ntem fap  
Ufok Asibõñ Enye ete Eyen ikpat iba kidi  
Esien Ekpe Oku moño ndi afo kitin?
11. Ke kpukpru inuk ye kpukpru itun  
Esien Eyen Ekpe modo ekem ibat  
Ebe osim Efut nkan nnyin  
Eyeyen Uta ye Eyeyen Asama.
12. Uta eyen Etim mbom ne  
Bop okuo enyin ntem sun  
Akwa Oboñ Efik ke enyene  
Ke edi akpanikõ idihe ñke.
13. Esien Ekpe Oku nana afo, Ete!  
Utiñke unõ Ufok moño ndomo esit  
Ete Eyeyen Ibok Eyo k'imõ idi  
Ke Ufok Eyo II k'imõ do.
14. Eyen Otun ye Eyen Mbarakom ke edi  
Ofri Efik edu ke idak fo ntem fap  
Nyene esit ime ye edu akpanikõ yire enye  
Soño mum Oboñ ukot edem iba k'uyok.



# **CHAPTER**

# **5**

**20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR**

20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR



***HIS ROYAL MAJESTY  
EDIDEM BASSEY EYO EPHRAIM ADAM III,  
Natural Ruler, Treaty King, Grand Patriarch of the Efiks,  
Obong of Calabar, 1982-1986,***

## HIS LIFE AND TIMES: 1904-1986

*'Eyenowon eyet ubok asana, adia mkpo ye mme ete'*

*(A child who washes his hands clean, dines with elders.)*

*i.e., one should live a clean life to maintain his family's good image.*

### GENEALOGY AND BIRTH

Abasi Eyo Efiom Ededem Edak Etim Efiom Okoho Efiom Ekpo was born on 25<sup>th</sup> December, 1904.



*HRH Etubom Eyo Ephraim Adam  
Etubom of Etim Efiom House, 1908-11*

His father was HRH Etubom Eyo Efiom Ededem, alias Eyo Ephraim Adam, the second son of the seven children of Obong Efiom Ededem, alias Tete, whose eldest son Edem Efiom Ededem, alias Adam Ephraim Adam I, was Obong of Calabar from 1901-1906. Etubom Eyo Ephraim Adam was a member of Old Calabar High Council, 1903-1905; a Family-Head of Etim Efiom sub-house of great Duke House from 1906 to his death in 1911. This royal father

started the excise of Etim Efiom sub-house from the major Duke House in 1908, an exercise that was contested through litigation and concluded in 1913, by court judgement of Justice A.F.C. Webber, which granted Etim Efiom an autonomy as independent House. Etubom Eyo Ephraim Adam was keenly interested in Obongship of Calabar in 1908, but could not secure nomination of the major Duke House.

Edidem Adam III's mother Princess Eyoawan Eyo Edem Ekpo Efiom Okoho was of Great Duke dynasty of Old Calabar and so Bassey Eyo Ephraim Adam III was said to be of high royal birth paternally and maternally, which in Efik parlance is called 'Efiom-Ekpo Ukot-iba.'

## EDUCATION:

His education spanned across a rural setting to cosmopolitan urban which gave him a varied experience. He received his early education first, at the Church of Scotland Mission (CSM) School, Ikot Efo' Enang, Akpabuyo; and was later transferred to Duke Town School, Calabar, where he passed the Preliminary Cambridge Examination in 1922; then proceeded to the Normal College at Hope Waddell Training Institution, 1922-1924; King's College, Lagos, 1924-1925, where he sat for and passed the London University Matriculation Examination.

He received his professional education between 1926 and 1930, from the Grammar School Freetown, Sierra Leone; thereafter the Engineering School, Public Works Department, Lagos; Bournemouth School of Engineering in United Kingdom where he obtained the Diploma of the Institute of Service Engineers in Kent, thereafter was admitted as Associate Member. He was elected a Fellow of the Nigerian Institute of Management.

## WORKING LIFE:

The Edidem had a stint in the civil service experience and as a businessman. This took him across the length and breath of Nigeria, having started his working in the Public Works Department, Lagos and



*The Obong as a Chief addressing his people in Lagos, 1978*

served in various towns including Adamawa, Maiduguri, Kano, Jos, Jola, Warri, Port Harcourt, Ibadan and Enugu etc.

His long service and sojourn in various parts of the country was a great asset in his life as he had an impressive command of the Hausa and Yoruba languages, in addition to his mother tongue as well as Victorian polished English. His nucleus family also had good knowledge of these Nigerian languages.

On retirement from the civil service, he set up a Civil Engineering and Electrical Company: Adam Engineering Brothers with offices in Lagos and Enugu with himself as Managing Director and Chief Executive.

One of the greatest characteristics of this great Nigerian patriot was that throughout his career and sojourn outside his native soil, Calabar, he had never lost connection with his root; and whenever he lived he was an organizer of the people especially the South-Easterner. When serving in the old Northern Nigeria, he was President of Civil service Union, Zaria, 1940-43; President, Jos African Games and Sports Club. In 1941, as an old student of Duke Town School, he often wrote articles, in his area of interest for publication in the school magazine 'the Record,' one of such records was serialized in 1941. He was President, the Kano Select Party, 1936-1940; Hon. President, Calabar Improvement League, Zaria Branch 1942-44; Patron of Akpabuyo Development Union Lagos in the 1970s. His excellent and qualitative leadership often qualified him as an acceptable Community leader and Patriarch. Besides, he was acknowledged as a man who had a fair knowledge of the world as he had lived in most part of the country. Above all, he was a staunch Methodist Church member who had contributed immensely.

Though not a professional politician, he often very closely identified himself with and gave unqualified support to the Calabar-Ogoja-Rivers (COR) State Movement while in Jos, in the 1950s and 1960s.

### ENTHRONEMENT AS A TRADITION RULER:

His personal sterling qualities eventually culminated in his being selected patriarch of his people. He succeeded Etubom Umo Eyo Ephraim Adam as Etubom of Etim Efiom House in 1979, and was inducted as a member of Etuboms' Traditional Council of Obong of Calabar by HRH Edidem Essien Ekpe Oku v. CFR, whom he incidentally succeeded.

Etubom Adam as he was often called, was chosen a Grand Patriarch of Efik Kingdom and Obong of Calabar by Etuboms' Traditional Council on 8<sup>th</sup> September 1981. He was proclaimed Obong-elect on November 9, 1981. His selection was however, mired in controversy with an Efik ruling House. Following his selection, a factional dispute erupted as a result of serious contention for the throne by Etubom Cohham Eneyo Boco of Cobham Town who unfortunately was his maternal first cousin and his junior in age, being born on August 3, 1924.

Following this regal dispute with one party resorting to litigation in the law court, five members who were termed as "Pro-Cobham" in the



*His capping and induction into Etuboms' Traditional Council by Edidem Essien Ekpe Oku V in 1979*



*His Capping at Efe Asabo*



*The Edidem being crowned in Duke Town Church while his spouse looks on*  
 Efik highest ruling Council were subsequently expelled from the Council.



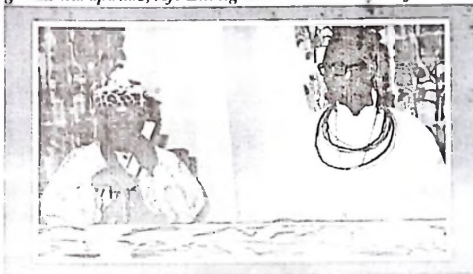
*The Obong led by Etubom Otu Ekpenyong Efu (Royal Muce-bearer) waved to his people after coronation.*

However, the dispute was short-lived as the differences was resolved soonest. Etubom Bassey E. E. Adam was installed in a rich traditional ceremony held at Obongs Palace on Tuesday, February 9, 1982. He equally took Ekpe title of Isu Mkpe of Eyamba Lodge, Duke Town.

In a peaceful and colourful ceremony. Edidem Bassey Eyo Ephraim Adam III was crowned traditionally at Efe Asabo and thereafter his Westminster model coronation was held on Saturday, November 27, 1982, at Duke Town Presbyterian Church. The officiating ministers at his coronation included Superintendent Pastor E. E. Okon of The Apostolic



*The Obong with his spouse, Afi Ekong and Senator Wayas after coronation*



*The Obong with Oba of Benin*



*The Obong with an Emir*



*Th Obong with his Cabinet Chiefs after his Traditional Coronation*



*Th Obong signing the scroll during his Church coronation*

Church and Reverend O. O. Mbukpa who crowned the Edidem, assisted by other Bishops and clergies present. Rev. O. Ogbonnaya, Moderator of Duke Town Church read the Oath from the Scroll that was repeated and signed by the Obong. His Pre- Eminence Bolaji Idowu of the Wesley

Methodist Church prayed. The Rt. Hon. I. O. A. Ude of Presbyterian Church gave the benediction, while Rev. W. G. Ekprikpo of Anglican Church announced the closing hymn.

### PERFORMANCE OF OBSEQUIES OF LATE OBONG ADAM EPHRAIM ADAM II

Before concluding his enabling traditional rites to the throne, the Etim



*His Royal Highness Obong Edem-Ekpenyong  
Ephraim Adam II*

Efiom House, being the Clan of the Edidem and that of his late uncle, Obong Edem-Ekpenyong Ephraim Adam II, Obong of Calabar, 1963-1967, finally resolved to perform the age-long Efik tradition to mark final obsequies and memorial ceremonies of the late Efik monarch who joined his ancestors in December 1967. His burial rites could not be performed due to the then on-going Nigerian civil war (1967-1970), and according to Efik custom, that important rites must be performed before any would-be candidate from that House or Clan could aspire to or ascend Efik throne. Thus, a two-week long traditional obsequies of late Obong

Adam Ephraim Adam II was performed between 1<sup>st</sup> and 14<sup>th</sup> February, 1982, which terminated with a memorial service held at the Christ African Church Cathedral, Calabar.

Other important events in Calabar in 1982, were the transition of Chiefs Edim Edim Ntoe alias, Etughi Ngon, the Qua King-maker and Big Qua Town Eyamba of Mgbe Fraternity in March, who also was succeeded by Chief P.O. Esu. Chief Efiom Ntiero Efiom of Kasuk Qua Town died on June 6, 1982. Ita Okokon Ekpenyong was crowned Muri-Otiti of Efut Abua, Calabar South on November 9, 1982.



*The Obong receiving Certificate of recognition from the State Governor Dr. Clement Isong*

### **OFFICIAL RECOGNITION AND HONOURS:**

Edidem Bassey Eyo Ephraim Adam III was formally recognized by the Cross River State Government as Obong of Calabar on March 15, 1982. In an impressive ceremony held at the Governor's Office, he received the staff of office and a double Certificate, one for his Recognition as the Obong of Calabar and the other as President of the Calabar Municipality Traditional Council.

The official recognition and other prestigious awards and appointments given to His Royal Majesty, the Edidem was rarely equaled in his comparative short but very eventful reign. The Federal Government appointed him Chancellor of the University of Jos in September 1985, and the institution in due recognition of his contributions, and as one who made Jos his second home, conferred on him a Honorary Doctorate Degree.

### **HIS REIGN:**

No sooner the euphoria that followed his enthronement seemed to die down than the Obong embarked on his mission of Unity Tour aimed at

uniting all peoples of Cross River, all tribes of Nigerian Federation and to use traditional rulership to enhance the development of Calabar and the unsettled State-creation issue.

The Edidem ascended Efik throne at critical moment in Nigerian history. Politically, the 2<sup>nd</sup> Republic was facing the period of transition, bordering how a civilian administration could succeed itself without the undue military intervention in governance. Thus, the imminent national and state elections slated to be held between August and September 1983, was billed to determine the fate of 2<sup>nd</sup> Republic and usher in the 3<sup>rd</sup> Republic. Political campaigns had started a year prior to the elections. Calabar and indeed, the Obong had a very busy and tight schedule, receiving the national and state political leaders who paid him courtesy visits in his palace prior to their political campaigns in his domain.

### THE 'UNFINISHED MOTION' OF STATE CREATION

Edidem Adam III was no new-comer in the Calabar peoples' age-long demand for a separate State for the people of Old Calabar, Ogoja and Rivers Provinces since the 1950s. The Obong's burning desire and hope for a separate State was based on his undisputed antecedence since his days as ordinary citizen or leader of Efiks in the north.

According to late Chief Andrew Bassey, MON, himself a great campaigner for C.O.R State Movement from the commencement of the fight:

*"Etubom Adam (as he was then), a reputable electrical engineer had endeared himself to many leading people in parts of what was known as Northern Nigeria or Northern Region when he had executed many electrical and building contracts and made a fortune. The Etuborn's residence in Jos was a meeting ground mostly for people of Old Calabar Province and he did not discriminate against any tribe.*

*When in 1956 the idea got to him that the people of Calabar, Ogoja and Rivers Provinces had started agitation for creation of COR State, he readily embraced the idea which he propagated in the North among those concerned.*

*Etubom Adam readily planted branches of the Movement in various towns in the North and he with such men like Chief Usoro of Ibiono caused financial contributions to be made into the coffers of the Movement in this State..."*



***The Obong and Chief Obafemi Awolowo at his palace***

Thus, when he ascended Efik throne and the opportunity avail itself again, the Edidem was ever relentless in reminding every politician visiting him on political campaign in Calabar about the 'unfinished motion' of a separate state for his people, started over three decades earlier.

Thus, Chief Obafemi Awolowo, the National President of the Unity Party of Nigeria (UPN) did not hesitate to intimate the Obong of his party's programme which included revisiting the various requests of state creation during his visit to the state in February 1983. With his political sagacity, he however kept his viewpoint on this issue a closely guarded secret.

The most colourful and rewarding visit to Calabar was that of the President Alhaji Shehu Umar Shagari on May 7, 1983. The Edidem conferred on Mr. President an honorary chieftaincy title and initiated him into Ekpe Efik Iboku. It should be recalled that a similar honour was bestowed on the Prime Minister, Alhaji (Sir) Abubakar Tafawa Balewa by the late Obong Ededem Achibong V in the late 1950s.



***The Obong Honours President Shehu Shagari***

The president had reiterated during his visit that the National Party of Nigeria (NPN) had requested other political parties to submit memorandum on state creation. And Chief Adisa Akinloye, the NPN Chairman had during the 1982 Party Convention in Port Harcourt assured that his party was very eager to have new states created in the country.

On Mr. President's second visit to Calabar on July 20, 1983, the Calabar International Airport, later re-named (Margaret Ekpo International Airport) was officially opened by him. Work also began for construction of Atimbo Bridge which contract had been awarded to a German firm: STRABAG Construction Company. The bridge had 32.8 kilometre length and the contract was valued at over N25.7 million. This important bridge linked Akpabuyo with Calabar metropolis. HRM Edidem Bassey Eyo Ephraim Adam III performed the pouring of libation

ceremony on Thursday, August 4, 1983, in a colourful ceremony witnessed by eminent personalities. The Calabar Creek Town service was resumed.

## RENEWED DEMAND FOR CREATION OF NEW CROSS RIVER STATE

"If a tree is not covered, the ant could hardly rest", according to folk proverbs. It should be remembered that no sooner the new civil government was sworn-in in 1978, than the people of Cross River State, the people of Calabar and Igbaja Provinces resumed vigorous campaign and demanded for creation of a new Cross River State. In later 1979 ushered in the second republic, the State Movement leadership composed of Chief (Dr) Olofin Akintola, Chief J. H. Benson, J. I. Murphy, Man Ekpo and Chief Mrs. Gifty J. Benson, leader of Women Wing forum, presented a letter of demand for creation of new Cross River State to National Assembly and the Presidency. The Movement had launched campaign in Calabar and in Lagos on June 2, 1980 and on both occasions were witnessed by a mammoth crowd. Chief the Hon. Ita Ekong Ekpo member representing Calabar in the State House of Assembly was stabbed to death on June 13, less than a week following launching the movement. The New Cross River State emblem was launched at the African Club Calabar on July 31, 1981.

The Calabar State Movement another State Movement with membership comprising of the militant in Igbaja; its politicians were launched in Calabar on March 21, 1981, and in April 1, 1980, the Calabar Paramount Ruler of Igbaja signed the "Egbo" and "Okpoko" emblem that Movement which was a replica of Egbo Kingdom. The Movement in 1981, made the formal request for the creation of Calabar State embracing Igbaja and Ikom. The movement was not successful which were in the militant and of the movement. Later, the movement State of Cross River State to the National Assembly for consideration. Receiving the report the Speaker of the House of Representatives Hon. Edwin Ume Ezeolu said that the State

"...that the State of Cross River State creation and would not support to any extent, unless the people of the State are in the majority of all."

Calabar was at the centre of the political debacle between the two opposing state-creation campaign movements each with different formulae. That is, should Calabar go with Mainland State, or remain in the New Cross River State, all put together betwisted the new state demand in the old Cross River State of Nigeria.

The Calabar State Movement leaders were made up of Chief E. U. Okon, Ntison Vincent Uwemedimo the president of Akwa Esop Ima Ison Ibibio, Chief Ita B. Etuk, Rev. S. J. King, Mr. Horace Equere, Hon. Amba WillsObong, Engr. Udo Mbosoh and other top politicians, Chief E. O. Eyo, a staunch supporter and leader of the Mainland State Movement propagated the creation states, but each for the old Calabar, Ogoja and Uyo Provinces of the colonial era. And to be sure that the people of Calabar senatorial area got her fair share of the dividend, should a new Cross River State emerged, a formal Agreement was signed between the top political leadership of Southern and Northern Senatorial areas of the state. And so the battle line was then drawn between the two State Movements in the State. Ibibio Day was violently celebrated in Calabar in December 198, under the auspice of Akwa Esop Ima Isong Ibibio, ostensibly to show physical solidarity for demand for 'Calabar State' or 'Mainland State'.

The state government had created 46 Local Government Areas in the state that was politically margmalised in 1980, and was launched on 29<sup>th</sup> September, 1981. Akpabuyo had one Local Government Area, though this creation was defunct later in 1984, by the succeeding military administration.

Though Calabar Community leadership was put to test during this renewed state demand campaign, but the Efik and her neighbours: Efut and Qua Clans were interestingly and unequivocally able to form a united frontal caucus in matters of common interest to the town. The newly formed Calabar Development Organization organized a great rally in Calabar on January 16, 1982, to sensitize the people. The organization among other things, conferred Community Chieftaincy titles on some eminent citizens, namely, Chiefs John H. Bassey who bagged, "Ntanta

Calabar" (Star), Frank N. Inok, "Edeme" (Spokesperson), Ita Ekanem Ita "Etonwed" (Calabar Scribe), Ernest Etim Bassey "Otuekong" (Military Leader). This organization, was formally launched on March 6, 1982.

The Calabar Senatorial Development Front led by Chief Nta Elijah Henshaw then a Honourable Commissioner in the state, Chief Louis Solomon, Chief Peter O. E. Bassey and others was formed and formally launched in late March, 1982. These socio-political organizations and state-creation Movements engaged in various state-creation political slogans and tug of war, which made Professor Emmanuel Ayandele to remark in June 1981. that "Cross River State is an atomistic society perpetually at war with itself."

At this time too, the Cross River State, even though was an N.P.N governed state was beset by intra-party problems. The State Governor Dr. C. N. Isong and his deputy Dr. M. Ofoboche luckily survived an impeachment bid on July 3, 1982, as the State House of Assembly voted 50 to 20 against the motion to investigate an allegation of unconstitutional acts leveled against the State Executive by 48 Assembly members. Not stopping at that, the State House of Assembly voted its Deputy Speaker Chief Ndaeyo Uttah out of office. These 'political inferno' was not unconnected with State creation palaver.



*Sen. Dr.  
Victor Akan, 1987-1988  
Industrialist & Philanthropist*



*High Chief (Dr) Ita Ekanem Ita OON  
Eto Nwed Efik Eburutu.  
Ikpangfum Calabar.*



*Chief Peter Odo Efiang Bassey  
The first Indigenous High Court  
Judge of South Eastern State  
Movement Member*

The State intra-party crisis grew deeper and divided the party into two, namely, "Home and Lagos Fronts"; the 'Lagos Front' was led by the Senate President, Dr Joseph Wayas, Senator Joseph O. Ansa and some Cross River State National Assembly members in Lagos. The 'Home Front' based in Calabar was vigorated by the governor, top Ibibio leaders and some State Assembly members representing the mainland constituencies. Thus, during the subsequent crisis-torn gubernatorial nomination of National Party of Nigeria held in Calabar on October 30, 1982, the incumbent Governor Dr. C. N. Isong was defeated by Senator Donald D. Etiebet representing Ikot Ekpene Senatorial area. He was to carry the party's flag to contest for the State governorship election that year.

The sum total of the State party crises could not be extricated from the high demand for creation of a new Cross River State which most of Ibibio top party stalwarts were vehemently opposed to, including the incumbent governor himself who was of opinion that creation of new states not only in the Cross River, but nationwide would be a long and difficult exercise. His stand was understandable, for no leader would like the territory of his authority to be reduced or ceded for whatever reason, but the "Lagos Front" regarded this as a defeatist localist theory, since the Annang and Eket Senators Donald Etiebet and Dr. Victor Akan with some other members of National Assembly and Northern Cross River Representatives solidly supported the new Cross River State creation.

Incidentally, during the heat of this political campaign, the country lost some veteran politicians, namely, Chief Efiang Okon Eyo, alias 'Eyo Uyo'. He was an Obong Ikpaisong Ibibio and former NCNC Chief Whip in the defunct Eastern House of Assembly in the 1950s, later a top NPN member, who died in March 1983. He was an Honourable member who in 1953, for a price accepted, he successfully moved "a motion of no confidence in the Government of Eastern Region of Nigeria," of which Professor Eyo Ita of Calabar Province, a minority man like him was removed as Leader of Government Business. He was remembered for such acts.



**Chief Eyo Okon Eyo**  
*A Dogged Politician*



**Col. C. Odumegwu Ojuku**  
*The ex-Brafran Leader*



**Alhaji Aminu Kano**  
*A National Party Leader*

The nation also lost Malam (Alhaji) Aminu Kano, a great leader of the defunct Northern Element Progressive Union (NEPU) in the 1950s, a socialist and later Leader of the Peoples Redemption Party. He died on April 17, 1983. Another transition was that of Dr. Michael I. Okpara, the ex-Premier of Eastern Nigeria in the 1<sup>st</sup> Republic, who later joined the NPN in 1983, during the second republic, but died on December 20, 1984. Col. C. O. Ojukwu had also returned to Nigeria on June 20, 1982, from Ivory Coast, after being granted state pardon by President Shagari. He had declared the old Eastern Nigeria a sovereign state of Biafra in 1967, but fled Nigeria in January, 1970, at the collapse of the rebellion.

From north through to south, Nigerians were clamoring for new State, but political analysts and observers had pointed out that:

*"Political parties must realize that even if they agree among themselves, on which states to create and how to create them, the ultimate sanction for the creation of new states will come from the constitution," moreso, competent courts are yet to define the precise meaning of several constitutional provisions regarding the process of creating new states"*

The fundamental issue of disagreement that cut across political parties' line was the number of new states to create and where to create them. Even then, it was only a party that had absolute majority in the National Assembly that could comfortably execute the programme of state-creation. As a multi-party State, the other opposition parties could

not reach a consensus with the ruling party NPN, and so the hope of several state-agitators were hanging on balance before the 1983 elections were conducted.

### **THE ELECTIONS OF 1983 AND END OF 2ND REPUBLIC**

The Presidential Election was held throughout the country on August 13, 1983. The Cross River State voting pattern was as follows: Shehu Shagari (NPN) 53.18%; Obafemi Awolowo (UPN) 39.43%; Nnamdi Azikiwe (NPP) 3.61%; Waziri Ibrahim (GNPP) 1.29%. Alhaji Yusuf (PRP) and Tunji Braithwaite (NAP) each got less than 1% votes. When the entire vote all over the county was computed, Alhaji Shehu Shagari (NPN) was returned to power.

The Gubernatorial Election was held throughout the country on August 13, 1983. In the Cross River State, Donald D. Etiebet (NPN) scored 60.98% votes; U. J. Esuene (UPN) 36.54%; E. U. Okon (NPP) 1.39%; Udo Nna Akpan (PRP) 3.16%, W. A. Effiong (GNPP) 10.41%; Eddy Utuk (NAP) 0.35%; Senator Donald D. Etiebet (NPN) was elected as Governor of the State.

In the Senatorial Election held on August 20, 1983, Senator Joseph Oqua Ansa having crossed the carpet from GNPP to NPN won with 84.83% votes and got re-elected as senator representing Southern Senatorial District of Cross River State.

In the State House of Assembly Election held on September 3, 1983, victory went to Engr. Ekpe E. Ita (Calabar); Orok Ita Ironbar (Odukpani Central); Okpo E. Ene (Odukpani West) Peter Nya (Odukpani S. E.); F.B. Ekpenyong: Odukpani (East); Grace Etta (Ejagham); Biase: Frank Okon.

On December 10, 1983, the Edidem had marked his 1<sup>st</sup> coronation anniversary on the throne as Obong of Calabar. He had in May 1983, conferred Efik prestigious chieftaincy title on President Shehu Shagari, and similarly honoured some thirty prominent citizens of the country. Chief M. K. O. Abiola was also honoured by the Obong later.

Other major events of the year included the traditional coronation of Ekong Ekpo Eta as Ntoe of Big Qua Town on April 30, 1983; the transition of Ntoe Asuquo Etim Oqua of Ikpai. April 24, 1983. He was an ardent supporter of the C-O-R State Movement in the 1950s. Nyok Nikai Edim Asi Etta of Akim Qua died in July; Etubom Andem Andem Bassey of Cobham Town equally joined his ancestors. Etubom Effiom Bassey Duke, the oldest serving member of Efik traditional Council for over three decades died in December 1983. An ex-President, Customary Court of Appeal in the 1960s, he was Chairman of Etuboms' Council of Obong of Calabar and second in rank to the Edidem. He was a Regent during the interregnum of late Edidem Essien Ekpe Oku v in 1981, and was succeeded in office by Etubom Ene Oku Ene, a renowned educationist. Etubom Eniang Owong Ftim of Mbiabo Ikoneto was installed Clan head of Efiks of Western Calabar on August 11, 1984. He succeeded Etubom Bassey Ita Bassey of Otung who died on April 19, 1984. Etubom Adim Eso Adim Ekpenyong of Obutong and Etinyin Umo Okon Nakanda Clan head of Akpabuyo joined their ancestors in 1984.

### THE BUHARI - IDIAGBON GOVERNMENT

Unfortunately, before the new civilian administration could be inaugurated, a military coup d'état led by Maj-Gen. Mohammadu Bahari and Brigadier Babatunde Idiagbon had overthrown the Federal Government on December 31, 1983. Nigeria reluctantly again returned to



*Chief M. K. O. Abiola  
The Kankanfo of Yorubaland*



*HRH Etubom Effiom Bassey Duke  
Etubom of Duke House  
Chairman, Obongs Council*



*HH Asuquo Etim Oqua  
Ntoe of Ikpai of Qua Town*

military dictatorship after the previous thirteen years of military interregnum from 1966-1979.

However, it was in conformity with the new administration's policy to enforce public accountability, check abuse of office and economic sabotage against the nation that many draconistic decrees were hurriedly enacted and suspected corrupt political detainees brought to book for contributing to economic adversity of the Federal Government. Between May and September, 1984, many State Executive Governors had become 'Executive Prisoners' as well as several ex-top public officers nationwide. Some Governors had been sentenced by Military Tribunal to imprisonment ranging between a hundred and two hundred and forty years each. Governor C. N. Isong and Cross River State Legislature were among those detained.

Though the new administration was described as 'dragonistic, totalitarian, autocratic, insensitive,' it presented a novel phenomenon and unrivalled posture in Cross River State progress. Nigerians nationwide imbibed the spirit of decorum in public life, high sense of discipline and accountability. It was a silent revolution.

Navy Captain Edet Akpan Archibong who was appointed as Cross River State governor in January 1984, was removed from office in April, for reasons the authorities described as 'acts of impropriety'. Lt. Col. Dan Patrick Archibong, an Efik son and an Infantry soldier replaced him. During his maiden courtesy call on traditional rulers in the State and in Calabar, the Obong, Edidem Bassey Ephraim Adam III in his royal palace on Saturday May 5, 1983, prayed God to bless and guide him in the various tasks ahead. The Governor swung into action, first, by identifying disunity among the different ethnic groups as a bane of progress of the state, in addition to poor economic base and financial handicap, and promised to take the bull by the horn.

The new Federal Military administration had appointed another Efik son and a lecturer in Medicine at the University of Calabar, a 38 year old youth leader Dr. Emmanuel Nyong Nsan as a Federal Minister of Health. It was during his tenure as a Minister that other sons of the State.



*H.E. Dan Patrick Effanga Archibong  
Governor of Cross River State. 1984-1986*



*Mr. Etim Inyang  
The Inspector-General of Police, rtd. 1986  
Member Armed Forces Ruling Council*

Professor Erete O. Amaku was appointed a Chief Medical Director of Lagos University Teaching Hospital and Dr. Itam Hogan-Itam as Chief Medical Director, University of Calabar Teaching Hospital.

### **COL. ARCHIBONG ADMINISTRATION AND WAR AGAINST INDISCIPLINE**

The War Against Indiscipline (WAI) under Buhari/Idiagbon regime was launched on March 20 1984. Its ultimate aim was towards the realization of a discipline and civilized society. It extended to Environmental Sanitation which the Cross River State government equally set up an Environmental Task Force to tackle the problems. The State government tried to make Calabar re-gain her lost glory as a traditionally clean city with cultured people. The Prince Bassey Duke Effigy was re-positioned at Watt Market area. Unapproved and illegal structures were demolished; thatched building owners were given notices and dateline to re-roof them with corrugated iron sheets and mud-houses in Calabar urban for re-structuring, etc. "The people saw the sanitation policy as a step to inculcate the culture of purity in citizens."

And in 1985, the Minister of Health Dr. Nsan was re-assigned as Federal Minister of Works and Housing. During the review of some former construction contract works awarded by the former civilian



*Welcome back ... Obong of Calabar received Gov. Archibong as he returned from his second swearing-in.*

administration in the country due to economic down-turn, the Atimbo bridge contract project to link Calabar Metropolis with Akpabuyo was rescued by the Honourable Minister from being dropped or cancelled due to his interest in the project and other programmes. The Atimbo bridge



*Prof. Erete Ofiang Amaku  
M.B., Ch.B. (Leeds), FRCS (GLAS)  
FMCS (NIG) FWACS, Ch.M.*



*Chief Dr. Emmanuel Nyong Nsan, OFR  
MB.BS, DPH, MSc (Lond), FRSH, FWACP, FFPH  
Federal Minister of Works and Housing  
later Health*



*Dr. Iram Hogan Itam,  
MB BS, DA, MRCOG, FR COG,  
FWAGS, JP*



*The Obong says to Archibong:  
Behold my beloved son ... Be blessed.*

project was executed and finally opened to traffic from May 17, 1985. The Obong of Calabar, Edidem Bassey Eyo Ephraim Adam III perform the traditional rites before the commencement project work.

Under Colonel Dan Archibong's state administration, contract for construction of a New Calabar Model Market was awarded by the State government on November 8, 1984, at the value of N6.3 million and was officially commissioned by Maj-Gen. M.G. Nasko, Federal Minister of Trade on November 15,

1985. The modern market was re-named 'Ika Ika Oqua Market' against the former name given by the Cross River Task Force on Environmental Sanitation following a special request by the Quas. In respect of Akpabuyo, it was



*The Obong pouring libation to appease the gods of Akpabuyo before the commencement of work on the Atimbo bridge*

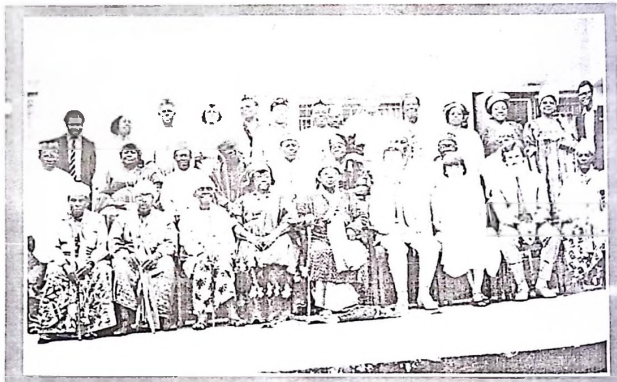


ETUBOMS TRADITIONAL COUNCIL MEMBERS, 1982

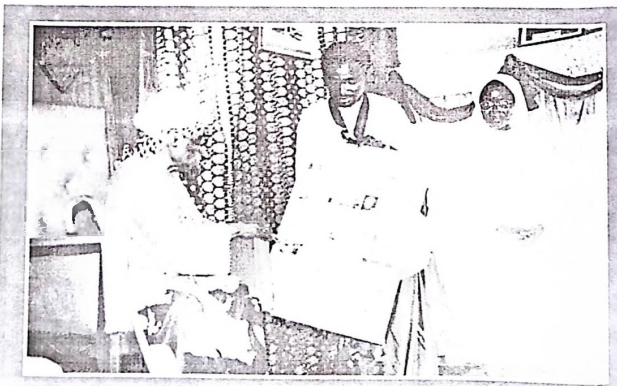
*From left: Etuboms Hogan Otu Ekpenyong Efa, Etim M. Ita, Eniang E. Owong, Dan Otu Inok, Dr. Efiang Eyo Bassey, Ene Oku Ene, HRH Edidem Bassey E. E. Adam III, Efiom Bassey Duke, Ofiong Efana Ita, Ewa Efiom Ewa, Ewa T. Henshaw and Asako Otu.*



*The Obongs Council in session  
The Etuboms are seated front row, adviser are at back row*



*The Edidem and his Council received foreign visitors visiting his palace.*



*The Author (Chief Orok O. E. Duke) with Rev. Sister Immaculatta Ofiong presented Great Calabar Historical Almanac, 1985 for Edidem's Royal blessing.*

Gov. Dan Archibong's development programme to merge Akpabuyo as part of Calabar Municipality because of the congested nature of Calabar metropolis. Site for the proposed Police College at Otim Assam was also acquired. The Governor directed the State's Lands Department to earmark additional lands in Akpabuyo for the development of Industrial and Housing Estates. Government also acquired lands at Ikot Offiong Ambai in 1985. for building of a Police Secondary School. It should therefore, be noted that in spite of the neglect of Akpabuyo all through the centuries by successive administrations, it was only during the reign of Edidem Adam III and Col. Dan Archibong that a caring government gave any thought and serious attention to programme its future developments. December 2, 1984 marked the official opening of the first financial institution, a branch of Mercantile Bank at Ikot Offiong Ambai, Akpabuyo. It could thus be asserted that the physical and structural development of Akpabuyo started during the reign of Adam III.

'IKA', the Palace Magazine, (1985.17) recorded that when the Army took over the reins of government, declared "War" on social evils and called upon Traditional Rulers in the Country to join in the campaigns. Edidem Basse Eyo Ephraim Adam III was ready. He immediately responded after Col. Daniel Archibong had launched the Campaign in the Cross River State. He undertook an extensive tour to the following, Efik settlements:- Akpabuyo, Itu, Ikoroffiong, Adiabo, Creek Town, Ikoneto, Odot and Calabar Municipality itself, conveying to his people the Governor's message from the Head of State in respect of the payment of taxes and rates and the need for scrupulous cleanliness of their surroundings.

The Obong attended a very important ceremony which took place at the University of Jos where he was inducted as Chancellor of the University. Later he went to Owerri as guest of the Imo State, Government, to witness the inaugural ceremony of the State Council of Chiefs. On another occasion, he revisited Owerri to attend the launching of the Development Fund of the Imo State University of Technology. On this occasion he made an endowment of N500.00 to the best student in Electrical Engineering.

Thus, throughout the Edidem Adam III's 4 years reign on Efik throne and Col Archibong's purposeful administration, the entire Calabar Senatorial area continued to capture the view of the world. The Edidem stood out distinctly as a standard-bearer and Champion of the Unity thrust of the State government. For it was on June 30, 1984, that Governor Archibong formally launched his unity campaign to build sustainable harmony amongst the several ethnic groups in the state. And the Edidem had on June 19, 1984, visited Efik Western Calabar Clans in Odukpani Local -Government Area including Ikorofiong, where he preached the gospel of unity to his people.

In February 1985, Governor Dan Archibong banned the state civil servants from accepting chieftaincy title while launching the 4<sup>th</sup> phase of War Against indiscipline (WAI) in the state. And on April 14, 1985, Edidem Bassey Eyo Ephraim Adam III resumed his unity tour to the mainland part of the state. In January 1986, he carried the campaign beyond the borders of his state to the far north in Sokoto State, where he exchanged views with the Emir of Sokoto and the Military Governor, Colonel Garba Muhammed. In his welcome address to the Efik monarch, the Governor said "the visit would renew acquaintance and create cordial relationship and understanding between the peoples of Sokoto and Cross River State describing the visit 'as very unique and historic'



*HRH, Ahta Okon  
Uwe Akan, MBE, JP  
Paramount Ruler of Oron.*



*Senior Elder (Chief)  
Samuel Eyo Ekanem  
A Renowned footballer and Educationist*



*HH Etinyin Eniang Owon Eno  
Clan Head, Efik of  
Western Calabar*



During this period, good news was received about the success of Miss Obonganwan Otu Eyo in the Cross River Beauty contest held in October, 1985, and her subsequent placement in third position in Miss Nigeria 1985 Beauty Contest. Also the news of appointment of Hon. Justice Mrs. Dorothy Nsa Iyamba-Idem as first female High Court Judge of Cross River State. In addition, the Old Residency Museum was officially opened in the Old Consulate being the first official seat of colonial administration in Old Calabar from

1872, by Consul Charles Livingstone. This feat was made possible by Dr. Ekpo Okpo Eyo, the Director General of National Commission for Museums and Monuments who visited him in his palace. The Edidem was privileged to welcome other several August visitors to his palace including His Pre-Eminence Sunday Mbang, Patriarch of the Methodist Church of Nigeria, The Very Rev. Major M. Olu Kerife, Chaplain of the Headquarter 82 Division, NA; Rev. Walter McClean, Canadian Secretary of State and Minister responsible for women's status; Sir Udo Udoma, Law Reform Commissioner and Lady Udoma and others in 1985.

Sadly, the Calabar community observed the obsequies of some very eminent person in 1985. These included Chief Basse Ene Ita in January; Barr. Orok Ita Orok and Elder Samuel Eyo Ekanem in April; Etubom Oku Etim Nyong of Ambu House, Etubom Eniang Owong Etim of Ikoneto, HRH Ahta I of Oron, Okon E. Isong; Mma Mary I. Ededem, MON; Bishop James Moynagh ex-Bishop of Calabar; Etinyin Dan Eso Otu Inok; Chief Michael Okon Ani, OFR.

#### **GENERAL IBRAHIM BABANGIDA ADMINISTRATION:**

Ibrahim Babangida led coup had ousted the government of General Mohamadu Buhari in a bloodless coup d'etat on August 27, 1985. In assigning the new state military Governors, Col. Dan Archibong was

returned among the five re-appointed ones from the old regime, and was reassigned to Cross River State. Mr. Etim Inyang retained his appointment as Inspector-General of Police and Member of the Armed Forces Ruling Council. He retired from the force in October 1986.

On April 28, 1986, the Chief of General Staff (CGS), Commodore Ebitu Ukiwe paid a courtesy visit to the Obong of Calabar among other traditional rulers of the State. The CGS was advised by Etik monarch among other important issues, to make constitutional provisions for the nations traditional rulers to assist and contribute to the running of the country's local government system. The Edidem further pointed out that there was no clear-cut constitutional role for traditional rulers to play in the country's political setting and advised further on government's reforms. His Royal Majesty suggested that it was only expedient that traditional rulers contribute to government's on-going local projects and programmes because they are nearer to the grassroot and are being saddled with responsibilities that would enable them to contribute their own quota to the development of the society. In addition, the Obong requested the Federal Government to entrust customary court functions to traditional rulers as it was practiced in the past, adding that "such a step will not only help traditional rulers to exercise more authority over their subjects, but also that, it will lessen the workload in the courts which are often overcrowded"

Responding to the Obong's suggestions and recommendations, Commodore Ebitu Ukiwe, Chief of General Staff charged with the functions of the country's political administration, thanked the monarch for his well thought advice and said that the Federal Government discouraged a situation in which traditional rulers would dabble into politics: that such a development would tend to undermine the sacredness of traditional institutions.

And when Gen. Ibrahim Babangida's administration set up the Political Bureau in search of solution to the country's socio-political and economic problems under Prof. Sam. Cooley, the Edidem found time to

submit memorandum to the Bureau in June, 1986, and was highly commended.

And though the two new succeeding military administrations seemed to have forgotten the 'unfinished motion' of state-creation issue, it was on September 27, 1987 that the New Cross River State emerged with the carving out of the mainland part of the old Cross River State, named it Akwa Ibom State by Gen. I. B. Babangida under his new 21-State structure. This was less than a year after the Obong had joined his ancestors.

The problem of bad road was tackled aggressively to ease transportation problem. To this end, the state government launched Disaster Relief Fund to help tackle the erosion menace in the State. Among the laudable "programmes of recovery" of General Babangida was the 'Better Life Programme for Rural Women.' It was an eye-opener programme for women folk, led by the First Lady, Mrs. Miriam Babangida. Mrs. Grace Ekanem co-ordinated the programme in the Cross River State, whereas Princess Mrs. Winifred Effiwat was the Secretary.

With the opening of Ebughu Fishery Terminal in Oron, valued at N10.59 million, by Federal Government in April 1985, Cross River was destined to become Nigeria's major first producer.

However, the Sunday Chronicle Magazine of Sunday May 4, 1986, in its interview with Cross Riverians summarized the Archibong administration as having 78 percent in his favour, as follows:

*"The pass mark accorded Archibong's administration was borne out of the style of his development package than anything else. The roads, for instance, the construction of which was recently initiated, gave the government a clean slate for various reasons.*

*Apart from actually easing the transportation problems within the city; these newly constructed roads have triggered off much development as a result of the accessibility and the necessary link provided the different communities in the transacting their businesses. ...."*

In spite of the doubts of many and the propensity of Babangida's scheme to remain too long in power, some believed, many needs of the State were granted; and had planned to revive the Calabar seaport to

become an autonomous transshipment centre for the country. He laid the foundation stone of Export Processing Zone (EPZ) in Calabar. during his visit to the state from 5<sup>th</sup> -10<sup>th</sup> November 1991. During the visit he laid the foundation stone of Akpabuyo Local Government Headquarter at Ikor Nakanda, which he created among other Local Government Areas in the country.

### **OBONG'S DEMISE AND DISMAL END OF THE YEAR:**

Harley's Comet was sighted at 12:45am on Thursday, April 10, 1986. It was Efik ancient traditional belief that Harley's Comet, when sighted often spelled bad omen. The Efik record has it that when the Harley's comet was sighted in 1834, Great Duke Ephraim IV died and in 1910, when it was sighted, King Edward of Great Britain died. King George VI also died in his sleep on February 6, after an appearance of an eclipse of the sun. And so following the sighting of the Harley's Comet in 1986. Kembengta Obong Atana Enan Andong of Okoyong died in November, and in December 1986, the Edidem joined his ancestors. The nation recorded the execution of Gen. Mamman Vatsa and nine other suspected coup-planners for treason. Mr. Dele Giwa a renowned Journalist was killed via parcel bomb on October 19, 1986.

IKA. had in 1985.17 recorded that "the reign of Edidem Adam III is unprecedented in regal nobility and it is remarkable that a man of his age (81) should have such boundless energy as permits him to travel around by any means of transport and to all sorts of places unmindful of the condition of the roads. Obviously, his earlier life as a civil servant and later as a business man had equipped him well for his present role as ruler of his people."

In his Ad-memorian, the Obong's successor to the throne, Edidem Hogan Otu Ekpenyong -Effah IX eulogized:

*"During Edidem Adam's four yeas reign, he brought to Efik Kings-ship man strides towards modernity, particularly in his style of rulership which was altogether unprecedented and which conservative courtiers at the palace often thought to be sweeping and too fast"*

In his own commendation at the Obong's Memorial Service at Duke Town Church on Saturday April 4, 1987, Rev. Mba O. Ogarakpe, M. A, the Moderator, had described of the moharch as:

*...a just and upright man whose exemplary qualities raised him to the status of one of the best traditional rulers Nigeria has ever produced. The good manners and hospitality of the late Obong endeared him to the hearts of many Nigerians. This explains the reason he made friends in all parts of the country during his career as civil servant...*

*"a prince who loved man, and that such quality made him different from other leaders who are always conscious of the edge they have over others."*

A woman Community Leader, Chief Mrs. Rose Ofiong had described the deceased monarch as:

*"a rare gem who did not discriminate against people, having singled out himself as a true Nigerian, lived and toured many parts of the Federation and made friends..."*

The Sunday Chronicle Magazine of April 5, 1987, described the week-long events culminating in his memorial service thus:

*"The representation of the Efik dynastic houses and organizations numbering about 28, have been in Town to join others to accord Edidem Eyo Ephraim Adam III the late Obong, his due honour and to herald the proclamation of the new Obong, Etubom Otu Ekpenyong-Efa.*

*The announcement of the passing away of the late Obong and the ascension of a new one was earlier made on Monday, March 30, at about 12 midnight by the chairman of the Etuboms' Traditional Council, Etubom Ene Oku Ene to members and Representatives of Efik dynastic families and later by Spokesman (Secretary) of Etuboms' Traditional Council, Chief Francis Archibong at a Press Conference in Calabar."*

The performance of obsequies of Edidem Adam III in April coincided with the coronation of HRH Ahta Okon Uwe Akan, MBE, JP, Paramount Ruler of Oron from April 5, 1987.

The Cross River State Governor Ibime Princewill in his condolence message on behalf of Government and people of the State in April 1987 said:

*"... the late Edidem Eyo Ephraim Adam III brought great dignity and prestige to the Efik Kingship stool and to the traditional rulership in the state during his reign. The Edidem had set a pattern and laid down a standard for all traditional rulers to follow..."*

The President of the Rotary Club in the State, Mr. E. Williams during condolence visit to the palace had said:

*"... the late Obong as an honorary Rotarian, was active energetic and contributed a lot towards the realization of the aims and objectives of the Club..."*

The Edidem was married to Mma Alice Ekei Efiang Duke. While journeying to his ancestors he left behind the Efik nation and noble children including:

*The Obong's children were:*



*Deaconess Princess Enang  
Bassey Eyo Ephriam Adam,  
1927-2009*



*Princess Mrs.  
Angela Ekei Ephraim*



*Princess Mrs. Magdalene  
Inima Adam-Udoma,  
1935-2011*



*Princess (Lt. Col. Mrs.  
Grace Adam-Eyo*



*Princess Mrs.  
Winifred Effiwa*



*Prince Valentine Edem  
Eyo Ephraim Adam III*



*Etinyin (Alhaji)  
Bassey Eyo Bassey Adam III*

**Ase (Poetical Eulogy) Uboñ Edidem Bassey  
Eyo Adam Ephraim Iii**

1. Eyen Eyo Edem Esan Efiom.  
Akrasi iban Imaha edu.  
Akrasi Okpokpoñ Ide.  
Ayat Esit Obom Idem Ikpon.
2. Ete Efiom Ama Uyom Imaha Mbia.  
Koro Owo Mbia Abiat Mkpọ Owo.  
Efiom Eyeneka Ekpo-Obo.  
Ata Owo Ima Edi Eta.
3. Efiọ Ededem Ete Idi Obuma.  
Obuma Idige Ke Edibiat Mkpọ Owo.  
Obuma Edi Ke Edisoñ Uyo Ikọ.
4. Me Okop Ñkpọ Uko Mmen Akan-Akan.  
Nte Ke Obio Emi Enyene Imọ.  
Inyeneke Baba Idut Ndomo Kiet.
5. Bassey Udọ Eyen Nne,  
Enye Akamana Edi Udọ.  
Edi Itie Akpan Esesim Enye.
6. Eyen Ima Ete Ye Eka.  
Eyen uboñ Esan Ye Efiom,  
Eyen Ekpep Ñwed Ofiok Ñwed.  
Oto Mi Tutu Esim Usuk.
7. Ete Imọ Nsat Isip Ekibi Idem Ikpon.  
Imọ Akarika Owot Mmoñ Inyañ.  
Eyen Efiọñ Murua.  
Eyen Efut Ye Eyen Usak-Edet.  
Eyen Nyom Eburu Mba Eyoñko.

8. Eyen Ikpọ Ikpọ Mme Eka,  
Eyen Kiet Awap Eba Inan,  
Awap Eba Itaita Inua Kiet.
9. Ekpo Okọdọhọ Ete,  
Usen Ikut Ikan Idia Ofọp,  
Enye Edi Emi Okutde Ikan Ofọp Akak Enye.
10. Iyak Ododot Iyak Ubọk Efere,  
Usuk Iyak Odot Ke Utem Oto,  
Owo Ododot Owo Utin Ikọ,  
Usuk Ikọ Odot Se Efimide.
11. Kuseme Esemе Ukut Asua Iso,  
Mbak Asua Edidọhọ Fi Ete Mbab,  
Tutu Amama Ukwe Aba Usun.
12. Eyen Ifiọke Uden Aka Usuk,  
Iwatke Wat Akpa Mba,  
Eyen Ifiọke Ufiet Otohọ Ufiet,  
Ufiet Moño Ofiok Otohọ Anie.
13. Etinkeni Mben Inyang Ikọt Ofiifin,  
Edidok Oto Ufok Oworo Anwa,  
Etinkeni Mben Inyang Umiohọ-Miohọ,  
Anyam Eyere Nte Aran Ukot Unam.
14. Mukemeke Ete Imọ Ikemeke,  
Kukam Udọhọ Ete Esit Imaha,  
Esit Imaha Nso Akakade?
15. Udo Ekekeme Esin Anam Ufan Ita,  
Me Ekemeke Nam nana Nte Enye.

16. Owo Ama Ekeme Nkpo Anam.  
Owo Mikemeke Okpoñ:  
Efiik Iboku Ekeme Mkpò Enam.  
Mkpò Mò Qwòrò Usun Qfòn.
17. Ebekpo Isoñ Efiik Esine Fi Ke Ubòk.  
Etinyin Esien Ekpe Ayak Ono Fi Ima Ima.  
Ete Atan Esien Efiik Itiaba Adian Ke Idem.  
Ndoho Ye Makama Idan Kiet Mbet Eka Inwan.  
Man Mkpò Akpanam Eka Ida Idang Itigha
18. Usen Emi Okodokde Akata.  
Nkoho-Anie Okoduok Mmoñ Ono Emem.  
Mbarakom Eyet Aran Eno Efiik,  
Ema Ekekure Eyak Eno Eyo Ema.
19. Eyo Ema Akani Qboñ.  
Mbem Ntie Ebekpo Eyen Atai:  
Ntinya Ubòñ Edi Unen Ubòñ Fo.  
Eyeyen Ama Anam Nte Odotde.  
Ekòñ Eti Ayara Ntinya Ebekpo.
20. Ayara Ntinya Ndro Ke Ebekpo.  
Abasi Ono Ubòñ Idighe Owo Ndomo Kiet.  
Afo Eyedi Ete Ono Ofuri Eburutu.  
Itòñ Uwem Osòñ Fi Edidem Nyin.



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# **CHAPTER**

# **6**

**20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR**

20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR



*HIS ROYAL MAJESTY  
EDIDEM HOGAN OTU EKPENYONG EFFA IX,  
Natural Ruler, Treaty King & Grand Patriarch of the  
Efiks, Obong of Calabar, 1987-1989*

## HIS LIFE AND TIMES, 1924-1988

*'Ikon- nkara ofuk nkara idem, Enyin ima okut ufan ama.'*

*(Only rattan palm frond could cover itself better just as a beholder of a lover makes his personal choice)*

### GENEALOGY AND BIRTH

In accordance with Efik traditional practice, at midnight, on Monday, March 30, 1987, the late HRM Edidem Bassey Eyo Ephraim Adam III, Obong of Calabar was officially pronounced as having joined his ancestors, by HRH Etubom Ene Oku Ene, Chairman of Etubom's Traditional Council of the palace of Obong of Calabar. This was followed by the proclamation of HRH Etubom Otu Ekpenyong Hogan Ekpenyong-Efa as the new Obong of Calabar.

Born in January 24, 1924, Otu was the son of Chief Ukpong Hogan Otu Ekpenyong Effa Otu Mesembe Ukpong Ukpong Atai Iboku. Edidem Effa IX was therefore of Atai dynasty comprising Adim Atai, Ema Atai, Oku Atai, and Ukpong Atai, all of whom were off-spring of Edidem Atai Iboku who in the 10th century was Efik ruler in Ibom, Aro-Chukwu. These lineages later produced Eyo and Ema, Efiom Ekpo, Ekpe Oku, Abasi, Oku, Asibong Akabom, Eton Ani, Offiong Ani, Otu Meseme and Essien Ndem, etc. as founders of Old Calabar empire of the 15<sup>th</sup> century.

Maternally, his mother Mrs. Mary Ekpo Hogan Ekpenyong Effa was a blue-blood descendant and the daughter of Princess Ena Otu Asido and grand-daughter of Princess Ankwa Ekpenyong Effa who was herself the daughter of Great King John Effa I mentioned in Barbot's record of 1698, and a descendant of Etinyin Eyo Ema Atai Ema Atai Iboku. His paternal grandmother was Princess Ansa Ekpe of Ekpe Oku House of Oku Atai, Ema Atai Iboku Royal lineage of Mbarakom (Ambo) at Creek Town.

His Royal Majesty therefore, solidly descended both paternally and maternally from Otu Mesembe Ukpong Ukpong Atai Iboku dynasty of old Efik of Adiabo Clan, which had chronologically produced eight clanal kings from 1400, when, Edidem Eyo Ema and his agnate contemporaries already named above founded the Old Calabar.

## EDUCATION AND WORKING LIFE

In the words of Chief Magnus Ekpenyong Oku, a former scribe of Obongs Council (1988):

*"In education, status, stamina and cultural orientation, Ekpenyong Effu Otu Hogan Ekpenyong Effu IX is the equal of any "Obong" who has sat on Efik throne in the last forty years. More so, he is an agnate descendant of a founding father of the Efik-Iboku tribe."*

The young Otu had his early education at the Christ African Church School, Calabar and in 1941, at the early age of 17, he joined the Royal West African Frontier Force (RWAFF) during the Second World War. He was demobilized in 1946, following the end of the war and in 1947, took up appointment with the United African Company in Port Harcourt as Accounts Clerk. In 1948, he resigned and joined the Medical Department as a paramedical staff and this period also afforded him an opportunity for self-education. In 1959, he resigned from the hospital services, following the example of many young men of his days, then proceeded to the United Kingdom in search of the popular "golden fleece." First, he entered the City of Westminster College, where he matriculated. He then entered the Holborn College of Law, London, as an external student, where he graduated Bachelor of Law of that University. He also enrolled as a student of the Honourable Society of Gray's Inn, one of the four Inns of Court in London, which earned him membership of the society.

He was still in London during the Nigerian crises of the 1960s when he demonstrated his patriotism by founding the "Old Calabar Peoples' Convention," a platform which he and Calabar indigenes abroad used to oppose secession. He was therefore one of those in the forefront of radical socio-political change that contributed to bring about peace in Nigeria. He was also the Chairman of this body that spearheaded massive support for ONE NIGERIA, an activity which did not go unnoticed by the Head of State, General Yakubu Gowon who had granted him audience on the 21<sup>st</sup> of August, 1967 at Dodan Barracks. During this occasion, the Head of State encouraged him to continue with the task of helping to educate the people on the Nigerian crises. On his return to London, he

changed the name of the organization from "Old Calabar Peoples' Convention" to "South Eastern State Community of Great Britain and Ireland." This made him a unsung patriot among other great Nigerians who fought for peace and unity of modern Nigeria. After the civil war, he returned to Nigeria in 1971, and enrolled at the Nigeria Law School and was called to the Nigeria Bar in 1972, on completion of the require programmes of the school.

### **SOLICITOR AND ADVOCATE**

Etubom Effa, before ascending the throne had practised in Lagos under the firm of Atilade and Giwa, Solicitors and Advocates in mid-1973. He thereafter joined the Voteniski Group of Companies with Head Office at Jos as Deputy Chief Solicitor.

In June 1975, he returned to Calabar and set up his own practice in his own law firm OTU EKPENYONG EFFA AND COMPANY, SOLICITORS AND ADVOCATE of the Supreme Court of Nigeria. His Chamber, popularly called 'NDISI CHAMBERS' was located at 7 Efut Street, Calabar. He was also a Notary Public.



*Hogan Otu Ekpenyong Effa  
as a Barrister*



*Hogan Otu Ekpenyong Effa  
as a social figure*



*The Edidem with Cross River State Judges during opening of legal year in Calabar*

#### **PUBLIC OFFICE:**

Edidem Effa had made time in his private practice to give his services to his country. In 1980, he was appointed Chairman of the Rent Tribunal in Calabar Zone on part-time basis, but later declined an offer to sit as full-time Chairman. In April 1984, he was appointed Chairman of the Cross River State Advisory Council on the Prerogative of Mercy and held this post until the dissolution of the Council by the Military Governor in January, 1987.



*Otu Ekpenyong Effa as Etubani*

#### **TRADITIONAL OFFICES:**

At the tender age of twenty-five, Edidem Otu Ekpenyong Effa IX acquired the traditional Ekpe title of "OBONG EBONKO EFE EKPE EFIK IBOKU" IN OTU MESEME EKPE LODGE OF ADIABO, a title, second only to the supreme grade of IYAMBA. It cannot

however be said that thirty-eight years earlier when he acquired the title, he had then aspired to Kingship. There were many veritable heads who were qualified for the stool with him. Being born into an ancient family with a long history of tradition, it was natural for him to be fascinated by the Ekpe confraternity to the point of being motivated to acquire custodianship of the Obong Ebonko (Vice Chairman of Egbo) title.

### **ETUBOMSHIP**

On the 26<sup>th</sup> of August, 1978, Edidem Effa was duly selected and installed Etubom of Akani Obio Adiabo by the king-makers of the ruling House of the ancient Efik Clan in Western Calabar and in conformity with Efik tradition presented him to the Royal Court of H.R.M. Edidem Essien Ekpe Oku V. CFR, Obong of Calabar. Thereafter, he took his seat in the Etuboms' Traditional Council, the highest traditional Council in Efikland. He was awarded a Certificate of Recognition by the Cross River State Government. For nine years, he creditably held this office in accordance with Efik custom and tradition. By the Divine arrangement, he bore the royal mace during the Church Conoration of Edidem Bassey Eyo Ephraim Adam III Obong of Calabar in 1982.

### **KINGSHIP**

He was selected Obong-designate by the Efiks of Western Calabar, an expanse territories comprising Creek Town, Adiabo, Ikoneto, Ikot Offiong, Obom Iliat in accordance with the Creek Town Accord of 1970, and was presented to the Etuboms' Traditional Council which confirmed his selection on 3<sup>rd</sup> February 1987. He was formally proclaimed Edidem by Etuboms' Council on 30<sup>th</sup> March 1987 and was traditionally crowned (uyara ntinya) on 22<sup>nd</sup> May 1987, followed by the Westminster Coronation held at the Presbyterian Church, Duke Town Parish on November 21<sup>st</sup> 1987. That great day's sermon was delivered by the Very Rev. (Dr.) Mba O. Ogarekpe, Moderator of Duke Town Parish. Pastor Eyo Edet Okon, National President of The Apostolic Church performed the coronation investiture, assisted by other Bishops and clergies. During the sermon, Rev. Ogarekpe had described the Edidem as "...the Shepard King of Efik Eburutu" and indeed he was a rare breed of



*The Edidem being crown with 'NTINYA' by Etubom Dr. Bassey at Efe Asaba*



*The Edidem at his Traditional coronation at Efe Asaba*

*From left: Priestess Abo Eyo Ndem, Etubam Dr. Ekpo Abasi, the Ohang on kata Stool, Etubom Ene Oku Ene, standing behind are Royal escorts*



*The Edidem is led in State coach from Coronation venue to his Palace*

monarch in modern times. He was the youngest Efik king in recent times among the foremost Traditional Rulers in the country.

### **HIS REIGN:**

Not long after his ascension to Efik throne, his signature was among the vital signatures to the final request for creation of the new real Cross River State. And on that memorable day of 27<sup>th</sup> September 1987, a new Cross River State which many Efik patriots had fought for in the last three or four decades emerged, following the carving out of Akwa Ibom State which was among the 21 states created by General Ibrahim Babangida, the Head of State and Commander-in-chief.

Incidentally, this year recorded the transition on May 9, 1987, of a great patriot and nationalist, ex-leader of the Action Group (1950s); Unity Party of Nigeria (1980s), Chief Obafemi Awolowo. Other obsequies included those of Dr. Samuel Adem Ewa, Mrs. Arit Ekpenyong Oku, MBE; Mrs. Nya Eniang Inyang, MBE.

No sooner his royal palace became a beehive of activities receiving visits by diplomats and important dignitaries from far and near. One of such historic visits was on February 16<sup>th</sup> 1988, by H.R.H. Prince Philip, the Duke of Edinburgh, the Queen Elizabeth's Consort who was in Nigeria in connection with the World Wildlife projects. This courtesy call to the Royal Palace resulted in the registration of the Obong-in-Council as Life member of The Nigeria Conservation Foundation (NCF) and the Duke also conferred on the Obong the Associate Membership of World Wildlife Fund for Nature. It is on record that Mrs. Margaret Thatcher, the first female British Prime Ministers had visited Nigeria in February, 1988.

The Obong was by nature simple and was accessible to those who sought audience with him within the limits of traditional protocol and lost no time in identifying himself with the hopes and aspirations of his people, and indeed, Greater Calabar people who also had great faith in him as one of the highly enlightened Efik Monarchs of 20<sup>th</sup> century.

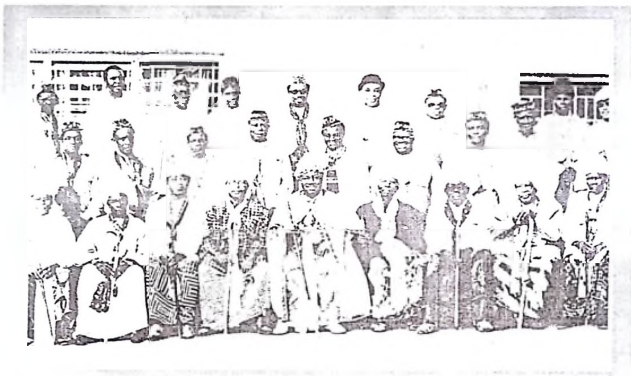
He was a man who had develop a dynamic and charismatic personality; worked very hard and attained the pinnacle of Efik institution



*Edidem with Etuhoms and Chiefs of Efik land after coronation*



*Edidem on the throne with palace guards after his coronation*



**ETUBOMS TRADITIONAL COUNCIL**

*Front Row: left to right: with Edidem Otu Ekpenyong Efa, Etuhom's E. B. Edet, Eyo Ofiang, Ekpo E. E. Archibong, C. B. Boco, Efiom B. Effiwatt; Dr. E. E. Bussey, Asako Otu, Essien Ita.*



*Edidem (second from right) with Cross River State Traditional Rulers*

and was quick to rise to the defense of his people when the need arose. A charismatic reformer and radical traditionalist to the core, he reintroduced some hitherto neglected aspects of Efiks ceremonial culture in his royal court and had often advanced the cause of justice and progress as a learned man. As a revered natural ruler, he was a valuable and important member of Cross River State Traditional Rulers Council.



*Edidem capping Etubom Esien Ita of Ekpe Oku House*

Eyo Okon Akak, Mr. Bassey Jacob-Duke, Chief Bassey Asuquo Hogan, Mrs. Atim Efiang Hogan, Mr. Eric Daniel Esin and others. Indeed, his love for mankind knew no bounds. The Edidem while receiving visitors to his palace, April 3, 1987 said:

*"... It is the custom of Efik to love their neighbours and have goodwill for everyone no matter where he comes from"*

He also capped HRH Etubom Essien Ita Essien of Ekpe Oku House into his cabinet including Otu Edem as the first Etubom of newly recognized Edet Nsa House.

The Edidem had traveled quite extensively on important national assignments emanating from the inauguration of the Eastern States' Council of Paramount Rulers. It was in recognition of his contributions which earned him the appointment as Chancellor of the Federal University of Agriculture, Makurdi.



**PHOTO TAKEN IN BUCKINGHAM PALACE, LONDON, 1989**

*Gen. Babangida standing front extreme left, Edidem Effah IX standing extreme right.*

The Edidem's visit to Great Britain in May 1989, coincided with the official visit of the Head of State, General I. Babangida to the United Kingdom. Thus, the Obong was among the dignitaries invited to the Royal Banquet in Buckingham Palace as one of the special guests of the Queen and her consort the Duke of Edinburgh. He brought unique honours to the ancient Efik kingship.

Edidem Effah IX was married with eight children: three male and five female.

His rising profile and unique popularity was gathering momentum and envies by Efik immediate neighbours. So much that, when fire gutted his private residence in Akim Qua Town, it was widely suspected to be an act of arson than a mere accident, since "two cocks on top a roof never crowed simultaneously", according to the saying of the elders.

With his amiable youthful disposition, much hope was nursed that he would reign long enough to give significant leadership to his people and the nation, but the Edidem was too suddenly called by God in June 1989. Though his reign was tragically short, it was nodoubt eventful and



*HRH Muri Munene Asikpo Ito Nwanda HI,  
Muri Munene of Efut, 1988–  
Welcomed Chief Essien Asibong Ofiong,  
Chairman, State Local Government Service Commission*



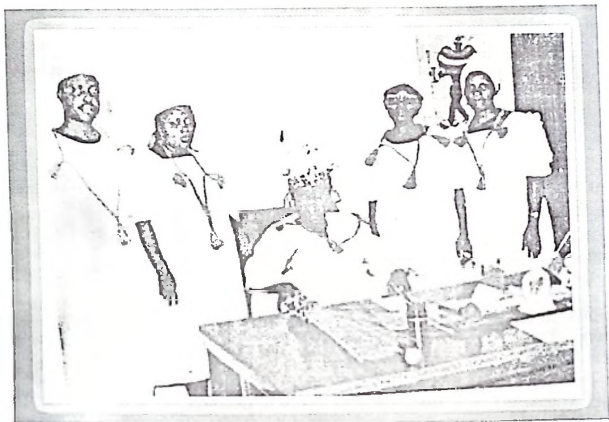
*HRH Etubom Efiom Ekpenyong  
Efiom John Eyamba XV  
Eyamba Ekpe Efik, 1977-1987*

memorable. He had left a great record in the annals of his people's long struggles as a co-signatory to the historic documents bothering on the excise of Akwa Ibom from the Old Cross River State and the enabling instrument of cordiality signed between the Ogoja and Calabar Representatives.

Among the traditional compatriots of his time who responded to Divine's call about the same period (1988) included HRH Ntoe Ekong Ekpo Eta II of Big Qua Town. HRH Muri Mune Umo Efiom II of Efut who passed on in February 1988, and was succeeded by HRH Muri Munene Asikpo Ito Nwanda III. HRH Etubom Okor Basse Duke of Duke House, HRH Etubom Offiong E. Offiong, Etubom Elder Itam Okpo Itam of Otun. Others included Mr. Henry Etim Duke, ex-Chairman of Customs and Excise, Chief Andrew Basse, NON; Princesses Ekanem Orok Orok Duke, Agnes Aka Essien Etim Ofiong. Etubom Efiom Ekpenyong Eyamba XV was succeeded by Etubom Okon John Eyamba in 1989.

Following Obong demise, the Etuboms' Council of the Palace of Obong of Calabar announced that:

*"With the passing of His Royal Majesty Edidem Otu Ekpenyong Effa IX, after 24 months on the Efik throne, death once more plunged the entire people into the slumbering chambers of Efik*



*The Obong flanked by some of his children*

*Traditional mourning which culminated in the Eyet Anwa (public wailing) and subsequent proclamation of the new Obong by the Etuboms Traditional Council."*

His traditional obsequies was celebrated between 11<sup>th</sup> - 20<sup>th</sup> December 1989. He was often remembered as a fine soldier of the 2<sup>nd</sup> World War repute, a one-time paramedical staff, a Solicitor of the Federal Supreme Court of the Federal Republic of Nigeria, a truly quiet patriot, a worthy Christian King and a Traditional Head of Efik ancient Kingdom.

And on Monday the 11<sup>th</sup> December 1989, a royal proclamation was made to usher in the new Obong, Edidem Boco Ene Mkpang Cobham V. Etubom Effah Otu Effah succeeded him as Etubom of Adiabo Akani Obio.

## **THE PRINCEWILL ADMINISTRATION OF NEW CROSS RIVER STATE 1987-1989**

The pulse of the citizens of the two newly emerged sister states of New Cross River State and Akwa Ibom State were beating quite unevenly. While the new Cross Riverians were happier in the sense that their prayers were answered, the Akwa Ibom top political class who had failed in their struggles to hijack Calabar to Akwa Ibom as its Capital were uncomfortable. After all, "God knows we are one". said one of the Mainland politicians.

However, on creation of new states, General I. B. Babangida had re-assigned some old and appointed some new military Governors to different states. The Akwa Ibom State had Colonel Tunde Ogbeha who was succeeded by Colonel Godwin Abbe. Navy Captain Ibim Princewill was re-assigned as Governor of New Cross River State, having succeeded Col. Dan Archibong and served from December 1986, to December, 1989. He too was succeeded by Lt. Col. Ernest K. Attah from January, 1990.

Princewill's trouble started in May, 1987, when the state workers went on strike over complains about non-payment of workers leave, transport and rent allowances and non-refund of compulsory contributions, etc.

The Governor had blamed the Secretary to State Government Mr. Gabriel Ogar and 13 other Permanent Secretaries over the escalation of the crises. They were all compulsorily retired from the service, for 'act of disloyalty', according to the governor.

Rarely had negative publicity and challenges trailed a Cross River State Governor as it did to a 42 years old Navy Captain Princewill, even after his subsequent retirement. Information had it that the Cross River State Redemption Movement headed by 36 year-old Grace Eyo-Ita had in November, 1981, passed a 'vote of no confidence' on him, calling his administration visionless, bankrupt and extremely corrupt. It assailed the Governor for selling government palm estates to outsiders for a ridiculous price when compared to what the state indigenes had offered for the

estates. Another source had it that Governor Princewill's wrong-doing actually burst open from January, 1990, on assumption of office of the newly assigned Lt Col. E. K. Attah who surprisingly inherited vastly depleted state treasury.

Colonel Attah's conviction became more certain when he was welcomed by petitions against his predecessor, that was signed by some patriotic Cross Riverians in the state administration. The 24-point petition alleged large-scale corruption. In addition, Mrs. Eyo-Ita provided evidence of 20 contracts amounting to some N90 million for which mobilization fees were paid, but no work was done.

It was these compelling circumstances and overwhelming evidence that compelled the setting up of probe panels on approval of the presidency. Col. Attah had set up Justice Emmanuel Effanga six-man commission to probe all contracts awarded in the state; to review all uncompleted contracts, whether on-going or abandoned, the actual payments made, etc, etc. Another was Justice Eyamba Idem Commission of Inquiry with astonishing revelation that the state's Accountant General could not account for a whopping sum of N7.8 million government funds. Besides, the Hon. Commissioners who appeared before the two commissions of inquiry were found wanting; the Agriculture Commissioner for example, confessed to having authorized the payment of the registration fees of N291,000 to a company without due official process but through his personal account to his former employers. Justice Effanga report had a case of a company which was found to be fictitious and non-existent, but was awarded a N331,240.00 contract for the supply and installation of IBM UNIXS micro-computer, etc.

But among those who could not discredit Princewill's administration was Mr. Bassey Ekpo Bassey, Chairman of Calabar Municipal Council 1988-1990. He commended Princewill for having "produced a blueprint for the industrial development of the state" though condemned "his Honorable Commissioners who were letting him down." Another source had it that he "was able to build on the success and foundation laid by his predecessors (Col. Archibong).

But Princewill was only one among the three Governors retired and many other military officers dismissed by Babangida administration for acts of impropriety.

Edidem Effa IX left behind his entire Efik tribe, several children including Princess (Mrs.) Ansa Chung (Nee Effa), Princess Ena Otu Ekpenyong Effa, Princess Immaculata Otu Ekpenyong Effa, Prince Ukpong Otu Ekpenyong Effa, Princess Glory Pat. Archibong (Nee Effa), Princess Rita Otu Ekpenyong Effa, Prince Emmanuel Otu Ekpenyong Effa, Prince Barrister Asido Otu Ekpenyong Effa.

## EULOGY ON CORONATION ANNIVERSARY TO EDIDEM HOGAN OTU EKPENYONG EFA IX

1. Honour is a quality as great as gold  
Gold is precious and hard to get  
And so is Honour not found like air  
For Honour comes with achievements pronounced

2. Honour does not stand alone  
It needs components to refine itself  
It needs Respect, Regards and Powers  
As prerequisites to make a name.

3. Honour should be given to whom Honour is due  
It's priceless and uncommon too  
When a job is done and it worths a praise  
In kind the reward could be an Honour due  
And so let it be with our son and King  
Edidem Efa you're the son and King  
May you live out long for us

4. A year has rolled and passed  
Since you were crowned for us  
As a light and King to reign  
To rule and direct our folks  
And now the Anniversary is come  
Happy Anniversary our king  
May you live long for us  
To see more of today

5. Your seat is noble and divine  
And so are your words and deeds  
In Tradition, Culture and Books  
We know all your worths  
And so now we pray  
May you live long for us

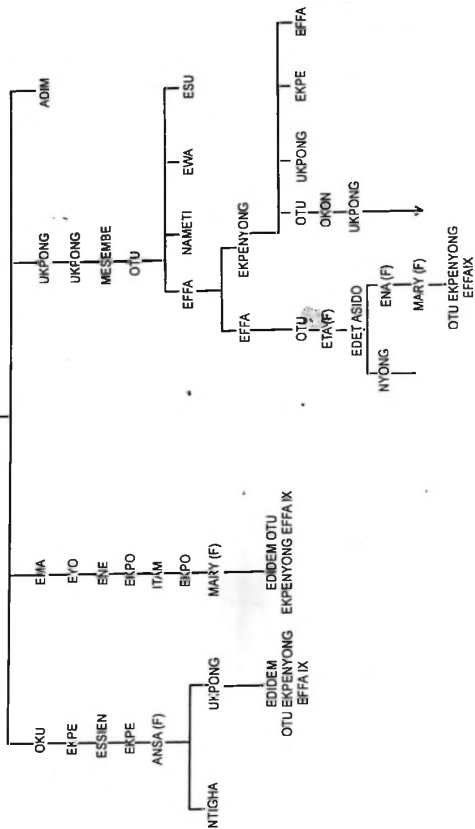
6. Edidem Efa, our king  
We are all proud of you  
Of you and our throne  
Admired by us and all  
Happy Anniversary our king  
May you live long for us
7. Many a gift may come  
To honour and crown thy throne  
To commemorate the crowning time  
But silver and gold I lack  
But these I have to say:  
May thy way be smooth  
May the Almighty be thy light  
May thy Ancestors guard thy paths  
Happy Anniversary our King  
May you live long for us.

**BY PRINCE OFIONG AKAK**



GENERAL TABLE OF  
H.R.H. EDIDEM OTU EKPENYONG EFFA IX

ATAI IBOKU





## REFERENCES CHAPTER 6

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2. Souvenir Programme of Family Remembrance Service in honour of late HRM Edidem Otu Ekpenyong-Effa IX (1924 - 1989) held at the Cathedral of the Holy Trinity, 23<sup>rd</sup> June 2002.
3. Souvenir Programme of the Coronation of HRH Edidem Boco Ene Mkpang Cobham V. December 1990, p.3.
4. Newswatch Magazine, Jan. 27, 1992, p. 14
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# CHAPTER

# 7

20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR

20TH CENTURY FAMOUS KINGS AND EMINENT PERSONS  
OF CALABAR



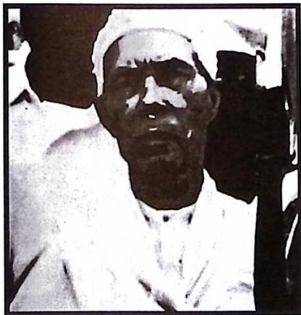
**HIS ROYAL MAJESTY**  
**EDIDEM BOCO ENE MKPANG COBHAM V**  
*Natural Ruler, Treaty King and Grand Patriarch of the Efiks  
Obong of Calabar, 1989-1998*

## HIS LIFE AND TIMES, 1924-1999

*“Isenke miduhe ke nnimba, nnimba ikpaha iyak:  
Erenowo mmiduhe ke ubon nnyin, ubon nnyin ifonke!”  
(A trawl-net without anchors can hardly catch fishes, i.e a family  
without male children is insufficiently blessed)*

### GENEALOGY AND BIRTH:

**T**he last and the 11<sup>th</sup> Obong of Calabar in the 20<sup>th</sup> century. Boco Eneyo Ene Mkpang Ene Akabom Ene Eyo Ema, alias Boco Ene Mkpang Cobham V was born in Cobham Town, alias ‘Ekoretonko’ in Calabar Municipality on 3<sup>rd</sup> August, 1924.<sup>1</sup> A Christ African Church Bishop had prophetically named him “David the child king” during his infant baptism at the age of 3 years in 1927. His father was HRH Etubom Eneyo Ene Mkpang Cobham alias “Mbakara Ene Mkpang” of Cobham Town who with Etubom Essien Abasi Hogan Bassegy died in 1952.<sup>2</sup> His mother was Princess Ekei Ekei Ephraim Adam, daughter of Etubom Ekei Efiom Tete of Etim Efiom Royal House in Duke Town. Thus, his parents both paternal and maternal descended from two royal lineages of ATAI



*HRH Etubom Eneyo Mkpang Cobham  
Etubom of Cobham Town, 1930s-1952*



*HRH Etubom C. E. Boco in his English wear*

IBOKU and EFIOM EKPO of Old Efik Ebururtu. His paternal ancient ancestor in Obio-Okò (Creek Town) was the great Edidem Eyo Ema (Eyo Ema Akani Obong), the Efik Emperor and Priest, and the first Obong of

Old Calabar (Mbem-ntie Ebekpo Eyen Atai). when the Efiks arrived Esit Edik which was later known as Creek Town. Though he was believed to have died in the year Halley's Comet (Akpan Ntaofiong) was sighted in 1454,<sup>2a</sup> the Efik had landed in Creek Town in about 1305.<sup>2b</sup> Thus, Obong's genealogy links to his famous first Calabar Imperial ancestor, Eyo Ema who held the three titles of Edidem Efik or Obong of Calabar (Rex Maximus Calabaris), Oku Ndem Efik or Priest of Calabar (Pontifex Maximus Calabaris), the Co-founder of Ekpe Efik Iboku (Spiritus Maximus Calabaris), (using the 19<sup>th</sup> century classical title used by Chief Magnus Adam Duke). This great legendary, monarch was in fact an embodiment of the proverbial Efik Tripod of Kingship, Ndem the Efik Titulary Deity and Ekpe, which was reputed to have been profoundly associated with divine qualities. The social condition of Old Calabar and Creek Town was melancholic and in a state of despair when the Obong's great grandfather Ene Mkpang Ene Cobham died in January, 1891. King Eyo VII of Creek Town on March and Abasi Itam Antigha in April the same year.<sup>1</sup>

### **EDUCATION AND PUBLIC LIFE:**

At the tender age of three in 1927, the little Boco started his education at Duke Town Primary School. He continued at the West African Peoples' Institute (WAPI), Calabar where he passed his Cambridge School Certificate in 1939.<sup>4</sup>

### **WORKING LIFE**

He became a pivotal teacher at Duke Town Primary School the same year he left school in 1939, but resigned in 1940, to join the nursing profession. But this profession was believed to be exclusively reserved for women, hence he had to resign and enlist in the British Allied Force that fought the 2<sup>nd</sup> World War from 1940. At this time, the Efik noble peers never preferred their children to join the military service and youths who did so were regarded as possessing big hearts; or in local parlance "Ata-efit-edet" (he who dared bite matchet). Himself, Otu Ekpenyong Effa (his predecessor) and few others underwent military training in Northern Nigeria and thereafter took part in the 1941-1942 military campaigns in India and Japan. He afterwards had served for twelve months period in a

Military Sick Bay in an Ocean Liner in the Pacific Ocean in 1943; and was thereafter transferred back to land combat troops in India, where he distinguished himself in military marks-manship.

He was in active service until the end of the war in 1945, and was demobilized in 1946, whereby he returned back to Lagos. Boco was engaged at the General Hospital, Lagos from November, 1946 and had his appointment confirmed as staff in 1949. He was transferred to and saddled with the responsibility of taking charge of the Surgical Wing of Medical Stores, Port Harcourt in 1951 and was one of the three pioneer staffs entrusted with that responsibility in the new hospital. Thereafter, he worked in other parts of the country and retired from the service in 1982.<sup>5</sup>



*The Obong in Ekpe Traditional outfit*

#### **TRADITIONAL ACTIVITIES:**

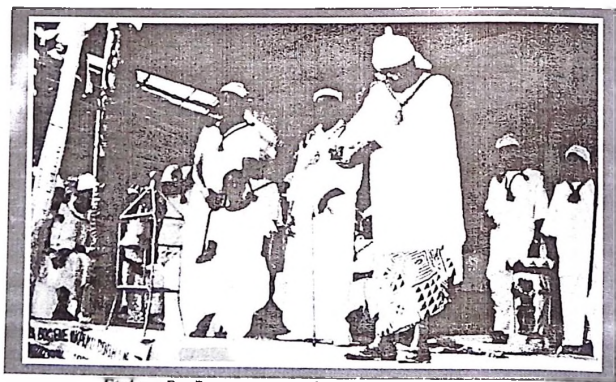
He was initiated into the prestigious Ekpe Efik Iboku at his tender age. In 1980, he was invested with Ekpe title of Isu Dibo or Isu Nyamkpe of Ekpe Efik Iboku of Ekpe Eyo Ema Lodge, Cobham Town. He became Obong Ebonko Ekpe between 1986-1990, when he succeeded Etubom (Dr.) E. E.

Bassey as Obong Eyamba of Cobham Town Lodge. The Cobham Town Lodge which had its roots from Creek Town was formerly an exclusively Ndem Shrine (Efe Asabo) where mbong Efik were often sanctified, anointed with oil and crowned. The Efik people from the grassroots are governed by a sacred trinity of the Throne, the Ekpe and the Ndem. But from mid-20<sup>th</sup> century it was used to play dual role as Ekpe Eyo Ema

Lodge and Efe Asabo (Ndem Efik Shrine). The Obong was during his lifetime a great lover of Ekpe outfit, the culture of his people and was intensely loved by the youths.

'Ika' as the Obong was popularly known was inducted as Adviser in Obong's Council during the Etubomship of Etubom Ankot J. B. Cobham, and thereafter served under Etubom Asuquo Okon Ekpo of Lower Cobham, 1973-76. He succeeded the latter as Etubom of then newly created Ene Mkpang House from 1977 to 1988. It should be recalled that Cobham Town was broken into Upper and Lower Houses in the 1960s. Etubom Boco as he was generally addressed served in many capacities in the Obongs Court and was a patron of many cultural organizations.

He was earlier desirous to vie for the vacant stool of Obongship of Calabar to succeed Edidem Esien Ekpe Oku V, CFR, in 1982, but Etuboms' Traditional Council eventually selected his cousin Etubom Bassey Eyo Ephraim Adam from Etim Efiom House by virtue of the latter's seniority. But he incidentally considered litigation as alternative option to press home his demand which yielded no result at the end.



*Etubom Dr. Bassey appeased the ancestors at Efe Asabo during Edidem Boco's coronation.*



*The Obong departs the coronation venue.*



*The Obong after his coronation*

### **SELECTION AND CORONATION AS OBONG OF CALABAR**

At the demise of Edidem Hogan Otu Ekpenyong Efa IX in 1988, Etubom C. E. Boco became a viable and acceptable option from Cobham Town to fill the vacant Obongship stool, though Etubom (Dr.) Efiang Eyo Ekpo Basse of Ekpo Abasi House was elder to him. After sailing through Efik traditional procedures, he was selected Obong-elect of Calabar. the Paramount Ruler and Grand Patriarch of Efik Eburutu on October 7, 1989. He was traditionally crowned on 2<sup>nd</sup> December, 1989; thereafter his Westminster coronation took place at Duke Town Church on 2<sup>nd</sup> December 1990.

The entire procedure of his enthronement started on Monday, 11<sup>th</sup> December, 1989, when the Etuboms' Traditional Council had great pleasure to proclaim his accession to Efik Throne. He was formerly an Etubom and Head of the Ene Mkpang House. (Ekeretonko), Central Calabar and was proclaimed as Obong of Calabar, following the death of Edidem Otu Ekpenyong Efa IX. The new Obong according to the palace sources would be known as Obong of Calabar and addressed as His Royal Majesty Edidem Boco Ene Mkpang Cobham V. May the Edidem live long!.



*The Obong (at the rear) led by Royal Procession*

His Traditional crowning that was performed with full Efik royal traditional pomp and pageantry went thus: "The royal procession had commenced its long walk from a designated ritualistic spot at 2 a.m. on 22<sup>nd</sup> December, 1989. The Obong-elect walked barefoot and dressed in a traditional outfit of white woven raffia called "Ikpaya" and surrounded by all the Efik king-makers. It was an occasion in which white was the predominant colour, punctuated with red tussled raffia necklaces and bracelets: the white signifying purity demanded of the adherents of the Ndem Deity, while the red signified royalty. The mammoth procession through major specific routes in Calabar was normally silent walk, but from time to time the women carrying bamboo clappers recited the 'ASE' or praise poem and poetical eulogies in honour of the Obong, the end of which was followed by a burst of lusty ululation.

## **THE CHURCH CORONATION**

His Church coronation service was held on 22<sup>nd</sup> December, 1990, at Presbyterian Church, Duke Town, which was supervised by The Very Rev. (Dr.) J. U. Ukaegbu the Moderator, Duke Town Parish, assisted by heads of other church denominations in Calabar. These included Bishop W. G. Ekporikpo of Anglican Church Cathedral; Archbishop Seth T. C.



*His Majesty with his eldest daughter and Adviser after the Church coronation*

Allison of Methodist Church Cathedral; Bishop J. E. Nya of Christ African Church Cathedral, Calabar, Pastor E. E. Okon, National President of The Apostolic Church and other Priests.

The Obong was finally crowned, as Chairman of Etuboms' Council. Etubom Itam E. Ibitam handed over the British-made crown to Pastor E. E. Okon, who gracefully placed it on the head of His Royal Majesty. Rev. J. U. Ukegbu then delivered the Scroll, wherefor His Majesty repeated and signed the Christian Oath which concluded the age-long Efik Westminster coronation. This brought the king into the comity of Christian Kings of the world.

**HIS REIGN:** During the life and times of this great Monarch, many historic events took place in the traditional and political arena of which a few deserve to be mentioned here.

While the Edidem's coronation procedure was being observed, Nigeria lost some very important personalities in 1990.<sup>8</sup> These included Brig-General Dan Patrick Archibong, the erstwhile Governor of Cross River State, by auto-crash, Etubom Dr. Efiang Eyo Bassey of Ekpo Abasi

\* FOOTPRINTS 100: A profile of 100 Top Cross Riverians Published by Abunkay Ventures, 1997, p.151.

House. Etubom Asako Otu of Adiabio, Lawyer Eyo E. E. Anwan, the longest living private legal practitioner in Nigeria, Rev. (Dr.) Young Efiang E. Eta of the A. M. E. Zion Church, Dr. K. O. Mbadiwe a renowned politician, Admiral Joseph Edet Wey (rtd) First Head of Nigerian Navy who died in December, 1990. A plane-crash had killed 250 Nigerian pilgrims on home-ward flight from Saudi Arabia on July 11, 1990.

## THE CONTINUATION OF BABANGIDA REGIME

The political arena in Nigeria seems to have seemingly been very promising from the early 1990s: especially as Babangida had survived an attempted bloody coup led by Major Gideon Okar in April 1990.<sup>9</sup> In January 1990, Lt Col. Ernest Kizito Attah was appointed Military Governor of Cross River State with Professor Solomon Unoh as Deputy. Records has it that:

*"his tenure was distinguishing in his endless vitality and resourcefulness. He was an "action" Governor, bestriding the length and breadth of the state and leaving his marks on it. A restless officer, Attah's boundless energy was channeled towards the development of the state, a step which he pursued vigorously and tirelessly..."He was not only a household name, but was indeed, admired and revered by many in the state..."<sup>10</sup>*

He handed over to civilian elected Governor Clement Eberi in 1991. The administration of General Ibrahim Babangida had on August 27, 1991, created forty-seven (47) new Local Government Areas including Calabar South and Akpabuyo, and on September, 23, created nine new states of Abia, Enugu, Delta, Jigawa, Kebbi, Kogi, Ogun, Yobe and Taraba. From November, 27 1991, there was a 3-days National Population Census exercise nationwide, which Nigeria was estimated as 88.5 million people. Cross River State population was 1,911,596, whereas Calabar Senatorial Area with seven Local Government Areas had 735,776 people. However, on December 12, 1991, the seat of Federal Government of Nigeria formally moved from Lagos to the new Federal Capital Abuja. It was a historic reminiscence that the capital of Southern Protectorate government moved from Old Calabar to Lagos in 1906, have further moved to the North.

To redress the economic imbalance of the state at Federal level, the ever under-utilized multimillion naira Calabar Port Complex was granted

the Export Free Processing Zone (EPZ) status in 1991, backed up by Degree No. 34. Its area covers 300 hectares of land contiguous to the Calabar Port Authority. It was hoped that when completed or fully functional would accommodate about 40 factories. The EPZ was to promote non-oil sector through processing of local raw materials into finished goods for export.<sup>12</sup> But political indecisions of the succeeding regime could not allowed that buoyant programme and project to succeed. Cross River State and indeed Calabar has often had the misfortune of being sidelined in fair distribution and location of federal structures and amenities. The 3<sup>rd</sup> Mainland Bridge construction in Lagos and other capital projects started during Babangida administration was completed and fully put to use.

However, the Nigerian Export Processing Zones Authority (NEPZA) as it relate to Calabar Free Trade Zone (CFTZ) was much later in 1999 established essentially to boost the industrial and commercial activities in the country. At its initial stage, according to analysts, there was a high volume of business activities at the Zone and life was everywhere. There was importation and sales of such items as timber, shoes, refrigerators and drinks. Some companies were into the manufacturing of electrical equipments. But years after, the success story had changed, not so much within expectation.

### **THE THIRD REPUBLIC**

In what many political observers considered as General Babangida's half-hearted attempt to return Nigeria to civil rule (3<sup>rd</sup> Republic), the Transitional Provisions Decree No 50 of 1991, which provided for the election of civilian governors and members of the legislature was instituted. It provided for two parties instead of a multi-party system, etc. Thus, two political parties were created by government: the Social Democratic Party (SDP) and National Republican Convention (NRC). Nigerian Politicians fell in great numbers into their parties of choice and went ahead to contest different seats in designated constituencies nationwide. The Governorship and Legislative elections were conducted all over the Federation on December 14, 1991. In Cross River State Mr. Clement Ebri with his running-mate Mrs. Cecilia Eyo



*Mr. Clement D. Ebri  
Elected Governor of  
Cross River State*



*Mrs. Cecilia Eyo Ekpenyong,  
(1957-2004)  
Deputy Governor of Cross River State*

Ekpenyong of NRC defeated Ntufam Mathew Ojong of SDP by 53.6% to 46.4%. And so, the NRC formed the short-lived civilian government that ruled the state to November, 1993. Professor Eyo Ita, Jr., was a governorship candidate under the NRC, while Chief Dr. E. N. Nsan was under the SDP though they could not scale through the primaries that was annulled. Mrs. Cecilia Ekpenyong and the Deputy Governor of Lagos State Mrs. L. Okunu thus became the first female Deputy Governors in Nigeria.

The results of Local Government Council Election held on December 8, 1990, was described as the most successful ever to be held in Nigeria.<sup>13</sup> The Nationwide results indicated that Social Democratic Party won a total of 232 council Chairmanship positions with 2,934 Councillors, while the National Republican Convention had 206 Council Chairmanship seats with 2,558 Councillors nationwide. In Cross River State NRC won 4 chairmanship positions and 60 councillors, while SDP captured 3 chairmanship seats and 52 councilorship.

At the conclusion of National and State Assembly elections, Calabar had Mr. Patrick Offiong Ani elected as Senator representing Calabar Senatorial Area, Chief (Mrs.) Florence Ita-Giwa for House of Representative. Elected members of the State House of Assembly included Dr. Offiong Ani Offiong (Calabar North), Mr. Orok Otu Duke (Calabar South) Mr. Patrick Ene Okon (Akpabuyo), Prince Eyo Okon Eyo ,Asuquoanwan Atta (Odukpani), Chief Francis B. Ekpenyong.

The Presidential election was held nationwide on June 12, 1993. Chief Alhaji Moshood K. O. Abiola and his running-mate Alhaji Babangana Kingibe of SDP defeated 46 year old Bashir of NRC. But Gen. Babangida on June 23, 1993, outrightly annulled the result of the election that was seen as the freest and fairest election in Nigeria, which was presumed to have been won by Chief M. K. O. Abiola. The novel voting system of option A4 and open ballot system in Nigeria was introduced by Professor Humphrey Nwosu the Chairman of National Electoral Commission. He was removed from office after the annulment.

Thereafter, Professor Okon Edet Uya of History Department University of Calabar was appointed by President Babangida to conduct a new presidential poll following his annulment of the June 12 election. But the earlier costly mistake rubbished all his good works as the crisis that followed it could not allow Professor Uya to do anything as many Nigerians insisted on actualization of JUNE 12. And so the third republic was aborted.

On August, 26, 1993 President I. B. Babangida hurriedly stepped aside and installed an Interim National Government (ING) with Chief Ernest Shonekan as Head of State. But on November 19, 1993, Shonekan's Interim National Government was dramatically dismissed by General Sanni Abacha who became Head of State .

### **THE ABACHA'S REIGN OF TERROR**

Very serious national political crisis trailed the annulment of the June 12, 1993, election and General Abacha's high handedness in handling the crisis. June 24, 1994, marked the inauguration of a 369-member Constitutional Conference by Gen. Abacha. The report of this

Confab gave birth to the 1995 draft Constitution which eventually metamorphosed into the 1999 constitution. On October 1, 1996, General Abacha created six Zones Structure in the country, new States and more Local Government Areas including the Bakassi Local Government Area of which part of the landmass of Akpabuyo Local Government Area was excised. Bakassi Local Government Headquarter was sited at Ikang, a political ward in Akpabuyo. Local Government Areas in the country were increased from 369 to 774 during the exercise. On March 15, 1997, Local Government Elections were held throughout Nigeria.

The Abacha's inordinate ambition of self-succession agenda turned Nigeria into a police state of terror during his 5 year administration. Several notable figures were either killed or arrested and detained on allegation of plotting coup, etc. Chief Abiola was arrested and detained in 1994 for claiming his election mandate and his wife Alhaja Kuriat Abiola was assassinated in 1996. Generals Obasanjo, Yar'adua and many others were convicted in 1995, on alleged coup plot. Ken Saro-Wiwa, a Niger Delta civil right activist and eight others were condemned by hanging in 1995. This aroused the world sympathy to the extent of suspending the country from the Commonwealth. The Sultan of Sokoto, Alhaji Ibrahim Dansuki was dethroned and detained in 1996; Gen. Yar'adua had died in prison in August 1997, and in December 1997, Gen. Oladipo Diya, Chief of General Staff and others were arrested and charged on alleged coup plots. Abacha's sudden death in June 1998, left dozens of eminent Nigerians in detention and prison custody to 'mourn for him' for his culpable acts. Some NADECO member and pro-democrats like Chief Anthony Enahoro, Cornelius Adebayo, Gen. A. Akinrinade were on exile.

## **THE BAKASSI PENINSULAR**

The Bakassi issue reared its ugly head in a very serious and untold circumstance in the 1990s. The battle line of the Nigeria and Cameroon over the Bakassi Peninsular was drawn when General Yakubu Gowon on June 1, 1975,<sup>14</sup> signed an agreement with Cameroon leader, Ahmad Ahidjo, shifting Nigerian border from pre-independence boundary in 1960. This document was not formally rectified by the two countries, and therefore not binding. General Gowon was overthrown from power in July 1975.



*Gen. Gowon and President Abacha after the signing of the controversial agreement*

Thereafter, successive Nigerian Government have rejected the agreement and the Cameroon on the other hand, had resorted to using brutal force to firmly establish her self in the area.

Aye had stated that:

*On February 5, 1988, thirteen Bakassi fishermen were arrested at sea, taken to Cameroon and detained. They were only released on intervention of the Cross River State Government.*

*"...During the early years of the 1990s Nigeria began to be alive to the fact that the integrity of its nationhood was being threatened and that it was necessary for (Cameroon's) threat to come to a halt just in time to forestall any potential conflicts of international dimensions and whose flames the Cameroon gendarmes were deliberately fanning."<sup>15</sup>*

In March 1994, Government of the Republic of Cameroon acting on the secret advice of her ex-colonial master, France decided to sue Nigeria in the world court challenging Nigeria's ownership and control of the oil-rich Bakassi Peninsular. The Federal Government set up a powerful legal and technical teams to handle the issue. The legal team comprised of powerful prominent Nigerian legal luminaries and

international lawyers including Prince Bola Ajibola, Professor Chukwurah, Chief Richard Akinjide, the Federal Government Attorney-General, Cross River State Attorney-General, Mrs. Nella Andem Rabana who became the first African female Counsel to appear as Advocate in that court.

The Bakassi issue was a serious political challenge that brought this once neglected reserved oil rich region to world focus. As the region was considered an Efik territory, the palace of Obong of Calabar readily and promptly stepped in at the time, the entire region became militarized by both Nigeria and Cameroon. To score applauded political point, and in fulfillment of the wishes of the people, General Sanni Abacha granted Bakassi a Local Government status, having carved out a part of Akpabuyo territory to make up the Bakassi Local Government Area in 1996. Under the military code tagged 'Operation Harmony'. Nigerian troops were in 1995, dispatched to protect the lives of Nigerians who were unjustly persecuted by the Cameroon Gendarmes.

The first Chairman and Vice Chairman of the new Council were Hon. Bassey Ita Edet and Hon. Edisua Usang Iso from 1997-98, while Hon. Patrick Antigha Ene was in the House of Assembly from 1997-98"

Calabar had in the Federal Executive Council Chief Anthony A Ani. MON, who was formerly a Minister of State, External Affairs thereafter. Federal Minister of Finance. He was appointed to take charge of Bakassi Peninsula's affairs in the presidency and a member of Technical team that was set up for the ensuing legal battle. It was this heroic acts of restructuring and creating more Local Government Areas that wholesomely endeared Abacha to the indigenous people of Bakassi and Efik people.

Within the borders of Nigeria, Bakassi ownership itself generate serious dispute between Akwa Ibom and Cross River State. However, the Bakassi Welfare Union formed at the peak of the crisis under chairmanship of Chief (Mrs.) Florence Ita-Giwa did a lot and it became



*Hon. Chief (Mrs.)  
Florence Ita-Giwa, (Mama Bakassi)  
Constitutional Conference Delegate*



*Chief Anthony Asuquo Ani, MON  
Federal Minister of Finance & member  
Technical Committee on Bakassi*



*Barr. (Mrs) Nella Andem-Rabana, SAN  
State Attorney General & Commissioner  
for Justice. Appeared before I.C.J.  
as Advocate Counsel.*

the peoples' mouth-piece at various levels. Hitherto, the Atabong Welfare Association of the Bakassi Peninsula was always acting on behalf of the entire Bakassi people. Among those individuals who worked tirelessly for Bakassi Union and its ideals included HRH Etubom O. E. O. Asuquo of Atabong clan, Etubom Ekpo Eyo Basse of Ekpo Abasi clan, Dr. Archibong Edem Young, Etinyin Okon Effanga Edem and others. Mma Giwa as she was fondly called, established an emergency Relief Committee to assist the down trodden and displaced people of Bakassi.

The State Government equally opened and equipped Health Centres at Iking, Archibong Town, Abana and Atabong West, being places previously grossly neglected by past administrations.

Among the leading ardent pro-Bakassi campaigners were Chief Eyo Basse Eyo Cobham and Chief Ambrose Asuquo Akpanika who were defenders of the defend less, profoundly opposed the ceding of Bakassi to Cameroon. Fearing that the oppressed indigenous people would pass through more ordeal of suppression and oppression, Dr. Akpanika led the fight to the Nigeria Senate Public hearing while Chief Cobham canvassed that Efik nation and Bakassi inclusive be declared a sovereign state since the Efik nation had been so marginalized in the scheme of things.

The Esop Ndito Efik, Lagos under the leadership of Chief A. E. Ironbar was not left out, as it launched serious campaigns in including





*The Secretary of Obongs Council, Etinyin E. B. E. Adam III hands over a vital document to the leader of the team.*

and Cameroon had continued in International Court of Justices beyond 20<sup>th</sup> century.

### **COMMUNAL/BORDER CONFLICTS IN UPPER CROSS RIVER**

The Cross River Community in Lagos led by Chief Emmanuel E. Inang and Mr. Joe Archibong as President and Secretary respectively with other Lagos-based Cross Riverians did not leave any stone unturned in assisting the Cross River State Government to caution the effects of series of calamities that afflicted some communities in the State. This included the inter-comunal clashes in Ikom and Obudu Local Government Areas, and the displaced persons from the Bakassi Peninsula. The Cross River Community and Calabar Community in Lagos had respectively launched Relief Funds to assist the State government.

### **THE OBONGS COUNCIL AND AKPABUYO LOCAL GOVERNMENT PALAVER**

The Palace of Obong of Calabar had often shown deep concern over the continued attachment of Akpabuyo to Odukpani Local Government Area, and had on September, 5 1989, forwarded requested to

government to restore the status of Akpabuyo as a Local Government Area that was defunct. The prayer was answered on August 27, 1991, along with others; and on its formal creation. Mrs. Ekanem Andrew Ikpeme was appointed a Sole Administrator who served between 1991 and 1992; Mr. Etim Okon Edet emerged as elected Chairman with Mr. Dominic Aqua Edem as Vice Chairman from 1993-1994.

No sooner after the status of a Local Government was granted Akpabuyo, and on the eve of inauguration of the new Council, trouble sparked off between the Obong's Council members whose Etuboms of Calabar are naturally recognized freeborn landlords of each village in Akpabuyo. The Representatives of Obongs' Council were denied their traditional right or prerogative of pouring the libation at an important function held in Ikot Nakanda to appease the gods of Akpabuyo, whose founding fathers were the kings and chiefs of Old Calabar. The palace sources contend that:

*"Akpabuyo belongs to Calabar Houses and principalities, and it should be stated that Traditional Rulers' matters there should be cleared with the Obong and Obong-in-council".*

What the Akpabuyo elites and elders did was considered as being tantamount to "Unilateral Declaration of Independence (UDI), following the creation of a Local Government Area for Akpabuyo, which the king-makers could not accept.

### **THE OBONG AND HIS TRADITIONAL COUNCIL MEMBERS**

The Akpabuyo palaver and other events that followed generated protracted disputes between the Obong of Calabar. His Majesty Edidem Boco Cobham V himself and his Etuboms' Traditional Council members in the dispute that spanned about two years, the Etuboms (King-makers of Efikland) had accused the Obong of inflexibility, which made him ruled than reigned in Efik land, and therefore, became dictatorial. It should be recalled that the Obong was a 2<sup>nd</sup> world war veteran and that military chauvinism was naturally in him. The result was that not fewer than nine Etuboms fell out with him over principle and boycotted the royal palace. And the Obong being not easily given to peaceful means of reconciliation, and having found himself almost deserted by elder Etuboms in the Council, resorted to creating new Houses and installing new Etuboms to

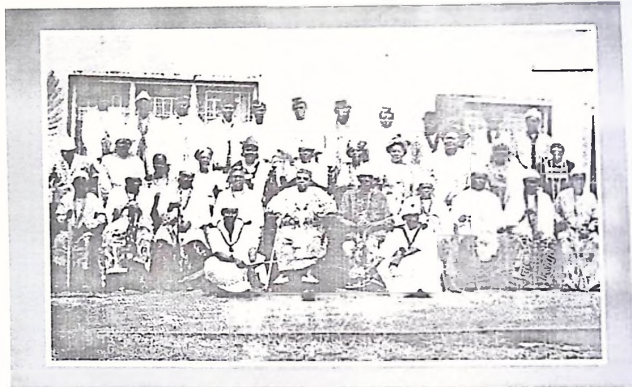


*The Edidem (centre) with Etubom Orok Oyo (L) and Etubom Okan Eyamba (R) an Obong Eyamba Ekpe Efik and Council Chairman, 1994*

fill the vacuum. His compelled benevolent act was considered by few liberal traditionalist as the basis of elevation and growth of socio-cultural and genealogical line of heritage. The newly installed Etuboms included Etubom Oyo Orok Oyo of new Oyo Ita House, excised from Etim Efiom House and Etubom Bassey Ekpo Bassey of King James Egbo Abasi House, created from Ekpo Abasi House, which further displeased senior members of the Etubom's Council.

So serious was the unresolved crisis that the Government of Cross River State and Esop Ndito Efik, Lagos, respectively had to intervene in search of peaceful resolution. In an official correspondence dated 21<sup>st</sup> July 1994, to the Obong, signed by Ntufam Eyo-Nsa Whiley, Secretary to State Government, Government stated inter alia:

*" In pursuance for a peaceful relationship and harmonious co-existence between your goodself and the Etuboms Traditional Council aimed at the general peace in your domain, the Military Administrator has kindly requested that you should, as a matter of utmost priority, endeavour to sit together with your Traditional Council and sort out the problems presently affecting the Obongship Royal Institution. Government is of the opinion*



*that your Majesty and the Etuboms Traditional Council can amongst them resolve this present deep-rooted misunderstanding traditionally and amicably."*

*"Please endeavour that the resolution of these problems are concluded early and a Report jointly signed by both parties submitted to His Excellency latest on Monday 15<sup>th</sup> August 1994, for further action."*

The course of peace and reconciliation had now become a challenge. The Esop Ndito Efik, Lagos (Movement for the Emancipation of Efik nation) another umpire earned very high commendation for her onerous task of trying to bring about peace in Efikland, particularly between the Obong and his old Etuboms Council members operating outside the palace. The state government under Air Commodore Gregory Agboneni was equally commended for the quick intervention in exploring the path of peace.

In the Esop's final Reports on Efforts at Resolving the Dispute Between the Obong of Calabar and the Etuboms Traditional Council in a latter dated 13<sup>th</sup> September, 1994, signed by Chief Edem E. Bassey (President) and Chief Etim A. Akpanika (General Secretary), excerpt of

the 6-page document reads, inter alia:

*"After obtaining a formal consent of the two parties in writing, to mediate in the dispute, the Esop sent a delegation to Calabar on a fact finding mission. The Esops delegation met and held discussions with the members of the Etuboms Traditional Council, the Ohong, the Ohong-in-Council and Chief J. L. E. Duke between 4<sup>th</sup> and 9<sup>th</sup> July, 1994. (Chief Duke was at the time Clan Head of Ikot Edem Odo Clan, in Akpabuyo, 1989-1994)*

*From the information gathered from all parties concerned, the Esop produced a memorandum of the peace Agreement as the basis for the resolution of the dispute. The Etuboms Traditional Council signed and adopted the memorandum as the basis for the settlement of the dispute. Unfortunately, the Ohong who is a principal party in the dispute, did not sign or accept the memorandum which in the opinion of the Esop amounted to a rejection. The restoration of peace to the ancient and historic throne of the Ejik people depends entirely on the Ohong himself. The Esop feels very strongly that peace could be achieved only when the Ohong will be prepared to meet with the Etuboms Traditional Council face to face for them to iron out their differences ..."*

*The letter concluded that "Esop sincerely regrets the stalemate in spite of all its efforts to find a lasting solution to the crisis. Our hearts bleed profusely for the uncompromising posture of the Ohongs Council ..."*



*A reconciliation photograph taken with the Ohong (centre) the reconciled Etuboms dressed in white attire (right), 1997*

But the Obong's early biographers had described him as:

*"... Once a Christian and Traditionalist; an impartial, fair-minded and just person ... To illustrate his just nature is the case concerning his communal arbitration and its judgement which once was rejected by both sides, but later upheld by a judge of the High Court.*

*"Our king is therefore a circumspect and discrete person who is not given to unnecessary sentiments or prejudice... We have found him to be highly disciplined person with a very calm and unruffled personality which had never faltered even in the midst of great demand of his office ..."*

It should be noted that members of Etuboms' Council and Obongs Council respectively were mostly high profile personalities especially in the then cabinet, some of whom included Etuboms Elder Esu Bassey Duke, MON, JP., Professor Eyo B. E. Ndem, Professor Nta E. Henshaw, Barrister Ededem Effiwatt, Dr. Eyo O. Akak, Francis E. Archibong, retired Secretary to State Government; top businessmen, retired military personnel and others. Some insiders within the palace circle had the notion that the Obong was deficient in statecraft and diplomacy in dealing with his peers whom he is simply *a primus inter pares*, hence the impasse lasted.

However, by special Providence, peace returned to the palace at God's appointed time, but not before lots of energy, time and resources had been wasted, especially by the Esop Ndito Efik, Lagos. Unfortunately too, some elder Etuboms as Etubom Joseph Eyo Ita, Etubom (Professor Eyo Bassey Eyo Ndem had passed on during the crisis.

## THE PARAMOUNT CHIEFTAIN AND OVERLORDSHIP OF CALABAR.

On 20<sup>th</sup> April 1994, the Qua (Akin) Clans Constituted Assembly (QCCA) in her Advertisers announcement in Nigerian Chronicle titled THE NDIDEM OF CALABAR, PARAMOUNT RULER OF THE QUAS PEOPLE, stated that:

*"it wishes to hereby inform the public that their Paramount Ruler is known and addressed as Ndidem of Calabar, Paramount Ruler of the Quas." It is the title to which the Quas (Akin) have always called their Supreme Ruler in contradiction with the traditional rulers called Atoe (Plural for Ntoe) of the Clans making up the Qua settlement in the Calabar Municipality, Odukpani and Akpabuyo Local Government Area..."*

In making this claim the Quas were reminded that on 21<sup>st</sup> July 1941, six months following the death of Obong of Calabar, HRH Obong Adam Ephraim Duke X, the Ntoe of the Quas in concert with the Muri of Efut demanded a change in their original status, to be upgraded and be known as Ntoe of Calabar, and Muri of Calabar in line with Obong of Calabar status. But they were outrightly formed by Commissioner of Eastern Provinces, G. G. Shute that .... *"there has never been an 'Ntoe' of Calabar or 'Muri' of Calabar, and government is therefore not prepared to consider the recognition of such title."* And fifty years after they are demanding for recognition as 'Ndidem of Calabar', this was seen as self contradiction and inconsistency.

However as Chief Francis Efanga Archibong had during the impasse observed in his article in Nigerian Chronicle, 21<sup>st</sup> June, 1994, titled "The Efiks and Quas: a call for peace." thus:

*"... From early 50s, every now and then, again and again, the peace of this normally quiet and Calabar Community has been shattered by a sudden explosion of rivalry and ill-feeling between the Efiks and the Qua on the issues of land ownership and the status and titles of their traditional rulers..."*

The advertisement of the Qua (Akin) Clans Constituted Assembly was termed as uncalled for, when Bakassi Peninsular, being part of greater Calabar was at the verge of threat of war. Notwithstanding, the Palace of Obong of Calabar and Esop Ndito Efik cum Movement for Efik Emancipation (MOFEN), an Efik militant hardliner group in Lagos, instantaneously took up the Quas word for word through different Newspaper 'REJOINDERS. The Etubom's Traditional Council of the Palace of Obong of Calabar on May 11, 1994, responded with a REJOINER titled "NDIDEM OF CALABAR" ILL-MOTIVATED AND ILLEGAL. Signed by Etubom Ita Eyo Ibitam (Chairman) and Chief Ekpenyong Effanga (Secretary) respectively, the Rejoinder described the Qua's claim and publication as:

*"... a misnomer which could have been avoided if they had understood just a little bit of their history ... having arrived Calabar towards the end of the 17<sup>th</sup> century as war victims and refugees. They were nicknamed "Qua" by the Efik who discover them in the forest of Calabar as revealed by late Ntoe Ika Ika Oqua II on 18<sup>th</sup> November, 1965 to K. K. Nair."<sup>20</sup>*

The Esop Ndito Efik Lagos, had in it's Advertisers announcement of 11<sup>th</sup> June 1994, P.12, stated:

*"It appears that the Qua's mad ambition for undeserved equality with the Efiks has blinded them to the point of downgrading their Ntoe (being the proper title of the Head of Chief of Qua) from the rank of Ntoe to that of a chairman as "Ndidem" in Ejaghams means chairman' and it is NOT A TRADITIONAL CHIEFTAINCY TITLE GRADE. Ntoe is the equivalent of Etubom in Efikland and Muri in Efut. By the tradition of the Ejaghams of which the Quas are offshoot, every village or community is sovereign and autonomous and no Ntoe is higher than the other. The overlord of the Efik throne over the Quas does not need any further historical research. Let the Quas know that their integration into Efik society and indeed 'nation' has to be total with full allegiance with Efik monarch.*

*"... Let it be firmly understood that it shall not be in our own time that two cocks shall crow on the same roof."*

The Esop, 'MOFEN' moved a step further to request the State government to order the Ndidem's palace to remove any signposts with the unauthorized inscription of "Ndidem of Calabar," or else ...<sup>20b</sup>

## **OBONG CHALLENGES STATE GOVERNMENT OVER CLANS CREATION AND DELINATION**

The Obong-in-Council was unhappy with government over errors of commission and some flaws committed by the latter during clan creation exercise in the state, as it affects the Obong's territory, especially Calabar, Akpabuyo and Odukpani. In the Palace of Obong's correspondence dated August 8, 1996, signed by Etubom Ukorebi U Asuquo and Chief Orok O. Asuquo for Obong's Council Committee in "New" Clans Correction to the Military Administrators Office, Calabar. Government was advised that universal criteria of clans creation was conventionally based on Common Ancestry of a Group of Villages and secondly, Primary Occupation/Ownership of land, not arbitrarily on false claims and political considerations. Some examples referred to among Efik clans are Anantigha Enwang, Uwanse, Obufa Esuk Orok, Akani Esuk Orok clans that were erroneously renamed and classified as Efut Anantigha, Efut Uwanse, Efut Obufa Esuk, Efut Akani Esuk and automatically placed under Efut's supervision. Some other villages or clans in Calabar Municipality were similarly renamed 'Etap' instead of

# THE OBONG OF CALABAR AND PARAMOUNT RULERS OF CALABAR OR SOUTHERN SENATORIAL AREA



HRM. Ndidem Usang Iso, MFR  
Ndidem of Quas & Paramount Ruler  
Calabar Municipality.



The Obong, Eubom J. E. Otu Inok and  
other Paramount Rulers



HRH. Asakara (Col. Dr.)  
Ekanem Ita Ekanem Umo (Rtd)  
Paramount Ruler, Odukpani L.G.A.



HRM. Muri Munene Ita Okokon  
Ekpenyong Ebuka Ebuka IV  
Paramount Ruler, Calabar South L.G.A.



HRM. Onun Igajah Ekpenyong  
Igajah, Onun Amon & 1st Paramount  
Ruler, Biase L.G.A.



HRM. Etinyin (Dr.)  
Etim Okon Edet  
Paramount Ruler, Bakassi L.G.A.



HRM. Echi Atu Mlam  
Clement Ekpe Emayip  
Paramount Ruler, Akankpa L.G.A.



HRM. Etinyin (Dr.)  
Etim Ekpo Okon  
Paramount Ruler, Akpabuyo L.G.A.

Ikot and placed under the Qua or Kwa clan, thus robbing Efiks of ownership and membership of the lands which are naturally theirs by long occupation through the centuries .

The Obong's Council further strongly advised Government that legal provisions be made in the new Edict 1996 for an Appex Council for the Obong of Calabar, as Akpabuyo, Odukpani Local Government Areas were the extend of Obong s territory with serving "Paramount Rulers". Finally, it reminded the Cross River State Government "to re-instate the Establishment Grant Edict of 1975, by which the Obong of Calabar was paid N3,000.00/year and the Amanyanabo of Obobo was paid N2,000.00 a year, both of them being the only Protectorate Treaty Rulers of the then South Eastern State .."<sup>21</sup>

However, at the end of creation of Local Governments Area exercise in the country, the Calabar or Cross River Southern Senatorial Area had been created into seven Local Government Areas, which in turn caused to appoint Paramount Ruler of the respective Area. This includes Akamkpa, Akpabuyo, Bakassi, Biase, Odukpani, Calabar Municipality and Calabar South. The Obong's Council was happy that development has spread into the new Local Government Areas which were hitherto under developed, but regretted the non-creation of Eburutu Local Government Area that was earlier defunct.

#### **LITIGATION OF EFIK VERSUS EFUT OVER CLAN CREATION**

However, in what was considered as the Duke Town and Henshaw Town's efforts to take the bull by the horn, the Efik Traditional Rulers of Calabar South Local Government Area in 1997, decided to settle the issue by litigation in the law court. In a law suit filed in the State High Court the Calabar Judicial Division holden at Calabar, Etubom Inyang Effanga, Etubom Esu B. Duke, Chief Ekpenyong Effanga and others, for themselves and as Representatives of Duke Town, Henshaw Town and Cobham Town Royal families (Plaintiffs) sued jointly Muri Munene Okokon Ekpenyong Ebuka Ebuka (for himself and on behalf of Efik people), the State Military Administrator and the State Attorney-General (Defendants).

In a 48-paragraph statement of claim, the plaintiffs among other things claimed to have been injured jointly and severally, by the State Government's action to have "approved altogether 8 clans for 1<sup>st</sup> defendants people which were gazetted per Edict No 1 of 1996 Judicial notice" ... "That 1<sup>st</sup> Defendant and his people have laid claim to areas outside the above area customarily granted to them by their Efik benefactors."

The plaintiffs had sought "AN ORDER prohibiting the 1<sup>st</sup> Defendant from selecting or choosing and the 2<sup>nd</sup> and 3<sup>rd</sup> Defendants from appointing Village Head, Clan Head, Traditional Council or Councillors in any of the areas of the aforesaid land-in-dispute and nullification of any one so far probably appointed; AN ORDER declaring null and void the purported creation of any village, clan, traditional council or councillors in the land-in-dispute at the instance of the 1<sup>st</sup> Defendant.

The suit dated 14<sup>th</sup> November, 1997, signed by Etubom Edem E. O. Archibong Chambers did not appear to have been followed up to its logical conclusion since its adjournment sine die. This was to enable the name of State Government (State Military Administrator) be removed as Defendant.

But the Efik populace were harbouring some mixed feelings of disgusts, castigated their traditional rulers for not keeping abreast at domestic issues affecting land ownership and perhaps leading a visionless governess. The result was that they had put all their energies on creation of states struggles and left wide vacuum for the Efuts and Quas to trigger off their guns and 'captured' Efik clans in the Calabar Municipality, thus, relegating their ancestral traditional rulership power unceremoniously.

The Efuts memorandum dated 11<sup>th</sup> November, 1985, addressed to Colonel Dan P. Archibong, Military Governor of Cross River State from the Efut Combined Assembly dealt on Efut's demands; another Memorandum dated 25<sup>th</sup> November, 1992, to H. E. Mr. Clement D. Ebri, Governor of Cross River State on the CREATION OF ADDITIONAL THIRTEEN EFUT CLANS within Efut land, and two more

Memorandum from Ambo Okon House and Anantigha Community Council, dated 10<sup>th</sup> and 12<sup>th</sup> August, 1992 respectively dealt on CREATION OF MORE CLANS FOR THE EFUT'S.<sup>22</sup>

The most conspicuous and worst act that went un-challenged by the Efiks was with reference to Efut's claim that:

*"... As far as the Eastern, Western and Northern Calabar was concern, the Efuts were the founders of Calabar."*

This was contained in the Efut Combined Assembly Memorandum dated 23<sup>rd</sup> October, 1984, on the status of Efut Tribe, addressed to the Cross River State to Government.<sup>24</sup> And invariably, Government must have considered these already existing memoranda and unchallenged claims when it signed off Efik territories to Efut and Quas via Cross River Clans Creation Edit No 1 of 1996.<sup>25</sup>

### THE QUAS CLAIMS RE-VISITED

The Palace source had further added that it was still a misnomer for war victim's and refugees turned potentates of Calabar to have resurrected from the thick forest deforested by Great Duke Ephraim (Eyamba)IV during his reign between 1814-34, and King Archibong III, 1872-1879, who in 1878, signed a Treaty with Her Majesty's Colonial Government to allow the Quas wear dresses and not to make war with any of the neighbouring tribes.<sup>26</sup> They had earlier claimed to be the first tribe to arrive the vicinity of Calabar, the claim that had long been refuted and disproved by historians. At the early inception of 21<sup>st</sup> century, they had alleged that:

*"... In Calabar the State Capital, out of a landmass of 333 sq km, the Quas own an area of 222 sq km, the Efuts' own 110 sq km, while Efiks have 1 sq km."<sup>27</sup>*

This too was a travesty of history which portrayed the Quas as relentlessly and obnoxiously campaigning the cause of Anti-Efik traditional supremacy, which further bedeviled the fragile unity of Greater Calabar Community. Nigeria have 550 tribal groups, with each of it bearing its singular interest. But the constitution of the Federal Republic of Nigeria seeks to curtail each singular interest not to manifest at variance to another's interest in the nation's collective interest which the Efik Eburutu Consultative Assembly (EECA), a pan-Efik Movement had earlier warned in its pamphlet: "QUA. ENOUGH IS ENOUGH". Ethnic

tension was building up which sooner or later, the Efik people when pushed to the wall shall do away with conjugal relationship and complacency and settle the score appropriately, remarked a community activist. Finally, opined Aye 2000.218:

*"... Naturally, the situation has generated bitterness and had blood among the native ethnic groups in the region. Besides this, it carries with it a dangerous retarding factor in the development of Calabar itself..."*

But the table below shows clearly the villages of the three ethnic nationality in Calabar among which the Efiks have had dominant influence.<sup>28</sup>

ETHNIC NATIONALITY IN CALABAR						
S/N	Local Govt. Area	Efik	Efut	Quas	Total	No.
1.	Akpabuyo	222	4	28	254	19.67
2.	Calabar	174	90	92	356	27.58
3.	Odukpani	577	49	55	681	52.75
	Total	973	143	175	1291	100.00
	Percentage	75.37	11.08	13.55	100.00	100.00

Ref: 2011 Calender

In terms of number of Clans and territorial possession in Calabar Municipality, the Quas has 25 clans with 50% of Efik villages inclusive, the Efiks have about 10. In Calabar South Local Government Area, Efiks have 12 clans, Efut have 8 clans with 40% of Efik villages inclusive and the Quas have none at-all. In Bakassi Local Government Area, the Quas have no clan at all, the Efik, Efiat and Efut shared the 8 clans in Bakassi.<sup>29</sup> In Akpabuyo Local Government Area, the Efiks have over 90% of the clans and villages, while the Efut, Quas and others shares 10%.<sup>29a</sup>

### THE PLANNED ANNIHILATION OF MBIABO IKOT OFFIONG BY OKU

An Efik proverbial adage says "Ikot Offiong enyene isong Oku edia utip" (Ikot Offiong owns the land, but Oku enjoys the benefit).

*"...There has been a protracted and longstanding crises between the people of Oku Iboku and the people of Ikot Offiong dating back to 1911, arising from land and boundary disputes. Both communities have variously resorted to litigations and have had some judgements in favour and some against. These crisis erupted continually and sporadically resulting in massive killings and destructions of properties on both sides."*<sup>30</sup>

This gave rise to the war song: "Ewan Ikot Offiong ye Oku, Oku se ewan do!" (War between Ikot Offiong and Oku, Oku see your fate!)

Accustomed to almost yearly infringing with impunity the court judgements by trespassing into the forbidden islands and plantations, Oku-Iboku had often carried out some major devastation of Ikot Offiong Town and farming/ fishing settlements in 1974. Following a case brought before it, His Lordship Edet Robert Nkop, the Chief Judge of Akwa Ibom State had in the High Court, Uyo on 14<sup>th</sup> June 1995, entered judgement in favour of Ikot Offiong against Oku-Iboku with fifty thousand Naira (N50,000.) General Damages for trespass, and perpetual injunction from committing further acts of trespass... "because Ikot Offiong people were adjudged the owners of the land and the islands in a previous suit which Okus did not appeal against, and the plaintiffs (Oku-Iboku) are estopped from litigating on the following parcels of land." The Oku-Iboku's appeal whose judgement delivered on 1<sup>st</sup> December, 1999 saw the Oku lost woefully and totally too.<sup>31</sup>

Thus, since judgements had continued to be in favour of Mbiabo Ikot Offiong, over the years, Oku-Iboku's relationship towards Mbiabo Ikot Offiong people deteriorated alarmingly according to Reports<sup>32</sup> and finally, Oku Iboku embarked on ethnic cleansing to extinguish Mbiabo Ikot Offiong from Itu Local Government Area of Akwa Ibom State.

The ensuing pogrom that trailed Ikot Offiong people and her sympathizer neighbouring communities like Usung Esuk, Ikoneto, Isong Inyang, Mbiabo Edere, etc. where they (Ikot Offiong) took refuge was very devastating and unwholesome. The Bakassi palaver apart, this was another the great lingering challenge the Obong of Calabar had to face as a major stake-holder as Mbiabo Ikot Offiong and Ikoneto clans are Efik kith and kin. They are duly represented in the Obongs Council by their Etuboms and Advisers. For as Efik's proverbial adage goes, 'Mkpo anam

enyin anam ibuo' (*anything touching the eyes affects the nose*).

Thus, Elder Prince Ofiong Akak in his S.O.S. (a call for rescue of Ikorofiong the Deserted Village, 2002.44, pleaded:

*"Our Local/State/Federal Governments should please liaise with National and international organizations to come to our rescue. The situation is very vital, for apart from the massacre of lots of us, all our buildings, farmlands and very vital traditional and imported paraphernalia were looted or destroyed..."*

The Ikorofiong and Oku intermittent ethno-communal conflicts was just one among the several internecine warfares which the dialectically opposed Efik neighbours had engaged Efik kith and kin in the century. On April 12, 1993, the people of Ihechiowa-Okpo a border community in Abia State with Cross River invaded Ukwa Ibom, a Northern Eburutu in Cross River State on flimsy excuses. The unwarranted attack at dawn led to the death of the village head of Ukwa Obio village in Ukwa. Chief Umo Ayaya among other losses sustained. This might not have been the first conflicts. New and again, there was ethnic conflicts between Asang Eniong and Ibiono; Obot Itu and Obodio Eki, etc.

The Akwa Ibom State Government on its part had been bent to annex villages and wards in Odukpani Local Government Area which have been gazetted by the Cross River State Government. This included Nya Anating and Ikot Nya in Ayadehe, Etehentem Mbiabo Edere, Ikot Otu, Esuk Ediong and Ediong, etc. etc. Okoyong and Ikoneto on the other hand could hardly sleep with two eyes closed due to ethnic conflict. Why?

Though border and communal skirmishes is endemic in Africa, but the Efik nation is yet to form a united front to meet her future challenges, for 'unity is strength'.

### **OBUFA ESUK OROK AND UNICAL STUDENTS CRISIS**

In what had seemed as the University of Calabar's backed battle to uproot Obufa Esuk Orok landlords from their remaining land compulsorily acquired by Federal Government in the 1970s, for establishment of the campus of the University of Nigeria, Nsukka, thereafter converted to the University of Calabar, UNICAL; the cult

students on 1st March 1996, ransacked, looted and burnt down the remaining private residential buildings that were still being occupied by the indigenes who were yet to move out of the acquired lands. Their 'sit-tide' attitude arose because the University authorities have refused to pay compensation or re-locate them to another land.

The problem started when in January 1996, the Security Unit of the institution invited the indigenes to start paying toll for use of the beach and farming to generate revenue for the school. The people refused, alleging that, the unit intends to exploit them as it was frequently done.

The day came in March. The looting and arson event followed the death of an indigence, one Mr. Bassey Nwan alias Okpon, whose burial was being arranged by the family. Co-incidentally, a UNICAL female student in the hostel had traveled home unannounced to her fellow students in the campus on the same day. The absence of the girl in the hostel for two days was misconstrued by her friends/co-students to probably mean she had been kidnaped by the indigenes of Obufa Esuk for ritualistic burial rites. Without further hesitation and investigation, the students constituted a riotous mob and descended on the defenseless inhabitants in the morning of the fateful day, ransacked the beachland village, burnt several houses and properties estimated at millions of naira. The Security Unit of the school took part in the looting. Several members of this fishing community were seriously injured or maimed, some taken to hospital. Not long afterwards, the 'missing girl' arrived after the destruction and irreparable harm had been done. She was escorted by State C.I.D. from Aba. She had testified that she was dragged into the bush of the campus and rapped by some students at about 6:00p.m. while going for lecture that day.<sup>34</sup>

A commission of enquiring was set up by Government which the Vice Chancellor Professor Ivora Esu, OFR was a member. The report of enquiry recommended, among other things: held students liable over the wanton destruction and accordingly surcharged them for the damage amounting to fifteen million naira; directed the University Vice Chancellor to collect the said amount for remission to the victims of Obufa

Esuk community, but the latter was never compensated while the institution took over their land completely. Several petitions to different authorities yielded no result.

But in a 4-page letter of petition from the Palace of Obong of Calabar, dated 22<sup>nd</sup> May, 1996, signed by Etubom Orok Oyo-Ita and Etubom Ukorebi Ukorebi Asuquo (Chairman and Secretary respectively) to the State Military Administrator,<sup>14</sup> His Majesty the Obong of Calabar invited State Government to intervene over this pathetic case of Obufa Esuk Community. The Obong used the opportunity to repeat the earlier demands of the people which includes: Urgent resettlement of the displaced community members; payment of compensation for demolished buildings and looted belongings. Payment of compensation for land compulsorily acquired by Government under Act No 33 of 1976.

His Majesty similarly reminded the government that no land anywhere has ever been so acquired without adequate compensation being paid to the rightful owners... The example of which was the acquisition of the land acquired for the University of Ibadan by the Colonial masters which its compensation was paid, albeit belatedly in 1992 about 46 years after its acquisition in 1948. Therefore the demand of compensation by Obufa Esuk Orok was not exceptional. In November 1995, the Akim Qua Traditional Rulers had to seek for enforcement of their Fundamental Human Right in the Federal High Court, Calabar over their land.

*"...They averred that compensation has not been paid to the Akim Qua Community in respect of the bare lands and economic trees since the lands were compulsorily acquired in 1974, by the University for public purpose"<sup>15</sup>*

It was further cited that in 1990, over 50 million naira cost of compensation was paid by Federal Government for trees, buildings and shrines demolished in the areas affected by dualisation of the new Benin-Warri Road in Bendel State.<sup>16</sup>

It should be on record that, this year, 1996, had spectacularly been so eventful as it recorded the death of ex-president of Nigeria Dr. Nnamdi Azikikwe on May 11, Mr. Okon E. E. Eyo, Secretary to Cross River State

government; the Sultan of Sokoto, Alhaji Ibrahim Dasuki; Mr. Justice Edem Koofreh, Cross River State Chief Judge; Chief I. I. Murphy, a statesman; Hon. Justice (Mrs.) Bassey Ekong Ikperme of High Court, Abuja, also Alhaji Kudirat Abiola was assassinated on June 4, 1996.

## **EKPE FRATERNITY AT THE CLOSE OF 20<sup>th</sup> CENTURY**

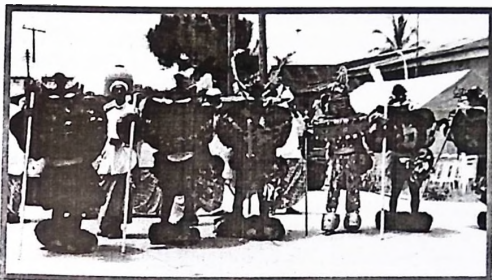
Ekpe members have some sayings that:

*... Abasi ikpaha, Ekpe ikpaha (God is not dead, Ekpe is not dead).  
Koro ekedude ekpe eto iko-Abasi ke Efik (Because Ekpe was used  
to establish the gospel in Efik land.)  
Usen emi ekonde obong nnyin ke eto, ami do!  
(On the day our Father was crucified on the tree, I was there!)*

The Efik peoples' inmate love for Ekpe and independence was translated to her unparalleled desire for all Efik lands or colonies to gain total political independence. In Efik society, Ekpe Fraternity was an important political machinery for each settlement or colony to completely assert her republican status. It was the government of Efik people from time immemorial before the inception of colonial rule. This was so because Ekpe Society performed vital function of enforcement of peace and order between equals and rivals in the society. This is why Ekpe could hardly extinct from Efik society, more so, it had gone global as it is found in the West Indies and the Caribbeans as a result of Trans-Atlantic slave Trade of 17<sup>th</sup> century.

From the 2<sup>nd</sup> half towards the end of 20<sup>th</sup> century, the Old Efik settlements that had no Efe Ekpe (Ekpe Lodge) deemed it fit to re-assert their independent status by building their own Ekpe Lodges which Europeans nicknamed 'Palaver house'. This was a sine qua none for existence of any autonomous community. Besides, the increase population of the people demands increase in membership.

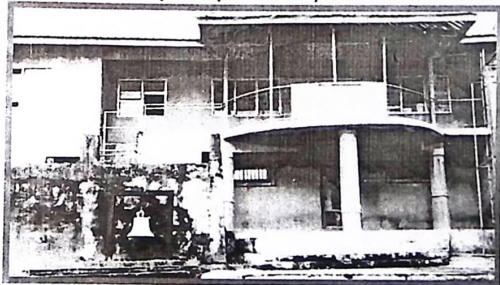
Apart from the ancient five Ekpe Lodges in Calabar, Ekpe lodges for the Efik people of Old Calabar, by the last quarter of 19<sup>th</sup> century, today there are twelve different Ekpe Lodges among the Efik people.<sup>77</sup> These were established between the 1970s and the 1990s. It started with Ekpe



*The arrays of Ekpe Efik Iboku, Idem Nkanda (3rd right)*



*Behind them are Ekpe Masquerades that protect and execute orders*



*Efe Ekpe Efik Iboku, Eyamba Lodge Duke Town*

Essien Ekpe Lodge in Mbarakom, Creek Town and ended with Nsidun or Henshaw Town Ekpe Lodge in the 1990s. Thus, at the close of 20<sup>th</sup> century every Efik old clan was fully autonomous with array of title holders.

**THE WAY FORWARD IN EFIKLAND:  
EFFORTS AT STRENGTHENING SOCIAL TIES WITH EFIK  
COMMUNITIES IN AKWA IBOM STATE, ETC.**

The palace of Obong of Calabar, energized by the zeal of Akwa Esop Ndito Efik had introduced administrative reforms to up-date the Obong of Calabar Traditional Council for unity and solidarity of the Efik nation in conformity with Federal Governments guide lines for Local Government Reforms, thus remarked Chief Etim Jacob Duke.<sup>38</sup>

To bring out the clearer picture, the author reservedly quote passages from Etinyin Ekanem P. Asuquo-Ekanem's book titled Mbiabo Bubbles, May 13, 2000 AD, as follows:

"In May 1994, the Etuboms Traditional Council, presided over by His Royal Majesty Edidem Boco Cobham V, the Obong of Calabar and Grand Patriarch of Efik people worldwide deliberated on Efik Communities indigenous to Akwa Ibom State. It sought ways and means for Efiks to seek ways and means for them to get together as one so as to be able to forge ahead in unity and unison with their kith and kin, east of the Cross River. A Body to be known as AKWA ESOP NDITO EFIK KE AKWA IBOM (The Council of Efik Communities in Akwa Ibom State) was mooted to be inaugurated to project and promote their own interests.

On Saturday June 4, 1994, at Uyo, Akwa Ibom State, accredited representatives of Atabong, Itu with Obot Etim village, James Town (Obio Okon Ekpo) Mbiabo Ikot Offiong met and chose HRH Etinyin Ekanem Peter Asuquo-Ekanem, Acting Clan-Head of Mbiabo Ikot Offiong, as leader of the body. On Friday July 22, 1994, Etinyin was accordingly presented to the Obong of Calabar for due official recognition and installation, and was properly designated as His Royal Highness Etinyin-Akamba.

At the investiture, the Obong of Calabar elaborately explained the significance and functions of the novel Efik rank and order, and also hinted that every Local Government Area in Efik-speaking southern Cross River State would have its own Etinyin-Akamba for ensuring its own unity as well as its peaceful co-existence with other sub-ethnic neighbours. Their Royal Highnesses tentatively named (with their respective Local Government Area) were: Etubom (Prof.) Nta Elijah Henshaw (Akpabuyo L.G.A.), Etubom Okon Etim Okon Asuquo (Bakassi), Etubom Ekpo Ekpenyong Ekpo Archibong (Calabar Municipality) and Etubom Esu Bassey Duke, MON (Calabar South).<sup>10</sup>

This was one of the most important decisions the Efik peoples' Representatives in the Palace of Obong of Calabar have taken at the close of the 20<sup>th</sup> century. Quite certainly, the socio-political status of the people in relation to their unfriendly and somewhat hostile neighbours could have taken a different dimensional phenomenon had those royal proclamations not been characterized by indecision and non-implementation.



*Members of the Planning Committee of Calabar Festival*

An Efik National Day project was initiated in the Royal Court of Obong of Calabar as an official annual or Biennial Festival of all Efik people in Calabar and the Diaspora. This was to rekindle Efik cultural heritage and mobilize the people for community development. Members of the planning committee included Etubom Oyo Orok Oyo (Chairman) Etubom Bassey Ekpo Bassey, Chief Richard Ekanem, Chief Dr. Emmanuel Nsan and others. The 2<sup>nd</sup> Calabar Festival, tagged: NKOT MBOK EKONDO EFIK was held at the Obong's Palace on Sunday 11<sup>th</sup> - 17<sup>th</sup> December, 1994.<sup>40</sup> Its First Biennial Anniversary was held at the palace on Sunday 15<sup>th</sup> - Saturday 21<sup>st</sup> December, 1992. It is to the eternal credit of the State Government to have completed and equipped the Cultural Centre Theater Complex in 1994, the project that was abandoned since Governor Esuene administration.

#### **THE EFIK NATION'S DECLARATION ON NOVEMBER 13, 1998**

The Efik Eburutu at Obongs Palace re-united the twelve Pan-Efik Clans or Confederation which included Ito and Ukwa Eburutu. This was a major historic landmark decision and declaration they have made at the close of 20<sup>th</sup> century. Records have it that E.iong Abatim Efik Eburutu separated from the old Efik Eburutu Confederation in 1758, during the nobility/leadership of Ekpo Ete Iya. The Northern and Southern Efiks went their ways.<sup>41</sup> And several intra-tribal and internecine wars had made Efik confederacy disintegrated and scattered in all length and breadth of Cross River area. In spite of these interesting and articulated efforts at unification of a long separated people, there are still serious challenges of misconception and scepticism in the minds of Northern Eburutu. That is whether the Southern (Efik) Eburutu would consider and accept to amend the Creek Town Regal Accord of 1970 to accommodate and assimilate the North to producing a future Obong of Calabar. There is an axiom that: **'Efik ibreke ye ubong mmo'** (*Efiks do not toy with their kingship*). The Efiks are an oriental tribe originally composed of twelve Clans hence they have a saying: -

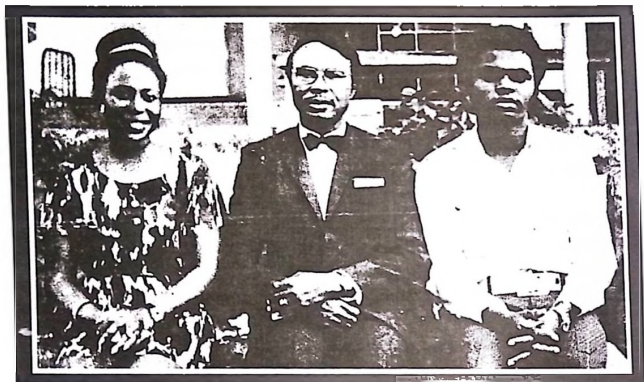
**"Ami Eyen Ndem Efik" Esien Duopeba"<sup>42a</sup>**

*(I, the offspring of Efik tutelary deity "Ndem" of the twelve Clans.)*

Efik nation continued to progress even in the face of obvious serious challenges. The authority of Efik government have been curtailed in the previous century and at the close of 20<sup>th</sup> century things were still changing albeit for good. Because of the earlier foundation coupled with the burning zeal of the first quarter of the twentieth century, Efik people have undoubtedly made inroad contributions in various national affairs and Calabar has become a tourist paradise.

In His Majesty's ten years reign as Obong of Calabar, National Ruler and Treaty King of the old Niger Coast Protectorate, he had conferred royal honours on several, deserving distinguished Nigerians at home and abroad including Ambassador George Dove-Edwin, Ambassador Chief Dr. M.T. Mbu, Alhaji Maitama Sule, Alhaji Mohammadu Dan Kabo, Dr. Walter Ofonagoro, Chief Ikpi Ugot, Chief Ede Osayande, Dr. Alex Chukweruka Ilouno, Chief Sunny I. Odogwu, etc. Several Efik sons and daughters had similarly been honoured. Altogether, the Edidem had conferred about 130 Honourary Chieftaincy Awards<sup>42</sup> on different personalities, the highest number so far conferred by any Efik monarch in 20<sup>th</sup> century.

**NATIONAL TRAGEDY AND OBSEQUIES:**<sup>43</sup> Among the tragic events marking the eve of the Edidem's reign that terminated at the 10<sup>th</sup> Anniversary of his eventful dynasty, and inception of 21<sup>st</sup> century included the mysterious death of Head of State, General Sani Abacha on June 8, 1998. Other transitions included those of Archbishop Benson Idahosa on March 12, Alhaji Moshood K. O. Abiola in prison on July 3; Muri Okon E. Ededem of Efut Ekondo, Hon. Justice Udo Udoma, Hon. Justice Emmanuel E. E. Efang; Muri (Dr.) Bassey Hogan-Itam; Etubom (Barr.) Ededem Ofiong Effiwatt, Chief Ernest Etim Bassey, Chief (Engr.) Richard Edet Ekanem, Prince Nicco Mbarga of 'Sweet Mother' fane, Chief Etim E. Jacob Duke, Cyril Ukpung Ofiong, etc. Over a thousand people were burnt alive in an oil pip-line explosion in Jesse, Delta State in October, 1998. Chief Joseph Efiang Nyambi the first Clerk of the Cross River State House of Assembly and ex-Permanent Secretary died in



*His Majesty with his eldest daughter & eldest son*

January, 1999.

His Royal Majesty was an affectionate father of 38 children and many grand children, some of whom were quite young, the eldest being Princess Nene Ekei Boco-Archibong. The Edidem quietly joined his great ancestors after all.

This is the stories of the life and times of His Majesty Edidem Boco Ene Mkpang V.

Finally, from the 1990s, Calabar has recorded unprecedented disposal of native landed properties to stranger elements and land-dealers and speculators since they bid higher than the indigenes.

There had since set in serious dearth of land for any purpose in Calabar South Local Government Area and that of the Calabar Municipality was getting out of stock. Since the opening of Atimbo bridge linking Calabar Municipality with Akpabuyo in 1986, the attention of the Estate agents and land-dealers had been turned towards that vast old Efik

agricultural plantation. Land agency business became accelerated since the creation of Akpabuyo and Bakassi Local Government Areas in the 1990, while the titular landlords sat at Calabar watching helplessly.

The entire traditional and government stake-holders rulership has some major roles to play since they are the custodians of the peoples' cultural heritage, land inclusive. When all the virgin lands has been disposed off, the future generations shall be in trouble.

## **END OF THE CENTURY AND JOURNEY TO NIGERIAN FOURTH REPUBLIC**

General Abdul Salam Abubakar the former Chief of Staff instantaneously (June 98) became Nigeria's Head of State with Mike Okhai Akhigbe as deputy. Between June 15<sup>th</sup> and 30<sup>th</sup> 1998, General Abubakar released from prison Olusegun Obasanjo, former Head of State, Alhaji Ibrahim Dansuki, former Sultan of Sokoto; Bola Ige, former Governor of Oyo State; Abubakar Rimi, former Kano State Governor; Sule Lamido, Lam Adisina, Biyi Durojaiye, Olu Falae and several prisoners of conscience and activists.

Political Party formation started when on July 20, 1998, General Abubakar announced that the Army would relinquish power on May 29, 1999. Registration of voters began and ended on October 17, 1998 and in October 1998, the Independent Electoral Commission (INEC) registered only three out of the numerous political parties. They were the Alliance For Democracy (AD), All Progressive Party (APP), and People Democratic Party (PDP).

Following the INEC's registration of three political parties, the political class fell into parties of their choice. Local Government Election was held nationwide on December 5, 1998. The result saw the PDP emerging with 304 Councils, APP 119 and AD 95.

The Council Chairmen of Calabar Senatorial Area were, for Akpabuyo Local Government Area, Prince Eyo Okon Eyo; Akamkpa, Prince Dan Asuquo; Bakassi, Chief Emmanuel E. Etene; Biase, Hon. Dr. Emil Inyang; Calabar Municipality, Hon. Edet O. Asim; Calabar South,



*Governor Donald Duke flanked by Mrs. Stella Obasanjo (L) & Governor Attah of Akwa Ibom State.*

Hon. Essien E. Ayi; Odukpani, Hon. Justine E. Asuquo. The Governorship election was held on January 9, 1999. The PDP won with 19 governors, APP won in 11 states and AD captures 6 states of the South West which made it a regional party akin to the 1950s and 60s politics.

In the presidential election game, the APP had consensus presidential candidate and flag bearer Chief Olu Falae while the PDP had fielded Chief Olusegun Obasanjo cum Alhaji Atiku Abubakar as presidential candidate cum running mate in a presidential election held on February 29, 1999. Obasanjo won with 62.7% of votes cast and Olu Falae went to court which finally declared Obasanjo the winner and president.

In the Cross River State, Mr. Donald Etim Duke and his running mate Mr. John Okpa of PDP won the Governorship election in the State. For the Southern Senatorial District of Cross River State, Chief (Mrs.) Florence Ita-Giwa had won the Senate seat under the APP, and thus became the first female Senator East of the Niger. The State House of Assembly members representing the area included Hon. Maurice Orok

Edem, Hon. Orok Otu Duke (for Calabar South) and Hon. Edet Okon Assim for Calabar Municipality; Hon. Patrick Antigha Ene for Bakassi.

For the Federal House of Representative were Chief Nya E. Asuquo, Hon. Bassey Edet Otu (Calabar Municipal/Odukpani); Hon Patrick Ene Okon, Akpabuyo/Calabar South.

On 29<sup>th</sup> May, 1999, the Nigerian 4<sup>th</sup> Republic was inaugurated. Chief Obasanjo the ex-Military leader turned politician was sworn in as the second Executive President of Nigeria, while the State Governor were sworn in their respective states. In the Cross River State, political analyst writing later on Government Action in Nigeria Chronicle, April, 2002, reported that in 1999, Duke “virtually walked through jinxed forests and poisoned pathways to Government House.” Cross River State had since become a highly enlightened state with top political barons on the echelon, among them were Chiefs Dr. Eyo Etim Nyong, Dr. Emmanuel N. Nsan, Arch. Bassey Eyo Ndem, Ntufam Ekpo Okon, Mr. Gershom Bassey, Bassey Ekpo Bassey who contested the Governorship election under the Alliance for Democracy (AD); Chief (Princess) Florence Ita-Giwa, Barr. Efiok Cobham and others. The Upper Cross River comprising



*Etubom Oyo Orok Oyo, OON (Center)  
with Confed. of African Football President FIFA President & his wife in Switzerland*

the North and Central zones under the 'ATAM Congress' equally had political heavy weights. These included Senator Mathew Mbu Jr., Liyel Imoke, Mark Ukpo, John Okpa, Brig-Gen. Anthony Ukpo, rtd., Senator Joseph Wayas, Chief Kanu Agabi, SAN who was eyeing the governorship seat. However, when Duke came on board, his State Administration agenda, re-integrated Calabar and the state into national and international focus by making tourism development and the Annual Calabar Carnival as spring-board of his cardinal objective. The Analyst opined that:

*"... His vision is reflected in substantial investment in infrastructure, rural development and urban renewal, eco-tourism, modernizing the bureaucracy, the war on poverty, encouraging investment abroad, human development better educational facilities and opportunities, the pursuit of social justice for all and the promotion of good governance . . . Duke's severe headache was the weak financial base of the state . . ."*

He established the Tinapa and Marina Resort Projects and other model projects in the upper Cross River Area.

### SPORTING SCENE:

Apart from his ruburst rural and urban renewal, Calabar became a focus of international sports. In 1999, Calabar played host to "the world" during the "Nigeria '99 World Soccer Championship." and since then this city being a pivot of African Sport in 1901, had again become the preferred



*Coach Ntiero poses with a Pepsi trophy*  
(Courtesy: Nigerian Chronicle, August 18, 2009)

destination for football lovers. This was made possible through the collective efforts of Etubom Oyo Orok Oyo (Mr. Football) a one time member of FIFA Executive who was in 1998, conferred with Confederation of African Football (CAF) and Vice Presidency and others. Recall that in April 1999, Nigeria hosted the 10<sup>th</sup> World Youth Soccer Championship. Coach Ntiero Efiom Ntiero was at the time handling the coaching of the Pelican Stars of Nigeria from 1992, during which period the club won the National Female Challenge Cup and the CAF African Women Football Championship (AWC) severally for keeps. Eno Oqua had led Pelican

Stars in 1995 female Challenge Cup victory, the 1st female football winning in the state more than two decade.

In the field of tennis, Miss Ofiong Edem Ofiong, a young talented girl was making her debut in Table Tennis game which culminated in her becoming a national, later an All African Games Champion in Table Tennis early in the 21<sup>st</sup> century.



*Miss Ofiong Edem Ofiong  
African Table Tennis  
Champion*

### TRADITIONAL RULERSHIP

In the traditional circle, the tussle for the throne of Obongship of Calabar following the passing on of Edidem Boco Cobham V had ensued since January 1999. The contest was escalating to greater dimension following the inability of Western Calabar to produce an Obongship candidate since it was their turn, and Etubom (Professor) Nta Elijah Henshaw was canvassing for enthronement. Following the challenges encountered in arriving at a consensus candidate, Governor Donald Duke had on December 14, 1999, set up a Judicial Commission of Enquiring headed by Justice D. N. Eyamba-Idem into the Obongship crisis. Regal history of Old Calabar was repeating itself when Governor Donald Duke had to do exactly what Consul Edward Hewett, Her Majesty's Consul of the Protectorate did in 1881, during the regal struggle for kingship of Old Calabar between Princes Orok Edem Duke, James Eyamba and Asibong Edem III. Similarly, Governor Duke had summoned Efik King-makers to the State Library headquarters, Calabar, and urged them to select a king of their choice. And on November 6, 2001, the State Governor formally recognized Edidem (Professor) Nta Elijah Henshaw VI as the first Obong of Calabar in the 21<sup>st</sup> century. This was one of the important assignments he performed since assumption of office.

### FOOD FOR THOUGHT FOR 21<sup>ST</sup> CENTURY KINGS OF CALABAR

Mr. Donald E. Duke, CON, Executive Governor of Cross River State at official presentation of staff of office to the Obong of Calabar on November 6, 2001 said:

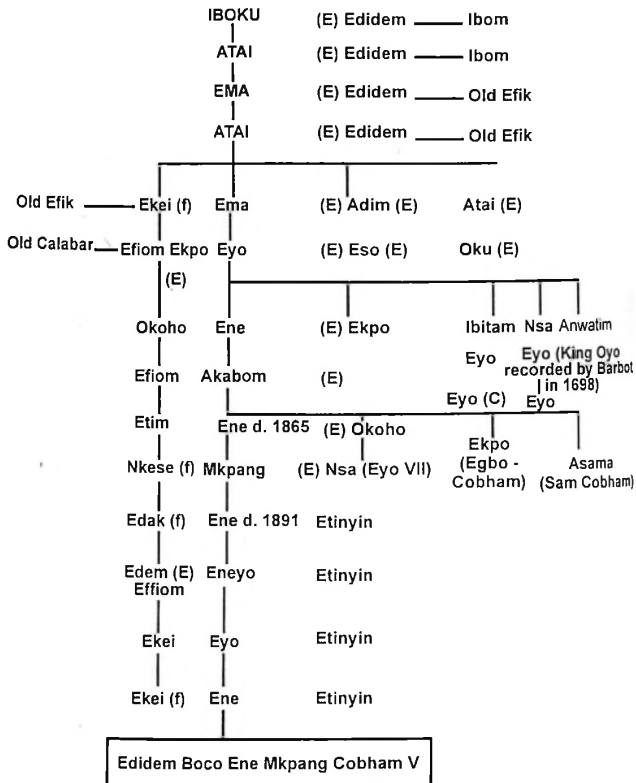
*"... Edidem, your people are at the crossroads, you must*

## ASE EDIDEM EYỌ EMA ATAI IBOKU

1. Eyọ Ema ọtoño nta Efīk  
Enye ekebehe mi nte Edidem kiet  
Edidem enyene eti ido  
Afo Akama ikọ ita enye ọbọrọ iba  
Ase - o - o - o!
2. Eyọ Ema Atai  
Akwa Edidem Ọbọñ  
Eyọ Ema ada nnyin edi  
Enye esin enyiñ owo okut nnyin ama  
Enye esin inua owo ọdọhọ nnyin mkpọ  
Ase - o - o - o!
3. Eyọ Ema obon ndito asuan Efīk  
Mmọdọ obon esim ikot Ene  
Enye obon tutu osim Ekoeretoñko  
Edeme mọ ọnọ mme efīk  
Ase - o - o - o!
4. Etinyin edi akwa etak eto  
Mfut esie ọduọhọ ndito  
Ukwe nte ndito esiemọñ eyede  
Koro eto uyai ada ke esa nnyin  
Mfut uyai ọduọhọ ndito.  
Ase - o - o - o!
5. Etinyin ekedi ebe iso Efīk  
Ofri mbon eken ebehede  
Ekebehe ebine etinyin kiet  
Ete, ete mbọk nyom itie ubarikañ  
Ase - o - o - o!

6. Enye ama anyan ubok edem iba  
 Ete mme ama ufien me nasia  
 Enye ete. nam nte edifoñde ye afo  
 Enye ete iyom eti mbok iduñ oduñ ye imo  
 Ase - o - o - o!
7. Etinyin ekedi owo Abasi  
 Ekpedi ekedi ama ñkpo nkañ  
 Akpada isoñ osim ndiakata  
 Koro ndiakata edi adaña Efik nnyin  
 Ase - o - o - o!
8. Ediye Oboñ ke Eburutu  
 Enye ofut idet kpukpru idem  
 Enye adahade isañ uworo añwa  
 Ikot nnyin me ama ubup ñkpo  
 Ete me eka akata unam kpukpru usen  
 Enye edide idet idet kpukpru idem  
 Ase - o - o - o!
9. Edidem okoduñ ekpere esuk  
 Ama idem eyere mmoñ ikanañ  
 Eyere ikata edi ke nnan enyifin  
 Aso - o - o - o!
10. Ofri Efik ewoño okwok udim  
 Ediana. ndien ebene Abasi  
 Ete edisin ima ye ufon ke isoñ nnyin  
 Man anam ofuri Efik ediana oto kiet  
 Ase - o - o - o!

# GENEALOGICAL TABLE OF EDIDEM BOCO ENE MKPANG COBHAM V



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## SOME POLITICAL REPRESENTATIVES OF CALABAR IN THE LEGISLATURE, 1922-1966



Hon. (Etubam) Richard Henshaw  
Central Legislative Council 1922-23



Hon. Prince K. Atta-Amonu  
Legislative Council 1923-28



Hon. Rev. Okon Efiang OBE CBE  
Central Legislative Council  
1938-43 1943-47



Prof. Eyo Ra. OON MA (CUNN) (LOND) D. Litt. Ag.  
Eastern House of Assembly  
1951-52 1957-61



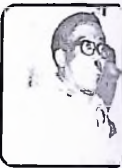
Hon. Barr. Ekpo E. E. Awan  
Eastern House of Assembly  
1947-50



Chief Hon. Eniang Essien Eniang  
Eastern House of Assembly  
1951-53



Hon. Gage H. H. Odwyer  
Legislative Council 1947-50



Hon. Francis E. Ikeme (UNP)  
Eastern House of Assembly  
1954-57



Hon. Ukon Okon Ndem (NCNC)  
Federal House of Reps. 1954-57



Hon. Elisabeth A. Young (NCNC)  
Eastern House of Assembly  
1951



Hon. Andrew Bassey (AG)  
Eastern House of Assembly  
1961-65



Chief Asuquo Edet Oron (UD)  
First Chairman, Calabar Urban  
District Council (1960)



Hon. Sam G. Ikoku (1924-1991)  
Calabar North-East 1963-64  
Leader of Opposition  
Eastern House of Assembly



Sen. Barr. Asuquo Nyong  
Nominated Senator for Calabar  
1965-66



Hon. Bassey E. Okon  
Member House of Reps., Calabar  
1965-66



Hon. Nyong E. E. Nwan  
Calabar North-East 1964  
Provin. Comm. 1964-66  
Chairman Oduxpan L.G.A. 1977-7

## SOME POLITICAL REPRESENTATIVES OF CALABAR IN THE LEGISLATURE, 1979-2000



Prince Joseph Oguia Ansa  
MON (GNPP)  
Senator for Calabar 1979-83



Hon. Chief Asudua E. Eyo  
Calabar Fed. House of Reps  
1979-83



Hon. Chief Etim Ita Ehom  
Odukpani Fed. House of Reps  
1979-83



Hon. Chief Etim Ita Ehom  
Calabar II State House of  
Assembly 1979-83



Mrs. Asi'A Ankapo (NPN)  
Calabar I State House of  
Assembly 1979-83



Chief (Hon.) Barr Ita Ekong Eta  
Calabar II State House of  
Assembly 1979-83



Hon. Nso Asudua Bassey  
Odukpani East State House  
of Assembly 1979-83



Hon. Dr. Chief Etang Asipko-Okon  
Odukpani Fed. State House of  
Assembly 1979-83



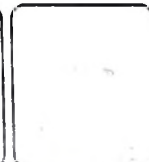
Engr. Erpe Esten Ita  
Calabar I State House of Assembly  
Oct-Dec 1983



Hon. Sylvia Inok Bakarey  
State House of Representatives  
Oct-Dec 1983



Hon. Chief Frank B. Ekponang  
State House of Assembly,  
Odukpani East



Mrs. Grace Eyo Ita  
& Sonnet



Hon. Okpo E. Ojah  
Member House of Reps Akamkpa



Hon. Okpo Ene  
Odukpani West



Hon. Frank Okon  
Biase



Barr. Orok Itonbar  
Odukpani Central

## SOME POLITICAL REPRESENTATIVES OF CALABAR IN THE LEGISLATURE, 1991-2000s



Princess (Mrs.) Florence Ila-Giwa  
House of Reps. Calabar, 1991-92  
Member, Const. Conference, 1994  
Senator, Cross River South, 1995-



Sen. Patrick Olong Anu  
Senator Calabar Senatorial Area,  
1991-92



Hon. Patrick Ene Okon  
Member, House of Assembly,  
Calabar, 1991-92  
House of Representative, 1999 -



Hon. (Dr.) Olong Anu Okon  
House of Assembly, Calabar,  
1991-92



Hon. Chief Nya Eyoma Asuquo  
Member House of Reps  
Cal. Mun./Odukpani Federal



Hon. Maurice Orok Edem  
House of Assembly,  
Calabar South



Hon. Orok Otu Duke  
House of Assembly,  
Calabar South



Hon. Dominic Aqua Edem  
State House of Assembly,  
Bakassi



Hon. Essien E. Ayi  
Chairman, Calabar South  
L.G.A., 1998  
Member House of Reps. Calabar



Hon. Efiom Etim Okon  
House of Assembly, Akpabuyo



Hon. Wilson Ekpernyong  
Odukpani



Hon. Itaya Asuquo Nyong  
Akampal



Chief (Hon.) Patrick Antigha-Ene  
(Deputy Speaker), State House  
of Assembly, Bakassi, 1999-2002



Barr. (Hon.) Joseph Etene  
Member, Cross River State  
House of Assembly, Bakassi,  
2003-2007



Hon. Etta Mbara  
Member, House of Assembly,  
Calabar Municipality



Amb. Hon. (Mrs.) Nkoyo Esu To  
Member, House of Reps  
Cal. Municipality/Odukpani Fed

## THE EARLY 21ST CENTURY KINGS OF CALABAR



(In Efik Traditional Outfit)



(In English Royal Outfit)

HIS EMINENCE, EDIDEM (PROF.) NTA ELIJAH HENSHAW VI  
OBONG OF CALABAR, 2000-2008



(In Efik Traditional Outfit)



(In English Royal Outfit)

HIS EMINENCE, EDIDEM EKPO OKON ABASI OTU V  
OBONG OF CALABAR, 2008 ---

**APPENDIX I**  
**NATIVE COUNCIL/COURT MEMBERS OF**  
**OLD CALABAR HIGH COUNCIL 1890s -1905**

<b>Council Members of Old Calabar, 1895</b>	<b>Member Representatives (1903-05)</b>	
Sag Duke Ephraim (N) Vice President	Prince Bassey Duke Ephraim	Duke Town
Prince Ekpenyong Eyo	Eyo Ephraim Adam	-do-
Prince James Eyamba	Ekei Ephraim Adam	-do-
Prince Asibong Edem Archibong III	Umo Ephraim Adam	-do-
Olu Messaribe	Daniel Henshaw	Henshaw Town
Ekno Eyo Archibong II	Harold Duke Henshaw	-do-
Ove Ita	Okon Etio's Efana	-do-
Ani Ofiong Ofiong	Asuquo Ekpenyong Oku	Creek Town
Antigha Bassey Cohbam	Asuquo Ekpenyong Nsa	-do-
Ekpenyong Ekpe	Rev. Itam Okpo Ram	-do-
Ekeng Ita	Efiong Ekpenyong Oku	-do-
Ekeng Inyang	Ekpenyong Nkana	-do-
Ewa Effanga (Clerk)	Esien Ekpe Hogan Bassey	-do-
	Ofiong Ekpenyong Eyo II	-do-
	Ekpenyong Ekpenyong Eyo II	-do-
	Edet Efiong Otu	Adiabo -do-
	Efa Etim Efa	-do-
	Eniang Esien	Ikoneto
	Ani Eniang Ofiong	-do-

**Native High Court of Old Calabar, 1898-1901**

Obong Ekpenyong Etiok Eyo VIII	Vice President
Prince Eyo Eyo Ita	Creek Town
Abasi Ibitam	Creek Town
Okon Ekpenyong Oku	Creek Town
Okon Efion Nsa	Creek Town
Adam Ephraim Adam	Duke Town
Okpo Jack Cohbam	Cohbam Town
John J. Henshaw	Henshaw Town
Esien Etim Ofiong (Clerk)	Eyamba Town

**Native High Council, Old Calabar, 1901 -1903**

Obong Adam Ephraim Adam Vice President	Duke Town
Etubom James Egbo Bassey	Cohbam Town
Etubom Daniel Henshaw	Henshaw Town
Obong Eyo Honesty VIII	Creek Town
Etubom Ram 'tam It	-
Etubom Esien John Ambo	-
Etubom Okon Nsa	-
Etubom Eliom Otu Ekong	Old Town
Etubom Otu Ita Nsa	Adiabo
Okon Efa	-
Ewa Asako	-
Etubom Ansa Okon Ofiong	Ikoneto
Ofiong Awat	-
Okon Ire Ukpong Essien	-
Etubom Eyo Etim Ntuk	Ikot Ofiong
Edim Ebane	Big Qua Town
Abasi Tata	Akim Qua Town

*Sources: Nair K.K: Politics & Society in S. E. Nig 1841-1903, 1972, P224*

**APPENDIX II**  
**NATIVE COURT PROCLAMATION, 1902**

*Gazette No. 1 of 31st January, 1903*  
OLD CALABAR N.C.R. No. 4 OF 1902

*(Royal Arms)*

"THE NATIVE COURTS PROCLAMATION, 1901"

NATIVE COUNCIL RULE RELATING TO ELECTION AND  
TITLES OF CERTAIN CHIEFS AMONG THE EFIK PEOPLE  
*(Made by the Native Courts of Old Calabar, the 2nd day of December,  
1902)*

The Native Council of Old Calabar under and by virtue of the powers vested in them by section 36 of "The Native Courts Proclamation, 1902", do hereby make the following rules:-

1. The title of "Ededem" or King, and "Etenyin" or Father of all, and all prerogatives attached to the offices thereof, shall be and are hereby abolished.
2. (a) From and after commencement of these Rules there shall be two "Obongs" or Chiefs Paramount among the Efik people, namely, an "Obong" of Old Calabar and an "Obong" of Creek Town.  
  
(b) In this Rule "Old Calabar" means Duke Town which includes Archibong Town, Cobham (which includes James Town), Henshaw, Eyamba Town, Old Town and their dependencies; and "Creek Town" means Creek Town, Ikoneto, Ibonda, Ikorofiong, Mbiabo and Adiabo and their dependencies.
3. The "Etubom Obio" or Head Chief of each of the following families, namely, Duke family (which includes Archibong and Ntiero families), Cobham family, Henshaw family and Eyamba family, and Old Town, shall be eligible for election to the post of "Obong" or Chief Paramount of Old Calabar.

4. The "Etubom Obio" or Head Chief of each of the following families, namely, Eyo family, Ambo family, Adiabo family, Ibitam family, Ikoneto family and Ikorofiong family, shall be eligible for election to the post of "Obong" or Chief Paramount of Creek Town.
5. The "Obong" or Chief Paramount of Old Calabar shall be elected by the Chiefs of the following towns, namely Duke Town (which includes Duke, Nticro and archibong families), Cobham Town, Henshaw Town, Eyamba Town and Old Town.
6. The "Obong" or Chief paramount of Creek Town shall be elected by the Chiefs of the following towns, namely Creek Town, Ikoneto, Ibonda, Ikorofiong, Mbiabo and Adiabo.
7. In the event of vacancy occurring in the Office of any "Obong" or Chief Paramount aforesaid, the High Commissioner shall appoint a day and place on and at which a person shall be elected to fill the vacancy. Not less than one month's previous notice of such a day and place shall be given to the Chiefs by whom the election is to be made. Each Chief shall have one vote, and the election shall be decided by a majority of the Chiefs present at the meeting and voting thereat. In case of an equality of votes, the High Commissioner shall have a casting vote.
8. Every "Obong" or Chief Paramount shall hold office during the pleasure of the High Commissioner.
9. The title of "Obong" or Chief Paramount shall not be used among the Efik people as a title of Office by any person other than the person elected under these Rules thereto, and holding office of "Obong" or Chief paramount, and the title of "Etubm Obio" or Head Chief shall not be used among the Efik people as a title of Office by any persons other than the persons who are eligible under these rules to be elected to the Office of "Obong" or Chief Paramount.

10. Any person who in contravention of these Rules shall use the title of "Edidem" or King, "Etinyin" or Father of all, "Obong or Chief Paramount, or "ETUBOM OBIO", Head Chief, shall on a first conviction be discharged with caution; on a second conviction he shall be liable to a fine not exceeding £5 or to imprisonment not exceeding fourteen days with or without hard labour; and on a third conviction or on subsequent conviction to a fine not exceeding £10 or to imprisonment not exceeding one month with or without hard labour.

Made by the undersigned for an on behalf of the Native Council of Old Calabar this 2nd Day of December, 1902.

D.S.F. O'RIORDAN  
Acting District Commissioner  
President of Council

**(Signed) Obong Eyo Honesty VIII**

Obon E. Duke	
Chief Effiom John Eyamba	
Daniel Henshaw	
Efiom Otu Ekong	
James Egbo Bassey	His X Mark
Otu Ita Nsa	His X Mark
Ansa Okon Offiong	
Abasi Eyo Ndem	His X Mark
Esien John Ambo	
Ibitam Ibitam	
Eyo Etim Ntuk	
Okon Asibong	His X Mark

Approved by me this 2nd day of December 1902

**R. MOOR**  
*High Commissioner*

## APPENDIX III

### THE CHRISTIAN OATH

I, ... by the Grace of God, Grand Patriarch of Efik Eburutu, Obong of Calabar, do hereby solemnly swear by the Almighty God and in the presence of His Chosen Servants:

- i. That I shall remain loyal to the lawful Government of this Country;
- ii. That I shall uphold the Constitution of the Etuboms' Traditional Council;
- iii. That I shall counsel my peoples in the fear of God and protect all strangers within my domain;
- iv. That I shall do all that lies within my power to maintain law and order;
- v. That I shall uphold and defend the Traditions of my Sacred Office, doing only those things that are just and reasonable and abstaining from all such things as will be repugnant to natural justice and good conscience;
- vi. That I shall endeavour at all times to promote the welfare of my peoples and to defend the cause of Christianity throughout my domain

*So help me God!*

#### Note

Queen Victoria of Great Britain (reigned 1837-1901) had through her colonial Representatives sent to King Archibong III (reigned 1872-1879) a Royal robe, Scepter, Crown, and a Holy Bible, etc. Being desirous that British colonies be ruled by Defenders of Christian faith, "Christian Oath" was therefore administered, which Archibong III took during the 'Westminster'-style coronation at Duke Town Church in 1878. He thus became the First African to be so administered into Christian Monarch Kingdoms.

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Sources: Oku, Ekei Esien: *The Kings and Chiefs of Old Calabar, 1785-1925*, 1989, P.262  
*Souvenir Programme of the Coronation of Edidem Ephraim Adam III*, 1982, P.27

**APPENDIX IV**  
**RULES FOR THE GUIDANCE OF THE OBONG OF CALABAR,**  
**1924**

1. Henceforth the Obong has got to be friendly with the Etuboms and Chief & C. and should also create peace among them as would avoid quarrel
2. He must not sit alone or with a member of the same family which he belongs and do anything that touches the community without the knowledge and the advise of the Etuboms.
3. He must not sit by himself and give to a stranger a land belonging to the town without consulting the Etuboms of that family.
4. Any letter from the Government concerning the Town or the work which is required to be done by the Government he has got to inform the Etuboms at once without delay and in good time.
5. It is the place of the Obong to consult or communicate with the Etuboms and choose a person whom they think should do the Government work and afterwards write and inform the D. O.
6. Any argument of dispute between the Obong and the Etuboms with reference to what the Government requires to be done the Obong has got to go with the Etuboms before the D. O. afterwards to the Resident; he is not supposed to go alone except on his own personal affairs.
7. The Obong has got no right to meddle with matters concerning another family in the manner that would bring dispute.
8. He is not supposed to obstruct the Etuboms in their respective Houses which they survive as the Heads of those Houses: unless it is by a dispute which the House cannot quell before it is brought before the Obong and the Obong will call in Etuboms to go into the matter.
9. The Obong has not got to use the Towns money and see after his business without the Town.

10. The Obong has not got to sit lone and write anything concerning the Town without the knowledge of the Etuboms or give his consent to any letter from the Government touching the Town.
11. The Obong has not got to stand by himself and meddle with whatsoever that he knows will result in a dispute.
12. Before the Obong leaves to another place he must first inform the Etuboms so that another person may be chosen to see after the Town during his absence.
13. Should he fail to fulfil any of the conditions stated herein the Obong will forfeit his position and be liable to be deposed from the Office of Obong of Calabar

N.B

The covering letter dated January 18, 1924, under which this Rule was forwarded was signed by:

Obong Obo Ofiong  
Ededem Archibong  
Ekpenyong H. Archibong  
Ekei E. Adam  
Richard Henshaw  
Bassey O. Effiwatt  
Eneyo E. Mkpang

## APPENDIX V

### RULES AND REGULATIONS OF EGBO SOCIETY

Whereas it is expedient to regulate the laws of Egbo Society, the Chiefs of Egbo Society have unanimously agreed to the following Rules and Regulation for the better management and up-keep of Egbo Society.

Since the establishment of Egbo Society it has been ruled and provided that no one could be initiated into Egbo Society, except that Egbo has been provided i.e. "Keeps," after initiation of any person into Egbo Society, the KEEP so provided would be cancelled, the party's name substituted in Egbo Record Book.

Any person or persons found fating peacock feathers and Egbo chalk means initiation into Egbo Society, such person or persons always compelled by Egbo laws to purchase Egbo, in addition with £7:10/- for each four Egbos, but the money could be lessened according to the action of offender towards the Egbo members.

All freemen are entitled to if so desires to initiate into three (3) Egbos of Old Town on the approval of the chiefs with exception of Nkanda such person or persons could at any time exchange the Egbo into real Egbo Iboku, by so doing the purchaser's name will be written unto Egbo Record Book.

No bought slaves are permitted to initiate into Egbo Society, but could pay or purchase "Mkpat Etim" and used peacock feathers & c, after so doing such bought slave or slaves are recognized as sub-chiefs.

No person or persons who are not Nkanda Egbo members entitled to use peacock feathers and country cloth (i.e Ukara), any persons or persons found doing so are liable for action criminally breach of the peace, fine from £5 to 10 if civil action, damage not exceeding £10.

No person or persons who is not members of Egbo Society is permitted to interfere during Egbo play in certain corner or compound after seeing Egbo cloth an Ukara & C being fixed as a sign for the information of the

public, any person or person interfering with the re... of Egbo during its play are liable for action of fine not exceeding £5.

All members of Egbo Society are indebted to Egbo Society, after the death of any members, the debt is known as "Akpasio" is recoverable from the successors or brothers & c, of such deceased members of Egbo Society or action could be taken in court to recover same.

No foreign towns or villages within Calabar District who has purchased Egbo from Efik people are entitled to re-sell Egbo without permission: any such towns or villages contravening these laws will lead to an action being taken against town or villages.

Any members of Egbo Society who contravened Egbo laws according to Efik customs, and on being ceded before the Egbo members to rectify his or their errors and on refusing to submit, the Egbo members could take action against such members or member for breach of the peace in any court of law: Dated at Calabar this 18th day of January 1918.

Obo Obo Offiong ... his mark for lyamba of Egbo Society

Obong Eyo Honesty VIII .. Obong Ebonko

James Eyo Ita III 2<sup>nd</sup> Obong Okpoho

Asuquo Ekpenyong Nsa Nkanda Egbo

Effiong Ekpenyong Oku

Edem E. Jno. Eyamba Xi Obong Nkanda

**W. A. Eyamba**  
**Secretary Egbo Society**

**APPENDIX VI A**  
**EYAMBAS OF EKPE EFIK IBOKU**  
**DUKE TOWN (EYAMBA) LODGE**  
**1750s - 1980s**

	TITLE	DATE HELD LAST
1.	Esien Ekpe Oku	- c.1785
2.	Ekpenyong Ekpe Oku	- c.1790
3.	Ekpenyong Ofiong Okoho	- 1814
4.	Efiom Edem (Great Duke Ephraim)	- 1834
5.	Edem Ekpenyong Ofiong Okoho (King)	- 1847
6.	Ekpenyong Ekpenyong Ofiong Okoho (Acting)	- 1855
7.	Nticro Ekpenyong Ofiong Okoho	- 1861
8.	Efiom Edem Ekpenyong	- 1865
9.	Edem Archibong (King Archibong III)	- 1879
10.	Orok Edem (King Duke Ephraim)	- 1896
11.	Ekpenyong Ekpe (Prince James Eyamba)	- 1899
12.	Efiom John Eyamba	- 1905
13.	Obo Obo Ofiong	- 1927
14.	Adam John Eyamba	- 1933
15.	Efe fiom John eyamba	- 1949
16.	Efa John Eyamba	- 1976
17.	Efiom Ekpenyong John Eyamba	- 1989
19.	Okon John Eyamba	-

**APPENDIX VI B**  
**OBONG EBONKO OFEKPE EFIK**  
**DUKE TOWN EYAMBA LODGE**

	TITLE	DATE HELD LAST
1.	Ekpenyong Ekpe Oku	
2.	Eyo Eyo Nsa	(King Eyo II) - 1858
3.	Efiok Eyo Nsa	(Eyo IV) - 1865
4.	Ekpenyong Efiok Eyo	(Eyo VIII) - 1918
5.	Eyo Nsa Eyo Ita	(Eyo IX) - 1931
6.	Henshaw Thomas Eyo	- 1952
7.	Ekpenyong Efiok Asama Eyo Honesty VIII	- 1950-70s
	Okon Eyo	
	Esu Bassey Duke, MON	- 2004

*Sources: A. K. Hart Report, 1964, P. 155 Sources: Various*

**APPENDIX VII**  
**MEMBERS OF NATIVE AUTHORITY FOR CALABAR DIVISION,**  
**1931**

<b>Members</b>	<b>Family/House</b>
Adam Ephraim Duke X (Etubom)	Duke House
Efiom Duke Ephraim IX	Edem Ekpo
Efiom Adam Ironbar	Ekpo Edem
Akandem O. Akpandem	Akpandem Edem
Asuquo Eyo Edem Eyo	Eyo Edem
Adam Efiom John Eyamba (Etubom)	Eyamba House
Efa Efiom John Eyamba	
Ekpenyong Ofiong	
Ekpenyong Ekpe J. Eyamba	Mbang Offiong
Ukpong Ekpe Esien Ofiong	Abasi Ofiong
Okon Edem James Eyamba	Edem Eyamba
Edem William Adam Eyamba	Obuma E. Offiong
George Duke Henshaw (Etubom)	Henshaw Town
Thomas Henshaw	Ewa Ekeng
Andem Ewa	
Ekeng Ita Efana Ofiong	Andem Ankoi
Andem Efana	Efana Ofiong
Efiom Nyong Efana	Ekeng Iwatt
Ededem Archibong (Etubom)	Archibong House
Efiom Edem Archibong	Edem Archibong
Edem Ekpo Edem Archibong	Abasi Archibong
Archibong Archibong Ita	Okon Archibong
Ofiong Ekpo Archibong	Eyo Archibong
Bassey Offiong Effiwatt (Etubom)	Ntiedo House
Edem Ofiong Efiwatt	Offiong Efiom
Ekpenyong Okon Ekpneyong	Okpoto Efiom
Andem Ita	Efiom Ukoo
Ita Eyo Ndem	Abasi Ntiero
Efiom Okon Efiom Esien	Esien Efiom Edem

Ekei Ephraim Adam (Etubom)	Etim Efiom House
Edem Ephraim Adam	Tete Efiom Ekpo
Ephraim Adam	Efio Enang
Efio Ekpo Ephraim Adam	Ekpo Esien
Efio-Okoho Ephraim adam	Ekpo Esien
Orok Oyo Ita	Oyo Oyo Ita
Paul Bassey Egbo Ephriam (B.L)	Nkese Etim
Eneyo John Boco Cbham (Etubom)	Cobham Town
Eyo Bassey Itam	Abasi Ita
Boco John Boco Cobham	Eyo Ene
Ekpo Eyo Ekpo Bassey	Akabom Ene
AntighaAntigha Bassey	Andem Ene
Archibong Boco Cobham	Nta Ene
Ekpenyong H. Archibong (Etubom)	Old Town
Rev. Thomas Anderson	Itak Mkpa
Efio Otu Efiom	Ikot Otu
Ekpenyong Adim E. Etim	Ikang
Eyo Honesty IX (Obong)	Creek Town
Efiong Ekpenyong Oku	Ambo
Itam Itam Ita	Ibitam
Eyo Ekpo Young Eyo II	Eyo
Okon EffaAsido	Adiabo
Otu Efiom Otu	Okurikang
Ofiong Ani Ofion	Ikoneto
Ekpo Eta	Qua
Udo Iba	Okoyong
Asuquo Oboroko / Eyana Ebani	Uyanga Okpo Usung
Edim Egbahi of Okoroba (Ekoi tribe)	Oban Netim
Asuquo Inyang Ating	Efut Abua
Asikpo Edet Okon	Ibonda
Okon Efiom	Odot Ndon Nwon

*Reference: Special Report on the Cal. Dev. 1931, Calprof 53/1/545, N. A., Enugu*

**APPENDIX VIII**  
**RESOLUTIONS OF NATURAL RULERS OF CALABAR AND OGOJA**  
**PROVINCES TO THE PANEL ON STATES' CREATION**  
**(CALABAR, 22 AUGUST, 1975)**

THE PARAMOUNT NATURAL RULERS HIS HIGHNESS ESSIEN EKPE OKU V, THE OBONG OF CALABAR; HIS HIGHNESS EDIM IMONA, NDIDEM OF THE QUAS; HIS HIGHNESS EDET EDEM, MURU MUNENE OF THE EFUTS; HIS HIGHNESS JOSEPH A. OFFIONG, NTUFAM OF AKAMKPA DIVISION, HIS HIGHNESS EBONG UKPA, OBUBRA DIVISION; HIS HIGHNESS MICHAEL NYONG, CLAN HEAD, NETIM COURT AREA, AKAMKPA; FRANCIS AYAM, REPRESENTATIVE OF IKOM; having received the information by radio announcements (repeated over the network of the Nigerian Broadcasting Corporation) that the FEDERAL MILITARY GOVERNMENT has set up a panel to advise on the need for the CREATION OF MORE STATES IN THE FEDERATION OF NIGERIA. and

- ii. THE NATURAL RULLERS-IN-COUNCIL, having ascertained now as in the past years since 1970, the unanimous wish of the peoples under their NATURAL JURISDICTION (to wit, CALABAR, AKAMKPA, OBUBRA, IKOM, OGOJA and OBUDU DIVISIONS of the present SOUTH EASTERN STATE OF THE FEDERATION OF NIGERIA) in this regard, and
- iii. Having been convinced also of the urgent need for the CREATION OF MORE STATES in the FEDERATION OF NIGERIA (and particularly, a CROSS RIVER STATE) as the only sure and practical means of allaying the tears of the peoples of the CROSS RIVER AREAS of the present SOUTHEASTERN STATE in particular and of guaranteeing the "PEACE and STABILITY" of the FEDERATION OF NIGERIA in general, and
- iv. APPRECIATING, as we do, that conflicts and dissensions are bound to arise from a continued union of the incompatible elements both culturally and otherwise - of MAINLAND origin on the one hand and of CALABAR/OGOJA on the other hand in consequence of their differing behavioural patterns, their differing methods of approach to affairs of government, and differing notions of public morality, we feel that, as guardians of our own peoples, we would be failing in our TRADITIONAL OFFICES were we to dissociate ourselves from the legitimate constitutional remedy advocated by our people in the creation of two states out of the present SOUTH EASTERN STATE -one of which should be a CROSS RIVER STATE. and

- v. REALISING, as we do that the yearning for a single political grouping for the peoples of CALABAR, AKAMKPA, OBUBRA, IKOM, OGOJA and OBUDU had preceded the general demand for the CREATION OF STATES in all parts of the FEDERATION OF NIGERIA as recorded by G. I. JONES (CAMBRIDGE) who, on appointment by the former Eastern Region of Nigeria, had enquired into the STATUS AND INFLUENCE OF CHIEFS in that REGION, and
- vi. KNOWING, as we do, that the peoples of CALABAR, AKAMKPA, OBUBRA, IKOM, OGOJA and OBUDU have had centuries of association and cultural affinity, being easily divisible into two main cultural groups of EBURUTU and EJAGHAM, we have no quandary whatever that these groups of people will be able, conveniently, to fit into one pattern of government as in the pre-colonial days when all the people of these places had one form of native government in the EKPE SOCIETY (which is the common cult of the groups) and as in the days of INDIRECT RULE when the two groups enjoyed the same pattern of Native Administration.

**BE IT RESOLVED, and it is hereby RESOLVED;**

1. That the Natural Rulers, as the traditional Representatives and guardians of the peoples of CALABAR, AKAMKPA, OBUBRA, IKOM, OGOJA and OBUDU, pray the FEDERAL MILITARY GOVERNMENT to give most sympathetic consideration to the unanimous wish of the people for the CREATION OF ACROSS RIVER STATE out of the present SOUTHEASTERN STATE so as to consolidate these two groups in one stable, progressive government within the framework of the FEDERATION OF NIGERIA.
2. THAT THE NATURAL RULERS (on behalf of the peoples of CALABAR, AKAMKPA, OBUBRA, IKOM, OGOJA and OBUDU), hereby affirm their loyalty and support to the HEAD OF STATE (Brigadier M. R. Mohammed), his valiant colleagues on the Supreme Military Council and in the Federal Military Government and place implicit confidence in the ability of Brigadier Mohammed's  
regime to redeem the promise made initially by the Federal Military Government:-

"to ensure that all ethnic groups enjoy the advantages

"to ensure that all ethnic groups enjoy the advantages of national freedom and development without any subordination to bigger groups".

Dated at Calabar, this 22nd day of August, 1975.

\*(The document was executed at a public ceremony in the Red Cross Building.

Calabar, where photographs were taken).

(Signed).....

HIS HIGHNESS ESSIEN EKPE OKU V  
(OBONG OF CALABAR)  
(PARAMOUNT NATURAL RULER)

(Signed).....

HIS HIGHNESS EDIM IMONA  
(EDIDEM OF QUAS)  
(PARAMOUNT NATURAL RULER)

(Signed).....

HIS HIGHNESS EDET EDEM  
(MURI MUNENE OF EFUT)  
(PARAMOUNT NATURAL RULER)

(Signed).....

HIS HIGHNESS JOSEPHA. OFFIONG  
(NTUFAM OF AKAMKPA DIVISION)

(Signed).....

EBONG IKPA  
(OBUBRA DIVISION)

(Signed).....

MICHAEL NYONG  
(CLAN HEAD, NETIM COURT OF AKAMKPA)

(Signed).....

FRANCIS AYAM  
(REPRESENTATIVE, IKOM)

(Signed).....

(ONUMNDEMANA)  
(REPRESENTATIVE BIASE, AKAMKPA)

**APPENDIX IX  
THE EFIK ROYAL ACCORD (CREEK TOWN AGREEMENT)**

**RESOLUTIONS ADOPTED BY THE NATURAL RULERS-IN-COUNCIL OF EFIK  
EBURUTU NATURAL RULERS OF OLD CALABAR AT EFE ASABO AT CREEK TOWN,  
CALABAR WESTERN ON 12<sup>th</sup> DECEMBER, 1970**

We the Natural Rulers-In-Council representing the accredited Royal Families of Efik Eburutu do hereby resolve this day, Saturday, the twelfth of December, in the Year of Our Lord, One Thousand Nine Hundred and Seventy, at Efe Asabo" Cobham Town as follows:-

1. That Etubom David James Henshaw of Henshaw Town in Calabar Urban is proclaimed the Obong of Calabar and that from now henceforth his Royal Title and Designation shall be: **OBONG DAVID JAMES HENSHAW V.**
2. That henceforth Royal Succession shall rotate alternately between Calabar Urban comprising Henshaw Town, Cobham Town, Duke Town, Old Town, and their tributaries in the one hand, and Calabar Western comprising Creek Town, Adiabo, Ikoneto, and their tributaries in the other hand: and that therefore, after the reign of the Obong whose proclamation is mad in (1) above. Obongship in Old Calabar must go to Calabar Western.

We are the undersigned accredited Etuboms of Efik Eburutu in Old Calabar

<b>Name</b>	<b>Dynastic Family Represented</b>
1. Etubom B. I. Bassey	Otun, Creek Town, Calabar Western
2. Etubom A. E. Archibong	Old Town, Calabar Urban
3. Etubom Edem Oku	Mbarakom, Creek Town, Calabar Western
4. Etubom E. E. Effiom	Ntiero Family, Calabar Urban
5. Etubom E. E. Esien	Obom Itiat, Ikoneto, Calabar Western
6. Etubom Ene B. H. Bassey	Abasi Oku, Creek Town, Calabar Western
7. Etubom Eyo Nsa Eyo Ita	Eyo II House, Creek Town, Calabar Western
8. Etubom Eniang Owong Etim	Mbiabo Ikoneto, Calabar Western
9. Etubom Eyo E. Anwakang IV	Odot/Ediong (Observer)
10. Etubom E. D. Henshaw	Ekeng Iwatt House, Henshaw Town Calabar Urban
11. Etubom Ankot J. B Cobham / E. E. Boca	Lower Cobham, Calabar Urban
12. Etubom D. J. Henshaw, Ansa E. Nsa	Ewa Ekeng Family, Henshaw Town Calabar Urban
13. Etubom E. E. Ephraim Adam and O. I. Ephraim	Etim Effiom Family, Calabar Urban
14. Etubom Antigha A. Bassey	Upper Cobham Calabar Urban
15. Chief O. Ndiyo	For Eyo Nsa House, Creek Town, Calabar
16. Etubom Maurice Archibong	Effanga Offriong Family, Henshaw Town
17. Etubom Ekeng A. Ewa	Andem Ankoï Family, Henshaw Town
18. Etubom Ene N. Ephraim Duke	Mbiabong Family, Calabar Urban
19. Etubom A. E. Effiom	Eyamba House, Calabar Urban
20. Etubom Joseph Eso Otu	Adiabo Ikot Otu Ibuot

(Sign.)

N. Ene-Ita,

Secretary, Obong's Council, Calabar

**APPENDIX X**  
**ETUBOMS OF EFIK ROYAL HOUSES**  
**(A) CREEK TOWN (ADAK UKO/EYO HOUSE) 1901-1990s**

S/NO	PERSONALITY	DYNASTIC TITLE	PERIOD REIGNED
1.	Ekpenyong Efiok Eyo	Obong Eyo Honesty VIII	1893-1918
2.	Asuquo Ekpenyong Nsa	Eyo Nsa	1918-1928
3.	Eyo Ita Eyo Honesty	Obong Eyo Honesty IX	1919- 1931
4.	Asama Ekpenyong Efiok Eyo	Eyo Nsa	1928-
5.	Eyo Ekpo Young Eyo II	Eyo II	1920s-
6.	Henshaw Thomas Eyo	Eyo Nsa	1940s- 1955
7.	Alexander Eyo Ita	Eyo II	1955 -
8.	Efiok Ekpenyong Ekpenyong	Ekpenyong Nsa	1954- 1961
9.	Eyo Nsa Ekpo Ekpenyong	Ekpenyong Nsa	1961 -
10.	Ekpenyong Efiok Asama E. Eyo	Eyo Nsa	1958- 1962
11.	Ekpenyong Nsa Eyo	Eyo Nsa	1962-
12.	Eyo Bassey Ekpo	Ekpenyong Nsa	1961 -
13.	Ekpenyong Ekpe E. Eyo II	Ekpenyong Eyo II	1950s- 1973
14.	Eyo Nsa Eyo Ita	Eyo II	1950s-1973
15.	Ene Oku Ene	Eyo Nsa	1974 -
16.	Joseph Eyo Ita	Eyo II	
17.	Eyo Ekpenyong Eyo Honesty II	Eyo II	
18.	E. E. Efiok	Ekpenyong Nsa	
19.	Essien E. Efiok	Eyo Nsa	

NIB Eyo House was broken into Eyo Nsa, Ekpenyong Nsa and Eyo II Houses in 1927

**ETUBOMS OF EFIK ROYAL HOUSES**  
**(B) MBARAKOM (OKU ATAI) HOUSE**

S/NO	PERSONALITY	DYNASTIC TITLE	PERIOD REIGNED
1.	Essien John Ambo	EshenAmbo	1888-19
2.	Okon Ekpenyong Oku	Ambo	1905 - 1910
3.	Asuquo Ekpenyong Oku	Ambo	1910-1912
4.	Essien Ekpe Hogan Bassey	Abasi Oku	1913 - 1932
5.	Efiiong Ekpenyong Oku	Ekpe Oku	1932 - 1934
6.	Efiok Akabom Antigha	Ekpe Oku	1934 - 1954
7.	Essien Bassey Hogan Bassey	Abasi Oku	1934-1956
8.	Ededem Hogan Bassey	Ekpe Oku	1954-1956
9.	Edem Asuquo Ekpenyong Oku	(Obong of Calabar: 1974-1981)	1954- 1974
10.	Ene Bassey Hogan Bassey	Abasi Oku	1956 - 1974
11.	Efeffiong Ekpenyong Oku	Ekpe Oku	1974-1984 ,
12.	Oku Etim Nyong	Ekpe Oku	1982-1985
13.	Essien Bassey Hogan Bassey	Abasi Oku	
14.	Essien Ita Essien	Ekpe Oku	
15.	Rev Bassey-Duke E. Hogan Bassey	Abasi Oku	
16.	Ekpenyong Hogan Bassey	Abasi Oku	

NIB Ambo House was broken into two dynastic Houses of Abasi Oku and Ekpe Oku in 1930s

*Ref. Etuboms' Paper on the Obongship of Calabar, 1972, P. 23 Various Successional Papers from Obongs Palace*

**APPENDIX XI**  
**(A) OTUN/IBITAM HOUSE, CREEK TOWN**

S/NO	PERSONALITY	TITLE/CLAN	PERIOD REIGNED
1.	Ibitam Ibitam	Etubom	
2.	Ita Okpo	Etubom	1912-
3.	Itam Itam Ita	Etubom	1912- 1959
4.	Bassey Ita Bassey (Clan Head of Western Calabar)	Etubom	1960-1984 1980-1984
5.	Itam Eyo Ibitam	Etubom	1985-

**(B) ADIABO HEAD CHIEFS / ETUBOMS**

S/NO	PERSONALITY	CLAN/TITLE	PERIOD REIGNED
1.	Edet Effiong Otu	Etubom	1901
2.	Ekpe Efa Ekpe Efa Efa	Etubom	1902
3.	Otu Ita Nsa	Etubom	
4.	Nyong Edet Asido	Etubom	
5.	Otu Inok Isuk-ise	Etubom	1919
6.	Effa Asako	Etubom	1920s
7.	O. E. Mesembe	Etubom	1920s
8.	Otu Efa Otu	Okurikang	1940s
9.	Asikpo Edet Okon	Adiabo Ibondia	1940s
10.	Okon Hassey Otu	Okurikang	1950s
11.	Francis Hogan Effah VIII	Akani Obio	1950-1970
12.	Edet Hassey Otu	Okurikang	1975
13.	Etim Hogan Etim	Asikpo Ito, Ibondia	1960s
14.	Joseph Eso Otu	Okurikang	1970s
15.	Okokon Anembe Ekpo Otu	Ikot Ukpa	1980s
16.	Asako Otu	Okurikang	1976 1990
17.	Etim Mesembe Ita	Ikot Ukpa	1985
18.	Dan O. Inok	Ikot Otu Ibut	1985 1988
19.	Otu Ekpenyong Effa IX (Obong of Cal.)	Akani Obio	1978 1989
20.	Ekpo Nsa Asuquo	Ikot Ukpa	
21.	Efa Otu Efa	Akani Obio	
22.	Ekpo Okon Bassey Otu	Ikot Mbo	
23.	Lawrence E. Asido	Okurikang	

## APPENDIX XII

### (A) ETUBOMS OF MBIABO IKOROFIONG, OBOMITIAT, IKONETO

NAME	HOUSE	PERIOD REIGNED
Eyo Etim Ntuk	Ikoroffiong	1890s 1908
Ani Eniang Ansa Okon Ofiong	Mbiabo	1890s
Etim Ofiong Okon	Ikorofiong	1909 1919
Offiong Ani Offiong	Mbiabo	1920s 1938
Effiong Ofiong Eninag Offiong. MBE	Mbiabo	1959 1961
Esien Eniang Esien (MBE)	Obomitiat	1959 1984
Eton Ofiong Etim	Ikorofiong	1970s -
Eniang Owong Etim	Mbiabo	1960s 1985
(Clan-head of Efiks of Western Calabar)	Mbiabo	1984 - 1985
Ofiong Etim Ofiong	Ikorofiong	1970s 1988
Eyo Ofiong Eniang Ofiong	Mbiabo	1986 -
Eyo Okon Akak, Ph.D	Mbiabo Ikorofiong	
Ukorebi Ukorebi Asuquo	Obomitiat	
Joseph E. Asuquo	Mbiabo Ikorofiong	
Eniang Esien Eniang	Obomitiat	
Eniang Ani Ita	Ikot Ani Mbiabo	
Okon Effiong O. E. Offiong	Ikot Mkpo Mbiabo	

## APPENDIX XII

### CLANS NOT CONSTITUTED AT OBONG'S COUNCIL BEFORE 1960s :

Northern Efik Eburutu Clans that make up Efik twelve (12) Clans (Esien Efik Duopeba includes: Eniong, Ito Ukwa, Eki, Idere. The more southerly Eburutu remnants are Enwang, Idua (Usuk-Akpa). Migrations and internecine wars splited Efik Eburutu Clans centuries ago.

### THE 12 EFIK REUNITED ANCESTRAL CLANS:

The twelve-clan arrangement of Efik Eburutu Kingdom

- i) Iboku
  - 1) Creek Town
  - 2) Duke Town
  - 3) Cobham Town
  - 4) Henshaw Town
- ii) Obutung
- iii) Adiabo
- iv) Mbiabo
  - 1) Mbiabo Ikoneto

- 2) Mbiabo Ikorofiong
- 3) Mbiabo Ikot Edem
- v) Enwang
- vi) Abayen (Obomitiat)
- vii) Usukakpa (Idua)
- viii) Eniong
  - 1) Bukong
  - 2) Babom
- ix) Ito/Idere
- x) Ukwa
- xi) Eki
  - 1) Atan Eki
  - 2) Ekim Uyi
  - 3) Odot Ediong
- xii) Itu
  - 1) Obot Etim
  - 2) Obot Itu
  - 3) Esuk Itu
  - 4) Umon
  - 5) Akunakuna
  - 6) Ikot Ana

**APPENDIX XIII**  
**ETUBOMS OF CENTRAL CALABAR**  
**(A) ARCHIBONG HOUSE**

NAME	DYNASTIC TITLE	PERIOD REIGNED
Okon Asibong	Etubom	
Ekpo Eyo Archibong Ekpo Efiom	Archibong IV	1906-1908
Asuquo Ekpenyong Esien Ekpe Oku	Etubom	1902-1912
Ededem Asibong Ekpo Efiom	Archibong V	1913-1961
(Obong of Calabar)	-do-	1948-1961
Efiom Edem Archibong	Etubom	1948-1961
Offiong Ekpo Eyo Archibong	Etubom	1962 -
Basey Ekpo Eyo Archibong	Etubom	1960s -1970s
Okon E. Archibong	Etubom	1970-1983
Ekpo Ekpenyong Eyo Archibong	Etubom	1984 -
Ekpo Edem Ita Edem Archibong ( Etubom-elecf deposed)		
Micah Archibong VI	Etubom	

**N/B Archibong family became an autonomous House in 1908**

**(B) COBHAM TOWN**

NAME	DYNASTIC TITLE	PERIOD REIGNED
James Okon Ekpo Bassey (King of James Town)	James Egbo Bassey	1901-19-06
Nkpan Ene Nkpan Cobham	Etubom	1907-1915
Okon Efiom Antigha	Etubom	1915-1927
Ekpo John Boco Cobham	Etubom	1928 -
Eneyo John Boco Cobham	Etubom	1930s -1952
Akabom Ita Akabom	Etubom	1952-1960
Antigha Antigha Bassey	Etubom, Upper Cobham	1960-1985
Ankot J. Bassey Cobham	Efubom, Lower Cobham	1960-1972
Asuquo Okon Ekpo	Etubom, Lower Cobham	1972-1976
Boco Ene Nkpang Cobham	Etubom, Ene Nkpang House	1977-1988
(Obong of Calabar)	-do-	1989 -1998
Akabom Nkpang Akabom	Etubom, Lower Cobham	1977 -
Andem Andem Bassey	Upper Cobham	1970-1983
Efiom Eyo Ekpo Bassey (Dr.)	Ekpo Abasi	1977-1992
Etim Okon Efiom Antigha	Upper Cobham	1985-
Ekpo E. B. Bassey	Ekpo Abasi	
Bassey Ekpo Bassey	King James Ekpo Bassey	1997-
Adoho Andem Bassey	Upper Cobham (Antigha Ene)	
Cobham E. Boco	Lower Cobham	

*N/B Sequel to Etubomship dispute in 1960, Cobham Town broke into Upper and Lower Cobham, and in 1977 Ekpo Abasi became an autonomous House*

**APPENDIX XIV**  
**(A) DUKE (EDEM EKPO) HOUSE**

<b>Name</b>	<b>Dynastic Title</b>	<b>Period Reigned</b>
Edem Efiom Ededem (Obong of Calabar)	Obong Ephraim Adam Duke -do-	1897-1906 1901-1906
Edem Efiom Efiom (Obong of Calabar)	Etubom Adam Ephraim Duke -do-	1906-1940 1908-1940
Akpan dem Okon Akpan dem	Etubom	1942-1955
Orok Efiom Duke Ephraim	Etubom	1955-1957
Ene Ndem Ephraim Duke	Mbiabo	1970s-
Efiom Bassey Duke Ephraim	Etubom	1957-1984
Okobasey Duke Ephraim	Etubom	1984-1988
Esu Bassey Duke Ephraim (MON)	Etubom	1988-
Bassey Okor Bassey Duke	Etubom	

**(B) Ntiero (Edem Efiom Ekpo) House**

Bassey Eyo Ndem	Etubom	1897-1917
Asuquo Efiom Ekpenyong	Etubom	1918-1924
Bassey Otiong Efiom Effiwat	Etubom	1924-1936
Ekpenyong Okon Ekpenyong	Etubom	1937-1957
Ifa Eyo Ndem	Etubom	1958-1970
Esien Efiom Efiom	Etubom	1970-1979
Efiom Bassey Otiong Efiom Effiwat	Etubom	1979-1992
Eyo Bassey Eyo Ndem (Prof)	Etubom, Lower Ntiero	1989-1995
Ofiom O. Ekpe Ntiero	Lower Ntiero	1996-
Ededem Ofiom Etti watt (Barrister)	Upper Ntiero	1995-1999
Eyo E. O. Ekpenyong	Upper Ntiero	2001-

N/B Ntiero Edem Efiom Ekpo House broke into Upper and Lower in 1989.

**(C) Etim Efiom (Ephraim Adam) House**

Edem Efiom Ededem (Obong of Calabar)	Adam Ephraim Adam I	1897 1901-1906
Eyo Efiom Ededem	Etubom	1908-1911
Ekpo Efiom Ededem	Etubom	1912-
Umo Efiom Ededem	Etubom	
Ekei Efiom Ededem	Etubom	1920s-1938
Edem- Ekpenyong Efiom Ededem	(Ephraim Adam II)	1939-1967
Obong of Calabar	-do-	1963-1967
Andrew Bassey Adam	Deputy Etubom	1961-1967
Efiom Ekpo Ephraim Adam	Etubom	1968-1972
Umo Eyo Ephraim Adam	Etubom	1972-1979
Bassey Eyo Ephraim Adam (Obong of Calabar)	Etubom Adam II	1979-1986 1982-1986
Adam E. Adam	Etubom	1987-
Ekpo Ekpo Efiom	Etubom	
Oyo Orok Oyo Ita	Oyo Ita House	

**NB:** 1. *Etim Efiom family became autonomous House, after the 1913 court ruling by Justice Webber.*  
2. *Oyo Ita family broke away from Etim Efiom in 1994 with Oyo Orok Oyo Ita as the first Etubom*

**APPENDIX XV**  
**(A) EYAMBA (OFIONG OKOHO ) HOUSE**

<b>NAME</b>	<b>DYNASTIC TITLE</b>	<b>PERIOD REIGNED</b>
Ekpenyong Ekpe James Eyamba	Eyamba X	-1899
Efiom iwat Edem Ekpenyong Eyamba V	Etubom	1899-1905
Obo Obo Ofiong Mbang Ofiong	Etubom	1908-1927
Adam Effiwatt Edem Eyamba	Etubom	1927- 1933
Edem-Ita Ekpenyong Eyamba	Etubom	1933-1941
Efiom Efiowatt E. John Eyamba XIII	Etubom	1941- 1947
Efa Efiowatt E. John Eyamba XIV	Etubom	1947- 1976
Asuquo Eyo Efiom	Deputy Etubom	1961-
Efiom Ekpenyong Efiom J. Eyamba XV	Etubom	1977-1987
Okon Ekpenyong E. J. Eyamba XVI	Etubom	1989-

**FAMILIES UNDER ETINYIN - B**

Sub-Houses or Houses not under Etubom but Family Heads (Etinyin) at Obong's Council, 1970 included Ekpo Ofiong, Edet Nsa, Ishie, Ene Obong, Ekanem Esin, Ekpri Obio Abakpa and Ifiang Nsung. Affiliated Towns or Houses: Akim Akim, Odukpani and Ibonda. Ibonda returned to Efut in the 1970s.

**(C) OBUTONG (OLD TOWN)**

Essien Etim Offiong II!	Acting Etubom	1890s - 1902 resigned
Efiom Otu Ekong	Etubom	1902-1919
Asibong EsoAsibong	Etubom	1920s-
Ekpenyong Hogan Archibong	Etubom	1920s-1950
Okon Eso Archibong	Etubom	1950s- 1957
Archibong Eso Archibong	Etubom	1960s- 1976
Adim EsoAdim Ekpenyong	Ikang House	1977-1984
Bassey Ita Etim Bassey	Itak Mkpa	1970s -
Efifiom Asibong Otu Ekong	Ikot Otu	
Bassey Ita Bassey	Itak Mkpa	
Efiom Otu Efifiom Otu Ekong	Ikot Otu	1982-1983
Otu O. O. Effiom	Ikot Otu	

**APPENDIX XVI**  
**(A) HENSHAW TOWN**  
**(ANSA EFIOM) CLAN HEADS/ETUBOM**

<b>PERSONALITY</b>	<b>FAMILY</b>	<b>PERIOD REIGNED</b>
Ekeng Ansa Ewa (Ewa Ekeng family)	Clan Head	1901-1903
Daniel Henshaw (Ekeng Iwatt family)	Etubom/Clan head	1903-1920
Richard Henshaw (Hon) Henshaw IV	Etubom/Clan head	1920-1925
Henshaw Town Council Committee		1926-1933
George Duke Henshaw	Etubom/Clan head	1933-1947
David James Henshaw V later	Later Etubom/Clan head	1948-1973
(Obong of Calabar) (Ewa Ekeng family)	Henshaw V	1971-1973
Maurice Efana Archibong	Etubom, Efana Ofiong	1958-1975
Ekeng Andem Ewa	Etubom, Andem Ankoï	1970s -
Bassey Efiom Ewa Ekeng	Etubom, Andem Ankoï	1980s-
Otu Otu Edem	Etubom, Edet Nsa	1980s -
Ofiong Efana Ita	Etubom, Etanga Ofiong	1970-1988
Clan-head of Henshaw Town	-do-	1981-1988
Emmanuel Daniel Henshaw	Etubom, Ekeng Iwatt	1970s - 1981
Clan-head of Henshaw Town	-do-	1973-1981
Joseph Dan Henshaw	Ekeng Iwatt	1989-1991
Thomas Asuquo Etiom (MON)	Etubom, Efiom Ewa Nsa	1970s - 1978
Ewa Efiom Ewa	Etubom Efiom Ewa Nsa	1987-
Efanga Ekeng Efana	Etubom, Ewa Ekeng	1971- 1979
Ansa Ewa Ansa	Etubom, Ewa Ekeng	1979 1981
Ewa Thomas Henshaw	Etubom, Ewa Ekeng	
Ekeng Ayimo Ekeng	Lower, Ewa Ekeng	1981-
Nta Elijah Henshaw	Upper, Ewa Ekeng	1989-
(Obong of Calabar)	Henshaw IV	
Pearse E. D. Henshaw	Etubom, Ekeng Iwatt	
Alex Otu Edem	Etubom, Edet Nsa	
Ekeng Ekpenyong Ewa	Etubom, Efiom Ewa Nsa	
Francis Effanga Archibong	Etubom, Efana Ofiong	
Inyang G. D. Henshaw	-do -do-	
Ekeng Abia Ewa	Andem Ankoï	
Ewa Ansa Effanga	Ewa Ekeng	
Ewa Efiom Ewa	Efiom Ewa Nsa	1991-2005

**N/B: In 1970 Henshaw Town broke into five (5) autonomous Houses and in the 1980s Edet Nsa (Adam Duke) left Duke Town to Henshaw Clan**

**ATABONG: BAKASSI LGA - B**

Okon Asuquo Ita, MBE  
 Etim Bassey Edet  
 Okon Etim Okon Asuquo IV

*Reference/ Sources: Various Sources/Souvenir Programmes.  
 Official Sources from Obongs Palace\*9+*

**APPENDIX XVII**  
**KINGS OF OLD CALABAR 1650 -1990s**

NO	MONARCHS	DYNASTY from 10 <sup>th</sup> C.	CLANNAL TITLE	REIGN PERIOD 14000.16000 16000-
	Old Calabar Kingship in Pre-literate period			
	Old Calabar Kingship in Recorded history			
1.	Efiom Edem Efiom Ekpo Efiom	39 <sup>th</sup>	Duke Aprom	1650s-1715
2.	Ofiiong Okoho Efiom Ekpo	40 <sup>th</sup>		1716-
3.	Edem Ekpo Efiom Okoho Efiom	41 <sup>st</sup>	Duke Ephraim II	1750 1886
4.	Oku Essien Ekpe Oku (Sam Ambo)		Eyamba I	1787-1790
5.	Effiwatt Efiom Edem Ekpo Ephraim III 1790-1801	43 <sup>th</sup>	Captain Ephraim Watt	
6.	Ekpenyong Ofiiong Okoho	44 <sup>th</sup>	Eyamba III	1805-1810
7.	Efiom Edem Ekpo Efiom Okoho Eyamba IV 1814-1834	45 <sup>th</sup>	Great Duke Ephraim	
8.	Edem Ekpenyong Ofiiong Okoho	46 <sup>th</sup>	Eyamba V	1835-1847
9.	Efiom-Okoho Archibong Ekpo Efiom	47 <sup>th</sup>	Archibong I	1849-1852
10.	Edem Odo Ekpo Efiom Okoho	48 <sup>th</sup>	Duke Ephraim VII	1854-1858
11.	Eyo Archibong Ekpo Efiom Okoho	49 <sup>th</sup>	Archibong II	1859-1872
12.	Edem Archibong Ekpo Efiom Okoho	50 <sup>th</sup>	Archibong III, Eyamba VIII	1872-1879
13.	Orok Edem-Odo Ekpo Efiom Okoho	51 <sup>st</sup>	King Duke Ephraim IX Eyamba IX	1880-1896
14.	Asibong Edem Archibong Ekpo	?	Obong elect	1900
<b>Old Calabar (Efik) Kingship under Native Rule Proclamation, 1902</b>				
15.	Edem Efiom Ededem Ekpo Efiom	52 <sup>nd</sup>	Adam I	1901-1906
16.	Ekpo Eyo Archibong Ekpo Efiom	53 <sup>rd</sup>	Archibong IV	1906-1908
17.	Edem Efeffiong Esien Etiom	54 <sup>th</sup>	Adam Ephraim Duke X	1908-1940
<b>Calabar Kingship under united diarchies of Duke Town &amp; Creek Town Kingdoms following Esop Iboku Declaration, 1942.</b>				
18.	Ededem Archibong Ekpo Efiom	55 <sup>th</sup>	Archibong V	1948-1961
19.	Edem Ekpenyong Efiom Ededem	56 <sup>th</sup>	Adam II	1964-1967
<b>Great Calabar Edidemship under Efik Royal Accord, 1970</b>				
20.	David James Henshaw	57 <sup>th</sup>	Henshaw V	1970-1973
21.	Edem Asuquo Ekpenyong Oku	58 <sup>th</sup>	Ekpe Oku V	1974-1981
22.	Bassey Eyo Ephraim Adam	59 <sup>th</sup>	Adam III	1982-1986
23.	Hogan Otu Ekpenyong Effah	60 <sup>th</sup>	Effah IX	1987-1989
24.	Boco Ene Mkpang Cohbam V	61 <sup>st</sup>	Cobham V	1989-1998

*References: Udoh, E.A. Report of Enquiry into Obong of Calabar, Vol. 1971, P.51-53*  
*Akak, E. : The Palestine Origin of the Efik, 1986*

*Souvenir Programme of the Coronation of Edidem Ekpo Okon Abasi Otu V, P. 18-20*  
*\* Regulatory Authorities of Obongship of Calabar between 1901-1970*

**APPENDIX XVIII  
ATOE OF THE QUA TOWNS, CALABAR  
AKIM QUA TOWN - A**

<b>PERSONALITY</b>	<b>TITLE</b>	<b>PERIOD REIGNED</b>
Asi Tata		1890s-1905
Etagbo Ekong Etagbo		1905-1921
Eteta Etta	Etta III	1927 -
Okoro Agbo		1943 - 1951
Ekong Etagbo		1951 - 1965
Usang Iso (Ndidem ot the Quas. 1979- )		1974-

**BIG QUA TOWN - B**

<b>PERSONALITY</b>	<b>TITLE</b>	<b>PERIOD REIGNED</b>
1. Eta Ntison Father ot Ikang Eta. (to under of Akim Qua)		
2. Ambang Ikang Eta 'Jabru' King of Kwa. 1704	C.1700	C.1700-
3. Edim Itakpo (Long King Aqua. 1713)	C.1713	C.1713-
4. Ekong Ambang Ikang Eta		1713? - 1821
5. Eban Asim		
6. Omah (a Queen)		1850-1854
7. Edim Akimbri		
8. Ekong Odo		1870s-
9. Ekong Esu Nyok		1880s-
10. Edim Eban Asim	Eban I	1890s-1905
11. Odo Ita		1905-1910
12. Ekpo Eta Ekpo	Eta I	1910-1936
13. Ika Ika Oqua II	Oqua II	1937 - 1965
14. Edim Edim Imona 1967-1970 (Ndidem of Quas 1970-1978)		1970-1978
15. Nyong Ansa Edim Eban	Eban II	1979 1982
16. Ekong Ekpo Eta	Eta II	1982 1988
17. Thomas Ika Ika Oqua	Oqua III	

N/B: Other Qua settlements includes Ikpae Ohom, Ikpae Omin, Kasuk, Idundu, Ikot Omin, Etambini

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- Sources:** 1. *Antera Dukes Diary 1787: (Efik Traders of Old Calabar, P. 47)*  
 2. *Chieftaincy in Calabar, 1956, P22,*  
 3. *The Quas of Calabar Ewen, Akin, 1988, P.8*  
 4. *The Efik People, 2000, P. 232*  
 5. *Position of the Qua People of Calabar, 2003, P.16*

**APPENDIX XIX**  
**MURI MUNENE/MURIS OF EFUT, CALABAR 1920s-**

<b>Personality</b>	<b>Clannal Title</b>	<b>Period Reigned</b>
Ededem Okon Edem		1920-1927
Asuquo Inyang Ating		
Abasi Ekpo Efiom		1920s -
Effiom Asuquo Efiom	Muri	1934-1956
Etitia Etefiom	Muri	1956-1957
Edet Edem II Edem II		1958-1976
Umo Efiom II	Muri Munene	1976-1988
Etim Edet Asikpo Ito Nwanda III	Muri Munene	1988-1996
Ita Okokon Ekpenyong (Ebuka Ebuka IV)		

**MURIS OF EFUT ANCESTAL CLANS**  
**MURIS OF EFUT ABUA CREEK TOWN, ODUKPANI LGA**

Muri Efiom Asuquo Efiom  
Muri Okon Efiom Nyok  
Muri Umo Efiom II  
Muri Mbo Ettiom Asuquo  
Muri Ekpenyong N. Amambo

**MURIS OF EFUT IBONDA, ODUKPANI L. G. A.**

Etubom Asikpo Edet Okon  
Muri Etim Edet Asikpo Ito Nwanda III  
Muri Ita Okokon Mesembe

**MURIS OF EFUT UKEM, ODUKPANI L.G.A.**

Muri Hogan Itam  
Muri (Dr.) Bassey Hogan Itam  
Muri (Prof.) Itam Hogan Itam

**MURIS OF EFUT ESIGHI (ISU EKOM), AKPABUYO/BAKASSI L.G.A.**

Chief Efiom Oboko  
Chief Bassey Ekpo Efiom  
Muri Ekpenyong Efiom  
Muri Okon Nyong Etiom

**MURIS OF EFUT ABUA, CALABAR SOUTH LGA**

Chief Asuquo Inyang Ating  
Muri Asuquo Nyong Odionka  
Muri Efitia Efe fiom  
Muri Ita Okokon Ekpenyong

**MURIS OF MKPARA, ODUKPANI L.G.A.**

Muri Okokon Nsidi-Efi  
Muri S. B. Eyamba

**MURIS OF EFUT EKONDO CALABAR SOUTH**

Chief Ededem Okon Edem  
Muri Edet Edem II (MON)  
Muri Okon Etim Ededem  
Muri Joseph Etim Edem

**MURIS OF EFUT IFAKO, ODUKPANI L.G.A.**

Muri Cowan  
Muri Cohbam Ram Okpo  
Muri Cohbam A. Edet

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*Sources: Chief Golden Bassey, 1989. Other various sources*  
*Akpabuyo Native Court Area: D.O's Report, 1924 P. 13*

**APPENDIX XX  
SOME CALABARIAN POLITICAL APPOINTEES WHO HELD KEY POSITIONS**

PERIOD	PERSONALITY	MINISTERIAL	REGION	FEDERAL/REGION
Portfolio				
1951-53	Prof. Eyo Ita	Natural Resources		Eastern Region
1968-72	Chief Louis Orok Edet, OFR	Chieftaincy Affairs/Info.		South Eastern State
1967	Admiral A. Edet Wey OFR	Establishment, Labour		Federal
1973-74	Chief Eyoma I. Eyoma	Econ. Dev. and Reconstruction		South Eastern State
1975-	Maj-Gen. Eyo O. Ekpo, OFR	Agriculture-		-do-
1975-Aug.	Chief Effiom O. Ekong	Mines & Power-		Federal
1975-	Chief Ita Ekong Eta	Natural Resources		S. E. State
1977-	Chief (Eng) Bassey E. Bassey	Education		C. R. State
1979-82	Prof. N. E. Henshaw	Finance		C. R. State
1979-82	Prof. J. Robert Ana	Establishment/Works		-do-
1979-82	Chief Enian Essien Enian	Health		-do-
1983-	Chief Nsefik O. Nsefik	-		-do-
1984-85	Chief (Dr.) E. N. Nsan	Works, Health-		Federal
1984-86	Chief Sylvester I. Henshaw	Education/Comm./Ind..		-do-
1986-	Eng. Ansa Otu Eno	Works/Transport		-do-
1987-	Dr. Eyo Etim Nyong	Special Duties		-do-
1987-	Mr. Iya Iya Mbuk	-		-do-
	Chief Eyoma I. Eyoma	Minister of State		-

**SPECIAL POLITICAL APPOINTMENTS**

1940-1950	Mr. James A. Asuquo Brown	Director of Survey Eastern Nigeria
1940-1950	Mr. Ekpo Ekpenyong	Provincial Survey&
1960-	Mr. Umo Bassey Duke, OBE	Eastern Region Electoral Commission
1950-	Mr. Ukpong Okon Ndem	Parliamentary Secretary, Eastern Region
1962-	Mr. Nyong E. E. Nsan	Provincial Commissioner
1963	Mr. Michael Okon Ani	United Nations Expert on Public Administration for Civil Service of Uganda, Kenya & Tanzania
1964-	Mr. Eyo Eyo Esua, MBE	Fed. Electoral Comm. Chairman
1967-	Mr. Michael Okon Ani, OFR.	Administrator. S. E. State Liberated Areas
1967-1968	Mr. Michael Okon Ani,	Secretary, S. E. State Govt.
1968-75	Mr. Henry Etim Duke	Chairman Board of Customs & Excise
1975	Mr. Francis E. Archibong	Secretary, S. E. State Govt.
1976	Dr. Ekpo Okpo Eyo, OFR	Director General, National Museums
1979	Mr. Michael Okon Ani, OFR,	Chairman: Fed. Electoral Comm.
1979-1982	Mr Archibong A. Omon	Special Asst. to President on Nat. Assembly
1984-	Mr. Esien Asibong Offiong	Fed. Permanent Secretary
Dec. 89-Aug 90	Chief Eyoma Ita Eyoma	Federal Minister of State for External Affairs
1990-92	Mr. Robert Etim Ekpo	Commissioner for Finance & Economic Dev.
1990-92	Chief (Dr.) Ambrose Akpanika	Commissioner for Health
-do-	Chief Henry Effiom William	Commissioner for Youths, Sports Social Dev. CRS
-do-	Dr. Maurice Asuquo	Commissioner for Education, CRS
-do-	Chief Anthony A. Ani, MON	Minister of State, External Affairs, Federal
1992-93	Dr. Obal Adiaha Otu	Federal Minister of Finance
1992-93	Mr. Donald E. Duke	Commissioner for Health
1997-98	Mrs. Grace Ekanem	Commissioner for Finance
1997-98	Dr. Ayi Ekpo Archibong	Commissioner for Industry, Bus. Dev. & Tourism
-do-	Ntufam Eyo Nsa Whiley	Health & Social Service.
1999-	Arch. Bassey Eyo Ndem	Secretary & Head of Service, C. R. State
1999-	Ntufam Ekpo Okon	Commissioner for Lands and Survey
		Commissioner for works

**ARMED FORCES/POLICE**

1901-1905,	Richard Henshaw	Sub-Lieutenant, Niger Coast Protectorate Force
1930s	Mr. Henshaw T. Eyo	Police Inspector (1st Nigerian)

1964-1966	Mr. Louis Orok Edet, OFR, CBE	1st Nigerian Police Inspector General
1964-1975	Admiral Joseph Edet A. Wey, OFR	Head of Nigerian Navy
1966	Maj-Gen Eyo Okon Ekpo, OFR	Chief-of-Staff, Supreme Hqts
1975-1978	Wing-Comdr Ita David Ikpeme	Military Governor, Ondo State
1985 -	Brig-Gen Dan Patrick Archibong	Military Governor, Cross River State
1990s	Air Vice Marshal Emmanuel E. Edem	Comdt. Air Force Tactical Command
1990s	Brig-Gen. Bassey Asuquo	Military Governor: Edo State
1990s	Maj-Gen. Ekpo E Archibong	Chief of Admin Army Hqts

**APPENDIX XXI**  
**Representatives of Calabar Area in the Legislative Houses, 1922-1983**

Year Period	Member Representative	Party	Area Constituency	Regional/ State House	Federal Assembly
<b>PRE- INDEPENDENT PERIOD</b>					
1922-Sept 1923	Richard Henshaw	Nil (nominated)	Calabar Eastern Nigeria	-	Central Legislative Council
1923-1929	K. Ata Amonu	Ind. Candid (Elected) candid	"	-	"
1928-1933	C. W. Clinton"	"	Calabar	-	"
1933-1938	C. W. Clinton"	"	-do-	-	"
1933-	G. Graham Paul	Commerce	Commerce	-	"
1938-1943	Rev. Okon Effiong	"	Calabar	-	"
1943-1947	Rev. O. Offiong	Calabar	-do-	-	"
(1947 - 1950	Gage H. H. O'dwyer	Commerce	Commerce	-	"
1947-1950	E. E. Anwan Calabar	"	"	-	E H A
1951-1953	Eniang E. Eniang	"	Calabar	-	"
1953	Eyo Ita (Opposition Leader)	NIP	-do-	-	"
1954-1957	F. E. Ikpeme	UNIP	Calabar	-	"
1954-1957	Ukpong O. Ndem	NCNC	Calabar	-	F H R.
1954-1957	J. A. Offiong "	Enyong	"	-	"
1957	Rev. O. Efiog	A.G/UNIP	Calabar	-	F H R
<b>FIRST REPUBLIC</b>					
1957-1961	Prof. Eyo Ita	UNP	Calabar	E. H. A	F H A
1961-1965	Dr. E. A. Esin	Calabar	Enyong (South)	Senate	"
1961	P. E. Ekanem A. G	"	"	"	F H R.
1961	E. A. Young (Miss)	NCNC	"	"	"
1961-1965	J. U. Udenyi Enyong	(North)	"	"	F H R.
1961-1965	Andrew Bassey	A. G.	Cal (West)	"	E. H. A.
1961-1962	S. G. Ikoku A. G.	Cal. (N. E.)	"	"	E. H. A.
1962-1966	Nyong E. Nsan	NCNC	-do-	"	"
1965-1966	Asuquo Nyong	Calabar (Senate)	"	"	Senate
1965-1966	Bassey Okon	Independent	"	"	F H R
<b>1966-1979 MILITARY ADMINISTRATION - NO ELECTIONS</b>					
<b>1979 - 1983 SECOND REPUBLIC</b>					
1979-1983	J. O. Ansa	GNNP	"	Cal Senatorial	Senate
1979-1983	A. E. Eyo	NPN	Cal. Fed-	F. H. R.	"
1979-1983	E. I. Efiom "	"	Odukpani Fe	"	"
1979-1983	Okon Ikpeme	"	Akamkpa Fed	"	"
1979-1983	A. A. Arikpo (Mrs.)	"	"Calabar I	"	S. H. A.
1979-1983	Ita E. Ita	"	Calabar II	"	-do-
1979-1983	Joseph Bassey Ekeng	"	"	"	"
1979-1983	Nsa A. Bassey	Odukpani (E)	"	"	-do-
1979-1983	E. A. Okon Odukpani (W)	"	"	"	-do-

1979-1983	E. N. Cobham	GNPP	Odukpani (C)	-do-
1979-1983	P. E. Nya	NPN	Odukpani (S E.)	-do-
1979-1983	S. A. Oglogry	GNPP	Odukpani (S W)	-do-
1979-1983	E. O. Naim	NPN	Baise	-do-
1983-Oct	Joseph Ansa	NPN	Calabar	Senate
Oct-Dec	Senatorial Area			
Oct-Dec	S. I. Bakare (Mrs.)	NPN	Cal. (Fed)	F.H.P.
Oct-Dec	E. A. Okon		Odukpani (Fed)	F.H.P.
Oct-Dec	O. E. Ojalah		Akamikpa (Fed)	-do-
Oct-Dec	E. E. Ita		Calabar I	S.H.A
1983 Oct-Dec	E. B. Ekeng		Calabar II	-do-
	O. I. Ironbar		Odukpani (Can)	-do-
	O. E. Ene		"(West)	-do-
	P. E. Nya		"(S.E)	-do-
	F. B. Ekpenyong		"(East)	-do-
	G. Etta (Miss)		Ejagham	-do-
	Frank Okon		Biase	-do-

## 1984-1991 MILITARY INTERVENTION (NO ELECTIONS)

1992-93	<b>THIRD REPUBLIC</b>			
1992-93	Patrick Offiong Ani			Senate
1992-93	Princess (Mrs.) Florence Ita-Giwa			Fed. House of Reprs.
1992-93	Patrick Ene Okon			State House of Assembly
1992-93	Francis Bassey Ekpenyong			-do-
1992-93	Orok Otu Duke			-do-
1992-93	Asuquoanwan Attah			-do-
1992-93	Dr. Ofiong Ani Ofiong			-do-
1992-93	Prince Eyo Okon Eyo			-do-

1999-2003	<b>FOURTH REPUBLIC</b>			
1999-	Princess (Mrs.) Florence Ita-Giwa			Senate
1999-	Chief Nya Eyoma Asuquo			Fed. House of Reprs.
1999-	Hon. Orok Otu Duke			State House of Assembly
1999-	Maurice Orok Edem			-do-
1999-	Hon. Patrick Ene Okon			-do-
1999-	Hon. Patrick Antigha Ene			-do-

Sources: *West African Pilot Nov. 12/3954*  
*Sessional Paper No.3, 3957*  
*Eastern Nig. General Election Official Report, 1961 P.53*

## APPENDIX XXII

### 1914: INCEPTION OF SIR F.L.D. LUGARD'S PROVINCIAL ADMINISTRATION SYSTEM IN NIGERIA

#### GOVERNORS OF THE COLONY AND PROTECTORATE OF NIGERIA

1914-19	Sir Fredrick Lugard, G.C.M.G., C.B., D.S.O. (Governor General). Later Lord Lugard
1939-25	Sir Hugh Clifford, G.C.M.G.
1925-31	Sir Greame Thomson, G.C.M.G., K.B.E.
1935-43	Sir Bernard Bourdillon, G.C.M.G., K.B.E.
1943-47	Sir Arthur Richards, G.C.M.G., K.B.E. (become Lord Milverton, 1947)
1947-54	Sir John Macpherson, G.C.M.G.

#### GOVERNORS GENERAL OF NIGERIA

1954-55	Sir John Macpherson, G.C.M.G.
1950-60	Sir James Robertson, G.C.M.G., G.C.V.O., K.B.E.
1960-63	Dr. Nnamdi Azikiwe

#### Governors and Administrators of the Colony and Protectorate of Southern Nigeria (Constituted, 1st May, 1906)

1906	Sir Walter Egerton, K.C.M.G.
1906	W.F.W. Fosbery, C.M.G. (Admin.)
3906	Sir Walter Egerton, K.C.M.G
1907	J.J. Thorburn, Esq., C.M.G. (Acting Governor)
1908	Sir Walter Egerton K.C.M.G.
1908	J. J. Thorburn, Esq, C.M.G. (Acting Governor)
1909	Sir Walter Egerton, K.C.M.G.
1910	J.J. Thorburn, Esq., C.M.G. (Acting Governor)
1910	Sir Walter Egerton, K.C.M.G
1911	A.G. Boyle, Esq., C.M.G (Acting Governor)
1911	Sir Walter Egerton, K.C.M.G.
1912.	F.S. James, Esq., C.M.G. (Acting Governor)
1912	Sir Frederick Lugard, G.C.M.G,
1914:	Lt.-Gov. of Southern Provinces: Alexander G. Boyle
1914-15:	Ag. Lt-Gov. Southern Provinces: FS. James
1916:	Lt-Gov. Southern Provinces : Alexander G. Boyle
1917-19	Lt-Gov. Southern Provinces: Major N.C. Moorehouse
1926:	Lt-Gov. Southern Nigeria: Major U.F. Ruxton

#### 1939 EASTERN PROVINCES WAS CREATED. CAPITAL MOVED TO ENUGU FROM CALABAR:

##### LT-GOV. EASTERN NIGERIA: SIR JAMES PYKE-NOTT

1951-53:	Lt-Gov. Eastern Nigeria: Sir Clement Pleass
1951-52:	Leader of Govt Business (Premier): Prof. Eyo Ita
1953-59:	Premier: Rt. Hon Dr. Nnamdi Azikiwe
1954-57:	Lt-Gov. Sir Clement Pleass
1955:	Deputy Lt-Gov: Sir Culbert J. Mayne
1956:	Lt-Gov. Eastern Nigeria: Sir Robert D. Sfaledon
1957:	Acting Premier: Chief I. O Akpabio

**1957-AUG.8 EASTERN NIGERIA HAD SELF-GOVERNMENT**

1959-66: Premier: Dr. Michael I. Okpara  
 1963-66: Governor: Dr. Francis Akanu Ibiam  
 1966-67: Military-Gov. Eastern Provinces: Lt-Col. Chukwuemeka O.Ojukwu.

**SELF-GOVERNMENT: PROVINCIAL COMMISSIONERS AND GOVERNORS OF SOUTH EASTERN NIGERIA**

1958 Eastern Region broken into 12 provinces, Calabar Province  
 1959 Hon. E. W. Udonkim - Calabar Provincial Commissioner  
 1961 Akpan Ekukinam Bassey - Calabar Provincial Commissioner  
 1963 Nyong E. E. Nsan - Calabar Provincial Commissioner  
 1967 Eastern Nigeria broken into 20 provincial states under Biafra  
 1967 Calabar Provincial state Administrator Mr. Eyo Bassey Eyo Ndem  
 1967 May, Nigeria broken into 12 states by Gen. Yakubu Gowon

**1967 SOUTH-EASTERN STATE GOVERNORS OF NIGERIA**

May 67-July 75 Major Udokaha J. Esuene  
 July 75-Feb.76 Col. Paul U.Omu

**1976 NIGERIA BROKEN INTO 19 STATES BY BRIG. MURTALA MUHAMMED SOUTH-EASTERN STATE RE-NAMED CROSS RIVER STATE**

Feb. 76-July 78	Col. Paul U. Omu.	Military Governor
July 78-Oct.79	N/Capt. N. A. B. Elegbede	Military Administrator
Oct.79-Sept.83	Dr. Clement N. Isong	Elected Governor
-do-	Dr. Mathias Ofubuche	(Deputy)
Oct.83-Dec. 83	Chief Donald D. Etiebet	Elected Governor
-do-	Mr. Fidelis I. Nnang	Deputy Governor
Jan.84-April 84	N/Capt. Edet A. Archibong	Military Governor
April 84-Nov.86	Lt. Col. Daniel P. Archibong	Military Governor
Dec. 86-Sept.87	N/Comdr. Ibime E. Princewill	Military Governor

**NIGERIA BROKEN INTO 21 STATES BY GEN IBRAHIM B. BABANGIDA****CROSS RIVER STATE BROKEN INTO 2 STATES (CROSS RIVER & AKWA IBOM STATE)**

Sept.87-Dec. 89	N/Comdr. Ibime E. Princewill	Military Governor
Jan. 90- Jan. 1992	Lt. Col. Ernest Kizito Attah.	Military Governor
Jan. 1992-Nov. 1993	Mr. Clement D. Ebri	3rd Civilian Elected Governor
-do-	Mrs. Cecilia E. Ekpenyong	Deputy Governor
Dec. 1993-Sept. 1994	Grp. Capt. Ibrahim Keefas	Military Administrator
Sept. 1994-Aug. 1996	Grp. Capt. Gregory Agboneni	Military Administrator
Aug. 1996-Aug. 1998	Col. Faruk Ahmed	Military Administrator
Aug. 1998-May 1999	Navy Capt. Christopher I. Osundu	Military Administrator
May 1999 -	Mr. Donald E. Duke	4th Civilian Elected Governor
-do-	Mr. John Okpa	Deputy Governor

*References/Sources: J. E. Nwaguru: Inventory of Administrative Records from Old Calabar.*

*The Red Book of West Africa; other sources.*

**APPENDIX XXIII**  
**BASIS OF ASSOCIATION**  
**AGREEMENT REACHED BY THE REPRESENTATIVES OF**  
**CALABAR AND OGOJA PROVINCES**

We, the undersigned representatives of the Calabar and Ogoja Provincial Communities, Lagos, in consultation with a cross section of our respective communities at home, do hereby agree to the following GUIDELINES for the administration of our proposed CROSS-RIVER STATE when created by the Federal Government of Nigeria:

**1. NOMENCLATURE:**

- i. Our State shall be designated after the dominant natural feature of the State, viz: CROSS-RIVER STATE OF NIGERIA.
- ii. Should the need arise in the future to alter the name of the State, the widest possible consultations shall be held on the subject, before adopting an acceptable substitute.

**2. AREAS: (as amended after the Akilu Report)**

I. The areas comprising the proposed State shall be:

- (a) CALABAR PROVINCE: The two existing Administrative Divisions of Calabar and Akamkpa.
  - (b) OGOJA PROVINCE: The four existing Administrative Divisions of Ogoja, Obduu, Obubra and Ikom,
- ii. Subject to the choice of the people concerned, and the decision of the Federal Military Government, our kith and kin in contiguous areas may be included in the State.

**3. CAPITAL**

Calabar shall be the State Capital and shall play the dual role of being the seat of the State Government as well as Provincial and Divisional Headquarters for Calabar. (See 13 (c) for the special status of Ogoja.)

**4. CONSTITUTION:**

The Constitution of the State shall conform with any agreed. Constitution devised for the various States of the Federation of Nigeria of which the CROSS-RIVER STATE shall be part and parcel.

**5. GENERAL PRINCIPLE:**

To permanently avoid the recrudescence of the minority problems which we suffered" in the former Eastern Region, and the existing South-Eastern State, the proposed State shall be run on the basis of strict PROVINCIAL EQUALITY as between Calabar and Ogoja in the distribution of administrative units, amenities, appointments and representation on policy-making bodies. Where circumstances necessitate any modification of this principle, all the interests involved shall be consulted before effecting the modification.

#### **6. EXECUTIVE AUTHORITY:**

This shall be vested as follows:

##### **i. GOVERNOR:**

During the Military Regime the Military Governor, who shall be appointed by the Supreme Military Council, shall be the Sole Executive.

##### **ii HEADSHIPOF THE STATE:**

During the civilian regime, the State shall be headed by an indigene who shall be an elected member of the State Legislature.

#### **7. THE CIVIL SERVICE:**

The conventional Civil Service structure shall be established for the State, with a Chief Secretary duly appointed as Head of the Service. The incumbent of this Office shall be an indigene of the State.

#### **8. STATE LEGISLATURE:**

To conform with what the new constitution of Nigeria shall prescribe.

#### **9. ADMINISTRATIVE STRUCTURE:**

##### **(a) LOCAL UNITS:**

The State shall be administered on a 2-tier basis as follows:

##### **(i) PROVINCES:**

The two Provinces of Calabar and Ogoja shall form the higher units of administration. Each shall be headed by a Provincial Secretary/Resident who shall be based in the Provincial Headquarters of Calabar and Ogoja respectively.

##### **(ii) DIVISIONS/DISTRICTS:**

Each Province shall be delimited into Divisions/Districts based on administrative convenience without prejudice to the important principle of Provincial Equality.

##### **(b) CHAIN OF COMMAND:**

Each Division/District shall be under the charge of an Administrative Officer

an adequate number of assistants) who shall be responsible to the  
Minister/Provincial Secretary, who shall in turn be responsible to the Chief  
Minister at the State Capital.

**(c) PROVINCIAL SECRETARIES;**

There shall be a Provincial Secretariat in and for each Province, where  
Ministers of the various Ministries, headed by senior Departmental Staff, shall be  
appointed. IN PARTICULAR, THE OGOJA SECRETARIAT SHALL BE SO  
STRENGTHENED AS TO REDUCE THE NECESSITY FOR FREQUENT  
TRAVEL OR VISIT TO CALABAR IN A WIDE RANGE OF LOCAL  
ISSUES.

**LOCAL GOVERNMENT:**

The State shall revert to the former Local Government system, with necessary  
reforms to correct the abuses noticeable in the past. The Divisional/District Office shall  
coordinate the local government activities in their respective areas of authority.

**LOCAL GOVERNMENT BOARD:**

There shall be a State Local Government Service Board, comprising  
equal members from each of the two Provinces. The Chairmanship shall  
rotate among the members at yearly tenure.

The Board shall be responsible for all matters of appointment,  
deployment, promotion and discipline of all local government staff.

**BOARDS/CORPORATIONS:**

The Chairmanship or membership of the State Boards and Corporation shall  
have equal representation of the two Provinces. Care shall be taken to ensure  
representation of the various sections within each Province. Each Board/  
Corporation shall be responsible for its internal organisation, as stipulated in any  
law or instrument establishing it.

**APPOINTMENTS:**

Except in very specialized areas, appointments shall be so  
made as to ensure the representation of the two Provinces in all key  
posts, care being taken that provision is made for all sections within each  
Province.

As a rule, should be recruited predominantly from the area of operation.

#### **14. EDUCATION:**

- (i) The State shall concentrate on the expansion and improvement of primary and secondary/technical education as a first priority.
- (ii) Without prejudice to the establishment of a State School Board for the maintenance of standards and discipline in Schools, Voluntary Agency Schools may be allowed to exist side by side with State-owned Institutions. The State Board shall act in an advisory capacity between the Ministry of Education and the Voluntary Agencies.
- (iii) The State shall award scholarships at all three levels primary, post primary and post secondary - to deserving indigenous candidates, provided that the quota system shall be maintained on Provincial basis. Where a Province falls short of its quota for higher awards, it shall be compensated with an increase of lower awards representing the value of its unfilled quota.  
The general policy of spreading allocations to all sections of each Province shall apply.

#### **15. ECONOMIC DEVELOPMENT:**

There shall be a policy of distribution of Development Projects in the entire State without prejudice to the siting of industries where they are considered would be most economical.

#### **16. INTRA-PROVINCIAL AGREEMENTS:**

As a necessary corollary of Agreement, the concept of Provincial Equality shall also be applied in the relations of various clans / ethnic groups within each of the two (2) Provinces. The various groups/interests concerned are, therefore, expected to work out their own BASIS OF ASSOCIATION at their respective Provincial levels. The Government of the CROSS-RIVER STATE shall identify and recognize these groups for purposes of implementing this policy of equality.

#### **17. AMENDMENT:**

The above Articles of Association are subject to review, provided always that no proposal for amendment shall take effect unless fully discussed and accepted by the two parties to this Agreement.

Dated at Lagos this 31st day of August, 1970.

**APPENDIX XXIV**  
**NATIONAL HONOURS AWARDS CONFERRED ON SOME DISTINGUISHED**  
**CROSSRIVERIANS. (1964-2011)**

<b>S/N</b>	<b>PERSONALITY</b>	<b>HONOURS AWARDED</b>	<b>YEAR</b>
1	Mr. Michael Okon Ani	OFR	1964
2	Professor Eyo Ita	OON	1964
3	Mr. Eyo Eyo Esua	OON	1964
4	Commodore Joseph Edet A. Wey	OFR	1964
5	Insp-Gen. Louis Orok Edet	OFR	1964
6	Mr. L. O. Bassey	MON	1964
7	Mr. Effiong Okon Edet	MON	1964
8	Lt. Col. Wellington U. Bassey	MON	1964
9	Mr. T.W. Ikpeme	OFR	1964
10	Obong of Calabar	CON	1964
11	Chief I. U. Akpabio	CFR	1964
12	Dr S. E. Imoke	CFR	1964
13	Mr. N. U. Akpan	OFR	1964
14	Mr. Alvan Ikoku	OFR	1964
15	Chief A. E. Okon	MON	1964
16	Ntoe Ika Oqua II	MON	1964
17	Miss Affiong Etim I. Ekeng	MON	1964
18	Chief Thomas Asuquo Effiom	MON	1964
19	Miss Mary I. Ededem	MON	1964
20	Mr. O. Edet	MON	1964
21	Chief Akpan Enang	MFR	1964
22	Mr. Archibong Antigha Archibong	MFR	1965
23	Mr. R. A. Orok	MFR	1965
24	Mr. Esu Bassey Duke	MON	1965
25	Mrs. Margaret Ekpo	OON	1965
26	Mr. H.P. Udom	OON	1965
27	Muri Edet Edem II	MON	1965
28	Major Ibanga Ekanem	MFR	1965
29	Mr. Emmanuel Solomon Umo	MON	1965
30	Chief Ntuen Ibok	MON	1965
31	Chief Edem Bassey Okposen	MON	1965
32	Chief 3. A. Offiong	MON	1965
33	Mr. Effiong Achibong Eyo	MON	1965
34	Rt. Rev. Dominic Ekanem	CON	1965
35	Chief Okon Essien Okon	MON	1965

36	Hon. Akpan Ekukinam Bassey	CFR	1965
37	Mr. Patrick Thomas Solomon	SCM	1965
38	Mr. Ikpe Ime Umo	OON	1965
4 39	Mr. Anthony Asuquo Ani	MON	1977
40	Dr. James Ene Richard Henshaw	OON	1977
41	Chief Michael Okon Ani	CFR	1977
42	Edidem Essien Ekpe Oku V	CFR	1978
43	Mr. Oberu Abioim Aribia	CON	1979
44	Mr. Hogan (King) Bassey	OON	1979
45	Mr. Uno Bassey Ugot	OON	1979
46	Dr. Ekpo Okpo Eyo	OFR	1980
47	Miss. Mary A. Ekpiken	OFR	1981
48	Dr Eson Ejemot Ecoma	OFR	1981
49	Late Eyo Ita Rtd	MON	1981
50	Late Mr. Ita Asiya	MON	1981
51	Mr. Ene Ita Abianaene	MON	1981
52	Chief Andrew Bassey	OFR	1981
53	Major-Gen. Eyo O. Ekpo Rtd.	CFR	1981
54	Chief Dr Ignatius I. Ukpong		1981
55	Mr. Effiom Ekpo Ironbar	FRM	
56	Dr. Okoi Arikpo	CFR	
57	Mr. Isiah I. Inwang		
58	Chief Hanson Udo Akpabio		
59	Mr Ukbong William		
61	Maj-Gen. J. U. Ekong	OFR	
62	Edidem Thomson U. Ukpabio III	OFR	1982
63	Cardinal Dominic Ekandem	CFR	1982
64	Maj-Gen. Ekpo E. Archibong (Rtd.)	OON	1998
65	Brig-Gen. Bassey E. Asuquo (Rtd.)	CON	1998
66	Wing-Comd. Ita David Ikpeme (Rtd.)	CON	1998
67	Amb. Dr. Matthew T. Mbu,	CFR	2000
69	Elder Chief Effiong Ukpong Aye	MON	2000
70	Chief Mrs Bassey E. Etim	MON	2000
71	Chief Mrs. EKei E. Oku	MON	2000
72	Princes Emana Ika Ika Oqua II	MON	2000
73	Chief Mrs. Ekanem B. Ikpeme	OON	2000
73	Etinyin Joseph L. E Duke	MON	2000
74	Elder Chief Nya Ita Idono	MON	2000
75	Elder Chief Mrs. Grace A. Edet	OON	2000
76	Elder Chief Eme Nwakama-Okoro	OON	2004.
77	Chief Anthony Ejie Abue	OON	2000
78	Rev. Cannon Anderson A. Bassey	MFR	2000
79	Ndidem Usaug Iso	MFR	2000

80	Chief Mrs. Uyi Effiong Taylor	MFR	2000
81	Mr. Obuo Dave Ashang	OON	2000
82	Chief Mrs. Grace E. I. Archibong	OON	2000
83	Elder Chief Effiong U. Aye	MFR	2000
84	Chief Asuquo Ekpenyong	OON	2000
85	Chief Mrs. Margret U Ekpo	CFR	2001
86	Maj-Gen. Eyo Ekon Ekpo (Rtd.)	GCFR	2001
87	Etubom Oyo Orok Oyo	OON	2003
88	Elder Onun Dien Akanpo Aniyom	OON	2004
89	Dr. Tony Ukam	OON	2005
90	Prof. Mrs. Ekanem I Braide	OFR	2005
90	Hon Justice Walter S. N. Onnoghen	CON	2006
91	Prof. Iwara Ejemot Esu	OFR	2007
92	Mr. Donald E. Duke	CON	2008
93	Mr. Vincent Aqua	MON	2009
94	Chief Judge Dorothy Eyamba-Idem	MFR	2011
95	Mr. Ekpenyong Essien Ita	OFR	2011
96	High Chief Dr Emmanuel N. Nsan	OFR	2011
97	Chief Bassey Edem	MFR	2011
98	Senator Liyel Imoke	CON	2011
99	Mr. Kanu Agabi SAN	CON	2011
100	Mr. Uti J. D. Agba	CON	2011
101	Chief Linus Okom	CON	2011
102	Dr Clement David Ebri	CON	2011

The National Honours Act No. 5. 1964, had during the first Republic instituted the national Honours Awards to honour Nigerians who have rendered distinguished service to their fatherland from the various sector of human endeavors. The different categories of National Honours Awards conferred on some Nigerians are as follows:

**GCFR:** Grand Commander of the Order of the Federal Republic

**G.C.O.N:** Grand Commander of the Order of the Niger

**C.F.R:** Commander of the Order of the Federal Republic

**C.O.N:** Commander of the Order of the Niger

**M.F.R:** Member of the Order of the Federal Republic

**O.F.R:** Officer of the Order of the Fed. Republic

**O.O.N:** Officer of the Order of the Niger

**M.O.N:** Member of the Order of the Niger

**F.R.M:** Federal Republic Medal

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*Sources: Programme of National Honors Awards Conferment, 1982; Daily Times, February 19th 1983, p. 1-3. Nigerian Vanguard, 9th October, 2000, etc. Duke, Orok E.: Three Famous Kings of Calabar, 2009, P.179.*

**APPENDIX XXV**  
**EDINAM UYARA-NTINYA-EDIDEM ESIEN EKPE OKU V (EFE ASARO)**  
**17th December, 1973**

MPAIKPAT:	Ediyere Mmon
UDUOK MMIN YE EDIKOT MBUKPO	Etubom Emmanuel D. Henshaw (Henshaw)
UDUOK MMON	Abo Abasi Eyo Ndem (Ntiero) (Nwan)
EDINO UNWONO YE UKON ETI	Etubom Bassey Ita Bassey (Otun)
EDIYETARAN	Efio-Nwan Esien Ekpe Hogan-Bassey (Abasi Oku)

**OBON AYARA NTINYA (ETUBOM BASSEY ITA BASSEY) (OTUN)**

**MME ADAHA KE OBIO YE MME ODUNAM MMO KIET-KIET**

AKAMANTINYA	Etubom Emm. D. Henshaw (Etubom-Obio Nsidun)
ANDIYAHAN TINYA	Etubom Bassey Ita Bassey
OKON ETI	Etubom Bassey Ita Bassey (Otun)
AKAMAMMONYO	Etubom Offiong Obo Obo Offiong (Eyamba)
AKAMA MKPAN EDUAT	Etubom Okon Ita (Atabon),
AKAMAAYAN	Eton Offiong Etim, (Etubom-Obio Mbiabo) (Ikot Offiong)
ODUOK MMON	Abo Bassey Eyo Ndem (Ntiero) (Nwan)
AKAMA IKA	Etubom Archibong Eso Archibong (Obuton)
AKAMANNUK-ENEN	Effah Otu Effah VIII (Adiabo)
OFRI OBUKPON	Efiong Okon Asuquo (Ntiero)
OKONO OFIT	Bassey Umo Ephraim (Etim Efiom)
OKONO OFIT	Eyo II House
OKONO IKAN	Chief Efiong E. Bassey (Ekot-Etonko)
ANYAN ISIM YE EKOMO	Archibong Edem Archibong (Archibong House)
AMIA EKPERIKPE YE OBODOM	Eyo Nsa Asuquo E. Oku (Mbarakom)
AKAMA USAN NDOM	Inyang Ani Eniang Offiong (Ikoneto/Mbiabo)
OFRI ORUK	Duke House
IDEM IQUO	Ekot-Etonko
IDEM IQUO	Eyo II

**ISAN OTONO KE U'JK NWED NSIDUN KE NKIM-NWANA-5 a.m.**

**ROUTE (OUTWARD)**

Henshaw Memorial School-Egerton-Bassey Duke Effigy-Fosbery-Bed- well  
 Goldie-Garden-Ansa-Archibong Street-Archibong Square-Eyamba-Boco-Efe  
 Asabo.

**(INWARD)**

Enndem-Anderson-Effiwatt- Efut-Convent-Ekeng Iwatt/Calabar Road-White  
 House-Chamley-Bassey Duke Street.



#### ABOUT THE AUTHOR

His Highness Chief Orok-Orok Effiom Duke, a writer, Historian, Author, Traditional Ruler and Community Leader was born into the royal families of King Duke Ephraim (Eyamba IX) and Efiong Essien, (Ephraim Duke) of Calabar over 60 years ago at 'Nkakat' Efiong Essien, Akpabuyo L. G. A. Educated at Duke Town School, Calabar, Lagos City College, Lagos. Other institutions attended included: Federal Advance Technical College, Lagos. In-service training at Administrative Staff College of Nigeria (ASCON) Badagry; Centre for Museum Studies, Jos, 1986; National Centre for Economic Management and Administration (NCEMA), Ibadan, 1995 etc.

Started his service career as Account Clerk at Board of Customs & Excise, Lagos from 1971; later transferred to and was attached to Audit Unit of National Council for Arts & Culture, National Theatre, Lagos; thereafter the National Commission for Museum and Monuments where he worked in various parts of the country including Calabar, Benin, Makurdi, Uyo, Abuja, Umuahia, Owerri, Enugu etc. He retired from service after 35 years meritorious service to the Federal Republic of Nigeria as Assistant Chief Internal Auditor.

A Village Head of Ikot Efon, Calabar South L.G.A. from 2001. Held traditional and Honorary Chieftaincy Titles in Calabar. Head of Community in various capacity including: Asst. Secretary, later General Secretary, Esop Mkpok, Calabar from 1976-1981. General Secretary of Duke House Union, Lagos for 8 years. President, Akpabuyo Community Union, Lagos, 1978-1985; Financial Secretary, Duke House Council, Calabar 1988-1990; President, Cross River State Community, Benin City 1992; President, Akwa Ibom-Cross River (AKWACROSS) Community, Eungu 1990s Chairman, Historical Committee, Duke House Council; Chairman, Duke House Esuk Orok Clan Council from 2007; Secretary-General, Duke Town (Atakpa) Families' Organisation, Calabar 2009; Chairman Archives/Document Committee of Obong of Calabar Executive Foundation, Calabar. He is married with children.

His other literary works include: The Dictionary of Personal Names and Meaning; Life & Times of a Great Treaty King Duke Ephraim IX (1866-1896), Builders of Calabar (1900-2000); Three Famous Kings of Calabar, their Lives and Times, 2006; Great Calabar Chronicle (1600-2006). Nigeria's FIRSTs Professional & LEGENDS. He has special interest in contemporary word affairs and antiquarianism.

#### ABOUT THE BOOK

"The story of the Some Famous Kings though not fairly contemporary from the point of view of Efik existence in Eastern Nigeria would appear to be a fairy tale. This is so because of the complete ignorance of most of us of our own history. But the author has so adroitly marshaled the dates and the events with amazing thoroughness that would convince the most cynical about the characters that he has chosen out of the forty-five Efik Kings dating back from Uruan to make the subject of his survey ..." I recommend the book as a must for everyman's library. **CHIEF MAGNUS E. OKU.**

We are delighted over this publication which would be an invaluable asset not only to the Efiks but to the world at large. **CALABAR COMMUNITY ORGANISATION.**

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