HISTORY

ODORO IKOT CLAN

IN ESSIEN UDIM L.G.A OF AKWA IBOM STATE, NIGERIA

SIR UWEM J. USEH, KCW

HISTORY OF ODORO IKOT CLAN

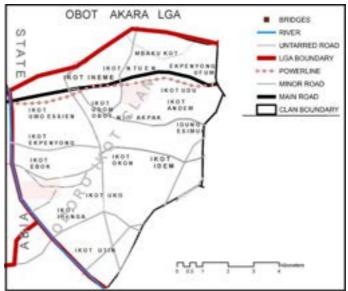
IN

ESSIEN UDIM LOCAL GOVERNMENT AREA, AKWA IBOM STATE, NIGERIA

BY

SIR UWEM JONAH USEH





MAP OF ODORO IKOT CLAN SHOWING TH 17 VILLAGES

History of Odoro Ikot Clan of Essien Udim Local Government Area, Akwa Ibom State, Nigeria

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DEDICATION

This book is dedicated to the Almighty God and to all the sons and daughters of Odoro Ikot Clan.

<u>AUTHORIZATION OF ODORO IKOT CLAN COUNCIL TO</u> <u>PUBLISH THE BOOK</u>

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My sincere appreciation goes to Prof. Dominic Albert Akpan of the Department of History, University of Uyo; Dr. C. C. Agomoh, former Director, Quality Assurance, UBE; Prof. Monday F. Useh, Faculty of Basic Medical Sciences, University of Calabar; and Dr. Ime J. Okop, Akwa Ibom State University of Sc. & Tech., who, out of their tight schedules, created time to comment and make necessary corrections to ensure that this work meets the required standard. I equally wish to acknowledge Sir Barr. Etekamba Umoren, former Secretary to Akwa Ibom State Government for writing the foreword for this book, Dr. Habiba Lawal, the Permanent Secretary of Ecological Fund Office for her immense support as well as Sir Adasi Ubulum for his valuable contributions and advice.

I will not fail to express my profound gratitude to my dear wife, Lady Mercy Uwem Useh, Ph.D, for her inestimable involvement and supports, and also my lovely children, Eti-Inyene, Mfoniso and Ikouwem for their prayers and assistance

I am deeply indebted to all the Internal Accredited Transmitters of our oral traditions as well as all other respondents within and outside Odoro Ikot Clan, who are too numerous to mention, for their laudable contributions and support. Let me specifically thank membership of Odoro Ikot Clan Council, most especially Late Sir G. T. Umoren, former Clan Head; Late Prof. M. A. Okoji; HRH Okuku Sunday P. Akpan, the current Clan Head; Chief Akpan Brown Udom, Chairman Clan Council; and Chief Monday Esuh (JP), Secretary Clan Council for their immense contributions and for granting me the approval to embark on and publish this research work. Let me in a very special way thank Mr. Kufre C. Edehe and Uduak G. Ekanem for their sacrifices, encouragements and supports at the commencement of this research work in 1999.

Let me also express my profound gratitude to Engr. Effinchang Christopher Ntui for painstakingly typesetting this document. I will not fail to thank my spiritual fathers and mothers for their prayers. They are: His Grace, Most Revd. John Koko-Bassey, His Lordship, Rt. Revd. Dr. C. O. Igwe, Very Revd. Dr. Nkechi Nwosu, Deac. Nkechi Nwachukwu, Deac. Eno-Obong Ebong, Prophetess Favour Chinedu etc.

Finally, I want to express my sincere thanks to Dr. Sunday J. Useh, Obong M. A. Afangideh, Chief Emmanuel Useh, Sir Ekpo Nathan Umanah, Mr. Igwe Clinton, Elder Progress Usoro, Etido Usoro, Mr. Godwin Afangideh, Ekerette J. Useh, Jacob Francis, Edet Uko, Abubakar Takuma, Ime Useh, Udeme Udokaebe, Edeghe Stephen, Dr. Idongesit Etuk, Sir Sunyiekekere Inokon, Hon. Chrisanctus Udoh, Ifiok Okon, Patrick Akpan, Chief Ernest Okon Jimmy, Ifiok Brown, Victor James, Obinna Anyalewechi, Francis Uko Ibanga, and Hon. Uduak Idiong for their contributions. I pray the God Almighty to reward you all richly.

Sir Uwem J. Useh, May, 2021

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FOREWORD

There is nothing more delightful than having a young man from your home constituency working in the federal public service, understand and enjoy its relevance to everyday life and being able to apply it for the benefit of others. This is the joy that the author, Sir Uwem Jonah Useh, has brought me and many others through his dedication in awakening the consciousness of Nigerians about the existence of "Odoro Ikot people", through this book.

First, I was quite pleased to know that as part of his community development project for the NYSC Year, he had written a manual on "Facts About HIV/AIDS, (2001)". And, as the Desk Officer HIV/AIDS with the then National Poverty Eradication Programme (NAPEP), he had additionally published a second textbook on "Basic Reproductive Health and HIV/AIDS Education for Secondary Schools in Nigeria (2006)". Again, it was quite thrilling to hear that he won an award as the best creative and innovative writer in the Federal Civil Service of Nigeria during the 2016 Nigeria Civil Service Week.

To crown it all, Uwem has quickly followed this up with his third book, which I call "know your root". "Know your root" because he has this time struck where it matters most to his people: history of origin, migration, settlement as well as the culture and traditions of his Clan. It is a textbook, more traditional in nature and yet blends in the socio - scientific aspects that all the

"Afahas" and "Ukanas" within Akwa Ibom State and beyond need to watch out for in rediscovering their true identity.

I dare say that the imperative of this book cannot be over-exaggerated because; identity is an important aspect of a man's socio-cultural history. Today, as a Community Leader in Essien Udim L.G.A and the immediate past Secretary to Akwa Ibom State Government, who is fully cognizant of the importance of history in the socio-cultural and economic development of our nation, I am much more aware of the dire need for this well-researched project, as a quick and sure means in educating the present and future generations of Odoro Ikot about their cultural heritage and traditions.

This book is therefore timely and apt, both in context and its easy-to-comprehend format. It equally touches on the histories of other ethnic nationalities in Nigeria such as: Annang, Ibibio, Efik, Opobo, Obollo, and Igbos. Thus, everyone from these ethnic nationalities and other Nigerians is encouraged to exploit this as one of their recommended texts.

Congratulations, Sir Uwem J. Useh, for introducing this informative tool to humanity!

Sir Etekamba U. Umoren
Immediate Past Secretary to Akwa Ibom State
Government

SOURCES AND METHODS

Every human society has a past and history. The past consists of the experiences of the people recorded in a variety of places such as songs, riddles, traditions, document and artifacts bequeathed to posterity by the people's ancestors. The history is the study and synthesis of the various sources with the intention of producing a coherent body of information about the past. In this context, the sources and document, which are the acceptable sources of historical reconstruction, are synonymous.

Prior to the arrival of the European Missionaries and slave traders, Odoro Ikot was a non-literate society. Consequently, I would have gone ahead to discuss the relevance of unwritten documents to this study. But, the people of ancient Odoro Ikot being an integral component of *Annang* practiced *Ekpo* and *Ekpe* cult and as such had *Nsibidi* or *Ngwed Ekpo* which is a sign language or tattoo equally used by the *Ekpe* and *Ekpo* societies in *Ibibio, Efik, Ekoi* as well as the neighbouring Igbo Community of *Arochukwu*. In Odoro Ikot then, *Nsibidi* was mostly used by *Ekpo* cult and would have been developed into written scripts if it had not been destroyed by its secret nature and colonialism.

According to oral sources, initiators of Ekpo and Ekpe cults in ancient Odoro Ikot were using an original *nsibidi* language (*ngwed ekpo*) not understood by non-initiates during their annual festivals. In view of this information,

I am compelled to assume that Odoro Ikot people had a system of communication among which was *nsibidi* or *ngwed ekpo*. However and whatever function *nsibidi* or *ngwed ekpo* might have served the people of Odoro Ikot then, this work has not benefitted from such oral tradition. Therefore, I will move on to the archival records left by the European Missionaries and traders.

ARCHIVAL RESEARCH

The people of Odoro Ikot Clan met with the European visitors at about 1900. Being literate, these visitors kept records of Odoro Ikot society and its environs. In order to have access to these records, I consulted the National Archive, Enugu, one of the repositories of the records left by the Colonial Administrators of Southern Nigeria on Odoro Ikot and their neighbours. Although the National Archive, Enugu contained a few records on the Odoro Ikot Clan, but, combined with those on its neighbours (e.g. Afaha, Okon, Central Annang, Afaha Obong, Ikot Ekpene, Annang, Obolo, Opobo, Ikot Abasi, etc.), the information extracted became valuable for historical interpretation.

The document from the archives were mainly in the form of Intelligence Reports, Assessment Reports, Annual Reports and Court Cases and were titled under Chief Secretary's Office (CSO). Some of the reports were equally filed under Calabar Provincial Papers (Calprof), Opobo District Records (OPodist) and Ikot Ekpene District Records.

Despite the usefulness of the archival records, however, for obvious reasons, they have little or nothing to tell us about the centuries before the arrival of the Europeans. Since it was during these centuries that the Odoro Ikot cultural and political identities were formed, then depending solely on the archival records became clearly a major limitation. Moreover, the records suffer from

limited interest and perspectives of the Europeans because, they did not come to record all aspects of the local people's cultures and histories. Rather, they came to engage in the Trans-Atlantic Trade and as a result, the records they kept tend to focus on matters related to that trade.

Again, the early Europeans looked at African societies from the perspective of the West and projected upon these societies western ideas, thus, distorting the facts they uncovered during their research. These and other inadequacies of the written records made it necessary to supplement them with other sources of evidences. And the most important and appropriate of these sources, not surprisingly, has been the oral data.

ORAL DATA

Ordinarily, oral data come in various forms such as riddles, epigrams, folktales, proverbs, songs, axioms, oral traditions, artifacts etc. Hence, oral tradition and oral history have been used extensively in this work. However, three basic problems were encountered in the process of using oral sources for writing this history; and these were the problems of periodization, collecting and processing the data as well as the problem of evaluating such data critically.

The oral tradition was collected over a period of twenty two (22) years, from 1999 to 2021. At the commencement of the data collection in 1999, Odoro Ikot Clan Council was duly consulted and approval obtained to embark on this project. Accordingly, the entire membership of the Clan Council between 1999 – 2021 constituted a major part of the Internal Accredited Transmitters (IAT) of our oral traditions.

Other Internal Accredited Transmitters were HRH Late Sir G. T. Umoren, former Clan Head of Odoro Ikot, Late Prof. M. A. Okoji from Ikot Ebok, Late Chief Marculey Akpan Okoko from Ukana Ikot Ntuen; HRH Late Innocent Udoka, former Clan Head of Odoro Ikot, HRH Okuku Sunday Paul Akpan, the Sitting Clan Head of Odoro Ikot from Ikot Okon; Chief Akpan Brown Udom from Ukana Mbak Ukot; Rev. Ukanideh from Ikot Ebok; Chief Jeremiah Ikono and Mr. Stephen Edehe from Ikot Ibanga; Late Chief Friday Esau, Mr. Ephraim Akpan and Mr. Francis Ibanga Uko

from Ikot Ineme; Late Chief Mathew Akam and Hon. Monday Bassey Edemekong from Nto Akpa Oko.

Others were, Late Chief Francis Useh Udoka, Late Patron Jonah Useh Udoka, Obong M. A. Afangideh, Late Chief Akamanene Moses Abara, Chief Monday Esuh (JP), Mr. George Brown Udo, Akpan Jombo and Akpan James Udom all from Ikot Umo Essien; Hon. Tommy Tommy Akpan Ekpo from Ikot Udom Obot; Chief Maxwell Efik, Chief Emmanuel Ambrose Udoette and Hon. Micah Sam from Ikot Idem; Patron Clement Udo Utin and Chief Saviour Udoka-Ebe from Ikot Utin; Chief Raymond Ebebe from Ikot Andem; Hon. Brown Udoukut from Ikot Ekpenyong, Chief Justin Nelson Otoro from Ikot Uko; Chief Emmanuel Okoro Umoh and Chief Charles Udom Inyang from Ekpenyong Uffum, Chief Etim Umoh Eshiet and Chief Akpan Umoh Ikara from Ikot Udu as well as Chief Emmanuel Emmanson Udoka from Idung Esimuk.

From the responses by the Internal Accredited Transmitters and other individuals, it became clear that the history of Odoro Ikot was entangled at many points with histories of various neighbouring groups (Afaha, Ukana, Ika L.G.A, Ikot Osurua, Afaha Obong, Mkpat Enin, Eastern Obollo, etc.), and hence, it followed that the traditions of these groups might well turn out to be a rich repository of reference to Odoro Ikot and could be used to further screen the oral data provided by the internal sources.

Hence, I visited such neighbouring communities as Afaha Ikot Ebak, Nto Nsek, Adiasim, Ikot Osurua, Ika L.G.A, Ikot-Obong in Afaha Obong, Eastern Obollo, Odoro Ikot Village in Southern Ukanafun and Mkpat Enin as well as other places where I found relevant oral materials. I interviewed people like Late Mr. James Udo Idiong from Ikot Akpan Eshiet, Late Chief Gregory Inyang from Ikot Esse as well as Late Rev. Edet Umoren from Afaha Ikot Ebak, Late Chief Etim Ekarika (Nkuku Ikpaisong Annang) from Adiasim, Chief Ubom Enang, the Village Head of Ikot Obong in Afaha Obong. Sir Adasi Ubulum from Eastern Obollo was very helpful by providing some of the relevant information and a lot of materials used in the reconstruction of Odoro Ikot history.

PROLOGUE

History of non-literate societies like that of the ancient Odoro Ikot is mostly engrained in myths and legends revolving around oral tradition, and anybody involved in the reconstruction of such history must be mindful of certain limitations. One of the most prominent of these limitations is fantasy coupled with the fact that human's retentive memory does not go far into the past.

Obviously, the early life of Odoro Ikot people is overwrought with lots of distortions and euro-centric views. This is partially due to the fact that African history as a whole was initially written by non-Africans who had at the back of their minds western interpretations whenever any discussion on African historiography was raised. Whatever the case, it has become imperative now for the people of Odoro Ikot to evolve a plan of action in order to awaken the consciousness of other people about their existence by placing her history and culture in their rightful perspective.

For decades, our rich customs and oral traditions seemed to have passed into oblivion for want of any strong vested interest in the preservation of its memory. Against this backdrop, the significance of a documentation of our origin, migration, settlement, including our cultural heritage, as well as our traditions, need not be overemphasized.

This piece of work was motivated by certain specific objectives of which the most pressing one is to

reconstruct the history of Odoro Ikot clan and part of her environs. This is in view of the fact that little or nothing has been documented on the history of the clan and if care is not taken, our cultural patrimony would be lost to posterity.

Thus, there is much hope that with this work, a lot would have been achieved towards the reestablishment and documentation of Odoro Ikot early history. Consequently, this book will not only serve as a reference material, but, more so as a legacy to future generations on the origin and development of the Odoro Ikot Clan.

Finally, I must admit that a study which seeks to place in a proper historical perspective the experiences of Odoro Ikot Clan from its beginning till date is an ambitious one; it is a labour of love; and the treatment of some aspects of the topics is bound to be inadequate. However, it is my hope that this work will stimulate interest in the Clan, and that its weaknesses and inadequacies will trigger more detailed works from others, especially history scholars in the Clan.

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CHAPTER ONE:



HISTORY OF ORIGIN, MIGRATION AND SETTLEMENT

SECTION 1: INTRODUCTION

Odoro Ikot is one of the seven Clans in Essien Udim Local Government Area. It is a multi-stock Clan with diverse migratory history. Majority of the population migrated from the riverine area of Eastern Obollo (formerly Opobo or Ikot Abasi). Some of the villages transited through places like Afaha Obong in Abak L.G.A and Afaha Clan in Essien Udim L.G.A. Other villages migrated from Ukana Clan in Essien Udim L.G.A, Ikot Osurua and Ikot Udu in Ikot Ekpene L.G.A, Ikot Inyang Esse and Ikot Udom both in Ika L.G.A, Ekpenyong Atai in Essien Udim L.G.A as well as Obingwa L.G.A of Abia State. Oral tradition also recognized a group of three villages known as "Anya stalk" believed to have existed in Odoro Ikot area long before the arrival of other villages.

The origin of the name "Odoro Ikot" still remains a matter of conjecture as there are two different schools of thought regarding its derivation. The first school of thought believes that the name of the very first person to occupy the area may have been *Odoro* and that his descendants (literally interpreted as *Ikot*) became the first set of migrants to multiply and settle in the area, thus resulting in naming the area *Odoro Ikot*. But, this point of view is still contentious especially since almost all the oral tradition is very clear that majority of the villages in Odoro Ikot Clan migrated from different places.

The second school of thought considers Odoro Ikot to be a geographical name. According to this school of thought, Odoro connotes upland while Ikot denotes an extended region of isolated thick forest³. The argument in support of this position is that the entire area was a thick expanse of an isolated forest on a highland extending to the bank of the Achacha River and that the area was very rich in all kinds of valuable economic games (bush animals) including bush fowl (doublespurred francolin or francolinus bicalcaratus) locally known as achacha, through which the river derived its name. According to this school of thought, the ancestral fathers of Odoro Ikot who visited the area initially for hunting and later came to settle permanently, viewed the natural scenery of the present Odoro Ikot as a vast area of isolated thick forest on a highland and, thus, the name Odoro Ikot was given to this region⁴.

Odoro Ikot is located on the north-western border of Akwa Ibom State. It occupies an area of about 29 square kilometers and stretches between kilometer 15 and kilometer 25 on both sides of the Ikot Ekpene – Aba Federal highway. It shares common boundaries with Otoro Development Area in Obot Akara Local Government Area to the North, Okon Clan in Essien Udim Local Government Area to the South, Afaha Clan to the East and Obi Ngwa Local Government Area of Abia State to the West.

Odoro Ikot lies within the tropical rain forest. Owing to its geographical location, it was originally an area with a

thick forest. But, recently, the original thick rain forest has been cleared and replaced by secondary forest as a result of human activities – farming, lumbering etc. There are basically two seasons: the dry season from November to March and wet or rainy season from April to October.

The area has an annual rainfall of between 300 and 600 millimeters and an average annual temperature of about 80°F or 30°C. During the rainy season, a break normally occurs in August for about one or two weeks or more. Though, this trend is gradually changing now due to the impacts of climate change and global warming. Generally, it rains all year round in the area and the highest rainfall is recorded in the months of July and September. The hottest months are December and January when the annual temperature is above 80°F (Köppen and Geiger, 2021).

In Odoro Ikot, the dry season is heralded by the harmattan locally known as *Ekarika*. The harmattan only lasts for few weeks in December and January. The harmattan does not occur every year, at times, it occurs twice in a year. Traditionally, farmers believe that without *Ekarika*, crop yield will be impaired and this will affect the availability of food at that period¹¹. They also believe that in severe harmattan, fruits such as mango, African pear and kola nuts etc. would yield in large quantities. Locally, the *Ekarika* is regarded as the farmer's friend because of the favourable conditions it

creates for clearing the bush, burning the debris, and killing some insects that destroy crops¹².

Politically, Odoro Ikot is divided into two Wards, namely: Odoro Ikot Ward 1 comprising Ikot Umo Essien, Ikot Ineme, Ikot Udom Obot, Nto Akpa Oko, Ekpenyong Ufum, Ikot Ekpenyong, Ukana Ikot Ntuen, Ukana Mbak Ukot; and Odoro Ikot Ward 2 comprising Ikot Ebok, Ikot Uko, Ikot Ibanga, Ikot Utin, Ikot Okon, Ikot Idem, Idung Esimuk, Ikot Andem, and Ikot Udu⁵.

The clan is thickly populated. The result of the 2006 National Population Census in Nigeria did not make provision for each village, ward or clan but only projected the population of Essien Udim Government Area 193,257 (NPopC, 2006). to Nevertheless, the result of the 1991 National Population Census put the population of Odoro Ikot Clan at 23,639 (NPopC, 1991). Therefore, using the annual population rate of 3.4% for Akwa Ibom State (NPopC), the projected population of the Clan for 2021 based on the 1991 figure is 64,453.

The progenitors of Odoro Ikot were both farmers and hunters. In the time past, Odoro Ikot environment was a very thick forest rich in games and the land, especially the areas closer to the *Achacha* River, was fertile and good for agricultural purposes. These attributes attracted the early farmers and hunters from Afaha Ikot Ebak, Nto Nsek, Ikot Osurua, and Ikot Inyang Esse as well as some communities from the neighbouring Abia

State for their farming works and hunting expedition. But, as time went on, the hunting gradually gave way for farming and later petty trading equally came out of subsistence.

Nowadays, majority of the people are farmers and traders, a few have big businesses through which they have made their "marks", while others are engaged in white collar jobs⁸. The earliest form of trade involved exchange of local commodities such as slave trade and palm oil trading. In fact, Odoro Ikot was one of the leading slave trade markets and later, a palm oil depot was established at Ikot Umo Essien in about 1886⁹.

Odoro Ikot is rich in oil palm trees (*ajop*). In fact, palm produce has been the basis of the cash crop economy in the region. Of all these crops, only yam and the oil palm brought substantial sum into the pockets of the farmers. Apart from cassava which is grown in very large quantities for both local consumption and for sale, other crops are produced in smaller quantities and their sales depend on the individuals or families.

The people of Odoro Ikot are highly religious. They believe strongly in the supremacy of the unseen Highest Being that rules over the affairs of humans. Before the advent of Christianity, they were so dedicated in the worship of the spirit of their dead ancestors which they believed to be in control of the general well-being of the family members. Therefore, to date, God is at the height of Odoro Ikot's concept and value and depending on the

attribute they want to stress, they call God *Abasi* or *Awasi* (Everlasting), *Obot* or *Abot* (Creator), *Odudu* or *Aruru* (The Power), *Andinyanga* (Deliverer), *Otu Ekong* or *Atu Ekong* (The Mighty in Battle), etc.

As was common among all Annang people, village formation in the ancient Odoro Ikot was practically non-existent from the Geographical point of view. Villages were usually formed and spread within farm confines and comprised compounds or 'Ufok' scattered about apparently without system. Each of the compound belonged to an Ekpuk, the number of the latter in a village varied with its size. As a rule, an Ekpuk occupied a definite area of the village communal land and its compounds spread throughout its confines.

Prior to its confederation as a clan, Odoro Ikot was part of Afaha clan. Afaha Clan is one of the clans in Annang tribe which is related to the Afaha Obong and other Afaha of the then Abak District. Afaha clan originated from the present day villages of Ikot Ebak and Nto Nsek. Before the introduction of the modern clan government by the colonial administration in the 20th century, the Village Head (Obong Isong) of Ikot Ebak was regarded as the Clan Head of Afaha. But now, Odoro Ikot people have a polity with the Clan Head at the helm of affairs and the Clan Council as the Decision Making body of the Clan and all the Village Heads in the Clan constitute the membership of the Clan Council¹⁰.

- Chief Marculey Akpan Okoko of Ukana Mbak Ukot (Oral Interview), 3/3/1999
- 2. Ibid
- 3. Chief Francis Useh Udoka of Ikot Umo Essien (Oral Interview), 14/4/1999
- 4. Ibid
- 5. Mr. Maxwell Efik of Ikot Idem (Oral Interview), 15/4/1999
- 6. Otu, Jude Boniface "Trade and Politics in Odoro Ikot Clan from Pre-colonial Period to 1960" unpublished B.A. History Special Project (University of Uyo, 1997) pg. 3.
- Mr. Friday Marcus Ukanideh of Ikot Umo Essien (Oral Interview), 9/6/1999.
- 8. Mr. Ephraim Akpan of Ikot Ineme (Oral Interview), 15/4/1999.
- 9. Ibid
- 10. Chief Innocent Udoka of Ikot Utin "Memoranda on Customs and Tradition of Odoro Ikot"
- 11. Patron Jonah Useh Udoka of Ikot Umoh Essien (Oral Interview), 2/3/1999.
- 12. Ibid

SECTION 2: HISTORY OF ORIGIN AND MIGRATION

The research into Odoro Ikot history of origin and migration has revealed many of its distinguishable traditional accounts. Based on oral data, the main body of Odoro Ikot originated from Eastern Obollo, Ikot Abasi Area or Opobo. Umo Essien Anya, Ineme Essien Anya and Ibok Anya, the founding fathers of the villages of Ikot Umo Essien, Ikot Ineme and Nto Akpa Oko (Anya Stalk) are believed to have been the ancient warlords and taskmasters who migrated directly from Ikot Abasi Area, transited through Mkpat Enin, Afaha Obong and settled first at a location known as Aperen or Ndon Itiat before other arrivals. Oral tradition also reveals that Ntuen and Ukot, the founding fathers of Ukana Ikot Ntuen and Ukana Mbak Ukot (Ukana Stalk) were the first people to migrate from Ukana East and occupied a the land in Odoro Ikot around Eto-Okopinua and as such were referred to as Ukana Odoro Ikot.

Oral tradition also Oral history equally recgnizes Ikot Ebak village in Afaha Clan as the sole precursor of many villages in the Ward II of Odoro Ikot Clan and that Ebak had twelve (12) sons amongst whom were: Utin Akpan, Uko Akpan, Ibanga Akpan, etc (*Ebak Stalk*) who moved and first settled in Anwa Ikot Ibanga from where they got separated to form their respective villages of today. According to this narrative, *Ibanga* took settlement at Ikot Ibanga, *Uko Alakpan* moved and settled in Ikot Uko while *Utin Abiat Ndok*, their eldest brother moved and settled in Ikot Utin. Equally, oral data revealed some