

# Abbaomege (Abba-Omege): The People, Their Culture, Economy, Religion and Politics

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## ABSTRACT

This paper is concerned with an investigation of the existing level of history, politics and social prologue, of Abbaomege. This study projects new aggregate level distinction on research matter analysis of race value and integrity defined, Community relations, Personal assessment of individuals and groups, and their impact on social tranquillity and decorum in societies for economic development that is crucial (and critical) to business analysis in every economy. The Earth's environment is presently facing the great challenge of race value and integrity defined. Primary and secondary data were used in this research. The findings reveal that Abbaomege as a people are dynamic and resourcefully vibrant, and the entity a democratic society.

Keywords: Abbaomege, History, Culture, Economy, Religion, Politics, Language, Kingship and Social Prologue.

### **Contribution/Originality:**

This study contributes to the assessment of the existing level of history, politics and social prologue, of and in Abbaomege. This study projects new aggregate level distinction on research matter analysis of race value and integrity compact, and is one of very few studies which have investigated the result of measure analysis of Integrity, Compact defined, and race value, in relation to logistics management. The paper contributes to the first grade logical analysis of new world understanding of race value and Integrity Compact.

### **1.1 INTRODUCTION**

Abbaomege in history: the people, their culture, economy, religion, politics, etc. This work is intended to define and inform all, 'The Abbas,' (Ndi Abbaomege), and Abbaomege publics on the former's theophany and mythology in history. Abbaomege is a creation name of a people known within and among IGBOs "Igbo," or Ndi-Igbo, or the IGBOs, dominant East of the Niger area, south of the Sahara, North of the Atlantic, and West of the Coast lines of Africa. ...

The word, 'history,' took its name from the Greek word "historia" –which means "Search" or "Investigation" – Nwele, (2008). In Herodotus work the purpose was to prevent the records of human events of his time and before, from being erased by time, and to preserve by man, the fame of the important and remarkable achievements that was produced by both Greeks and non-Greeks. Hence, the purpose also, of this review was to prevent the records of human events of our time and before, from being erased by time, and to preserve by man, the fame of the important and remarkable achievements that was produced by our past and present legends – social, economic, cultural, and traditional warriors of Abbaomege.

History (as an art), is the study of past events about social, economic, and political development of a state or nation; it is a record of what has happened to a person or persons or family kept either in writing or handed over through oral

traditions from person to person or from time to time for the purpose of knowledge and/or, retrieval actions. History and heritage are prolific arts embodied with realities and myths, in the claim of authority and power. Over the years, in centuries past, many scholars of distinguished characters have in various ways or manner, tried to inform, educate, entertain or strategise their audience or readers on the intrinsic values of societies (or their society and environment). The diversity of historic messages with their characteristics, are hinge-plated on crag-craft of mind, driven by tales of time and sand. Goals and purpose also determine the subtleness or otherwise (including the accuracy) of the message.

The story of man, of living, of life, socialization and development – civilization, began in Mesopotamia. It was in this land that the valleys of the Tigris and Euphrates Rivers are found.

It is important to take note that, Gilgamesh – the first man to put on written record (or report) the "words of history," "the epic of Gilgamesh" is known as the earliest story written in any language, and it provides the primary source for the study of ancient Mesopotamia (the land between the two great Rivers, the Tigris and the Euphrates).

With the experience of Sumer, when other empires developed, man began to grow in knowledge, and wisdom. Every nation and every city is found by one man or group of men, that is what history has taught us. God works on the land or earth he has created through man; and He works on man through the angels or prophets (or spirits which he sends to man as a special communicator). History as an art is said to be the systematic analysis of past events.

The epic of Gilgamesh was written about 2700 B.C.E. and another written by a Greek creation; was said to have been written about 484 – 425 BC, by a Dorian Greek historian

from Asia Minor called Herodotus in his book "The Persian Wars." Nwele (1983)

Abbaomege people are distinctive entity that is unique, resourceful, industrious, egalitarian, prosperous and peaceful, 'culturous,' divinely painstaking, and an enviable and courteous society; and of the chosen race – The Igbo enclave as a nation from the scattered Jews.

Research and discoveries have revealed that after all, the Igbos were the original inhabitants of the landscape and exploration of the Nigerian soil. According to Nwele (1981), published (2012) in his book, "Historicals: Igbo Minestrone and Abbaomege," it was revealed that Abbaomege (Abbaetchemugo) and Afikpo (Ehugbo) as Igbo settlement area, was part of the original settlement of Ndi-Igbo as scattered Jews.

As Nigerian scholars, it is pertinent in the link of history, to note, that because of the similarity of the many teachings of Jesus Christ, especially in the Sermon on the Mount to the teachings of the Essenes' "Teacher of Righteousness;" some modern scholars argued that Jesus Christ may have been a member of the Essene Community. The Essene community was among the four principal social religious parties among the Jews, especially within the Palestinian Jews. The four were: Sadducees, Pharisees, Essenes, and Zealots. You remember the constant reproach by Jesus Christ, of the Scribes and Pharisees, "You Sadducees?" The teachings of Jesus concerning the imminent coming of the Kingdom of God paralleled the messianic expectations of the Essenes.

As history, a similar claim of a race in Nigeria to the community of the Essenes – as scattered Jews was founded. This among other things is based particularly in their belief and teachings about re-incarnation, marriage, burial, and life after death. It is believed that the escapade that brought the group of the scattered Jews to the present East of the Nigeria land, is part of the Biblical journey of the Israelites out of the Land of Israel during the many wars that saw many Jews leave their original home-land to other land areas, to look for fertile soils for farming, for peace, and for self actualisation. So, this group, believed to be of the descendants of Judah, Dan, Naphtali, Gad, and Ephraim of the twelve tribes of Israel (and, who belong to the Essenes community), later found their way to a fertile coast land. This coast land was later to be in the west side of Africa and East of what was to be known as Nigeria by a divine injunction.

This text has been designed to provide intellectual and mythic properties of **Abbaomege** history in theophany. As a university lecturer, I have taught courses that attempted to inspire and recreate this aim, and of the experience thence, I learnt of the importance of a text that is conceptually alive to engage students with concrete examples of analysis of people, culture, religion, economy and politics.

**Abbaomege** is located between the axis TA of Onueke – Afikpo in the present Ebonyi State, Etigidi by Cross River State. Abbaomege is also known and called as Abbaetchemugo, after the founder of the dynasty. **Abbaomege** is an ancient town founded east of the Niger

area by Etcemugo (Etchemugo), one of the four sons of "Ekumaenyi," "in the migration story of the Igbo Race."

The people are mainly farmers and one of the major rice producing areas of Ebonyi State area of Nigeria. Yam and cassava are the next cash crops grown by the people among others.

### *Economic Life*

The people of **Abbaomege** in their resourceful and industrious nature, have as their preoccupation, farming and the allied works. Minerals associated with Abbaomege include, Bitumen, iron ore, and Oil, among others. Ebonyi State area has always been, and is presently the largest producers of rice in Nigeria, and Abbaomege makes huge contribution to the rice project. Yam and cassava are the next cash crops grown. At the subsistency level, the people produce: cocoa yam, maize, groundnut, edu, una, fish, pumkin (foated, and non-foated or 'Teferya-osidental'), etc.

All produce at present are produced manually. With the prospect of more than hundred per cent increase in production if mechanised farming process is made possible.

### *The People*

The people are mainly farmers and one of the major rice producing areas of Ebonyi State area of Nigeria. Yam and cassava are the next cash crops grown by the people among others.

'Etcemugo' (or Etchemugo, Echemugo) was the fourth, and the last son of Ekuma-enyi. Ekuma-enyi was the father of EZEKUNA, OLODO, ENUOYO, and ETCEMUGO. Ekuma-enyi and Ezyiekuma were brothers; Ekuma-enyi was the father of Ezekuna who begot Ezza (Ezza Ezekuna), Ezekuna had twelve sons – Anmaezekwe, Imoha, Ogbooji, Aukuzu (Okuzu, Awkuzu), Ezeokohu (Unwu-ezeokohu), Anmankpuma, Nwori-uzo (Ori-uzo), Ogharu (Unwuogharu), Idembia, Ewfium (Effium), Ntsokara, and Ugwulangwu; . His second son was Olodo who was the father of the Izzi people (Izzi Olodo). The third son was Enuoyo who was the father and founder of the Ikwo dynasty – Ikwo Enuoyo. And the fourth of his sons was Etcemugo. Etchemugo had five sons, born to him by his wife, Anyigo. They were: Abba (Abba was later to be known as Ebushiike; Ebushiaike or 'Ebushiike' is as well the same person as the present Enyibuchiri), then Omege, Okaria, Okwerike, and Anumocha. Their names were mentioned here in their order of birth. And they founded the locations named after them which in ages past were known as villages, but which with modern development are towns today, with many villages within each in demarcations. Nduwhu is also part of Omege (and the Omege domain).

Etchemugo at a time in their youth lived with Olodo, and their father Ekuma-enyi in an area of Omege Izzi and Ezyiekuma, before Ekuma-enyi settled finally at the present Ekumaenyi town of Ebonyi State. Leaving Ezyiekuma, Olodo, and Etchemugo with their household; Ezi-Ekuma moved on and founded the area later to be known as Ewhugbo (today Afikpo) – Ezyi-Ukwu, Unwana, Eda, Uburu, and others are his sons. While Olodo remained at

Omega Izz; Etchemugo also moved and founded Abbaomege area (later to be known as AbbaOmega).

It is important to note also that Ugwulengwu was said to be one of the sons of Ezekuna ( or Ezza-Ezekuna) and the last of the twelve sons as also mentioned in the list of the sons of Ekuma-Enyi. Ishiagu (Ishiagu-Okpuite) is one of the sons of Anmaezekwe, while Akaeze is among the sons of Ezyiekuma. Ekumaenyi and Ezyiekuma are brothers of the same parents and among the group founders of the Igbo area, as led by Eze-Chima (or Hebo-Chima, or Oba-Chima). Umeze was believed to be one of the sons of Anmaezekwe, who also left to found his own home when he became man enough and wealthy; he founded Uturu. Onoyo had five sons; Nwigh-eri, Okpitumo, Ndubia, Echialike and Nduwhu (Ndufu); and Olodo had four sons – Omega (Omega-Izyi), Nkaleke, Nwowhoke (Nkwegu), and Ogbaga. It was one of the sons of Nkaleke (the second son) who later occupied his grandfather's domain – Ekuma-enyi area, while the third son founded Igbo-egu (Igbegu). The research also revealed that the founder of Ezzamgbo was one of the sons of Anmankpuma while the brother town of Mgbo was founded by one of the sons of Ogbaga. And Ntezyi (Ntezi) was founded by a descendant of Nwowhoke. The founders of Nike, Nenwe, Nkanu/Nkerefi, and Udi are also said to be of Ekuma-Enyi and Ezyi-Ekuma in lineage stock. Ezza-Ezekuna: it is important to note that Ezza is the language spoken by the Ezekuna kingdom as a tribe in the linguistic myths of Unwu-Ekumaenyi. It is therefore not originally a name of any of Ekuma-Enyi's sons. Ezza Ezekuna means Ezekuna's spoken language; however, as time went on some persons answer "Nwa-ezza" – meaning, a child of or from Ezza, or dedicated to, or related to Ezza. 'Nna, Anyi ejerua – le'ka any le Ebusiike'- (Father, Here is the last point). ABBA, is a Greek word of Aram, meaning origin or "Father." A customary title used for in prayer (Mk 14:36; Gal4:6, and Rom 8:15).

OMEGA, another Greek word for o mega, said to be the 24<sup>th</sup> and the last letter of the Greek alphabet meaning last, or ending – Omega point (see Rev, Rv 1:8; 21:6; 22:13).

It is in the thought of Pierre Teilhard de Chardin a Jesuit of French origin and a palontologist who lived between 1881 and 1955, that he saw an evolving and converging universe. He synthesised the Christian faith with the date of science, and, pictured a world of growing complexity that is being progressively humanised and "Christified" or evolving toward its culmination in the cosmic Christ"(Eph 1:3-10; 1Cor 15:28; Col 1:15-20).

As people of God, driven by need, the arrival of Etchemugo with his household, in the now soil full of verbasum and their verbena in verdant with coniferous trees, and of almond; would have been greeted by an intuition in ecstasy. And he exclaimed; probably also with the use of ostraca, and palaeography, or epigraphs (as is to be read later of the archaeological excavations). "Abba" (Father); here I come, the end point (Omega) of my journey or escapade (with my household). Hence, Abba ("Father) and the end point ("Omega") became a compound word – the name for his new

home AbbaOmega (with the last letter 'a' later to be written as 'e' for the Etchemugo Dynasty known as Abbaomege).

### **ONYCHA (ONICHA)**

Abbaomege is located within the present Onicha Local Government Area of Ebonyi State. ONYCHA, is one of the sweet spices of special fragrance used (as commanded by God), by Moses to make Holy and special incense that is reserved only for "the Covenant Box" of the Lord God of Host (Ex 30:34-38).

It is believed that Ekumaenyi, and Ezyiekuma may have brought the relics of the 'Ark of Covenant' of the Lord, along for special worship. And that all the places or area where they placed it down and incensed it and worshiped were the areas they named Onicha (Onycha). And it is also the reason why you have Onicha in different locations of the Igbo areas, as probably those spots which during their group search for a permanent settlement, they set Altar to offer special sacrifice to the Almighty God.

### **POLITICS**

Abbaomege is found conspicuous in all conventional maps of Nigeria, named in all political landscape and structural demarcations. The creation of Abbaomege as a Local Government featured strongly during the various public hearing in Umuahia in the old Abia State, especially in 1996 during the military government administration of, Gen Sani Abacha's regime that created Ebonyi State. Ebonyi as a state was created out of the old states of Enugu and Abia.

With the creation of states in Nigeria, when Anambra and Imo was created from the old East Central State in 1975 Abbaomege was in Imo State and then Abia State, and now Ebonyi State as created in October 1, 1996.

Upon the creation of Imo State from East Central State in 1975, Abbaomege was moved from old Afikpo to form part of Ohaozara Local Government. When in 1991 Abia State was created, Abbaomege was again joined with other areas to create Onycha (Onicha) Local Government. And, but for a minor mix-up, Abbaomege which was to be created as a Local Government in 1996 maintained her position in Onycha in the creation of Ebonyi State.

***'However, it is pertinent to take notice that Abbaomege has been the Cinderella of Ebonyi state as a government for far too long.'***

### **MARRIAGE**

The general concept of marriage is in line with what is obtainable in many other parts of the Igbo-land, and the Igbo race. Minor differences only occur in infer of circumstances. The ceremony or sacred rites of marriage in Abbaomege, when all traditional obligations are consummated, is concise, but yodling.

Whether the ceremony is on the part of tradition (customary), or Church (Christian), 'the dance goes according to the tune of the Music.' And, the rudiments are found in the chronicle of custom, (or **Abbaomege Chronicles**).

**TRADITIONAL FEASTS AND FESTIVALS**

The first, that marks the beginning of a new traditional year is Eke Owhuawha L'unuawha, or Aka Ogu L'uzo (oka ogu l'uzo), or Newfioha Abba Etchemugo.

Eke Owhuawha L'unawha marks the beginning of a new traditional year of the people and celebrated in the month of July every year.

It has no fixed date of the circular English calendar but usually falls within the third Eke market day of the month of July, and proclaimed by the chief priest in company of the appointed elders council of Abba-Etchemugo. This is celebrated one day as a feast. Obaeze ceremony is also observed on that New Year day.

The second is a festival, Ori-Ji. It is the New Yam festival, and is celebrated in the month of September of every year. With no fixed date and like the feast of the New Year, the date is fixed in September by the appointed council of elders and the chief priest as directed by the God of Yam (The Almighty God). This one is a festival and takes off in stages according to order of villages (or towns under the dynasty). The third is Aji festival, known as the Harvest festival or feast of harvest of all crops, and celebrated in January of every year. It falls between the second and the last week of the month of January, and starts also on Eke day. It is during this feast that the Chief Priest issues a decree or decrees, makes prediction, and announces what the people shall expect for the future season or seasons as the case may be.

**KINGSHIP IN ABBAOMEGE**

Kingship in the Etchemugo Kingdom; the traditional leadership order, like in many other kingdoms of the old Igbo settlements is a revered and sacred institution that is basically rooted in mythology. The older form of leadership in Abbaomege gradually gave way with the presence or influence of the whiteman in the area 1912, which heralded the institution of the first modern leadership of Chief (Eze-His Royal Highness) Oroke Outa (as the Etchemugo 1), who took orders from the whiteman to govern his people. He reigned from 1912 to 1967, when the Etchemugo 11 – Chief (Eze-His Royal Highness) Unoke Ome-edede, came in who reigned from 1967 to 1974. Then, His Royal Majesty, EZE Gabriel N. Ineke, "Etchemugo 111," (The king of Abbaomege) 1974 to date; he has other local chiefs and cabinet chiefs as his council. There is also a town union circle with one chairman.

**Language myth**

In the language myth and philology, the dialect spoken by the Abbaomege people is known and called Okwu Abbaomege - 'IGBO-ETCHE.' A word taken to mean the Igbo (or Heebo, or Hebrew) spoken by Etchemugo.

It has in it;

55% Ezza  
12.8% Izzi  
7.2% Ikwo  
15% Central Igbo  
10% Akkad

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100%

**SOCIAL PROLOGUE**

Ogele Ode  
Mbolu Ekwe  
Enwirinwa Ekwengba  
Ayita Odale  
Before 1980, in the 'Traditional Cults' (of the Land):  
Igbudu  
Ukoro  
Ivom (Essenesene)  
Akpana  
Obanma  
Traditional Religious Shrines:  
Ogbowfia Abba  
Okpomba  
(long suspended or abolished by the influence of Christianity).

**Thick Forest – 'Offia Ekkerigwe Abbaomege' (for hunting, fishing, and timber...).** *The Evil forest of Offia-Ikrikpoo, ...*

**MARKET**

The people have as their traditional market, the **Orie Market (ORIE ABBA)**, which takes place on orie market day of the **Igbo Calendar** of days. However, there is daily market in the stations market, and in stores and shops within the towns and villages.

**'ABBAOMEGE'****CREED OF NEOLITHIC REFLECTION**

The Serenity of Mother Earth, (including Land and Water).  
The plants, the marrow, green vegetations, mignonette, and the orchis  
The coniferous trees, and of almond,  
The verbascum, and their verbena in verdant.  
The ray of veracity,  
All were, of the sight and sound that greeted Etchemugo (and his household), the founder of Abbaomege, as they made their noble escapade, arriving and assuming the occupation of the then forest land area of Abbaomege.

**'the exclamatory.'**

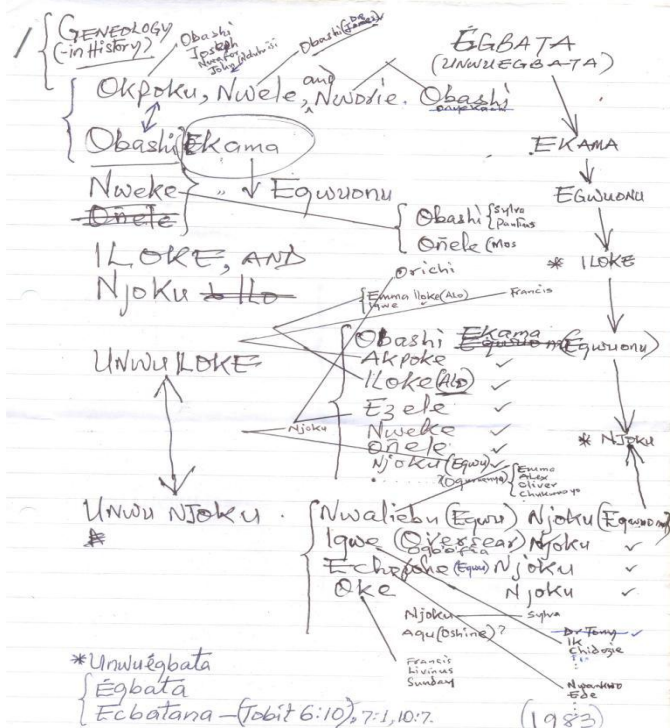
Et antiquum documentum  
Here is kept the ancient promise  
Lekaa be odoberu iwhe obu okweru anyi le nkwa.  
Novo cedat ritui  
Of God's earthly dwelling place  
Owhu egude ebushike le uwa Obas'i du l'eli.  
Sit et benedictio  
Bond of love in Godhead one  
Nke oowhul'anya Obasi buso ya bu ishi.  
Procedenti ab utroque  
Bless be God by all creation  
Ngozyi duru Ch'ukwu (Obasi du l'eli) shita l'iwhelile okerueke.  
Compar sit laudation  
Joyously while ages run  
Ehu utso rua lendzu agwuagwu (ndzu tututu-mimimi).  
Quoniam confirmata est upper nos misericordia ejus;  
For his mercy is confirmed upon us;  
Onoo le ogoshiwaru ebere-ya lek'anyi no.  
Et veritas Domini manet in aeternum – Amen.  
And the truth of the Lord remaineth forever;

Owaa l'ezyiokwu nk'onyenweanyi du rua lendzu agwuagwu (ndzu ebebe, ndzu tututumimimi).

These were the prayers and song of praise before settlement took place. The thick rain forest was also seen as good for hunters' gem.

**Footnote:**

The exclamatory is written in Latin, English, and Igbo (of the Abbaomege dialect, i.e. using the Abbaomege local variety of the Igbo language).



**REFLECTION OF MYTHS ENYI-UNWUEGBATA**

Unwuegbata is one of the clans in Abbaomege Dynasty that has a tale of the Abbaomege mythology. Mythology revealed that, like some other clans in Abbaomege, Unwuegbata belong to the 'Enyi Mysticism.' By this mystics it is said of the ancient when, if a member of unwuegbata has a dispute with a non-member, and an amicable order of peace (or settlement) is not reached. A man is appointed from the shrine of unwuegbata. The man so appointed, after some incantations or invocation receives authority from the chief priest, changes or transforms into "Enyi" (Elephant) and goes to war – (and what happens in such a war is another history).

Enyi-Unwuegbata is also conferred as a traditional title, to a deserving candidate, by the oldest man of the clan in a ceremony usually officiated by the priest and supervised by the council of elders (and other title holders). Nwele-Obashi (1967).

**GENEALOGY OF UNWUEGBATA (- in History)**

Above is the genealogy of Unwuegbata in history, as provided by a priest in the clan in 1983. It shows the

Unwuegbata in geneology by kindred, reflecting their seventh generations past at the time of recording.

**A Reflection of enyi unwuegbata on a motion walk**

**The elephant in picture**



Source: <https://www.google.com/ur>

**NWAWHO OLUD'ASHI**

Acertain man born in Abbaomege, he was a giant and fierce looking, had never had his hair cut, he lived all his life as a warrior and of great valour. He lived about seventeen hundred years ago. His memorial is celebrated every twenty-five years in Abbaomege. He was born to the old Unwu-Aboshi (Ede) clan.

**GLOSSORY OF TRADITIONAL TITLES IN ABBAOMEGE**

- Ogbu-Inya
- Ogbu-Ewfi
- Ogbu-Okri
- Ogbu-Eghu

Others not mentioned are titles given at clan or kindred level only.

- Ogbu-Agu (or Omeru-Agu)
- Ike-Togbo-Nma
- Otuta-oghaaru-Igbo
- Enyim-Du-Egwu
- Oke-Mini

**Edible Mushroom Found in Abbaomege**

- Ngbojo
- Itata
- Tagele-tagele
- Otoko (or Eru-nkwu)
- Ikirieze-ngwere
- Atakramanchi
- And a few others.

**THEORY OF THE TRADITIONAL WEEK-DAYS OGE DU L'ELIGWE DU ENO**

(there are four week-days in heaven), in Igbo mythology In the mythology of the four market days (or 'four Igbo week-days'), the Igbos have four week-days of **Eke, Orie, Afo, Nkwo**. It is believed, as I discovered in the shrine of

unwuegbata in Abbaomege during my research, that in the stone Age people worked without any official break and without order except for the night sleep. At the evolution of agriculture from hunting and gathering, the king had special days running when the community of his people were gathered to work in the king's farm, and women during harvest to collect the produce to the king's ban (or Barn) of "Yam" and other crops. Then, there came a period when the land produced so much of a bumper harvest for the people, and when the king's farm produce was ready to be gathered, the people worked more than they usually do to move the king's farm produce from his farm to the palace ban-place.

As the women were carrying the produce home, the men were placing the yams in their traditional form in the ban, and on the last day that the work was completed, the king who was in a joyous mood, called his armour bearer to mark the day as the first official day of the land. Because the traditional method of the 'Yam preservation' is called "Eke-Ji," the king named that day, "EKE." "Eke" became the first day of the Igbo traditional week. "JI (YAM) and CHILDREN is believed in the 'Igbo' especially in Abbaomege, in traditional myth, to be the foundation of wealth.

**"Agbalu aka na'zo ala, (agbaru eka l'adzo ali)  
Onye nwe Ji ana-ako (onye nwe Ji aako)"**

The **Eke** day was also made unique, that in the days of old, individuals or household do not go to their personal farm except for the king or for community work on Eke day. Marriage ceremonies or bond were not conducted or held on Eke day in that time of old.

The next day after the work, which impressed the king, was fixed by the king to entertain the king's subjects, in the palace (and as merry for all people of the kingdom). The king was happy with his people and sent the town crier on that Eke evening to announce to the people that the king would host his people the next day to a harvest party. The king did as he promised and because merriment is called 'oriri' in the Igbo language the king said, announcing to his people that the day is **Orie**, and it was called "Orie." So, Orië became the second day of the Igbo week day.

During the harvest party, in the out-pour of invocation for the breaking of cola-nut to praise God, the Almighty who made 'YAM,' and other crops to grow to abundance, for His people, the chief priest proclaimed in professy, that increase in marriages by young men of marriage-age shall be witnessed that year, in the land. The king, upon hearing the professy decreed that all the women in the land shall work on their palm fruits the following day to store enough palm oil for the next season since there is enough food. And since the techniques of preparing already gathered palm fruits into the crude type before the final boiling or refining to get the final product, the palm oil, (in Abbaomege) is called, "Awha ekwu, or owha ekwu, ('Ifo Akwu' in the central Igbo), the king called the next day, "Awho, Afo" day. 'Afo' then became the third Igbo week-day.

It is important to note also that the 'Afo day' became specially dedicated to women that in some festivities in traditional myth of Abbaomege, especially the Aji festival

(which is also a feast of harvest), the Afo day is usually known as 'Afo Aji Unwanyi.' (Afo Aji Umunwanyi) – meaning, 'women's own day for the Aji celebration.'

Then next day to follow, the king decreed as well in the same gathering that the day that would follow the Afo day be used for "Okwo-odo." Odo and Uli are used in different ways and time during the period of new marriage by maidens newly married. Since the process is called "Okwo-Odo" the king named the day "Nkwo." The king after consulting with the chief priest decreed as well, that after the 'Nkwo' day, the men shall return to work in his palace, making **Nkwo** the fourth, and the last day of the 'Igbo week.' It was after this that villages and towns began to use the four days by their names as market days – **Eke, Orië, Afo, Nkwo.**

**Nwele (1983)**

### **THE CHURCH IN ABBAOMEGE**

The history of the Church in Abbaomege began **officially** in the year nineteen hundred and fourteen. Before 1914, there had been some transitory worship in the City Area, by some catholic missionary workers on transit. Probably because of the closeness of Abbaomege Area with Calabar axis through the River Etigidi, some one or two whitemen made some entrants into Abbaomege about 1910 and 1912 on transitory stages. On those occasions they had made one or two contacts. It was said that the first official centre for group worship and prayers was built around the month of March of the year 1914 (year of our Lord, one thousand nine hundred and fourteen). Mr P.N Nwakile, was one of the people who first worshipped at that centre, as a Catholic, and as a youth then. It was later to be discovered that one of those whitemen who had visited and made a missionary contact was a reverend father (Rev. Fr. Francis Howel). By 1938 when Ogoja became a prefecture, Abbaomege was not only an outstation for catechism centres but became an outstation of Afikpo Parish with the creation of St Mary's Afikpo in 1940. Ogoja prefecture was raised to the status of a diocese in 1955, and the centre (Abbaomege) still remained an outstation of Afikpo Parish, of the old Ogoja Diocese.

The Area is predominantly Catholics, and under the present Catholic Diocese of Abakaliki since 1973, with Bishop Thomas McGettrick as the first Catholic Bishop of Abakaliki Diocese. And on different periods, Abbaomege was made part of Holy Rosary Parish Okposi, St Joseph's Parish Ukau before having its own Parish of "Christ the King Catholic Parish" (CKC) Abbaomege. It was also the contacts and social trust established by the earlier visits of the whitemen mentioned above, that facilitated the participation of few Abbaomege indigenes as soldiers in the first and second World Wars. Among the white Rev Frs who worked in Abbaomege in those early beginnings were: Rev Frs' R. O'Brien, S.O. Sullivan, McNamara, and Fr Lion (many or all of them, Holy Ghost Fathers).

Before the coming of Christianity in Abbaomege, the people's religion was the African Traditional Religion (ATR). That is, the belief that there is a spirit being, the "one supreme," who is God, and other smaller spirit gods, as messengers to the supreme GOD. The belief that there is an invisible universe that is in action all around man. The

Supreme God is believed in this religion also to be Omnipotent and Almighty. His name among others and after "I am, who I am," and "CHINEKE," is "OBASI." OBASI (GOD), Obasi Di n'elu (God who is in Heaven).

The name Obasi is believed to have been derived from the Igbo word OBA and ISHI (ISI). Oba in Igbo means 'Ban' (Barn) – Collecting house, while Ishi means 'Head' or leader (leading) 'the main.' The bringing together or joining of Oba – Ban and shi – Head established an Igbo belief in the God who is the Head as the creator (Chukwu Okike – The God who creates), of heaven and earth. The Main Ban – Obashi, Oba-ishi, Oba-isi (Obasi); the supreme God who could gather, or have power to gather into his house in heaven, everything on earth.

The Efik, and the Ibibio also call God 'Abasi, or (Abasi mbong), and because they are descendants of the Igbo extraction, the replacement of 'O' with 'A' is argued to be a dialectic adulteration. The name 'Oba,' as King, Ruler, Leader, or even title also derived its origin from this myth. It is as well the belief through history (oral and written) that, all the kingdoms (dynasty) that use 'Oba,' as the title of their headships (kings) have link in myths of origin with the Igbo relationship and race.

In the traditional religion they practice the belief in re-incarnation, life after death, spirit world force of protection as an agent of the Supreme Being, etc.

So, when the Christian Religion came, it was seen in the eyes of tradition as 'car boy.' It took, like it did in many other places, a long time for the Church to make the desire impact in the area. Today, the Church in Abbaomege has one central parish, CKC – 'Christ the King Catholic' parish, with three Macro-centres of St Patrick's, St Paul's Enyibuchiri, and St Michael's Anumocha, all of which has existed as parish centres from the Ogoja prefecture.

The establishment of the Catholic Church in Abbaomege in 1914 also came with the birth of St Philomena's School, Abbaomege, as the first educational institution in the area established by the Catholic Missionaries, and then the St Paul's School Enyibuchiri. Later, with the take over of schools by the Nigerian Government from the missions, St Philomena's Abbaomege had its name changed to the 'Central School' Abbaomege.

Today, there are a few other primary schools at the community and private status. There is one secondary school, Community Secondary School, Abbaomege and other private ones too.

The Church has grown in strength and size, as over 80% of the population are Catholics, with about 11.05% made up of the Presbyterian, Christ Apostolic, Assemblies of God, Christ Ascension, and Redeemed Church which came in later (many of them in the most recent except the Presbyterian that was in the area earlier than the other protestant churches. The remaining 8.95% are still within the membership of African Traditional Religion.

## ABBAOMEGE CHRISTIANS

The Christians in Abbaomege are strongly rooted in the belief and convictions that in the person of Jesus Christ, they had encountered God in the flesh. And that, according to a theologian of old, Karl Rahner – "The fundamental self-communication of God upon which the whole history of Salvation is based has reached such a historical tangibility in Jesus Christ that, . . . the victory is irreversible." "And all authority in heaven and on earth belong to him as, he will sit on the judgment seat to determine the eternal destiny of all mankind." For us in Abbaomege, this may be our "epic of Gilgamesh." It is reflection in the creed of wisdom with dialectic doxology.

### Models of praise, thanksgiving and petitions to God in the choir as choristers in the early Church in Abbaomege Songs were usually tuned to the right melody in Solfa-notes (notations) of:

d r m f s l t d  
d t l s f m r d  
d dt dtl dtls dtlsf dtlsfm dtlsfmr dtlsfmr  
d r m f s l t d  
dr – dt – lsfm – f s – d - , etc.

Classified into four parts of:

A Coloratura soprano } all commonly called  
Lyric soprano, and } soprano  
Dramatic soprano }

B Mezzo soprano } known as alto  
Contralto }

C Tenor } Tenor

D Baritone, and } Known as Bazz  
Basso }

Voices are tested, with commitment and dedication to sing like 'David' and 'St Cecilia' in the **Old** and the early Church (to make **GOD the Audience**).

- Solfa notations not punctuated in musical perfection, but in guiding principles.

## THESAURUS

**Abbaomege**, an ancient city (dynasty), founded East of the Niger area by Etcemugo (Etchemugo).

**Achi** a tree that bear seeds, used for Igbo native soup

**Achacha (matankari)** a shallow bowl made of rafter, used for sieving of grains.

**Achicha** bread, or biscuit.

**Agu** tiger; (a fierce large animal of the cat family).

**Akriko** shells of a type of sea food, used as spoon in the Stone Age, as money for payment of tax, and for other transactions during the evolution of money.

**Admuch-mkpreka** a plant used as flower, some-times it is used in making local fence, and it is medicinal especially as dis-infectant.

**Agbakoro** a specific ground (arena) in Abbaomege used as a play ground and specific meetings.

**Agbara** a force of spirit, shrine of spirit

**Adigo** Vessel made from calabash fruit, used by for traditional ceremonies in Igbo land, especially for initiation ceremony into womanhood after traditional marriage.

**Agba** a tree that bears fruits that is used for Igbo native akpur'agba soup.

**Ahuji (ahiji)** basil leaf; a flower plant with cent leaf (used as vegetable and for traditional medicine too)

**Akparataa** a tree that bears fruits that is used for Igbo native akparataa soup.

**Ayita** a special type of traditional music, in Abbaomege.

**Akpanyikobambara** nuts

**Akpaka (ukpaka)** a tree that bears large fruits used as native salad, or special delicacy

**Akpakoro** a kind of snail, that lives inside water.

**Akpi** scorpion

**Akpuru (nkpuru)** seed

**Akwa,** bridge, culvet

**Akwu** arrow

**Akpo** skin

**Awalla** a kind of bird that feeds on oil

**Azama** a special bean specie used for food and snacks, or special delicacy

**Baa-Ji** peel yam; to peel yam.

**Baanma** sharpen knife; to sharpen knife.

**Baa-ogbu'nku** sharpen axe; to sharpen an axe

**Chikwu, Chiukwu (Ch'ukwu)** GOD

**Cacapina** a fruit, the tree bearing it, small berry fruits yellowish in colour and eaten as fruits or snacks

**Dufutiya** to bring out; as in a woman (or even a man) from her family.

**Eka** hand

**Eka-Ikenga (eka-utara)** right hand

**Eka-icha** left hand (as in aka-ekpe in the main language myth of the Igbo).

**Edukwu-Aji,** a play ground used mainly for the Aji festival, and which houses the shrine base (and Altar) of the highest harvest festival in Abbaomege Land.

**Ekpuri** throat

**Ekpuri** a tree that bears fruits which is used for Igbo native ekpuri soup

**Ekwa (akwa)** clothes, or wrappers, etc

**Ekwa (akwa)** cry.

**Ekwe-mgha** a traditional music played for traditional wrestlers on the wrestling ground.

**Ekwo-owfi** teferya-osidental

**Eku** wealth

**Eku** large spoon

**Ekwo-nji** a kind of leaf (leaves) in the forest that makes a person roam the forest, not knowing his/her way if it touches him or her while walking in the forest.

**Ema (azu)** fish

**Enyi** Elephant; (the largest land animal; having two curved tusks);

**Enwirinwa,** a traditional music played by one of the towns in Abbaomege.

**Erukwurmba** a kind of large insect that from the butterfly species, big enough and eaten by man

**Etsunw'ari** millipede

**Ewa** a vegetable plant which produces leaves which is used for soup, salad, and also eaten raw/fresh; the fruits is garden-eggs. There are species that the leaf is not eaten raw.

**Ewfi** cow (bull).

**Ewhuru** stone

**Ewhuruegogo** a special cave in Abbaomege with characteristic mysteries, (and a tourist attraction).

**Ewuru** sweat

**Ewhuri** a tree that bears fruits which is used as spices for different dishes (or delicacy).

**Futa** come out

**Guaya ogu** to count, count it.

**Haa ya** leave it, leave or allow him.

**Ikpa** wilderness

**Ijagodo** of the grass hopper specie

**Igube** locust

**Igbolachi** a grass plant, its leaf is used as medicine, (grows mostly in soft land/soil).

**Igirishi** a tree which produces flower juice, and its leaf is also used as medicine.

**Ijere** soldier ants

**Inikingwopia** a lazy bird

**Inya** horse

**Inya-ivu** camel

**Ichikara** a tree that produces small edible sweet fruits, its leaf is used also for traditional medicine.

**Izyoro** a cent leaf, of a flower plant used as spices for stew or salad or other delicacy.

**Jablikin** flatness

**Ji** yam

**Ji-akpu** cassava

**Kpokyaye** idiomatic expression of Abbaomege myths (expressing plentiful, so numerous).

**Kwakoru lufu** pack, and leave.

**Kpokponde (kpakpando)** stars

**Kwufuta, kwufutiya, kwua-okwu** to speak out, to say a word.

**Le-enya** look; as in look at, look to see.

**Maa,** spirit; **ndu maa** (spirits), **unwu maa** young spirits); **taa lo maa** – a mythical exclamation used by.... to chase away spirits (especially evil spirits).

**Mbolo** a special music of high life that youths play in Abbaomege.

**Mgbashride** soil reptile, (centipede), a long thin creature.

**Mpoto** a special soup prepared from the use of dried cocoa-yam leaves, with dried fish, crayfish, grasshopper, (or other beef), and some time with snail added, and other ingredients.

**Nai-nai** a shallow bowl made of pan and ornament, used for serving food.

**Ndzu (n'zu)** traditional milkfish/whitish substance made of special clay mixture, used for customary purpose, in Igbo land; it is also medicinal.

**Nmanu** oli, palm oil, cream, etc

**Ngamgbo** a play ground (or meeting ground)

**Nkpakpratsu** grasshopper

**Nkpu** edible insects (known as tropical manna) and eaten by Igbos; also called aku in the central language.

**Nwangboko** a female youth (a maiden)

**Nwewugbar'kotii** a kind of grass that grows in bunch and creates a hollow, or vacuum inside of it.

**Nwokor'obia** a male youth

**Oba** Ban (barn), (Oba-Ji - ban of yam)

**Oba** calabash dish

**Oboroto** a kind of plant that its leaf is used for traditional absolution

**Ochi** clay dish



**Odo** traditional yellowish substance used on, and by both men and women for customary purpose, in Igbo land.

**Oduburuekpoyi** a kind of reptile, that makes one tremble, at sighting it, around residential or sitting area.

**Oduu, 'odum' (oduu le egbu agu)** a lion; large powerful animal that eats flesh, it is of the cat family.

**Ogbodo-enyi** a large or big, and tall masquerade (the highest in the area).

**Ohuigube** of the grasshopper specie, but not eaten.

**Okanwukobe** a kind of flower plant that rejects the touch of a person; and when it is touched it shrinks to re-open later.

**Okogba** a kind of strong-bird in the eagle family.

**Okokoji** a kind of ants, that appears in groups, and mainly towards the end of rainy season to announce readiness of yam for harvest.

**Okpoko** a vessel placed in a holy place, used for special initiation of newly married maidens into womanhood

**Okporoko** stock fish

**Okuta (oku-nkwu)** palm-wine tapper

**Okwuru** okoro

**Okwurumba (mbukpo)** pawpaw

**Orok'orua okwuru** a kind of insect that produces bad odour, and lives more in okro farm

**Osrisa** a tree that bears fruits, that is used as spices for different dishes (delicacy).

**Owhuawha l'unuawha** 40 years

**Ozara (ozala)** desert

**Pata (paru)** carry.

**Qufuta qufutiya, qufuta nwa (nwata)** as to bring out a child, to bring a child outside, to bring out a child for a person or persons to see, etc.

**Ryashiayike** to shout loud, (as in shout it loud).

**Sia te obia** tell him/her to come.

**Tokwehugreeting** - welcome, well-done.

**Taa-lo-maa** a mystic force used by righteous priests/pwfl indvdl against bab spirits.

**Tsorya** to follow: example, follow him.

**Uba** prosperity

**Uchi** misfortune

**Uda** fruits used as spices for special delicacy, it is medicinal especially for a woman newly delivered of a baby.

**Udara (udala)** an edible fruits, yellow apple that grows on udara tree.

**Ugo** the eagle bird

**Uko** store place for women, usually built on top of the fire place inside a house.

**Ukpo** a native soup, of dried okoro

**Ukwa** bread fruits, from ukwa tree.

**Uri (uli)** a kind of beauty substance made from uri leaf used by women for beautifying themselves, especially during festivals.

**Utamazyi, utazi** a perennial climber vegetable pant, used as vegetable or for traditional medicine.

**Uto** baboon

**Utu** contribution

**Utu-akriko** tax; as in payment of tax

**Utu-Ishi (isi)** contribution or payment made, or some time made by slaves to secure, or regain their freedom from their masters.

**Utu-obodo** contributions made to town or community for common development issue, or other activity. Development levy, etc.

**U'tu** a type of tree in forests, which bears edibles fruits good as snacks.

**Utrupa** a kind of nutritious vegetable obtained from utrukpa tree.

**Uwash** miscro organisms, bacteria, etc

**Uwfie (ufie)** traditional red substance used on, and by both men and women for customar purpose, in Igbo land

**Vofuta (vofutiya)** as to dig out, to dig smth out, dig it out.

**Vuru uzo** be in front, come first.

**Wawa** No; as in no it is not so,

**Wufu-mini (wushia mini)** as in pour out water.

**Xfuta** mill-outsmt, to use a machine to crush grains; as crushing out rice using a rice-mill or millmortar

**Ye-eka** lend a helping hand.

**Yer'yaeka** lend him a helping hand, assist him/her.

**Zaa** to answer (as in answer him).

**Zaa-aaji** to answer question

**Zafya** sweep it away (as in sweep away dirt).

**Zaa-ulo** sweep house, (as in sweep the house).

**Zaa-etezyi** sweep outside.

**Zaa-ya** as in answer it, to answer a question; 2. Sweep it, to sweep a place.

**Zya-ozyi oma** to preach the Good News

#### **THE COLA-NUT (ORJI)**

**Cola-nut is a fruit produced by the cola tree.** The cola is a tropical tree, its nuts is used for more than one purpose. It is edible and takes a special place in the Igbo Culture and Myths.

In Igbo Culture (which 'Abbaomege' is part of), the cola-nut plays very important role. In Igbo mythology the cola speaks only the spiritual or ancestral language of the Igbos. It is used officially by traditionalists early in the morning to invoke the Supreme-being and the spirit world of holy-men (ancestors) for a good day. It is used with special remarks peculiar to particular occasions or ceremony.

#### **THE COLA NUT RITUALS (IWA ORJI)**

The cola nut ritual, in Abbaomege, is, as it is also with all Igbo race Palaeolithic, and a paradigm.

There are three known species of the cola-nuts:

**Orji (Oji) Igbo (kola acumunita)**

**Orji Ugo (also a specie of the 'OJI' or orji Igbo stock)**

**Orji Eso**

**Orji Awusa (G'oro), kola metidor).**

In rituals of marriage, feasts, and other ceremony (or matters), it is 'orji Igbo' that is used. The presentation and blessing of the cola nut is done with the known model line of presentation from circles of celebrant, to the eldest-man, or king, or priest, as the case may be, and depending also on occasion.

Cola-nuts are presented not in odd numbers but even-numbers of two, four, six, eight, or more in the same order as the case may be, except for personal home rituals of an individual. An individual, who lacks a whole, can use a piece from the four, or five, or six, or seven, of the pieces of one cola-nut seed to represent an offer of a whole nut (or

seed). While the normal Orji Igbo is used for all customary rituals, the Orji Ugo is used for rituals of special sacrifice (like a very special absolution or appeasement by priests). The Orji Igbo seed comes in whole of four pieces in nature, but some-time has seeds that have more than four, (with the whole having 5,6, or even 7) and in rituals the ones like this is followed with an exclamatory and adjoined celebration.

The Orji eso and orji Awusa (Gworo, Goro, Guoro), is eaten like every other fruits wit no special ritual. Orji (nkpuru, akpuru orji, i.e. the Orji-Igbo or kola acumunita) is a special seed that is highly regarded and revered by the Igbo race, and said to be as old as the Igbo in mythology.

Invocations toward the blessing and breaking of cola-nuts runs in channel order of what is being celebrated. The removal and throwing to the earth, the eye of the cola is an old myth that is associated with the Jewish tradition of God's presence, and commitment, of the people to 'God who owns the earth and what the earth produces,' during sacrifices. On the offer of sacrifice, the Jews adopts the practice of giving something of value to God, in other to show one's devotion or commitment. In the religion of the Israelites (or Jews) sacrifice usually of animal or bird was carried out by the ritual destruction of part or all of it by fire on an altar.

The invocation, and the splashing of the first part of wine, or the eye of cola-nuts which is regarded to be of great value by the Igbo priests or elders, during traditional prayers symbolises the bounding of oneself, or the meeting in progress, with God, or the re-union with God after a peace offering, a sinful or unclean person received forgiveness and purification.

It was this idea that Christianity took over and applied to the death of Jesus Christ, teaching that Jesus Christ's sacrifice of himself on the cross was for atonement for human sin. Christianity has taught mankind of a sacrifice that entails doing without things of value of such nature anymore. That in modern-day we can offer money, or material possession, or time for the work of God in mankind.

And as it is said in Lv 5:11-13; "The offering of the poor: If he is unable to afford even two turtle-doves or two pigeons, he shall present as a sin offering for his sin one tenth of an ephah of fine flour. He shall not put oil or frankincense on it, because it is a sin offering. When he has brought it to the priest, the latter shall take a handful of this flour as a token offering, and this he shall burn as a sin offering on the altar with the other oblations of the Lord. Thus the priest shall make atonement for the sin that the man committed in any of the above cases, and it will be forgiven. The rest of the flour, like the cereal offerings, shall belong to the priest."

In Lv 7:14; 17:5-7 on peace offerings it is said: "From each of his offerings he shall present one portion as a contribution to the LORD; this shall belong to the priest who splashes the blood of the peace offering, ..."

So, the myths of the breaking and blessing of cola nuts is a tradition taken as part of the old testament Jewish relationship with the God of Abraham, Isaac, and Jacob. While the church, in Christianity has introduced to mankind, Jesus

Christ, through the New Testament, and his teachings on new traditions of going to God with more commitment and reverence. However, it is important here to stress that, that practice, as a part of custom and tradition in a culture as it is in the Igbo culture is not idle worship, as the main aim is that it depicts a commitment and reverence to God 'who owns the earth and all things of great value.'

*Nwele (2012)*

#### **Footnotes forreferences**

As a philosopher, historian and a teacher of theology, I came to the belief in inspirational message of 'sound mythology,' which enables me study the collection of the characteristics that are contained in a story, natural or super-natural; to deduce abstracts, and the concretes as facts for realities in reason.

#### **Sound Mythology**

Sound mythology introduces researchers to professional considerations on abstracts, concrete inference in facts and realistic presentations to matured minds.

Because maturity is never sold in the social market, not offered by any circular school of thought, neither is it acquired by transfer method or inheritance; maturity therefore becomes a natural gift acquired. Maturity is a natural gift acquired through a learning process and experience that goes or passes through many lines of life's tests and stages.

Most traditional cultures have a similar collection of stories, often handed down through the generations as oral tradition. Sometimes, it is presented notin their original terms but addressed to portray or show-case a poise; historical of this nature is not in the conventional orbit.



Picture of the kola nuts

It is as well, very important to take notice of the fact that some or most of history of states lose their originality after the fourth to fifth generations, but for the advent of modern way of record keeping on evolutions and cultures/traditions. According to Nwele (1981), published (2012) in his book, "Historicals: Igbo Minestrone and Abbaomege," it was revealed that Abbaomege (Abbaetchemugo) and Afikpo (Ehugbo) as Igbo settlement area, was part of the original settlement of Ndi-Igbo as scattered Jews.

#### **Religion and Culture**

To reaffirm the ideals of rationality and freedom which totalitarian movements in the nineteenth and twentieth centuries trampled was the effort made by several thinkers. Julien Benda, a French cultural critic of Jewish background chastised intellectuals for maintaining increased level of hatred between classes and nations. As he stated, "our age is indeed the age of the intellectual organisation of political hatreds." For him intellectuals who stir up hatred between

nations do not pursue justice or truth as they proclaim that “even if our state is wrong, we must think of it in the right.” The Christian World-View of history is that of calling into question the core liberal beliefs: the essential goodness of human nature which is the primacy of reason, the inevitability of progress, and the efficacy of science. Karl Barth, a Swiss-German protestant theologian, in his obliteratory course message of hatred, called for: “a reaffirmation of the Christ who inspires faith, the uniqueness of Christianity and the spiritual power of divine revelation.” A leading Catholic thinker, Jacques Maritain, denounced core elements of the modern outlook which includes; a nonreligious humanism, the autonomy of the individual and the autonomy of the mind. Jacques urged that the Christian philosophy of Thomas Aquinas be revived because, according to his belief – “it successfully harmonised faith with reason,” as he held that human beings by themselves cannot define life’s purpose and create their own values.

### **History and Science**

Karl Marx, saw history in economic terms. For Marx, “human history, like the operation of nature was governed by science law.” Marx viewed religion as a human creation, and a product of people’s imagination and feelings, a consolation for the oppressed; the happiness it brought, Marx considered as an illusion. According to Marx, “happiness would come, not by transcending the natural world but by improving it.” The understanding here, is that history prepares the mind of man for development, and should be seen to be so. If our historical process is governed by objective and rational principles, the world could be rationally understood and changed.

As propellants of changes to historical components, it is to be noted that, when Alexander the Great conquered the lands between Greece and India, many Greek soldiers, administrators, and merchants moved and settled in eastern lands. As they encountered different peoples and cultures of the Near East area, their Greek horizon expanded and weakened their ties to their native cities. The Greek began to examine their position as members of a world that is more complex.

The philosophical expression and understanding of the new world helped to shape a cultural environment which contributed to the triumph and spread of Christianity in the Greco-Roman Age.

### **Footnote**

**In the series for publications. Evangelism and ‘The Catechumenate’ in Ecumenical Theology (see Vatican council – Decree on the church’s missionary activity, EN16, 3174 c.2 special tasks).**

### **Church Development in History: Bauchi Parish**

**Biafra et Misera: ...𐤀, (YHWH) Hebrew – ‘Jehovah’, (El-Shaddai) “God Almighty”, Elohim-𐤀𐤁𐤏𐤃, El Gibhor-‘mighty God,’ Adonai – “God,” Et Dominus Misericordia**

Biafra is a sovereign creation name of a people known as “Igbo,” or Ndi-Igbo, or IGBOs, dominant East of the Niger area, South of the Sahara, North of the Atlantic, and West of the Coast lines.

See – Isaiah 9:6 (Jews also call God Adonia, Jehovah at Exodus 6:5 mm(YHWH), ‘Jehovah, ‘Yahweh’ is the name of God of Israel in the Hebrew Bible. Et clamer meus (“O Lord, hear my prayer”)

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