

One major casualty of colonial imperialism in Africa, is the traditional Kingship institution of the African. Before the advent of colonialism, traditional kings and rulers as representatives of the gods on earth had the final say in almost everything. But whatever power, relevance and import the traditional system had, today is diminishing rapidly, creating victims of institutions and person.

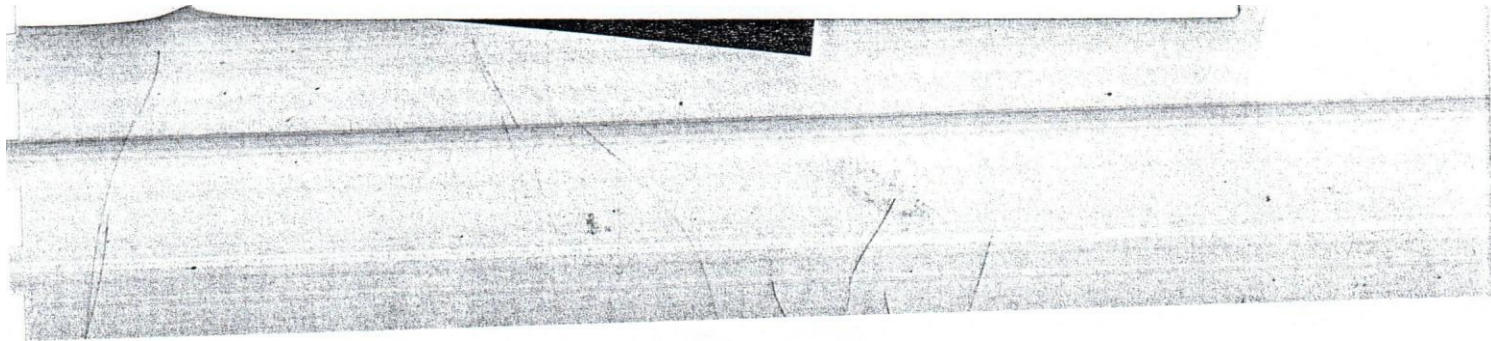
Konel Alacha is a representation of the destructive influence of modern power dynamics as In democracy over the power of Tradition.

Synopsis.

Konel Alacha, a retired soldier is dethroned by his kinsman Addua. A governor. A spectacle that would have not been imagined in the days of the gods. The crisis created by the distortion of the cul ture of the people of Ankpa and the consequent shock and rebellion leads to colonel Alacha's banishment and eventual death.

The story is of intrigue, betrayal and macro power politics.

Willy Onogwu PhD
HOD Theatre Arts,
Kogi State University,
Ayingba.



Characters

Ejeh Agagu
Konel Alacha
Onu Okpo
Gabaidu
Secretary
Onu Ugwulawu
Opaluwa
Ugbeda
Adoja
Ohiemeogbolo
Chairman
Father Fide

Addua/ Governor
Dss
Cp
Onu Ogugu
DPO
Seidu
Lawyer

(*Apa*
on th,

Roya

Ejeh:

All·

Ejeh:

Aku:

Onu

Aku:

(A palace in the early 70's in Nigeria. The Ejeh Ankpa is seated on the stool and the royal band in session)

Royal bard (with salutation and chants). Eieh Gbologidi, the son of the Tiger is always the Tiger itself. The flow of the blood. The flow of the energy. 'Ejeh Gbologidi Idu ki Choko Ela'. *(the Ugwolu song comes on, preferably the brand at A ngwaA nkpa).*

Ejeh: well great councilors, I called you all as direct descendants of Oguche Ekpo, grand Child of Ayeba Oma idoko- the greatprogenitorofthe Igala Kindom. I greet you well with my whole heart and with the blessing of Allah.

All: Jachi!

Ejeh: My brother at Idah has decided that henceforth even appointment of district heads and local heads must have his endorsement

Aku: Well, '[ahchi Alu Kone dojiwn te Onwu rna lawnu' . I have always insisted that a relationship of the head/neck that does not respect the veins of the neck, is not worthy of the trouble.

Onu Okpo: Truly said. An in law that spits into your Okoro pot surely has secured a divorce.

Aku: Anytime I make contribution to issues like this, People say incite. That I create confusion. Well but we all know

Ejeh: History. I like you Jachi, is a descendant of the Ayegba heritage. My mother doesn't come from the border. Just in case you think I am corrupted. But my father told us the entire story and I make bold to say that we are same as Idah.

Onu 01

There is no denying the fact my dear brother, the senses and blueness of the superior heritage. Our traditions reflects our blood relationship. This tradition recognizes authority.

Ejeh:

Aku: Should authority be all encompassing

Ejeh Aku! (sounding more cautious)

Ejeh: Those who talk fast, loose fast. You gain more when you listen more. See Atebo here. Tell the story we all know.(The story teller tells the story, accompanied by songs, it is rendered as a folktale).

Aku:

Aku: Excuse me Jachi if I speak too much. Shouldn't there be a rotation of the ambiance.

Ejeh: Possible? May be yes. But the Igala Kingdom is large, so is it complex. So many other tribes and families owe allegiance or ancestry to the Igala, it is a cosmology.

Ejeh:

All: Yes, the Nsukka, Igbo, Nupe, Kalabari etc.

Aku: jachi but I think we need our own institution, our new kingdom.

Onu Okpo: Aku you talk too much again. Why must you break the Kingdom. A house divided against itself cannot stand. This tradition is generation, you toy with the ancestral position, you toy with the stability of the present, if you rock the boat you create crisis. When the house collapses, no one can predict the length and breadth of the damage. (this brings general uproar at the meeting).

Ejeh: Even then successions are not easy phenomena. Even in those times, see the example of the Onyimiri our brothers to the east, who led by their fury folk Odimegu broke away from Nigeria. Remember even my own son Alacha and many of our children struggled to keep the unity of the colonial experiment, less of Ayegba. Generations to generations, I wonder how it would be.

Aku: Again I say a man lives under the yoke he chooses to carry. 'Ewnkajuwe ma jen i fu fia', yes. Simply, the hen scatters what it finds unusual. If the fragment of the kingdom cannot remain together it must be disintegrated for good.

Ejeh: Well my brothers and my friends what you can do, you do. What you can help you help. To invade Idah is not to my mind the best of options. But I assure you, the integrity of my abode and the sovereignty of Ankpa must remain as handed to me by our collective forbear Oguche Ekpo.

Onu Okpo: Jachi wisdom and maturity comes from above.
May Oguche Ekpo bless you. Tradition is Tradition;
may you remain always Ejeh. We as your children
will always look up to you.

Onu Ojuku: In which case Jachi you will bead all district
heads in your division. You shall also award your own
chieftaincy titles, that is how it shall be. I cannot see
how Idah should continue to dictate the pace at
Ankpa.

Palace at Idah

Gabaidu: (is seated with the traditional council. The council
secretary brings in kola, he brings large quantities, he
put some aside before he gets to the stage).

Secretary: Gabaidu, may your reign Eve forever, may you
continue to prosper.

Gabaidu: Agbo what issues do you have on your list

Secretary: The branch from Awo Akpali- the contest over the
chieftaincy of Ejilogu district. Also the Achokolobia
ogugu.

Gabaidu: Where is Udale.

Secretary: Sorry sir, he took permission to take his child to
hospital. I had to lend him some money he said he
was broke. He has not been paid for 3 months.

Gabaidu: That is aside well please call me those people you

talked about.

Secretary: Gabaidu (goes out, muttering some things as he goes out) the litigants, are also making chants and incantation as they come. Some carrying goats and chicken which they leave on the door steps. It is apparent that they have traveled a long way and by all clarity the rural poor.)

Ohiemi: The case from Ojoku is over the chieftaincy of Odoma Attah. Their position is that after you beaded them from here, the Ejeh of Ankpa also beaded another whom he called Odoma Ejeh in the same town, Palace and village

Onu Egah: Gabaidu- division. I don't know what the times have become, Ejeh challenging your own power if it were the days of Onoja Oboni or Aduku Idoko who dared.

Gabaidu: The conflict of civilization, of cross culture. I did not create it. Would I be victimized, for it. So much seems to be happening now. But I dare say in other kingdoms it is not. I am a moving thunder for no one before me ever dared me, no one toys with my simplicity.

Onu Egah: Gabidu you have traveled wide and seen wide. You have all the English awards MBE, now, CON. Yet those rats will not obey your authority.

Gabaidu: Call me secretary. (The Secretary comes in, he is

);

holding another round of drinks and kola he whispers to the king and puts them one on one side until it creates a big heap in the palace indicative of materialism). Bring me that Native authority ethnic book and read the portion on kingship authority (*the secretary reads a long page of the Junctions of the kingship and implication for administration this should be transcribed here below*).

Gabaidu: Now stop. Where in that place does the system allow the challenge of my authority by whosoever and for whatever intent and purpose. I will not allow it.

Onu Egah: Gabaidu- A Question. That provision on the power of the chairman. Who wrote that.

Gabaidu (*raising his voice low*). Military dictatorship, there is nothing they will not do, remember my wife and I were guest at Government lodge for 2 weeks. Of course, it took me to protest. I refused to eat.

I heard that my enemies celebrated. That I should take permission from a small infant who called himself chairman. Well I think that Stephen knows more than to challenge me, he would not I know, Ohiemaogbolo (calling a chief).

Ohimmugbolo: Gabaidu.

Gabaidu: Tomorrow morning you set for Ankpa. Tell Eieh that I remain the Attah Igala. I cannot and will not tolerate any action that will reduce Igala integrity and my own integrity. I shall defend with all my

powers. I shall fully defend. You hear?

Everyone: Jachi(as the people disperse they greet a chief standing outside. He is the Achadu- Anu, he is visibly irritated.)

Secratry: Gabaidu your husband is still waiting.

Gabaidu: I Know, but you see I am still not clean. I mean I am still not clean. (black out). (In Ankpa, there is festivity- the Eieh is beading a new set of chiefs including his own son. On the street of Ankpa there is dancing and singing).

Oro : Ehe, Opaluwa I sspose you are returning from your mothers place at Ojaji.

Opaluwa: Oro my brother during the rains only the weather predicts your movement. I had planned to visit that daughter of your sister. How she grows now. The expanse of her backside will sure be enough for shifting cultivation.

Oro: Bad month. I am sure you have been to your favourite brewer near St. Charles. Are you not attending the turbaning at Ejeh's palace.

Opaluw: How the brain works. My mind told me I needed to see something as important but my heart directed otherwise. I suppose I should be at the palace. The king's son, stubborn soldier. I heard he came in with truck loads of armed soldiers.

Oto: Why would he do that? Is there any communal conflict here or has someone stolen his mother?

Opalawa: (bringing his voice low) you know he likes to brag.
But I suppose there is a bigger kind of theft going on, the Attah wants to add the Ejeh title to his own ..

Oto: Eche Simple greed, how can the hunter of an Elephant quarrel over cricket.

Opalawa: Perhaps to wet the appetite, perhaps to satisfy a whimsy urge (action moves to the palace- the Turbaning is taking place. a typical turbaning is going on- the Chiefs are called one after the other, armed soldier are on guard. As the son of the Ejeh is turbaned there is a loud ovation. He makes a speech after his oath.)

Hassan: Ejeh Jachi (prostrating to greet his father). My great people of Ejilogu I salute you. You are the true progenitors of Ayegba, direct children of arch type Oguche Ekpo.

The people give a loud cheer!

Hassan: The hen that doesn't know the way to its' pew is perhaps fathered by the foolish duck, if you do not know where you come from, you must know where you are going. I am sure you all know me. I fear no man but God. I defend all that is mine with the last drop of my blood. For a long time our brother by the riverside has tried to dent us but we shall not allow it

to continue. We own our lands, we must toil for our own.
For us and our children unborn) I have heard someone say
my
father cannot bead his own chiefs as if he is a toy.
Today we should we have our own power, our own
tradition or our own heritage.

Megwe Ejeh: (they begin an Ogani-song as they sing the
situation is wild)

Opaluwa: But I fear what I see what will become of our
kingdom, our collective language, our heritage. I
guess we need to go back to Idah. I will have to have a
way to present this report to Gabaidu-

"Onu Kpeche Ekpeibewe"[at the palace at Idah, the secretary
is busy talking to litigants and the hill on the other
side called Ubomu keeps growing.]

Gabaidu: Are those people from Ibaji ready for their case?
Onu Ibaji Gabaidu, yes we are.

Gabaidu: Who among you is your representative?

Ugbeda: Me your highness. The issue is over the list of pond
of your highness. Since you gave us pans of our
grandfather fishing pond your representative has
always assisted that % of the fish caught in our pond
must be given to him. But I told him that he was
deviating from established norm. your highness the
biggest and largest we always sent to you and 1;4 is the
tradi tion for the Achokolobia.

Gabaiadu: Where is the Achokolobia.

Achokolobia I am here your highness. This subject of yours is a great liar. I only insist that he brings healthy portions to you.

Gabaidu: Ugbeda, I knew your grandfather a truly local servant. I do not expect less from you. The Achokolobia is a beaded chief and you must not in any way undermine his power of attorney. whatever his demands, I implore you to understand that he has my instructions as sole representative. My people or do I lie? A father cannot lie to his children.

All: Gabaidu: Opaluwa (entering with his companion from Ankpa) I met them well and they send their (he pauses)

Onu Egah: Their what?

Opaluwa: (scratching his head) En. Yes their greetings.

Gabaidu: Very well. I hope my message was also delivered and the noise or temptation I hear, stopped and aborted. (Whispering to him)

Opaluwa: May be I need to talk to you alone.

Gabaidu: Alright, my dear people permit me to retire to the inner recesses, When one sees a normal human being like Opaluwa becoming Childish, reason that something is amiss. I suppose we will continue tomorrow. (*Gabaidu retires to the inner chamber with*

Opalawa and a few aides)

Gabaidu: So what is it, that cannot be said in public.

Opalawa: Gabaidu an evil wind is blowing across your kingdom. It is strong, it is turning the neck of people the other way. Firm, straight men now look the other way like everyone has meningitis.

Gabaidu: Where did this wind emerge from and what is the name of the wind. Call me my counselors we must prepare our people this is a mad diseases.

Opalawa: Sorry Gabaidu you got me all wrong there is no meningitis any where, those you call your brothers they are on the verge of succession, a new kingdom is about to emerge I saw it with my own eyes, the Ejeh beading chiefs all on his own. And Gabaidu, claims, so much claims only yesterday did I ever hear that the Ejeh institution is older than yours.

Gabaidu: Quite. you sound abomination. 'Laila aillalahu.' The ancestors of Ayegba oma I doko will not allow it. The great producers of Otutubatu will not allow it. I assure you that nobody; I repeat nobody can reduce my kingdom from me.

I may be simple but could be terrible. You hear me terrible. Tell me who were beaded.

Opaluwa: I saw so many of them. And all the other titles, that You normally award. Ochai, Ornachi, etc there is the

son of the Eieh, a soldier. Konel- Alacha, he was also beaded ----- he swore to liberate his people.

Gabaidu: Because he is a soldier. I have so many of my Children, sons and daughters in the army. I cannot allow it I will fight him, his father and his people to a stand still. It won't work. Laila ... 001'

Gabaidu: This sort of challenge cannot be treated Ordinarily. This land must be united. Call me all the wise men in the land, I need to consult. Call me the chairman, call me father priest, call me the chairman, call me Achadu, call me this, call me that even Achadu, this is big disease indeed it is one can bigger than meningitis. This one can pull your neck out of you alive. I must stop it. I will stop it. Meanwhile Atabo you must leave for Ankpa now, ask Adoja Attah. What noise is it I hear about Ankpa .. [Action moves to Ankpa]

Adoja: I bring to you Honorable. Brother, simple message from his highness. As you are aware we have continued to received reports of internal agitation in this place so much that the eardrum of the Royal majesty is filled up with tales.

Adejo: "Enekelemeji"- remember that you and I grew up at Alokoegbe. We found rat and cricket together. Remember that even your own father left Eموke only to take up the title of his forbears at Abocho. Our tradition allows the rotation of royalty among the royal lineages,

only that the blood must be blue. The blood must be royal.

Adoja: I have never doubted the oneness of the people. There is no one I suppose who does not derive his own blueness from one. Except of course the Akpoto, the Igbo and the other strange tribes of the land.

Adejo: Yes, the point of caution, strangers my brother, bring strange education, strange education beget strange believe, strange attitudes. We must resist strange reflection in our culture. Have you ever heard of one who challenges the representative of the permanent realities of the ancestral? A man does not challenge a mask. If he does, he is willing to embrace sacrilege.

Atabo: But that is the situation in Ankpa more and more the Oguchekpo agitation seems to be on the increase with more velocity. Blatant.

Adoja: His highness has only one message, stop the upsurge, cut it, and terminate it.

A man who has his eyes and ears on his head does not keep them shut in battle. You are his eyes and ears open your eyes, keep your system wide open. Let the tradition live.

Ataboh: Tell his highness, that as his beaded representatives in This land, we shall remain his able eyes and nose. We shall smell for him, see for him and listen to him even

more, we shall not sit and watch anyone insult or spite him to his face, we slap it down. The worry over Alacha to us is a little worry; soon very soon, it shall be nibbled in the bud. There is really no cause to worry.

Adoja: Brethren, we need to arise and work, this emerging evil can only put the land in more harm. Other wise strangers, ambitious opportunists will seize the lands of our forbears from us we must arise. *(action goes back to the palace Courtesy calls. The secretary is busy as usual he comes in with piles of gift to his highness, the heap of gift continue to increase.)*

Gabaidu: Indulgence, who and who is expected for courtesy visit today.

Secretary: It is a long list your highness of friends and suspects alike the chairman, the Is, the NECO. Etc,etc.

Secretary: (as he announces the arrival of each group, he comes in with their gift to the heap)

Gabaidu: I announce the visit of the chairman of the local Government. Gabaidu (referring to the chairman) you are welcome ..

Chairman: You know your highness, because of the exigency of my official duties, I have not seen you in a long time.

Gabaidu: I know how busy you are. I saw your message when

you went to visit the governor sure you'll like to give me some briefing.

Chairman: Yes your highness nothing outside the normal, except that the executive governor has added a new dimension to the "movement in and out in and out of the territory movement" Edict. (the chairman in posture and attitude exhibits officialdom) the new Edict provide that if you were to travel outside the state you will need to notify the governor and seek approval from me as the chief security officer of the local government .

Ohiemeogbolo: Wait here Achema. Is it not you the son of Adi, your house is by the river side here and only recently you trudged to and left the school with your bag, fro and back what impudence. Take permission from who. I honestly cannot understand, where all this so called change or reform will take us Gabaidu to take clearance from who. You rat and you dare to say it. Sure you want a curse on your hand head.

Chairman: Just a message from the governor. And if events elsewhere are things to go by, I assure you that it will be proper to respect this new order. In those days there was no order beside the order of his highness, also your majesty my great grand parent greeted you ojo gwata yes even the gods greeted you. The white man came and introduced his big hat and his long nose. Since then Gabaidu, he has been on rampage I can remember what he did to your predecessor, Gabaidu I urge us caution I say.

Gabaidu: When a man is born into the world, he confronts changes sometime willingly, most time unwillingly, mostly accidental. But chairman sometime you speak arrogantly though in all cases you are a man of truth and very knowledgeable. I ask you a question, what do you make of this circumstances.

Chairman: Gabaidu I know that as a man of solid education you understand what the British order has done to the traditional African polity nay religion, conduct and authority. The abrasion has continued only with independence, it has been transferred to meritocracy and democracy.

Gabaidu: Perhaps outsiders like Europeans can underrate our Order but what about insiders like you and those of Ankpa, who are joyous to undermine traditional authority, people who undermine traditional authority.

Chairman: An unfair preposition Gabaidu, born into the bakery of tradition. I have never under estimated the power of tradition. Only that tradition must be honorable. Credible, truthful, protecting and edifying.

Gabaidu: Yes as usual audacity, sometime arrogantly ruthless. You are the symbol of gross radicalism, challenge to the status Quo. But you forget my praise name., "Akpiti keke kia to gi jo edo" that is me. But don't underrate the mind, young man.

Chairman: If as a politician Gabaidu, I cannot defend the right of my people or my will power insufficient for the total liberation and realization of my people's right nay wealth, then no royal honor. I deserve no less than a community mobilizer or leader of change, change is a continuum. Even in your royal majesty's palace, we hear and see the things that your tenure has continued to perform. You have Gabaidu, so to say radicalized the institution, for one you do your Islamic prayer say six times a day. I do know that your Atebo has not poured libation in a season, what about Ocho, I am sure Gabaidu, endless is the list of change/reform or is laxity.

Gabaidu: You chairman, your intelligence again. Don't forget I am an intellectual, see my certificate (reads from a long list of degree and award) I am a catalyst of change. Some of the traditions are archaic, anti modern, and I tell you even strange in current time. Chairman Your majesty (bowing) you are correct again. You are an agent of change, so that we can progress.

Gabaidu: Academically correct, but you reduce my power, you and your company of agitator those you instigate mischievously, are you really talking about change when my power is reduced.

Chairman: Unfair conclusion- Gabaidu never have I worked Against your eminence, you know that on many occasion have I brought your message to the outside world. Gabaidu I ask you how long, do you think

traditional power can stand beside the new order. You again is an example.

Gabaidu: What do you think about Ankpa. An insurgence Grand sucession. I hear they want to create their own kingdom. Perhaps you call that radicalism.

Chairman: Chastise them Gabaidu, it is a dangerous trend, what About unity. No matter how old the worm is, it doesn't lose its coil. Certainly Gabaidu no matter how the seasons are, the Mountain retains its solidity. I am all for unity. An organic fusion of separate members for the functionality of the concrete. Viewed philosophically, ideologically and spiritually, the fusion of Igala is usually and will always be stronger than separation and dismemberment.

Gabaidu: Now you are unintelligible, exactly what I say, tell me radical insect can there ever be another Igala tribe beside the one we speak? Therefore the leadership must be one emerging trend, in the kingdom. Thought you were behind it.

Chairman: Perhaps I support reforms all the time and honesty too but Gabaidu the kingdom must remain united else we plunder ourselves. But I assure one thing, the Ankpa faction as you call them are not without burdens, they too have their men in government, they have their ideologues their own history, their own traditions. Gabaidu I advise you, you sit up.

Gabaidu: Achema disgrace, I say disgrace. You urge me to sit up
But this is a collective fight you too must join me.

Odugbo: Gabaidu you are right. It is a collective fight- a fight
for the race. We need to consult, talk to people, see
people, rub minds, synthesize, orchestrate, and
strategize.

Gabaidu: Chairman you can go (secretary) call me the next
courtesy visitor (as he comes, Ubomu keeps

Father Fide: Gabaidu, I salute you in the name of the Holy
Christian father of all Heaven and Earth (*he is
displaying the usual catholicism and he is in company of a
whiteman*)

Gabaidu: Egbunu the able father of God, My own dear son, I
hear you are the Bishop in waiting, congratulations.

Father Fide: My companion here is father Dormitory from
Italy. He is here on the ecclesiastical pre procedure
ordination. Knowing how important you are, we
have come to pay you homage.

Gbaidu: I thank you father Domiturus how are you and the
pontiff. The kingdom has an age long relationship
with your ancestors.

Father: John was the first missionary, to set foot into Igala
land and by 1915, I have always thought, our
relationship shall always remain value able to the
kingdom, we learn from your philosophy of

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governance, economy and commerce. And I admire the structure of the pontiff more.

Father: Domitrus Exactly, we catholic also pay emphasis to The respect of traditions. There is no culture without its traditions. The very basis of its continued existence. Also that is why the pope has irrevocable decided to appoint you our own son, as the Bishop of the diocese.

Gabaidu: Interesting but tell me fellows, both of you. Is it conceivable that Britain can have its own pope.

Father Fide: Sacrilege, one world, one pope. It will be an unimaginable destruction of the cosmic, truth, it cannot happen Gabaidu even the earth will resist it. The heavens will not allow it.

Gabaidu: Confound it Egbunu but as a son of the Igala kingdom will you conceive it in Igala land.

Father fide: In the time of Onoja Oboni quite impossible but the times are changing just anything is conceivable today. I know that even within the catholic tradition, there are element of change, radicalism they say, radicalism in the catholic community, they are tagged charismatic, it is a new consciousness of rebirth, a raw material I suppose every system needs it. I'm accused of being

Gabaidu: Alright please educate me. Occupation is different from succession. Polishing and making up a furniture

is not same as dismemberment. There is threat to tear his kingdom apart.

Father fide: Impossible, how do you tear a body apart. We have one body, one soul. We may oil the body, give it a haircut not a split. Is there a possibility of a communal invasion or annexation in this modern time

Gabaidu: Yes an internal invasion. The Ejeh group want their own kingdom in my own time, it won't work. But your organization is aiding and abetting (the priest are surprised) you aid and abet by training them. You send this and that abroad give them education, now they have power. They won't respect traditional authority. Do you Know Alacha.

Father Fide: Yes, the radical colonel, that very industrious soldier very popular and loved by his people and Gabaidu, highly respected in the military.

Gabaidu: Do you suspect, he can invade my palace.

Father Fide: But why Gabaidu. Why will your own son invade the palace. He is a prince.

Gabaidu: Ssh when an ambitious son like Absalom emerges in your kingdom, even David will have cause for worry. He wants to destroy this kingdom, father you must pray. Must pray.

Father Fide: (Begins to pray in catholic, he cur, cur etc the

light fade as gabaidu takes his own kettle to go for his own prayers)
(-Action moves to Ankpa, the Ejeh palace-The Ejeh is holding a community meeting there is on ground all shades of the society present).

Ejeh: My dear people you know that it is only customary for us to hold this all important meeting before the Ogani festival takes off in a week's time. As you are aware this festival is three days away and you must all ensure that you are all prepared. This are time of the ancestors and you must be prepared to meet demands.

Onu Ojoku: Jachi we greet the gods for the progress your reign offers us but as we celebrate the Ogani, I want to divulge an information I have just received. I consider that the information is vital to our collective survival (the people are all surprised and they are attentive to what he will have to say) The Attah Idah I hear is strategizing against us. **In** the past one week, he has met with virtually all known philosophers and strategists, we need to strategize as well.

Ejeh: Well, I suppose I heard all that you said as well, but chasing a child when he is not in flight could suggest insanity. I ask us a question, what is the affront about, what will it lead to.

Aku: Well I suppose, I am not going to be loquacious as I am reputed to be. But now Onu Ojuko has a point, you do not wait for an attack to overwhelm you. Jachi you must preempt. Idah has

consistently swallowed Ankpa we must not allow it to work.

Onu Okpo: Sure only an idiot ties his hands behind his back when there is an effort to confront him, you must resist. You must self-defense with all you have. But I caution as I always say how does Idah differ from Ankpa. Jachi Ejeh gbogidi I salute you, you are a man of peace. Never, I repeat never have you encouraged the raise of confrontation. Should a brother fight a brother? He also destroys a collective legacy, a heritage, suppose my brothers the Tiv decide to overrun our farmlands as in Wukari and N assarawa, where do we derive our collective strength.

Ejeh: Well spoken Onu Okpo you have my endorsement in your ventilations. Meaningfully constructive deliveries of words have you made. Wisdom my people is thinking beyond immediate sentiments. Think about long term. All of you I am sure have cousins all over the land either as pnnces or princesses or even normal business people, even farmers. If the land separates, our heri tage separates.

Aku: No one talks about land. Why should a partner usurp the sovereignty of a partner. (those in his support, echo shouts of support, they shout agbaoo). Perhaps your own generation accepts the status quo but I assure you we don't and shall use all our resources to stall it.

Ejeh: Well I called you about Ogani. Tomorrow I will send

you to my brother at Idah to inform him that the
Ogani commences in 3 days.
You may say don't but I say I will. Your generation
may not like it but you wait for your own generation.
May be it will be more peaceful than mine. I greet you
my people. The procedure for Ogani can commence
(the preparation begin).
Action returns to Idah (Two beaded chief are talking)

- Eguola: Otuba where is Gabaidu
- Otuba: He is the in palace courtyard. He is performing the
ablution for the ansaa praye-r.
- Otuba It is interesting how these Muslims pray 5 times a
day. I doubt if I would be able to go through that
ritual every day of my life.
- Eguola: That reminds me .How far did you go with Gabaidu
over the issue of those festivals. I mean those
abolished by the white man.
- Otuba: I suppose I should ask you. Even the royal Ojaina.
How many times have you performed the rituals in
3 years.
- E guola: My brother. The grass they say have ears, I suppose
it is better not to talk of those things here. It is better
to talk about politics. (as they speak the secretary
enters, he put some things on the Ubomu hill, it keeps
growing, they pause as he enters they clears their
throats and continues as soon as he is out).

Otuba: I suppose there is a lot talk about, the Achadu and his wife have they reconciled.

Eguola: You ask questions that you know. Where you not here, the day he sat outside there all day? It appears their quarrel has gone beyond control.

Otuba: I am here on an important mission. There is this Young politician from Lagos. He wants to offer Gabaidu some strategy.

Eguola: He is here I suppose on what they call "courtechey"

Otuba: I hear that those Ankpa people are strategizing. Though I heard that the Ejeh is seriously sick,

Otuba: It may be divine. The gods are not happy with him. Ayegba will not allow anyone to tear his kingdom apart never.

Eguola: You are right. Ayegba must fight this battle for us.
(as they talk

Gabaidu: enters immediately he sits down, they sit down)

, Gabaidu: Secretary

Secretary: Gabaidu

Gabaidu: Suppose we are expecting only I guest visitor today.

Eguola (clearing his throat) Gabaidu yes. The

man I told you about, he said he would meet us here at the palace any moment from about now.

Gabaidu: Yes that young technocrat. You say he is vast about politics. That will be interesting.

Secretary: (whisper to Gabaidu and point to Ubomu)

Gabaidu: Wonderful, such a generous man let him in. I greet you great patriot. It is my pleasure to welcome you to the palace of your great ancestors. The ever-present generational land mark of existential realism. I have heard about you. Your beautiful careers in the banking sector and even in public service.

Aduua: Truly your highness, by gods grace the only black man at the London office of the bank. I in fact sat on the same table with the price of England in my office. Quickly I want to alert you about the danger to the traditional unity; strength and force of our great tribe-especially the integrity of your office Gabaidu. The signs are ominous and dangerous. But in Europe the traditional authority remains the most revered and respected. And no one, I have not seen anyone toy with the sacredness of the royalty.
Oh me, in Europe your highness the national broadcast is often made by the royalty. Territories are loyal and ruled by appointed prince and princesses. Yet their government is more modern than our. Nothing your highness tempers with their royalty.

Gabaidu: May Ayegba be praised. How would I have known That in this kingdom of mine such an intelligent

and exposed technocrat like you does exist. Oh happy day. But tell me

Aduua: what is the problem with the physiognomy of the Igala kingdom why should Ankpa attempt a split why do they seek to break Ayegbas legacy.

Aduua: Pure disdain ignorance of worst proportion, where do they know, where have they traveled to.

Aduua: Your highness, don't you under estimate the import of ambition in all this. All of us cannot be king and queens and princes but some want to carve their own territories and must go. But we politicians have a way to take care of all this. Your highness colonialism did not dictate that we put asunder to our own values. I also think we need some constitutional reengineering ; we need to re-unite to make the institution more power. Imagine for instance Attah Igala who has been there for decades seeking security clearance from a local government chairman. It is reversal of traditional legacy. *(As he talks the audience deliberately enjoy his delivery and he capitalizes on this to look around and turn around in self satisfaction).*

! Gabaidu: Interesting, so you think there is hope?

Aduua: Well, certainly yes, if the right people are allowed in government. I heard what that small captain did to you at Markurdi, imagine it.

A man with respect for the institution will not attempt a thing like that.

Gabaidu: Wonders of the generation. Thank you, I find you quite Interesting.

Aduaa: (cutting in) that is why patriots have to be elected to office, I mean democrats. These soldier they are worse than colonialist. I tell you worse than colonialist, soldier of fortune they call themselves, seizing and pondering institution and attitudes.

Gabaidu: I agree with you my son. But are your into politics.

Aduua: Oh man is apolitical animal you know. We all are politicians. I plan to declare my intention to you very soon. Quite soon ..

Gabaidu: Very well then you are noted. Please I need to see you regularly I mean regularly. (pause) secretary.(As the secretary enters, he takes some things to Ojuwo Ubomu) Any courtesy visit.

Secretary: Yes (as he moves to call them in blackout)

[Action moves to Ankpa. There is an unusual movement of elders- women are visibly shaken. But they talk in hushed voices. (it is at night)

Iyodo omu Ejeh (calling Onu Ojoku aside) it has happened, the worst has happened.

Onu Ojoku: In his sleep he just passed on.

Iyodo: We need to think fast he is Muslim you know. But

konel has not come yet.

Onu Ojoku: Yes, he needs to be here. It's quite important.

Iyodo: I hear that Akpa Echu plans to undertake all the preparations alone. You know the way he does his things all the time ... putting himself ahead of things.

Onu Ojoku: Very necessary that konel attends this ceremony on time you know that the governor and other important people will begin to come soon.

If it were in the time of old better. You know when the Attah join his ancestors- it is kept a long secret until all the processes of internment including embalmment and other rituals of passage, before the public can know.

Iyodo: A good proposition since we seek to be (check himself). No, since we are equal to Idah, can't we initiate our own program the same way, like us keeping it our own secret so that we can go through our own rituals.

Onu Ojoku: But come to think of it, which *is* our own ritual. This is Ejeh the Is t and we are Muslims, we are not heathen idol worshipers. Agreed that some of us are Christian and traditional but can it be said there is anyone willing to go full of tradition.

Iyodo: Change. Modernity. A lot has happened since the time Of Inikpi Remember as a princess, she was buried

alive with 9 slaves.

Onu ojoku: Those days one wouldn't know whether it was good old days or to say the times are better now.

Iyodo: The corrosion of tradition, what do you say to that. It affects us in all ways. Our values and reasoning. The totality of our life's and structures (as they talk two young people walk in, they are excited, they call Onu Ojoku side and whisper to him, he shakes his head and returns to Iyodo. The young men leave)

Onu Ojoku: Konel will soon be here. They sent him a radio Message.

Iyodo: That's great. Then the burial comes up tomorrow. But what about the Attah, has he been informed.

Onu Ojoku: I suppose by one of his beaded agents here. But I will be surprised if he comes. He is always scared of coming here only him knows what evil he planted here. as they move to the other side they join another group of people who are discussing the ethnic divide, the passion level is high)

Man I: I can't imagine what they even call themselves; it is only by historical accident that our forefather settled there. It could have been any other place in Igala land.

Woman II : To think of it, the place is so cosmopolitan for a good Centre, if you ask me. You find all shades of tribes and character of people there, better to be here.

Man I: Now that this old man is gone. The future will begin to unfold it self.

Man II: We all wait for Alacha- if he succeeds his father then we will witness rapid change and genuine independence.

Woman: I don't seem to understand how our mind gets to work we agitate for change to revert to the past. Alacha to succeed his father is it a monarchy. Are the rest of us born as slaves? I know my family too is royal why replicate one form of monarchy for another.

Man 1: Slow understanding we need a man of urban connection and expose like Alacha to embark on this assignment. No one can challenge Idah except Alacha. Don't forget he is a member of the military cult.

Woman: You all believe that Alacha can extricate us from emaciating marginalization of poor people-but Alacha is not the oldest child even if it were to be monarchy. I hear that Amodu has been visiting home rather too often before the old man passed on. Wouldn't it generate bad blood.

(as they are speaking commotions sparks off on stage- there is sound of cars arriving the people shout. It is Alacha who has arrived he moves on stage, the people follow-the lights fade-then it comes on it is dim-the burial of the Ejeh takes place solemnly then the light come on full, festival begins-the konel is being turbaned as successor to his father. The

Ogani song is on there is caricature of the dramatic norm the youths are visibly excited down stage somewhere in the crowd a boy and a girl.)

The boy: Listen I find this festivity quite interesting. I never knew that our culture was strong.

Girl: Very much so I have even heard that with the installation of the Konel things will improve substantially.

(There is sound of siren at intervals heralding the arrival of another dignitary as they arrive).

Boy: (asking an elderly person standing by) who is that man in the cheerful dress.

Old man: That man there, oh he is the Onu Ugwulawo the district head of Ugwulawo he is if you want the apparent to the Attah kingship. He is here to represent the Attah I hear that the Attah is ill disposed.

Boy: But I have heard that this Athah, does not want this kingdom of Ankpa to exist.

Old man: Amusing how stories circulate round innocent minds these days politics that's what they call it. But I think we need all the Igala people- we are all together we have to be brother and sister. Two hands they say clap when they join together. And come to think of it he is supposed to be our collective father. The

representative or our heritage.

Boy: Shhh: **It** seems that Eje makes a speech.(The crowd-me gwe Eje! Agagul)

Thecrowd: "MegweEje" Agagul

Eje: His Excellency the governor, my royal colleagues here Present, I greet you and welcome you to this bold coronation. We thank God and our ancestors for this day. Today marks the realization of a collective dream of all Ankpa sons and daughters here domestic and abroad.

Today marks the concretization of our sovereignty and is a watershed. Many of our inalienable right to selfdetermination have been taken. As a first class chief, I shall bring honour and prestige to the kingdom of Ankpa. We shall continue to live together peacefully and mum ally with Idah.

We shall respect those who respect us and scorn those who spite us.

(As he speaks his speech is punctuated by cheers. In their excitement the celebration gets higher and more rowdy. Lightsfade.)

(Action moves to Idah. The Attah is seated on his throne and is looking serious secretary races in to talk to him).

Attah: Secretary-No! Say No! Today I am not receiving any courtesy visit. Things are getting hazy, call me all the chiefs.

The chiefs (As they enter) Gabaidu.

Attah: (as they are seated) things are getting hazy how many of you here were at Ankpa yesterday.

Onu Ugwulawo: About seven of us were there to see the event.

Attah: So what can you say about it.

Onu Ugwulawo: Colorful event Gabaidu-the governor was there, all the chiefs in the neighboring communities. But his speech, quite challenging.

Gabaidu: Exactly I have been briefed and that is the worry. He challenged my authority. I cannot live to see it. It won't happen- remember my praise name-I don't create burdens for people neither do I relieve. Nobody, I say nobody can challenge my authority.

Onu Ugwulawo: Time for caution. Time for strategy you know he is a first class chief. I wonder what will happen at the next council meeting. He may seek equal treatment.

Gabaidu: (cutting in) he can't. I remain the chairman of the council he can't attempt such a thing. I am president of the council of chiefs. Onu Ugwulawo:, he seeks his own traditional council.

Gabaidu: Historical, tell me the dynamics of contemporary postulations. I know my culture well, if he does, he disclaims himself. He very well may have decided to ostracize himself, and make himself feel inferior. It is a risk.

Onu Ugwulawo : The urge for expression Gabaidu. You know
Our adage- "Enenene gwunyinwu ali ochu" we all see
the moon from our houses that is the definition, of
perspective, see my point?

Gabaidu: I will get the governor to do something.

Onu: you forget the military is a cult. They do anything to
protect themselves. Sometime they fight within but
with another person they unite .Sometime
cannibalistically. Konel is a retired soldier and the
Governor, his junior in the army.

Gabaidu: Abomination. I am tempted to offer sacrifices, I think
I should consult. When a mallam gets charged by
things he can't understand he will need to see the
reason. But this indeed is a worry. An anathema.
*(Another location, I dah and ordinary people are
discussing)*

Acheje: Well abominations are becoming commonplace these
days. Those days some people thought that the Attah
was a god.

Ejah: When I was a child my mother's kinsmen referred to
Idah as Idah logo Oji Abutu Ejeh for every case they
will say Idah "Onwuya dah". If you were summoned
to Idah you were as good as gone. And only final
judgments and issues went to Idah. Times have
changed.

Acheje: Do you call this a change or a reversal of time when
Another chief attempt to challenge Gabaidu. In those

days I tell you he and his great ancestors will suffer this.

Ejeh: *(hissing)* I hear the man drives himself in a long convoy of cars. You will think it was the president attending an event. And he is rich you will think that he brings out money from the ground.

Dechu: There is the ambulance that he uses.

Etuh: It is no ambulance. It is siren pilot car they call it. His own is louder and longer than that of Gabaidu. And I hear he has one tall man who runs the telephone for him. He keeps shouting roger, roger, everywhere, the Man goes.

Acheje: But this type of hello and roger, does Gabaidu own it.

That is what I mean-Gabaidu does not have anything like that. And I hear that anytime they carry that thing they smell an enemy from distance.

Etuh: The next meeting, will be interesting. Need to see how he will attend. And what Gabaidu will do.

Oche: *(venturing into the talk)* you underrate the Ankpa people. My mother hails from there. I tell you that they can do just anything they set their minds to do. Very stubborn indeed. If you are thinking that konel will be scared, you deceive yourselves he will come full stop.

Etuk: Well we shall see (they continue their arguments)
(A nother movement- a meeting. The photograph of a

military office is changed to indicate transition of time from military to civilian. The cleaners are apparently busy tidying up the conference center- it is the government house. The chefs arrive one after the other. Just as the arrival of the governor is announced there is a long blast of the siren people look at themselves, tension is palpable.)

Onu Odu: I know that it is Konel that is on his way. I have always advised him not to discountenance little things as protocol. It is apparent that his Excellency will not like this. (As they speak, Konel alights from his vehicle with a large flowing ... gown) (It is apparent that Gabaidu is in close ranks with the new governor. As they are seen in close discussion).

The governor: Ladies and gentlemen, I welcome you all to this meeting. May I first of all make it apparently clear that mine is a political dispensation and therefore civilized, some of us have traveled far and wide. And as a prince myself I have a lot of respect for royalty, However royalty must respect government. Gabaidu here is the oldest traditionalist in this part of the country. And I ask him do I say the truth?

Gabaidu: Very well my son, very well. Governor, Thank you. You know me well also, that I don't waste time on little things when there are major things to do, may I first of all let you all know that henceforth only the Attah will use the siren. (the Chiefs grumble). May I also make it apparently clear that on no occasion will I accept anyone to come to meetings late. (As he is speaking Konel is highly

irritated).

Konel: Your Excellency point of observation (the other chiefs are surprised at his effrontery) let me say too that I like to be straight. I cannot imagine why, I as a first class chief, is not equal on protocol or so do I think.

Governor: Well Ejeh Ankpa would you let me conclude before you interject.

Gabaidu: Attah Igala is the president of the council and should enjoy unique privileges.

Konel: Well I smell alliance, grand conspiracy. But I remain the paramount ruler of my people and I shall not condone anyone toying with my own sovereignty.

Onu Ojoku:(whispering to him) Konel you take this matter easy please this man is a governor and he has powers, he is not the same prince of old.

Konel: (his voice raising) I am not scared of anyone except God. Not Mortals even those whom I have helped I won't. (All the while Gabaidu is just seated his countenance does not betray nor indicate anything).

Governor: A word is enough for the wise, may I remind the retired colonel that this is a democracy. And I am in charge here. What I have said, I have said. I will continue to care and cater for the welfare of traditional rulers but not bandits. I have concluded (the anthem is blown only the Konel is sitting down

before the end of the anthem he storms out.)

Governor: (To Gabaidu)-Did you see that. He shall regret that to treat my office with impunity. Not I the prince. I shall handle it. He slights my office. I won't take it.

Gabaidu : Your Excellency, just a tip of the iceberg. I have told you about his character before. I told you my only fear is that he may not change.

Governor: Not with me, I shall teach him a lesson. I shall.
(Action is back to Ankpa the Ejeh in council)

Onu Ogugu: 'ejeh kpogidi- I urge you to be careful. A man does Not commence to run the day he learns to walk. Life is about care. It is about caution. You will need to be careful.

Ejeh: Only Attah decides the future from today. Don't forget, I have been a gallant soldier all my life. I am not intimidated by civilian hallucination and political relations, who is Audu by the way, was he not the same boy of mine who I took to cinema houses at Jos, I tell you my boy.

Onu Ogugu: Kpogidi- when a boy assumes power he is no longer a boy. Remember the moment you assumed power you became father of your own parent. The parent of the society. Those days the only power we knew was the power of the Attah but today, this dispensation has altered things a great deal so much power in hands of this 'Gobinas'.

Ejeh: Before them Onu we existed. I know all the perspectives and imperatives. The traditional institution is older and more with the people and the roots and nobody toys with tradition.

Onu Ogugu: Kpogidi -trust your courage and your exposure. But I urge you to open your eyes. Can't you see that Gobina is power drunk? Remember he was offended that you blow siren as loud as his own. He is quite offended. And he gets confrontational, no opposition can't you see? And the fox at Idah. He would capitalize on this to worsen the situation.

Ejeh: Integrity and respect of Ankpa is my sovereign challenge- I am focused and I wouldn't be persuaded. I am foxy myself, I will stand their wit match for match.

Onu ogugu: Konel.'Arakuagane' only remember this team is a foxy team.

Konel Alacha: I have fought all kinds of battles. Like Amoboni I Am strong willed, I can't be intimidated. Don't bother Onu. (Later at the palace in the night,-the governor is seen with the Attah they are discussing but no one can hear. Security presence is high. A few others enter there is shaking of hands and exchange of banters music is at the background (governor is speaking on phone).

Governor: You make sure that things are put properly in shape. I will not tolerate any risk or any lapses. As chief security of the state, the entire security of the state is my concern. (as he speaks the phone rings).

Governor: (*on phone*) yes. I quite clearly understand the implications of every action I take. (he listen a little to the end).

Governor Ato:- Ujaa Iche- (he sips from a bottle of Guider) well there is always a first time for every thing, moreover it happened before. Don It worry I will take care of all that (pause).

You annoy me. There is no abomination about it. I am Adojaa don't forget. I will handle it (he drops the phone) .

Governor: C.P are the mopol people ready?

C.P-- : yes, sir, they have been well stationed. Just about four miles to the city center. They are only awaiting orders.

Governor: D.S.S.- Sit rep.

/D.S. S.: All ready, a perfect game plan. I just received a radio message that he is at the out skirts of the town. The message is that it is an emergency Security Council meeting (pausing-I hear a siren).

Governor: It can't be him. I had ordered that he was not supposed to use the siren.

DS.S: Information said he was still using it.

Governor: You see what I mean. Disobedience, you see why he should be taught a lesson. He is a corrupting influence. A local chief defying my orders. I will deal with him. As soon as he comes you carry on as discussed. I won't even give him the courtesy of seeing him. (he goes in as soon as the konel knocks at the Entrance).

K

Ejeh: C.p, DSS what kind of emergency is happening here, am I supposed to be the only chief attending this meeting.

C.p: Chief, May I humbly ask why you used siren to the government. House.

Ejeh: Are you childish? I am a first class. I am entitled to it.

C.P: But executive orders your highness.

D.S.S: Your highness-we have orders that you are becoming a source of worry to the government. There is likely to be civil strife in your domain. You are to be detained for two weeks.

Ejeh: But you can't. you are boys. I am a king, my people will react. I am a Rtd konel you know. You can't try me.

D.S.S: Your highness, house arrest or rest for only two weeks. Please cooperate in your interest.
(two hefty men walk in lift him by the shoulder and he

is driven to an unknown destination black out.)
*[Ankpa there is palpable tension youths are gathering
women are showing that all is not well.]*

Kashinama: We as youths of this town shall not tolerate what we hear. Our Ejeh must be brought back today or we make this land Ungovernable.

Youths: yes, Konel is leader. (There are chants of resistance- they sing Igala - War Songs- as they make a procession police sweep on them and they are scattered.)

(Action is at Idah, full Council meeting)

Gabaidu: (obviously elated)- Ojuwo Ubomu is getting real big). Well my dear chiefs you are no doubt aware of the situation in Ankpa. And how the government is dealing with the situation. Nobody is bigger than the ancestral clout- I say nobody.

All: Gabaidu

Gabaidu: Well. My responsibility is to ensure peace and stability at all times. And in that regard, the people of Ankpa have appointed a new Ejeh. He is Amodu yakubu. Older brother of the former Konel he in fact was actually supposed to be the Ejeh in the first place that is before Konels ambition over took him.

All: Agagwu (*a beading ceremony is done quickly, as the new Ejeh is introduced*)

Omachi Attah Gabaidu: On behalf of the people of Ankpa we thank you for this season of great peace and for bringing fairness in our society.

f

Onu Ogugu: But Gabaidu isn't it strange. Are we saying that Konel is dethroned, while he is still alive. An abomination.

Omachi What abomination. A society finds solutions to its problems through conventional and unconventional means. That is the concept of growth and advancement.

Gabaidu- Omachi Attah my loyal brother save your breath. A man gets the kinds of hair cut he deserves. Make sure the police is around to effect the grand entrance of the newEjeh.

(Black out)

(Ankpa at chuks supermarket.) .

Doni So many unusual things happen in this kingdom I tell you. A whole Konel deposed. I fear.

Husseni Intrigue I tell you most surprising. When you discover that his own people were part of the fraud.

Doni I hate people who run into conclusions with little plots. How do you know that his brother was part of the plot.

Husseni Are you deaf, I was at Idah myself and I heard what the king at Idah said.

Ajoni: If you were at Idah as you claim what evidence do you have. What did you see.

Hussemi: Ajoni you watch it, each time I speak in public you always try to undermine my integrity. Apart from uwo Ubomu what other thing is in the palace.

Ajoni: The estranged husband. That husband of the king-Achadu did you see him.

Hussein: The Attah and Achadu, don't see eyeball to eyeball. Part of the crisis in the kingdom.

Ajoni: But tell me why will it be so. Considering how integrated their functions are. But you forget that the Achadu is a policeman. And Gabaidu a double police.

Hussemi: What has that got to do with it-well let's talk about here. This dethronement has large implications, what will happen to Konel, as that will affect us.

Ajoni: For Konel I think the options are hard. He leaves in disgrace or commits suicide.

Hussemi: Terrible that is an extreme option. Why

Ajoni: It is traditional remember Amoboni. Otherwise you lose your heritage in disgrace.

Hussein: If he commits suicide, how does he regress the situation. And I know Konel he is a fighter.

Ajoni: Fighters don't live one day under disgrace, especially in a long fought battle. I think Konel has a strong will and tons of pride you know- I want to see how he will stomach all the web. But Konel.
Ayah!

Husseni: What implication for us.

Ajoni: For us I don't know. Our hopes were with him but will our hope rise up out of this. I feel morally dampened but I also know that among us, many have prayed for his fall.

Husseni: But trust Konel. He is a fighter. He will return. I have heard that he has consulted his former battalion. The plan is to storm that palace and return Konel.

Ajoni: That will be nice. But I can't see how it goes through this fog. History seems to be playing itself out again.
(Action moves to Kuje Konel and his lawyer Ocholi)

Konel: You lawyer, look through that book, this edict. Is it Possible for a first class chief to be deposed and exiled.

Lawyer: Yes sir for security reasons.

Konel: I have told you, you seem to forget, I am still the Ejeh you answer me Kpogidi you cannot remove a reigning king. I am still the king.
In Igala tradition only one king rules at a time.

Lawyer (aside) Kpogidi it is obvious that konel has

continued to live in derision.
He conducts himself still as a king.

Konel: Now, you have to stop that power monger, stop that brother of mine from parading himself as the Ejeh I always knew he was after my title.

Lawyer: Smart idea Kpogidi. But I hear he is already installed and the technicalities will take time. We need to work out a legal framework. Let us first of all challenge your removal. It is obviously illegal.

Konel: But how long will that take.

Lawyer: The major problem I see in all this is the factor of connivance. Internal and external collaboration this is highly anti-ethical and destructive. Then the issue of statutory codification of the tradition power oath and power order book. Don't forget your highness the order of local government and traditional council structure. The Attah is a determinant of most of the law. But we can exploit the law. Especially as regards right and privileges..

Konel: I am ready for all this you know, I have mobilized all my resources. In a long drawn battle, you need all your resource. My entire career, person and family repute is at stake. I must return to Ankpa to my father's throne in one week. Ocholi you hear. I must.

Lawyer: You count on me Kpogidi your highness. Perhaps in 3 Weeks, we shall sort out this issue. Perhaps your

highness (lights fade to indicate Ejeh moody, reserved and smoking. A knock).

Ejeh: Okolo Doga (referring to his son) Seidu. Welcome

Seidu: Your Highness may you live long

Ejeh: Welcome my son. How was your trip to Ankpa what is the situation.

Seidu: The family is torn apart. Children don't see eye to eye and the people most of them have refused to recognize my uncle. They all wait for your return. At the mosque the other day they booed him and attempted to steal his slippers. The king is not at peace. The mood is sad.

Ejeh: What about the chiefs what are they doing.

Seidu: Idoko said I should inform you, that some of our own people have begun to visit Idah regularly, suspect that their Loyalty is warming I cannot rule out the factor of cash inducement.

Ejeh: The government and the hierarchy, against the king. I am a warrior. I will disgrace them (he smokes more often, only 2 weeks and my supporters are deserting. Government. Intimidation and they put mobile policemen everywhere. (He speaks in very high voice almost shouting) I will deal with them (he gets agitated and slumps on a chair) (Seidu holds him in confusion dashes out and soon comes in with a

doctor- they take his blood pressure, he is given first aid soon he sits up. He is pensive distraught and worried).

Doctor: your blood pressure is too high you need to rest. Take your pills, make prayers, eat good meals. You will win your case.

Ejeh: Will I doctor, will Betrayal, gang ups, but I won't succumb., I will win (black out).
(Attah's palace -the Obomu hill at stage as its highest)

Gabaidu: (obviously in an elated mood) these are really outstanding moments, so how is the new Ejeh behaving.

Ugwolawu: Very obedient Gabaidu. He appears peaceful and not as radical or leftist as the Konel.

Gabaidu : That is war, you do not live by a river bank and allow it to erode your house. You push it back. That Konel his aggression would have consumed the lot of us. But not in my time. I wouldn't allow such a thing while I am alive.

/
Onu Ugwulawo: The whole thing brings to mind bogging issues about man and power, changes and adaptability and the question of the role of traditional authority in contemporary domestic culture.

Gabaidu: Onu your historical postulations are also mind Pricking. But I tell you again that the major essence of

life is to survive till God wills. To do so, you must keep at bay rivals, bad eyed critics or extremists.

Onu: What about the courts!

Gabaidu: Disadvantage. Don't ever struggle from a disadvantaged position because you loose from the beginning, you may be eroded, even crushed. I have heard that he has recruited Ocholi, the erudite and ebullient lawyer. Don't think he could make a difference.

Gabaidu: Perhaps you forget that the governor is not a man to run away from a fight. He fights with all his eyes closed. Dangerous fighter. He won't give up.

Onu: Another question Gabaidu- a man who frequently inquires does not lose his way. That is what a proverb says. The Ejeh institution, what do you see in its future.

Gabaidu: Prognosticate Onu. Prognosticate. I was a lecturer you know. A very hot and intelligent one at that. I have worked out a strategy of diffusion. You know every warrant chief in Igala land will be called Ejeh. That way it is reduced and made common but the Attah remains one, you see the Strategy.

Onu: Brilliant Gabaidu, but agitations. Agitation.

Gabaidu: Onu think about them. They will always be there. But we, the system must live over it and talk it. At least any

time your own time Onu you must not fail.
*(Action moves to Ankpa there is a dirge-the mood is solemn-
it is obvious that there is mourning. Some chiefs are center
stage but down the people are spread out in mental pain. It
is night.)*

An Elder- Eche- what sort of life is this, a man is chased up until
death.

Another chief Was it suicide. I guess it should have been,
knowing his kind of heart he couldn't bear it.

Elder I hear he was ill. Has been ill for some time. The whole
Konel falling ill. Konel who would tear a whole group
asunder all on his own.

Onu Ojuku The worry now is that he cannot be buried here in
his own town Since he is on exile.

Onu Ojuku Armed mobile policemen are all over the place just
to roll down any protestations. I fear that some youths
may just be willing to die.

Onu Ife Strange Very strange. But we have to wait for the
DPO. Says he has a message. (They continue to talk as
they talk the DPO arrives in a land rover quickly some
armed men move to the back of the pickup truck and
bring out a human bundle- it is Konels corpse-
following them is Seidu only).

D.P.O. Well elders let me warn you- nobody moves from
here. If you must know Admiral Ogohi begged the

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governor for us to give a quiet and quick burial and that is what you must do now. Sergeant!

Sergeant Yes sir.

DPO What about the grave.

Sergeant We dug it since morning.

DPO Good where is the Imam.

Sergeant He is waiting outside with corporal let me bring them.

DPO All right Seidu you can go ahead and bury your father. As the Imam begins to call the Muslim prayer lights fade

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