



Ozi Ikòrò

AFRICAN HISTORY · CULTURE · INDIGENOUS KNOWLEDGE

CULTURAL HERITAGE

Mkpisi Ceremony and The Age Grade Structure of Ahaba : *A Vital Tradition of Ndi Anioma*

By Chukwunwike Ossai

Ozikoro.com · Cultural Heritage · 1 min read

FEATURE
IMAGE

Ogbuide(Oguta Lake) / Charles Alozie

Article image · caption retained from the published Ozikoro article

Ozi Ikòrò

MKPISI CEREMONY AND THE AGE GRADE STRUCTURE OF AHABA

Mkpisi Ceremony and The Age Grade Structure of Ahaba : A Vital Tradition of Ndi Anioma

By Chukwunwike Ossai · Cultural Heritage · Ozikoro.com

In Ahaba , the system of age grade is one of the most intricate structure that socially guards a the journey of males from youthfulness to elderhood. The hierarchy starts with “Nziza Ezi” which is from (age 0-18), This is followed with “Okwulagwe” (age 19-45), the next hierarchy following Okwulagwe is the “Ochokoloma”...

In Ahaba, the system of age grade is one of the most intricate structure that socially guards a the journey of males from youthfulness to elderhood.

The hierarchy starts with “Nziza Ezi” which is from (age 0-18),

This is followed with “Okwulagwe” (age 19-45), the next hierarchy following Okwulagwe is the “Ochokoloma” (age 46-55),

and finally “Ichiokwa” (age 73 and above), where the elderly men get to the position of just being respected advisors in the communities.

The ceremony of Mkpisi is a highly and well respected rite of age grade passage which helps in the initiation of Ahaba men into becoming citizens, the rite marks the transition from young to adulthood, it also ushers their inclusion into government.

Every twenty years, or whenever its deemed fit for young males of Ahaba lineage, the young men are being initiated and also enumerated to be, recognized officially as “Mgbamkpisi” citizens.

The ritual process of Mgbamkpisi is being, kept exceptionally for Ahaba-born males, use symbolic materials like “Ofo Alor” sticks and



“Akwu-Ocha”,

This is to affirm the place of the men in the heritage of Ahaba. The ceremony of Mkpisi, via its special practices, makes sure that the continuity and preservation of Ahaba values and identity is paramount.

©BETWEEN EGWU-OTA, TRADITIONAL POLITICAL INSTITUTIONS
AND

GOVERNANCE IN ASABA, DELTA STATE, NIGERIA

ABOUT THE AUTHOR

Chukwunwike Ossai

An enthusiast in tech with deep passion for studying and showcasing the vibrant cultural heritage of southern Nigeria . Combining my skill with my obsession towards African history and traditions to create contributions that impacts the digital space.



Ozi Ikòrò

History worth reading.

African history · culture · indigenous knowledge
