

The Mystery Of The Idemili Culture!!! by **tomakint**: 1:05pm On Nov 14, 2012

In some parts of Igboland, the specie of snake called python is treated with utmost respect and dignity while in some other areas in the same Igboland, python is regarded as a dreaded reptile. Idemili clan is a conglomeration of towns that make up the present Idemili North and Idemili South Local Government Areas of Anambra State. It is a well known fact that in Idemili clan, people worship pythons to the extent that it is a taboo to harm or kill the snake. In a situation where the snake which goes by the name **Eke Idemili**, in the local parlance, is killed by someone, the wrath of the community where the incident took place is always brought to the person who committed the crime and he or she is compelled to accord the snake a befitting burial like that of human being

To a very large extent I love studying about wildlife and on most occasions predators (Lions, Tigers, **Pythons**, Anacondas, Eagles, Hyenas and the likes have always catch my fancy)! One thing about animals is that they are ruled by Instincts (that means where animals are cared for and not killed they are known to be docile no matter how ferocious they might be, this is true in almost all cases, although not in general terms) unlike humans that are ruled by Instincts and Emotions. However, my emphasis is on the mystery of the pythons that roam free in Idemili where they have been harmless with no recorded case of killing humans despite the monstrous sizes of these serpents. Legend have it that they are sacred creatures that must not be killed, in as much as many of my Igbo friends always tell me about this 'strange culture' I will like to know of any versed Igbo Nairalander who can shed more light and perhaps give graphical representation of how true this cultural practice is and perhaps let us know if the said practice is still on. 🤔

2 Likes 1 Share



Re: The Mystery Of The Idemili Culture!!! by Nobody: 6:54am On Nov 16, 2012

I searched the internet and came up with a brief history of the Idemili Python.

"The history of how the people of Idemili began to worship the short pythons was linked with the river in the area called Idemili River which cuts across towns like Obosi, Ogidi and Ojoto, adding that the river has a network. The name, Idemili, was derived from the river, while the snake called Eke Idemili lives in the river. The people of Idemili regard the snake as a representative of their deity and therefore, a custodian of their culture and tradition.

There is a story that says that when a child is born in Idemili, the short python crawls to the place where the baby is kept and curls around the child harmlessly to the admiration of the parents of the little child. It was also gathered that the visit of the snake to people's homes could mean different thing as the snake is said to have the power to bring good or bad tidings. If, for instance, a noble person is about to pass on, a python could visit a relation of the person by dying in the house of the person."

It is very true. It is a non poisonous python/adder and it is treated with utmost respect and dignity. It is forbidden to kill it. It is also called the Royal Python and whoever kills it must give it a befitting burial, in a coffin and all.

1 Like 1 Share

Re: The Mystery Of The Idemili Culture!!! by Valon4ego(m): 5:37pm On Nov 16, 2012

Most places in Anambra forbids the killing of pythons. Although the tradition is much more pronounced around the idemili axis. It's a well known fact that in idemili, pythons roam around freely without harming anyone. There have also been reported cases of persons sleeping and resting their heads on a 'pillow' only to find out when they wake up that they have actually slept on a python. The exact reason why these serpents don't harm the villager is not know i.e whether it can be explained by scientific reasoning or it being spiritual.

Re: The Mystery Of The Idemili Culture!!! by PAGAN9JA(m): 6:00pm On Nov 16, 2012

excellent post. this tradition and religion of Seprent worship is also present among the Nair and Bantavaru tribes of South-West India. they call themselves the Nagas or Serpent race. they worhsip Seprents to a large extent, especially the poisonous King Cobra. apparently these Serpents rarely harm human beings members of these tribes , especially around the Sacred Groves. if a person

even witnesses a dead snake , he/she must conduct an appropriate funeral for the deceased snake and feed the entire village (approx 100 persons). if a person kills the snake, that individual must be ready to face the much feared wrath of the Cobra. apparently the influence and the power of the Serpents in these areas is such that muslims who live there have also secretly taken to worshipping these snakes. 🤩



Re: The Mystery Of The Idemili Culture!!! by **elothaddi(m)**: 7:38pm On Nov 16, 2012

i can confirm that i have had to use a very long stick to move the snake out of the room where i sleep more than once. Its very heavy and harmless. I went to a boarding school in the east and I do tend to see it the room any time I spend my holidays in the village. Its quite interesting when they tell stories about it and one of them is that if any body from Idemili kills it, he/she will have to bury as if u are burying a dead human being.

1 Like

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Wao, what a tradition!

Re: The Mystery Of The Idemili Culture!!! by [Antivirus92\(m\)](#): 7:52am On Nov 17, 2012

Yes, i am from idemili in anambra. We don't worship pythons but we respect them.

2 Likes

Re: The Mystery Of The Idemili Culture!!! by [wesley80\(m\)](#): 8:14am On Nov 17, 2012

In 1985, Mr. Boniface Chukwunwike Ideh, an enterprising young mechanic bought a Bedford van, which he meant to resell for profit. But due to pressing family matters, especially as a newly married man, he decided to leave the car in the parking lot for a while.

When he later decided it was time to trade the van, he suddenly found out that one of the wheels was faulty. He therefore brought out the jack and set to lever the vehicle. But the soil was loose and the jack was shaky and could not hold. So, he called for help and some able-bodied young men helped to push the van to another position. And soon as he succeeded in loosing the tyre, Ideh was struck numb with an ugly sight, petrified.

A big python, which had occupied a space within the wheel, has just been crushed to death, while the vehicle was being push to its present position. And curiously, pythons are held sacred in the community. Thus, the killing of python by anybody was considered a taboo in the place.

The young Ideh, however, soon recollected himself from the shock and dashed into his house to inform his wife, Mary. But since the wife was married from a different community other than Ideh's home-place, she did not understand the full import of what her husband was saying. Solemnly, Ideh went to his uncle's house to inform him about his ordeal. But his conscience was made worse when after listening to him; his aged uncle suddenly bowed his head and shade tears. Then after a brief moment he looked up and asked Ideh, why he had killed the sacred python. And the young man insisted it was an accident, as he did not even know that there was a python there in the first place.

Given his explanation, Ideh's uncle referred him to his grandfather in the next compound to tell him what to do. There, his grandfather, who was incidentally incharge of the village deity, told

him to go and buy a small coffin and a piece of white cloth for the burial of the slain snake. Ideh did and was further told to dig the hole for the burial of the python. Before the earth was covered, he was asked to plead for forgiveness as he had only killed the python by accident.

According to Ideh from Enugwu-Ukwu in Njikoka Council Area of Anambra State, narrated the story to THISDAY in Awka recently. "I grew up to know that our people reverence the python. I also know that it is free to come into our homes and leave at will. But if you do not want it to stay at that moment, it is your duty to gently take it away, but not to kill it.

"But if accidentally our indigene kills a python, such a person will have to perform the burial rites as if the dead python was a human being. In the ancient times, if a child bed-wets, you tie a python around his or her waist and the bed-wetting would stop. If by mistake the python bites you, all you have to do is to simply present that part of the body to it and it will pour its spittle on it and then you are free from any trouble the bite would have caused.

"However, the python cannot come out and swallow hen's eggs or their chicks as is the situation with snakes. If it does, then the children will gather and flog it and it cannot cause them any harm." He pointed out, adding that the creature is only supposed to bring peace and protection to the community and not harm.

THISDAY investigations revealed that beyond Enugwu-Ukwu, many other communities in Anambra State and adjoining states reverence or avoid the eating of one animal or another because they serve as totems of their deity or ancestral gods. Such animals include monkey, tortoise, crocodile, snail and antelope, among others. Other communities that reverence pythons are Abagana, Agulu, Ihiala, Nri, Ogidi, and other towns in Idemili, and neighbouring communities in Imo State like Oguta, Mgbidi, Njaba and Oguta, among others.

For instance, there was this other story of one Carol, who got married to Ikechukwu, an artisan from Ogidi in Idemmili North Council Area of Anambra State and gave birth to a set of twins. And like every other healthy mother, Carol fed her children, lured them to sleep and went outside to wash and hang their cloths on the lines.

But on coming back to the room, she met quite an ugly sight: A huge python was lying on the same bed with her babies, intertwining them! Her heart leapt and she suddenly rushed out of the room and let out her breath for help! Immediately, other villagers within the area who heard her wails rushed to the scene and accosted her. Rather than explain, as she was dumb-founded, Carol hurriedly led them into the room and pointed at the bed where the python was lying rolling around her new babies. Instantly one of them, an elderly woman turned around and held Carol, covering her mouth and led her outside and told her not to panic because the gods had come to see her children and offer them protection against evil influences.

However, much as the members of the communities believe in the efficacies of the totem, most of those from outside their areas especially married women like Carol see the tradition or culture

as alien to them, but only try to adjust to the dictate.

For instance, Ideh's wife, Mary from another community other than Enugwu-Ukwu told THISDAY that she is still trying to adjust to the phenomenon of the python, especially that: "it is strange to wake up and notice a python rolling around your bed at night." She said that she so often insisted that each timeshe returns home with her children to the village that her husband should do "an all-round clean-up" of the house so thatnobody would be embarrassed.

Not minding that anyway, her husband, although a Christian still believes that there is still some spirituality in the python phenomenon, adding that all it required is to avoid confrontation with the ritual avoidance of any community youfind yourself in at any moment.

"If you are in Rome, behave like the Romans", he advised adding that he had arrived at this conclusion from the various experiences he had had over time. Ideh recounted that during the civil war between 1968 and 1969, he was deployed as a soldier Lokpanta in Abia State, and noticed that the people revered Cobra. He said that from onset, the indigenes warned them not to kill such snakes because they were sacred and belonged to their deity. He said that while they crawled in the bush, the cobra crawled over them but did not harm any of them, but that soon as some of the soldiers began to kill them, there was trouble: the cobras revolted and struck.

"The snakes began to bite those soldiers that got in the habit of killing them. But they never touched any of us that did not harm them. Instead they joined us and fought the enemies of the war front," he stressed. Still emphasising the practicality ofthe belief in the totem of the python, Ideh said, "when we were young, we learnt that if you live outside the traditions of Enugwu-Ukwu setting and there is an emergency at home, which affected you, the python would travel from Enugwu-Ukwu to wherever you live as the need may arise.

"When this happens, it is your duty to take it back home to Enugwu-Ukwu and consult the oracle on why the python had mysteriously visited you at the place you sojourned" he stressed. Ideh also recounted an experience he had in his Enugwu-Ukwu community last year where by his friend had begged him from his base in Awka to drop him off at his homeplace. But quite close to his house some thing strange happened.

He said as soon as they got close to the junction to his house gunfire rented the air and he was forced to scurry to safety in the darkness. But in doing that his mobile telephone handset fell and switched off as well as his house keys. But while he succeeded in picking the phone he could not find the keys and as such horribly left the key even as he marked the exact location in his sub-conscious mind.

According to Ideh, he was surprised that when he returned to the same place around 5am the next morning that a python had covered it self around his bunch of keys. And that on sighting him, the snake suddenly recoiled, leaving the keys andcrawled out of the vicinity, so that he can pick his keys.

Just like Enugwu-Ukwu is the case of its nearby community of Awka, which reverences monkeys and forbids any harm against them because they are totems of their ancestral deity, Imoka. However, there are three versions to the Awka monkey-myth. According to one of the prominent sons of Awka, Mr. Chukwujekwu Nnaemeka from Umuogbu village, the phenomenon began in the ancient times when on returning from a hunting expedition, the hunters stood before the Imoka shrine to share the games of their exploits, which included a live monkey. Nnaemeka, a businessman and traditionalist, said they were told that towards the end of the sharing, one of the hunters suddenly remembered that they had ignored to give anything to the Imoka deity, which live monkey to the shrine.

He nevertheless, gave another version whereby the monkeys were revered because they were quite instrumental to Awka in winning an unexpected invasion by providing some guiding signal to the Awka warriors at that time. We were told that warriors from Ndikerionwu had invaded the first village in Awka and were advancing to the next village Umuike. And on sensing the invaders the, friendly black monkeys journeyed down and began to wag their tails at the indigenes to warn them on the looming danger," Nnaemeka explained.

Collaborating this version of the myth, another indigene of Awka, Chief Chukwuma Igwilo, from Umudioka village said: "according to my father we revere the black monkeys because when we were engaged in a warfare with our invaders the monkeys worked in our interest by providing our warriors with signals that helped them win the war.

Igwilo, a hunter and vice chairman of Omenala (tradition) Awka, never the less said there are three types of monkeys in the category: The brown monkeys, the milk-colour monkeys and the black monkeys. "Our people noticed that the monkeys involved in the warfare were particularly black in colour and we therefore resolved to adopt and reverence it in our tradition. So our ancestors decided to entrench the myth of the black monkeys into our tradition and culture, which is celebrated in our annual Imoka festival" Igwilo explained.

"And since then any one that kills black monkeys within Awka kingdom would be held responsible as having committed a taboo, and such person would be subjected to its burial rites as if he had killed a fellow human being. If you are an Awka indigene and you see a stranger kill a black monkey, but conceded the fact such Awka person would definitely be killed by the Imoka deity," he stressed.

In another interview with THISDAY, a prominent herbalist in Amawbia, Awka South Local Government Area of Anambra State, where pythons are equally revered, Ozo Nweribe Nwekeodo, simply told THISDAY in an interview that the phenomenon of the python being held sacred in his community began "since the ancient times when after dinner, our children got a lot of troubles. Then our ancestors went to the oracle to find out the reason for the troubles. They were told that the people should stop eating crawling creatures.

<http://www.thisdaylive.com/articles/pythons-reverred-in-some-anambra-communities/130846/>

2 Likes 1 Share

Re: The Mystery Of The Idemili Culture!!! by **tomakint**: 10:53am On Nov 17, 2012

@wesley80, you got me held spellbound with that illustrative and educative piece! I also confirmed that there is a particular community in a LG in Abia State where lions are also reverred please can you shed more light on that too? Thanks in advance!

Re: The Mystery Of The Idemili Culture!!! by **OdenigboAroli(m)**: 8:21pm On Nov 17, 2012

Antivirus92: Yes, i am from idemili in anambra. We don't worship pythons but we respect them.

Nop,our forefathers worshipped the "eke Idenmili" and it is a curse to kill one even up till this day. I have a personal story regarding this python but I will do that later. Been working my a..ss off.

1 Like 1 Share

Re: The Mystery Of The Idemili Culture!!! by **PAGAN9JA(m)**: 8:27pm On Nov 17, 2012

^ nevermind the forefathers. do you respect the serpents of the land^{???} 🤔

Re: The Mystery Of The Idemili Culture!!! by **OdenigboAroli(m)**: 8:34pm On Nov 17, 2012


elo thaddi: i can confirm that i have had to use a very long stick to move the snake out of the room where i sleep move than once. Its very heavy and harmless. I went to a boarding school in the east and I do tend to see it the room any time I spend my holidays in the village. Its quite interesting when they tell stories about it and one of them is that if any body from Idemili kills it, he/she will have to bury as if u are burying a dead human being.

If you kill a python in any Idenmili town "ikpuo aruru eke"! I have also picked a python out of our house with a long stick and you should always throw the stick in the same direction you yanked the snake so it doesn't find its way back. We have had to chase Nsukka ppl out of my town(Umuoji) because they killed the "eke" and ate it. We also don't pound palm fruit on a motar on an "nkwo" market day. We usually go to a neighboring town to pound it and bring it home to cook. We have lots of customs and traditions like that in my town Umuoji "mmili manyulu oku".

1 Like 1 Share

Re: The Mystery Of The Idemili Culture!!! by **OdenigboAroli(m)**: 8:36pm On Nov 17, 2012

PAGAN 9JA:

^ nevermind the forefathers. do you respect the serpents of the land 

I do respect the serpent because what belongs to Cezar goes to him.

2 Likes

Re: The Mystery Of The Idemili Culture!!! by **OdenigboAroli(m)**: 9:06pm On Nov 17, 2012

Here goes my encounter with the "eke Idenmili"; On a very warm night just after eating supper with my family,I went to lay down briefly before the night long boring rosary. In our room my bed and my elder sisters bed was arranged in an "L" postion so the feet side of the bed were touching. I was 16yrs old and my sister 2yrs older was laying on her bed and we were discussing how mean our mother was and all of a sudden my feet touched something I believed was my sisters feet but they were very cold. Out of curiosity,I asked my sister why her feet were feeling so cold and she says if I were sure it was her feet that I felt because her legs were folded and she doubts they could reach the feet of the bed. I disagreed with her and rose to reach for them because it was dark and there were no electricity. I touched a thing I instantly realized was not my sisters feet and felt like the object moved so I went out to got some light. On returning back to the spot and shed some light I immiediately saw a big pile of python crawling down my bed. I screamed so hard and our neighbors all came out. I broke the lantern and tear race! To be continued...

Re: The Mystery Of The Idemili Culture!!! by **wesley80(m)**: 9:18pm On Nov 17, 2012

^ Where you come dey run go? abi no be una town juju again? If you wey be son of the soil 'took', wetin JJC go come do?

Re: The Mystery Of The Idemili Culture!!! by **OdenigboAroli(m)**: 9:29pm On Nov 17, 2012

wesley80: ^ Where you come dey run go? abi no be una town juju again? If you wey be son of the soil 'took', wetin JJC go come do?

I hate snakes and this is no joke!

Re: The Mystery Of The Idemili Culture!!! by **odumchi**: 4:09am On Nov 18, 2012

Odenigbo Aroli: Here goes my encounter with the "eke Idemili"; On a very warm night just after eating supper with my family, I went to lay down briefly before the night long boring rosary. In our room my bed and my elder sisters bed was arranged in an "L" position so the feet side of the bed were touching. I was 16yrs old and my sister 2yrs older was laying on her bed and we were discussing how mean our mother was and all of a sudden my feet touched something I believed was my sisters feet but they were very cold. Out of curiosity, I asked my sister why her feet were feeling so cold and she says if I were sure it was her feet that I felt because her legs were folded and she doubts they could reach the feet of the bed. I disagreed with her and rose to reach for them because it was dark and there were no electricity. I touched a thing I instantly realized was not my sisters feet and felt like the object moved so I went out to get some light. On returning back to the spot and shed some light I immediately saw a big pile of python crawling down my bed. I screamed so hard and our neighbors all came out. I broke the lantern and tear race! To be continued...



How can a full-grown Idemili guy like you fear pythons?

Re: The Mystery Of The Idemili Culture!!! by **ifyalways(f)**: 3:07pm On Nov 18, 2012

^no bi small thing. A whole Odenigbo 🙄🙄

@topic, I've slept with a "python pillow" when I was 11 @ otolo Nnewi. On waking and because of an early orientation and information by my aunt who was my host, I calmly walked to the kitchen, got some salt and sprinkled from my bed to the door. The Python quietly crawled out.

1 Like

Re: The Mystery Of The Idemili Culture!!! by **wesley80(m)**: 4:46pm On Nov 18, 2012

^ Which one be "Python pillow"? Python dey fear salt? You sure you didnt mistake pythons for earthworms?

Re: The Mystery Of The Idemili Culture!!! by **ifyalways(f)**: 5:17pm On Nov 18, 2012

Python pillow simply means I slept on a python thinking it was pillow.

As for your other question, perhaps you should ask any Nnewi guy around you if they use salt to "remove" python from their homes.

Re: The Mystery Of The Idemili Culture!!! by **OdenigboAroli(m)**: 5:17pm On Nov 18, 2012

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See you....I was very scared of Pythons when we first arrive villa but I did overgrown it as time passed. I used to pick them out with a long stick, but I still don't like snake.

You guys need to stop f..ucking with me. Ify, how would you feel if you wake up and find a python beside you? Let me guess...you will kindly kiss it, breast feed it and slowly walk to the kitchen to get some salt...ina akoolu biati 🙄

Re: The Mystery Of The Idemili Culture!!! by **OdenigboAroli(m)**: 5:34pm On Nov 18, 2012

So let me finish my story from where I stopped yesterday; my father went into our room and searched every where for the python all to no avail, so he went and call an "eke idemili" deity priest who came to our house with some rituals object to beg the python to come out and let her children sleep well because we(I and my sister) insist the snake must be taken out before we step foot in that whole building. The priest came and performed some rituals in front of our house and went in to look for the creature. He was calling the snake all kinds pleasing names like "nna", "agbala idemili", "onolu ife nolu enyi" biko dajuo....puta ka ayi chuolu gi aja ma dunaa gi. I didn't take him more than five minutes to find a snake that my father looked for over two hrs and he came out with the python wrapped around his forearm. He petted the snake and made some ancient chant while he walked away with the snake. My sweet mother washed down our room that night and poured olive oil amidst hot prayers and singing. We ended up going to bed late and I couldnt stop thinking about the incident until we left villa.

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Re: The Mystery Of The Idemili Culture!!! by **PAGAN9JA(m)**: 5:40pm On Nov 18, 2012

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interesting account. truly!

Re: The Mystery Of The Idemili Culture!!! by **ezeagu(m)**: 3:18pm On Nov 19, 2012

The python is the messenger of the earth 'goddess' ala (the highest deity in Chineke) in many places in Igboland. The Igbo deities do not appear to humans directly, in Igboland it is believed if you see a deity it means you are dead, so these agbara or arushi come through means of animal messengers, for example Amadioha comes through a white ram and ala, a python. These animals are therefore seen as sacred.It's also possible that the python may be the messenger of the deity Idemili. I've heard stories of the python (éké) making a drop in visit on successful births, some say with edible chalk in its mouth, so the python may be linked with idemili since water goddesses in Igboland are usually also fertility goddesses.

In many other parts of Igboland there are family lineages with totem animals of all kinds, from a wall gecko, to a hippo. Many of these clans were believe to have possessed knowledge of metamorphosis (i hi anu) into their totem animal, which is why it was (and still is in many places) a crime to kill any of the totem animals of the community since it could actually be your uncle in 'beast mode'.

1 Like**Re: The Mystery Of The Idemili Culture!!!** by **Antivirus92(m)**: 5:16pm On Nov 19, 2012

Eke idemili is very sacred in oraukwu. But i don't bleeping like it. They are very frightening. Inshort when i become the next igwe, i will change that tradition.

Re: The Mystery Of The Idemili Culture!!! by **PAGAN9JA(m)**: 5:19pm On Nov 19, 2012

Antivirus92: Eke idemili is very sacred in oraukwu. But i don't bleeping like it. They are very frightening. Inshort when i become the next igwe, i will change that tradition.

By the Gods you will never become the next Igwe.

1 Like**Re: The Mystery Of The Idemili Culture!!!** by **Antivirus92(m)**: 5:23pm On Nov 19, 2012**PAGAN 9JA:**

By the Gods you will never become the next Igwe.

who said so? ,i am an igwe in the making, a very troublesome one oooo! Lol!

Re: The Mystery Of The Idemili Culture!!! by **PAGAN9JA(m)**: 6:07pm On Nov 19, 2012

Antivirus92: who said so? ,i am an igwe in the making, a very troublesome one oooo! Lol!

no chance. the people will never accept one who destroy their religion. you can go become a pastor.

Re: The Mystery Of The Idemili Culture!!! by **wesley80(m)**: 10:34pm On Nov 19, 2012**PAGAN 9JA:**

no chance. the people will never accept one who destroy their religion. you can go become a pastor.

Sorry pal, Spiritism is no Religion. I just hope African communities grow to a stage where they realize these are some of the reasons their people are relatively backward and face slow progress. Yes I know it sounds absurd, but its true nontheless. i've seen such village traditions translate to huge obstacles in the lives of individuals who only knew their villages had such traditions or where themselves passive participants.

Earlier this year I accompanied a friend to an occassion in Nndoni community in Rivers state a community notorious for their reverence of the Iguana and surprisingly I didnt see any of the usually ubiquitous reptiles throughout my stay and I wondered aloud where they had all gone. It turned out that their now late king - you didnt hear he's dead from me - had asked his people to drop the tradition and allow the Iguana serving tradition go back to the town they "acquired" the tradition from (forgive me for letting the name of the town slip thru my memory, I'll confirm tomorrow) and his people wholeheartedly consented - apparently, they were all tired themselves. And so the people got liberated from the shackles of a backward tradition.

I wont bore you guys with tales of deliverance sessions I've watched of those possessed by spirits emanating from such traditions from Amadioha to pythons but my point is in 2012 we should have passed the stage of Animal worship and reverence.

1 Like

Re: The Mystery Of The Idemili Culture!!! by [ezeagu\(m\)](#): 2:04pm On Nov 20, 2012

wesley80:

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I wont bore you guys with tales of deliverance sessions I've watched of those possessed by spirits emanating from such traditions from Amadioha to pythons but my point is in 2012 we should have passed the stage of Animal worship and reverence.

You don't know what you're talking about and let me explain why:

Animal totemism isn't animal worship, the animals are considered to be part of the community, so much so they are given the same rights or more of a full human member of the community.

Spiritism exists as part of many religions. The idea of animal messengers is linked with the veneration of different deities, so that the animals become a link between the temperamental deities, and the community.

You really didn't explain what the obstacles were of having totem animals. You just explained that the Crazy Christians™ in Ndoni had enough of local traditions (like they usually do all over Nigeria) and decided to get rid of it. I can make a statement like 'the late king of niraland had his people drop the practice of paying tide, the people happily accepted'. You leave no explanation as to why the Iguana totemism was backward, apart from the undertones in your entire post implying that all African religions and religious practices are inherently evil.

Your "deliverance" religion is bullshit, and yes, because I say so. I can pay someone to wiggle and writhe on the ground too and claim Jesus was spooning them. It's funny how the traditional deities are the only ones who even bother to show that they exist through the same practice you condemn. It's funny how you condemn the traditional answer to the conservation of endangered species like the leopard or iguana, yet you support Christian spiritism boxing matches where people come to demonstrate the skills of rolling on the floor, acting possessed, and blaming it on innocent witches who did nothing to no one or blaming it on our dear father, Amadioha.

Ashemanahabanakoshamokalakalakawakaonyeiberibeashachakrouva. I bind and cast you into the pit of ignorance.

2 Likes




Re: The Mystery Of The Idemili Culture!!! by **PAGAN9JA(m)**: 6:26pm On Nov 20, 2012

wesley80:

Sorry pal, Spiritism is no Religion. I just hope African communities grow to a stage where they realize these are some of the reasons their people are relatively backward and face slow progress. Yes I know it sounds absurd, but its true nonetheless. i've seen such village traditions translate to huge obstacles in the lives of individuals who only knew their villages had such traditions or where themselves passive participants.



Earlier this year I accompanied a friend to an occassion in Nndoni community in Rivers state a community notorious for their reverence of the Iguana and surprisingly I didnt see any of the usually ubiquitous reptiles throughout my stay and I wondered aloud where they had all gone. It turned out that their now late king - you didnt hear he's dead from me - had asked his people to drop the tradition and allow the Iguana serving tradition go back to the town they "acquired" the tradition from (forgive me for letting the name of the town slip thru my memory, I'll confirm tomorrow) and his people wholeheartedly consented - apparently, they were all tired themselves. And so the people got liberated from the shackles of a backward tradition.

I wont bore you guys with tales of deliverance sessions I've watched of those possessed by spirits emanating from such traditions from Amadioha to pythons but my point is in 2012 we should have passed the stage of Animal worship and reverence.

Spiritism is no religion  so now it has come to this is it  Religion started with ancient Pagan spiritism and now you say it is no religion?!!!! so now the father has to be subordinate to the kid? so what is religion to you 

paying tithes in a man - made instttution, reading some foreign book written by a long-dead man, killing people of other beliefs? so that is religion is it?

your christianity lacks basic Spirituality. that is the reason why it is not a religion, but an irreligion. all it does is to dictate to people what to do and what not to, play with peoples emotions ,etc. just mere rules aand useless guidelines. that is YOUR religion.

what obstacles do you talk about  people have all the time to do other useles stuff but cant spend a few minutes for spirituality  plz dont give me this stu.pid excuse. you are very narrow minded.

you hear what happened recently to that useless Oba who tried to do away with Yoruba religion in Ondo and how the young/youth of the city hounded him and threw him out of the palace and very nearly lynched him 🤔 you see how in this modern world how the ancient codes of Spirituality still play an important part of people. something for which there is just no compromise. it is ingrained.

go look at Japan , China, India, etc. you wont be surprized to find the high levels of advanced totemism, animism and spirituality that exists over there. that doesnt hinder them from progress. infact if anything, that has helped them progress to new levels due to their broad outlook towards life, fuelled by their beliefs. unlike how silly and narrow-minded and irrational Nigerians have become due to abrahamism.

also you should be aware of the rise of Neo-Paganism across the west, South America, etc : Wicca, Odinism, Neo-Shamanism , Mayan religion, Inca religion, etc.