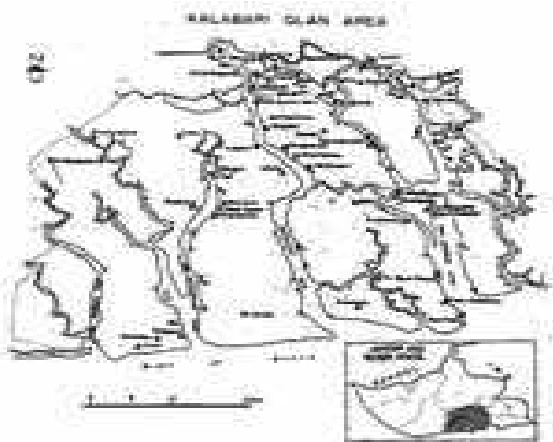


Map of Kalabari Clan



Enthronements in the Last Interim 300 years in Kalabari Lands

Opubo Gbanaye Benebo

Enthronements in the Last Interim 300 years in Kalabari Lands

*Critical Reviews
of Some Assertions of
Dr Tamunoemi David West*

Opubo Gbanaye Benebo

Some Thoughtful Essays

In the Spirit of Agama Agama

In the Spirit of Agama Agama 2004

Initially written on Tuesday, December 28, 2004

I am thinking as this year comes fast to a close. I am thinking that for an allegedly "cowardly" Monday Night Quarter-Back, I have not done so badly. Evidently, I have come a long way from that **seemingly** "cowardly?" Monday Night Quarter-Back.

Indeed the trick of the trade is to pick the fights very judiciously. One should only fight such fights for which, one is willing to sacrifice everything. After all as I have written previously, in quoting the greatest military thinker/Philosopher that ever lived, Flavius Vegetus Renatus, " He who must go to war must do so only on principle". At the time I speculated that, perhaps the rationale of Flavius behind this statement is that he felt, war was fundamentally so tiring, so very depriving and so utterly destructive that for any one to be able to stay engaged in it for the long haul, only principle can sustain the initial decision to go to war; because war is a very messy business, after all.

So as this year comes fast to a close, I am thinking about the recent pasts, the verbal wars and the potential for the escalation of these martial skirmishes into full blown martial campaigns; I am thinking about the devastation that the skirmishes have wrought on me; I am thinking and preparing for the potential of even wider engagement in the coming years; I am thinking of economic deprivation that is yet to be manifest; and remarkably, I realized that I am still at peace with it all.

So, **In the Spirit of Agama Agama**, I say to myself: Opubo, never mind what anyone says, I am one tough cookie; I fell so far down from such height and did not break my neck, I am one tough fellow; and to think that even after such a disastrous fall, I did not even get a scratch on me, I am indeed made of sterner stuff. Indeed, I must be imbued with the spirit of Agama Agama; and now I am thinking: Happy New Year to me, Opubo.

In the Spirit of Agama Agama: Yet Again 2005

Initially written on Wednesday, December 28, 2005

TO WHOM IT MAY BE OF INTEREST

I shall be in Port Harcourt and in Abonnema sometime next year, 2006. I even plan on sleeping overnights at Abonnema during my stay. I am awaiting my marching orders to come home at will; and I shall do so as soon as I get my marching orders, and i shall be her announcing the month and week when I will even be in Port Harcourt and Abonnema.

The truth of the matter is that I am of the conviction of Aristotle Onassis: "I do not like kegs of dynamite hanging over my head, I would rather it exploded and be done with my head or I will still have my head."

May God Almighty bless the Kalabari Clan, and may God help us all.

Happy New Year everybody!

In the Spirit of Agama Agama: Talking like an Oracle 2006

Initially written on Friday, December 29, 2006

Truly, I prefer the choice of the word "talking" as opposed to "speaking" -- I mean in the phrase "Talking like an Oracle" instead of "Speaking like an Oracle". The word "talking" is what most fits the feeling I am trying to portray in this year-end communication of my now annual ritualistic rambling with titles that include in some form the phrase, "In the spirit of Agama Agama". Indeed, the word "speaking" just does not have the personality that "Talking" has. For instance, pronouncing "Talking" almost requires a curving of the lips creating a feeling of sort of pulling-in containment while pronouncing "speaking" just does not. If in doubt try it and convince yourself. On the other hand, "Speaking" seem so free-flowing and sending away of the sound-waves, there just does not seem to be the seeming containment reflective of something. Yes, truly, the word "talking" best suites the image I am trying to portray. Yes, practice saying talking slowly and reflect on the shape of your lips and you will get the point I am making. "Talking" does have this **Oomph** that "speaking" does not have. Really, one can get a good sense of the relative level of Oomph(!) in "Talking" by simply contemplating in one's mind's-eye the image of the drummer-boys beating Talking Drums. Now think about that, even the drums were not termed "Speaking Drums". I prefer to submit that the underlying rationale even in that choice was because of the Oomph in "Talking"

Alright then, now that we have all got a sense of the Oomph in the word "Talking" and therefore we are all in tune with the thrust, I considered that though I have fallen from such heights, "in the spirit of Agama Agama" I am still well and kicking, and have not yet kicked the bucket as some would wish, but man proposes and God disposes man's plans.

Now last year, I had informed everybody that I was going home this year. I even informed all my readers to get ready that I will certainly let them know when I shall be home. I was even told that I will be burnt in a stake as soon as I set foot in Abonnema. My younger cousin even advised that I do not make it known as not to put ideas into the heads of not so sanguine peoples. Talking explicitly, of course, though is the trying personality of an Oracle. That though is the bane of the listener in understanding what an Oracle says when an Oracle talks. The interesting thing about Oracles is that their Talks are so equivocal that one is never really sure as to what they mean. The fact is "Talking like an Oracle", I did in fact go home this year. Those not so sanguine people waited and nothing happened. Fascinating!

I paraphrase, I said, Next year, I will go home. Yes that was what I said, and I have gone home. Talking like an Oracle, to have gone home would entail one of several acts. Indeed, going home in reality entails one of many displacements: Make the physical body appear within the boundaries of home - Displacement of Physical Self; Make the spiritual body appear within the boundaries of home - Displacement of the Spiritual Self, Make the mental body appear within the boundaries of home - Displacement of Mental Self, Make the rational mind felt within the boundaries of home - Displacement of rational Self. Indeed, Talking like an Oracle, undertaking any one of these displacements means going home. As I have said earlier, Oracles are so equivocal, it is the bane of the listener to listen, think, think some more and hopefully understand. Indeed, it is the bane of the listener to contemplate all possible meanings of the Talk and then embrace the message.

So then, in that sense, in fact I did go home this year: I have made, make, and will make felt my presence at home. Yes, that would be my presence in terms of my rational thoughts. More specifically, I have compiled all my postings on the Internet on the subject of the SocioPolitical Evolution of the Kalabaris into a book that serves as the catalyst foundation for the accurate documentation of the True History of the Kalabaris, and submitted the same to a printer at home to print for dissemination

The book is being printed at the expense of people of good-will and as such will be disseminated **at no cost** to the Abonnema peoples and the Bakana peoples and the members of the Council of Royal Fathers of the Rivers State. This book and all subsequent editions will be printed with the printing cost borne by well-meaning Barboys and shall be printed repeatedly for dissemination until there will not be even mere curious demand for it.

This book, being a mere first edition, should make for an enlightening reading for the Abonnema and Bakana peoples, particularly their current younger generations as well as future generations. The object will be to ensure that all future generations of the Kalabaris are fully cognizant of who they really are, and who is whom so that their heritage may not be stolen from them ever.

The book is written in two parts: Part I provides a narrative documentation of the evolution of the Kalabari peoples, and Part II provides critical analyses of the documentation with the object of establishing a mindset in the younger and future generation of the native Kalabaris.

This book is intended to burst the boils on our seats that we may be able to sit properly when we sit.

During this time, when the first edition is being circulated, a second edition will be prepared. The second edition will aim to include more documentation dealing with legal documents filed by the Kalabaris but never adjudicated, and of course, also addressed will be the reasons for the failure of the Eastern Regional Government to adjudicate the suits.

Yes the preparation of the second edition shall be intense, it shall involve demanding "all hands on deck". As a prelude to the compilation of the second edition, I shall yet again in the spirit of Agama Agama, begin the process of providing critical analyses of books written by others on Kalabari. The object of such analyses would be to present a more wholesome picture of the contents of the books within the context of the Kalabari politico-socio-cultural norms. Articles also posted on the Gboru-Kalabari forum by different citizens of Kalabari shall also be submitted to the same rigorous analyses; and until the second edition of the book is released, the critical wholesome analyses of the published mostly revisionist history of the Kalabaris will be placed in this website, **Books Reviews**, for at will public perusal.

So God willing, having not broken my neck so far, I shall take delight in falling down the heights, yet again "In the spirit of Agama Agama", through the coming next years as I push to have a full documentation of the true, non-revisionist history of the Kalabari peoples. This is necessary that when the Kalabaris step out into the community of nations they may be properly recognized and be able to assume their innate rights.

Hail to the Akeamaoloye,
All Hail King Akeamaoloye!
All Hail Founder of Kalabari!

GENERAL BACKGROUND

Several years back the Amakiris claimed that Amakiri was adopted by King Daba and his wife Okuma, and they are legitimately of the royal line, and anybody who challenged them was assassinated to maintain the facade. They were enabled by the Amoury Management System put in place by King Akeamaoloye in the Formalism of the Union, for establishing peace in the Kalabari Union. Now keep in mind that King Daba was the last son of King Akeamaoloye. As it happened sometime around the late 1970s the Amakiris started this bogus claim of Amakiri being the founder of Kalabari, they were then challenged by being reminded that King Daba was the son of King Keamaolo who undertook the Formalism of the Union. So then with the help of Dr Tamunoemi David-West and Wenike Tienabeso, the Amakiris constructed another lie that in fact the Daba they were talking about was the son of Berembo who was a direct son of Ende - the son of Perebokalakeibari. Of course that became a problem for them as the younger generation started to publicly asserted the fallacy of the claim, because there was the issue of King Owerre Daba and his grandfather King Opukuroye and his father King Awome who ruled sometime after King Ende the direct son of Perebokalakeibari, which means that Daba could not have been a son of a direct son of Ende, because of the many years inbetween. So then with the help of Late Dr Victor Tonye Erekeosima, the Amakiris decided to back-peddle coming up with a thoroughly fantastic infamous lie that in fact Amakiri took over power from King Owerre Daba to make it seem as if the Dabaye Amakiri by which the Buguma peoples have sang songs in praise of Amakiri the slave of King Kalagbaa was in fact attached to King Owerre Daba with the implication that the "Dabaye" [meaning of Daba or Daba's] prefixed to Amakiri derives from the "Daba" in Owerre Daba. Of course, making this claim means that Amakiri took power from King Owerre Daba sometime around 1605 with the implication that Amakiri lived in excess of 200 years; and then to clean this up, the argument was set up that Amakiri was a god of some sort. Here then is the infamous lie. Meanwhile these Amakiris have forgotten that the songs also include claims of Okuma as the mother of Amakiri, and Okuma was in fact was married to King Daba son of King Akeamaoloye and not to King Owerre Daba. Besides Okuma was the mother of King Kalagbaa.

With extensive submission by me of the history of the Kalabaris on the Gboru-Kalabari forum calling Victor Erekeosima an infamous liar for that construction, and showing that these peoples are just plain worthless liars, then came Orikaye Brown-West reconstruction of yet another tale, the foundation of the thrust of Tom Alabaraba's recent posts: [After the reign of King Owerre Daba in Calabar the Kalabari Clan sort of disintegrated] and entered Amakiri who being all powerful then reassembled the peoples into a Kalabari Kingdom, and that he (Amakiri) had called the people Kalabari because they were already speaking the Kalabari language. Meanwhile they have forgotten all the earlier lies that they have already documented, those written records that they are now writing against. Just imagine the level of desperation of these slaves through the struggles to legitimize themselves as noble Kalabari people when in fact they are slaves of the Kalabaris.

Again the problem with revisionist history as I have always told these collections of Amakiri Worthless Liars is that there are other documents already out there both by the revisionists and other writers that contradict the new revisions, and that even the all powerful nations of Orwellian 1984 could not pull it off.

PART I

THE LAST 100 YEARS: 1908 - 2008

In a recent newspaper article entitled, **"My position on the Amanyabo stool and Tonye Princewill's 40th birthday"** by Dr Tamuno-emi David West, published in **The Sun, Monday, February 02, 2009**, the author discussed even if tangentially Kalabari history, traditions and culture as practised in the past 300 years, and indeed this discussion was tangential as the main theme is seemingly about an invitation of him to the 40th birthday party of Tonye Princewill, that he refused to honor. That Dr Tamunoemi David West would take a private matter of an invitation to a party he refused to attend, to be discussed in a national newspaper is rather curious and interesting; the fact that it is curious is also very interesting. Yet a careful critical review hopefully would be very revealing. More to the assertion regarding the Kalabari traditions and culture, Dr Tamunoemi David-West wrote:

QUOTE: I would like to believe that as a responsible and highly educated young man you are aware that there is no "King" or "Amanyabo" of the Kalabari Kingdom as of today. The law of Nigeria is blind to the existence of your father as "Amanyabo" because he was not properly installed in accordance with our 300 years old tradition and custom. He is accordingly not recognised by the Federal Government of Nigeria as Amanyabo (King) of the Kalabari kingdom.
UNQUOTE - Dr Tamuno-emi David West

This statement has several fallacies in it: There are issues when the inference regarding the invalidity of the enthronement of Chief Prof Theophilus JT Princewill is analyzed in the context of the premise as given by Dr Tamuno-emi David-West; and then there are also issues with the inference when it is also analyzed within the context of the Kalabari Customs and Traditions of the last interim 300 years: In effect then there are also issues related to the foundation of the inference. As such, in proffering the critical review, there will be two tier analysis of that statement: The first tier of the review will analyze the logic and veracity of the foundation of the inference within the context of the Kalabari Traditions and Culture. The second-tier of the review will analyze the logic and veracity of the inference proper in the context of the foundation on which Dr Tamunoemi David-West has submitted his conclusion. However, because the issues involved are quite extensive critical reviews will be presented in as many parts as necessary. The first tier review will be provided in parts as well and possibly interspersed with parts of the second-tier as well.

In this part, the first-part of the first-tier critical reviews, the issues of the foundation in the context of recent events which should have been known to Dr Tamunoemi David-West are examined. This review, though also not comprehensive either given the scope of the history of the recent events, has the object of establishing based on recent events that there is no such entity as "Kalabari Kingdom" currently or even in the past One hundred and twenty five (125) years: of course, the actual length of time is much longer, but the focus in this part of the review addresses only the state recent past years. Besides, the Kalabari Community has always been a Union both by construction and in spirit.

Now then, to boot, the Kalabari Union [embodied by the Cawthorne Channel Kalabari City State] effectively broke up in 1880 after the Iwo-fe war in which Chief Igbonaibo Will-Braide defeated the Kalabari Union. Sometime about 1867 Chief Igbonaibo - who had been sent off from the kalabari City State to Old Karakara-ama for his safety because of the concerns of his parents regarding his repeated challenge and verbal vituperation of Chief Karibo Amakiri, the father of Chief Abbi Princewill Karibo Amakiri - was recalled by the Barboys family, the rightful rulers of Kalabari, to assume the role of the Leadership of the Barboys from which Chief Alanbo had been forced off. Ultimately the Iwo-fe war broke out, and the Kalabari Union under the leadership of Chief Abbi Princewill Karibo Amakiri was defeated after they had spent their arms and ammunitions and had nothing left to fight with. Besides, often the Vice Consul of England publicly declared Chief Abbi, Chief John-Bull and Chief George chronic debtors, and posted their names on some sort of public trading bulletins (circa - GI Jones "Trading Secrets"), so

they were not able to buy arms from any other groups, when their arms got spent. Moreover, the opposing group was a martial alliance of the Okirikas, Okolomas (Bonny), Opobo, and Chief Igbaniho and his cousin Chief Iyalla. Chief Igbaniho and his allies had mounted a blockade against the Kalabari Union which the Union could not break and consequently had gone into a state of famine, with some of the Princewill eating mud. Attempts by the Union to inform the English of their predicament were repeatedly intercepted and the messengers killed. However, when the English finally realized the situation they forced peace agreement, and ordered that Chief Igbaniho Will-Braide vacate the Iwo-fe location from where he was mounting the blockade, as it gave him undue advantage. Further, by the terms of the Peace Agreement, he was ordered to so vacate within seven days.

In order to meet this short deadline, he considered only land-masses that were already known to the Barboys. The first of such places was the landmass currently known as Abonnema, but rejected that after some considerations (circa P Amaury Talbot) and finally opted to settle at the landmass currently known as Bakana. This was in 1880. The Okolomas with whom Chief Igbaniho had placed the women and children for protection during the Iwo-fe campaign then came with Chief Igbaniho Will-Braide and built up the town of Bakana for the families before returning home back to Bonny and Finima. Then in 1882, the peoples of Abonnema moved off and formed their own community. Finally in 1884 the peoples of Buguma, fearing another attack, also moved off and settled in the landmass now known as Buguma, which had been discovered previously by Chief Dokubo Horsfall popularly known as Chief Omekwe.

Now sometime about 1934 the peoples of Bakana, Abonnema and Buguma met in the small Kalabari community of Abalama, doing so on the entreat of the peoples of Buguma to discuss forming a martial alliance, possibly against the Okirikas and Okolomas, because of their fear of the martial alliance between the Bakana peoples, the Okolomas, the Opobos and Okirikas that had led to their defeat. After much discussion, it was agreed that the three Kalabari City States, which had been separate and independent of each other would remain so, and that their association would be only of the form of martial alliance. The responsibility of the protection of the protectorate communities, making up the Kalabari Clan, was also consigned in different partitioning to the three City States. Even more explicitly, it was agreed that the Kalabari Union was deemed dissolved effective 1882 - the same year the Abonnema peoples left the Cawthorne Channel Kalabari City State. This then was the state of affairs as of the time of the martial alliance. These are also documented in the 1935/36 [security] Report also available in the British archives. Here then is the fact that there is no such thing as Amanyanabo of Kalabari as per these resolutions and consequentially no Kalabari Kingdom at least going back as far as one hundred and twenty five (125) years. A scholar of the quality of Dr Tamunoemi David West ought to have been informed of this state of affairs, yet Dr Tamunoemi David-West chose to and has repeatedly asserted the title of Amanyanabo of Kalabari in his writings as it were, such was indeed valid.

Further buttressing this unscholarly behavior of Dr Tamunoemi David West is that he attended the once well-known secondary school, Kalabari National College, at some point in time in his life, and as every person who attended that secondary school knows, the "badge" or insignia of that school emblazoned Three Stars and Three [equal] Sticks bound together with rope. These were reflections of the Three Kalabari City States, being equal and independent as with the sticks and in a martial alliance as per the bounding by the rope. Clearly Dr Tamunoemi David-West must have known of this explanation of the badge. That these inclusions were crucial to the building of the secondary school should have been known to Dr Tamunoemi David-West because after all, that school was, in fact, primarily financed by Chief Kio Jack, and he would never have financed it under circumstances that subordinated Abonnema to Buguma or in the absence of a martial alliance. So for Dr Tamuno-emi David-West who ought to have been knowledgeable of these facts to overtly and unabashedly assert a nonexistent Kalabari Kingdom is to promote untenable foundation on which to construct an inference.

Another point of information, still substantiating the falsehood of the assertion of a Kalabari Kingdom, focuses on the state of affairs in which the town of Tombia is not recognized as a Kalabari City State, although it had grown to a size recognizable as such. This aspect of the definition of the Kalabari City States provides yet another example that should have been known to Dr Tamunoemi David-West which should have informed him that there is no such valid community as Kalabari Kingdom such as he had used in the article in relation to Chief Prof Theophilus JT Princewill. Substantiation this assertion, comes from

a recall of one other resolution of the 1934 Martial Alliance Agreement between the Kalabari City States: There will be an annual gathering of the Kalabaris during which the newly installed Chiefs of the three Kalabari City States would be introduced to all, so that in times of war, there would not obtain the unfortunate situation of "friendly fire". During one of these meetings, which as it happened was also being chaired by Chief Kio Jack, a proposal was made by the Tombia peoples to have Tombia be recognized as a Kalabari City State. After, the proposal was formally read, Chief Kio Jack stood up and simply over-ruled or denied the recognition, citing one of the terms of the 1670 Formalism of the Kalabari Union as a basis for the refusal; and that was the end of the case till today. The question, Dr Tamunoemi David-West should have asked himself is why it was possible for Chief Kio Jack to make such binding ruling, instead of the Amanyanabo of Kalabari if in fact a Kalabari Kingdom existed. These events and ruling are in the records, and Dr Tamunoemi David West as scholar ought to have been familiar with them.

The Kalabari kingdom now being asserted basely was unilaterally constructed in about 1948 by Chief JT Princewill, when he started to style himself Amanyanabo of Kalabari, as a result of the NCNC declaring him ruler of the Kalabaris - after he joined the NCNC political party [as the would-be ruling party of the Eastern Nigeria] and promised to support the delivery of the Treaties (signed between the Kalabaris and the English) to them to enable the granting of Nigerian Independence and also promised to collaborate with them (the Igbos), who are his kins given that his mother was also Igbo, to manage the Kalabaris for the benefit of the Igbos. Unfortunately, that is nonsense as the Kalabaris never offered rulership to him (Chief JT Princewill) and have never accepted that monarchy; besides no Igbos are going to tell the Kalabaris who their King is or should be, plain and simple.

Besides that the Nigerian Government has it written into the legislative records is a result of fraud by Wenike Tienabeso, who engaged in official misconduct - in taking advantage of his then position as SMG, Secretary to the Military Government - by submitting the title of Amanyanabo of Kalabari as the ruler of the Kalabaris without informing the Kalabari peoples or getting any form of consensus.

The invalidity of this claim started in 1948 by Chief JT Princewill is also in the legal records of the Nigerian Government, in relation to a legal case of the Kalabari community of Ido versus Buguma. In that case Ido successfully proved that there is no such ruler as Amanyanabo of Kalabari of the family of Amakiri as represented by the descendants of Chief Abbi Princewill, who rules over them, the peoples of Ido, or has even ever ruled over them, the peoples of Ido. The Princewills and the Buguma peoples also admitted on the record that they have no jurisdiction over the peoples of Abonnema and the landmass of Abonnema, and that the same true for the peoples of Bakana and the landmass of Bakana. The legal defeat suffered by the Buguma peoples were so annoying to the them, so much so that when Mr Chamberlain Opuoyibo wanted to contest the 2003 Rivers State Gubernatorial election and wanted to declare his intent in Buguma, Dr Doris Fisher ordered a gang of thugs [more properly known as area-boys] to run him (Mr Opuoyibo) out of town almost getting around to killing the gentleman only because his father was of Ido community. Evidently, the fact, is that this Kalabari Kingdom which Dr Tamunoemi David-West chose to assert is pure fiction and his action is simply a reckless promotion of falsehood.

Summarily therefore, there is no such entity as Kalabari Kingdom; and there has not been such that has ever existed since the death in 1770 of King Kalagbaaa, the master and owner of Amakiri [alias Amachree as per anglicized]. So for Dr Tamunoemi David West to overtly assert a position that is not tenably viable, destroys the logic on which he crafts his opposition to Chief Prof Theophilus JT Princewill, except for ulterior motives that may become clearer such as could be surmised from future submissions of the critical reviews.

PART II

THE FIRST 100 YEARS: 1708 - 1808

A critical review of the validity and veracity of the foundation and the inference drawn on the foundation was started in Part I in relation to a recent newspaper article entitled, “My position on the Amanyanabo stool and Tonye Princewill’s 40th birthday” by Dr Tamunoemi David West, published in The Sun, Monday, February 02, 2009, in which the author discussed even if tangentially Kalabari history, traditions and culture as practised in the past 300 years. The focus of the Part I was on a less precise assertion that is more sharpened in the following assertion of the same article:

QUOTE: A number of leading Kalabari communities have issued statements in the newspaper that they don't recognize as their King or Amanyanabo. This has never happened in our history as proud Kalabari people throughout the 300 years of the King Amachree Dynasty. UNQUOTE - Dr Tamuno-emi David West

The reference to a “dynasty of King Amachree” dating back to 300 years is the “sharpening point” of interest in this segment of the planned series of critical reviews. Indeed, in view of the commonly presumed scholar-qualifications of Dr Tamunoemi David West, this assertion would lead the uninformed of Kalabari history, to actually believe this statement as true: That is that in fact an Amakiri [alias Amachree as per anglicized] Dynasty has actually existed for 300 years and that such a dynasty even existed as a matter of fact: Indeed a 300 year dynasty will have started in 1708, in the very least.

In Part I of this series of critical reviews, the last one hundred (100) years was examined and found to be without any valid and enduring dynasty of Amachree. In this segment of the series, the first one hundred (100) years is being critically reviewed to the end of discerning any start of a monarchy of Amakiri. This segment of the critical evaluation of the merit or demerit of the state of fallacy of the assertion regarding the “a 300 years old Amachree dynasty” will be provided along three thrusts of analyses: The first will be based on documented history already in the public domain; The second will be by analysis of a marker based on an event that occurred within the Kalabari Union as of the “Coming out of Amakiri”. Clearly the first of these should have been read by any well-intentioned researcher, given that the records are in the public domain. The second one, well, may not be so obvious but any conscientious researcher from Buguma should have noted the discrepancy and investigated. The third one is base on public admission by Amakiri himself as his self-styling within the Ekine-apu Ogbo.

First, the documented historical evidences: It is well-documented (circa Simon Owonaro, “The Ijaws and their neighboring Tribes”) that King Igonibo was ruling the Kalabaris in 1720; but King Igonibo was the first son of King Akeamaoloye, popularly known as King Keamaolo and often misspelled as Kamalo, and known to the Europeans as King Roberts, and even the one time host of John Barbot in 1699. Quite obviously then, the assertion by Dr Tamunoemi David-West of an “Amachree Dynasty” that started at about 1708 is in error. Clearly this fallacy of the assertion would still prevail indisputably even if one were to allow that there was a “King Amakiri” who ruled between the reigns of King Keamaolo and King Igonibo, given that King Igonibo was the son of King Keamaolo.

However, it is particularly instructive to note that King Mangi-Suku had ruled before King Igonibo (circa: GI Jones, “Trade Secrets”), and that King Keamaolo ruled directly before King Mangi-Suku. Further King Keamaolo ruled from about 1665 through 1700, therefore there is well-known based on documents in the public domain that from 1665 through 1720 there was no monarchy of any Amakiri; and clearly a simple arithmetic would have shown Dr Tamunoemi David-West that his assertion was in error. Obviously the assertion of Dr Tamuno-emi David West of an “Amachree Dynasty” having started in 1708 is a pure promotion of falsehood.

Then, of course, there is also the documentation of the Ke peoples in their history regarding Amakiri [alias Amachree as per anglicized] an orphan being consigned by their King to King Daba, the last son of

King Keamaolo and the father of King Kalagbaa, who was the ruler of the Kalabaris as of the time of consignment of Amakiri. So clearly, Amakiri did not even arrive within the Kalabari Clan until during the rule of King Daba, who, of course, died sometime in 1750, after which King Kalagbaa would naturally come to the throne of Kalabari. Obviously then, the monarchy of Amakiri, if at all any ever came to be started, did not start before 1750 but only after 1750. So, again, the assertion by Dr Tamunoemi David-West of an "Amachree Dynasty" that got started at about 1708 is yet again in error and had not even started as of 1750 as per the records of the Ke peoples.

Then, of course, in the same book (circa Simon Owonaro) it is also noted that as of 1760, King Kalagbaa was ruling the Kalabaris; now King Kalagbaa was the grandson of King Keamaolo, and the son of King Daba - the last son of King Keamaolo. Further there is documentation (circa P Amaury Talbot) - based on the records of Captain Hugh Crow who was trading in the Niger Delta during the reign of King Kalagbaa - that asserts that King Kalagbaa died in 1770 and Amakiri his slave and "adopted son" then came to be the leader of the Kalabaris in 1771. So, quite obviously then, the assertion by Dr Tamunoemi David-West of an "Amachree Dynasty" that got started at about 1708 is yet again in error and had not even started as of 1760 and certainly not before 1770.

Changing gears and turning to the native historical analysis of the time of the "Coming out of Amakiri" is the marker often never well-understood by many people from Buguma. In Buguma it is generally said that Chief Dokubo Horsfall, alias Chief Omekwe, is the "elder brother" of Chief Benebo Wokoma. In fact Chief Benebo Wokoma for a while answered to Chief Benebo Horsfall. There is therefore the often mistaken view that Chief Dokubo Horsfall and Chief Benebo Wokoma are brothers by the same parents. This confusion is the result of the marker of the coming out of Amakiri. The truth is that Chief Dokubo Horsfall is the younger brother of So-Alabo Akoko by the same mother but different fathers; and of note is that So-Alabo Akoko was the father of Chief Benebo Wokoma. In effect, Chief Dokubo Horsfall was the uncle of Chief Benebo Wokoma.

Now the construction of the time-line: Akoko was the son of Ngo, who was a great grandson of King Owerre-Daba. After the death of King Kalagbaa, leaving his young son, Prince Awo, as the heir apparent, Seleye Fubara, a cousin of Ngo, placed a challenge for the next Kingship, as was the tradition. Chief Iju, a descendant of a brother of Perebokalakeibari and hence a cousin of Prince Awo, then suggested that Amakiri now the inherited-slave of Prince Awo be allowed to represent his Master, young Prince Awo, in the contest. Due to circumstances of event, the Prince Awo as represented by Amakiri, was declared the winner by forfeit of penalty on Seleye Fubara; and Amakiri then became the Proxy ruler for Prince Awo who was then a boy by Kalabari standards.

At sometime after the conferment of Proxy on Amakiri, the Kuro-ame of the Kalabari Union objected vehemently as a result of which some were even killed, while others moved off to Okoloma - which was founded by descendants of Okoloba, the youngest brother of Perebokalakeibari. One of the results of this vehement objection of the Kuro-ame was the recall of the mother of Akoko from her husband Ngo who also partook of the objection. The underlying driving force for this recall of the mother of Akoko, was that the community of Tema was in an alliance with the Ende-ame and therefore the objection to Amakiri who was a proxy for Prince Awo was considered an objection to the Ende-ame to whom Tema had its allegiance. So, Akoko's grandmother had forced the divorce of his parents when he was about ten (10). At some later date the mother of Akoko remarried and gave birth to another son who later became Chief Dokubo Horsfall. Now then here is the marker: The recall of Akoko's mother within the period of conferment of the Proxy rulership on Amakiri.

Now on to the chronological analysis of the arrival of Amakiri based on the marker: First when Karibo Amakiri became the leader of the Amakiris in about 1826/1830, Akoko was the So-Alabo of Kalabari, being of the family that had the goddess Akasso (truncated from Awome Kasso). Further, there is documentation that at about 1835 Akoko managed the first trade agreement between the English and the Kalabaris, ordering Karibo Amakiri not to sign the agreement unless he (Akoko) allowed it. In any event, if one were to allow that Akoko died at about age 75 - to be conservative (some family history - my family that is - are left out here) and that he died at about 1840, then he would have been born at

about 1765 and his mother was recalled at about 1775, which agrees with the general estimation of 1773, when the Benebos and Fubaras of the Kuro-ame generally left Kalabari to join with the Okolomas.

Finally the self-styling description of the arrival of Amakiri by Amakiri himself: Ordinarily when a Kalabari or anybody is admitted into the Ekine-seki-apu Ogbo of Kalabari, the person would opt for a name by drum-beats (drum-name) by which the person will be acknowledged whenever the person comes onto the scene of the Ogbo ceremony. Instructively, the drum-name has a well-defined structure: First the drum-name of the person's family of origin or house-hold of abode within Kalabari is called in sequence starting as far back as possible, and then the person's name is called last. In this sense King Kalagbaa was known by the drum-name, Ogborigbo, which was also his younger brother's real name. So King Kalagbaa's name would follow the sequence of the form:

Kali kulu kulu Kali Ka
Kali kulu kulu Kali Ka
Ogborigbo Ogborigbo
Ogborigbo Ogborigbo

For the uninformed the first line above is the original identification of the Kalabari Family that after the formalism of the Kalabari Union also became the name of the Union and as such could optionally be used by all citizens of the Union. Any way, Amakiri's drum-name was of the sequence:

Kali kulu kulu Kali Ka
Kali kulu kulu Kali Ka
Ogborigbo Ogborigbo
Ogborigbo Ogborigbo

Gborogborobo Gborogborobo
Gborogborobo Gborogborobo

Obviously, anyone who is informed of the kalabari cultures and traditions, would have recognized that Amakiri himself admits that he was from the household of King Kalagbaa, by starting off his drum-name with the drum-name identification of King Kalagbaa. The drum-name of Amakiri was simply "Gborogborobo". This information, also in the public domain, clearly attests that Amakiri directly and personally admitted by the self-styling to have come after King Kalagbaa had ruled, and thereby placing his (Amakiri's) coming onto the Kalabari scene somewhere later than 1770. Yet Dr Tamunoemi David-West chose to ignore all these in favor of promoting pure falsehood.

The seeming proximate results of both thrusts of critical review of informational data in the public domain again enables the assertion that there was no start of an "Amachree dynasty" in and about 1708 and until 1771 when Amakiri appeared on the scene, and even then only as a Proxy for Prince Awo; and such can be inferred definitively. There is without any doubt, a difference of 63 years from the purported start of an "Amachree Dynasty" as asserted by Dr Tamunoemi David-West and when Amakiri came to become the leader of the Kalabaris - besides the fact that Amakiri was never even enthroned as a King of the Kalabaris, but that is not pertinent at the moment. Unequivocally though, the magnitude of error in simple arithmetic by a noted virology scholar, as Dr Tamunoemi David-West enables the inference that he (Dr Tamunoemi David-West) was being utterly disingenuous regarding his assertion of the "300 years of an Amakiri dynasty", and the making of such assertion is in itself also very unscholarly of Dr Tamunoemi David-West. Besides, there are even issues with any suggestion that an "Amakiri monarchy" even started from 1771 through 1800. Quite unfortunately therefore, that offered history of an "Amachree Dynasty" is fallacious.

PART III

THE INAVLID ENTHRONEMENTS OF KARIBO AMAKIRI: 1826/1830 & THEOPHILUS JT PRINCEWILL: 2002

A continuing critical review of the validity and veracity of the foundation and the inference drawn on the foundation as asserted, in a recent newspaper article entitled, "My position on the Amanyanabo stool and Tonye Princewill's 40th birthday" by Dr Tamunoemi David West, published in The Sun, Monday, February 02, 2009, about an Amachree Dynasty of Kalabari supposedly in-place and having evolved in consistence Kalabari history, traditions and culture as practised in the past 300 years, this segment of the analysis and the conclusion of the critical review elicits the second tier fallacious assertions: The scope of the second tier of the review, as defined in Part I, aimed to analyze the logic and veracity of the inference within the context of the predicates by which Dr Tamunoemi David-West has reached the conclusion allegedly buttressing his assertions.

In newspaper article Dr Tamunoemi David-West, discussed even if tangentially Kalabari history, traditions and culture as practised in the past 300 years in Kalabari lands, and in the discussion submitted the assertions as substratum on which he constructed an argument for his refusal to recognize the enthronement as "Amanyanabo of Buguma" of Chief Prof Theophilus JT Princewill. The choice of the use of the term "Amanyanabo of Buguma" as opposed to the term "Amanyanabo of Kalabari" as used in the article stems from the invalidity of such title derivative of the analyses provided in the Parts I and II [but mostly Part I] of the Critical Reviews series that is written to elicit the fallacies intrinsic in the assertions made in that published article.

In Part I of this series of Critical Reviews, two tier critical analyses was opted for: The first tier of the review aimed to analyze the logic and veracity of the inference within the context of the Kalabari Traditions and culture. Aspects of the first tier issues were analyzed in the Parts I and II; and in laying a basis for supporting some aspects of this critical review, first let it be admitted, a simple arithmetic calculation provides that 300 years ago dates back to 1708. In effect, Dr Tamunoemi David-West suggests that the Amakiri [alias Amachree as per anglicized] families have been ruling a Kalabari Kingdom since 1708, and had in fact established a set of norms constituting the traditions and cultures of the Kalabari. Unfortunately, as has now been shown in Part II of this series, this assertion by Dr Tamunoemi David-West is an indisputable falsehood.

Yet ignoring this obvious falsehood for a moment and peering simply at the 300 year-period spanning 1708 through 2008 as asserted by Dr Tamunoemi David-West brings up the case of the power struggle between Karibo Amakiri, and his older brother Ekine Dateme Amakiri during the years 1810 through 1826. Summarizing the struggle before giving details of it: In the depth of night of one of the days during the period of the struggle, the Ekine group were kept at bay and Karibo was run into the Akasso hut and then came out shortly thereafter claiming to have completed the enthronement, and arguing to be let the leader of the Amakiris on the premise that "ma saki ke nama sibi pele pele-a" - a glaringly false and an at-conflict interpretation of the Kalabari culture, traditions and norms, and with respect to the interpretation of the expression itself. This case is a quintessential example of an invalid assertion of authority that Dr Tamunoemi David West accepts by acquiescence. However, the gravity of this case is best elicited with a reasonably instructive presentation of the Kalabari traditions, culture and norms of the Enthronement of a Kalabari King.

The Enthronment of a [bona fide] Kalabari King was always performed with a life human being, and so was generally performed in the high seas in order to be in compliance with the stipulations of Awome Kasso, the goddess of the kalabaris. The ceremony is generally summarized as "Nama Sibi Pele" interpreted as "the Decapitation of the Animal Head" and the beheading of a human being even for this

ceremony can not be performed within the City State boundary: The fact is one of the fundamental laws that the Awome Kasso, the goddess of the Kalabari, who was brought into the Kalabari community by the Awome of the Kuro-ame was that there can be no spilling of a human blood, by any form of killing, within the territorial boundaries of the Kalabari City State proper. So as from about 1355 when the Awome joined up with the Kalabaris there could not be killing of a human being within the City State of Kalabari. The enthronement as such always had to be performed in the high seas. Even then, the enthronement ceremony must be authenticated by the So-Alabo who was the high Priest of the Awome Kasso. The Kalabari culture being a warring culture requires that their King, be able to cut off the human head by the neck in one fell-swoop. Truthfully, the Nama Sibi Pele rites is a measure of the strength of the upper arm of the would-be King as it demonstrates the capability of the monarch to serve as the Chief of War of the Kalabaris. Because of the resistance that is generated by neck-flesh as the sword travels through it, a very special technique must be mastered to overcome that inherent resistance, and the technique can only be implemented by people who have developed the upper-arm strength. Ordinarily all nobles are taught the technique of the Nama Sibi Pele. [*The technique was first explained to my cousin and I, when we were only six, and then at seven and then at eight after which I moved away from home and did not get re-educated on the technique*]. The whole idea of the rites is to be sure that in a battle, the beheading of an adversary can be accomplished in one swift stroke of the sword, and this is expected to be accomplished with every stroke during a war. The human being to be decapitated in the ceremony therefore was let standing in the canoe, and the king-select must then rise up and then perform the beheading rite. So a family-designated King-select going through the enthronement must be able to sever the head of the human being from the body by one fell-swoop. If the designate is unable to accomplish this then he is disqualified as a King-select and the family must now decide on another. The one-fell-swoop requirement, effectively then means that the wielding of the sword to sever the head of the ceremonial human being can only be done once, hence “ma saki ken am sibi pele pele -a”. This is the Kalabari culture and all true Kalabari nobles are taught the mechanics of the ceremony.

Now on to the review of the Karibo-vs-Ekine power struggle, the invalid claim of the enthronement of Karibo, and the invalidity of that claim of enthronement of Karibo. Two background issues enabled the prevailing of the Leadership of Karibo Amakiri: First the mother of Ekine Amakiri was of the Barboys of Ende-ame, and the mother of Karibo was of Bile [pronounced bi-lay]. After the death of Amakuro - the second son of Amakiri who had been helping Amakiri rule in his last days a Proxy, and when came the time for “duwein sikiri” known as the “Final washing of the Dead” a major ceremony of the Kalabaris attended only blood relations of the dead-person, Chief Ombo Harry, the premier slave of Amakiri and the then and original leader of the Binrin na Omoni (meaning Igbo slaves) Group wanted to partake of the rites and rituals of duwein sikiri, but was promptly told by Ekine to vacate the premise and ordered barred from coming into the premises, on the ground that Chief Ombo Harry was not a blood relation of Amakuro, even if of the status of an adopted child of Amakiri. Chief Ombo found this very offensive and swore to fight to the death against effort towards enthronement of Ekine. Keep in mind that Ekine being of a mother of the Barboys was native Kalabari and perhaps of all the Amakiri sons, was the only one truly of Kalabari mother prior to marriage, and so was supported by some members of the Ende-ame. Of course, his assertion of the Kalabari culture in barring Chief Ombo from partaking of the duwein sikiri became the rallying cry of the Binrin-na-Omoni group to resist Ekine out of fear that they will be relegated back to servitude and slave status if Ekine was allowed to become the leader of the Amakiris, ascend the throne of Kalabari Monarchy given that odum barboy had been poisoned some few-years back and as such would not be facing a challenge from the Barboys. So after the burial of Amakuro a war ensued between the supporters of Ekine Amakiri and supporters of Chief Ombo Harry who was pushing for the enthronement of Karibo Amakiri. The war went on for several years -- some think for seventeen (17) years -- and was a war of attrition. During those war years, Karibo was fairly neutral, or quietly opposed to the war being fought against his elder brother. However, with time the Chief Ombo Harry group started to loose the war and, being desperate, suggested to Karibo that it would be in his best interest to support them as the victory of Ekine would return the monarchy back to the Barboys and therefore preclude him in the future from ever becoming a Kalabari ruler. The game plan therefore was for him (Karibo) to convince his mothers group, the Bile peoples to covertly join the war against the Ekine supporters. Now poisoned with the fear of being precluded from potentially “ruling” Kalabari, the Bile people were invited to the war, and the already war weary Ekine group no longer being able to marshal enough force were kept at bay during the in-dead-of-night secret enthronement of Karibo.

Several issues plague this claim of enthronement: First, this enthronement ceremony was not witnessed by a So-Alabo, who at the time was my greatgreatgrandfather - Soalabo Akoko, and in lieu of which the alleged ceremony had to be performed at the alter of the Awome Kasso, because my forebear refused to witness it, on the grounds that Karibo has no basis to contest the monarchy, and was not even Kalabari; Second, the beheaded entity was actually an animal as per the claim of the Chief Omubo Harry group instead of a "human being"; Third, prior to the enthronement the warring parties had killed so many people within the boundary of the City States and had not properly cleansed the land, therefore performing a ceremony under conditions that are generally invalid under Kalabari culture, traditions and norms; Fourth, the Omubo Harry group that supervised the "Nama sibi Pele" are not the rightful people to supervise and authenticate the ceremony.

Now on to a review of the invalid claim of the enthronement of Chief Prof Theophilus JT Princewill, and of the invalidity of that claim of the enthronement of Chief Prof Theophilus JT Princewill. One day in the thick of night on a preplanned day, chief Prof Theophilus JT Princewill, Diamond Tobin-West, Chief Paweriso Horsfall, and Asari Dokubo, and a collection of thugs of Buguma sneaked into the Awome Kasso hut/alter. Before then a goat with its neck half cut already had been sneaked into the hut as well. The idea was to enable the cutting off of the goats head as quickly as possible before the Abbiye-Sukus- the other Buguma-ruling family of the Chief Abbi family can garner forces and stop them. Unfortunately they were found out by some Abbiye-Sukus who started running to their section of the family to so inform the family. The Asari Dokubo and his thugs discovered this realization and then chased the Abbiye-Sukus until they were within firing range and shot all the people dead, and so the rest of the Abbiye-sukus remained in the dark while the illicit enthronement was being carried out. Now it so happened that Chief Prof Theophilus JT Princewill was so squeamish that he could not cut-off the head of the goat until the goat bled to death; and then another was brought in and again half beheaded before he was able to summon the intestine fortitude to cut off the head.

Again, contrasting this enthronement ceremony with the standard Kalabari culture as previously that was practiced between 1708 and 1804 - clearly a time-span that falls within the 300 years that Dr Tamunoemi David-West would like to assert, the enthronement ceremony is also invalid for several reasons (see [www.gbanalysts.com/Position Papers/InvalidEnthronTheo.html](http://www.gbanalysts.com/Position%20Papers/InvalidEnthronTheo.html)): First this ceremony was not witness and therefore not authenticated by a valid So-Alabo of the Awome Kasso; Second, the beheaded entity was a goat and not a human being, Third, Asari Dokubo had just killed someone within the geographical boundary of Buguma where the ceremony was taking place; Fourth, two goats had to be used for the ceremony.

Now comparing and contrasting the basis of invalidity of the processes by which Karibo Amakiri became the head of the Amakiri family as explained above, and that of Chief Prof Theophilus JT princewill, show that the in fact in the last interim 300 years of the Kalabari history that Dr Tamunoemi David-West has alluded to, there exists a precedence in which an Amakiri family rulership has been assumed exactly by the same methods by which Chief Theophilus JT Princewill has assumed the same. Comparison of the specific issues on which Dr Tamunoemei david Wests bases his argument surrounding the two invalid enthronements is even more revealing: First, the enthronement of Karibo was carried out by the Binrin na Omoni group, the Group of Igbo-slaves owned by Amakiri, who were not the traditional and cultural family responsible for enthronement; and the invalid enthronement of Chief Prof Theophilus JT Princewill was carried out by Asari Dokubo, Diamond Tobin-West and Chief Paweriso Horsfall, all of whom Dr Tamunoemi David-West asserts are not the rightful people to undertake enthronement. The problem though is that in both cases of invalid enthronement, the people who performed the ceremonies were not the rightful ones, so then one wonders on what criteria Dr Tamunoemi David-West makes his judgment. Second both enthronements were invalid within the context of the Kalabari culture and traditions, as explained previously. Obviously then, Dr Tamuno-emi David-West therefore is being disingenuous when he makes the assertion of the invalidity of the enthronement of Chief Prof Theophilus JT Princewill strictly on the bases of history.

Besides all these, there is in fact an historical incidence that negates any rational bases for even to assert that Karibo was ever a King of the Kalabari. This is the case of Chief Iyalla. Summarily as a teenager at about the age of seventeen (17) years in reaction to the unrelenting taunting of a playmate,

Chief Iyalla punched the playmate and inadvertently caused the death of the boy. The Amakiri family led by Karibo Amakiri reached the judgment that Chief Iyalla be also put to death. However, before such could be carried out he (Chief Iyalla) was taken, in the depth of night, from Tombia - where the incidence occurred - into the Odum families in the Kalabari City State. One of his aunts who married into that family and was beloved by the family, having arranged to have him adopted into the family if he could be brought in unharmed, had asked that Chief Iyalla be sneaked into the family. So upon his arrival the teenage Chief Iyalla was passed through the Kalabari ceremony of adoption into the Odum Family. A public announcement was immediately made declaring that the teenage Chief Iyalla had become an Odum family member and must never be harmed by any one; and needless to state that, the teenage Chief Iyalla grew up and became the adult Chief Iyalla. The fact that even after Karibo Amakiri had issued an order that the teenage Chief Iyalla be executed and that such order could be abrogated by his mere adoption into the Odum family is a testament of the falsehood of any ascribing of monarchical standing to Karibo Amakiri.

The net effect of this analysis is to submit to Dr Tamunoemi David-West that if he has accepted the enthronement, albeit invalid enthronement, of Karibo Amakiri - being one that has occurred within the past 300 years - then he must also accept the enthronement, albeit also invalid enthronement of Chief Prof Theophilus JT Princewill; and anything else is to be disingenuous.

Remarkably though, Dr Tamunoemi David-West, addresses Tonye Princewill as his cousin, which must mean some form of relationship. This then begs the question "what exactly is the relationship between Dr Tamunoemi David West and Chief Prof Theophilus JT Princewill?" The answer to this question is found in another newspaper article published by Dr Tamunoemi David-West in the newspaper, The Port Harcourt Telegraph, of Monday September 15, 2008. In that paper Dr Tamunoemi David-West asserts that his mother was a descendant of Karibo Amakiri. Obviously then, this would be one possible explanation why Dr Tamunoemi David-West would accept the invalid enthronement of Karibo Amakiri and reject that of Chief Prof Theophilus JT Princewill, although both enthronements are of the same standards contextually. By inference the acceptance of the invalid enthronement of Karibo Amakiri as valid makes him a royal in his mind, a gain of all sorts he believes, while he gains nothing from the acceptance of the invalid enthronement of Chief Prof Theophilus JT Princewill as valid. Clearly then an opportunistic disingenuity is the practice of Dr Tamunoemi David-West.

There is also the general prejudicial reason for rejecting the invalid enthronement of Chief Prof Theophilus JT Princewill: His mother is from Abonnema and not from Buguma, plain and simple.

