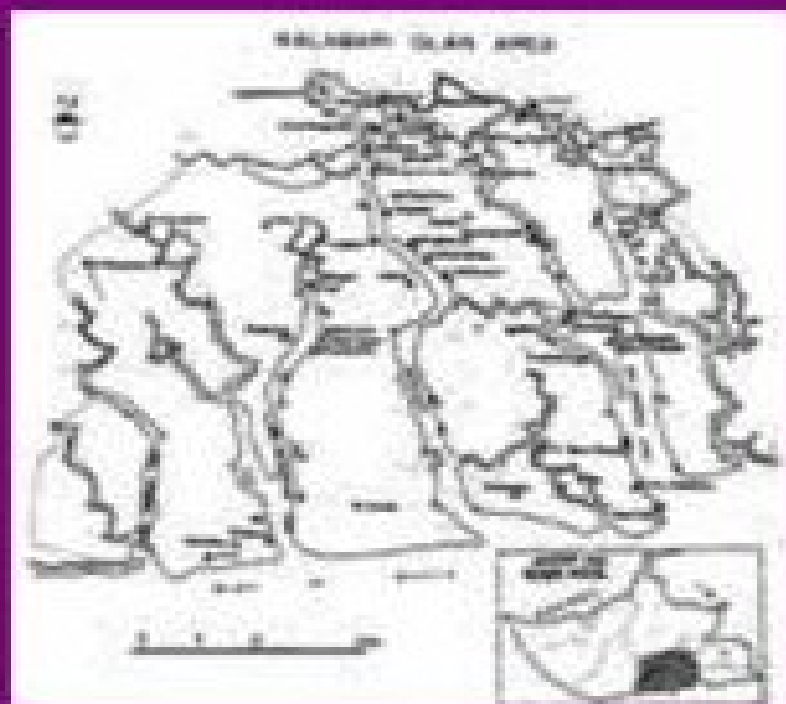


The True Kalabari History

Akeamooloye, Forever Father of Kalabari



Opubo Gbanoye Benetbo

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Preface

The history of the Kalabaris which had undergo so many varied revisions by various authors is finally being gradually researched and developed here that the true history of the Kalabari Clan of the Niger Delta of Nigeria may become documented for all times.

This is an on-going project and so the contents of the different sections are periodically updated to enable overall historical accuracy even if only incrementally. So many people had been killed in the past for telling the truth that people are hesitant to tell their recollection of the history for fear of assassination; hence it is expected that as people become more secured that your lives are not in danger, the history documentation will pick up speed and undergo rapid updating.

I will write about it, as I assert and support with historical analyses that the Dynasty of Amachree as claimed by the Amakiri family or Collectively The Amakiri Group is just a hoax. That what has obtained is simply "The Phantom Amakiri Dynasty"

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The reader is therefore encouraged to visit this site often just in case the story has been updated. Furthermore even the topics not currently written below are expected to become available at some point in time, and that is another reason the reader should visit again often.

Chapter 1

The Reign of King Akeamaoloye (also known as King Roberts)

Effective Monarchical Tree

Brief History

Contention on Origin of Akeamaoloye

King Akeamaoloye even as the name asserts is also King Berembo, and was never an Igboman. The Buguma people looking for a way to justify their non-indigene status to assert themselves as rulers mangled the nickname Kamalo, into Kamalu [an Igbo word] in order to create precedence and started arguing that they were well qualified to rule because after all a non-Kalabari had ruled before. That is however, nonsense. Look the nickname Kamalo comes from Keamaolo, which the English spelled as Kamalo. The full name means "assertion of my ownership of the land and the peoples" meaning effectively my right to the monarchy. His father, Ende, got him late in life, hence he was given the name, Akeamaoloye, as a nickname in jest. His real name is Berembo as you have observed. The Amakiris sometimes, in desperation, mangled just about anything including mis-spelling Berembo as Birimbo to make it sound like Igboman and in conjunction with the spelling of Kamalo as Kamalu assert Igbo native-doctor. The Kalabaris call an Igboman birinbo. Notice the "n" in this spelling as opposed to the "m" in the mangling.

The Formalism of Kalabari

Sometime after Akeamaoloye, son of Ende, and therefore grandson of Kalabari, ascended the throne of the Kininyanabo of Kalabari, the heads of the various wards that had been operating as Kalabari, held a conference in a bit to formalize their relationship. Now Akeamaoloye had been born at about when Owerre Daba was ruling Kalabari. Although without the diacritical marks, most people give the name the interpretation consistent with the spelling, Ake ama oloye, which has a duality to it. Yet here is the true name of the King, Ake ama oloye. Please notice the difference between the two spellings as you struggle with this your new attempt at revisionism. The name means "mi tubo be anie ake ama oloye" meaning "this my son is the very embodiment of my undying and endearing love for my town".

In any event several issues were addressed in the conference, among them the formalism of Kalabari. in this regard, the scope of Kalabari was defined, the meaning was defined, the citizenship was defined, and the naturalization term were defined. Aspects of these resolutions of the meeting are as presented herein.

The Kalabari Native:

The formalization of the Kalabari Union, consisting of the seven wards: Ende-ame, Egodo-ame, Kuro-ame, Akiala-ame, Buko-ame, Amaibi-ame, Ituru-ame; that founded the Kalabari Union during the reign of King Akeamaoloye embodied a resolution to not allow the admittance of additional Ijaw Wards into the Union.

The terms of admitting other Ijaw groups was then defined through strategic alliances, military mostly and economic occasionally, as per the definition of Kalabari, which I reproduce below:

Defining Kalabari

Kalabari, abstracted from Perebokalakeibari, is severally and jointly, the collection of peoples and the lands they occupy, who have come under the governance of the island city-State of Kalabari formally constituted with the reign of Akeamaoloye, Kininyananbo of Kalabari III, also known as King Roberts, of the Ijaw Peoples with the pioneer leader in the person of Prebokalakeibari, and which was closed to further additions of Ijaw Peoples after the formal union of seven Ijaw Peoples identified as wards: Akiala-ame, Amabi-ame, Buko-ame, Egodo-ame, Ende-ame, Ituru-ame, and Kuro-ame; including the peoples who subsequently naturalized into these wards having undergone the Kalabari Naturalization Rites, and including the communities that formed strategic defence alliances with the governance of the island city-state of Kalabari; and the collection being the peoples and their lands who are subsequently called Kalabari Clan as defined by the geographical land mass as shown in the Figure, as designated by the British in their treaties with the Kalabari Kings and Chiefs.

The Naturalization Rites:

While the use of strategic alliance addressed the admission of additional Ijaw wards into the Union under the conditions of the Closure of the Union, the decision, of course, brought with it the issue of admittance of individuals into the Kalabari Union for citizenship. This question was pertinent as there was still the consideration of the fluctuation of people-count of the founding wards. The issue centered on defining the rights a ward had to add to its ward-citizenship.

The resolution which evolved from the consideration essentially constituted as sort of Immigration and Naturalization Laws for the Kalabari Union. The laws were simple, there would be a two tier naturalization policy: One would deal with admittance into the Union and the other would deal with relocation with the Union. These were the rules as set-up during the Akeamaoloye Reign that saw the founding of the Union formally known as the Kalabari Clan as it is now depicted in the Official Map of Kalabari Clan Area. Subsequently after the return of Awoye Odum from Benin, an additional tier of naturalization which was more of a ranking issue within the tier of Naturalized citizens was implemented. The fact is Odum had raised an army to oust Amakiri from Kalabari and as part of the resolution of the negotiation aimed at averting the impending battle, naturalized citizens such as the fighters of Odum would be ranked under the new tier.

First tier of Naturalization which dealt with admittance into the Kalabari Union is such that, a Naturalization would be deemed to have occurred if the parents of a person formally sells the person to a Kalabari citizen, and an exchange of funds occurs for which all rights are ceded in the parents family. Such a person is then deemed to be a naturalized citizen of Kalabari. However, such a person is still differentiated from a native by

being referred to as adopted, for instance if Ibiye bought someone and called the person Alalibo, then it is said that “Ibiye [igbigi ke] Alalibo nyanam”. It is never said that “Alalibo anie Ibiye tubo” This distinction is attached to the person of Alalibo in all discussions about Alalibo. It must be noted that it is expressly required that funds exchange hands and the parents of the person being sold receive money in exchange.

Within this first tier regulation of Naturalization, an Ijaw who is not already part of any one of the seven wards at the time of the formalization of the Union cannot ever be naturalized, Ijaws do not buy Ijaws -- but as a sort of diplomatic understanding allowed to live within the community but never becoming a citizen of Kalabari no matter how long the person lives within the Kalabari Clan. An individual may come under the protection of a particular family and also live within the household but still never becoming a member of that family either. Such a person may even be granted land to build a house for self but still never become a member of the family. The status assigned to the person is strictly at the discretion of the family in which protection is sought. The second tier of Naturalization which deals with relocation applies only to ones who are already native or adopted citizens of the Union. For the purposes of protection from harm, and other circumstances as may arise a citizen of the Union of a particular ward, may become voluntarily or non-voluntarily transferred into another ward becoming a member of that ward through a secondary naturalization rite. This rite entails what is known as “ofo ke sibi boroma” which is kind of akin to the ritual of “conferment” of knighthood. Again this rite comes with a cessation of all rights in the previous ward and assumption of all rights in the new ward.

The third tier right addressed the restrictive rights of an adoptee, such as is implicit in the distinction between “Ibiye Alalibo nyanam” as opposed to “Ibiye Alalibo iyim”. In particular, when the description of alalibo is such as “Ibiye Alalibo iyim” then is applied “Ibiye Alalibo”. For the purposes of full standing Alalibo who was adopted by Ibiye may shed the restriction upon becoming a Kalabari Chief and pledging to defend the Kalabari Union with his blood. When this happens Alalibo while still identified with his original family in the rights within Kalabari, Alalibo begins to establish his own standing as a new source of family line. Hence, he is rarely referred to as “Ibiye Alalibo nyanam” except in historical references but rather “Alalibo.”

These conditions therefore defines the terms of who is and can be defined as a Kalabari either by adoption or by native status.

The Arms Control System

As a society that developed mostly as trading communities, the wards that constituted the Kalabari Union, were the equivalent of large Trading Houses, analogous to trading houses headed by the Taipan such as was in Ancient Taiwan. In fact any body who was enterprising enough and became wealthy and adopted enough people as to form a house within a ward became a chief within the ward, but subordinate to the lead Chief of the ward, or the Paramount Chief as they were also known

By this structure of large Trading Houses, all sales to and purchases from the white traders were channeled through the Paramount Chief. By default though, only the Paramount Chiefs bought guns, cannon, and swords for war. Each ward had its central armoury and all the weapons were stored and locked in that armoury. The

Paramount Chief allowed the weapons distributed to the warriors of the wards only when there was war and the Kalabaris headed off to the war.

The King also had weapons for his ward as well as extra to make up for shortages in other wards, in case there were shortages during the time of war. As a result, the King always had the largest cache of weapons in the Kalabari Clan. Like the Paramount Chiefs, in times of war, the King also allowed the distribution of his armoury-weapons to members of his ward, but then distributed extra to members of other wards where there were shortages.

After the war and the warriors returned home to Kalabari, the weapons were collected from the warriors to whom they were consigned and then locked in the weapons armoury again. Such was the Arms Control Systems at the time of the Formalism of Kalabari.

This system was adopted in fact, by default, as the manner of arms Control within the Kalabaris, at the Formalism. For a community with integrity and communal-sense of existence this system worked fine.

Addendum Expected:

The Enthronement Ritual (in preparation)

Without going into the details, I find these pictures by [and sent to me without request and therefore without conditions by] Asari Dokubo Goodhead to be rather disheartening given the fakery of this exalted rite: "Nama Sibi Pele" which translates into "Beheading of Animal"; of the Kalabari monarchy enthronement. Looking at the pictures, I found in one, the "Nama Sibi Pele" ritual being performed with the goat being held down by youths even though the legs of the goat were tied. This one picture alone makes a mockery of this exalted rite.

Indeed, it is unfortunate that Asari Dokubo Goodhead will think to present a set of pictures that includes the one I reference to the world, as it creates more problems than he must have been intending to solve.

The fact is this one picture showing the goat as tied down completely invalidates the claim of Chief Theophilus JT Princewill as Amanyanabo of Kalabari like nothing else does.

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. 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 the beheading of an adversary can be accomplished in one swift stroke of the sword. Because this is expected to be accomplished with every stroke during a war, the Nama legs can not be tied to make the Nama stationary. The Nama must be let standing as the beheading rite is performed. Further more because of the resistance that is generated by neck-flesh as the sword travels through it, a very special technique must be learnt to overcome that inherent resistance. So as a measure for authenticity, the animal used is required to have a thick neck.

Clearly then the cutting of the Nama Sibi as shown in the picture does not support a man capable of being the Chief of War even for Buguma. The picture does not seem to support that the head was cut-off in one fell swoop of the sword. Further the neck of the goat seems too small to certify the upper arm strength required of a Chief of War to overcome the resistance of the neck-flesh.

On other related issue, the Nama Sibi Pele rites needs to be supervised and certified by a So-Alabo [or the Awome-kasso Priest]. I have been informed in another posting that a So-Alabo was in fact present for the ceremony; and that his name was Awo Kingmate.

This disclosure, of course, raises another issue of the validity of the claim of Chief Theophilus JT Princewill. By ancient Kalabari traditon, the So-Alabo is authentic only if the person is not mixed in the five (5) previous generations. This means a So-Alabo is a valid So-Alabo if and only if the person is a native Kalabari and has not been mixed -- remained a pure Ijaw blood -- in the past five (5) generations.

One thing that is clear in present day Kalabari is that the conditions of installing a So-Alabo is extremely difficult as five (5) generations of unmixed native Kalabari are hard to identify, and are impossible to find particularly in Buguma. Such may be found with some difficulty in Bakana and perhaps Abonnema, but most unlikely in Buguma. However, even if such is identified in Bakana and Abonnema, these people are not going to supervise Nama Sibi Pele rites in Buguma.

All this leads to the issue that I know the Kingmate family and seriously doubt that Awo Kingmate has the five (5) generations of Ijaw blood native Kalabari purity that is required to be a valid So-Alabo as to certify Chief Theophilus JT Princewill as Amanyanabo of Buguma not to talk of Amanyanabo of Kalabari.

Asari Dokubo Goodhead, you would have done better not to have disclosed these pictures. You have single handedly destroyed Chief Theophilus JT Princewill, and the process that you provided thugs to ensure the conduct of. Why? If you did not know the requirements of the rites why did you post these pictures.? Why? I would have thought that you would be more subdued in this respect considering that even the Akaso artifacts that were seized by the Amakiri families in 1882 -- during the transplantation of the Kalabari Union in Abonnema and reincarnation as Abonnema -- have all been destroyed by fire set by Akidy Princewill during the last fracas in Buguma. So the issue of Akaso is passé, and Kalabari can now no longer be able, I should think, to produce a valid Amanyanabo of Kalabari.

The Formalism of Kalabari: The Governance System (under research)

Chapter 2

The Reign of King Dawaye

Effective Monarchical Tree

The Arrival of Amakiri

"Dabaye", Kininyanabo of Kalabari has ascended the throne of King and already set up his Court. Kalabari is flourishing in its trading, for the Kalabaris were avid traders in all items saleable. Their Trading Houses corresponding to mainly the Kalabari Union founding seven wards were enjoying a boom in their several trade engagements.

One of the peoples who traded with the King Dabaye was a man by the name of Okpariba, who was from a town called Kolo. Okpariba was married to a woman by name Ndumini, and had two sons, Amakoromo and Agie. Amakoromo, who was the older of the two sons, was subsequently known by the name of Amakiri. It so happened that Okpariba occasionally visited Kalabari, and in one or two such visits had brought his son, Amakiri, along. So Amakiri had had the rare privilege of meeting with the King.

Now as it happened, the town, Kolo, held annual cultural festivities. During one such festivities, a disagreement broke out: Perhaps, because there was not enough food to share amongst themselves. The disagreement led to a martial campaign, and the family of Okpariba was defeated literally: Okpariba and his wife Ndumini were killed; however, most of the town was also set on fire and got virtually burnt down. The other residents of the town, placed the blame on Amakoromo [or Amakiri as he was later known] and chased after him, but he was lucky to just get away, leaving behind his younger brother Agie.

For a while Amakoromo [or Amakiri] stayed in the high seas pirating, and was continually being chased after by the town folks even as they rebuilt Kolo. Finally tired of running and not having anywhere to go, Amakiri came to Kalabari to seek refuge in Kalabari; and knowing only the King whom he had met previously went to the King for safety.

Amakiri made the appeal to the King for the safety, in exchange for unconditional service. After some consideration, in the nature of the Kalabaris not to turn away anyone in need, Amakiri was let to stay in the King's Court on condition that he accepted that his position was that of a slave of the court (also ref: GI Jones: The Trading States of the Oil Rivers 1970, Page 26) and in that capacity he was to tend mostly to the needs of Kalagbaa, the son of Dabaye and Okuma. In effect, Amakiri became the slave of Kalagbaa. He accepted the condition and earned a living as a fisherman, specifically, as a mudskipper catcher; and this he was until the death of Dabaye.

After the death of Dabaye, Kalagbaa ascended the Kingship and as was the custom of Kalabari inherited all his fathers properties, including the formal inheritance of Amakiri as a slave; and a slave of the Kalagbaa Court, Amakiri was until the death of Kalagbaa

Chapter 3

The Reign of King Igoni Kalabari Gbaa (Kalagbaa)

Effective Monarchical Tree

The Coming Out of Amakiri

Upon the death of Kalagbaa, there arose the need to enthrone a King of Kalabari. Two families had been ruling Kalabari since the original seeding of the Kalabari Union. Indeed the Kalabari Union was seeded by the uniting of the Perebokalakeibari Families [subsequently known as the Ende-ame ward] and the Kuro-ame ward that came from the Andonis. These were the Kalabari Union founding wards, and so they always ruled through amicable contest for the monarchy. At this time, the sons of Kalagbaa still alive were Ogborigbo - the middle son, and Awo the last and youngest son. Awo was not yet a teenager at this time: he was about eleven give or take one year. Ogborigbo, however, was an adult.

Now an enlightening nutshell background information: The governance system of the Union as of the death of King Akeamaoloye consisted of The King, The Chief Executive (or Prime-minister equivalent), The Awomekaso Priest (or So-Alabo), and The Speaker for the Union. (I shall write about the evolution of this system in a different article) Interestingly, by the governance system in place, one who becomes the Chief Executive forfeits the right ascend the throne; hence a royal agreeing to become a Chief Executive does so out of a sense of service to the Union.

Now then, though Ogborigbo was an adult, he had, up until the death of his father, King Kalagbaa, been holding the position of the Chief Executive of the Union. Rationally, Ogborigbo had taken or assumed the office of the prime Minister while his elder brother, Fenibo -- the original heir apparent was alive. So Ogborigbo could not ascend the throne, or engage in the contest for the throne. That contest therefore fell on Awo the boy. A contest had indeed been called because Seleye Fubara family of the Opu-Kuro-ame, a subgroup of the Kuro-ame had called a contest.

Generally, whenever, a contest was called, the So-Alabo defined the form of the contest. In this particular case, the So-Alabo ordered that the parties submit to a "fight" of some form, and the winner shall become the King. Unfortunately, Awo, just a boy, was no match for Seleye Fubara, an adult; but all that was irrelevant, the contest had been defined for the two families and so must be carried out in accordance.

However, Iju [Jack of now Abonnema] whose ward had joined Kalabari during the Akeamaoloye Dynasty favored the Akeamaoloye family, and so presented the argument that since the contest was between families, it should no matter who represented either of the families provided such a person was not already a member of the governance system. The So-Alabo considered the argument and accepted the argument in

deference to Iju, because Iju was well-respected, being oldest surviving persons of the original Ijaw wards that formed the Kalabari Union. So in being judicious in taking the disparity into consideration, the So-Alabo decided to allow the Ende-ame families to elect a substitute/champion for Awo; however, to be proper, the surrogate must necessarily come from within the Kalagbaa house-hold.

Amakiri the now slave of Awo by inheritance of the assets of his father Kalagbaa and therefore have been living within the house-hold of Kalagbaa, was told to provide service for the family that had done so much for him: Keep him alive and provide him shelter. Therefore in representation of Awo, the heir apparent, Amakiri was to engage Seleye Fubara in the monarchy-contest.

On the set date, the contest ensued, after much struggle, either out of bias or otherwise -- for an explanation was never given -- the So-Alabo refereeing/supervising the contest throw his hat into the contest to order a pause. This act happen to have been done, from the perspective of Seleye Fubara, at a time when the Seleye Fubara was gaining advantage: At least Seleye Fubara felt that the Awo side had started to loose the contest; and so he got so incensed at the So-Alabo that he shoved the So-Alabo. Touching the So-Alabo was, of course, forbidden, so the Kalabari got so upset with Seleye Fubara at this obvious disrespect that a judgment was immediately called and convened. At the end of the Piri-So, Seleye Fubara was declared to have lost the contest by forfeit.

Awo was now set to become the next King of Kalabari. However, he was still a boy, so Amakiri was let to act on behalf of and in the stead of Awo, until Awo became an adult to be enthroned.

Therefore the coming out of Amakiri into the mainstream of Kalabari was out of service to a family that had given him protection but mostly also because the family gave him shelter within their house-hold.

Chapter 4

The Leadership of Amakiri

Effective Monarchical Tree

Introductory Remarks

The Advent of the Amakiri Leadership

Sometime, say within one year, after Amakiri was made a proxy for Prince Awo, an attack came to Kalabari. I am not sure from which ethnic the attack came. Awos mother refused to let him be taken to the war, so Amakiri the proxy was asked to go also in the stead of Awo. Amakiri agreed on the condition that he would be allowed to serve as a proxy until his death, if he had to fight that war. That he did not want to suffer the humiliation of being removed after Awo became an adult when he (Amakiri) would have fought all those wars. After much emotional turmoil the Kalabaris accepted it. So Amakiri was let to stay on until his death. However, he immediately soon after bought killers and criminals from Igbolands and started to secretly kill-off all and anyone that he thought would later challenge his stay, beginning with the Kuro-ame The assassins and murders are the Harrys, Ede Abalis or Braides of Buguma.

The Power Grab by Amakiri: The Murder of Osiminiye Alali (coming)

Curious Death of Awoye Odum

In fact Amakiri had tried to kill Odum, but fortunately Odum escaped to Benin where he was treated as Prince and married a daughter of the Oba and returned with enough wealth to almost run-out Amakiri but that is another story. In fact the town where Odum's family lives is known as Oba-ama (aka Bakana).

Lessons from the Curious Death of Awoye Odum

Alright, I have not yet written about "The Curious Death of Awoye Odum", but I will. I promise. However, there are lessons that can still be learnt from a nutshell presentation of "The Curious Death of Awoye Odum"

Now then: a feast was being held, because Kalabari has averted a war. Amakiri had accepted by judgment that he had no right to the throne of Kalabari Monarchy, and he had also overstayed his allotted leadership time-span. Amakiri was exhilarated that his deceit has taken hold and at least he would not be run out of town yet again as he had been from his home town when he was a youth, The children of Amakiri must be feeling jittery, The Binrin na Omoni Group are feeling some respite from having to fight another war to hold on, but this time a war that they were certain to lose. A feast was therefore being held for all of Kalabari.

All the nobles sat and ate on the same table.

The feast ended, and soon after, perhaps a day, perhaps two days, may be three, and Odum had died. Curious, most curious. How was it that this War General commanding a Regiment of 2002 warriors, full of zeal and strength and power have died so suddenly, and only after eating in proximity? Curious indeed, most curious! Speculatively, Awoye Odum had been poisoned during the feast, to eliminate the one imminent threat with the wherewithal to yet again run Amakiri out of the Island City State of Kalabari and indeed, the Kalabari Union.

Lessons learned

I never eat in the public, so I never eat at the KNA, Inc Gala. Actually, I never attend the Gala. It is night, it is dark, there is too much moving around, one can not see everything that some else throws, sprinkles, or dusts his/her way. Eat in the Gala and partake of a feast, I learnt from my family history never ever to do that.

Chapter 5

The Leadership of Karibo Amakiri

Effective Monarchical Tree

Introductory Remarks

The Advent of the Karibo Leadership

Remarks The choice of the word "leadership" instead of "King" is explained below in the italicized text.

There were two issues that enabled 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. After the death of Amakuro, and when came the time for duwein sikiri Chief Ombo Harry, the then and original leader of the Binrin na Omoni 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 coronation of Ekine. Keep in mind that Ekine being of the Barboys was native Kalabari and perhaps was the only truly Kalabari of all the Amakiri sons, 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 BinrinnaOmoni group to resist Ekine out of fear that they will be relegated back to servitude and slave status if Ekine was allowed to ascend the throne of Kalabari Monarchy. 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 coronation of Karibo Amakiri. The war went on for several years -- some think for seventeen (17) years -- and was a war of attrition. During these 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 Coronation of Karibo.

The choice of the word "leadership" is based on the fact that Karibo Amakiri performed the Nama Sibi Pele ritual in secret and not in the open, and because there has been no confirmation of the presence of a So-Alabo who authenticated the validity of the ritual and hence authenticity of the enthronement for the title of King to be used at least according to the Kalabari Enthronement Formalism.

PART 2
CRITICAL ANALYSIS

Some General Comments and Consequences

Recently, I have posted, as below, about the founding of the Kalabari Clan of the Ijaw Peoples. entitled the True Kalabari History: The Formalism of Kalabari. This posting clearly defines the characteristics that differentiate the dwellers within the Kalabari Clan with respect to status of Native Kalabari, Adopted Kalabari, Grafted Kalabari and Slaves.

These definitions as adopted during the Akeamaoloye Reign has guided the reasoning of most Kalabaris even under conditions of living of duress, threat of death, and rifts between Kalabaris for all the ages. So to understand the issues of the Kalabaris as well as understand why unity is almost impossible within the Kalabaris is to understand the underlying views held by majority of the people outside of Buguma. Presently, I discuss some of the issues associated with this Formalism of Kalabari

The Kalabari Naturalization Rites served as a form of the Immigration and Naturalization Laws of the Kalabari Union while it operated as a nation under the Akeamaoloye Dynasty. I had written that aspect of the Kalabari History without eliciting the several circumstances within the Kalabari Clan, attesting to the adoption and practice of these Rites. Here, I present first some of these several circumstances currently prevailing within the Kalabari Clan, and then I discuss some of the consequences of these Naturalization Rites.

Indeed, the word "Kalabari" was first and foremost a family name of which the Buguma Peoples were not members of. In fact the members of the actual family are the members of the Ende-ame prior to the founding of Kalabari Clan. Then the name became genericized to define a Union of Ijaw Peoples of which the present crop and forebears of the Buguma Peoples -- except for the Wokomas and the Jackreeces -- were not members of, subject to the established naturalization conditions.

On the Definition of Kalabari

Now, I want to observe that in this formalism of Kalabari [Union], there is no place where I mentioned the name of Amakiri, anglicized as Amachree. While, I shall come back to this issue presently, this absence of the name of Amachree should immediately make clear to any discerning mind as well as enable such mind to surmise that Amachree did not found Kalabari. So neither Amachree nor his descendants can assert ownership rights over Kalabari, whether one is talking about the name or about the Union of Seven Wards.

I should perhaps make clear here that, the name Kalabari was first and foremost a family name of a group of Ijaw Peoples under the pioneer leadership of Perebokalakeibari, fondly truncated to "Kalabari" and subsequently the name of the Union of Ijaw Peoples, joining the Perebokalakeibari "clan". In the spirit of genericising the name "Kalabari" as the name of the Union of the Seven wards, the Perebokalakeibari clan then changed its name to Ende-ame, the People of Ende. The name Kalabari therefore came to represent every single citizen --whether native or naturalized citizen -- of the Union. This genericising of the name

Kalabari under Akeamaoloye, Kinininyanabo of Kalabari III, was achieved with the descendants of the Kinininyanabo also forfeiting exclusive or superior claim to the name "Kalabari".

Now, why would I say forfeit exclusive or superior claim to the name "Kalabari"? The answer is simple: Akeamaoloye, was a blood descendant of Ende, who was a blood descendant of Perebokalakeibari; therefore the name "Kalabari" was for the Akeamaoloye descendants, a family name. I should like to also think that, this fact makes clear the motivation of Akeamaoloye to establish a society named "Kalabari"; after all such would be in honor of his heritage.

Now flip the question momentarily: Why would Amachree want to christen a clan founded by him, as "Kalabari"? The answer is none: After all, Amachree was neither a descendant of Perebokalakeibari nor a member -- as of the reign of Akeamaoloye -- of the native Perebokalakeibari clan.

Now here is another kicker; and I will not go into the details of the origins of Buguma peoples, but suffice it to say that all of the Buguma peoples are of the Ende-ame Ward [and mark you, I am being deliberately silent about whether or not they are naturalized or native descendants of the Ende-ame Ward]; now then by what rational thinking can the peoples of Buguma make sole ownership claim to the name "Kalabari"? After all, except for Wokoma and the Seleye Fubara, there are amongst them, no natives of the Kalabari that obtained from the formation of the Union consisting of the Seven Wards of Ijaw Peoples.

Equally interesting to note is that of the seven wards that formed the Union of Kalabari, three died off under the most annoying circumstances, which for now I choose to omit, leaving four Wards: The Akiala-ame: In form of the Briggs in Abonnema, The Egodo-ame: In the form of the Jacks in Abonnema, The Kuro-ame: In the form of the Black-Duke & Douglas in Abonnema and The Ende-ame: In the form of Manuels and George-Wills in Abonnema, the Will-Braides and Iyalla in Bakana -- I include Iyalla with the Ende-ame for valid reasons but which I do not discuss here in order to maintain the focus, In the form of all the Buguma Peoples, and In the form of all the Obu-ama Peoples.

Now then, how is it that the Buguma Peoples who do not even constitute one of the seven wards that formed the Kalabari Union wants Buguma to be synonymous with the name "Kalabari"? In answering this question, one needs to keep in mind that Abonnema embodies the majority of the Ijaw wards that founded the Union of Kalabari. Further, in answering the question, it also needs to be kept in mind that all of Buguma including Obu-ama is just an off-shoot of the Ende-ame: That the natives -- that is the members of Ende-ame ward as of the founding of the Union "Kalabari" are all in Abonnema and Bakana.

Indeed, this Buguma Peoples make themselves a laughing stock whenever they make a claim of Buguma as being synonymous with Kalabari. It is what the sensible Abonnema and Bakana Peoples do quietly when they ignore them, or do not even respond to them, or simply walk away. Perhaps they are thinking these peoples

are fools and silence is the best answer to a fool. Now being partly Buguma, I should urge the Buguma peoples to stop making this assertion for you make us all, a laughing stock.

On the Naturalization Rites

So then in concluding the definition of a Kalabari on an individual persons, the requirement of becoming a Kalabari is that at least one parent of a person is Kalabari – natives or adopted – at the time of the birth of the person. Hence, it follows that a person is not Kalabari even if born within the Kalabari Union, provided non of the parents of the person is a Kalabari.

It is also important to note that, you must already be an adopted Kalabari before your non-indigene status is forgiven by becoming a Chief of Kalabari; this requirement is implicit in the need for the person to be presented to the Kalabari Clan by a Kalabari family as its son.

Further it is required that to be even a Naturalized Kalabari, the parents of the person must formally sell the person, provided a non-ljaw, to a Kalabari with an exchange of funds;

Example of the second tier Naturalization rite abound in Kalabari Clan. One such example is the adoption of Chief Iyalla by the Odum families, making Chief Iyalla a barboy. Other referential examples of such adoption, is the adoption of "Onoha" with the lju Ofo, resulting in the transfer of "Onoha" from the Pedro family to the lju Family, and finally of the adoption of the "Quakers" in the Manuels resulting in their transfer from lju family to the Manuels families.

So without any doubt these are the naturalization rites by which the governance system as developed during the Akeamaoloye Dynasty and indeed pervasively practised by later Kalabaris functioned.

Consequences:

The implications of the naturalization situation are rather revealing as it establishes basic understanding of some issues of Kalabari Citizenship that has bedogged the Kalabari Clan. Consider:

Amakiri can, and was, never adopted, on two grounds: First he was ljaw and the adoption of ljaw was forbidden, Second, his parents had died before he came into Kalabari, so his parents never accepted money in exchange for selling him to King Dawaye and Okuma.

Amakiri being a non-Kalabari can have as many children within the Kalabari Clan and none would be Kalabari unless the mother of the child was Kalabari – native or adopted.

Amakiri can also buy into his family as many Ndiigbos as he wished, and none would be Kalabaris because he was not Kalabari, for only when a Kalabari adopted a person did the person become a Kalabari

The Children of Amakiri and his "adopted children" can become Chiefs by all means possible – including thuggery – and still none can become Kalabari, because Amakiri was not Kalabari

Amakiri can never become a valid Kalabari Chief or King, because he was not Kalabari as he was reminded, by the Speaker for the Union, when he asked to be buried as a Kalabari King

For instance, a current issue of worthy consideration within the context of the Kalabari Naturalization rites as noted herein is if say Oruala Nimibo -- a made-up name -- was born in Kalabari City (Elem-ama) by parents who were not Kalabari both by adoption and native origin, is Oruala Nimibo Kalabari? The answer here would be resounding No! Oruala Nimibo is not Kalabari. Interestingly this is what is being argued -- as having being born in Kalabari City -- nowadays to claim being Kalabari for some non-Kalabaris. Unfortunately, the Naturalization rites of the Kalabari Union was not the same as currently prevailing under International Laws regarding the nation of birth.

Given this understanding of the Kalabari Naturalization Rites, I am now poised to write the much promised posting of the murder of Osimini Alali, which I shall aptly entitle well you guessed it: "The True Kalabari History: The Murder of Osimini Alali"

