

NATURAL RIGHTS IN ACTION: Ongoing Organized Activities of the *Duawaris* (Founding, Aboriginal, Ancestral and First Nation Ijaw Royal House Communities) of Bonny Kingdom to Uphold their Natural Rights

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ABSTRACT: *Bonny Kingdom, also known as Grand Bonny Kingdom, Ancient Grand Bonny Kingdom and Ancient Ibani nation (Ibanise), is an integral part and parcel of the Ijaw ethnicity of the Niger Delta. This study is essentially about the God-given, inalienable and inviolable natural rights of the Founding Ancestors of Bonny Kingdom (Ibanise KoromaTaduapu), and how the Blood-descendant Houses of the Ibanise KoromaTaduapu (the Duawaris) and their members are making efforts to uphold their natural rights in the Kingdom and beyond. The study describes the Duawaris as the Founding, Primaeval, Premier, Primordial, First Class or First Nation as well as Blood-Descendant, Blood-Related, Big Freeborn and Aboriginal Ijaw Royal (Aseme) Category of Lineages, Sections, Wards, Families, Houses or House Communities of Bonny Kingdom, whose members founded the Kingdom, originated and sustained its Welfarist House System of Public Sector Governance and established its civilization during its primaeval, primordial or aboriginal era, as a classic Primordial African sovereign state, the pride of Ancestral Ijaw nation and the entire Primaeval Delta region of modern Nigeria. The study explains that the aboriginal era of Bonny Kingdom covered from before about 1000 AD to about 1740 AD. From the origin of Bonny Kingdom (circa about before 1000 AD) to present day (a period of well over Ten Centuries and Two Decades), the Duawaris have been the inalienable and inviolable owners and producers of the Monarchs/Kings (Amanyapapu) and Substantive Amadapu (Community/District Heads) of the Kingdom. The study discusses various organized forms or ways whereby the Duawaris are*

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making efforts to uphold their God-given natural rights in the Kingdom and beyond, which ways are herein described as 'natural rights in action'. Generally, the natural rights of the Ibanise KoromaTaduapu are being inherited, through birth, first and foremost, by their Blood Descendants and Blood-descendant Houses, and subsequently by other people (indigenes) and Houses of the Kingdom, especially through the sustained Welfarist House System of Public Sector Governance of the Kingdom. The study demonstrates that the Duawaris of Bonny Kingdom started to make efforts to promote, protect, actualize and sustain their natural rights because of how they and their members began to experience neglect, marginalization and deprivation in the Kingdom, from the second phase of the reign of King Perekule I (Pepple I/Captain Pepple), namely about 1740 AD onwards. Considering the magnitude of neglect, marginalization and deprivation being occasioned on the Duawaris and their aboriginal populace of Christianized, fundamentally oil-rich and highly industrialized Bonny Kingdom, against the dictates of the prevailing worldwide era of sustainable development (SD), the agitation and activities of the Duawaris are centred on truth, namely overall truth, as well as natural justice and fairness in the Kingdom and society at large. So far, among other things, based on their organized activities and worldwide community of members, the Duawaris have been able to register their umbrella association in contemporary Nigeria, as the 'Association of the Duawaris - Founding and Aboriginal Royal Houses - of Grand Bonny Kingdom, with Corporate Affairs Commission of Nigeria Registration Certificate No: CAC/IT/No. 100619, on which platform they are progressively embarking on specific programmes and projects within and outside Christianized Bonny Kingdom, in the ongoing worldwide era of SD. As indigenes, more so as Duawaris of Bonny Kingdom, the Incorporated Association of the Duawaris and its worldwide community of members, are protesting against the prevailing inhumane, unfair, unjust, inequitable and thus unsustainable situation of neglect, marginalization and oppression, depriving them of the fruits of their God-given, universal, fundamental, inalienable and inviolable natural rights in their aboriginal homeland (Christianized Bonny Kingdom). Therefore, in the prevailing era of SD in all countries and nooks and crannies of the world, the Association of the Duawaris and its worldwide members are agitating and demanding that they deserve to be treated better in their aboriginal homeland, particularly by successive Monarchs, who are members of the Association, as well as greatest beneficiaries of the natural rights being inherited from the Ibanise KoromaTaduapu.

KEYWORDS: Natural Rights in Action; *Duawaris*: Founding, Aboriginal, First Nation, Ancestral Ijaw Royal House Communities of Bonny Kingdom; Upholding Natural Rights in Christianized and oil-rich Bonny Kingdom; Agitation, Demands and Organized Activities of the *Duawaris* Centred on Overall Truth, Natural Justice and Fairness; Ongoing Era of Sustainable Development

INTRODUCTORY BACKGROUND

Bonny Kingdom is variously called or known as Grand Bonny Kingdom, Ancient Grand Bonny Kingdom and Ancient Ibani nation (*Ibanise*).¹ Basically, the study presents, examines and discusses Bonny Kingdom as an integral part and parcel of the Ijaw ethnic group, nationality or tribe of the oil-rich Niger Delta² and the *Duawaris* as precisely the Founding and Aboriginal

¹ E. T. Bristol-Alagbariya (ed), *Historiographical & Natural Law-based CONGRATULATORY MESSAGE from the DUAWARIS to their Blood Brother & King: His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, Amanyanabo of Ancient Grand Bonny Kingdom* (LAP LAMBERT Academic Publishing, 2022) (E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially v, ix, xvii–xviii, xxi, xxviii, xxxi, xxxv–xxxviii, xliii, lvi, lix, lxvii–lxix, lxxii–lxxiv, lxxvii–lxxx, 33 and 39–207; E. T. Bristol-Alagbariya, ‘Africa’s Bonny Kingdom Sans the State of Nature! How the Origin of the Kingdom was Synonymous with the Birth of Its Sustained House System of Public Sector Governance’ [2023], 11 (1), *International Journal of African Society, Cultures and Traditions* (IJASCT) (E. T. Bristol-Alagbariya (2023 [n1a]), particularly 1–2 and 52; E. T. Bristol-Alagbariya, ‘Aboriginal Bonny Kingdom of Niger Delta in the Framework of the Kingdom’s Primordial House System of Governance and Natural Law towards Sustainable Development in the Kingdom’ [2023], 11 (1), *Global Journal of Political Science and Administration* (GJPSA) (E. T. Bristol-Alagbariya (2023 [n1b]), especially 31–33, and 62–63.

² E. J. Alagoa *et al.* (eds), *The Izon of the Niger Delta* (Onyoma Research Publications, 2009), 29–32; The Ijaws, *The Ijaw Genesis: A Short Discourse* (The Ijaws); B. Benatari, *The Ijaw Genesis: The Original Ancestors and Genesis of the Ijaws* (The Ijaws, 2006); The Ijaw National Alliance of the Americas, ‘Ijaw History’ <<http://www.ijaw-naa.org/ijaw/home.htm>>; Pulse.ng, ‘Ijaw Culture: A brief walk into the lives of one of the world’s most ancient people’ <<https://www.pulse.ng/lifestyle/food-travel/ijaw-culture-a-brief-walk-into-the-lives-of-one-of-the-worlds-most-ancient-people/wjfy3mb>>; The Editors of Encyclopaedia Britannica, ‘Ijo People’ <<https://www.britannica.com/topic/Ijo>>; homepage of the Ijaw Nation <<http://www.unitedijaw.com/>> all Accessed 29 March, 2023; E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially 35–207 and 220; E. T. Bristol-Alagbariya, ‘Primordial Niger Delta, Petroleum Development in Nigeria and the Niger Delta Development Commission Act: A Food For Thought!’ [2020], 10 (3), *Developing Country Studies*, 106–128; K. S. A. Ebeku, *Oil and the Niger Delta People in International Law: Resource Rights, Environmental and Equity Issues* (Rudiger Koppe Verlag, 2006); I. Onoh, *NIGER DELTA AND THE OIL AND GAS INDUSTRY:*

Ijaw Royal (*Aseme*) Category of Lineages, Sections, Wards, Families, Houses or House Communities of the Kingdom.³ The study is essentially about the God-given, inalienable and inviolable natural rights⁴ of the Founding Ancestors of Bonny Kingdom (*Ibanise KoromaTaduapu*), and how the Blood-descendant Houses of the *Ibanise KoromaTaduapu* (the *Duawaris*) and their members are making efforts to uphold their natural rights in the Kingdom and beyond, by promoting, preserving and actualizing these rights. The study consequently describes the *Duawaris* as the Founding, Primaeval, Premier, Primordial, First Class or First Nation as well as Blood-Descendant, Blood-Related, Big Freeborn and Aboriginal Ijaw *Aseme* Category of Houses or House Communities of Bonny Kingdom, whose members founded the Kingdom, originated and sustained its Welfarist House System of Public Sector Governance and established its civilization during its aboriginal era, as a classic Primordial African sovereign

A Critique of the Impacts and Human Right Implications of the Oil and Gas Industry in the Niger-Delta (LAP LAMBERT Academic Publishing, 2011); T. A. Rewane, *Niger Delta: a Path to Prosperity* (AuthorHouse, 2007).

³ Association of the *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom, with the CAC Registration Certificate No: CAC/IT/No. 100619, dated 13 September, 2017; E. T. Bristol-Alagbariya (ed) (2022 [n1]); G. I. Jones, *The Trading States of the Oil Rivers: A Study of Political Development in Eastern Nigeria* (Oxford University Press 1963/James Currey Publishers, 2000), 56, 61–62, 161, 172, 174, 176, 198 and 202; O. Y. Buowari, *The People and Culture of Grand Bonny Kingdom: The Ibani Cultural Heritage, Volume One* (Masterpiece Resources, 2014), 10–19; G. Finapiri, *Forgotten Heroes of Grand Bonny* (CSS Press, 2001), 19–20; C. T. Oruene Fombo Hart, *Aspects of Bonny in Perspective: Bonny Chieftaincy: Some Traditions: Ibani People's Identity* (Soteria Publishing House, 2014), 15; C/f Bonny Kingdom Historical Society, *The History of Bonny*, (Bonny Kingdom Historical Society, 2011), 135–174; E. J. Alagoa and A. Fombo, *A Chronicle of Grand Bonny* (Ibadan University Press, 1972/Onyoma Research Publications, 2001), 39 and 48.

⁴ D. Wolf, *A Handbook of Natural Rights: Life, Liberty and the Pursuit of Happiness* (Dan Wolf an Imprint of Telemachus Press, 2018); R. Tuck, *Natural Rights Theories: Their Origin and Development* (Cambridge University Press, 1998/2010); R. D. Fuerle, *Natural Rights: a New Theory* (Xlibris Corporation, 2003); J. R. Vile (The First Amendment Encyclopedia Presented by the John Seigenthaler Chair Of Excellence in First Amendment Studies (The Encyclopedia of the First Amendment), 'Natural Rights' <<https://www.mtsu.edu/first-amendment/article/822/natural-rights>>; Editors of Encyclopaedia Britannica, 'Natural Rights Philosophy and Law' <<https://www.britannica.com/topic/natural-rights>> Accessed 29 March, 2023.

state, the pride of Ancestral Ijaw nation and the entire Primaeval Delta region of modern Nigeria.⁵

The study elastically considers the *Duawaris* as First Nation Houses or House Communities of Bonny Kingdom, in relation to the First Nation Community of people (Indigenous Peoples) of modern sovereign states like the United States of America (USA), Canada, Australia and

Switzerland.⁶ The study also explains that the primaeval, primordial or aboriginal era of Bonny Kingdom covered from before about 1000 AD to about 1740 AD.⁷

⁵ E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially 39–207; E. T. Bristol-Alagbariya (2023 [n1a]), 1–61; E. T. Bristol-Alagbariya (2023 [n1b]), 31–67.

⁶ Cf R. Dunbar-Ortiz, *An Indigenous Peoples' History of the United States* (Beacon Press, 2014); The Native Americans (The Indigenous People of North America), *The Native Americans: The Indigenous People of North America* (Salamander Books, 1998/Thunder Bay Press, 1999); G. Sculthorpe *et al.*, *Indigenous Australia: Enduring Civilisation* (British Museum Press, 2015); S. Muecke and A. Shoemaker, *Aboriginal Australians: First Nations of an Ancient Continent* (Thames and Hudson, 2004); C. J. Hughes, *Switzerland (Nations of the Modern World)* (Ernest Benn, 1975); O. P. Dickason and W. Newbigging, *A Concise History of Canada's First Nations* (Oxford University Press Canada, 2010); O. Dickason and D. T. McNab, *Canada's First Nations: A History of Founding Peoples from Earliest Times* (Oxford University Press Canada, 2008); Government of Canada, 'FIRST NATIONS Canada' <<https://www.rcaanc-cirnac.gc.ca/eng/1307460755710/1536862806124>>; The Canadian Encyclopedia, 'First Nations in Canada' <<https://www.thecanadianencyclopedia.ca/en/article/first-nations>> both Accessed 29 March, 2023.

⁷ E. T. Bristol-Alagbariya, 'Aboriginal Ancient Grand Bonny Kingdom of Niger Delta in the Framework of its Primordial House System of Governance and Natural Law towards Sustainable Development in the Kingdom', [2022], 10 (3), *Global Journal of Politics and Law Research* (E. T. Bristol-Alagbariya (2022 [n7]), 1, 4–7, 12–14 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n1]), particularly 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284; E. T. Bristol-Alagbariya (2023 [n1a]), 14, 22–23, 37–38, 40–41, 42–48 and 55–61; E. T. Bristol-Alagbariya (2023 [n1b]), especially 31, 33–34, 36–37, 39, 46–48, 52, 56 and 65–66; Cf N. Wariboko, *Pattern of Institutions in the Niger Delta: Economic and Ethological Interpretations of History and Culture* (Onyoma Research Publications, 2007), 90 and 190; E. J. Alagoa and A. Fombo (n3), vii, 3–8, 15, 45, 60–67 and 89; A. O. Hart, *Traditional Institutions, Multinational*

The study discusses various organized forms or ways whereby the *Duawaris* are making efforts to promote, protect, actualize and sustain their God-given, inalienable and inviolable natural rights in the Kingdom and beyond, which ways are herein described as ‘natural rights in action’. Generally, the God-given natural rights of the *Ibanise KoromaTaduapu* are being inherited, first and foremost, by virtue of birthright, by the Blood Descendants, and then the Blood-descendant Houses of the *Ibanise KoromaTaduapu*, and subsequently by other people (indigenes) and Houses of Bonny Kingdom, especially through the sustained Welfarist House System of Governance of the Kingdom.⁸ For example, it is by virtue of birthright that the Blood Descendants of the *Ibanise KoromaTaduapu* have from time immemorial become *Amanyapanu* (Kings/Monarchs) and Substantive *Amadapu* (Community/District Heads) in Bonny Kingdom.⁹ The study demonstrates that the *Duawaris* of Bonny Kingdom began to make efforts to uphold their natural rights because of how they and their members started to experience neglect, marginalization and deprivation in the Kingdom, from the second phase of the reign of their Blood-Brother and Thirteenth *Amanyapano* of the Kingdom (King Perekule I [Pepple I/Captain

Corporation and Community Development in Bonny Local Government Area (1996 – 2018) (Pearl Publishers International, 2020), 7–11, especially 9.

⁸ J. F. Fekumo, *Principles of Nigerian Customary Land Law* (F & F Publishers, 2002), 93–96; Letter of the Incorporated Association of the *Duawaris* of Bonny Kingdom, to His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, *Amanyapano* of Ancient Grand Bonny Kingdom, entitled *inter alia* ‘Re: Amicable Out-of-Court Settlement PERSONALLY and OPENLY Reached by Your Majesty with Your Extended Family Group (The *Duawaris*): Matters Arising NUMBER THREE’, dated 25 August, 2021; Another Letter of the Incorporated Association of the *Duawaris* of Bonny Kingdom, to His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, *Amanyapano* of Ancient Grand Bonny Kingdom, captioned *inter alia* ‘Re: Amicable Out-of-Court Settlement Personally Midwifed by Your Majesty with Your Extended Family Group (The *Duawaris*): Matters Arising NUMBER FOUR’ dated 15 December, 2021; Association of the *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom, with the CAC Registration Certificate No: CAC/IT/No. 100619, dated 13 September, 2017.

⁹ E. J. Alagoa and A. Fombo (n3), 6 and 17; E. J. Alagoa, *A History of the Niger Delta: An Historical Interpretation of Ijo Oral Tradition* (Ibadan University Press, 1972/Onyoma Research Publications, 2005), 215; N. Wariboko (n7), 90 and 190; E. T. Bristol-Alagbariya (2022 [n7]), 1, 6–7, 10–14, 18–19, 22–27 and 29–30; E. T. Bristol-Alagbariya (ed) (2022 [n1]), lv, lxxviii, lxxxi–lxxxii, lxxxviii, 63, 107, 196–197 and 205; E. T. Bristol-Alagbariya (2023 [n1a]), especially 10, 17, 22, 32–33, 38–41, 45–47, 54–56 and 61; E. T. Bristol-Alagbariya (2023 [n1b]), 31, 38, 43–46, 51–52, 54, 56–59 and 63–67.

Pepple]), namely about 1740 AD onwards.¹⁰ It is thus pertinent to note that King Perekule I was a member of the fold of the *Duawaris*, given that he (King Perekule I) was a Blood Descendant of one of the *Ibanise KoromaTaduapu*, namely the Founding Patriarch and Premier Monarch (*Tari Amanyanabo*) Asimini. King Perekule I was the son of Siriye, son of Panpanye, son of Queen Kambasa (Bonny Kingdom's Sixth Monarch), daughter of King Edimini (Bonny Kingdom's Fifth Monarch) and son of the Founding Patriarch and *Tari Amanyanabo* Asimini.¹¹ Premier King Asimini was the Fourth Monarch of the Bonny Kingdom, consecutively after *Amanyanabo* Alagbariye, *Amanyanabo* Opuamakuba and *Amanyanabo* Ndoli-Okpara.¹² The Incorporated Association of *Duawaris* considers the consolidated nature and harmonious manner of the pioneering reigns of these four Ibani Founding Patriarchs and *Amanyanapu* (Kings) Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini, and thereby categorizes them together as the Premier Monarchs (*Tari Amanyanapu*) of the Kingdom.¹³

Considering the magnitude of neglect, marginalization and deprivation being occasioned against the *Duawaris* and their aboriginal populace, which undermines the possibility of building a socially-just, equitable and sustainable Christianized Bonny Kingdom, ongoing organized activities of the *Duawaris* are centred on truth, namely overall truth, as well as natural justice and fairness in the Kingdom and society at large.¹⁴ So far, among other things, based on their organized activities and worldwide community of members, the *Duawaris* have been able to register their umbrella association in contemporary Nigeria, as the 'Association of the *Duawaris* - Founding and Aboriginal Royal Houses - of Grand Bonny Kingdom, with Corporate Affairs Commission of Nigeria Registration Certificate No: CAC/IT/No. 100619, on which platform

¹⁰ E. T. Bristol-Alagbariye (ed) (2022 [n1]), 38, 89–90, 126 and 182–183; G. Finapiri (n3), 19–20.

¹¹ E. J. Alagoa and A. Fombo (n3), 10 and 89; E. T. Bristol-Alagbariye (ed) (2022 [n1]), especially 35–38.

¹² *Ibid*, viii, 3–8, 15, 45 and 89.

¹³ E. T. Bristol-Alagbariye (ed) (2022 [n1]), v–vi, xxi, xxxv, xxxviii–xxxix, xli, lxi, 4, 7, 39, 57, 63, 85, 87, 110–111, 141–143, 173–175 and 282.

¹⁴ *C/f* B. Tierney, *The Idea of Natural Rights: Studies on Natural Rights, Natural Law, and Church Law, 1150-1625 (Emory University Studies in Law and Religion (EUSLR))* (Wm. B. Eerdmans Publishing Co./Emory University, 1997); K. Binmore, *Natural Justice* (Oxford University Press, 2005/2011).

they are progressively embarking on specific programmes and projects within and outside Christianized Bonny Kingdom, in the ongoing worldwide era of SD.¹⁵

The World Commission on Environment and Development (WCED), otherwise called the Brundtland Commission, gives a classic definition of SD in the following manner: the development which meets the needs of the present generation without compromising the ability of future generations to meet their own needs.¹⁶

On its part, the Earth Charter Initiative (ECI – which espouses the values and principles for building a more just, sustainable and peaceful world), highlights that SD expands our vision towards greater ethical principles and practices. This Charter is an international declaration of fundamental values and principles, having its constituent global movement of organizations and individuals that embrace the declaration for building vision, attitude, knowledge, wisdom, skills and values needed to achieve a more just, equitable, harmonious, sustainable and peaceful global society.¹⁷

¹⁵ J. F. Sachs, *The Age of Sustainable Development* (University of Columbia Press 2015); N. Roorda, *Fundamentals of Sustainable Development* (Routledge, 2017); P. Bartelmus, *Sustaining Prosperity, Nature and Wellbeing; What Do the Indicators Tell Us?* (Routledge 2018); UN Department on Economic and Social Affairs (UNDESA), *Indicators of Sustainable Development: Guidelines and Methodologies* (UN 2007); S. Bell and S. Morse, *Sustainability Indicators: Measuring the Immeasurable?* (Earthscan 2008); P. B. Corcoran (ed), *The Earth Charter in Action: Toward a Sustainable Development* (KIT Publishers, 2006); homepage of the Earth Charter Initiative (ECI) <<http://earthcharter.org/>>; The Earth Charter, 'Earth Charter Education' <<https://earthcharter.org/>>; UNDESA, 'Sustainable Development: MAKE THE SDGs A REALITY' <<https://sdgs.un.org/>>; UNDESA, 'Transforming our world: the 2030 Agenda for Sustainable Development' <<https://sdgs.un.org/2030agenda>>; UN Foundation 'The Sustainable Development Goals in 2019: People, Planet, and Prosperity in Focus' <<https://unfoundation.org/blog/post/the-sustainable-development-goals-in-2019-people-planet-prosperity-in-focus/>> all Accessed 29 March, 2023.

¹⁶ The World Commission on Environment and Development (WCED), *Our Common Future* (Oxford University Press 1987), 8–9, 40 and 43.

¹⁷ Homepage of the Earth Charter Initiative (ECI) (n15); J. F. Sachs (n15); S. Baker, *Sustainable Development* (Routledge 2016); S. Bass and B. Dalal-Clayton, *Sustainable Development Strategies: A Resource Book* (Earthscan, 2007); E. T. Bristol-Alagbariya, 'Sustainable Development Law and Multidisciplinary Sustainable Development-oriented Efforts towards the Wellbeing of Humans and Overall Resources of Nature' [2020], 81, *International Affairs and Global Strategy*, 69–93.

This study outlines various ways in which the Incorporated Association of the *Duawaris* and its members around the world, championed by the Five Older *Duawaris*,¹⁸ are making efforts to promote, protect, actualize and sustain their God-given, inalienable and inviolable natural rights in Christianized Bonny Kingdom and beyond.¹⁹ As indigenes, more so as *Duawaris* of Bonny Kingdom, the Incorporated Association of the *Duawaris* and its worldwide members, are protesting against the prevailing inhumane, unfair, unjust, inequitable and thus unsustainable situation of neglect, marginalization and oppression, depriving them of the fruits of their God-given, universal, fundamental, inalienable and inviolable natural rights in their aboriginal homeland (Christianized Bonny Kingdom).²⁰ Therefore, in the prevailing era of SD in all

¹⁸ The Five Older *Duawaris* of Bonny Kingdom are either Houses of the Senior Uncles or Elder Cousins of the King Perekule Royal House. They are (i) Bristol-Alagbarigha Royal House (Founder of Grand Bonny: *Okoloamakoromabo*); (ii) King Halliday-Awusa Royal House (Predecessor of King Perekule); (iii) Dublin-Green House (Lala, Ebie, Prince Asimini-Oruakpa Lineage); (iv) Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage); and (v) Buoye-Omuso (Brown) Major House (Prince Kongo Lineage – Founder of Ikpakpayo/Finima). The King Perekule Royal House (Successor of King Halliday-Awusa) is the sixth and most recent *Duawari* of Bonny Kingdom. E. T. Bristol-Alagbariya (ed) (2022 [n1]), xxxvi–xxxvii, lix, lxx, 20, 51, 173 and 195.

¹⁸ E. T. Bristol-Alagbariya (2023 [n1a]), 33–43, 39–40 and 47.

¹⁹ Association of the *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom, with the CAC Registration Certificate No: CAC/IT/No. 100619, dated 13 September, 2017; Bonny Kingdom was founded by its Founding Ancestors before about 1000 AD. Christianity was introduced to the Kingdom, by one of its Monarchs (King William Dappa Pepple [of blessed memory]) in 1861. E. J. Alagoa and A. Fombo (n3), 24; E. T. Bristol-Alagbariya (ed) (2022 [n1]), 5, 15, 128 and 289–290; *Cf* J. T. Ajiboye, *The Role The Of Church in Nation Building: Nigeria Experience* (John Tosin Ajiboye, 2021); J. R. Fielden, *Nation Building Is the Heart of Religion and the Leap: From Zoroaster to Plato, Moses and Paul to Nation Building* (AuthorHouse, 2016); P. Salmon, *The Role of The Christian in a Post-Truth Society: Don't Give Up Give Hope* (Pauline Salmon, 2020).

²⁰ Homepage of the Earth Charter Initiative (ECI) (n15); The Earth Charter, 'Earth Charter Education' (n15); J. Nasir, *Development for an Equitable Society* (Jumhoori Publications, 2020); R. V. Van Puymbroeck (ed) (World Bank), *Comprehensive Legal and Judicial Development: Toward an Agenda for a Just and Equitable Society in the 21st Century* (The International Bank for Reconstruction and Development/The World Bank, 2001); R.N. Rajmane, *Equitable Society with Equal Opportunities* (Himalaya Publishing House, 2014); A. H. Normore (ed), *Leadership for Social Justice: Promoting Equity and Excellence Through Inquiry and Reflective Practice* (Information Age Publishing Inc., 2008).

countries and nooks and crannies of the world, the Registered Association of the *Duawaris* and its worldwide members are making a case, by agitating and demanding that they deserve to be treated better in their aboriginal homeland, particularly by successive Monarchs, who are members of the Association, as well as greatest beneficiaries of natural rights being inherited from the *Ibanise KoromaTaduapu*.²¹ The Incorporated Association of the *Duawaris* and its members around the globe deserve to be treated well, especially by successive Monarchs of Christianized Bonny Kingdom, because the sustained Welfarist House System of Public Sector Governance of the Kingdom, originated and successfully practised by the *Ibanise KoromaTaduapu*, requires loyalty, duty and responsibility from all the indigenes, Houses and Traditional Rulers of the Kingdom, and thus the highest degree of social responsibility and commitment to public service from the Kingdom's succeeding Monarchs.²²

2. Bonny Kingdom of the Ijaw Ethnic Nationality of Niger Delta

Our discussion on Bonny Kingdom will be premised on the following four sub-headings. These are namely (i) Location of Bonny Kingdom; (ii) The Capital City of Bonny Kingdom and Bonny Local Government Area (*Okoloama*: Grand Bonny); (iii) Social System of Bonny Kingdom; and (iv) Three Landmark Periods of the History of Bonny Kingdom. By and large, the study discusses Bonny Kingdom as a part and parcel of the Ijaw Ethnic Nationality of Niger Delta.

2.1. Location of Bonny Kingdom

Oil-rich Bonny Kingdom (also variously called Bonny Kingdom, Ancient Grand Bonny Kingdom or Grand Bonny Kingdom [*Ibanise*]), is an Ancient City and Trading State of the Ijaw ethnic nationality,²³ of Primordial Niger Delta, which is situated in the Eastern Niger Delta. Bonny Kingdom is strategically located about forty kilometres (40 kms) south-southeast of Port Harcourt, which is the capital of Rivers State, Nigeria. The Kingdom lies within latitude 40° 278°, longitude 7° 1000° and borders the shores of the Southern Nigerian part of the Atlantic

²¹ E. T. Bristol-Alagbariya (ed) (2022 [n1]), lxi–lxii and 175–176; L. Kendrick, 'The Lockean Rights of Bequest and Inheritance' [2014], 17 (2), *Legal Theory*, 145–169; A. A. Golling-Sledge, 'Testamentary Freedom vs. the Natural Right to Inherit: The Misuse of No-Contest Clauses As Disinheritance Devices' [2019], 12 (1), *Washington University Jurisprudence Review*, 143–168; F. Lowe, *Birthright: Three Families, One Fortune, Let The Scheming Begin ...* (Bowker Thorpe, 2020); S. Jones, *The Struggle for the Birthright* (God's Kingdom Ministries, 2003).

²² E. J. Alagoa and A. Fombo (n3), 15.

²³ E. J. Alagoa *et al.* (eds) (n2), 29–32; The Ijaws, *The Ijaw Genesis: A Short Discourse* (The Ijaws) (n2); B. Benatari, *The Ijaw Genesis: The Original Ancestors and Genesis of the Ijaws* (n2); The Ijaw National Alliance of the Americas (n2); Pulse.ng (n2); The Editors of Encyclopaedia Britannica, 'Ijo People' (n2); homepage of the Ijaw Nation (n2).

Ocean into which its main River, the Bonny Estuary, ultimately flows.²⁴ The Bonny River Estuary is actually a major sea along the Atlantic coast of the Bonny area. Bonny Kingdom is thus situated along the Atlantic coast of the eastern Niger Delta, which is known as the Bight of Bonny, in Bonny Local Government Area (OLGA) of Rivers State. The Kingdom, whose population is about 600,000 people, is one of the fundamental oil-rich areas of Rivers State of the oil-rich Niger Delta region, which is hosting giant multinational oil and gas companies, as the Shell Petroleum Development Company of Nigeria Limited, Nigeria LNG Limited, Mobil Producing Nigeria Unlimited (a subsidiary of ExxonMobil), and Chevron Nigeria Limited, among other allied industrialized business organizations.²⁵

2.2. The Capital City of Bonny Kingdom and Bonny Local Government Area (*Okoloama: Grand Bonny*)

The capital city as well as headquarters of OLGA, is *Okoloama* (Grand Bonny, variously called Grand Bonny City, Grand Bonny Island Community, Grand Bonny Island, Grand Bonny Island City, Bonny Island and Bonny), which lies slightly above sea level, along the coastland of the Bight of Bonny.²⁶ By virtue of its natural geographical location and thus, from earliest times, as a route to the outside world, Grand Bonny Island City occupies a very strategic historic position within the Bonny Kingdom, primordial Niger Delta, Nigeria at large and beyond.²⁷

²⁴ Editors of Encyclopaedia Britannica, 'Bonny River, River Nigeria'

<<https://www.britannica.com/place/Bonny-River>>; Google Arts & Culture, 'Bight of Bonny' <https://artsandculture.google.com/entity/bonny-estuary/m0gg55_n?hl=en>; ResearchGate, 'Map of the Bonny Estuary showing the Transect Locations at Iwofe (T1), Port Harcourt (T2), Okrika Creek (T3), Okrika Jetty (T4), Ford Point (T5) and Bonny (T6)'

<https://www.researchgate.net/figure/Map-of-the-Bonny-Estuary-showing-the-Transect-Locations-at-Iwofe-T1-Port-Harcourt_fig1_309212163>; Area of the Official Website of the Bonny Historical Society, captioned 'Geographical Location'

<<http://bonnyhistoricalsociety.com/about-bonny-kingdom/>> all Accessed 29 March, 2023.

²⁵ E. T. Bristol-Alagbariya (2023 [n1a]), 7–16; E. T. Bristol-Alagbariya, *Participation in Petroleum Development: Towards Sustainable Community Development in the Niger Delta* (CEPMLP/DUP, 2010) (E. T. Bristol-Alagbariya (2010 [n25]), 117–118; *Cf* City Population, 'Bonny Local Government Area in Nigeria: Population'

<<http://www.citypopulation.info/php/nigeria-admin.php?adm2id=NGA033007>> Accessed 29 March, 2023.

²⁶ E. T. Bristol-Alagbariya (2023 [n1a]), 8.

²⁷ E. J. Alagoa and A. Fombo (n3), vii–viii; K. O. Dike, *Trade and Politics in the Niger Delta 1830–1885: An Introduction to the Economic and Political History of Nigeria* (Greenwood

Consequently, due to the significant strategic position of Grand Bonny Island City in the context of Bonny Kingdom's sustained Welfarist House System of Public Sector Governance, virtually all the Kingdom's Houses (known as Country Houses or Country House Communities) have their compounds, known as their main seat of governance, within the Island city.²⁸

2.3. Social System of Bonny Kingdom

Briefly, we consider social system as the way or manner by which the indigenes (people), Houses (House Communities) and entire Bonny Kingdom are organized as a distinct society. Therefore, the social system of Bonny Kingdom refers to how Bonny Kingdom is organized in a characteristic manner, as a distinct society.²⁹

From time immemorial, the core and pivotal social system of Bonny Kingdom has been the Kingdom's sustained Welfarist House (Canoe House) System of Public Sector Governance, comprised of three levels or tiers of government, which were led by three hierarchical categories of Apex (Paramount) Natural Rulers. This system of governance was designed, institutionalized and practised by the *Ibanise KoromaTaduapu*, from the period of the origin of the Kingdom. Put differently, the origin of Bonny Kingdom was intertwined with the birth, beginning or commencement of the Kingdom's Public Sector Governance, based on the Welfarist House (Canoe House) (Lineage/Ward/Family) System of Bonny Kingdom.³⁰

Publishers, 1981); M. Crowder, *The Story of Nigeria* (Faber and Faber, 1978), 41; G. N. S. Ogolo, *Opobo Excerpts (An Insight into An African Kingdom)* (Etuk Concepts, 2012), 89; Bonny Joint Industry Committee (JIC) led by NLNG, 'Bonny Kingdom Masterplan | Bonny Island, Nigeria | 2014' <<https://www.nleworks.com/case/bonny-kingdom-masterplan/>> Accessed 29 March, 2023.

²⁸ E. T. Bristol-Alagbariya (2023 [n1a]), 8; E. J. Alagoa and A. Fombo (n3), viii; E. T. Bristol-Alagbariya (2010 [n25]), 105–106.

²⁹ Oxford Reference, 'Social System'

<<https://www.oxfordreference.com/display/10.1093/oi/authority.20110803100515498;jsessionid=A1C7859309F381B6AA7B1439415F02A0>> Accessed 29 March, 2023; E. T. Bristol-Alagbariya (2023 [n1a]), 11–12; E. T. Bristol-Alagbariya (2010 [n25]), 105–134, especially 106–107.

³⁰ E. T. Bristol-Alagbariya (2023 [n1a]), 1–61, especially 1–2, 4–5, 23, 27, 34, 55 and 60; E. T. Bristol-Alagbariya (2023 [n1b]), especially 37, 40 and 62–63; E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially xliv, 89–90, 97–105, 135–139 and back cover preview; N. Wariboko (n7), 26–27, 33–39, 77–79 and 341–342.

Based on the social system of Bonny Kingdom, namely the House (Canoe House) System of Public Sector Governance, the Houses or House Communities of the Kingdom may be divided into three categories. These are namely the *Duawaris*, *Opuwaris* and *Kalawaris* (Minor Houses).³¹ Having described and/or discussed the *Duawaris* above and hereafter, may we state that the *Opuwaris* are Major War Canoe (Major Chieftaincy) Houses or House Communities, which were created from about 1740 AD onwards, for ex-slaves (foster descendants) of the Kingdom, during the Atlantic trade-related competitive inter-state wars between and among the Ancient Niger Delta trading states that participated in the Atlantic trade within their respective domains. The *Opuwaris* may also be described as Major Houses, which are not *Duawaris*. King Perekule I originated the *Opuwaris*, by creating the Allison-Nwaoju Major War Canoe (Major Chieftaincy) House, at which time he (King Perekule I) made Allison-Nwaoju the Head of that House (Allison-Nwaoju House).³² Finally, the *Kalawaris* are those created by the Heads of the *Duawaris* and *Opuwaris*, to reward hard working wards of the *Duawaris* and *Opuwaris*, respectively.³³

Essentially, as indicated above, the sustained Welfarist House System of Public Sector Governance of Bonny Kingdom, originated by the *Ibanise KoromaTaduapu*, requires or even demands loyalty, duty and responsibility from all indigenes of the Kingdom, in relation to their respective Lineages, Houses and the entire Bonny Kingdom. Consequently, the system requires or even demands, loyalty, duty and responsibility, embedded in service to the people, from the three hierarchical categories of Paramount Natural Rulers, presiding over the three levels of government of the Kingdom, namely the *Ikpangi-Sibidapu*, *Amadapu* as well as the rest of the Country Chiefs (*Se-Alapu*), and the reigning *Amanyanabo* of the Kingdom.³⁴

³¹ E. T. Bristol-Alagbariya (2023 [n1a]), 29–34 and 59; E. T. Bristol-Alagbariya (2010 [n25]), 107; ‘Programme of Events of the 20th Coronation Anniversary Celebrations of His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, Perekule XI, Amanyanabo of Grand Bonny Kingdom’, dated Sunday, 18th – Sunday, 25th December, 2016, 14–15; E. T. Bristol-Alagbariya (2022 [n7]), 21 and 29–30; E. T. Bristol-Alagbariya (ed) (2022 [n1]), lv, 102–103, 206–207 and 290.

³² E. J. Alagoa and A. Fombo (n3), 54–59 and 75; G. I. Jones (n3), 55.

³³ ‘Programme of Events of the 20th Coronation Anniversary Celebrations of His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, Perekule XI, Amanyanabo of Grand Bonny Kingdom’, dated Sunday, 18th – Sunday, 25th December, 2016, 15.

³⁴ E. T. Bristol-Alagbariya (2010 [n25]), 106–107; E. J. Alagoa and A. Fombo (n3), 15.

2.4. Three Landmark Periods of the History of Bonny Kingdom

From the origin of Bonny Kingdom, three landmark durations, phases or periods of the history of the Kingdom may be outlined.

2.4.1. First Landmark Period of the History of Bonny Kingdom

The first identified landmark period of the history of Bonny Kingdom is the primaeval, primordial or aboriginal era of the Kingdom. This was the exclusive era of the *Duawaris* of the Kingdom, which era covered well over Seven Centuries, from before about 1000 AD (when the Kingdom was founded) to about 1740 AD (a period of well over Seven centuries [about Seven Hundred and Forty Years] thereafter).³⁵

During the aboriginal era of Bonny Kingdom, the Kingdom was exclusively comprised of and thus inhabited by its homogenous proto-Ijaw stocks, namely the *Ibanise KoromaTaduapu*, their Blood Descendants and their Blood-Descendant Houses (the *Duawaris*).³⁶ Essentially, during the aboriginal era, the homogenous proto-Ijaw blood-relatives *vis-à-vis* population of Bonny Kingdom participated harmoniously and transparently in decision-making and decision-implementation processes of the *Ikpangi-Sibidapu*, *Amadapu* and *Amanyapanu* of the Kingdom. This robust, transparent, accountable and thus enviable feature of collective and harmonious decision-making and decision-implementation processes of the Kingdom promoted truth, fairness, public-spiritedness in public service and statesmanship, and therefore good traditional governance towards the wellbeing of all and collective progress and prosperity in the Kingdom.³⁷ Consequently, the aboriginal era of Bonny Kingdom served as the bedrock *vis-à-vis* cornerstone of the Kingdom, when the Kingdom featured as (i) a distinct primaeval African civilization; (ii)

³⁵ E. T. Bristol-Alagbariya (2022 [n7]), 1, 4–7, 12–14 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284; E. T. Bristol-Alagbariya (2023 [n1a]), 14, 22–23, 37–38, 40–41, 42–48 and 55–61; E. T. Bristol-Alagbariya (2023 [n1b]), especially 31, 33–34, 36–37, 39, 46–48, 52, 56 and 65–66.

³⁶ E. T. Bristol-Alagbariya (2022 [n7]), especially 1, 4–5, 6–7 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n1]), 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284; E. T. Bristol-Alagbariya (2023 [n1a]), 14, 22–23, 37–38, 40–41, 42–48 and 55–61; E. T. Bristol-Alagbariya (2023 [n1b]), especially 31, 33–34, 36–37, 39, 46–48, 52, 56 and 65–66.

³⁷ E. T. Bristol-Alagbariya (2023 [n1a]), 22–23, 43–48 and 57–59; E. J. Alagoa and A. Fombo (n3), 15; E. T. Bristol-Alagbariya, ‘Natural Law as Bedrock of Good Governance: Reflections on Alagbariya, Asimini and Halliday-Awusa as Selfless Monarchs towards Good Traditional Governance and Sustainable Community Development in Oil-rich Bonny Kingdom’ [2020], 10 (3), *Developing Country Studies* (E. T. Bristol-Alagbariya (2020 [n37]), 63–92.

the pride of Ijaw ethnic nationality of primordial Niger Delta; and (iii) contributed immensely to the development and advancement of primordial Niger Delta region and beyond.³⁸

2.4.2. Second Landmark Period of the History of Bonny Kingdom

The second identifiable landmark period of the history of Bonny Kingdom was the phase when Major War Canoe (Major Chieftaincy) Houses came into existence in the Kingdom, from about 1740 AD onwards. This phase of the history of Bonny Kingdom began with the creation of the Allison-Nwaoju Major War Canoe (Major Chieftaincy) House, by King Perekule I, who also made Allison-Nwaoju the Head of that House. This period of the history of Bonny Kingdom lasted from about 1740 AD to 1869/70 AD.³⁹

2.4.3. Third Landmark Period of the History of Bonny Kingdom

The third identifiable landmark duration of the history of Bonny Kingdom is the period from 1869/70 AD onwards to present day. This is the ongoing duration of the history of Bonny Kingdom, from after about over Eight Hundred and Seventy Years (circa Nine Centuries) of the founding of the Kingdom to date. This third phase is when the Kingdom, as *Ibanise*, became divided into two Kingdoms, during the Bonny Civil War of 1869/70. In other words, it was during this third era of the history of Bonny Kingdom that Opobo Kingdom was established from its parent Bonny Kingdom, namely from (i) about over Eight Hundred and Seventy Years (circa Nine Centuries) after the founding of Bonny Kingdom onwards, and (ii) about One Hundred and Thirty Years after the end of the primaeval, primordial or aboriginal era of the Kingdom, to present day.⁴⁰

3. The *Duawaris* of Bonny Kingdom

The *Duawaris* of Bonny Kingdom are Blood-Related, Blood-Descendant, Founding and Aboriginal Ijaw Royal (*Aseme*) Lineages/Sections/Wards/Families/Houses of the Kingdom, representing the Founding Ancestors of the Kingdom (*Ibanise KoromaTaduapu*).⁴¹ The

³⁸ E. T. Bristol-Alagbariya (2022 [n7]), 1, 4–5, 6–7 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n1]), 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284; E. T. Bristol-Alagbariya (2023 [n1a]), 23, 31–32, 37–38, 40–41, 45–46, 48, 55–58 and 59–61; E. T. Bristol-Alagbariya (2023 [n1b]), 31–34, 39, 47–48, 59–60 and 64.

³⁹ E. T. Bristol-Alagbariya (2023 [n1a]), particularly 45, 58 and 61; E. T. Bristol-Alagbariya (2023 [n1b]), 38–39, 50–51 and 61.

⁴⁰ E. T. Bristol-Alagbariya (2023 [n1b]), especially 63.

⁴¹ Association of the *Duawaris* (Founding and Aboriginal Royal Houses of Grand Bonny Kingdom), with Corporate Affairs Commission (CAC) Nigeria Registration Certificate No:

component Houses or House Communities of the *Duawaris* of Bonny Kingdom are Blood-Related, Blood-Descendant, Freeborn, Primaeval and thus First Class or First Nation Houses, which originated directly from the *Ibanise KoromaTaduapu*, who were Blood Descendants of a common ancestor, Ebeni. As *Ibanise* (the original and/or traditional name of Bonny Kingdom), the Kingdom was named after Ebeni (the progenitor of the *Ibanise KoromaTaduapu*).⁴² Ebeni hailed from the Isedani Royal Lineage of Okoloba in Kolokuma (otherwise called Kolokuma Okoloama),⁴³ in Kolokuma-Opokuma Local Government Area of Bayelsa State, Central Niger Delta.⁴⁴ The Founding Patriarchs and the rest of the *Ibanise KoromaTaduapu* were Bonny Kingdom's initial Blood Descendants of the aforementioned Ebeni. Accordingly, the *Ibanise KoromaTaduapu*, along with their respective first Lineages, Sections, Wards, Families or Houses, were the original, earliest or initial members of the *Duawaris* of Bonny Kingdom.⁴⁵ Thus, we reiterate that the *Duawaris* are the Founding, Primaeval, Premier, Primordial, First Class or First Nation as well as Blood-Descendant, Blood-Related and Big Freeborn and Aboriginal Ijaw Royal (*Aseme*) Category of Houses or House Communities of Ancient Grand Bonny Kingdom, otherwise called Ancient Ibani nation of the Ijaw ethnic nationality, whose members founded the Ancient Kingdom, originated and sustained its Welfarist House System of Governance and established its civilization during its aboriginal era, as a classic Primordial African sovereign state, the pride of Ancestral Ijaw nation and the entire Primaeval Delta region

CAC/IT/No. 100619; G. I. Jones (n3), 56, 61, 62,161, 172, 174, 176, 198 and 202; C/f Bonny Kingdom Historical Society (n3), 135–174; E. J. Alagoa and A. Fombo (n3), 39 and 48.

⁴² *Ibid*; E. T. Bristol-Alagbariya (2023 [n1a]), 9–10; E. T. Bristol-Alagbariya (2022 [n7]), 4; E. T. Bristol-Alagbariya (ed) (2022 [n1]), v, lxxv, l, 33, 42, 61, 128–129, 134, 178 and 192.

⁴³ E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially v and 39–207.

⁴⁴ E. T. Bristol-Alagbariya (ed) (2022 [n1]), v, xxiii, lxxv, 33, 42, 45–46, 53, 61, 83, 129, 134, 178 and 193; E. T. Bristol-Alagbariya, *Law & Ethical Conducts on Energy Resources Operations in Nigeria: Spotlight on Petroleum Development Operations* (LAP LAMBERT Academic Publishing, 2021) (E. T. Bristol-Alagbariya (2021 [n44]), v; E. T. Bristol-Alagbariya, *Permanent Sovereignty Over Natural Resources: Duties of Resource-Rich Developing Countries & Petroleum Development in Nigeria* (LAP LAMBERT Academic Publishing, 2020), v; E. T. Bristol-Alagbariya, *Petroleum Development & the Environment in Rivers State, Nigeria: Fallouts of the UNEP Report on Ogoniland, Environmental Regulatory Standards & Sustainable Development Laws & Practices* (LAP LAMBERT Academic Publishing, 2018), xiv; E. T. Bristol-Alagbariya, *Governance Towards Sustainable Development in Nigeria: The Role of Strategic Assessment of Decisions & Actions* (CEPMLP/Dundee University Press [DUP]), v.

⁴⁵ E. T. Bristol-Alagbariya (ed) (2022 [n1]), 44–45.

of modern Nigeria.⁴⁶ Accordingly, we emphasize that the aboriginal era of Ancient Grand Bonny Kingdom began from before about 1000 AD and ended about 1740 AD.⁴⁷

Based on their origin therefore, members of the *Duawaris*, especially the Blood Descendants thereof, and then other folks of the *Duawaris*, are the prime natural and principal custodians of the heritage of the *Ibanise KoromaTaduapu*.⁴⁸ The heritage of the *Ibanise KoromaTaduapu* includes (i) the history, especially the primaeval history and historiography of the Kingdom; (ii) Ibani primaeval traditional and customary value systems; as well as (iii) Ibani primordial statesmanship. These three categories of the heritage of the *Ibanise KoromaTaduapu*, represent tangible and intangible aspects of the civilization⁴⁹ of the Ibani people, which were bequeathed onto the people, Houses and House Communities of Bonny Kingdom, by the *Ibanise KoromaTaduapu*, who are Blood Ancestors of (i) the Blood Descendants of the *Duawaris* and (ii) the *Duawaris* as a whole or group.⁵⁰

⁴⁶ Ibid, xxxv–xxxvi, liii–liv, lxxii–lxxiii, 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284; E. T. Bristol-Alagbariya (2023 [n1a]), 14, 22–23, 37–38, 40–41, 42–48 and 55–61; E. T. Bristol-Alagbariya (2023 [n1b]), especially 31, 33–34, 36–37, 39, 46–48, 52, 56 and 65–66; E. T. Bristol-Alagbariya (2022 [n7]), 1, 4–7, 12–14 and 28–32; K. O. Dike (n27), 31 and 41; E. T. Bristol-Alagbariya (2020 [n37]), 63–92.

⁴⁷ E. T. Bristol-Alagbariya (2022 [n7]), 1, 4–7, 12–14 and 28–32; E. T. Bristol-Alagbariya (ed) (2022 [n1]), 58–63, 67, 96, 99, 112–113, 141, 165, 169–170, 174–175, 194, 202 and 284; E. T. Bristol-Alagbariya (2023 [n1a]), 14, 22–23, 37–38, 40–41, 42–48 and 55–61; E. T. Bristol-Alagbariya (2023 [n1b]), especially 31, 33–34, 36–37, 39, 46–48, 52, 56 and 65–66.

⁴⁸ Association of the *Duawaris* (Founding and Aboriginal Royal Houses of Grand Bonny Kingdom), with the Corporate Affairs Commission (CAC) Nigeria Registration Certificate No: CAC/IT/No. 100619; C/f The Marquis of Ruvigny and Raineval, *The Blood Royal of Britain* (Genealogical Publishing Company, 2012/Heritage Books Inc., 2015); M. MacLagan, *Lines Of Succession - Heraldry Of The Royal Families Of Europe* (Barnes and Noble, 2002).

⁴⁹ J. Stourton, *Heritage: A History of How We Can Conserve Our Past* (Apollo, 2022); A. M. Craig et al. *The Heritage of World Civilizations: Volume 1* (Pearson, 2015); C/f The Indigenous Music and Oral History Project (IMOHP), *Cultures of Limpopo: History, Culture, the Tangible and the Intangible Heritage of the People of Limpopo Province, South Africa* (LAP LAMBERT Academic Publishing, 2011).

⁵⁰ Association of the *Duawaris* (Founding and Aboriginal Royal Houses of Grand Bonny Kingdom), with CAC Nigeria Registration Certificate No: CAC/IT/No. 100619; C/f The Marquis of Ruvigny and Raineval, *The Blood Royal of Britain* (Genealogical Publishing Company,

About over Eight Hundred and Seventy Years (circa Nine Centuries) after the founding of its parent Bonny Kingdom, Opobo Kingdom was established.⁵¹ It was established from its parent Bonny Kingdom, during the Bonny Kingdom Civil War of 1869/70.⁵² In the course of this Civil War, some extractions of the *Duawaris* joined the Adum-Opubughu [Opubo] Annie [Anna] Pepple Group of Houses to establish Opobo Kingdom.⁵³ Consequently, the present day *Duawaris* of Bonny Kingdom are six in number, namely: (i) Bristol-Alagbarigha Royal House (Founder of Grand Bonny: *Okoloamakoromabo*); (ii) King Halliday-Awusa Royal House (Predecessor of King Perekule); (iii) King Perekule Royal House (Successor of King Halliday-Awusa); (iv) Dublin-Green House (Lala, Ebie, Prince Asimini-Oruakpa Lineage); (v) Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage); and (vi) Buoye-Omuso (Brown) Major House (Prince Kongo Lineage – Founder of Ikpakpayo/Finima).⁵⁴ Accordingly, the *Duawaris* and some extractions of the *Duawaris* that joined the Opubo Annie Pepple Group of Houses of Bonny Kingdom to establish Opobo Kingdom are basically Three Sections of Opobo Kingdom (*Opobo Ingie KiriFajie*). These are namely the (1) Dappaye-Amakiri Section (comprised of [i] Agbaye Fubara [Black Fubara], [ii] Gogo; [iii] Agbaye Bupo (Duke Norfolk), [iv] Obonna Black Fubara, [v] Ogolo Black Fubara, [vi] Finebone, and [vii] Jungo Manila); (2) Tolofari (Kumaluya-Ndende) Section (made up of [i] Legg Jack, [ii] Diri Tolofari, and [iii] Wari Diri); and (3) Kala-Omuso (Kala-Kongo) Section (comprised of [i] John Brown, [ii] Yellow John Brown, [iii] Cockeye Brown, and [iv] Peter Cockeye Brown).⁵⁵

2012/Heritage Books Inc., 2015); M. MacLagan, *Lines Of Succession - Heraldry Of The Royal Families Of Europe* (Barnes and Noble, 2002).

⁵¹ E. T. Bristol-Alagbariya (2023 [n1b]), 63; E. J. Alagoa and A. Fombo (n3), 5.

⁵² E. T. Bristol-Alagbariya (2023 [n1b]), 63; E. J. Alagoa and A. Fombo (n3), 29–32.

⁵³ E. T. Bristol-Alagbariya (2023 [n1a]), 10; G. I. Jones (n3), 56, 61, 62, 161, 172, 174, 176, 198 and 202, especially 174 and 176.

⁵⁴ E. T. Bristol-Alagbariya (2023 [n1a]), especially 9–10, 32–33, 36–37 and 47–48; E. T. Bristol-Alagbariya (2023 [n1b]), particularly 37; E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially xxx–xxxii, lviii–lix, 8–9, 52–53, 136–138, 178–179 and 325–326; E. T. Bristol-Alagbariya (2022 [n7]), especially 5; G. I. Jones (n3), 56, 61, 62, 161, 172, 174, 176, 198 and 202; *C/f* Bonny Kingdom Historical Society (n3), 135–174; E. J. Alagoa and A. Fombo (n3), 39 and 48.

⁵⁵ D. M. J. Fubara and the Dappaye Amakiri Polo Committee for the Opobo Kingdom 150 Years (Sesquicentenary) Anniversary Celebration, *Dappaye Amakiri Polo: Place and Roles in Opobo Kingdom 150 Years Anniversary (The Dappaye Amakiri Polo Committee for the Opobo Kingdom 150 Years (Sequicentenary) Anniversary Celebration*, Print+Design @ Hope Tech, 2020, 8–9 and 12; G. N. S. Ogolo (n27), 133–135; G. I. Jones (n3), 176.

Excluding the King Perekule Royal House, five of the above-listed *Duawaris* of Bonny Kingdom are known as the Older *Duawaris* of the Kingdom. The King Perekule Royal House, which is the youngest *Duawari* of Bonny Kingdom, evolved from the heritage of Premier King Asimini,⁵⁶ after the Bonny-Andoni Seven Year War. This was when King Perekule I (Captain Pepple) succeeded King Halliday-Awusa and became the Thirteenth Monarch of Bonny Kingdom.⁵⁷ King Perekule I was exclusively made King by his Blood *Duawari*-relatives, led by King Halliday-Awusa and *Amadabo* Adapa Alagbariya. In effect, King Perekule I, who succeeded King Halliday-Awusa was Crowned by *Amadabo* Adapa Alagbariya (the Head of the Alagbariya Royal House and *Amadabo* in Bonny Kingdom). As compared with other *Duawaris* of Bonny Kingdom, due to the relatively later period of the evolution of the King Perekule Royal House in the history of the Kingdom, there are often references in the parlance of the *Duawaris* of Bonny Kingdom, indicating how the Five Older *Duawaris* are distinct from the King Perekule Royal House; this is especially so, in the context of the neglect, marginalization and deprivation, which are associated with contravention of the natural rights of the Five Older *Duawaris* of the Kingdom. As indicated above, by and large, the Five Older *Duawaris* are either Houses of the Senior Uncles or Elder Cousins of the King Perekule Royal House.⁵⁸

By and large, from time immemorial, the *Duawaris* of Bonny Kingdom have been *Asemes* (royals), based on which they exclusively produce the *Amanyapanu* (Kings/Monarchs) and Substantive *Amadapu* of the Kingdom. In that case, once one of the Lineages, Sections, Wards, Families, Houses or House Communities of the *Duawaris* produced a reigning *Amanyapanu*, the rest of the *Duawaris* produced Substantive *Amadapu* of the Kingdom. Put differently, once a reigning *Amanyapanu* of Bonny Kingdom emerges from one of the *Duawaris*, from the rest of the *Duawaris* would emerge Substantive *Amadapu* of the Kingdom.⁵⁹ As would be seen later, generally, from the rubrics of the sustained Welfarist House System of Public Sector Governance of Bonny Kingdom, the *Duawaris* designed, organized and formally institutionalized three levels or tiers of government, which are ruled by three hierarchical categories of Paramount Natural Rulers.⁶⁰

⁵⁶ E. J. Alagoa and A. Fombo (n3), 3–8, 10–11, 54, 61–62, 75 and 89.

⁵⁷ *Ibid*; E. T. Bristol-Alagbariya (ed) (2022 [n1]), xxxvi–xxxvii, 48–51, 112–113, 115 and 194; G. I. Jones (n3), 105–106 and 198.

⁵⁸ E. T. Bristol-Alagbariya (ed) (2022 [n1]), xxxvi–xxxvii, lix, lxx, 20, 51, 173 and 195.

⁵⁹ E. T. Bristol-Alagbariya (2023 [n1a]), 33–43, 39–40 and 47.

⁶⁰ E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially back cover preview; E. T. Bristol-Alagbariya (2022 [n7]), 1, 11–13, 19, 23–24, 26 and 31–32; E. T. Bristol-Alagbariya (2023 [n1a]), especially 6, 37–39 and 55; E. T. Bristol-Alagbariya (2023 [n1b]), particularly 31–32, 43–46, 51–52, 57–60 and 65–66.

4. Natural Rights and the *Duawaris* of Bonny Kingdom

This sub-heading is divided into two. These are namely (i) the sub-division on Natural Rights, which has a subsection entitled ‘Natural Law, Natural Rights and the *Duawaris* of Bonny Kingdom’; and then (ii) the next subdivision captioned ‘The *Duawaris* of Bonny Kingdom: Neglect, Marginalization, Deprivation and Natural Rights’.

4.1. Natural Rights

Natural rights are God-given (divine) rights, which are not dependent on the laws or customs of any particular society or government, and so are universal, fundamental, inalienable and inviolable.⁶¹ In particular, natural rights are associated with natural law.⁶²

Natural law may be considered as a philosophical theory which presupposes that humans have certain rights, moral values and responsibilities that are inherent in human nature.⁶³ It is a system

⁶¹ A. Flew, *What Universal Natural Rights?* (The World and I Online, 2014); UN, *Universal Declaration of Human Rights* (Wohnrecht, 2016); J. Porter, ‘From Natural Law to Human Rights: Or, Why Rights Talk Matters’ [1999 - 2000] , 14 (1), *Journal of Law and Religion*, 77–96; The United Nations Educational, Scientific and Cultural Organization (UNESCO), ‘Human Rights and Natural Law’ <<https://en.unesco.org/courier/2018-4/human-rights-and-natural-law>>; G. Puppinck (European Centre for Law and Justice), ‘Natural Law and Human Rights’ <<https://eclj.org/geopolitics/un/natural-law-and-human-rights>>; LawTeacher, ‘History of Natural Law and Human Rights’ <<https://www.lawteacher.net/free-law-essays/human-rights/history-natural-law-human-rights-7294.php>>; Open Educational Resource Services, ‘History of Western Civilization II: Natural Rights’ <<https://courses.lumenlearning.com/suny-hccc-worldhistory2/chapter/natural-rights/>> all Accessed 29 March, 2023; J. Maritain, *Natural Law – Reflections On Theory & Practice* (St Augustine’s Press, 2001). However, bad or arbitrary governments, as well as arbitrary rules and practices in backward communities and societies may abuse or violate natural rights.

⁶² *Ibid*; J. Crowe, *Natural Law and the Nature of Law* (Cambridge University Press, 2019); R. H. Helmholz, *Natural Law in Court: A History of Legal Theory in Practice* (Harvard University Press, 2015); J. Finnis, *Natural Law & Natural Rights* (Oxford University Press, 2011); Editors of Encyclopaedia Britannica, ‘Natural law transformed into natural rights’ <<https://www.britannica.com/topic/human-rights/Liberte-civil-and-political-rights>>; C/f R. Alvarado, *Common Law & Natural Rights* (WordBridge Publishing, 2009).

⁶³ CFI Education Inc., ‘Natural Law: What is Natural Law?’ <<https://corporatefinanceinstitute.com/resources/esg/natural-law/>> both Accessed 29 March, 2023.

of law that deals with claims, entitlements and/or obligations arising from or which are associated with natural rights. It may be emphasized that natural law theory is based on the idea that natural laws are universal concepts and are not dependent on any culture, custom or government dispensation.⁶⁴ Hence, in *Ransome-Kuti v AG Federation* (1985), the Honourable Justice Kayode Eso (Justice of the Supreme Court [JSC] of Nigeria), pronounced as follows: Fundamental human rights are rights which stand above the ordinary laws of the land and which in fact are antecedent to the political society itself. These rights constitute a primary condition to civilized existence.⁶⁵

Natural law is therefore associated with human rights law.⁶⁶ Given that natural law and natural rights are associated with moral (ethical) conducts, the former is concerned with fundamental moral obligations, whereas the latter are concerned with fundamental moral claims, entitlements and/or obligations in the framework of the former.⁶⁷

⁶⁴ Ibid; J. Maritain (n61).

⁶⁵ per Kayode Eso JSCN, *Ransome-Kuti v AG Federation* [1985], Nigerian Weekly Law Reports (NWLRL (pt. 60), 221; The Online Library of Liberty (OLL), ‘Natural Law and Natural Rights’ <<https://oll.libertyfund.org/collection/natural-law-and-natural-rights>> Accessed 29 March, 2023.

⁶⁶ P. Manent, *Natural Law and Human Rights: Toward a Recovery of Practical Reason (Catholic Ideas for a Secular World)* (University of Notre Dame Press, 2020); J. Finnis (n62); A. Flew, *What Universal Natural Rights?* (The World and I Online, 2014); UN (n61); J. Porter, ‘From Natural Law to Human Rights: Or, Why Rights Talk Matters’ [1999 - 2000], 14 (1), *Journal of Law and Religion*, 77–96; UNESCO (n61); G. Puppink (European Centre for Law and Justice) (n61); LawTeacher (n61); ActionAid International, ‘Human Rights: Universal, Inalienable and Indivisible’ <<https://actionaid.org/opinions/2019/human-rights-universal-inalienable-and-indivisible>>; UN, UN General Assembly (UNGA) Resolution 217 A (III) of 10 December, 1948, Universal Declaration Of Human Rights, 1948 <<https://www.un.org/en/about-us/universal-declaration-of-human-rights>>; African Union, African Charter on Human and Peoples’ Rights (the ‘Banjul Charter), 1981 <https://au.int/sites/default/files/treaties/36390-treaty-0011_-_african_charter_on_human_and_peoples_rights_e.pdf> all Accessed 29 March, 2023.

⁶⁷ Investopedia , ‘Natural Law in Ethics’ <<https://www.investopedia.com/terms/n/natural-law.asp>> Accessed 29 March, 2023; E. T. Bristol-Alagbariya (2021 [n44]).

We have already explained that natural law and human rights law⁶⁸ deal with claims, entitlements and/or obligations arising from or which are associated with natural rights. Hence, natural law and human rights law and practice are able to regulate human behaviours (conducts) to generate and sustain morally-sound and upright (socially-just)⁶⁹ communities and other forms of human societies around the world.⁷⁰ Accordingly, to uphold natural rights in society could mean to promote, support, endorse, justify and thereby entrench fairness,⁷¹ as well as the enforcement of natural justice in society.⁷² Consequently, Bonny Kingdom cannot afford to be an exception,⁷³ particularly in the ongoing era of SD. Moreover, given the relationship of ethics to SD, there is a need for ethical behaviours embedded in natural law and practice to be respected and/or observed in Bonny Kingdom, in order to promote, protect, actualize and sustain natural rights in the Kingdom, especially within the realm of the Kingdom's sustained Welfarist House System of Government. Doing so, would promote ongoing efforts towards SD in the Kingdom, particularly towards equitable sustainable advancement and shared prosperity thereof,⁷⁴ in the ongoing worldwide era of SD.⁷⁵

⁶⁸ I. Bantekas and L. Oette, *International Human Rights Law and Practice* (Cambridge University Press, 2020).

⁶⁹ D. Wolf (n4); K. Binmore (n14); N. Baumard, *Origins of Fairness: How Evolution Explains Our Moral Nature* (Oxford University Press, 2010/2016); M. Arvan, *Rightness as Fairness: A Moral and Political Theory* (Palgrave Macmillan, 2016); C/f H. Cardinal, *The Unjust Society* (Douglas and McIntyre, 2013); H. P. P. Lotter, *Justice for an Unjust Society (Value Inquiry Book)* (Brill Rodopi, 1993).

⁷⁰ C/f J. Okello, *Natural Laws of Success: Quotes that Made Me the Most Influential Entrepreneur in North America* (Joshua Publishers, 2015).

⁷¹ N. Baumard (n69); M. Arvan (n69).

⁷² K. Binmore (n14); G. A. Flick, *Natural Justice: Principles and Practical Application* (LexisNexis Butterworths, 1984); P. Jackson, *Natural Justice (Modern Legal Studies)* (Sweet & Maxwell, 1979).

⁷³ E. T. Bristol-Alagbariya (2023 [n1b]), 31–67; E. T. Bristol-Alagbariya (2023 [n1a]), 1–61; E. T. Bristol-Alagbariya (2020 [n37]), 63–92; E. T. Bristol-Alagbariya, 'Natural Right of Blood Descendant-Females of the Founding Ancestors of Bonny Kingdom to Leadership Positions: Spotlight on Queen Kambasa and Legacies of Her Reign' [2020], 10 (3), *Developing Country Studies* (E. T. Bristol-Alagbariya (2020 [n73]), 93–105.

⁷⁴ E. T. Bristol-Alagbariya (2021 [n44]), xxxv–xxxvi, 6–7, 15, 17–18, 20–21, 88 and 95–109; J. D. Sachs *et al.* (eds), *Ethics in Action for Sustainable Development* (Columbia University Press, 2022); J. Lemons and D. A. Brown (eds), *Sustainable Development: Science, Ethics, and Public Policy* (Springer-Science+Business, Media, B. V., 1995/2010); L. H. Newton, *Ethics and*

4.1.2. Natural Law, Natural Rights and the *Duawaris* of Bonny Kingdom

As a Christian, the author traces the origin (creation) of the universe⁷⁶ and humans from God Almighty,⁷⁷ and thereby describes natural rights as inalienable and inviolable God-given rights from parents to their children and subsequent generations of Blood Descendants, Blood-descendant Houses and other associated community of people,⁷⁸ as the case may be, especially in relation to the social system of Bonny Kingdom, namely the House System of Governance of the Kingdom).⁷⁹

Sustainability: Sustainable Development and the Moral Life (Basic Ethics in Action) (Pearson, 2002); Yositaka Isizuka, *Human Ethics for Sustainable Development* (Tankobon, 2009); T. Jackson, *Prosperity without Growth: Economics for a Finite Planet* (Earthscan 2011) (T. Jackson (2011 [n74])); T. Jackson, *Prosperity without Growth?: The Transition to a Sustainable Economy* (Sustainable Development Commission 2009) (T. Jackson (2009 [n74])); Goal 11 of the UN SD Goals (UN SDGs), captioned ‘Sustainable Cities & Communities’, which is designed to make cities and human settlements inclusive, safe, resilient and sustainable.

⁷⁵ J. F. Sachs (n15).

⁷⁶ Hebrews 11:3, which provides thus: *By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible*; Isaiah 45:18, which provides that *for thus says the LORD, who created the heavens— He is God; He formed the earth and fashioned it; He established it; He did not create it to be empty, but formed it to be inhabited: “I am the LORD, and there is no other*; Isaiah 44:24, which provides that *thus says the LORD, your Redeemer who formed you from the womb: “I am the LORD, who has made all things, who alone stretched out the heavens, who by Myself spread out the earth,*

⁷⁷ Genesis 1:26–27, which provides as follows: *Then God said, “Let Us make man in Our image, after Our likeness, to rule over the fish of the sea and the birds of the air, over the livestock, and over all the earth itself and every creature that crawls upon it. So God created man in His own image; in the image of God He created him; male and female He created them*; Matthew 19:4, which provides that ‘*And He answered and said, “Have you not read that He who created them from the beginning made them male and female*’; Mark 10:6, which provides that ‘*But from the beginning of creation, God made them male and female*’.

⁷⁸ Psalm 127:3, which provides that *children are indeed a heritage from the LORD, and the fruit of the womb is His reward*; Psalm 47:4, which provides that *He (God Almighty) chooses our inheritance for us, the pride of Jacob, whom He loves. Selah.*

⁷⁹ E. T. Bristol-Alagbariya (2010 [n25]), 105–134, especially 106–107.

Consequently, in the framework of this study, the author examines and discusses how the natural rights of the *Ibanise KoromaTaduapu* are being inherited through first and foremost, birthright by the Blood Descendants of the *Ibanise KoromaTaduapu* and then the *Duawaris* (Blood-descendant Houses of the *Ibanise KoromaTaduapu*) and subsequently by other people (indigenes) and Houses of Bonny Kingdom,⁸⁰ especially through the sustained Welfarist House System of Governance of the Kingdom. We therefore emphasize that natural rights are (i) inalienable and inviolable God-given rights, (ii) from the *Ibanise KoromaTaduapu*, (iii [a]) to the Blood Descendants of the *Ibanise KoromaTaduapu*, and therefrom (iii [b]) to the Blood-Descendant Houses of the *Ibanise KoromaTaduapu*, and (iii [c]) the rest of the Kingdom, comprising other people and Houses of the Kingdom.⁸¹

Essentially, ‘natural rights in action’ may be construed to mean a situation where the rights emanating from natural law are put into action, namely where those claiming or having natural rights make strengthened, consolidated and sometimes collective efforts to realize their natural rights. On this note, ‘natural rights in action’ refers to ongoing organized activities of the *Duawaris* of Bonny Kingdom and their members, spearheaded by the Incorporated Association of the *Duawaris*, to promote, protect, actualize and sustain their natural rights within and outside the Kingdom. These ongoing organized activities are the continuing efforts of the *Duawaris* and their members, in order to keep their God-given, inalienable and inviolable natural rights alive and awake in their aboriginal homeland (Bonny Kingdom) and beyond.

Considering the magnitude of neglect, marginalization and deprivation being occasioned on the *Duawaris* and their aboriginal populace in Christianized Bonny Kingdom, against the dictates of the prevailing era of SD worldwide, the agitation and activities of the *Duawaris* are centred on truth, namely overall truth, as well as natural justice and fairness in the Kingdom and society at large.⁸²

4.2. The *Duawaris* of Bonny Kingdom: Neglect, Marginalization, Deprivation and Natural Rights

It is significant to note that the *Duawaris* of Bonny Kingdom and their people began to experience neglect, marginalization and deprivation after the aboriginal era of Bonny Kingdom, namely from about 1740 AD onwards (after a period of well over Seven Centuries of the

⁸⁰ B. Tierney (n14).

⁸¹ Ibid.

⁸² John 8:32; Philippians 4:8; S. Sharma, *Principles of Natural Justice: Natural Justice* (Dr Sushma Sharma, 2021); M. Freeman, *Truth Commissions and Procedural Fairness* (Cambridge University, 2006); Article 3, ‘Aims and Objectives’, ‘The Constitution of Association of the *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom’.

founding of Bonny Kingdom by the Kingdom's Founding Ancestors [*Ibanise KoromaTaduapu*]), from the second phase of the reign of King Perekule I onwards. Such continuing forms of neglect, marginalization and deprivation undermine and/or contravene the God-given, inalienable and inviolable natural rights of the *Duawaris*. Consequently, as ethnic minorities within their own aboriginal home Bonny Kingdom, the *Duawaris* began to take strengthened, consolidated and collective steps to checkmate how they and their people are being neglected, marginalized and deprived in the Kingdom.⁸³

5. Natural Rights in Action by the *Duawaris* (Founding, Aboriginal, Ancestral and First Nation Ijaw Royal House Communities) of Bonny Kingdom and their Members to Uphold their Natural Rights in the Kingdom

So far, we have stated that 'natural rights in action' may be construed to mean a situation where the rights emanating from natural law are put into action, namely where those claiming or having natural rights make efforts to realize them. We therefore consider natural rights of the *Duawaris* of Bonny Kingdom in action, as the various organized ways, whereby the *Duawaris* and their worldwide members, led by the Registered Association of the *Duawaris*, are making efforts to uphold their God-given, inalienable and inviolable natural rights in the Kingdom and beyond, by promoting, protecting, actualizing and sustaining these rights.⁸⁴ Put differently, natural rights of the *Duawaris* of Bonny Kingdom in action refers to ongoing organized activities of the *Duawaris* of Bonny Kingdom and their members around the globe, spearheaded by the Incorporated Association of the *Duawaris*, to promote, protect, actualize and sustain their natural rights in the Kingdom and beyond. It would be stressed that these organized activities are the continuing efforts of the *Duawaris* and their members, which efforts involve the implementation of specific programmes and projects, in order to keep their God-given, inalienable and inviolable natural rights alive and awake in their aboriginal homeland and beyond.

Essentially, the God-given rights of the *Duawaris* of Bonny Kingdom may be discussed in many ways or from many angles, as these rights may manifest themselves in many forms inside and

⁸³ UN Human Rights: Office of the High Commissioner for Human Rights, UNGA Resolution 47/135 of December 18, 1992, is captioned 'Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities' <<https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-rights-persons-belonging-national-or-ethnic>> Accessed 29 March, 2023.

⁸⁴ *Official Opening of the Palace of the Amadabo of Finima & 1st Coronation Anniversary of the Incumbent Amadabo of Finima (Aseme-Alabo [Engr.] Dagogo Lambert Brown, Chief & Head of Buoye-Omuso Brown House, Amadabo of Finima, Kongo XVII), Thursday, 12th January, 2023, Palace Ground, Finima, Bonny Island, Rivers State* (Printing Solutions, 2023).

outside the Kingdom. Consequently, from the foregoing sub-headings, especially from the background of the discourse on the *Duawaris* of Bonny Kingdom, neglect, marginalization, deprivation and natural rights, this sub-heading would discuss various ways that the *Duawaris* and their members are making efforts to promote, protect, actualize and sustain their natural rights within and outside the Kingdom. The next set of sub-headings would thus discuss efforts of the *Duawaris* and *Duawari-folks* in terms of promoting, protecting, actualizing and sustaining their God-given rights and managing their lots in the Kingdom and beyond.

4.1. Incorporation of the Association of *Duawaris* of Bonny Kingdom at the Corporate Affairs Commission (CAC) of Nigeria

We have already indicated above that the neglect, marginalization and deprivation being occasioned against the *Duawaris* in their aboriginal homeland started from the second phase of the reign of King Perekule I onwards, namely from about 1740 AD (after well over Seven Centuries of the founding of Bonny Kingdom). At the time, King Perekule I, began to neglect and marginalize the Five Older *Duawaris* by undermining their natural status. He (King Perekule I) began to do so, when he created the Allison-Nwaoju Major War Canoe House (*Opuwari*) in a revolutionary manner, and made Allison-Nwaoju the Head of that House, in a way that was detrimental to the natural leadership right and leadership status of the Five Older *Duawaris* and their Heads (Paramount Natural Rulers), as **Big Freeborn Aseme-Alapu** (Royal House *Se-Alapu* [Country Chiefs]) and *Amadapu* in the Kingdom. Essentially, the *Duawaris* of Bonny Kingdom are described as **Big Freeborn** Houses and their Paramount Natural Rulers, who are not Monarchs (*Amanyanapu*) are described as **Big Freeborn** Country Chiefs, so as to respectively distinguish them from other Major Houses (*Opuwaris*) and other Major House Country Chiefs (*Opuwari* Chiefs) of the Kingdom.⁸⁵ It is also essential to explain that the *Opuwaris* (Ex-slave [Foster Descendant] Major Houses) and *Opuwari* Chiefs came into existence from the second phase of the reign of King Perekule I, who commenced the dispensation of Created Chieftaincy Houses in Bonny Kingdom, with the creation of the Allison-Nwaoju Major War Canoe House and made Allison-Nwaoju (the founder of this House), in a revolutionary manner,⁸⁶

After the reign of King Perekule I, the neglect, marginalization and deprivation of the Five Older *Duawaris* continued in Bonny Kingdom. The trend of neglect, marginalization and deprivation continued basically in the realm of cut-throat competition between and among the rulers of the

⁸⁵ E. J. Alagoa and A. Fombo (n3), 17; G. I. Jones (n3), 56–58, 61, 62, 161, 172, 174, 176, 198 and 202.

⁸⁶ E. J. Alagoa and A. Fombo (n3), 54 and 75; G. Finapiri (n3), 19–20; E. T. Bristol-Alagbariya (2023 [n1b]), 51–53 and 63; E. T. Bristol-Alagbariya (2023 [n1a]), 30–32; E. T. Bristol-Alagbariya (2022 [n7]), 18–20 and 29; E. T. Bristol-Alagbariya (ed) (2022 [n1]), xlv, 1, 90–92, 108, 112, 120 and 170.

erstwhile Adum-Fubara (Fubara) Manilla (Attoni) Pepple Group of Houses and the Opubo Annie Pepple Group of Houses that Bonny Kingdom became essentially divided into, among the *Opuwari* extractions and/or *Opuwaris* of the Kingdom. Consequently, some historians and historical writers have argued that cut-throat struggle for economic control and political power in Bonny Kingdom between the *Opuwaris*, led by the Fubara Manilla Pepple Group of Houses and the Opubo Annie Pepple Group of Houses of the Kingdom, snowballed into the Bonny Civil War, which led to the establishment of Opobo Kingdom during the War, in 1869/70. It may be emphasized that the result of the cut-throat competition for economic control and political power between the *Opuwaris*, led by the Head of the Fubara Manilla Pepple Group of Houses (*Se-Alabo* Oko-Jumbo) and the Head of the Opubo Annie Pepple Group of Houses (*Se-Alabo* Jubo Jubogha [Jack/Jaja]), was the division of Bonny Kingdom into two, whereby Opobo Kingdom was established, during the Bonny Civil War, by the Opubo Annie Pepple Group of Houses, led by *Se-Alabo* Jaja Opubo Annie Pepple.⁸⁷ The Civil War eventually took place as a result of a fierce and decisive dispute, which took place at the Essene oil-palm produce market, in present day Akwa-Ibom State,⁸⁸ on 14 September, 1869, between two oil-palm produce buyers of *Se-Alabo* Jaja Opubo Annie Pepple and *Se-Alabo* Oko-Jumbo, respectively called Oko-Jaja and Orudianga Oko-Jumbo.⁸⁹ Oko-Jaja and Orudianga Jumbo, were engaged in the aforesaid dispute, which degenerated an already tensed relationship between the Opubo Annie Pepple Group of Houses and Fubara Manilla Pepple Group of Houses of Bonny Kingdom, and worsened that tensed relationship into the 1869/70 Bonny Civil War.⁹⁰ Therefore, to a certain extent, from the background and perspective of this study, it may be considered that the 1869/70 Bonny Civil

⁸⁷ Apart from Prince Adum-Fubara Manilla Pepple (later-on King Fubara Manilla Pepple) and Prince Adum-Opubo Annie Pepple (later-on King Opubo Annie Pepple), successive leaders (Heads) of the King Fubara Manilla Pepple included Ibani (Ibaniburufigha), Iringeresibo and Mienyenimo (Imo), while successive leaders (Heads) of the Opubo Annie Pepple House included Madu, Alali, Iloli and Jubo Jubogha (Jack Jaja/Jaja) Annie Pepple; A. A. Allison, 'King Adum-Fubara Manilla Pepple (1730 – 1792 and Adum-Fubara Manilla Pepple House ['The Big House'] of Grand Bonny Kingdom' [2013], 3 (1), *Journal of Niger Delta Studies*, 148–150; D. M. J. Fubara and the Dappaye Amakiri Polo Committee for the Opobo Kingdom 150 Years (Sesquicentenary) Anniversary Celebration (n55), 11 and 15–16; E. J. Alagoa and A. Fombo (n3), 29–32 and 50–53; Bonny Kingdom Historical Society (n3), 124–127; E. T. Bristol-Alagbariya (ed) (2022 [n1]), liii and 88–89; G. I. Jones (n3), 200 and 202.

⁸⁸ Mindat.org, 'Essene, Nigeria (Essene, Essene River, Ikot Abasi, Akwa Ibom, Nigeria)' <<https://www.mindat.org/feature-2343105.html>> Accessed 29 March, 2023.

⁸⁹ E. J. Alagoa and A. Fombo (n3), 30.

⁹⁰ Ibid.

War was occasioned because of the reluctance or refusal of certain powerful individuals or groups in Bonny Kingdom to respect or abide by natural rights and the veritable fruits of these rights in favour of the *Duawaris* of the Kingdom. This occasioned by power play and cut-throat power struggle between the leadership of the Fubara Manilla Pepple House and the Opubo Annie Pepple House, for economic and political control of Bonny Kingdom.⁹¹ The net result was the establishment of Opobo Kingdom from its parent Bonny Kingdom during the Civil War, following which *Se-Alabo* Jaja Opubo Annie Pepple became *Amanyanabo* of the (new) Opobo Kingdom.⁹²

In the 1970s, long after the 1869/70 Bonny Civil War, in order to entrench the neglect, marginalization and deprivation of the *Duawaris* of Bonny Kingdom, a written constitution was produced in the Kingdom. This constitution captioned ‘The Constitution of Bonny’, *inter alia* merely categorized the *Duawaris* and *Opuwaris* together as Major Houses of Bonny Kingdom. Also, the constitution under reference did not mention the *primaeval*, *primordial* or *aboriginal* Ibani names of the Older *Duawaris*, nor did it indicate or state the God-given royal (*Aseme*) status of any of the *Duawaris*. Hence, while defining the word or term ‘*Amanyanabo*’, rather than tracing *Amanyanaboship* to the Founding Ancestors of the Kingdom (*Ibanise KoromaTaduapu*) and the Kingdom’s Premier Monarchs, as well as indicating the *aboriginal Aseme* status of the Perekule Royal House, the same constitution merely states that Perekule Royal House is the present Royal House of Bonny Kingdom, in the following words:

The *Amanyanabo* shall be the Constitutional Head of Bonny and the direct descendant of the Royal House of Bonny, at present, the Perekule Royal House.⁹³

It may, at this juncture, be pertinent to explain that from the period of the existence of the Opubo Annie Pepple House and the Opubo Annie Pepple House for ex-slaves (foster descendants) of these Houses, King Fubara Manilla Pepple and thereafter King Opubo Annie Pepple assumed the position of kingship in Bonny Kingdom and thereby left these two Houses belonging to them, for their foster descendants, whereby these two foster Houses of the Kingdom became *Opuwaris*, the population of the *Opuwaris* have often been more than that of the *Duawaris*. This is the historical background of how the *Duawaris* became minorities, which, along with their members, suddenly began to experience neglect, marginalization and deprivation in their *aboriginal*

⁹¹ C/f G. I. Jones (n3), 196.

⁹² C. Ogolo, *Opobo Kingdom: 150 Years After ... Socio-Economic Dynamics for New Horizons* (Biz Pages Publishing and Printing Company, 2020), 37–45; E. J. Alagoa and A. Fombo (n3), 30–32 and 48.

⁹³ *Amanyanabo-in-Council of Bonny Kingdom, ‘The Constitution of Bonny’* (Amanyanabo-in-Council, Bonny Kingdom, 1978), 1.

homeland (Bonny Kingdom).⁹⁴ Thus, the history of the neglect, marginalization and deprivation of the Five Older *Duawaris* of Bonny Kingdom, contrary to ethical norms of natural rights, natural justice and fairness society,⁹⁵ should be discussed, understood and appreciated from the foregoing explanatory background.

The foregoing background of the history of neglect, marginalization and deprivation of the Five Older *Duawaris*, which was heightened by the distortion of the primaevial history of the *Duawaris* and their God-given heritage in a document captioned ‘The Constitution of Bonny’, forced them to seek for ways of preserving their natural rights in contemporary Nigeria. One of

⁹⁴ C/f UNGA, ‘Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities’ adopted by UNGA Resolution 47/135 of 18 December, 1992 <<https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-rights-persons-belonging-national-or-ethnic>> Accessed 29 March, 2023; S. Kirchner, *International Human Rights Law and Indigenous Peoples* (GRIN Verlag Open Publishing, 2015); O. Nnoli, *Ethnic Politics in Nigeria* (Fourth Dimension Publishers, 1980); E. J. Alagoa and A. A. Derefaka (eds), *The Land and People of Rivers State: Eastern Niger Delta* (Onyoma Research Publications 2002), 332–336; S. Azaiki, *Inequities in Nigerian Politics* (Treasure Communications Resource, 2003); R. T. Suberu, *Ethnic Minority Conflicts and Governance in Nigeria* (Spectrum, 2003) (R. T. Suberu (2003 [94])); R. T. Suberu, *Federalism and Ethnic Conflict in Nigeria* (Spectrum, 2001) (R. T. Suberu (2001 [94])); (United States Institute of Peace, 2001); Southern Minorities Movement, *Roots, the Struggle and the Future* (Southern Minority Movement, 1995); Southern Minorities Movement, *Appraisal of the Nigerian Crisis and Solution* (Southern Minority Movement, 1995); Southern Minorities Movement, *What All Southern Minorities Must Know* (Southern Minority Movement, 1995); E. T. Bristol-Alagbariya (n2), 106–107 and 124; E. T. Bristol-Alagbariya, ‘Nigeria: The Role of Law in Nation-building’ [2016] 1 (1), *UNIPOINT Journal of Public Law*, 113–136, particularly 124–125, 132 and 134; M. T. Akobo *et al.* (Southern Minorities Movement)/The Willink Commission, *NIGERIA Report of the Commission Appointed to Enquire into The Fears of Minorities and The Means of Allaying Them* (Southern Minorities Movement [SMM] [reprint] 1996).

⁹⁵ *Ibid*; S. Sharma (n82); J. Finnis (n62); E. T. Bristol-Alagbariya (ed) (2022 [n1]), 180–181; B. Fenton, *To Be Fair: The Ultimate Guide to Fairness in the 21st Century* (Mensch Publishing, 2021); D. Bodanis, *The Art of Fairness: The Power of Decency in a World Turned Mean* (The Bridge Street Press, 2020); M. C. Munger *et al.* (eds), *In All Fairness: Equality, Liberty, and the Quest for Human Dignity* (Independent Institute, 2019); K. Johnson and M. Byrne, *In It Together: A Story of Fairness* (Millbrook Press, 2018).

the ways that they embarked upon doing so, was to register their association with the CAC Nigeria, as *Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom*, with the CAC Registration Certificate No: CAC/IT/No. 100619, dated 13 September, 2017. Over about One Thousand and Sixteen Years of the founding of Bonny Kingdom therefore, the Association of *Duawaris* of the Kingdom was duly registered by the CAC Nigeria, with the following appointed incorporated (registered) trustees:

Dublin-Green Frazer Kalada, Brown Reginald Ayi, Dublin-Green Elliot Dieprinye, Tolofari Kalada Dick, Halliday Dennis Fimini, Bristol-Alagbariya Emmanuel Tamunogbaragbonye Joshua.⁹⁶

Inter alia, the aims and objectives of the Incorporated Association of *Duawaris* (Founding and Aboriginal Royal [Aseme] Houses) of Bonny Kingdom include the following:

To appreciate, preserve and promote our common natural and cultural heritage as a people of common ancestry

To provide a platform to promote, support, sustain and encourage unity, peace and progress, harmony, equity and social justice for the growth and development of our people and society at large.

To uphold the Biblical concept and dictum of the “Ancient Landmarks” and to uphold and sustain same as it relates to our Ancient Kingdom

To continue to relate with our ancestral Ijawland in the Central Niger Delta, especially through our direct ancestral Ijaw homeland (Kolokuma), and Ijaw Associations, as well as the Duawaris of Opobo Kingdom through their main/major Chieftaincy units, and to enlighten our direct-blood descendants and future generations as well as the entire Ibanise to continue to relate with ancestral Ijawland, considering that we are the direct-blood link between Ibanise and ancestral Ijawland.

To exist as a veritable conscience of Ancient Grand Bonny Kingdom and the entire Ancient Ibani Nation, and thereby act as representatives of all and sundry towards overall public good in Ancient Grand Bonny Kingdom and the entire Ancient Ibani Nation. To encourage, support and uphold truth and fair play, equity and social justice within and among ourselves, as well as in society at large.⁹⁷

⁹⁶ CAC Nigeria, ‘Certificate of Incorporation of the Incorporated Trustees of Association of the Duawaris - Founding and Aboriginal Royal Houses - of Grand Bonny Kingdom’, with the CAC Registration Certificate No: CAC/IT/No. 100619, dated 13 September, 2017.

⁹⁷ *Ibid*; Article 3, ‘Aims and Objectives’, ‘The Constitution of Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom’.

The governing body of the Registered *Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom* is comprised of the following governance units: (i): Board of trustees; (ii) an elected executive council; (iii) *Ibanise KoromaTaduapu Kubiri* (Council of Paramount Traditional Rulers of the *Duawaris*); and (iv) the *Duawaris Think Tank* (being a body of knowledge-based experts of the *Duawaris*).

It is on the platform of the Incorporated *Association of the Duawaris*, as the Founding and Aboriginal Royal (*Aseme*) Houses of Bonny Kingdom, that the *Duawaris* of the Kingdom are embarking on their organized, lawful and systematic activities, programmes and projects.

4.2. Governance of the Land and People of Aboriginal Bonny Kingdom: Focus on the Three Tiers of Government and Three Paramount Natural Rulers of the Kingdom, and Participatory Decision-Making and Decision-Implementation Processes towards the Advancement of the Kingdom

We have already indicated the *Duawaris* as the Founding, Aboriginal, Ancestral and First Nation Ijaw Royal (*Aseme*) First Nation House Communities of Bonny Kingdom, as well as Big Freeborn Houses, which produce the *Amanyapanu* and the **Big Freeborn Country-Chiefs** (*Se-Alapu*, who are *Aseme-Alapu*), as well as Substantive *Amadapu* of the Kingdom. It is on this note that we shall examine and discuss the subject-matter of governance of the ‘land and people’⁹⁸ of Aboriginal Bonny Kingdom, by focusing on the three tiers of government and Three Hierarchical Apex (Paramount) Natural Rulers of the Kingdom. Thus, it is significant to note, at this juncture, that in Iban language of Bonny Kingdom and Opobo Kingdom, the term ‘land’ means ‘kiri’, while the term ‘people’ means ‘tumini’.

From the foregoing, our discussion concerning this sub-heading would consider how the sovereign land and people of Bonny Kingdom have from time immemorial been governed. It is significant to emphasize that the sovereign land and people of Bonny Kingdom have been governed on the basis of the Welfarist House (Lineage/Family/Ward) System of Public Sector Governance, simply known as the House System of Governance, which was originated and successfully practised by the *Ibanise KoromaTaduapu*, from the period when the Kingdom was founded by the *Ibanise KoromaTaduapu*.⁹⁹

Beginning from its First Four and thereafter Five Lineage/Families/Wards or Houses, Bonny Kingdom advanced to have its First Generation of *Okoloama Ingie KiriFajie* during the primaeval, primordial or aboriginal era of the Kingdom.¹⁰⁰ Thus, the Bonny Kingdom Historical

⁹⁸ C/f E. J. Alagoa and A. A. Derefaka (eds) (n94).

⁹⁹ E. J. Alagoa and A. Fombo (n3), 5.

¹⁰⁰ E. T. Bristol-Alagbariya (ed) (2022 [n1]), lxxiii, 82–85 and 198–199; E. T. Bristol-Alagbariya (2010 [n25]), 108; G. I. Jones (n3), 198.

Society describes how the House System of Governance of Bonny Kingdom advanced to have its First Generation of *Okoloama Ingie KiriFajie* during the era of the Founding Ancestors of the Kingdom, underscored by the reigns of Ibanise's Four Primaeval Monarchs (*Tari Amanyanapu*), specifically during the reign of Ibanise's Foremost Patriarch, First High-Priest and Premier King (*Tari Amanyanabo*) Alagbariye, in the following words:

Okoloama Ingie KiriFajie was established by Alagbariye as representatives of the fourteen Ibani settlements that formed the administrative body at the time. They were the supreme policy and governing body [*Ibanisekoroma Taduapu Kubiri* (Association/Union/Council of the Founding Ancestors of Ibanise)].¹⁰¹

In Ibani language of Bonny Kingdom and Opobo Kingdom, the term *Okoloama Ingie KiriFajie* means 'Bonny Kingdom (*Ibanise*), as comprised, constituted or made-up of its Fourteen Units/Wards/Lineages/Families/Houses'.¹⁰² Hence, as a way of demonstrating its origin from the roots of its ancestral Ibani homeland (Ancient Grand Bonny Kingdom), when Opobo Kingdom was established, it was divided into Fourteen Sections, namely *Opobo Ingie KiriFajie*, meaning the Fourteen Sections of Opobo Kingdom's Sixty-Seven Houses.¹⁰³

Essentially, the Welfarist House (Canoe House) System of Public Sector Governance of Grand Bonny Kingdom has three levels or tiers, as well as three hierarchical categories of Paramount Natural Rulers. Hence, the three tiers of government of the Kingdom were governed by three hierarchical sets of Paramount Natural Rulers. Hence, the three tiers of government of primaeval, primordial or aboriginal Grand Bonny Kingdom were the (i) organized and formally institutionalized Lineages/Wards (comprised of immediate blood relatives or closer family units, known as 'Ikpangis' ('burusus') of each Country House; (ii) wider extended family units, known as the Country Houses or Country House Communities; and (iii) the kingdom-wide (central level of government) that was and still remains made up of (i) and (ii) above. Accordingly, the three hierarchical Paramount Natural Rulers, who governed the three tiers of government of aboriginal Grand Bonny Kingdom were the *Ikpangi-Sibidapu* (institutionalized and systematized Lineage/Ward/Family Heads), *Amadapu* (Community/District Heads and helpmates to Kings/Monarchs [*Amanyanapu*]), and a reigning *Amanyanabo* (owner of the land/King). Hence, the nature or degree of how the three hierarchical categories of Natural Rulers are paramount, differs ranging from the *Ikpangi-Sibidapu* upwards to the *Amadapu* and then ultimately the reigning *Amanyanabo*. So, whereas from the bottom (the level of the organized and formally

¹⁰¹ Bonny Kingdom Historical Society (n3), 88.

¹⁰² E. T. Bristol-Alagbariya (2023 [n1a]), 6, 44–45, 49 and 59; E. T. Bristol-Alagbariya (2022 [n2a]), 1, 23–24 and 29; E. T. Bristol-Alagbariya (ed) (2022 [n1]), li–lii and 86–87.

¹⁰³ G. I. Jones (n3), 176; G. N. S. Ogolo (n27), 133–135.

institutionalized Lineages/Wards) to the apex level or tier of government in the Kingdom, the three hierarchical categories of Paramount Natural Rulers exercise power harmoniously in the public interest, such that the degree of authority, power and influence of the *Ikpangi-Sibidapu* does not extend beyond those of the *Amadapu*. Accordingly, the degree of the authority, power and influence of the *Amadapu* does not extend beyond those of a reigning *Amanyano*, who is the topmost (supreme or ultimate) paramount ruler that reigns over the entire Kingdom, so as to ensure the wellbeing of all and in the generic interest of the Kingdom. Hence, more than the *Ikpangi-Sibidapu* and *Amadapu*, it is the humongous and utmost duty, responsibility and obligation of a reigning *Amanyano* to protect the rights and legitimate interests of all the citizens and Houses of the Kingdom. This is why the Ibani Founding Patriarchs and Premier Monarchs of Bonny Kingdom, Alagbariye and Asimini, dutifully and agonizingly provided their daughters, Premier Virgin Crown Princess (*Aseme-Orubo*) Osunju Alagbariye and Premier Virgin Crown Princess (*Aseme-Orubo*) Ogbolo Asimini, for BLOOD SACRIFICE, towards the wellbeing of the people and the survival and sustainability of the entire Kingdom.¹⁰⁴ Based on the belief system of the time, while Premier Crown Princess (*Aseme-Orubo*) Osunju Alagbariye was monumentally and painfully sacrificed to the deities of Bonny land in order to obtain good drinking water and peace in Grand Bonny, Premier Crown Princess (*Aseme-Orubo*) Ogbolo Asimini was accordingly sacrificed to the Bonny estuarine deities, for the Bonny River Estuary to open-up for external relations, especially external trade, which started from the arrival of the Portuguese explorers and merchants in the early 15th Century AD and still ongoing, to the benefit of Ancient Grand Bonny Kingdom and the entire modern Nigeria. In this way, the above-stated three categories of Paramount Natural Rulers engaged the entire people in decision-making and decision-implementation processes of Ancient Grand Bonny Kingdom, in a cordial, morally-sound and socially-just manner, based on the regime of proto-natural law, and thereby painstakingly provided for the wellbeing of the people and the Kingdom at large.¹⁰⁵

¹⁰⁴ British Colonial Administration in Nigeria; NIGERIA: British Colonial Intelligence Report entitled *The Intelligence Report on the Ndoki Clan of Aba Division*, by C. T. C. Annals, Assistant District Officer (ADO), File No: EP 10298; British Colonial Intelligence Report (Government of the Federal Republic of Nigeria) entitled *The Intelligence Report on Bonny District, Owerri Province*, File No: MINLOS 6/1/10, EP 8691, 7–8; E. J. Alagoa and A. Fombo (n3), 6–7; O. Imoagene, *Peoples of the Cross River Valley and Eastern Delta: Know Your Country Series Handbook of Nigeria's Major Culture Areas* (New-Era Publishers, 1990), 50.

¹⁰⁵ *Ibid*; E. T. Bristol-Alagbariye (2023 [n1b]), 59; E. T. Bristol-Alagbariye (2023 [n1a]), 25–26; E. T. Bristol-Alagbariye (2022 [n7]), 26; E. T. Bristol-Alagbariye (ed) (2022 [n1]), vi, xlvi, 3, 69–70, 188–189 and 219.

By and large therefore, the posts, positions or offices of the three hierarchical Paramount Natural Rulers were and continue to remain those of Public Service, Trust, Social Responsibility and Statesmanship. This is how the House System of Public Sector Governance of Ancient Grand Bonny Kingdom was properly designed, effectively institutionalized and successfully practised by the Founding Ancestors of the Ancient Kingdom (*Ibanise KoromaTaduapu*), in order to cater for the wellbeing of all the people and Houses of the Kingdom as well as the entire Kingdom.¹⁰⁶ This state of affairs of the governance of Ancient Grand Bonny Kingdom was so throughout the aboriginal era of the Kingdom, which spanned from before about 1000 AD to about 1740 AD.

The foregoing notwithstanding, although the *Amanyabobo* was the Topmost or Ultimate Paramount Ruler of primaeval, primordial or aboriginal Ancient Grand Bonny Kingdom, given that the entire *Ibanise KoromaTaduapu* were the actual inalienable and inviolable collective owners of their God-given virgin Ancient Kingdom,¹⁰⁷ the Premier Monarchs (*Tari Amaynanapu*) owned the Kingdom in trust, for and on behalf of the rest of the *Ibanise KoromaTaduapu*. This applies to successive Monarchs (*Amanyabobo*) and successive Blood Descendants of the *Ibanise KoromaTaduapu*.¹⁰⁸ Consequently, given that the Founding Ancestors are the inalienable and inviolable collective owners of their God-given virgin Ancient Grand Bonny Kingdom, all other Houses, House Communities and people of the Ancient Kingdom are beneficiaries of the *Ibanise KoromaTaduapu*, from or through whom they (the people and Houses) are inheriting land or portions of land in the Kingdom. We emphasize that,

¹⁰⁶ E. T. Bristol-Alagbariya (ed) (2022 [n1]), xl–xli, 3–4, 57–62, 65–68, 165–166 and back cover preview; E. T. Bristol-Alagbariya (2023 [n1a]), 1–61; E. T. Bristol-Alagbariya (2023 [n1b]), 31–67; V. S. Walsh, *Nations of the World, Their Rulers and Statesmen: Being an Account of the Origin of the Nations, Their Present Government, Rulers, Political Parties and Statesmen; Together With Enough of Their Recent History to Indicate the Questions Now Before Them for Settlement* (E. L. Kellogg & Co., 1993/Palala Press, 2018); C. Ray, *Defining Statesmanship: A Comparative Political Theory Analysis* (Lexington Books, 2019).

¹⁰⁷ J. F. Fekumo (n8), 93–95; per Oputa JSC, in *Chief O. Odofin v. Isaac Ayoola* [1984], 1 SC, 72, especially 114; *Stool of Abinabina v. Chief Kojo Enyimadu* [1952], 12 West African Court of Appeal (WACA), 171, especially 174/[1953], 1 Weekly Law Reports (WLR) (Privy Council), 261, per Lord Cohen, *First settlement seems to be the oldest method of acquiring title to land. If the traditional evidence of such first settlement is accepted, title can be declared purely on such traditional evidence.*

¹⁰⁸ E. T. Bristol-Alagbariya (2022 [n7]), 26; E. T. Bristol-Alagbariya (ed) (2022 [n1]), xli–xlii, 55–57 and 85; E. T. Bristol-Alagbariya (2023 [n1a]), 25–26; E. T. Bristol-Alagbariya (2023 [n1b]), 59.

among other things, the sustained Welfarist House System of Governance of Bonny Kingdom provides (i) opportunities for indigenes of the Kingdom to ascend to positions of traditional governance; (ii) opportunities for indigenes and Houses of the Kingdom to acquire and own land; as well as (iii) various opportunities for indigenes and Houses of the Kingdom to benefit from natural resources in the Kingdom. Generally, Bonny Kingdom is the God-given heritage, upon which indigenes of the Kingdom are positioned to exist, survive and prosper as bonafide citizens of Nigeria, which is subsisting as a sovereign state over Nigeria's entire ethnic nationalities and their respective primordial lands, territories and peoples.¹⁰⁹

Also, in Ibani language of Bonny Kingdom and Opobo Kingdom, the word or term 'Amadapu' means Heads of Community/Town/District). The *Amadapu* of Bonny Kingdom were and still remain the Kingdom's Second Category of Apex Rulers and thus Subordinate Paramount Natural Rulers and Helpmates to each of the Kingdom's reigning *Amanyapanu* (Kings/Monarchs).¹¹⁰ Considering the Ibani meaning of *Amadapu*, the Substantive *Amadapu*, as *Big Freeborn Country-Chiefs* (*Se-Alapu* of the stock of the *Duawaris*) of Bonny Kingdom, occupied and certainly still continue to occupy a significant inalienable and inviolable God-given position in the governance framework of the land and people of the Kingdom, which position is next to that of the *Amanyapanu* of the Kingdom.¹¹¹

In the circumstances, during the aboriginal era of Ancient Grand Bonny Kingdom, decision-making and decision-implementation processes of the *Ikpangi-Sibidapu*, *Amadapu* and a reigning *Amanyapanu* were characteristically amicable and participatory that the rest of proto-Ijaw blood relatives and people harmoniously made inputs into these processes towards the growth and advancement of the Kingdom, based on shared prosperity, stability and sustainable peace and development. So, during the aboriginal era of Ancient Grand Bonny Kingdom, when the population of the Kingdom was entirely comprised of *Duawari*-folks, decision-making and

¹⁰⁹ J. F. Fekumo (n8), 93–96; E. J. Alagoa and A. A. Derefaka (eds) (n94); E. Newby, *A Book of Lands and Peoples* (HarperPerennial, 2004); F. Stavrakopoulou, *Land of Our Fathers: The Roles Of Ancestor Veneration In Biblical Land Claims* (T & T Clark International, 2012); the Preamble and Section 2, especially Section 2 (2), 2 (3) and 2 (6), as well as Sections 25 – 32, 1999 Constitution of the Federal Republic of Nigeria (CFRN) (as amended); Section 2 of the Constitution is captioned 'The Federal Republic of Nigeria'; Sections 25 – 32, 1999 CFRN (as amended) is captioned 'Citizenship',

¹¹⁰ E. T. Bristol-Alagbariya (2022 [n7]), 1, 6–7, 10–11, 12–14, 19–21 and 28; E. T. Bristol-Alagbariya (ed) (2022 [n1]), xxxix–xliv, xlvi–l, lxiv–lxv, lxvi, 53–75, 84–87, 99–100, 125–135, 154–155, 166, 177–180, 192, 197–199, 204 and 276–282.

¹¹¹ E. J. Alagoa and A. Fombo (n3), 6; E. J. Alagoa (n9), 215.

decision-implementation processes of the *Ikpangi-Sibidapu*, *Amadapu* and a reigning *Amanyano* of the Kingdom were characterized by such exemplary, creditable, admirable, exceptional and praiseworthy features as truth, fairness, harmony and the overall interest of the Kingdom and its proto-Ijaw homogenous people and their Blood Descendants.¹¹²

The Paramount Natural Rulers of the aboriginal era of Africa's Ancient Grand Bonny Kingdom were thus fundamentally socially responsible, as their extraordinarily humane, amiable, harmonious, public-spirited, smooth, peaceful and consecutively successful traditional administrations exhibited a classic form of government social responsibility and good traditional governance, which are yet to be equalled or compared in the Kingdom.¹¹³ In the process, Ancient Grand Bonny Kingdom emerged during the aboriginal era to become a classic primordial African sovereign state and civilization as well as the pride of Ancestral Ijaw nation and the entire Ancient Delta region of modern Nigeria. Hence, the aboriginal era of the Kingdom serves as the bedrock era of the Ancient Kingdom.

So far, this sub-heading has attempted to examine the governance of the land and people of Aboriginal Bonny Kingdom, by discussing three tiers of government and three Paramount Natural Rulers of the Kingdom, namely the *Ikpangi-Sibidapu*, *Amadapu* and a reigning *Amanyano*, with particular emphasis on the meaning and relations between the *Amanyano* and the rest of the *Ibanise KoromaTaduapu*, as God-given owners of their virgin Kingdom. On that note, the sub-heading discussed the Premier *Amanyano* (*Tari Amanyano*) as trustees of land, for and on behalf of the rest of the *Ibanise KoromaTaduapu*, which trust relationship transcends to successive *Amanyano* and successive Blood Descendants of the *Ibanise KoromaTaduapu*. The sub-heading also attempted to discuss the participatory nature of decision-making and decision-implementation processes towards the advancement of the Kingdom, based on shared prosperity, stability and sustainable peace and development, during the Kingdom's aboriginal era. For example, as mentioned earlier, the Ibani Founding Patriarchs and Premier Monarchs (*Tari Amanyano*) of Bonny Kingdom, Alagbariye and Asimini, dutifully and agonizingly provided their daughters, Premier Virgin Crown Princesses (*Aseme-Oremapu*) Osunju Alagbariye and Ogbolo Asimini, for BLOOD SACRIFICE, towards the wellbeing of the people and survival of the Kingdom, due to extreme degree of public-spiritedness, in this case, supreme personal sacrifices in the course of public service, towards shared prosperity, stability

¹¹² E. T. Bristol-Alagbariya (2020 [n37]), 63, 74–84 and 87–90.

¹¹³ *Ibid*, 63–92, especially 63–64 and 76–90.

and sustainable peace and development, which were enthroned by the *Ibanise KoromaTaduapu*, during the Kingdom's aboriginal era.¹¹⁴

4.3. The Time Immemorial Role and Natural Right of the *Duawaris* in Making *Amanyapanu* (Monarchs) of Bonny Kingdom

The role of the *Duawaris* in making (enthroning and crowning) Monarchs, follows from the natural right of the *Ibanise KoromaTaduapu* to make Kings in Bonny Kingdom. It should be reiterated that the *Ibanise KoromaTaduapu*, led by the Founding Patriarchs, were the ones who founded the Kingdom as well as originated the Kingdom's House System of Governance. Hence, the *Ibanise KoromaTaduapu* were the first individuals or set of individuals of Bonny Kingdom, to make, install or enthrone each category of Bonny Kingdom's hierarchical Paramount Natural Rulers, namely the *Ikpangi-Sibidapu*, and *Amadapu* and *Amanyapano*, to preside over the affairs of the three levels or tiers of government of the Kingdom. The three tiers of government of the Kingdom which, we earlier indicated, are the (i) organized and formally institutionalized Lineages/Wards/Family units (comprised of immediate blood relatives or closer family units), (ii) wider extended family units, known as House Communities or Country Houses, and (iii) kingdom-wide (apex) level of government.

Therefore, by and large, the inalienable and inviolable original natural right of the *Ibanise KoromaTaduapu*, to make (install and enthrone, as the case may be), the three categories of Paramount Natural Rulers of the Kingdom, directly flows, first and foremost, to the Blood Descendants and Blood-descendant Houses (the *Duawaris*) and consequently, down to the rest of the people and Houses of the Kingdom. That is to say, the rest of the people of the Kingdom, as may be represented by the representatives of the continuing generations of the Traditional Rulers and people of the Kingdom outside the fold of the *Duawaris*, in the framework of the Kingdom's continuing Welfarist House System of Public Sector Governance. For instance, other non-Duawari Traditional Rulers of Bonny Kingdom became involved in king-making in the Kingdom because the God-given, inalienable and inviolable right of the Blood Descendants of the *Duawaris* and in effect the *Duawaris* to do so, as Blood Descendants and Blood-Descendant Houses of the *Ibanise KoromaTaduapu*. Put differently, the inalienable and inviolable God-given *vis-à-vis* original natural right of the *Ibanise KoromaTaduapu* to make Monarchs of Bonny Kingdom, directly flows to (i) the Blood Descendants of the *Ibanise KoromaTaduapu* and therefrom to (ii) the *Duawaris* and subsequently onto to (iii) the rest of the people and Houses of the Kingdom.

¹¹⁴ E. T. Bristol-Alagbariya (2023 [n1b]), 59; E. T. Bristol-Alagbariya (2023 [n1a]), 25–26; E. T. Bristol-Alagbariya (2022 [n7]), 26; E. T. Bristol-Alagbariya (ed) (2022 [n1]), vi, xlvi, 3, 69–70, 188–189 and 219; E. J. Alagoa and A. Fombo (n3), 3–7; 15, 45 and 89, especially 7 and 15.

Thus, the time immemorial role and natural right of the *Duawaris* in king-making in Bonny Kingdom, may be deduced from past examples of doing so. This may be considered to range from the enthronement and coronation of (i) Premier King (*Tari Amanyanabo*) Asimini, (ii) King Perekule I and (iii) incumbent King, His Majesty, Edward Asimini William Dappa Pepple III, *CON, JP*. For example, the coronation and enthronement event of Ibanise's Patriarch and Premier Monarch, Asimini, was done by Ibanise's Foremost Patriarch, First High-Priest and Premier King (*Tari Amanyanabo*) Alagbariye. A leading *Duawari* Chief, *Aseme-Alabo*, reputable historian, prolific writer and an Associate Professor of Sustainable Development Law and Multidisciplinary Practices, E. T. Bristol-Alagbariye, records this event of the crowning of Premier King Asimini, by Premier King Alagbariye, in the following words:

Forthwith, Alagbariye had to stand gallantly in an international style, to crown his brother, Asimini, with a new Portuguese branded crown. Hence, some inexhaustibly refer to Asimini as the first crowned King.

Lessons from the reign of Alagbariye thus demonstrate that a good leadership attribute is to keep to promises made in public interest, as Alagbariye personally upheld and singularly enforced his promise to ensure that his brother, Asimini, succeeded him, while he (Alagbariye) was still alive and awake to his responsible stewardship as the Premier High-Priest of the Kingdom.¹¹⁵

Also, E. T. Bristol-Alagbariye JP, Ksc (Founder of Grand Bonny: *Okoloamakoromabo XX* and *Kuruama Amadabo*) recalls, by appropriately recording, how the *Duawaris*, represented by the Elder Cousins of King Perekule I, exclusively made King Perekule I *Amanyanabo* (King/Monarch) of Bonny Kingdom, about 1700 AD, during the Kingdom's aboriginal era (before the *Opuwaris* came into existence in the Kingdom). These Elder Cousins of King Perekule I are King Halliday-Awusa (Predecessor of King Perekule I) and *Amadabo* Adapa (the Head of the Alagbariye Lineage and *Amadabo* of the Kingdom). E. T. Bristol-Alagbariye publishes the event of the crowning of King Perekule I, by *Amadabo* Adapa Alagbariye in the following words:

... the enthronement of *Amanyanabo* Perekule I (Captain Pepple) by Perekule's blood relatives of the fold of the *Duawaris*, led by *Amanyanabo* Halliday-Awusa (who Perekule succeeded) and *Amadabo* Adapa Alagbariye (who Crowned King Perekule I). ...

¹¹⁵ E. T. Bristol-Alagbariye (2023 [n1a]), 42; E. T. Bristol-Alagbariye (2023 [n1b]), 47–48; E. T. Bristol-Alagbariye (ed) (2022 [n1]), 79; E. T. Bristol-Alagbariye (2022 [n7]), 15; E. T. Bristol-Alagbariye (2020 [n37]), 80; E. J. Alagoa and A. Fombo (n3), 6–7.

Worthy of note also is the fact that Perekule I was made King exclusively by his blood (*Duawari*/Aboriginal) relatives, led by King Halliday-Awusa and *Amadabo* Adapa Alagbariya, principally because he (King Perekule I) was a blood descendant of the Founding Ancestors of Ancient Grand Bonny Kingdom, namely an *Aseme*, which is a God-given status. ...¹¹⁶

Accordingly, E. T. Bristol-Alagbariya, who is also the current *Sibidabo* (Chair/Head), *Ibanise KoromaTaduapu Kubiri* (Traditional Ruling Council of the Heritage of Founding Ancestors of Bonny Kingdom), a governing arm of the Incorporated Trustees Association of *Duawaris* of Bonny Kingdom, records how the *Duawaris*, of the Kingdom, represented by *Aseme-Ama-Opusenibo Frazer Kalada Dublin-Green and Princess (Aseme-Orubo) Catherine Adumta William Dappa Pepple*, as well as *Se-Alabo* (*Aseme-Alabo*) Dr *Asemeyibo Henry Buowari-Brown, JP* (Kongo XVI, *Finimadabo: Founder of Ikpakpayo [Finima]*) and himself (*Se-Alabo [Aseme-Alabo]*, Dr *Edward Tamunosiminikarama Bereibibo Adapa Bristol-Alagbariya, JP, Ksc* (Founder of Grand Bonny: *Okoloamakoromabo XX and Kuruama Amadabo*), played key background and publicized roles during the enthronement and coronation of incumbent Monarch of the Kingdom, *Edward Asimini William Dappa Pepple III, CON, JP*. At the time, as members of the *Amanyanabo-in-Council of Bonny Kingdom and Heads of Duawaris of the Kingdom, Aseme-Alabo E. T. Bereibibo Adapa Bristol-Alagbariya and Aseme-Alabo Asemeyibo H. Buowari-Brown*, played significant roles during the enthronement and coronation of incumbent and Twenty-Third Monarch of Bonny Kingdom, *King Edward Asimini William Dappa Pepple III, CON, JP*. On that note, *Aseme-Alabo Asemeyibo H. Buowari-Brown* took custody of the King's crown from *Aseme-Alabo E. T. Bereibibo Adapa Bristol-Alagbariya*, while the latter was administering traditional libation to proclaim the enthronement and coronation of the King. Also, *Aseme-Alabo Edward Tamunosiminikarama Bereibibo Adapa Bristol-Alagbariya* was the bearer of the King's crown throughout the procession of members of the *Amanyanabo-in-Council*, during the event. He (*Aseme-Alabo E. T. Bereibibo Adapa Bristol-Alagbariya*) also performed the traditional libation, by proclaiming to the *Ibanise KoromaTaduapu* and successive Monarchs of the Kingdom, and the rest of the Ancestors, including the entire land and people of the Kingdom, that a new King was about to be enthroned and crowned. This particular role of traditional libation, and its accompanying proclamation, was originally that of Bonny Kingdom's Premier High-Priest, Foremost Founding Patriarch, Founder of Grand Bonny: *Okoloamakoromabo* and Premier King of the Kingdom, *Alagbariye*, who was the progenitor of *Aseme-Alabo E. T. Bereibibo Adapa Bristol-Alagbariya*. Furthermore, *Aseme-Alabo E. T. Bereibibo Adapa Bristol-Alagbariya* enthroned the King (along with *Se-Alabo Reginald F. P. Abbey-Hart [the then Chairman of the Bonny Chiefs' Council]*). Forthwith after the enthronement of the King, *Aseme-Alabo E. T. Bereibibo Adapa Bristol-Alagbariya* delivered the

¹¹⁶ E. T. Bristol-Alagbariya (ed) (2022 [n1]), lvi, 38, 111–112, 116, 126–127 and 169–171, especially 111–112 and 126–127; E. T. Bristol-Alagbariya (2023 [n1a]), 36 and 56. .

King's crown to the Rt Rev. Gabriel Herbert Pepple, JP (rtd. Lord Bishop of the Niger Delta Diocese [of blessed memory]), who ultimately crowned the King, to demonstrate that Bonny Kingdom has become a Christian Kingdom, and thereby underscored the significant role of the Church of God in the affairs of the Kingdom.¹¹⁷

Pictorial and some other details of the activities of the *Duawaris*, which are specifically represented by (i) *Aseme-Ama-Opusenibo* Frazer Kalada Dublin-Green, (ii) Princess (*Aseme-Orubo*) Catherine Adumta William Dappa Pepple (of blessed memory), (iii) *Aseme-Alabo* Asemeyibo H. Buowari-Brown (of blessed memory) and (iv) *Aseme-Alabo* E. T. Bereibibo Adapa Bristol-Alagbariya, are published by the *Duawaris*, to mark the Twenty-Fifth Anniversary of the enthronement and coronation of His Majesty, King Edward Asimini William Dappa Pepple III, *CON, JP, Amanyanabo* of Ancient Grand Bonny Kingdom, on December 21, 2021.

¹¹⁷ Certainly, considering the significant role of the Church of God in the affairs of Christianized Bonny Kingdom, the sustained agitation and yearnings of the Five Older *Duawaris* of the Kingdom and their worldwide members include the fact that the traditional rulers and leaders of thought of the Kingdom should govern *vis-à-vis* manage the affairs of the Kingdom on the basis of the fear of God Almighty, towards fair play, peace, progress and shared prosperity in the Kingdom. It is important to highlight at this juncture that Christianity was introduced to Bonny Kingdom by a Monarch of the Kingdom, King William Dappa Pepple, in 1861, when the King returned from exile in Britain, where the then British Monarch converted the King to Christianity. King William Dappa Pepple (a Blood Descendant of King Opubo, through Alukuba of Bille, the wife of the deceased King Fubara [Elder Brother of King Opubo]) was in exile in Britain, from 1854 to 1861, when he returned to assume his kingship in Bonny Kingdom, after returning from London to Grand Bonny, through Finima. *Finima Amadapu (Finimadapu) Dupuyo* (Graveyard of the *Amadapu* of Finima), where Omoni Jack Brown is referred to as 'Governor of Finima', who granted asylum to King William Dappa Pepple, between 1861 and 1864, upon the King's return from exile in Great Britain. During the above-stated period, *Amadabo* (Governor) Omoni Jack Brown successfully mediated between King William Dappa Pepple and the aggrieved *Se-Alapu* of Bonny Kingdom, so as to ensure the smooth return of the King to Bonny, as the Monarch of Bonny Kingdom; E. T. Bristol-Alagbariya (ed) (2022 [n1]), 128; A. A. A. Allison, 'King Adum-Fubara Manilla Pepple (1730 – 1792 and Adum-Fubara Manilla Pepple House ['The Big House'] of Grand Bonny Kingdom', [2013], 3 (1), *Journal of Niger Delta Studies*, 148; G. I. Jones (n3), 107.

The foregoing may therefore suffice, concerning the time immemorial role and inalienable and inviolable God-given natural right of the *Duawaris* to make (enthroned and crown) *Amanyapanu* (Monarchs) of Bonny Kingdom. Hence, the fact that some, who are not Blood Descendants and the *Duawaris* have, over time, been arbitrarily performing the roles of *Duawaris* in the event of the making of kings in Bonny Kingdom, should not be considered as right to take over those rights, which naturally belong to the Blood Descendants of the *Ibanise KoromaTaduapu*, and by extension, the *Duawaris*.¹¹⁸ In other words, a consistent practice of what is legally wrong, should not, at least morally, translate such a wrong practice into what is right,¹¹⁹ in Christianized Bonny Kingdom.¹²⁰ Hence, based on the inalienable and inviolable God-given natural rights and roles of the *Ibanise KoromaTaduapu* concerning the making of Kings in Bonny Kingdom, these rights were somewhat equitably performed by the Blood Descendants and *Duawaris* and other members of the Kingdom, during the enthronement and coronation of the *Amanyapanu* of Ancient Grand Bonny Kingdom, His Majesty, King Edward Asimini William Dappa Pepple III, *CON, JP*, on December 21, 1996. So, whereas the natural rights and roles of the *Duawaris* were performed by, *Aseme-Alabo* E. T. Bereibibo Adapa Bristol-Alagbariya Founder of Grand Bonny: *Okoloamakoromabo XX* and *Kuruama Amadabo*) and *Aseme-Alabo Aseme-Alabo Asemeyibo* H. Buowari-Brown (Kongo XVI, *Finimadabo*: Founder of *Ikpakpayo [Finima]*) (of blessed memory), the rest of the roles of king-making were performed by *Se-Alabo* Reginald F. P. Abbey-Hart, as the Chairman of the Bonny Chiefs' Council, and the Rt. Rev. Gabriel Herbert Pepple, *JP* (rtd of blessed memory), as the Bishop of the Niger Delta Diocese (Anglican Communion).

4.4. Prevailing as the Engineering Force and Movement for Upholding the Time Immemorial Office, Position and Status of Substantive Amadapuship in Bonny Kingdom

So far, we have explained that from time immemorial in Bonny Kingdom, the *Duawaris*, as aboriginal royals (*Asemes*) and **Big Freeborn Houses**, exclusively produce the *Amanyapanu*

¹¹⁸ *Per* Lord Denning (The Right Honourable Lord Denning (Master of the Rolls), *Macfoy v United Africa Company Limited (West Africa)* [1962] Appeal Cases (AC), 152, [1961], 3 All England Law Reports (All ER), 1169, *you cannot put something on nothing and expect it to stay there. It will collapse.*

¹¹⁹ M. Osiel, *The Right to Do Wrong: Morality and the Limits of Law* (Harvard University Press, 2019); J. Waldron, 'A Right to Do Wrong' [1981], 92 (1), *Ethics*, 21–39.

¹²⁰ Philippians 4:8, which provides as follows: *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

(Kings/Monarchs) and Substantive *Amadapu* of the Kingdom. Consequently, when one of the Lineages, Sections, Wards, Families, Houses or House Communities of the *Duawaris* has produced a reigning *Amanyano*, the rest of the *Duawaris* produced Substantive *Amadapu* of the Kingdom. Put differently, once a reigning *Amanyano* of Bonny Kingdom emerges from one of the *Duawaris*, the rest of the *Duawaris* would produce Substantive *Amadapu* of the Kingdom.¹²¹ From the origin of Bonny Kingdom (*circa* before about 1000 AD) to present day (a period of well over ten centuries and two decades), the *Duawaris* have been the inalienable and inviolable owners and producers of the Monarchs/Kings (*Amanyano*) and Substantive *Amadapu* of the Kingdom. Hence, even when the King Perekule Royal House started to produce Kings in the Kingdom, the Five Older *Duawaris*, which are either Houses of the Senior Uncles or Elder Cousins of King Perekule I and in effect King Perekule Royal House, continue to produce *Substantive Amadapu* of the Kingdom. This is even so, when successive Monarchs of the Perekule ancestry pretend, albeit arbitrarily, not to recognize the God-given, inalienable and inviolable natural right of the Five Older *Duawaris* to produce Substantive *Amadapu* in the Kingdom. The time immemorial God-given, inalienable and inviolable office, position and status of Substantive *Amadapuship* is distinct from that of the *Amadapu*, who are regents in the Kingdom. The position of regents (as distinct from Substantive *Amadapuship*) came into existence in Bonny Kingdom, after the aboriginal era of the Kingdom, whenever there is no incumbent *Amanyano*.

The Incorporated Association of *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom, with the CAC Registration Certificate No: CAC/IT/No. 100619, hold on tenaciously to the God-given, inalienable and inviolable office, position and status of Substantive *Amadapuship* for the Five Older *Duawaris*. Hence, the Paramount Natural Rulers of the Bristol-Alagbarigha Royal House (Founder of Grand Bonny: *Okoloamakoromabo* and the Buoye-Omuso (Brown) Major House (Prince Kongo Lineage – Founder of Ikpakpayo/Finima) go by the office, position and title, *Amadapu*. The incumbent Substantive *Amadabo* of the Buoye-Omuso (Brown) Major House (Prince Kongo Lineage – Founder of Ikpakpayo/Finima) is *Aseme-Alabo* (Engr) Dagogo Lambert Brown, the Chief and Head of Buoye-Omuso Brown Major House, *Amadabo* of Finima, Kongo XVII.¹²² Similarly, the incumbent Substantive *Amadabo* of the

¹²¹ E. T. Bristol-Alagbariya (2023 [n1a]), 33–43, 39–40 and 47.

¹²² *Official Opening of the Palace of the Amadabo of Finima & 1st Coronation Anniversary of the Incumbent Amadabo of Finima (Aseme-Alabo [Engr.] Dagogo Lambert Brown, Chief & Head of Buoye-Omuso Brown House, Amadabo of Finima, Kongo XVII), Thursday, 12th January, 2023, Palace Ground, Finima, Bonny Island, Rivers State* (Printing Solutions, 2023); Alice Mag (The Air Peace In-Flight Magazine), ‘Amadabo of Finima! The Colourful Installation

Bristol-Alagbarigha Royal House (Founder of Grand Bonny: *Okoloamakoromabo* is *Aseme-Alabo* Edward T. Bereibibo Adapa Bristol-Alagbariya, Esq., *Post-Docs, PhD; JP, Ksc* (Associate Professor of Law & Ag. Dean of Law, UNIPOINT, Founder of Ancient Grand Bonny: *Okoloamakoromabo XX*, *Kuruama Amadabo* and *Sibidabo* (Chair/Head), *Ibanise Koromadapu Kubiri* (Traditional Ruling Council of the Heritage of Founding Ancestors of Bonny Kingdom). This Council is the contemporary Council of the Founding Ancestors and Aboriginal Owners of Ancient Grand Bonny Kingdom.¹²³

By and large, as a way of promoting, protecting, actualizing and sustaining the time immemorial God-given, inalienable and inviolable office, position and status of Substantive *Amadapuship* of the Five Older *Duawaris* of Christianized Ancient Grand Bonny Kingdom, the Incorporated *Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom* remain the movement and prevailing engineering force of Substantive *Amadapuship* in the Ancient Kingdom.¹²⁴

4.5. Popularizing of the Ibani Title, *Aseme* (Royal)

As indicated above, the Ibani title, word or term, ‘*Aseme*’, is time immemorial natural Ibani name and/or appellation, which is associated with the *Duawaris*. *Aseme* is emphatically an Ibani title or appellation for any member of the fold of the *Duawaris*. Thus, *Aseme-Owu-tuwo* means a ‘male royal folk or individual of Ibaniland’, put differently, an Ibani Prince. *Aseme-Orubo* means a ‘female royal folk or individual of Ibaniland; otherwise put, an Ibani Princess. Also, *Aseme-tuwo* means a ‘royal child of Ibaniland’. Also, in Ibani language, *Aseme Eremapu* may be described as ‘women of aristocratic nobility or aristocratic descent’, while *Aseme-Oyiapu* may be described as ‘men of aristocratic nobility or aristocratic birth’. Accordingly, *Aseme-Wari-Senibo* means ‘a *Duawari* Lineage Head’ (a *Duawari Ikpangi-Sibidabo*). Also, *Aseme-Amasenibo* means an *Amasenibo* of *Duawari* extraction or origin. In the same manner, *Aseme-Ama-Opusenibo* means an *Ama-OpuSenibo* of *Duawari* extraction or origin. So also *Aseme-Alabo* means ‘a Royal House Country Chief’, namely a *Duawari* Country Chief and Substantive *Amadabo* of Bonny

Of A New Ruler for Finima, Bonny Island ... The Rebirth of Finima ... Nigeria’s Most Tranquil Tourism Destination’ (February, 2022) <<https://alicemag.ng/emag/>> Accessed 30 March, 2023.

¹²³ I. L. Worika and S. S. Popnen (eds), *The Challenge of Justice: Contemporary Legal Essays in Honour of B. M. Wifa, OFR, SAN, DSSRS, KJW* (Lagos: Princeton Publishing Company, 2017), xvii; Article 7, ‘Governing Body’, ‘The Constitution of Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom’.

¹²⁴ *Finima Amadapu* (Finimadapu) *Dupuyo* (Graveyard of the *Amadapu* of Finima), where Kongo is stated as the Founder of Ikpakpayo (Finima); E. T. Bristol-Alagbariya (ed) (2022 [n1]), especially xi, 41–42 and 276–280.

Kingdom. Accordingly, an ‘Aseme Wari’, means a ‘Royal House’, particularly a Founding and Aboriginal Royal House, namely a *Duawari*. So, examples of other ways that the Ibani title, word or term, ‘Aseme’ may be used or applied are numerous indeed.¹²⁵

Perhaps, more than ever before in recent times in Bonny Kingdom, the Incorporated Association of *Duawaris* of Grand Bonny Kingdom and its worldwide community of members are popularizing the Ibani title, *Aseme*, meaning ‘royal’. This is because as some or many Ibani people do not speak their own Ibani language, they pretend not to know the meaning of ‘Aseme’, more so, as a time immemorial, natural title of members of the fold of the *Duawaris*.

Thus, for example, while echoing the words of E. T. Bristol-Alagbariya, in terms of writing about the Ibani title, word or term, ‘Aseme, *inter alia* the *Duawaris* has this to say:

The term ‘Aseme’ in Ibani is a time immemorial appellation, status, title and indicator of ‘royal pedigree’, which pinpoints an individual as well as a lineage or house of ‘aboriginal royal status’ in Ibaniland. The Founding Ancestors of the Kingdom are the first (aboriginal) *Asemes* (and certainly, the first [aboriginal] members of the fold of the *Duawaris*). ...

Aseme obviously became an individual that is ‘given birth to from and/or into royal pedigree, otherwise called *alayingi furo* (meaning ‘mother royal status’: [meaning, *Ikaki-bite* (‘Cloth of the Tortoise’) ‘Alayingi Furo’)], as against an individual who achieved ‘royal’ status (in the course of life) in the Kingdom; the same applies to *Aseme-wari* (‘house of *Aseme*’), as a house of aboriginal royal descent and/or status in the Kingdom, arising from the inalienable royal status of the Founding Ancestors and the Founding and Aboriginal royal houses of the Kingdom. ...¹²⁶

Accordingly, while giving account of the homogenous, harmonious, united, collaborative, amiable, cordial, socially-just, peaceful and progressive nature of aboriginal Bonny Kingdom, which brings to the fore, the Ibani title, word or term, ‘Aseme’, E. T. Bristol-Alagbariya states as follows:

It may also suffice to highlight at this juncture that during the aboriginal era of Ancient Grand Bonny Kingdom, the entire people of the Kingdom were Blood Descendants of their consanguineous Ancestor (Progenitor), Ebeni (of the Isedani Royal [*Aseme*] Lineage of Okoloba, in Kolokuma and thus people of proto-Ijaw stock, all of whom were known and recognized by the title or appellation, *Aseme*’, such as *Aseme-Ikpangi-Sibidapu* (Lineage Heads of royal pedigree) and *Aseme-Wariseniapu* (Elders of royal pedigree). Accordingly, *Asemes* adorn

¹²⁵ C/f E. T. Bristol-Alagbariya (2020 [n73]), 93 and 97–98.

¹²⁶ E. T. Bristol-Alagbariya (ed) (2022 [n1]), 73–74; E. T. Bristol-Alagbariya (2020 [n37]), 70–72.

themselves with *Ikaki bite* ('Cloth of the Tortoise', signifying that they constitute 'Alayingi Furo': 'mother royal status') in Ancient Grand Bonny Kingdom.

The *Asemes* of Ancient Grand Bonny Kingdom adorn themselves with *ikaki bite*, particularly during festivities and special or dignifying occasions. *Ikaki-bite* was more often generally used during festivities and special or dignifying occasions by female aboriginal Ibani folks, even up to present day in the Ancient Kingdom. Thus, from time immemorial, dating back to and/or stemming from the era of the Founding Ancestors of Ancient Grand Bonny Kingdom, especially the aboriginal Amanyanapu and Amadapu of the Kingdom, wearing, dressing as well as adorning themselves in or with *ikaki bite* is a natural right, certainly a fundamental right, of the people of the Ancient Bonny Kingdom.

Essentially, the entire proto-Ijaw *Aseme* kindred group of Ancient Grand Bonny Kingdom were harmoniously engaged in the decision-making and decision-implementation processes of the Ancient Kingdom in the framework of the Primordial House System of Public Sector Governance of the Kingdom. So together, they (the proto-Ijaw *Aseme* kindred group) piloted the affairs of the Kingdom in a united, collaborative, amicable, cordial, socially-just, peaceful and progressive manner. On this note, Ancient Grand Bonny Kingdom advanced as a model primordial African sovereign state and civilization as well as the pride of Ancestral Ijaw nation, which contributed to the development and advancement of Primaeval Niger Delta region and beyond. Hence, the Founding Ancestors of the Ancient Kingdom prominently engaged in international relations beyond primordial Nigerian ethnic nationalities. They (Founding Ancestors) entered into foreign relations, whereby they exchanged Ambassadors with their Western European counterparts, beginning with the Portuguese explorers and merchants, with whom these Ancestors first established friendly and cordial foreign relations. At the time, in the 15th Century AD (about 1450 AD), the First Ambassador of Ancient Grand Bonny Kingdom to Portugal was the son of Premier King Asimini, Aboriginal Prince Abagy...¹²⁷

¹²⁷ E. T. Bristol-Alagbariya (2023 [n1b]), 46–47; E. T. Bristol-Alagbariya (ed) (2022 [n1]), xii, xxviii, xxx, xxxv, xlii–xliii, xlvii–xlviii, l, liii–liv, lxiv–lxv, 6–7. 39, 42, 45, 52, 61–63, 65–66, 72–74, 84, 86, 103, 105, 160–161, 164–166, 173–174, 177–180, 192–193, 196, 200–207, 218, 229, 274, 276, 281, 284 and 316–318, especially liii–liv and 72–74; M. G. Anderson and P. M. Peek (eds), *Ways of the Rivers: Arts and Environment of the Niger Delta* (Regents of the University of California, 2002), 251–267; E. T. Bristol-Alagbariya (2020 [n73]), especially 93 and 97–98; E. T. Bristol-Alagbariya (2020 [n37]), 74–75; E. J. Alagoa and A. Fombo (n3), 6; E. J. Alagoa, 'Long-Distance Trade and States in the Niger Delta', [1970], 11 (3), *The Journal of African History*, 319–329.

No doubt therefore, the Incorporated *Association of the Duawaris of Grand Bonny Kingdom*, with the CAC Registration Certificate No: CAC/IT/No. 100619, and its worldwide community of members are making ceaseless efforts to popularize the Ibani title, word or term, ‘Aseme’, even beyond the shores of the Ibani Kingdoms of Bonny and Opobo, around the globe.

By and large, the generic term, ‘Aseme’ could be used by any Ibani individual, which demonstrates that somehow the natural rights of the *Ibanise KoromaTaduapu* elastically extend beyond their Blood Descendants and the *Duawaris*, to the generality of the people of the Kingdom. Nevertheless, the direct and/or immediate beneficiaries of these rights are Blood Descendants and the *Duawaris*. Hence, the title, word or term, ‘Aseme’ particularly and/or specifically refers to an individual of the fold or origin of the *Duawaris* of the Kingdom.

4.6. The Incorporated Association of the *Duawaris* and its Worldwide Members, Especially their Hierarchical Paramount Natural Rulers (a Reigning *Amanyano*, Substantive *Amadapu* and *Ikpangi-Sibidapu*) Adorning Themselves with the Ibani Royal Regalia Known as *Ikaki-Bite* (‘Cloth of the Tortoise’)

Accordingly, from time immemorial in Bonny Kingdom, ‘Aseme’ particularly the three hierarchical categories of Paramount Natural Rulers of the heritage of the *Ibanise KoromaTaduapu*, namely the reigning Monarch (*Amanyano*), Substantive *Amadapu* and *Ikpangi-Sibidapu*, all usually adorn themselves, especially during festive periods, with the Ibani royal garment, regalia, or robe known as *ikaki-bite* (‘cloth of the tortoise’).¹²⁸ The Incorporated Association of the *Duawaris* of Bonny Kingdom and its worldwide community of members preserve, exhibit and sustain *ikaki-bite*, especially for their aforementioned three hierarchical categories of Paramount Natural Rulers, as their inalienable and inviolable birthright regalia.

4.7. Association of the *Duawaris* of Bonny Kingdom with the *Duawaris* of Opobo Kingdom, the Ijaws of Central Niger Delta, and their Extended Family Relatives within and Outside the *Opuwaris* of the Kingdom

The *Duawaris* of Bonny Kingdom and their members are also associating with *Duawaris* of Opobo Kingdom, the Ijaws of Central Niger Delta, especially Ijaw National groups worldwide, as well as the extended family relatives of the *Duawaris* within the *Opuwaris* of the Kingdom and those outside the Kingdom, whose parents, as well as whose paternal or maternal ancestors originate from the *Duawaris*.

Concerning relations with the *Duawaris* of Opobo Kingdom, the *Duawaris* of Bonny Kingdom are associating with the following Houses and Sections of Opobo Kingdom. As indicated above,

¹²⁸ E. J. Alagoa and A. Fombo (n3), 6; M. G. Anderson and P. M. Peek (eds) (n127), 251–267; E. T. Bristol-Alagbariya (2020 [n37]), 74–75.

these are mainly Three Sections of Opobo Kingdom (*Opobo Ingie KiriFajie*). They are the (1) Dappaye-Amakiri Section (comprised of [i] Agbaye Fubara [Black Fubara], [ii] Gogo; [iii] Agbaye Bupo (Duke Norfolk), [iv] Obonna Black Fubara, [v] Ogolo Black Fubara, [vi] Finebone, and [vii] Jungo Manila); (2) Tolofari (Kumaluya-Ndende) Section (made up of [i] Legg Jack, [ii] Diri Tolofari, and [iii] Wari Diri); and (3) Kala-Omuso (Kala-Kongo) Section (comprised of [i] John Brown, [ii] Yellow John Brown, [iii] Cockeye Brown, and [iv] Peter Cockeye Brown).¹²⁹ In the course of continuing relations between the *Duawaris* of Bonny Kingdom and the Duawari-Sections of Opobo Kingdom, the Kala-Omuso Section of Opobo Kingdom has been benefitting from scholarship award schemes of its parent Buoye-Omuso (Brown) *Duawari* of Bonny Kingdom, beginning more specifically from the era of *Aseme-Alabo* Israel Amabara Idamiebi Brown (of blessed memory) (Kongo XV and *Amadabo* of Finima [1970 – 1996/2010]).¹³⁰

Concerning relations of the Registered Association of the *Duawaris* of Bonny Kingdom with the Ijaws of Central Niger Delta, the Association does so, by closely relating with Ijaw National groups worldwide, particularly the Ijaw National Congress (INC) and INC Eastern zone. Essentially, members of the Incorporated Association of the *Duawaris* of Bonny Kingdom are integral members of the INC and Ijaw Youth Council (IYC) Eastern zone, especially those of Ibani Clan, in Rivers State.

The Incorporated Association of the *Duawaris* of Bonny Kingdom and its worldwide community of members are also strategically relating with their ancestral proto-Ijaw blood relatives in

¹²⁹ D. M. J. Fubara and the Dappaye Amakiri Polo Committee for the Opobo Kingdom 150 Years (Sesquicentenary) Anniversary Celebration (n55), 8–9 and 12; G. N. S. *Ogolo* (n27), 133–135; G. I. Jones (n3), 176.

¹³⁰ I. P. Brown, *FINIMA: Uniqueness in Ibani Clan (A Chronological Exposition of the History of Finima and the Devastated Environment) (Ibanise Paripagh-Ama)* (Success Global Publishing Concepts, 2021), 8; *Finima Amadapu* (Finimadapu) *Dupuyo* (Graveyard of the *Amadapu* of Finima). The *Duawari* folks of Opobo Kingdom were among the Fifteen Chieftaincy Houses that left Bonny Kingdom, under the leadership of *Se-Alabo* Jubo Jubogha (Jack, popularly called Jaja) Opubo Annie Pepple, in 1869, to found Opobo Kingdom, in 1869/70. These Fifteen Houses eventually became Eighteen during the founding era of Opobo Kingdom. They expanded further to become the Fourteen Sections, namely Opobo Ingie KiriFajie, which is comprised of Sixty-Seven Houses. G. I. Jones (n3), 176; D. M. J. Fubara and the Dappaye Amakiri Polo Committee for the Opobo Kingdom 150 Years (Sesquicentenary) Anniversary Celebration (n55), 8–9; G. N. S. *Ogolo* (n27), 133–135; E. T. Bristol-Alagbariya (2023 [n1a]), 51–52.

Kolokuma, especially Okoloba in Kolokuma (Kolokuma Okoloama), in contemporary Kolokuma-Opokuma Local Government Area of Bayelsa State, Central Niger Delta.

Accordingly, the Incorporated Association of the *Duawaris* of Bonny Kingdom and its members are cordially relating with their extended family relatives within the *Opuwaris* of Bonny Kingdom as well as those outside Bonny Kingdom, whose parents, as well as paternal or maternal ancestors originate from the fold of the *Duawaris*.

4.8. Reviving *Ibanise KoromaTaduapu Kubiri* (Council of the Founding Ancestors and Aboriginal Owners of Ancient Grand Bonny Kingdom)

The *Ibanise KoromaTaduapu Kubiri* (Council of the Founding Ancestors and Aboriginal Owners of Ancient Grand Bonny Kingdom) is the first Traditional Ruling Council of Ancient Grand Bonny Kingdom, established by the *Ibanise KoromaTaduapu*. As the first apex Traditional Ruling Council of the Founding Ancestors and God-given owners of the Ancient Grand Bonny Kingdom, it may also be called the Association/Union/Council of the Founding Ancestors and Primaeval Owners of *Ibanise*, particularly Bonny Kingdom.¹³¹

This Council was originally comprised of the Premier Monarchs (*Tari Amaynanapu*) and Premier Substantive *Amadapu* (*Tari Amadapu*) of the Kingdom, when it originated and commenced Bonny Kingdom's sustained and ongoing Welfarist House System of Public Sector Governance.¹³²

The leading *Duawari* Chief, *Aseme-Alabo*, reputable historian, prolific writer and an Associate Professor of Sustainable Development Law and Multidisciplinary Practices, E. T. Bristol-Alagbariya, gives account of how the *Ibanise KoromaTaduapu* originated and practised Bonny Kingdom's sustained and ongoing Welfarist House System of Public Sector Governance. In the process, E. T. Bristol-Alagbariya highlights in the following words that from time immemorial the sustained and ongoing Welfarist House System of Public Sector Governance of Bonny Kingdom had three tiers of government, which were governed by three hierarchical categories of Paramount Natural Rulers, the first of which were the Premier *Ikpangi-Sibidapu* (*Tari Ikpangi-Sibidapu*), Premier *Amadapu* (*Tari Amadapu*) and Premier Kings/Monarchs (*Tari Amanyanapu*): ... on the threshold of Bonny Kingdom's three tiers of government that the Founding Ancestors, led by the Premier (Primaeval/Primordial/First) Monarchs (*Tari Amanyanapu* Ndoli-Okpara,

¹³¹ E. T. Bristol-Alagbariya (2023 [n1b]), 43–44 and 57; E. T. Bristol-Alagbariya (2023 [n1a]), 21–23 and 56–57.

¹³² *Ibid*; I. L. Worika and S. S. Popnen (eds) (n123), xvii; Article 7, 'Governing Body', 'The Constitution of Association of the Duawaris (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom'.

Opuamakuba, Alagbariye and Asimini) and Premier *Amadapu*, as well as the Premier *Ikpangi-Sibidapu*, designed, systematized, institutionalized, successfully implemented and/or practised the Welfarist House (Lineage/Ward/Family) System of Governance of the Kingdom. In the process, four *Amanyapanu* (Kings/Monarchs) reigned in Bonny Kingdom, as the Kingdom's Premier (Primaeval/Primordial/First) Monarchs (*Tari Amanyapanu*). These are namely (i) Ndoli-Okpara, who was a Founding Patriarch and Premier Monarch; (ii) Opuamakuba, who was also a Founding Patriarch and Premier Monarch; (iii) Alagbariye (Alagbariya, Alagbaria, Alagabrigha [Kala-Ebeni/Kalabeni], *et cetera*), who was the Foremost Leader of the Founding Patriarchs, Premier High-Priest and Founder of Grand Bonny (*Okoloamakoromabo*) and Premier Monarch; and (iv) Asimini (Asikunuma), who was equally a Founding Patriarch and Premier Monarch, who was Crowned by Alagbariye with a Portuguese-made Crown. Accordingly, the Premier *Amadapu* (*Tari Amadapu*) of Bonny Kingdom included Premier Prince and *Tari Amadabo*, Kongo (*Tari Ikpakpayodabo/Finimadabo*) and Premier Prince and *Tari Amadabo* Anju of the Premier King Alagbariye Lineage. There was also Aboriginal Prince and fourth generation *Amadabo* Asimini-Oruakpa of the Premier King Asimini Lineage. Accordingly, about five to six generations after the reign of Premier King (*Tari Amanyapanu*) Asimini, from the Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage or section thereof), there were *Amadabo* Ndende and *Amadabo* Omuigbem respectively. Also, from the King Halliday-Awusa Royal House section of Premier King Asimini, there were *Amadapu* of later generations such as *Amadabo* (Prince) Okpofori *alias* Aloki.¹³³

Thus, while winding up the foregoing analysis, E. T. Bristol-Alagbariya concludes as follows: The study also cites the Doyen of Niger Delta History, E. J. Alagoa and other foremost authorities of the discipline of History to evidence how the origin of Bonny Kingdom was intertwined with the origin of the Kingdom's Welfarist House (Lineage/Ward/Family) System of Public Sector Governance, which produced the Kingdom's Four Premier Monarchs (*Tari Amanyapanu*), Premier *Amadapu* (*Tari Amadapu*) and Premier *Ikpangi-Sibidapu* (*Tari Ikpangi-Sibidapu*). So, there were the Kingdom's Four Premier (Primaeval/Primordial/First) Monarchs (*Tari Amanyapanu*). These are namely (i) Ndoli-Okpara, who was a Founding Patriarch and Premier Monarch; (ii) Opuamakuba, who was also a Founding Patriarch and Premier Monarch; (iii) Alagbariye (Alagbariya, Alagbaria, Alagabrigha [Kala-Ebeni/Kalabeni], *et cetera*), who was the Foremost Leader of the Founding Patriarchs, Premier High-Priest and Founder of Grand Bonny (*Okoloamakoromabo*) and Premier Monarch; and (iv) Asimini (Asikunuma), who was equally a Founding Patriarch and Premier Monarch, who was Crowned by Alagbariye with a Portuguese-made Crown. Accordingly, the Premier *Amadapu* (*Tari Amadapu*) of Bonny

¹³³ E. T. Bristol-Alagbariya (2023 [n1a]), 38–39; E. T. Bristol-Alagbariya (2022 [n7]), 15 and 18–19; E. T. Bristol-Alagbariya (ed) (2022 [n1]), xxi, xxxix–xl and 59–63, 79; E. T. Bristol-Alagbariya (2020 [n37]), 79–80.

Kingdom included Premier Prince and *Tari Amadabo*, Kongo (*Tari Ikpakpayodabo/Finimadabo*) and Premier Prince and *Tari Amadabo* Anju of the Premier King Alagbariye Lineage. There was also Aboriginal Prince and Fourth Generation *Amadabo* Asimini-Oruakpa of the Premier King Asimini Lineage. Accordingly, about five to six generations after the reign of Premier King (*Tari Amanyanabo*) Asimini, from the Prince Oruasawo Tolofari Royal House (Kumaluya-Ndende Omuigbem Lineage or section thereof), there were *Amadabo* Ndende and *Amadabo* Omuigbem respectively. Also, from the King Halliday-Awusa Royal House section of Premier King Asimini, there were *Amadapu* of later generations, such as *Amadabo* (Prince) Okpofori *alias* Aloki. These *Amadapu* of the fold of the *Duawaris* (Blood Descendant, Founding and Aboriginal Royal [Aseme] Houses) of Bonny Kingdom were substantive *Amadapu*, as distinct from regents, whose positions came into existence after the aboriginal era of Bonny Kingdom, during periods of interregnum (when there is usually no incumbent *Amanyanabo* [Monarch/King]).¹³⁴

Consequently, in order to promote, protect, actualize and sustain their natural rights in their aboriginal homeland (Bonny Kingdom), the *Duawaris* enshrined *Ibanise KoromaTaduapu Kubiri* in the Constitution of the Incorporated Association of the *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom, with the CAC Registration Certificate No: CAC/IT/No. 100619, as a governing arm of the Association. The *Ibanise KoromaTaduapu Kubiri* is enshrined thereof as the Council of the Apex (Paramount) Natural Rulers of the *Duawaris* of Bonny Kingdom.¹³⁵

4.9. Reviving the Office of the Primaeval Traditional High-Priesthood of Bonny Kingdom

The Incorporated Association of the *Duawaris* of Bonny Kingdom and its members around the globe are also reviving and rejuvenating the Office of the Primaeval Traditional High-Priesthood of Bonny Kingdom. The original occupant of this office was Ibanise's Foremost Patriarch, First High-Priest and Premier King (*Tari Amanyanabo*) Alagbariye (variously called or referred to as Alagbariya, Alagbaria, Alagbarigha [Kala-Ebeni/Kalabeni], *et cetera*).¹³⁶ On this note and

¹³⁴ E. T. Bristol-Alagbariya (2023 [n1a]), 54–55.

¹³⁵ Article 7, 'Governing Body', 'The Constitution of Association of the *Duawaris* (Founding and Aboriginal Royal Houses) of Grand Bonny Kingdom'.

¹³⁶ E. T. Bristol-Alagbariya (2023 [n1a]), 8; E. J. Alagoa and A. Fombo (n3), 3–7, 15, 16, 49, 60–61, 67 and 89; K. O. Dike (n27), 24 and 196; M. A. G. Leonard, *The Lower Niger and Its Tribes* (Franks Cass & Co., 1968), 23–24 and 47; E. T. Bristol-Alagbariya (ed) (2022 [n1]), lx, 33, 42 and 44; E. T. Bristol-Alagbariya (2010 [n23]), 106–107; E. J. Alagoa (n9), 151–152 and 208–209; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/399M/2002, between *Chief (Aseme-Alabo) Edward Tamunosiminikarama Bereibibo Adapa Bristol-Alagbariya vs Chief (Dr) A. A. Ibiama-Finecountry, Chief D. I.*

strength of inalienable and inviolable natural law of succession,¹³⁷ the incumbent Paramount Natural Ruler of the Bristol-Alagbarigha Royal House (Founder of Grand Bonny: *Okoloamakoromabo* occupies the office and status of Traditional High-Priesthood of Christianized Bonny Kingdom,¹³⁸ on the platform of which he intercedes on the platform of the *Ibanise KoromaTaduapu* to God Almighty, in the Name of Jesus Christ, for the overall good and sustained wellbeing of the Kingdom.

4.10. Publishing Books, Articles and Other Scholarly Works

The Incorporated Association of the *Duawaris* of Bonny Kingdom and its worldwide community of members are progressively publishing books, articles and other scholarly works, such as chapters in books, so as to promote, protect, actualize and sustain their natural rights in their aboriginal homeland (Bonny Kingdom). Consequently, the Association published a landmark book in 2022, entitled *CONGRATULATORY MESSAGE from the DUAWARIS to their Blood Brother & King: His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP, Amanyanabo of Ancient Grand Bonny Kingdom*.¹³⁹ This CONGRATULATORY MESSAGE book of the Registered Association of the *Duawaris* of Bonny Kingdom has an article in it, captioned ‘SPOTLIGHT: From Kolokuma Okoloama to *Ibanise* (Ancient Grand Bonny Kingdom), as a Primordial African Sovereign State’.¹⁴⁰

Manilla Pepple (Sued for Themselves and on Behalf of the Bonny Chiefs’ Council) [Coram: Honourable Justice S.C. Amadi]; Consent Judgement of the High Court of Rivers State, Port Harcourt Judicial Division, Suit No.: PHC/573/2011, between *Chief (Aseme-Alabo) Edward T. Bristol-Alagbariya, Post-Docs, PhD, JP, Ksc & Se-Alabo (Brig. Gen.) Dr. M. Adonye Dublin-Green, JP, fss, mni, FWACS vs His Majesty, King Edward Asimini William Dappa Pepple III, CON, JP; Se-Alabo (Lt. Col. [Rtd.], A. O. Manilla Pepple, FSS, psc, MSW RDT, JP, and Se-Alabo Arthur L. S. Willie Pepple (Sued for Themselves Personally and as Representatives of the Amanyanabo-in-Council/Bonny Chiefs’ Council, Bonny Kingdom of Rivers State of Nigeria* [Coram: Honourable Justice M. W. Danagogo]).

¹³⁷ R. Hedlund, *The Law of Succession* (Hall and Stott Publishing, 2021); J. M. Scherpe and E. Bargelli (eds), *The Interaction Between Family Law, Succession Law and Private International Law: Adapting to Change* (Cambridge University Press/Intersentia, 2021); C/f R. Probert and M. Harding, *Family and Succession Law in England and Wales* (Kluwer Law International B. V., 2018).

¹³⁸ E. J. Alagoa and A. Fombo (n3), 6; E. T. Bristol-Alagbariya (ed) (2022 [n1]), xvii, 6, 12–15, 24–25, 33, 36 and 114.

¹³⁹ E. T. Bristol-Alagbariya (ed) (2022 [n1]).

¹⁴⁰ *Ibid*, 39–207.

Members of the Incorporated Association are also progressively publishing various books, articles and other scholarly works, which are associated with the *Duawaris* and Bonny Kingdom.¹⁴¹

4.11. Instituting Lawsuits

The Registered Association of the *Duawaris* of Bonny Kingdom and its component House Communities of the Kingdom, particularly, the Five Older *Duawaris*, which are either Houses of the Senior Uncles or Elder Cousins of the King Perekule Royal House,¹⁴² are steadily instituting lawsuits, in order to promote, safeguard, uphold and sustain their natural rights in their aboriginal home Bonny Kingdom. So far, the Association has successfully instituted and had Consent Judgement Order of the court of law in Suit No: FHC/PH/CS/04/2017, between *Aseme-Warisenibo Reginald Ayi Cross Brown & 3 Ors. vs The Registrar General, Corporate Affairs Commission (CAC) & 5 Ors.*, given on 24th January, 2020. Based on this Consent Judgement Order, the Association has one representative duly representing the *Duawaris* and two representatives duly representing Finima Community (governed by the Buoye-Omuso (Brown) Major House, as *Amadabo* of the Community), on the Board of Trustees (BoTs) of the Incorporated Bonny Kingdom Sustainable Development Foundation (BKSDf), with the CAC Nigeria, Certificate of Incorporation Number CAC/IT/No. 155191, dated 24th December, 2020. Consequently, the Incorporated Association of *Duawaris* has instituted another Legal Suit Number: FHC/PH/CS/58/2021 (Appeal No. CA/PH/97/2022), *Between Registered Trustees of Association of Duawaris - Founding & Aboriginal Royal Houses - of Grand Bonny Kingdom vs Nigeria LNG Limited & 16 Ors.* praying for a Declaratory Oder of the Honourable Court that following the successful incorporation of the BKSDf on 24th December, 2020, as required by the Bonny Joint Industry Companies (led by Nigeria LNG Limited) in a Memorandum of Understanding between Bonny Kingdom and the Bonny Joint Industry Companies, dated 3rd October, 2015, the BoTs of the BKSDf should begin to commence work, so as to help address the developmental problems and challenges of Bonny Kingdom.¹⁴³

¹⁴¹ E. T. Bristol-Alagbariya (2023 [n1a]), 1–61; E. T. Bristol-Alagbariya (2023 [n1b]), 31–67; E. T. Bristol-Alagbariya (2022 [n7]), 1–32; E. T. Bristol-Alagbariya (2020 [n37]), 63–92; E. T. Bristol-Alagbariya (2020 [n73]), 93–105; I. P. Brown (n130).

¹⁴² E. T. Bristol-Alagbariya (ed) (2022 [n1]), xxxvi–xxxvii, lix, lxx, 20, 51, 173 and 195.

¹⁴³ Letter of O. Ikpe Imeh, Esq. (Principal Solicitor, Checks & Balances Solicitors) to Messrs Pepple & Pepple Legal Consultancy (*Attention: Opuada Willie-Pepple, Esq., MC Arb*), ‘Re: ‘Publication of Our Appreciation to Your Majesty and Request for Audience to Further Thank and Appreciate You for Personally Convening An Amicable Out-Of-Court Settlement Meeting in August 2017 that Led to the Incorporation of the Bonny Kingdom Sustainable Development

Besides, the Incorporated Association of the *Duawaris* of Bonny Kingdom successfully joined the Legal Suit Number: PHC/1942/2010 (Appeal Number: CA/PH/369/2019), *Between Kieipirima Cyrus Jumbo (Suing for himself & on behalf of Late Chief Nda Ngana Cyrus Jumbo House of Bonny) vs Sunny Finapiri Banigo & 7 Ors. AND Aseme-AmaOpusenibo Frazer Kalada Dublin-Green & 5 Ors. (as 2nd Set of Defendants/Counter-Claimants)*, in which the claimant (Kieipirima Cyrus Jumbo) is claiming that his family (Chief Nda Ngana Cyrus Jumbo House of Bonny) is the Founder of Bonny and thus should be paid royalties and compensation by the Defendant oil and gas companies. Consequently, the *Duawaris* are counter claiming that the First High-Priest and Premier King (*Tari Amanyanabo*) of Bonny Kingdom, Alagbariye, is the Founder of Grand Bonny: *Okoloamakoromabo*, while the *Ibanise KoromaTaduapu* (the Blood Ancestors of the *Duawaris*), are, collectively, the Founders of Bonny Kingdom. This matter is on appeal at the Port Harcourt Division of the Appeal Court, which appeal is yet to be determined by the Court.¹⁴⁴

On the whole, the Incorporated Association of the *Duawaris* of Bonny Kingdom and its worldwide members, who have become minorities, certainly endangered minorities¹⁴⁵ of their aboriginal home Bonny Kingdom, are gradually and systematically making efforts within Christianized Ancient Grand Bonny Kingdom and beyond, so as to promote, protect, actualize and sustain their God-given (divine), inalienable and inviolable natural rights, as the Founding, Premier, First Nation, Blood-Descendant and Blood-Related Aboriginal Ijaw Royal (*Aseme*) Category of House Communities of this Christianized Ancient Grand Kingdom.

By and large, ongoing organized activities of the Registered Association of the *Duawaris* of Bonny Kingdom to promote, safeguard, uphold, actualize and sustain their God-given, inalienable and inviolable natural rights in their aboriginal homeland, Christianized Bonny Kingdom, and beyond, have the potential to stimulate good traditional governance towards fair

Foundation (BKSDf) by Corporate Affairs Commission of Nigeria', dated March 8, 2023; E. T. Bristol-Alagbariye (ed) (2020 [n1]), ix-x, 230-232, 274 and 316.

¹⁴⁴ *per* O. Ikpe Imeh, Esq. (of Checks & Balances Solicitors), Counsel (in Port Harcourt jurisdiction) for the *Duawaris*.

¹⁴⁵ D. M. J. Fubara (ed), 'The Endangered Environment of the Niger Delta: An NGO Memorandum of the Rivers Chiefs and Peoples' Conference', Port Harcourt, Nigeria, for the World Conference of Indigenous Peoples on Environment and Development and The United Nations Conference on Environment and Development, Rio de Janeiro, Brazil, 1992'; R. T. Suberu (2003 [94]); R. T. Suberu (2001 [94]); S. Azaike (n94).

play, to enhance the overall wellbeing of the people and Houses of the Kingdom and thereby boost collective progress and shared prosperity towards just and equitable SD in the Kingdom.¹⁴⁶

CONCLUSION: Concluding Remarks and Recommendations

This study indicates that Bonny Kingdom is variously called or known as Grand Bonny Kingdom, Ancient Grand Bonny Kingdom and Ancient Ibani nation (*Ibanise*). It basically presents, examines and discusses oil-rich Bonny Kingdom as an integral part and parcel of the Ijaw ethnic nationality of the oil-rich Niger Delta and the *Duawaris* as precisely the Founding and Aboriginal Ijaw Royal (*Aseme*) Category of Lineages, Sections, Wards, Families, Houses or House Communities of the Kingdom.

The study is essentially about the God-given, inalienable and inviolable natural rights of the *Ibanise KoromaTaduapu* (Founding Ancestors of Bonny Kingdom) and how the Blood-descendant Houses of the *Ibanise KoromaTaduapu* (the *Duawaris*) and their members are consistently making efforts to uphold their natural rights in the Kingdom and beyond, by promoting, protecting and actualizing these rights. The study consequently describes the *Duawaris* as the Founding, Primaeval, Premier, Primordial, First Class or First Nation as well as Blood-Descendant, Blood-Related, Big Freeborn and Aboriginal Ijaw Royal (*Aseme*) Category of House Communities of Bonny Kingdom, whose members founded the Kingdom, originated and sustained its Welfarist House System of Public Sector Governance and established its civilization during its aboriginal era, as a classic Primordial African sovereign state, the pride of Ancestral Ijaw nation and the entire Primaeval Delta region of modern Nigeria. The study elastically considers the *Duawaris* as First Nation House Communities of Bonny Kingdom, in relation to the First Nation Community of people (Indigenous Peoples) of modern sovereign states like the USA, Canada, Australia and Switzerland. It also explains that the primaeval, primordial or aboriginal era of Bonny Kingdom covered from before about 1000 AD to about 1740 AD.

¹⁴⁶ E. T. Bristol-Alagbariya (2020 [n37]), 63–92; K. Ginther *et al.* (eds), *Sustainable Development and Good Governance* (Martinus Nijhoff Publishers, 1995); T. G. Weiss, ‘Governance, Good Governance and Global Governance: Conceptual and Actual Challenges’ [2000], 21 (5), *Third World Quarterly*, 795–814; G. Ayre and R. Callway, *Governance for Sustainable Development: A Foundation for the Future* (Earthscan, 2005); UN, ‘Meetings Coverage and Press Releases: Good Governance Essential to Development, Prosperity, Peace Secretary-General Tells International Conference, Press Release SG/SM/6291/DEV/2166’ <<https://www.un.org/press/en/1997/19970728.SGSM6291.html>> Accessed 30 March, 2023; T. Jackson (2011 [n74]); T. Jackson (2009 [n74]).

The study discusses various organized forms or ways whereby the *Duawaris* are making efforts to promote, protect, actualize and sustain their God-given, inalienable and inviolable natural rights in Bonny Kingdom and beyond, which ways are herein described as ‘natural rights in action’. Generally, the God-given natural rights of the *Ibanise KoromaTaduapu* are being inherited, first and foremost, by virtue of birthright, by the Blood Descendants, and then the Blood-descendant Houses of the *Ibanise KoromaTaduapu*, and subsequently by other people (indigenes) and Houses of Bonny Kingdom, especially through the sustained Welfarist House System of Governance of the Kingdom. For example, it is by virtue of birthright that the Blood Descendants of the *Ibanise KoromaTaduapu* have from time immemorial become *Amanyapanu* (Kings/Monarchs) and Substantive *Amadapu* (Community/District Heads) in Bonny Kingdom.

The study demonstrates that the *Duawaris* of Bonny Kingdom began to make efforts to uphold their natural rights because of how they and their members started to experience neglect, marginalization and deprivation in the Kingdom, from the second phase of the reign of their Blood-Brother and Thirteenth *Amanyapano* of the Kingdom (King Perekule I [Pepple I/Captain Pepple]), namely about 1740 AD onwards. It is thus pertinent to note that King Perekule I was a member of the fold of the *Duawaris*, given that he was a Blood Descendant of one of the *Ibanise KoromaTaduapu*, namely the Founding Patriarch and Premier Monarch (*Tari Amanyapano*) Asimini. King Perekule I was the son of Siriye, son of Panpanye, son of Queen Kambasa (Bonny Kingdom’s Sixth Monarch), daughter of King Edimini (Bonny Kingdom’s Fifth Monarch) and son of the Founding Patriarch and *Tari Amanyapano* Asimini. Premier King Asimini was the Fourth Monarch of the Bonny Kingdom, after *Amanyapano* Alagbariye, *Amanyapano* Opuamakuba and *Amanyapano* Ndoli-Okpara consecutively. The Incorporated Association of *Duawaris* considered the consolidated nature and harmonious manner of the pioneering reigns of these four Ibani Founding Patriarchs and *Amanyapanu* (Kings) Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini, and thereby categorized them together as the Premier Monarchs (*Tari Amanyapanu*) of the Kingdom.

Considering the magnitude of neglect, marginalization and deprivation being occasioned against the *Duawaris* and their aboriginal populace, which undermines the possibility of building a socially-just, equitable and sustainable Christianized Bonny Kingdom, ongoing organized activities of the *Duawaris* are centred on truth, namely overall truth, as well as natural justice and fairness in the Kingdom and society at large. So far, among other things, based on their organized activities, involving specific programmes and projects, the *Duawaris* have been able to register their association in contemporary Nigeria, as the ‘Association of the *Duawaris* - Founding and Aboriginal Royal Houses - of Grand Bonny Kingdom, with Corporate Affairs Commission (CAC) of Nigeria Registration Certificate No: CAC/IT/No. 100619, on which platform they are constantly and systematically embarking on their programmes and projects in Christianized Bonny Kingdom, in the ongoing worldwide era of SD.

While giving account of the time immemorial role and natural right of the *Duawaris* in terms of making *Amanyanapu* (Kings/Monarchs) of Bonny Kingdom, we recalled how the *Duawari* Blood-Brothers of King Perekule I, led by *Amanyanabo* Halliday-Awusa and *Amadabo* Adapa Alagbariya, exclusively made him (King Perekule I) *Amanyanabo* (Monarch) of the Kingdom, about 1700 AD, during Bonny Kingdom's aboriginal era (before the *Opuwaris* came into existence in the Kingdom). At the time, it was *Amadabo* Adapa Alagbariya who crowned King Perekule I.

This study outlines various other ways in which the Incorporated Association of the *Duawaris* and its members around the world, championed by the Five Older *Duawaris*, are making efforts to promote, protect, actualize and sustain their God-given, inalienable and inviolable natural rights in the rubrics of the governance of the land and people of Christianized Bonny Kingdom. These other ways include the role of *the Duawaris* in making Kings in the Kingdom. Others are how the *Duawaris* are acting or prevailing as the engineering force and movement of upholding the time immemorial office, position and status of Substantive *Amadapuship* in the Kingdom, as well as popularizing the Iban title, *Aseme*, meaning 'royal'. Along with bearing the Iban royal title, *Aseme*, the 'Asemes' particularly the three categories of Paramount Natural Rulers of the heritage of the *Ibanise KoromaTadupapu*, namely the reigning Monarch (*Amanyanabo*) and his subordinates, who are apex natural rulers of Bonny Kingdom's three tiers of government, which are the Substantive *Amadapu* and *Ikpangi-Sibidapu*, all usually adorn themselves, especially during festive periods, with the Iban royal garment, regalia, or robe, called *ikaki-bite* ('cloth of the tortoise'). We highlighted that the Incorporated Association of the *Duawaris* of Bonny Kingdom and its worldwide community of members preserve, exhibit and sustain *ikaki-bite*, especially for their aforementioned three categories of Paramount Natural Rulers, as their inalienable and inviolable birthright regalia. The Registered Association of the *Duawaris* and its worldwide community of members are also relating with their kith and kin *Duawaris* of Opobo Kingdom, as well as progressively relating with the Ijaws of Central Niger Delta, and their extended family relatives within and outside the *Opuwaris* of Bonny Kingdom. The *Duawaris* are accordingly reviving the *Ibanise KoromaTadupapu Kubiri* (Council of the Founding Ancestors and Aboriginal Owners of Ancient Grand Bonny Kingdom), as a way of promoting, protecting, actualizing and sustaining their God-given natural rights. They are equally reviving the office of the Primaeval Traditional High-Priesthood of Bonny Kingdom, which office resides in or is being occupied by the Bristol-Alagbarigha Royal House (Founder of Grand Bonny: *Okoloamakoromabo*). The Incorporated Association of the *Duawaris* of Bonny Kingdom and its worldwide community of members are also publishing books, articles and other scholarly works, as well as instituting lawsuits in order to promote, protect, actualize and sustain their God-given, inalienable and inviolable natural rights.

As indigenes, more so as *Duawaris* of Bonny Kingdom, the Incorporated Association of the *Duawaris* and its worldwide community of members, are protesting against the prevailing inhumane, unfair, unjust, inequitable and thus unsustainable situation of neglect, marginalization and oppression, depriving them of the fruits of their God-given, universal, fundamental, inalienable and inviolable natural rights in their aboriginal homeland (Christianized Bonny Kingdom). Therefore, in the prevailing era of SD in all countries and nooks and crannies of the world, the Registered Association of the *Duawaris* and its worldwide members are making a case, by agitating and demanding that they deserve to be treated better in their aboriginal homeland and beyond, particularly by successive Monarchs, who are members of the Association, as well as greatest beneficiaries of natural rights being inherited from the *Ibanise KoromaTaduapu*.

By and large, it is a fundamental finding of this study that after the consolidated and classic landmark reigns of the Four Founding Patriarchs and Premier Monarch (*Tari Amanyanapu*) Ndoli-Okpara, Opuamakuba, Alagbariye and Asimini, their successors (successive Monarchs) have been the greatest beneficiaries of the natural rights being inherited from the *Ibanise KoromaTaduapu*, especially based on the sustained Welfarist House System of Governance of Bonny Kingdom. On this note, the greatest beneficiary in this regard is the King Perekule Royal House. This is so because this House has incidentally occupied the exalted apex natural rulership (*Amanyanaboship*) position of the Kingdom, from about 1700 AD till date. Therefore, based on the classic ethical values of the Social System of Bonny Kingdom, namely the sustained Welfarist House System of Public Sector Governance of the Kingdom, it behoves on succeeding generations of the King Perekule Royal House, especially succeeding Monarchs (*Amanyanapu*) of this Royal House to exhibit the highest degree of social responsibility and commitment to service to the people of the Kingdom, especially to the rest of the *Duawaris*, namely the Five Older *Duawaris*, which are either Houses of the Senior Uncles or Elder Cousins of the King Perekule Royal House. Thus, we recommend that succeeding *Amanyanapu* of the King Perekule heritage should be more sincere, liberal, committed and public-spirited towards their Blood-Brother Five Older *Duawaris*, which Blood-Brother Houses exclusively made King Perekule I *Amanyanabo* of Bonny Kingdom, about 1700 AD, during the Kingdom's aboriginal era (before the *Opuwaris* came into existence in the Kingdom), at which time *Amadabo* Adapa Alagbariye crowned him (King Perekule I). Accordingly, we recommend that succeeding generations of the King Perekule Royal House, especially succeeding Monarchs (*Amanyanapu*) of this Royal House, should exhibit the highest degree of social responsibility and commitment to public service in Bonny Kingdom.

It is also the finding of this study that the *Duawaris* of Bonny Kingdom and their members have become minorities in their aboriginal home Bonny Kingdom. The Five Older *Duawaris* and their members became minorities after the Kingdom's aboriginal era, consequent upon which their

plight and predicament became worse because of the magnitude of neglect, marginalization and deprivation being occasioned against them from the second phase of the reign of their Blood-Brother King Perekule I, namely from about 1740 AD onwards. Eventually, these Five Older *Duawaris* and their members have become endangered minorities of their aboriginal home Bonny Kingdom. We therefore recommend that all individuals, organizations, institutions and authorities, including traditional and government institutions and authorities, within and outside Bonny Kingdom, should respect and honour the God-given, inalienable and inviolable natural rights of the Blood Descendants and Blood-descendant Houses of the *Ibanise KoromaTaduapu*, especially the natural rights of the Kingdom's Five Older *Duawaris* and their members, in accordance with the following: (i) stipulations of the UN General Assembly (UNGA) Resolution 47/135 of December 18, 1992, captioned 'Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities'; (ii) dictates of universal natural law; (iii) natural justice; and (iv) the veritable principles and practices of equity and fairness in society.

In context, perspective and framework of this study, it is our finding that the story of the land and people of Christianized Ancient Grand Bonny Kingdom is that the continuing generations of the people and Houses of the Kingdom are benefiting from the inalienable and inviolable God-given heritage of the *Ibanise KoromaTaduapu*. This is particularly so, based on the sustained Welfarist House System of Governance of the Kingdom. We therefore emphasize that, among other things, the sustained Welfarist House System of Governance of Bonny Kingdom provides (i) opportunities for indigenes of the Kingdom to rise to positions of traditional governance; (ii) opportunities for indigenes and Houses of the Kingdom to acquire and own land; as well as (iii) various opportunities for indigenes and Houses of the Kingdom to benefit from natural resources in the Kingdom. Generally, Bonny Kingdom is the God-given heritage, upon which indigenes of the Kingdom are positioned to exist, survive and prosper as bonafide citizens of Nigeria, which is subsisting as a sovereign state over Nigeria's entire ethnic nationalities and their respective primordial lands, territories and peoples.

We therefore recommend that individuals, groups and institutions, such as government institutions, within and outside Bonny Kingdom, should promote, implement and enforce God-given natural rights, as a way towards upholding truth, in fact overall truth, fairness and natural justice, especially in the ongoing era of SD, particularly equitable SD, sustainable peace and advancement, including shared prosperity in society. We recommend that the foregoing should be done in local communities, Kingdoms, ethnic groups (nationalities or tribes) and other forms of human societies around the world. Doing so, in communities around the globe would help to achieve or accelerate the achievement of Goal 11 of the UN SD Goals (UN SDGs), captioned 'Sustainable Cities and Communities', which is designed to make cities and human settlements inclusive, safe, resilient and sustainable.

Considering the sustained agitation and yearnings of the Five Older *Duawaris* of Christianized, fundamentally oil-rich and highly industrialized Bonny Kingdom and their worldwide community of members, we wish to remark and recommend that the traditional rulers and leaders of thought of the Kingdom, should govern *vis-à-vis* manage the affairs of the Kingdom on the basis of the fear of God Almighty, towards fair play, peace, progress and shared prosperity in the Kingdom.

Consequently, the sustained agitation, yearnings and aspirations of the Five Older *Duawaris* of Christianized Bonny Kingdom and their worldwide community of members include the fact that the traditional rulers and leaders of thought of Christianized Bonny Kingdom should govern *vis-à-vis* manage the affairs of the Kingdom on the basis of the fear of God Almighty, towards fair play, peace, progress and shared prosperity in the Kingdom. We therefore finally conclude by recommending that the sustained agitation, yearnings and aspirations of the Five Older *Duawaris* should be meaningfully addressed by relevant authorities and institutions within and outside the Kingdom, such as government authorities, institutions and agencies, like those of Bonny (Bonny Local Government) Rivers State (Rivers State Government) and Nigeria at large (the Federal Government of Nigeria). This is more so because ongoing organized activities of the Registered Association of the *Duawaris* of Bonny Kingdom to promote, safeguard, uphold, actualize and sustain their God-given, inalienable and inviolable natural rights in Christianized Bonny Kingdom and beyond, have the potential to stimulate good traditional governance towards fair play, so as to enhance the overall wellbeing of the people and House Communities of the Kingdom and thereby boost collective progress and shared prosperity towards just and equitable SD in the Kingdom.