

PRESS RELEASE BY CONCERNED WARI-SENIAPU IN BUOYE OMUSO BROWN MAJOR HOUSE OF FINIMA

**RE: THAT WE MAY PRESERVE THE SANCTITY OF OUR TIME-HONORED
UNIQUE TRADITIONAL INSTITUTION.**

The responsibility of the doctrine of necessity has prompted us; as Wari-Seniapu, being the accredited representatives and Heads of our various nucleus family units (Burusu) in the Buoye Omuso Brown Group of Houses of Finima, to put-up these corrigenda and some necessary informative clarifications to the obviously bias and misleading publication of the Tittle Citizens Assembly (TCA) of Grand Bonny Kingdom captioned **"THAT WE MAY PRESERVE THE SANCTITY OF OUR TIME-HONORED UNIQUE TRADITIONAL INSTITUTION"** in respect of the recent upgrade formalisation of all the pre-existing Burusu of Buoye Omuso Brown Major House to Chieftaincy (Alawari) status.

The lopsided narratives of the TCA are not strange to us, because their usual barking at us is also required to be heard by their masters, to justify the essence of their creation. The TCA is a creation of the Amanyanabo-in-Council and must play to the lyrics of her masters.

We have not seen any remarkable value of the TCA to the Kingdom development since their inception, rather than this kind of derogatory fawning attitude. There are lots of eye-sour and uncusomary activities ongoing on a daily basis in the Kingdom with no attention given by the TCA.

The gross failure of the TCA in living up to their constitutional responsibilities is glaring before its members and may be responsible for the current unwholesome state of affairs in the Kingdom. Your inability to responsibly call the leadership of the Bonny Traditional institution to order on the erroneous and indelible ugly dents being impacted on your so claimed **"sanctity of our time-honoured unique traditional institution"**, now presents the TCA as a huge disappointment to the average Ibani indigenous populace in the Kingdom. No wonder some prominent personalities of the Kingdom such as Late Amaopusenibo Aseme Frazer Dublin-Green et al, who were pioneers of the TCA dumped it, due to the failure of the assembly to serve its desired constitutional objectives.

Firstly, we highly appreciate the prompt and apt response of our able Asawo and Ogbobiri-Asawo to the malicious and inciting communique and press briefing of the Bonny Kingdom Ogbobiri-Asawo and Bonny Youth Federation on this issue. The sharp response of our Asawo and Ogbobiri-Asawo of Finima is not too strange to us, being part of the investment benefits of the intentional infusion of our Evolution, Culture and History into the consciousness of our youthful populace. We are in complete agreement with the intelligent submissions and smart reactions of our vibrant Asawo and Ogbobiri-Asawo on the subject matter.

Secondly, in a Kingdom where development and growth are stunted or denied for nearly a century, any semblance of the manifestation of growth or development ought to be seen by outlandish minds as an aberration. What happened on 25th and 26th April, 2025, have occurred severally in most Major Chieftaincy Houses in the Kingdom with no contentions from any quarters, the latest being the declaration of independence by a faction of Manilla Pepple House in 1942. We are therefore amazed of why some parochially minded young men would be so agitated over what their Elders have severally seen in the past and remain peacefully in silence.

Our action to formalize the chieftaincy status of our family units is consistent with historical practices and internal governance procedures. It is not unprecedented within the Kingdom and should not be met with antagonism. In Ibani language, it is simply spoken thus; **Ani Ibani-se meimabonye. Iwoberegha. O`opuwaribere. In Finima we do and will not abuse our well known Ibani Custom and Tradition.**

Bonny Kingdom is a confederation of communities and Houses with the King serving as a ceremonial Head. Each community, including Finima, maintains autonomous governance over its land, heritage, and ancestral institutions. Finima's historical distinctiveness in Bonny Kingdom is clearly a one of union of convenience and not subordination.

Let us clearly state here that Bonny Kingdom being propagated in recent time as **one Kingdom Community** is perhaps to attract the attention of the Petroleum Industry Act (PIA) regime, which is inconsistent with the law. However, both the law and judicial pronouncements affirm Finima's status as a **Host Community**. We still believe that the rest of the Kingdom ought to benefit from the PIA as appurtenant Communities.

We also strongly opine that the elephant dividend accruing from the activities of the IOCs in Finima, is large enough to spread equitably in the Kingdom, rather than the continuous covetous attempts of collapsing and denying Finima of what she naturally and legally deserves as **Host Community**.

We hereby also need to earnestly correct the erroneous and misleading impression of the incessant use of "**faction of Buoye Omuso Brown Major House**" by the TCA and other detractors in the neighbourhood to the public. It is very interesting to note that the Buoye Omuso Brown Major House does not have any faction before and during the installation /Coronation of HRH, Aseme Alabo Engr. Dagogo Lambert Brown as Chief and Head of Buoye Omuso Brown Major House, Amadabo of Finima, Kongo XVII.

It was after his coronation in Finima, that the Amanyano-in-Council of the Bonny traditional institution in connivance with Chief Reginald Abbey Hart created what they now commonly use as "**faction of Buoye Omuso Brown Major House**" by the use of desperate insignificant dissidents of the Brown House and purportedly

installed one Evans Brown in Bonny town as their own Brown House Chief. **What an aberration and abominable event perpetuated by those at the apex of the Kingdom traditional leadership against our well known Ibani customs and tradition.** This is where we expected the TCA to have brought their advisory function strongly to bear and apprehend the intentional abominable error against the Buoye Omuso Brown Major House, but nothing was done.

It is therefore clear that the use of the clause **“faction of Buoye Omuso Brown Major House”** is an intentional act by the Amanyanabo-in-Council of the Bonny traditional institution and their proxies to always keep the Buoye Omuso Brown Major House divided, in order to justify their obnoxious **“one Kingdom Community control”** over Finima’s assets and governance.

Let it be known this day that the **“faction of Buoye Omuso Brown Major House”** they created and contemptuously upholds, only ends with them in Perekule Palace at Okoloama and not in Finima.

The trend of events in the Kingdom since the inception of HRH, **Aseme Alabo Engr. Dagogo Lambert Brown, Chief and Head of Buoye Omuso Brown Major House, Amadabo of Finima, Kongo XVII**, have been the gross violation of the claimed hallowed **Bonny constitution** by the Amanyanabo-in-Council in series of instances, including the undue interference in the governance of the Buoye Omuso Brown Major House. The Wari-Seniapu of Buoye Omuso Brown Major House saddled with the onus of nominating, electing and installation of a Chief **DID NOT** manifest in their purported invention of Evans Brown as Chief. All these are happening under the watch of the TCA, which are ultra vires to the tenets of their constitution.

We have critically observed that most Chiefs and Community Traditional Heads (Amadapu) have abandoned the administration of their Houses and Communities to form a centralised oligarchy under the guise of **“one Kingdom Community function”** of the Bonny Chiefs Council to remote-control the governance of other Houses and Communities such as in Finima, Deghma, Oguede, Kalaibiana, Jumbo Major House etc. Still under the toothless watch of the TCA.

The present leadership of the traditional institution of Buoye Omuso Brown Group of Houses is fully in cognisance of all these antics and gimmicks and as such, we are also well riveted with capabilities to continue to neutralise these inordinate and repressive agenda.

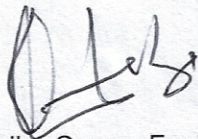
We are to a large extent pacified with the publication of the Okoloama Ikpangi, whose position seeks for way-forward resolution and to hear more from both sides with a balanced narrative of their concerns, without being judgemental like the TCA. However, we are open to dialogue as an institution.

Furthermore, we acknowledge and welcome those TCA members who have chosen not to conform to divisive tactics, and instead, have reached out to us for meaningful conversation.

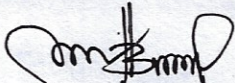
Finally, Finima and indeed the Traditional leadership of the Buoye Omuso Brown Group of Houses remain committed to preserving the sanctity of our traditions and ensuring that Finima's rights and identity are not compromised under political expediency.

**Finima Tamuno bara imim.
Ori Obu se wapiri gbamasobiem.
Pighi wamina ironapu bara bie wa duapamabo samangba.
Akimu besa besa la. Amen**

Signed by:



Wari-Senibo Owuna Fenibo Esq.
Owupele Chieftaincy House of Finima



Wari-Senibo Henry Loving Brown
Abobo Chieftaincy House of Finima



Wari-Senibo Young Christopher Brown
Goni Chieftaincy House of Finima



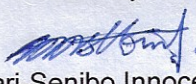
Wari-Senibo Adaigbi Gabriel Brown
Papanye Chieftaincy House of Finima



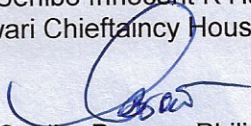
Wari-Senibo John O Brown
Owari Chieftaincy House of Finima



Wari-Senibo Philip Samuel Brown
Dupuyo Chieftaincy House of Finima



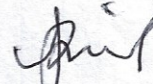
Wari-Senibo Innocent K Hart
Animi-Minawari Chieftaincy House of Finima



Wari-Senibo Dagogo Philip Brown
Tamunobere (Adum) Chieftaincy House of Finima



Wari-Senibo Tamunoala Cross Brown
Sokari (Cross) Chieftaincy House of Finima



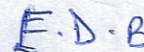
Wari-Senibo Igbiwari Prince Brown
Owupele Chieftaincy House of Finima



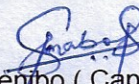
Wari-Senibo Hon. Sonny Jack Brown
Abobo Chieftaincy House of Finima



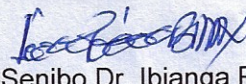
Wari-Senibo Eric Tay-Brown
Goni Chieftaincy House of Finima



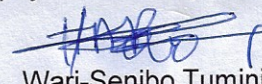
Wari-Senibo Ernest Doghubo Brown
Papanye Chieftaincy House of Finima



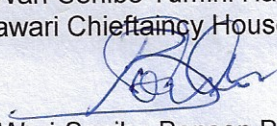
Wari-Senibo (Capt) Josiah Amabo Brown
Owari Chieftaincy House of Finima




Wari-Senibo Dr. Ibianga Philip Brown
Dupuyo Chieftaincy House of Finima



Wari-Senibo Tumini Hart
Animi-Minawari Chieftaincy House of Finima



Wari-Senibo Benson Boma Brown
Tamunobere (Adum) Chieftaincy House of Finima



Wari-Senibo Rev. Kurotamunonye Bomah
Sokari (Cross) Chieftaincy House of Finima