The Brown Agent Dappa War Canoe House of Opobo Kingdom in Historical Perspective: 1886 To The Recent Past

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Abstract

The Brown Agent Dappa War Canoe House is one of the sixty-seven War Canoe Houses in Opobo Kingdom. After the death of Igbi II in 1954, the Brown Chieftaincy Stool have remained vacant. Although the Brown Agent House belongs to the Dapu group of Houses, the alignment and realignment of houses in Bonny from the 1850s led two of the principal members, Brown Agent Dappa and Doctor Dappa to defect from Annie Pepple group and joined Chief Jack Tolofari of Kalaibiama for economic and political convenience. By the 1869 civil war, both of them moved to Kalaibiama (Opobo). The location of Chief Igbi Brown Agent at Kalaibiama notwithstanding, the house played its role in the Dapu group while sustaining its relationship with the Tolofari group in Kalaibiama community. This research used mostly secondary sources and archival materials for the reconstruction of the House History. The paper found out that the Brown Agent Dappa house enjoys dual listing both in Opoba and Kalaibiama. It is listed as one of the eight chieftaincy houses in Dapu group in Opobo and also listed as one of the five chieftaincy houses in Kalaibiama.

Background

The 19th century was challenging for the City States of Eastern Niger Delta. One of these was the attack on the sovereignty of the entire City-States. The 19th century was indeed a revolutionary period. It opened with the 1804 Jihads of Uthman Dan Fodio that swept away the Habe Dynasty of the Hausa States. The period also witnessed the abolition of the slave trade in 1807 and the introduction of the legitimate trade. By 1849, the British had appointed the first Consul, John Beecroft, as the general overseer of the Oil Rivers. By 1854, King William Dappa Pepple was exiled from Bonny Kingdom.

In the economic sphere, the change from sailing ships or vessels to steamships, promoted trade along the rivers of the Eastern Niger Delta. It was also in this Century that British government started interfering in the internal politics of the city-states of the Eastern Niger Delta which caused the political upheavals in the area. The Courts of Equity, and not the traditional councils, hijacked the processes of litigations between the super cargoes and the local traders. It was also in this century that Jack Jaja Annie Pepple (now King Jaja of Opobo) seceded from Grand Bonny to Opobo during the Bonny Civil war of 1869.

Following this trend, the Kalabari (New Calabar) moved away from Old Shipping, near Bonny, to found three major towns of Buguma, Abonnema and Bakana in 1882. Two years later, the Berlin conference of 1884/85 took place. The outcome of this conference was the partition of Africa amongst the Western European nations, mainly Britain and France.

In Bonny at this period, there were two major groups, the Fubara Manilla Pepple and the Opubo Annie Pepple group. According to Alagoa and Fombo (2001) Prince William Dappa Pepple was born by Queen Alukuba, the wife of King Fubara Manilla Pepple. According to this source, King Fubara Manillia Pepple died without a son. King Opubo Annie Pepple now married Queen Alukuba after the death of her husband and begat Prince William Dappa Pepple. Prince William Dappa Pepple found himself belonging to the two major houses in Bonny, traditionally to King Fubara Manillia Pepple and biologically to Opubo Annie Pepple. Bonny was in this dilemma when Prince William Dappa Pepple became the King of Bonny.

From the ongoing, King Opubo Annie Pepple therefore had two sons, Prince Dapu (Dappo of European records) and Prince William Dappa Pepple. Prince Dapu died before his father, leaving an infant son, Fubara, (Jones 1963:110). The death of Dapu left his descendants in utter confusion. The surviving son of Prince Dapu was still an infant and so could not succeed his father. This situation gave Chief Tuonigim Annie Pepple (Maduka), a principals member of King Opubo Annie Pepple group the opportunity to emerge as the Head of King Opubo Annie Pepple group. If Dapu had not died, he would naturally have succeeded his father, king Opubo Annie Pepple and probably also handed the kingship to his son, Fubara. This was how the Dapu royal line declined and Tuonigim Annie Pepple became the Head of Annie Pepple group, and eventually handed over the headship to his two sons, Chiefs Alali and Iloli, respectively. At the death of Prince Dapu, his next of kin Chief Wogo Dappa inherited him and became the administrator of his estate and let it out of Bonny to Opobo during the Bonny civil war of 1869.

The death of Prince Dapu had a devastating effect on the younger members of his household, particularly Igbi Brown Agent Dappa and Doctor Dappa. As young traders, they therefore looked elsewhere for realignment. Meaning that, their membership of the Wogo Dappa/Annie Pepple was no longer favourable economically. They were still in search of greener pasture, when the British Consul, Livingstone announced the exile of King William Dappa Pepple in 1854, on very flimsy excuses leveled against him.

The Exile of King William Dappa Pepple and the Enthronement of Prince Fubara 1854

In the search for a replacement, Prince Fubara, (the son of Dapu) was announced as King William Dappa Pepple's successor in January 1854, after signing the treaty of January. Excerpt from the treaty are as follows; First, the Consul intimated him of the new face of his kingship order. He informed King Fubara that the treaty of January 23rd 1854 which he was a signatory precluded him from receiving comey. This particular clause in the treaty impoverished him from the onset as a king. Secondly, he could not go to war on the rivers without the approval of the British Consul and thirdly, the Court of Equity, instead of King Fubara, became the authority in Bonny (Alagoa and Fombo, 2001:26) and Jones, (1963:118). This paper would not bother with the intricacies that led to the removal of King William Dappa Pepple on 23rd January, 1854. The concern here is the enthronement of Prince Fubara (Jones, 1963: 118), who was formally elected under the title of King Dapu, with 21-gun salute from Her Majesty's gun boat, Antelope, (Jones 1963:118). The election of Prince Fubara (Prince Dapu) did not just happen by chance. There must have been an underground work by the household of late Prince Dapu when it was apparent that king William Dappa Pepple would eventually be removed or deposed. The pronouncement that Prince Fubara was the rightful heir did not drop from the sky. It must have been a well thought out scheme waiting to happen. His family members in the parliament must have lobbied the chiefs and the consul before his nomination and eventual election. But immediately after his coronation, the Consul called his attention to the treaty of January 1854 which he was a signatory. All the articles of the 23rd January 1854 treaty ran contrary to the Bonny customs and traditions, particularly the Article 1 that barred the king from trading, pronounced punishment should he do so, rewarded anyone who gave information against him, pronounced punishment on the king should he avenge himself upon the informant, (Jones, 1963). These articles deprived the king of power and authority. Other signatories to these treaty include; Chief Dick Tolofari and Chief Jack Tolofari. Chief Jack Tolofari seemed to be the secret attraction for both Igbi Brown Agent Dappa and Doctor Dappa who were at this time laying the cards on the table and sorting for way forward. In 1855, just one year in office King Fubara died. This was the last straw that broke the Camel's back. This was the origin of the realignment of some of his family members with the other more stable traders in the River.

Alignment and Realignment

The very young and enterprising traders like Brown Agent Dappa and Doctor Dappa were to leave both the Dapu group and Annie Pepple larger house and strongly associated with Jack Tolofari, and by the 1869 Bonny Civil war, they followed Jack Tolofari to Kalaibiama (Opobo) and settled permanently with him. Since this was not a matter of redemption but association, they maintained their allegiance to the Wogo Dappa main House as members

of a Dapu group of Houses. This realignment was because of the turbulence that overwhelmed the Dapu house in Bonny. First, the king was reduced to a pauper and had no child of his own. By the death of King Fubara they immediately cemented their arrangement to attach themselves with Chief Jack Tolofari.

Jones identified three categories of groups and their movements. First he identified a category right inside the household of the founder of a house including widows of the founder's father, ancestral kings of founder's father or other distant relatives (Jones 1963:165). The second category comprised those who had been redeemed by the founder of the house they currently belonged, but still maintained their loyalties to the house from where they were redeemed and even bearing their names in the house of their current house.

The third category comprised the households of free born members who belonged to other communities and in order to advance their fortunes had moved to another community and attached themselves to the household of the founder of the other canoe houses. (Jones, 1963: 165). To reconstruct the history of Chief Brown Agent Dappa House and Chief Doctor Dappa House and reconcile the information given by oral tradition, the third category of households will be used or adopted. That is that Brown Agent Dappa and Doctor Dappa originally belonged to Dapu household and his son, King Fubara, and by extension the Opubo Annie Pepple group in Bonny. Because of the challenges faced by the Fubara household after the sudden death of King Fubara in 1855, the Brown Agent Dappa and the Doctor Dappa Houses decided to attach themselves to a more prosperous war canoe house, the Jack Tolofari House of Kalaibiama, Bonny. This calculation was possibly arrived at, after the conclusion that since Chief Jack Tolofari had signed the 1854 treaty with King Fubara and the British, aligning with them would be of economic and political advantage. Moreover Chief Jack Tolofari had also started building up a political strategy of association with Chief Jack Jaja Annie Pepple who had emerged the richest oil merchant in Bonny. Chief Jack Tolofari and the thirteen other chiefs economically attached themselves to Chief Jack Jaja Annie Pepple after he emerged as the leader of Opubo Annie Pepple group in 1863. This move attracted the envy of the Fubara Manilla Pepple and by 1865 they had reported that Chief Jack Jaja Annie Pepple had taken the fifteen Independent houses to be his own and the Consul should force Jaja to sign an agreement to give up those houses. By 1865, Chief Jaja, Chief Wogo Dappa and other members of the Annie Pepple group signed an agreement to give up the fifteen houses. Four years after the signing of the 1865 agreement, there was an uneasy calm in Bonny. This led to another treaty in early 20th January, 1869, which most of the Bonny Kings signed to maintain peace and order in the kingdom. Chief Jack Tolofari signed this treaty. Before the Opubo Annie Pepple group

gave up the independent Houses, the realignment between Jack Tolobari, Brown Agent Dappa and Doctor Dappa as trading associates had already taken place and the foundation laid. By 1869 when the civil war broke out, the two descendents of the late Dapu, Brown Agent Dappa, and Doctor Dappa supported Jack Tolofari in moving to Kalaibiama, Opobo, and remained there till present, even though, they still maintained their political affinity with Dapu Polo (group), Opobo Town. The reconstruction we have done explains the reason why the two Dapu houses were able to launch their war canoes in 1899 as associate members of the Tolofari group, but bonafide members of the Dapu group.

It was Wogo Dappa who brought the Dapu household to Opobo in 1869 and launched his own war canoe house. Chief Wogo Dappa was so rich and wealthy that he supported his kinsmen to also launch their own war canoe houses. Seven of the principal traders in his trading organization emerged as war canoe chiefs and founders of their own war canoe houses. They are: Chief Kalasunju Dappa, Chief Ebranga Dappa, Chief Opusunju Dappa, Chief Brown Agent Dappa, Chief Doctor Dappa, Chief Tilibo Omubo Dappa and Chief Ada Tom Pepple. Two out of these eight chieftaincy houses, Chief Brown Agent Dappa and Chief Doctor Dappa settled in Kalaibiama Town.

By the 1870s, Chief Jack Tolofari house had become the main house while the other two houses of Diri Tolofari and Ikpo Diri became sub houses. The two war canoe houses of Chief Igbi Brown Agent Dappa and Chief Doctor Dappa became associate houses. Because of the two additions the war canoe houses in Kalaibiama now increased to five namely; Jack Tolofari, Brown Agent Dappa, Diri Tolofari, Doctor Dappa and Ikpo Diri Tolofari.

Political

During the colonial period, Chief Brown Agent Dappa War Canoe House was listed as part of the Dapu group and emerged as a subside chief. Jones describe the war Canoe as a compact and well organized trading and fighting corporation capable of manning and maintaining a war canoe. (Jones, 1963:55).

Chief Brown Agent Dappa was the founder of Chief Brown Agent Dappa War Canoe House in 1886. Igbi was his traditional name. But by the time he joined the British trading business, his business partners gave him the name, Brown. The Dapu Polo is made up of eight chieftaincy houses, spread over four communities in Opobo Kingdom, namely, Opobo Town, Kalaibiama, Kalasunju and Epellema. It is thus the most widely dispersed of all the groups (Polo) of Opobo Kingdom.

Tradition of Origin

Eke Sunju Agent was the father of Igbi Brown Agent Dappa. He was born around 1839 in Bonny, Eke Sunji Agent was not as successful as his son, Igbi Brown, so he could not establish a war canoe house. In the list of households, Amasenibo Kulo (a brother), Biribo (Doctor Dappa), Abam, Oguilu, Ekesunju Agent and Igbi Brown Agent Dappa were all related. Out of the six units, it was only Igbi Brown Agent Dappa and Biribo Doctor Dappa that were able to launch their war canoes.

Economy

Trade with the hinterland

Chief Brown Agent Dappa was a successful palm produce trader. He also traded in palm kernels and chicken. He supplied chicken to New Berry factory and supplied palm kernels to Oil Nuts Ltd. He stationed agents in Azumini, Ohambele and Essene. In the 1920s the British introduced the British coins and gradually removed the Manilla as a medium of exchange. This led to economic boost because the hinterland traders continued to trade with the Manilla at any exchange rate provided by the Opobo traders. Opobo traders on their parts had to manipulate the exchange rate thereby increasing their profit margin. This was quiet helpful as it coincided with the Opobo kingdom Golden Jubilee. The celebration of the Jubilee afforded the Opobo chiefs the opportunity to show off their war canoes and gigs in an excursion to the hinterland in commemoration of the pre-colonial great journey to Minimafe and other trade centres. It was a very colour ceremony.

Religion and Culture

Chief Brown Agent Dappa War Canoe House

Drum Name of the founder:

Perebo Perebo Tuwo,
Perebo, Perebo Tuwo
Kala tuwo Opubere
Meaning the wealthy child whose case is always great.

Chief Brown Agent Dappa established the shrine of Obuamasara deity within the house, which is one of the deities that came with Opubo people from Bonny. He also established Owuogbo (Ikina Masquerade Society) with Nyingi Furo as the family masquerade. The cock is the logo on his flag and symbol of his chicken trade with the British super cargoes. In addition to his Loko/Duobie, (a sacred place for ancestoral worship), Chief Brown Agent Dappa also built his own Gwula (residence). The Priests (Oru Alapu) of Tolofari, seemed to have been accorded the status of Oro Alapu of Kalaibiama, Ada Etu and his son, Shoo were very prominent in the list of patrons of the deity.

Christianity

Chief Brown Agent Dappa was converted to Christianity in 1901 and was baptized by Rev. J.A. Pratt, in St. Paul's Church, Opobo Town. In 1907, the chiefs of Opobo including Chief Brown Agent Dappa paid their subscription for the new wooden St. Paul's church, imported from Great Britain. The foundation of the church was laid on 20th April 1907 and its dedication after completion was on Sunday, 19th April, 1908. Back at home in Kalaibiama, Chief Brown Agent Dappa provided his sitting room as the first church worship centre in the community.

Brown Agent Dappa House During the Colonial Period

Native Authorities were created in the 1920s. Customary Courts were also established to handle cases involving members of the war canoe houses. Chief Ebranga Dappa, Chief Datiari Opusunju and Chief Brown Agent, Dappa were members of the Native Authority but it was Chief Brown Agent Dappa who was appointed one of the subsidy chiefs by the colonial administration.

Subsidy Chiefs

Although both houses worked together, it was only Chief Brown Agent Dappa who was nominated as a subsidy chief. Initially, only eight chiefs were granted subsidy namely; Chief Sunday Jaja, Chief Cookey-Gam, Chief Sam Annie Pepple, Chief Ogolo, Chief John Africa, Chief Finebone, Chief Black Fubara and Chief Sam Toby. Later, after much protest, five other chiefs were included, Chief Wogo Dappa, Chief Peterside, Epelle, Chief Arthur Mac Pepple and Chief Brown Agent Dappa. Three out of the beneficiaries received less than £50 per annum while Chiefs Waribo Uranta, Black Fubara and Brown Agent Dappa received £33,6.18p each.

The Chiefs protested the disparity but the government paid no attention to their protest. Later, the colonial government explained that the subsidy which was a river tax was granted at the prerogative of the Consul who nominated the recipients. In 1934, the Senior Resident at Calabar Province, Mr. G.G. Shute, constituted the Opobo Council of Chiefs and Chief Pleaze Brown Agent Dappa became a member of the Council of Chiefs.

By the 1930s trading activities had suffered global depression. Globally in this sense meant that the European countries suffered slow business activities. This in turn affected their colonial territories. The import and export activities of bringing in manufactured goods, which the subject people had enjoyed before and after the colonial period were in short supply and very expensive. The 1930s was the period of economic depression and business down turn when nothing worked well. The British firms came together to unite firms to

avoid competition. The palm oil which was the major source of income in the Eastern Niger Delta came under market sharing arrangement, whereby all the palm oil and palm kernel were brought together and exported, and the profits shared according to agreed terms.

As if this policy arrangement was not bad enough, Marketing Boards were established and big firms were to employ trade agents and representatives stationed along the lying stations to buy off all the available oil at any price in time. Licenses were also issued to the agents and shipping lines who in turn were given particular quota of oil to import. The prices of imported goods rose without commensurate rise in the prices of the local produce. Without licenses, the Opobo traders could not buy and the Marketing Boards regulated the quantity of produce that left the area. Just as the European firms came together in a pull in the 1880s and established the African Association, during the depression years they also came together to buy off the little produce available in the stations. On the other hand, the Eastern Delta merchants could not pull their resources together and so remained at the mercy of the European firms. The Marketing Boards were the undoing of the small business people. The railway and feeder roads were to link all the oil producing villages to terminate at the Port Harcourt harbour added to the hardship of the producers. The new arrangement were carried out to by-pass the middlemen at the coast and went straight to the big firms for the supplies of their produce. Even bicycles and lorries were used to facilitate the evacuation of produce from the point of the extraction of the palm oil and palm kernel to the buying stations. Because of the irregular use of the waterways, the bars silted and made it impossible for ships to continue the use of the creeks.

Meanwhile, the Eastern Regional Gazetee. No 38. Vol. 8 dated 9th July 1959 (ERL No. 180 of 1959 also made Dapu as Ward 22, in 1959, comprising Seven Houses instead of eight namely, Wogo Dappa, Doctor Dappa House, Brown Agent Dappa, Opusunju Dappa, Tilibo Dappa, Kalasunju Dappa, and Ada Tom Pepple. Chief Ebranga Dappa House was omitted, may be in error, and not because he was not a war canoe house. This was the ward system establishing the Opobo Town Urban District Council wards. (Adagogo-Brown, E. 2020: 639). This ward system came to an end in 1960 after Nigeria achieved her independence.

Erection and Unveiling of King Jaja Monument 1907-1908

Six years after the demise of King Jaja, Opobo chiefs sought a way of immortalizing their great monarch. Between 1907 and 1908, the chiefs levied themselves a total of £3,000 for the erection of the statue of King Jaja. The materials accordingly arrived Opobo in April 1907, the year Chief Kalasunju died. In November, 1908, the programme for the unveiling was packaged which included war canoe excursion, Ngunume performance and

masquerade display. Chief Opusunju Dappa, Chief Ebranga Dappa, Chief Brown Agent Dappa, Chief Doctor Dappa Dappa and Chief Tilibo Omubo Dappa were the war canoe chiefs from Dapu group that participated in the project both financially and materially, (Epelle, 1970).

Chief Pleaze Brown Agent Dappa (Igbi II) 1934-1954

Chief Pleaze Brown Agent Dappa was only 17 years old when his father, the founder of the Brown Agent Dappa war canoe house died. At 21, Pleaze was installed Igbi II in 1934. Other Chiefs of Opobo from other groups that were his contemporaries included Chiefs Robert D. Black Fubara, Edward Fine Bone, George Shoo Peterside, Guy D. Ogolo, Marcus J.S.O. Epelle, Diebo John Africa and George Toby.

Chief Pleaze Brown Agent Dappa was also a subsidy chief and was able to manage the huge resources of the house that were acquired in the 1920s by his father, for the development of the house.

Achievements

He was credited with the building of the gateway (Onuobu) of the house. He also erected a statue of his father in the compound. He participated in the funeral ceremony of King Author Mac Pepple in 1936, in his ceremonial regalia and in his gig to mark the end of the ceremony.

His fall

Chief Pleaze Brown Agent Dappa was accused of high handedness and the mismanagement of the house funds. The house called for his deposition from the district officer and it was granted. He was deposed and distooled in 1954. After his deposition, the district officer advised the house to pay him an allowance of Twenty five pounds annually. He died in 1957.

Chief Igbi Brown Agent Dappa War Canoe House in the 1950s

Chief Pleaze Brown Agent Dappa (Igbi II) died in 1957 and since after his demise, the house had been managed by committees. Traditionally, where the chieftaincy stool had been vacant the house normally chose the house committee, the Seniapu Council to manage the house. The house may be driven purposefully if the Seniapu Council was made up of persons with initiative and also transparent in their dealings. The council led a house very well in the absence of a chief.

The Seniapu Council's responsibilities are limited, without the chief in a traditional chieftaincy institution in the Niger Delta. The representation at the Council of Chiefs' meetings and functions which would attract inter house and intra house activities would be absent. This was the state of all the war canoe houses in the Dapu group from the 1950s.

The Seniapu of such houses met periodically and when there was a need in a year to initiate welfare schemes and settle disputes. It is during such house meetings that the women plan the sweeping of the compound and the young men plan and organise general duties like the cutting of bushes around the polo and the maintenance of discipline among the youths. The Seniapu Council imposed fines also on house members who had abandoned the house for a long time. Such fines were collected when the individual or family had a ceremony either good or bad which required the participation of the house. The house could only participate after such an individual had paid the stipulated fines to the war canoe house. It is the Seniapu Council members in the houses that participate in the traditional burial dinner of important dead house members, after their burial, provided by members of the family of the deceased.

The Brown Agent Dappa House from 1970-2009

House Committee Leadership

The Nigerian Civil War started in 1967. The Opobo people lost both human and material resources. Those that did not leave Opobo looted the property of those that left the community. The Opobo people turned refugees in Igbo land for three years. During the war, Senibo Gladdy Brown Agent was appointed the Administrator of Opobo District. By 1970, some chiefs started returning to reorganize their houses. The chiefs that returned to Opobo from the Civil war included Chiefs Raymond Daminabo Ogolo, Ubani, Ezekiel Sunday Jaja, Minima, Moses John Brown and Stephen Sam Annie Pepple.

From 1957 – 1972 the house committee was headed by Mater, Isaiah, Abraham (Kok) Power, Charlie and Robert Brown Agent. From 1972, the committee was chaired by Warisenibo Robert Brown Agent. In 1980 he relinquished his leadership of the house for reasons best known to him. His Secretary, Gladstone Brown Agent took over the mantle of leadership. Mbiwe, later David Power served as Secretaries.

In the Dapu polo, the elders reconstituted the Seniapu Council and by 1973, Amos Wogo Dappa, a great grandson of Prince Dapu was nominated, elected and installed as Dapu VI in Chief Wogo Dappa main house (Jaja, D.D. 2012: 24). Chief Amos Wogo Dappa died in 1983.

Under this dispensation, the house could not move forward. In an attempt to reposition the house, two visionary elders of the house, Warisenibo Robert Dappa and Charlie Brown Agent established a seven-man Seniapu Council in order to get things off the ground. First they traced the seven hereditary seniapu stools and invited the descendants of their owners for investiture. In 1993, they gave the dinner and assumed their positions in the Council. They include: Gladday Arison Diri for Ada, Ezekiel – owner, James C. Dappa - Iwarisofirie, Occupier – Owner, Bethel Dappa – Taylor, Sunday Dick Dappa – Osunju Godfrey Edwin Dappa – Edwin, Iyowuna - Owupiribie, and Green Tili Dappa By 1997, the house had nominated and elected Warisenibo Bethel Dappa as Chief-Elect. Warisenibo Sunday Dick Dappa became the house chairman, while Engineer Godwin Ebere Dappa served as Secretary. The Council, still in the business of repositioning the house, nominated six house members who had made remarkable contributions to the house into the Seniapu Council. The six of them were nominated on personal merit or recognition. Their positions or stools were not transferable to either their sons or brothers. In 2003, the six of them were added to the original seven to bring the number of the Council members to thirteen. They included: Godwin Ebere Brown Agent Dappa, Kenneth Iwarimie Brown Agent Dappa, Anthony Peter Adagogo Brown Agent Dappa, Monday Dick Brown Agent Dappa, Peter Adagogo Brown Agent Dappa, Sonye Brown Agent Dappa.

Engineer Godwin Ebere Dappa's leadership increased the numerical strength of the house. House members began to return and started showing interest in the affairs of the house. Godwin's led executive committee pulled down the old Opubie and planned the building of a new one. The foundation laying ceremony was done on 31st December, 2012 by Rev. Canon Vincent B. Igu. The Opubie had been commissioned and put into use. This onerous task would not have been possible without the active support of the Vice Chairman, Warisenibo Sunday Brown Agent Dappa.

Chief Amos Wogo Dappa died in 1983.
The main house of Wogo Dappa remained without a chief for 22 years. It was in 2005 that the main house found a capable leader in the person of Senibo Nathaniel Wogo Dapu VII.

Later Houses
Any house that was not listed as a war canoe in 1892, was not established by that date. The subsequent war canoe houses that were established or founded after 1892s included Chief Brown Agent House. All the War Canoe houses from Bonny in 1869 and those created in Opobo are in the records of the colonial office or the District office or the Opobo Divisional Office. With the records, the Deputy Consul, Armstrong and his colleagues were able to

fish out all the War Canoes and guns in Opobo. King Jaja had two War Canoes, Oby Jack and Queeny. Chiefs Ogolo Annie Pepple, Sam Annie Pepple, and Oko Jaja hid one of King Jaja's war canoe in one of his settlements. The three chiefs were arrested and detained until they turned in the hidden war canoe. It was through the records that the Deputy checked, one after the other, until all of them were fully recovered and surrendered in 1889/90. This colonial was also used to determine the war canoe houses created in Opobo kingdom before and after 1889/90. The chiefs of such houses who were original chiefs and founders of their war canoes received compensation in 1944 for their seized guns, ammunition and canoes.

Chief Brown Agent Dappa War Canoe House Since 2010
The Election of Chief Designate For Presentation And Installation

As a result of the long standing vacancy for the stool of Chief and Head of Chief Brown Agent Dappa War Canoe House, a general meeting was held on Tuesday 31st December, 2019, during which Ama Opusenibo (Engr.) Godwin Ebere Dappa was unanimously found worthy in character, hard-work and leadership quality, and was nominated and elected to occupy the vacant stool of Chief Brown Agent Dappa War Canoe House. Subsequently at another general meeting of the whole House held on Thursday 2nd January, 2020, the election of Ama Opusenibo (Engr.) Godwin Ebere Dappa was jointly reatified by the general house and the Seniapu Council, as the Chief Designate and Head of Chief Brown Agent Dappa War Canoe House. At the general meeting of the Dapu Alapu and Seniapu Council held on Saturday, 11th January, 2020, at Chief Ada Tom Pepple House in Opobo Town, Amaopusenibo (Engr.) Godwin Ebere Dappa was presented by the Wariseniapu Council to the Daput group for their information and necessary action. The same was done on Saturday, 25th January, 2020 at the Kalaibiama Amakubiri meeting at Kalaibiama.

The formal and final presentation of Amaopusenibo (Engr.) Godwin Ebere Dappa to Opobo Council of Alapu and his recognition as Alabo-elect took place on Saturday 13th March, 2021 followed by other ceremonies subsequently.

Conclusion

The crises in Bonny affected the Annie Pepple group of Houses and their associate Houses. The crises divided the Ibani Clan into two, Bonny and Opobo. Some of the towns in Bonny were reenacted in Opobo. For example, Kalaibiama, Epllema, Minima, Oloma, Ayaminima, etc. Chief Jack Tolofari House was an offshoot of Dick Tolofari House in Bonny. In the chieftaincy institution in the Eastern Niger Delta, the identity of each house was maintained throughout the war canoe house. The only way to link the main house to the subordinate is by the adoption of the family name as Jack adopted the family name of

Tolofari, even though, he had moved to Opobo with his own flag, ekere, ngelenge and the war canoe and gig. These are the paraphernalia of a full-fledged war canoe house. No individual in Opobo kingdom can own a war canoe, a war canoe flag, the war canoe drums and the xylophone, no matter how rich the individual might be. All members of the war canoe house pay allegiance to the Chief of the house no matter how poor or wealthy the Chief might be.

Chief Wogo Dappa is the main war canoe house that gave birth to the others as follows:

Chief Wogo Dappa War Canone House – Main House	
Chief Kalasunju Dappa War Canoe House	- Component House
Chief Opusunju Dappa War Canoe House	- ″ ″
Chief Ebranga Dappa War Canoe House	- ″ ″
Chief Brown Agent Dappa War Canoe House	- ″ ″
Chief Doctor Dappa War Canoe House	- ″ ″
Chief Tililo Omubo Dappa War Canoe House	- ″ ″
Chief Ada Tom Pepple (Jeminimiema) War Canoe House	- ″ ″

The Dapu group is peculiar in so many aspects. The intricacies linking one house to the other are the leadership qualities embodied in the person of Chief Wogo Dappa and his principal men. Out of the five war canoe houses in Kalaibiama, only Chief Jack Tolofari and Chief Diri Tolofari appeared in the document for the surrender of war canoes and guns between 1889 and 1891. The other three war canoe houses of Ikpo Diri Tolofari, Brown Agent Dappa and Doctor Dappa were founded after 1892. Chief Jack Tolofari is the main house, followed by Brown Agent Dappa, Diri Tolofari, Doctor Dappa, and Ikpo Diri Tolofari are the war canoe Houses in Kalaibiama Town.

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