



NEMBE-BRASS, THE CRADLE OF CHRISTIANITY IN BAYELSA STATE AND THE PIONEERS CLERGY MEN OF KING OCKIYA, AMAYANABO OF NEMBE-BRASS AND THE ESTABLISHMENT OF CHRISTIANITY IN NEMBE-BRASS IN 1867

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ABSTRACT

The Focus of this article is the coming of Christianity to Nembe-Brass in 1867 through the efforts of King Ockiya, Amayanabo of Nembe-Brass. King Ockiya having seen the development which occurred at Bonny Invited Bishop Samuel Ajayi Crowther, to established the Church, so that his people could also get Civilization like the Bonny-City State. In addition to the establishment of the Church, Schools were also established which the Nembe-Brass people benefited greatly by becoming educated. With the education, the Nembe-Brass led the spread of Christianity to other parts in the Niger-Delta and the Igbo Interior area.

INTRODUCTION

King Ockiya, Amayanabo of Nembe Brass met Bishop Samuel Ajayi Crowther, the Bishop of Niger Delta Missionary of Church Missionary Society (C.M.S) at the mouth of the Brass river as Bishop Crowther was on his way from Idah, King Ockiya invited the Bishop to establish schools for Nembe-Brass and do for his people what was being done for Bonny. Bonny had dominated much of Niger Delta affairs, had known more prosperity and was indisputably the most powerful city-state, Nembe-Brass and other city states had virtually been overshadowed by Bonny. Bonny had maintained its position chiefly with its highly respected military strength. The motive, therefore, for inviting the mission, it seems, was primary to secure some temporal advancement which Nembe-Brass had noticed with places like Bonny, Calabar, and Fernando PO, where missions had been established. King Ockiya, Amayanabo of Nembe-Brass era from the second half of the nineteenth century, witnessed the beginning of a new type of state building. The process was moved through peaceful planning than through military strength as had hitherto been the case. Even the trade commodity had changed from slaves to palm oil. Bishop Crowther could not but accept the call from Nembe-Brass. The chief impediment however was the unavailability of the appropriate staff. Ijo speaking staffs was not available. Nembe-Brass, unlike Bonny, was totally Ijo speaking and non-Ibo speaking. The urgent application of this people, Crowther recorded with dismay, has compelled me to take steps to begin to do something for them, though without any certain prospect of getting any one to station here at present.

On 26 October 1867, Bishop Crowther reached an agreement with King Ockiya, Amayanabo of Nembe-Brass and seven of his chiefs, namely, Spiff, Young George, Cameroon, Sambo and Lilly, Fred Pepple (the Bonny ex-prime minister) and one prince



Albert to found the project estimated at three hundred pounds, Nembe-Brass was to bear one their of the cost similar arrangement as were make in Bonny regarding pounds per anum for each child and three pounds for advanced class. The sharing of the expenses between Bishop Crowther and the people of Nembe-Brass is the proportion of 2:1 as compared to 1:1 in Bonny had been occasioned by on major fact, Nembe-Brass was economically less buoyant a factor that was determined more future events in Nembe-Brass ecclesiastically and socially. Bishop Crowther had thus accepted the larger share of the costs. After the agreement with King Ockiya and his chiefs he appealed to Lagos, Calabar and Fernando Po, from where he raise upwards of sixty pounds. He also appealed to trading companies on the river for t aid and collected thirty four pounds. Apparently, the Nembe-Brass share had been borne by two chiefs each contributing fifty pound (Fred Pepple and Chief Sambo)

In August 1867, the mission was opened a large piece of land in Twon Brass, close to the Brass shipping dock for a while, only a few natives embraced the church aspect of the mission. By October, 1868, the congregation stood at seventeen people with only two prominent men. Fred Pepple who had become a Christian in Fernando Po in 1857 and Sambo. Various reasons can be adduced for the apparent non chalane about church, chief amongs them being the way the mission was understood. In Nembe-Brass, unlike in Bonny, there was no question of large number of slaves who could easily find solace in a new religion, it seems however, that behind the low number of adherents by ineffectiveness of the Sierra-Leon evangelist to make much progress in Ijo language. Here unlike in Bonny, Igbo was used, but interpreter were ineffective. Although Nembe-Brass had a long association with European traders, in fact only a few male native brokers had actually engaged in this confrontation so that the vast majority understood no English language at all. Yet the evangelism at first had no other alternative than to instruct in English language, although it must be noted that they spent the first-years trying to study the language of the place. In order words then, it can be said that in the first few years the members had been low. In spite of the absence of any marked indigenous religious opposition because there was inadequate communication. Although by January 1868, attendance had risen to fifty-eight only a very few in fact grasped what their catechist had been talking about. But it is still amazing how in spite of this apparent ineffectiveness, there was remarkable local response. More significant still is the fact that there was notable willingness to embrace Christianity.

The chief priest of Nembe-Brass feared that the new religion might desecrate the Nembe-Brass Amatemeso. They pleaded with Bishop Crowther to establish his religion at Twon-Brass, instead of Nembe-Brass, the metropolis. The Bishop proceeded to Twon-Brass, Brass, a distance of thirty miles from Nembe. The Twon people also preferred the religion to be first tested at Gbobokiri, a place presumed to have no Amatemeso. Bishop Crowther eventually arrived at Gbobokiri, where he successfully established the church. When Twon people observed that Christianity had no adverse effect at Gbobokiri, Bishop Crowther was impressed upon to establish the church inside Twon on October 1869.



Crises between Christians and Traditionalists

There had been an out break of small pox epidemic shortly after establishment of the church at Twon-Brass. King Ockiya, the Amayanabo of Nembe-Brass was to answer for this to his people who had claimed that the establishment of Christianity had angered the local divinities, the result of which they asserted was the visitation with small-pox. The brief gathered so much strength as to trigger open persecution, and there was a threat to burn down the mission station in order to appease the traditional jujus. Reverend Johnson described the plight of the mission to Dandeson Crowther thus. At present our work is in a very trying state the converts are suffering great persecution, the children are all taken away from school except those whose parents are converts themselves, even the king himself is suffering from his chiefs and people, one of the school boys who will not (recent) has been severely beaten and is now in irons, another converts is also in irons. They will soon come down here, to stop everyone in Twon-Brass from coming to church. That situation had been aggravated by the fact that some of the leading Christians were causing more irritation by their new attitudes to traditions. Chief Ada Spiff was one of the such. By the time of the outbreak of small-pox Spiff was the only candidate for baptism.

Nevertheless, he had become very deeply convinced about Christianity, very fond of his Bible, often going to the mission station with his hand inside a portion of the Bible which he wanted to be explained to him. He would not trade on Sunday, and in spite of the general feeling that Christianity had caused much of the tribulation of the people, only severe illness could keep him away from church. Even more irritating for his people was that chief Spiff had used his position in society as a chief to break a local taboo by cultivating on one of the sacred forest, and in the course of it had desecrated some of the trees held in reverence. Chief Spiff was tried and pronounced guilty. The result of this forced him to escape from the town and seek refuge at the hands of the court of equity, a quasi-judiciary body of European and African traders on the Brass River. In the face of the national calamities, King Ockiya, Amayanabo of Nembe-Brass himself withdrew his children from school and agreed to pay a fine of fifty pieces of cloth for each of his ten children he had put in school, apparently to be used in placating the traditional juju idols as his impiety was alleged to have offended the juju. In all twenty four children were withdrawn by their parents and sixteen were left whose parents were Christians.

The storm of opposition died down however through the intervention of the pro-Christian British Acting consul, David Hopkins and R. D. Boker, Chairman of the court of equity and friend of the Niger Mission. On 21 November 1871, they persuaded king Ockiya, Amayanabo of Nembe-Brass and three of his chiefs, short Oruwari, Ebifa and Young George to commit themselves to pass unmolested on their lawful business with the provision, however, that they will abstain from interfering with their juju. The year 1871 to above gained respect for Christianity and officially granted religious liberty for converts henceforth. Again this background, it becomes understandable how by 1874 a change of attitude towards Christianity was generally noticed in Nembe-Brass, by that time the evangelist themselves had become better equipped linguistically to utilize the new



freedom from making more impact, especially during open-air preaching. In November 1874, reverend Johnson reported, for instance that he had been told by King Ockiya, Amayanabo of Nembe-Brass that those who are Christians in heart in Nembe-Brass at present are more than those who are heathens.

In 1874, the opposition leader, chief Oruwari, until then the bitterest man against Christianity, has some trade dispute with some local people, who were creditors of his grand-parents. In the ensuing trouble, chief Oruwari lost all sympathy and friendship, being apparently naturally a man of cruel temperament and vengefulness. A few Christians friends however shown him sympathy and thus impressed him. Possibly, they had also won him for Christianity. By the beginning of 1875, chief Oruwari had become a convert and was already enrolled in the class register to prepare him for baptism. He had also given permissions to his slaves and household, numbering about one hundred to attend church services if they so desired and had himself enrolled twenty-seven members of his household as candidates in preparation for baptism. He was alleged to have confessed "those whom we persecuted and attempted to reduce to poverty are growing, while we, who persecuted them in defence of the traditional juju are growing in poverty. In 1875, the progress recorded in Twon-Brass, chiefly through the 1871 and the winning over of people like Oruwari, popularized Christianity. The Twon-Brass church was enlarged to a capacity for about five hundred. In 1876, Bishop Crowther reported that Nembe-Brass was the largest station in the whole of the Niger mission. In that year, there was baptism of fourteen adults and sixteen infants, seventy-three indigenous communicants, and an average Sunday church attendance of three hundred. The nearest to Nembe-Brass in figure was Onitsha established in 1857.

Reverend Father Lutz of the Roman Catholic Mission in Nembeo-Brass

In 1885, Father Lutz accompanied by one Father Horne and two Brothers, John and Hermas, had disembarked at the port of Akassa to commence their missionary work in the Niger. Captain Christian, then agent of the Royal Niger Company at Akassa, refused to grant them permission to move up the river. The permission was not granted because the Royal Niger Company, then trying to establish British influence, feared what effects a French sponsored mission might have politically and therefore objected to the mission. At Twon-Brass, a second port to Akassa, Father Lutz and his team met a kind English trader, one Mr. Townsend who offered them the services of his motor boat to explore the Nembe-Brass area. They were however, most badly equipped for the Delta. They had no guanine, above all no mosquito nets, therefore no way of combating the malaria. They left the Delta in 1885 and steamed up the river Niger to Onitsha.

Having been refused expansion northward, the mission turned their attention to the south. The Niger company was less nervous about regions where British influence had been firmly established and allowed missions to open in those places. Thus, in January 1891, Father Lutz was free to visit Nembe-Brass, having established himself in Onitsha. During the second visit to Nembe-Brass, Father Lutz proposed to open Roman Catholic Delta Mission with a French staff. During his stay, he baptized a child of his host king



William Koko, and repeated the mass twice for one Dalmas, a Roman Catholic in the employment of post and telegraph. Through Dalmas, Father Lutz tried to persuade the Mission. He tried to entice the people with the promise of free education for their children, and the establishment of advanced educational and technical institutions for their boys and girls. King Koko, then a lapsed member of the Nembe-Brass Anglican Church and already strongly antagonistic to the British, accepted Father Lutz and the French Catholic Mission and promised that he was going to consult his chiefs about the best site for the location of the mission. He gave Father Lutz his boy, former pupil of the Twon-Brass Christian Missionary School (CMS) to be trained. Other chiefs, especially from Nembe followed the example of King Koko. These chiefs had been very much grieved by the fact that during the CMS Niger Mission crisis of 1890 their pastor, the Reverend S. Smart, was dismissed by F. N. Eden, and they had been left as sheep without a shepherd by that incident.

Church missionary society agents grew extremely nervous about the success of Father Lutz and the imminent Catholic incursion. Already at Onitsha, the church missionary society was losing out in their competition with the French Catholics, former church missionary society members were changing denomination. Consequently, faithful Nembe churchmen were prevailed upon by George Goldie to oppose the entry of the Catholic Mission and to ignore the attractive promises which Lutz had made. It is not surprising therefore, that shortly after the visit of Father Lutz, the church missionary society stepped up its amenities in the Nembe mission. The propaganda against the Catholic worked effectively, for between 1891 and 1894 nothing was heard again about the Catholic in Nembe-Brass. They returned however, in 1895, relentless in making use of new opportunities. In that year, the commercial oppression from the Higher company upon the Nembe people produced the attack by Nembe-Brass in Akassa under similar circumstances of oppression at Onitsha, whereas the church missionary society agents pretended neutrality because, after all, the company was to them the power behind (the company was British and British missionaries would naturally not like to attack it openly), the Catholic, who were French, identified themselves openly with the native people. Henry proctor, superintendent of the church missionary society in Nembe spelt out these differences in attitude in Nembe. He declared later that "the Romanists, profess to be their friends against the Royal Niger Company, but we are not meant here to work against the company who are the Government, be they good or bad.

When the Catholic showed much friendship to the native peoples in the latter's most needy circumstance, it naturally commended them very much to the local people. They wanted to try these tactics in Nembe, unfortunately, by 1895, Nembe had grown disillusioned with European connections, particularly with the religion which they began to style white man's God. Besides, the intrepid, energetic and enterprising Lutz died in 1896. All these together finally frustrated the Catholic mission in Nembe during this period.

The Conversion of King Ockiya and the Spread of Christianity in Nembe-Brass



King Ockiya was the friend of the missionaries. In 1867, he met Bishop Crowther and told him to establish Christianity in Nembe-Brass and a chapel was established in Twon-Brass, and king Ockiya agreed to let the new religion grow without interference. King Ockiya was a tall man of a calm, kind and unassuming appearance, sensible and honest. The career of king Ockiya who introduced the mission to Nembe-Brass is remarkable. He had embraced the opportunity to give education to his people, and he enrolled ten of his children in the school, but apparently would at first have nothing to do with embrace the religious aspect seriously. He would provide the necessary local authority to maintain the freedom of worship of the Christians as long as the Christians on their part would not temper with the traditional rites of non-Christian peoples who constituted a larger proportion of the population. For the stability of his society, king Ockiya's attitude is understandable. In 1876, he openly embraced Christianity, gave up some of his numerous wives (eighteen out of twenty-five according to Bishop Crowther's report in (1879) and announced that he would accept monogamy. He did not, however, put away his extra six wives until later, when he decided to keep the most Christian of them all by name Ekamba. He was always halting because of indecision and King Ockiya remained anabaptized until 30th November, 1879, when he was baptized under the name of Josiah Constantine Ockiya and two weeks afterward he died. King Ockiya himself held daily morning and evening services for his household of about sixty.

King Ockiya, prior to openly embracing Christianity had invited Bishop Crowther to open a second station in Nembe (his Capital Town) about thirty miles from Twon-Brass Mission Station. King Ockiya and Chief Oruwari had publicly given up their cult objects. Reports about them were causing a stir, especially in England where Crowther sent some of the objects of workshop delivered up to him. In Nembe area itself, although evangelist had been located in Nembe that capital town, the congregation there had been so much as to number four hundred on Christmas day. King Ockiya thus urged Bishop Crowther to adopt the congregation and establish school. Strategically, Nembe was as Bishop Crowther himself put it, the key to the hostile Delta tribes of the vast area under its control. In 1868, it was thus not by accident that Crowther was to support King Ockiya's application to the church missionary society to strengthen the already promising work in Nembe-Brass by taking up Nembe. The Nembe-Brass and Bonny mission head by 1872 passed over to support from church missionary society fund in order to enable Bishop Crowther to use the finances available to his Bishopric fund to open new areas. Bishop Crowther put the Nembe-Brass case as attractively as it could be under three strategic consideration.

Meanwhile, King Ockiya had died in 13th December 1879 and Luwe, his brother, who became a contestant to the throne, was antagonistic to Christianity and had perhaps at one time censured the late king for embracing Christianity. If Luwe gained the throne, he might well revoke all the liberties given to Christians. Strengthened by Luwe, the pagans had insisted that King Ockiya, inspite of being a Christian, must receive pagan burial rites. Furthermore, Christians themselves had foreseen this. Thus J. D. Garrick gives the account of the reaction of Christians as he strengthened them. Anything, short of



repelling force with force will give the heathen the advantage. They will think of us as cowards and Christianity does not prevent anyone from fighting for his own rights and privileges. Garrick was given this account to Bishop Crowther. The Christians, who by now had outnumbered the pagans, put down the persecution, procured the liberation of Christians already held hostage by pagans. They out maneuvered Luwe and elected Fredrick William Koko, already a Christian, to succeed King Ockiya as Amayanabo of Nembe-Brass. The heathens refused to allow the Christians to perform the Christian burial for late king Ockiya. The late King's brother Berena, stood for the customary procedure supported by Luwe and the late King's brothers, in consequences of which a civil war broke out between the Christians and the heathens. In the said civil war, the heathens apprehended Thomas D. Ockiya and Moses Ananagha Ockiya, and the Christians too were lucky, and lucky enough to capture Izulu, the nephew of both the deceased king Ockiya and Berena. Exchange was then made for the captives, and amicable settlement arrived at by Reverend Thomas Johnson to the effect that the heathens were to perform their usual burial rites and ceremonies befitting the deceased king and the Christians like wise their separately. This incident was indeed a case of brother rising against brother, and son against father. In the end it was decided that each party should perform its own rites. And this has become the rule even at the coronation, where the traditional ceremony is followed by a Christian service.

The Pioneer Clergy of Nembe-Brass

The Reverend Anthony O. Ockiya was born in October 1868 to King Josiah Constantine Ockiya, Mingi Vil of Nembe-Brass. He had his elementary school at Saint Barnabas School, Twon-Brass in 1885, after elementary school, Dandeson C. Crowther took him to Bonny as a student for missionary work. He arrived Bonny in February 1886 and increased the number of board in the church missionary society high school to about twelve students. It was observed by all who came in contact with him that he was humble, meek and quite unassuming and, with the exception of those who knew him, no other person could believe that he was the son of such a great-king. Having finished his studies at Bonny, he was sent to Lagos where he completed his studies at church missionary society Grammar School in 1870 and was sent out to work in some of the important stations of the Niger Delta pastorate. He was first sent as school master to Abannema under the Reverend J. D. Garrick and later to Bakana at the request of yellow Marian Braide. Reverend Ockiya thus became the pioneer missionary of that station in 1892. Leaving Bakana, Anthony Ockiya was transferred to Okrika, Chief Daniel Oju Kalio and other wealthy members financed his missionary work and provided guide for him. Reverend Max Cole was his pastor at Ockiya.

On August 13, 1911, Anthony Ockiya and his colleagues, M. A. Kemmer, were ordained at saint Barnabas church Twon-Brass by Bishop James Johnson, and on January 11, 1912, he was posted to the Ndoki area in present Abia state, which was the first and oldest mission of the Delta pastorate as the pastor superintended of that mission with headquarters at Azumini; when further extension of the interior mission was contemplated, the Delta pastorate mission transferred him from Azumini to Aba which



was more central and accessible to other places than Uzoakoli, the first choice of the Delta pastorate mission. The progress of the mission in Igbo land is eloquent testimony to the hard work of his pioneering missionary work. The call and appeal from his people to take up the leadership of his community, Nembe-Brass, as a thing (Amayanabo) came to him while he was at Akwete in the Ndoki district as the superintendent pastor. After due and deep consideration he consented and accepted the offer and was crowned at Luke's Anglican Church (now Cathedral church) Nembe, by Reverend A. W. Howells on January 25, 1926. The coronation was especially unique because it was the first of its kind in the annals of Niger-Delta region to witness a Christian coronation.

Reverend Moses Alphonso Kemmer

Reverend Moses Alphonso was born in Oruwari-kiri (Kemmer town) in Twon-Brass in 1870. Kemmer attended Saint Barnabas School, Twon-Brass during the school mastership of Reverend Thomas Johnson. Reverend Kemmer was taken to Twon-Brass by Archdeacon D. C. Crowther to Bonny to train as an apprentice printer in February 1886. He was later trained at the church missionary society Theological College where he qualified as a school master and a pastor. He was ordained at Saint Barnabas Church, Twon-Brass, in January 1911, by Bishop James Johnson. Reverend was the first translator at Nembe. He was the first translator of the catechism, and the Lord's Prayer into Nembe language in order to enhance a better understanding of the Holy Bible and the Christian faith. He also translated and printed John Watt's Catechism in Kalabari language. Reverend Kemmer was posted to Kalabari, where he pastored Bakana and Abonnema from where he moved to Diobu-Port Harcourt. He was later transferred to Ekpeye, present Ahoada Area and later to Abua, Ogbia and back to Saint Andrew's church at Bakana.

Reverend Daniel Ogiriki Ockiya

The Reverend Daniel Ogiriki Ockiya, was born to King Josiah Constantine Ockiya. Amanayabo of Nembe-Brass, Minge VII on the 7th May 1874. Daniel Ogiriki Ockiya started primary school in 1884 at the Saint Luke's Primary School, Nembe, which was under the supervision of the Reverend J.D. Garrick with Reverend S.J. Peter then a catechist and school master. He left elementary school in 1888. In 1887 Reverend Garrick baptized him and bestowed on him the name Daniel. He was eventually confirmed by the Reverend Isaac Oluwole at Asaba in 1897. At first, he declined his call to be a missionary when certain chiefs Christopher Wari, Samuel Olali, Nathaniel Yekorogha, Thomas Ockiya and Joseph Alagoa appealed to him to take up a missionary work. However God's time came for him to accept it when H. H. Dobinson, the church Missionary Society Secretary of the Niger Mission, Onitsha, approached him on the same matter in 1891. This time, his acceptance was because of prospects to further his education at the Asaba institute by the mission authorities. He eventually got his theological training at the Asaba Institution in 1896, which later moved to Awka and named Saint Paul's College in 1903 and now Saint Paul's University Awka, during the Principalship of Reverend J.A. Spencer. Others in the institute with him were J.C. Obianwu, Abel Ekpunobe, Ujeze, Ephraim Okechukwu, Isaiah, Assa, David Okagbue, Jonathan Oranye,



James Perry, S. Carney, and J.C Gustavas Wringht, and the rest were Elkanah (of Osamari), Bako (of Lokoja), Nathaniel Obolu, Alphonso Onyeabo, Sammy and Julius Spencer (sons of the Principal).

Apart from basic theology, he was also exposed to the Art of Cloth Weaving and Music. He perfected the latter as he had some knowledge of it through Archdeacon H. Dobinso before his admission into the Asaba Institute. His best game was cricket which he later introduced in his home school after his Asaba Sojourn. Daniel Ogiriki Ockiya returned to Nembe in 1897 after his academic sojourn at Asaba. As an organist, he trained people in the Art of Music at Nembe. Reverend Ockiya later proceeded to Onitcha for further Catechists course in 1899 under Archdeacon .S.K. Smith, he was the only student that had undergone the course. Daniel Ogiriki Ockiya passed in flying colours in the written examination set for him in all the necessary subjects by Bishop James Johnson in 1900. He was eventually admitted into the deaconate by the diocesan Bishop Herbert Tugurell, at the Saint Stephen's Cathedral Bonny, on March 10, 1918. Haviry passed the same Bishop on November 26, 1918.

The Reverend .M. Davidson Shower was his Priesthood Ordination Colleague. In the late 1890's Daniel Ogiriki Ockiya and J.T.D. Eppe were the town clerks. He was one of the regular invitees whenever the Chiefs had dinner parties. The most impressive legacy of Reverend Daniel Ockiya is the translation of the Holy Scripture in Nembe (Ijo) language. By his translation of the Bible, Nembe(Ijo) became the fourth Nigeria language into which the Holy Bible had been translated at that time (others being Yoruba, Efik and Igbo) This work has remained a veritable storehouse of the Nembe(Ijo) language. Reverend Daniel Ogiriki became the first to be called a Nembe teacher, he was also the first Nembe School Master and the British war of 1895, Reverend Daniel Ogoriki Ockiya and J.T.D Eppe became town clerks, reading and writing all correspondences coming from the British government to the Town. Reverend Daniel Ogiriki Ockiya also had fruitful association with Bishop Samuel Ajayi Crowther H.T. Tugwell, James Johnson, Isaac Oluwole, B Lasbery, A.W. Howells and A.M. Gelsthorpe.

Reverend Daniel Ogirike Ockiha had a confrontation with Lord Lugard, when he was asked to act as an Interpreter in the absence of J.T.D. Eppe the district. Interpreter, which Reverend Daniel Ogiriki Ockiya refused on the excuse that he was having a class and that he could not act as an Interpreter at the same time. Reverend Daniel Ogiriki Ockiya had a stint as an African Cabin boy to a European in 1883 before he started his elementary school in 1883 before he started his elementary school in 1884. Reverend Daniel Ogiriki Ockiya loved Christianity so much that he , though offered the kingship of Nembe-Brass twice, rejected it twice. Reverend Daniel Ogiriki Ockiya was also offered the Chieftaincy of his father's House, the king Ockiya House, four times, and this he also rejected four times. Rather he sought greatness solely in the affairs of the Christian religion.

CONCLUSION



Nembe-Brass became the cradle of Christianity in the present Bayelsa State and led its spread to beyond the Niger Delta region into the Igbo hinter land through the efforts of the pioneer clergy men from Nembe-Brass. Christianity in Nembe-Brass came through the efforts of King Josiah Constantine Ockiya, the Amayanabo of Nemb-Brass. With the king involvement the opposition to the coming of Christianity was not serious as compare to other places where Christianity penetrated.

With the coming of Christianity in 1867 into Nemb-Brass, Western education was also introduced into Nembe-Brass, whereby the establishment of schools afforded the Nembe-Brass people the opportunity to absent their children to schools, making the people to become educated.

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