

Why Bebeji Men were Invited to Idah During Igala-Jukun War

¹Dr. Ayegba Abdullahi Adojoh and ²Dr. Odiji Okpanachi Linus,

¹Igala Royal Archives and Museum, Attah Igala Palace, Idah, Kogi State, Nigeria, and Ohiala Igala Educational Development Association, Attah Igala Palace, Idah, Kogi state,

²Department of Political Science, Prince Abubakar Audu University, Anyigba, Kogi State, Nigeria.

Abstract: The importance of history with provable evidences cannot be overemphasized, as it will correct any likely past error and guide against present and future mistakes. The aim of this research work was to examine the reasons why the six men or mallams from Bebeji town in Kano State, were invited to Idah, Kogi state prior to Igala-Jukun war, as well as determining their real tribe. The research work adopted the review research method, relying majorly on secondary data or previous research works. From the results, it was observed that the six men led by Aliyu Ohiado to Idah around 1449 were medicine men, who combined prayers with medicine making, blending with Igala traditional religion. It was also observed that the real identity or tribe of the men was Agala or Agalawa (Tuareg from the Nile area of Egypt and Central Sudan), who are still in Bebeji to date, and not Hausa. It was concluded that though they were mallams, their ways of prayers are associated with traditional norms, including medicine/charm-making (ogwu-eche) and Ifa divination, a role they played in the war, and not as fighters or warriors who carry weapons to fight in war. We also concluded that the six men were Agalawa tribe who are closely related with Igala as seen in their cultural festivals, and festival songs, as well as the names of some of their clans' progenitors such as Ohiado, Ame Attah, Ameawo, Adaminia, Obukele, Okomanyi, Adenede, Adumale, Akah, Oliaja, Ejah and Adache which are all Igala names and none is of Hausa root.

Keywords: Angwa Ayegba, Agalawa, Berber, Egypt, Igala, Jukun, Kano, Tuareg.

I. INTRODUCTION

Igala as a tribe originated from ancient Egypt (Ayegba, 2020; HRH Atadoga, 2024). The ancient Egyptian origin of Igala had been confirmed by various Egyptological and ancient Egyptian archeologists' reports, some of which are as follows: "The third Dynasty," Sir Harry Johnson writes, "The Dynastic Egyptians were not far distant from the Galla [Igala] of today..." Lewis Spence, 1915. 2. "... the third Dynasty, which led to the fourth, shows a strongly Ethiopian face in Sa Nekht; the 12th Dynasty (1991-1802 BC) we can trace to a Galla [Igala] origin..." Petrie Flinders, 1927. "According to Professor Sergi of Rome as reported by Oxford W.E., (1915), ... the ancient Egyptians belonged to Nubians, Abyssinians, Galla [Igala], Somali..." (Ayegba, 2020). The Igala clearly recognized two types of wars—offensive and defensive wars. In the case of the former, the Igala believed that someone had tried to offend them beyond human endurance and so launched an attack. The latter has to do with a situation where an enemy attacks the Igala for reasons best known to them. The Igala, however, engaged in war only as a last resort. That is to say, they were essentially peace-loving but became hostile and warlike when occasion demanded (Margaret, 2024). Although the ancestral headquarters of Igala is Idah in Kogi State, there are indigenous Igala towns or people in about 31 states of Nigeria,

such as Anambra, Enugu, Ebonyi, Edo, Delta, Benue, Rivers, Borno, Nasarawa states, etc. In addition, there are indigenous Igala people in Brazil, Cuba, the United States of America, the Netherlands, etc., who are connected with the Igala kingdom of Nigeria and the Attah Igala palace, Idah, Kogi state. These indigenous Igala people in Brazil, Cuba and USA celebrate Igala festivals like Ocho, Ibegwu, and the Yam festival as done in Nigeria. The Igala are very articulate people. They are also very proud and self-asserting; thus, they hate being defeated in battle. So, they prepared extensively for any war that came their way. This preparation should be viewed especially from two perspectives, and these were physical and structural preparations on one hand and supernatural preparations on the other (Margaret, 2024). Some works regarding the Igala-Jukun war and the Igala-Benin war have been done, but some of them have some unprovable aspects, especially the major reason why the Bebeji people were invited to Idah as well as the date the Igala-Benin and Igala-Jukun wars took place. These lapses necessitated this research work.

II. MATERIALS AND METHOD

In this research work, we made use of published materials online and in the libraries relating to the people of Angwa, the Agala, the Bebeji people of Kano state, the cultural practices of the Angwa people of Idah, and the role of the six men that were originally invited from Kano state to Idah during the Igala-Jukun war. The method of research used for the work was the review research method. Though not enough materials or works for literature review were available online, important postgraduate students' works, including theses, and postgraduate students' published Igala-Jukun research works were reviewed in the course of this work.

III. RESULTS AND DISCUSSION

3.1 Why six men were invited from Bebeji to Idah during the Igala-Jukun war

Although the Anwga Ayegba community, or simply Angwacommunity, in Idah is made up of about 15 clans today, they were originally six, according to the number of men that were invited from the present-day Kano state to Idah many years ago. Some of the additional clans were said to have been the offshoots of the existing ones or some from other lineages. But be that as it may, the bottom line, and a well-known and established history fact in Idah or Attah palace is that the people invited were six in number. Another established fact is that the menor the people were from Bebeji, a town in Kano State, one of the core northern states of Nigeria. In addition to this, it is an agreed or verifiable fact that the men arrived in Idah or Igalaland on invitation, and it was during the period that the Igala and Jukun were preparing for a war. At this time, Kwararafa, the Igala were no longer in Kwararafa, which is now the present-day Taraba state, except a few in Atagara/Tangara, Ibi town, where they (Igala) were staying

while in Kwararafa from around 600 BC to their (Igala) final group migration led by Abutu Ejeh, as some groups like the Igalamela and Igalogba groups had already migrated to Idah around 500 BC (Jacob, 2018)-day, from where some Igala moved to Opi in the present-day Enugu state around 400 BC. The Igala people as a group initially settled in Amuda, Ngala, and Attagara in Gwoza LGA now, all in the then Kanem empire, which is now Borno state, 700 BC (Anatole et al., 2017; Ayegba, 2023) before migrating downward to Kwararafa around 600 BC due to population explosion in the Kanem area. Igala and Jukun, along with some other people, were in the area jointly called Kwararafa or Qororofa, according to various sources. In fact, the second capital of the Kwararafa empire was in Atagara (Attah Igala) after Santolo been the first capital and, which is presently in Kano state. The Igala-Jukun war was the war that resulted from the ending of the collaborative agreement between the Igala in Idah and the Jukun in Kwararafa, which was made before they migrated to Idah. It was agreed that should there be an attack on Igala far away in Idah, the Jukun Army should mobilize to support Igala immediately to avoid annexing the Igalaland or the people by the attackers. But this arrangement was not without a price, as Igala agreed to pay the Jukun's king, Aku Uka, with some gallons of oil yearly. But after some time, the Igala king discovered that the Igala kingdom and army were already established and fully stable; hence there was no need for backup or such assistance again should there be war. This, the Jukun king did not agree with, and it resulted to many activities, which finally led to the war, though it could not take place as planned. Moving further, what did the people of Bebeji, Kano State, come to do in Idah? In other words, why did Attah Igala, HRM Agabaidu Ayegba Oma Idoko, invite the six men all the way from Kano State?

A lot of people have described their roles in the Idah or Igala kingdom during the war in various ways; while some call them warriors, some recognize them as mallams, and some classify them as medicine men. But were the people really warriors? From the available records, the six men were not warriors or people who use weapons in a war. They were mostly described as people who pray, and this can be confirmed from their dressing with turbans and wearing of Atogbo or Agbada while sitting on a mat, as shown in a portrait in Attah's palace. In addition, there was no place in the history of the Igala kingdom or Angwa history where it was recorded that Jukun men were confronted by the Bebeji men on the field or in any location in Idah, because warriors, especially lead ones, don't stay away from the war front, as they are to be the ones to fight on behalf of Igala or to lead while Igala men follow to defeat the Jukuns. Their roles have been severally mentioned in different sources, but none have talked about them being fighters. Clifford (1963) explains in the following words. The Ata of Igala Ayegba Om'Idoko invited Muslims from Bebeji and Kano to prepare "Ogwu," or charms, for him to win wars. Often, he won and so persuaded these Mallams to stay. This idea that Attah invited them for medicine-making stemmed from the fact that Igala war fighting is majorly in two dimensions- spiritual and physical dimensions. According to Margaret, (2024), the Igala are very articulate people. They are also very proud and self-asserting; thus, they hate being defeated in battle. So, they prepared extensively for any war that came their way. This preparation should be viewed especially from two perspectives, and these were physical and structural preparations on one hand and supernatural preparations on the other.



Fig. 1: Igala warriors' helmet (Source: www.hamillgallery.com)



Fig. 2: Angwa Idah Ogani (acrobatics) performer



Fig. 3: Portrait of the six mallams from Bebeji, Kano in the palace of Attah Igala (Source: www.scribd.com)

According to Idegu (2000), the Igala-Jukun war was, from both sides, a decisive one. The Attah sought the will of the ancestors through the Ifa medium of communication, and certain sacrifices were performed, which involved the life of one of the Ata's children, Princess Om'odoko. The sacrifices were carried on as ordered by the river Inachailo bank, about three kilometers from Idah town on the Idah-Nsukka road, and the route of the Jukun forces to Idah. He went further to say that, added to this sacrifice, some Islamic scholars were invited from Bebeji village in Kano to offer prayers for the Igala to triumph in the war. Oral tradition, he said, has it that one Mallam Aliyu Bebeji led the team of Muslims from Bebeji to Idah for this assignment. They offered prayers for some days and finally climaxed the process with the revelation to poison the Inachallo River, where the Jukun warriors were to camp. According to Ojochogwu (2018), fortunately for Ayegba, a great Muslim called Mallam Aliyu Ohiado from Bebeji, Kano State, visited him in his palace at Idah. The mallam, who was well received by the Attah, was later settled with one

chief, Ora-Attah (Orata), at Owoli Apa in Idah. Ohiado later stayed for about 30 years in Idah, learned the Igala language, and practiced his Islam religion, and people were going to him for help through prayers. Because of his prayers, Attah then invited him to the palace and discussed with him the impending war with the Jukun. Ohiado accepted the request but asked for permission to get more Muslims from Bebeji home, Kano, and Ohiado went home and came back with five (5) Muslims, including him, making six. At the end of the war, the six men were given a location a bit close to the Inachalo stream. It was later named Angwa Ayegba, and he also gave traditional titles to some of them, such as Ohiado, after the name of the leader—Aliyu Ohiado. Others are Akpochi (Akpa ochochi) and Ochala, while Ora Attah, whom they stayed with through Aliyu Ohiado at the early period, was given to them as their Ohiegba, who will interface between them and Attah Igala (Mamudu 2007).

In the work by Idoko and Ahmodu (2021), it was said that “these sets of Hausa settlers were the Islamic scholars from Bebeji in the present Kano State. They came to Idah on the invitation of Attah Ayegba Oma-Idoko during the Igala/Apa (Jukun) War. The important point in this work was the role played by Attah Ayegba through the instrumentality of the guerrilla war strategy deployed by the Bebeji’s mallams by poisoning the Inachalo River against the Jukun soldiers. In fact, because of the spiritual prowess of Bebeji’s clerics, Igala did not lose any of her soldiers in the battle against the Jukun. However, the success could not have come without Ayegba paying the supreme price by sacrificing one of his loyal nieces, Omodoko, to the gods of the land (Boston 1986, Idoko and Ahmodu, 2021). In the work by Ahmed (2015), the Attah of Igala, Ayegba Omi Idoko, invited some Muslims from Babaji, Kano, to prepare (Ogwu) charms for him so as to win the war against the Jukuns. Having studied the works of the above authors, especially what they came to do, it is very clear that the Bebeji men were invited for spiritual and medicine purposes and not to fight as warriors, while Igala traditionalists worked on *Adahi*, a device that makes one not move beyond a particular spot where it is buried in the ground but rest or stop, Inachalo stream in this case.

3.2 When did Bebeji people come to Idah?

This is another important aspect of the history of the Bebeji people of Angwa in Idah. The time of arrival of Bebeji or Angwa people of Idah or Kogi State has about two versions too. While some sources reported that they arrived in Idah around the 17th century, some other sources have reported it to be in the 15th century. But one thing about history is that it must be based on facts, not assumptions or sentiments or emotions. In other words, history must be supported with evidence(s) to make it true. Therefore, evidences for the two dates—15th and 17th centuries must be correct and provable. According to Idoko and Ahmodu (2021), the Igala-Jukun war took place around 1616, which is the 17th century. According to Idegue (2012), the Igala-Jukun war took place around 1449, which is the 15th century. His words: The Ogani festival has its historical beginning in the Igala war with the Jukuns, dated 1449. That is, while one source said that it took place in the 15th century, the other has stated that it occurred in the 17th century.

But which of the two versions is right? It is a well-known fact in Igalaland and by other tribes around Igala, as well as history lovers, that Igala had two major wars, which are Igala – Benin war and Igala-Jukun war. It is also on record and well-known to many that the Igala-Jukun war took place before the Igala-

Benin war. Another important point on record historically is that the Igala-Benin war, which took place after the Igala-Jukun war, took place from 1515 to 1516. It is on record too, that the Igala-Benin war was fought during the reign of the Oba of Benin called Oba Esigie, and he ruled from 1504 to 1550 (Encyclopedia.com). Confirming the above date, Peter & Ronald (1999) stated that Esigie’s reign can be placed roughly from the beginning to the middle of the 16th century. He is credited with having defeated the invading Igala of Idah (east of the Niger, below the confluence of the Benue) around 1515-17. According to Egbarevba (1968), Duarte Pires at the Portuguese embassy in Benin court wrote a letter to the king of Portugal, King Manuel, in 1516 at the end of the war, in which he said, “Peace had returned to the kingdom; the European, even though a priest of God, had been away with Esigie to Idah. With the king in the [Idah] war and remained a whole year. By this whole year, he was referring to 1515–1516. According to Margaret (2024), the Dane gun was used by Portuguese missionaries and allies of Oba Esigie during the Igala-Bini encounter of 1515-1516 against the Igala. As usual, most historical information in the Benin kingdom are recorded on images, bronzes, statues, etc. In the case of the Igala-Benin war, there is a statue of a man, which was said to be the replica of what was made to make the Igala think it was human during the Igala-Benin war. The image is at Ikpoba hill junction or Emuen junction in Benin. “Emuen” was the exclamation or statement made when Igala people were later met by Benin warriors after they had almost finished their bullets on the image, which they were initially thinking was a human. “Emuen,” just like in the Igala language, means “catch, catch.” The inscription on the image provides further evidence that the war took place in the 16th century, as shown in Figure 4, thus proving the 17th century version of the history wrong.

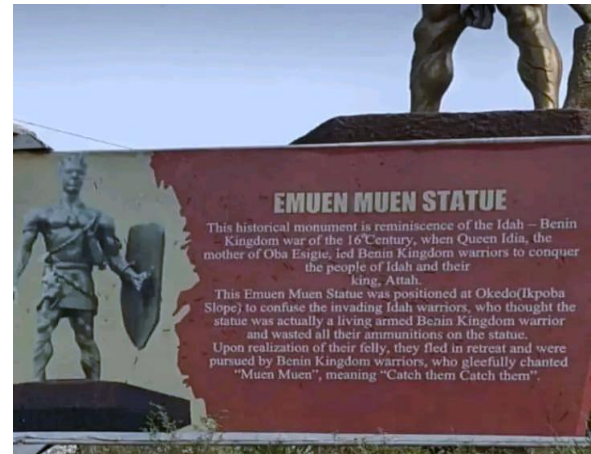


Fig. 4: Photo of the brief about Igala-Benin war in statue’s form in Benin town Edo state.

In the same way, some wrong sources have said that Abutu Ejeh did not even come to Idah in the 16th century let alone having his great grandson, HRM Ayegba, fighting Igala-Benin war in the 16th century. In Idah and other areas, it is a known fact that Ayegba Oma Idoko sacrificed her beloved daughter, Inikpi to end Igala-Benin war as the oracle or Ifa divination requested. But there are numerous evidences to confirm that Abutu Ejeh was in Idah even before the 15th century. Historically, the first king of the united Nupe Kingdom, Tsoede/Ichado was a son of Attah Ayegba Oma Idoko, and he himself died around 1591 after spending 120 years on Earth (Nupe: <https://www.oxfordreference.com>). But Ayegba was the son of Idoko, the son of Aganapoje, the son of Abutu Ejeh. As reported in the book, “A JOURNEY IN SERVICE”, An Autobiography of Ibrahim B. Babangida, the former Head of

states of Nigeria, "... even as 16-year-olds, that Bida sat on a terrain with a rich past as the capital of the ancient Nupe Kingdom. This history preceded even the exploits of Tsoede, the first Etsu Nupe, supposedly the son of Attah of Idah, who was said to have founded the Nupe Kingdom in 1531." Also, the history of Ebira, Nupe, Idoma who all migrated with Abutu Ejeh to Idah supported their date of around the 14th century as some even said to have moved to their present location around the 14th century. And to buttress this, none of them was said to be in Idah during Igala-Benin war. According to the king of Igara in Edo state, Oba Emmanuel Adache Saki II, in an interview with the punch newspaper in 2019, Igara people of Edo state came from Idah, headquarters of Igala kingdom in the 14th century. In his words, our forefathers migrated from the North. The founder of Igara, Ariwo Ovejijo, came from Idah to Igara land around the 14th century. He went further to say that they share common dialect with the Ebira of Kogi state, adding that history said the founders of Okene and Igara migrated from the same place – Idah. This tells that both Igara and Ebira who migrated with Abutu Ejeh along with Idoma and Nupe were in Idah in or before the 14th century. Going by the above evidences, it is very clear that Igala-Benin war took place in the 16th century and the Igala-Jukun war took place in the 15th century, they sources that said that it was not fought by Attah Ayegba Oma Idoko were all wrong.

Regarding the leader or head of the six men, it has been confirmed by earlier sources that Aliyu Ohiado was their leader. According to Ojochogwu (2018), while explaining the order of events at Omani acrobatics festival of Angwa people, said that on the morning of the festival, the youth and elders gather at a particular place in a bush called Ojaina [ukafu], where all the acrobats are decorated with different colours. The performers are costumed with Igba (animal horn) in their hands. The celebrations begin from the Ohiado palace (chief of Angwa) to pay him homage. They move from there to all Angwa clans. The acrobats move to the Ata Igala's palace for his blessing to mark the end of the festival. This shows that Ohiado clan or Aliyu Ohiado was the leader of the six men whose descendants are now in Angwa, Idah. According to the programme of event for 2025 Omani Angwa festival, which was a replica of the previous ones, the performance is in the following order, beginning with Ohiado clan acrobat. The hierarchy are: 1. Oweye clan of Ohiado, 2. Okutubi clan of Ame Attah, 3. Ebutu clan of Ameawo 4. Ukolo clan of Adaminia, 5. Omodoko clan of Obukele 6. Otete clan of Okomanyi 7. Oweye clan of Adenede, 8. Oweye clan of Adumale 9. Oweye clan of Akah 10. Oweye clan of Oliaja 11. Ochede Utoko clan of Ejah 12. Oweye clan of Adache 13. Ebutu clan headed by Akpochi 14. Ebutu clan headed by Imam 15. Utoko clan headed by Ochala which were from the original six clans - Oweye, Okutubi, Ebutu, Utoko, Omodoko, Otete. Also, the organizer or coordinator of the Omani Angwa, who signed the letter written to Attah to notify him of the Omani and the order of the performance was Ohiado Attah, Chief Mall Sani Ibrahim as shown in plate 1. It is worthy of note here that majority of the names of these clans' progenitors such as Ohiado, Ame Attah, Ameawo, Adaminia, Obukele, Okomanyi, Adenede, Adumale, Akah, Oliaja, Ejah and Adache are Igala names or have Igala meanings and not Hausa names. Till date, some Igala people are in Jamar Gara (Igala) in Kano state and other communities, and some still bear their ancestral or Igala name like Attah, till date. This close relationship with Igala could also be one of the factors that made Aliyu Ohiado to relocate from Bebeji, Kano to Idah many years before the Igala-Jukun war for his spiritual practices.

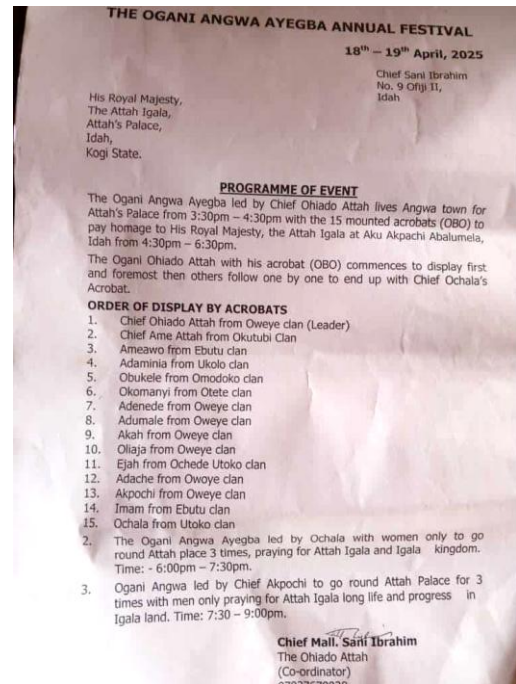


Plate 1: Part of the letter of the programme of event for the Omani festival, Angwa Idah, 2025, to the Attah Igala

This Omani hierarchy in which Ohiado receives the acrobats first before other clans as well as Ohiado acrobat being the first to perform first before others when they are at Attah Igala's palace, in addition to him being the signatory to the letter to Attah Igala regarding the performance of the entire Angwa clans in the Omani festival confirm that Aliyu Ohiado not just part of the six men but their leader as reported by Idegu (2000) and Ojochogwu (2018). In addition, the original or initial traditional titles of Angwa people are Ohiado Attah, Akpochi and Ochala. In this three, Akpochi and Ochala are rotational among the descendants of the six men including Ohiado's descendants from Oweye, but Ohiado Attah title is exclusively of Ohiado descendants, and not rotational like the remaining two. This is another pointer to his (Ohiado's) position as the leader of the six men team, and which is still being in existence as observed here as well as in the previous evidences. In the Omani processes, they are of three groups or stages. The first being the young energetic acrobats led by that of Ohiado clan; the next group been a group of young women dressed in men's way including the wearing of cap and led by the Ochala. The third being elder men led by Akpochi all from Angwa to Attah palace. But while Attah stays to watch the acrobats led by Ohiado, he goes to the palace when the two groups come around and make a procession round the palace three times while praying for the Attah and the land which is the reason they were invited from their town, Bebeji.

3.3 The real identity of Bebeji Angwa people of Idah

Majority of the sources have stated that Angwa people of Idah are Hausa because of the name, "Angwa", which is the Hausa word for location or area where people live, as well as their origin from Kano state, Bebeji town to be specific. This is because, an average Nigerian believes that everyone from Kano, Kaduna, Plateau, Katsina, or Northern Nigeria in general is a Hausa person. But it is not true, because there are a number of numerous tribes in Northern Nigeria apart from Hausa. In fact, before the arrival of Hausa progenitor, Bayajida in the present Nigeria, or Borno state in particular, many tribes were already in Nigeria. According to History, Bayajida, on his arrival here from Baghdad, Iraq married Magaram, a daughter of the king of Bornowho gave birth to a son for him. Bayajida

later moved from Borno to Daura in Katsina state of today, where he married the queen there. How then will people say that North are Hausa when towns were there for centuries before he even came to the area? But this is what many think. They can't be blamed much because even in Nigeria history, it was stated that Hausa is divided into two- Hausa Bakwai and Banza Bakwai. The Hausa Bakwai states called the legitimate sons are Biram, Daura, Gobir, Kano, Katsina, Rano and Zaria, while Banza Bakwai called the illegitimate sons are Zamfara, Kebbi, Yauri, Gwari, Bupe, Jukun and Yoruba. Now, it is clearly seen how some parts of Hausa history are not very true. At least, everyone in Nigeria knows that Yoruba or Nupe or Jukun is not Hausa. But that aside, is Kano entirely Hausa? The answer is, no. There are other tribes like Fulani, Kanuri, Jukun, Agalawa, etc are in Kano in addition to Hausa. In the case of Angwa people of Idah, they were from Bebeji town of Kano state. According to history, Bebeji people are originally of Agalawa tribe. But, is Agalawa tribe same as Hausa or a sub-tribe of Hausa? They are not Hausa or sub-tribe of Hausa, based on available evidences. Then, who are Agalawa people? Where did Agalawa people migrate from to the present-day Nigeria or Kano?

According to some sources, the root or origin of Agalawa people can be traced to ancient Egypt or Central-Sudan or Nile valley area, from where they migrated to various places like Niger republic, Mali, Morocco, Nigeria, etc. According to Abdalla (2021), the Agalawa, have a direct lineage to Tuaregs and they are from central Sudan. In the same way, it was reported that Agalawa are Tuareg merchants or traders but later assimilated into Hausa society (Murray: The book and nature of knowledge in Muslim Northern Nigeria, 1457 -2007, brill.com), and while confirming this, Farooq (2025) states that "though now fully assimilated as a sub-group of the Hausa people, the Agalawa trace their ancestry to nomadic Tuareg origin of Southern Sahara". Dr Farooq earlier highlighted in the article that Kumurya village in Kano where IBB said was his paternal root in his book was founded by Agalawa, originally Tuareg (Berber) stock. This means that Tuareg are also called Berber tribe or people. Collaborating the work of Farooq (2025), it was stated that "Tuaregs are of Berber descent, having probably moved south from African areas now labeled as Mauritania, Morocco, Libya and Egypt", (Tuaregs: The Blue people, <https://www.aspentimes.com>). Furthermore, Tuareg was describe as a semi-nomadic Muslim people who are descendants of Berber natives of North Africa (Africa: 101 Last Tribes, <https://www.101lastribes.com>). From various sources above, it can be seen that Tuareg are the same as Berber. Berber or Tuareg people however prefer to be called Amazigh or Imohag which means "freemen", the exact meaning of the root word of Igala, the Galla tribe. Galla (Igala) also means freemen. This takes us to another angle of the origin of Agalawa people. According to (ebsco.com), the Berber people, sometimes called Amazigh or Imazighen people, are the indigenous peoples of North Africa. They are said to have lived in Egypt, Algeria, Morocco, Libya, Mali, Niger. In addition, it was also reported that the Berbers are of non-Arabic tribes related in language and culture, inhabiting areas stretching from Egypt to other areas like Niger and Mali. The Berber- speaking people have lived in North Africa since the earliest times and first referenced by the Egyptians in 3000 BC, under the name, Temehu (Ancientorigins.com). The Temehu or Tehenu and other Libyan tribes are predynastic inhabitants of all land west of the Nile, together with the Nubians and Ethiopians farther south, long before Menes unified Egypt (Temehu tribe of ancient Libya, <https://www.temehu.com>).

This means that Agalawa ancestors were in ancient Egypt even before the unification of lower and upper Egypt around 3500 or 3000 BC by Menes or Narmer, the father of Teta, the father of Ateth, the father of Ata (Djet) (King and Hall, 1906), the progenitor of the Igala people. Confirming this too, Historicala Wiki reports that the Tehenu were a tribe of Libyan that existed during the late Bronze Age, and they were among ancient Egypt's inhabitants. WordPress puts it as the Tehenu were always pressing into Egypt and were one of the most intermingled people with the Egyptians. But having known that Tehenu, Berber, Tuareg, or Agalawa have been part of ancient Egypt right before the dynastic time, it is important to know the religion or spiritual way of the people. According to study.com, despite most of the Berber population being Muslim, many of them hold on to their earlier tribal religious traditions and have incorporated them into their practices. As confirmed by Wikipedia.org, "at this point, Berbers were superficially Islamized and hung onto their traditions with varying degrees of religious assimilation to Islam." In summary, this section points out that the origin of the Agalawa people can be traced to ancient Egypt, central Sudan, or the Nile Valley in general, but one thing is that they have been with the Egyptians or been in Egypt since predynastic (ca. 6000 BC) time. It also points out that though they are Muslims, their original religion was traditional religion, and some of them then were combining their traditional religion with the Islamic religion. In other words, some combine Islamic prayers with traditional ways, including medicine-making. This was the clear scenario of the Bebeji people invited to Idah during the Igala-Jukun war. As earlier reported by various sources, the Bebeji people made a charm or medicine that was put in a stream called Inachalo, which made it poisonous to drink, though it looks very clean and pure to the eyes. In fact, according to Ahmed (2015), they were invited for medicine making while confirming that they were mallams, while Clifford (1963) stated that they were invited by Attah to make a charm. By considering the origin of the Agalawa people from Egypt and that of the Igala too from the same Egypt, it was likely that the two groups had known each other and interacted closely while in Kwararafa since some parts of Kano, like Santolo of today, was part of Kwararafa before their arrival at Idah. In fact, even the names of the progenitors of some of the Angwa clans of today tell of their link with the Igala root. It is worthy of note here that the majority of the names of these clans' progenitors, such as Ohiado, Ame Attah, Ameawo, Adaminia, Obukele, Okomanyi, Adenede, Adumale, Akah, Oliaja, Ejah, and Adache, are Igala names or have Igala meanings and are not Hausa names.

3.4 Some Igala elements in the culture of Angwa Ayegba people of Idah

1. They have a war victory festival called Ogani, an Igala word for Acrobatic.
2. They have a preparation camp called Ukafu, an Igala word meaning chalking ground. It is the place they stay for days or a day and chalked before the event.
3. They hold the horns of a great animal which leads to the song; Igba madu moko ela
4. Italikeygbomi mechuanyakoje, an Igala language song. Such horns were used by Igala warriors on their war helmet used during wars in those days. They are still in the USA museum.
5. They wear a costume called Obo which is used by Igala warriors to cover some of their war items including medicine as used in those days.

6. They chant Ela, Ela, Ela,... an Igala word meaning "animal" or great animal as a warrior when the acrobat is performing.
7. It is a taboo to fall while performing the acrobatics as it is a sign of bad thing to come.
8. Such acrobatics festival is not found in any part of Nigeria, not even in Kano.
9. During their Ogan festival, the women dress like men, showing that they are Amazon.
10. In most cases, it will rain immediately after concluding the festival that day, indicating that after war is peace.
11. The Angwa been used as settlement by them was brought from Kano as adopted name since it is used mostly used in the area to refer to area, location of people. There are other tribes that are not Hausa that are using Angwa in Nigeria today for them to be identified with the community as theirs. Examples are Angwa Tiv, Angwa Gwari, Angwa Rogwo, Angwa Gede in Abuja, Angwa Rukuba in Jos, etc. None is Hausa among these people.
12. An Angwa clan is in charge of Onoko masquerades. Onoko masquerades speak and understand Igala language only not Hausa because they are Igala ancestral spirit. Sacrifices are done for the Onoko masquerades yearly. Different rituals are performed with and by the masquerades including those who come to seek help or solutions to their problems from the Onokos, and they are all done in Igala language. In addition, Hausa people do not have masquerade culture, hence cannot take care of Igala masquerade, let alone Attah Igala masquerades. More so, Attah Igala would never give Igala spirits (Onoko masquerades) to Hausas or any other tribe apart from Igala to take care of because they are Igala deities too.

CONCLUSION

The research work on the reasons why the six men, or mallams, from Bebeji town in Kano State, were invited to Idah prior to the Igala-Jukun war has been carried out using the review research method, relying majorly on secondary data or previous research works. From the results, it was observed that the six men led by Aliyu Ohiado to Idah around 1449 were medicine men, who combined prayers with medicine making, blending with Igala traditional religion. It was also observed that the real identity or tribe of the men was Agala or Agalawa (Tuareg from the Nile River area of Egypt and Central Sudan), who are still in Bebeji to date, and not Hausa. It was concluded that though they were mallams, their ways of prayers are associated with traditional norms, including medicine and charm making and Ifa divination as reported by Clifford (1963) and others, a role they played in the war, and not as fighters or warriors who carry weapons to fight in war as some people. It was also concluded that the men were of the Agalawa (Tuareg/Berber) tribe, who are closely related to the Igala, as seen in their origin, cultural festivals and festival songs, as well as the names of some of their clans' progenitors, such as Ohiado, Ame Attah, Ameawo, Adaminia, Obukele, Okomanyi, Adenede, Adumale, Akah, Oliaja, Ejah, and Adache, which are all Igala names, and none is of Hausa root.

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