UNDERSTANDING EVIL AS HUMAN AND NATURAL DEPRIVATION IN IGALA PHILOSOPHY OF RELIGION

Felix E. Engho, PhD
Department of Religious Studies
Prince Abubakar Audu University, Anyigba
felixenegho@gmail.com
And
Unubi Beatrice Ajuma
M.A Student of Department of Religious Studies
Prince Abubakar Audu University
Anyigba

Abstract

The quest for God (good) amidst evil in the world has long been a puzzle to the human mind. If God exist and is infinite good and powerful and that this world was actually created by him, then it is difficult to understand why there could be so much evil in it. The notion of evil generally in African culture and religion is understood as a misfortune in human history. Evil can be caused by unseen phenomena. It can be caused by the gods that are offended by man's deeds, or God taken vengeance for abomination committed by the community or an individual. Evil in Igala perspective can be classified under; moral, natural, physical and metaphysical evil. The problem is, Igala and other cultural societies view evil to be caused by God who is all-powerful, all-knowing and all-benevolent. Thus, man holds God responsible for his mistakes and others of his wrong willful acts. From history, man as we read from the Bible is known for seeking a "safe ground" for himself (Free-will). This paper admonishes people in this 21st century to be ready to take responsibility of their evil deeds themselves and to others as the study will focus on how to eradicate evil from our society. The recommendations of this research discussed on evil as means to an end, an opportunity for charity service, because God has given consent to the existence of evil and why evil should be conceived as human creation (privation) which has no effect on the reality of God's existence. The method used is historical and analytical then oral interviews. The study concludes that knowledge is the only means that can be used as tools of eradicating the problem of evil from our society and also can be termed as an innovation in Igala religion and philosophy.
Key Words: Evil, Igala, Religion, Philosophy.

Introduction

Evil may be defined as something that is harmful to human beings and the environment, as it adversely affects the growth and development of societies. According to Ogbuehi (88), evil can manifest as deliberate or non-deliberate acts that inflict physical and emotional pain on individuals in the society. Various forms of evil exist, including political evil and social evils like drug addiction, rape, human trafficking, and internet fraud. Evil can also be experienced in the form of suffering, such as sickness, death, or natural disasters (Iroegbu 32). Throughout history, the problem of evil has posed a significant challenge to philosophers and theologians who sought to reconcile the existence of God with the problem of evil. Socrates suggested that ignorance in society is often the result of a lack of knowledge. He famously stated, "An unexamined life is not worth living" (2)

The Bible faithfully reflects the interplay of good and evil in human existence. It records various forms of sorrow, suffering, and the darker aspects of human behavior. Evil is depicted as a somber, heart-wrenching, and burdensome reality. From a Biblical perspective, evil is entirely real and not an illusion. Throughout history, societies have generated various responses to the phenomenon of evil.

Some societies see evil as originating from or associated with spiritual beings other than God. Part of this concept is a personification of evil itself. According to Mbiti, there is an evil divinity which God created good, but later turned against him and began to do evil. That the evil divinity is assisted by evil spirits and all evil now come from that lot. Thus, a kind of duel exists, between good and evil forces in the world. There are other people who regard death, epidemics, locusts and other major calamities as divinities in themselves or caused by divinities. Among the Iteso, for example Edeke is a god or spirit who brings death, epidemics and calamities. The same word is used for calamities themselves. Edeke is then the embodiment of evil itself (204).

In most African societies, it is thought that spirits are the origin of evil or agents of evil. When human spirits become detached from human contact, people experience or fear them as "evil" or "harmful". Some are believed to possess individuals and to cause different maladies like epilepsy and madness. If the dead are not properly buried, or have a grudge, are neglected or not obeyed when they give instructions, it is thought they take revenge or punish the offenders. In this case, it is human beings who provoke the spirits of the dead to act in evil ways.

In African generally, there are people in every community who are suspected of working maliciously against their relatives and neighbours through the use of magic, sorcery, and witchcraft. It is the center of evil as people confess. Mystical power is not evil in itself: but if used maliciously by some individuals it is experienced as evil. This view makes evil an independent and external object which, however, cannot act on its own but must be employed by human or spiritual agents. That people here become incarnations of evil power. In fact, the African conceive that there are certain classes of people, age groups, and clans, among others.

In most African communities including Igalaland, they adopt traditional policing system in those days against people thought to foment evil. That is done in order that there may be security measures in settlements and villages, some able bodied young men selected for the job are from different age groups for their effectiveness. If there is any problem that will interfere with the peace of the community, the report of such issues will first come before the leader of the group and he may forward the case if is a case above his capacity to settle. They can arrest any suspect and bring such person to the court of the elder for prosecution and sanction if found guilty of the allegation.

Evil in Igala Philosophy of Religion

In discussing the problem of evil in Igala Religion, one may be liable to say every indigenous language and society have acts that are referred to as evil based on their beliefs, and also the different ways of handling wrong acts which are termed evil.

In Igala Religion, evil is seen as bad thing or an act that is questionable, bad behaviour that must be avoided and should not be compromised with in any form. They have norms, customs and rules that guide their conducts as a group of people, there are taboos (taboos are forbidden acts in the society). Examples are: women should not grind corn flour in the night, a woman in her monthly period should not fetch water from the community stream, neither is the one that gave birth newly, she must stay away from fish pond, market square. Other women or her relatives can help her, because she is in her Elifooh.

For the Igala men, a man must not kill fellow brother or sister because the blood will defile the land. The gods forbid such killing, and he must not seek usurping position, among others like stealing, telling lies, or invoking names of spiritual gods any how is not allowed in some locality in Igala land.

Family name is valued in Igala culture when a child is given birth to, he is born into a family, and bears the family name with high esteem as he/she grows to adulthood. If a child misbehaves or is caught in any acts that are forbidden and incriminating, the first point of contact is the family he comes from and the name of his/her parents. Respect for elders and instituted authorities that secure unity and peace of the villages/towns is highly valued. These norms have played a great role in Igala Religion. It puts parents, extended family in check of how to bring up and nurture their children and wards not to bring problem to the Family and the family name. These cultural way of the Igala people has effect on their moral upbringing economically, politically and socio–religiously. The violation of any traditional rules, amount to facing the cultural sanction before the elders or age group assigned with that responsibility in the said village or settlement. Aside the physical sanctions, there could be spiritual consequences in some cases, which will involve a higher authority, the ancestors (Ibegwu). The elders have a strong authority in connection with the cult of the ancestors depending on the gravity of the issue.

According to Miachi, an ancestor is believed to have authority which can be used coercively over the living. They are believed, to have dynamic functions to perform in society, especially in life of their living kinsfolk. It is believed that there is a continual interaction between ancestors and the living, both entities of whom are believed to be "living" interacting and sharing in the same community. The attitude of the ancestor to their living kinsmen is of dual, seemingly paradoxical nature. On one hand, the ancestors are believed to be benevolent and, on the other, they are believed to be malevolent; indeed, sometimes capricious in their either mood, they are always busy effecting and maintaining the overall welfare of their living kinsmen but the living must reciprocate by offering propitiatory rite and sacrifices.

The ancestors desire to be honoured and revered and failure by the living to oblige through propitiation, sacrifice, honour and reverence often meets with punitive measures against the living. Retribution may come through illness, crop failure, or other disruption to the social and normative structure within the kin-group or, even death. Ancestors deal with the kin-group through the elders whose authority are linked and are perceived to be nearer to that of the ancestors. In other words, the elders act as intermediary between the rest of the group and the ancestors. (24)

From the above assertion, the living kinsmen may be duty bound to offer sacrifice periodically to the ancestors "Living Dead" to avert their malevolent mood because the resultant effect on the living kinsmen is bad. Secondly, since the elders act as intermediary, the elders can influence their mood to favour or against their kinsmen, therefore elders are part of the peace and harmony of every Igala community. What will be the requirement of an ancestor? In Igala religion, according to Ruth Isah L. in her M.A thesis; for one to be called or referred to as an ancestor he must attain old age, have offspring, good moral life and befitting funeral rites which she categorized into four conditions before one can say the dead is qualify and can represent his/her family as an "ancestor". Although some society add the fifth condition which is good death. Death after ripe old age is considered the best. Death before this time is unnatural because some unnatural deaths are punishments from God for one's sins in his life.
The view is also observed by Ebikwo, that when an elder is about to die especially those with good moral heart, they can be on their sick bed calling names of their relatives that are dead, and inviting them to come and help them carry their loads like yams and other items to the great beyond; some die with smile, others die crying (Ebikwo, personal interviewer).

Edogbo made his contribution about the meaning and acts term Evil in Igala Religion and philosophy. He observed that in those days, there were no political governance in the village setting, but the Elders put heads together to make rules/norms and beliefs that must guide their community under the leadership of the king (Onu efuewo). The Igala have many taboos and anyone would not claim ignorant to it, even a stranger to the land; sexual immorality, disrespect for elders, and disobedience to one's parents they say it kills the land (Ya akpa ane); therefore is highly against the Igala people and the Society. Other rules consist one of not disassociating his\herself from issues that concern the extended-family and the clan, whenever there is

traditional festivity, you are duty bound to participate, one must not tell lies or bear false accusation in favour or against somebody.

The Igala people in those days, do reject abnormal child. Their belief then is that a deformed child is an evil and will bring disgrace to the family and also defile the land, which they would say is evil, meaning in Igala translation- enwubibi dee (Oma ki ma nyo 'n, ku ma du dufu efuoja n, ma du tiikpeti akaa, Ebo ki taa ki mudu); the child is put outside the compound by the mother at night for gods to carry and the deformed baby would be killed. This type of abnormality according to him are children with toes that are not separated, a child with shifted eyes, dumb and deaf, a blind child and any other deformity noticed on an infant child (Edogbo, personal interview).

According to Akoh, Christianity in Igalaland brought both negative and positive dimensions. For example, Ayandele lamented about some negative changes Christian missionaries brought to Nigeria under the auspices of religion; some of the changes that are relevant to the Igala situation are as follow:
(i) Missionary activities were disruptive forces, rocking traditional society to its very foundation, denouncing ordered polygamy in favour of disordered monogamy, producing disrespectful, presumptuous.
(ii)Detribalized children through the mission, schools, destroying the high moral standards and principles and orderliness of indigenous society through denunciation of traditional religion without an adequate substitute, and transforming the mental outlook of Nigeria in a way that they are made to imitate Europeans slavishly, whilst holding in irrational contempt the valuable features of traditional culture (329).
(iii)   That the situation described by Ayandele above was religiously adopted by the Igala because it emanated from the white man, the custodian of their new found faith.

Consequently, the traditional knowledge and spiritual heritage of the people and their high religious values were greatly bastardized. The people's heritage served as their source and insecurity and in times of birth, life and death was proportionally destroyed. In this regard, Wagari Maathai's analogy cannot be ignored, as he says that, through years of domination, many of the African people have been robbed of their heritage which has been relegated to the archives of primitive cultures and paganism, witchcraft and Satanism. That perception has brought confusion, doubt and misunderstanding. Akoh further explains in Maathai that; it is interesting to note the reaction of the Archbishop of Canterbury, Archbishop Carey, captured in Beijing World Women Conference, on the ugly trend he accepted that some missionaries erred when they condemned all aspects of African culture and relegated it to devilish, pagan and witchcraft. He apologized for the wrongs done and hope that the wrong be put right and restore confidence and self–respect to the African way of life.

Types of Evil in Igala Perspective

In discussing the types of Evil in Igala perspective, just as St. Augustine and Leibniz said, each type of Evil has its own nature and characteristics that differentiate one from the other, based on specific philosophical ideas, and the division of evil into those categories is considered to be related to each other. Evil in Igala Religion and Philosophy can be categorized below: i. Moral Evil; which can be translated to Igala as (Ebiene ki lefuowo one) ii. Natural Evil; (Ebiene ki ma lefuowone'n) iii. Physical Evil (Ebieneku ma bi one kpowu; kpai echedoetee one) iv. Metaphysical Evil (Ebiene kilegu uma one du). Evil generally has been identified as whatever that is not good to human being, that which is a privation, limitation, deficiency anything that is not comfortable with human being, and also with the growth and development of the society is termed evil. Igala people as a group in Nigeria are not having different notion of evil, evil is harmful and destructive to our physical environment as it is evidence in flooding season, drought and erosion.

In Igala traditional religion and philosophy, evil mainly encompasses human conduct that does not conform to the moral and spiritual life of the people, nor does it contribute to development. Some beliefs suggest that evil is perpetuated by individuals, both men and women, in Igala societies who employ witchcraft, sorcery, and other natural phenomena such as thunder and lightning.

Rainmakers: According to Akoh, rainmakers in Igalaland are believed to possess the capability to either bring about rain or stop it by manipulating the environment meteorologically or by influencing the movement of clouds. As Mbiti stated in African societies, rain is considered a blessing, and people rejoice when it rains. However, excessive rainfall can lead to crop damage, destruction of houses, and harmful flooding. While rain is a blessing for the land, it can also be used to harm individuals or communities. Rain can disrupt events like marriages, church gatherings, political campaigns, burials, and other social occasions. Rainmakers are viewed as antagonists in society because if they fail to produce rain as expected, it can damage their reputation and even jeopardize their lives, as they fail to fulfill their contractual agreements. Such individuals can become aggressive and may resort to violence. The situation worsens when communal festivals are interrupted by rains, leading to accusations that the rainmakers intentionally sabotaged the event. Consequently, the priests and priestesses of the deities may invoke the anger of the gods as punishment for their misbehavior.

Sorcerers and Witchcraft: Sorcerers and witchcraft are interrelated, both having the primary goal of causing destruction and misery to people and their properties. Alana defines their activities as the use of available natural resources to kill or harm people and bring misfortune to society. Sorcery is considered bad magic, illicit, offensive, and destructive. Their focus is on killing, destroying, maiming, and jeopardizing the overall well-being of both society and individuals.

Sorcery in Igalaland has gained momentum, and new methods are continuously developed to deal with its culprits (Akoh, 152). Apeh observes and lists some methods used in Igala societies, including:

a) **Poison:** Some sorcerers poison their victims by bribing close friends to introduce a toxic substance, leading to death.

b) **Iwo:** Iwo is a harmful substance placed in the victim's path, such as on their way to the farm or when they are about to ease themselves or bathe. Contact with this substance can cause severe illness, potentially leading to death without a relevant antidote (eloh).

c) **Igboga:** Igboga is a magical preparation where the sorcerer invokes the spirit of the victim by calling their name to appear in a basin of water or a standing mirror. They then attack the spirit with deadly weapons like guns, arrows, or metal, causing the victim to fall and die.

d) **Akpabana:** Some sorcerers use natural phenomena like thunder (Akpabana) and lightning (Omamanya) to destroy their victims. They invoke the spirits of these natural forces to direct them against their targets. These actions can be carried out at any time of the year, whether during rainy or dry seasons.

Various anti-sorcery medicines, in the form of rings, girdles, armlets, are known to healers and diviners in Igalaland. These items are typically worn on the body or kept under pillows or in hidden places at home. Traditional surgeries, using knives, razors, or snake teeth to make incisions on the body, are also used to counter the effects of sorcery and witchcraft (156).

However, there are other types of evil in the Igala perspective, such as vices like killing, stealing, adultery, incest, lying, disrespect for elders, bewitching, spiritual poisoning, hatred, invocation, indebtedness, kidnapping, rape, human sacrifice, political thuggery, hired killing, human trafficking, and cruelty or harm inflicted upon others in any way.

Moral Evil

Moral Evil, in general, refers to the kind of evil that originates from the disorder of the will, as humans are composed of rational and free agents (Ezelbiuaku 11). The immediate proper object of moral evil is the will itself. Moral evil is suffering that arises due to human perversity, implying that it is caused by human beings physically or psychologically harming their fellow individuals.

In Igala language, moral evil can be translated as "*Ebiene ki lefuowo ane."* It is an evil that may affect the entirety of a particular family in a community. For example, the sin of adultery by a married woman may lead to her being afflicted with a sickness called "Oga Adaa" from the ancestor of her husband's family known as "*Ibegwu.*" This can result in divorce, leading to disunity between the families and in-laws, ultimately disrupting the positive relationship established during the marriage.

Blood covenant is another example of moral evil in Igala traditional religion. It occurs when two individuals who claim to love each other decide to enter into a blood covenant. Whoever violates the covenant first will face the consequences, which can include death for the offender or

members of their family. In some cases, the covenant may have been made by their forefathers unknowingly, but it can indirectly affect their children. For instance, if a covenant was unknowingly broken in a particular family and resulted in deaths among the brothers, they may be required to appease the deity, or the deaths will not cease.

Additionally, there are instances where two individuals plant melons, and one person has a good harvest while the other's is bad. Upon investigation by a diviner (the native herbalist or Abifa), it is revealed that the cause of the bad harvest was the other man. Since the farmer never had a fruitful harvest, it is considered an evil act. It should be noted that not all such cases are necessarily associated with sorcery - (*Inacha)*, some may be attributed to ignorance.

Physical Evil

This kind of evil is the result of inhumane actions towards other individuals, animals, or vegetation. It represents moral wickedness stemming from physical confrontations, violence, abuse, injury, and harassment, molestation in any form, fighting, and the use of abusive language towards somebody. Examples of physical evil can be observed in the activities of the following vices in society.

There was a headline in Opera News titled "Former Adamawa civil servant arrested for allegedly killing his wife," where Hadiza Zubuchi, the husband Aminu Mahdi, when interrogated, could not explain himself. It was just a simple misunderstanding after he had dinner served by his wife on August 27, 2023, at about 9:00 pm (http://opr.news). In Nigeria today, there are numerous cases like this, and it is alarming. Another instance is a wife killing her husband upon discovering that he had cheated on her. She obtained this information by checking her husband's mobile phone, leading her to a drastic conclusion. There was also a sympathetic case of a houseboy killing his master due to a simple misunderstanding between them. African societies and the global world are changing rapidly, with an increase in physical evil. Human life appears to hold little value in the civilized and modern world.

Metaphysical Evil

Metaphysical evil as the name implies connote or predicate evil beyond the physical. According to Leibniz metaphysical evil consists merely imperfections. This kind of evil is not a privation but a mere limitation essential to being. He asserts; there was an original imperfection in creatures before sin, because creatures are essentially limited, from which it follows that they could never know everything and can deceive themselves and make other mistakes with the result that the source of evil must be sought from the very idea of a creature's nature and in the region of Eternal truths (42).

Metaphysical evil, as understood by Leibniz, finds its source in the ideal nature of creatures, constrained by eternal truths inherent in God's understanding. Independent of God's will. The notion of eternal truth serves as the ideal cause of both good and evil. Consequently, all creatures are affected by metaphysical evil, as they are inherently flawed due to their finiteness. Examples of metaphysical evil include the lack of rationality in brutes, the absence of corporeality in

angels, the lack of sight in rocks or stones, and the absence of the composition of matter and form in God. In this context, man is necessarily deprived of the perfection that is proper to God, the subsistent being. The absence of metaphysical evil in nature represents a deprivation, while its presence constitutes an unwarranted additional attribute.

From the above discussion witchcraft (personality) is not as possessed victim…. the possessed victim are completely smothered by evil spirit, use them for abnormal activities that end in destruction of self or society at large. The victim's "free will "is caged; therefore, the victims are not to be blame for the actions exhibited in that state, since these actions are non-human actions the devil that inhabit them are normally blameworthy. For Harris and Sawyer, witches/wizard as the Africans of yesterday, modern and postmodern believe and practice captured African witchcraft and expressed it thus:

> Somewhere within the human category there lies the possibility of ill-disposed living human beings attempting to destroy or endanger the well-being of their fellow-men through witchcraft…., much of the belief in witchcraft is link with idea that living persons can assume a spirit from which is able to leave the physical body and hurt the spiritual counterpart of the object of their evil intentions (Ekwunife, 15).

In the African context, witchcraft is perceived as an occult science employed by individuals with dominant and greedy tendencies. These individuals use hidden or familiar instruments to psychically and mysteriously afflict their victims, aiming to subject them to their own selfish will. This occult science is often referred to as the "science of the wise" or "art of the wise," as explained by Ekwunife, quoting Awolalu and Dopamu (247).

Different African cultures have their own terms for witchcraft: the Igbo culture refers to it as "Amosu," the Igala people as "Ochu," and the Yoruba language as "Aje.". Similarly, other languages and cultures have their own names for this phenomenon, emphasizing its association with knowledge of cause and effect, which members of witch guilds or cults claim to possess and guard religiously.

Witches and wizards are often classified based on gender, with the Igbo language using "Amosu Nwanyi" for female witches and "Amosu Nwoke" for male wizards. The Igala language refers to female witches as "Ochu Onubule" and male wizards as "Ochu Onekele." Additionally, some scholars identify three types of witches based on their functions: those for protection (e.g., "nche uno" in Igbo), black witches who create fear for respect ("Amosu ikponsi"), and red witches directed towards total destruction (OgbomaArazu). A Roman Catholic diocesan priest further categorizes witches into five types: Wisdom of rulers, Diabolical covenants, Natural witchcraft, Acquired witchcraft, and Psychological witchcraft.

To provide an Igala perspective, "White witchcraft" is known as "Ochu eyienyo" and is associated with protection, both for individuals and communities, including territorial boundaries. "Black witchcraft" is termed "Ochu eyiebeiene" or "Ochu eyibibi," suggesting malevolent intentions. Metaphysical Evil is translated as "Ebiene ki legwu uma one," with

examples given to illustrate how certain actions or objects may be associated with evil intent. Methods to address this type of evil often involve open disgrace if the perpetrator is caught, early confession to mitigate punishment, and the use of identifying leaves to identify evildoers in the community.

Natural Evil

Natural evil, in contrast to moral evil, occurs in nature and is not the result of human actions or moral responsibility. Nature itself can perpetrate forms of evil that surpass human explanation, leading to pain, suffering, and disadvantageous states for human beings. Examples of natural evils include earthquakes, tornadoes, volcanic eruptions, floods, wildfires, landslides, extreme weather conditions, plagues, diseases, and various aspects of nature that bring harm to humans.

Reichenbach's definition of " natural evil includes instances of physical and mental pain, as well as states of affairs significantly disadvantageous to the human organism, which are caused by actions for which human agents cannot be held morally blameworthy". This definition encompasses various examples of natural evils, such as cancerous cells, viruses, defective genes, and creatures of nature like mosquitoes, tsetse flies, parasites, carnivores, and sharks. Natural evil, therefore, is characterized by events that occur due to the way things are in nature, without the direct influence of human intent (Iroegbu 36).

However, advancements in science and technology have blurred the distinction between natural and moral evils. Human activities, such as the rapid exploitation of natural resources leading to global warming, can contribute to events previously considered pure natural evils. Desertification and floods can also result from human actions, which can be seen as moral evils. There is a co-penetrability between natural and moral evils, as some natural evils can lead to moral ones, and vice versa.

In summary, natural evil, known as "Ebiene ki ma hio owo one'n" in Igala, represents evils that occur as a result of natural phenomena, like thunder strikes, untimely deaths, barrenness, floods, droughts, wildfires, storms, hurricanes, and earthquakes. While natural evil presents challenges to the belief in God's existence, some philosophers, like Leibniz, argue that natural pain is part of the natural system and can serve various purposes, including punishment for sins and the achievement of greater goods. The distinctions between natural and moral evils are becoming less clear in the face of advancing knowledge and changing perspectives.

Conclusion

The world system has an orderly and efficient mechanism, which evil cannot disrupt, the complex and good system. Since evil is necessary for the existence of greater goodness, God has given consent to their existence. Evil in the society is not out of place it is part of the universe, evil and good complement each other.

In the Igala Traditional Religion and its cultural values there are some guarding principles for persons who wish to be blessed by the environment, some people will claim Education/civilization and neglect the good values of the society especially, love for your lineage customs i *(Ufedoenwuogwu – Olopu)* ii Faithfulness to people (*Echubi one*) iii Holiness (*Eiifooh*) iv Truth (Ogecha) v Self- discipline (*Efowomuolane*). It has been observed from the research work, without the measured principles people will be very close in committing sin (evil).

The idea that traditional religion and the practices associated with them are paganistic by other faith (Christianity and Islam) is more of a strategy of making African Religion inferior to theirs and give way to dominance in religious, social, cultural and political affairs. Again the claim that their religions are the only way to salvation of mankind is not true. Knowledge has been observed to be the key tools for eradicating evil from our society, especially the knowledge of Igala Traditions that will help the communities/society to develop. Knowledge of other protective customs, which supposedly is not part of inheritance to Igala children/wards. Deformity was viewed as a disgraceful issue in the family and that is why the elimination of such children, even albino children are of these categories.

Works Cited
Achoba, Fidelis. *African Traditional Religion in Igalaland Nigeria:*. – Accessed 29th – 06 – 2021.
Adamo, David.T. *Exploration in African Biblical Studies,* Benin City: Justice Jeco Press & Publishers Ltd, 2005.
Akoh, Isreal Yunisa. *An Analysis of The Theology of Sacrifice in Igala Religion*, Makurdi: Obeta Continental Press, 2015.
Alana, Emmanuel, O. "*The Encounter between Christianity and Traditional Religion Among the Yoruba of south west, Nigeria*. In Uma journal of Philosophy and Religious Studies. 2009.
Allan, Leslie. *The Problem of Evil:* Published Online 2015.
http://www.RationalRealm.com/philosophy/metaphysics/problem-of -evil.html
Amanze, Philemon. *African Traditional Medicine.* Nigeria: Authors House
Anders , Draeby Soerensen. *The Paradox of Modern Suffering:* November, 2010.
https://www.researchgate.net/publication.
Awolalu, Omasade J. and D.P. Adelumo. *West African Traditional Religion.* Ibadan: Onibaonje press, 1979.
Barry, Hallen and J.Olubi Sodipo. *Knowledge ,Belief and Witchcraft Analytic Experiment in African Philosophy*. – Ethnographica, Ltd,1986.
Bolaji, Idowu. *Olodumare God in Yoruba Belief*, Lagos: Longman Nigeria plc; 1996.
...*African Traditional Religion : A Definition.* London: SCM press 1973.
Boston, J .S . *The Igala Kingdom*, Oxford: University Press, 1968.
Bulletin of Ecumenica*l Theology (Inculturation Continuity and Change in African*

Church) Published by the Ecumenical Association of Nigeria Theologians vol.8,2,1996_accessed 05_07_2021.

Daramola, Adebayo. *Orisa Ile Yoruba*. Ibadan: Onibonje Press, 1967.

Egbunu, F. E . *Igala Traditional Values Versus Modernity*. Nsukka: Afro- Orbis Publication Limited, 2009

Ekwunife, A.N.O. *Christianity and the Challenge of Witchcraft in Contemporary Africa* Enugu: Snaap Press Ltd, 2011.

Enegho, Felix Ehimare. *Nigeriacentrism: Pathways of Religion and Culture*. Ilorin: Nathadex Publishers, 2013.

Idowu, E. B. African Traditional Religion. London: S C M Press, 1975.

Ikechukwu, A. K. and Kanayo, L . N . et al " African Religion And Culture: Honouring The Past and Shaping The Future, APAS, Maryland, United States of America, ed, 2021.

Iroegbu, Pantaleon Osondu. *Kpim of Predicaments* Ibadan: Hope Publication Ltd, 2004

Ilse, Truter. "African Traditional Healer: Cultural and Religious beliefs intertwined in a Holistic way." *South African Pharmaceutical Journal*, vol 74, 2007.

Izibili, M . A " African Traditional Approach to the Problem of Evil in the World" Kamla- Raj 2009.

Kasomo, Daniel. *An Investigation of Sin and Evil in African Cosmology*; International Journal of Sociology and Anthropology vol.1 (8) pp 145- 155, December, 2009.

Mbiti, John S. *An African Introduction to African Religion*. City: Heinemann Educational Books 1975

Miachi, T. A. *The Incarnate Being Phenomenon in African Culture: Anthropoligical Perspectives on the Igala of North-Central Nigeria.* City: Kraft Books Limited 2012.

Micah, Hartman. "The Root Cause of Human Trafficking" http://orp.news (75) September 7, 2 - 2023.

Negedu, Isaiah Aduojo. *The Igala Traditional Religious Belief System: Between Monotheism and Polytheism* accessed 29-06-2021. http:///dx.doi.org/0.434/og.v/oi.7

Ogbuehi, Friday Ifeanyi. *Essentials in the Study of Religion*; Nsukka: Chuka Educational Publisher 2018.

Okpe, Nicholas Ojoajogwu. *The Quest for God (Good) Amidst Evil in The World Today*: Revisiting St.Thomas Aquinas and other Religious Philosophers in The Search for God. LAMBERT Academic Publishing, 2017.

Okwoli , P . E. Introduction to Igala Traditional Religion. Anyigba: Pastoral Publishers,1996.

Quayesi, Joseph-Amakye. Prophetic Practices in Contemporary Pentecostalism *in Ghana*: *Canadian Journal of Pentecostal Charismatic Christianity* 6, 43 – 69. 2015.

Ryan, Timothy. "*The Problem of Evil and Existence of God"* Verbum; vol. 9, iss.2 Article 16. https://fisherpub.sjfs.edu/verbum/vol 9/iss 2/16. Accessed 2nd- 07- 2021