



Epigenetics and Environmental Roles: The Reality of Igbo-Jewish Link

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ABSTRACT

This paper aims to examine the Igbo-Jewish link which has received scant attention in scholarly discourse. Among the few major critical submissions is that Igbos of the South Eastern part of Nigeria, originated from Israel in one way or the other. Prominent among these claims is that Igbos are one of the lost tribes of Israel' and the 'Hametic race saga'. Epigenetic and Mythological theories will be useful in helping to explain the Igbo history, origin, migration and colour change. Findings show that proponents of Igbo-Jewish link have not to the best of the researchers' knowledge, given a satisfactory explanation for the difference in the Igbo-Israeli skin colour, neither have they addressed in what period of history that the Jews migrated to Igbo land. The paper, therefore, attempts to change the old narratives which support the erroneous claim that Igbos originated from Israel by briefly tracing their correct origin with a view to lay to rest, the myths and speculations surrounding their identity. Much of what drives man to develop self and leave a significant mark in his society is the quest to identify with his true origin and in Africa today, the idea of westernization have affected the art of storytelling and indigenous documentation which has been an ageless tradition. Some Africans, based on their understanding view this as waste of time or impacting orchestrated stories in the minds of indigenes' hence, they prefer westernized format of aligning with the Eurocentric view about the origin of the Igbos. The study concludes that if any one group came from the other, it would be the Jews who migrated from the much older Igbo race and not the other way around.

KEYWORDS

Igbos, Jew, Israel, Epigenetic, Migration, Translocation, History, Origin

INTRODUCTION

Why is one's origin very important that one should lose one's sleep? If we take the biblical account, where can we say is Adam and Eve's place of birth/formation? Does one's origin matter in this era of globalization? In filling some important documents, one's country, state and local government of origin or province is usually required. Whether it is for political, religious, economic, cultural or sundry reasons, it has become a vital human culture that seeks to distinguish humans from animals, although as part of human activity, plants and animals are being accorded places of origin for different purposes. Even industrial products are given places of origin for the sake of identification. This means that place of origin is important for both humans and non-human beings. To the theatre artist, this quest becomes a subject of history and folklore which places Africa in the fore front of creation and early civilization (Agbo, 2016).

In light of the above therefore, it is pertinent that the origin of Igbo race be identified in order to situate it among other races of the world. It is baffling that some notable errors made in the past due to ignorance and inferiority complex among Igbos of eastern Nigeria have been upheld today as absolute truth especially by those who should refute them. The truth about Igbo origin has been raising questions partly because Igbo ancestors were not gifted with the art of writing or formal documentation, but they have reliable oral tradition and culture through which they record and recount their history. An earlier study which explains the challenges of record keeping informs that:

The lack of writing, literacy and records paved the way to the guesswork and speculations of early European experts and colonialists. Their anthropologists and missionaries compounded it all with their racism, their social Darwinism and other prejudices. The statement and pontifications premised on these prejudices have not only won credibility but have become the very basis of the historiography and reflections of even mature Igbo scholars (Okere, 2010, p. 15).

Okere is not a lone voice in the lack of literary ingenuity among the Igbo people. Toeing the same line, Afigbo (1999) stated that:

The Igbo like many of their neighbours, did not evolve an indigenous script with which to reduce their language to writing before the advent of the European rule, nor did their territory lie before the area of West Africa which was influenced by Islam and the Arab, who spread the use of Arabic script as they went (p. 365).

The absence of written record is not peculiar to Igbos alone but also to the entire African continent. Although there were the Igbo Nsibidi and Egyptian hieroglyphics, but they were not fully developed to serve any meaningful purpose literarily, due to colonial inversion Catherine (2009) has also explained that:

All scholars of Sub-Sahara African studies have felt a major frustration arising from the absence of the kind of written records and historical monuments that characterize other civilizations such as Rome, Egypt, Greece, which make the achievements of these civilizations easily accessible to archaeologists, linguists and historians (p. 1).

Although this is the case, it should be noted that, in the absence of written records, true history also lies in the cultural heritage of the people, their songs, legends, artifacts symbols, folklore and festivals among others. In view of the explanations above, there is no doubt that orality is older than written culture. Most ancient and present historical accounts started with oral narratives, like interviews which were afterwards transferred to written records. What this lack of written culture has caused the Igbos are gross distortion of her history and spreading of falsehood about their origin. It is hoped that the research paper will lay some of these controversies especially the colour of the skin and their true state of origin to rest.

A review of some articles on Igbo origin reveals a lot of distortion and falsehood propagated by Eurocentric scholars due to prejudice and lack of indebt scholarly exercise, while other African/Igbo scholars who wrote on the same subject sounded so speculative due to inferiority complex and lack of confidence in their culture and traditions. Other speculations arise from biblical etymologies and associations that rely on onomatopoeia as primary source (Okere, 2010, x). For instance, the Soudanic Hebrews of Ibo origin is supported with an evidence of phonetic corruption of 'Igbo-Ukwu' to "Heebo-khu" by Soudanic Hebrews of West Africa (Uchenwa, 2010); the Egyptian phonic corruption

‘Uturu’ a South-Eastern district of Okigwe, Nigeria as “khuru” (Uchenwa, 2010). ‘Abia’, another Igbo word found in Jewish Bible (1 Samuel 8:2); (1 Chronicles 2:24) and (Luke 1:5) and ‘Ada’ Igbo name for ‘fall’ or ‘first daughter’ is also found in (Genesis 4:19-20) (Ikeanyibe, 2014) and ‘Eri’ as in ‘mgbeeri’ beginning of time (Ikeanyibe, 2014). This is just as saying that the people of Edo state, Nigeria are the Edomites, Ihite in Anambra state of Nigeria are the Hitites or that the people of Peru are the Perusites. These examples abound, but they are not as convincing as those given below. However, in one way or the other, all these varied assortments of Igbo origin points to the fact that if Igbo is not the original Hebrew, then Hebrew borrowed much from the Igbo race.

Apart from Anyanwu who theorized the ‘Ndanelu’ and ‘Nfunala’ theories which hold that Igbos fell from the sky (Ndanelu) or that Igbos sprouted from the earth (Nfunala); most other theories claim that Igbos hail from Israel. Only very few supported the Negro theory.

Alazi (2020) who champions the Igbo Israeli link reviews Ndanelu theory thus:

The fact that the Nigerian Hebrew (Igbos) migrated from Israel into Nigeria to live and get assimilated into the culture of a group of Negroes who according to their mythology and religious belief fall from the sky and migrated into southern Nigeria some 6000 years ago (Afigbo, 2010) - a story that all Jews in Judaism and Christianity alike would regard as anti-scriptural African legendary of wild guess (p. 68).

In like manner of wild guess, the Nfunala category which covers Imo and Owerri areas in Nigeria also failed to explain how human beings sprouted from the earth.

Although, Afigbo (2010) agrees with other scholars that West African societies date more antiquated events in their locations and alignment in linguistic and cultural groups as thought, however, he tried to trace the root of Igbo history through the study of the formation of language. But in as much as this linguistic approach towards discovering a people’s origin is a mere scratching the subject on the surface, it is worthy to accept that Afigbo’s approximation of 6,000 years above roughly corresponds with our interviewee’s (Elder Victor Okoye and Ifeanyi Okafor’s) calculation of the total age of human existence on earth

since Adam. Our calculations from: Adam to the present generation at 1,000-year intervals runs thus:

Adam- Noah - Abraham – David – Christ – Aristotle – Present 6000 years. When one calculates the number of years these people lived from the Bible (except Aristotle) to the present time, one will arrive at about 6,000 years.

Basden (1981) also made some contributions on Igbo-Jewish link and he based his argument on the facts of Igbo's deep religious practices, circumcision and other Levitical code. But it should be noted that before the coming of the colonial administrators, Igbos has started practicing the ten commandments of God as captured in the book of Exodus chapter 20: 3 - 17. Thus, it is right to infer that it is not from the Bible that Igbos learnt about Chukwu (Chi-ukwu), the Almighty God. For instance, Igbo culture forbids stealing, bearing false witness, murder, ill treatment of strangers among others. Regarding their numerous rituals, Igbos had genuine reasons in the antiquated ritual killings. The acts were committed to appease the God (Chi-ukwu), the owner of all lives, failure of which could lead to great disaster of different magnitude like famine, infectious diseases and infertility among others. It is not also contestable that Igbos has the Sabbath law fulfilled on every 'Eke' day. That is, among the four-day Igbo week namely: Eke, Orie, Afor and Nkwo, Eke the premier day, is the sacred and rest day out of the four-week day (Osuagwu, 2010). Being dedicated to God entails that certain ceremonies are not to be performed on Eke day till this day in all Igboland because Eke day belongs to God.

Jeffery (1981) traces Igbo/Nri link to Egypt, while other oral traditions have it that Igbos are of the Negro race. Only Acholonu-Olumba has divergent opinion of the Igbo origin. Her evidences from archeology; theology, tradition, history, oral and written literatures overwhelmingly suggest that Igbo is a pure race from where Israel or Jew originally sprang from. Tracing the Igbo origin of the Christian theology which similarities have forced many to wrongly believe that Igbo originated from Israel, Acholonu-Olumba (2009) avers:

How did an originally African-born religion plant its roots in Palestine? We believe that some proof many lie in some geographical evidence we have found indicating that an Igbo speaking ancestor was actually the first culture-being human habitant of Palestine. He/she it was who first named the rivers of Palestine and it was his religion and his God that was adopted by Abraham when the latter arrived in Palestine from Ur Circa... (p. 29).

While tracing the origin of Igbo of eastern Nigeria, (Acholonu-Olumba, 2009) insisted that “the story of the Black race all over the continent, about Ndi-Igbo simply means, the Ancients, the first people, the Aborigines (Ndigbo)”. The reference to geographical location (Palestine) relates to environmental factor, hence epigenetics, which forms part of our theory. However, we wish to state with further evidence that Christian theology as enshrined in the Holy writ typifies Igbo cultural practices. Starting from the creation story, names of persons and places, and the Ten Commandments (as already noted) are normal Igbo cultural practices. We shall also establish the very point of distortion that leads to the false belief that Igbos are of Jewish tribe.

Igbo Origin as Evinced by the Biblical and other Creation Story

The researchers are of the view that the holy writ provides a stolen history of Igbo race deliberately distorted to fit and serve Western interest and ideology. This account of Olauda Equiano an ex-Igbo slave shows the similarities between his new environment - Europe and his home in Africa in light of these Igbo religious practices:

We practiced circumcision like the Jews and made offerings and feasts on that occasion in the same manner as they did. Like them also, our children were named on some event, some circumstance or fancied foreboding at the time of birth. We had many purifications and washings; indeed almost as many and used on the same occasions, if my recollections did not fail me. As the Jews (xii).

The above religious practices have been established in Igboland long before Equiano saw them practiced in far Europe. It is an evidence to show that Igbo people have been there from the beginning. According to Acholonu-Olumba 2009, “Igbo origins preceded the story of creation of Adam as adapted into Hebrew Genesis” (Equiano, 2010). It provides one of the theories of the origin of species in the world as the ‘Big Bang’ and ‘Darwin. In *Genesis*

chapter 2 versus. 7 and 8, we gather that: “The Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul and the lord planted a garden eastward of Eden; and there he put the man whom he had formed” (KJV). God would afterwards form the woman (Eve) out of Adam’s rib and thereafter, he blessed them and command them to be fruitful, to multiply, replenish the earth, subdue it and to have dominion over every creature.

From this account arouse some very critical questions whose answers would help to fix some problems of the Igbo origin. Where were Adam and Eve formed? What does Adam, Eve and Eden mean in Igbo language? In answer to these questions, we note that the name ‘Adam’ was stumbled upon in the process of time. That is, it was not formally given to him upon formation; rather, we gather that “the beasts and fowls of the air was brought unto Adam (my emphasis) for naming” (*Genesis 2:19*); and since then we come to realize that the name of the man God formed out of the dust is Adam. It is an inherited name which corresponds to Igbo philosophy that will be explained shortly. The question of where Adam and Eve were formed needs some geographical clarifications which the Bible was silent on but, Acholonu-Olumba (2009) has a clue from an emerging fact from their ongoing transcriptions of Ikom, Cross River state, Nigeria and from oral traditions of Ikom people that “the story of Adam and Eve is as aboriginal in ancient Nigeria as the indigenous creators of the monoliths. This means that the *Genesis* story of the Hebrew Bible is a narrative of an event that actually took place in Nigeria” (p. 5).

The name Adam and Eve have strong philosophical marital implications in Igboland. In Igbo world view, marriage is a collective responsibility but not an easy one. Getting married is likened to ‘bearing load or burden’. Hence, the man and woman are no longer free to act as they wished. When confronted with challenges be it ignoble, of which they could have ordinarily neglected were they still single, they would face it head on. They would never run or shy away from responsibilities again, because, they have ‘fallen’. Adam in Igbo language

means my fall/failure; hence I have fallen/failed. Thus, Acholonu-Olumba (2009), informs that:

This coincides with the beginning of recorded History or recorded Scripture (especially the lost but Gnostic gospel *Nag Hammadi* Scriptures which saw the physical emergence of physical Adam [Sumerian/Arab equivalent is *Adamu*], signifying man's Fall from God-Essence, from immortality to mortality. In Igbo language Adam means "My Fall" (Acholonu-Olumba, 2009, p. 5).

Eve –Ivu or Ibu in Igbo dialect means responsibility load, burden is in reference to the business of marriage. In Igbo land, as the man is burdened by the responsibility of his wife, so is the woman burdened by the responsibility of the husband. Both of them have failed/fallen because of their burden.

Eden is a corruption of the Igbo word Idenyi/Ideyi which means flood. *Genesis* chapter 2: 10 – 15 give account of a river in Eden that parted into four branches. It is surprising therefore that in the entire Nsukka town in Enugu state where there is no single river, every village has Idenyi deity. This is because in Igbo cosmology, sea, ocean or river is the nature of God because of the many wonders of the deep. Thus Acholonu-Olumba (2009), added that "The Igbo of prehistory believed that water is the nature of God. Today what is left of that belief is the notion that rivers and seas are habitations of deities" (387). Again, in Nsukka (Enugu state in Nigeria) mythology, Nkwo the epical mother of Nsukka has a forest dedicated to her sister-daughter Idenyi-Eshusha Idenyi (forest of Idenyi) till this day. It is located at Ezema Autonomous community in Nsukka. It may be argued that Eden (Idenyi) could not have existed in Nsukka where, there is no single river, save for few tributaries. The place called Nsukka – the seat of the notable University of Nigeria, is made up of nine autonomous communities namely: Nguru, Ihe, Owerre, Ezema, Edem, Umuoyo Isiakpu, Echara and Umakashi.

The reason for the absence of rivers or seas in the area could be traced to the great biblical deluge, for after the flood, all living creatures died except those in the Ark; and many water ways got blocked. This is what may have happened to the river that passed through the forest

of Idenyi and the evidence are the tributaries in form of spring water in Nsukka, some of which are: Iyi Nsukka, Iyi Likke, Iyi Leke, Iyi Ohe, Iyi Attaba, Iyi Ajiye and Iyi Ashor among others, all scattered in the nine autonomous communities. It has been argued again that if Nsukka did not have rivers before, it could not have had the idea of flood (Idenyi or Ideyi). About five years ago in Ibagwa-Aka in Nsukka senatorial zone, Adada river ‘returned’ to its full capacity after several decades its disappearance. A research is currently being conducted on it by our research team. So, it is possible that some of those blocked water ways in Nsukka could still be opened.

One of the natural evidences to support our argument is a reference to the famous Ogbunike Caves in Oyi local government area of Anambra state in Nigeria. Ogbunike cave is a collection of many caves linked together by small tunnels and passages. The main cave consists of a massive structure with big chamber. It is surrounded by towns like Nri, Aguleri, Umuleri and other towns in Anambra State that are synonymous with the Igbo-Jewish link. This is why many proponents of Igbo-Jewish link often refer to how Eri the fifth son of Gad, son of Jacob, son of Abraham migrated to Africa. Ogbunike caves have a spiritual characteristic which no other cave in the world has (Okafor, Personal Interview). An online article by Chuks Nwanne of *Sunday Magazine* 2015 titled *Nigeria Culture, Tradition, History, Festival and My Style* has this to say about the spiritual nature of Ogbunike caves: *when someone was accused of some sort of crime, he could prove he was innocent by entering, the cave. The guilty ones never returned alive* (Nwanne, 2015). Confirming this in an interview with the researchers are Elder Victor Okoye (82 years) and Ichie Ifeanyi Okafor all from Ogbunike. Elder Okoye a native of Osilein Ogbunike explained that “God abided in Ogbunike cave in that era when He used to visit Adam and Eve in the cool of the day” (*Genesis* 3:8). Ichie Okafor added that the “spiritual powers of the cave began to wean when men became political and started claiming ownership and priesthood of the cave. While some of the keepers of the caves started making sacrifices and demanding token from those seeking

the services of the cave. Thus, these abominable acts desecrated the sacred caves and its sacred powers faded away because, God abandoned it and in the present time, it has since remained just a monument for tourism.

The Arts of Naming in Igboland

Another fact to consider before concluding this paper is the philosophy of naming in Igboland. To the Igbos, naming is not done for fun but to describe and signify the child's new circumstance of life. It is a philosophical endeavour done twenty-eight days after the child is born with much musing and deliberations. Nze attests that:

Name is/much more than a label or a mark of a personal identity. It is not only that every child receives a name that expresses his personality – ‘aha aguruonyen’etoya’ – the nomenclature follows firmly and strictly, a system containing in a nutshell is... (p. 47).

Uchenwa (2010) who is also a major proponent of the Hametic saga (already debunked by Afigbo (1981, 3), corroborates this fact when he said that “the Hebrews acted according to their names” (83). With this in mind, the reader can understand the thought of Igbo people in naming their children. Thus, the name ‘Abram’ (Eburu Amu) in Igbo simply means ‘one whose penis is cut’ (circumcision), and ‘Abraham’ (Eburu Aham) signifies ‘namedropping’ (in a positive sense) to show that whosoever keys into Abraham’s name shall be blessed abundantly. Noah (Nụa) means ‘to hear’ (the message of God and build the ark). Moses (Mụo ozizi) means ‘spirit of leadership’ (to lead the people out of bondage). Mary (mmeri) means to win or winner. (All the praise names and accolades given to Mary the mother of Jesus Christ were originally and till now showered on Nkwo the epic mother of Nsukka). Jesus (Je zọta) means ‘go and save’ (the people from their sins). Judah ‘Ji ụda’ – something that resounds; (famous, popular like kingship). The Igbo meaning equivalent to these biblical names are too numerous to be dismissed as mere coincidence.

In fact, Acholonu-Ozumba (2009), dedicated the entire 25th chapter of her book under reference to this cause, to assert that if spoken Igbo is so advanced in the stage these notable

figures lived in Jewish history, then there is no point asking anyone for further evidence of the Jews migrating from an already established Igboland.

However, in an attempt to distort the record to suit some Eurocentric views, Roper once responding to his students who demanded for some courses in African history, said “Perhaps, in the future, there will be some African history to teach. But at present, there is none; there is only the history of the Europeans in Africa. The rest is darkness... and darkness is not a subject of history” (p. 75). It is this same racial mindset, that Joseph Conrad also applied while describing Africa (Congo specifically) in his novel titled *Heart of Darkness*. This prejudice arising from the fact that elaborate written culture started with the Europeans, Africans were under compulsion to take whatever history and spelling of (even their own African) names imposed on them. Few examples can explain the distortion/corruption of spelling. They include: - Okunano/ Awknawnaw, Oka/ Awka, Nwofia/ Nwawfia, Ogwu/ Awgu, Ofo/ Ofor, Nska/ Nsukka, among others. We have all accepted the misinformation that Mungo Park discovered the River Niger, notwithstanding the fact that our ancestors were fishing in that same river long before the arrival of Mungo Park. It is worthy to note that the ‘the land flowing with milk and honey’ in the book of *Genesis* is a reference to Nigeria where every manner of mineral deposit is found. Israel is not noted for such otherwise there would have been the ‘scramble for Middle-East (Israel)’ and not ‘scramble for Africa.

Mythological Agreement with Epigenetic

In this paper, mythology and oral tradition have constantly pointed to the fact that Igbo is the aborigine of the earth especially from the creation account, lending credence to epigenetics, which in Greek terms translates to “in addition to genetics”. It is a biological field which deals with inherited changes in the expression in the gene caused by mechanisms rather than changes in the DNA. Epigenetics seeks to explain how environmental exposures can modify gene expression and influence cell properties. Lobo asserts:

The expression of genes in an organism can be influenced by the environment, including the external world in which the organism is

located or develops, as well as the organism's internal world which includes such factors as its hormones and metabolism, ...similarly, drugs, chemicals, temperature and light are among the external environmental factors that can determine which genes are turned on and off, thereby influencing the way an organism develops and functions (p. 39).

Epigenetics has rejected the notion that environmental influences cannot exert long-term changes on the genome. Research into epigenetics has shown that environmental factors affect the characteristics of organisms. For instance, ETH Zurich online *Sciencedaily.com* research on a certain laboratory strain of *Drosophila melanogaster*, (a red eyed fruit fly) shows that, 'the surrounding temperature of the embryos, which are normally nurtured at 25 degrees Celsius, if briefly raised to 37 degrees Celsius, the flies would be hatched with red eyes and if they are again crossed, the following generations are partly red eyed even without further temperature treatment, though only white-eyed flies are expected according to the rule of genetics'(Science daily report, 2019). The concept of epigenetics offers explanation for the above underlined.

CONCLUSION/RECOMMENDATIONS

Different researches conducted to know the real cause of dark and light skin colour among people of the same origin has shown pigment variation based on geographical location. This shows that environmental factors play key role in skin colour determination in relation to high Ultra-Violet Rays. It is therefore safe to conclude that as the Igbo ancestor Adam, his wife and off springs with black skin left their abode in Anambra area of Nigeria to the garden/forest of Idenyi in Nsukka (distance was never a barrier as at the time) in a bid to till and subdue the earth, they wandered throughout the earth and finally sojourned in the land of Palestine. The climate affected the skin colour of their off springs over many generations leading to the change from their original black to pale skin colour.

Iheanacho states that "... any work on a race or group by someone not of that group may not always give the necessary information" (vii-viii). This is exactly the case of Igbo history in the hands of European and Arab scholars. However, agreeing with Iheanacho that "it is often

said that truth depends on the last material available” (viii), it follows that further research can throw new light in the explanation of theories affecting Igbo origin and the changes in their skin colour.

The researchers contend that what other proponents of Igbo origin have concluded about Igbo-Jewish link can be deconstructed to yield that the people they refer to as Israel/Jew are the same Igbo people who migrated to Palestine many decades ago. As the Igbo adage goes ‘it is the home rat that leaks to the bush rat that there is fish in the cage at home’; it follows then that when the need for strong able bodied men with harsh weather resistance were needed for plantation work in Europe and when the need for raw materials for technological advancement arose in Europe, those Igbo great grandchildren in Europe who have over the decades developed new skin colour and new tongue, led other races to Africa to plundered it. Some exploiters who were not led by the ‘home rats’ but came on their own did not succeed in the African expedition like others who were led.

From the foregoing, the researchers strongly believe that the facts of Igbo autochthony, migration and environmental factors as well as the relevant literatures cited in this paper have attempted a solid foundation especially for Igbo people to shed off their low self-estimation and docility imposed on them by some Eurocentric historic sophism that they are from Israel. Surprisingly, no renowned Israeli historian, archeologist or cleric has acknowledged this account in the same manner as Igbo people are doing. This is because they know it is a deception which, as long as it is sustained, will continue to yield them financial reward and good image projection as Igbo nation will continue to patronize her as a pilgrim country.

Furthermore, the claim that an Israeli Ambassador in Nigeria (Gideon Gola) affirmed that 75% of Nri culture was a reflection of old Judaism (Ikeanyibe, 2014) is a political statement. It does not express the fact that Igbo originated from Israel. The statement was meant to soothe the yearnings of his Igbo hosts ‘that Igbos are descendants of Israel’, for nothing more ever came out of that claim thereafter. The much-quoted Igbo-Ukwu excavated bronze

sculptures and burial chamber/tomb by Professor T Shaw as a concrete evidence of Igbo-Jewish origin has no connection than mere speculation.

Some critics dwell on the claim that radiocarbon dating to RC 14, evinced that Igbo-Ukwu had occupied the area before A.D. 900. Another report claiming that Igbos had occupied the area 3,000 BC about the time king David of Israel (Ikeanyibe, 2014, 39-40) fail woefully to explain the link. After repeating exactly the same findings of L.M.(2010), Okafor (2010), T. Shaw, E. (2010) Isichie (1976) (sic) and M.A Onwuejeogwu (2010) and asking exactly the same repeated seven rhetorical questions about the archaeological discoveries in his two separate works, all Uchenwa (2010) could conclude with is the same weak conclusion that “correct answers to the above questions would help us to discover the real Igbo ancestors and how they migrated into the present Igbo Land” (Uchenwa, 2010 41; 2010, 174). Afigbo’s, (1981, 11). Thurstan Shaw suggests that Igbo Ukwu culture (dated to the ninth century A.D.) may well have been connected with the institution of *Eze Nri*, but it does not definitely make the connection”, to show how uncertain some of these claims are. J.G Lawson’s conclusion on Nri-Igala relationship has no bearing with what the rest are saying. All these distortions and lack of concrete evidence by all these authors show that their position about Igbo origin has no merit, that the account from the mythological points of view as reported by Anyanwu are more reliable than the rest. It is therefore our recommendation that the Igbo nation should face reality and reclaim their origin and personality instead of attaching themselves to the Israel as their land of origin.

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