

**KPANTI-GIRIRI (CHIEF RAINMAKER) IN MUMUYE SOCIETY: BETWEEN
MYTH AND KNOWLEDGE IN TRADITIONAL ATMOSPHERIC
MANAGEMENT TECHNIQUES**

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Abstract

The research work on Kpanti-Giriri (Chief Rainmaker) in Mumuye Society Between Myth and Knowledge in Traditional Atmospheric Management Techniques” The research proofs that rainmaking is a knowledge and not a myth as many would think so. Rainmaking is an indigenous knowledge that has been in practice since the time immemorial, and handed down to succeeding generations for the management of atmospheric conditions of the environment till date. The research adopted descriptive, prescriptive and analytic methods. Data were collected from the Chief rainmaker and some knowledgeable members of the rainmaking council and consultation of relevant books. The research discovered that rainmaking is a knowledge and not a myth, as been speculated in some quarters, and one must be part of the rain making cult, and must have the general endorsement of the rain making council members before he becomes a chief rainmaker. Also, succession to the position of rainmaking can also be inheritable, and one must prove his knowledge of the herb before he is being nominated to act as chief rainmaker by the council. Knowledge of the herbs (jeemang/tongkorong) and rainmaking act is concealed in secret and not exposed to non members to know, learn, verify or participate in by injecting new ideas into it. The paper suggests that, rain making knowledge and rites should be laid open for those who want to learn and practice it, and it should be open to academic research and not to be closed. Indigenous knowledge of rainmaking should also be extended to cover other areas bedeviled by atmospheric weather challenges like draught and flood. Rainmakers should become friends of every body, and not to deal with people simply because they possessed mystical powers. They should open school for the mastery of rain making in order for people from every nook and cranny to benefit.

Keywords: Kpanti Giriri, Mumuye, Myth, knowledge, Techniques, Traditional
Introduction

In many African societies and the world at large, rain is regarded as a great blessing, and whenever it rains, people rejoice (Mbiti 179). As a sacred

phenomenon, it is associated with *Kpanti-Laa/Daa-Dapeng* (Almighty God). Among the Mumuye, who occupied majority of the six out of sixteen Local Government Areas in Taraba and some Local Governments in Adamawa State like Mayo Belwa, Jada, Toungo, Ganye State, Fufore and Yola Town all in North Eastern Nigeria. History has it that, Mumuye originated from Egypt, while some said they came from the East through Central African Republic and Cameroon to Kang or Kam (Capro Research Office 303). Some other sources have it that, they came from Kang or Kam near Bali in Taraba State, but the search for more fertile land for agrarian activity took them as far as Yorro (303). However, the exact time or period of stay at Kang was approximately during the stone age while that of Yorro was during the iron age (Dong et al 1). Yorro is being giving great recognition as the ancestral unifying home of the Mumuye people because of the significant role it plays in their history (Martins13).

Rainmaking is a strong belief and practice attached to the Chief rain maker and his council, who reside in the mountain of Yorro-Bang in Yorro Local Government and Area of Taraba State, Nigeria. He is in -charge of rainmaking rites as handed to him by his ancestors and subjected to passing the prescribed test and endorsement by rain making council. However, foreigners often described rainmaking as practice of fetishism, diabolical manipulations of magic or mere spiritual exercise of myth and futility. Thus, there is one common fabric that runs through the act of rainmaking ,it is an ethno-valued knowledge that lies within its scope, and not subjected to any scientific verification procedures.

Rainmaking is an ethno-knowledge that is mostly and mystically tied between ancestors and God, and revealed in various methods, learnt or inherited from custodians. Hence, such knowledge is between men and their ancestors whose acts are considered and imbedded in mystical tied and observance of rituals as they handed it to succeeding generation (Makong,Oral Interview).

Thus, *Kpanti-Giriri* (Chief rainmaker) has no executive power, his principal concern is the rainmaking. He is the last person to pray for rain when there is drought (Dong et al 45). It is interesting to know that,there is no myth on rain making among the Mumuye. Hence, Knowledge of rainmaking is divinely revealed or handed to the tribe since the time of their forefathers and learnt through act of mastery of the plants and rites. Nature is an explanation of the universe as created by *Kpanti-Laa/Daa-Dapeng* (God Almighty) (Vahme, Oral Interview). The misconception that rainmaking among the Mumuye is a myth is

not true, but a knowledge tapped, inherited and used in atmospheric management techniques, which still commands great respect today.

Techniques of rainmaking outlined the various steps and rules to be followed on how rain will be made to solve the problem of plants and animals from dying. Thus, manipulations of scientific knowledge are the pride of westerners, while the ethno-knowledge of rainmaking belonged to Mumuye. The knowledge of rainmaking is a wealth of Mumuye innovations to manage the atmosphere which both plants and animals need in order to survive. Rainmaking is entirely God's own authority and *Kpanti-Giriri* has the sole duty to spear head in the rain making rituals, and also make supplications for rain to come or ceased. Among the Mumuye and similar tribes, rainmakers are regarded as friends of the communities, because they represent them as they pray and conduct rain rituals for rain to fall.

The paper shall expound the concept "*Kpanti Giriri*, rain making through knowledge for atmospheric management techniques. It shall also discuss succession to the position of Kpanti, how Kpanti Giriri obtain his knowledge of rain making and the rules of rain making. The paper shall also examine some challenges affecting the practice of rain making in contemporary time and a way forward.

Clarification of Terms Key words: *Kpanti Giriri*,

Etymology of the Roots "*Kpanti And Giriri*"

The word "*Kpanti*" literarily means Chief while "*Giriri*" is the mighty or rowdy sound of thunder usually noticed when the cloud formed or is pregnant to release rain. In an exclusive interview with the Chief Rainmaker in Yorro-Bang in Yorro Local Government Area, Taraba State, Nigeria, this is what he x-rayed to me:

Chief rainmaker is a Chief of other rainmakers, who represent him in their various communities, and who report to him matters of great concern for re-address. So, the Chief rain maker is the supreme rain maker, whom all other minor rainmakers visit him at scheduled arrangement or on matters of urgency (Zubairu, Oral Interview).

Chief of *Giriri*, which is literally interpreted to mean Chief of Rain or maker of rain as preferred to be called today. *Kpanti-Giriri* is preferably regarded today as the Chief rain maker. Romancingly, Nyazing asserts thus: "*Giriri*" is perhaps

is an imitation of sound of thunder (29). His name is associated with the sound of thunder, which later on follows with rainfall.

Rain: Rain is a sacred phenomenon as it is being regarded by Mumuye and some other tribes. Onah also defines it as:

The drops of water that falls from the atmosphere, or more locally expressed from the "sky". They form and fall as a result of the moisture in the atmosphere condensing and becoming more concrete or physically felt, such that the atmosphere can no longer hold velocity and that is why probably it is at times referred to as the precipitation of liquid drops (10).

According to *Mbiti*: Rain for many is seen as the most explicit expression of the goodness and providence of God. Thus, rain is seen as the eternal and mystical link between the past, present and the future generations (Mbiti181). It is known in Mumuye as *Mee-Lapa/sok-dapeng* which mean rain which falls from heaven or from up. According to Makoro also "rain refers to sacred substance that is been ushered from *paa l daapeng* (up) by *Kpanti-Laa/Daa-Dapeng* (God Almighty) to both plants and animal's sustenance" (Oral Interview).

Rainmaking: This is the technique of how rain is made to fall. It involved a lot of rituals and manipulations of the forces of nature to ensure its falling (Mading, Oral Interview).

Rainmaking refers to the art of attempting to produce rain using scientific and power manipulations which involved prayers, sacrifices to induce increase precipitation, usually to stop off drought or bar it from raining (Agbali 1). Mbiti asserts also similarly thus: "It is a sacred phenomenon which therefore, not only solicits physical rain, but symbolizes man's contact with blessings of time and eternity (181).

According to Zubairu:

Rainmaking is a religious activity that involves the Chief rainmaker and his subjects coming in sacred communion to pray to *Kpanti-Laa* (God) and to also solicit for the favours of rainfall for the sustenance of both plants and animals. Ritual adherence and sacrifices are integral aspects of rainmaking which is been granted by the Supreme Deity and in total agreement and support of ancestors (Oral Interview).

Dong et al further reiterated similarly that:

The Chief priest of Yorro is the last person to pray for rain when there is drought. His subordinates visit him if there is any draught. Rainmaking is a special rite that are performed by the rainmaker for rain to fall (Nyazing 45).

Rainmaking in Mumuye Traditional Religion is an ethno of rainmaking rituals, which is a prototype of Mumuye Indigenous knowledge on atmospheric management technique, which is considered as an act of purification in which drought is clearly endowed with moral etiology. Hence, rainmaking is seen as an act of religious obedience and solicitation, accompanied by following strict rituals for a down pour. *Kpanti Giriri* (Chief rainmaker spear head the rituals of rain making).

In a succinct manner, “rainmaking is the role of soliciting for rain to come by the Chief rain maker, who resides at Yorro-Bang presiding over the rite among the sub Mumuye groups” (Mabelang, Oral Interview).

Knowledge: The information, understanding and skills that you gain through education, or experience (Hornby 658). Knowledge can also be seen as the fact of understanding, information acquired through learning or experience (Ozumba 16).

Myths: It originated from the Greek word root “*Legend*”. The truth, symbolically, or affectively, presented (Runes 219). Abanuka asserts that “myth is narrated anonymously; its message is dogmatically formulated and characterized. It is also forcefully expressed that its main is to produce immediate conviction and acceptance” (114). Myths were held to be symbolic description of the phenomenon of nature (Gaiya 5).

Rain-Making Through Knowledge for Atmospheric Management Techniques

Man is a creature composed of two substances (body and soul). He is an inquisitive and unique creator endowed with the rationality to find the root causes of things in the cosmic universe. His curiosity further aided him to go into the act of rain-making, which is a knowledge he utilizes to invoke rain to fall. According to Zubairu, a chief rainmaker whom I interviewed in Yorro-Bang, he enthused thus:

Empirical apprenticeship and metaphysical manipulation and use of rational prerequisites and better knowledge of the herbs are involved in forming the whole of what is called knowledge of rain-making and it is not

myth but mastery of the rainmaking herbs (*jeemang/tongkorong*) (Oral Interview).

Rainmaking in Mumuye society is normally invoked by the Chief rain-maker (*Kpanti-Giriri*) using also the active involvement of pure religious rites on the items to be used to induced rain to fall or cause draught. It is an ethno-knowledge based on the body holistic undertaking of atmospheric management, which is an indigenous knowledge that is inherited and tied with ritual observances and mastery of the act.

Here is an evidence gotten on my field trip to *Kpanti-Giriri* at Yorro-Bang about rainmaking through knowledge. His Majesty, the Chief Rainmaker, who resides in Yorro-Bang mountain told us of what he did sometimes back on receiving the news of the demised of Dabang Peter Marubitoba Dong, a revered elder and custodian of Mumuye culture. *Kpanti Giriri* sent a representative to the funeral and promised one thing to honour the late legend, and on that day of the burial, he made rain rain fall, which lasted for some time in order to provide a conducive weather for the burial on 2nd November 2014 (Zubairu, Oral Interview).

Succession to the Position of *Kpanti Giriri*(Chief rainmaker)

According to Mumuye custom and traditions, succession to the position of *Kpanti-Giriri* is usually patrilineal; the formal approval is necessary before a new chief priest could assume office; there must be an approval which is secured only when he passes the other groups of the Mumuye and have no part to play in the selection of the Chief apart from the Yorro-group (Dong et al 45). It is important to know that, in the light of the foregoing, none of the group of Mumuye could claim lordship over the others(Koro, Oral Interview). In the absence of central administration, the Mumuye have the chief priest of Yorro as the supreme rainmaker, who is respected by all the groups of the Mumuye (Makong,Oral Interview). The choice of the supreme rainmaker is purely religious and depends more on the wishes of the previous incumbent who alone is capable of initiating future successors into the mystic cult (Dong et al45).

How *Kpanti Giriri* (The Chief Rain Maker) Obtained His Knowledge

Kpanti-Giriri derived his knowledge from oracle, dreams, vision, divination, observance and mastery of the herbal plants and religious cult known as *langsi*. He also gets his knowledge through revelation and by inducement from council members. Also, he acquires his knowledge from accepted apprenticeship and test of the rain making herbs (Mading, Oral Interview).

According to Zubairu, “knowledge or act of rain making is learnt and it is not a myth as thought by other tribes” (Oral Interview). One must be a lineage member of the rainmaking family, and most have the approval and secured only when he passes the severe test to probe his knowledge of the ritual of rainmaking (Dong et al 45). Any person who is elected to succeed as *Kpanti-Giriri*, his knowledge of the rain making is revelatory, visionary or made manifest in dreams. These medium confirmed how such a knowledge of rainmaking is obtained. Haven acquired this knowledge of rainmaking, the priest to be is probed of the knowledge of the ritual and knowledge of the rainmaking herbs (*jeemang/tongkorong*) and his position is now approved (Makong, Oral Interview). Furthermore, Knowledge of rainmaking is gained from the ancestors also, who practiced it long ago and handed the act to succeeding generations to date.

Rules of Rainmaking

Rainmaking is a knowledge acquired and inherited by forefathers and revealed to any desired or chosen person, who is deemed by traditions to be able to observed and have the gift to respect the laid down rules for such a profession. However, the Chief rainmaker must be in constant agreement with the general laid down rules of the act of his forefathers as revealed and handed down to him with the help of custodians (Koro, Oral Interview). *Kpanti Giriri* (Chief Rainmaker) must possessed spiritual as well as religious qualities of the cult or profession. He is expected to desist from immorality, and remain obedient and answerable to the custom and those who invested him with such an authority he occupies and practice. To sum everything up, he is expected to possess and obey all the laid down rules governing his position as enshrined by the custom and tradition of the rain making cult.

Rites of Rainmaking by *Kpanti-Giriri* (Chief Rainmaker)

Rain generally all over Africa is considered as a Holy phenomenon, which everybody recognizes as the gift coming from the Supreme Deity, (*Kpanti Laa/Daa-Dapeng*). Mumuye are mostly farmers, they farmed crops like *looti/yuu/lori/janti* (yam), *daaboro/daazeng* (Bambaranut), *bai* (cassava), *zibra/zaakn*(maize), *mis/nyongko*(millet) /*daa*(groundnut) and reared *vivaa* (animals) at the same time. Human beings need rain for multi-purposes like: cooking, drinking, industrial and animal uses. *Kpanti Giriri* has

representatives all over Mumuye groups, who normally consult him on matters relating to rainfall. He is the Chief rain maker, whom they come to pay homage at due time. Hence, *Kpanti Giriri's* position and role is that of religious and ethno oriented of invoking rain through rituals and possession and deep knowledge on climate change for atmospheric management techniques. He is reveredly endowed or revealed with the ability of such knowledge to induce rain. It is vital to know that, there is a mystical union and experimental connectivity which manifest itself in formulated cultic revelation in its dimension.

Furthermore, rainmaking involves the manipulation of supernatural force which connects the visible agents or items with the divine. There is also link between metaphysical and the secular worlds. Man, who is the rainmaker, sought the help of the metaphysical forces to manipulate the act of rainmaking.

In an interview with the present *Kpanti-Giriri* in Yorro Bang, he says that “there are many rituals accompanying rainmaking which is a charged responsibility on him to exercise for his people. Prayer and sacrifices of *vivaa* (animal are prerequisites involved in rainmaking” (Zubairu, Oral Interview). The chief rainmaker resides at the foot of the mountain for easy consultation with other cultic members of the rainmaking cult and spiritual divinities. The mountain provides him with easy access and moments of non interference and secrecy. God is a Spiritual Being, while man is a material being, he is a finite being who depends on the infinite for favours to be granted him in the cat of rainmaking. Hence, the relationship that exist between a rain maker and the Divine can be interpreted and seen in a bond between the powers that lies in heaven which is tapped on earth by man for his environmental use. Ancestors are the closest persons to God, and they handed the act of rainmaking to the chief rain maker, which he uses as a religious duty, which he owed them obedience.

Mumuye world views is religiously rooted to the non physical earth with people, humanity and universe. Worldviews are considered denoting an outlook towards the universe (Gbenda 13). *Kpanti- Laa /Daa-Dapeng*(God) is the cohesive force of Mumuye Traditional Religion and without God, all things would fall to pieces (Parrinder 33) and no rain making request and rites would yield great result.

Chief rainmaker as is popularly and religiously addressed, he is the head of the rainmaking rituals, who prayed to *Kpanti-Laa/Daa-Dapeng* (God) and also solicit the help of ancestors as he prepares to perform the rainmaking rituals for atmospheric management of the environments. He, rainmaker uses mastered

methods in going after the severity of drought and even much flood. The techniques are scientific and purely religious in nature. *Kpanti-Giriri* (Chief rainmaker) intercedes with God and ancestors through a ritual to allow rain to fall (Nyazing 7).

Rituals of slaughtering *vivaa* (animals such as goats or chicken) of desired kinds are highly in manifestations, and the local wine (*saa*) is also considered as one of the valuable food items needed by the group of rainmaking cult for rituals and as food. Hence local wine is considered a revered food, and it functions very religiously during rain rituals because it entertains members after an intensive breaking of fast during rites of rainmaking (Mading, Oral Interview).

Kpanti-Giriri also sacrificed some animals in order to fulfilled one of the constituted and integral parts of the rite of rainmaking. These rituals may involve pouring out libation of *saa/sis* (local wine) on some sacred items, to invoke rain (Makoro, Oral interview). Also, the chief rainmaker begs, prays to God as the rite is about to begin, because nature is believed to be an explanations that the universe that is created by God for man to reside in it -and to control it too. There is connection between the secular and the profane (finite and infinite) in the inter flow of powers.

Thus, the priest removes from a big pot (*bere/ber*) which is the symbol of the cult, a piece of *tsasureng* (iron) fashion like *soko/mah* (snake). "The fashioned smithed snake is kept rolled up in curtain of black string. *Kpanti Giriri* unwinds the curtain and fasten it to two pegs on opposite walls of the hut. Then, taking a blacksmith's hammer in his right hand and a pair of scissors in his left he says: "What I am about to do, my forefathers did before me. I pray that this drought may cease and that we may have abundant corn to eat (Nyazing 29).

There are herbal plants known in Mumuye as "*jeemang* "or "*tongkorong*"; the priest then chews a piece of the plant and spites it out on the tools, which he lays on the ground awaiting to be efficaciously empowered or revitalized. Haven picked the iron snake, he retorts thus:

O Most High God of our ancestors, you made the universe (*Kodanga/dok*) for your creatures to inhabit. We received the act of rainmaking from Yorro in the East from our forefathers as a heritage. We are hereby soliciting through prayers, sacrifices and fulfilment of rituals that you may send rain to revive our dying selves and all that you created. Without rain, we perish of hunger. We solicit for rain so that, there will be abundant of

food for your children in the land to eat and acknowledge thee” (Zubairu, Oral Interview).

Kpanti-Giriri after this rite of soliciting to God to grant rain, takes a piece of the creeper/ herb (*jeemang/tongkorong*) chews it and spit it out on the iron snake (*soko/mah* (Mading, Oral interview)). He then hurls the snake against the hammer and the scissors, and it is said that as soon as this is done the first pearl of thunder is heard (Dong et al 17).

It is interesting to know that the rite that was used to make rain fall does not changed, but repeated to stop or reduces excessive rain. Bonzena asserts similarly that “it is believed that the *Kpanti-Giriri* alone on earth has the power to stop rain or bring rain on earth” (21).

The cult or act of rainmaking among the Mumuye is a significant role of *Kpanti-Giriri* (Chief rainmaker), and cannot be over emphasized in its religious connectivity between the sacred and the profanes. Rain is life, and everything owed its survival from rain. From the foregoing discourse on Mumuye Society, the role and act of rainmaking is a socio-religious affair that requires the symbolization of man’s contact with the blessings of time and eternity (Mbiti 181). However, the power to make rain is significant, and ritual practices are preserved and exercised in Mumuye culture by the Chief rainmaker and rain cult members.

Challenges Affecting the Practice of Rainmaking in Contemporary Time

- The knowledge of rainmaking has mystical undertone. Its activities are secretly embedded and cannot be subjected to mere scientific verification because, they cannot be performed in a scientific laboratory nor be explained to a non rainmaker. Most of the rites and objects of rituals are not accessible to commoners and non members to scrutinize the veracity and authenticity of the rain making cults.
- The role of Chief rainmaker is often greeted or applauded when he does the rain rituals. Also, he is blamed for excessive rain when it damages crops, animals, houses and even human lives. His position is a risky one. Whenever *Kpanti-Giriri* is offended, he will stop rain, and offender will be asked to give/ bring a cow (*napu / nyak*) and some pots of *saa/sis* (*Burukutu*) local wine as fined before the Chief rainmaker releases rain

immediately (21). This penalty exposes the victim to economic poverty or hardships if the means to settled the rainmaker are not there.

- The position of *Kpanti-Giriri* is not solicited to be challenged by any Mumuye because of the fear of powers he possessed, which he can use it to cause excessive rainfall or drought. Nyazing reiterated impressively also that “disrespect or to quarrel with these men are disastrous since they can lead to draughts, floods or fatal thunderstorm” (30). In the face of drought, people often shift blames on the chief rainmaker for not living up to expectations.
- Rainmaking is an ethno-knowledge, a prototype of African indigenous knowledge system on climate change, which the western world see as impossible but mystical formulation of magic or witchcraft display (Vahme, Oral Interview). Thus, they debunked and called it a myth instead of indigenous knowledge for atmospheric management of the environment.
- Knowledge rain making is not a myth nor it is a profession that everybody learns and become a rain maker. Hence, test of the knowledge of rainmaking cult is shrouded in mystery and many people posed questions on the genuineness of whether such role is divinely or religiously motivated, or it can be disputed (verified) in the laboratory.
- *Kpanti Giriri* has also encountered challenges of many people under him putting pressure on him to solicit and make rain fall or cause drought. Complains which varies among diverse population of people contribute in worsening the situation that would warrant them the favour of rainfall. He does not have the gift of bi- location to induce rain in many different habitations of the Mumuye except where is under his location.
- Christianity and Islam are now waxing up actively in every Mumuye Community to derogatorily disagree with *Kpanti Giriri* that he cant make rain, but that he can only intercede for it. Some non Africans often challenge his position that rainmaking is fetish and syncretic, or it is just a mere myth of exalting an impossible act in a practical deluding sense using magical powers (Vahme, Oral Interview).
- Customary basis of inheriting the cult of rain making often set the act of succession to be hereditary with few exception, any member of the rainmaking rite could be elected as well. Hence, because of the embargo been placed on lineage and members of the rainmaking cult alone, one

cannot assume the paramount position, and those who are interested to join in the school of rainmaking are not allowed by customary council of *shong-mee/nee-sok gwola* (rain makers) (Mading, Oral interview).

- The terrain where the Chief rain maker reside is often treated with awe, reverence and with utmost care. Thus, accessing the chief rainmaker during moments of drought or excessive rainfall, may be difficult, and there is also communication gap due to distance and inaccessibility of mobile communication network.
- Youths are certainly the basic bond of contention in contemporary time, who see Mumuye ethno knowledge of rain making not as religious practice, but a diabolical manipulation of magic and witchcraft. (Makoro, Oral Interview). Hence, these youths discredit the position of the Chief rainmaker and his associates, who are seen to be mere magic makers than rain makers and whose positions threaten people on grounds of no justification if provoked.
- There is inadequate documentation on the Mumuye indigenous knowledge of rain making. Hence, rainmaking procedures are likely to go into extinction for lack of interest and support from the rain making ritualists, whose knowledge of the act is secretive and not open to those who might learn it for the purpose of atmospheric management of the environment. However, rainmaking rituals cannot be subjected to scientific verifications, improvement from outside, because knowledge about the cult is not laid bare for all and sundry to tap and even within the frame of scholarly research.

Way forward

- Right from the creation of the universe, man has been at the centre of everything by *Kpanti-Laa/Daa-Dapeng* created. There should be a better understanding of the connectivity between the two worlds; physical and non-physical. There is a link between man and God, and what man asked and is granted him by God. One should try to know that in nature, there are forces, good and bad, and that, man tap and use these forces for good or for evil.

- Rainmakers exist, and they should try and carry out the methodology of their profession that is often referred to as 'act of rainmaking', with vigour and religious commitment for the benefit of all and sundry.
- They should also influence good weather conditions by virtue of them residing on the mountain and having the endorsement of the rainmaking council members.
- Chief rainmaker needs to demonstrate his knowledge by salvaging the crises of drought and excessive rainfall, and not to use it at the detriment of members of his community or on slightest provocation. He should know that, he is a key figure in the religious significance to both humans and plants survival.
- Belief in rain making amongst the Mumuye is real and not a myth as other scholars seems to see it so. In an interview with *Kpanti-Giriri*, he told me that "there is no any related speculation among the Mumuye that rainmaking is a myth" (Zubairu, Oral Interview).
- It should be clearly understood that, rainmaking is not like any other profession or acts that people can just acquire and manipulate to suit their selfish purpose. Hence, *Kpanti-Giriri* (Chief rainmaker) does not work on his own accord without the general working agreement and inducement of the rain making cult members. The system is sacrosanct, and all people must respect the rainmaker(s) because, they can punish as well as reward with rain or drought.
- All pieces of information gathered about the chief rainmaker, who reside in Yorro-Bang in the mountain of Yorro is believed to be Mumuye Indigenous knowledge system preserved and passed down through tapestry and ethno knowledge from ancestral parents to succeeding generations with the help of the *shong-mee/ nee sok gwola* (rainmaking members). Thus, rainmaking is a complex one that requires only those who are rightly guided by inner voice of the Divine and with the inducement of the rain members on the need to carry out such an act (Makong, Oral Interview).
- Rainmaking techniques should not be termed derogatorily as a myth, but should be respected by all and sundry as an ethno knowledge that has existed since the time of Mumuye ancestors. It is a knowledge that is practiced in deep religious manner and must be respected because there is a divine to human interplay of forces, which is made manifest and utilized

for greater sustainability of lives and property in atmospheric management of the cosmic universe.

- All hands must be on deck to support and respect the act of rainmaking, for it is part and parcel of Mumuye cultural belief and practice, which has the interplay of force, in the two worlds as inherited from forefathers and must be ensured to continue for greater significance (Zubairu, Oral Interview). Nature is an explanation that the universe is created by God for man to reside and subdue it. Rain making is a knowledge whose is justified in the believe in *Kpanti-Laa/Daa-Dapeng* (God Almighty) and other spiritual beings.

Conclusion

The paper from the foregoing discusses rain making through knowledge for atmospheric management techniques, succession to the position of *kpanti Giriri* and how how *Kpanti Giriri* obtained his knowledge. Going further also, the paper examined rules of rain making, challenges of rain making and a way forward.

Chief rainmaker resides in Yorro Bang in the mountain of Yorro and has representatives all over Mumuye settlements who consult him in moments of needs. He is consulted on matters of great drought and morality as it pertains to the Mumuye. He is a representative of Mumuye ancestors, whose act of rainmaking is imbedded in the traditions of the tribe '*Shong Yorro*' meaning people of Yorro (Mumuye), being a practice of posterity that received great perseverance from first rainmaking custodians. Rainmakers are humans, who recognizes the significant role of the Supreme Deity (*Kpanti-Laa/Daa-Dapeng*), who is considered as the sacred object of focal worship and the grantor of the rites of rain making for rain to fall or ceased. He is represented in the skies; He is all knowing and all powerful. Sacrifices are not offered in His name, but is revered in private devotions, and prayers are made to Him in ancestral *javaa/kuna* (shrine). The religious ground where the rainmaker goes to carry out the act of rainmaking is purified and considered sacred as any other can help to foster the indigenous knowledge of rain making for better atmospheric management. Sacred effigies or objects (*sal /jalagana*) also aid in rainmaking process, because of their efficacious nature, and the power they carry in them selves. Hence, these powers serve as links between the physical and spiritual in the flow of powers from the ancestors, who are considered symbols of male domination (Nyazing 25).

Rain is a holy phenomenon, which can be interceded and rituals made to fall using indigenous knowledge, which is not a myth but a reality of an indigenous act learnt, tested and approved by rainmaking cult members. Thus, rainmaking is a knowledge and not a myth in atmospheric management techniques, because it pertains to man and his environment. It is an indigenous and hereditary religious activity, exercised by knowledge for atmospheric management of man's environment which must continue to be extols and improved to cover wide range of scope of those in need of rain or drought however, despite some of the related challenges facing rain making cult in contemporary time, rain makers must proof their roles in handling related atmospheric weather challenges like of rainfall or excessive rain and draught. Hence, rainmaking is not a myth as been insinuated in some quarters, but a knowledge handed by ancestors for succeeding generation to manage their atmospheric weather conditions.

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List of Informants

S/N	NAME	SEX	AGE	OCCUPATION	PLACE
1	Koro, Dabang	Male	77	Farmer/rain cult member	Monkin
2	Nanwe, Jaabong	Male	70	Rain Cult Member	Yorro-Bang
3	Makong, John	Male	69	Farmer/Herbalist/member rain cult	Yorro-Bang
4	Mading, Solomon	Male	67	Traditionalist/rain cult memger	Yorro-Bang
5	Mabelang, Yohanna	Male	50	Student/traditionalist	Kassa

6	Zubairu, Sani	Male	34	Chief Rainmaker	Yorro-Bang
7	Vahme, Ganah	Male	85	Traditionalist	Appawa
8	Makoro, Nyaye	Male	88	Herbalist/farmer	