

**VAABONG (CULTIC CONFEDERACY) AMONG THE MUMUYE: AN
EXPOSE OF RE-BUILDING MORALITY IN CONTEMPORARY NIGERIA**

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Abstract

Nigeria is a pluralistic society. It is located in West Africa with over 240 Million population. Prior to the coming of Western culture to Nigeria, morality was a watch word which is been reiterated for daily maintenance of moral living in the society. No one exists outside of the community. In this excerpt, Vaabong cultic confederacy would be used to rebuild the fallen moral standard of the Nigeria society is which indeed decaying 'Mumuye' is both a language spoken and a name use by the same ethnic group who reside in Adamawa and Taraba States all in North Eastern Nigeria. There is no society that can exist without some fixed norms and traditions being put in place to ensure high moral compliance by members. Prior to the coming of western culture to African society, the sacred institution of moral cult of morality like Vaabong were highly put place for the maintenance of morality in the society. Morality in the African past was highly cherished and promoted by various moral watch dogs, in order to ensure loving and peaceful coexistence among members in the community, whose hope, fears, aspirations and thoughts are made realized in their cultural and socio- religious worldview as expressed in community spirit. The study seeks to exhume Vaabong as an architect for the enforcement and rebuilding of fallen standard of morality in contemporary Nigeria society. The paper adopted a phenomenological approach to explore Vaabong as a cult of morality among the Mumuye, which could be used also in rebuilding the decaying standard of morality in Nigeria today. Data were collected reliably from the field and from relevant books, long essays, dissertation, journal and oral interviews from custodians of Vaabong cult. The paper discovered that, morality in contemporary Nigeria society has been weakened due to the rising influence of secular culture with its tentacle like education, westernization which brought violent destructions on the code of morality and considers Vaabong cult practices as barbaric, violent, ancestor worship and retrogressive. Also, violent nature and penalty of the cult of morality is been abused

by custodians of morality in terrorizing innocent people instead of judiciously using it to rebuild decaying moral standards in the society today. In the furtherance and maintenance of Vaabaong cult in rebuilding morality in contemporary Nigeria society, the paper recommends the need for custodians of Vaabong cult to allowed it to be invigorated with positive vitality from outside so as to serve of cult of morality rebuilding high fallen moral standard in the society today. Vaabaong cult be borrowed by other similar culture for the furtherance and rebuilding of morality. Positive aspects of Vaabong (cult) should be used to compliment other means of maintaining morality in contemporary Nigeria society. Custodians should not use the cult of morality to witch- hunt victims, instead, they should invigorate the cult to become relevant in promoting a true humanistic and moral society, where morality needs to be rebuild because it is at the verge of collapsing.

Keywords: *Vaabong, Morality, Mumuye, Culture, Nigeria*

Introduction

Nigeria is a country located in West Africa. It is a populous country with diverse multi-ethnic groups existing. Hence, it can simply be referred to as a pluralistic society. Morality in the Nigerian society is indeed under a siege because of the western way of life that is busy dwindling the efficacy of moral observances. Hence, a borrowed leaf from the Traditional Mumuye society, where morality is highly emphasized for the peace and progress of such a society would be used as sample for moral reconstruction of Nigeria' decaying morals. However, the moral standards that keep the African society going in the past is lamentable today because they are eroding at speedy rate. In this paper, Mumuye is a name and at the same a language spoken by the same ethnic group who resides in Adamawa and Taraba States, North Eastern Nigeria and in the Cameroon Republic. History has it that Mumuye migrated from Egypt and met some Jukun along the Benue Valley, where they further left there and went and settled at Kang in Bali Local Government of Taraba State in Nigeria. Dong et al opines that, "the stay of Mumuye at Kang and that of Yorro were during the stone Age and Iron Age (14). On who the Mumuye are, Neyt puts "Mumuye are people living in Northeastern Nigeria, rough farmers living in equally rough region of hard- to reach hills, which can't be considered one of the most fruitful and spectacular of all the African continent" (78).Capro Research Office has it also that "The Mumuye prefer to be called Yorro, which is their ancestral home of origin" (303). According to

Temple, the native name being Fungong or Zagung” [that is the only sub clannish languages known by him, but there are many existing which he is aware of them] (92). According to Dong et al “the Mumuye prefer to be called with their local titles or use pronouns as :*Shon Yaa, Shon Dong, Shong Sagbee*(a person from Jankwani will be addressed as *Shon* or *Jaa* Jankwani meaning person or son of Jankwani (4). How the name Mumye came about is not traceable. Though, Nyazing asserts that “it was given to the people by Fulani invaders of the eighteen century when they failed to conquer the people due to the hilly nature of their terrain” (14). Mumuye are agrarian in nature, they practice African Traditional Religion, Christianity and Islam. The Chamba, Nyandang and Jukun Kona are the closest neighbours to the Mumuye. There are many mysteries surrounding the coming of name Mumuye which has today become its identity.

It is interesting to know that Mumuye like other Nigerians live in hamlets of clans which further gave rise to communities and later to a society. Hence, emphasis on observance of morality in Nigeria can be achieved by using the Mumuye institution of *Vaabong* cult. *Vaabong* is an architect of moral control used among the Mumuye. It is in this similar regard that, in Africa, a people cannot be viewed to exist outside the realm or context of the community’ life (Nyameh 54). The Nigeria society like any African is morally articulated, and disciplined is ensured in all strata because, no man lives in isolation of the other. Life in the society is enjoyed when people obey stipulated moral order, they suffer penalty and shame when they break norms and traditions that keep the society checked. Nobody is an island; every human society strongly recognizes the interdependence of men as a natural force that pulls people together (Anyacho103). On the rightful place of morality among Africans, Maduabuchi and Pilla reiterated similarly that:

From African traditions, many moral norms are derived. The community therefore has un- parallel influence on the individuals. Hence man is compelled to act not only as nature dictates, but as his fellow men suggest [using constituted means] (93).

Morality is founded on humanism, the doctrine that considers human and actions to be good or bad. *Vaabong* cult among the Mumuye like other cultures is an expose of rebuilding the fallen standard of morality in contemporary Nigeria society because of the continual fallen standard of morality, which define the state or true sense of a morally stable society that morality is at the verge of a collapse. The values that speaks volumes of

morality to the African in the past is under siege. However, today menace like adultery, rape, drug trafficking, murder, fornication, incest, stealing, lying, prostitution, drunkenness, kidnaping, ethnic conflicts, corruption are moral aberrations which are been venerated as virtues in the Nigeria society instead of been condemned. Hence, these vices tarnished the moral worth of the Nigeria society today. Amidst all these eye soaring immorality, *Vaabong* cult should be used to serve the purpose of rebuilding the fallen standard of morality in contemporary Nigeria. Hence, sense of community life is inspired by appealing to people' sense of moral observance of instituted laws and morals for the good of the community by employing the cult of morality (Callaghan350).

Shishima and Apenda similarly enthused that:

In African Religion morality is part and parcel of life. There was no distinction between religion and morality. In both case, it was seen that morality and religion, a unit or as a result the whole pattern of their life is developed in the loving care of all intervening God (61).

In traditional Mumuye society like any other African society, morality is checkmate using *Vaabong*, a principal mentor, who ensures morality is checkmate in order for the society to remain a survival base for moral observance and excellence. It is in similar vein that Magesa also observed that "all aberrations and abnormalities in sexual life , whether consciously willed or not are seen as impinging negatively on life and are consequently morally reprehensive"(136). Sad to note today, with the coming of western culture, certain positive aspects of African culture are eroding, and these caused setbacks for standard of morality to be maintained in the society.

Love and obedience to moral observances defined what morality is in Traditional Nigerian society past. Furthermore, disobedience and negligence of the place of *Vaadosing* in re-building a sound community is lamentable today. The cult is an expose of re- building morality in contemporary Nigeria society, where its relevance is dwindling due to increase in immorality which needs to be rebuild for the better. Morality is what gives a true conception of personhood to be upheld religiously in the African ethics, and persons ought to conform to them because they give insight into the moral ideas of smooth running of the society (54). It is the truce of this paper to use *Vaabong* cult as an expose and architect in rebuilding the fallen standard of morality in Nigeria, where moralaity is been neglected and vices exalted. Furthermore,

western civilization has succeeded in displacing the older, but no new order seems to be in place (92). Abominable acts are now nothing but peccadilloes (Maduabuchi and Pilla 92). Observance of morality in the traditional past among the Africans was a thing of pride and should be safeguarded today from been eroded. For us to be led in the right direction in the promotion and observance of morality, *Vabong* cult should be used as an expose in a rebuilding fallen standard of morality, which is decaying due to lack of observance and stiff penalty among Nigeria cultures. This paper serves as an antidote challenge for the reawakening and rebuilding of traditional moral values, where man realizes himself in the society.

Conceptual Clarification of Terms

Vaa

There are many views with regard to the concept of *vaa*. However, these views differ slightly due to lack of proper word to describe the cult. Hence, some types of *vaa* include like: *Vaa kula*, *Vaa jaka*, *Dongvorr*, *Vaadosung*, *Vaa lansi*, *Vaa zopi*, *Vaabong*, *Vaa shenti* and *Mashikakenya* amongst others. According to Nyazing" *Vaa* is a cult not a system of worship which is guided by strict secrecy" (25). In a similar view, Bonzena puts that "*Vaa* is not godhead but a cult used for the furtherance of the course of human societies, because they are things of the ancestors" (27). While according to Neyt "*Vaa* is an ancestral cultic identity that ensures relationship with the forces of the universe" (38).

Martins brilliantly defines *Vaa* as

A sacred created religious symbol usually empowered with a lot of rituals to serve as link between visible and invisible worlds of men and that of the spirits. The *Vaa* could be represented by any empowered sacred object, man-made or natural to effect moral control in the society with backups from custodians (90).

Etymology of *Vaabong* 'Vaa and Bong' (Cultic Confederacy)

'*Vaa*' is a noun meaning the cult itself while 'Bong' is an adjective which describe the size of the cult as big. Literally, *Vaabong* came to mean the biggest cult among other existing cults. *Vaabong* is the biggest and most violent cult whose name signify its position of efficacy among the Mumuye,

and it is being referred by many them as the biggest and most violent cult among others.

Vaabong is one of the commonest cultic confederacy practices existing among the Mumuye of Taraba and Adamawa States, North Eastern Nigeria, West Africa. In this work, *Vaabong* is a cult found to exist among the Mumuye of North Eastern Nigeria, and is the most violent of other *vaa*.

Nyazing gives a vivid description of the cult as:

One represented by a horned mask smeared or rub with red earth that looks like red paint, the nose, eyes, and chin being indicated with white marks. Along ropes are also tied to the [sacred cult] mask so that a person may put it on (26).

Also, Matins describes the cult as “an agent for instilling total discipline on recalcitrant women, men and children. In fact, it is a cult of moral discipline that ensures morality is highly observed in the society” (93). In view of Dauda, “the cult is a judge of wrong doers, who ensures total check of moral activities of people” (46). Meek in this same vein, succinctly defines the cult “as symbol represented by a horned mask on the head, smeared with red earth, the nose and eyes and chin being indicated by white mask” (46). From all these definitions and description, *Vaabong* cult, is an indigenous cult belonging to the Mumuye, which is use in ensuring the maintenance of morality in the society.

Morality

Morality is the moral principle between right and wrong human actions or behaviours. Hence, Fairchild also defines it as “the essence of the moral code (qv), and conformity thereto. Specifically, morality as regards the members of a particular society can be defined only in terms of the moral code of that society” (199). According to Hornby also “Morality is the principle concerning right and wrong or good and bad behaviour” (960). Maduabuchi and Pilla captures Morality as “a notion or is seen as fundamental principle concerning right and wrong, good or bad behaviours. It can mean the life-style of a people as it translates such principles into practice” (92).

Origin of *Vaabong* (Cultic Confederacy)

The authentic origin of *Vaabong* cult among the Mumuye is not traceable with accuracy due to un available and reliable oral and written sources made on Mumuye migration history from Egypt to Kang and finally to Yorro. Hence, the exact origin of *Vaabong* cannot be ascertained adequately even till date. However, all available sources made claims of the origin where Mumuye once claimed to have settled. Bonzena also asserts that “the origin of *Vaabong* cult could be traced to the elders of the community, who met and discussed that a society could not be strong if moral agents are not constituted like in initiating the young ones into indigenous cult (*vaa*) (12-13). Though, there are versions of debate on the exact origin of *Vaabong* cult as shall be explored in this work.

Furthermore, “Egypt is being applauded to be the original place where the *Vaabong* cult originated and practiced among the Mumuye said” Senlong (2019). While according to Yudabong “Kang is the original place of origin of the cult, use for the furtherance of morality”. But due to outbreak in small box and communal clash over scarcity of land, majority of Mumuye migrated from Kang to Yorro with the *Vaabong* cult to maintain stable observance of morality among them” (2020). Nyazing opines that “in their political history, the Mumuye never formed a uniformed administration. Rather, each village and clan was independent of the others” (17).

In line view of the above assertion, Sadome also opines that:

It was in Yorro that *Vaa bong* cult originated after leaving Egypt for Kang and finally to Yorro. Mumuye were in a mass before migrating to other places in search of fertile land for farming purposes. They took with them sample of the cult which can today be found in almost diverse Mumuye communities (2019).

Vaaburu claimed also that” it was in Yorro Bang that the Mumuye took sampled of the cult and migrated to their new searched settlement to ensure stable maintenance of morality” (2020). Mazanko also subscribed to the claim that “the cult originated from Yorro the ancestral home of the Mumuye after Mayo Kang” (2020).

In an interview with Avonapu, this is what he says on the origin of *Vaabong* cult:

The exact origin of *Vaabong* cult could be traced back to when Mumuye migrated from Egypt and came and settled along the Benue valley, where they met the Jukun before they finally came to Kang, an

ancestral [second home] between Garba- Chede and Bali Local Government in Taraba State (2020).

Bisikwaiti and Masho recapitulate also thus:

Mumuye settled at Kang but did not instate the cult per say to ensure the maintenance of morality. Because of constant conflict on insufficient land mass for their agricultural activities, some handful number of them migrated to Yorro where the cult was instituted (2020).

One of my informants from Yorro Bang buttresses the origin of *Vaabong* in the bellow excerpt:

Vaabong cult is traceable to Yorro Bang, which is today being referred to as 'Old Yorro' the ancestral home of the Mumuye. It was here that other clans left with a version of the cult to other places of residence to practice it. *Kpanti Giriri* (chief rainmaker) resides here till date. No one dare challenges the custodians of Mumye history because they were handed the deposit of Mumuye history on leaving Kang to Yorro Bang (Ishaku, 2020).

In another version of the origin of *Vaabong*, Vahme asserts also that:

Vaabong cult originated from Mayo Kang, where Mumuye secondly settled on leaving Egypt before moving to Yorro Bang. Before the occupation of Yorro Bang, Mayo Kang was the first to be settled. Any claim of origin of *Vaabong* should be directed to Mayo Kang and not Yorro (2019).

In all the versions of the origin of *Vaabong*, it is indeed worth saying that *Vaabong* did not fall from heaven but was created within a people to serve intended purposes as shall be seen featured in this paper. The exact place of origin of the cult is not traceable with accuracy and certitude but all we could say is that the cult originated from divergent sources.

Basic Features of *Vaabong* Cult

Vaabong cult possessed basic hallmarks in its existence and practice among the Mumuye in various sub clans. Hence some of them are adumbrated below:

- I. *Vaabong* cult is humanly created to further the course of human relationship with the ancestors. The cult is constituted with herbal rituals

to make it efficacious, and it is kept in the *jaa vaa/ kuna* (shrine) secluded away from the community.

- II. The cult is being controlled by human agents mostly elders and initiated members for the maintenance of morality in the society. There are also followers who ensure the basic existence and practice of the cult is handled for effective uses.
- III. *Vaabong* cult possessed the composition of both spiritual and material elements like *jeemang* (herbal plant) and rituals initiated to link the ancestral spirit with human order. It is being represented by horned masks, smeared with red earth, and nose and eyes painted white. According to Santi “there is divine and human inter-relation which gave the cult the true position of relating with the sacred and profane” (2019).
- IV. The cult is associated with holding an official whip made from the twisted skin of animals’ skin known as *gbaa/ kpatang* to whip initiates and recalcitrant children during initiation or settlement of cases. Hence, the cult comes out during *nyongko* (initiation) festival, which is highly observed for its impacts and continuity among the people.
- V. Each hamlet as observed Hickey “has its own type of the cult, and that local wine *saa* mostly featured among its food items at the shrine” (17). Despite the existence of sub Mumuye clans, it is very interesting to note that, *saa* and *yopo/wopo* (local wine and meat) featured among other delicacies during the cult public function.
- VI. *Vaabong* cult possessed the features of seasonal appearance after seven years unless on an impromptu occasion of the death of its members or matters of moral distress (Bitenja, 2020). Events of great significance also featured *Vaabong* cult in attendance.
- VII. According to Sadome (2019) “those who are not part of the cult do not associate in any of its activities. The cult is the most violent of all the other cults because it does not tolerate nonsense actions, and seeing it by non - initiates or women result in death or misfortunes” said Tanko (2020).

***Vaabong* (Cultic Confederacy) and Moral Efficacy in the Nigeria Society**

Vaabong cultic confederacy is as old as the Mumuye who owns and practice it .It is an ancestral cult instituted for the furtherance and maintenance of morality in both past and present society, which when highly preserved, it will help in salvaging the fallen standard of morality in the Nigerian society. Despite the emergence of this cult, western culture has not succeeded in retarding its practice and efficacy among the variant Mumuye sub clans. The

cult becomes efficacious as all stipulated laid down norms are expected to be respected and kept. Hence, the cult is a judge of morality not minding one's social standing in the society. Respect is accorded the cult to effectively serve as agent of ancestral morality, which keeps the society checked till day (Bonzena 46).

The cult still receives great admiration in the preservation of norms and values, where its impacts are felt by all those within its confines, and they are required to comply with its stipulated moral standing order if not, they receive the penalty of paying fines like goats and pots of local beer(*saa*). Hence, for any punishments to be averted fines must be paid. This cult still ensure true taste of endurance to be showcased by initiates, which imply courage and tenacity as progressive pre-requisites into entering consciousness and identity of the society with ancestors and the forces of the universe (Neyt 38) for the protection of their families, communities and the society at large. Social control is high enforced by this cult among the Mumuye, and solidarity is built around the sense of moral check which preserves the peace and progress of the society from being destabilized but maintained. The efficacy of *Vaabong* is seen in the present situation of the people, where socio- religious affiliation in controlling moral indiscipline is still ensured and maintained without fear or favour (Dong et al 85).

Since the cult is the highest and the most violent among others, it ensures that youths are properly inculcated with the basic rubrics of keeping to the standard of morality of the society. Solidarity is highly ensured when a deceased membered is been taken to the grave, the cult also mourns and accompany the corpse of an important dignitary so as to spur in others the need to live life of worthy of emulation. Furthermore, solidarity is maintained today despite the coming of western culture and its negative impacts on the society. There is relationship built on the basis of expression of community spirit as instilled by *Vaabong* cult which can help to redeem Nigeria's moral standards that is virtually eroding (54).

In line with the above excerpts, Naganti buttresses also that:

The efficacy of the cult is still x-rayed in the manner it regulates and keeps the society checked or by regulating social stratification of all members as far as they are living under a constituted customary agents of morality (2018).

Punishments are still regulating moral excess of people in Nigeria society despite modern punitive measure been put in place. *Vaabong* cult still exercise

great moral control of members despite numerous challenges the cult is facing, it still has impacts on the entire society. Despite declining impacts of the *Vaabong* cult practice, its impacts still prevailed in Mumuye society till day due to preservation by conservatives, who shield it from being eroded by western influence.

Impediments to the Efficacy of *Vaabong* (Cultic Confederacy) in Contemporary Nigeria Society

Vaabong (cultic Confederacy) is associated with a number of challenges in contemporary time, which this paper will examine below:

- I. The existence of *Vaabong* is an ancestral cult which still exist in contemporary time among diverse Mumuye and similar cultures in Nigeria. *Vaabong* possessed a diluted composition of what Christianity and Islam may be referred to it as idol worship, demonic and ancestral worship of cult no-existent founder for moral control. Hence, the two religions; Christianity and Islam are in total condemnation of most of the practices of Traditional Religions as mere fetish or *juju* practices or ancestral worship of spirits.
- II. *Vaabong* (Cultic Confederacy) is associated with violent characteristics like other similar Nigerian cults. Hence, those who come in contact with it often lambast it because it leached its violent impacts on the society, which scared intending people from coming to invest in such society. Death penalty is associated with the cult, hence, the cult is regarded as dangerous and violent, which scares the serenity of communal peaceful coexistence in Nigeria society.

The scares of whip made on the young initiates often disfigure their skin texture and beauty, thereby leaving a disgusting sign for generations to mock those whose bodies bear those scares. Thus, the initiation of the young is a key moment in the rhythm of the individual life, which is also the corporate group of which an individual is part (Mbiti 121). Lamenting on the disgusted scars made on the body of an initiate, Dong et al quoted one Mr. Stanley a missionary to have enquired from a lad when they saw scars of the whip made on his skin thus: "Do the scars and cuts pain you? The lad replied, shrugging his shoulders "No". But wait when I am grown up and you will see how I will lay it on the younger ones" (86).

- IV However, cruel impacts are impediments to the advancement and success of the cult. Western culture sees nothing good in this cult when it comes to grooming young men to be self-reliant and imbibed the virtue of

enduring hardship now and in the future. These foreigners see nothing good in these rites of training in the young using native cultic confederacy as *vaadosung*, which also inflicts pains.

V Abuse of human sanctity and compromise by custodians gives these foreigners the guts to consider the cult as primitive and waste of time and resources. Thence, the respect given to this cult is eroding due to condemnation from western cultures especially from Christianity who regard anything about this Mumuye cult as not important but syncretic, unprogressive and demands to be condemned.

The cult is facing challenges of moral principle and existence now and in the future. Hence, the gravity of punishment noticed to be issued by this cult to offenders is lamentable and considered very cruel. There is also selective punishment on women and non-initiates who are not supposed to see the cult nor trespass on its way, who are often visited with heavy fines ranging from misfortunes, death or payment of fines ranging from brewed big pots of *saa/sis* (local wine) and some *vivaa* (animals). Thence, gravity of punishment is not on equal or humanistic weighing scale due to discrimination on the female folk and children.

VI There is lack of adequate documentation on most Nigeria cult like the *vaadosung*, which will serve as spring board for moral reference in the future. Hence, there is concealment of the basic hallmarks of most African cults as in the case with *vaadosung* from outsiders or researchers, which lacks infusion of vitality to withstand contemporary challenges of existence. Furthermore, due to secrecy involved in the practice, much of the areas that need to be upgraded or improved with positive impacts have not been done because they are not exposed to being improved.

Recommendations

Amidst the challenges bedeviling the existence and practice of *Vabong* cult in re-building morality in contemporary Mumuye society, the followings are recommendations made by this paper:

Vaabong cult should be used to foster the course of humanism in Nigeria and not to promote the culture of dehumanization where the culture of morality gives way to compromise of injustices and infringement on the rights of people in the society. The cult should be preserved and respected as the living tradition of the ancestors in stabilizing the high observance of morality in a

decaying society like Nigeria. It should also be used to compliment and in rebuilding the fallen standard of morality in the society.

Moral custodians should not be vindictive in using the cult to witch hunt their fellow humans, who go contrary to the norms and traditions of the land instead, custodians should temper justice with mercy on those breakers of norms and values of the society. African moral cult should also be allowed access in order to means of improved for greater efficacy in rebuilding morality in our distorted society today.

Those who violates any standard of morality as outlined by custom and norms of the society should be dealt with decisively so as to serve as deterrent for others for the restoration of morality which is decaying in the Nigeria society. Hence, they should not be spared against disrupting the moral code that kept of the society stable from its inception.

Foreigners should be guard against necessary intrusions into facets of the indigenous people' moral observance, especially the *Vaabong* cult. Also, they should accord respect to Mumuye world views in order to understand the working principles of morality among the people.

Moral custodians should be open to any intending researchers, who want to carry out research on the area of cult and morality in Nigeria society. Hence, researchers should be objective in their approach to indigenous beliefs and practices so as to present a holistic view of the place of *Vaabong* cult in ensuring high observance of morality in a morally decaying society.

Conclusion

Vaabong cult existed right form the time of Mumuye ancestors, which is used in fostering the course of building standard of morality in Mumuye society. Hence, such cult exists in similarities among other moral cults in Nigeria. Thus, most moral cults are inherited from ancestors long ago. It is not doubt the cult is the highest and most revered cult among others used in controlling the standard of morality in the past and present time and should be borrowed in revitalizing morality in the Nigeria society. The role of *Vaabong* cult in rebuilding morality in contemporary Nigeria society cannot be overemphasized because the worldview of the people defined what they belief and practice (Zaado, 2020). Community solidarity is highly maintained by this cult because it serves as link between the departed ancestors and the living members of the society and should be upheld to prevail in the society. It is interesting to note that, basic aspects of African culture have been affected negatively due to contact with secular culture. However, no

exhaustive claim could be made that everything about *Vabong* cult is intact and will continue in serving the intended purpose of reinstating morality in a pluralistic society. *Vaabong* cult has its good aspects in rebuilding morality in contemporary Nigeria society, despite its challenges as been violent and been misused sometime by custodians to leach terror on people, the practice would be helped with vitality to improve in rebuilding the standard of morality in contemporary Nigeria by variant culture. Even though the practice is not completely perfect, it needs to be filtered and incorporated in to other similar Nigeria so as to get rid of some negative omens from it, and promote the positive ones for effective rebuilding of the fallen standard of morality in Nigeria society. *Vaabong* cult needs to be complimented or invigorated with current principles of humanistic morality in similar Nigerian moral native cults as to remain relevance in rebuilding the fallen standard of morality in contemporary time. Thus, for *Vaabong* cult to survived and make humanistic impacts in rebuilding the fallen standard of morality in the Nigerian society, it needs to be conserved and improved for its intended purpose to be achieved.

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List of Informants

S/ N	Name	A ge	Sex	Occupation	Place	Date
1	Avonapu, Amos	74	Male	Farmer/ priest	Dong ‘C’	5/5/2020
2	Bitonupa, Bulus	36	Male	Pastor	Mabang	2/4/2019
3	Bisikwaiti, Raymond	75	Male	Medicine man	Mayo Kam	7/4/2020
4	Bahago, Shonrubang	54	Male	Cult member	Dangan gang	13/6/2020
5	Edward, Raph	52	Male	Cult member	Wagasa	5/5/2020
6	Ishaku, Makoro	54	Male	Farmer	Nyaa- Kopo	26/2/2019
7	Koodi, Burumong	80	Male	Chief priest	Yusa ‘B’	5/5/2020
8	Mabelang, Mading	50	Male	Rain cult member	Monkin	13/6/2020

9	Mazanko, Marwa	65	Male	Herbalist	Jereng	3/6/2019
10	Masho, Kefas	80	Male	farmer	Jimlari	5/5/2020
11	Naganti, Umaru	80	Male	Chief priest	Binyeri	5/5/2020
12	Nashong, Vahme	42	Male	Student	Zing	10/6/2020
13	Reeti, Nyadali	89	Male	Cultic priest	Dong 'C'	23/6/2020
14	Santi ,Laze	53	Male	Farmer	Sibre	25/2/2020
15	Sadome, Inuwa	33	Male	Student	Yakoko	6/6/2019
16	Tanko, Benvo	41	Male	Tractor driver	Lamma	5/5/2020
17	Vahme, Emmanuel	68	Male	Mat weaver	Mayo Kang	4/4/2020
18	Vahya, Nico	48	Male	Mechanic	Jalingo	16/6/2020
19	Yudabong, Kanke	71	Male	Farmer	Mararab an Kunini	13/7/2019
20	Zala, Tippi	59	Male	Rtd Police	Tola	12/6/2018
21	Zaado, Kori	79	Male	Farmer	Mayo-Belwa	3/2/2020
22	Zaado, Pius	68	Male	Priest	Bisomporong	21/6/2020