

A RELIGIO-SOCIO-ECONOMIC RELOOK ON RAIN-MAKING REBRANDS IN THE TWENTY-FIRST CENTURY ITUNGWA NIGERIA

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ABSTRACT

Globally, most mystical religious-traditions were declared idolatrous at the inception of missionary religions or particularly in Church History till date. In tracing continuity and change this paper engaged with a religio-socio-economic relook on rain-making enterprise in the twenty-first century. Especially in Africa and by Christianity's evangelism propaganda, rain-making was suppressed into hiding amongst such religio-cultural phenomena. Rain-making went down but not out as many of the Christian-cloaked rain-makers patiently waited for a time considered expedient. Most surprisingly, with the everyday upsurge in the growing number of Churches, no one would imagine rain-making practitioner population's consistent increase, even as majority bear baptismal names given to them during missionary sacramental rite. This reflected a striking form of syncretism. Interestingly, it was found that, rain-making does attract fame and income even from the government. This qualitative research with phenomenological approach same time multi-dimensional, allowing historio-comparative analysis, more so advocated enculturation or *africanisation* of all religions as to give more cognisance to African religious arts and peace. Thus believed that enthroning the right information and understanding was for more united progressive society. To people in same-faith such would heal wounds of denominationalism. This research guided by functionalism theoretical framework emphasised that, religion remained a source of social solidarity and cohesion if it provided succour and functional unity. Recommended that arts serving humanity some good, be religiously tolerated as personal for good society services. The research concluded by entreating all to delete their detrimental traits and inadvertently good-services be guided to piously boost healthy long-life.

Keywords: rain-making; rebranding; enculturation; religio-socio-economic;

Introduction

Modernisation is no longer limited to digitalisation, computerisation, urbanisation globalisation or artificial intelligence (AI). It also greatly influences even the religious experience of mankind. To the point that dreaded mystical orders of the olden days have become repackaged so much so that, the assumed inimical aspects are believed to have been or are becoming domesticated. This truism agrees with rain-making in the 21st century. Rain-making thrives no matter the increasing number of churches, scientism, individually owned boreholes, the community and government drilled ones, and other sources of water supply and technology. This is chiefly because irrigation, seeding or the use of aircraft and ground generators when employed, appear highly expensive and much demanding; and the area is of much less technological advance. Farms scattered widely suffer, thereby affecting agricultural produce for food, economy and industrialisation. For getting rain water however, many if not all comfortably crave for the possibility of rain-making and so to it subscribe. Illustratively, during drought, communal palm fruits harvest and processing, general application of farm fertiliser and festival rituals, the community tilts more to the naturalist than artificiality.

So, the use of rain water has been a popular way of life as some peoples have not even a stagnant water unless fast-flushing flood. After all, it is believed that countries like the United States of America use rain-water, notwithstanding some of its processing (Nwogu 5/12/25, USA phone interview). This need, popularises rain-making more in many highly trado-religious African societies. Again, the rain-making art is also religious in nature because the divine is believably prayed, to make rain fall and also to stop it.

Contextually, this research adopts the simple working definition that, rain-making is the art of making rain fall and stop within a given time and space by spiritual aid. It thus has no much variance but is in agreement with the explanation of rain-making in Encyclopaedia Britannica (2010) as, any process of increasing the amount of precipitation discharged from a cloud. This process is as well dissected into the scientific and religious perspectives. Agricultural technology for instance tends towards the scientific or modern techniques of seeding super-cooled clouds. Those clouds containing liquid water droplets at temperatures below 0 °C (32 °F) with frozen carbon dioxide or silver iodide, offer some possibility of increasing rainfall amounts according to science. (E. Britannica).

The research aim is, tracing prevalent modern issues including climatic change, ritual transformation, syncretism, agricultural needs and cultural continuity and change in the 21st century through the rain-making enterprise. Religiously there is even a fresh demonstration of trust in fertility cult which is re-enacted by the possibility of rain-making, from some current cosmological disposition in the deeply religious Itungwa, an outstanding part of Igbo-land south-eastern Nigeria. (Uchendu 1965).

Methodology

Methodology, vital for a good research in all fields of human endeavour is conceived as a body of methods employed by disciplines or a particular procedure which houses research designs. Different fields have different names for their research instruments, terms and attitudes in such fact-finding pursuit for knowledge. Methodology is mostly crucial in scholarship as knowledge acquisition has always implied the ideas of enquiry, searching and researching so this research uses the qualitative methodology which fits religion studies. With phenomenological approach and same time multidimensional it allows some social, economic and other views. The phenomenological approach helps to avoid interpolation of value judgement and misrepresentation; gives greater integration to the study and the comparison remains deeply relevant for rain-making in Itungwa. (Whaling 1995, 33). The methodology of this research combines primary and secondary data collection. Oral gathering of data extends even to telephone interviews to gather ideas and some in Itungwa native tongue were interpreted accordingly. This prompts stressing the continuity and change angle of what religion offers society from the Itungwa lens in a fitting theoretical framework.

Theoretical Framework

The theoretical framework is functionalism. A theoretical framework is a set of interrelated concepts or statements assembled to guide analysis. It is technical and helpful in social understanding of the world. Religion as a factor in human life enjoys help of theoretical framework for its better understanding as a social reality by supply of a simplified interpretation(s) on some complexities like humans, actions and reactions from different perspectives. This theoretical approach elucidating the dynamic role religion generally plays in human society, is found in the works of the French sociological school and particularly in the work of, Emile Durkheim (1858 – 1917). Few books on the science of religion stand out as powerfully as Emile Durkheim's *The Elementary Forms of the Religious Life*, published originally in 1912 in France. Durkheim had a deep impact on theoreticians, particularly Radcliffe-Brown, Evans-Pritchard and Warner and others. (Nwosu *et al* 2022, 42). Thus critical concern for what religion has to offer the society has consistently increased in the 21st century scholarship and no longer a referent of the ancient Greco-Roman time experience (2022). Contributions to human society and life now determines religion's acceptability to a large extent. No doubt the work of an anthropologist is of interest for instance, to study the way in which customs and beliefs function to solve the problems of maintaining the system. Besides, where new influencers impinge on any society, a student of culture is at once confronted with the problem of how much is modified and how much is retained. It is advisable that this method is more viable in the handling of socio-religious change even in a Christian dominated area like Itungwa. (Ejizu 1985, 135).

Functionalism further aids an explanation in practical terms, of the modus operandi of divine-providence in relation to the benefits for people and societies. It creates a significant manner of appreciating African religious arts in the people's life condition and behaviour pattern. Consequently, there is a recall that religious functions most of the times are available through different ministries. There are ways therefore, through which rain-making plays a functionalist role(s) among the Itungwa people and that this could be extended is well expressed through this theory. The functionality framework also anchors clarification of terms as focused hereto. Recallable, this research studies the culture of religio-socio-economic perspectives of

the rain-making enterprise in traditional Itungwa. It therefore carefully clarifies terms from the research study area Itungwa in Ngwaland, to, the art of *Ichu* and *Ido Miri* (stopping and drawing down rain).

The Research Area Itu Ngwa/Itungwa

It is globally informative and an extensive research background that *Itu* is not only found in Nigeria. Apart from the International Telecommunication Union (ITU), it is a town and people found in many locations. One can google *Itu* as a community in Brazil. A city in Sau Paulo known for its historical heritage and oversized decorations and objects. In India also, *Itu* is situate in the Bhiwani district of Haryana about 120 kilometres northwest of Delhi with a population of about 5000. Having ancient temples, historical buildings, even cultural heritage of diverse festivals and fairs annually. This does not overlook her traditional crafts like pottery and weaving which make it further outstanding. (en.wikipedia.org). *Itu* back home, remains an identity of a people also found in many locations in Nigeria' Abia, Akwa Ibom and Imo states. Among the Mbaise in Imo State, there is a place called *Itu-Mbaise*. (Uchendu 1965, 3). En-route Calabar from Uyo the Akwa Ibom State capital, is *Itu* Local Government Area headquarters. Whether *Itu* be divinely made, coincidence of naming or a lineage relationship, it is yet to be traced as continuity of scholarship, but targeted here is *Itu* in Ngwa or Itungwa.

The *Itungwa* concern here at one gulp is two pronged, as a research area and its religious relationship with rain-making. *Itungwa* is located in Obingwa Local Government Area of Abia State. Ethnographically, Itungwa is in *Itu Ahiafo-ukwu* autonomous community; a prominent community having her own traditional ruler-ship. Itungwa people are Ngwa people, their language is Ngwa dialect and their land is Ngwaland. (Ogbu 15/4/2025, oral interview). Locatable about 9 -12 kilometres north of the popular Aba, known for Ariaria International Market fame, International shoe-making industries, and other manufactures. Itungwa has the hierarchy that includes *Onye-eze* (king), *ndindu* (chiefs/leaders/rulers), *ndi di-miri* (rainmakers), *ukochukwu/ndi-eze-muo* (priests), *dibia-aja* (diviners), *ndi-dibia* (medicine-men), *isi-opara/okemadu* (elders) in each household, *nne na nna* (parents), *dede na daa* (older brothers and sisters), and the youngest members of the community known as *ndi-ntorobia*.

Clarification of Terms and Literature Review

A careful amalgamation of clarification of terms and review of literature is adopted by the research to avoid verboseness. Relook, syncretism, africanisation and rebrands are ideas that formed this research topic. Relook is to look again while syncretism is the idea of joining religions by penitents, the two are clear and needs no clarification. Again, africanisation aside African-ness is simply to accept African culture alongside its counterparts and not to castigate with wrong terminologies. While rebrands is modelling rain-making in modern times. Rain-making is a known and practical phenomenon. Many African scholars like Ilogu (1974), Mbiti (1977), Ejizu (1986), Aguwa (1995), and Omotoye and Obi (2015), researching the Igbo of which Itungwa is part, address rain-making in passing either as a symbol of life, fertility cult, divine symbolism or linkage. Divine linkage with rain-making is thus traced.

The Divine and Rain-making Linkage

Contrary to scientific conception of rain-making, religionists uphold other methods existent from time immemorial and these have divine linkage. Such as the rain dances, the throwing of pebbles into water and the rain-fire rituals. They are drawn to a scaring-point of stressing that human experiences including rain-making that baffle logic or science are easily explained in religion. This thought Aguwa reveals directly through the *Agwu* divinity (Igbo divinity of divination). The religious rain-making perception may not be easily viewed as refined, scientific or modern but still it is a reality. An example is cited in the belief of the Ga of southern Ghana that Nyommo (the Supreme Being) is a God of rain. So, is supreme over other gods in the land where rain is so important (Mbiti 1977, 33). Such makes critics raise questions like, why worry God for what humans can do; a question that rain-making is a probable answer and reason. Nevertheless, people like Zambia, Tanzania, the Upper Congo and others are noted as often saying that God blows like wind and falls like rain.

As Africans, the religiosity of Itungwa is high in all ramifications. Her rich ATR with Christian religious culture and her religious symbolism is second to none in vividly giving the clearest visible expression of the divinities and activities represented. A dint is the aspect of the presence of mystical powers findable in few other religious cosmology outlooks. (Nwaguru 1973, 29). A warranty therefore for this 21st century relooks on rain-making enterprise. Itungwa is also very Christian and yet rain-making is known and practised; thus alignable with Church History that all tactics are used in her interdenominational or other

religious scramble like rain-making. (Kalu 1978, 306).

Contextually, rain-making here involves personages, rituals, mystical powers, beneficiaries as well as benefits and probable issues too. Itungwa further illustrates that divine powers at times can feel slighted and react accordingly. Such is *iwe-ndi muo* (anger of the gods) to the detriment of the rainmaker or even the community. Thus the interest of the down-trodden at some instance stands protected by divine accord through the thunder divinity, *Amadioha/Kamanu-ozuzu/Egbe-eligwe* and the goddess of morality, *Ala* (Earth goddess). The religions (Christianity and African Traditional Religion) are so involved in one way or another in rain-making, though types and mode may differ (1978). Scholars have researched rain-making but none on Itungwa and this literature gap encourages a more look from its religio-socio-economic point and rain-making types.

Ido-miri (Drawing-down Rain)

Ido in Ngwa tongue connotes the idea of drawing something, as in a strong pull from some position to another. Understood technically as pulling rain from the cloud or sky to the earth. The religious colouration is that the divine powers involved are appeased by ritualistic prayers to allow rain even in 'some out of season' situations. This usage of the word invariably makes provision in mind and action for a, pulling-down and a pushing-away or a pushing-up. (Ugodia 15/4/2025, oral interview). The two ideas are actively employed in the solid description of types of rain-making in this write-up.

Ichu-miri (Stopping/Pushing-off Rain)

The Ngwa (Igbo) word, *ichu*, can mean two things differentiated by the tone and the light and heavy vowel sounds. *Ichu* can be to fetch and store water or to chase away or pursue. This light-vowel *Ichu-miri*, is to push-off or stop rain within a time frame and space. It is one thing to draw down rains and another herculean task to put a timely stop to it. Findings reveal that one can have the ability of drawing and not stopping the rain in Itungwa or even beyond according to a Kogi born *malami*. (Husseina Itodo 21/4/2021, oral interview University of Calabar). *Ichu* is to pursue or chase-back. This authority of forcing or chasing back, must be superior to the position of the thing like when a person is so commanded to retreat. This point displays divine intervention in play, especially at the will of the rainmaker. It may not be out of place to believe it that some medicine, spiritual influence, or a spirit-human agreement and relationship is involved.

Rain-making is part of the belief system in Itungwa (Africa) which has medicine, witchcraft and magic as part of her traditional religion's structure and discussing rain-making from this background is tracing from the grassroots. From time immemorial rain-making has been a hobby and a trade that attracts income and some level of attention. Rainmakers are included in one of the areas in which the question of terminology is extremely difficult. Seeing them as specialists, grading them more with the priests or some of other elevated positions seems apt as those controlling some mystical powers traceable from the divine-world. In fact, anybody who has grown up around the Itungwa traditional environment no doubt knows at least a little about some mystical power display. Which often manifests itself in form of magic, divination, witchcraft and mysterious phenomena that seem to defy immediate scientific explanations. This stipulation captures rain-making well and according to some oral sources it has two types broadly, *ido-miri na ichu-miri* (drawing down and stopping rain), (Ogbu 15/4/2025, Ugodia 15/4/2025). The first is drawing down the rain and the second is making the rain stop, all within a time frame and space. Should other parts of the world have different ways of expressing these it then emphasises Itungwa types, *ido-miri* (drawing-down rain) and *ichu-miri* (rain-stoppage).

A Religio-Socio-Economic Relook of Rain-Making in the Twenty-First Century Itungwa

This topic is deeper discussed through rain-making-call, personages, characteristics, functions, mystical powers, beneficiaries, benefits, thunder strike with other detrimental divine reactions and societal odium. Proper placement of rain-making either as a call, magic, witchcraft or medicine, makes a good start-point.

Situating Rain-making as Call, Magic, Witchcraft or Medicine

This sub-head ventures into placing rain-making as medicine, witchcraft or call. Call/calling though not limited but is mostly used for Christian-priests. Oneness of religion notwithstanding, there are demarcations in ideas of priest-hood, saviour-hood, salvation-hood and future-hood. Salvation in Christianity for instance is through Jesus Christ. The one and only Lord who says, I am the way, truth and life and I have the power to lay down my life and have it (John 10:18). For which Christians believe calling to refer to "that work of God by His Holy Spirit in which He summons men and women to come and receive His mercy in Jesus Christ." (Bruce Milne 2007, 231). This does not again erase the understanding of designating, an invitation to become a priest in any human-divine relationship at least in ATR. Most religionists believe that there is calling in not only Islam, Christianity and ATR, but in all religious traditions. Moses, Jesus, Muhammed, Siddatha

Gautama the Buddha, Confucius and Laotzu are associated with founding a religious tradition after receiving a Divine Call. (Omotoye & Obi 2015, 21 in Wotogbe-Weneka).

Mbiti (1977), Aguwa (1995), and Omotoye and Obi (2015), uphold that calling/call is a necessary tool for any would-be priest or priestess; yet, the question of whether rain-making is a call is not a simple one. Recalable that call to priesthood could be hereditary, for which training is mostly by observation and apprenticeship. Secondly, in priestly spirit possession, employment of divination to confirm the divine choice of such person appears a must. Thirdly, some are set aside from birth to priesthood. Yet, it is also with signs of sacred-separation, illustrative with Bible narratives about Samuel, Sampson and others but their lives were with distinguishing signs obtainable also in ATR setting for priesthood. If so, the rain-maker is not a priest in such strict sense.

Particularly, Aguwa (1995, 1), recalls of locally rooted possession, that specialists such as diviners, physicians and priests who are possessed by *Agwu* (Igbo divinity of divination), acquire the expertise to harness its positive divine powers. It is either that a devotee may be called by spirit-possession and some spirits appear in people's dreams, especially to diviners, priests and medicine-men to impart information or that these personages, rain-makers, may also consult the spirits as part of their normal training and practice. (Mbiti 1977, 81). Arguably, the fore-going manner of call does not apply to rain-making in Itungwa. One can argue that a spirit can appear to anybody or that the 'processes of consultation and training', more often than not, do not suggest call rather desire confusion and trade (Ohia 5/2/2021, oral interview). It is on own choice that the priest more often male than female, adds rain-making to priesthood, mostly like a hobby or trade. Training and consultation are more of individual choice than call here *per se*. Instead, possession which indicates divine interest in a person for a special office could rather be but it is never easily reported that rain-making-spirit possessed any person in Itungwa. Instead that of medicine-men, who are for cure and wellness of persons become more witnessed. (Nwamaghinna 27/02/2025, oral interview). Medicine/Magic involvement is another concern in rain-making. Fitting-in rain-making is difficult because the people cherish cure and healing that accrue from medicine. It gains more apprentices by human and mostly divine choices against rain-making negative and wicked picture to many minds. Rain-making in Itungwa involves some medicine, witchcraft and magic for probable socio-economic and religious respect by the practitioner's choice, but it is not a call.

Personages in Rain-making

Rain-makers remain the ritual-personages in rain-making in Itungwa. Their duties include to solicit God's help in providing rain, or halting it if too much falls. This act performed by rain-makers involves some rituals done at the pit latrine heads, *Mbara Ekpe* (Itungwa *Ekpe* dance square), and at other hidden places at the backyard of homes according to native doctor Ohia. It is in the belief that the vital forces or spiritual powers are thus tap-able at will depending on the human-divine relationship. In this higher form of religion, rain-makers actually deal with powers whose will is independent of and greater than that of the ordinary human. Not only seeing them as the 'shepherds of heaven' in the words of Parrinder (1962, 106) but about the rigorous training the rain-makers undergo before becoming rain-maker. After which the rare heron would fly from the far eastern lakes, its white wings fringed with purple, telling the rain-maker of coming storms. This recalls and demonstrates the solitary training of one of them although people view it as self-inflicted injury. Typifying, Ezeama grew thin and gaunt during those few years, and his eyes glowed like stars from their sunken sockets. He claims to have learnt the ways of all the winds and became familiar with strange birds and animals; and could read the stars and every night the moon shares its secrets with him (Nwamaghinna 2025). This experience does not rule-off that in different cultures rain-makers may be differently addressed.

Characteristics

Rain-making like magic and witchcraft, function at the level of the individual and often in opposition to some organised religions. Comparable to witchcraft, the rain-maker is under oath to make rain even to scatter own ceremony for which most people take rain-making as wicked more than otherwise. When it serves a good purpose it is taken on the auspices of fellow citizen helping the other just like in hiring of services. Still not at par with other tradesmen like mason, carpenter, the traditional palm-fruits harvester or palm-wine tapper, and more. To save time, space and avoid verbosity we blend its characteristics with functions.

Functions

Rain-making is one of the most important socio-religious activities for the service of human needs and

wants as its character and function. That means it is religious and as well social. Aside the anti-social service of rain-making magic used for purposes like a rain-maker causing rain to spoil the festival of a rival. Yet, the functions of rain-making in Itungwa include:

Ø Agriculture. Rain is the focus of interest, since upon it depends the agricultural cycle. If there is drought, at an unwanted season, rain-makers are called upon to stop it. And if there be too much rain and the crops get affected to the point of rotting, rain-makers are required to drive the rain away. The major intention being to flourish agriculture and crops so to feed humanity. On this also hinges the interest of scientific rain-making by "seeding the clouds". Agriculture in turn encourages hard-work and discourages laziness with reference to ndi-eze Ji (Yam kings/farmers) in Itungwa.

Ø Road macadamisation. In the modern age of urbanisation, even at government's provision of social amenities, road and other constructions require certain favourable weather. Particularly, construction of roads warrant some dryness and in such, the rain-maker's service becomes employed to help construction of the roads. We believe that the 21st century road works involve rain-making especially during the rainy season to make the achievability timely.

Ø Enhancement of religious ritual and symbolism. Rain-making has its rituals. This paves the way of the rain-maker into the spirit world to the extent of employing mystical forces for human benefits. Again, there are some religious-objects that symbolise the rain-makers object of worship. Thereto, rain-making enhances religious symbolism. A black bull without blemish as rain sacrifice among the Bamangwato in South Africa (1977) is an equivalent of the stone and fire of rain-making among the Itungwa people. This is called ikwa-oku ido miri (making rain-making fire), while, the stone is called, nkume-miri (the stone of water or stone of rain-making).

Ø Rain-making promotes medicine and magic. Evula amadioha (thunder white-ram), urasi-miri (white rain-making stone like prism), special leaves and plants and other things undisclosed by the rain-makers in Itungwa, signify that there are forces in nature which the rain-maker manipulates for the desired end of serving human will. These are comparable to what Opoku (1978, 147) refers to as suman, or man-made objects such as charms, mascots, amulets, juju, mana, aduru, ogun, etc. All fall under the category of magic, because they signify the means through which occult forces are generated into action especially as found around the research area or beyond.

Ø Rain-making also functions as a form of employment. Rain-making services are hired during marriages, churching, burials and other ceremonies and festivals. Even featuring at the instance of some government organised functions, dint of rain specialist services also rumours around the vicinity.

Ø Portrays Itungwa ancient wisdom. Modern writers describe rain-making ritual as part of the world's ancient wisdom. On this Parrinder argues that this may well be true of accumulated weather lore of the rain-maker, but not of the magical activities of the rain-stopper. In any case, rain-making is regarded as some religious heritage in Itungwa (Africa), even the world just as witchcraft. Probably, mystical forces manifest themselves as witchcraft, magic and sorcery which are neutral in themselves but can be employed by those who possess the power for beneficial or evil ends. (Opoku 1978, 141).

Ø Show of superiority, vengeance or reprisals. Rain-making functions well in vengeance and show of superiority to others in the same community. Vengeance is in a kind of retaliation for evil done the rain-maker, close relative or associate. With rain they destroy or disorganise offender's plan either of chieftaincy rite of passage or the like. Illustratively, in Itukpa, next village to Itungwa, lived a luxurious bus driver of a transport company in Aba, known as Feri-hook. On trips to Lagos, Abuja or so, he would draw down the rain to disturb fellow bus drivers aback of him so to be acknowledged superior to them. (Chimobi Ohia 27/02/2021 and Chidiadi Nwosu 08/10/2025, oral interview). Now Feri-hook is late but he was his company's number one driver.

Ø Special recognition. The rain-maker is firstly consulted by people holding some festivities and more of the times with presents of cash and kind. This consultation may be different from the charge for sending or drawing the rain. Even the community could so be held to ransom until 'the rainmaker is respected'. Itungwa calls it, ihu dimiri (seeing the rain-maker).

Ø Rainmakers are intermediaries between the divine and human beings. The position and function of the intermediaries is central in Itungwa religious life. They do not block the way between man and God, but rather form bridges. Rainmakers and other 'special persons' who function as intermediaries also turn

to God at many occasions more than the common people. Mbiti corroborates that those being in the intermediary status keep mankind in constant liturgical contact with God and the spiritual world.

Ø Rain-making challenges humanity to truth and trustworthiness. The divine not minding superiority over humans, keep agreements but humans could change off the terms of agreements with fellow humans and even divine, very often. Lack of trust at any time, generates human's inhumanity. Samples of which, give rise to robbery, human money rituals, obtaining by tricks, yahoo/yahoo plus (internet fraud) and more. While believably in the spirit world there is no lie conceivably.

Societies with rain-making arts are notable still rainmakers are found in the cities as well the rural or "wherever there is human". In Itungwa the research-area it is a trade accounting for its stable initiation.

Rain-making Ritual

Ritual types and items are determined by sects or religious groups and here we tilt to covering the church concept. So in many circles of rain-making some ritual is practised, mostly as some are purely praying outings. For instance, Church ceremonies organised by the church at different levels, conferences and synods at the diocese or provincial, this is experienced. In fact it is budgeted for, and a number of people stay apart only for rain-control prayers by prayer-warriors. Such group camps at the would-be venue a day or more before the function begins. Fasting, singing, clapping, prophesying in tongues as church rain-control rituals are involved. (Chijioke Ubani 21/12/2025, oral interview). The divine power is prayed to bare and more of the times, shouts of halleluiah herald the achievement of pushing the rain off disrupting both the proceedings and venue. Often has been such found in and around the religious Itungwa area. Apart from this counter Christian ritual experience, the trado-religious manners of ritualising for rain-making is subsistent. They recall use of rain-fire, rain-stone, rain-dance, throwing of stones as had previously been outlined in this research. So, we at this point highlight rain-making connectedness with amadioha (thunder divinity).

Rain-making and Amadioha (Thunder Deity)

In rain-making ritual the focus is to appease the divine to give rain and on the other hand to avert any disastrous outbreak. This draws attention to rain-making and the Ngwa Amadioha (thunder-god). In many cases, if the motif behind the rain-making is wicked and unjust, the rain-maker experiences some fierce reaction of amadioha (thunder divinity). Amadioha agrees with Ala (earth goddess) the Ngwa goddess of morality in the land and executes justice in favour of the cheated to a devastating level or rain-makers death. (Nwamaghinna 2025). More of the times the amadioha voice is heard like a cannon after the lightening thus, kpakpororororo kpo kpo (thunder sound).

To avoid fatality the rain-maker in a special ritual to appease the divine involves, mayi-oku (hot drink), akwa-okuko-Igbo (local fowl egg), oji-Igbo asato (eight Igbo kola nuts), ose-madu asato (8 alligator pepper), akwukwo-ugba (oil bean leaf) probably symbolising the explosive mechanism of oil-bean dispersal, odo (indigo) and other undisclosed items known only to the rain-maker. (Oral interview 10/6/2025, anonymous). The ritual makes for the second sound that Itungwa people hear and interpret as, egbulu ririri, egbulu ririri (do not cut/kill into pieces). (Anonymous 2025). Fatality is avoidable when proper temper-cooling ritual is made either in course of, or before embarking upon the rain-making. There are other rituals undisclosed to researchers which may make for research continuity.

The Future of Rain-Making

Rain-making faces many challenges concerning its future in this scientific, technology and education era. Amongst the lot it includes abuse, abandonment, hatred, derogatory terminology, and missionary propaganda apart from divine unpredictability. Again, weather modification to increase precipitation is practical and economically feasible but the legal, ethical, and ecological problems the prospect raise is not easily solved. Such scientific issues nearly place rain-making at an advantage as supernatural projections go beyond normal life. Unfortunately, human position and understanding is badly affected since it matters so much in life.

The divine is unpredictable particularly God the Supreme Being (Ekeke and Nwosu 2024); as well religious techniques are typically beyond scientific understanding. This is not without a concern which is that unpredictability combines with dictatorship and at times inconsideration. On the other hand still, the Christian and other missionary religions onslaught still lives, asides western education religious ideas confusion. It becomes difficult to explain the rain-making art to a world of modernity and digitalism or to convince the understanding of people who have no place easily to refer to as own nativity due to globalisation.

Industrialisation on its own causes an urban sweep of the young educated humankind who nearly forget the rural, in search of white-collar jobs in cities like Texas, Abuja and others. The explanation becomes tougher even for the fact that not all rains are made and some rain-making ventures could fail. Nonetheless just as religion in-spite attacks lives with science, human limited knowledge cannot make the phenomena of ritual and rain-making to be unreal and untrue. For where science stops religion continues. Aguwa (1995: vii), confirms that human experiences that baffle logic are easily explained in religion; and such being the case, it shall no longer be in doubt that the supernatural is the inventor of science since operative to the baffling of scientism. Among Africans generally for instance, Idowu (1991, 196) emphasises that there is a clear distinction between man-made and what is of the spirit; as all cannot be spiritualists or be chosen at same time to be personages of divine intelligence. However, as religion survives science so shall rain-making.

Conclusion and Recommendation

A sustained life of traditional religious cosmology helps humankind. For a good trace of continuity and change this paper made a religio-socio-economic relook on rain-making in the twenty-first century Itungwa Nigeria. Discovered against Christianity's evangelism propaganda of "almost everything African being idolatrous," daily upsurge of churches, and scientism or modernism, that rain-making was only suppressed into hiding amongst such religio-cultural phenomena. Rain-making attracts fame and income even from the government, reflecting a striking form of syncretism. Apart from comparison with other world religions and as academic discipline, ATR aids cultural survival, agriculture and human survival amidst climate change. Research relooked religio-socio-economic perspective of rain-making and linkage with Chukwu/Chineke (God), Amadioha (thunder, Igbo justice divinity) and Ala, (Earth, Igbo morality goddess). Scrutinised ido-miri (drawing-down rain), ichu-miri (rain- stoppage), confirmed rain-making an art that combines magic, witchcraft and medicine for individual rain-makers and community gain rather than "call." The research found future for rain-making, given to some social and economic needs through government and church perspectives, aside cultural revival, climate change appreciation, and agricultural needs.

The research recommends the societal sustenance of the traditional religious cosmology helpful to humankind, since rain-making is as personal as religion. Ido-miri na ichu-miri (pulling down and stopping rain in a time and space) as its types, personages, characteristics, functions, and its future in the scientific world of modern technology are subsistent so rain-making serves the human society though everyone does not openly subscribe to it. Education on how arts could boost healthy long-life without infringing on person's right and societal development by applying rules of good religiosity, is highly recommended. Notably, rain-making is a perspective of religiosity aside of human's trade and hobby in the 21st century society.

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Oral Interview

Anonymous informant, oral interview, Itungwa, 10/6/2025.

Chimobi Ohia (50+ years, Transporter, oral interview, 13 Millverton Road Aba 27/02/2020).

Chidiadi Nwosu (40+ years, Transport company ticket clerk, 28 Umuatako Road Aba, oral interview, 08/10/2025).

Chijioke Ubani (60+ years, Archdeacon, St. Paul's Parsonage Itungwa, oral interview, 21/12/2025).

Eze Nwamaghinna (50+ years, Native doctor, Umuigwe Itungwa 1, oral interview, 27/02/2025). Husseina Itodo (25+ years), Muslim female teacher and student, Interview on Rain-Making and Ritual in Islam and Kogi State, at University of Calabar Nigeria, 21/4/2021).

Okwunna N. Nwogu (50+ years, Christian, resident in USA, phone interview, 05/12/ 2025).

Hon. Goddy Ogbu (80+ years, Farmer, at Itungwa Abia State on 15/4/2025).

Ugodia Nwosu (50+ years, Head-teacher, Osaa-Okea Community Primary School Abia State, 5/5/2025).