

PROSPERITY AND THE CHALLENGE OF WITCHCRAFT ACTIVITIES: THE TIV EXPERIENCE

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Abstract

Prosperity when viewed from the point of success in one's endeavour, brings to mind the question why some people succeed and others do not even when they are engaged in the same venture. This means there are obstacles to human prosperity, wealth and development. This calls for investigation. This paper using primary and secondary data, clarified the concepts of prosperity, witchcraft and identified the obnoxious activities of witches and wizards as perceived by the Tiv of Nigeria such as attacks on crops and livestock, inflicting pains on farmers, *Wuhe, Atsuku, korichan*, attack on vehicles, business premises, offices and triggering conflicts in the society as challenges to prosperity and wealth. The paper concluded that witchcraft as perceived by Tiv is the major obstacle to prosperity and wealth. Suggestions are made to include the need to allow anti witchcraft crusaders to operate in the society. After all, Christianity is doing so without challenge, that government and individuals should establish agro based industries in the area, more fertilizers and agrochemical companies for the production of enough fertilizers to reduce the overdependence on the *Imborivungu* for the fertility of the soil. This will reduce death rate and boost crop production in the area and equally Government and communities should provide security outfits to pave way for business ventures in the area to thrive towards prosperity and expected rapid development.

Keywords: Prosperity, Witchcraft, Challenge. Witches, wizards

Introduction

No matter the nature of the society, there is a struggle to achieve something and be in health and wealth by members of the society. In the course of the struggle, some succeed while others do not record much success. Those who

succeed are said to be prosperous in their economic ventures. Among the Tiv of Central Nigeria, a lot of economic activities are undertaken to achieve prosperity, wealth and development. Consequently, there are many prominent people in all areas of human endeavour, who are considered prosperous or successful. There could be various explanations given as to why others succeed or prosper while others do not. The challenges to prosperity to the economist might have been the consequence of the interplay of the factors of production in the society. Many scholars on Tiv economy have discovered that these factors have been there since the precolonial era. Surma (1995) identified these problems to include shortage of agricultural input, shortage of machinery for agricultural mechanization, impact of colonial manipulation, oil boom in Nigeria, lack of capital, lack of processing industries and hunger for land as key issues in Benue agriculture. Other factors include, the scramble for land as increased production of crops and population growth has led to inadequacy of farm land. The result is frequent land disputes that disrupt economic activities in the area and therefore prosperity and wealth of the people. In addition, there is increased insecurity in the area necessitated by invasion of herdsmen, ethnic conflicts, land and political crises. Others include recklessness, indiscipline, lack of entrepreneurial skills, large family size and natural disaster

The consequence is usually the destruction of lives, property sacred objects, places, shrines, and other religious and social activities for prosperity. Though some people may prosper during violent conflicts (warlords, dealers in arms, ammunitions, charms and amulets), the violent conflict whether necessitated by herdsmen or ethnic militias hinder educational attainment of the potential prosperous children of the areas affected as school structures are burnt down, teachers murdered, raped or harassed. The political activities too are thwarted. The outcome is that people are afraid of venturing into business. Many businessmen are leaving the land, some are afraid of coming to buy, sale and open up businesses in the area. The summary is the absence of development the manifestation of prosperity.

The above socio-economic views offer explanations as to obstacles to prosperity, wealth and development, but do not satisfy the spiritual quest of the people in finding the causes of the problems. It is generally believed among the Tiv that the major obstacles to prosperity and wealth are the obnoxious activities of witches and wizards which this paper is set out to discuss.

Tiv of Central Nigeria

The Tiv form the largest ethnic group in the Middle Belt of Nigeria and the largest ethnic group in Benue State. Bohannon and Bohannon describe their home-land as stretching from approximately 6° to 3° North and from 8° to 10° East Longitude (Shishima, 2003). This description appears complicated and does not portray the Tiv of Nigeria in a simple way that a layman would catch a glimpse of their true picture on the map of contemporary Nigeria. Therefore, the description by Ndera (2013:4-5) is preferred when he says:

Tiv are settled in over thirty-three local governments across Nigeria...in Cross River state, they are settled in Yala, Boki, Obudu and Ikom areas while in Taraba state, they are settled in Aldokolor, Sardauna, Wukari, Ibi, Bali, Takum, Donga and Gassol Local Government Areas, in Nassarawa state, the Tiv are settled in large numbers in Lafia, Keana, Doma, Awe, Nasarawa and Obi. They are also settled in Quan Pan, Shendam and Iltang South in Plateau State .

Tiv religious perception therefore, is centred on God and His creatures that exist in the physical and spiritual worlds. Gbenda (2005) describes the physical world of the Tiv as being characterized by seasons with spaces consisting of *tar*(cosmos), farmlands places, pathways, *sha*(up) *shin*(below) and (in the ground). Tiv consider God as the supreme or greatest but see land as next to God and source of wealth and life. Shishima (2003) captures the Tiv spiritual worldview when he says: "For the Tiv, their view of the spiritual world can be conceptualized under four distinctive categories of spirits: Concept of *Aondo* (God) *akombo* (ritual) *tsav* (witchcraft) and *Ujijingi* includes *Adzov*, *Mbakuv* and *Moniwata*". *Moniwata* is often portrayed as a feminine spirit that sucks human blood and that when major bridges are to be constructed across streams and rivers she demands blood before a successful construction could be carried out. All these spiritual beings play active roles in human prosperity. How prosperous one becomes is dependent on the level of the relationship with the spirit beings with appropriate rituals and virtues required.

Conceptual Clarification

The Concept of Prosperity

Prosperity is a broad term which conveys different meanings to different people. for instance, McKane (1986) views prosperity from an economic point of view. According to him, prosperity embraces a condition of plenty multiplicity, peace, success, good life and luxury. According to him, prosperity connotes the

realization of goals, success in labour, living in peace and safety, happiness and enjoying the benefits of familial relationship as well as acquiring and possessing material goods. This definition embraces many indices and the consequence of prosperity. That is, one's material and social relationship as prosperity. McKane however, appears to have forgotten that politics, health and happiness are often associated with prosperity.

To Burkett (1990), prosperity means success, and that a successful person is noticeable in the community he belongs using certain criteria as yardstick. From outside he says: "big homes, new cars, and private schools seem great". He concludes that a successful person is one who accomplishes goals and is able to enjoy the fruits of them, with a good family relationship and considered worthwhile in the society. This means prosperity has indices and is clearly manifested in material possessions or riches and social status.

In an African context, Mazama (2009) sees prosperity as a broad term embracing the fertility of humans, animals and land manifesting itself in the birth of many children, the birth of many domesticated and game animals, the growing of medicinal plants, and the flourishing of generous crops. In his words: "a large thriving cattle herd and plentiful crops and healing plants most obviously mean prosperity and peace for the living. Likewise, the presence of numerous animals in the forest will assure hunters of successful and generous hunts, that is adequate feeding for all". Mazama's emphasis is on the indices or manifestations of prosperity from African perspective. It is true that prosperity is a broad term embracing all it takes to achieve success, happiness, flourishing especially in financial matters, farming and health. It should not be forgotten that the spiritual personalities join forces with the human to achieve success.

Tiv concept of prosperity is known as *Ikyor* literally translated as good luck, favour, break through obtained usually in hunting and fishing. The Tiv Bible translation of the word prosperity is *Ikyor* and *Iveren* (Joshua 1:8, Proverbs 28:13). Other concepts used as synonyms are: "*Kwaghlaghen*" (favour. That is being favoured in something), *Dooiyol* (lucky) (Oral interview). The Tiv conceive prosperity as making progress in one's endeavour. It is being successful and advancing above one's mates and contemporaries. It is a relative term that cannot be majored using one variable. It is used in comparative terms so that the people everywhere could be described as being prosperous and successful no matter the economic status or income. Other words identified include: "*Mzehemen*" meaning progress and "*Mkpeiyo*" meaning good health and happiness

In this paper, prosperity is used to mean success recorded by an individual or group in all areas of human endeavours especially when his achievement is outstanding; whether considered by the larger society as legitimate or illegitimate. It includes all the means and factors responsible for one's success in an enterprise, trade or profession and the consequence of such success on the individual and the society based on the religious perception or cosmological view of a people. This is made manifest in material possession and improved standard of living above others within the context of his social milieu. Wealth on the other hand is the concentration of prosperity manifesting in riches and material possession. Prosperity proceeds wealth and riches and are not used as synonymous.

The Concept of Witchcraft

Witchcraft is defined as an exercise of supernatural power supposed to be possessed by a person in a link with the devil, a witch or wizard for female and male respectively that could mysteriously injure or harm other people. Quarcoopome (1984) is of the opinion that a witch spirit can be possessed by a person who now sends it on errands to cause evil or harm to other people or do good deeds. That the witches and wizards operate better in the night. The spirit leaves the body of a witch/wizard in the form of a particular kind of bird or animal or a fireball to the meeting point, (As a result, nocturnal animals and birds are believed to be transformations of witches or to be in league with them) while their bodies remain on their beds until they return.

Tsav(witchcraft) among the Tiv is principally viewed *Tsav* as wisdom. An individual with witchcraft is acclaimed a wise man or woman who is often consulted before major decisions are taken. It is believed that they do virtually well in all things including magic, divination, rituals (*Akombo*) and medicine. One imbued with much *Tsav* is revered as a wise man. He is the watchman and often spokesman of the family or community. Those without *Tsav* are regarded as fools and often called women. Witches and wizards make use of magic and sorcery to enable acquire more powers for their practices. The quest for more protective charms make some of them appear wretched in the physical world of man but consider themselves very rich in the spiritual world of *Mbatsav*. The role *Mbatsav* (witches and wizards) play in human prosperity shines out in the belief that all the rituals, medicine and magic for prosperity are better handled by specialist witches and wizards. In which case, there is a relationship between *Tsav* and prosperity. Wegh (2003: 72) expresses this perception on *tsav* in clear terms:

It seems that *tsav* first manifested itself through individual persons' success when it was observed that some men were

prospering more than others, were more successful in hunting, were producing bigger yams on their farms and their families were more secured, the question was how did they do it? The answer was that this must have been due to some special power. This power came to be identified as *tsav*. Since *tsav* has a harmful aspect, it follows that people with *tsav* would achieve a double result. They could use *tsav* for their personal, advancement, and at the same time use it negatively to retard the progress of others.

This perhaps explains why Hagher (2014) posited that “*Mbatarev* ruled the land, using *tsav* to create wealth in some” and bewitching some thereby creating poverty and misfortunes for their victims. Corroborating the above view, Idyorough (2008:94) succinctly submits: “Tiv believe that *tsav* is the key to socio-economic and political power...They hold that one cannot rise far above all others socially, economically, or politically without possessing *tsav*. Similarly, no one can remain in abject poverty unless *tsav* is being purportedly directed against the person”.

It is often contemplated that the rich and favourable climatic conditions for agriculture, mineral and human resources ought to have left every one rich in Tiv land. However, it is only the activities of witches and wizards that determine who get what and who does not get.

How Witchcraft is Acquired

Witchcraft is acquired through different ways. Moti and Wegh (2000) maintain that Among the Tiv of Central Nigeria, it is believed that witchcraft grows naturally on the hearts of human beings or somewhere in the chest. And that the transmission of witchcraft is mainly biological. That is to say, it is inherited at birth. This belief is held strong by many groups in Africa.

It can be acquired through initiation as the initiate comes in contact with certain objects, which contain substances favourable to witchcraft: They may either be picked or swallowed. Thus, the initiate becomes a practicing witch or wizard. In addition, witchcraft can be bought at cheap price in the market and so a very poor person can purchase it. The initiate pays for the ritual exercise or medicine that makes one becomes a witch or wizard.

It appears; initiation describes better the mode of transmission. Biological transmission is rather intrigued and presupposes the existence of witchcraft families in every community just as we have royal families in some monarchical societies. Hence we do not establish this, it is better understood that a parent or person that is, witch or wizard may initiate a child after birth or childhood into

witchcraft. According to Iorvaa as in Nyamibo (2022 :137-138) Africans believe that witchcraft:

- (a) runs in the family and is passed through the bloodline, i.e. a mother passes it to her favourite daughter or all her daughters and on to her granddaughters. In the same vein, wizardly can be passed from father to son or grandson.
- (b) is passed through eating in the dreams, or through sexual intercourse in dream. It can also be passed only at home or at gatherings through food, drinks, kola nuts, fish and meat. In short through anything edible.
- (c) is passed through cuts made into a body by native doctors
- (d) is passed through laying hands on someone's head, forehead e.t.c.
- (e) doctors (sic) can also be given to a stranger i.e. a non-family member out of pure mischief
- (f) doctors(sic) can initiate people into Witchcraft for a fee
- (g) is passed through blowing of air at someone especially in the heart etc.
- (h) is passed through simply being touched by a seasoned and very powerful witch, over a witches outstretched legs etc.
- (i) is passed through numerous other ways e.g. by stepping on objects that are conducive to witchcraft

Witchcraft Activities as Obstacles to Prosperity

Although, the activities of *Mbatsav* through *Imborivungu* and other benevolent activities via *Akombo* have been identified as a sources of prosperity, witches and wizards are the major problem of man on earth including prosperity as they developed various means to hinder man from enjoying the beautiful world with its rich resources. The nefarious activities of witches and wizards make the benevolent functions of *Mbatsav* to submerge as the activities of the wicked witches and wizards outweigh that of the benevolent witches and wizards. The name *Mbatsav* is unconsciously associated with evil and anti-progress in Tiv society. Dzurgba (2007:195) captures the negative activities of witches and wizards succinctly:

The characteristics of a witch or a wizard are wickedness, indiscipline, rudeness, falsehood, jealousy, envy, mercilessness, intolerance, hatred and destruction. Consequently, a witch or wizard purposely, intentionally and willingly harass children,

orphans, widows, the deaf, the blind, the lame and the aged. Witches and wizards are believed to bring about outbreaks of human and animal diseases, of pests which kill people, animals and fowls. With drought, invisible fire and pests, they destroy crops and fruits. Witches and wizards send snakes to bite people, cause trees to fall on houses, cause people to fall from trees, cause lightning to strike houses, cause winds to blow off roofs of houses, cause rivers and streams to drown people, cause vehicle accidents and other disasters in the Tiv.

This may be true from a theological and philosophical considerations, it may not be comprehensive and fair enough from a sociological point of view especially from the functionalist perspective, the belief in witchcraft have functional roles to play in the society if not the belief would have certainly not survived technological changes, modernity and excruciating influence of alien religions of Islam and Christianity. Though witches and wizards play active role in the prosperity of Individuals and groups, in this work the socio economic importance of the belief in witchcraft is not addressed but the perceived obnoxious activities of witches and wizards against prosperity are discussed. The summary of these activities are summarized in Table 1 below:

Table 1: Obnoxious Activities of Witches and Wizards against Prosperity

S/No	Responses
1.	Attacks on crops and livestock
2.	Inflicting pains on farmers
3. <i>Wuhe</i>	
4. <i>Atsuku</i>	
5. <i>Korichan</i>	
6.	Attack on vehicles
7.	Attack on Business Premises and offices
8.	Conflicts

Source: Field Survey 2022

i) Attacks on crops and animals: Many of the people interviewed were of the opinion that witches and wizards do attack the crops of their victims through pests and weeds. It is believed that witches can culture beetles and birds and release them to destroy their victims' crops (yams rice, millet, corn). One of the farmers interviewed Thomas Ugbanger informed that a witch or wizard may transform in to a monkey to destroy corn and cassava. They have bats to destroy mangoes and other fruits. They can culture rats, beetles and other pests to destroy

yams and other crops on the farm and in the barns (Oral interview). This agrees with Wegh (2003) on nefarious activities of witches and wizards that “*Mbatsav* are also believed to be capable of assuming the forms of animals and birds to carry out their activities”. This is also in agreement with what Andrew (2009) discovered about *Iyuhu* (envy or jealousy) that “*Asua* (Quailer Birds) can be used to destroy hectares and acres of cereals like rice, guinea corn and millet”.

There is a strong belief that when farmers plant yams, witches and wizards would come and remove the new formations roast and eat them in their nocturnal meetings. Subsequently, no matter how good the farm may appear to blossom, the yields would not be appreciable at harvest time. At times the witch or wizard goes to farm and make incantation thereby pronouncing a curse on a yam farm. “*Shabevaveva shin nyakpengeegh*” (Blossom very well on the leaves but tubers should remain very small in the ground). If this was said by a witch or wizard, the farm would not yield much.

Aondongu Bonta and Joseph Nyikyaa informed that *Mbatsav* have spiritual pipe (*Tyu Mbatsav*) that when they smoke in your farm the crops would wilder away and not yield result (Oral interview). This is in agreement with what Andera (2009) says: “Tiv witches are in the habit of causing havoc to other peoples farms so that no matter how much farmland you have cultivated; your harvest is never sufficient to fend for your family needs not to talk of reserving some for sale”

One of the farmers interviewed explained why he uses protective charm on the farm: “*Mbatsav* have a Siphon to covet one’s farm produce. If your farm or crops are promising, they would siphon your produce to their farms before harvest. At the end of the harvest, you would have less than expected and the witch or wizard would have more yields than you even if your piece of land were bigger with fertilizer, herbicides and pesticides” (Oral interview).

They are believed to be responsible for outbreak of sicknesses that kill goats and birds. Many animal farmers lamented that *Anule* (outbreak of killer diseases) sporadically kill their goats. They attribute the *Anule* to the activities of witches and witches who would culture *Anule* (bird flu, swine fever) if they see that ones’ livestock farm is doing well. Citing Moti and Wegh, Andrew (2009) demonstrated that *Mbatsav* can metamorphose into animals like hyena, leopard, pig, monkey and elephant to cause destruction of maximum proportion of farms and animals.

- ii) Inflicting pains on farmers: *Akpiti* (Arthritis) *loho* (whitlow) and any other things that would distract ambitious person from engaging in viable

ventures especially during planting and harvesting seasons. AyuaTyokase a victim of *Akpiti* lamented: “It is very painful and becomes worse when it rains” (Oral interview). This agrees with Wegh(2003)’s view on nefarious activities of witches and wizards that malevolent aspect of *Tsav* can be used to *tambe* (bewitch people, send them bad omens, inflict material losses on them and even death”. In the same vein, Andera (2009) Paul explains:

Mbatsav haunt and bewitch only the prosperous and successful Tiv ...The lazy ones are hardly harmed. The prosperous Tiv people hardly invest anything for they spend all they have realized from their farms on treating themselves. At times they go in to borrowings but still their ailments defy even orthodox medical practices.

This hinders one’s prosperity and deter others from making productive efforts. Some end up taking to begging and sojourning in strange land for safety. The privileged ones in the society are afraid of setting up industries in the area that would hasten development in the ruler areas.

iii) *Wuhe*: Another area *Mbatsav* hinder prosperity is through ‘*Wuhe*’ on the potential prosperous person. Many of the respondents were of the opinion that if “*Wuhe* is cast on someone he or she is never favoured in any enterprise (Oral interview). To this Andrew (2009) lamented:

literally, *wuhe* means cold. *Wuhe* as used by *Mbatsav* means bad luck. When *Mbatsav* blows it on an individual, he will never experience good luck, success in any endeavour. He would always suffer misfortune in business, courtship and family life. He is doomed to fail. This is only removed by a specialist medicine man with high quality medicine.

iv) *Atsuku*: *Atsuku* is a sacred object like *Imborivungu* owned by *Mbatsav*. *Atsuku* plays a dual role of protecting the owner against bewitchment and bad luck inflicted by *Mbatsav* and that of harming others. It is believed that those who have it go about asking for help from rich and potential rich people in the society. When they are given, (money or clothes) they would take the money and keep together with *Atsuku*. Once that is done the prosperity of the person that gave the money or clothes would cease. The owner may put it in his or her bag and if he or she embraces you, you may contract bad luck. (Isaac Nyihemba Tor Oral interview). This has generated a refrain attitude from the privileged in the society in giving gifts to the needy and the aged.

v) Korichan: That is Poverty rope that witches and wizards use to tie someone so that he would not prosper in his or her efforts. *Korichan* is used to describe any art *Mbatsav* employ that is against prosperity generally. It is believed that a victim of *Korichan* does not prosper in any venture because his hands and legs are spiritually tied up. One wonders why *Mbatsav* do not have *Korshagba* (wealth rope) for members of their communities but *Korichan*.

vi) Attack on vehicles: Another area is attack on vehicles, trucks, tractors, cars and motorcycles that should aid the movement of people, agricultural produce, distribution and availability. Terkimbilkyereve using a young man, who bought a car and brought home to their village, informed that witches in the village gathered and polluted (*Fiishi*) on the car. The consequence of the wizardly act was that the vehicle would always suffer breakdowns so that he would spend much of his income for repairs if he must continue to use the car. Thus his other areas of development would suffer (Oral interview).

Again other witches and wizards would come to simulate the driving of the vehicle in the night when the owner is fast asleep. The simulated driving by *Mbatsav* would make the vehicle to have major breakdowns that qualified mechanics (technicians) may not be able to identify and rectify. This makes many young men and women who are working in towns and cities develop strong phobia in taking their vehicles to their villages under the cover of the cost of refuelling and bad roads. Pastor IgbatimOrtanivor informed that some when they buy commercial vehicles, they are careful in making inscriptions on them that would make the public identify the vehicles with them so as to avoid being attacked by witches and wizards. Ordinarily, one would have thought that taking these vehicles to the village would motivate the younger ones to aspire for higher heights in life (Oral interview). Philemon WizzkidAbena a film (Tiv Movies) director informed:

At times when we want to shoot films and the scene is in the night, *Mbatsav* would counter our efforts to fail. There was a day we wanted to shoot a film all of a sudden, the generator and the Camera stopped working. All effort to get them functional failed until someone told us to tie a fresh spear grass on them, as soon as this was done they started working. So we are often confronted by *Mbatsav* especially when the movie exposes some of their secret deeds (Oral Interview).

Corroborating the above view Helen Fam one of the actresses said that at times we receive attack from our relations with related experiences who alleges that the characters in the movies are satire of what is happening in their families or their evil practices (Oral interview). Jacob Abaver a home movie producer

lamented that witches and wizards had attacked one of their actors with paralysis who they suspected that gave the information that formed the write of a play (Oral Interview).

vii) Attack on Business premises and Offices. Many of the people interviewed were of the opinion that *Mbatsav* have spiritual padlocks that, could lock up a shop, office and repel customers. One of them informed that they also have spiritual blanket that they can round up a whole market square or school and if necessary rituals and sacrifices are not performed, the market or institution will close down. It may also lead to liquidation of a business venture.

viii) Conflicts between business Partners: Another respondent informed that *Mbatsav* through the use of magic can create conflicts between business associates, family relations especially husband and wife aimed at thwarting their prosperity and developmental efforts. They can cause a committed business woman or man to sue for divorce or separation on charges of infidelity. This finding agrees with Shishima(2012)when he refers to this as bad witchcraft that is used for socially disapproved goals to harm, harass widows and orphans, the poor, and the entire citizens of the society. He submits: “They can kill, cause sickness, epidemics, and destroy people’s farm products; they are also believed to cause disasters such as thunder and lightning. The belief in various magical arts to cause conflict between partners is held so strong. These findings also are in line with Andrews’(2019) discovery on magic that the magical practices that separate partners are called *Ashwe*(Sorrels of different types)which causes separation and introduces hatred, quarrel, disharmony between husbands and wife. One of them is called *Ashwe u Ityoughki an Iwa* (*Ashwe* made of dog head). “This type of *ashwe* is used in causing separation between people who are apparently enjoying a good relationship”.

Although, an average Tiv Youngman spends much resources on women, alcohol and charms to the neglect of saving and investment to attain prosperity, wealth and development, these unethical behaviours and the like of gambling, laziness and extravagance, are believed to be masterminded by witches and wizards. The person’s attitude towards economic activities may be determined by either the blessings or curses pronounced by his parents or someone else he might have offended at one point in time with justifiable reason for doing so. To succeed amidst the forces of witches and wizards, he or she needs protective charms to take care of him, his family, farms, shops and property. Consequently, Tiv prosper (get much from the farm, trading, civil service e.t.c.) but spend it on acquiring protective charms and less to reinvest or diversify his economy or mode of

production. That is to say, their prosperity is not consolidated into wealth and development. The more money they get, the more the quest for higher powers for protection of lives and property.

However, Poverty is blamed on the activities of witches and wizards as they are believed to be responsible for the infliction of material losses on people. That is to say, they can make people waste their money, steal, fornicate, get drunk and become insane. They may even make one to resign prematurely from a lucrative venture, go to sojourn in a strange land or commit suicide.

Conclusion

In modern Tiv economy, the people are versatile in areas of economic activities and not subsistent agriculturalists as hitherto reported. A good number of them are into trading, entertainment industry, civil service, military, paramilitary and private ownership or entrepreneurship in which prosperity and wealth are pursued. It is common belief among the Tiv that prosperity comes from God who through His creation (*Gbaaondo*) has made conditions conducive for prosperity. And that the humans through hard work and good relationship with the spiritual world of *Akombo*, medicine (*Ichigh*) and *Adzov* (spirits) attain prosperity, wealth and development. Though, witches and wizards do influence prosperity positively, the obnoxious activities of witches and wizards outweighs the benevolent activities. In Tiv cosmological view, prosperity is faced with many challenges emanating from the activities of witches and wizards.

Suggestions

- i) Anti-witchcraft crusaders should be allowed to exist but under the watch eyes of the *Tyo* (Council of elders) and law enforcement agents to curtail the obnoxious activities of witches and wizards. After all, the church is doing it without harassment and restrictions.
- ii) The oriental religions in the area should provide spiritual support for their adherents and build in them the faith to succeed amidst the existing forces of witches and wizards. The capitalist orientation should be given to the children right from childhood so as to achieve a smooth adaptation from communal economy to a capitalist life style.
- iii) The government and individuals should establish agro based industries in the area, more fertilizer and agrochemical companies for the production of enough fertilizers to reduce the overdependence on the

Imborivungu for the fertility of the soil. This will reduce death rate and boost crop production in the area.

- iv) Government and communities should provide security outfits to pave way for business ventures in the area to thrive and thereby prosperity and expected rapid development.

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LIST OF PEOPLE INTERVIEWED

S/No	Name	Age	Occupation	Place of Interview	Date
1	TerverOrban	54	Teaching	Tsenyamkaa, Near Dangote Cement TsekuchaGboko	23/5/2020
2	Pastor IgbatimOrtanivor	65	Clergy	Luga Mbativ Gboko LGA	3/12/2020
3	TerkimbiIkyereve	36	Army	Tsekucha Mbayion Gboko LGA	20/12/2020
4	AduKpev	67	Farming	Abetse Mbayion Gboko LGA	20/12/2020
5	Ayua David Tyokyase	62	Retired teacher	RicemillGboko West	20/12/2020
6	AondonguBonta	40	Mason	GungulMbakyase Konshisha LGA	15/9/2021
7	Isaac Nyihemba Tor	42	Teaching	MbakwenMbatiere vGboko LGA	14/9/2021
8	Joseph Nyikyaa	38	Farming	GungulMbakyase Konshisha LGA	15/9/2021
9	AondonguBonta	40	Mason	GungulMbakyase Konshisha LGA	15/9/2021
10	Philemon WizzkidAbena	43	Film Production and Directing	AdekaaGboko East	25/1/2022
11	Helen Fam	52	Film and Beads making	Rice-Mill Gboko West	25/1/2022
12	Jacob Abaver	48	Film Production/shoe making	No 34 Gen Road Gboko	25/1/2022