

Is Nyamumboism religion among the Abagusii of South Nyanza, western Kenya from East or West?

By

Gilbert Nyakundi Okebiro (Asst.Lecturer, PhD student, Development studies)

Kisii university-Kitale campus

Faculty of Arts and social sciences

okebirog@gmail.com

Abstract

Nyamumboism is a religion which started among the Abagusii tribe. It was established by the Europeans through Zablon Magoma of Nyandiba region in Sensi Location. He became a resource person to the Europeans as an interpreter and a translator of English language to Kisii language. “Nyamumbo” is a Kisii word meaning God the creator, omniscience and omnipresent. Whiteman supplied medical and educational materials to interpreter, as to help people in villages and spread ideologies of Nyamumboism religion. In medical supplies, gave penicillin and aspirin which was administered to villagers for each and every illnesses and people were healed by faith. In the educational sector, through the interpreter, established a nursery school at Mekonge village and later on started a church at Sigona junction of Marani and Masakwe routes. The intention of the Whiteman who spread the new phenomenon (Nyamumboism) was not known and nobody can stand and explain accurately whether they were either missionary, tourists, explorers, or researchers because conclusively they came with a religion that embraced local traditions as it done in the eastern countries mingled with western Christian ideologies. The objective of the study why Nyamumboism could not be properly rooted and survive the test of the time, like Rachel Maria which was established and exists only in Kenya but still goes strong. The research will be analytical study of the facts available from the resource persons where Nyamumboism was spread Gusiiland. The findings are significant to religious believers, that people can be healed by faith not by the type of drug administered, for instance the two medicines which would heal all types diseases. It is concluded by faith people can be cured through the drugs administered and defector doctors in villages. It is recommended through the research, concrete facts should be recorded for future research work and reference.

Key words: Nyamumboism, Aspirin, Faith, Penicillin.

Introduction

Gusiiland currently covers two counties which comprise of Nyamira and Kisii. The area extends over approximately 800 square miles with a mean altitude of 1,950m feet above sea level. Gusiiland, according to Ominde (1963) is the most fertile and agriculturally productive region in the whole of Nyanza province. Gusiiland is well served by several permanent rivers and streams which adequately drain the waters into the area into Lake Victoria, which include Gucha, Sondo and Mogonga. Structurally Gusiiland is hilly with several ridges especially in the East. The plateau bounded on south west by vinyo escarpment, a great cliff which rises to 300 m feet above plains of Kamagambo and its foot, and breached by the gorge of the Guja. To the north-west, the plateau is bounded by Manga escarpment. The geographical character of Gusiiland was a feature according (Ochieng, 1974), which conditioned the pattern of Abagusii settlement, their economy and to some extent, their political and social organisations, songs and dances inclusive. Therefore, *Nyamumombo* religion was started in Gusiiland as a traditional religion and abandoned later.

Nyamumboism is a religion which started among the Abagusii tribe. It was established by the Europeans through Zablou Magoma of Nyandiba region in Sensi Location, Marani District, Kisii Central County in Southern Western Kenya. He became a resource person to the Europeans as an interpreter and a translator of English language to Kisii language. “*Nyamumbo*” is a Kisii word meaning God the creator, omniscience and omnipresent. Nyamumboism is derived “*Nyamumbo*” to mean a religion from God the creator of the earth. Whiteman supplied medical and educational materials to interpreter, as to help people in villages and spread ideologies of Nyamumboism religion. In medical supplies, gave penicillin and aspirin which was administered to villagers for each and every illnesses and people were healed by faith. In the educational sector, through the interpreter, established a nursery school at Mekonge village and later on started a church at Sigona, a junction of Marani and Masakwe routes in Marani sub county, Kisii County.

Theories of the origin of religion

There are some theories of the origin of religion advanced and propounded by eminent scholars of religion. Therefore, Nyamumboism among the abagusii was a religion which originated in a

region in gusiiland and was not accepted by many given the fact that gusiiland was engulfed by Christianity especially Catholic and Seventh Day Adventist which was rooted and no easy penetration by other religions. It becomes clear that religion played a very important role in the society. According to Kasiera (1993), any account of how a society was formed and operated was incomplete unless they had some knowledge of the place of the religion in the society. A common feature in these approaches was the interest in the 'origin' of religion (Kasiera, 1993) therefore; the study of Nyamumboism would be incomplete if the theories of religion are not discussed and highlight on the facts which correlated with Nyamumboism. Most of the renowned theories of the origin of religion include the following: **Fetishism theory**; the term fetishism comes from the Portuguese word *feitico* which means 'an artificial thing' or 'an object which is made' *feitico* comes Latin word *factitious*, meaning 'skillfully made'. The word was used by Portuguese travelers in West Africa to describe the religious belief that preternatural power can reside, temporarily or permanently, in a natural or artificial object. Charles de Brosses (1709-1777), used fetishism as a general category for religious systems which were based on a belief in existence of spirits. In the societies where fetishes were used, they were recognized as having been made by humans. The sentience and power of fetishes to answer prayers did not come from indwelling spirit, but from a combination of magically powerful ingredients [such as white clay, snake vertebrae, or human blood] which were placed in or on the fetishes. The theory was later advanced by James Frazer [1854-1941] that religion developed out of an original magical stage of human culture. According to him, the magician believes that phenomena can be controlled through magic spells. The religious man, on the other hand, believes in the existence of spirits which must be placated and cajoled by prayers, rather than controlled directly through a magic formula [Kasiera, 1993]. According Nyamumboism, the only similarity was that it was a religion like fetishism, but no other feature could be compared because they are contrary with what was preached by Nyamumboism.

The second theory of the origin of religion is **Naturalism**, advanced in the nineteenth century by scholars who called the nature-myth theory, where the great symbols of the religious world were personifications of natural phenomena like the sun, moon, stars, sky, winds, rivers, plants, animals, rocks and the seasons of the year. The leading exponent this approach was Max Muller (1823-1900). In conjunction with Nyamumboism, there is no comparison and contrast with

naturalism theory. The third theory is **Animism and Animatism**, the scholars of this theory, addresses itself to the phenomena of nature and religion can be looked at the angle of that which addresses itself to spiritual beings like spirits, souls, geniuses, demons, divinities and animated and conscious agents like man. The pioneer of this approach was Tylor, who sought to identify the difference between a living body and a dead one; what caused waking, sleep, trance, disease and death. Tylor came to conclusion that every human being had a life and phantom, which have close connection with the body. With life, man felt thought and acted; phantom was the image of life of second self. According to Mbiti (1992), Tylor's ideas were popularized by his disciples. Since then, the term animism has become to be widely used in describing traditional religions of Africa and other parts of the world. In this sense Nyamumboism was not traditional religion but a Christianity which used traditional aspects in Christianity. **Totemism** theory is a world-wide view which holds that the environment dominates human beings and, in it, humans maintain spiritual relationships with the elements of their environment. The term 'totem' comes from the word *ototeman* which, in Ojibwa languages of America, means 'he is my relative'. The word indicates kinship lines or membership in a given clan. Totemism is a complexity of ideas, practices, legend, fears, and kinship partten which refer to the connection of human beings and animals or plants. It is practice of taking a particular natural object or animal and making it the symbol [totem] of a particular social group or clan (Kasiera, 1993).

Historical perspectives of religions

As a matter of fact, religion is a powerful phenomenon for man anywhere in the world. It affects man wherever he lives. There are many worlds' religions including Hinduism, Catholicism, Protestantism, Islamic, Buddhism, Shinto and others which people practice in other parts of the world known and unknown. In this sense known religions are those mentioned above and the unknown religions are those practiced by people known by few people within a given proximity. Nyamumboism is one of the religions unknown. But what is religion? Man has for many years lived with trials and burdens, his doubts and questions, including the enigma of death. It is a fact that religious feelings have been expressed in many different ways as people have turned to God or their gods, seeking blessings and solace. Religion has tried to address the great questions such as: why are we here? How should we live? What does the future hold for mankind? It a fact that there are neither millions of people who profess neither religion nor any belief in a god, these are

atheists. There are those who believe that God is unknown and probably unknowable and are referred to as agnostics. This does not imply that this people do not have principles or “ethics, any form more than professing a religion means that one does have them. however, if one accepts religion as being “devotion to some principle; strict fidelity or faithfulness; conscientiousness; pious affection or attachment”, then most people, including atheists and agonists, do have some form of religious devotion in their lives (The shorter oxford English dictionary).

Universal aspects of religion

Mana is a simple supernaturalism prevails in preindustrial societies (south pacific people), believers attribute a diffuse, impersonal, supernatural quality to nature. No spirits or gods are involved, but rather a ‘force’ that influences events for better or worse. People compel the superhuman powers to behave as they wish by mechanically manipulating it. For example a four leaf clover has mana; three-leaf clover does not. Carrying the four-leaf clover in the wallet is thought to bring good luck (Johnson, 1991).

Animism is a belief in spirits or otherworldly beings. People have imputed spirits to animals, plants, rocks, stars, rivers, and at times, other people. In fact spirits are commonly thought to have the same emotions and motives that activate ordinary mortals. thus, humans deal with them by techniques they find useful in their own social relationships. love, punishment, reverence, and gifts- even cajolery, bribery and false pretenses- have been used in dealing with spirits.

Theism religion is centered in a belief in gods who are thought to be powerful, to have an interest in human affairs, and to merit worship.

Monotheism is a belief in one God; therefore, Christianity, Judaism, and Islam are forms of monotheism. **Polytheism** is a belief in many gods with equal or relatively similar power. Gods of Hindus are often tribal, village, or caste deities associated with a particular place- a building, field, or mountain or a certain object- animal or tree.

Asceticism is a way of life characterized by hard work, sobriety, thrift, restraint, and the avoidance of earthly pleasures

Ethic is the perspective and values engendered by a religious way of thinking.

Comparative aspects of religion in Eastern and western perspectives

Some religions of the world focus on a set of abstract ideals. Rather than centering on worship of a god, they are dedicated to achieving moral and spiritual excellence. Many of the regions from Asia (Eastern) are of this type, including Taoism and Buddhism. Buddhism is directed toward reaching an elevated state of consciousness, a method of purification that provides a release from suffering, ignorance, selfishness, and the cycle of birth and rebirth.

In western world, humanism is a religion based on ethical principles. Its adherents discard all theological beliefs about God, heaven, hell and immortality, substituting for God the pursuit of good in the here and now. Heaven is seen as the ideal society on earth and hell, as a world of in which war, disease, and ignorance flourish. The soul is the human personality, and immortality is a person's deeds living on after death, for good or evil, in the lives of other people (Zanden, 1990). Bellah(1970) suggests that a sharp dualism-the historic distinction between 'this world' and some 'other world'-no longer characterizes the major religions of the contemporary western nations. Modern regions tend to mix the sacred and the profane. In this respect Nyamumboism does not belong to the Eastern religion but from the western, which preached Christian ideologies.

Meaning and nature of world religions

Religion refers to those socially shared ways of thinking, feeling and acting that have to do with the 'supernatural or 'beyond' (Zanden, 1990).in this aspect, Nyamumboism was a religion started locally. According to Johnson(1991), 'religion is a more or less coherent system of beliefs and practices concerning a supernatural order of beings,forces,places,or other entities; a system that for its adherents has implications for their behavior and welfare; implications that the adherents in varying degrees and ways take seriously in their private and collective life. Johnson connotes religions vary so widely in doctrine, practice, and organization and religious feelings are so personal and difficult to describe objectively that any definition is desirable as a starting point for analysis, and thus applicable to any religion like Nyamumboism. There are *supernatural beings* (gods and goddesses, angels); *supernatural places* (heaven and hell and purgatory); *supernatural forces* (for example holy spirit) and other *supernatural entities* (for example souls). Anything is 'supernatural' if its existence is believed in on some basis other than

the kind of evidence acceptable in science. In this sense, supernatural entities are nonempirical. Science cannot show either that they 'really' exist or that they 'really' do not exist. Religious ideas are not usually unscientific, as we shall see; they are nonscientific-incapable of being confirmed or disproved empirically.

Because the sacred is caught up with strong feelings of reverence and awe, it can be approached only through rituals-formal procedures that dictate how people should comfort themselves in the presence of the sacred (Zanden,1990).According to Emile Durkheim (1965), suggests that religious beliefs and practices relate to sacred as opposed to profane things(Zanden,1990). The sacred is anything that is extraordinary, mysterious, awe-inspiring, and even potentially dangerous-something that 'sticks out' from normal, routine life (Berger, 1967).Supernatural entities are always sacred-that is, worthy of being treated with respect-whether they are good or evil. The devil, evil spirits, and the destroyer gods of various religions are 'bad', but in religion the supernatural order as a whole is 'good'. Furthermore, supernatural beings and forces are holy or unholy if they are 'bad'; this means that one must use special precaution in dealing with them. Supernatural beings and forces are of course invisible and intangible, but there are also sacred objects that are quite tangible and visible. Other is sacred and therefore treated with special respect because of their close association with the supernatural (Johnson, 1991).The profane, in contrast, has to do with those aspects of life that are everyday and commonplace. Johnson (1991) argues "everything that is profane-every place, being, thing, or act". Prescriptions and taboos surround the sacred; to violate the rules is profanation. "Profanity" is using sacred names without the proper respect. Further, Osabutey-Aguedze (1990) argues that "many a time sentimentalists have mistaken for religious reality, christian dogmatism, the history of which according to them, is profane to know; many a time, also, we find that most learned Christian theologians who are quick to condemn all other religions as ethnic and irrational, are those who know more about the Christian system than would persuade them to study and the history of the 'apostles' creed". Their attitude, indeed, is a sneering sarcasm at religion and sacred knowledge. That is why the current research deals with Nyamumboism to give its significance it deserves.

The statement of the problem

The intention of the Whiteman who spread the new phenomenon (Nyamumboism) was not known and nobody can stand and explain accurately whether they were either missionary, tourists, explorers, or researchers because conclusively they came with a religion that embraced local traditions as it done in the eastern countries mingled with western Christian ideologies. Mugambi (1989) argues in his book “*African heritage and contemporary Christianity*” that ‘a mission mentality and crusading spirit continue to linger in Europe and North America in spite of decline of Christianity there. This mentality has largely shifted from Christianity to civil religion. Many people in the countries of the North Atlantic think, analogically, that the African population is like a clean slate upon which the invading cultures and ideologies can write anything they choose’. This fact and analogy could have fuelled and compelled the white men to come to Kenya and start Nyamumboism through the founder Zablon Magoma and Nyambworo.

The statement of objective

The objectives of the study is why Nyamumboism could not be properly rooted and survive the test of the time, like Rachel Maria which was established and exists only in Kenya but still goes strong.

Methodology

The research is analytical study of the facts available from the resource persons where Nyamumboism was spread Gusiiland. The paper adopts analytical method through oral interviews of the respondents in Gusiiland. And the use of document analysis as a data generation technique was important in the study. Yin (2009), asserts that documentary information is likely to be very relevant every case study topic. One advantage of document analysis as a source of data in qualitative research is that they enhance the credibility of the study an important aspect of trustworthiness (Jwan and Ong'ondo, 2011).

Key findings

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In classifying the religions of the world Mbiti (1992) has given four; 'redemptive religions' like Christianity, Judaism and Islam incorporate into their teachings the doctrine of the soul's redemption in the next world. 'Morality religions' like Shintoism and teachings of Confucius lay great emphasis on moral considerations. 'Primitive religions' are those whose followers are described by some writers as 'savage', 'primitive' and lacking in either imagination or emotion. First, the Nyamumboism religion among the abagusii was not from east but west but a religion which was started by inspiration of Zablon Magoma who came across and into social contact with two Europeans in 1960s whose origin was not known and started a religion which embraced people through its preaching and medical services offered. It had features of Christianity and particularly Seventh Day Adventist, because the church members worshipped on Saturday.

Second, Whiteman supplied medical and educational materials to interpreter (Zablon Magoma), as to help people in villages and spread ideologies of Nyamumboism religion. In medical supplies, gave penicillin and aspirin which was administered to villagers for each and every illnesses and people were healed by faith. It is argued that penicillin and aspirin which were used as drugs that cannot be applied in the modern society in those villages and people healed, but through faith, if applied people can get healed. It is significant to religious believers, that people can be healed by faith not by the type of drug administered, for instance the two medicines which would heal all types diseases.

Third, it is reasonable and true to assume that the religion imposed at one's birth is necessarily the whole truth, for example if one is born in Italy or U.S.A or U.K, then without choice, probably is raised as a Christian (catholic or protestant), if you were born in Saudi Arabia, Pakistan or Middle East, then likely you automatically become an Muslim, if you were born in India, you automatically become and Hindu or in Punjab, perhaps a Sikh. If you were born in a socialist country over the last few decades you might have no choice but to be raised an atheist. Therefore, Nyamumboism could not withstand the turbulent of catholic and protestant beliefs on

the Abagusii in the region. Because the region of one's birth automatically became the true one, and conversion therefore becomes very difficult.

Fourth, Nyamumboism as other religion is a very personal matter. It is not discussed with others (religions) because it causes a lot controversies which create devastating consequences. So religion is very personal because virtually from birth, religious or ethical ideas are implanted in the minds by parents and relatives. Therefore, people follow the religious ideals of their parents and grandparents; it becomes difficult to change their faith. In this sense Nyamumboism came recently and could not penetrate in the region because religion was seen almost as a matter of family tradition for commercialization.

Fifth, Nyamumboism like any other religion is seen as providing a 'sacred canopy' that shelters its adherents from feelings of chaos, meaningless, and ultimate despair [Berger, 1967], not only are believers brought increasingly face to face with God; they must also choose the God they are to worship. Creeds must not only be lived up to; they must be interpreted and selectively combined, modified, and personalized in ways each person finds meaningful. This process of choosing and adapting often assumes the character of a lifelong journey rather than a one-time determined reality (Wuthnow, 1986).

Sixth, Nyamumboism worshipped on Saturdays [the Sabbath day] on the open place under a tree until the transferred to nursery building at Sigona. They [the followers] used the normal holy bible as other Christian denominations.

Seventh, Nyamumboism was Asceticism as a way of life characterized by hard work, sobriety, thrift, restraint, and the avoidance of earthly pleasures, by its followers in the region. And because of its regionalization never spread to other parts of the country due to financial constraint and few members who were seasonal in their church attendance.

Eight, Nyamumboism was Ethic since its perspective and values engendered by a religious way of thinking. It used the traditional way to preach the word of God as they used the bible in preaching and healing ministries.

Ninth, Nyamumboism had a rite of passage or transition; a ritual supernaturally marked the transition from one social status to another. For example baptism, confirmation, extreme function, ordination and matrimony.

Tenth, the intention of the Whiteman who spread the new phenomenon (Nyamumboism) was not known and nobody can stand and explain accurately whether they were either missionary, tourists, explorers, or researchers because conclusively they came with a religion that embraced local traditions as it done in the eastern countries mingled with western Christian ideologies. When they (white men) left Kenya, they linked with the founder continued for some time and finally it was cut and Nyamumboism came to extinction slowly.

Conclusion

Why Nyamumboism could not be properly rooted and survive the test of the time, like Rachel Maria which was established and exists only in Kenya but still goes strong.

Nyamumboism could not withstand the turbulent of catholic and protestant beliefs on the peoples in the region. Because the religion of one's birth automatically becomes the true one, and conversion therefore becomes very difficult.

Poverty could not allow the followers to go round in the neighboring regions and spread the ideologies. In respect, when the white men disappeared or returned to their home countries, the religion also began to be abandoned although they continued sending donations, drugs and other materials for its members or followers.

It is significant to make a clear distinction between Kisii and abagusii. Kisii is a town in gusiiland and abagusii is the tribe living in gusiiland and the tribe speaks Kisii or Ekegusii language. It is paradoxical for people or scholars to use the two terminologies to mean tribe. In Gusiiland was dominated by two major Christian denominations Catholic and Seventh Day Adventists, which based their mission stations in current Nyabururu and Nyanchwa in Kisii town. Nyabururu or “*Abanyabororo*” in Kisii language refers a denomination which allows taking little wine or alcohol by their members and Nyanchwa or “*Abanyanchwa*” refers to a denomination which condemns and does not allow its members to take wine or alcohol, and Sabbath keepers. It is important to note that the two denominations led to development of

Gusiland in terms of religious, socio-economic and political setup. In the educational development, they established schools in Nyabururu Girls for Catholics and Nyanchwa mixed for Seventh day Adventist. These schools have been developed by their sponsor missions leading establishment Teacher Training colleges respectively. Despite the fact the missionary preached a message of love and peace, it also preached a message of divisions. Each church denomination said it was the true church, and the safest and surest way to heaven. Denomination refers to the religious organization that accepts the legitimacy claims of other religions and enjoys a positive relationship with dominant society. Denominationalism did not stop at that, churches went further and condemned each other, accused each other and spoke ill of each other (Bahemuka, 1983). Even in this current contemporary society Africans are caught up in this competition between religions of the world and denominations, because of the fact that there is no African holy book for reference for African religions like the holy bible for Christians, holy Koran for muslims, mahabarati for Hindus and so on. Therefore, Nyamumboism could not withstand the turbulent of catholic and protestant beliefs on the peoples in the region. Because the region of one's birth automatically the true one, and conversion therefore becomes very difficult.

It is concluded by faith people can be cured through the drugs administered and defector doctors in villages. In Nyamumboism religion the church was significant to the believers. Then in this sense it is a religious organization that asserts its lone legitimacy and seeks a positive relationship with dominant institutions of society (Zanden, 1991). In another sense, a 'church' like any other building, is not an artifact for serving utilitarian purposes; it is also an elaborate symbol, a 'virtual space', a domain symbolic of culturally patterned activities and values. The symbolic aspects of a church or temple are of course more prominent and obvious than those of most secular building. They facilitate worship and strengthen faith. Moreover, being tangible, they serve better than beliefs alone to unite the faithful (Zanden, 1991). People go to church for many reasons other than religious ones for instance some may wish to promote their business or political interests. Zanden (1991) argues that religious action narrowly defined is action in which the supernatural order is appealed to or manipulated or worshipped. Such action may be directed toward some goal for instance the goal of healing the sick or the goal of assuring the repose of the soul of some dead person. Nyamumboism administered aspirin and penicillin drugs for any illnesses in the village and people were healed by faith. Since the church members were few,

they became the ex-facto doctors to treat the people who were sick the villages. The church is significant it is where the ritual is performed. A ritual is particularly important form of religious action which Nyamumboism fulfilled as religion. Johnson (1991), identified and discussed six characteristics of a ritual which Nyamumboism fulfilled as region as follows; first, is ritual involves the manipulation of tangible sacred objects, and the action is meaningful within the frame of reference of the supernatural order. Second, the performance is part of the religious system for attaining salvation in some form. Sometimes its effectiveness is presumed to depend upon the 'will' of a supernatural being; thus, when people speak of prayer or supplication, they imply that the supernatural being that is addressed may or may not fulfill the wishes of the petitioner. Third, the ritual may be happy, even joyous, but it is not regarded by the faithful as primarily a form of entertainment; it is, as Durkheim says, "part of serious life itself". Fourth, being goal directed, ritual is a kind of instrumental action; but it is also expressional-that is, it is charged with symbolic content expressing, among other things, the attitudes of the participants and possibly of onlookers [passive participants] who may be regarded as co-beneficiaries. This aspect of ritual distinguishes it from those purely technical exercises which mystics sometimes use in order to facilitate contemplation or blissful apathy. Fifth, any given ritual tends to be bound to a particular form over long periods of time. Just because symbols are arbitrary within broad limits, ritual action must be stereotyped if it is to retain its meaning. In the popular usage the term 'ritual' often refers to any action that is frequently repeated in the same pattern and that seems to have no 'practical' result. Sixth, ritual must be distinguished from 'moral action'-that is, from action in conformity with social norms valued for their own sake. The performance of a ritual often does involve the cooperation of several actors in more or less differentiated roles, but the role pattern as a whole, instead of being intrinsically valued, is valued because it is regarded as a necessary means to the attainment of good relations with the supernatural. Moral action, on the other hand, is at least in part valued intrinsically.

Recommendation

It is recommended any religion people (believers) can be healed by *faith* not by religion or the type of drug administered, for instance the two medicines which would heal all types diseases. Faith refers to confidence in the testimony of another. In this sense, Biblically there are four kinds of faith as follows; *saving faith* (Romans 10/9-10), "that if you confess with your mouth

the Lord Jesus and believe in your heart that God has raised him from dead, you will be saved. For with the heart one believes to righteousness, and with the mouth confession is made to salvation". *Temporary faith* (Luke 8/13), "but the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away"; *Intellectual faith* (James 2/19), "you believe that there is one God. You dwell well. Even demons believe and tremble!" And *Dead faith* (James 2/17, 20), faith by itself if it does not have works, is dead. It is important to note that Nyamumboism religion had four primary components of religion which are important to the contemporary religions as follows; belief in *supernatural forces*; powers outside of man and observable world. These powers are believed to influence human conditions and events; some call them forces of God. Since man is dependent on these powers, *he must adjust himself to them*. Consequently, Nyamumboism like other religion provides for some outward acts like prayer, hymns, kirtans, yagyas and other forms of reverence. Failure to perform these acts is regarded as sinful. Nyamumboism *religion defined certain acts as sinful*. Such act destroys man's harmonious relationships with God or other gods and suffers the wrath of God. In Nyamumboism religion members needed some *methods (method of salvation)* by which were to regain harmony with God through the removal of guilt. The paper is not exhaustive, therefore it call for further researches.

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