

**THE INFLUENCE OF LUYIA TRADITIONAL
RELIGIOUS RITUALS ON
CHRISTIANITY: A CASE STUDY OF AFRICAN ISRAEL
CHURCH
NINEVEH IN VIHIGA COUNTY, KENYA**

BY

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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DATE

DATE

DEDICATION

To my late parents Mr John Nyahela Masaba and Marble Nyahela for the intellectual foundation they laid in my life.

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OPERATIONAL DEFINITIONS OF TERMS

In order to grasp the gist of our study, we acquainted ourselves with the usage of the following terms:

Ancestral Spirits: spirits of dead men and women who take care of the wellbeing of the community; are invisible custodians of community's customs, morals and rules.

Acculturation: the process of extensive borrowing of aspects of culture in the context of super ordinate and subordinate relations between societies which usually occur as a result of external pressure.

Civil Religion: affection for a place where the related manifestation of commitment, reverence, duty, love and nostalgia constitute a collective religious syndrome which can arise in many times, places and contexts: ethnic, nation, political and legal.

Communalism: the traditional sense of solidarity, unity/ togetherness in diversity which springs from shared ancestry, religion, culture, resources, challenges and geographical space.

Culture Shock: anxiety that results from being away from your parent culture where you lose familiar signs and symbols of social interaction. An individual can also be shocked through contact with a strange, irritating culture.

.Enculturation: the social process by which individuals acquire the knowledge, skills, attitudes, and values that enable them to become functioning members of their society.

Experiential: the human's religious ways of experiencing the divine being.

Impact: results effectiveness and manifestation of the Luyia cultural and spiritual values in AICN.

Inculturation: often described as contextualization, is the process of diffusion, integration mixing, assimilation, blending, merging, bonding or the movement of cultural traits/ values from one group or culture to another in a state of give and take or synthesis.

Influence: certain situations that lead to particular forms of conduct. For example demands arising from pregnancy, birth, marriage, sickness and death, leadership/mentorship, strife, poverty, money, friendship or peer-pressure.

Luyia Traditional Religion: Luyia indigenous value system/customs established by ancestors.

Protestant Reformation: Period of Catholic Church split, movement and advocacy for doctrinal, cultural reforms in European Christianity.

Rites of passage: Luyia traditionally defined activities associated with the transition from one place, status or stage of life to another.

Roof Apex (Pinnacle-Summit): the central wooden pole in the house which protrudes above the roof and symbolizes that the father is still alive.

Symbol systems: words, gestures, rituals and other ways of transmitting ideas/ or things that stand for other things usually religious ideas or values.

Ritual Syncretism: means the acquisition, transformation or modification and assimilation of rituals from other religions. Such rituals may assume a changed moral, social and theological or doctrinal understanding.

Syncretism: a fundamental characteristic of all religions and a condition whereby a particular religion borrows spiritual values from other religions and incorporates them with its own religious orientation.

ABSTRACT

Ritual syncretism has been an emotive problem which crept into Christianity since its inception by Jesus Christ. In the context of this study, the spontaneous mix of Luyia culture and Christianity resulted into the problem of marginal faith where Christians upheld their traditional beliefs. This work has examined the bonding of Luyia religious rituals with Christianity in African Israel Church Nineveh of Vihiga County. The following objectives were examined: Socio-historical origins of the Luyia and their religious beliefs and practices, Cardinal doctrines of Christianity which have a universal dynamism of cultural and spiritual nature, influence of the Luyia indigenous religious rituals on African Israel Church Nineveh and the future of the Luyia rituals in this Church. A multi-disciplinary theoretical framework comprising sociological theories of: symbolic interaction, conflict and psychological theory of motivation were used in the study. Secondary information was obtained from libraries, archives and supplemented with primary data from the field. Primary data was collected using questionnaires, interview schedules and participant observation schedules. Probability and non-probability sampling techniques were incorporated in fieldwork. The assembled data was coded using numerals and structured into chapters basing on the family- tree and the thematic approach. Qualitative and comparative approaches were used to compare Luyia indigenous with Biblical values that tended to be non-empirical. The study found that the Luyia community still value their traditional beliefs and practices besides subscribing to Christian faith. In particular, African Israel Church Nineveh which is a spiritual movement in the Luyia community blends with indigenous rituals as evidenced by the fact that they have refused to assimilate into European culture in totality. The findings further revealed that Christian doctrines are dynamic and have bonded with the Luyia traditional rituals in African Israel Church Nineveh. The areas of bonding include: health rituals, language, initiation traditions, dispute resolution rites and music. The study finally found that the interfaith bonding between the Luyia Culture and Christianity points to a bright future in regard to the spread of Christianity among the Luyia. It was concluded that African Israel Church Nineveh resulted from the clash between the Luyia culture and Christianity as brought by European missionaries. The study recommends that more investigations be carried out on African rituals to broaden knowledge on the interaction of the African indigenous religious rituals with Christianity in other African instituted Churches.

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LIST OF ABBREVIATIONS

AACC	All Africa Conference of Churches
ACP	Associated Christian Press
ADC	African Divine Church
AIC	African Interior Church
AICN	African Israel Church Nineveh
AISRED	African Institute of Social and Religious Education
AMECEA	Association Member of Episcopal Conferences of Eastern Africa
APM	African Pentecostal Mission
CLMC	Christian Learning Material Centre
CMS	Church Missionary Society
COG	Church of God Mission
EAEP	East Africa Educational Publishers
EALB	East African Literature Bureau
EAPH	East African Publishing House
EATWOT	Ecumenical Association of Third World theologians
EPH	Evangel Publishing House
FAM	Friends African Mission
GNB	Good News Bible
KLB	Kenya Literature Bureau
NUP	Nairobi University Press
OUP	Oxford University Press
O.I	Oral Informant
SCM	Societies of Christian Missions
SPCK	Societies of Promoting Christian Knowledge

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CHAPTER ONE

INTRODUCTION

1.1 General Background

Religion is a universal phenomenon which has a powerful influence upon humans and their environments. There exist many varieties of religion which include; missionary and non- Missionary faiths. Missionary religions focus on the universal or global goal of converting the whole world regardless of a people's place of origin or cultural background. Missionary religions were instituted by charismatic persons inspired by God to address a global agenda. They further instructed their followers to convert the whole world. Examples of missionary religions include; Christianity, Buddhism and Islam.

These religions comprise the following characteristics. First, their origin is either in Europe or Asia. Second, they have human agents who have propagated the religion from one place to another so as to achieve their ultimate goal of turning the world to their faith. They convert people through persuasion, offering material inducements and through assimilation. Third; they are divided into many sects. In Christianity, we have the Roman Catholics, Protestants and Orthodox sects while, the Muslims are divided into the Sunni and Shia sects. The various religious sects in missionary religions have diverse similarities and differences in doctrines, attire, diet, leadership, eschatology and marriage. Fourth, they also have written scriptures which serve as authoritative bases for their teachings and lifestyle.

Fifth, these religions have key towns and centres located outside Africa. Islam has its headquarters in Arabia. However, Christianity seems to have not had a permanent centre. It shifted from one town to another including Jerusalem in Palestine, Rome in Western Europe, Antioch and Constantinople in Asia Minor. Sixth they have a rich historical past like Renaissance and the Protestant Reformation. As a missionary religion, Christianity spread and was introduced to Africa by European missionaries who accompanied colonialists as chaplains. This form of Christianity embraced European culture which was evident in the construction of their churches, education, language, dressing, health care and administration.

As they spread their religion, Christian Missionaries exported their sectarian activities from Europe to Africa. These differences were notable in the Roman Catholic Church and diverse protestant groupings such as the Anglican, Lutheran, Methodist, Pentecostals and Quaker churches. They often displayed sharp doctrinal differences on celibacy, baptism and the role of women in the church. Earlier missionaries depended on books written by European evolutionists, and explorers who condemned African culture as being primitive, evil and valueless. In this way, they did not realize the need to study African culture and adapt it to Christianity. This is because, the identification of Christianity with western civilization undermined the need to value African religion and culture. However, African Traditional religion is an example of a non-Missionary religion. Others include; the religion of the America-Indians and Aborigines of Australia. These religions do not have charismatic founders

nor are they involved in a global mission. Instead, they are confined to particular regions or places, are named and associated with specific communities.

As pointed out already, the condemnation and neglect of African culture had no basis because both missionaries and evolutionists were neither trained ethnologists nor social anthropologists. The missionary religions which were spread to Africa exacerbated their sectarian controversies because some of them supported the oppressive political systems like slavery, colonialism and apartheid. These challenges partly sprang from the cultural clashes between European culture and local indigenous cultural values. For example, in Africa some indigenous Christians were interested in observing both Christianity as propagated by missionaries while maintaining some significant aspects of African traditional values. This was in contrast to the expectations of European Christian missionaries who wanted Africans to completely abandon their traditions and values at the expense of the western civilization.

Some African Christians however continued to observe their traditional beliefs and practices and used vernacular in worship. It was therefore challenging for them to maintain their values within the missionary churches because they could be accused of drifting to paganism and be expelled. In order to avoid such embarrassment, defiant African Christians split from the missionary based churches and instituted their own African independent churches. These churches are often described as splinter groups, separatist churches, sectarian

movements, charismatic groups or New Religious Movements and are now found in many parts of the world. The Peyote Church of American Indians, the Zion of Brazil, Scientology and the Liberal Catholic Church in USA are examples of such movements. In Africa and Kenya in particular, there exists the Nomiya in Nyanza, Akorino in Central, Dini ya Musambwa and the African Israel Church Nineveh in Western province. It is not easy to investigate all these New Religious Movements. Hence our research focused on African Israel Church Nineveh.

1.2 Statement of the Problem

Ritual syncretism which has been an emotive problem crept into Christianity since its inception by Jesus Christ. Christ gave ritual teachings which deviated from orthodox Hebrew beliefs concerning fundamental aspects like the Mosaic Law, Sabbath day, love, prayer, forgiveness, mixing with: sinners, outcasts, the sick, the poor and strangers. Christ's radical teachings attracted the attention of many people especially the despised including the poor, sick, tax collectors, former criminals and prostitutes who followed him with incredible dedication. In order to give Christianity a unique characteristic or distinction from Judaism, Jesus modified olden Jewish rituals especially the Mosaic Passover ceremony which was transformed into the Lord's Supper that Christians were expected to perform in future to commemorate His New Covenant. This was a complete deviation from the olden Jewish Mosaic Passover which was enacted to remember the Hebrew exodus from their four hundred years slave bondage in Egypt. The above teachings attracted a hostile response against Jesus and

His followers from Hebrew leadership structure which consisted of political leaders (Herodians) religious leaders (Sanhedrin or Supreme Council of Elders), educated elites that consisted of lawyers, scribes, sadducees and pharisees. In the Apostolic era, the church was divided on the question of assimilation or dissimulation of the Jewish ritual of circumcision by Gentile Christians. This pitted Judaizers who wanted to Judanize Christianity and Dejudazers that desired to Hellenize Christianity with Greek culture. This resulted in the split of the church with Peter choosing to be an Apostle to Jews, while Paul became an Apostle to Gentiles and Hellenized Hebrews.

Keen investigations reveal that Christian epochs of persecution by the Roman Empire and the period after, Dark or Middle age, scholasticism, renaissance, rationalism, reformation, scientific revolution, exploration, colonization and the modern times have wrestled with ritual syncretism in diverse ways. This is partly due to ritual syncretism that has split Christianity into numerous sects with diverse understanding of rituals such as baptism, prayer, the Lord's Supper, worship and alms giving. European Christian Missionaries who came to evangelize Africa with different Christian denominations also carried the burden of European Christian ritual syncretism to the African Continent especially in Vihiga County. The AICN sprang from the cultural clash between European culture, Christianity and the Luyia indigenous cultural. European missionaries, motivated by their concept of evolution understood themselves as being evolutionary superior in all aspects of life and treated the Luyia as an inferior biological, spiritual and cultural species of beings. They were

condemned as being primitive, valueless and were urged to discard their traditional culture and replace it with European culture and Christianity. By trying to understand the Luyia from the evolutionary point of view missionaries were already generating the reasons for syncretism by the Luyia Christians who resisted European mistreatment that developed from this concept.

Extant studies on AICN which were written by European missionaries, anthropologists, ethnologists and African theologians appear to have followed the European notion that Luyia religion and culture is primitive and valueless to both the Luyia and to Christianity. These literary works emphasized the historical evolution of AICN including how the Luyia culture has continued to decline due to the superior influence of European civilization and Christianity. Such studies helped to create a picture that the Luyia culture is defeated or decimated by Christianity and western civilization. There is very little possibility if at all of surviving the onslaught of the superior European culture. They also evolved the notion of a one directional influence whereby only Christianity and European culture influenced the Luyia culture basing on its blatant weaknesses or chronic inferiority that it has nothing to contribute to Christianity. Such scholars develop the impression that instead of deluding itself with worthless impossibilities, Luyia culture should surrender to European civilization and Christianity as it faithfully waits for its final collapse that is imminent.

As enumerated above, a one directional cultural influence approach was unfair and discriminative to Luyia culture. Second, it disreputes all Luyia traditional values without subjection to any scientific test to verify such biased assertions. Third, it ignores the fact that, as a missionary religion, commencing from the time of its origin and through the interaction with other religions, Christianity has lived with the burden of syncretism and AICN is one of the modern manifestations of this olden problem. Fourth, it blocked those who wished to study the interaction of Luyia culture with Christianity by discouraging them through application of verbal derogatory stereotype against them such as 'primitive', 'evil', 'abomination' and denied them certain rights like Church positions, education and employment.

During certain periods of their lives, especially in moments of crises like sudden death, accidents and mysterious diseases some AICN believers including their leaders revert to the olden Luyia beliefs and practices. They desire to fulfill their olden Luyia customs while being faithful to Christianity. Attend church frequently and describe themselves as part-time traditionalists or full ó time Christians. This double religious standard may indicate there is something that Christianity does not touch in the inner being of these Christians; hence it has failed to meet all their needs. The challenge is that even the well-educated believers also revert to olden Luyia beliefs in challenging circumstances.

Lack of written sources on Luyia indigenous rituals or misrepresentations of their cultural values in extant studies are manifestations of a knowledge vacuum. The persistence of this knowledge deficit is neither beneficial to Christianity nor the Luyia. Such a knowledge vacuum needs to be investigated.

1.3 Objectives of the study

This research investigated:

1. The Socio-historical origins of the Luyia, their religious beliefs and practices.
2. Cardinal doctrines of Christianity which seem to have a dualistic universal dynamism of culturally and spiritual nature and supplement the teachings of the African Israel Church Nineveh.
3. Influence of the Luyia indigenous religious rituals on African Israel Church Nineveh.
4. Future of the Luyia rituals in African Israel Church Nineveh.

1.4 Geographical Area of Study

The research focused on Vihiga County of Western Kenya, which is the cradle and headquarters of several European missions and African initiated churches. These include; the Friendsø African Mission (F.A.M.) at Kaimosi, African Pentecostal Mission (APM) at Ingotse, Church of God (C.O.G.) mission based at Kima and the Church Missionary Society (C.M.S.) located at Maseno, AICN at Jebrok, African Interior Church (A.I.C.) at Emangøali, and African Divine Church (A.D.C.) at Nyangøori. The maps provided show the geographical domain of our research area.

MAP 1 -VIHIGA COUNTY



KEY

County Boundary **—————**

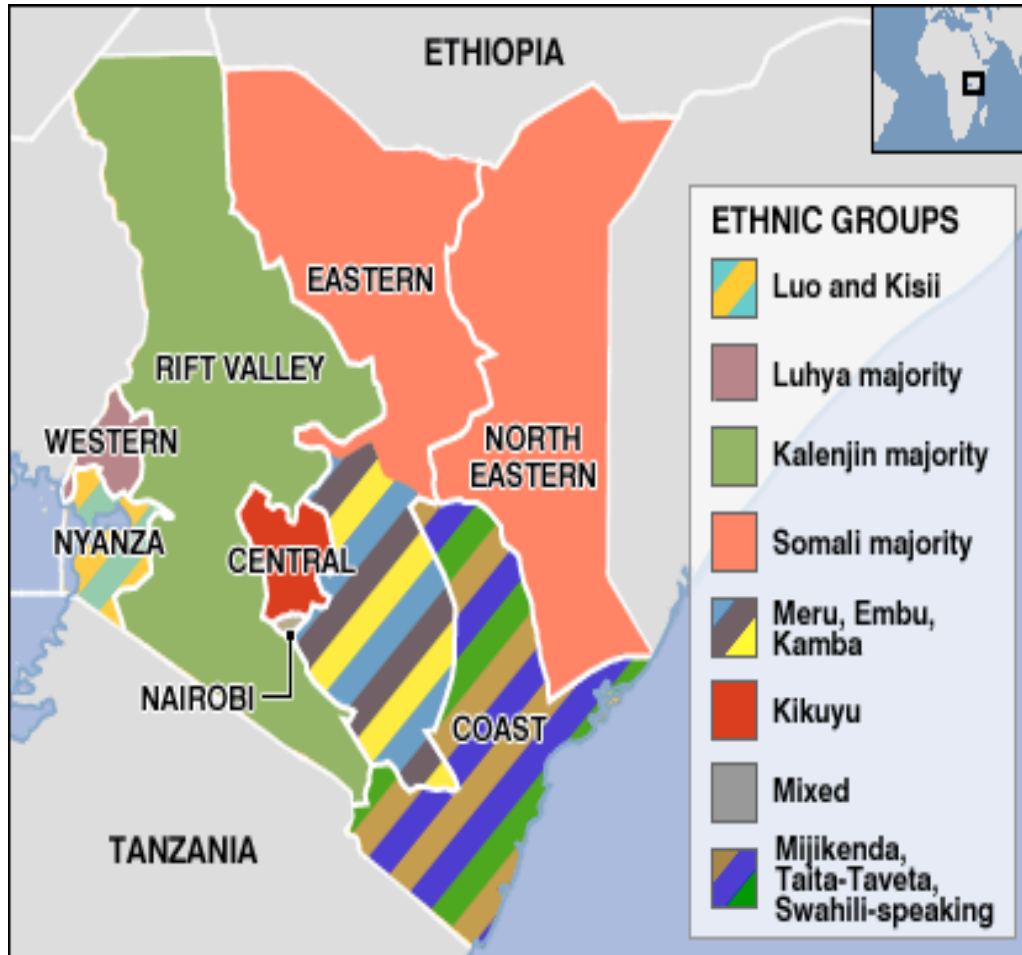
District Boundary **—————**

SCALE: 0++++50++++100 KM

MAP 2 WESTERN PROVINCE: Provincial and County Boundaries



MAP 3 – MAP OF KENYA



1.5 Justification and significance of the study

Despite the impact of modernization using the electronic and print media, education, political concepts, African religion is alive and continues to influence the lives of most Luyia people. It is this religious and cultural context from which most Luyia Christians evolve and persist. For even at moments of crisis in their lives, many African Israel Church Nineveh adherents continue to have recourse to practices of Luyia traditional rituals when they consider that certain values of their culture are spiritually

appropriate, effective or functional than Western European oriented cultural traits.

This study has therefore expanded the theological comprehension of the role of Luyia indigenous rituals in Christianity and minimized scholarly distortions on Luyia indigenous culture. Indeed, an effort was made to examine the confluence of Luyia indigenous religion with Christianity which could benefit readers, researchers and scholars in tertiary institutions to appreciate the place of Luyia traditional values as expressed in African Israel Church Nineveh spirituality.

1.6 Scope and limitations of the Study

Our study was conducted in Vihiga County of Western Kenya based on the Logooli, Tiriki, Nyang'ori and Bunyore people who are the dominant inhabitants of many parts of this region. The Luyia traditional religion seems to have a wide spectrum that cannot be investigated in a single study. Our study concentrated on the African Israel Church Nineveh rituals so as to make intensive investigations, avoid digressions and to achieve maximum results.

1.7 Research assumptions and Hypotheses

Christianity consists of a mixture of various socio-cultural, spiritual, moral, legal, doctrinal and material aspects derived from different religious and cultural backgrounds including the Hebrew - Judaic experience, the Roman/Latin culture, the Greek - Hellenistic context and the Egyptian culture

(Mattei 1995, pp. 76-77). It is from the above dynamism that Christianity draws its strength which enables it integrate with other religious systems and achieve relevant, dominant and legitimate status in other cultural settings. It has acquired new values which have enabled believers to give satisfactory solutions to their spiritual, social, cultural and material challenges.

The following hypotheses were formulated for the study:

1. The Luyia have a distinct socio-historical origin, with specific cultural, religious beliefs and practices which enables them to have a unique religious / cultural identity and sustainable, meaningful understanding of aspects of life including the past, the present and the future.
2. The cardinal doctrines of Christianity serve as basic sources and standards of reference which influence the teachings of the African Israel Church Nineveh.
3. The confluence of the Luyia traditional religion and Christianity resulted into the evolution of the African Israel Church Nineveh in Vihiga County in Western Province of Kenya which draws most of its members from the Western Missionary based churches.
4. The Luyia indigenous rituals and Christian beliefs are effectively expressed in the African Israel Church Nineveh in Biblical usage, dispute resolution, health, education, death, marriage and worship.

1.8 Research Methodology

This work was undertaken among the Luyia which is a Bantu ethnic community that inhabits the Western Province of Kenya. Their local geographical border transcends the Kenya national boundary up to the Eastern Province of Uganda and Northern Tanzania. The Luyia have also spread to many parts of Kenya such as the Rift Valley, Nyanza, Nairobi and Central Provinces in Kenya. The Luyia population is almost six million people in Kenya, while in Uganda, it is slightly above two million people. These people consist of eighteen subó ethnic groups who share a common linguistic continuum and trace their original historical origins to Misri (Egypt), along the River Nile Basin and later to the River Niger Basin of the Equatorial forest of Central and Western Africa, which acted as their dispersal centre to their present homeland. The Luyia are a peaceful people who maintain harmonious relationships with their neighboring Kalenjin, Luo and Teso. Their social structure was hierarchical, patriarchal and included the extended family, clan heads and council of elders headed by the ñNabongoø or ñKingø. In this community, communalism, sedentary agriculture, barter trade, hunting and iron smelting were the main economic activities. The Luyia were vegetarians although, they also ate chicken; bacon, mutton, fish and beef.

This study employed library research that was conducted in various university libraries, the Kenya National Archives and Church archives. The objective of this library-based research was to underscore the historical background of the Luyia, their religious beliefs, practices and teachings. Second, was to establish

the origins and teachings of the African Israel Church Nineveh. Third, was to provide information on various aspects of research methodology pertinent to this study. Fourth, was to provide evidence on the relationship between Luyia religious beliefs and practices on one hand and the African Israel Church Nineveh on the other.

The limitation of library investigation led to the adoption fieldwork and use of primary data gathering techniques which consisted of oral interviews and focused group discussions, questionnaires, participant observation and cassette recording. The respondents were selected depending on age, gender and position in the church. It was noted that the oldest people in society were more knowledgeable in Luyia traditional religion and were able to relate Luyia culture to Christianity. Personal oral interviews with respondents enabled the researcher to make intensive investigations and capture the informants' attitudes on various aspects of this study. These interviews were administered to two hundred and forty six (246) respondents either individually or in a group with the help of trained research assistants who worked in conjunction with the principal researcher.

The researcher posted some questionnaires to key informants and administered some personally. Three research assistants were trained to participate in the study. The researcher engaged respondents who were literate, had some knowledge on the Bible, Luyia customs, language and geographical area of the study. The questionnaires helped to elicit how the Luyia indigenous religion

continues to influence Christianity. However, some delays were experienced from respondents who failed to fill them timely and a few questionnaires were returned half-filled or blank without any explanation. We therefore telephoned some of respondents for feedback.

Apart from administering questionnaires, focused group discussions which comprised teams of between 10-20 informants were used in this study. The group consisted of AICN leaders, ordinary believers, youths and elderly persons. All discussions were focused on structured questions that were stipulated in the questionnaire. We ensured that each participant was given ample time to articulate his/her views concerning the integration or contextualization of Luyia values into Christianity.

Tape recorders were used to capture discussion sessions during church services, weddings, exorcisms, sports, funeral occasions and personal interviews with the key informants, church elders and herbalists to ensure that we did not miss out on certain salient aspects of the research. This enabled us to interact directly with the informants. Through participant observation, we partook in important activities like sickness, funerals, divorce, poverty, child birth and naming, adolescent and puberty celebrations, family commemorations of the dead relatives, and contentious dispute resolution meetings. This enabled the researcher to experience and capture Luyia indigenous cultural expressions in the context of acculturation. Structured observation was employed to capture particular themes or objects and

unstructured observation was used for exploratory purpose or to seize some unique objects and acts for further examination. Observation further helped the researcher to experience direct contact with AICN adherents by personal involvement thereby assembling readily available data from respondents.

1.9 Sampling

We used several sampling techniques to actualize our study. Random sampling was used to minimize bias by preventing particular influences in our research. This sampling procedure had its weaknesses hence the need to cluster respondents in focused group discussions. Stratified sampling was applied to select key respondents from the leadership pyramid such as priests, pastoral workers, elders, women and youth leaders with special information on AICN to participate in the study. Purposive and quota sampling also proved useful in this study because, Vihiga County was divided into Vihiga, Emuhaya, Hamisi and Sabatia subcounties.

Vihiga County is vast and characterized with many African Israel Church Nineveh Churches hence, the researcher selected seven hundred (700) respondents to represent the overall population of AICN in Vihiga County which comprises two hundred thousand (200,000) adherents.

Based on age, gender and religious affiliation, the researcher consulted the respondents through personal and group interviews, posting print and electronic mail to two hundred and forty six (246) informants. Between 1996 and 2000, one hundred and sixty two (162) persons were interviewed, while

between the years 2000-2004 we interviewed forty eight (48) respondents. Between 2004 and 2008 we interviewed thirty six (36) respondents.

A total of one hundred and five (105) respondents were interviewed in Bunyore; ninety five (95) in Vihiga, while forty six (46) respondents were interviewed in Hamisi. Personal interviews were administered to one hundred (100) respondents by research assistants. Community, church leaders and individuals with special knowledge in Luyia culture and Christianity were interviewed basing on age, gender, position in the church, academic background and fluency in Luyia and English languages.

The researcher used focused discussion groups whereby interviews were administered to family members; church leaders, choir members, youths and women groups who volunteered to attend and contribute to our discussions. They encouraged their members to participate in the group interviews and contribute accordingly. Church leaders also discouraged unilateral discussions and urged group members to supplement each other's ideas.

We guided our respondents using a standardized questionnaire so as to remain focused during the interviews. And, at certain times some information led to more follow-ups through verbal open-ended questions which gave respondents more time for thought on a variety of answers. Oral closed ended questions were used to obtain the strength of attitude on certain Luyia beliefs and practices. One hundred and fifty questionnaires were filled and returned to the

researcher who disliked public discussions for fear of revealing confidential information. Such confidential informations included suspicion of witchcraft in the church, family disagreements, church disputes based on competition for control of material resources and power. The questionnaires were distributed personally to respondents while some were mailed. The criteria for distributing the questionnaires depended on the one's knowledge of reading and writing skills in English, community and church leadership talents, special knowledge and willingness to participate in our study.

After filling the questionnaires, some respondents returned them by post. This assisted the researcher to save time on travelling in order to collect them personally. However, other completed questionnaires were picked from the respondents by the research assistants who handed them to the researcher. Apart from utilizing personal interviews, group interviews and questionnaires, participant observation was employed to gather information from the events witnessed by the researcher. These included attending five weddings, five funeral services and five worship services. The researcher also accompanied two traditional healers to gather animal and human medicine around Maragoli and Bunyore hills, on the banks of River Yala in Hamisi and to purchase some rare herbs from Luanda market, visited five patients to experience combination of Luyia and western medicine. The researcher got first hand information on church activities by asking relevant questions, while participant observation helped to create friendship, extend networking, gain acceptance and cultivate trust from the respondents.

1.10 Computerization and Information Base-Service

Information was stored and backed up-for later evaluation making it easy to assemble, compile, screen and analyze the data.

1.11 Data Analysis and Interpretation

The comparative approach was used to analyze data because our work examined the relationship among three religious traditions: Luyia, Christian and European spiritual values in AICN. Data analysis entailed comparing and tallying of Luyia and Christian variables gathered from AICN respondents through interviews, questionnaires, participant observation, tape-recorded, library research and photographic items. We evaluated the status of Luyia traditional values in Christianity marched data from various respondents to establish their attitudes on different values concerning the influence of Luyia culture with Christianity in AICN.

1.12. Conclusion

In this chapter, we have examined the topic, statement of the problem, objectives, justification and significance, the scope, limitations of our study, methodology, hypothesis, data analysis, testing and interpretation procedure. The definitions of terms, methodological tools and sampling methods used in the study were also discussed. In the next chapter, we examine the literature related to our study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, written materials related to Luyia traditional religion, the African Israel Church Nineveh and inculturation of Christianity are reviewed chronologically from the general to the particular. The general model applies to the historical relationship of Christianity with world cultural systems including Hebrew, Greek, Roman, Western European and American cultures. This technique explains the interaction of Luyia culture with Christianity emphasizing on the African Israel Church Nineveh. A historical approach was employed to examine the practice of Christianity in the past in order to understand the present condition applying an informed theoretical framework. Due to the nature and complexity of inter-faith relations between Luyia traditional religion and Christianity, a multi-approach theoretical and conceptual framework was applied. Several inter-disciplinary theories, sociological, psychological, anthropological and theological concepts were presented.

2.2 Judaism, Christianity and Luyia indigenous religion

The process of continuity and change seems to be an essential feature of inter-faith relationships. For example, once Israelites got settled in the promised land (Canaan) they were governed by Judges while other neighbouring nations were ruled by Kings (Judges 3, 4, 5). However, Israelites admired the Kingship system of leadership not because Judges were incompetent but due to

Israelitesø desire to be like other spiritual pluralistic or polytheistic communities around them. They switched from Judicial leadership to monarchical governance and requested Prophet Samuel to appoint a king for them (1Samuel 7). Samuel refused and reminded them that they were rebelling against God who was their Divine King that secured them from Egyptian bondage. Israelites rejected the prophetø advice and insisted on their demand for a king making the prophet, under Godø guidance to hesitantly give into their demand.

He warned them on the dangers of having a human king that would load it over the people through over taxation, oppression, victimization, imprisonment, oppression/marginalization, idolatry and appointed Saul as the first king of Israel. This shows that Judaism was a flexible religion which assimilated the Kingship structure from the Canaanites. This experience is replicated differently in Christianity, in the New Testament. First was on the Day of Pentecost when Apostles who were all Hebrews received the Holy Spirit and talked in many languages, accepted Peter as their spokesman. Second was during the first church council in Jerusalem where the Apostles successfully rejected circumcision of Gentile Christians as a precondition of joining the new faith.

Unlike the ancient Hebrews and the Apostles open and formal meetings concerning challenges of inter-faith relations, Luyia Christians seem to reflect on their inter-faith problems in a manner that is non-literary, informal, spontaneous, and inconsistent. Historians, theologians, church leaders,

statesmen, Catholics, protestants, pseudo /cultic groups, and non- Christians observe that the paradoxical relationship between Christianity and cultures has been an enduring problem throughout the history of the Church (Richard Niebuhr, 1951)¹.

Debate about the interaction between Christianity and cultures has concentrated on specific aspects such as the place of non-Christian education, values, leadership, in Christian faith or life and vice versa. It focuses on broad questions like the Church's responsibility to the social order or the need for separation of Christ's followers from the world. Some other challenging problems concern the relations of Christianity with secular political movements, homosexuals, polygamists, celibates, family planning, extremists and other cultural traditions. Christian withdrawal from sinners, conversion of sinners, forgiveness and excommunication are some of the suggested solutions. Any answers rendered to such problems give rise to other challenges that pushes believers into deeper perpetual situations of spiritual perplexity.

¹ Niebuhr H. Richard (1951). *Christ and Culture*, Harper: SanFrancisco, pp.1-2

John E. Booty(1979)² traces the paradoxical relations between Christianity and cultures to the birth of Christ who was born in a manger contrary to some Hebrew traditional messianic hopes that the Messiah would be a supernatural figure who would suddenly come from the As angels were celebrating the birth of Jesus, King Herod was committing male infantile genocide of Hebrew children born at the same time with Christ.The three wisemen from the East had risked Christ's life by informing King Herod's agents that a new king had been born. Herod was worried of loss of power to the Child King.

This made Christ's parents to seek refuge in Egypt where they lived up to the demise of King Herod. Christ's teachings about "The Kingdom of God" were in conflict with the Kingdom of Rome and earned him persecution from Roman authority. His teachings on Sabbath, non-revenge of evil actions, love of enemies, endless forgiveness and intermingling with unclean persons or sinners which was contrary to Judaic spiritual and cultural values infuriated Jewish religious leaders.

The history of Christianity in the Roman Empire was marked with periods of alternating relationships characterized with suspicion, hostility and mutual co-

² Booty E. John (1979) *The Church in History*, Searbury Press:New York,pp.144-146.

existence. These periods ranged from the: Roman State church persecution to religious toleration within Roman Empire (Jefrey Peter, 1995)³.

In the era of theological controversies the church defined her teachings to combat Ebionism, Marcionism, Arianism and Gnosticism. Presently, Christianity is experiencing challenges such as rapid social cultural change emanating from information technology, mass-media, scientific discoveries, chronic competition for natural resources and power, conflicts, insecurity, environmental destruction, global warming, mushrooming of new spiritual movements and ideologies.

Some Apostles like Paul disputed the relevance of the Mosaic Law to Gentile believers, used and assimilated olden Hebrew Scriptures to serve as canonical/authoritative doctrines of the church. This shows that absolute condemnation of any cultural values is not helpful to the Church.

The knowledge of Christ's parents about his sacred mission did not prevent them from fulfilling Jewish customs for him. He was circumcised according to Mosaic Law and his mother spent forty days in seclusion to obey the Hebrew tradition of uncleanness and ritual separation. To date, Hebrew Christians still circumcise their male children as a fulfillment of the requirement of the Torah.

³ Jefrey Peter (1995). *Christian Handbook*, Bryntirion Press: Wales/London, p.201

2.3 Luyia traditional beliefs and African Independent Pentecostal Church

Christianity is a dynamic, spiritual and social movement that has diverse different types of Christologies that are predominant to specific persons, periods and communities. Biblical authors understood Jesus differently, Mathew saw him as a fulfillment of Hebrew prophecy about the future Messiah, Luke understood Christ as the promised universal Savior of humankind from sin and John described him variously as -Divine wisdom or -Word of God , bread of life, resurrection and the life. Most Hebrew leaders saw Jesus as a blasphemer of their divine values while Romans understood him as a treason criminal rebel whom they judged and crucified.

There seem to be tensional relationship between the Luyia indigenous beliefs and Christianity. This is evidenced by the splitting of AICN from the Missionary based African Independent Pentecostal Church. Missionary based churches were uncomfortable with such splits which made them to describe such churches as pseudo or false cults, infidels, backslidden, misguided, fallen or doomed groups. Nehemiah M. Nyaundi (2003)⁴ has described the relationship between the Luyia traditional religion and Christianity as being ambivalent. They are openly hostile to each other yet they do not openly warm

⁴ Nyaundi M. Nehemiah (2003). *Introduction to the Study of Religion*, Zapf Chancery Publishers: Eldoret, p.304.

up to each other. When European Missionaries came to Africa, they saw the place as being 'dark' and allegedly lacked Christian 'light'. This is why, when the Presbyterian Missionaries settled at Thogoto in Central Province of Kenya they described themselves as 'Church of The Torch' meaning the church which possessed the torch to light up the darkness which Africa was perceived to be (Nehemiah M.Nyaundi, 2003)⁵. The idea of light or civilization made European missionaries not to realize that colonization was an oppressive system which subjected the Luyia to political exclusion, economic exploitation, social marginalization and cultural domination.

European Missionaries wanted African communities to undergo acculturation not only spiritually but also socially, politically and economically. They supported the establishment of colonial rule, educational, medical and economic institutions to serve as agents of change. Missionaries extended material and non-material rewards to the Africans who conformed to their demands. For example career positions in the civilian service and military was given to educated persons. Motivated by the theory of evolution, John Walsh (1992)⁶ observes that missionaries viewed Luyia traditional religion as being simple of inferior and Christianity as being more superior, and mature sophisticated. They viewed Jesus as the evolver and God as the ultimate evolution.

⁵ Ibid, p304

⁶ Walsh John (1992). *Evangelization and Justice*, Orbis Books, Maryknol: New York, p.44.

Since religion controlled all aspects of the Luyia society, destroying this indigenous faith would also result in the destruction of their socio-cultural identity, moral and administrative institutions (Shropshire, 1938)⁷. They wanted to be identified as Luyia Christians but not as cultureless or anonymous believers. The above observation implies that the Luyia responded to Christianity in a partial and passive manner that enhanced retaining of some fundamental aspects of their culture.

Kasiera (1981)⁸ says that there is need for Christianity to adopt aspects of Luyia symbolism, worship, morality, social life, organization and philosophy in its setting Christianity has neither taken on African elements nor understood itself in local terms.

Bahemuka (1982)⁹ argues that European missionaries with much courage and confidence preached against everything African. These included; African cosmology, ecology, spirituality, recreation, humanity and forms of life or existence which were collectively condemned as evil, uncivilized and harmful to the development of Africans.

⁷ Shropshire W.T. (1938). *The Church and Primitive People*: SPCK: London, p45.

⁸ Kasiera Musembe Ezekiel (1981): *Development of Pentecostal Christianity in Western Kenya: With Particular Reference to Maragoli Nyang'ori and Tiriki 1909 – 1942*, a. PhD Thesis, University of Aberdeen, Scotland, p599.

⁹ Bahemuka M. Judith (1982). *Our Religious Heritage*. Thomas Nelson and Sons: London, p.30.

Prichard (1965)¹⁰ explains that European travellers, philosophers, psychologists, anthropologists and sociologists declared Africans as irrational and primitive beings whose simple minds could not perceive the divine being. This study discounts such racist overtones because as humans Africans acted rationally and purposefully on many challenging situations including their environment, diseases, and tricky external involvement in their traditional cultural, political, economic and spiritual affairs.

As time elapsed, Christianity was blended within the cultures of Europe and acquired a certain identity with those cultures. There were cultural variations of Christian expression, but the Christian tradition was indistinguishable from cultural traditions. European Christian missionaries who came to Africa were determined to establish churches that were descriptions of the churches they had known at home. They provided Africans with Christ wrapped in European cultural traditions to create European cultural dominance over the Luyia.

Beauchamp (1983)¹¹ holds that Divine discourse with humans evolved by assuming the ways and expressions of the different cultures started from Abraham to the seer of the Apocalypse (writer of Revelation, John 1: 1-9) offering the mystery of God's salvific love the possibility of becoming

¹⁰ Prichard Evans E.E. (1965). *Theories of Primitive Religion*. Clarendon Press: London, pp.100-115.

¹¹ Beauchamp Paul and Gasper De Ross (1983): *Inculturation: Working Papers on Living Faith and Culture III: Bible and Inculturation*. Rome p.xi.

accessible and understandable for successive generations in spite of the multiple diversity of their historical situations.

Theodore and Joseph (1983)¹² concur that these biblical teachings are not exempt from experiences of inter-cultural diversity. Christianity should therefore not be afraid of emulating the humanity of Christ by using contemporary cultural expressions to participate in the dignity of the divine word itself. Cultures need not be seen as contradictory to one another but are gifts from God. The diversity of human cultures is a manifestation of God's infinite nature. Inculturation should not be demonized because theology is done most meaningfully in particular cultural settings (Kwesi, 1984)¹³ and (Haskel M. Miller, 1989)¹⁴. Such a distinction could help to indigenize Christianity and make it universal. In order to realize spiritual growth to the level of maturity, meaningfulness and sustenance Christianity and Luyia customary values must engage each other in a constructive cultural dialogue within the spirit of give and take. In (All African Press Service Bulletin,

¹² Zuem F. Theodore and Tetlow A. Joseph (1983): *Inculturation. Working Papers on Living Faith and Cultures Vol. II: On Being Church in a Modern Society*. Rome, p. 60.

¹³ Dickson Kwesi (1968). *The History and Religion of Israel*, Darton, Longman & Todd, London p.4.

¹⁴ Miller M. Haskel (1989). *Who Sets the Standards?, Behaviour Society and the Church*, The Pilgrim Press: New York pp119-124.

1995)¹⁵, it is alluded that just as the apostle Paul affirmed that it was not necessary for Gentiles to be circumcised before they could be received into the new community; likewise it was not necessary for the Luyia to internalize western culture before being initiated into the Christian faith.

Waliggo (1986)¹⁶ points out that inculturation should not seem to be a new because, any genuine movement in the church has been a result of an honest attempt to inculturate Christianity to the times and cultures of contemporary people. However he does not show how inculturation takes place between any particular cultures such as the Luyia socio-religious way of life with Christianity. Christianity seems to have assimilated the Hindu concept of nonviolence (Ahimsa) because it concurs well with the Biblical doctrine of non-revenge of evils committed against a believer (Deepak Chopra, 2008)¹⁷. Christianity appears to have some points of contact with the Luyia traditional values.

Eitel (1986)¹⁸ explains the similarities between the African indigenous religion and Christianity with regard to family, sexuality and community morals.

¹⁵ *All African Press Service Bulletin*, Nairobi, April, 1995.

¹⁶ Waliggo J.M. 1986, *Inculturation Its meaning and Urgency*. St. Paul Publications: Nairobi p.30.

¹⁷ Chopra Deepak (2008). *The Third Jesus*, Three River Press: New York, p18.

¹⁸ Eitel E. Keith (1986). *Transforming Culture: Developing a Biblical Ethic in an African Context*. Evangel Publishing House: Nairobi, p.8.

Christianity and Luyia traditional religion encourage those elements which promote peace, health, security and meaningful life. However, Eitel does not disclose whether Christianity and the Luyia traditional religion apply similar punishments to moral deviants.

Horton Michael (1995)¹⁹, points out that the Apostles were not supposed to think Global an act local, but to move from their local cultural, political and geographical boundaries through practical transmission of the Gospel to the whole world. The apostles would give out the seeds (God's Word) but it was the task of the recipients to decide how to use the seeds. As part of the recipients of the Gospel, AICN appears to have assumed the less popular and progressive task of determining how to integrate the Gospel with indigenous Luyia spiritual rituals.

2.4. Theoretical Framework

The phenomenon of socio-historical change has puzzled many social scientists, theologians and philosophers. Marx Weber suggests that there is no single factor or theory that can explain socio-historical change. Rather, we must investigate many factors such as political and ideological factors. Social

¹⁹ Horton S. Michael (1995). *A Christian View of Culture and Your Role in It: Where in the World is the Church?* Moody Press: Chicagopp.102-115.

change may spring from discovery, mobility, modernity and innovation of new ideas (James W.V. Zanden (1993)²⁰ states the ancient communities believed that socio-historical change came through conquest.

In ancient Egypt and Babylon socio-historical change was attributed to conquest in various ways such as divine punishments/ conquest for human wickedness that came in form of environmental disasters and military defeat by powerful nations (K.Singh, 1996)²¹. In such communities change was hardly tolerated and proponents of change were often severely punished.

On socio-historical change, Max Weber asserted that Capitalistic economy originated from Protestant Reformation and created a suitable climate for the growth of capitalism giving many ethical values to legitimize a this worldly vocation and calling (K.Singh, 1996)²². Protestantism treated man's vocational work as a sacred duty and rationalized human life by giving ethical values to promote a rational framework of mind among people such as traders, farmers, leaders, lawyers, doctors and bankers. Protestants understood work and material success in this world which was acquired through fair means as marks of divine blessings that could lead to salvation. Capitalism was based on individual thriftiness. Laziness or idleness was understood as a vice and

²⁰ Zanden Vanden W.James (1993): *Sociology, the Core*, Magraw-Hill, inc.: New Yorkpp.385-398.

²¹ Singh K. (1996).*History of Social Thought*, Prakshan Kendra Lucknow p125-126.

²² Ibid, pp. 126-127.

impediment to salvation (K.Singh, 1996)²³. The European colonialists and Missionaries spread Capitalism among the Luyia through the establishment of cash- crops like coffee, a money economy and individualism that was promoted by the Christian missionaries' emphasis of the doctrine of personal salvation.

Some philosophers assert that ideas also contribute to socio-historical (John Brubacher, 1939)²⁴. As rational beings humans have the ability to choose the way they want to live, they are able to determine their own destiny without external influence. Thus if one desires to change himself/herself and the community then he/she has to rationalize and change the way he/she thinks about himself/herself and the environment, and the way people think about: themselves, others and the environment. This philosophical concept is related to the psycho-educational approach which argues that socio-historical change can also be realized by changing the human mind. The above analysis has some weaknesses because human beings are also spiritual, political and economic creatures. Ideas or the mind can also experience change because of external factors such as disease, war, change of weather/climate, ecology and alteration of human behaviour.

²³ Ibid. pp.336-338.

²⁴ Brubacher John S. (1939). *Modern Philosophies of Education*, McGraw-Hill Co: New Yorkpp.38-79.

This research utilized sociological and psychological theories of change, which are essential in analyzing changes in relation to African Israel Church Nineveh. One example is the Socio- Economic or Conflict Theory that was advocated by Karl Marx, an outstanding Hebrew scholar and German citizen (K.Singh 1996)²⁵ who asserted that, any society is made of groups with divergent interests, goals and objectives. As a result groups compete for scarce resources like money, jobs, land, sacred objects, power and ideas.

Conflicts may emerge which are amicable as in union management, contract negotiations or contests for political office. Sometimes they could be institutionalized because most struggles are guided by official rules. Episodes of overt conflict such as prison riots, rebellions and racial conflicts lack rules of conduct, although they exhibit fairly consistent patterns.

Conflict is a normal and desirable aspect of social change that must be encouraged as a means of eliminating social inequality. It can be constructive or destructive and may be used successfully to resolve disagreements and lead to unity or fail to solve disputes and widen social divisions. The socio-economic theory helps us to understand that the African Israel Church Nineveh

²⁵ K.Singh, opcit, p.336-338.

originated due to conflict between Christian cultures as brought by European Missionaries and the Luyia culture.

With regard to Vago Stevene (1980)²⁶ symbolic interaction views society as a product of continuous interaction among individuals in various settings. This theory assigns meanings to each other's words and action. It is noted that people do not respond directly to physical things. Rather, they respond to their own interpretation of them. The symbolic interaction theory pays attention to what people do, determines meanings people assign to their own actions and to those of others. It acknowledges that total transformation is not easily attainable. As a particular human community hosts and interacts with an alien group it does not suddenly and completely replace its indigenous culture with the new one.

The host community retains some of its main cultural pillars or elements and selectively borrows and integrates some significant cultural values from the alien culture with its indigenous culture. The capacity of individuals to use language and symbols to communicate images and meanings enable them to label and interpret the physical and social world in ways similar to those of others with whom they communicate with.

²⁶ Vago Stevene (1980).*Social Change*, Thomson Learning: New York, p.115.

Socially derived interpretations of reality provide guides for which individual behavior responds to the physical and social world. These shared interpretations and meanings of values help to enrich cultures, create, promote and sustain solidarity, cultural understanding and peaceful community co-existence.

Henry Murray (1938)²⁷ and Abraham H. Maslow (1954) advanced the theory of motivation which was derived from the Psychology of Motivation. These scholars were dissatisfied with Psychological Evolutionists who propounded that conduct sprang from human natural instinct or natural drives that are related with survival and hedonistic challenges. Theological Psychologists attributed human behavior to God; philosophical psychologists trace human conduct to rationality/ innovation while environmental Psychologists relate human behavior to ecological changes. Connected with the above (Spencer A. Rathus, 2004)²⁸ defines Motives as hypothetical states that activate behavior, propelling one towards goals.

Motives are inferred from behavior and are not seen or measured directly. They could be needs, drives and incentives which are also manifested in

²⁷ Murray Henry A (1954). *Explorations in Personality*, Oxford: New York, p.204.

²⁸ Rathus A. Spencer (2004). *Concepts and Connections*, Wordsworth.com: Australia, p.245.

behavior. In this study motivation is taken as reasons underlining behavior or attributes that propels us to do or not do something.

There are many types of motivation: For example, intrinsic motivation is driven by personal gain such as enjoyment, attainment of certain competencies and extrinsic motivation which is governed by external reinforcement contingencies. Academic motivation involves enjoyment of school learning, mastery orientation, persistence and curiosity. Workers motivation leads to job satisfaction, increased commitment and accelerated productivity while religious motivation is characterized with spiritual satisfaction, loyalty, participation, and persistence.

Abraham Maslow, a human Psychologist explains motivation through the ~~Hierarchy of needs~~ which are motives that make humans behave in particular ways. He asserted that these needs range from the lowest/bottom to the highest (most valued) as demonstrated below:

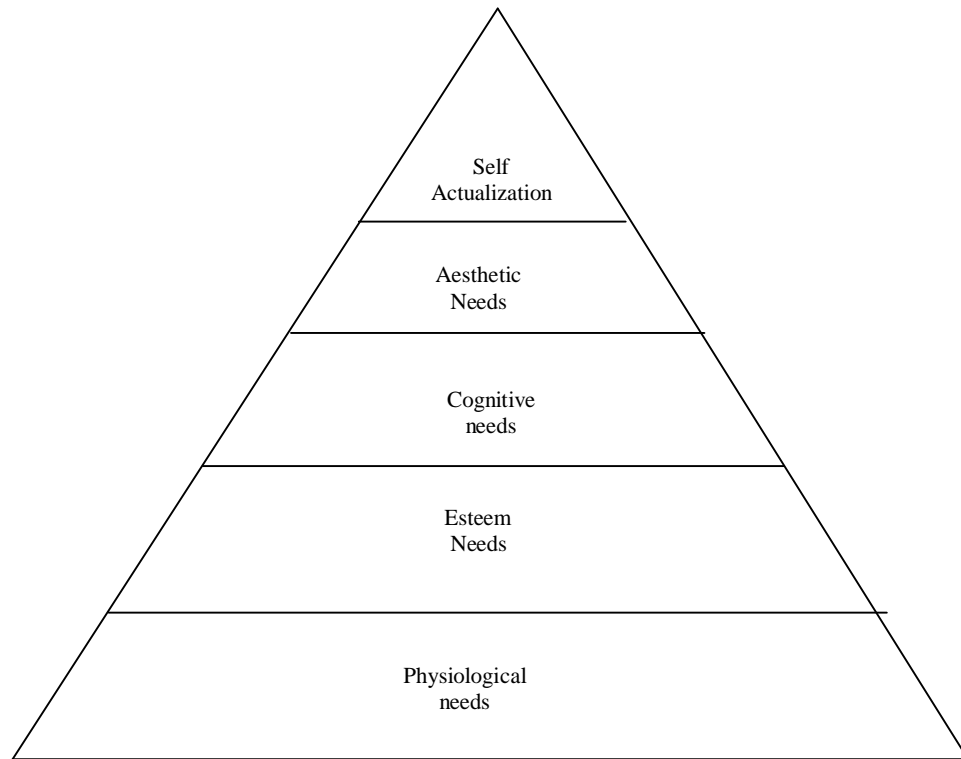


Figure 1 Abraham Maslow's hierarchy of needs

Founders and followers of AICN may have been motivated by needs which they desired that were not forthcoming from missionary based churches. These included: participation in church leadership, appreciation of Luyia traditional values, training of Luyia believers in Church work, senses of belonging and security. AICN has addressed the above challenges by providing diverse opportunities to various members of this church. Some of them serve as leaders; others are sponsored to acquire higher education in theological colleges and universities. AICN has also accommodated the use of Luyia cultural values in worship which makes believers to inculcate the senses of solidarity, belonging and security. The theories explained above are useful to

this study because they expand the clarity and focus of our study making it theologically and challenging.

2.5 Conceptual Framework

Our study focused on the concepts of inculturation.

2.5.1. Inculturation

In African protestant theological colleges and Catholic Seminaries the theological curriculum is derived from their parent organizations which are based overseas in Europe and the United States of America. Such curricula do not address fully the cultural challenges of African believers. Even Churches like AICN seem have not produced any theological syllabus, written books nor build theological institutions where believers can advance their theological knowledge. It relies on the Bible and Luyia traditional beliefs that have not been documented.

Mbiti (1986)²⁹ states that, African Christians live on a borrowed theology or an inherited Christianity and Africa should evolve a form of Christianity, which has roots in her own soil. However, he does not mention the method that African Christians should use to evolve their own theology.

²⁹ Mbiti J. S. (1975)..*Introduction to African Religion*. Heinmann: London, p.115.

Omondi (1988)³⁰ asserts that the practice started by the leaders of AICN of reading and interpreting the Bible from the Luyia point of view was an important departure from foreign missionary dominated church theology and doctrine. For the first time, the new church leaders had a chance to rationalize on the various African traditional values and incorporate them in the AICN. They were convinced that these did not conflict with the true Christian Gospel.

Harold K and Byron L, p. (1969)³¹ agree that all Christians must be committed to dialogue with the believers of all religions, so that mutual understanding and collaborations may be strengthened and God praised in all creation. This study does not propose complete assimilation of the Luyia religious beliefs because there might be some cultural elements that are contrary to Christianity.

Successful integration of some European values with Christianity does not mean that the task has been completed Harold H. Potthof 1969 and Byron L., pp. 49-70³² emerging spiritual and ethical challenges associated with aspects

³⁰ Omondi Alando Esther (1988): *The Rise and Development of the African Israel Nineveh (AICN) (1988)*. A thesis Submitted for M.A., University of Nairobi, p.102

³¹ Harold H. Potthof and Byron L. (1969). *The Christian in Today's World* Graded Press: Nashville: Tennessee, p.48.

³² Harold H. Potthof and Byron L. (1969).Ibd. pp. 49-70.

like the spiritual legitimacy ethical and legal justification of attempted theological remedial techniques like the conversion, assimilation, liberal and radical/withdrawal models seem not to give satisfactory answers to euthanasia or mercy killing, abortion, same sex marriages, secularization, bio-science or cloning, violent leisure trafficking of human body parts and global environmental challenges.

Inculturation involves a double movement of Christianity and Christianization of culture. It is an encounter between a person and the Bible in his culture which in turn becomes an expression of the Good News of Christ. Inculturation is a shift from the Christian theology of inculturation to inculturation of theology in specific cultural contexts (Carol R.Ember and Melvin Ember 1999)³³.

The European views that African culture is evil, Africa is a dark continent and that Africans are both an inferior race and a Whiteman's burden tended to be unscriptural, unspiritual and degrading because they had no Biblical evidence at all. This was against the scriptural teaching that God made humans in his own image and that after creating man, God looked at everything he made and finally declared that "it was very good" (Genesis: 25-31). In the early Christian church many different cultural forms came into existence and influenced the spread of Christianity. In the present world, inculturation examines the past

³³ Carol R.Ember and Ember Melvin (1999).*Anthropology*,Prentice Hall: New Jersey,pp. 460-462.

and present relationship between Christianity and indigenous culture, which is an on-going dialogue between faith and cultures.

The Luyia sacrificed to ancestral spirits but they did not worship them Kasiera (1981)³⁴ and Samuel P Huntington (1996) criticized Gunter Wagner's (1949)³⁵ view and stated that the Luyia believed in good and evil spirits and sacrifices were made to appease them, the Luyia worshipped one God who was known as *Weye* or *Were*, *Nyasaye*. The ancestral spirits served as intermediaries between humans and God in the Luyia traditional community. Although Kasiera recognized that the Luyia worshipped one God; his work was more focused on the historical evolution of AICN and less concerned with inter-faith dynamism between Christianity and Luyia indigenous values.

One of the aspects of evangelization is the inculturation of the Gospel, the Africanization of the church or incarnation of the message of Christ (Teresa Okure and Paul Van Thiel et al, 1990)³⁶. The Gospel is not identified with particular cultures but rather transcends them all. The enrichment of Christianity cannot operate without borrowing elements of human cultures.

³⁴ Kasiera Musembe Ezekiel (1985): *African Religion in Western Kenya: A Paper Read at a Symposium during the Western Province Cultural Festival held at Golf Hotel, Kakamega*, pp.54-56.

³⁵ Wagner Gunter (1949). *The Bantu of Western Kenya: with Special Reference to the Vugusu and Logooli*. Vol.1, OUP: London, p.91.

³⁶ Okurre Teresa and Paul Van Thiel et al (1990). *Inculturation of Christianity in Africa*. AMECEA GABA Publications 112-114, Eldoret, p.15.

Africa is a strategic centre of inter-cultural exchange in which a variety of ideas from different civilizations compete for the attention of potential African buyers (Ali A. Mazrui 1986, pp. 97,151)³⁷. Mazrui does not indicate how Christianity has been Africanized by what he describes as 'blind forces, prophets or social reformers'. Some Christians look down upon the Luyia indigenous religious practices, ironically, they secretly revert to these practices when they encounter bewildering situations. It is therefore not easy for one to be a true Christian without using his/her indigenous culture. Christianity and Luyia culture should supplement each other in offering solutions to problems of believers. In order to avoid the disappearance of Luyia indigenous religious values, Kivuli initiated his own church mixing them with Christianity.

In its historical journey, Christianity has been enriched by absorbing elements from diverse cultures including the ancient, Hebrew, Roman Greek and western cultural traditions. Some inculturated elements were related to particular groups while other cultural traits were shared by several communities. These shared concepts were understood and practiced differently by various communities.

Immortality, last judgment, God's work through Holy Spirit found their way first into Judaism and later into Christianity from Zoroastrianism (Salvadori

³⁷ Mazrui A. Ali (1986). *The Africans: A Triple Heritage*, Guild Publishing: London, p.151.

Cynthia, 1983)³⁸. Judaism assimilated the Seven days Week and Sabbath from Babylonians (Novek Simon, 1963)³⁹. Hebrew prophets used the Sabbath concept to construct an ethical structure that acquired a dynamic position in Christianity. Some portions of Christian scriptures share similarities with ancient Sumerian sacred literature such as the creation and flood stories in the Gilgamesh Epic.

The Roman Empire extended to regions around the Mediterranean lands, east to Mesopotamia, north to Europe as far as the north western coast, west to Spain, and along the North coast of Africa. Christians appreciated and took advantage of the Roman values such as communication infrastructures, freedoms of commerce, travel and worship, a flexible legal system and citizenship, well maintained peace and security that lasted for several centuries.

In the era of Emperor Constantine, Christianity became the official religion of the Empire. Constantine, a recent convert to the Christian faith assumed both secular and sacred powers. He summoned church synods, appointed bishops and made key decisions on all interfaith relations, Christianity and the state,

³⁸ Salvadori Cynthia (1983). *Through Open Doors: A View of Asian Cultures in Kenya*, Kenway Publications: Nairobi, p.12.

³⁹ Noveck Simon (Ed) (1969). *Contemporary Jewish Thought*, The Colonial Press: Clinton, Mass, p.145

Christianity and culture. Any offended Christian leader appealed not to the Church but to the Emperor for direction. Through this many Roman cultural values such as *Logos* or Wisdom, *Hypostatiss/Prosponisor persona*, *Pagita/paraclete* or Holy Ghost, *Duotookos* or *Mary Mother of God* were assimilated into Christianity (Richardson Allan 1993)⁴⁰.

Sharkey and Welch (1982)⁴¹ assert that Roman Christians retained many aspects of their cultures without alterations. They used Latin and Greek names, retained both languages in Christian fellowship and worship. They adopted European traditional music and translated scriptures from Hebrew to Latin and Greek, built churches in European architectural styles, equipped them with European furniture, assimilated the Roman dietary pattern and dressing culture. Rome became the superpower and centre of human civilization and Christianity became the dominant religion of this civilized world. The church was overwhelmed by such mass conversions and it could not effectively control the new beliefs and practices that were being integrated with Christianity. Christians adopted both the Roman traditional planetary names of the days of the week and months of the year which they still used today.

⁴⁰ Richardson Allan (1935). *Creeeds in the Making*, SCM Press Ltd: London, pp. 45,55,60.

⁴¹ Sharkey, B; & Welch, E.M; (1982): *The Fulfilment*, Oxford University Press: Nairobi/London, p.3.

Martin C. William, (1964)⁴² declares that the term baptism emanates from the Greek word *baptō* which means to immerse, dip, and plunge into water or to wash. This ritual is sometimes used metaphorically as a *“baptism of blood, water, fire and of the Holy Spirit.”* Baptism was not an invention of Christianity because both Judaism and the pagan mystery religions recognized the symbolism of ceremonial washings and used baptism as a rite of initiation into their circle.

The mystery religions, which existed before and during the rise of Christianity operated as secret cults and used ceremonial purifications including baptism as a means of: initiation of new followers into the community, uniting members and binding them into the ways of the organization, cleansing people from evil compromise (Orr James, 1939)⁴³. Some mystery cults introduced followers into their doctrines before baptism while others did so after the ritual.

The mode of purification after committing major crimes like murder and backsliding was by immersion in flowing water, lake or the sea. Minor crimes involved simple ceremonial purifications like pouring or sprinkling water from

⁴² Martin C. William (1964): *The Layman's Bible Encyclopaedia*, the Southwestern Company, and Nashville Tennessee, p.79.

⁴³ Orr James (1929): *The International Standard Bible Encyclopaedia Volumes 1-5*, WW.B Edmans Publishing Company, Grand Rapids, Michigan, p.389.

specific equipment to the initiate. This was accompanied by verbal and physical formulae. Verbal utterances included confession of the creed or statement of submission to their cultic gods.

2.6. Conclusion

In this chapter, we have assessed the literary evidence related to the impact of the Luyia traditional rituals on Christianity using African Israel Church Nineveh as our case study. Sociological theories of social change; Conflict, Symbolic Interaction, motivation and the theological concept of Inculturation were used to examine the relation of Luyia culture with Christianity. These concepts were appropriate first; because of the interfaith nature of this work, secondly sociology, anthropology and theology have a common interest in the study of humans and their institutions, thirdly some of these concepts emerged in our review of related literature and they were treated as significant in helping to elaborate on various aspects of this study.

CHAPTER THREE
THE HISTORICAL, SOCIO-ECONOMIC AND RELIGIOUS SETTING
OF THE LUYIA

3.1 Introduction

In this chapter we examine the Luyia indigenous socio-historical setting, economic activities, education, health, hygiene and their traditional religion. The Luyia who are a *Bantu* speaking ethnic group are found mostly in the Western province of Kenya. They stretch upto the Rift Valley and Nyanza Provinces of Kenya.. Their traditional geographical location transcends the national boundary of Kenya and extends to some parts of Eastern province of Uganda, which neighbours the Western Province of Kenya. Here, there exist Abagishu, Abanyoli, Abakhekhe, Abasamia, and Abasoga. Afew Luyia people like the Hayo and Hehe reside in Northern Tanzania. In Kenya, the Luyia comprise eighteen sub-ethnic communities who fall under one linguistic continuum and trace their historical origins to Misri (Egypt). From Egypt they settled at the River Niger Basin in West Africa for a while and moved to their present territory. The social structure of the pre-colonial Luyia consisted of the family, clan and kinship system who were divided according to their founding ancestors apart from the Kabras, Tachoni, and Tiriki whose origins are linked to both Luyia and Nandi people. The Banyore attribute their origins to the olden powerful Bunyoro-Kitara interlacustrine kingdom of Western Uganda.

The Luyia lineage was patrilineal and comprised brothers, paternal uncles, sons, grandsons and cousins who lived in designated villages (Gideon S. Were

(1967)⁴⁴. In this set up, elderly male persons who had a deeper insight in lineage matters were responsible in the arbitration of disputes, promotion of communal life, good neighborhood and handwork. They officiated at the family shrine, led family worship and distributed property to their children, consulted medicine men and women.

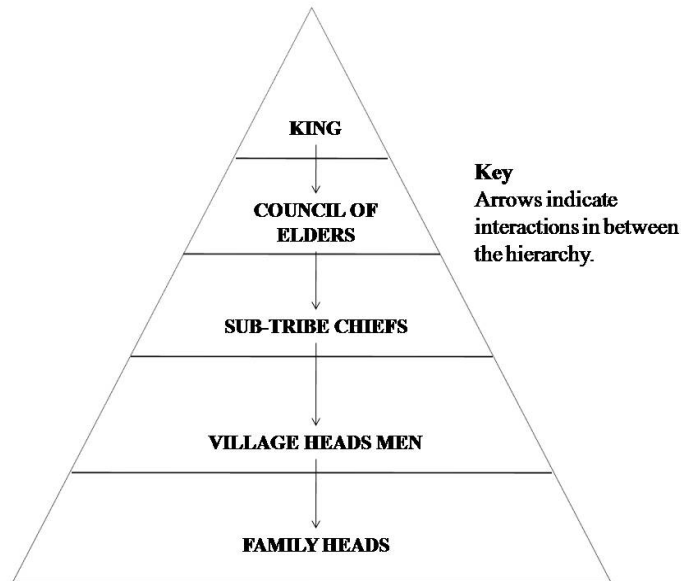


Figure 2: Luyia Leadership Hierarchy: Source: Author

3.2 Socio-Economic Life

Apart from the Wanga Sub-ethnic group, which was ruled by a *ōKingö* or *Nabongo*, other Luyia ethnic communities were cephalous and used the institution of *ōLord*” ‘Master’ ‘Chief’ or *Omwami* for administrative purposes.

⁴⁴ Were S. G. (1967). *Western Kenya Historical Texts*. EALB : Nairobi, p.11.

King (*Nabongo*) was the most powerful and overall leader of the Luyia because he governed many Luyia subtribes while a chief only administered his own single community. The King had a powerful army and was assisted by a council of elders (Kenneth Lisambo, O.I., 14.09.2000). His status was highly regarded and was consulted on all challenging matters affecting the community. Under the king were Assistant Chiefs who governed particular Luyia sub- ethnic groups and were assisted by village headmen and family heads.

The Luyia traditional family was independent economically and owned goats, cows, sheep, chicken and fields where animals were grazed. In each family, the eldest male acted as the head of the household and exercised control over everyone including their property. The main agricultural economic activity was based on division of labour, age and gender. Men and boys cleared land for cultivation, constructed granaries and wove huge baskets where grains were stored. They smelted iron in furnaces and forged machetes, axes, spears, knives and hoes, carved grinding stones which were used for grinding grains and extracting medicine. Men also carved big and small mortars which were used in pounding cereals. They tended domestic animals and birds, gathered wild fruits and honey, extracted cooking oil from plants and grains, obtained lard from cattle, goats and chicken (James Liabaya, O.I., 8/11/1999).

Women and girls cultivated land, planted cereals and food stuffs, weeded, harvested, dried, threshed cereals and stored them in barns. They moulded

various sizes of pots which were used in fetching and cooling water, cooking and preparing traditional medicine. Women wove baskets, sleeping and sitting mats, banana fibre skirts, sandals and dancing masks (Hellen Matende, O.I., 29/08/2000). They planted gourds which were harvested, dried and converted into water and milk containers for storing and transporting medicine either in powder or liquid forms. Different sizes of gourds were split into calabashes and used as bowls. The Luyia barter trade involved the exchange of agricultural products like grains with domestic animals, iron hoes, spears, wooden stools, chairs, beds, mats, building poles, medical appliances, weaving materials and musical instruments (Peter Chavakali, O.I., 20/08/1996).

3.3 Luyia Traditional Education

Luyia traditional education was rooted in their culture and was perpetuated from one generation to the next orally. Knowledge was acquired either formally or informally and the family was responsible for educating their children, who by extension belonged to the community. Young boys and girls attained their education in the nuclear and extended family by imitating and observing their parents, listening to stories, wise sayings, proverbs metaphors, drama, songs and, stories. Fathers, male siblings and uncles taught boys while mothers and aunts instructed girls in feminine roles (Jairus Imende, O.I., 15/10/1999).

Adolescent boys and girls slept separately from their parents and acquired formal education from elderly female and male guardians. Girls from various

kin groups within the village slept in a designated hut belonging to an elderly responsible woman. The old lady who was of good moral character was knowledgeable in clan matters, taught them sexuality, social and moral conduct. She maintained rapport with all girls under her tutelage and informed their parents on their behavior and progress in learning. The instructor could to excommunicate any girl who sneaked out at night, was rude or harsh to others, refused to co-operate with others or was stubborn. It was only after a she had undergone this elaborate procedure that an adolescent girl could be allowed to interact with boys in dance parties accompanied by their brothers or male cousins. Adolescent girls pierced their ear lobes and scarified their bodies making indelible marks on their bellies and faces using sharp blades. They were expected to persevere the inflicting pain as an indication of fitness for marriage (Eldinas Odenyo, O.I., and 05.04.2000).

Adolescent boys were well prepared for the rituals were formally initiated into adulthood through circumcision that marked transformation from childhood to adulthood. They were operated by traditional surgeons/ circumcisers using sharp double-sided knives. The initiated boys were secluded in a designated hut belonging to an elderly man. Families of the initiated boys brought food in turns to feed the initiates, while the male guardian treated their wounds with medicine and gave them wise counsel in diverse issues concerning their history, herbal trees, animals, culture, religion, warfare, customs and traditions. Initiated boys learnt to relate harmoniously with their peers and the environment through good farming techniques.. They were taught to handle

domestic and wild animals, snakes, fish, and birds and endurance. Uncooperative boys were ridiculed, punished or denied a sumptuous meal by the guardian (Meshack Ndanyi, O.I., 12/07/2000).

The healing period for initiated boys lasted between one to three months. Those who healed faster showed solidarity and wished others well. During this period certain behavior like fighting, quarrelling, stealing, nicknaming, abusive acts or language, gossip, sneaking from the cottage was not condoned to the initiates. The guardian expected them to maintain discipline, self-restraint and tolerance as future adults. Because of his good rapport with the initiated boys and parents, the guardian reported to the circumciser and the community the healing and learning progress of the boys. After all the initiates had healed, an incorporation ritual was conducted to release them to their parents who also organized welcoming feasts to re-integrate them into the family (Edwin Lung'aho, O.I., 22/04/2000). Other Luyia traditional mediums of education included; apprenticeships where a leader gained a skill under the instruction of a specialist (James Adachi, O.I., 19/07/2002).

It was not until the introduction of the colonial rule in 1895 and the building of the Uganda Railway (1895 to 1901) that missionary education spread upcountry in Kenya. Many mission stations were established upcountry and were used to perpetuate religion, education and propaganda (Albert Litaba, O.I., 19/07/1996).

Missionaries regarded Africans as pagans, uncivilized, backward and uncultured. Hence, education was aimed at changing their negative cultural elements thus civilizing them. Second, the 3 Rs (reading, writing and arithmetic), were also taught to make the Luyia read the Bible, spread the Gospel and to convert more Africans to Christianity.

Elementary industrial or technical education was offered by the missionaries to instil discipline and condone laziness (Nelson Apacha, O.I., 12/11/1999). Missionaries created in Africans the inferiority complex stigma that they were black and cursed by God for their forefathers transgressions. Luyia language was suppressed by missionaries and all pupils were instructed and spoke English in school and in church. They were expected to wear European clothes, adapt Western culture, abandon Luyia religion and culture (Raphael Adagi, O.I., 2/04/2000). Missionary education was supported by the newly instituted colonial administration in Kenya because educated Africans were sources of manpower and served in various structures of the colonial government. Indeed, both the missionaries and the colonial government sat on various commissions that formulated plans, policies, recommendations and structures on Education in Kenya (Sylvester Khachina, O.I., 14/07/1996).

The African response was indifferent, hostile and pathetic to the missionary education because missionaries preached against Luyia culture. Second, parents preferred children to do domestic work or family chores rather than go to school where the benefits of education were not easily identified. Third, the

mixed class attendance of boys and girls was against Luyia culture and customs because, they received instructions separately. Fourth, many hours were committed to manual work than to classroom work in the mission stations reducing them to mere *ohand menö*. This is why Luyia Chiefs refused to take their own children to mission stations for education and encouraged their subjects to voluntarily give their children to attend school for experimentation. Since the response was poor, Luyia Chiefs and agents forcefully rounded up children to go to school and punished those who disobeyed the decree. Chiefs ordered social deviants, perpetual thieves, youths, and children from poor economic backgrounds and those from separated marriages to attend missionary education. Failure was meted by punishment in disguise to the Africans (Zebedayo Mologoli, O.I., 9/12/1999).

The Western form of education provided access to colonial administrative jobs such as clerks, cashiers, masons, nurses, teachers, drivers, policemen, soldiers, and hence new ways of acquiring riches. The acceptance of missionary education by the Luyia was partial because this form of education had no place for Luyia culture. It also resulted into racial discrimination because Africans received substandard education and was relegated to serve as house or farm servants, watchmen and clerks while Asians and Europeans received good education. This made the Luyia to dislike and struggle against the missionary and colonial form of education which facilitated European domination (Jairus Makanga, O.I., 28/12/1999).

3.4 Health and hygiene

The Luyia traditional community viewed health as a sacred and universal gift which was instituted by God given to humans and to other forms of creation so as to keep their lives in good condition to help them live longer on earth. Good health provided a suitable climate for religious prosperity within the community, while religion reinforced health by encouraging believers to pursue treatment and medical knowledge. The Luyia observed medication rituals which included prayers, sacrifices, and offerings to the ancestral spirits to treat sick persons, animals and vegetation. Some of the accompanying ritual objects included domestic animals, legumes, and grains. While administering treatment they made verbal incantations which included swearing, confession, movement, verbal, food and sexual abstinence and taking medicine in peculiar body postures at selected spots within or outside the patient's homestead. Any failure in treatment or a patient's death was blamed on evil magic or the will of God (Benard Chahiru, O.I., 28/03/1997).

In the traditional Luyia society, experts who possessed deeper knowledge of various disease symptoms and treatment; handled numerous health issues and were respected by the entire community. The medical profession was both a sacred and private affair in the Luyia community. Apprentices were made to understand that it was not customary to discuss medicine in public. Among the Luyia, medicine was an awe inspiring subject whose details were always learnt in secrecy and held by the individual, family, the guild or secret society (Daniel Khabongo, O.I., 18.08.2000). The medical secret was so strong that

even a father could not transmit his medical secrets to his son freely or without certain formalities. The Luyia believed that publicizing medicine cheapened the whole affair by abusing or insulting the medicine that could in turn lose its value and efficacy. Exposing medicine could make pretenders to prescribe wrong medicinal concoctions and endanger the patient's life. Anyone who aspired to become a medicine man was expected to adhere to the customary medicinal laws. These included the observation of laws, taboos and practice of medicine and healing.

These experts who were either men or women travelled to forests and other places in search of medicine for their patients. They acquired medical knowledge through family inheritance, apprentice from a family healer, purchase from a non-family healer or inspiration from the ancestral spirits in dreams and visions (Adaji Raphael, O.I., 26/03/1997). Luyia traditional healers specialized in curing various ailments. Appropriate doses were prescribed while medical trainees were instructed to counteract any form of poisoning. A medicine man or woman who used his/her medical knowledge for evil purposes was considered a witch or magician was feared and not respected by the community (Japheth Imbaya, O.I., 20/07/2002). James Mayoka, O.I., 01.08.2002). The origin of medicine for treatment among the Luyia could be divine. Second, some Luyia healers claimed that their knowledge of medicine emanated from the observation and imitation of behavior of certain animals both domestic and wild. They experimented with medicinal plants through trial and error to heal their sickness. This often resulted to serious troubles but

increased knowledge of medicine was obtained through interaction with neighboring communities like the Luo, the Nandi and the Teso who also possessed diverse knowledge on traditional medicine and healing.

Some respected healers who specialized in curing many diseases were famous, had many clients were helped by apprentices and had long term trusted associates. A medical apprentice learned to diagnose a patient's illness, animal, crop and soil diseases using a holistic approach which was mainly psychological. It involved, observation, smelling, touching, listening, and questioning skills and actions to establish the spiritual, social, physical, economic and political realms of the patient's world (Daniel Machoka, O.I., 30.07.2000). Having successfully completed the traditional medical training process the new medicine man or woman was officially initiated into the profession in a special religious ceremony consisting of family members, close relatives, his instructors and other medicine men,(John Manga, O.I., 10/07/2002).

Although medicine was kept in secrecy, a patient's disease was publicized in the community and openly discussed by the medicine men with the patient, his family members, close relatives and trusted friends. The medicine man or woman administered treatment to a patient in secrecy although the ailment was open for discussion afterwards. The medical practitioners rarely discussed the patient's disease for fear of evil magicians although they shared the patient's

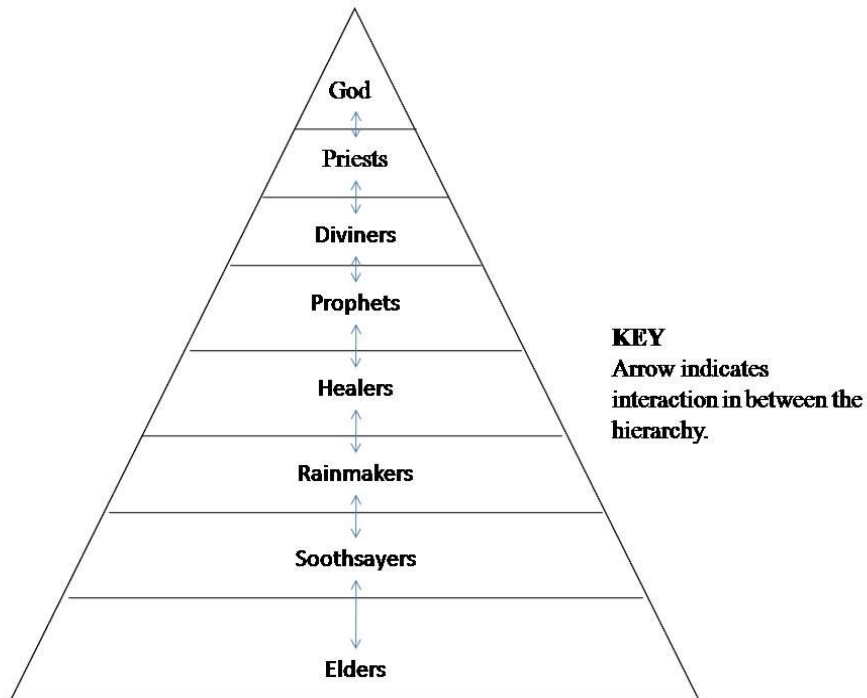
disease with other experts who could suggest alternative medication (Daniel Lubanga, O.I., 30.07.2002).

When European missionaries came, they built medical facilities and made European forms of treatment accessible to Africans by providing effective responsive treatment to diseases and offered personalized attention to sick persons thus making it attractive to the Luyia (Pius Tsisambo, O.I., 7/07/2000). This medicine was not only limited to human beings but, included treatment of plant and animal diseases. Treatment centres were built where the Luyia took their domestic animals like chicken, goats, sheep and cattle for treatment. The missionaries supplied fertilizer to improve Luyia farming leading to increased harvests of all food crops. Many Luyia people who desired to acquire knowledge or skills in conventional medicine were converted to Christianity, joined medical schools where they graduated as doctors, nurses and became experts in curing plant and animal diseases (Jason Ligaga, O.I., 5/08/2002).

However, in cases where European medicine failed, the Luyia reverted to their traditional healing practices. Especially for some disturbing ailments which were considered beyond European medicine treatment for curses, wrath of ancestral spirits, witchcraft, and violation of taboos, jealousy, evil eyes or bitterness. The victims of such case were referred to indigenous Luyia experts who even included people professed Christianity (Lumwayi A, O.I., 24/11/1996).

3.5 Luyia Religious Background

The Luyia traditional religious structure consisted of various rituals, myths, doctrines, ethical teachings, materials and social institutions which were animated by religious experiences of various kinds. In essence, God was the focus of worship. They Luyia believed in one supreme God ó *Were, Wele* or *Nyasaye* who was worshipped through prayers, making sacrifices and offerings. They also used some attributive expressions such as the almighty, omnipresent, omniscient, unique, non óimmutable, creator, holy, worthy, judge, savior, just, eternal, loving, kind, merciful, provider and sustainer to describe God. The Luyia believed in an evil spiritual entity called ð*wele gumali*' or ðblack god,ø who is responsible for all evils that befall humanity. This evil principality was created by God but was cursed when he rebelled from God by sabotaging his creative work by causing evil to humanity. Godø punishment of The Luyia spiritual being is hierarchally structured from the highest as: God priests, diviners, prophets, healers, rain makers, sooth sayers and elders as illustrated below (Abraham Libokoi, O.I., 10/08/1999).



Source: Author

Figure 3 Indigenous Luyia Religious hierarchy

3.6 Luyia Prayers

The Luyia observed individual, family and community prayers. Individual prayers which focused on thanksgiving and praises were directed to God privately by an individual while family prayers were observed at the family shrine under the leadership of a family head. The Luyia had two directions or centres of prayer and worship. First, a family head could pray early in the morning while facing the rising sun saying:

*Were wefwe Khakaba
Orio khu mutsuli
Olwe Eliuba lio lirulanga mulikulu*

Litse nende tsikhabi musialo siefwe
Abandu babo babe bulayi (Harison Khamala, O.I., 10/11/1996)

English Translation

God our provider
 Thank you for the morning
 As your Sun rises up in the sky
 Let it come with blessings on our land
 Let it be well with your people

The above prayer was aimed at bringing God's blessings into people's daily activities which consisted of work, travelling and celebrations.

Second, a family elder prayed in the evening facing the direction of the setting sun saying:

Wele wefwe Khakaba
Orio khulukoloba
Ole eliuba lio linjilanga mulikulu
Lilekhe tsikhabi musialo siefwe
Abandu babo bahulukhe bulayi (Peter Chavakali, O.I., 20/08/1996)

English Translation

God our provider
 Thank you for the evening
 As your sun sets in the sky
 Let our night have your blessings
 Let your people rest well

This prayer was intended to bring divine protection to the family from the evils or enemies who were active at night and were imminent in murderous thugs, witches, wild animals, disease and evil spirits.

Communal prayers which were held around a community sanctuary facing Mount Elgon involved the whole lineage, clan or sub-ethnic group and was presided over by clan elders. The main objective was to maintain good contact

and balance between people and the environment. Natural celestial objects like the sun and moon were believed to be God's eyes, while natural disasters like floods and earthquakes were held as punishments from God because of his displeasure with human conduct. The above calamities were also believed to be God's way of destroying some evil elements to make the earth more conducive to human life and other types of God's creation. God could also establish contact with people by communicating through prophets and priests or he used dreams and visions (John Osogo, 1966)⁴⁵.

3.7 Luyia Sacrifices and offerings

Sacrifices and offerings were observed by the entire family and the community in order to appease the ancestral spirits who had a direct contact with God (Jacob Ludi, O.I., 20.11.1999). Seasonal sacrifices were held during cultivating, weeding and harvesting of crops. They were offered to ancestors, the living and the unborn. The sacrificial animal or bird which was blemish less and of a single colour was slaughtered and offered to the ancestors by roasting at an open shrine during daytime.

The priest took some roasted pieces of meat and scattered them in different directions chanting:

⁴⁵ Osogo John (1966)..History of *the Baluhya*. OUP: London, p.143.

Amwayi wa Abwenje, Omusambwa omuchesi lia isio.
Abwenje wa Amokola, Omusambwa omusubilwa lia isio.
Nawe Opuka nende Monyo abalwani lia isio.
Omuka sango nasilibwa lia isio.
Akoto Amokola omwihwa wa baami lia isio.
Aswa Matapa omuyitsi we ebaka lia isio
Lie mwikure mukhusaile, Wele abe ninefwe (Raphael Otieno, O.I.,
 28/07/2002).

English Translation

Amwayi son of Abwenje, wise ancestor eat that one
 Abwenje son of Amokola, faithful ancestor eat that one
 You Opuka and Monyo good fighters that one is yours
 Omuka Sango good gate keeper eat that one
 Akoto amokola nephew of the kings eat that one
 Aswa Matapa python hunter eat that one
 Eat and feel nice, pray for us, may God keep us well.

Particular attention was paid to the nature and direction of the emanating smoke. A successful and acceptable sacrifice was evident if the smoke went up directly to the sky. it was followed with; singing, drumming and dancing. Some portions of the meat were roasted and eaten by the worshippers. However, if the smoke followed an irregular pattern or if it blew sideways then the sacrifice was foiled and not acceptable to the spirits. A repeat was ordered after investigating why the spirits had not acknowledged the sacrifice. Sometimes success may not be achieved if the climate is windy and unstable (Harun Maganga, O.I., 18/08/2002).

3.8 Luyia Music and Dance

The indigenous Luyia had diverse music and dances that were used to entertain, express sorrow, lose, pain, joy and victory. Some songs were interjected with sounding musical instruments. The traditional Luyia believed

that music and dance were sacred entities created by God hence; each creation was characterized with a unique musical sound and rhythm (Kenneth Lusiola, O.I., 12/11/1996). The Luyia understood that everything including wind, oceans, lakes, rivers, insects, birds, animals and trees had peculiar ways of sounds and rhythmical motions or dance. Sometimes trees swayed their branches in rhythm with the wind, the sound of sea, the murmuring of the breeze and insects had their concerts, birds chanted in unison, dogs barked and cats had unison orgies at night which were musically harmonized. Animals sounded and warned each other of imminent danger, declared war and expressed love. The indigenous Luyia believed that all things including ancestral spirits and demons were characterized with music and dance (Kenneth Lusiola, O.I., 12/11/1996).

In the traditional Luyia community, music and dance were practiced regardless of gender and age. Anybody who was talented could compose music, and dance. Musicians attributed their knowledge to spiritual inspiration, dreams, inheritance, and training and informal interaction with other musicians. Traditional music and dance played a holistic function in the Luyia community. Songs were related to all aspects of human life including the spiritual, social, moral, economic and political dimensions such as worship, family, harvesting and leadership songs. There were songs and dances connected with men, women, courtship, friendship, sex, birth, infancy, childhood, puberty and initiation into adulthood, marriage, old age and disease, hunger and death, riches and poverty, war and victory (William Mutoko, O.I.,

20/07/1996). In the Luyia traditional community, music often played both significant services and disservices to the community. As a service to the community Luyia music fulfilled the functions such as consolation, reconciliation, entertainment, motivation, spiritual, ethical, social, soothing and economic functions.

Some of the Luyia indigenous songs include:

Baluyia boosi bushe x2
Khutsie khulime omulime x2
Nyinga yokhusia yol'le (Leah Imende, O.I., 12/11/1996).

English translation:

All Luyia people wake up x2
 Let's go and dig the farm x2
 It's already morning x2

The above song encouraged the Luyia to rise up early and go to cultivate their farms.

Baluyia basinje x2
Obukhala nisina ?
Obukhala nomwana
Nobula omwana
Wikhala hamuliango-Noboka
Omanyila m'mwoyo – Beyae ee (Rose Imbete, O.I., 17/07/2002)

English translation

My fellow Luyia x2
 What is precious?
 Children are precious
 Without a child
 You stay by yourself - suffering
 Troubles in the heart-ee ee

This song emphasized the importance of children in the Luyia community.

The following is a Bull Fight Cheering song

Oh Oh-Eh mama ing'ombe x2
Oh Oh-Eh mama ing'ombe x2

Oh Oh-Eh mama ing 'ombe x2 (Violet Iminza, O.I., 6/05/1997)

English Translation

Oh Oh-mother cow x2

Oh Oh-mother cow x2

Oh Oh-mother cow x2

This is an entertainment song that steer bulls into the battle field with raging arrogance, fearless, dangerous anger which makes them ready to engage in bullfighting. (Elab Abili, O.I., 4/09/1997).

Mwana wa mbeli beyaye

Mwana mbeli, beyaye

Mwana wa mbeli neshikhoelo x2 (Joab Lipesa, O.I., 15/08/2002)

English Translation

Eeh the first born

Eeh the first born

Eeh, the first born is precious x2

The above song was sung to celebrate and appreciate success in life during weddings and installation of a new leader into office as a priest, village elder or a king.

Luyia music was dynamic and could be changed to achieve diverse goals. It could bring disservice to the community when it was abused or misused by musicians and magicians to cause communal strife, cultural and moral depravity, suffering, youth defiance against parental and communal authority; and related institutions. Other musicians produced discouraging, frightening or scandalous songs that were prohibited among the Luyia. Some magicians under the inspiration of evil spirits made songs with the intentions of cursing the people. While performing their evil activities; magicians often sung their

songs to attract the attention of the evil spirits to their work. The use of such songs was restricted but not totally prohibited in the Luyia community. Some of them were used to discourage vices by humiliating culprits (O.I., 27/08/1996).

For example:

Noenga omurwe X2
Noenga omurwe nesibela sionyene,
Noenga m'moni X2
Noenga m'moni X2, na malika konyene (Jael Mwaka, O.I., 12/12/1999)

English translation

When I examine his/ her head
 When I examine what I saw was shame
 When I examine at his /her face
 When I examine watched, what I saw was nasty

The above song is restrictive because of its potentiality to incite strife across gender, between individuals and groups.

3.9. Pregnancy, child birth and naming rituals

The Luyia observed various beliefs concerning pregnancy, birth and naming infancy which facilitate successful birth and smooth adjustment of the newly born to community life (Jael Mwaka, O.I., 12/12/1999).

During pregnancy, the expectant mother portrays good social conduct and relations with the family members and the spiritual world. She refrained from extraneous tasks and abstained from sexual intercourse. She fed a special diet and was prohibited from taking alcohol and engaging in sporting activities that could harm her and the foetus (Benson Ingata O.I., 18/07/2000).

During labour, the expectant mother was assisted by traditional female birth attendants who counseled and encouraged her spiritually and materially. They were also responsible for cutting the child's umbilical cord, cleaning the child, its mother and clothings. Men were prohibited from witnessing these feminine related occasions. After two weeks, the baby was named in an elaborate ceremony (Caleb Mwiwa, O.I., 22/12/1999).

Infancy rites connected with the development stages included breastfeeding, weaning, crawling, standing, speech and hair shaving. Before commencing to breastfeed, the mother uttered a prayer rite either privately or before her female assistants saying, "God it's you who has given me this child so help me to breastfeed him / her well and remove any harm." She then pressed one of her breasts to anoint the head of the infant with milk saying, "This milk is for you to take my child and may it serve you well and satisfy your needs." She started breastfeeding by inserting her breast into the child's mouth. Other prayer rites were made when the child started crawling, standing and speaking (Mikwana Gordon, O.I., 2/07/1995).

The naming of a newly born infant was an important religious occasion in the Luyia community that involved feasting by the child's parents, the extended family members, relatives and close friends. Children were named according to the circumstances at the time of birth and after the names of their dead relatives. They were also named after spectacular events like famine, rain, locust invasion and human migration. The newly born were accorded names of

outstanding dead relatives who had good moral qualities with remarkable or successful achievements before their demise. The Luyia believed that good people who died were reborn in the infants. The good attributes of the ancestors were replicated in the new born children. Such ancestors also serve as spiritual guardians of the children whom they were named after throughout their lives. Evil people like thieves, witches, robbers and murderers were rarely named lest the children acquired their wicked characters (Fredrick Anyamba, O.I., 30/04/2000).

3.10. Luyia Marriage

The Luyia community value their traditional beliefs and practices related to marriage (Ronald Ludava, O.I., 15/11/1996). In this community, marriage involved parents and the extended family of both the boy and the girl. The Luyia practiced exogamous marriage between families without close kin relations. Marriage within the extended family involving cousins and close relatives was discouraged. Appropriate measures were undertaken to select suitable marriage spouses through arranged familiarization visits between the two families. During these visits, gifts were exchanged; family members were introduced followed by dowry negotiations and the wedding arrangement. Dowry was paid in form of several heads of cattle and money to approve the marriage and cement the bond between the two families. The wedding ceremony started early in the morning when the bride was escorted to the groom's home by her close cousins and relatives. The boy who was accompanied with his close cousins and relatives waited for the girl at a

designated place where they met and walked together to the boy's home. Wedding was marked with joyous festivities, speeches, gifts, to the new couple.

One good example of the wedding songs is:

*Khwenya okhulola nibamuyanza,
Khwenya okhulola
Khwenya Okhulola nibamuyanza
Khwenya okhulola lelo.*

English translation:

We want to see your love to her/him
To testify
We want to see your love to her/him
Testify today.

This song was sung to charge the wedding mood.

The next wedding song is:

*Nolangwa Eee, Mukhana nolangwa
Obolenge ndi hano
Nosula Eee, Mukhana nosula
Obutinyu bwonyene (Stephen Adamba, O.I., 5/06/1996).*

English translation:

When you are called Eeh
Our girl when you're called, Just say yes
When you decline Eeh - Our Girl if you decline,
It's so bad.

This song was used to advise the bride to appreciate and submit to her husband's authority and enhance peaceful co-existence.

Before the end of the ceremony, the girl was handed over to her future husband by her father or elder brother. The marriage partners were escorted to their house by close cousins and relatives from both families. They made final

prayers for the partners and wished them well and left them to stay as husband and wife. Some visitors returned to their homes but those from far stayed overnight and left the following day (Gideon Ndanyi, O.I., 26/11/1999).

There are several types of customary marriages which are evident in the modern Luyia community. These include polygyny, levirate and poligynous marriages. Polygyny is the marriage of one man to several women. In both the pre-colonial and colonial period it was easy to be a polygamous because land and food were in plenty. Since life was subjected to many threatening risks like war, diseases and wild animals, Polygyny was practiced to safeguard against human mortality. It was valuable because having many wives and children was regarded as a blessing from God to the community and they expanded the family labour force and lineage. A man's social ó economic status was measured by the number of wives and children he had (Ezekiel Oluko, O.I., 20/08/2002).

Men with barren wives were permitted to marry more productive wives. Celibacy was and is not permissible in the Luyia community. Presently, polygyny is rarely practiced due to poverty and the high cost of the basic necessities in life, the imminent risk of acquiring and spreading sexually transmitted diseases and HIV/AIDS to the family through multiple sexual unions. Levirate marriage or wife inheritance involves the marriage of a widow by the brother of the deceased. This marriage was intended to keep the widow in the community lineage, to take care, guide the deceased's orphaned

children to full maturity and protect their property from harm. However, in case the inheritor bears a child with the widow, such a child did not have a share in the deceased's estate. He acquired inheritance from the inheritor according to customary demands. If a newly married man died suddenly before bearing any child, his brother inherited the widow and begot children on his behalf. Such children belonged to the deceased brother and were named after him to keep his name in the family lineage. In order to have his own siblings, the inheritor married another wife whom he now treated as his own. However, he did not break the relations with his/ inherited widow because he had a fundamental customary obligation to take care of his late brother's wife, property and children till when they were mature to take care of their own family and property. Abandoning such a widow could bring misfortunes from the spiritual world. This type of widow inheritance is often called, "Ghost marriage" because of their close association with the spirit of the deceased (Ezekiel Oluko, O.I., 20/08/2002).

3.11. Luyia concept of death

The traditional Luyia had myths explaining the origin of death. One myth stated that in the olden times humans lived in close proximity with God and had a permanent, satisfying and enjoyable life free from any form of trouble. One day God instructed humans to cook inside their houses. However, when God went away humans violated his decree by cooking in fire places constructed outside their houses and ignited a fire disaster which spread rapidly and resulted into devastating, destructive environmental consequences

that burnt houses, hills, valleys, plains, vegetation, animals, causing pollution, desertification and massive extinction of living organisms. Since the fire was beyond human control, God intervened and ordered it to stop burning immediately. He asked humans why they had cooked from outside their house yet he had instructed them not to. God told humans that since they had violated his rule their present physical lives would no longer be permanent. They they would die and enter the world of spirits. God told human beings to request from him whatever they needed and he would provide. He then moved away from them an explanation that human life is always intertwined with a troubled life that often ends with bitterness, suffering and death (Gordon Mikwana, O.I., 4/06/1996).

The Luyia also believed that human death is caused by natural disasters, accidents, disease, war, and mystical forces like evil magic. As a tragedy, death interrupted the physical, spiritual, social and economic equilibrium of the community and individuals in many aspects. It was marked by deliberate individual and collective grieving and weeping in the community for the loss of life of a loved one who may be closely related to others in different ways as a child, parent, grand ó parent, in-law, nephew, aunt, cousin, sister, brother and friend. The death of an individual brought almost everything to a halt especially within the extended family of the deceased. The community became more concerned and responsible for fulfilling traditional ritual customs associated with death, (Jackton Indimuli, O.I., 9/11/1999).

After death, elders plucked off the house top roof apex indicating that the deceased was a male household head. However, it was not destroyed if a woman or a child had died. Young men constructed a mourning tent outside the deceased's house where the body was rested on a bed to enable mourners condole the bereaved and give their last respect to the deceased, fixing the mourning period, burial day and related rituals, funeral contributions, care for the bereaved and visitors, offset funeral expenses, planning for, fixing post ritual activities. The Luyia elders assigned community members to various roles according to the customary demands (Jairus Amata, O.I., 13/07/2002).

In the traditional Luyia community, dowry payment was mandatory so as to approved and seal marriage. In case a man and woman cohabited, sired children and failed to pay dowry they were not married at all. In case a woman from such a union died, the man had no customary rights to bury her. If the man was completely unable to pay dowry, the woman's family kindred carried the deceased's body together with the children to her matrilineal home. She was then buried in her father's homestead. The children were now adapted to their late mother's lineage (Emmanuel Mukanzi, O.I., 12/08/2002).

Burial takes place on the third day after death, but some pre-burial rituals are performed earlier which include washing and dressing the body. A horn is sounded, the *Isikuti* dance and a mock fight is observed by elderly men to symbolize that the community had lost an important member. The burial ceremony is led by the community priest with the assistance of clan elders.

The deceased is eulogized by the family, relatives, friends and community leaders (John Ochango, O.I., 30/11/1996). The priest prays and requests mourners to sing farewell burial songs:

An example is:

Soloist: Luweye omulina wefwe luweye x2,

All: luweye X3 Nyasaye akhulinde (Michael Sande, O.I., 24/07/1996).

English translation

Farewell our friend farewell, farewell, farewell x2
Farewell and God keep you.

Through this song the gathering bids farewell to the dead and wishes him/her God's protection and upkeep in the spiritual world.

The priest then requests appointed young men to lower the body into the grave. He scoops some soil dug from the grave in his right hand and gives some to the deceased's close family members. He then leads by throwing the soil into the grave followed by family members while saying:

*Yarula emakombe utsiye emakombe
Yarula mwiloba utsiye mwiloba
Yarula mumiya utsiye mumiya
Yarula khu Wele utsiye khu Wele (Rachel Etemesi, O.I., 24/11/1999)*

English translation

He / she came from and has gone to the spiritual world
He/ she came from soil he / she has gone to soil
He / she came from the air he / she has gone to the air
He /she came from God and he / she has gone to God

The priest then requested the young men to cover the grave with soil to the fill. He then prays and requests the bereaved to be escorted back to the house by elders and well-wishers. The ceremony comes to an end and people are at liberty to return to their homes without bidding each other bye. However, they are welcome to eat a meal before departure. However, close relatives and some clan members remain to give company to the bereaved family members for some days (Margaret Indika, O.I., 12/07/1996). The official ending of mourning is marked by the hair shaving ritual of the deceased's family. This ceremony was also attended by the extended family members, relatives, elders and family friends (Justus Likako, O.I., 29/11/1999).

3.11.1. Silent burial rituals

Apart from the open communal burial rituals, the Luyia observed silent ritual patterns or appearances at the individual or group level. People engaged in silent rituals in particular moments for various reasons. Mysterious and shocking deaths of domestic animals and humans brought many stubborn questions to the Luyia community. During such catastrophes people resented noise and preferred silence which provided a comfortable climate of solving problems. Such moments involved deep soul searching answers, listening to God, ancestral spirits, elders for direction and quick restoration to normal life. There were some categories of deaths which warranted silent burials (Jared Inyangala, O.I., 3/07/2000).

The Luyia offered silent burials to appease domestic animals that died especially at work. Such beasts of burden like donkeys were buried with some cereal offerings to appease their angry and weary spirits. Second, human beings who died of murder and suicide were regarded as outcasts and offered disreputable night burials. Victims of murder were not mourned but were buried silently by elders at night in the absence of their family members and relatives. Third, premature babies or miscarriageed fetuses were not mourned. Instead, they were buried silently by elders in the morning and witnessed family members. Fourth, individuals who committed suicide were neither mourned nor sympathized with.

The corpse of a suicidal victim who hanged himself or herself was not only subjected to contempt and ridicule, but was not named after at all. It was caned by passers-by before being untied from the tree: The tree upon which the victim had hanged himself was and the rope that was the deceased used to hang were burnt at the spot. The deceased's body was then buried at night without an elaborate ceremony. After burial the diviner cleansed the homestead to normalcy. The community subjected foiled suicide persons to public verbal ridicule and cane beatings. In the same manner, a diviner was consulted to cleanse and re-integrate them into the society (Rahab Anjili, O.I., 15/08/2000).

3.11.2. Other silent Rituals

Apart from silent burial burials, the Luyia also observed informal short prayers or expressions which were conducted privately in low tones. Silent rituals were performed by any person according to his/her personal needs. Such prayers were conducted while travelling, serious confessions, lamentations, by rain-makers, refugees just to mention a few. Such people communicated or invoked God silently to intervene in their troubled lives. The petitioner waited secretly while listening for a divine answer through mystical sounds of nature (Susan Muhavi, O.I., 20/07/1996).

In the Luyia community the search for medicine required strict silence, observation, concentration endurance and bravery. In all these cases, the healer quietly searched for traditional herbs in dangerous and remote, places such as forests, hills, valleys, rivers, lakes, swamps and along the footpaths. As the healer searched he/she also listened to mysterious voices of nature and invisible beings that enabled the healer to find the medicine faster. Some plants are toxic, while others are harmless to humans (Susan Muhavi, O.I., 20/07/1996). It took many days or weeks to search for rare species of medicinal plants. In due course, a herbalist faced many challenges from the topographical terrain, wild animals, insects and reptiles. Any miscalculation could lead to death. Strict silence and observation helped the healer to remain alert to his or her work (Jacob Issiche, O.I., 6/12/1999).

3.12 Luyia Sound in Evil Spirits Exorcism

Mass loud worship which was observed at specific times of the year in the Luyia community was intended to exorcise evil demons from the Luyia region to the remote wilderness of the West. The day of exorcism was determined by elderly diviners through communication with the spiritual world and observance of the mysterious appearance and shapes of the lakes, rivers sun, moon, and stars called for mass exorcism from evil forces. The ritual was held in the evening and all people were expected to participate regardless of gender and age. On the appointed day, the diviners gathered at a shrine and offered some prayers shouting and beating any sound producing objects like drums, tins and metals while saying "God helpø "demons go to the westø go to the wilderness, go, go to the westí ø The rest of the people joined in the ritual. They came out of their houses, ran about their homesteads sounded all types of objects, yelling and mocking demons not to cause trouble but, to disappear into the dark west. The climax of the event was then marked by a spectacular communal or mass noise ritual that covered the entire Luyia region. Failure to participate could result into misfortune to the family and the entire community. This form of evil spirit exorcism is also observed by the Luo people (Solomon Adagala, O.I., 2/07/1996).

The traditional Luyia also believed in powerful forces that were in conflict with divine silence and listening. Such powers included *õwele gumaliõ* evil god and magicians who use silent rituals to destroy the community. Witches and night runners bewitch people silently in the night minimizing chances of

being heard, seen or caught by the people. In order to hide their harmful habits from the public, evil magicians cast their spells to victims secretly anywhere, at any time and in many ways. Human criminals and some dangerous creatures have silent characteristics which are unfriendly to the community. Basing on the above assertions, the Luyia believe that *Wele gumali* - evil god is a destructive silent listener whose intention is to harm people. Such evil forces could be exorcized by a loud noise, (Solomon Adagala, O.I., 2/07/1996).

3.13 The First Cooking Ritual

In the Luyia traditional community, a newly married couple continued to cook and eat meals in their parents' house until when they were ready to cook their meals separately after performing an official introductory cooking ceremony (Jackton Indimuli, O.I., 9/11/99). This ceremony was held on an appropriate day when adequate utensils, furniture, food, water and firewood were available to the couple. They were assisted through voluntary donations from their parents, relatives and friends. On this day in morning the father woke up in the morning and prayed at the family shrine requesting God to bless the occasion. The husband set the three traditional cooking stones inside the kitchen, arranged the firewood and lit the first fire for his wife who then took control of the fire place as she was cheered her by the family members present. She was then assisted to prepare the meals which were consumed by the invited guests. The event was accompanied with prayers, songs and exhortations. They were advised on the challenges of sustaining the cooking fire by working hard, building granaries to keep food and being generous to visitors.

3.14. Dreams and visions among the Luyia

Dreaming and visions were intrinsic aspects among the Luyia which were used to predict the future, heal sickness, bring spiritual revelation, enhance fertility, and make warriors and farmers bold, give answers to missing linkages (Kennedy Abwova, O.I., 3/11/1996). Healers and diviners people acquired their medicinal knowledge through good visions and dreams, but, bad dreams were attributed to evil spirits and magicians (Kennedy Abwova, O.I., 3/11/1996).

3.15 Luyia Dispute Resolution

The traditional Luyia elaborate structures of conflict resolution included family courts, neighborhood tribunals and community courts (Mathews Khatema, O.I., 4/04/2000). Family courts were responsible for arbitrating in family conflicts, neighborhood courts adjudicated in boundary disputes while community tribunals negotiated in community strifes. These courts were primarily concerned with restoring peace than punishing the offenders, (Kennedy Abwova, O.I., 3/11/1996). More about these structures will be enumerated in chapter four of this study.

3.16 The origin of African Independent Churches

During the colonial period, those dissatisfied with the socio- economic, political and religious structure of Europeans decided to institute their own churches where they were free to worship and teach without missionary interference. The religious changes introduced by Europeans included the

establishment of mission stations. European missionaries came in a divided manner whereby each Christian missionary group maintained strong ties with their mother church organizations at home that gave them support financially and materially. There was much rivalry among the Christian missionary bodies whereby places in which a particular missionary group established the first missionary became her sphere of control or influence and other missionary groups were not supposed to intrude (Herbert Esikapo, O.I., 20/12/1996).

3.17. Conclusion

This chapter has captured the historical evolution of the Luyia community that is related to their socio-economic structures, health background, educational setting and religious life. According to this research the rise of African instituted churches is attributed to cultural, social, political and economic factors. This was due to the conflicting relationship between Luyia and European culture and political, spiritual and economic exclusion which was significant from the first encounters of Africans with Europeans. Cultural integrity and the desire for spiritual and cultural autonomy are other attributes for the origin of African Independent Churches. These protest movements were scattered all over Kenya and the African Israel Church Nineveh is an appropriate illustration of such groups. Chapter four enumerates the prime teachings of Christianity.

CHAPTER FOUR

THE PRIME TEACHINGS OF CHRISTIANITY

4.1. Introduction

(Joseph Khaduli O.I., 18-10-99), declared that African Israel Church Nineveh integrates the Luyia religious values with Christianity but it also believes in the cardinal doctrines of Christianity. (Kenneth Lusiola, O.I., 12-11-96), observed that these principal teachings of the Church serve as the standard measure of the doctrinal authenticity of the teachings of AICN. Christian teachings seem to be culturally flexible and can be adapted to a diversity of cultural settings with little or no loss of their cardinal meanings and significance. In this chapter, we examine the major teachings of Christianity especially as expressed in the Apostles Creed. Henry Bettenson (1963)⁴⁶ says that by the year AD 350, in the *“Apostles Creed”* Christians were confessing their faith in words similar to those used all over the world. We use it here as a summary of Christian doctrine, explaining it to show what believers of every description have believed from the beginning of the Church. However, the Apostles Creed, which presents some teaching sparingly and in brief, is only part of the wider

⁴⁶ Bettenson Henry (Ed) (1963): *Documents of the Christian Church*, Oxford University Press: London, p.24.

Christian teachings. Henry Bettenson (1963)⁴⁷ observes that the Apostles creed was a response to the Arian theology that was a threat to Christian teachings about the divinity and humanity of Jesus Christ.

4.2 In the words of Apostles Creed

This Creed goes thus: *I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ, his only son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, he descended into hell. The third day he rose again from the dead. He ascended into heaven, and is seated at the right hand of God the Father almighty. From thence he will come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting*, (Kenya Episcopal Conference, 2008)⁴⁸. Below is our scrutiny of the Apostles Creed:

4.2.1 I Believe in God the Father almighty, maker of Heaven and Earth

The above statement describes God as understood by Christians and the word Father epitomizes all that Christ had said about God's loving, providing,

⁴⁷ Ibid, p120

⁴⁷ Kenya Episcopal Conference, 2008 ,p.8.

caring, forgiving and answering of prayer. In his inmost nature, God is like a good father toward all people, though not all live as his Children (Luke 15:11-32, John 1:12). Henry Bettenson (1963)⁴⁹ asserts that to Christians God is a person, but of unique type than human beings. While humans have both physical and spiritual elements, God is entirely spiritual, he is beyond being itself. As the creator, God is responsible for the world and its history.

Henry Bettenson (1963)⁵⁰ notices that human beings are created in the image of God. Obviously there are differences, since humans are physical and God is not. Humans share the fact that they are rational beings, capable of making responsible decisions, and capable of relationships with each other and with God. Almighty means that God is supreme over all, acting in total freedom within the limits he sets for himself - his own character and the responsible freedom he has given to humankind. This means that God is supreme in history and will at the end outwit evil and get his own way. Other aspects that Christians use to define the nature of God are that he is eternal, transcendent and immanent, omniscient and immutable, righteous, just and unique. The phrase maker of heaven and earth presents God as originator, fashioner, and sustainer of all that is. The book of Genesis portrays God as creating the universe by the creative power of his word: God speaks and things come into

⁴⁹ Bettenson Henry (Ed) (1963):Opcit,p.148

⁴⁹ Bettenson Henry (Ed) (1963): Opcit, p.148.

being. To him belong all things and all creatures. To believe in God is to offer faithfully and submissively worship, trust, pray, obey him, enjoy his world, and esteem everything in it with a sense of responsibility and care. (Gen.1, 2 Matt.6:25-33, Rom.11:33-36, 1 Tim: 1:17)

Humans acquire knowledge of God first through creation, for the world cannot be explained or accounted for in terms of itself, Henry Bettenson 1963, p148. By reasoning from observation we come to the idea of creator or designer or author of creation. Second God may also be known in providence for instance in the history and life of the people of Israel. Third God is made known in human rationality or conscience, that aspect of human psych that distinguishes us from other creatures.

The above three ways of knowing God is called general or natural revelation which has been revealed generally to all people everywhere. The fourth way is referred to as special revelation because it relates to specific revelations of God to particular people (Israel) and in specific events (life, death and resurrection of Jesus) which were recorded and attested in the Bible.

4.2.2 And in Jesus Christ, his only Son our Lord

Here the foundation of Christian faith is laid in history, not in experiences, vision or emotion, but in a person: Jesus of Nazareth, a first century Jew, the Jesus of the Gospels. Jesus is the Greek form of Joshua, meaning, "God saves" or "savior" (Matt.1:21).

The title Christ, meaning "anointed" signifies one sent on the divine mission (John 17:18, 20:21, 1 John 4:14) but especially the expected king who was to restore the Davidic monarchy, rule in God's name and establish God's kingdom. That hope was nourished by numerous prophecies (Deut. 18:15, 2 Sam. 7:16 Mic. 5:2) and was fulfilled by Jesus (Matt. 20:29-21:11, 22:41-44).

In calling Jesus God's only son the church underlines Christ's uniqueness in history. Others are children of God by divine favor, through Christ, by rebirth (John 1: 12, 13:3:5) and adoption (Gal. 4:4, 5). Jesus is Son of God, in likeness and in essential nature, originality, eternally and by right (Matt 21:37, John 3:16, Rom 1:4 Heb. 1:1-3). He is among all the religious heroes of humanity, the only divine savior.

He is our Lord, Lord of mind (Phil. 2:5), of conscience (Rom. 13:14), of will (2 Cor. 10:5), of relationships (Rom. 14:3-4, 1 Cor. 7:39), of scripture (Matt. 5:21-22) of the Church (Col. 1:14-18), of creation, life and death (Rom. 14:7-9). To believe in Jesus is to trust only and completely in him as savior, to serve and follow him as Lord out of gratitude, admiration, love and eternity.

Christians see Jesus in some sense as embodying God. This is based on his teachings and actions. In some of the Gospels it is implicit in the way Jesus acts: he forgives people's sins, something that only God can do. In the Gospel according to John he says "I and the Father are one and he who has seen me has seen the Father." The book of (Colossians 1:14-16, 19) confirms the above by stating: "... his beloved son in whom we have redemption, the forgiveness

of sins. He is the image of our invisible God, the firstborn of all creation; for in him all things in heaven and earth were created, things visible and invisible, whether thrones or dominions or rulers or powers- all things have been created through him and for him. For in him all the fullness of God was pleased to dwell. Based on this evidence Christians developed the doctrine of trinity which is beyond the purpose of this study.

4.2.3 Who was conceived by the Holy Ghost, born of the Virgin Mary

In the statement *“who was Conceived by the Holy Ghost”* the creed promulgates the central miracle of Christianity, the incarnation/ embodiment of God in Christ as shown in the scripture, *“And the angel said to her in reply ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God”* (Luke 1:35). *“In the Gospel of Mathew the angel advises Joseph to continue his friendship with Mary by explaining, ‘Do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She shall bear a son and you will name him Jesus, because he will save his people from their sins”* (Matt.1:20-21). These birth narratives show that Christ was both divine and human. As a human Jesus was born of a woman (Gal.4:4), was truly human, grew, was tempted, asked questions, prayed, and was weary, hungry, sorrowful, suffering, rejected, and mortal (John1:14, Phil 2:6-7, Heb. 2:5-18, 1 John4:2). Such experiences put Christ in a better position to understand our human predicament.

In the words "born of the virgin", Christ's divine origin is again stressed. He was born not of the will of man (Matt.1:18-25). Mary conceived by the power of God's word as was spoken by his spiritual messenger: Angel Gabriel. God's Word which pre-existed creation has enormous powers to: create, heal, save, provide and sustain (John1:1-9). This word is dynamic, for example he revealed himself to: Adam as the creator, Noah and Abraham as a blessed promise, Moses as a liberator and a judge, King Solomon as Wisdom, to Jesus as a Father and Paul as the New Adam, other Apostles as God's only beloved son and saviour of humans from Sin.

However, this does not mean that God had physical sex with Mary. God is spiritual and neither has gender nor sexual organs, and thus could not have a child in a physical sense. To many early Christians who were convinced that original sin was transmitted through human fathers, Christ's virgin birth also resolved the problem of how Christ could be truly human and sinless. Christ shares our humanity through Mary but he transcends our human nature through his divine attributes that consists of the Divine Spirit, God's Word and eternity.

To deny Jesus was conceived by the Holy Spirit is to deny his divinity or embodiment of God and his saving grace. As Christians, we are not saved by fellow humans, no matter how wonderful or worthy they may be, but by God alone and in Jesus Christ.

4.2.4 Suffered under Pontius Pilate, was crucified, died and buried; descended into hell

This part teaches that Jesus was executed by the Roman government, in a particularly gruesome way. However, this study takes cognizance of the fact that more than just the Romans were involved: he was deserted by most of his followers some of who betrayed and denied him at different times in his moments of need. He was also rejected by the Jews who handed him to the Roman authority.

However, Jesus had warned his disciples that he was going to be killed. He seems to have seen himself as carrying out a role described by the prophet Isaiah in a set often called the "Suffering Servant" passages. These passages described a person who would suffer on behalf of humans, bearing the punishments we deserved because of our sins. As a result we would be reconciled to God (Isaiah 42, 49,50,52:13-15,61:1-2). In one of the teachings to his twelve disciples he says "Behold, we are going to Jerusalem, and the son of man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him to the Gentiles, who will mock him, spit upon him, scourge him, and put him to death, but after three days he will rise" (Mk10:32-34 Mt 20:17-19).

The creed does not explain why Jesus died perhaps because it is only a summary of the basic Christian beliefs. It also does not tell us why he ascended into hell. Hell is the separation and estrangement from God chosen

by incorrigible sinners and their spiritual power; Satan or the Devil. In the New Testament, hell is referred to by the terms *ōlake of fire* *ōdarkness* and *ōGehenna* (a gorge outside Jerusalem where garbage was burned). Hell is characterized by punishment, torment, anguish, weeping, gnashing of teeth and eternal destruction. Christ descended to hell to minister to the spirits of the dead. The Biblical term *sheol* and *hades*, often translated *hell* or *the grave* refer to the realm of the dead (2 Thess.1:8-9, Matt:10:28, 13:42, 25:41,46, Revelation 14, 20:14-15,21:8 Psalm49:14-15). Christ's mission was for both the physical and metaphysical worlds. However, the type of response Jesus encountered in hell, or whether he attracted some trusted spirits to continue ministering in Hell is beyond the focus of this study.

Practically, the Apostles Creed was recited by the first century Christians at baptism where the convert accepted Christ's death on his/her behalf and died with Christ to sin, self and the world (Romans 6:1-23, Gal 2:20, 6:14). It was also recited at the Lord's Supper, where Christ's blood of the new covenant between God and humankind was clearly and repeatedly set forth. Jesus died as the Lamb of God bearing away the sins of the world, the righteous for the unrighteous to bring us to God. He offered expiation for sin, redeeming humankind (1 John 29, 4:10, 1 Peter 3:18, Romans 3:24-25, 2 Cor 5:18-21). In so doing he demonstrated God's love for sinful men and women (1 John 4-10). To believe that is to live gratefully, pardoned, and at peace.

4.2.5 The third day he rose again from the dead

The above assertion indicates that Jesus did not merely survive or pass through death: He rose (or as scripture says God raised him) out from among the dead (Acts 2:32, 1 Cor 15:15, 1Pet.1:23) the central facts are that Christ conquered death and is alive eternally.

Here we have a second reason for Christ's uniqueness: he has risen from the dead as the same Christ, yet different, glorified. At first the disciples were hardly expecting the event; they were astonished, unbelieving and afraid. Paul recited the evidence of the risen Christ (1Cor15). Later the Gospels recorded the remembered details concerning the resurrection event.

The risen Christ is the focus of the Christians daily faith. His resurrection confirms he is the promised savior (Rom1:4), that God accepted his sacrifice (Rom 4:25), and that all who are in Christ will also rise. (1Cor15:20-23). Those holding such a faith live in Christ's company, sure of everlasting life, unafraid of death. Christ's resurrection also means that Satan the primary author of human sin and death has been defeated by Jesus and is waiting for his final destruction.

4.2.6 He ascended into heaven, and is seated on the right hand of God the Father almighty

Here is the church's annotation that Jesus was at last fully vindicated, crowned, in the sense of sharing God's throne, and glory. The Jewish messianic prophecies were fulfilled beyond anything the prophets foresaw. The ascension of Christ is beautifully described in (Luke 24:50-51), more fully in (Acts 1:9-11) and dramatically in (Ephesians 4:7-10) by saying: "What does his ascension mean except that he also ascended into the lower regions of the earth? The one who descended is also the one who ascended far above all the heavens, that he might fill all things."

To be in heaven is to remain in Christ and in the presence of God, where death, mourning, crying and pain will be no more. Heaven is characterized with everlasting joy, blessed peace, and the righteousness of God (Matthew 6:9, Acts 7:55-56, John 14:2-3, Revelation 21: 3-4, 22:1-5, 2 Peter 3:13).

To believe in Christ's ascension is to trust that we have a friend at court interceding for us (Rom. 8:34). It is to be reminded that Christ our Lord has himself gone all the way before us, through struggle and suffering to glory (Heb. 12:1-3). This life is a probation for the good life which Christ has gone to prepare for us. In order to achieve victory in our struggle we must focus all our faith, mind and hope on Jesus because he fully understands our weaknesses and strengths.

4.2.7 From thence he shall come to judge the quick and the dead

The second purpose of Christ's return is for the judgment of the living (quick) and the dead. The quick represents the living while the dead are living non-repentant sinners and those who have physically died in sin (John 5:22, Acts 17:31). His judgment will be just and fair and will be based on how people have served him in serving others (Matt 25:31-46), that is, by the supreme law for God and neighbor. Such judgment will be universal (Rom. 2:5-11, 16, 14:10). All persons will be judged and those who have believed (John 3:16) will live in God's final, perfected kingdom.

In this study Christian belief in divine judgment is not self-righteous, or vengeful, but is instead a deep confidence in the moral constitution of the world- that truth and right are eternal and will triumph. To believe this fact is to live humbly and reverently, with enduring certainty that at last our struggle and sacrifice will prove worthwhile (1 John: 3).

This portrays Christianity as a forward looking faith or a religion of hope. Theological reflection on the last things is called eschatology from the Greek word *ēschatonō* meaning *ēlastō* or *ēendō*. The Christian view of history is that there will be an end time or a new time when all things will be made new. The Christian view is hopeful and optimistic, as opposed to the ancient Greek view that history is cyclical like the season of the year or the Eastern view that history is an illusion or the secular concept that history is a series of unconnected events without meaning-just one thing after another going

nowhere.ö Thus just as Jesus promised to be with us always (Matt.28:20), so he promised to return (Matt.24:30, 25, John 14:3 Heb. 9:28), thus consummating our spiritual fellowship with him in his manifestation in power and glory. The early Church eagerly expected his return (Acts1:10-11, Phil.3:20-21)Christø's return was expressed in metaphors such as ölightening,ö (Matt.24:43,1 Thess 5:2), öthe arriving bridegroom,ö (Matt.25:6), öthe returning master,ö(Matt. 24:46, 25:19).The time of Christø's return has been fixed by God but it is unknown to humans(Matt 24:36,42, 44,Acts1:7) and even to Christ himself. Christ is the omniscient God that knows all things.He made his second coming a deep mystery because the knowledge of the time of his second coming would lead some humans to develop unnecessary anxiety and quire beliefs and practices.

At Christø's coming, Christians will be changed into his likeness, bodily (1 Cor. 15:51-52, Phil. 3:20-21) and spiritually (1John3:2) to believe this is to be vigilant, faithful in service, lest he should come suddenly and find us asleep or unaware.

4.2.8 I believe in the Holy Ghost

Pentecost is the record of the spiritø's coming on the church (Acts2). At first, the spectacular effects were: Equipment and empowering of Christians especially for communication and for healing that impressed onlookers (Acts21:4, 3:1-10). Later as the spirit was recognized more clearly as the spirit of Jesus (ACTS 16:7, 2Cor.3:17) the deeper effects in Christian character were

more highly valued. That especially meant love (Gal.5:22-23, 1Cor.13, 2Cor3:18). The spirit teaches and leads into truth, convicts, regenerates/transforms, (John3) reveals the future and endows believers with many gifts including wisdom, faith, healing, miracles, prophecy, tongues, interpretation of tongues and love (1Cor.12: 1-11).The Spirit scrutinizes and knows all things including the mind of God and the heart of man (1Cor2:9-16).

Ghost, derived from the old English word *gast* means the disembodied spirit. In the Old Testament the invisible power of God at work in the world is called his breath. The same word also means Spirit: God's personal activity, manifest only by its effects. Jesus was conceived by the God's Spirit (Luke1:35), anointed by the Spirit in baptism (Luke3:22) and endowed by the Spirit for his ministry (Luke 4:18, 24:49, John 14: 16-17, 26, 16:17:7-15, Acts1:8). The Holy Spirit is the divine gift which Jesus promised his disciples before he died (John14:15-18, 16:4-15). All Christians are born of the Spirit (John3:5), and possessed of the Spirit (Rom.8:9, 1Cor.12:13).

Paul observes that being regenerated or saved does not mean that we are no longer tempted to sin. In (Rom7:15) he says "I do not do what I want, but I do the very thing I hate." Being regenerated or saved means, rather, that we are no longer controlled by sin or are "slaves to sin."

The doctrine of the Holy Spirit is a nonnegotiable Christian doctrine because: The Spirit was active before, during and after creation , He inspired the ancient Prophets and Jesus birth is attributed to him, he inspired Jesus through

his earthly ministry, he started the Christian Church on the day of Pentecost, Jesus instructed his disciples to baptize new believers in the Name of the Father, the Son and the Holy Spirit, the Holy Spirit empowered the Apostles to spread the Gospel to the whole world, he lives within the believers and participates in the affairs of the church such as healing, teaching and governing. Jesus said that those who speak against the Holy Spirit will never be forgiven by God (Gen.1, 2, Matt. 12-29-32 Acts 5, 1Cor.2 Matt.28:19).

Regrettably, not all live in full enjoyment of the Spirit's ministry and gifts. To believe in the spirit is to surrender to him and trust him to lead your life in the path of obedience, loving and faithful service to God and to humanity.

4.2.9 The Holy Catholic Church, the Communion of Saints

The above statement shows that the mission / spirit of Jesus is not an abstract idea but is embodied in the living church, the body of Christ (1Cor.12:12-27), which Christ founded (Acts 20:28), loves, cherishes, sustains (Eph.5:22-30), and indwells (1 Cor.3:16, Eph.3:16-17).

In the Kenya Episcopal Conference, (2008)⁵¹ the Christian church traces its beginning back to the first Pentecost following Jesus death and resurrection. During his ministry Jesus had the intention of instituting a church, he called disciples and others to be the new community of God; he called himself ò the

⁵¹ Kenya Episcopal Conference, 2008, p.112.

Good Shepherdö showing that he had believers to care for and he said that he would build his church, (Matt.16:18). Because there is only one body of Christ through the whole world and all time it is rightly called Catholic or universal although several sections of the church have adopted that title as meaning orthodox or true. Christianity is corporate as well individual. It creates a kingdom, family of God, a band of disciples, a community of believers bound together by the law of love.

Varieties of experiences, tradition, government, and culture do not destroy the Church's essential oneness in Christ. The communion of saints extends from the church militant on earth to include the church triumphant in heaven.

Christians have unity in diversity and when one believes in Christ, he /she identify with some convenient, local church, yet he should be free to fellowship with all who acknowledge Christ as Lord. Christians should emphasize things which unite believers, and be honest and tolerant about things which divide the church (Rom.16:17-20, 1Cor12:12-26).

4.2.10 The Forgiveness of Sins

In this study, Sins refer to human transgressions/ contraventions against God in any thought, word, action, omission, or desire contrary to the law of God. The term sin may be used in various ways to describe the innate depravity of: the human mind, personal acts of omission or commission. Thus sin is the opposite of righteousness, the essence of wickedness, lawlessness, which

corrupts the mind and kills the soul. The Bible describes sin as "the thought of foolishness" (Proverbs 24:9), "whatsoever is not faith" (Rom. 14:23) "failure to do good or deliberate compromise with evil" (James 4:17)

When sin is concealed in the mind it will in some way manifest itself to the external world. The scripture says "The human heart is deceitful above all things, and desperately wicked" (Jer. 17:9) and therefore "out of the human heart comes evil thoughts, murders, adulteries, fornications, thefts, betrayals and blasphemy which are the things that defile humans" (Matt. 15:19). Human prowess to sin because of hereditary weaknesses (Rom 5:12-14) gives rise to many personal sins which condemn individuals before God. According to scripture "all have sinned and fallen short of the glory of God" (Rom. 3:23). This shows that humans are sinful to the core. Thus, sin is a chronic weakness of humanity. Hence forgiveness of sins is a significant and legitimate Christian doctrine.

The Bible attributes the genesis of sin to the spiritual entity described variously as Satan meaning to oppose in Hebrew language (1 Peter 5:8), Lucifer, the Devil, Beelzebub meaning Prince of power of the air (Eph 2:2), Lucifer or tempter (Luke 10:18) Prince of demons (Matt 12:22-32, Lucifer Luke 11:13-23), Ruler of this world (John 14:30), god of this world (2 Cor 4:4) Tempter (Matt 4:1-13) To Christians, Satan is not an evil influence but an active spirit being with an intellect and a will and his purpose is to oppose God by attacking humans, tempting them, confusing their minds thereby leading them

into disbelief. Satan sinned by staging a spiritual revolt whose purpose was to usurp the throne of God in heaven. He was dissatisfied with his status which God had placed next to Christø in the heavenly realms. He is the archenemy, accuser and slanderer of God and humans. He blamed his predicament on poor governance and persuaded some angels to help him fight to bring proper administration (Ezekiel 28: 6, 12-17, Isaiah 14:13, 14). God could never allow this. Satanø revolt was crushed and defeated by Godø angels under the command of the arch-angel called Michael. After the defeat God took hold of Satan together with his evil angels, expelled them from heaven by throwing them into the earth (Rev.12:7-18).

Due to his pride Satan could neither learn anything even in humiliating defeat nor surrender, he proudly saw the earth as another war zone, he extended his revolt against God to earth by tempting/deceiving humans to commit sin and join in his rebellion against God. This has made: humans to fall from Godø grace (Genesis2), humans to lose a sense of responsibility towards one another and towards God (Genesis4), God to destroy the first generation of humans by a great flood apart from Noah and his family (Genesis7, 8, 9), God to demolish the Great Tower which humans wanted to use to acquire divine status (Genesis11) and also destroyed Sodom and Gomorrah. Satan tempted Job by making him to lose his health, family and wealth (Job1:6-12), he contended with Michael the archangel over the body of Moses (Jude 9).

Forgiveness is essentially a changed relationship with God. It is being accepted, reconciled, (2Cor.5:18-21), loved, trusted- with all the concealment ended, sin confessed and put away. God forgives, initially, for Jesus sake (Eph.4:32), then cleanses (1John 1:7) and strengthens (Eph.3:16) enabling us to overcome temptations. Christ died to seal our forgiveness by God.

(Rom.6:6-7, 12-14)The catalyst of forgiveness is penitence, confession and faith (Acts 2:37-38, 1John1:9). The result of forgiveness is a healing peace (Rom 5:1) and the spirit of forgiving toward self and others (Matt6:12, 14-15, 18:23-35).

This study believes that Jesus was send by God to destroy Satan's domain on earth and through forgiveness to restore human's fellowship with God that had been destroyed by the devil (Mathew 3:16). Christ's war against Satan requires human cooperation which includes choosing forgiveness. Forgiveness of sins heals many things, reconciles and restores previously strained relationships, lost love, trust and hope and makes life more worthwhile for humans. Forgiveness addresses deeper historical matters of injustices such as ethnic/racial, gender, economic and educational exclusion, genocide, rape and exploitation which may be tackled openly and boldly in justice peace and reconciliation forums based on the fact that all are guilty of sins of commission and omission.

Satan is still active and the reality of sin also applies to the modern church. Satan still stirs / foments temptations against humans and revolt against God

on earth. Reproof of sin such as ethnicity, racism, corruption and greed for power arouses jitter and hatred in some people. Instead of correcting their errors, such persons direct indignation against the reprove, as if he is the cause of their problems (Matt.6:11-14). As a community the Church has many of such sinners who often rush to court against the innocent persons.

Nevertheless, our study holds the view that the Church has a great consolation because God understands the human's situation concerning sin and Jesus Christ came to save humans from the perils of sin. This is demonstrated by the fact that when Satan sinned, God declared justice by expelling him from the heavenly domain but when Satan caused humans to sin God gave his grace by sending his love – Jesus Christ – as our deliverer. Hence God knows our predicament and has a soft spot of mercy for humans in his scheme of things. While Satan prefers us to keep grudge and hatred, be angry and revenge, God loves forgiveness as he forgives our sins and expects us to have love and mercy and to forgive those who commit trouble against us (Matt.6:11-14, Luke 17:4,11:3-4). Even Christ asked God to forgive those who crucified him (Luke23:34).

The above observation does not contradict the Biblical teaching which says that – God saw and all that he made was good – (meaning that God was satisfied with all his creation). Initially, Satan was created as an angel of light. Having failed by exalting himself through pride together with his multitude of angels he lost his former glory and acquired an evil identity/status. Satan assumed the

unsuccessful and unworthy role of destroying the goodness that is inherent in God's creation. Christians should know that Satan is real and even Jesus was severally tempted by him after baptism (Matt.4:1-13, Luke4:1-13), in his ministry (Luke12:2-9) and during passion (Luke 18:31-34, 22, 23). Jesus taught his disciples how to successfully deal with temptations by his personal example and by instruction (Luke11:1-13). Both leaders and ordinary believers of the early church were also tempted by Satan (James1:2-18, 1Peter5:8-11). The Bible assures that if Christians forgive each other and resist Satan he will flee from them (James4:7)

4.2.11 The resurrection of the body and life everlasting

Life is a state of existence, being or quick and is the opposite of death, deceased, demise, or late. Human life is sacrosanct and it enables humans to do many things including serving God and to fulfilling their basic needs. According to the Bible, God intended humans to lead a permanent life on earth. Nevertheless, humans acquired a temporal and shorter lifespan when they succumbed to Satan's temptations, disobeyed God, sinned and by divine decree, they started dying. However, due to his grace God send Jesus Christ to save humans from the result of sin: death (Rom.3:23). Jesus mission is to turn humans back to God and to restore their life to its original permanent/everlasting status (John3:16). Christians appreciate this mission of Jesus by faith in the resurrection of the body and life everlasting.

Fidele Ingiyimbere (2008)⁵² observes that in many religions there is some existence after death. However, this is often seen in terms of what is described as the immortality of the soul. Thus most religions believe that there is something in human beings beyond the body. Christian belief is unique because they believe in the resurrection of the body. Hebrew thought did not allow the division of the human being into body and spirit and Christianity follows the same concept. The scriptures say, "Disembodied we are naked, less than human" (2Cor5:1-4). Christians see the body as an intrinsic part of the human being. They do not believe that the soul will exist in the long run independent of the body. Some Christians believe in an intermediate state between the resurrection of Jesus and his return to execute the final judgment. During this period, souls may exist without a body. Revelation (20:1-15, 21:1, 5) describes this intermediate state as the Millennium. This Millennium will either precede or follow the return of Jesus and it will last for 1000 years during which Christian martyrs will reign with Christ.

Jesus assured his disciples that our human personality will endure the resurrection experience "Because I live you will also live...I will raise him (one who believes in Christ) at the last day (John 14:19, 6:39-40, 44, 54). Paul also insists on our continuing identity amid that change (1Cor.15:36-53, Phil3:20-21). The immortal soul will inherit a body transformed to be appropriate for its

⁵² Fidele Ingiyimbere in Hekima, 2008, No.39, pp. 59-60.

new life, imperishable, glorious, powerful, and spiritual (1Cor.15:42-44). Such teachings add value and hope to the Christian beliefs about eternal life and gives profound sacredness to our present earthly body (1 Cor. 6:13-14, Rom.8:10-11, 23).

4.3 Sacramental Doctrines

Church Sacraments together with the Apostles Creed constitute fundamental beliefs and practices of Christianity. Sacraments are ritual acts that manifest God's grace to believers. Christian's belief that sacraments bestow grace or are channels of grace. Some churches prefer the word ordinance to sacrament meaning that Christ ordained these acts. The church has long recognized two major sacraments; Baptism and Holy Communion, sometimes called Gospel Sacraments, were instituted by Jesus when he told his disciples , "Go therefore and make disciples of all nations, baptizing them..."(Matt.28:19), and the Last Supper, in breaking the bread and extending the cup, saying "Do this in remembrance of me,"(Luke 22:19).

In addition to the two major sacraments the Catholic and Orthodox churches recognize five other sacraments: Confirmation- the confirming of vows made by one's parents or sponsors at baptism, which admits those confirmed (approved) to full membership of the church .Penance or Reconciliation previously called Confession- the forgiveness of post-baptismal sins. Matrimony (Marriage) is the covenanting of two people to each other in the sight of God. Ordination- the consecration of those set apart for Christian

ministry to serve in various capacities as Pastors, Catechists, Bishops, Patriarchs or Popes, Priests, Monks and Nuns. Anointing (formally called unction meaning anointing) is the sacrament of healing.

4.3.1 Baptism

Baptism is a sacrament by which a person is incorporated into the fellowship of the church and it has been practiced since the first century (The Kenya Episcopal Conference, 2008)⁵³. Though baptism has a long history, there are widespread differences in its understanding and practice. The following are some examples:

First, infants have been baptized into the church since apostolic times (perhaps corresponding to infant circumcision in Judaism), and most churches today baptize infants. Some denominations, however, require a public confession of faith before a candidate is baptized, (called believers confession based on Acts 2:38). Some Christians resent this by reasoning that it limits rather than widening the New Covenant. Second, the word *ōbaptizeō* means *ōimmerseō* which was the form of baptism in the early church and still is today in Baptist, Pentecostal and many other churches. In some denominations, however, baptism is by effusion (pouring) or aspersion (sprinkling).

⁵³ Kenya Episcopal Conference, 2008, p.154.

4.3.2 Holy Communion

The second major sacrament is the Holy Communion (Common Union) in some churches it is called the Eucharist (thanksgiving). In the Catholic Church it has been called the Mass from the Latin Missio, denoting an early practice of dismissing unbaptized members prior to the celebration of the Eucharist. Presently, the word mass refers to the Catholic worship service, the central feature of which is the Eucharist. In the Early Church it was called the Lord's Supper and was celebrated within the context of a fellowship meal among believers. It is the sign of the New Covenant which Jesus enacted between humans and God through his death on the cross and resurrection from the dead (1Cor. 11:17-34, 10:16, Matt26:26-28).

With regard to the sacrament itself there are several differences in understandings. The Catholic and some Protestant denominations believe that Christ is literally present in the bread and wine. Others believe that Christ is spiritually present in the celebration and partaking of the bread and wine but not in the elements themselves. Still others including the Baptists, Pentecostals and Mennonites, for instance believe that Christ is only symbolically present as a remembrance of his saving death, as when Jesus said to his disciples at the last Supper, "Do this in remembrance of me," (Luke22:19). This rite also reminds some Christians of their standing together as the body of Christ (1 Cor. 12:12-27). As one body of Christ Christians must work for the good of all, they do not only have to wish well for suffering but to practically pray and rescue them out of their problems. Doing nothing, rejoicing at people's

misfortunes, or blaming such victims is not good for the body of Christ or the church.

4.3.3 Worship

Worship is another fundamental sacrament. Worship involves Christian adoration, reverence, devotion and glorification of God almighty through Jesus Name in prayer, witnessing, music and dance, preaching and offerings (Exodus 20:1 Deut 5:7 Mathew 4:10, Luke 4:8, Acts 10:26, Rev. 19:10, 22:8). Prayer expresses the believers: submission and dependency on God and the belief that He is omnipresent, listens and answers their requests.

There are many types of prayer like exaltation, adoration, intercessional, supplication, confessional, lamentation, public and private prayers. Various Christian sects differ on: modes, days and times of worship due to doctrinal differences based on diverse scriptural interpretations, cultural traditions and the prevailing challenges (Job 33:26, Eph 2:18, Psalms 10:17, Joshua 7:6-9, Luke 1:10 Acts 2:46, 10:2, 30, Mathew 6:9, 21:22, Luke 2:37, 11:2 Gen 18:23-32, 19:19, Philippians 4:6, James 5:15). Catholic, Protestant, Orthodox and Charismatic movements display differences in their styles of worship and leadership. While the supreme Catholic leader (Pope) lead celibate lives, Orthodox head (Patriarch) Protestant and Charismatic leaders must be married.

Apart from God Christians also seek the assistance of angels to protect them against evil principalities or Demons. As angels are God's agents, Demons are Satan's agents-evil spiritual beings that are hostile to God and the people of

God. They are often referred to in the New Testament as ōunclean spirits (Mark1:24-27, 5:29:25).

4.3.4 Conclusion

The chapter has examined the prime teachings of the church that are highlighted in the Apostles Creed which are universally accepted in Christianity and Sacramental doctrines that are fundamental but have found little space in the Apostles Creed . We have ascertained that some Christian teachings are universal and have similar understandings and patterns of application in most churches while doctrines like Baptism, the Holy Communion, and worship are appreciated and given diverse meanings and different patterns of application by different Christian denominations in different places basing on diverse and distinctive cultural dynamics, environmental contexts and hermeneutical inclinations.

These differences are manifested in diversities of Bible translations, Baptism, worship, music and prayers. According to our study there is also one Christian Church on earth under the invisible head of Jesus Christ as Lord and savior of our sins. This church is widespread in the world and is divided into many denominations with diverse cultural, social, economic and political orientations. Being part of Christianity African Israel Church Nineveh is not exempted from the above scenarios. As AICN church struggles to blend Luyia culture into Christianity it finds itself confronted with the above apostolic teachings which have served and continue to stand as a standard measure of

Christian doctrines. We therefore conclude that Christianity is a religion with diverse doctrines. Chapter five examines the origins and teachings of the African Israel Church Nineveh.

CHAPTER FIVE

ORIGINS AND TEACHINGS OF AFRICAN ISRAEL CHURCH NINEVEH

5.1 Introduction

This chapter examines the life history of Paul David Zakayo Kivuli, the founder of African Israel Church Nineveh (AICN) and the structure and beliefs of the same church.

5.2. History and education of Paul David Zakayo Kivuli (1896-1974)

Paul David Zakayo Kivuli was the last born of Mr. Menywa and Rubai Kadili, (Anderson Adede, O.I., 27.08.1996). Kivuli who belonged to the Bagenya clan was a son of poor peasants devoted to the Luyia traditional religion and culture who earned their living by selling hoes in Tiriki and Maragoli. He was born at Gimarakwa village, Nyang'ori location in Vihiga County in 1896, six kilometres from Nyang'ori centre, which is the Pentecostal Mission Church headquarters. Kivuli, was circumcised in line with Luyia customs in 1912. He had two brothers; Zacharia Oyengo, Enzungusi and Mathias Muzibwani, and two sisters; Rose Busubiri and Sabeti M'Mboga.

Due to his father's advice, Kivuli joined the Pentecostal Assembly School in 1914 to avoid being recruited in the colonial army to fight in the First World War (Robert Eselo, O.I, 10.08.1998). He learned several skills: reading, writing in English, Kiswahili, Luyia (Logoli and Tiriki dialects), Luo and

Terik (Kalenjin) languages, handcraft and catechism. Since his home was at the boundary of the Luyia, he was exposed to cross-cultural experiences right from the start of his life. Kivuli knew and spoke several languages including many *Luyia* language dialects, *Nandi*, *Terik*, and *Luo*, English and *Kiswahili*.

Kivuli withdrew from school and got married to Rabeka Jumba in 1921. He was invited by Reverend Keller in 1924 to work as a labourer at the Pentecostal Assembly Mission in Nyang'ori. He was baptised in 1925 and was promoted to chief catechist and foreman of African Catechists at Nyang'ori. This promotion gave Kivuli an opportunity to read, travel widely and interact with many people (Esther Omondi, 1998)⁵⁴. The Pentecostal Assembly Mission sponsored him for further studies at the Jeans School Kabete, Nairobi where he studied farming and administration. Through this evangelical work he reached out to people with diverse ethnic, racial, political, professional and economic inclinations. In 1929, Kivuli returned to Nyang'ori and was promoted to Supervisor of Pentecostal Assembly Schools in Nyang'ori and Maragoli. However, he resigned from this position in 1932 and became an ordinary church member.

In February 1942, Kivuli received the Holy Spirit and moved from village to village singing and converting people, performing healing miracles and

⁵⁴ Esther Omondi 1998, Opcit, p. 50.

praying for the sick and barren women (Welbourn F.B., 1966)⁵⁵. His home became a pilgrimage centre where many people from near and far especially the Luyia and Luo regions visited him for various motives. In 1936, Reverend Keller convinced the church administration to re-appoint Kivuli to chair the African Church Committee.

This rank made him to be recognized as a full time evangelist and all African Pentecostal Assembly Mission pastors worked under his office. In 1937, the colonial authority appointed him to be a member of the native local council where he served until 1943. This position enabled him to travel extensively, preaching and doing government work. He attracted many followers from many missionary churches like the Pentecostal Assemblies Mission, the Anglican Church, and Catholic Church, the Quakers, Church of God and the Holy Spirit movement. Many Luyia, Luo and Nandi adherents of African traditional religion also followed him Welbourn F B & Ogot B.A (1966)⁵⁶. *A Place to feel at Home: A study of two independent churches in Western Kenya*. OUP: London.

⁵⁵ Welbourn F B & Ogot B.A (1966). *A Place to feel at Home: A study of two independent churches in Western Kenya*. OUP: London, p.74.

⁵⁶ Ibid. 1966, p.74.

5.3. Origin of African Israel Church Nineveh

The AICN sprang as a result of disagreement between Pentecostal Missionaries with Kivuli over the use of Luyia cultural ritual expressions like music, drum, dance, dreams, divination, traditional medication, spiritual possession or exorcisms, use of vernacular in worship, rites of passage, toleration of polygamy and belief in ancestral spirits (Welbourn F.B.1966). In order to avoid further disagreements and tension in the church, Kivuli separated with the full agreement of Keller, the overall head of the Pentecostal Church in 1942 and decided to form His own church in which he could be an unquestionable head (Abdnego Omoke,O.I., 17/7/2002).

The evolution of AICN is also attributed to Kivuli's charisma. He was a man of considerable power that attracted unquestionable loyalty from his followers. Kivuli was a diplomatic and eloquent speaker in *Luyia, Luo, Nandi, Kiswahili* and English to convert people to his new religious beliefs (Abdneco Omoke, O.I., 17/7/2002). He was also very good in singing, dancing and communication, received God's revelations through dreams, performed miraculous healings and spiritual exorcisms, (Abdnego Omoke, O.I., 17/7/2002). The AICN was first called "*Huru Salvation Church*ö, or "*Freedom Salvation Church*ö. Through a dream, Kivuli changed its name to *African Israel Church Nineveh* and identified himself as an incarnation of Prophet Jonah, a Biblical prophet who was sent by God to warn the people of Nineveh to change from their sins or face imminent divine judgement.

The word *Israel* denoted the people of God -*adherents of his church*. The term *African* indicated the church was *initiated by Blacks or Africans* to serve the spiritual interest of African believers as opposed to missionary Churches which were inclined towards European cultural supremacy. The word *Nineveh* which was picked from the Biblical book of Jonah in the Old Testament represented this world or place of wickedness where Kivuli's ministry was based. In using the word *Nineveh*, Kivuli legitimized verbal public confessions of sin as an example to the people of Nineveh's open confession and repentance of sins. Kivuli permitted Asians and Europeans to join his church who offered material assistance but they did not take over its leadership from Africans. The leadership of AICN has always remained African. Kivuli exhorted members of his church to be friendly to all ethnic communities and races including Asians and Europeans whenever they are found regardless of their economic, social, political and religious status (Edna Adenya, O.I., 18/08/1999).

Kivuli instituted the African Israel Church Nineveh and led for more than three decades. The colonial government approved and registered Kivuli's church on 26th May 1942. Many followers donated land, buildings, offices, where churches and schools were constructed (Edna Adenya, O.I., 18/08/1999). He dedicated his life to expansion in western Kenya and other parts of the country. He converted many followers into Christianity and ordained priests. His brothers and sisters were his first followers and Kivuli assumed the distinctive title of being the founder and Supreme High Priest of the African Israel Church

Nineveh. He appointed and ordained his brother Mathew Muzibwani to become a priest at Jebrok. His trusted follower Zedekia Muzungu became an associate Priest and Jebrok became the headquarters and central Sanctuary of the new church. He died at the age of seventy eight years in 1974 and was succeeded by his son John Mweresa (Benard Chahiru, O.I., 28/03/1997).

5.4. Kivuli's system of Leadership

Kivuli established and followed a centralized pattern of organization, which he used to govern his church (Joseph Okwaro, O.I, 2.08.2000). He divided his administration into various departments and sub-departments for the good control of his church. The first unit was the department of Spiritual Affairs, which comprised the Priestly/ Overseer Section that was in charge of spiritual affairs including discernment of God's will for the Church. Kivuli was the first High Priest of AICN, a position he occupied from 1942 up to 1974. While in this position, he also acted as the overseer of the church. The Pastoral or preachers' sub unit consisted of pastors who were responsible for weekly worship activities, marriage, ordination and funerals and administered to congregations. The Evangelical department consisted of evangelists who preached in open fields, market centres, towns, schools and colleges. Below were church elders, deacons, children welfare leaders, youth and women leaders (Joseph Okwaro, O.I., 2.08.2000).

The Christian Education Department was in charge of Educational Sponsorship, church bookshops, libraries and Sunday school materials. Church

and social development projects that were intended to help believers to improve their living standards were under the Department of Development. The Department of Health which was responsible for improving their hygiene and health taught believers the reality and risks of malaria, typhoid, diarrhoea and sexually transmitted diseases and the challenges posed by alcoholism and drug abuse. All teachings were expressed in songs to enhance mastery of the subject. An example is the following Luyia song to admonish adultery:

*Buheyi bwanje bwakhale bwali bwahunya x2,
Sindamanya khane ndeyama x2 (Edwin Lungaho, O.I., 22.04.2000).*

English translation

My olden adulterous ways were stinking x2
Had I known, I would have confessed x2

This song was meant to warn, chastise and educate people on their unbecoming adulterous conduct.

The Department of Finance managed the church's resources that consisted of voluntary donations by individual members that were collected in form of money, cereals and fruits. The money collected was used to buy land, build churches, offices, schools and funded small income generating projects like diary, tailoring, weaving baskets and brick making. Communal matters like education, health, security, agriculture, environment and communication were handled by the Department of External Relations. The department of reconciliation arbitrated in religious and communal disputes while the ecology

office dealt with environmental issues like sanitation, soil and water conservation. Other departments included counselling, equipment, music cultural and population offices. The above structure has been maintained to date by AICN (Lipala, O.I., 2110712002).

The African Israel Church Nineveh has no organized system of selecting and training clergy (Joel Litumbwi, O.I., 25/07/1996). However in this church, individuals acquire leadership positions in many ways including: Some are selected by the Archbishop and ordained as Pastors, others are identified by church elders and forwarded to the Archbishop for ordination as Pastors, Deacons and Elders. The church also sponsors some individuals for pastoral training in theological colleges. They become church leaders through heredity by succeeding their parents and relatives in different positions. Others obtain leadership through charismatic experience of being filled by the Holy Spirit. Some acquire leadership by self-imposition through contribution of land and money for the African Israel Church Nineveh (Joel Litumbwi, O.I., 25/07/1996). In the African Israel Church Nineveh, leaders provide voluntary service as Pastors but are encouraged to seek for a salaried employment elsewhere. However, they are occasionally given little assistance from church resource kitty in form of cereals or money. In this way church Pastors serve for life but some may lose their positions through power struggle and malice. Morally compromised Pastors like sexual offenders may also be defrocked by the church elders (Margaret Bulimo, O.I., 29/11/1996).

5.5. Cardinal Beliefs of African Israel Church Nineveh

African Israel Church Nineveh beliefs and doctrinal standards have not yet been documented. However, most of the church's beliefs have been derived from the Bible and integrated with values from Luyia indigenous culture (Margaret Ezeli, O.I., 14.12.2006). These beliefs include:

5.5.1 Belief in God and Spiritual Beings

Followers of AICN believe in God, the creator of the universe and the sustainer of all that is in it. The AICN believes God rewards good and punishes evil, He is omnipotent, omnipresent and omniscience and has power over the destiny of all things (Enock Omulando, O.I., 14.12.2006). God is the uncreated creator and has neither beginning nor end, he is the Supreme Being, and AICN acknowledges the trinity of God or triunity: God the Father, Son and Holy Spirit.

Enock Omulando, O.I., 14.12.2006 said that AICN believes in the authority of: God, His word (Bible), Son and (Counsellor) or Holy Spirit. God's word is authoritative because it is everlasting and has power over all forces of evil such as ancestral, personal, family, generational, secret and known curses. The AICN values divine inspiration and revelation, regards the Bible as a product of divine inspiration and self-disclosure of God to humans. It values Biblical prophets, seers as human agents of divine revelation. The AICN recognizes divine dualism which is evident during worship. Luyia names for the Supreme God *Were Khakaba* or the Divine Provider-*Wele Ratsari* or White god and that

of the evil divinities *Eminyasa* single or *omunyasae* plural such as the lesser god or divinity known variously or as *Wele Kumali/ shisundi* black god or *olumbe* the destroyer are uttered along side *Yahweh, Elohim* the God of Abraham, Isaac Moses and Israelites. They believe in the existence of evil or malevolent spirits or demons -*Ebisieno* or *amadimoni/ ebinanyenzo* and benevolent beings *emisambwa/ ancestral spirits* and *Abamalaika* or *angels*. Believers plead for divine providence and protection from such forces of evil. Receiving the Holy Spirit is believed to be the most reliable means of protection against evil spirits. Failure to receive the Holy Spirit leads to more afflictions by malevolent spirits, pain and frustration leading victims to seek guidance and solutions from Luyia traditional experts like diviners and healers.

The AICN believes in the Biblical teachings concerning perils of Satan and the Luyia traditional belief that the devil and his associates are the principal sources of evil to humanity (Thomas Okoko, O.I., 4/07/2000). Satan and the above cited spiritual beings work through evil humans, demons, spirits and many other mediums that may not be comprehensible to humans. The AICN values Luyia wisdom that evil spirits are subtle and have a changing nature which enables them to alternate and survive dangers set against them by humans. Human spirits acquire their changing nature after death and can assist the living to minimize the malevolent actions of evil spirits. Only God has the wisdom and power to lower, scuttle or eradicate the mutating nature of such spirits. Through Jesus the changing natures of spirits can be completely wiped out by God, can become absolutely impotent, powerless and can do nothing to

anyone or anything. Spirits whose changing nature is partially dangerous, hate prayers and keep grudges against humans. They are believed to kill humans mysteriously through hysteria, restlessness, draining human blood, body overgrowths and disfigurement. These malevolent spirits never rest and humanity is perpetually in danger of getting attacked. Many people join churches like AICN to rely on God for protection from such spirits, conduct persistent prayers and are guided the Holy Spirit.

5.5.2 Belief in Christology

The AICN values the mystery of the divinity and humanity of Jesus Christ including his birth, mission, death, resurrection and second coming (Enock Omulando O.I., 14.12.2006). The believers maintain Biblical teachings on the pre-existence of Jesus before creation, his appearance in history and existence beyond time or Christ is Lord of history and his coming in glory to inaugurate a new order of existence in which Satan will earn final defeat while humans will gain full restoration to God. AICN acknowledges Jesus as the only universal saviour of humankind from sin and mediator between humans and God. AICN believes in Christ as a teacher, healer, comforter, lover, sustainer and shepherd. As such, this church values Christ's or Biblical teachings about Hell, Paradise and Heaven and the Great Commission. The Great Commission has made the African Israel Church Nineveh to believe in both conversion, and practices evangelism by sponsoring missionaries to spread the gospel to many places like towns, villages and institutions. The result is that, AICN has small

cells of family and church based fellowships in villages, towns and schools (EnockOmulando, O.I., 14.12.2006).

5.5.3 Belief in Myths

Myths are stories concerning events, persons, animals, places and they may be based on false perceptions or true historical occurrences. Myths deal with disturbing and difficult questions like the origins of things like the universe, life, death, communities, religions and nations. The authenticity of some myths may be scrutinized and proven by the scientific discipline of archaeology. This study is not concerned with the truthfulness or falsity of myths but acknowledges the significant roles that myths play to those who own them. For example, it provides them with a world view concerning the nature and purpose of existence, gives answers to difficult questions concerning the past, present and future, justifies the mode of existence and makes life more worthy and meaningful experience, helps humans to cope with challenges in life and to have a hope for the future. Communities which tend to evolve puritanical, domineering, warrior or superior traits may become dangerous to weaker groups. They may cause extinction of weaker groups through improvisation of unfair practices such as slavery, dispossession, discrimination, insecurity or warfare. Myths are capable of causing both merits and demerits to humans in a diversity of ways.

There are numerous stories which are upheld by the African Israel Church Nineveh members. Among them are the Biblical myths of creation, the story of

fall of humanity from God's grace, Abrahamic stories, the exodus, Davidic stories and the New Testament stories of the virgin birth, miracles and the resurrection of Jesus (Haroun Ligwilu, O.I., 8.09.2000). The AICN members regard Jesus and the church founder, Paul David Zakayo Kivuli as their heroes and ideal model of faith worth emulating, which had divine powers of leadership, prophecy, healing and other miracle performances, eloquent preaching and wisdom, good knowledge in reading and writing. They believe that though Kivuli died he is in heaven and communes with legendary Hebrew heroes of faith, Apostles, Luyia ancestors or faithful Christians from all nations and above all Jesus Christ. He intercedes either alone or in company with Christ's Apostles in dreams and visions reading the Bible, uttering a scriptural message, praying with believers, marching on, performing miracles, singing, beating drums and dancing. When confronted with difficult situations, believers plead with Jesus and God to heal their troubles for the sake of His servant Kivuli whom He called to found AICN. The easing of the trouble confirms that their prayer requests have attracted God's favour.

5.5.4 Belief in Luyia Communalism

The African Israel Church Nineveh has social teachings which address various relationships in the family and the community made assertions that AICN adherents believe in Luyia indigenous communalism which they believe to resonate well with the Christian doctrine of brotherhood as was practiced by both Hebrew Patriarchs and Early Church Community (Acts 1, 2, Obadiah Omwakwe, O.I., 12.12.2006). In Luyia system of communalism the

community occupies a relatively super-ordinate/superior status, while other things have a minor position as they are subordinated to the community. The Luyia community has evolved a tradition that orients them towards pursuance of aspects that enhance communal life through sharing almost everything both good and negative by practice and collectivity or association. The Luyia therefore share many things in common like historical origins, geographical space or land, cultural values and other material resources. Even individuals and families belong to the community and children upbringing is not just the task of parents but, the responsibility of the community. Communalism has assisted the Luyia to successfully resolve challenges of internal, external and environmental nature. For example during times of drought people are advised to share food with others to minimize starvation and check on communal extinction.

The AICN emphasizes Luyia extended family in which communal sharing of resources is taken to be more valuable than individual ownership. Chronic or absolute individualism tends towards greed, meanness, miseries and selfishness is treated as wickedness and disallowed because it is neither in conformity with Luyia customs nor Biblical traditions (Godfrey Indiazzi, O.I., 11.09.2000). Celibacy is also discouraged because it is against Luyia customs of procreation. This tends to conflict with the Genesis doctrine of creation of companionship of man and woman as husband and wife for the purpose of procreation. Biblical teachings about social life are therefore appreciated which teach about the family and community life. Men as heads or leaders of

families are expected to provide for the needs of their families while women supplement men's work by taking care of the children, cultivating and trading. Children are expected to obey their parents by being loyal and doing some light work. Parents have an obligation to discipline errant children and reward obedient ones (Obadiah Omwakwe, O.I., 12.12.2006). At the community level, harmonious existence is highly rewarded. AICN believers are urged to minimize conflict by respecting one another's life, the family and property. They are also expected to share one another's successes and failures and assist the disabled and materially disadvantaged persons.

The African Israel Church Nineveh instructs its members to respect the church's social structure where members are expected to extend their respect to external institutions like colleges and government structures. Believers love things that promote togetherness such as building houses, cultivating farms and cleaning the environment. They empathize with one's misfortunes and help those in difficulties (James Abwogi, O.I., 2/07/1996).

5.5.5. Belief in Rituals

Some of the rituals that are observed in the African Israel Church Nineveh include the weekly Friday worship, prayers, baptism, preaching, alms giving, public confessions and repentance testimonies, evil spirit exorcism, faith healing, music and dance, weddings and funerals, cultivation and harvest rituals (Samuel Otsieno, O.I., 12.12.2006). Such rituals have a binding relationship to the African Israel church faithful. The African Israel Church

Nineveh initiates its followers through baptism by the Holy Spirit. The new convert is introduced into baptism by an experienced pastoral leader or elder. This ritual involves leading the new believer into basic teachings and oral utterance proclaiming that Jesus is the saviour of humans from sin.

The new believer is taught to confess and publicly repent his or her sins to earn divine mercy and forgiveness he/she acquires a new Biblical name reflecting new religious identity and urges him to love reading the Bible. The duration of Baptism depends on the believer's rate of understanding. The baptism process ends when the believer understands how to pray in spirit while speaking in tongues. The newly baptized believer is then officially introduced to a special Church service that is held to welcome him/her publicly to the congregation as a full member (Kenneth Lisamba, O.I., 15/09/2000).

5.5.6. Marriage rituals

In the AICN marriage is a community affair that involves the church, ancestors, the extended families of the yet to be married man and woman and the prospective couples themselves (Marriage Pamela Kidake, O.I., 10/07/1996). It is a blend of Luyia, European and Biblical values. Parents employ a church adult male or female mediator or a go-between to search for young adult boys and girls whom they hopefully bond in marriage. The mediator consults both parents about the type of person and family they would prefer their child to marry. Having identified the couple's, visitation exchanges between the two families are planned to encourage familiarization and bonding

through exchange of gifts sharing meals and friendly discussions. It is also through such visitation episodes that dowry negotiations are made and the wedding day set. Dowry involves payment of tokens in form of cattle and some money by the boy's family to the girl's parents. Dowry payment and reception is a sign of solemn agreement between the two families and acceptance of the marriage wedding to proceed.

African Israel Church Nineveh wedding involves church members, marriage partners and their two extended family members, relatives and friends who come to witness the occasion and wish well the wedding partner. European values that are involved in AICN wedding include performance of wedding inside a building specifically a church, use of flowers, breaking of a cake which is partly consumed by couples and distributed to all the audience and the wearing of Western wedding costumes and after wedding, activities such as going for honeymoon, (Pamela Kidake, O.I., 10107/1996).

Biblical traditions include the control of marriage by pastors who read scriptures, pray, preach, invoke divine blessings, and perform final rites to seal or bond couples as a husband and wife for life. They then pray and hand over the remaining tasks to the church and community elders, (Benson Ingato, O.I., 18/07/2000).

Under the guidance of a church elder the gathering resorts to singing and dancing in praise of the couples for getting married and for entering a new stage of life. Many of such songs are derived from the Luyia indigenous

cultural environment. Song and dance ends with the elders call to the attendants to give their donations to the couple to help them start their life with ease. Such gifts include many things like furniture, utensils, clothes, containers, ornaments and money. The wedding ceremony ends with the escorting of the couples by the escorts to husband's hut at his parents' home. The escort is carried out with moderate speed marching song and dance. Some escorts carry the donated gifts to the couple's home. On reaching home the escorts lead the couples into the husband's hut with songs, dance and prayers, after which they leave them to stay together as husband and wife and return to their respective destinations, (Fredrick Anyamba, O.I., 30104/2000).

5.5.7. Death Rituals

Human death (Adamba S.O.I., 4/07/1996), provides another important occasion in the African Israel Church Nineveh. Church members expect people to keep living but they are bewildered and grieved when death occurs as a result of sickness, accidents, witchcraft and other natural catastrophes. In the event of death the church members immediately turn to deep and public expressions of sadness interjected with short verbal complaint phrases for the loss of a loved one, against death or in praise of the dead person and, weeping loudly. The family makes arrangements for the deceased's body to be taken to the mortuary. Meanwhile on the day of death the church Pastor and elders come to comfort the bereaved and to make a funeral programme outlining the mourning, condolence duration, donations for the care of the bereaved and the

visitors, selection of the counselling, consolation and administration committees to manage the funeral through the burial day.

After collecting the deceased's body from the mortuary it is subjected to many Luyia traditional rituals. Among the other observable pre-burial rites include the putting of the dead body inside his/her house for one hour as a sign of respect, washing and carrying of the deceased body by the elders to put in an upright lying position on a bed placed in a temporary tent within the family courtyard where people come to pay their last respect by silent observation of the corpse, weeping, praying, lamenting and, praising the deceased, dancing and comforting the bereaved. It is also from the same sport that the body is placed inside the coffin and later carried to the tombstone (Leah Apacha, O.I., 24/09/1999).

Other pre-burial rituals are the holding of a church service in the deceased compound once a day where speeches are given by family members, relatives, church-mates, community leaders and friends concerning their personal relations with the deceased during his life time. There are also prayers, pastoral sermons, singing, drumming and dancing to take care of the spiritual needs of the bereaved. More voluntary donations are also given to supplement the funeral expenses. There are night vigils whereby the church members, neighbours, the community and friends come to keep the bereaved company in overnight stays. At night there is singing and dancing that is interjected with Bible readings, prayers for the bereaved and praises to God. Such company

and activities help the bereaved to regain confidence, to have sense of security and community belonging and to accept the continuity of life through God's guidance. There is also slaughtering of a cow or a bull on the night before the burial to feed special visitors who attend the burial ceremony (Paul Ikhunji, O.I., 17/06/1997).

The Luyia custom do not permit burying the dead persons outside the homestead or in cemeteries. The dead are buried in the homestead because they become family ancestors or spirits with important roles to play in the family. In the early morning hours of the burial day church elders direct young adult men to dig a tomb at a site selected a short distance in front of the deceased's house. At day time people come from near and far to attend the burial ceremony. Special visitors from far of places are appreciated and given food to eat and feel comfortable. The burial service is administered by the African Israel Church Nineveh Pastor and church elders. During burial a few speeches about the deceased's life are made by representatives of the family, the church, relatives and the community (Paul Ikhunji, O.I., 17/06/1997).

After speeches the church service follows with prayers, Bible readings. Pastoral sermon, songs, drumming and dance with participation from all the attendants and the bereaved. After the Pastors sermon the young men and elders carry the deceased's body near the grave. Family members, relatives, and church members also move closer to the grave to escort and witness the lowering of the body in to the tomb, (Grace Maganga, O.I., 12/07/2000).

The Pastor (James Ambani, O.I., 26.11.1999), requests the present to sing a burial song, prays and requests young men to lower the body inside the tomb. He peaks some grave soil and performs a symbolic covering of the grave by dropping it into the tomb. The Pastor then prays and requests young men to fill the grave with soil. People are then free to return to their respective homes. After burial the Pastor prays and together with the church elders and relatives escorts the family back to the house and prays for them. They take some meals together after which the pastor leaves. Church elders leave one at a time.

After burial some close relatives and church members remain to give the bereaved company for several days and help them re-adjust to normalcy. Church elders and pastors keep visiting the bereaved to strengthen them where necessary. Other post-burial rituals are the completion of the Luyia traditional forty days mourning period in case of widowhood, settlement of debt obligations of the bereaved, subdivision of property, remarriage plans and the hair cutting ceremony to mark the end of the mourning period, (Livingstone Lugose, O.I., 17/11/1996).

5.6. Worship and Marching Sessions

Nineveh attaches special religious significance to some days: Friday is the day of worship, Saturday is the Sabbath or rest day and Sunday is the procession / marching and faith witnessing day. Other days are treated as normal days of work, Abraham: Nyapela. (O.I. 10/07/2000).

The Friday worship services are held inside a church (Thomas Okoko, O.I., 4/07/2000). Preparation for the worship service includes cleaning the church premises a day before Friday. Church attendants must come decently dressed in white garments. Newly converted believers are advised to buy white garments on their own or through voluntary financial donations from other church members. Every believer is urged to have a Bible and a hymn book during worship. The service may be held in the morning or in the afternoon and all church members are expected to attend or miss with permission. On entering inside the church and before settling down; believers face the wall and pray, casting the demons away. Traditionally, the Luyia used to conduct their indoor prayers facing the house wall and AICN may have adopted this ancient Luyia ritual. Luyia outdoor prayers were done on a family or community shrine facing Mount (*Masaba*) or *Elgon* which was also known variously as *Sikulu sia Misango* 'The Mountain of Sacrifice', *Obulalo bwa Were*, 'The Bridge of God', *Imesa ya Were* 'The Table of God' or *Lissi lia Were* 'The Wall of God'. Praying while facing walls, hills, and mountains was deeply embedded in Luyia prayer traditions. All sorts of prayers were done in various directions of such objects.

The AICN service is managed by church elders, the deacon, and the women and youth leaders under the supervision of the Pastor who acts as the overall leader of the church. The service sequence includes prayers, oral confessions of sin and praises to God, drumming singing and dancing, scripture reading and preaching, alms giving and Church weekly news announcements, prayer

for different needs of church membersø Prayer for the nations and leaders i.e. the service ends with a prayer from the Pastor or any other inspired church leader.

(Thomas Okoko, O.I., 4/07/2000), observed that Processions (marching) are other important worship characteristics of the African Israel Church Nineveh. Processions are used for witnessing Gods word. Processions are usually held on Sundays. They commence in the morning at ten and end any time in the evening. This church recognizes processional leadership as spiritual talents that empower such leaders to hold successful processions and services. In order to start a procession believers gather at a designated sport besides the foot path or by the road where they wait for one another while drumming, singing and dancing. After realizing a sizable crowd they perform a short prayer and start drumming singing loudly and marching forward. The procession is organized in such a sequence that adult processional leaders, drummers and the flag bearers occupy upper position followed by church leaders and then ordinary believers in that order. As the procession continuous it progresses in number as other church members and curious but interested non- members join in from different parts of the foot paths.

This religious march encompasses a huge spectacular crowd composed of a diversity of people of different gender, age and occupations. The believers sing as directed by the soloist and March to the sound of drums following the direction of the flag bearers and processional leaders. They then stop at an

agreed destination which may be by the roadside, at the market or town or under a big tree where they sing, dance, confess their sins and preach the Gospel to the curious people who come to witness the gathering. They also pray for the sick and suffering and exorcise demons from the possessed persons. Towards the end of the service new believers are welcomed to join the church and make testimonies of their new faith to the gathering. The new believers are welcomed with prayers, singing, drumming and dancing. The Pastor then makes the final prayer to end the service whereby believers return to their respective homes, (Zadock Makhambi, O.I., 19/11/1996). Spiritual exorcism (Solomon Misango, O.I., 16.11.1999), observed is a very significant practice in the African Israel Church Nineveh. This church believes in spiritual possession. Evil spirits possess some people and make them to experience misfortunes like sickness, madness, barrenness, epilepsy, deafness, and social disharmony.

Spiritual exorcism is intended to expel demons from the demon possessed and heal them (let them free). Spiritual exorcism is managed by experienced church leaders including the Pastor and church elders. Ordinary Christians may join in exorcising the demons and do as directed by the Pastor.

(Solomon Misango, O.I., 16/11/999), said that exorcising work follows a unique procedure thus: the patient sits down in the middle space below the Pastor and the church elders who stand closely in a semicircle pattern facing the patient. Other church members stand nearby in a complete circle to help to

exorcise the evil spirit. The pastor asks those present to have faith that the demons will go and the patient will be healed. He then holds the patient's head and starts ordering the demon to come out in Jesus name. The pastor suddenly resorts into glossolalia. At this stage all the present joins in the exorcism prayer commanding the demons to go away in Jesus name. The pastor then stops the prayer. He converses with the patient to find out his/her status. There is then drumming, singing and dancing. In case the problem persists exorcism is extended but if the patient is healed there is rejoicing and thanks giving to God by the gathering. The healed person is then returned to his family where more prayers are offered.

5.7. Morality in AICN

AICN believes that no community of faith can manage to survive in a state of moral or legal quagmire or vacuum, (Japheth Onduso, O.I., 13.12.2000). There is various moral values that are upheld by the African Israel Church Nineveh members. Most of these values are derived from personal experience, Old and New Testament, national laws of Kenya, the Luyia traditional religion and laws of certain professions like medicine and architecture. They recognize the Ten Commandments that deal with humanity's moral responsibilities to God, to other human beings and the environment. These include the prohibition of idolatry, murder parental disobedience, adultery, lying, stealing and dishonesty. The African Israel Church Nineveh members supplement the Old Testament morals with the New Testament morals such as Christ's teaching about the love of God and neighbourly love are elaborated among believers to

help them regard one another as brothers and sisters in Christ. This church practices some Luyia indigenous moral categories including situational, family, sexual and community morals. It also recognizes Luyia traditional moral beliefs like: persistence presence of invisible ancestors as the custodians of community morals, moral sanctions and prohibitions including superstitious, taboos, customs and oaths.

The African Israel Church Nineveh values environmental morals which are based on the fact that God saw all he created and said that it was good. Massive destruction of rivers, soil, air trees, birds and animals is regarded as unethical; disobedience to God the creator and a threat not only to the culprit but to humans and other living and non-living organisms. It is humanity's greatest sacred responsibility to protect and preserve the environment for sustenance of life (God's greatest gift which he stored in all aspects of environment that is more manifest in living matter). AICN adheres to Kenya national legal codes so as to acquire the national status of good citizenship. They obey professional laws like medical laws as a means of evading dangers and challenges that may arise from a patient's failure to follow a doctor's medicinal prescriptions, (Hezron Magotsi, O.I., 14.12.2006).

5.8. Materials and Symbolism in AICN

African Israel Church Nineveh uses various material aspects including the Bible, hymnbooks, drums and drumsticks, jingles and flag - poles. However, (Kisa, O.I., 6/11/1999), declared that African Israel Church Nineveh believes

that the Bible is not just an ordinary physically visible book but is a message also metaphysical because it represents the *mind/ Amaparo* of God, it is from God to be understood, obeyed and acted upon. The physical Bible has a spiritual copy in paradise which will be part of the basis of God's judgement of humans on the Last Day. It consists of visible and non-visible natures, the visible aspect is the material document while invisible part consist of treasured values that address almost all aspects of human life. It has teachings of life and death and shows how God has been relating with humans in olden times, at present and provides hinds on the future of human interaction with God. The Bible shows how individuals and communities disobeyed God and got destroyed while others obeyed him and prospered. This book does not only teach and give counsel but it also rebukes wrong doing by believers both as groups and as individuals. In the African Israel Church Nineveh, various materials play significant roles in actualizing their religion. The Bible is understood as the sacred word of God through which God speaks to believers and provides a vital basis for the African Israel Church Nineveh's Christian activities, (Joash Mulipuko, O.I., 14/12/2006). Thus, every believer is expected to read it. The Bible is used during important functions such as weekly worship occasions, funeral, baptism, weddings, exorcisms and ordination services. It is used during instruction in catechism and reconciliation. The church uses the Luyia translation of the Bible, English and Kiswahili versions to satisfy the linguistic diversity of its membership.

African Israel Church Nineveh insists that it is not easy to understand the Bible fully by mere ordinary, literal or non-reflective reading. The Bible communicates in difficult and diversity of symbolic methods such as parabolic, metaphoric, proverbial, legendary and idiomatic mediums. Therefore, unless the Bible reader, regardless of his/her academic rank receives further guidance from a more experienced pastoral worker or Bible scholar, self-training may be of little help to him/her. Jesus received the Holy Spirit of God but he also acquired such guidance from Synagogue Tutors and trained his disciples the same. Apostles like Paul, Mark and James benefited from spiritual education and trained their assistants including Luke and Timothy how to read, apply and teach God's word to others. Kivuli also received the Holy Spirit but he acquired Luyia traditional education, government and Christian Catechist Education from European Missionaries with whom he disagreed. Apostle James advised many Christians to learn God's word but not to desire to be teachers because of the difficulties and demands expected from them, dangers of easily falling into false or erroneous misrepresentation of Biblical facts which victimises innocent learners. Such teachers would be destined to harsher judgements from God than ordinary Christians, (Kisa, O.I., 6/11/1999).

Apart from the Bible, (Alfred Asiachi, O.I., 1999), observed that some African Israel Church Nineveh members have European classical hymn books which are used to supplement indigenous songs during worship services. Drums and jingles are used to provide melody and rhythm to songs, white garments

provide church identification, church buildings are used to hold worship services and other meetings. Church offices, used for administrative work are also located in the church compounds. The church has flags fixed on top of long but portable poles that give further identification to the church. The flag is painted white, green, and red colours and each has a specific meaning thus: white symbolizes holiness, green stands for progress and red represents eternal life through the powerful and salvific blood of Jesus. The flag also carries the initials: A.I.C.N that means African Israel Church Nineveh. During church ceremonies men put on white garments and cover their heads with white huts, women dress in white attire and cover their heads with a white scarf, (Barnabas Omuchendi, O.I., 27/12/1996).

The environment is one of the greatest gifts that God bestowed to humans and other creatures, (Caleb Atinya, O.I., 7/04/2000). The environment has sacred characteristics to humans. The African Israel Church Nineveh believes that one can understand God through the environment because God created the environment to manifest God's power to humans. Indeed all the dimensions of human life including the religious, the physical, the social and economic aspects depend on the environment and as AICN believers use the environment for whatever reasons, they remember God in prayer thanks-giving and worship. For example they pray before and after crossing rivers, bathing, collecting and using firewood, taking meals and making calls of nature. Thus followers of this church seem not to take anything for granted. Disturbing weather changes like famine and drought are attributed to evil spirits or

humans' disobedience of God's laws and this leads to Church's spiritual renewal through public confession, repentance and pleads for divine mercy and forgiveness..

5.9. Divine Inspiration in AICN

The African Israel Church Nineveh appreciates the role of divine inspiration as the work of the Holy Spirit in revealing God's will to humankind. The Holy Spirit inspires believers to experience dreams, visions, prophecy, priesthood, and exorcism, speak in tongues, sing, preach and perform miracles, (Jacob Omulogoli, O.I., 16.12.2006). Through inspiration, the Holy Spirit convicts a person and convinces him/her that s/he is a sinner and is in need of repentance and forgiveness from God. The same Spirit persuades the sinner that salvation comes only by accepting Jesus as the saviour of humankind.

Through the Holy Spirit and in rare cases God reveals his wisdom to some people more directly giving them a deeper understanding than the ordinary members. It is the responsibility of such persons to expand their knowledge by acquiring theological education in a recognized theological institute to deepen his understanding of scripture and modern changing social dynamics, (Daniel Machoka, O.I., 30/07/2002). AICN does not ignore the Luyia traditional experiential dynamics but recognizes the importance of Luyia indigenous diviners who, under the influence of traditional ancestral spirits have abilities to interpret difficult mysteries and; Luyia traditional prophets who predict the past, present and future, indigenous rain-makers who often give accurate

predictions of modern changes in weather patterns that puzzles modern meteorological scientists, Luyia traditional healers who often treat stubborn diseases to the surprise of contemporary medical experts.

5.10. Conclusion

In conclusion, African Israel Church Nineveh was instituted by Paul David Zakayo Kivuli in Vihiga County in the Western Province of Kenya. It is a distinct religious entity with unique beliefs including belief in God, Christology, communalism, rituals, morals, materials and inspirational experiences. These beliefs are mostly Biblical but they are blended with some aspects of Luyia indigenous values and some traits of European culture. This Church tends to be quite visible in its external outlook because everyone including children must put on worship attire, sing and dance. According to our study a dancing or listening church is not enough nor should it be the end, AICN should strive to become a writing church so as to realize its full theological potential. AICN beliefs are not documented, have no standard of reference to inculcate orthodoxy. They are therefore a free for all because each church and each believer blend Luyia beliefs with Christian values in their own spontaneous manner. Apart from the Bible there seems to be no other text to expose and preserve doctrinal purity and peculiarity of AICN. With lack of documentation most AICN believers found it very difficult to defend their faith against minor challenges posed to them by the researcher, especially questions on Christology and modern challenges of social change like mass media and morality. Below is chapter six which explores the influence of

Luyia indigenous religious rituals on Christianity within the thenomous context of African Israel Church Nineveh.

CHAPTER SIX

THE IMPACT OF LUYIA RELIGIOUS RITUALS ON AFRICAN ISRAEL CHURCH NINEVEH

6.1 Introduction

This chapter explores various Luyia indigenous rituals which are an important aspect towards understanding their role of contextualizing Christianity in the Luyia indigenous cultural environment.

6.2 Rituals associated with God in AICN

The Luyia concept of spiritual and ritual pervasiveness under which all things are subordinated to the Divine being has infiltrated the AICN Christianity. These people believed that nothing is above God, but is subordinate and dependent upon God for survival. Human wisdom including sacred rituals and secular oriented structures are divine gifts instituted by God to empower humans to serve Him on earth. Just as ancestral spirits are present during traditional sacrifices, God's presence is also felt when the AICN perform some Luyia indigenous rituals like exorcism of evil spirits and in worship through music and dance. In the Luyia traditional community natural events like days, nights, seasonal changes, river flows, and weather patterns were conceived as divine providence. Thus, in AICN the pervasiveness of God is likened to wind whose influence is felt present everywhere. AICN adherents believe that God is an everlasting, omnipotent and omnipresent spirit - pervasive in: the universe (Francis Kageni, O.I., 5/11/1996). All aspects of

human existence; physical, mental, spiritual, social, and economic and leadership dimensions are subordinate to God who created and understands them better. AICN believers do not demarcate between the sacred and the secular.

They have adopted the Luyia traditional belief that extends the conceptualization of rituals to the natural and supernatural worlds. In the natural world, each aspect of creation is characterized with unique functional rituals which are understood as an all-time responsibility of God's creation that helps believers to develop mental awareness of God (Mark Etale, O.I., 1/07/2000).

The AICN invoke the presence of the almighty God before and after taking meals. They believe that it is God who provides life, food and makes food and the body to comply with each other harmoniously. These followers also remember God in in states of working and rest, material plenty and scarcity, life and death (Francis Kageni, O.I., 5/11/1996). The above beliefs resonate well with the Biblical doctrine that all human activities will be subjected to the Divine judgment on the Day of the Lord (Luke 17:22-32, Deuteronomy 7:12, Mathew: 25:31).

In the traditional Luyia religion, God is portrayed in anthropomorphic perspectives. Mbiti, (1975, p.65)⁵⁷, explains that God is pictured in human images because His activities are similar to those carried out by people. People view God in human images because of their use of human language comprising images and concepts to clarify certain ideas about him. These mental images enable people to comprehend, communicate ideas, and to feel closer to God even though He is their creator. Some of the images of God in Luyia traditional religion, that are utilized by members of AICN include: God as a father and friend, Master or King and judge, guide, finder, owner, provider, healer, watcher, revealer, master speaker, maker and doer (Thomas Kibisu, O.I., 7/07/1996). Just as it was in the Luyia religious traditional community, AICN followers consider God as a father and themselves as his children. The father image symbolizes the idea of a family. The Luyia traditional society ritualized God in many ways. For example God is everywhere and everlasting. Second, God was expressed in moments of sorrow and joy, in: prayers, songs, dances, and sacrifices. Third, the Luyia believed that God inspired prophets and diviners through ancestors and special persons who were revered and treated like living or mobile sacrificial rituals of God. The AICN believe in divine inspiration whose spirit inspires them to: live, prophecy, sing, dance and worship, speak in tongues and worship.

⁵⁷ Mbiti, J.S Opcit, p.65.

6.2.1 God as a Father

The concept of God as a Father is evident in prayers offered to him. This belief is in line with the Biblical teaching where Jesus addressed God as *Abba* or Father *Ṗapaø* or *Ṥataø* in Luyia language (John 14:6, 9, 11, 12 Luke 23:46). In the Lord's Prayer, Jesus taught his disciples to pray by saying "Our Father who art in heaven" (Mathew 6:9 Luke 11:12). As a father, God rewards his obedient children and punishes the disloyal ones. According to Luyia traditional religion and AICN teachings, obedient children conform to God's laws in their thoughts and actions, while the disloyal ones deviate from God's laws by doing evil things to harm others through witchcraft, stealing, gossip, committing crime and neglecting God. People are therefore not expected to curse God or abandon him when He punishes them, rather they are expected to avoid vices and show persistent faith in Him (Joab Lipesa, O.I., 15/08/2002).

God as a friend is a Luyia traditional human image that finds presence in AICN which shows the great confidence that people have in God (Adam Khakali, O.I., 6/5/1997). (J. S. Mbiti 1975, pp.46-51)⁵⁸ concurs with this assertion by saying that people feel at home with him, because he is trustworthy, faithful and ready to help them more than a true human friend

⁵⁸ Mbiti, J.S Opcit, pp.46-51.

would do. They know that God understands and comforts them while in problems. For example, during funerals people pray for his comfort.

According to the Luyia traditional religion God is a great designer ö*Mulongiö* who made everything perfect in an orderly manner (Daniel Lubanga, O.I., 18/07/1996). AICN Christians believe that God is a perfect planner or designer and in case of misfortunes, whether natural or human calamities, people pleaded with God to rectify the situation and restore order. Some biblical verses which explain that God is a great and perfect designer include; Genesis 1:31 -öGod saw all that He had made, and it was very goodí ö Psalm 19: 1 says öThe heavens declare the glory of God; the skies proclaim the work of His handsö.

In Luyia traditional religion God makes, sees, listens, hears, smells, tastes, walks, gets happy or angry, speaks, thinks and remembers (Ronny Malesi, O.I., 22/08/2000). This explains metaphorically that God has his own way of knowing what every man does wherever he may be, or, no one can hide himself or his bodily desires from God. In the Luyia traditional community, people were expected to behave well because their entire life was exposed before God at all times. AICN members use Luyia traditional images about God's activities. For instance, before an AICN man or woman starts a journey, friends bid him farewell saying *tzsia na Nyasaye* meaning- go or travel with God (Barnabas Omuchendi, O.I., 27/12/1999). In turn, those who are not travelling are told *musikale na Nyasaye*. - remain or stay with God.

AICN believers accept Biblical narratives which mention God walking with people like Noah, Abraham, Moses, David and Mary (George Agamera, O.I., 28/09/1999). This claim guarantees protection, safety and success to the traveller. Upon return prayers are made to thank God for the successful journey. In the Luyia traditional religion, God is also understood to have *obulalilo or elienya* -will power or purpose which expresses his eternal attributes as; the almighty, omnipresent, omniscience non immutable and everlasting (Florence Adumbwa, O.I., 3/10/1999. This is evident in Mathew 14: 36, Luke 22: 42 where the AICN adherents find out that Jesus mentioned God's will-power when he was meditating over his crucifixion when he said "Father, May your will be done but not mine"

The traditional Luyia community held that God is just to humanity. Wagner (1949)⁵⁹ states that the Luyia traditional community regard Nyasaye- God as *Omuseni*- a just judge who also wants people to be just in their behavior. Any failure or non compliance performance led to divine punishment through misfortunes in form of epidemics, diseases and lack of success in their plans. He may also send the unjust person's spirit to the world of evil spirits after he/she has died. People who live justly are rewarded by God by living longer, successful and upon death they could join the world of good spirits. Some

⁵⁹ Wagner Gunter (1949). Opcit.p.17.

people suffer innocently because of malicious evil spirits and need to be restored to normalcy (Leah Imende, O.I., 12/11/1996).

For example, 2 Peter 2:9 says "The Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the Day of Judgment". According to Psalms 9:7-8, the Lord reigns forever and has also established his throne for judgment.

However, unlike the Luyia traditional religion, Christianity acknowledges the concept of the last day and judgment to all mankind, rewards and punishes them according to the good they had done or evil committed while in this world (Mathew 13: 41-42,49-50). Evil people will be tormented in hell; while good ones will enjoy eternal life in heaven. The last day will mark the end of the old order and bring the beginning of a new order under the regime of God. In Luyia traditional religion, there is neither belief in the end of the world nor the the last day. The existence of instant judgment by God is imminent for all people upon death. The Luyia believe that the earth is the abode of both natural and supernatural powers, visible and non-visible beings (James Omulogoli, O.I., 23/07/2002).

6.2.3 The Holiness of God

The idea of God as being holy, among the traditional Luyia community meant that; God is '*pure or mutsienukhu*' and without -fault or *esikha*' (Winfred Ayanga, O.I., 12/08/1999). Thus, unlike his creatures God is pure, blameless and beyond reproach from men and spirits. He is faithful, holy and caref is

maintained in making sacrifices to him (Mbiti 1975, p.53)⁶⁰. The animals which are sacrificed to God are of one uniform color which could be white, brown or red. And, those who officiate are men or women of exceptional moral integrity. AICN believers visit their shrines of worship only after observing ritual purification and consecration (Winfred Ayanga, O.I., 12/08/1999).

In the Old Testament the word *holiness* is connected with being set apart from common use, for God's use (Solomon Adagala, O.I., 2/07/1996). Physical objects and clothes used for worship in the tabernacle were consecrated or dedicated to God. In the Bible (Leviticus 8:11-12), Moses consecrated those who officiated as priests on religious functions on behalf of the Israelite community.

Just as the traditional Luyia community and AICN Christians describe God *Omutsienukhu*-the Holy one, the Old Testament also applies the same name to God. The Light of Israel will become a fire, their Holy one, a flame, in a single day it will burn and consume his thorns and his briars (Isaiah 10:17). According to Wilbur O'Donovan (2000)⁶¹, the term Holy one is a name by

⁶⁰ Mbiti, J.S Opcit, p53

⁶¹ O'Donovan, W. (2000) *Biblical Christianity in African Perspective* Paperback, p.50.

which God identified himself to Israel to reveal his holy character. In the New Testament, Demons refer to God as the Holy one, "Ha! What do you want with us, Jesus of Nazareth, Have you come to destroy us? I know who you are ó the Holy one of God,(Luke 4:34).

The apostles exhorted Christians to emulate the holiness of God, "but just as he who call you is holy, so be holy in all you do, for it is written: Be holy because I am holy,(1 Peter 1: 15 ó 6, Leviticus 11: 44, 45, 19: 2, 20). The Old Testament book of Leviticus puts it out more clearly thus "Do not profane my holy name. I must be acknowledged as Holy by the Israelites. I am the Lord, who makes you holy and who brought you out of Egypt to be your God(Leviticus 22: 32-33).

In both the Luyia traditional religion and in Christianity, God is the holy one, always does what is right and perfect; never fails to fulfill his promises and cannot be associated with wickedness (Joseph Adeya, O.I., 26/07/1996). In both Luyia traditional understanding and Christianity, holiness is related with God's nature or character. He is faultless, pure and free from all defilement by wickedness, sin or evil.

In the Luyia and Christian religious points of view as in the AICN God is Holy, hates sin or wickedness because it causes harm to his people resulting to murder and death leading to progression of pain, disasters, sorrow, hatred, orphans and widowhood to the bereaved and friends of the deceased (Gordon Mikwana, O.I., 4/07/1996). It also interrupts the balance of nature in the

worlds of the living, ancestral spirits and leads to several vital but demanding religious rituals and ceremonies to restore normalcy. From the Christian point of view, God hates all sins including murder because he made man in his own image (Genesis 1: 27).

6.3 Luyia traditional dispute resolution rituals in AICN

AICN has adopted the Luyia traditional form of conflict resolution and maintain friendly relations. However, rules are often violated leading to strained relations that could occasionally turn violent (William Mutoko, O.I., 20/07/1996). If an offended person is quick to offer verbal forgiveness but still keeps grudges this could disturb the memories of his/her offenders. Such grudges could result in hostile revenge in form of verbal abuse, threats of witchcraft, denial of services, withdrawal of communication and violent acts (Kennedy Abwova, O.I., 3/11/1996).

In the Luyia traditional community dispute settlement involved rituals and verbal utterances that were efficacious in resolving conflicts (Josiah Osimbo, O.I., 10/04/2000). The Luyia form of dispute settlement included public confessions of crimes, swearing to ancestors to give true testimony for or against the accused, taking a traditional oath of innocence, compensation of the offended and sharing a common ceremony and meal to end hostilities. AICN has adopted with modifications the Luyia traditional dispute resolution system in solving disputes affecting the church members (Josiah Osimbo, O.I., 10/04/2000).

Some of the Luyia indigenous aspects of dispute resolution which have been adopted by AICN are *Omuse kwe inyumba*' the family tribunals or courts, *omuse kwe litala*- village or neighborhood courts (Rosemary Vulimu, O.I., 29/10/1997). The primary aim of these village tribunals was to restore amicable relations and mete punishment to the offender. Family courts were used to restore good relations by resolving family disputes emanating from spousal disagreements, property allocation, verbal disputes and neglect of duty. Family court meetings were held in the homestead of the extended family either outside or inside the house of the victims in dispute or in any other traditionally approved house of an inmate that may not even belong to AICN. Family dispute resolution meetings are managed by older/elderly male and female kin who are experienced in arbitration. Any family member is free to attend such meetings to learn, approve, cooperate, support or legitimize the tasks of this institution. In such meetings Christian prayers are offered, the Bible is read in vernacular. The attendants respect court procedures, maintain, patience and calmness. This situation creates and sustains a good climate for the participants' views to be heard and enables elders to make rational, accurate and fair judgments. Those who attend these meetings are prohibited from exercising bribery and magic, liquor and drug intoxication or carrying dangerous weapons. The participants are also expected to restrain emotional feelings of jealousy, abuse, intimidation, anger, defeat, triumph, celebration over their accusers and offenders so as to avoid stirring unnecessary disturbing reactions from the aggrieved party that can jeopardize proceedings of the meeting. Elders give short speeches and thank the attendants for coming and

urge them to stick to the truth and to observe impartiality, they warn them of the dangers of being influenced by bribes and lying as bad habits which can destroy the family solidarity.

After the submission of evidence witnesses provide their attitudes and an open discussion is engaged to assess the case and make an appropriate verdict. The culprits could be acquitted of crimes and be requested to pay fines (Caleb Atenya, O.I., 7/04/2000). The elders could request the offended to calm down and promise to forgive, and never to revenge against his or her errant offender. Dispute settlement is ratified by a symbolic ritual meal that is shared by all present participants leading to an end of hostilities and beginning of a new chapter of peace in the family and normalcy among the affected parties (Rose Imbete, O.I., 17/07/2002).

A neighborhood court consists of a group of neighbors who gathered informally to adjudicate upon an issue or dispute (Job Sande, O.I., 16/11/1999). Such could belong to different lineages, families, clans and churches often including both men and women. The complaint could be lodged and a few neighbors experienced in arbitration, or with particular knowledge of the matter in issue, are invited to mitigate over the issue. Christian prayers and Biblical scriptures are read to appeal for supernatural mercy, (Job Sande, O.I., 16/11/1999).

After the listening to both parties and pronouncing a fair judgement, compensation is followed by a ritual feast, handshaking and embracing each

other by both parties, and neighbors who adjudicated the case (Peter Lidede, O.I., 2/07/1997). The AICN supplement family/neighborhood courts with church committees which are responsible for arbitrating church disputes such as leadership and financial challenges (Peter Lidede, O.I., 2/07/1997). This church also recognizes the government institutions of controlling crime and maintaining peace, order and security. Such institutions include *Likuru* -the: village elder, Chief, Police, County officers, and courts. Grievous criminal offenses like homicide, rape or robbery are handled by the Kenya police force (Peter Lidede, O.I., 2/07/1997).The Luyia traditional dispute resolution concurs with the Biblical reconciliation which is aimed at reconciliation between human beings and with the spiritual world.

6.4 Luyia traditional Health Rituals in AICN

The Luyia traditional community believed in the existence of divine universal supernatural force created by God. This was exemplified through the potent power of magicians and evil spirits who captured and manipulated magical rituals to harm people (Mark Etale, O.I., 1/07/2000). Some AICN followers believed that this power could be manipulated and captured through prayer, music, dance and can be used to fight magic and evil spirits. AICN members believe that the Holy Spirit inspires them to pray because an earnest prayer brings mental, physical, social and environmental healing. AICN compliments this with the Biblical teachings about the healing supernatural power of the Holy Spirit described in 1 Corinthians 12:9, 28, Exodus 15:26, Psalms 6:2, Luke 4:18. These examples of Biblical healings are also accompanied with

ritual acts and words. These include Jesus healing of the man born blind (John9). The Bible also shows that some patients were healed through ritual baths (John9:7), words of prayer and anointing with oil (James5:13-15).The Bible indicates that prayer heals the natural world. For example Mosesøprayer caused the Red sea to split up, to merge (Exodus 14), Elijah prayed God to withdraw and bring rain (James5:16-18), Prophet Elisha prayed and performed a ritual that healed spring water 2 Kings 2:22).

6.4.1 Luyia indigenous Rituals of Cleansing Health equipments in AICN

AICN has absorbed the Luyia traditional rituals of cleansing and concentrating medical equipments used for treatment and these include:

Aluminium-Spoon or Reed Scooper: to measure herbal powder and ash.

Folk-Stick: used to remove fibrous substance from medicinal fluids.

Clay or Iron Tin: small and portable unit for administration of oral medicine

Grass-Brooms and cotton-rags: for cleaning the altar and dusting equipment.

Grinding stone: pounding wood-used to mix or grind medicine into powder.

Hardened Clay-Bowl or plate/pot: exist in larger and smaller sizes, used for cooking, mixing and taking medicine.

Horns of different sizes- used to suck out harmful fluids and objects from a human body and to insert medicine in human tissues.

Iron-Blades/razors: for incising human bodies.

Iron-Hoe: helps herbalists to dig out roots of trees.

Iron-tins and clay jars: small portable units used to carry herbal liquids and water.

Knife/sword: for chopping medicine from trees and split them into required sizes for easy transportation.

Match box: used to make fire to boil medicine.

Needle: to remove sharp objects and jiggers from the body.

Ropes of different sizes- used to extract teeth, tie medicine together and apprehend violent patients.

Skin-Mat: for patients to sit or sleep on.

Skin-Handbag ó used to carry medicine and medical tools.

Wooden- frame: used to sun-dry medicine.

The above tools are consecrated at various levels by the experts and also by herbalists (Peter Lidede, O.I., 2/07/1997). The purpose of cleansing these tools is remove negative or unwanted energy from them and consecrate, bless and dedicate the equipmentø to the medical task of saving lives. Appropriate cleansing rituals were periodically performed by herbalists to avert contamination (Peter Lidede, O.I., 2/07/1997).A medical knife or sword is cleansed, consecrated by: piecing it underground to receive earth energy. It could be also dried in sunshine, kept outside overnight, tossed to get night energy, tossed in the air, washed and immersed in water, pierced in a banana stem for different reasons. Sometimes, words were uttered to confer power to it. Verbal incantations are intermingled with both Luyia and Christian values such as:

*'Omwami Were, owobunyali bwosi,
 Khonya emiyinzili tsili khubwali yaa,
 Mbe obunyali khonya ebityilo,
 Boha ebityilo bili khubwali nobunyali bwo,
 Khonya nonde emiyinzili,
 Bihonie abalwaye kupu, mulira lia Yesu Kristo,
 Umbe obuchesi bubwo nende bwabakuka,
 Kho manye amenji,
 Ma usole nende ebityilo bino khubabi (Peter Lidede,(O I, 2/07/1997).*

English translation:

∴God almighty,
 Bless this altar and the project thereon,
 Energize me and bless my equipment∅,
 Help me to have focus on your work∅
 Seal these tools with your mighty power,
 To heal the sick in Jesus name,
 Grant me your wisdom and that of our ancestors,
 So that I may understand more,
 Protect me and my tools from the evil ones∅

Diseases according to AICN, originated from the evil spiritual force which is described as ∴*Wele Kumali*,∅ ∴the Black god,∅ ∴Evil god,∅ ∴*Olumbe*' Calamity god,∴∅ or in Christian understanding ∴Satan∅who was created by the Supreme God whom he is subordinate to; is temporal nature, has a beginning and an end whose time is only known by the supreme God. The Black god commands numerous evil assistants including spirits, humans and non-human creatures which include insects, birds, plants and snakes upon whom he has delegated his evil activities. Such entities are possessed by harmful powers whose functions are to disturb human peace, health and survival. Magicians who serve evil spirits manipulate words, actions, evil spirits and ecological substances to harm people and the environment. The Black deity, wicked

persons and evil spirits derive their pleasure by causing people to experience sadness, pain and loss in many ways. This evil entity causes sickness, crime, mental confusion, laziness, poverty, death and lack of interest in God and morals. The occurrence of drought, poor harvest and accidents are often attributed to evil magic (Florence Adubwa, OI, Maseno, 3-10-99).

The Luyia believe that the evil powers and activities of the evil god are not limited to the human sphere but extend into the cosmic, ecological and spiritual domains. The Black god has the potential to destroy anything and is feared by all things created by God. The traditional Luyia attributed things volcanic eruptions, windstorms, lightening, forest fires and landslides to this god. They believed that the Black God caused confusion and sickness in the world of ancestral spirits inflicting them with mental confusion, blindness, anger and malevolent tendencies, carelessness and defiance against the God and community. The human assistants of this evil force could capture the good ancestral spirits, bind, disable, enslave and occasionally send them on destructive missions against their relatives and good ancestral spirits during any time of the day. The invisible fights between evil and good spirits could lead to mysterious house burning; food, water and air contamination, uncontrollable desire for sex or lack of sexual potency among humans and domesticated animals (James Abwova O.I., 14-2-97).

Wicked persons hold mysterious, subtle ritual celebrations to the Black deity which are performed in private or in public or in seclusion, characterized with

a sense of satisfaction for the work done, happiness, music, dance and consumption of liquor, herbs, animal and human blood. The destructive natures of these forces are pervasive and AICN adherents blame these evil entities for causing human suffering (Patrick Buyengo, O.I., 12/08/2002). AICN believers depend on Luyia and Christian forms of prevention and protection from destructive evil forces. Preventive measures include application of: Luyia traditional ritual treatment and Christian medication, merging of Luyia indigenous and Christian faith healing and prayers, special informal education that increases the people's awareness of the presence of invisible and visible powers of evil in the community, (Patrick Buyengo, O.I., 12/08/2002). The Luyia traditional adherents and AICN believe that disease may also have other causes such as a curse, breaking a ritual, custom or taboo, immoral conduct, conflicts, ecological pollution, and consuming contaminated substances.

AICN shares in the Luyia indigenous belief that there are more things that generate disease and sickness than those that cause health and it is easier and faster for a person to acquire sickness than to get healed. The above situation emanates from the fact that the natural balance is always more tilted towards the forces of evil. Such powers of evil and destruction consistently appear imminent, present, universal, non-discriminative, and non-sparing, threatening everywhere to decimate all aspects of human life. This is why humans first produce a crying sound at birth and weep when their loved ones die. These forces of evil have not destroyed the resilient spirit of the human

desire to exist. Hence human life is characterized by numerous struggles including spiritual, social and healing rituals and taboos which help to save him/her from the temptation of succumbing to the powers of evil without any form of resistance against them. No one has a monopoly of health or disease. Health is not a permanent or perfect ideal achievement to any person. Humans must therefore take collective responsibility during sickness, (Florence Adubwa, O.I., Maseno, 3/10/99).

(Rosemary Aganda, O.I., 15/08/1996) asserted that the traditional Luyia believed that the sick do not only suffer biologically but they are affected in many ways including their spiritual, social, sexual, and economic aspects. For example a sick person may not have the strength to move, eat, pray sacrifice, interact or work. The Luyia also believed that all created things including ecology have spirits or souls. They believed that all created things were interrelated and depended on one another. However, good natural balance was an unrealizable expectation because nature was always under the threat of many evil forces that were often beyond human understanding and control. Health in some aspects of nature or in one area did not mean that all things everywhere were having perfect health. The disturbance of any aspect of creation was believed to cause discomfort to the balance of nature. It was because of the above belief that the Luyia applied a holistic approach to health, a concept, which AICN has adopted as a valuable therapeutically norm. To the traditional Luyia and in AICN a patient's ailment may be traced from a diversity of internal and external causes. Any disease must also not be

underestimated because of its potential tendency to (hide-disguise) mutate and destroy humans. Treatment must involve not only provision of medicine but application of prayers and probing questions concerning relations with the ancestral spirits, God, family, guardians, friends/peer group, domesticated animals and ecological world. Thus, some diseases may emanate from adversarial competition, personal, family, generational, ancestral curse, violated values, family disputes, unpaid debts and environmental abuse, (Rosemary Aganda, O.I., 15/08/1996).

6.4.2 Healing Rituals

In both the Luyia indigenous community and AICN, the origin of healing is attributed to the Supreme God. Health is regarded as a fundamental aspect of human life and the environment, (John Luvai, O.I., 6/08/1999). Disease is an unfortunate and unwanted intrusion in the welfare of humans. The traditional Luyia people believed in God as the creator of the power of healing. God has powers over all types of sicknesses and it is part of His nature to never get sick, old nor die like humans. He understands the frustrating emotional, social, psychological, economic and mortality challenges that sickness brings to humans. However, God has not abandoned humans to diseases, and he has endowed them with both general and special ritual gifts of healing. General knowledge of healing is shared by many people. General gifts of healing refer to public or ordinary knowledge about medicine that people use to treat minor diseases. Special wisdom of healing is confined to a few special people. Such people are inspired with wisdom of extracting uncommon medicine from the

natural world to treat many types of challenging diseases that affect humans, animals and even plants. Such persons including herbalists, diviners and faith healers who derive their wisdom of ritual healing from direct inspiration from God, inheritance from relatives, training by experts and through personal exploration of herbs with sickness (John Luvai, O.I., 6/08/1999).

6.4.3 Sickness and Healing in traditional Luyia and in AICN

The significance of healing and sickness in both Luyia indigenous community and in AICN are: Maintenance of linkages at several levels: Firstly, these help to sustain the relationship between the spiritual and human worlds by enabling humans to appreciate the fact that God has not abandoned them to the powers of evil, they makes humans to experience and acknowledge and depend upon the healing powers of God and ancestral spirits. Some people got attracted to AICN through its ministry of healing. These enable humans to appreciate that they are: weak, temporal, and vulnerable and in need of divine mercy to help them have upright lives. They make humans not to take health and life for granted but to appreciate it with humility as gifts of God. Humans often hold ceremonies and perform rituals to return thanks to God for healing the sick, (John Luvai, O.I., 6/08/1999). Second, these maintain a linkage between humans and the natural world; it makes humans to appreciate the environment as God's gift and resource of medicine. Third, they help to keep the interconnection between medical experts and the community; this enable people to recognize and appreciate the important functions of traditional and modern healing experts. Fourth, health helps to prevent disasters like death; it

enables the sick to recover and proceed with their specific normal lifestyles (John Luvai, O.I., 6/08/1999).

6.4.4 Luyia Home nursing rituals in AICN

The Luyia indigenous tradition of caring for the sick persons and animals at home has extended into AICN. Once an AICN person becomes sick his/her home becomes the center medical rituals. Home therapy follows specific rules related to the gender, nature of sickness and age of the sick person. For example, a special room with a bed, table and some chairs is reserved for the sick, his/her family caretakers, herbalists and well-wishers. It is in this room that the sick receives traditional and modern forms of medication, traditional prayers and Christian prayers, (John Luvai, O.I., 6/08/1999).

6.4.5 The Luyia home-based Healing Taboos (*Tszindesi*)

There are various healing taboos connected with the Luyia traditional home therapy which has been absorbed into AICN, (Rosemary Aganda, O.I., 15/08/1996). For example in the traditional Luyia community and in AICN:

(a) The terminally sick are not allowed to work, play games nor sex, and take substances of abuse like alcohol nor drugs, make offerings, sacrifice, have sex, walk nor run about because these can compromise the recovery process, make the patient weaker and die earlier. AICN family and guardians must take care of the severely sick person and help to satisfy some of the basic needs of his/her dependents (John Luvai, O.I., 6/08/1999).

(b) A sick person must be confined into the house so as to: avoid the spread of the disease to many people, provide a secure and suitable place for focused treatment, good climate for patient care, hibernate from enemies, have place for rest, healing, interactive and holistic therapy. However, while at home the patient is often allowed to stretch his/her body outside the house by moving around the homestead. On the other hand making the sick to travel long distances for treatment can make them weak and exhausted which may bring further challenging complications and death, (Rosemary Aganda, O.I., 15/08/1996).

(c) Making a patient feel unwanted, excluded, lonely, angry and ignored by the guardians is not permitted. Guardians must understand and sympathize with the patient by providing good care that is appropriate to the status of the patient's ailment. Thus as the patient weakens guardians must not get irritated, let him/her die but yield to his/her needs to be comforted, fed, cleaned, turned and lifted to and from the sunshine, (Rosemary Aganda, O.I., 15/08/1996).

(d) Guardians must never yield to the patient who demands to die. Such demands are demonic and must be resisted with love. A patient must be handled wisely and positively by being discouraged from contemplating death instead of life. Allowing a patient to die may earn the community a family, ancestral or generational curse, (John Luvai, O.I., 6/08/1999).

(e) Patient's caretakers always avoid disputes and quarrels in the home. Disputes and quarrels can stir ancestral anger and punishment to the family

and bring divisions and more problems to the family. Peaceful conditions may facilitate a patient's speed of recovery, persistent disputes, accusations and quarrels can worsen the patient's situation. This is especially when a patient is turned into a point of dispute by the family. Sick person may be too weak to give a response to an accusation. He / she may die from mental stress and shock. In such a case the patient should be voluntarily shifted to a more peaceful home. The family must suspend difficult distractions like land and monetary challenges. They should not involve the patient in gossip, tricks nor flattery, (Rosemary Aganda, O.I., 15/08/1996).

(f) A patient's caretakers avoid too much consumption of alcohol and drugs. They hardly move near the patient while they are compromised with alcohol or drugs because these can make them to commit serious mistakes like uttering damaging remarks, stumbling on the patient, imposing an under dose or overdose of medicine, (Rosemary Aganda, O.I., 15/08/1996).

(g) The family safe-keeps the core/deeper secrets concerning the patient's sickness. Thus only a few trusted persons are made to know about the case. This helps to prevent the patient from ill-wishers and to maintain the family reputation in the community, (Rosemary Aganda, O.I., 15/08/1996).

(h) Enemies of the sick person and other suspicious persons are never allowed to visit the sick person without company of his/her close relative, (Rosemary Aganda, O.I., 15/08/1996).

(i) Men, mad, violent, terrified/shaken persons and criminals are not permitted to take care nor visit the room of a sick person without company of a close relative,(Rosemary Aganda, O.I., 15/08/1996).

(j) The healer never publicizes the medicine that he /she are administering to the family, the relatives and the community. Evil people can use such knowledge to counteract the good treatment so as to confine the patient in the bondage of sickness and make the family poor by reducing its economic pursuits and directing most of its energy and material resources to the welfare of the patient, (John Luvai, O.I., 6/08/1999).

(k) The patient understands but does not overestimate the economic status of his/ her caretakers. He/she does not abuse the tradition by turning: stubborn, selective, lamentful nor overbearing to the family. He/she does not expect them to fulfill things which are above their economic capability. Stubbornness can cause family discouragement, mental stress, indifference and hopelessness. Hence he/she appreciates and reciprocates the hospitality by accepting whatever is provided as food, clothing, soap, beddings and medicine and by doing what is expected of him/her (Rosemary Aganda, O.I., 15/08/1996).

(l) A seriously sick person is not be blamed for the things he has lost control of such as poor appetite; losses of memory, speech, vision, mobility and poor control of the calls of nature. The guardians show compassionate and clean hearts (attitudes) by knowing that the patient does not do that deliberately so as to frustrate them. They endure with the patient, listen to him/her, make his

welfare their priority and help him/her throughout sickness as much as possible, (Rosemary Aganda, O.I., 15/08/1996).

(m) The family never uses the patient as a means of acquiring material gains from the community by false pretense. Doing such things can bring more ancestral curses to the family. Catering for the patient is done with honesty and transparency. In case the patient dies, his/her spirit can torment those who used her suffering to benefit them by visiting mysterious calamities upon them (Rosemary Aganda, O.I., 15/08/1996).

(n) In the Luyia traditional community and AICN every one including good and evil persons are entitled to good treatment. Even sick magicians are taken care of. It is considered taboos to deny treatment to the sick and destitute, homeless persons are traditionally allowed to stay and get treated in any of their relatives or guardians' homes, (David Ademba, O.I., 14/2/1997)

6.4.6 Acquisition of indigenous Luyia Health Wisdom Ritual in AICN

In the Luyia Traditional community and AICN it is tabooed to ignore knowledge and rituals of common medicine for obvious treatment which enhances healing, comfort and life. People acquire ordinary medicinal knowledge and skills for ordinary medication (first aid) for personal, family and ecological therapy especially to the obviously known or common occurrence diseases related to changing weather, dietary patterns and local movements. Such ailments include common colds, abdominal challenges, sour throat and skin rash that results from the consumption of newly harvested

crops, rainfall and dust. These diseases may appear lenient with adults but be quite fatal to infants. Early application of such medicine helps infants to acquire some immunity from weather based diseases. In AICN, a sick person does not often immediately call for an herbalist; he firstly uses ordinary traditional medication and common modern medicinal appliances and looks for special hospitalized treatment when these earlier attempts bring delayed, little improvement or fails to work. Likewise an AICN patient reverts to the Luyia traditional ritual medication when his ailment fails to respond to modern western medication. AICN believers mostly subject their domestic animals like zebu cattle, dogs, goats and chicken to the Luyia traditional medication (Rosemary Aganda, O.I., 15/08/1996).

The Luyia and AICN Christians acquire general survival knowledge of ordinary medicinal plants throughout their lives by means of social interaction with one another and with herbalists. These include knowledge in human, plant and animal therapy. (J. O. Kokwaro 1976, p.1) observes that the use of plants for treatment of various diseases, as a specific antidote against magic, and for religious ceremonies is universal, and has been practiced by many people for many years. The art of indigenous medicine has been practiced in Africa for centuries, and is being widely done even today. Traditional medicine is described in Luyia as '*Amanyasi, Amasambu*', meaning 'Herbs or *Miti-Shamba*' in Kiswahili language. The Luyia women in AICN acquire knowledge of diverse traditional herbs which they use to treat their domestic animals and children who are vulnerable to common diseases like abdominal,

skin, tongue and eating impairments. Customarily, AICN herbalists transmit special knowledge in Luyia traditional medicine to any of their elder sons and daughters, (David Ademba, O.I., 14/2/1997). Such knowledge is necessary because it is often used to deal with emergency situations including insect and snake bites, injuries, adult and children diseases before seeking modern medication which is expensive. Some believers prefer knowledge of alternative treatment because of: poverty and the high cost of modern health services, re-emergence of olden ailments which were thought to have disappeared, the rise of new diseases which mutate and hardly respond to contemporary medicine (David Ademba, O.I., 14/2/1997).

The Luyia indigenous community accompanies health education with rituals. For example people who inherit healing knowledge from parents are made to take certain rituals which involve slaughtering of chicken and application of some medicines which in the course of their work help to insulate or protect them from infection, evil spiritual and human powers (David Ademba, O.I., 14/2/1997).

Healers are expected to observe medicine searching rituals. For example, they are supposed to offer some verbal invocations and leave some substances like small bits of food, drops of water and coins as tokens of thanks below the plants from which they extract medicine from. Healers often talk to trees by thanking them or pleading with them to make their medicine to heal patients quickly. There are some different types of rituals for both men and women.

Women are not expected to search for medicine nor offer treatment during menstruation. There are also many restrictions which the prospective healers must learn to observe. For example they must avoid: companies of evil people, alcoholism, smoking tobacco, consumption of certain plants and animal foods, advertising their medicines and creating enemies. Certain diseases involving circumcised persons or soldiers require the healer to abstain from sleep, sex and conduct with women who are in their periods of menstruation. Avoidance of sleep is meant to enable the healer to increase concentration as he monitors the movements of sabotage or opposition from magicians and evil spirits. A healer is often expected to make a special sacrifice or prayers to the ancestors before he goes to treat persons and domestic animals. The medicine person must also be flexible and offer different types of medicine. Failure to obey these restrictive rituals is believed to render their services less effective, (David Ademba, O.I., 14/2/1997).

The Luyia traditional medicine structure is also dynamic. As diseases change and become resistant to normal medicine, the healer must learn from other medicine persons so as to update his knowledge on how to successfully deal with new health challenges. It is through learning new techniques that his work may not become obsolete (David Ademba, O.I., 14/2/1997).

Some of the Luyia traditional medicinal plants that are commonly learnt and used by AICN members are:

Aloe Vera(Likakha) - used in the treatment of many diseases like malaria, skin-rush and stomach complications in humans, also administered to sick chicken. Fruits are toxic and used with care, (David Ademba, O.I., 14/2/1997).

Figure 4 Aloe Vera



Apacha (*Warburgia salutaris*) - dried bark is chewed and juice swallowed, and acts as a remedy for stomach-ache, constipation, coughs, fever, toothache, muscle pains weak joints and general body pains. The bark is scrapped dried and pound into a powder. The bitter powder is orally taken in small quantities (a tea spoonful) in a cup of tea twice or thrice a day to cure some of the above diseases, (David Ademba, O.I., 14/2/1997).

Busangula (*Rhus nataolensis*) - roots are pounded, soaked in hot or cold water and the extract drunk for influenza, abdominal pains and for gonorrhoea. The root decoction also forms part of treatment for hookworm. Leaves are used as an inhalant in hot water for colds, (David Ademba, O.I., 14/2/1997).

Esilokha (*Ocimum kihimandscharicum*) ó leaves are boiled in a tightly-covered pot and inhaled to cure a serious cold. Leaves are pounded and soaked in warm water and the liquid drunk for abdominal pains, (David Ademba, O.I., 14/2/1997).

Esimenenwa (*Lantana trifolia*) ó the roots are crushed, mixed with water to treat rheumatic. It is used to cure white growth in the eye, indigestion, hepatic diseases. Leaves are pounded mixed with water and applied to eye that are hurting, (David Ademba, O.I., 14/2/1997).

Iminti (*Cassia accidentalis*) ó treats severe stomach-ache and malaria. The root are dug out, washed and ground, put in a cup where cold water is added. The mixture is stirred and drunk in small quantities for several days. It is also used to medicate swollen testicles and Leaves are used for snake bite treatment and kidney troubles. The seeds are used as a coffee substitute that has a purgative effect (David Ademba, O.I., 14/2/1997).

Imbasa (*Cassambelos mucronata*) ó roots are pounded, mixed with warm water and given to children to cure swollen bellies, swollen testicles and abdominal pains. Leaves are pounded, mixed with water and given to cows

after birth to facilitate the expulsion of the placenta. This herb is believed to fortify the body immune system (David Ademba, O.I., 14/2/1997).

Indulandula (*Solanum incanum*) ó the decoction of roots treats abdominal pains, fever, and indigestion. Leaves used to cure ear ache, chest pains, ringworms and syphilis. Fruits are used to cure boils.

Lihululu (*Justicia flava*) ó roots are boiled in water and the extract used in stomach-ache, diarrhoea, leaves are chewed to treat a vomiting sensation (David Ademba, O.I., 14/2/1997).

Libono (*Ricinus communis*) ó a decoction from boiled roots is drunk to stimulate appetite, to heal abdominal trouble, venereal diseases, ulcers, stomach-ache and diarrhea. Oil medicine is used for smoothening of body skin, (David Ademba, O.I., 14/2/1997).

Linyolonyo (*Cyanotis lantana*) ó the roots are used for the treatment of pneumonia, (David Ademba, O.I., 14/2/1997).

Lirakalu (*Akanthus emineus*) - burnt ash of this plant, especially the leaves, is licked for the treatment of spleen disease, (David Ademba, O.I., 14/2/1997).

Liseno (*Trephrosia interrrupta*) ó root is roasted, ground and mixed with salt and used as cough care. Roots pounded, mixed with porridge and eaten by women after childbirth to give them strength (David Ademba, O.I., 14/2/1997).



Figure 5 Litoko (*Cyperus papyrus*)

Litoko (*Cyperus papyrus*) - an aquatic herb, roots, leaves are used for treating severe colds, stomach-ache, head-ache and poor appetite (David Ademba, O.I., 14/2/1997).

Lubinu (*Cassia didymobotrya*) ó a mixture of leaves, stems and roots in a glass of water is a good purgative and the burnt ash is used to treat ringworm. It is also used in the treatment of cattle skin disease. The cattle disease is characterized with little wounds on the skin and generally loss of hair. The roots are an antidote for general poisoning (David Ademba, O.I., 14/2/1997).

Lichunjune (*Mentha Pulegium*) - its leaves are boiled and water used to clean the face to treat eye irritation.

Liyondo (Pumpkin) - Its leaves and fruit are cooked separately and used as food. Cooked leaves are mixed with milk and taken as herbal medicine. Pumpkins help to prepare stomach linings in children, reduce anxiety and improve sexual potency in adults. Evil people use its roots to chew and

pronounce curses to other people and good people chew its roots to terminate curses and pronounce blessings to others (Ritual significance).

Lusabasabi (*Seshamia sasban*) - used as a medicine for increasing amount of milk in cows. The leaves are crushed into paste and diluted with water; the cow is forced to take the mixture a few days after delivery. Ground leaves are used for human stomach impairments. Its ash is used to induce comfortable sleep or to prevent evil dreams (David Ademba, O.I., 14/2/1997).

Lusolia (*Markhemia platycalyx*) ó used for the treatment of throat diseases, young shoots or leaves are chewed and leaves swallowed, while for eye problems the same stuff is chewed and air from the mouth blown into the affected eye, particularly that suffering from conjunctivitis. Hot leaves are massaged on the body to treat paralysis sensation. It also has a ritual significance, (David Ademba, O.I., 14/2/1997).

Musutsu (*Croton macrostackyus*) ó leaves are boiled and decoction drunk for coughs. Root decoction used to treat tapeworm and as purgative. Ash from leaves licked for coughs. Juice from boiled roots is drunk for malaria. Seeds and resin are poisonous. Bark chewed to heal tooth-ache (David Ademba, O.I., 14/2/1997).

Olukohe (*Bidens pilosa*) ó the leaves of the herb are squeezed and the liquid put into sick eye patients as a remedy for conjunctivitis. The liquid derived from the herbs roots by boiling or chewing is taken as a cure for malaria,

stomach-ache and to removed intestinal worms and constipation (David Ademba, O.I., 14/2/1997).



Figure 6 *Markhemia platycalyx*

Olweywe (*Indigofera arrecta*) ó leaves are pounded and mixed with oil and massaged on dislocated joints. Roots chewed to heal stomach disorders. It is also used to suppress pain (David Ademba, O.I., 14/2/1997).

Omusala kwo Muyeka (*Sphaeranthus napierae*) ó the plant treats colds. The leaves are squeezed and sniffed up the nose to treat colds by causing sneezing (David Ademba, O.I., 14/2/1997).

Omunyama (*cassia mimosoides*) ó leaves are dried, ground into a powder form and used as medicine for burns; the fresh leaf extract is used in healing sore eyes. Juice from the leaves is applied on wounds in the ear (David Ademba, O.I., 14/2/1997).

Omurembe (*Erythrina abyssinica*) ó the bark is used in the treatment of trachoma. Bark boiled with goat meat to treat gonorrhoea. Roots used for treating malaria, syphilis and snakebite. It is used to curse the thieves and violent people (ritual significance) (David Ademba, O.I., 14/2/1997).

Omutondo (*Tabernaemontana usambarensis*) - the latex collected from the cut ends of the stem is poured upon an old wound to eliminate secondary infections and the wound soon heals. A decoction of the roots is taken as a remedy for stomach-ache, constipation, malaria, and also acts as a purgative (David Ademba, O.I., 14/2/1997).

Figure 7 *Tabernaemontana usambarensis*



Sikukuni (*Vangueria apiculata*) ó the leaves are chewed and the juice swallowed as a cure for stomachache. Boiled roots drunk three times for intestinal worms,(David Ademba, O.I., 14/2/1997).

Sikhuma (*Zanthoxylum gillety*) ó the bark is chewed and the juice swallowed for the treatment of stomach-ache and toothache,(David Ademba, O.I., 14/2/1997).

Sikomoli (*Vangneria apiculata*) ó the leaves are chewed and the juice swallowed as a cure for stomach-ache. Boiled roots drunk three times for intestinal worms (David Ademba, O.I., 14/2/1997).

Sikutu (*Ehretia cymosa*) ó the roots and leaves are used as aphrodisiac, but are also toxic. Leaf juices are used for healing wounds, (David Ademba, O.I., 14/2/1997).

Silambili (*Aspilia phiriseta*) ó the leaf which is used by herbalists to cut the eye rash of trachoma infected patients. This is done by drawing the leaf over the eyelids, the eyelids having been folded back. After this bleeding startø it is stopped with yet another medicinal plant, (David Ademba, O.I., 14/2/1997).

Through observation of the sick AICN children and adults persons including church leaders we found that these patients supplement the above traditional medicine with modern western medication such as children immunization shots against measles polio, pneumonia, diarrhoea, chickenpox, cholera and

meningitis. AICN mothers made their children to sleep inside mosquito nets to protect them from mosquito bites that cause malaria. Many adult patients took modern pain-killer tablets like Panadol, malaria pellets and amoxil capsules for the treatment of common colds. They believe that it is their responsibility to take both Luyia and exotic medicines while God takes care of the healing process. However, they are not aware of the dangers of haphazard combination of modern and traditional medicine. Sometimes such combinations cause harmful reactions which cause many problems to patients. For example some patients develop more serious health complications, others develop immune to both medicines while some die. People attribute such a death to God's will, yet they are responsible for it through careless mixing of Luyia traditional herbs and modern forms of medicines.

Norma J. Lathrop NormaJ, Ed.(1981)⁶² observes that use of herbs is a historically universal human characteristic which is traceable to Elizabethan England, ancient Rome, Greece, and Mesopotamia, Egypt through the Bible to the Garden of Eden. Wars have been fought, trade routes established and cultures, towns, countries (colonies), businesses founded because of human desire to control herbal resources. The absorption of Luyia traditional herbal usage into AICN Christianity is not something new.

⁶² Lathrop J. Norma (1981). *Herbs, Horticultural Company*, Tuscon Press, pp..3-6.

Stevenson Violet (1974)⁶³ declares that so ancient is the use of herbs that it is impossible to trace their earliest history but the earliest records reveal that Greeks and all ancient peoples utilized them. Christian monks took great interest in herbs which they gathered from fields, established herbal gardens in monasteries, used them to treat diseases and to prepare some food-stuff with different herbal tastes, to transmit herbal education to believers. The Bible is not silent on herbs, Genesis mentions the middle tree in the Garden of Eden (Genesi2) and the book of Exodus shows that Israelite celebrated their exodus from Egyptian slavery by performing a ritual of consuming bitter herbs with dried unleavened bread. Presently, there is a big global herbal demand and industry that serves millions of people in many ways. According to our study the above overview shows that accommodation of Luyia indigenous herbs in AICN is in line with both Christianity, ancient and modern Global trends.

David Ademba, O.I., 14/2/1997) observed that inclusion of Luyia traditional herbs in Christianity is threatened not by Christianity but by environmental challenges like rapid human population growth, urbanization, soil erosion, modern agriculture and pollution.

⁶³ Stevenson Violet(Ed) (1974).*A Modern Herbal*, Cathay Books: London, pp.7, 8, 12, 19.

Places where herbs grow are now covered with human settlements, schools, and towns dumping sites and factories that spoil the environment by causing air, water and solid waste pollution. Biodiversity is also threatened by global warming and climate change, spread of invasive species and overharvesting. Many medicinal species are extinct and the few that are available are depleted and in danger of extinction. This makes medicine specialists to travel to distant places in search of herbs which make their services expensive especially to the poor who can hardly afford such medicine. These poor and sick people's acquire a diminished hope for survival and surrender to fate, faith healing, or death.

6.5 Luyia ritual and Shrine pedagogies of transmitting Education in AICN

AICN has incorporated other Luyia traditional religious shrine and ritual pedagogies of transmitting education, (David Esipwapwa, O.I., 20/10/1999). The ritual method mainly involves transmitting traditional and Christian education through the rites of passage such as pregnancy, childbirth initiation, marriage, old age and death. This section will only examine the Luyia form of initiation that is the rite of circumcision and the altar methods. Circumcision is greatly valued due to its educational, social and religious advantages which every AICN Christian does not allow his/ her child to miss out on, (Japheth Libanje, O.I., 24/04/2000). Initiation is an important time for religious renewal in the Luyia community, (Mildred Alahi, O.I., 2/07/2000).

For example before and during the initiation period both the community and initiates have to re-examine their lives and ensure that each initiate is a person of good moral conduct, there is proper or peaceful social relationship in the community and that there is good relationship between the community, God and the spirits. There is a belief that disharmony in the community or between people and God can bring disaster to the initiates through delayed healing, diseases or even death. Therefore initiation is accompanied with many religious rituals including confessions, prayers and observation of traditional customs and taboos. Among AICN Christians Luyia vernacular prayers are addressed to God in the name of Jesus Christ to enable everything to work smoothly for the initiates and the community and to prevent the forces of evil from malicious spirits and evil people from interfering with the entire initiation process. The successful end of initiation confirms that their prayers have been heard and answered by God.

The place where initiates live (itumbi) is viewed as a sacred/ consecrated shrine which is used to play important functions such as physical recuperation of the circumcised, transmission of spiritual; educational; moral and social values, status mobility from childhood to adulthood, a point of meeting between the physical and spiritual worlds and the centre for molding the community's future, (Japheth Libanje, O.I., 24/04/2000)

While at the Itumbi (Shrine Centre) initiates receive varieties of instructions. For example: First with regard to education and social life, during initiation

period initiates are secluded from the community for mostly one month and taught how to live harmoniously with the young, their age-mates, the opposite sex, sick, healthy and older persons, (Nathan Lihavi, O.I., 20/07/1999). They are taught the way of life of the Luyia people including history, traditions, beliefs, morals and how to raise a family. Only boys are circumcised when they are thirteen years. Girls only receive instruction but they are not circumcised. Circumcising women is taboo in the Luyia community that is believed to bring bad omen to the community.

The moment boys and girls turn out for initiation is known as *-Okhurula* or *-Moving out*, and the time they end initiation is described as *-Okhurusia* or *-Moving in*. While in seclusion, both boys and girls are instructed by older adult called *Abatili* (guardians) tutors of good conduct and respect who have more experience in Luyia culture. Boys are taught by male tutors and girls by female guardians. The initiate is taught the mysteries and secrets of the Luyia society. The circumciser who is a man that is experienced in circumcising and of upright character, occasionally visits initiates to give constructive counsel. Initiation also bestows to the initiate the new status of an adult. The initiate has to understand that he is now *Omundu wahela* 'an adult' hence no longer behaves like a child. The cutting out of the foreskin symbolizes many things such as: permanent cut of linkages with childhood and poor habits, bond to the ancestral spirits, the community and God. The initiated person is free to intermingle with adults, play adult roles. Circumcision instills in the initiates the discipline of endurance which he gains by bravely and confidentially

enduring the painful cut, isolation from family and medication, boys are taught that as adults they have to endure the painful challenges of life by not giving up their right conduct (Nathan Lihavi, O.I., 20/07/1999).

Their staying together enables them to comprehend virtues like co-operation, sharing, generosity, responsibility, understanding and kindness. Through communal living, the initiate's collective approach on life issues is developed and enhanced. Initiation introduces them to education in family morals, sexual morals and community morals; it gives them an opportunity not only to learn from tutors but also from one another. The shedding of blood binds the initiate to land which is a vital resource that the Luyia ancestors inherited from God and transferred its ownership to their posterity. The initiates are taught to protect their land from external intruders by all means.

They are also taught never to bury Luyia kinsmen in foreign places but to always collect and transport their dead ones back home for proper burial rituals, so as their spirits may join the other ancestors. AICN has adopted this Luyia practice of transporting their dead ones for customary burial back home. Even bodies of people who disappear or drown must be traced for customary burial. At the end of the initiation a ceremony is held for the candidates to mark their returning and welcome into the community as new adults that are well informed. They are given gifts from parents and relatives. This enhances their sense of identity, security and belonging to Luyia community. Gift giving also symbolize many things including thanks to God, recognition and

appreciation of the initiate's success in the: newly earned education, enacted communal and spiritual binding, permanent severance of childhood and the newly acquired status of adulthood, (Japheth Libanje, O.I., 24/04/2000).

Circumcision ritual has contributed to the integration of the Luyia culture into AICN. For instance AICN values the above Luyia traditional education that is transmitted to the circumcised initiates because it enables them not only to be loyal to the Luyia but even to AICN Church. They are also taught to honour God and to value the Bible as the Holy word of God. AICN guardians teach them to believe in Jesus as the only saviour and Son of God. They are also taught to be prayerful and obedient so as to attract Divine blessings. The family morals, sexual morals and community morals transmitted to the young adults is important not only for the Luyia community but also for the Church. (Edward Anjili, O.I.), Says that circumcision helps AICN pastoral workers to evangelize young people who come from other churches, non-Christian backgrounds to stay with AICN initiates. (Gabriel Bunasi, O.I., 5/09/1997) declares that initiates are taught to be respectful to all elders regardless of whether they belong to AICN Church or not by obeying them, listening to their advice and being ready to be called upon to perform certain functions for the Luyia community and the church. They are advised to desist from using obscene or abusive languages, not to be rude or proud because such conduct is not pleasing to the community, to the Holy Spirits nor to God. Initiates are instructed to reason independently and make accurate decisions but not to follow the crowd pressure or euphoria because this may be wrong. They are

advised to always think before they speak, act and plan for their future lives. Such young people are also taught that life has ups and downs, success and failures and one must be strong to withstand these challenges. They are instructed to have a positive attitude to life, to believe that all is well and it will be well with them.

(Nehemia Teyie, O.I., 30/07/1999) proposed that AICN has made Jesus Christ the focus of circumcision. In case of complications during initiation, AICN members pray and ask Jesus for help and even seek modern treatment in hospitals because according to them healing comes from God. On the other hand even during initiation there is too much teaching about Jesus Christ as a Savior, healer and as one who can enable initiates to heal quickly and change their childish ways and bless them with a prosperous and reliable life of adulthood. Indeed circumcision even involves AICN churches who often conduct prayers in the church to thank God for successful initiation of Luyia children, (Nehemia Teyie, O.I., 30/07/1999).

Just as the Jewish Christians were not expected to stop their Abrahamic circumcision when they became Christians, the Luyia or members of AICN should not be urged to stop circumcision before or after they become Christians. All the pillars of Christian faith including Abraham, Moses, David, Jesus and the Apostles were circumcised (Genesis 17, Luke 2:21) as a sign of fulfilling God's covenant with Abraham, a man of faith. In (Acts 15) the first council of the church of Jerusalem accepted Gentiles to become Christians

without fulfilling the Jewish law of circumcision. According to the council of Jerusalem (Acts 15:16 ó 20) one could become saved without circumcision provided he believed in the saving name of Jesus and desisted practicing idolatry, immorality and sharing in Pagan sacrifices. God had confirmed the faith of the Gentiles by sending them the Holy Spirit for instance Cornelia's household (Acts 10: 44-48; 16: 6-11). However, it is significant to understand that the council of Jerusalem never renounced circumcision (Edward Anjili, O.I., 30/11/1999).

Unlike Gentiles who involved themselves in idolatry ((Acts 10: 44-48; 16: 6-11), immorality and pagan sacrifices the Luyia form of circumcision does not encourage such immoral behaviors, rather it is concerned with the moral upbringing of young adults religiously, socially and spiritually, hence its incorporation in AICN Christianity. The healing value of circumcision also makes it more comfortable with AICN Christians. As Jewish saw circumcision as a sign of membership in God's Covenant with Abraham, AICN Christians regard Luyia circumcision in various ways for example as a symbol of change, from childhood to adulthood or maturity spiritually, socially and morally. They regard it as a symbol of identity, security and belonging to the church and community. They also understand it as a sign of healing not only physically but also socially and spiritually. They view it as a symbol of spiritual renewal of people's relationship within the community and God, (Edward Anjili, O.I., 30/11/1999).

Those who refuse to be circumcised are not discriminated in the Church provided they believe in the name of Jesus. Such people are usually reminded the important things they have missed by not getting circumcised especially the educational value of it. They are therefore peacefully asked to voluntarily get circumcised even if it means going to hospital for the cutting. They are informed that there is nowhere in the Bible where Jesus condemned circumcision or non-circumcision and that Luyia circumcision can make him to be a better and reliable adult believer and parent. Therefore in most cases, such people surrender to circumcision without any pressure from members of AICN. They might get pressurized from certain forces outside AICN such as relatives and friends who may even circumcise them on the deathbed to avoid his spirit from troubling the living according to the Luyia custom. AICN recognizes other forms of initiation of members of other communities who do not circumcise; no force is extorted upon them to undergo the Luyia form of initiation so as to be accepted as members of church. Indeed there is no scriptural evidence that shows that Jesus forced anyone to get circumcised. AICN is therefore a church for both the circumcised and the uncircumcised. One does not only need circumcision to teach such values because they can be transmitted even better in other ways. Circumcision in part helps restless young who could perhaps get scartered to settle down for easy reach by their elders. For example, the Hebrew instructs their young people by use of synagogues (Serah Indimuli, O.I., 29/03/1997).

The Apostle Paul did not consider the Jewish circumcision nor was the Gentile uncircumcision to be important as far as becoming a Christian was concerned. With regards to Paul – The only thing that counts is faith expressing itself in love (Galatia 5: 6, 15). Paul's views on circumcision were only directed to Gentiles but not Jews. Gentiles could become Christians only through their faithful loyalty to Christ and the love of one another. To the Jews circumcision was a necessary social and religious value because it symbolized one's loyalty faith and obedience to the mark of the covenant that God made with Abraham (Genesis 17: 9 – 12). Therefore, just as the Jewish Christians valued their social and religious values associated with circumcision, the AICN Christians value the social educational and religious values connected with the Luyia traditional circumcision. AICN Church agrees that it is wrong to force people to be circumcised before accepting them to become Christians and that what matters is faith in Christ and love of the Christians. It is also wrong to discriminate or deny a person his human rights because of circumcision. Thus Christians must exercise their spiritual, leadership, professional, intellectual, social and economic talents regardless of circumcision. However, the fact that Paul opposed circumcision does not mean that the Jewish Christians stopped circumcising their offspring; perhaps they only stopped using it as a criterion for accepting new believers and as an agent of blocking others from legitimately assuming leadership positions within the church, (Rosemary Vulimu, O.I., 29/10/1997).

According to our research AICN Christians enrich themselves theologically by blending the Luyia circumcision with Christianity. For example in one of the circumcision ceremonies, (Serah Indimuli, O.I., 29/03/1997), asserts that the initiates were taught:

(1) Mothers endure labour pains at birth and Christ withstood pain on the cross. Initiates should endure pain just as mothers and Jesus who endured pain on the cross. Endurance of painful situations is a good taste of courage which pleases parents, the church the community and Jesus Christ.

(2) The initiate's blood binds them not only to the land and the community but also to Jesus who provides land, and who also bound us to God by shedding his innocent blood which dropped from the cross on which he was crucified to the ground.

(3) The Luyia circumcision is friendly to Christianity and to Jesus Christ. Hence circumcision will uplifts their minds through traditional education; their spirit through Bible reading, prayer and fellowship; their solidarity by staying together as brothers; moral status by learning tolerance, restraint, obedience, respect, loyalty and honesty, status in life by being appreciated by God, the church and the Luyia community for your successful completion of this training.

(4) After circumcision they become adults in body, mind and spirit, the church and the community has much expectation from them.

Circumcision was also highly regarded by the Luyia because of its medical value, (Johana Libasia, O.I., 3/02/1997). For example at times uncircumcised men suffered from some stubborn and strange diseases on their sexual organs such as ‘*SwellingøKhusimba*’ and ‘*Ulcersø* or ‘*woundsøMakhwekuø* and rashes in the interior or the outer surface of the penis. In such cases the medicine man recommended early circumcision as a form of treatment. Certain religious rituals were also done to appease God and the spirits by the family of the patient before the patient was circumcised.

According to this study the educational role of the Luyia shrines of worship has a remote resemblance to the Judeo-Christian Synagogue and the Christian idea of a church which both serve diverse functions including young peoplesø instruction in issues of religious, moral, cultural, social and economic values. As a child, Jesus benefited from Synagogue education and consistently observed the Judaic custom of attending the Synagogue on Sabbath day. He launched his ministry in the Synagogue and used the same to give instructions concerning his mission to the people (Luke 4:14-19).

The Luyia traditional value of children education is not contrary to Biblical teaching because both in the Old and New Testament young peoplesø education was taken seriously (Jared Munala, O.I., 22/08/1996). The Jewish Christian children received primary instruction from their parents up to a certain age after which they were taken for formal instruction in the temple if they lived in Jerusalem or to the Synagogue if they stayed outside Jerusalem.

In the Synagogue, the young received formal instructions from teachers or Rabbis experienced in both Judaic and Jewish heritage. Even Jesus received primary instruction from his family, the Synagogue and the Jerusalem temple (Luke 2: 39 ó 52). Jesus had a great liking for little children's education for example He said "Let the little children come to me, and do not hinder them for the kingdom of God belongs to such as these. I tell you the truth anyone who will not receive the kingdom of God like a little child will never enter it (Luke 18: 16 ó 7).

The book of Proverbs says "Listen my son to your father's instruction and do not forget your mother's teaching" (Proverbs 1: 8). The early church valued parental or family education, for instance, in Ephesians chapter 6, Paul urges children to obey their parents and parents not to provoke their children to anger but bring them up in the training and instruction of the Lord (Ephesians 6: 1 ó 4).

6.6 Luyia Environmental Rituals in AICN

AICN has adopted both the Luyia and Biblical view of the environment, as a fundamental place where all human activities including spiritual or ritual ones occur. It is from the natural world that humans derive their ritual materials. This church also regards the environment as being sacred or a shrine as taught both in the Luyia traditional religion and the Bible. The Luyia community safeguarded the environment because of the belief that just like the human community; the environment was created by God, belongs to God and has

rights of existence, (Bernard Machaka, O.I., 13/12/1996). Just as humans utilize the environment, God also uses the environment for his own purposes. God has also given the environment certain rights over humanity whereby the community must serve as a caretaker and protector of the environment. Thus to the traditional Luyia humans must not be predators but curators of ecology. In Luyia traditional religion mankind does not have a unique place in God's creation and the spirit's presence can be felt through and within nature. Humanity only has a special talent of being a sacred steward of the Divine Being on whom his stewardship is accountable to. Nature nourishes human life and spirit, nature is part of humankind and humankind is part of nature. God has contact with all His creation of living and dead (inanimate), thus in the Luyia point of view, the environment is both part of and partner with humanity. We came from it and we shall go back to it. The environment also performs many rituals on its own, for example, experience of day and night, natural seasonal change of weather patterns. Humans have some vital rituals which they have less control of such as breathing and how blood flows in the body. Any form of disturbance of the above raises challenging concerns and diverse reactions including spiritual ones for humans, (Geoffrey Okumu, O.I., 20/07/1996).

The Luyia traditional community collectively worked hard on the environment by farming, fishing and hunting, practiced communal generosity to save the community from hunger. Communal generosity was based on the understanding that humanity was accountable to God on how it used the

material blessings from the environment (Geoffrey Okumu, O.I., 20/07/1996). Nyerere J.(1973)⁶⁴ concurs with the above by saying that in the African traditional societies both the rich and the poor were completely secure and nobody starved of food or dignity because he lacked personal wealth; he could depend on the wealth possessed by the community. Nyerere argues this was so essential because in traditional African society everybody was a worker and everybody earned a living for the community.

The above beliefs concur well with Biblical ecological values. For example: (Psalm 24:1) says 'The Earth is the Lord's and everything in it, the world and all who live in it'. As a sacred object the environment also has sacramental characteristics, for example, it is a means by which religious consciences is awakened to the presence of a sacred mystery, it has communicative power, and it symbolizes God's presence (divine reality) and is a vehicle for divine action in both the Luyia and Biblical point of view. In the New Testament God took the form of a creature or 'man' in order to reveal Himself to mankind (John 1:1 ó 15), Jesus utilized the environment to reveal God's power through his miracles of healing, feeding crowds, walking on water, raising the dead and calming a storm, (Joel Lubia, O.I., 17/11/1999).

⁶⁴ Nyerere Julius (1973). '*Ujamaa: The basis of African Socialism*, ' in Freedom and Unity, Oxford University Press: London, p.162.

Four things make Christianity as brought to Africa by European missionaries appear to be unfriendly to the environment and AICN disapproves such attitudes. (Jacob Indika, O.I., 30/07/1999): First, is the idea that nature exists entirely for human advantage, based on God's command to Adam in the opening chapters of the Bible to have domination over the rest of creation (Genesis 1:26). This has been misinterpreted by Christian theism whereby efforts have been made to portray a wholly transcendent deity, totally disconnected from the world and with no continuing interest of involvement in non-human elements. For example Hebrew monotheism swept away the great multiplicity of divinities worshipped in pagan religions and located in rivers, trees and mountains.

The results have been to rob nature of all its mystery and sanctity and render it at best simply neutral or wholly profane. AICN has stuck to the Luyia traditional belief which maintains that God is omnipresent. The environment does not exist only for human's benefit but it's for the wellbeing of all things that God made. Human's control of nature is not absolutely free; it is conditional and subject to God's judgment. Better use of ecology brings prosperity while destructive use causes suffering and death, (Jacob Indika, O.I., 30/07/1999).

Second, is the notion of the natural world as a sphere of profanity and evil. (Caleb Atinya, O.I., 7/04/2000) states that this notion is derived both from traditional dualistic distinctions between matter and the spirit and from the

specific doctrines of the original fall. The idea of matter as corrupt and nature as profane became firmly rooted in Christianity through pervasive anthropocentrism and the dualistic philosophy of the Greek Gnostics. Protestant reformers and early Church fathers mostly understood God as Lord of history rather than the Lord of creation. According to Greek Gnostics all matter is evil because it decays and only the purely spiritual is good. AICN appreciates the Luyia and Biblical concept that the matter is good because it belongs to God who is good and all creatures depend on ecology in many ways, (Caleb Atenya, O.I., 7/04/2000).

The third notion is based on the Christian interpretation of the fall. Some people argue that Christians have stressed the fall of natural world much more than the fall of humans; with the result that nature has not only been deprived of its sacredness, but rendered positively evil. AICN appreciates the Luyia indigenous belief that alleges that some ecological aspects may not be rational while they seem to have qualities that are superior to humans. For example water is an independent variable that supports the life of all living things. Humans need water for survival but water has the ability to exist on its own as vapor, liquid and solid ice. God's expulsion of humans from Eden seems to indicate that the middle tree had a special significance to God because He never cut it down. He only expelled the serpent and humans but left the middle tree to stay in Eden under angelic protection. God spared this tree from the punishments which he pronounced to the serpent, the ground and humans. Hence trees seem to have a special significance to God that humans are yet to

understand. (Genesis2).AICN agrees with the Luyia idea that human rationality should not be used as criteria to overlook the rights and needs of other aspects of ecology.

Fourth, the Western notion of the environment as a tool for human exploitation was further strengthened during the renaissance era whereby human reason was exalted above everything else, (Andrews Chablis, O.I., 31/10/1999). Through scientific and technological advances, Europeans managed to practically exploit the environment. Wanton exploitation of environment through science and technology are largely responsible for the present environmental degradation and climate change. Although in the Luyia traditional community there was environmental destruction through slash and burn system of farming, yet it was not on a large-scale basis compared to modern environmental denigration caused by industrialization, modern farming methods, transport systems and nuclear radiation.

The Luyia concept of nature's loyalty and worship of God has been accommodated by AICN Christians especially because of its spiritually edifying wisdom, (Noah Limisi, O.I, 13/08, 2000). The Bible also portrays natural phenomena including various organs of the human body as worshipping God. The book of Psalms has many passages that present nature as being in a state of worship. For example Psalms (148: 1, 3, 7-11) "Praise the Lord from the heavens! Praise Him all His angels! Praise Him Sun and moon. Let them praise the name of the Lord for He commanded and they were

created. He set them in place forever and ever; He gave a decree that will never pass away. Praise the Lord from the earth, you great sea creatures and all ocean depths, lightning and thunder snow and clouds, stormy windsí You mountains and all hills, fruit tree and all leaders, wild animals and all cattle, small creatures and flying birds kings of the earth and all nations, (Noah Limisi, O.I., 13/08/2000).

The Luyia traditional religion does not only confine worship to men but also ascribes worship to the natural phenomena, (Richard Litaba, O.I., 22/08/2002). Thus nature is not only believed to have a sacramental characteristic of symbolizing the power of God but it also has features of worship. For instance the change of the moon and weather patterns/circles of hot and dry seasons, day and night, sunset and sunrise, symbolize nature's obedience, loyalty and submission to their divinely ordained rituals of worship and existence. Even various organs of the human body including the visible and invisible parts such as the eye, mouth, stomach, ear, nose, the mind and spirit, work according to their divine rites of worship. Both nature's rituals of worship and the human religious rituals are interrelated and an abnormal interruption of any part of the natural and human worlds is believed to disrupt both the natural and human rights of worship. For, instance, humans depend on natural resources for survival. Denial of God is regarded as abnormal and as emanating from a mind polluted by false teachings, the work of evil spirits, witchcraft and ignorance. The miss-function of nature is blamed on human misconduct or error in the invisible realms, (Mathew Kadambi, O.I., 18/08/1999).

6.7 Silent and Listening Luyia Rituals in AICN

These are other Luyia indigenous religious elements that have infiltrated into AICN. Some of the quiet and listening rituals are: Silent and listening ritual healing that is observed by AICN patients who are treated by Luyia traditional herbalists in their homes, (Joan Odinga, O.I., 22/11/1999). Healers advise their patients to take medicine and to observe silence by avoiding loud sounds from people, metals and domestic animals. These include infants and children, mentally disturbed persons, patients with hearing and sleeping complications. Patients observe quietness and listen to the sound of their sick bodies so as to gather personal information concerning their sickness. Patients reveal such information to the healer who uses it to make decisions like maintaining the same type of medication, changing medicine, stopping or withdrawing from work. Sometimes herbalists give patients herbs which induces quietness or sleep to minimize pain and help the patient to sleep silently. Observing silence is believed to make patients to get healed faster and to help, talkative patients who may unknowingly create discord by exposing the hidden, forgotten and forbidden family history. Patients who suffer from making persistence yelling and laughing noise are also given silencing medicines. However, the patient may listen to spiritual music and sounds of drums if such can minimize his/her mental and physical pains.

This is another Luyia practice that has entered AICN. In AICN, believers do not expose their uttermost confidential needs to God in public gatherings, especially embracing matters and issues with a potential to be mistaken,

misunderstood, isolated and cause strife. AICN adherents reveal such issues to God silently by heart or verbally in low tones or whispers in a congregation and in isolation. Such invocations or prayers include issues like confession, forgiveness, repentance and lamentations of the spiritually hurt who is seeking God's intervention, (Joan Odinga, O.I., 22/11/1999).

6.7.1 Silent human love and sexuality

AICN has also adopted the Luyia way of human love and sexuality. This church holds the Luyia view that human love and sexuality are sacred and divine gifts. Humans should use their love and sexuality with this view in mind. AICN members do not display their love affairs and human sexuality publicly. According to AICN, maintaining the privacy of human love and sexuality helps to uphold their dignity as vessels of pleasure and procreation. AICN does not also allow public: verbal mention of the human sexual organs, kissing and fondling of love partners. Related to the above is the intrusion of the Luyia silent bathing rituals concerning pregnant women, infants, elderly persons, criminals and the bodies of dead persons. AICN has also absorbed the Luyia indigenous silent rituals connected with the passing out of human waste products. Humans are not expected to defecate in open spots, on footpaths on shrines, in water, inside houses, in attires, in groups and loudly. People are expected to relieve their waste metabolisms silently, privately in designated places far from their houses to avoid bad smell and dangerous germs, (Rueben Mabwa, O.I., 13/04/2000).

6.7.2 Corpse beating and silent night burial rituals

The above Luyia traditional practice of burying victims of unacceptable death such as cases of suicide and murder has penetrated into AICN. People who die from unacceptable death receive no mourning and are accorded faster despised and quite night burials. This is because human life is sacred, belongs more to God and the community than the individual. Suicide signifies a person's rejection of the community, his/her ungratefulness to God and it sets a bad precedent to the society. Before doing anything to a suicide victim's body elders make prayers asking God to stop such a disaster to repeat in the community. Therefore before burial corpses of suicide victims are ridiculed cursed, blamed and beaten up by the elders and close family members as a disapproval of such an act, punishment to their bodies and spirits for taking their own lives, stern warning of those who might anticipate to do likewise, (Robert Madonye, O.I., 20/10/1999).

The body of the suicide victim, regardless of gender status and age is beaten before it is untied from the tree. Even pastors and their kinsmen who commit suicide are also treated likewise. The tree on which a person hanged himself is totally uprooted and all of it including the roots and stem, the branches and leaves, and the string that was used by the deceased are burnt on the spot where the tree used to stand, (Joel Indioa, O.I., 30/07/1999).

Members of AICN who die from suicide and murder are buried silently by elders at night in the absence of the family members and neighbors who move

far from their homesteads so as not to violate taboo by witnessing any of the burial events. The family members are allowed to come home after the burial. After burial the diviner comes and performs a silent ritual cleansing to purify and protect the family from such deaths and to re-integrate them into the community. Related to this is the silent ritual cleansing of homesteads where families mistake and regard bodies of strange persons as being their own, perform funeral rituals and bury them in their family graveyards. In such cases homesteads, the family and the living person who is presumed to have died are silently cleansed by the diviner, (Ernest Ingati, O.I., 22/10/1999).

6.7.3 Corpse exhumation cremation

The above ritual has also infiltrated into AICN (Joshua Muhambe, O.I., 22/09/1999). In AICN tough evil spirits who stubbornly defy Christian and which terrorize church members are subjected to the Luyia traditional exhumation and burning of the deceased's body. Such a spirit may belong to a dead pastor, deacon or an ordinary believer. In the Luyia traditional community the buried body of a person whose spirit disturbs peace and persistently hounds the family, the community, relatives and even domestic animals by causing wicked dreams like wrestling and strangling, beating, chasing, madness or reappearing physically to terrify children and adults at day and night time is exhumed silently early in the morning and burnt. Before exhuming the body elders prepare the burning chambers by arranging together thick wood, tree branches, leaves and grass which they dose with oil. After exhuming the body the corpse's legs, hands and neck are broken, its mouth

and eyes are staffed with wood to disable its spirits abilities of movement, talking and sight. The body is then dosed with oil and put in between piles of wood, grass and leaves and burnt. Apart from the elders no one else is permitted to attend the corpse burning occasion. After burning the elders collect the corpse's ash and go to throw it into a distant stream. Some elders who participate in this ritual belong to AICN. According to them this ritual is valid because it is intended to expel the demon and restores peace to God's people and that even Jesus healed the demon possessed and drove evil spirits into the Sea of Galilee, (Eunice Khaguvi, O.I., 7/07/1996).

6.7.4 God's Silent Rituals and the challenge of Satan and evil spirits

The Luyia traditional concept of God as a good and silent listener has extended into AICN. (Robert Madonye, O.I., 20/10/1999) observed AICN shares in the Luyia beliefs that: God created silence before He made sound and the universe, before the creation of sound God's spirit dwelt in deep and absolute silence that was intermingled with wisdom. In this case AICN believes that silence is often characterized with wisdom. God, in His wisdom ended his era of absolute silence by creating sound and it is by this sound he created many things which he endowed with different types of sound to use in various ways. AICN believers appreciate the Luyia belief that after creating sound God made listening and He was the Omni-silent listener. He blessed all that He created with different levels of listening which they utilize in different ways. Among all the creatures God blessed humans with the best and highest number of sound and listening gifts. For example, humans can afford to talk, whisper,

smile, sing, laugh, weep and cry. God listened and understood the sounds of all He had made and applied some changes that pleased Him and whatever He had created.

Such changes were necessary because some sounds were extremely not audible but dangerous, so high, destructive and unstoppable. (Joan Odinga, O.I., 22/11/1999) stated that AICN believers interject this Luyia belief with the Biblical narratives of creation by asserting: Later God broke his silent listening and shifted His status from a silent and listening entity into a powerful and active creative agent or word. He stopped the pre- creation chaos by creating the universe through the power of his word using the opening words, "Let there be light" and it happened as was intended by His Word. After creation God silently listened and made an observation of all that He had made and found it very good (Genesis 1).

AICN has also absorbed the Luyia traditional belief that silence both kills and heals. A patient who absolutely keeps silent can die because people may not know how to assist him. On the other hand open disclosure of a terminal disease to a patient may make him/her shocked and speed up his/her demise while keeping silent about it can elongate his/ her life, (Joan Odinga, O.I., 22/11/1999). The Bible shows that Paul had a certain ailment which he described as "A thorn in the flesh" which constantly disturbed, prevented him from being elated with his work. Paul was silent about this problem and his companions did not understand about it (2 Corinthians 12:7-14).

Similarly, AICN believers have personalized the silent and listening aspect of God. They believe that as a silent listener God listens and answers prayers. He responds to different types of prayers including private and public supplications of individuals, communities, adults and children, (Robert Madonye, O.I., 20/10/1999). This concurs well with Biblical tales which indicate that God answered the prayers of: Adam for companionship (Genesis 2:18-25), Noah concerning the great universal flood (Genesis 6, 7, 8, 9), Abraham, Sarah, Moses, Elijah, Hannah, Mary and Jesus.

(Robert Madonye, O.I., 20/10/1999), postulated that AICN Christians apply Christological beliefs on Christ and describe him as a Silent Listener who listens to God and to Christians in several aspects: For example: First, the ontological Christ is the creative silent listening agent which is God's word of creation that is always active in the universe. This is demonstrated by Christ's listening to the needs of the sinners, the sick and dead through declaring by the power of his word forgiveness healing and resurrection. In line with the above AICN is in agreement with John who described Jesus as the Word of God (John 1:1-14) and later identified him as the Alpha and Omega, the First and the Last, the Beginning and the End (Revelation 22:12-13).

Second, with regard to the ritual aspect, Jesus is the ever present quiet listener during our moments of worship, baptism and celebration of Eucharist. Third, doctrinally, Jesus is a good teacher, who silently listens to the needs of his learners or disciples.

Fourth, socially Christ is the silent listener to the church for where two or three are gathered in His Name, He is present among them to address their spiritual needs.

Fifth, experientially, Jesus lives in the Church in the form of the Holy Spirit who endows the church with many gifts including ministries like: pastoral and evangelical vocations, teaching and prophetic callings, speaking in tongues and interpretation. Believers of AICN combine listening to God with prayer, reading the Bible, singing, dancing and listening to pastoral teachings.

Sixth, morally, God's listening is good and holy or perfect, merciful, redemptive, gracious, loving and life giving. God's silence and listening is also absolute, everlasting, but humans silence is temporal due to mortality, partial or relative because of many factors that interfere with their life. Humans silently listen to their fellow humans to obtain information and to God to receive divine guidance. Moses received a Divine calling in the plains of Mount Sinai wilderness, after baptism Jesus went into the Palestinian wilderness to silently meditate upon God concerning his mission on earth.

Seventh, God made the first silent sacrificial ritual when he killed a ram and covered Adam and Eve's nakedness after their fall in the Garden of Eden (Genesis 2). This was followed by Abel and Cain's sacrifices which ended in an unfortunate brutal murder of Abel by his brother. Later, Noah, the founding father of the new human race made a sacrifice to mark the end of the Global flood (Genesis 2,3,11). This ritual trend continued up to the New Testament

times when Jesus was crucified on the cross to save humankind from sin(Mathew 27:32Luke23:26,1cor1:17,18).

Some humans listen to God out of fear and guilt especially if they have broken unpardonable divine laws that attract imminent divine punishments. Such was the case for Adam and Eve when they broke God's rules in Eden. Humans also often listen and make silent schemes and conspiracies with evil motives to: exploit, enslave disrepute, deceive, mislead, marginalize, confuse, harm and destroy, victimize and commit murder. King Ahab and Queen Jezebel schemed, robbed Naboth's orchard land and executed him, Judas conspired to betray Jesus. Other people decide to keep silent when innocent persons like young children are being assaulted by criminals. This kind of silence was not encouraged in the Luyia community and it is unbiblical and resented in AICN because it condones evil, (Joan Odinga, O.I., 22/11/1999).

(Ernest Ingati, O.I., 22/10/1999), observed that AICN appreciates the Luyia traditional belief that silent listening is also present in the invisible evil world of spirits / demons and Satan *Wele Gumali* or *The evil Deity / Black God*' is the Luyia equivalent of the Christian Satan who together with their agents represent the forces of evil in both AICN and the Luyia indigenous religion. AICN believes that Satan is a good listener and a trickster, cunning/subtle, shrewd evil schemer hypocrite/ disguiser, and a permanent opponent of God's plans. He is worthless, reckless and lawless (2 Corinthians 6; 15). Satan slanders God to humans (Genesis 3:1-6) and slanders humans to God (Job 1:9;

2-4). He is likened to a serpent, wolf, roaring lion, sower of tares, fowler and murderer (Revelation12:9, John 10:12, 1 Peter 5:8, Psalms 9 1:3 Mathew 13:25, 28 Luke 8:29, 9:39, 42).

Paul says in his epistle to the Corinthians "And no wonder, for even Satan masquerades as an angel of light (2 Corinthians11:14).In the Bible light symbolizes Jesus Christ whom it describes as the true light of the world which came from God (John1:5, 8:12, 9:5, 1John1:5, 2:8). Light also symbolize the word of God. For instance the Psalmist writer asserts "Your word is a lamp for my feet, a light for my feet (Psalms119:105). However, Satan has knowledge of God's word which he uses in the wrong way to lead Christians to disobey God. For example he used God's word silently to tempt Jesus in the wilderness to turn: stones into bread jump from the apex of a temple and to worship him. Jesus successfully rejected Satan's deceptive and tricky evil demands by using Holy Scriptures (Mathew4:1-11).

(Ernest Ingati, O.I., 22/10/1999) further stated that the Luyia evil deity Wele Gumali has both spiritual and human forces who work with and for him. These forces include evil spirits and wicked persons in the community. Likewise, in Christianity, Satan has spiritual assistants who minister to him such as wicked spirits and demons, his human assistant are the witches, sorcerers, thieves and murderers. This information tallies with the Biblical account which says, "For our struggle is not with flesh and blood but, with the principalities, powers, and world rulers of this present darkness, with the evil spirits in the heavens,

(Ephesians 6:12). God has given Christians protective agents against Satan. These primary or core agents that include Jesus Name, angels, wisdom, faith, God's word/scriptures, prayer, salvation and the Holy Spirit (Isaiah40:29, Ephesians6:13-20, 2 timothy1:7).The secondary forces against Satan are the human spiritual aspects consisting of the institutions devotional structures like family, church, seminaries and theological colleges. Such institutions are assumed to function under the doctrines of Christ who is the founder and the overall eternal spiritual head of the Church including AICN. Such institutions bring believers closer to God and train them the techniques of defeating Satan and his spiritual evil forces.

6.8 Luyia marriage rituals in AICN

The fact that the Luyia form of marriage has been extended to AICN cannot be overruled, (Richard Okwako, O.I., 15/04/2000).Some of the Luyia traditional marriage songs which are already explained in Chapter 2 have also been extended into AICN. The practice of the Luyia forms of marriage such as monogamy, Polygyny and levirate marriage are strengthened by the incorporation of Luyia kinship system into AICN. Kinship defined marriage relationships and controlled marriage regulations and customs such as the exchange of gifts like dowry and selection of marriage partners. One could also not divorce his or her partner without consulting his kin-group. The above practices are adhered to by AICN members (Godfrey Okumu, O.I., 23/07/1996).

The similarity of meaning between the Luyia and Christian concepts of marriage is another factor that has made AICN to accommodate polygamy, (Gladys Agesa, O.I., 25/08/1996). In both cases, marriage whether monogamous or poligynous is a spiritual and social affair. According to the Luyia traditional understanding, marriage is a spiritual affair because it was originated by God who created the first man called *Mwambu* and the first woman called *Selah* and ordered them to stay together as husband and wife and procreate. This means that marriage is a divine or sacred activity and refusing to marry is not tolerated because it is immoral and against divine law. Among Christians marriage is also viewed as spiritual or divine activity that was initiated by God when he created Adam and Eve and told them to be fruitful and multiply (Genesis 1:26 ó 28). The fact that God created a woman from a man's rib shows that man and woman make perfect partnership; companionship is totally fulfilled through marriage (Genesis 21 ó 24). Fourth, among both the traditional Luyia and Christianity, marriage ceremonies and rituals involve invoking God's name through prayers, songs, blessings and confessions. Marriage also must be a lifelong union in both cases, (Moses Bwonya, O.I., 17/08/1996).

(Nelson Keyonzo, O.I., 7/05/1995), postulated that Luyia system of dowry which is a dynamic ancient custom gives value to a girl, it is a sign of affection to her, strengthening her position and bonding between two families. In the Luyia community dowry payment is a necessary practice that involves the living and the spirits of the dead; it seals, legalizes and makes a marriage

agreement more legitimate and permanent. Dowry is paid by the man's family to his wife's family. Any marriage including the Christian wedding is considered legal after the husband has fulfilled the payment of dowry as per the Luyia customary legal demand. AICN has adopted this Luyia custom and it encourages those who marry to legitimize their marriage through giving dowry while both couples are still alive. AICN practices the Luyia materials of dowry exchange including cattle, goats, sheep, honey and money.

No man or member of AICN can be allowed to bury his dead wife whether old or young unless he has given dowry. In case he has not done so, his wife's corpse and children are taken back for burial to her real parents' home. Her man is deemed as having no rights of ownership of the woman's body and her children who are inserted into their deceased mother's maternal kindred, (Jacob Savale, O.I., 6/08/2002). The study by the (Theological Advisory Team on marriage 1992, p5) shows that throughout Africa a marriage could not take place without some payment of animals, beer, food or other goods to the parents and family of the bride. Dowry in traditional Africa was not considered the purchase price for a wife. Rather it was an exchange of gifts in order to verify in concrete terms that the families had agreed to the marriage of the son and daughter. Thus traditionally, the evidence that a man and woman were truly and legally married was the giving of dowry.

In both Luyia and Church perspectives, marriage is a community affair and it has to be socially acceptable, (Joseph Kibisu, O.I., 22/10/1999). Marriage is not

a one man or a one-woman affair. With regard to an informant, AICN has recognized and accepted some social aspects of the Luyia traditional marriage, such as the role of go between, Mediation or *obwemeli* whereby parents, relatives and faithful or loyal friends participate in selecting a partner for their daughter or son's marriage. Just as the Luyia traditional community, AICN does not recognize secret marriages, thus marriage has to be performed in public and in a socially and ritually accepted manner. However, in case one marries secretly by eloping, AICN cannot recognize his marriage until after he has performed the necessary customary social obligations such as the payment of dowry.

In order for marriage to be socially acceptable, it must also be in line with the Luyia traditional social marriage regulation, (Elphas Ochola, O.I., 22/07/1999). For example marriage of a brother and sister, a father and a daughter or mother and son, close or blood relatives, people of the same sex, a person and an animal is forbidden. Victims of such practices were punished and banned from the Luyia traditional society and they are not tolerated in AICN. Any victim of such malpractices is viewed as a social deviant, immoral and evil and is excommunicated from AICN. According to the Theological advisory group on marriage, since all marriages should be socially acceptable, Christians should be careful to follow customary communal practices pertaining to incest. Even if the Bible remains silent about something which culture disapproves, a Christian should not go contrary to the culturally accepted norm. Thus, if a practice is not sinful, Christians should leave it and

allow it to continue. If a Christian breaks a traditional rule by marrying someone too close in kinship, he will become an offence to other Christians. Christians should avoid offence wherever possible.

In the Luyia traditional and Christian point of view marriage is regarded as a form of transition to parental life,(Joseph Adeya, O.I., 26/07/1996). Thus marriage is a bridge to family life and parenthood. As a form of initiation, marriage involves transitional rituals and celebration events such as feasts; singing and dancing that are performed to mark the occasion. Poligynous marriages are not exempted from such feasts. Among Jesus first miraculous signs was the changing of water into wine in a wedding in Cana (John 2: 11). The Bible is silent on whether it was a polygamous or a monogamous form of marriage. However, in AICN a man is only allowed to perform a Church wedding with only one wife, the first wife.

Among the traditional Luyia, marriage was mainly for the purpose of producing children. Children were regarded as wealth and as a blessing from God, (Nathan Luvai, O.I., 20/07/1999). Childless marriages were therefore hardly tolerated. It was therefore the desire to have many children that encouraged Polygyny. Whether poligynous or not, marriage in the Luyia traditional and Christian points of view performs a procreative function, (Johnston Likhi, O.I., 22/07/2002). According to (J. S. Mbiti 1973, p.103) through marriage couples create children and are created into parents. Both of them become agents of God in creation, not only through giving birth but in

molding their personality, shaping them to fit into the world, caring for them until they can care for themselves.

Children also supplemented their parents by helping them with work and by caring for them during old age. Male children were highly valued because they served as inheritors of their dead parents' property. In AICN, children are also regarded as wealth and as blessings from God to the parents, to the kin-group and the church. Polygamy is regarded as a solution to problems such as barrenness; desire to have a child of a particular sex especially a male to take care of the old parents and to serve as an heir, and as a way of minimizing prostitution by reducing the number of mature unmarried women.

Since Polygyny is very expensive to manage, especially in today's dwindling basic resources of life and high cost of living, AICN does not encourage its members to practice it, (Peter Onguso, O.I., 20/08/1996). Although Polygyny has advantages, AICN members are also made aware of its dangers by being advised to take examples from the practical life where many men fail while few succeed in it. For example some neglected polygynous women and children may seek to fulfill their basic needs in socially unacceptable manners such as prostitution and crime whereby they become a health and security risk to themselves and the community. Polygyny is also subjected to challenges from gender sensitization programs, feminist movements that present it as negative and discriminatory towards women, erosion of cultural beliefs, scarcity of land, formal education, population control campaigns, western

culture, Christianity and the inflation of dowry cost and the tendency for family instability in polygamous relations.

6.9 Luyia Birth Rites in AICN

The Luyia pregnancy and infancy rituals have extended to AICN, (Gordon Mikwana, O.I., 4/07/1996). In Luyia traditional community and in AICN an expectant mother is treated preferentially. She is restricted from: performing strenuous activities, consuming certain foods and from taking particular herbs so as to avoid pregnancy miscarriage, early birth and child overgrowth inside the womb. During labour time the mothers who deliver at home are assisted only by traditional adult female birth attendants. Men and children stay away and return when the work is over. A mother that has given birth is given special treatment and diet for one month to help her recover, re-acquire strength and re-adjust to normalcy. After child birth there are other Luyia traditional rites linked with the infants first breast feeding, naming, child birth hair cutting, first solid food consumption, crawling, teething, standing, walking and talking.

6.10 Luyia Death and Funeral rituals in AICN

The AICN has accommodated Luyia traditional burial beliefs and rituals to its worship, (Samuel Lumwanji, O.I., 30/04/1997). Just as the Luyia traditional society, AICN followers belief that nothing happened without being purposefully caused and that death is caused by sorcery, witchcraft, curses, evil spirits, breaking a binding oath or taboo. Sometimes death is looked at as God's will especially if the victim is extremely old. Secondly, they also

believe that death is transitory, it does not mark the end of life, rather it is regarded as a rite of passage that marks the victim's end of life in this world (in bodily form) and introduces or transforms him into the new life in the spiritual world as an ancestor. Thirdly as in the traditional Luyia society, AICN members believe that death is the final destiny of all men. It is a rite of passage that every person must undergo. Fourthly they believe that death does not sever the bond between the living and the dead. In the Luyia society and in AICN there is great concern for providing the dead with proper burial so as to arrive safely in the world of the dead. Just as in the traditional Luyia society, members of AICN name their newborn names of dead relatives as a means of honoring and remembering them.

They also believe that death affects the whole community or a much wider social group than the deceased's immediate family by disrupting the religious and social harmony as it causes permanent separation of persons, (Geoffrey Okumu, O.I., 20/07/1996). The rituals associated with death serve to reaffirm the sense of solidarity of the larger group, and to place the community's support at the disposal of the bereaved. Relatives, neighbors, friends and sympathizers flock around; make alternating wakes, visiting the bereaved to console them, to give counsel, to identify with them, to keep company and to make donations. AICN members recognize the Luyia traditional belief that man has no control over death.

Among the Luyia traditional rituals that have been incorporated in AICN include the following: Firstly as soon as a person dies, wailing, mourning and weeping begins up to the actual burial, (Simon Kidagasi, O.I., 26/07/1999).

These symbolize deep feelings of sorrow and shock because of loss of a loved member. Secondly all funeral events are interjected with some Luyia traditional funeral songs, prayers and consolation to the bereaved. Thirdly preparation for the burial ceremony is made, making sure that the best burial is given as tradition demands. Burial arrangements depend on the type of death, sex, age, social and economic status of the deceased. Fourthly all types of taboos must be observed in order to keep away death from the community.

Other Luyia traditions that have been extended to AICN are the practice of care for the dying and that of farewell to the living by the dying person, (Samson Simwa, O.I., 28/11/1996). In the Luyia traditional religion as in AICN, a dying or sick person is never left to die alone but he is taken care of by his own family, immediate family members and relatives who attend to his medical needs, give him food, bath him, pray for him, keep him company and give him encouraging words. They may also provide material assistance by donating gifts.

Once the sick person is convinced that he is going to die, he summons his immediate family members, relatives and friends for a meeting in his house which serves as his farewell to them, (Rose Andaye, O.I., 19/07/2000). The dying man also requests the last meal to be made for the visitors to share with him. During this meeting there is singing, praying and speeches. The sick man may reconcile with his perceived enemies, divide his property to his children and give them last counsel; he also settles his debts and appoints his successor.

The living wishes him a happy and good life in the hereafter and requests him to convey their greetings to the ancestors. The dying man requests those present not to forget but to remember him and his counterparts who died earlier and promises to convey their greetings. When everything has been satisfactorily well settled, he sends greetings to all who were unable to be present and utters the last farewell saying "Goodbye" stay well, because I am going home" *Mulindwe mumenye bulayi, sikila njitsanga ingo*. He then requests prayers from those present. He speaks, prays to God and sings with those present until he dies. It is in line with this that Bujo (1992)⁶⁵ says dying people therefore are conscious that they participate in the life-force of ancestors. There is no question of despair in the face of death and no sense that one is deprived of life. The dying African, especially one in authority, who is conscious that he has lived his life according to traditional rules, sets out on his journey to the land of the ancestor in full confidence that he will be received in the community. The task of the living is to help the dying man on his way.

Bujo (1992)⁶⁶ further observes that Africans fear death in common with all other human beings, but the dying African is reconciled to the fact of death through his solidarity with the community, both seen and unseen, solidarity

⁶⁵ Bujo Benezet (1992). *African Theology in its Social Context*. St. Paul's Publications: Nairobi, p.127.

⁶⁶ Ibid p.127.

with the ancestors and the living gives the dying person a peace of mind to take death courageously. According to Bujo (1992)⁶⁷ the custom of keeping the dead body at home influences people's general attitude to death by trying to cope with death and integrate it onto their lives. For instance in Christian families, the home of a recently - deceased person becomes a kind of holy place where people pray and read from scriptures. Here face to face with death, priests, catechists, members of the family take turns to preach.

AICN care for the dying is also in line with, (James 5: 14-15) that says 'Is any among you sick? Call for the elders of the Church, and let them pray over him.' In connection with the above Jesus also cared for the dying for example the healing of the Centurion's Servant (Luke 7: 1 - 10), raising of the widow's son (Luke 7: 11 - 15) raising of Jairus daughter (Luke 8: 49 - 56). Jesus also shared wine and bread as the farewell meal in anticipation of His death. Jesus told the Apostles to take the Lord's Supper in remembrance of Him (Mark 14: 12 - 26, Luke 22: 7 - 23).

6.10.1 Funeral songs

The Luyia traditional funeral songs have been extended to AICN. These songs include farewell songs, consolation songs and entertainment songs. One of these songs is:

⁶⁷ Ibid, p.127.

Luwere Omwilwatzi luwere x2 luwere, luwere x1
Luwere Omwilwatzi-Luwere / Nyasaye akhulinde x1
Luwere Plofesa luwere - -
Luwere Omulesi luwere - -, (Moses Litaba, O.I., 12/08/2000)

English translation

Farewell Pastor Farewell x2 farewell, farewell
 Farewell Pastor farewell- and God keep you.
 Farewell Professor, farewell---
 Farewell Doctor, farewell---

The above is a Luyia traditional funeral song bidding farewell and God's upkeep to the deceased.

Some Western European classical funeral songs have been modified with Luyia rhythms, words and sounds. Bellow is one of such songs:

Omulindi welitala yetsanga x2 yetsanga yetsanga x1
Omulindi welitala yetsanga-yetsanga hango luno
Yetsanga hango luno x2
Yetsanga, yetsanga, yetsanga hango luno.
Omulesi wabana yetzanga---
Pulofesa wemisala yetzanga---
Omurumwa we milembe yetzanga---, (Ezekiel Majani, O.I, 6/07/2000)

English translation

The village elder is coming x2, is coming, is coming x1
 The village elder is coming, is coming at home today
 The doctor of children is coming---
 Professor of medicine is coming---
 The servant of peace is coming---

This is a consolation song that is sang to reassure the bereaved that the earth is not our ideal home, we are all passers-by on earth headed to our real good and permanent home in the spiritual world. We should not therefore over-mourn up to the breaking point. The deceased only happens to have gone home earlier than us.

Another classical Western hymnal song that is appreciated in AICN is:

*Njitsanga butwa obwandi
Matsai keke karatsa
Undekhele tsimbi thiosi
Likondi lianyasaye*

English translation

Just as I am without a plea
The blood of God was shed for me
And as I promise to believe
O Lamb of God I come
If ..come.

This song is sung as a final sent-off to the diseased during burial. It presents the deceased to God just as he/she is regardless of age, gender, culture and status. It teaches that God loves and accepts us regardless of our racial, cultural, gender, economic and spiritual diversities.

Olwimbo Olwobusayi or Prayer song

Solo: Uninde All: Haale, Nyasaye wanje uninde haleluya

Solo: Umbele All: Haale, Nyasaye wanje umbele haleluya

Solo: Unjosie All: Haale, Nyasaye wanje unjosie haleluya

Solo: Unzienule All; Haale, Nyasaye wanje unzienul haleluya...

Umbonie/Undile/Ukhonye/Ukhosie /Unjenie /Ujitusie/ Ungure

/Orandekha/Orambira/ Ungure /Orandekha /Orambira / wangula /

wananga/wenyene /Nowanje, (James Kisia O.I., 6/11/99) and (Joseph Mondo,

O.I., 30/7/2002)

English translation

Solo: Keep me all: Haale, My Lord God keep me please hallelujah

Solo: Forgive me all: Haale, My Lord God forgive me please hallelujah

Solo: Cleanse me all: Haale, my Lord God cleanses me please hallelujah

Solo: Redeem me: All: Haale, my Lord God Redeem me please hallelujah

Save me/ Hold me/Help me / Search me/ Visit me /Remind me/ Cover me/ Be nearer/ Pass me not/You bought me / you called me/ Only you/ You are mine.

The above song is a multi-purpose prayer song that is commonly sung in many occasions concerning AICN. This song's origin was attributed to Paul David Kivuli the founder of AICN. The above song is spiritually touchy and effective and it often moves singers into tearful experiences, confession of sin and spiritual possession regardless of age and gender. It is also used for matching to gatherings like funerals, places of worship and fellowships.

Feasting or communing in funerals is a Luyia indigenous practice that has crept into AICN, (Gideon Ndanyi, O.I., 26/11/1999).AICN appreciates the Luyia beliefs of communing in funerals. Firstly, communing symbolizes the fact that the bereaved have lost a dear and common relative or friend who has succumbed to the common fate; death and has joined the common destiny: the spiritual world. Secondly, people commune to express solidarity with the spirit of the deceased and his family to help them cope with the difficulties of the permanent loss of a loved one. Communing also symbolizes the Luyia belief that God provides in the times of trouble and it is wise to appreciate and show thanks to God during such times by having common meals. Thus fasting is not allowed during funerals.

The extended family of the deceased and the church members contribute items like food money utensils chairs and church benches to take care of the needs of the funeral visitors who keep coming and have to be fed well even after burial.

Domestic animals such as cows, goats and chicken are slaughtered for food. Vegetables, maize, beans, bread, tea and other beverages are also presented for consumption.

Funeral feasting is a day and night activity that goes beyond the three official days of mourning as per the Luyia tradition. The feasting ceremony intensifies on the burial day when many people come to bid farewell to the deceased. Such persons include just ordinary villagers, those who travel from far, pastors, other dignitaries, grave diggers, distant relatives and friends and intruders like mentally challenged persons. However AICN encourages responsible feasting and urges people to commune responsibly and with modesty. It is sinful to overstretch the bereaved financially to the point of leaving them with nothing except financial debts, food scarcity and a bleak future, (Florence Adubwa, O.I., 20/08/2002).

Before his death Christ celebrated his death with his disciples during his last supper as a sign of the new covenant between humans and God. He practically gave his twelve disciples wine which symbolized his blood that was going to be shed and bread which symbolized his body that was going to die for our sins. Jesus told his disciples to always repeat this event in remembrance of him (Luke 22:14-20). The sacrificial aspect of Christ's death for humanity's sake makes it an event worthy of remembrance and celebration by the Christians. This shows that it is orderly to celebrate a person's life by holding responsible feasting in funerals. Such occasions provide opportunities for people to meet

and exchange views and for pastors to transmit the Gospel to the spiritually hungry.

The idea of Christ's death as a sacrifice is also in line with some aspects of Luyia traditional beliefs about sacrifice, (Noah Sichenga, O.I., 6/07/1997). In the Luyia traditional community sacrificial blood of bulls, goats, sheep and chicken was done to expiate for sins committed, to show gratitude for blessings received and to affect reconciliation with spiritual beings and solidarity in the human community. Indeed among the Luyia, community relations are based on blood and there are blood-oaths for none members. Members of AICN have therefore recognized and accepted the Christian idea of Christ's blood on the cross as being the ideal sacrifice that absolutely or satisfactorily atones for our sins. Through this faith in the atoning power of the blood of Jesus believers are bound together as brothers, and relate to one another in Christ.

The Luyia traditional sacrifices were very demanding and expensive in terms of time, resources, and complicated procedures that could not guarantee obvious or absolute success. They were also limited to particular persons in particular places and times. Christ's sacrifice is far beyond Luyia traditional sacrifices because Jesus was the Son of God or - God's gift to mankind (John 3:16) his sacrifice was final, it is simple because it only demands response by faith, it is not demanding, expensive nor complicated, it is also universal, it is not limited in time and it atones for the sins of both the dead and the living.

Just as Luyia $\text{\textcircled{r}}$ used to sacrifice innocent and blameless animals to the ancestors, Christ was also an innocent, Holy and perfect sacrifice to God. Therefore as a perfect victim he saves man by his death and resurrection, according to the Luyia traditional image Christ merits to be looked upon as ancestor and a Messiah or Savior in Biblical image. He becomes the one with whom the African Christian lives intimately (as well as with the other living dead), on whom he calls and to whom he offers prayer. The physical cross, like the stiffs and stools worked upon as material representations symbolizing the presence of the ancestors, becomes the symbol of Christ $\text{\textcircled{r}}$ being the ever living.

6.10.2 Purification: Bathing/Cleansing and Clothing the Dead body

The Luyia belief the human body retains its sacred value before and after death, (Isaac Otenyo, O.I., 20/11/96). Moments after death the body is shifted from the death bed into a newly temporary build *‘wash-tent’* or *‘essabilo’* where it is cleaned, shaven, camped and dressed in cleaner clothes. This work is performed by elderly persons and young children are not allowed to witness the ritual. While washing the body elders are allowed to: have courage, exchange words in whispers or in low tones. While bathing the body elder $\text{\textcircled{r}}$ sweet - talk to it praising it and requesting it to: feel at home and safe, feel big, be calm, enjoy the water, smile, laugh, soften/ stretch up, close the mouth and eyes. In case the body has long, clumsy hair elders cut-shot his hair and beards before bathing and comp his head after cleaning the body. Elderly men bath the bodies of dead male persons but dead females are bathed by elderly

women. The elders hand-wash the dead body with clean water and use a soft brush to massage it with a powder derived from pounded herbs mixed with honey and animal fats. After bathing and massaging the elders anoint the body by sprinkling it with few drops of oil preservative derived from mixing bee-honey and herbs. These preservatives are applied partly to enable the body to stay throughout the state period without decomposing and emitting uncomfortable smell. After bathing and clothing the body with new attires, elders transport it to the Mortuary. In the mortuary, the body is subjected to modern treatment and placed inside the portable coffin. After few days the body is returned home and subjected to more intensive Luyia traditional rituals for three days. Right from the mortuary for example it is taken into the house for prayers and mourning that takes thirty minutes after which it is moved outside the house and put on the table inside the temporary *‘state-tent’* or *‘Litili’* constructed outside the family courtyard where more rituals are performed.

These rites preserve the future historical, cultural, social, economic value of the body which may acquire a spiritual significance: For example, children are named after it, it has a role in determining inheritance and ownership of property especially land and relationship, it had contributed life to the community welfare through procreation, economic and military heroism and its burial site may become a commonly honored religious spot of totemic value for the community. Closely related to the above are these observations: First, bathing the dead represents a warm preparation of the deceased by the

living relatives, peer persons and close friends for the final farewell. Second, cleansing the dead person's body with water is a form of communal respect for his former life and a means of ensuring that he enters the spiritual world or heaven with a physically purified and anointed/perfumed fresh body and spirit. Third, this external spiritual purification of the deceased softens his/her heart and leads him/her to join the spiritual world with happiness. Fourth, the sweet smelling perfumes also appease the surroundings spirits of the dead who welcome and orient the deceased's spirit into the metaphysical realms. Even a corpse that has been well treated in a hospital mortuary is often subjected to traditional bathing. This makes the body to be ritually acceptable, presentable and fresh for the visiting viewers, (Isaac Otenyo, O.I., 20/11/1996).

The Luyia have held the above custom from olden times and there is no record of its harmfulness to the community. However, with the presence upsurge of diverse epidermal contagious disease, causing organs such as viruses and bacteria this custom is changing and some materially able people including AICN believers feel challenged to take their dead bodies for treatment in modern mortuary facilities, (Isaac Otenyo, O.I., 20/11/1996).

The Bible shows that Hebrews had a custom of treating the dead with spices and wrapping them in new apparels before burial and there is no major contradiction of the Luyia, AICN and Biblical treatment of the dead, (Isaac Otenyo, O.I., 20/11/1996). Just as Luyia's and AICN members wash and rub their dead with water and herbal medicine Christ's body was also buried

according to Jewish customs whereby it was wrapped in spices in strips of linen before he was buried (John 19: 38 ó 42).

6.10.3 Grave Digging and burial Rites

Other practices are connected with the grave digging and burial ceremony, which takes place on the third day whereby elders determine the site of the grave and the grave diggers dig the grave, (Isaac Otenyo, O.I., 20/11/1996).The dead are customarily buried on the front side of the homestead.The Luyia do not accept to burry their dead persons in cemeteries because their spirits may return to hount the community.Grave diggers strangle a hen or a cock at the grave site, roast and eat it the very time as a cleansing ceremony to show that they have nothing to do with the death of that person but have a duty of providing a home for the dead body. After eating, water is brought at the gravesite for diggers to wash off soil from their feet and hands. This washing cleanses the grave workers from any problems that the deceased may have faced in life. No one goes home with soil dirt from the grave lest he be blamed for witchcraft and causer of that particular death.

When the grave is ready, the community comes to attend the exact burial ceremony that mostly takes the whole day, (Samson Olusaka, O.I., 10/08/2000). The burial service is managed by an AICN pastor as mandated by the church. At the burial ceremony people sing, dance, pray for the family and make eulogies about the dead man. During burial, each pastor, family members and relatives pick some little grave-soil to throw into the grave. The

pastor reads (Genesis chapter 2: 7) concerning God's creation of humankind from dust and leads family to repeat uttering the words after him as they cast the soil to the casket inside the grave:

Liloba khwiloba
Olukushi khulukushi
Likoshe khwikoshe

English translation

From soil to soil,
 From dust to dust and,
 From ash to ash, (Isaac Otenyo, O.I., 20/11/1996).

The above ritual was also prevalent in the Luyia traditional community where it was done differently and had a deeper significance. The Luyia indigenous oral version of the above burial incantation went thus:

He / she came from Emakombe he/ she is gone to Emakombe.
 He/ she came from God he /she is gone to God.
 He/ she came from the ancestors he /she is gone to the ancestors.
 He / she came from the air and water he/ she is gone to the air and water.
 He / she came from the soil he/ she is gone to the soil.
 He / she came from light and darkness he / she has gone into light and darkness.
 He / she came from things he / she has gone into things.
 He / she came with the body; he/she has gone without it.
 He/ she came from far he/she has gone far (Isaac Otenyo, O.I., 20/11/1996).

This Luyia version had no fixed pattern and it was narrated at random. The throwing of soil symbolizes the family's final farewell to the deceased. No wailing is done during burial because it is believed that it can make the deceased's spirit to be rejected in the spiritual world. As soon as burial is over, people disperse to their homes, houses, some pastors and close relatives

remained behind to keep company and carry on with other funeral ceremonies, (Moses Litaba, O.I., 12/08/2000).

AICN's accommodation of the Luyia burial rites is not contrary to Christianity because for Luyia and Christians death is caused by evil, death does not end life, it does not stop the bond between the living and the dead, it is an occasion for seeking more life and it affects the whole community, (Shadrack Busieka, O.I., 15/08/1996). For instance, death is man's final destiny, man played a role in bringing about the origin of death and he has no control over death. In Christianity the names of the dead are used to name the living. The Luyia and Christians also believe in rewards and punishment after death. However, there is no idea of hell or heaven in the Luyia traditional religion. The Bible also mentions magic, sorcery and witchcraft as being evil. Burial also appears to be the method of disposing off the dead bodies in both Luyia and Biblical traditions. Among the Luyia a man is not just buried carelessly or haphazardly but proper procedures are followed - he must be buried in his ancestral land just as Hebrews buried their people in their ancestral land (Exodus 13: 19, 50: 25).

Weeping and wailing as forms of mourning are also in the Bible and Mary wept on the death of her brother Lazarus, (John 11: 33) Jesus also wept on hearing the death of Lazarus (John 11: 35). (Romny Malesi, O.I., 22/08/2000) declares that death in both Luyia and Biblical worlds is not something that is taken lightly as being an ordinary, natural or physical event. In both Luyia and

Biblical understandings death is linked with various dimensions including the social spiritual, moral and economic life development and these are such aspects that make it a significant event. However, Christianity elevates death much further by giving it a saving dimension. For example in the Luyia tradition man has no control nor escape from death but in Christianity man gains victory through faith in Jesus Christ who conquered sin (the cause of death) through his death on the cross and resurrection from the dead (1Cor. 15: 21, 55, Rev 1: 18, 21, 4).

The other traditional ritual that features in AICN is the removal of the top most part of the grass-thatched roof, (Ibrahim Nyapolo, O.I., 13/07/2002). Among the Luyia the home in which the head of the house lives is identified from others by a stick which is fixed upright on the central topmost of the roof. The presence of that stick shows that the man of that house is still living. After the death of the head of the home this stick is ceremoniously removed by one of the elders of the community to show that the house now lacked a man or the head of the family. The stick is usually removed early in the morning of the day of burial. Once it has been removed the wife is made to wear the coat or shirt and shoes of the late husband and carry his walking stick. This symbolized her assumption of the role of the head of the family taking over from her dead husband. After putting on her husband's clothes and before she steps out of the house, elders give Christian supplications asking God to guide the family, especially his wife who is now to lead the family

Hair shaving is another Luyia traditional burial rite that features on AICN, (Rufus Tiema, O.I., 26/09/1999). Haircutting which is interjected with Bible readings, Christian prayers and songs mostly takes two weeks from the day of burial but it may take even fewer days depending on the desire of the family. Hair cutting involves feasting, singing, dancing and drinking. Feasting and rejoicing symbolize the community's belief and appreciation that the dead man's spirit has already arrived and been welcomed in the world of spirits. Symbolically, haircutting by the living relatives first represents the separation that now exists between the dead and the living persons and secondly it marks the end of mourning. Other people only cut the hair on their heads and shave their beards but the widow/widower cut all types of hair including the hair around the most private part of their bodies. Hair cutting is also accompanied with the taking of herbal medicines that has a cleansing effect on the bereaved family. Thus once the hair is cut, the bereaved family is declared totally clean and pure, and can now freely be re-integrated back into the community affairs.

The order of cutting is as follows: If the deceased is a man, the widow would be the first to shave her hair. It is done by a woman who is a widow, like herself, she is followed by her elder child down to the youngest in that order. When the immediate family members have shaved their hair they are followed by other relatives and kinsmen who want their hair to be shaved. All the hair is thrown onto the grave; it is then picked after a few days and burnt to avoid being bewitched by an evil person. It is only after the hair cutting ceremony that the relatives and kinsmen who have remained behind after burial are free

to depart for their homes. However since two days or two weeks is a very short time for mourning, hair cutting gives the bereaved an opportunity to be involved again in the community any time they wish by this cleansing ceremony. Others who did not attend the funeral may come any time to visit the grave; hence mourning never ends in a day or a week, (Rufus Tiema, O.I., 26/09/1999).

The Luyia have also a custom of the 'second burial' Esinini or okhwitsusia. However, this does not mean physical burial but refers to the last main gathering of the close relatives in honor / in memory of their departed kin mate. This second burial takes place two or three months after the initial rites. It takes place in the homestead of the deceased and relatives contribute materially what is consumed in this occasion. The main purpose of the second burial is to commemorate the death of the loved one and to ensure that every procedure has been properly followed to ensure the safe arrival of the dead in the spiritual world and to guarantee that he remains a member of the living as well. There is singing, feasting, rejoicing and speeches during such an occasion involving the deceased's family, immediate family members and relatives. Second burial rites therefore strengthen the bond between the living and the dead who belong to AICN, (Jairus Amata, O.I., 13/07/2002).

6.11 Luyia Fire inauguration rituals (*Okhufuka*) in AICN

AICN appreciates the Luyia spiritual beliefs and rituals of fire, (Ibrahim Nyapolo, O.I., 13/07/2002), pointed out that this church recognizes the

sacredness of fire, the natural functions of fire, the traditional funeral and wedding bone fires including fire cleansing rituals and the contributions of fire to human health and sexuality. AICN values the Luyia concepts about fire as symbolizing both malevolent mystical entities and benevolent spiritual forces. The Luyia believe that fire has transitional power, for example it: transforms water into vapor, melts metals into liquids and turns wood into smoke and charcoal. Fire can be used as a means of protection from hostile forces and as a weapon of war; it symbolizes joy and sadness, wealth and poverty, life and death. The fact that humans are warm blooded makes fire to be more acknowledged in the Luyia traditional community. The Luyia believed that humans were kept warm by a circle- *Indika* of invisible divine mysterious fire.

Some of the most significant fire ceremonies in AICN are metal smelting and kitchen inauguration ceremony. Metal smelting rituals are done by iron and aluminium smiths. Our study focuses on kitchen inauguration ceremony. During these event step-parents, representing the deceased select a fire-place spot in their step - son's house, pray, construct the fireplace, declare blessings and light the first fire on the designated spot on which their daughter in-law will be cooking from. However, in case the real parents are still living no step parents are allowed to ignite the first fire, (Livingstone Lugose, O.I., 17/11/96). The rite involves preparation of many special types of traditional foodstuffs to celebrate and fulfill the kitchen giving ritual and many people attend to witness the event. In case the deceased parent is dead but not buried yet the couples takes small bits of every type of cooked foods and insert them

in the corpse's mouth in the presence of the people to symbolize his/ her participation in the ceremony and to appease his/ her spirit.

The remaining food is then distributed to the visitors who attend the ceremony. AICN has absorbed the above Luyia traditional rite that is done in respect to the deceased mother or father by a married couple who for some reasons delay or fail to hold a cooking ritual during their parent's lifetime as a sign to mark the end of depending on food prepared in their mother's fireplace. The above rite is a form of initiation which marks the couple's shift from relying on their parent's jiko by instituting their own. However, this ritual does not cut the links between the couples and the parents permanently; there is an exchange of things like food, water, fire between the two. Adult children are also customarily required to take care of the sick or aging parents. AICN believers combine this rite with Bible readings, singing, dancing and prayer, (Kennedy Abwova, O.I., 3/11/96). They get encouraged by the fact that fire represents the presence of God who fulfils promises and answers prayers with fire in the Bible (Exodus 3:1-4, 1Kings 18:33-39, Acts 2: 1-7) AICN teaches that a productive fireplace/ kitchen symbolizes God's blessings to the family and thanks must be offered to God before and after meals. The couples are instructed on the challenges of managing the kitchen, the communal aspect of the kitchen and the dangers of fire. They are advised to withhold the traditional kitchen secrets and privacy and to avoid human and other intruders. They are also instructed on the type of firewood to be used in the kitchen and those to be avoided. Couples are taught the Luyia traditional beliefs including the use of

fire to: burn sacrifices as a means of purification from evil, clean up the environment by burning filth, warm the body and cook food. They are taught not to use fire destructively for example as: a weapon during family disputes to punish one another, a tool of war to burn other peoples' houses. This gives couples the freedom of responsibility to manage their own welfare as a husband, wife and parents. It adds value to the woman's social position because she feels appreciated by owning her personal fireplace /kitchen with the freedom of cooking and welcoming her visitors with ease. In AICN each family looks forward to that significant day of instituting its own fireplace, (Kennedy Abwova, O.I., 3/11/96).

6.12 Luyia Music, Dance and Drama rituals in AICN

(James Abwova, O.I., 14/2/97), asserted that the Luyia traditional music originated from God through ancestors. Ancestors often communicate new songs to some persons through dreams and musical talents. The Luyia evolved their unique music and singing styles long before the coming of the Europeans to Africa. The Luyia used music as a means of spiritual development to: transmit moral teaching, praise God, thank God, induce sleep to infants and tired adults, harness inspiration to worshippers, console the heart- broken, create courage among warriors, celebrate victory, to provoke hard work to laborers, integrate and create harmony between the spiritual and physical worlds and appreciate the external and inner beauty of women. Today, singing, dancing, and drama, are part and parcel of the Luyia traditional society and song dance and drama are mostly done simultaneously during simple events

like cultivation, storytelling and at momentous events like naming ceremony, initiation into adulthood, marriage, enthronement of a chief and burial rites of a headman. Music, dancing and drama are not only used as forms of entertainment but they also have ritual significance socially, morally, educationally, economically and politically and in promotion of the community's wellbeing.

The researcher agreed with Cecil Wayne Cone (1975)⁶⁸ who says that African or Luyia traditional music and dance are communal, functional and spiritual. Among the Luyia personal dance or singing is discouraged and individuals are encouraged to sing and dance in solidarity with others. Luyia traditional music has many functions such as firstly, uniting the community through sharing and practicing music values in real life, secondly, it unites sorrow and joy, love and hate, evil and good. Its spiritual function involves the uniting of human and environment, human and divine. Luyia music helps to ritualize God who is experienced through song and dance whereby they sing songs of God as they dance for him.

The Luyia traditional songs are not evil as claimed by European missionaries. (Nathan Lihavi, O.I., 20/07/1999). The Bible says that all that God created was

⁶⁸ Cone Wayne Cecil (1975). *The Identity Crisis in Black Theology*, Amec, and Nashville: Tennessee, p.116.

good and Luyia traditional music is good because it has divine origins. The goodness and badness of music depends on how people use or misuse it. Misuse of music can ferment trouble, immorality and lead the community away from God but good use of music promotes good spiritual life in the community. Luyia traditional songs are mostly used to strengthen peoples' faith in God, to promote good conduct and discourage bad behavior, to promote hardwork and discourage laziness. Since religion permits all aspects of Luyia traditional life, music, dance and drama are used to blend the sacred and profane, individual and communal, the rulers and their subjects, the advantaged and disadvantaged, the good the beautiful and the right. It is partly because of the above observation that AICN decided to incorporate Luyia traditional music, dance and drama in its worship. According to this study, the disreputation of Luyia traditional music and dance by Missionaries might have been an extension of their olden Roman legacy.

Peter Partner (1999)⁶⁹ observes that when Christianity triumphed as the main religion of the Roman Empire, Emperor Constantine and Church leaders outlawed dancing so as to minimize the infiltration of diverse non-Christian or pagan/cultic dances into Christianity.

⁶⁹ Partner Peter (1999). *Two Thousand Years: The Birth of Christianity to the Crusades*, Granada Media Group: London, pp.57-65.

Some of the Roman Mystery religions believed in mysterious ritual dances that were devoted to the gods of war, peace and fertility. Some of these dances included alcoholism, tricks, nudity, sexual indulgence and human sacrifice and which Church leaders feared could be transferred to Jesus Christ. The European Missionaries believed the same case as reflected above among the Luyia and their aim was to stop the Luyia from shifting their perverted indigenous songs, drunkenness and dancing rituals to Jesus Christ.

AICN accommodates Luyia traditional songs in its worship unlike European songs that are rooted in foreign culture, foreign languages, that are difficult to translate and understand, Luyia traditional songs are derived from Luyia culture and language, are not treated as commodities for sale and are easy to learn, understand and translate orally, (Joseph Asiachi, O.I., 17/04/2000).

On the other hand, to the Luyia, European music is rooted in the alien European culture including language and melody techniques. For example western spiritual music has a naturally oriented slow tone accompanied with vibrations that sound boring, non-sensible and stubborn noise that cannot be easily appreciated, neither sung nor danced by the non-inspired Luyia audience.

The Luyia music that springs from the Luyia culture has a flexible non-vibrating tone accompanied with quick movements that appear as flat, non-sensible, chaotic, primitive, disturbing and intolerable pieces of noise to the European audience. It was partly because of the above distinctive clash of

musical variations that AICN has decided to accommodate the Luyia traditional form of music and instruments. Similarly, AICN adopted Luyia music because, unlike Luyia traditional musical instruments that are easily obtainable and take shorter periods to learn, European musical instruments like piano, violin, saxophones, amplifiers and speakers have expensive purchase prices and maintenance costs, they are not easily available and take longer periods of training that requires money and time. Such instruments are built with more inclination to play European musical tones. They are therefore not easily adaptable to the naturally inclined non- vibrating highly flexible and fast moving Luyia musical tones, (Joseph Asiachi, O.I., 17/04/2000).

Next, unlike Missionary music which encouraged the choir to sing while the audience or worshippers are passively speculating and listening to the song, the Luyia music are performed communally where the soloist leads the song and draws a response from the priest, and other worshippers who respond or participate by singing, dancing that melody and often dramatize the words of the song. Another factor is that traditional music, drama and dance served as means of communication that were used to convey deep religious moral and socio-political messages, (James Omulogoli, O.I., 23/07/2002).

(Adamba Samson, O.I., 4/7/99), Songs keep alive certain aspects of history and serve as a means of transmitting them to younger generations. If speaking directly would pose danger, then a song is used as an indirect way of communicating the ideas. They are also used as a warning, a re-proof or in

praise of a hero. Whether in the church, in politics, in education or social life songs have not lost their value in Africa.

Idowu (1965)⁷⁰ asserts that song constitutes a new heritage in the whole of Africa. Africans are always singing. In their singing and poetry they express all their joys and sorrows, their hopes and fears about the future, find an outlet. Singing is always a vehicle conveying certain sentiments or truths. When songs are connected with rituals, they convey the truth of worshippers from the heart ó faith in the Deity, belief in and about Christianity, assistance and hopes about the present with regard to the hereafter. In line with the above therefore AICN's incorporation of Luyia music to Christianity should not be underestimated. Njino (1992, p. 14)⁷¹ says, humans have a special connection with music of all sorts. Song steadies the spirit and holds the singer to a cause, soldiers sing as they march, the oppressed sing their tribulationsí .

Njino (1992)⁷² notices that in Luyia understanding, dance is used to express more than just entertainment. Accompanied by song, it becomes a manifestation of the feeling of the individual or group thus communicating

⁷⁰ Idowu Bolaji E.B (1962).*Oludumare: God in Yoruba belief*, Clowes & Sons London, p57.

⁷¹ Njino K.J. (1992).*Communicating the Gospel Message*. AMECEA ó GABA, Eldoret, p14.

⁷² Ibid..pp.11-12.

their interior sentiments, expectations and aspirations. Movement gestures and externals such as costume and decorations give it a lively expression. These may also be used for some symbolic reasons, as part of a religious social ceremony. Dancing among the Luyia was also done on simple occasions like when preparing a meal or cleaning litter from a homestead and on momentous occasions as at initiation rites like circumcision, weddings, enthronement of a chief and on burial occasions. In line with the above, therefore there were different dances and songs that suited particular occasions such as harvesting dance, enthronement dance, wedding dance, war dance, and victory or success dances, defeat dance, love dance and funeral or mourning dance (Eunice Khavugwi, O.I., 7/07/1996).

Luyia traditional dance helped to integrate the physical and metaphysical worlds. According to the researcher, Luyia dance played many roles for example it enabled dancers to experience the presence of ancestral spirits and in AICN dancers encounter the presence or inspiration by the Holy Spirit. Dancing help to develop Luyia indigenous community and in AICN development of traditional aesthetics through creating songs, dance styles, making musical instruments dancing attire and entertainment. Some of the Luyia indigenous dancing styles that have been absorbed into AICN include hand-clap, head dance, shoulder and neck, knees dance, hip and belly shaking, tongue and mouth dance (ululation) that are controlled by the sound of song and drum-rhymes. This dancing is done at both individual and community levels. In both Luyia traditional, Biblical and AICN, dancing involves the

physical movements of the human body. Traditional dance-styles that have not been absorbed into AICN are: moon dance, war dance, girl dance, boy dance, cock-dance, bat-dance, ghost-dance, and wine-dance (Busa-dance). This is because some of these dances had uncomfortable scenes such as alcohol consumption/drunkenness, dirty words, possession with spirits, sexual provocation that are not in line with Biblical teachings.

(Joseph Asiachi, O.I., 17/04/2000), stated that AICN has accommodated the Luyia practice whereby children dance for their parents and subordinates for leaders to appreciate their good services. AICN accepts the practice of dancing for leaders as well as dancing for God to praise Him for his guidance and holiness. This is based on their belief that leadership is a gift from God; it is worthy to dance for God because He is our creator who keeps, protects, gives us life and provides for our needs. Asiachi says further that believers also dance for their ancestors and the saints of the church. Dancing pleases: founders of AICN church wherever they are, Jesus and his apostles, Abraham and Moses.

(Jairus Amata, O.I., 13/07/2002), pointed out that leaders may get emotionally moved with the dance and join in as a sign of appreciation. Similarly, Spiritual beings may also show their appreciation by taking possession of some dancers and making them to fall down in ecstasy or to speak mysterious words. Thus an ecstatically dancer may on behalf of the worshippers receive a new revelation from God or ancestors concerning the church's challenges such as

leadership, conduct and relations with other social institutions. This shows that Luyia traditional and AICN dance often serve as a medium of divine inspiration and revelation. This may be corroborated in the Bible where after the victorious crossing of the Red sea, Miriam; Aaron's sister first danced ecstatically, and then prophesized saying "Sing to the Lord, for He is gloriously triumphant; horse and chariot He has cast into the sea." All Israelite women joined in Miriam's dance and musical oracle (Exodus 15:21).

The Luyia traditional healing dance has been absorbed into AICN. (Eliade 1987)⁷³ argues that dance is part of ritual construction of reality communicated to people so that they may understand the world and operate in it. The lore of sacred and profane belief is often intertwined by the Luyia dancing sick person who made oral invocation saying, "*tonsils go stick to the Murembe tree tree*" '*tsindeyindeyi handa khu Murembe*' or '*heart disease go to the banana tree*' '*obulwaye khumwoyo tsya mwiramwa*' This was done twice a day, early in the morning and at sunset. Although the person received other types of medication, was expected to dance around the Murembe or fig banana trees until when he/she was healed. Dancing also strengthens social cohesion or community solidarity by making people to come together and have intimate conduct sharing their ups and downs or successes and failures ó frustrations

⁷³ Eliade Mircea Ed. (1987): *The Encyclopaedia of Religion* Vol. 4, Macmillan Publishing Company New York pp.204-205.

through dance. As a form of entertainment, dance is also used to relieve boredom after a long day or seasons work. An AICN informant claimed that dance assists people celebrate the events of their lives or daily struggles of life by refreshing their bodies and mind, by replenishing their lost physical and mental energy making them filled, satisfied, and fresh to face the daily burdens of life (Jairus Amata, O.I., 13/07/2002).

AICN incorporated the Luyia traditional dancing into its worship because such dancing help believers to express their gratefulness to God to their maximum satisfaction, (Elphas Adagala, O.I., 2/04/2000). Dancing also serves as a visual expression of their feelings of joy and submission to God. Luyia indigenous dance was also wholistic, for example it was physical and empirical involving movement of the body, singing and drumming. It was spiritual or faith based and invisible involving spirits and movement of bodies and ideas of the composers, dancers and instrumentalists (Elphas Adagala, O.I., 2/04/2000).

This study believes Luyia traditional dances are embodiments of indigenous wisdom that is beneficial to Christianity. A particular dance serves to integrate the spiritual and physical world, humans and environment, men and women, rich and poor, leaders and subjects, cowardice and bravery, victory and defeat, friend and enemy life and death. Dance can also function as a means of identification and individuals are often identified by their dancing inclinations

like: sacred, success, farewell, defiance, immoral, regret, lamentation, warning and revenge dances.

Another aspect that is associated with the Luyia traditional worship that has been extended to AICN is the traditional drama (Wellington Changoya, O.I., 10/07/1996) for example in the Luyia traditional community there is an integration of music, dance and drama or performance. As the soloist leads a song, people respond by singing and dramatizing the words or message of the song while dancing rhythmically to the melody and sound of the drumbeats. However, this depends on the nature of the song.

For example if a song consists of comedies and tragedy messages, it can be punctuated with some acts or imitations of what happens or salutations and acts of sadness or weeping, (Raphael Otieno, O.I., 28/07/2002). Fighting or war songs include use of war cries, regalia such as shields and weapons to stage mock fights. In ordinary and real life situation an individual can also sing a song that encourages hard work and ridicules laziness by practically dramatizing through cultivation. A child nurse can also sing a lullaby to make the crying infant to sleep so as to get on with other tasks. Such songs strengthen the community to carry on with their daily eventualities despite their setbacks. The Luyia traditional drama also has a communalistic approach which gives much emphasis on community participation than individual involvement. AICN has extended the Luyia traditional drama to Christianity whereby drama is used to perform or act some Biblical passages or stories like

Paul's journey to Damascus (Acts 9:1-31), and Samson and Delilah (Judges 16: 1 ó 31). They also dramatize Biblical passages related to various teachings like love, faith, generosity and messages related to the human body such as eyes and hands. Such acts enable the Bible teachings to have a lasting impact on peoples' minds and live to their faith.

The importance of the Luyia traditional drama in transmitting or teaching Biblical values can therefore not be underestimated in AICN, (Philemon Maloba, O.I., 14/11/1996). Indeed the Luyia traditional drama was based on legends, poetry, past and presents myths and was used to transmit moral lessons orally to the community. Therefore using drama to teach the Gospel message is effective even to those who cannot read and write in AICN.

Lierop (1992)⁷⁴ asserts that the Luyia dramatic method tends to rise in several basic ways such as the tendency for imitation, social approval, desire for physical and emotional activities, the desire for communionship, desire for concrete expression of ideas and ideals. The dramatic method is therefore an excellent means for the Christian educator to build moral and spiritual values in character formation. The story of the Bible seems to be history in drama form, unfolding the redemption of man by God. The Church used dramatic principles in its worship rituals, festivals, and sacraments, its use of music and

⁷⁴ Lierop V Peter (1992): *Christian Education - Principles and Practice*, Christian Churches Educational Association, Nairobi, p.65.

drama has always had great religious values. According to the researcher the Bible may be regarded as sacred drama, (Philemon Maloba, O.I., 14/11/1996).

(Philemon Maloba, O.I., 14-11 1996) further said that Luyia music makes AICN believers to experience the inspiration of the Holy Spirit (or ecstatic moments). This comes abruptly and unexpectedly. In moments of singing one is suddenly possessed by an unusual state of recollection which you cannot control but notice. One is overtaken by a divine wave that fills him/her through and through. This ecstatic experience enables believers who are often very old (over 70 years) to participate in singing, marching and dancing fellowships. During singing in church meetings some Holy Spirit inspired worshippers often remain motionless; others fall down and speak in tongues. Some believers may be inspired by the words of the song and the Holy Spirit to confess their evil thoughts, to forgive their enemies and to voluntarily withdraw loans from their debtors.

Unfortunately, for too long, Luyia Christians were taught almost nothing, but translations or mistranslations of European Church hymns, (Joel Lubia, O.I., 17/11/1999). We should allow a situation where there is European Church music for European Christians, Chinese Church music for the Chinese and Luyia Church music for the AICN. Luyia Church music should by no means, be underestimated, or considered only as an element which helps from time to time to create a festive atmosphere in the house of worship.

(Job Sande, O.I., 16/11/1999) postulated that Luyia music is not indispensable to Christian liturgy, but its contribution is irreplaceable. Music is also a medium of doing Ministry; it must serve liturgy in all its dimensions and the spiritual growth of the celebrating community itself. Each subculture was its own mode of expression and the liturgy reflects this. Just as music played a prominent role in African traditional society such as the Luyia, music is part and parcel of life of African Churches including AICN.

(Job Sande, O.I., 16/11/1999), insisted that if music is a set of conventions proper, and comprehensible only in terms of a particular culture, then it is obvious that when the music of another culture (and therefore the life-style and way of thinking) is imposed upon a society from without, the result is likely to be complete or partial misunderstanding, or at least a confusion of expression. This is because in its new environment, the cultural understanding presupposed by it is not known, or the musical conventions do not have the same meaning.

On the other hand (Aaron Maganga, O.I., 18/08/2002), revealed that Western music has made a deep and valuable contribution to African Christian worship. The researcher also noted this when he observed members of AICN using western songs in their liturgy but accompanied with Luyia musical instruments and dance. However, Muthengi contents that African Christianity cannot be content to simply borrow the praise of the West. It is high time for African Christians with musical talents to begin composing their own music.

According to (Jane Lodenyo, O.I., 10/05/1997), the theology of African Independent Churches is found in their songs. Messages are transmitted in their songs and song is part of their lives. The above citations therefore strengthen and justify AICN's incorporation of Luyia traditional music in worship.

Various persons give a variety of attitudes on dance. With a view to (Habel Esipisu, O.I., 3/08/2002), worship is not meant to be gloomy, but a visual expression of celebration. When a religious dance is performed during Christian liturgy, nothing very new is introduced. It was done in olden times, in David's time. David and all the house of Israel are said to have danced before Yahweh with all their might, singing to the accompaniment of Lyres, naps, tambourines, castanets and cymbals (2 Samuel 6: 5, 14 ó 15). Physical movements refreshes a believer's body, mind and spirit and makes him ready and attentive to spiritual instruction.

It is notable that Michael, who objected to David's dancing at worship, was cursed for life. Psalms 68: 24 justifies dancing as an expression of worship by saying "God, your procession can be seen, my God's, my King's procession to the sanctuary, with cantors marching in front, musicians behind, and between them maidens playing tambourines.

Indeed the book of Psalms is concluded with the invitation to praise God with all that we have, including the dance:

Praise him with blasts of trumpet,
 Praise him with the lyre and harp,
 Praise him with drums and dancing,
 Praise him with clashing symbols (Psalms 150: 3 ó 5).

In line with the above, (Job Sande, O.I., 16/11/99), noted that sacred dance is not intended to provide recreation or entertainment, but for facilitating worship, especially praising God through bodily gesture and movement. When there is performance of dignified dance in liturgy, then the worship of God can be facilitated, dancing aspect cannot be neglected without denying Africans their cultural rights. A properly conducted liturgical dance can be manifest in an external sign that are really celebrating and culturally responding to the good.

According to this study, good music releases positive energy that is advantageous while hate dance and music generates negative energy which caused evil consequences to the community. (Jane Lodenyo, O.I., 10/05/1997) observed that in the traditional Luyia Community music and dance were also believed to cause harm such as hatred, animosity and conflicts in the community. Hate music could also lead to evil spirit possession, fear, discouragement, sickness and death. Such music included some that described individuals, families and communities with derogatory stereotypes likening them to animals like snakes, hyenas and baboons. Hate dance involved dancing under the influence of hate song or any dance that was meant to rejoice in another person's misfortune either in presence or absence of victims. People who did this were believed to be suffering, witches, possessed with evil spirits

and were punished or banished from the community. Even people who hated each other were forbidden to dramatize their feelings of ill-wish through hate music and dance. They were expected to sympathize, show restraint, discipline and reconcile with each other in a constructive manner (Jane Lodenyo, O.I., 1005/1997). AICN teaches its followers to show restraint when they are offended and to forgive and reconcile with their enemies (Jane Lodenyo, O.I., 1005/1997).

(Jane Lodenyo, O.I., 10/05/1997), stated that AICN has assimilated Luyia rituals of musical instrumentalization. For example in the Luyia indigenous community the making of musical instruments was a sacred duty and such equipment~~s~~ were made by experts who performed some rituals to appease ancestors for blessings before and after making them. As some instruments were made from the skins, bones and horns of specific animals both wild and domesticated ones, these animals which included cattle, goat and Monitor Lizards had to be killed for this purpose. The spirits of such creatures had to be appeased through sacrifices and verbal incantations to empower instruments like drums and stringed equipments to produce the intended objectives. Instruments like drum-sticks were also derived from particular trees and experts performed rituals to appease tree- spirits for the successful assembling and use of wooden equipment. Musical instruments were made from a stand point of acquiring some material benefits or tokens from musicians that bought them, entertainment and inspiration by ancestors. Similarly any newly made and acquired instrument was not used immediately, it had to undergo

redemption / cleansing ceremony to purify evil from it or make it both evil-proof and sacred by casting out malicious spirits, witchcraft and bad omen. In AICN the making of musical instruments by traditional experts and their use by Church Musicians is a sacred duty that includes redemption and purification ceremonies-*Khutakasa*. During such occasions the instruments and safe-keeper, players or experts, and all church members receive special dedication service to dedicate them for spiritual work.

(Jane Lodenyo, O.I., 10/05/1997) agreed that most of the Luyia songs are sung with traditional African musical instruments including hand clapping and dancing. The missionary churches did not accept African traditional musical instruments. In fact until recently no Christian could with impunity use any musical instruments in church except the piano and the organ, neither of which is built in Africa. Those who played traditional tools were considered hooligans and unbelievers by members of the missionary Churches but the African Independent churches have wholeheartedly accepted the use of locally made instruments like the drum. Indeed African Independent Churches have arguments to support their mode of worship as far as singing, drumming and dancing are concerned. It is not necessary to impose music and musical instruments upon a people as part of the Gospel. According to an AICN informant, since there is Biblical evidence that the drum and lyre pleases God, AICN only teaches what is in the book and the Bible is their teacher (Jane Lodenyo, O.I., 10/05/1997).

Njino (1992)⁷⁵ and (Elvis Maganga, O.I., 27/08/2002), concurs that besides accompanying the music, instruments can also communicate particular messages. For instance the drum can be used to communicate a variety of messages according to size of the drum and the type of sound produced; a message of death and mourning or of joy and celebration could be communicated. It can also be used as a call signal for inter-village communication. The gong and horn are also used separately as call signals; they can also be used to call people to a meeting. Jingle bells and spinning valves are ceremonial instruments used on special occasions like during initiation. African instruments are as much part of the music as is the voice. In cultures which employ tonal-languages melodic instruments are often tuned, so as to be the true means of verbal communication. In some African instrumental music, there are such objects as 'the talking drums'. In AICN different drum sounds communicate different eventualities such as serious prayer where different drums, big and small ones are beaten once at a time in accompaniment of verbal utterance of words of prayer. Drums may also be sounded differently to indicate the end of devotional prayer and the start of praising singing, clapping and dancing. Drums are also sounded differently to indicate marching events, church worship, wedding and funeral occasions to

⁷⁵ Njino 1992, Opcit. pp.13-14

the accompaniment of music. The main purpose is to communicate the particular event and to praise God with everything.

In both the Luyia traditional religion and in AICN objects of worship are used during dance, (Samson Kidagasi, O.I., 26/07/1999). Luyia dance evolved instrumentally to cope with unknown happenings in their environment; dance is a spontaneous movement that serves as an outlet for emotional tensions endemic in the perpetual struggle for existence in a baffling environment ó developed into patterned symbolic movements of individuals and group. When a desired situation occurs (for example rain follows a danced request) the dance is assumed to have a causative power and sacred association. Over time, style, structure and meaning in dance changes through the perception of supernatural revelation, individual or group initiative and contacts with other people.

Among some Luyia groups such as the Banyore of Vihiga, dancing is also believed to have a healing value, (Moses Asitwa, O.I., 23/08/2002). Musical instruments: drums, flute, the gongs and horn are dynamic symbols of communication, (Gladys Agesa, O.I., 25/08/1996). In the Luyia traditional community and in AICN, the same objects are used to communicate different messages depending on the nature of the occasion. For example among the Banyore the flute playing accompany music to symbolize the joy to celebrate bountiful harvesting. The horn is also played in the company of war victory songs and celebration and in the company of mourning songs to mark the

death of a prominent man or woman in the Luyia society. In AICN a flute or whistle is played in wedding songs and during celebrations to mark the completion and opening of a new church building. Just as in the Luyia traditional society, in AICN horns are played in mourning songs to mark the death of an outstanding person in the church.

The above celebrations are also not strange to the Biblical world. The Jews had their own celebrations associated with harvest (Leviticus 23: 9 ó 14) wedding (John 2: 1 ó 11) war (1 Samuel 23: 10 ó 11) dedication of the temple (1 Kings 8: 65). Musical instruments were utilized by musicians on various occasions and served as symbols of communication, drums, horns and trumpets were used for playing music and as symbols of communication to call people to assemble for important announcements (Numbers 10: 1 ó 10). In the New Testament God's mystery of salvation will be fulfilled when the seventh angel will sound his trumpet (Revelation 10: 7, 11: 15, 16 - 14). Some of the Luyia traditional songs which have been absorbed in AICN are:

Ebukwe - - Mumbo x 2 Kaliba amakhuwa Mushialo Omulio Kulio Kwitsanga.

Obolele abalosi bekanile x 2 Kaliba amakhuwa Mushialo Omulio Kulio Kwitsanga

Obolele abaheyi bekanile x22 Kaliba amakhuwa Mushialo Omulio Kulio Kwitsanga

Obolele abachayi bekanile x2 Kaliba amakhuwa Mushialo Omulio Kulio Kwitsanga

Obolele abanuli bekanileX2 Kaliba amakhuwa Mushialo Omulio Kulio Kwitsanga. (Hezron Apapu, O.I., 4/8/99)

English translation

East and West x2 Trouble -- is looming, and the fire is nigh.
 Oh Magicians repent x2 Trouble -- is looming, and the fire is nigh.
 Oh Slandrous repent x2 Trouble -- is looming, and the fire is nigh.
 Oh Adulterous repent x2 Trouble -- is looming, and the fire is nigh.
 Oh robbers repent x2 Trouble -- is looming, and the fire is nigh,

The above song was adopted from the Luyia traditional song and believers use it to cry to God for guidance, protection, blessings, forgiveness cleansing, redemption, salvation and sustenance, (Ellen Matende, O.I., 29/8/2000).

Another Luyia song used in AICN is:

Njendanga nende abesalisi, mbaranga ndi habwenex2
Oh nyasaye mbaranga ndi habwenex2
Ndamala okhwonona, ndamala okhwonona Ise
Oh Nyasaye papa wanje umbukule mbe ouwox2

English translation

I like to relate with saved Christians, thinking that I am God's own X2
 Oh Oh my Lord, thinking that am I your own x2
 I am not your own, for I am so defiled with sins
 Oh God my father, please make me to become your own x2

This is a confessional/ repentance song sung to request divine forgiveness and deliverance from secret sins.

AICN supplements the above songs with many others from Western European

Classical Christian hymns such as:

Omulina owashila bosi, Ni Yesu, Ni Yesu
Ouhonia Obulwaye bowmwoyo, Ni Yesu Ni Yesu
Yesu Wamanya Kefwe kosi
Nomuhosteslesia wefwwe
Omulina owashila bosi, Ni Yesu, Ni Yesu (Samuel Lumwaji, O.I., 30/4/1997)

English translation

There's not a friend like the lowly Jesus
 No not one, no not one
 None else could heal our soul's diseases
 No not one, no not one

Jesus knows all about our struggles
 He will guide us till the day is done
 There's not a friend like the lowly Jesus
 No not one, no not one (Golden Bells, 118, Hymn 358).

6.13 Luyia spirit mediation rituals in AICN

The Luyia traditional concept of mediation also features largely in AICN, (Moses Eliaba, O.I., 28/12/1999). In the Luyia traditional point of view, spirits of dead ancestors serve as mediators between God and the living. Ancestral spirits are close to humans and understand their needs better. Being close to God, they also have full access to the channels of communicating with God directly. Therefore, the living and ancestral spirits have obligation to each other whereby the living have to keep the customs, morals of the community and sacrifice to the spirits while spirits presented their needs to God. However, such spirits are not totally trusted by the living because some of them can turn malicious. For example, the family can make persistence sacrifices while the chains of disasters continue to strike her members. In this case prayers to ancestors can have some elements of blame, scolding, rebuke, threats and reprimands. For instance particular spirits can be dismissed by being described as useless, troublesome and full of hatred. The family can even threaten to abandon such spirits by offering prayers directly to God. It is because of the unreliability of ancestral spirits that Christ's mediation has been totally accepted in AICN.

Unlike the ancestral spirits which are often malicious and hateful, Jesus Christ according to the Bible is God's gift of love to mankind (John 3:16). This love

was demonstrated by His earthly mission, His painful death and resurrection from the dead. He also promised to send His disciples the Holy Spirit to mediate between them and God on His behalf when He would be gone to the Father (God) (John 16: 5 ó 16). The Holy Spirit came to the Apostles at Pentecost (Acts 2: 1 ó 13). The Christian church is regarded as the work of the Holy Spirit (John 16: 8 -9). The Holy Spirit is viewed as a source of spiritual gifts (1 Cor. 12); the Spirit searches all things (1 Cor.2). Various scriptures mention Christ as the only mediator between man and God (Titus 2: 5, Heb. 8: 6, 9: 15, 12: 24). Galatians 5: 22 mentions òfruits of the spirit as being love, joy, peace, patience, kindness faithfulness, gentleness and self-control.ö AICN members become aware of such observations through fellowship, Church sermons and reading the Bible,(Richard Simwa,O.I., 26/10/1999).

In AICN, Christ is also viewed as an ideal mediator because he was victorious over Satan's and man's temptations (Mathew 4: 1 -11 Mark 1: 9 - 12, Luke 4: 1 ó 30 (Risphah Tsisiele, O.I., 12/08/1999). The greatest temptation was crucifixion where He was even betrayed, deserted and disowned by His own close followers (Luke 22: 54) and given ultimate ridicule and mistreatment but He never retaliated or betrayed God. Christ's mediation is therefore beyond any other mediation and AICN members pray to God; cast demons, heal the sick and praise God in His mighty Name.

6.13.1 Luyia Ghost exorcism in AICN

(Anderson Adede, O.I., 27/08/1996) says that AICN has adopted the Luyia traditional belief in demon (ghost) or spirit possession. As it was in the Luyia traditional community victims of demon possession are mostly afflicted by angry spirits of their dead relatives. According to this study, this emanates from the fact that AICN members belong to kin groups consisting of a network of relatives. It is not easy for people to have perfect relations in such groupings; sometimes relatives may have disagreements, fights and grudges against one another. The spirit of a person who dies with grudge, anger because of mistreatment or an unfulfilled promise often returns to haunt the living.

In one of the ghost casting occasions in Bunyore, the researcher observed the following: Okutoyi's daughter became mentally disturbed. Afterwards, on the same day his brother's son was attacked by a strange disease. The pastors came and prayed but the situation of the patients could not improve to the family's satisfaction. Diviners were consulted and it was found out that the cause of these illnesses was Okutoyi's ill-treatment of his father who had died some months previously. Just before his death Okutoyi had forcibly stopped his wife from preparing food for his ailing father, on the ground that he had his own wife to take care of him. This had angered the old man; he died without being reconciled to his son and it was his spirit that was causing the children's illness. When this was discovered by diviners the pastors appreciated and continued to pray but they also advised Okutoyi to perform a Luyia traditional

ritual to appease the angry spirit. After some days a sacrifice was made and eventually the sick children recovered (Anderson Adede, O.I., 27/08/1996).

Someday after the children had recovered and the researcher heard an owl crying on a tall tree in Okutoyi's homestead and went out to see what would happen. While outside we heard Okutoyi rebuking the bird and saw as he threw a stick glowing with fire up the tree to chase away the owl. This was because the Luyia believe that an owl bird represents evil and its cry can cause death in the family. This bad omen can be effectively stopped by throwing a flame at the owl. The owl and the accompanying evil spirit will flee because they all fear fire. After chasing away the owl Okutoyi went back to the house and started praying God to protect him and the family from any misfortunes, (Anderson Adede, O.I., 27/08/1996).

AICN has also adopted the Luyia traditional communal approach of casting out demons, (Harison Khamala, O.I., 10/11/1996). The process of casting out demons involve many people; the sick victim, identifying the evil spirit to be exorcised from the victim by a priest who prays in Christ's powerful name, the pastors and church elders, family members, relatives and sympathizers of the sick. However, traditional diviners often assist pastors to identify some stubborn spirits. Unlike in Luyia traditional exorcism and in the AICN, Bible verses are read and Christian motivational songs are sung. Just as in the traditional Luyia community, confessions are made by the victim and the group so as to purify and prepare them before God. Prayers accompanied by

drumming and dancing are made by either one priest or several priests in a rotational manner.

The demon is cast out by uttering the traditional Luyia word *Rizwa or Sirulizwe* - *come out*, *Mu lira lia Yesu Kristu* - *in Jesus Christ's name*. In short they say "*Rhizzwa*". Apart from confessing and asking God for forgiveness and mercy on behalf of the sick, the ordinary attendants support the prayer leader by repeating loudly and in unison- *õSitulizweö* or *õrhizzsö* as the prayer leader dictates while stamping their feet hard on the ground symbolizing the *õcrushingö* of the demon. This is followed by a thanksgiving prayer and songs of praise. Demon casting prayer sessions are also conducted in homesteads, business premises, schools, cars, roads, farms, animals and things believed to be possessed by evil spirits. According to AICN members, only faith in Jesus Christ can absolutely protect one from evil spirits. It is the ideal and adequate protection rather than taking traditional herbs, wearing protective charms, burying magical spells in homesteads, farms, and carrying spells in your car or basket or tattooing the body. Among the most commonly exorcised malicious spirits include; demons that cause poverty, spirits causing physical deformation, dumbness, blindness, stammering, deafness, spirits that bring misunderstandings in the community institutions like the family, churches and schools, spirits that make people to backslide from Christianity to the world of drugs, alcoholism prostitution murder and witchcraft.

6.13.2 Luyia noise exorcism in AICN

The Luyia believe that demons hate loud noise and that deliberate rebuttal noise makes the evil spirits to get scared and run away from the community. Among the Luyia demons are also believed to communicate with one another in mysterious sounds which are audible to keen human listeners. Demons can also violently seize an individual, a group or an animal and make the victims to make unexpected abnormal or mysterious noises. These evil forces can also make audible noise in rain, wind storms and flooding rivers and increase the amount of suffering in the community. It is the discernment of such noises and sufferings by traditional experts and Christian prophets that arouses noise exorcism of demons, (Abraham Makonjio, O.I., 10/08/1999). Some members of AICN take part in the Luyia traditional communal loud ritual exorcism of evil spirits. The ritual is started by diviners at their own convenience day and time between morning and evening periods. This loud ritual is open to all regardless of gender age religion and status. During this event people expel evil powers from the Luyia region by shouting mocking words against evil spirits saying "Demons go to the wilderness of the west." They sound war screams, beating empty vessels like tins, drums, debes, Wooden, rocks and metallic objects to scare demons away.

The ritual takes more than one hour to stop after exorcism is believed to have covered the entire Luyia region and ended in Luoland and vice versa (Hellen Matende, O.I., 29/08/2000). The Bible talks of inspirational and joyful noise (Psalms 100: 1-2, 95:1, 98:4, Acts 2:6 Mark 2:1) destructive, healing and

saving noise (2 Peter 3:10-11). This study appreciates the reality of the noises of success, failure, spectators, war, desperation, cruelty, pain, lamentation, diversion and confusion. The research also acknowledges that noise is a form of communication. The above ritual concurs with the Biblical story of Jericho which shows that the ancient Canaanite city of Jericho was destroyed by the roaring trumpets and human howls (Joshua chapter 6 verses 20-21). In the New Testament the coming of the Holy Spirit was marked with a noise which sounded like a strong driving wind (Acts 2, Verses 1-4), (John 3, Verses 8). AICN believers do not encourage disruptive noise such as extreme laughter, screams and shouting. Extreme noise interrupts the attention of people who need to: rest peacefully, study, to converse and to heal quietly. Noise is a form of ecological pollution which exposes people to diverse health challenges such as mental, heart and ear impairments, (Abraham Makonjio, O.I., 10/08/1999). AICN therefore physically expels stubborn and noise oriented persons such as drunkards and drug addicts from its functions by force, (Abraham Makonjio, O.I., 10/08/1999).

6.14 Luyia dream rituals in AICN

The Luyia agents of divine revelation including dreams, visions, prophecy and priesthood have also been absorbed in AICN, (Adaji Raphael, O.I., 26/03/1997) .The Luyia believed that good dreams were revelations or messages from God but bad dreams emanated from evil spirits. In AICN believers discuss their dreams and visionary experiences during worship services and parents often dream about how their children should be named. Some dreams such as murder, standing and walking in darkness, drowning, speaking with animals and accidents come from evil spirits. Evil spirits may bring deceptive dreams to antagonize families and generate enmity. Victims of such dreams including children, young people and adultsø publicly confess their predicament during worship and request for ritual purification.

For example, death dreams are not taken lightly both by the Luyia traditional religion and in AICN. Whoever dreams about the death of another is supposed to perform a ritual to save the victim from death. This ritual involves collecting a stick and doing a mock or symbolic beating of the victim while telling him not to die. This beating may be followed with Christian prayers. In AICN much emphasis is put on dreams concerning the family, education, politics, health, food, marriage church and peace. Politicians often visit dream interpreters to seek guidance concerning the status of their political lives, (Adaji Raphael, O.I., 26/03/1997).

The Luyia art of dream interpretation has been extent to AICN, (Enderson Adede, O.I., 27/08/1996). In both cases dream interpretation was treated with wisdom and responsibility without which one could mislead the dreamer. Interpreters used the wisdom of prayer/ divine inspiration, astrology, meditation, consultation and magic to interpret dreams. This was because interpreters wanted to avoid any doubts or disputation, maintain their personal or social integrity and trust by giving true interpretations to dreams. Those who gave false interpretation were often subjected to public confession and ridicule in the Luyia community and in the Bible dream interpretation is a matter of life and death. Wrong interpretation made King Nebuchadnezzar of Babylon angry and he threatened to kill all dream experts, except Daniel whose interpretation was acceptable to the King (Daniel 2:2-46). In the Luyia traditional society diviners and priests acted as dream interpreters. Traditional diviners and priests were experts in the rituals of dream interpretation. In AICN some church leaders especially priests and prophets are responsible for dream interpretation. Prophets and priests are also God's spokesmen for the church who give guidance and God's will for the future of the church and its members. Biblical prophets and priests also used dreams; Joseph and Daniel were renowned dream interpreters (Genesis 37:8-10, Daniel 12:3-4). The rituals of AICN dream interpreters include prayer, song and dance. Some prayers are made to expel evil dreams.

Dreams also play a significant role in both Luyia initiation and AICN baptism; sometimes parents dream names that are to be given to their circumcised or

baptized children, (Joseph Kibisu, O.I., 12/10/1999). God may also bring messages to the initiates or the baptized in form of warning of danger or a new song.

Some Luyia traditional beliefs about animals, vegetation, water, fire, wind, humans also play important roles in AICN dreams. For example, dreams concerning harmful animals like snakes, vultures and crocodile are believed to be warnings of an imminent danger. Dreaming about cereals and milk is an indication of God's blessings of prosperity, (Joseph Kibisu, O.I., 12/10/1999).

Dreams may also be the causes of change in different aspects of human life such as physical, spiritual, political, economic, and legal life at both personal and social level. For example, God promised Abraham many descendants through a dream (Genesis17), Joseph's interpretation of Pharaoh's dreams helped to save both Egyptians and Israelites from a seven year famine which affected Egypt and Palestine (Genesis40-43), Martin Luther's Message of Hope have a dream led to the restoration of Civil Rights to the Afro-Americans in different aspects like spiritual, commercial, political, health, transport and educational dimensions, (Enderson Adede, O.I., 27/08/1996).

6.15 Conclusion

AICN accommodates Luyia indigenous rituals. First, it has absorbed Luyia ritualization of Deity which attributes the origin of all kinds of rituals to God and gives Him anthropomorphic features. Second, it has accommodated the Luyia rituals related to health, reconciliation, fire-place, environment, silence,

birth, marriage, death, dreams, music and dance. Next is chapter seven which is an overview of the summary of research findings, conclusion, contribution to knowledge and recommendations.

CHAPTER SEVEN

SUMMARY OF FINDINGS, CONCLUSION, CONTRIBUTION TO KNOWLEDGE AND RECOMMENDATIONS

7.1 Introduction

The European Missionaries did not introduce Christianity in a social - cultural and spiritual vacuum among the Luyia. They instead encountered a community which was characterized with a strong cultural fabric that consisted of a unique and dynamic spiritual outlook, language pattern, leadership style, kinship ties, health procedures, education, burial customs and an ethical system. The Luyia community was the main target of European colonial and Christian Missionary cultural change in western Kenya. Similarly, it was the imposition of the European Christian Missionary and cultural demands that generated a response from the Luyia who resisted against total assimilation of Christianity and European culture. In spite of the introduction of Christianity, colonization and the forces of modern social change, many aspects of the Luyia culture still persist and influence Christianity especially in the AICN.

7.2 Summary of findings

The findings of our study reveal that the objective that the Luyia Rituals are bonding with Christianity in AICN has garnered adequate evidence to make it valid. A major finding of this study is that the Luyia indigenous religious rituals observation is prevalent in the lives of AICN adherents which affect attitudes and conduct in many aspects of their lives encompassing health,

reconciliation, birth, initiation to adulthood, marriage, and worship. This demonstrates that Christianity in AICN is being blended with Luyia culture.

AICN has integrated the Luyia health rituals and traditions into Christianity and performs them in various stages in human life. This includes pre-treatment and introduction of the healer to the patient, moments of treatment, and the healing period, end of treatment or post treatment era. Herbalists perform specific rites of purification before going to the bush to collect herbs. They also consecrate items that are used to treat patients and cleanse homesteads of the sick. AICN has integrated the Luyia spiritual aspect of health to Christianity by practicing Luyia wholistic communal therapeutically health rituals like prayer, songs and offerings which accompany treatment to requests for divine intervention, to induce healing and to give thanksgiving. This church also acknowledges the Luyia indigenous wholistic concept of health which encompasses all aspects of existence such as the physical, mental, spiritual, moral, and social for example, human health, plant health and animal health or in brief abiotic and biotic health. The AICN adherents appreciate and use Luyia materials of health including medicinal substances like solid organs and gas from plants and specific animals, fluid substances tapped from plants like honey from bees and mineral extraction from certain rocks and clay that are used especially by expectant mothers.

The AICN followers acknowledge some Luyia traditional beliefs about health as being a divine and universal gift and that God is the greatest physician.

AICN teaches that God has power over sickness and that He never falls sick. Believers of AICN hold that disease is caused by evil spirits, contaminated or dirty environmental organisms, human ignorance, curses, violated agreements, stressed minds, social misconduct, natural hazards, accidents, poisonous scratches and bites from insects, animals and snakes and evil persons like magicians. They also assert that sickness is part and parcel of human experience in life.

Followers of AICN believe in the Luyia traditional purpose of health provision which was expected to: minimize human suffering by providing preventive measures or treatment against ailments, improve hygiene education concerning; cleanliness, disposal of waste metabolism, and how to use ordinary medicinal substances. The Luyia traditional idea of health as a universal, natural, individual and communal resource which is necessary for productivity and sustenance of life has also been extended into AICN. In both the Luyia culture and AICN there are health experts who provide their services and training to the followers. Some AICN members operate traditional herbal clinics in their residential places, shopping centers and in towns where they administer Luyia indigenous treatment services to patients. Other AICN experts take their medicine to people's homes or offices on request. AICN has also adopted Luyia response to medical failure, when sickness stubbornly persists or the patient dies then they blame evil magicians, surrender to fate and resignation by attributing it to the divine will.

This church has also absorbed certain ritual aspects of Luyia indigenous systems of reconciliation. For example, domestic rifts emanating from accusations of verbal insults or curses, physical assaults, sexual mistrust, family desertion, theft, shift of land marks and child neglect are first taken over by respected elderly persons who are considered experts in the Luyia indigenous methods of resolving disputes. Some of these elders belong to AICN, while others come from different socio-political religious institutions. The AICN accepts meetings, discussions and the rituals that are conducted to end hostility and bring lasting harmony in the church and community at large because, peaceful co-existence enhances evangelization.

AICN allows its members to practice Luyia indigenous initiation rituals which provide the youth ample time to learn their value systems which include language, culture, traditions, myths, health, customs, indigenous education, history, and morals that prepare them to face challenges of life with courage, wisdom and endurance. Through initiation, the young people interact with the physical and spiritual worlds, and appreciate the role and wisdom of the Luyia traditional instructors.

In the AICN Luyia traditional rituals of life are integrated with Christianity. This is evident in various rites of passages, healing rituals, dietary customs, marriage traditions, silent rites, death and post-death customs. The Luyia concept of marriage as a sacred or spiritual, communal, procreative and transitional experience has also been assimilated by AICN. The Luyia

traditional system of dowry payment as a precondition and seal of the marital union is a vital practice in AICN. An AICN man who has done a church wedding but has failed to pay dowry is considered as not having any rights to bury his wife nor custody of her children. Other Luyia marital traditions which are integrated in AICN are the full permission of Luyia polygynous families and levirate marriage as members of the church. Polygynous believers help to promote the numerical strength of the church. Some Luyia indigenous silent rituals connected with individual or communal invocations during medication, human sexuality, calls of nature, swearing, and burial of outcasts and animals carcasses, punitive exhumation and burning of human corpses are also practiced in AICN.

Luyia cleansing rituals have been incorporated into AICN. For example, families that mistakenly bury strange persons in their homesteads and the living victims who are wrongly presumed to have died are not only prayed for by the pastoral workers but, are also subjected to traditional cleansing rituals to appease the ancestors so as to avoid being haunted by evil spirits, death and thereby adjust into normal ways of life.

The Luyia indigenous death rites which have percolated into AICN include taking care of the imminently dying person, holding a farewell rejoinder ceremony, observing day and night vigils to mourn the dead, grave preparation, washing the corpse and dressing it well, burying the dead, observing post burial rites like the hair shaving ceremony, commemorating the

deceased, caring for the bereaved, dislodging the roof apex, celebration speeches, feasting, singing, dancing, holding mock fights with spirits. Just as is the case in the Luyia custom, a bereaved AICN man or woman is prohibited from intermingling with other people freely immediately after death. Such a person is partially confined in the home for forty days to provide them solace as they reflect and observe a psycho-social healing process in which they undergo relevant cleansing rituals while gradually adjusting to the normal life.

AICN has merged the Luyia traditional concept and ritualization of God-*Nyasaye, Wele* with the Christian idea of Divine Being. Prayers, offerings exorcisms are directed to this Deity that is believed to be present everywhere. Luyia traditional music is used during worship, weddings and funerals occasions in the AICN

AICN has also appreciated the roles of the indigenous Luyia music including its facilitation of: communal solidarity, ethical and educational transmission, inducing spiritual conviction and inspiration, creating awareness and attention of looming danger like an ecological disaster. Other functions of Luyia music include lamentation, counseling, motivation, healing, reconciliation, laboring, leadership entertainment, humanity and life protection roles. Hate-songs and dances which ridicule, degrade, despise, victimize others, encourage immorality and laziness, ferment family and communal discord, generate defiant character against parental and communal authority are prohibited in the Luyia traditional community and in AICN. Songs which create bitterness,

hopelessness and hostility against strangers, animals and plants, ancestors and God are also not tolerated.

Music and dance are understood as spiritual gifts both in the Luyia indigenous community and in AICN. In both AICN and in the Luyia traditional community the art of composing music by arranging, putting words, sound, instrumentals and dance style in harmony is regarded as talent or wisdom and acquired through divine inspiration and by training under a more inspired/talented and experienced musical expert. The Luyia indigenous religion and AICN understand that worship is a dynamic process which must involve the whole aspect of a person's life and dance that contributes to wholeness of worship. Dance helps worshippers to attain several things including entertainment, physical/spiritual rejuvenation, personal and social esteem, mental reactivation or alertness.

Dance assists worshippers to: contextualize Christianity to their cultural circumstances and situations, understand and dramatize the song and express their live feelings for virtues like, joy, victory, lose, sadness, pain, despair, love, generosity, security, and their discomfort with vices. Dance and song helps to minimize boredom and passivity in the congregation, it makes worshippers to ignore their problems for a while and become more mental and physically relaxed, inspired and focused on fulfillment of sacred obligations. Dance helps believers to interpret life and to show things they cannot manage to express through words and ideas. AICN has assimilated Luyia indigenous

rituals of instrumentation whereby musical equipment and handlers of the same are subjected to purification service and dedicated to God's work of creating inspirational combinations of song, melody and emotional movements or dance in praise of God.

AICN has also integrated the Luyia indigenous rituals of exorcising evil spirits in its worship. This expulsion of evil or underworld powers is done both micro-basis involving the individual, family, and on mass or macro-scale involving the whole Luyia community. In the Luyia cultural and AICN understanding, evil spirits are invisible beings who possess and inflict humans with mysterious sicknesses like physical, mental, hearing, sight, digestive, sexual and speech impairments, family and community discords, desertion, laziness, paralysis, evil dreams anger and unprovoked wildness or hostility to others. Evil spirits also afflicted air, water, soil, domesticated animals and plants. Air water and soil that are compromised with evil ancestral spirits are dangerous for human habitation. Diviners were responsible for identifying and exorcising evil spirits in the Luyia traditional community but priests play supplementary role concerning the same challenges in AICN. A church haunted by evil spirits may consult Luyia diviners for answers. In both the Luyia traditional community and AICN, spiritual exorcism is a serious communal affair which encompasses faith, inspirational prayer that is interjected with Bible readings, songs, drumming and dancing. Sometimes the patient is allowed to stand and join in the dance. Spiritual exorcism is not only limited to human patients but it is also done in places like homesteads to stop

persistent calamities, churches to create harmony, offices, water springs, farms, institutions and commercial buildings which are believed to be occupied and troubled by evil forces. AICN professionals like teachers employ prayers to exorcise demons from homes and schools, masons use exorcisms to ward off demons from their work, doctors treat and pray God to heal demons from patients, drivers and passengers pray God to clear demons from the roads.

Related to the above AICN has absorbed the Luyia traditional rituals associated with the silent bathing of pregnant women, infants, elderly persons, criminals and dead human bodies. Among the Luyia and in AICN a human body does not lose value even at death because it can be used by family members to: resolve a dispute, distribute or inherit wealth, demand an affiliation. In AICN a dead body must not be abandoned in strange places nor be discarded into the wilderness. It must be transported home to be accorded descend Luyia ancestral burial rites. Similarly, in AICN, before mixing in the community, a confessed murderer or freed prisoner must undertake a cleansing ritual by bathing at a private location in a river that has running water. After bathing he/she must burn or throw his/her old clothes into the spring and put on new ones. AICN has also assimilated the Luyia indigenous silent rituals related with the passing out of human waste products like urine and feces. For example in AICN an individual who wants to defecate asks politely for permission and goes out, he picks a soft leaf from a tree or paper and goes into the toilet or to a secluded place which is far and out of view by the audience where he/ she silently passes the waste products without disturbance. In the

Luyia community and in AICN it is taboo to see people's nakedness especially when bathing, mating, or defecating, it is also taboo to make unnecessary noise during such occasions. However one is customarily permitted to shout for assistance only if there is danger.

AICN has assimilated the Luyia traditional ritual of setting up a new family fireplace or kitchen by newly married couples. In this church starting a fire - place is a family and communal affair involving the parents, husband, wife, relatives, cousins and friends. Relatives contribute chicken, cereals, legumes and milk. Even the deceased parents are not left out in this ceremony. The occasion is also marked with feasting, singing, dancing, scripture reading, instructions /exhortations, and prayers. The rationale behind this ceremony is to help the couples to desist depending on their parent's kitchen by starting their own fire-place and kitchen where they can cook without interference from other family members. This ceremony provides parents and relatives with an opportunity to bless and advise their children on the challenges of starting, using and sustaining a kitchen during times of plenty and scarcity, how to avoid fire accidents, dangers of outdoor fire - places, children and the kitchen, kitchen cleanliness, kitchen dissolution and kitchen responsibilities pertaining to men and women.

This persistence of Luyia rituals of life in AICN confirm our cultural symbolic interaction theory, conflict theory and the concept of inculturation which view total cultural transformation as being not easily attainable. One of the factors

for the rise of AICN was to confront the above problem of social change by relating and integrating some Luyia cultural values with Christianity so as to make the Christian church acquire indigenous orientations as a place for the Luyia to feel comfortable spiritually, socially and culturally. This integration sprang from socio - cultural and religious interaction between (the host community) Luyia indigenous culture and (the alien culture) European oriented Christianity.

Our study affirmed that as communities relate with one another they do not suddenly surrender all their indigenous cultural elements which they have held for ages and are deeply entrenched in their lives as the main foundation of their physical, communal, spiritual and moral existence. Any abrupt and careless tampering with such core cultural elements through imposition of the new culture might leave some mental, spiritual and social gaps which may lead to cultural degeneration of the indigenous community, religion and culture. Blind acquisition of Christianity and European culture would make the Luyia lose the benefits they derived from their traditional culture which included a sense of existence, cultural identification, communal solidarity and security, all of which helped them to be recognized as a people by other communities.

Our study also noted that Luyia religious culture persists because of the existence of the Luyia community which understands needs and values it and whose people are members of AICN. Similarly, the coming of Christianity and Western civilization created some spiritual and social challenges which the

Luyia traditional religious culture takes care of through institutions like AICN. For example the present volatile question of sodomy and same sex marriage is not entertained in the Luyia religion, culture and in AICN Christianity because it is a violation of the Luyia and biblical sexual doctrines, and, it is a threat to the normal family institution. The Luyia traditional community subjected sexual deviants to harsh communal punishments. In the Bible God created males and females (Genesis 1) God told Noah to put inside the Ark males and females of every created species (Genesis 6:19) and the sexual vice of sodomy led to the divine destruction of the ancient cities of Sodom and Gomorrah (Genesis 19). In Genesis 1-11 the marital union of spiritual beings (sons of God) with women (daughters of men) gave rise to (giant nephilims), which perverted the human race and contributed to its destruction by the divinely sent universal flood.

From the foregoing observations, this study has made some minimal but visible contribution to knowledge by exploring new aspects including the Luyia traditional rituals connected with religion, reconciliation, education, health, death, fire, silence, noise and kitchen. The Luyia regard such aspects as being sacred, interrelated and meant to support human life. The above elements are valued in AICN because of the awareness that complete social change to European culture is not the answer to all problems of the Luyia people and the church. Western culture has brought some good things and bad things such as poverty, diseases, environmental degradation, corruption, exploitation, terrorism, moral depravity, substance abuse, prostitution and

sodomy. Missionary Christianity seems weak to address these challenges adequately. Members of AICN feel that Christianity should not be left alone to deal with these problems but should get supplementary values from the Luyia indigenous culture.

Nevertheless, our study regrettably noted that apart from reading the Bible, AICN mostly depend on the Luyia traditional oral transmission of its Christian doctrines and piety. The weakness of oral transmission is that it easily changes with time and it cannot be fully trusted to guarantee the doctrinal dynamism and purity of AICN teachings.

Similarly, this study discovered AICN seems to be rich in Luyia culture but poor or thin in Christian theology. For example much time is spent on drumming, song and dance, marching, prayer, demon exorcisms and miracles. Overemphasizing these aspects by AICN believers and researchers tend to limit the study of AICN theology.

Our research has made some contributions to interfaith knowledge especially on the percolation of Luyia indigenous rituals into AICN. Firstly AICN incorporates Luyia indigenous concept of ritualization of God in health, worship and environment, sickness and death. AICN adherents believe that creation of the universe originated from the sacred or divine rituals thoughts and acts of God. Thus the universe is a manifestation of the power of the divine being that created it. Spiritual experts like prophets, diviners and priests acquire knowledge of God's rituals through divine inspiration and revelation

and become agents of God in their Communities. In the Bible God's rituals are evident in the Genesis story of: creation, Adam and the Eden garden, Cain and Abel, Noah and the flood, Abraham and Isaac, Moses and the Last Supper, Elijah and fire contest, David and his music up to Jesus and the Last Supper. These Biblical rituals did not only raise emotional reactions but they also ignited intellectual or literary thought among Hebrew spiritual experts who even understood writing scriptures as being a ritual and a sacred duty. Some of the olden Luyia traditional rituals that have been cited in this study include healing, birth and naming, worship, adolescent/puberty, marriage and burial rites. But the problem is that all ritualization among Luyia spiritual experts and in AICN tend to be more inclined to rising emotional and spontaneous (solemn climate) reactions rather than ignition or stimulation of intellectual thought among religious specialists and believers. It seems difficult for us conclude that Luyia rituals have less thought and intellectual value to AICN Christians, or AICN Christians are yet to acknowledge the sacred and ritual value of the pen.

7.3. Conclusion

In conclusion, we set out to examine the influence of the Luyia culture on Christianity with special concentration to the African Israel Church Nineveh in Vihiga County. Our investigation was executed against the European colonial and missionary evolutionary (Hannah W Kinoti 1976, p.4) assertion that African culture and the Luyia culture in particular was less developed and it

was primitive, evil and incompatible with the doctrines of Christianity and European civilization.

However, we came to realize that this was an immense task which needed to apply focused approach if we desired to achieve our set out objectives. We therefore set a guiding proposition based on the assumptions that the Luyia have a distinct socio- historical origin with specific religious beliefs and practices and the African Israel Church Nineveh is an African Independent Church that originated from the interaction of Christianity and indigenous Luyia culture. African Israel Church Nineveh draws its teachings from both Luyia indigenous culture and Christianity.

Being aware that religion is a faith and practical engagement expressed through religious performances, the researcher took part in participatory observation of ritual activities such as worship services, baptism, circumcision, medication, dowry negotiations and payments, kitchen instituting ceremonies, weddings, funerals and spiritual exorcisms. We collected primary data consisting of both Luyia indigenous and AICN church rituals from our field of study. We supplemented these primary materials with secondary data which we had gathered from written sources and treated it as our literature review.

Our study also observed the use of Luyia traditional rhythmical body movements, prayers and musical instruments in AICN. The researcher made extensive one on one interviews with people, especially community and church leaders. This assisted us to correlate the performer's individual views with

what we had personally observed and tape recorded. Our response to the demands of this study took several pertinent aspects as revealed through the chapters. We found it necessary to introduce Luyia, Biblical and AICN rituals to our readers. However the gist of our study is captured in one core section which dealt with the impact of the Luyia indigenous religion on the African Israel Church Nineveh. In spite of the above observations we acknowledge that the whole concept of religion including God cannot be narrowed to a ritual because God and religion are wide phenomena with various aspects like mythical, social, doctrinal, moral, experiential and ritual dimensions. Our study was interested in rituals because: first it was the core-concern of this research, second rituals were found to be fundamental aspects of AICN, third in AICN almost everything including God seems to be ritualized, fourth, investigation of Luyia indigenous rituals may lead towards the understanding of the impact of Luyia culture upon Christianity in AICN.

7.4 Contribution to Knowledge

The researcher discovered that a ritual is a blending center for diversity of meanings which are dynamic in character. This makes rituals not only to function as tools, or objects of inter-faith relations but also as pivotal centers of blending different aspects such as: the material and spiritual, visible and invisible, sacred and secular, humans with one another like the poor and rich, and with environment, time including the past, present and future or change and continuity. Rituals can also be used to bond faith and reason, mind and body, faith and words, thought and action, sound and silence, joy and

grief, success and failure, good (peace) and evil (war).Rituals can be classified in several ways. Forexamples:

They may be divided in the context of time like those that are persistent, occasional,spontaneous or sudden,seasonal and annual,noctanal and day-time.There are either private, personal, public or communal rituals. Private rituals are performed in secret place. Personal rituals include individual prayer or meditation while communal rituals involve public gatherings in a common place for worship. Others are firstly, informal rituals which may be done anywhere and do not require any preparation, and, secondly, formal rituals that pass through elaborate procedural preparations, attract intense public attention and are done in a formally approved place and administered by trained and ordained experts. Next are the rituals of sustenance, diversion of interest or attention, disruption, healing, regeneration, degeneration, initiation, transition, legitimization, inclusion and exclusion.

Rituals are dynamic and may not only serve to bond a relationship but also to deter or terminate anon-progressiverelationship due to irreconcilable and persistent differences and negative consequences like marginalization. In connection with this context, rituals may be divisive or unitary, peaceful, cooperative or hostile, submissive or defiant, redemptive or subjugative, retrogressive or progressive, migratory (exoduses), settlementory, occupational or ownership. With a view to this study, the type of ritual matters less, the most significant fact is that it enables people to acknowledge diversity, bond

and pursue common goals either in mischief or in harmony. For example a dangerous cult may take an oath to create communal trouble while others may do the same to bring peace and progress to the people.

Basing on the above we were so humbled when our study led us towards a new contribution to knowledge that we have described as *'Rituality'* or *'Study of Rituals'*. Ritualism is the process of formulating rituals and creating awareness about them in the community. Ritualization involves the transmission of rituals through teaching, rewards, coercion and withdrawal of certain rights whose purpose is to make victims to comply through submission to rules of the ritual. Through Rituality many things can be explored including in our task's case the role of rituals in aspects like: inter-faith bonding which are embodied in phenomenon's like therapy and anti-therapy, naming-traditions, death customs ancestral beliefs, moral sanctions, social defiance or crisis, order and stability (ritualized catharsis), life transition, formal instruction, revitalization (renewal), and acquiring salvation (self-esteem).

The Bible has scattered covenantal rituals the Adamic, Noachian, Abramic, Mosaic, Davidic and the Eucharistic covenants which have played many roles and acted as centers of interfaith bonding in ancient communities. The Biblical name *'Old Covenant'* and *'New Covenant'* which have ritual inclinations appropriate diversity and are illustrations of the effectiveness or power of the ritual method because the Bible has been used to bond up people who have unique cultural beliefs and practices such as spiritual, ethical, historical,

philosophical, economic, legal, social, intellectual, gender political and generational contexts.

The Christian Lord's Supper (Holy Communion) is another Biblical example of a ritual that Christ told his followers to always do in remembrance of him and the New Covenant which this ritual represents. This ritual portrays the universality of Christianity because Christians practice it regardless of their distinct cultural, political, economic, academic, gender and ethnic inclinations.

7.5. Recommendations

In view of the above work the researcher appreciates this study was neither final nor exhaustive and made recommendations below:

More investigations should be instituted because there are many significant ritual aspects which we left out that can broaden our knowledge about the interaction of the Luyia indigenous religious experience with Christianity in AICN. Basing on the above assertions, studies should be executed in aspects like:

First the functions of other rituals like agricultural, anti-therapy or witchcraft, ideological and salvation rites in AICN and the Bible. This may lead towards an understanding of how this church responds to intrinsic and extrinsic challenges including the reconciliation of these phenomenons with the metaphysical world.

Second, investigations should be done to establish whether the Luyia or AICN possess or do not have rituals of literacy or documentation with the purpose of instituting them, for example, by appreciating and rewarding those who exhibit some good literary efforts through writing. Such a study should reveal why AICN spiritual observances tend to arouse oral, emotional and spontaneous reactions rather than ignition of literary or intellectual stimulation. Lack of literary interest does not portend a good future for Luyia and AICN ritual beliefs because it means there is no tangible literary evidence to defend and justify the existence of AICN theology. AICN should minimize its dependency on Luyia oral transmission because verbal instructions are less accurate and easily prone to change depending on the prevailing circumstances especially contemporary mediums of social change which may be quick to unfairly judge AICN beliefs as mere myths. Apparently literary information about the doctrines AICN is extremely scarce and almost non-existent. Written materials will help to expand our knowledge of AICN'S teachings and also provide ready and more authentic information to its followers, critics and researchers. It will again assist us to comprehend AICN'S attitude to modern burning challenges like re-merging and emerging new diseases, climate change and governance systems.

Third, the theological status of this Luyia culturally inclined faith of AICN in the Global Community of Christians especially its interaction with missionary and non-missionary churches should be investigated and appreciated. Such a study may contribute to valuable understanding of the dynamics of inter-faith relations and spiritual co-existence.

Fourth Africa, which was once described as a "Dark Continent" and the "Whiteman's Burden" is presently viewed as a "Dying Continent" and a Global Burden socially, economically, politically, spiritually and morally. This study has given minimal religious refutation of such assertions and more studies should be done to find out whether African instituted churches like AICN can contribute towards an African Christian oriented spiritual revolution. This revolution can salvage Africa people like the Luo from demeaning religious stereotypes, depravity that is manifested in marginalization, self-hatred, ethnic animosity, corruption, poverty and civil conflicts.

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APPENDICES

APPENDIX I GLOSSARY OF LUYIA WORDS

Abarobi/Abaloli/Ababoli-prophets, seers, spokespersons

Abasalisi-priests

Abamalaika-Angels

Amadimoni/Ebisieno/Amadimoni-Ghost/Evil spirits

Amakhuli-Jingle Bells

Amaloro-Dreams

Amanyasi/Amasambu/Emisala-herbs/medicine

Ebisieno-Evil Spirits

Emakombe-World of the dead

Emitindi-smaller drums

Huru-original name of AICN is a Kiswahili word that means freedom

Indika-Wheel, ring

Isikuti-drums or dance related to sound of such drums.

Itumbi-a house where circumcised young male adults stay as they, heal, receive indigenous Education and nurture.

Kumali/ Shirima/Kushundi/Kumwamu-Black god or evil god

Makumbuso /Okhwitsusia-Memorial ceremony of the dead

Milukha-rituals

Misango-sacrifices

Misilo-customs

Misri-place of origin/cradleland of the Luyia

Mulongi-Creator

Nabongo-King, Ruler

Nyasaye-God the creator

Obulimi-Agriculture

Obunyali-Power, might

Okhufuka-To cook

Okhutakasa-to purify/redeem

Olubeko-Hair-Cutting- a ceremony to mark end of marning period

Olumbe-evil divinity of calamities

Omunyasae- god/goddess (single) *Eminyasae*- divinities or lesser gods/
goddesses (plural)

Omwami-Lord, Master, Chief

Omuloli-Seer, prophetor prophetes

Ratsari-White God of goodness

Tsindumba- larger Drums

Tsinyembo-Songs/Music.

Were Khakaba-Divine providence.

APPENDIX II

QUESTIONNAIRE (A)

LUYIA SOCIAL - HISTORICAL SETTING

Put a tick (ç) where necessary.

Gender

Female ()

Male ()

Marital Status ()

Married ()

Single ()

Informant's names (Optional)

Surname:.....

Other names:.....

Place of Interview:.....

Date and Time of Interview :

Date.....

Time.....

Type of interview:

Focused Group Discussion

Personal Interview

Interviewed By:.....

Age:.....

Educational Standard

Secondary ()

College ()

University ()

Others

(specify)í í í í í í í í í í í í í í
.....

Occupation.....

...

Trained ()

Untrained ()

Any other.....

Your previous Church/es:

Catholic..... Name.....

Protestant..... Name.....

Other: Name.....

Your present Church.....

Date of joining this Church.....

1. Who are the Luyia?

.....
.....

2. What are the Luyia historical origins?

.....

3. What is the main distinguishing or unique characteristics of the Luyia?

.....

4. State your views on:

Luyia understanding about the origin of the universe.

.....
.....

The Luyia belief about life and death.

.....
.....

The Luyia concept of spirits.

.....
.....

5. Comment on the Luyia teachings about the environment.

.....
.....

6. How was the Luyia traditional community socially organised?

.....
.....

7. Explain the role of the following in the Luyia traditional society:

The family

.....
.....

The elders

.....
.....

Rituals of Life

.....
.....

8. What were the beliefs associated with pregnancy among the Luyia?

.....
.....

9. State the significance the Luyia associated with:

Birth of children

.....
.....

Naming of children

.....
.....

10. How were the Luyia children initiated into adulthood?

.....
.....

11. Comment on the rituals done before, during and after circumcision.

.....
.....

12. What were the Luyia traditional rituals associated with marriage?

.....
.....

13. Why did the Luyia practice the following types of marriage?

Monogamy

.....
.....

Polygamy

.....
.....

Levirate marriage

.....
.....

Ghost marriage

.....
.....

14. What was the significance of dowry payment in the Luyia traditional community?

.....
.....

15. Why was it necessary to use cattle in dowry payment among the traditional Luyia community?

.....
.....

16. What were the consequences of failing to pay dowry in the traditional Luyia society?

.....
.....

17. What happened when a person died in the Luyia traditional community?

.....
.....

18. Explain the rituals and persons associated with the following in the Luyia society:

Occurrence of conflict

.....
.....

Arbitration

.....
.....

19. Did the environment hold a position in the Luyia traditional spirituality?

.....
.....

20. Give some examples of the Luyia traditional environmental rituals.

.....
.....

Explain the Luyia traditional attitudes towards prophets and dreams.

.....
.....

What kinds of dreams required performance of rituals?

.....
.....

What was the function of rewards and punishments in dispute resolution?

.....
.....

APPENDIX III

QUESTIONNAIRE (B)

HISTORY OF AFRICAN ISRAEL CHURCH NINEVEH

Put a tick (ç) where necessary.

Gender:

Female

Male ()

Marital Status ()

Married ()

Single ()

Any other ()

Informant's name (Optional)

Surname:.....

..

Other

names:.....

Place of Interview:.....

Date and Time of Interview:

Date of Interview:.....

Time of Interview:.....

Type of Interview:

Focused Group Discussion

Personal Interview

Interviewed by:.....

Age:.....

Educational Standard

Secondary ()

College ()

University ()

Others (specify)í í í í í í í í í í í í í í í í

Occupation

Trained ()

Untrained ()

Any other í

Your previous Church/es

Catholic..... ()

Protestant..... ()

Other.....

Your present Church.....

1. What is the African Israel Church Nineveh?

.....
.....

2. Who instituted African Israel church Nineveh / and why?

.....
.....

3. Where and how did the African Israel Church Nineveh originate?

.....
.....

4. What caused the origins of the African Israel church Nineveh?

.....
.....

5. What are the attitudes of the African Israel Church Nineveh about the following?

The origin of the universe:

.....
.....

The origin of life and death:

.....
.....

The founder of African Israel Church Nineveh:

.....
.....

Their church Doctrines:

.....
.....

6. What are the teachings of African Israel Church Nineveh?

.....
.....

7. What does the name African Israel Church Nineveh mean?

.....
.....

8. Where does the African Israel Church Nineveh derive its teachings and name?

.....
.....

9. What are the sources of African Israel Church Nineveh teachings?

.....
.....

10. Who is responsible for the transmission of doctrines in the African Israel Church Nineveh?

.....
.....

11. What qualities or character is expected of those who transmit doctrines in the African Israel Church Nineveh?

.....
.....

12. Which methods are used to transmit teachings in the African Israel Church Nineveh?

.....
.....

13. Does your Church have any written sources or materials for her teachings?
Yes () No ()

Explain your answer.

.....
.....

Who keeps doctrinal books and where?

Explain

.....
.....

14. Comment on your Church's teachings about:

God

.....
.....

Humanity

.....
.....

Destiny

.....
.....

Service

.....
.....

Resurrection

.....
.....

Life

.....
.....

Environment

.....
.....

The future

.....
.....

15 What is your Church's view about?

Christ

.....
.....

The Holy Spirit

.....
.....

The Church

.....
.....

The Bible

.....
.....

16. What are the advantages and disadvantages of oral / verbal teachings in your Church?

.....
.....

17. Comment on the future of African Israel Church Nineveh and its teachings.
Social

.....
.....

Institutional

.....
.....

18 How did the social / organizational structure of AfricanIsraelChurch
Nineveh evolve and why?

.....
.....

19. Name the units or divisions of the administrative structure of your Church.

.....
.....

20. Does African Israel Church Nineveh use a vertical/ hierarchical model of
leadership? Yes () or No () Explain your response..

.....
.....

21. State the role of the following in your Church:

An individual

.....
.....

The family

.....
.....

The elders

.....
.....

The community

.....
.....

Men

.....
.....

Women

.....
.....

22. Explain Zakayo Kivuli's:

Family background

.....
.....

Education

.....
.....

Career

.....
.....

Leadership attributes and style

.....
.....

Attitudes on Luyia culture

.....
.....

Views on Luyia religious values

.....
.....

Understanding of himself

.....
.....

Attitudes to Europeans and Missionary Churches

.....
.....

23. Explain the following methods of acquiring leadership in the African
Israel Church Nineveh:

Acquisition by heredity / inheritance

.....
.....

Acquisition by human selection / appointment

.....
.....

Acquisition by divine selection / inspiration/experience

.....
.....

Acquisition by self- imposition

.....
.....

Acquisition by training

.....
.....

24. How and where are your leaders trained for their spiritual work?

.....
.....

25. What relationship is expected between ordinary believers and their leaders in African Israel Church Nineveh?

.....
.....

26. Name the service qualities expected of an African Israel Church Nineveh leader?

.....
.....

27. What befalls leaders who fail to fulfil their duties as expected in your Church?

.....
.....

28. State the leadership challenges in your church?

.....
.....

29. Explain the attitude of African Israel Church Nineveh on the biblical traditions on:

Prayer

.....
.....

Eucharist / the Lord's Supper

.....
.....

Baptism

.....
.....

Confession

.....
.....

Exorcism

.....
.....

Preaching

.....
.....

Hymnology /Songs

.....
.....

30. How does the African Israel Church Nineveh manage its worship affairs?

.....
.....

31. Explain the state of the following in your Church?

Birth/Naming of children

.....
.....

Initiation / Circumcision of boys

.....
.....

Marriage / Weddings

.....
.....

Death/ Burials

.....
.....

Opening a new home

.....
.....
.....

Moral Life

.....
.....

32. Show African Israel Church Nineveh beliefs about the following:

Origins of morality

.....
.....

The Ten Commandments

.....
.....

Jesus and the Ten Commandments of Moses

.....
.....

33. How does the African Israel Church Nineveh safeguard moral harmony?

In the family

.....
.....

In the church

.....
.....

In the community

.....
.....

At personal level

.....
.....

34. Explain how the African Israel Church Nineveh maintains environmental harmony.

.....
.....

35. Name and comment on the following:

African Israel Nineveh virtues

.....
.....

African Israel Church Nineveh prohibitions / vices

.....
.....

36. How does the African Israel Church Nineveh account for?

Moral offence / violations

.....
.....

The experiential/mystical challenges

.....
.....

37. What are the mediums of experiencing God in the African Israel Church Nineveh?

.....
.....

38. Show the attitudes of your church towards:

Type of Dreams and Visions

.....
.....

Prophecy and Priesthood

.....
.....

Exorcism and Miracle

.....
.....

Spiritual Inspiration

.....
.....

Speaking in tongues

.....
.....

Natural calamities

.....
.....

Interpretation of Dreams

.....
.....

39. Explain the impression of your church about the material world

.....
.....

40. Name and describe African Israel Church Nineveh's:
Materials of identification

.....
.....

Items of worship

.....
.....

Objects of entertainment

.....
.....

Tools for human health

.....
.....

41. What materials are prohibited by the African Israel Church Nineveh?

.....
.....

42. How does your church deal with those who are compromised with:
Crime

.....
.....

APPENDIX IV

QUESTIONNAIRE (C)
THE RELATIONSHIP OF LUYIA RITUALS WITH CHRISTIANITY
IN THE AFRICAN ISRAEL CHURCH NINEVEH

Put a tick (ç) where necessary.

Gender

Female

Male ()

Marital Status

Married ()

Single ()

Any other

Informant's names (Optional)

Surname:.....

Other names:.....

Place of Interview:.....

Date of Interview:.....

Interviewed By:.....

Age:.....

Put tick a (ç) where necessary.

Educational Standard

Secondary ()

College ()

University ()

Others (specify).....

Occupation

Trained ()

Untrained ()

Any other.....

Your previous Church/es

.....

Your present Church.....

Date of joining this Church.....

Position and role in this Churchí í í í í í í í í í í ..í í í í í í í ..

1. How did you become a member of this church?

.....
.....
.....
.....

2. Why is this church called the African Israel Church Nineveh?

.....
.....

3. State some of the indigenous Luyia religious beliefs and rituals that are held by your church.

.....
.....

4. Explain why members of your church keep these religious beliefs and rituals.

.....
.....

5. State the importance of these practices amongst members of your church.

.....
.....

6. What is the attitude of your church members towards churches which discourage Luyia indigenous beliefs and practices?

.....
.....

7. Explain some of your rituals and beliefs about God?

.....
.....

8. Describe some of your beliefs about spirits.

.....
.....

9. Who are the ancestors?

.....
.....

10. Is it possible to separate Jesus and his early followers with Judaism and Hebrew culture?

- Yes
- No

11. How does this affect your church teachings?

.....
.....

12. What is the attitude of your church towards those people who come from both monogamous and polygynous family backgrounds?

13 Who leads in performance of rituals within the family?

.....
.....

14. In the Luyia traditional society, marriage was not approved before bride wealth or dowry was paid to the family of the bride. How is your church coping up with the practice of payment of bride wealth in money and in animals?

.....
.....

15. How does your church treat those who refuse to pay dowry neither in animals nor in cash?

.....
.....

16. Children were highly regarded as wealth bringers in the Luyia indigenous society. What role do they play in your church?

.....
.....

17. When a child was born amongst the Luyia, there was a system through which he/she was named.

18. To what extent is your church affected by the Luyia system of naming children?

.....
.....

19. What are your attitudes toward European and Biblical names?

.....
.....

20. To what extent have you accepted the Luyia beliefs about the following aspects?

a. Causes of diseases:

.....
.....

b. Approaches of stopping diseases:

.....
.....

21. According to the Luyia traditional society, people who played special duties were highly regarded and referred to as specialists or leaders. These included priests, prophets, elders, mediums and medicine men. In what way does this idea of specialists affect your church?

.....
.....

22. What attitude does AICN have about traditional herbal clinics, alternative medicine and Luyia indigenous rituals of health?

.....
.....

23. State your church's views about the herbalists' use of Luyia traditional equipment for treatment purposes. What are the rituals associated with such tools?

Name some of them and their functions.

.....
.....

24. Between modern doctors and a Luyia traditional healer, who is more reliable than the other and why?

.....
.....

b. Indicate your views on this assertion: Herbalists treat but Jesus heals

.....
.....

25. What is the relationship between Luyia beliefs about the environment and the Christian understanding about the environment?

.....
.....

26. What are the rituals, prayers, taboos and songs associated with ecology?

.....
.....

27. State some songs that are sung in your church and are not sung in the Missionary or other African initiated churches?

.....
.....

28. How are Luyia traditional musical instruments used in worship?

.....
.....

29. State your attitudes on the silent rituals of worship?

.....
.....

30. What are your church's views about the Luyia rituals of instituting a fire place for young couples?

.....
.....

31. How does your church respond to the Luyia traditional fire disaster rituals?

.....
.....

32. How are the dead treated in your church?

.....
.....

33. Are there any ways through which your church is affected by beliefs about a dead unmarried person, one who died outside the homestead?

.....
.....

34. Explain the significance of these beliefs and practices to the members of your church?

.....
.....

35. How are people who die before initiation or baptism treated by your church?

.....
.....

36. How is your church reacting to traditional cleansing beliefs and practices related to the burial of strangers and animals?

.....
.....

37. In the Luyia traditional society, young men and women were not allowed to take alcohol and drugs. Does this have any effects in your church?

.....
.....

38. Among the traditional Luyia, religious functions were done using materials from the local environment and culture like trees, leaves, animals, fish birds, water, wine, salt honey, cereals, legumes, knives, clubs, pots and baskets. To what extent is your church affected by the use of local implements in worship?

.....
.....

39. What is the importance of using the above items?

.....
.....

40. Does your church tolerate eating without washing hands or starting to worship without first getting cleansed? Yes () or No ()

Explain your response.

.....
.....

41. Comment on the role of Luyia traditional rituals related to the aspects that are indicated below in your church:

a. Child birth

.....
.....

b. Puberty

.....
.....

c. Marriage

.....
.....

d. Dispute resolution

.....
.....

e. Medication

.....
.....
.....

f. Dreams

.....
.....

g. Death

.....
.....

APPENDIX V**LIST OF INFORMANTS**

Abednego Omoke, a peasant farmer, an AICN church deacon. Age: 29, interviewed at Gambogi, Maragoli on 17th July 2002.

Abraham Libokoi, a peasant farmer, an AICN church elder. Age: 73, interviewed at Esirabe, Bunyore, on 10th August 1999.

Abraham Makonjio, a weaver, an AICN ordinary member, Age: 72, interviewed at Ebubayi, Bunyore, on 10th August 1999.

Abraham Nyapela, mechanic, a peasant farmer, and AICN ordinary member. Age: 63, interviewed at Gambogi, on 10th July 2000.

Absolom Litete, carpenter, an AICN church elder. Age: 65, interviewed at Luanda, on 4th July 2000.

Adaji Raphael, a peasant farmer, an AICN church pastor. Age: 54, interviewed at Majengo on 26th March 1997.

Adam Khakali, a hawker Age: 34 interviewed Majengo, Maragoli on 6th May 1997.

Adamba S-, drapper, AICN church pastor Age: 60, interviewed at Magada, on 4th July 1996.

Albert Litaba, iron smelter, an AICN youth leader. Age: 59, a watchman, interviewed at Kilingili, Bunyore on 19th July 1996.

Alfred Asiachi, a peasant farmer, an AICN choir member. Age: 48, interviewed at Ekatsombelo- Bunyore on 4th October 1999.

- Alice Lumwaji, a businesswoman, an AICN church leader. Age: 53, interviewed at Kaimosi - Tiriki on 24th November 1996.
- Anderson Adede, a peasant farmer, an AICN church elder. Age: 74, interviewed at Ebubayi, Bunyore on 27th August 1996.
- Andrew Chabila, a secondary school teacher, AICN church member, Age: 53 interviewed at Mago - Maragoli on 31st October 1999.
- Andrews Lipala, a peasant farmer, an AICN choir member. Age: 39, interviewed at Ebuteya - Bunyore, on 21st July 2002.
- Avani, a cyclist, an AICN choir member. Age: 22 interviewed at Mudete - Maragoli on 16th November 1999.
- Barnabas Omuchendi, a retail trader, an AICN church pastor, Age: 48 interviewed at Luanda- Bunyore on 27th December 1999.
- Barnabas Shiundu, a brick maker, an AICN ordinary member, Age: 56 interviewed at Emmutsa - Bunyore on 14th August 2002.
- Benard Chahiru, a fishmonger, an AICN ordinary member. Age: 55, interviewed at Wodanga - Maragoli on 28th March 1997.
- Benard Machaka, a primary teacher, an AICN youth leader. Age: 47, interviewed at Mahanga -Maragoli on 13th December 1996.
- Benson Ingata, a mason, an AICN fellowship leader. Age: 60, interviewed at Ebukanga - Bunyore on 18th July 2000.
- Boaz Indimuli, a welding technician, an AICN ordinary member, Age: 49 interviewed at Mahanga, on 7th August 2000.
- Caleb Atenya, a secondary school teacher, an AICN pastor Age: 40, interviewed at Kakamega, on 7th April 2000.

Caleb Machaka, a civil servant, an AICN ordinary member Age: 38, interviewed at Luanda on 28th July 2000.

Caleb Mwiwa, a farmer, an AICN ordinary member Age: 24, interviewed at Kaimosi- Tiriki on 22nd December 1999.

Charles Lugano, a weaver, an AICN church pastor Age: 58, interviewed at Madzu, Bunyore on 18th July 1996.

Cornelius Chapia, a driver, an AICN ordinary member Age: 22, interviewed at Ebusiratsi - Bunyore on 4th November, 1999.

Daniel Amulioto, a carpenter, an AICN church pastor Age: 40, interviewed at Emuli - Bunyore on 26th July, 2002.

Daniel Injuku, a cobbler, an AICN church elder Age: 70, interviewed at Emuli ó Bunyore on 16th October 1999.

Daniel Lubanga, a tailor, an AICN church elder Age: 67, an AICN leader, interviewed at Vihiga on 18th July 1996.

Daniel Machoka, a watch repairer, an AICN ordinary member, Age: 65, interviewed at Informant; Cheptui, Tiriki on 30th July 2002.

Daniel Makonjio, a poulterer, an AICN ordinary member Age: 42, interviewed at Kilingili on 12th April 2000.

Daniel Marambi, a carpenter, an AICN youth leader Age: 29, interviewed at Liamagale on 25th August 2000.

Daniel Mutuli, a peasant farmer, an AICN ordinary member, Age: 42, interviewed at Wemilabi, Bunyore on 17th August 2002.

David Ademba, a peasant farmer, an AICN church elder Age: 60, interviewed at Informant, Nyangøori on 14th February 1997.

David Esipwapwa, a tailor, an AICN fellowship leader Age: 61, interviewed at Mwibona, Bunyore on 20th October 1999.

David Makonjio, a potter, an AICN church drumist Age: 43, interviewed at Ebutanyi on 18th June 1997.

Donald Busungu, a photographer, an AICN choir member Age: 27, interviewed at Madzu- Maragoli on 18th December 1999.

Donald Khabongo, a peasant farmer, an AICN church elder Age: 65, interviewed at Tiriki on 30th August 1996.

Douglas Ingato, a businessman, an AICN fellowship leader Age: 45, interviewed at Essaba on 15th August 2000.

Edna Adenya, an agricultural officer, church elder Age: 52, interviewed at Vigena, Maragoli on 18th August 1999.

Edward Anjili, a civil servant, an AICN ordinary member Age: 50, interviewed at Epanga, Bunyore on 30th November 1999.

Edwin Lung'aho, a plumber, an AICN church elder and deacon, Age: 70, interviewed at Kaimosi on 22nd April 2000.

Elab Abili, a peasant farmer, an AICN church elder Age: 72, interviewed at Luanda, on 4th September 1997.

Eldhas Adenya, an agricultural health officer, an AICN ordinary member, Age: 53, interviewed at Majengo - Maragoli on 6th October 1999.

Eldinas Odenyo, a peasant farmer, an AICN church pastor Age: 61, interviewed at Majengo on 6th April 2000.

Eliab Ndanyi, an electrician, an AICN ordinary member Age: 54, interviewed at Nairobi on 12th July 2000.

Eliab Tsisaka, a radio technician, an AICN ordinary member, Age: 22, interviewed at Mahanga, Maragoli on 24th December 1999.

Elizabeth Adembesa, a typist, an AICN youth fellowship leader, Age: 28, interviewed at Bukuga, Maragoli 10th on September 1999.

Elkana Buyengo, a health officer, an AICN youth leader Age: 42, interviewed at Losengeli on 16th April 2000.

Elphas Adagala, a veterinary officer, an AICN youth leader Age: 33, interviewed at Vihiga on 2nd April 2000.

Elphas Litete, a secondary school bursar, an AICN youth leader, Age: 35, interviewed at Ebusiekwe - Bunyore on 10th December 1996.

Elphas Ochola, a mason, an AICN ordinary member Age: 34, interviewed at Kaimosi, on 22nd July 1999.

Elvis Maganga, a plumber, an AICN ordinary member Age: 26, interviewed at Luanda on 27th August, 2002.

Elzaphan Lichina, a school guard, an AICN youth leader Age: 30, interviewed at Emachuli on 28th April 2000.

Emmanuel Mukanzi, a peasant farmer, an AICN ordinary member, Age: 40, a peasant farmer interviewed at Kilingili -Maragoli on 12th August 2002.

Enderson Adede, a peasant farmer, an AICN church pastor Age: 60, interviewed at Mahanga- Maragoli on 27th August 1996.

Ernest Ingati, a peasant farmer, an AICN church deacon Age: 60, interviewed at Esibuye, Bunyore on 22nd October 1999.

Ernest Lipala, a school cook, an AICN ordinary member Age: 22, interviewed at Esianda Bunyore on 21st July, 2002

Ernest Lugawa, a cobbler, an AICN ordinary member Age: 29, interviewed at Makhokho, Tiriki on 22nd July, 1996

Eunice Khaguvi, a peasant fanner, an AICN choir member and church deaconess Age: 38, interviewed at Chekulo - Tiriki on 7th July 1996.

Ezekiel Majani, a peasant farmer, an AICN fellowship leader, Age: 63, interviewed at Lugari on 6th July 2000.

Ezekiel Oluko, a peasant farmer, an AICN church soloist Age: 22, interviewed at Ematsi - Bunyore on 20th August 2002.

Florence Adubwa, a businesswoman, an AICN fellowship leader, Age: 67, interviewed at Maseno, Bunyore on 3rd October 1999.

Florence Indimuli, a health officer, an AICN fellowship leader, Age: 40, interviewed at Kaimosi on 5th April 1997.

Francis Kageni, a peasant farmer, an AICN church Age: 35, interviewed at Madzuu, Maragoli on 5th November 1996.

Fredrick Anyamba, a mason, an AICN youth leader Age: 20, interviewed at Itumbu, on 30th April 2000.

Fredrick Ligwili, a trader, an AICN church deacon Age: 20, interviewed at Mbihi Maragoli on 22nd November 1999.

Fredrick Muhanji, a dairy farmer, AICN church deacon Age: 60, interviewed at Gambogi, Tiriki on 14th November 1999.

Gabriel Bunasi, a businessman, an AICN church member Age: 20, interviewed at Kilingili, on 5th September 1997.

Geoffrey Okumu, an accountant, an AICN pastor Age: 48, interviewed at Emuchuru on 20th July 1996.

George Agamera, a school guard, an AICN church pastor Age: 64, interviewed at Vokoli, Maragoli on 28th September 1999.

Gideon Ndanyi, a milk vendor, an AICN church pastor Age: 46, interviewed at Luanda on 26th November 1999.

Gladys Agesa, a trader, an AICN youth leader Age: 54, interviewed at Magada, Maragoli on 25th August 1996.

Godffrey Okumu, a peasant farmer, an AICN church deacon, Age: 60, interviewed at Bunyore, on 23rd July 1996.

Gordon Mikwana, a University of Nairobi Postgraduate student, an AICN ordinary member Age: 35, interviewed at Kileleshwa, Nairobi on 4th July 1996.

Grace Maganga, a peasant farmer, an AICN church leader Age: 56, interviewed at Emuli on 12th July 2000.

Habel Esipisu, a secondary school teacher, an AICN church deacon, Age: 45, interviewed at Majengo, Maragoli on 3rd August 2002.

Hait Majani, a mason, an AICN ordinary member Age: 41, interviewed at Mbale, Maragoli on 15th July 2002.

Harison Khamala, a peasant farmer, an AICN church deacon Age: 62, interviewed at Tiriki on 10th November 1996.

Harun Maganga, a peasant farmer, an AICN ordinary member, Age: 30, interviewed at Chavavo, Maragoli on 25th August, 2002.

Hellen Matende, a peasant farmer, an AICN church soloist Age: 59, interviewed at Epang'a on 29th August 2000.

Herbert Esikapo, a peasant farmer, an AICN church elder Age: 70, interviewed at Tiriki, on 20th December.

Hezron Apapu, a peasant farmer, an AICN church pastor Age: 72, interviewed at Chamakanga - Maragoli on 4th August 1999.

Humphrey Majani, a tailor, an AICN youth leader and deacon, Age: 45, interviewed at on 19th August 2000.

Ibrahim Nyapolo, a mechanic, an AICN youth church leader, Age: 42, interviewed at Madzu Maragoli on 13th July, 2002.

Isaac Chweya, a businessman, an AICN church leader Age: 39, interviewed at Chavavo on 26th March 1997.

Isaac Otenyo, a peasant farmer, an AICN ordinary member Age: 73, interviewed at Ebusakami - Bunyore on 20th November 1996.

Jackline Shisia, a peasant farmer, an AICN woman leader Age: 80, interviewed at Ebbayi, Bunyore on 17th August 2002.

Jackson Alela, a peasant farmer, an AICN ordinary member Age: 67, interviewed at Maseno on 2nd July 2000.

Jackton Indimuli, a peasant farmer, an AICN church pastor Age: 63, interviewed at Emiekhe, Bunyore on 9th November 1999.

Jacob Indika, an accountant, an accountant Age: 40, interviewed at Kilingili, Vihiga, on 30th June 1999 and Kilingili, Bunyore on 25th August 2002.

Jacob Issiche, a peasant farmer, an AICN ordinary member Age: 83, interviewed at Kilingili, Bunyore, on 6th December 1996.

Jacob Ludi, a peasant farmer, an AICN ordinary member Age: 85, interviewed at Mago, Maragoli on 20th November 1999.

Jacob Savale, a security guard, an AICN church deacon Age: 44, interviewed at Losengeli, Maragoli on 6th August 2002.

Jael Mwaka, a secondary teacher, an AICN church pastor Age: 42, interviewed at Mbihi, Maragoli on 12th December 1999.

Jairus Amata, a mason, an AICN choir member Age: 23, interviewed at Mago, Maragoli on 13th July, 2002

Jairus Imende, a waiter, an AICN choir member Age: 24, interviewed at Kilingili, Bunyore on 15th October 1999.

Jairus Makanga, a businessman, an AICN choir member Age: 20, interviewed at Ebulonga, Bunyore on 28th December 1996.

James Abwogi, a peasant farmer, an AICN ordinary member Age: 60 interviewed at Bunyore, on 2nd July. 1996

James Abwova, a peasant, an AICN church deacon Age: 73, interviewed at Majengo, Maragoli on 14th-February, 1997 and Vihiga, Maragoli, on 5th December 1996.

James Adachi, a tailor, an AICN church pastor Age: 61, interviewed at Mahanga, Bunyore on 19th July 2002.

James Ambani, a driver, an AICN church deacon Age: 62, interviewed at Kaimosi, Tiriki on 26th November 1999.

James Kibisu, a driver, an AICN church pastor Age: 37, interviewed at Tiriki on 29th August 1996.

James Kisa, a health officer, an AICN youth leader Age: 40, interviewed at Mahanga, Maragoli on 6th November 1999.

James Liabaya, a primary teacher, an AICN choir leader Age: 32, interviewed at Emusengeli, on Bunyore 8th November 1999.

James Mayoka, a waiter, an AICN ordinary member Age: 69, interviewed at Hamisi, Tiriki on 1st August 2002.

James Omulogoli, a peasant farmer, an AICN ordinary member Age: 42, interviewed at Esalwa, Bunyore on 23rd July, 2002

Jane Lodenyo, a traditional herbalist, an AICN church deaconess and soloist Age: 55, interviewed at Iboona, Bunyore on 10th May 1997.

Japheth Imbaya, a businessman, an AICN ordinary member Age: 57, interviewed at Chavakali, on 20th July 2002.

Japheth Libanje, a civil servant, an AICN ordinary member Age: 58, interviewed at Ibubi on 24th April, 2000.

Jared Inyangala, a lawyer, an AICN ordinary member Age: 20, interviewed at Mago on 3rd July 2000.

Jared Kegode, a dentist, an AICN ordinary member Age: 33, interviewed at Mbale, on 23rd July 2000.

Jared Munala, transport engineer, an AICN ordinary member Age: 31, interviewed at Bunyore on 22nd August 1996.

Jason Ligaga, a computer technician, an AICN ordinary member Age: 46, interviewed at Ekwanda, Bunyore on 5th August 2002.

Javan Opuka, a land surveyor, an AICN youth leader Age: 33, interviewed at Mahanga on 8th August 2000.

Joab mzala, a community health officer, an AICN ordinary member Age: 38, interviewed at Emusinjili on 15th August 2000.

Joab Lipala, a tailor, an AICN choir member Age: 22, interviewed at Etwenya, Bunyore on 20th December 1999.

Joab Lipesa, a peasant farmer, an AICN church deacon Age: 60, interviewed at Liamagale, Maragoli on 15th August 2002.

Job Abunga, a peasant farmer, an AICN ordinary member Age: 49, interviewed at Ebwali, on Bunyore 18th August 2002.

Job Sande, a subchief, an AICN ordinary member Age: 38, interviewed at Lunyerere, Maragoli, on 16th November 1999.

Joel Indioa, an insurance agent, an AICN ordinary member Age: 35, interviewed at Kaimosi, Tiriki on 30th July 1999.

Joel Litubwi, a primary school teacher, an AICN church elder Age: 52, interviewed at Emagada, Maragoli 25th July 1996.

Joel Lubia, a radio technician, an AICN ordinary member Age: 25, interviewed at Wondanga, Maragoli 17th November 1999.

Johana Libasia, a welding technician, an AICN church deacon Age: 22, interviewed at Luanda on 3rd February, 1997.

John Imbwaga, a painter, an AICN ordinary member Age: 63, interviewed at Kaimosi on 6th April 1997.

John Kibisu, a peasant farmer, an AICN church elder Age: 64, interviewed at Vihiga 2nd September 2002.

John Luvai, an optician, an AICN youth leader Age: 42, interviewed at Gambogi, Tiriki, on 6th August 1999.

John Manga, a security guard, an AICN ordinary member, Age: 90 years, interviewed at Vihiga Maragoli on 10th July, 2002.

John Mukhaye, charcoal burner, an AICN ordinary member Age: 23, interviewed at Bunyore on 22nd August 1996.

John Ochango, a barber, an AICN choir leader Age: 25, interviewed at Ebusubi, Bunyore, on 30th November 1996.

John Odinga, a pharmacist, an AICN ordinary member Age: 33, interviewed at Ematsi, Bunyore, on 22nd November 1999.

John Osiako, a surgeon, an AICN ordinary member Age: 43, interviewed at Luanda, Bunyore on 20th November 1996.

John Indubi, a peasant fanner, an AICN church deacon Age: 70, interviewed at Luanda, on 4th July 1997.

Johnston Likhi, a peasant farmer, an AICN ordinary member, Age: 63, interviewed at Magada, Maragoli on 22nd July 2002.

Joram Ludenyi, AICN church elder, Age 90 years interviewed at Maragoli on 15th July 1996.

Joseph Adeya, an ironmonger, an AICN church leader Age (withheld), interviewed at Kima, Bunyore on 26th July, 1996.

Joseph Amuhoto, a fruiterer, an AICN ordinary member Age: 22, interviewed at Losengeli, Maragoli on 30th September 1999.

Joseph Asiachi, a herbalist, an AICN ordinary member Age: 54, interviewed at Esalwa, on 17th April, 2000.

Joseph Khaduli, a tanner, an AICN ordinary member Age: 58, interviewed at Tiriki on 18th October 1999.

Joseph Kibisu, a peasant farmer, an AICN ordinary member, Age: 67,
interviewed at Liamagale, Maragoli on 12th October 1999.

Joseph Mondo, a peasant farmer, an AICN ordinary member Age: 70,
interviewed at Tiriki on 30th July 2002.

Joshua Muhambe, a gospel musician, an AICN ordinary member, Age: 30,
interviewed at Maragoli on 22nd September 1999.

Josiah Osimbo, upholstery, an AICN ordinary member Age: 32, interviewed at
Luanda, on 10th April 2000.

Julius Aburiu, a janitor, an AICN youth leader Age: 48, interviewed at Luanda,
Bunyore on 7th February 1997.

Justus Likako, a vetenary, an AICN ordinary member Age: 60, interviewed at
Liamagale, Maragoli on 29th November 1999.

Kennedy Abwova, a peasant farmer, an AICN ordinary member, Age: 73,
interviewed at Chavakali, Maragoli on 3rd November 1996.

Kenneth Lisamba, a peasant farmer, an AICN ordinary member, Age: 81,
interviewed at Majengo on 15th September 2000.

Kenneth Lusiola, a secondary school teacher, an AICN youth leader, Age: 43,
interviewed at Maseno, Bunyore on 12th November 1996.

Leah Apacha, a peasant farmer, an AICN ordinary member Age: 82, Essaba,
Bunyore on 24th September 1999.

Leah Imende, a peasant farmer, an AICN ordinary member Age: 60,
interviewed at Ebulonga, Bunyore on 12th November 1996.

Livingstone Lugose, a peasant farmer, an AICN ordinary member, Age: 72,
interviewed at Tiriki on 17th November 1996.

Lumwayi A., a lawyer, an AICN youth leader Age: 26, interviewed, at Tiriki, on 24th November 1996.

Margaret Bulimo, a primary school teacher, an AICN youth leader, Age: 22, interviewed at Luanda, Bunyore on 29th November 1996.

Margaret Indika, a tailor, an AICN ordinary member Age: 45, a housewife, interviewed at Esiembero, Bunyore on 12th July 1996.

Mark Etale, a confectioner, and AICN ordinary Age: 33, interviewed at Ebulonga on 1st July 2000.

Mark Indiatsi, a poulterer, an AICN ordinary member Age: 35, interviewed at Tiriki on 26th July 2000.

Martin Ogonji, a teller, an AICN ordinary member Age: 42, interviewed at Luanda Bunyore on 24th July 2002.

Mathews Kadambi, a grazier, an AICN church deacon Age: 38, interviewed at Vigena, Maragoli on 18th August 1999.

Mathews Khatema, a cobbler, an AICN ordinary member Age: 25, interviewed at Kaimosi on 4th April 2000.

Matthew Otolu, a carpenter, an AICN ordinary member Age: 35, interviewed at Esibuye, on 30th July 2000.

Meshack Ndanyi, a primary school teacher, an AICN church pastor, Age: 41, interviewed at Nairobi, on 12th July 2000.

Meshack Tsidoli, a dentist, an AICN church deacon Age: 49, interviewed at Kima, Bunyore on 30th October 1999.

Michael Andale, a plumber, an AICN choir member Age: 28, interviewed at Ebwali, Bunyore on 14th August 1999.

Michael Sande, a peasant farmer, an AICN youth leader Age: 27, interviewed at Itumbu, Bunyore, on 24th July 1996.

Mikwana Gordon Philip, Post graduate. Student, University of Nairobi and Member of AICN Age: 28, Nairobi on 2nd July 1995.

Mildred Alahi, a businesswoman, an AICN ordinary member, Age: 29 Interviewed at Majengo, on 2nd July 2000.

Moses Ambetsa, a photographer, an AICN ordinary member, Age: 41, interviewed at Nairobi on 20th April 2000.

Moses Asitwa, a peasant farmer, a charcoal seller and an AICN ordinary member Age: 23 interviewed at Ebuyalu, Bunyore on 23rd August 2002.

Moses Awayi, a telephone attendant, an AICN ordinary member, Age: 23, interviewed at Mbale, 29th April 2000.

Moses Bwonya, a businessman, an AICN ordinary member Age: 36, Interviewed at Igunga, Maragoli on 17th August 1996.

Moses Eliaba, a peasant farmer, an AICN church deacon Age: 41, interviewed at Wemilabi, Bunyore on 28th December 1999.

Moses Kasiera, a pharmacist, an AICN ordinary member Age: 34, interviewed at Gambogi, Tiriki on 5th November 1999.

Moses Litaba, a lumberman, an AICN ordinary member Age: 32, interviewed at Emaholi on 12th August 2000.

Most Reverend Mweresa John Kivuli, Archbishop of AICN Age: 43, interviewed at Dandora, Nairobi on 15th, September 1995.

Nathan Lihavi, a butcher, an AICN ordinary member Age: 27, interviewed at Kaimosi, Hamisi on 20th July 1999.

Nathan Luvai, a peasant a farmer, businessman, cyclist and AICN church deacon Age (withheld), interviewed at Emakakha on 18th July, 1996.

Nehemia Teyie, a cyclist, an AICN choir member Age: 22, interviewed at Esibila, Bunyore on 30th July 1999.

Nelson Apacha, a waiter, an AICN choir member Age: 20, interviewed at Hamisi, Tiriki on 12th November 1999.

Nelson Keyonzo, a cobbler, an AICN choir member Age: 23, interviewed at Nyang'ori, on 7th May 1997.

Nelson Obote, a peasant farmer, an AICN youth leader Age: 20, interviewed at Jebrok, Maragoli on 3rd August 2002.

Noah Limisi, a carpenter, an AICN church pastor Age: 33, interviewed at Madzu on 13th August 2000.

Noah Sichenga, a primary school teacher, an AICN church pastor, Age: 40, Interviewed at Mbale, Maragoli on 6th July 19 97.

Obed Imbusi, a village head, a peasant farmer, an AICN church leader, Age: 60, Interviewed at Itabalia, on 27th April 2000.

Pamela Kidake, a primary school teacher, a businesswoman, an AICN church soloist Age: 53 interviewed at Maragoli on 10th July 1996.

Patrick Adolwa, a village head, a peasant farmer, an AICN church elder, Age: 67, interviewed at Vihiga Maragoli, on 27th July, 1996.

Patrick Amboso, a lumberman, an AICN church deacon Age: 62, interviewed at Busali on 26th August 2000.

Patrick Buyengo, a peasant farmer. Age: 43 interviewed Lunyerere, Maragoli on 12th August 2002.

Paul Ikhunji, a weaver, an AICN ordinary member Age: 42, interviewed at Maseno on 17th June 1997.

Peter Chavakali, a mason, an AICN church pastor Age: 34, interviewed at Maragoli on 20th August 1996.

Peter Lidede, an herbalist, an AICN church elder Age: 60, interviewed at Mahanga, on 2nd July 1997.

Peter Lisasa, a guard, an AICN ordinary member Age: 49, interviewed at Kidundu, on 12th August 2000.

Peter Mutichilo, a dairy farmer, an AICN church elder Age: 63, interviewed at Esivabe, Bunyore on 6th December 1999.

Peter Onguso, a village head, a peasant farmer and an AICN church leader, Age: 67 interviewed at Chavakali, Maragoli on 20th August 1996.

Philemon Maloba, a sand harvester, an AICN church deacon, Age: 54, interviewed at Emuli, Bunyore, on 14th November 1996.

Philip Isuvi, a peasant farmer, an AICN church elder Age: 69, interviewed at Ebwali, on 16th July 2000.

Pius Ligina, a peasant farmer, an AICN church elder Age: 68, interviewed at Vokoli, Maragoli on 7th November 1999.

Pius Tsisambo, a peasant farmer, an AICN church deacon Age: 64, interviewed at Kisumu, on 7th July 2000.

Rosemary Aganda, a peasant farmer, an AICN woman leader, Age: 70,
Luanda, Bunyore, on 15th August 1996.

Rachel Etemesi, a laboratory technician, an AICN ordinary member, Age: 23,
interviewed at Mivichio, Bunyore on 24th November 1999.

Rahab Anjili, a nurse, an AICN ordinary member Age: 21, interviewed at
Luanda on 15th August 2000.

Raphael Adagi, a fishmonger, an AICN ordinary member Age: 35, interviewed
at Vihiga on 2nd April 2000.

Raphael Otieno, a telephone attendant, an AICN youth leader, Age: 27,
interviewed at Maseno, Bunyore on 28th July 2002.

Richard Litaba, a civil servant, an AICN youth leader Age: 38, interviewed at
Ebusubi, Bunyore on 22nd August 2002.

Richard Okwako, a dog trainer, an AICN ordinary member Age: 21,
interviewed at Itumbu, on 15th April 2000.

Richard Simwa, a dairy farmer, an AICN ordinary member Age: 47,
interviewed at Ebubayi, Bunyore on 26th October 1999.

Rispah Tsisiele, a herbalist, an AICN ordinary member Age: 35, interviewed at
Chango, Maragoli on 12th August, 1999.

Rita Mutoko, a primary school teacher, an AICN church deaconess Age: 37,
interviewed at Khayega on 18th April 2000.

Robert Chanzu, a peasant fanner, an AICN ordinary member Age: 54,
interviewed at Hamisi on 29th July 1996.

Robert Madonye, a peasant farmer, an AICN church elder Age: 63,
interviewed at Kidundu, Maragoli, on 20th October 1999.

Ronald Ludava, a peasant farmer Age: 92; a civil servant, interviewed at Mudete, Maragoli on 15th November.

Ronny Malesi, a peasant farmer, an AICN youth leader Age: 55, interviewed at Mago on 22nd August 2000.

Rose Andaye, Age: 70, interviewed at Gambogi, Maragoli on 19th July 2000.

Rose Imbete, a businesswoman, an AICN children ministry Age: 33, interviewed at Hamisi, Tiriki on 17th July, 2002.

Roseline Ingata, a tailor, an AICN children ministry Age: 23, Interviewed at Informant, Essaba, Bunyore on 16th July 2002.

Rosemary Vulimu, a potter, an AICN church deaconess Age: 57, interviewed at Gambogi, Tiriki on 29th October 1997.

Roslyn Okwang'u, a peasant farmer, an AICN ordinary member Age: 52, interviewed at Essabaon 14th April 2000.

Rueben Mabwa, a peasant farmer, an AICN ordinary Age: 61, interviewed at Emuli on 13th April 2000.

Rufus Tiema, a peasant farmer, an AICN ordinary farmer Age: 87, interviewed at Emagada Bunyore on 26th September 1999.

Samson Maloba, a primary school teacher, an AICN church Education officer interviewed at Maseno, Bunyore on 12th November 1996.

Samson Olusaka, a peasant farmer, an AICN ordinary member Age: 82, interviewed at Kaimosi on 10th August 2000.

Samson Simwa, a peasant farmer, an AICN church deacon Age: 63 interviewed at Ebubayi, Bunyore on 28th November 1996.

Samuel Lumwaji, a peasant farmer, an AICN church elder Age: 74 interviewed at Itumbu, Bunyore, on 30th April, 1997.

Samuel Lumwamu, a peasant farmer, an AICN church elder Age: 58, interviewed at Kidundu Maragoli on 18th July 1996.

Samuel Sayo, a primary school teacher, an AICN church Education Officer Age: 37 interviewed at Keveye, Maragoli on 24th August 2002.

Sarah Afandi, a peasant farmer, an AICN choir member Age: 24, interviewed at Sabatia, Maragoli on 4th August 2002.

Serah Indimuli, a civil servant, an AICN church external relations officer Age: 44, interviewed at Bunyore on 29th March 1997.

Shadrack Busiega, a driver, an AICN church leader Age: 33, interviewed at Kima Bunyore on 5th April 1997.

Shadrack Busieka, a civil servant, an AICN church leader and church development officer Age: 37, interviewed at Lunyerere, Maragoli Kima on 15th August 1996.

Simon Kidagasi, a peasant farmer, an AICN church pastor Age: 53, interviewed at Wodanga, Maragoli on 26th July 1999.

Simon Ligaga, an AICN pastor Age: 70, interviewed at Ingotse, Tiriki on 14th December 1999.

Solomon Adagala, a peasant farmer, a carpenter, an AICN church development officer Age: 39, interviewed at Wodanga, Maragoli, on 2nd July.

Solomon Misango, a peasant farmer, an AICN church choirmaster Age: 29, interviewed at Nyangøri, Tiriki on 16th December 1999.

Stephen Adamba, a watch repairer, an AICN ordinary member Age: 45,
interviewed at Musitinyi Bunyore, on 5th June 1996.

Susan Muhavi, a fishmonger, an AICN church financial assistant Age: 60
interviewed at Hamisi, Tiriki on 20th July 1996.

Sylvester Khachina, a peasant farmer, an AICN church elder Age: 69,
interviewed at Jebrok, Tiriki, on 14th July 1996.

Teminas Adaka, a secondary school teacher, an AICN church financial
assistant Age: 48, interviewed at Cheptulu on 4th April 2000.

Thomas Kibisu, a shopkeeper, an AICN church financial assistant Age: 58,
interviewed at Kaimosi, Tiriki on 7th July 1996.

Thomas Okoko, a lawyer, an AICN church legal advisor Age: 55, interviewed
at Etwenya on 4th July 2000.

Timothy Habwenye, a trader, an AICN church elder Age: 70, interviewed at
Ipali, Bunyore on 10th August 2002.

Violet Iminza, a businesswoman, an AICN woman leader Age: 59, interviewed
at Hamisi on 6th May 1997.

Wellington Changoya, a lawyer, an AICN pastor and legal advisor Age: 59,
interviewed at Hamisi on 10th July 1996.

William Mutoko, a peasant farmer, an AICN ordinary member Age: 28
interviewed at Mundika, on 20th July 1996.

Winfred Ayanga, a peasant farmer, an AICN church environmental officer
Age: 57, interviewed at Change, Maragoli on 12th August 1999.

Zadock Agunde, a peasant farmer, an AICN church music officer Age: 48,
interviewed at Maragoli, on 3rd August 2002.

Zadock Makhambi, a primary school teacher, an AICN church leader Age: 48,
interviewed at Itumbu, Bunyore on 19th November 1996.

Zebedayo Mologoli, a civil servant, an AICN church financial assistant Age:
47, interviewed at Wamakhale, Bunyore on 9th December 1999.

APPENDIX VI

AFRICAN ISRAEL NINEVEH CHURCHES VISITED

1	Gimarakwa African Israel Church Nineveh	Hamisi
2	Musawa African Israel Church Nineveh	Hamisi
3	Kinu African Israel Church Nineveh	Hamisi
4	Wora African Israel Church Nineveh	Hamisi
5	Banja African Israel Church Nineveh	Hamisi
6	Senende African Israel Church Nineveh	Hamisi
7	Mugurukwa African Israel Church Nineveh	Hamisi
8	Kisuru African Israel Church Nineveh	Hamisi
9	Zululu African Israel Church Nineveh	Hamisi
10	Kitagwa African Israel Church Nineveh	Hamisi
11	Hamisi African Israel Church Nineveh	Hamisi
12	Munzazi African Israel Church Nineveh	Hamisi
13	Mago African Israel Church Nineveh	Maragoli
14	Kidundu African Israel Church Nineveh	Maragoli
15	Vigina African Israel Church Nineveh	Maragoli
16	Gambogi African Israel Church Nineveh	Maragoli
17	Keveye African Israel Church Nineveh	Maragoli
18	Muzihi African Israel Church Nineveh	Maragoli
19	Liamagale African Israel Church Nineveh	Maragoli
20	Mahanga African Israel Church Nineveh	Maragoli
21	Bukuga African Israel Church Nineveh	Maragoli
22	Magada African Israel Church Nineveh	Maragoli
23	Madzuu African Israel Church Nineveh	Maragoli
24	Kilingili African Israel Church Nineveh	Maragoli
25	Lunyerere African Israel Church Nineveh	Maragoli
26	Lusui African Israel Church Nineveh	Maragoli
27	Stand Kisa African Israel Church Nineveh	Maragoli
28	Chavakali African Israel Church Nineveh	Maragoli
29	Vihiga African Israel Church Nineveh	Maragoli
30	Majengo African Israel Church Nineveh	Maragoli
31	Musunguti African Israel Church Nineveh	Maragoli
32	Mbale African Israel Church Nineveh	Maragoli
33	Mwiyekhe African Israel Church Nineveh	Bunyore
34	Ebulako African Israel Church Nineveh	Bunyore
35	Ekwanda African Israel Church Nineveh	Bunyore
36	Esibembe African Israel Church Nineveh	Bunyore
37	Mwitubwi African Israel Church Nineveh	Bunyore
38	Emmatsi African Israel Church Nineveh	Bunyore
39	Itumbu African Israel Church Nineveh	Bunyore

40	Esiandumba African Israel Church Nineveh	Bunyore
41	Emmayoka African Israel Church Nineveh	Bunyore
42	Esibila African Israel Church Nineveh	Bunyore
43	Ebukolo African Israel Church Nineveh	Bunyore
44	Esirulo African Israel Church Nineveh	Bunyore
45	Mwichio African Israel Church Nineveh	Bunyore
46	Ekamanji African Israel Church Nineveh	Bunyore
47	Emaholi African Israel Church Nineveh	Bunyore
48	Esiamayai African Israel Church Nineveh	Bunyore
49	Mwilonje African Israel Church Nineveh	Bunyore
50	Esibuye African Israel Church Nineveh	Bunyore
51	Ebungangwe African Israel Church Nineveh	Bunyore
52	Enyawita African Israel Church Nineveh	Bunyore
53	Esiamarwi African Israel Church Nineveh	Bunyore
54	Ebusilatsi African Israel Church Nineveh	Bunyore
55	Ebusiralo African Israel Church Nineveh	Bunyore
56	Ebusembe African Israel Church Nineveh	Bunyore
57	Muluyia African Israel Church Nineveh	Bunyore
58	Emusengeli African Israel Church Nineveh	Bunyore
59	Mulwanda African Israel Church Nineveh	Bunyore
60	Musianda African Israel Church Nineveh	Bunyore
61	Emmunwa African Israel Church Nineveh	Bunyore
62	Enyole African Israel Church Nineveh	Bunyore
63	Mundika African Israel Church Nineveh	Bunyore
64	Ebusubi African Israel Church Nineveh	Bunyore
65	Ematsuli African Israel Church Nineveh	Bunyore
66	Ebuyangu African Israel Church Nineveh	Bunyore
67	Emmabwi African Israel Church Nineveh	Bunyore
68	Ebukanga African Israel Church Nineveh	Bunyore
69	Munjiti African Israel Church Nineveh	Bunyore
70	Ebusatsi African Israel Church Nineveh	Bunyore
71	Ebutea African Israel Church Nineveh	Bunyore
72	Ebumbayi African Israel Church Nineveh	Bunyore
73	Emaholi African Israel Church Nineveh	Bunyore
74	Ebutuku African Israel Church Nineveh	Bunyore
75	Eluchoe African Israel Church Nineveh	Bunyore