

TANGAZA COLLEGE

CATHOLIC UNIVERSITY OF EASTERN AFRICA

PASTORAL DEPARTMENT

INCULTURATION OF MARRIAGE AMONG THE AKAMBA OF KIKUMBULYU

**AN ESSAY SUBMITTED TO THE FACULTY OF ARTS AND
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REQUIEREMENTS FOR THE DEGREE OF BACHELOR OF ARTS
IN RELIGIOUS STUDIES**

By

Zachaeus Munyao

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DECLARATION

I, the undersigned, declare that this essay is my original work and has not been submitted to any other College or University for academic credit. Information from other sources has been duly acknowledged as acquired.

DATE: February 6, 2007

SIGNED: Zachaeus Munyao

ZACHAEUS MUNYAO

APPROVED:

DATE: 6/2/01

SIGNED: Maryn Getui

SUPERVISOR: Dr. MARY GETUI

DEDICATION

This essay is dedicated to my family.

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ABBREVIATIONS

Deutro	=	Deutronomy
Eph	=	Ephesians
Gen	=	Genesis
GS	=	Gaudium et Spes
Hos	=	Hosea
Is	=	Isaiah
Jer	=	Jeremiah
Jn	=	John
Lk	=	Luke
Mal	=	Malachi
Mk	=	Mark
Mt	=	Mathew

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GENERAL INTRODUCTION

INTRODUCTION

This chapter attempts to discuss the background of this study, statement of the problem, literature review, justification of the study, hypothesis and objective of the study, scope and limitation of the study.

BACKGROUND OF THE STUDY

Since the 20th century, the Roman Catholic Church has posed a challenge to her members, especially through the Pope, other Church leaders, theologians and other scholars to find ways and means, which could be used to deepen Christianity in the lives of the people. The Church has suggested the study and of the cultural beliefs and practices of the people with the intention of incorporating them within the Christian celebrations. God spoke according to the culture proper to each age.¹ The Second Vatican Council noted “there are many links between the message of salvation and culture.”² The Second Vatican fathers observed that cultures should be examined and incorporated in the spreading of the gospel message.

Many traditional practices can be incorporated in the Christian way of life, for example, marriage. We shall concentrate on the Akamba, with special reference to those of Kikumbulyu. Like many other customs and cultural practices of the African people, Kamba marital customs and most other traditional

¹ *Gaudium et Spes*. 58

² *Gaudium et Spes*. 58

practices, for example dance had been condemned by the missionaries as being pagan and immoral. Some other practices, which were judged to be evil and condemned, included drinking and initiation rites. Those who embraced Christianity had to abandon African culture. Bahemuka observes that in their zeal the missionaries, preached against everything African. Traditional clothing was termed pagan and the African belief system was denounced as evil.³ This presupposed that the African culture was not only uncivilized but was harmful to the development of the Africans.

As a result, Christians in Kikumbulyu were not receiving Church sacraments, especially the sacrament of matrimony. Many of them were living in the so-called “irregular-unions.” There is uneasiness and dualism in worship in Kikumbulyu.

Having felt challenged, the Church began to understand the need for inculturation in order to make “traditionalists” feel at home in Christianity. This has led the Church to now encourage the study and appreciation of traditional practices such as marriage customs and values, and to incorporate these values into Christian life. In this way, it is hoped, Christianity will find root in the believers.

It is intention of this essay to study Kamba traditional marriage, and to offer reflections, which might inculturate Christian marriage in Kikumbulyu.

³ Judith Mbula Bahemuka. *Our Religious Heritage*. Hong Kong: Nelson Press, 1983, p.30

In The New Encyclopedia Britannica, marriage is seen as “a legally and socially sanctioned union between one or more husbands and one or more wives that accords status to their offspring and is regulated by laws, rules, customs, beliefs and attitudes that prescribed the rights and duties of the partners.”⁴

The Catholic Encyclopedia on the other hand says,

Marriage is the contract between baptized persons, which was raised by Christ to the dignity of a sacrament. The marriage contract is that made by two persons of the opposite sex by which each acquires the exclusive and irrevocable right over their bodies, until the death of one of the parties, for the procreation and education of children. Its essential properties are: unity, that is, one spouse; and indissolubility, that is, contract for life.”⁵

And Mbiti in his book says, “for African peoples, marriage is a focus of existence. It is the point where all the members of a given community meet: the departed, the living and those yet to be born... a drama in which every one becomes an actor or actress and not just a spectator. Therefore, marriage is a duty...”⁶

Among the Kamba customs there are plenty of values, which are useful in building Christian marriage. Church leaders and believers hesitate to incorporate these cultural values into Christian marriage probably due to misunderstandings and lack of right information on what inculturation really means and what should be inculturated. It is, however, observed that “the people who have maintained their cultural heritage are more attracted by the spiritual churches, which have room for culturally related patterns...”⁷ Conservatism in the mainline churches has slackened the process of inculturation and as a consequence the faith has not

⁴ *The New Encyclopaedia Britannica*. Vol. 7, 15th Ed., Chicago: Encyclopaedia Britannica, Inc., 1993, p. 871

⁵ *The Catholic Encyclopedia*. Nashville: Thomas Nelson, Inc., 1987, p. 372

⁶ Mbiti, p. 130

⁷ Elochukwu E. “*Path of African theology: Inculturation and the Liturgy (Eucharist)*” ed. Gibellini Rosino: London: SCM PRESS, 1994, p. 95

had much meaning in Kikumbulyu, since the missionaries opposed African traditional practices such as traditional marriage. In his study on the history of Christianity in Africa, Baur attested that “independent churches spearhead the movement to inculturation.”⁸

STATEMENT OF THE PROBLEM

The Akamba people were deeply committed to their traditional practices before the coming of the first missionaries. This unified and strengthened their way of life. However, when Christianity was introduced in Kikumbulyu, like in many other parts of Ukambani and elsewhere in Africa as already noted, traditional practices such as marriage and dance which were of value to the indigenous people, were suppressed and even termed as evil. “So very much of what they (the first missionaries) saw of Africa life was judged at once as immoral and condemnable: dance and drinking and initiation rites, above all marriage customs.”⁹ Two things stood out above all else: polygamy and bride-wealth....¹⁰ Polygamous unions were considered on the same level as adultery and had to be dissolved before baptism; bride-wealth was seen as the buying of a woman as a piece of property and quite unacceptable for Christians. Though some Akamba people embraced Christianity, most were lukewarm toward it. According to parochial *matrimoniorum*, 95.2% of baptized persons are not married in the

⁸ John Baur. *2000 years of Christianity in Africa*. Nairobi: St Paul Publications, 1994, p. 475

⁹ Bahemuka, p. 30

¹⁰ John S. Mbiti. *African Religion and Philosophy*. London: Marrison and Gibb Ltd, 1969, p. 130

Church. They live in so-called “irregular unions” and some of these unions are what we may refer as Kamba traditional marriage. *Mzee Munguti* said; “you will never convince anybody that he is not married once he has taken a wife according to customary law.”¹¹

The coming of Christianity in Kikumbulyu introduced the canonical form of marriage for validity. Akamba were now to celebrate their life in a different way unknown to them. The presence of a pastor and at least two witnesses made a marriage valid. In enforcing this law, Catholic Church has ignored and disregarded the whole of Kamba traditions and customs regulating the ceremonies and rites of Kamba traditional marriage, where the community directs, regulates and enforces sanctions in the establishment of matrimonial relationships, this is done in order to safeguard the union, to promote truthfulness and to maintain peace and harmony in the home. Because the marriage rite is a community affair among the Akamba people, there has been hesitancy to observe the canonical form of marriage. Hence thousands of Kamba Christians have lapsed from their practice of Christianity in Kikumbulyu.

JUSTIFICATION OF THE STUDY

Machakos, which was part of Archdiocese of Nairobi, became a diocese on May 29, 1969. Bishop Raphael Ndingi Mwana 'a Nzeki become the first Bishop, consecrated by Pope Paul VI at Kampala in Uganda on August 1, 1969. On October 7, 1973 Bishop Urbanus J. Kioko succeeded Mwana 'a Nzeki. The diocese of Machakos covers two civic districts, Machakos district and Makueni

¹¹ *Informant: France Munguti*

district. Kikumbulyu is in Makueni district. The first Christian marriage in Kikumbulyu was celebrated in April 9, 1964. Until last year there have been conducted 470 marriages, this is 4.4% of the total catholic population of eleven thousand (11 000) people.

The low percentage of Catholics who celebrate their marriage in the *forma canonica* has been a matter of increasing concern in Kikumbulyu. People contract marriage according to their traditional law prior to any Christian rite of marriage. From the time of their traditional marriage, Catholics consider themselves to be properly married, and yet they cannot enjoy the privileges of the sacraments. The Church teaches that couples in not ratified marriage do not signify or partake in the mystery of the very unity and fruitful love, which exists between Christ and the Church.

Traditional marriages are common in Kikumbulyu. The small number of Christian marriages arises because people mature in their faith through the sacraments of initiation. John V. Taylor, general secretary of the Church Missionary Society is quoted by Ebben to have said, "a church in which the majority of adult members are permanently excommunicated is a monstrosity which demands the most serious reappraisal of basic assumptions."¹² The larger the church becomes, the more serious the problem becomes.

In 1965, the Church in the Second Vatican Council encouraged its members to study and incorporate that which is good of their culture into the

¹² Bert Ebben. *Church marriage verse tradittonal marriage*. *AFER*, Vol. 14, No. 3, 1972, p. 213

Christian life. Thirty-one years later, the Holy Father in the African Synod put a challenge to the African church in these words:

I put before you today a challenge: a challenge to reject a way of living, which does not correspond to the best of your traditions and your Christian faith. Look at the riches of your own traditions... Look at your faith. Here you will find genuine freedom: here you will find Christ who will lead to the truth.¹³

This study therefore will undertake this pastoral challenge and hope to give useful suggestions on how the Kamba traditional marriage can be integrated with the Christian marriage in Kikumbulyu.

OBJECTIVES OF THE STUDY

1. To study Kamba traditional marriage and the values found in this practice.
2. To find out how these values apply among the Christians of Kikumbulyu.
3. To give useful suggestions on how Kamba traditional marriage can be integrated in Christian marriage in Kikumbulyu, and thus have more marriages being conducted in Church.

¹³ AMECEA PASTORAL DEPARTMENT. *The African Synod Comes Home*. Nairobi: AMECEA DOCUMENTATIONS SERVICES, p. 26

HYPOTHESIS

1. Traditional Akamba marriage has values for the Akamba people today.
2. Incarnation of these values in Christian marriage may make Kikumbulyu Christians feel more at home in Christianity.

SCOPE AND LIMITATION

The study limits itself to the Kamba traditional marriage. This includes its value, importance, role and prevalence in Kikumbulyu.

The area of study is Kikumbulyu, Machakos diocese. There are forty-two (42) outstations that form Kikumbulyu and the research is to cover this area.

ORGANIZATION

This essay has five chapters. The introduction explains the problem and the need to incorporate traditional values into faith of the people. Chapter One offers an overview of the Akamba people. Chapter Two deals with traditional Akamba marriage and the values found in this practice. Chapter Three is an examination of Christian marriage. This Chapter has two sections. Section one will give a short biblical understanding of marriage and the later elaborates Church's tradition and her main doctrinal points on marriage. Chapter four is the general evaluation of the values of traditional Akamba marriage in the life of Christians. Chapter five presents several findings and conclusions. In it there are some recommendations for reflection and action to integrate traditional Akamba

marriage into Christian marriage and thus have more marriages being conducted in Church in Kikumbulyu.

In conclusion, the essay is geared to inculturation of Kamba traditional values with the Christian faith. This will enable Akamba to be at home in Christianity and participate in Christian faith.

RESEARCH METHODOLOGY

The purpose of this research is to show that the Akamba people have traditional values which when incorporated into Christianity the Akamba people will enter into Christian marriage more freely. In order to serve this purpose, the researcher went in the field to collect facts in the form of primary data and he also used library sources. The following were used to collect information: interviews and questionnaires.

ACQUISITION OF DATA

The population for this study is about 46,000 persons according to the Annual General Statistics of 31st December 1999. Catholics are about 25% of this population. The researcher interviewed about 12% of the total population of Catholics through distributed guiding questions and verbal interviews. The researcher concentrated on at least 30% of the following groups of people; the married in the Church, the married but not in the Church, the not married, the youth, and the elderly and the two priests in the parish.

DATA ANALYSIS

Data collected was edited with 5% of the two hundred distributed questionnaires discarded for erroneous responses. Coding was done and the data was tabulated into categories of peoples' opinions. The tabulated data was finally interpreted within the reference of the research problem.

CHAPTER ONE

AN OVERVIEW ON THE AKAMBA PEOPLE

1.0 INTRODUCTION

In this chapter we shall make a study of the Akamba people in an endeavor to find their locality. There follows a short description of the population and geographical context, historical survey, social set up, and religion. All these will prepare us for a better understanding of marriage practices in Kikumbulyu.

1.1 POPULATIONS AND GEOGRAPHICAL CONTEXT

According to 1989 Population and Housing Census Akamba number about four million, are the fourth largest ethnic groups in Kenya and one fifth of the country's total population.¹⁴ They are "Bantu speaking people who reside in Eastern Kenya,"¹⁵ living in four districts: Machakos, Kitui, Makueni and Mwingi. A few other Akamba can be found elsewhere in Kenya and East Africa as a whole. The Akamba can be divided into Akamba of Ulu, the Akamba of Kikumbulyu, the Akamba of Kitui and the Akamba of Mumoni.¹⁶ The Akamba appear to have come up the Tana River from Pokomo land. Some of the elders say they are an offshoot of an ethnic group north of Malindi.¹⁷

One finds a series of mountain ridges running approximately north and south having an altitude varying from 5,000 to 10,000 ft and rising about 2,000 to

¹⁴ *Kenya Population Census 1989* Vol. 1, Nairobi: Government Printer, 1994, pp. 1-65

¹⁵ J. Adams *The People of Kenya*. London: Collins and Harville Press, 1976, p. 237

¹⁶ C. Hobley *Ethnology of Akamba and other East African tribes*. London: Frank Cass Ltd, 1971,

p. 2
¹⁷ Hobley

3,000 ft above sea level.¹⁸ The land rises in a series of steps as one travels from the east to the hinterland and approximately two thirds of the Kamba area is between 1,000 and 3,000 ft above sea level.¹⁹ Another significant feature is the rift faulting found in Kamba region. It was formerly an active volcanic zone.²⁰ The Akamba area is bordered in the West by the Kapiti and Athi plains, in the North and East by the Athi River which curves round the solitary hill known as Ol Donyo Sabuk (Kyanzavi), it flows to the South East, and, in the South, the dry plain which slopes through Kikumbulyu to merge with the Nyika land.²¹ There are two monsoon rainfalls during the year. Short rains run November to December and the Long rains run February to May. The temperature varies from the higher areas (20`c) to the lower ones (30`c).²² January is the hottest month in Kamba land. Dry cold weather begins from June to August. Dry season starts in late August and ends in October, when the short rains resume.

1.2 HISTORICAL SURVEY

Many historians maintain that the Bantu speaking peoples of the East Kenya highlands including the Kikuyu, Embu, and Kamba migrated from the Shungwaya area.²³ The historians, Munro and Jackson agree that the Akamba

¹⁸ O'Leary, M., *The Kituu Akamba: Economic and Social Change in Semi-arid Kenya*. Nairobi: Heinemann Education Books, 1984, p 1

¹⁹ K. Ndeti *Elements of the Akamba life*. Nairobi: Oxford University Press, 1972, p. 2

²⁰ Ndeti, p 2

²¹ F. Munro *Colonial Rule and the Akamba*. Nairobi: Oxford University Press, 1972, p. 2

²² F. Mwendwa *Christ the Healer: with reference to the Healing Practices of the Kamba of Eastern Kenya*. MA thesis, Catholic Higher Institute of Eastern Africa, 1990, p. 13

²³ Munro, p 7.

came from the south. This contradicts the other theory that associates the Akamba with other Bantu groups, which originated from Shungwaya. O'Leary states that those whom he interviewed agreed that the Akamba originated from the south. He quotes Ndoos one of his interviewees saying:

At one time the Akamba were associated with the Nyamwezi tribe of Central Tanzania. The Nyamwezi called the Akamba *atani* signifying the existence of a joking relation between them. In addition the Nyamwezi regarded the Akamba as *mwivwa* (sister's son) a term by which the Akamba were then known and the Akamba regarded the Nyamwezi as *naume* (mother's brother).²⁴

The Akamba migrated from there to *kiima kya U'lu* (now known as Kyulu Hills). There they kept cattle and goats and cultivated gardens. They also grew maize, which they got from the Nyamwezi. As the Akamba grew in numbers at Kyulu hills, a group of them moved towards Mombasa following the rains, *mavikilu mbua* and settled at Mariakani known to the Akamba as Engamba. The other group crossed the Athi River and came to Kibwezi hill. The third group was left at *kiima kya ulu* migrating later to Muumandu in Machakos district.

One of the earliest theories on the origin of Akamba was developed by Krapf who stated that their ancient home was somewhere in the Giriama land near the coast.²⁵ They later moved to a colony near Kilimanjaro from where they were driven by the Masai. This view seems to be right because many scholars agree that an Akamba settlement existed around Kilimanjaro in early times. We learn from the Akamba traditions that the southward stretch between Mbooni and

²⁴ O'Leary, p. 17

²⁵ Ndeti, p. 25

Kilungu received its people by the middle of the 17th century.²⁶ To the East of Mbooni the first homesteads and village settlements were established in the Kisau region. All Kamba traditions agree that their ancestors came to Machakos area through southeast edge of Makueni and Nzauni.²⁷

There is a myth advocated by Ndeti on the origin of the Akamba which goes:

In the beginning *Mulungu* the Supreme Being created spirits first. Then He created man and woman who He tossed to the earth from heaven. They landed on Nzau Mountain. Later livestock followed them from *Mulungu*. The prints can be seen on a huge rock in Nzau where these creatures landed.²⁸

1.3 SOCIAL SET UP

When a baby is born, *kana kasyawa* is given a name by the community in a ceremony known as *ngimu ya mwana*. Normally it is given a name of a relative or a friend of the family. Nowadays names are chosen in the same way and then a Christian, Muslim or any other Western name is added. Names could also be chosen following occasions or seasons of the year or time of the day e.g. the name *Mutuku* is given to a boy child born at night. "There is always a significance behind the possession of any particular name."²⁹

Circumcision for boys and clitoridectomy for girls form the basic initiation rite into adulthood in the Akamba community. Though clitoridectomy is said to

²⁶ W. Ochieng. *Eastern Kenya and its Invaders*. Nairobi: East African Bureau, 1975, p. 67

²⁷ Munro, p. 7

²⁸ Ndeti, p. 29

²⁹ Criscence Mutuku. *The Church in the Light of Community Life Among the Akamba of Kenya: Ecclesiology From an African Perspective*. MA Thesis, Catholic University of Eastern Africa, 1992, p. 8

be dying out among the Akamba, circumcision for boys is still practiced. Marriage, which follows this rite, allows one to be an elder in the community.

The Akamba are divided into twenty-five clans known as *mbai*. "The clans have their own totems and each clan is divided into sections,"³⁰ "called *muvia*, the word for the entrance in the homestead round the home."³¹ The *mivia*, plural of *muvia* are divided into family communities, *nyumba* and *nyumba* is divided into nuclear units, *misyi*.³² The family, *musyi* singular of *misyi* among the Akamba people is the most basic unit in their social organization and could be monogamous or polygamous.

Each group of neighbors formed a territorial unit known as *utui* i.e., village. Each village had men's clubs in which the married men, *nthele* and the elders, *atumia*, those with grandchildren, met to discuss general affairs. Several neighboring villages (hamlets) combined into a larger unit known as *kivalo*. The central operational group consisted of a group of elders known as *king'ole*, which formed the Kamba government. The *king'ole* met to discuss and sanction actions to be taken by the entire *kivalo* including the punishment of sorcerers, wrongdoers, and the dispatch of raiding parties.³³ "The operations of Akamba

³⁰ Alyward, Shorter *E. Africa Societies*. London. Routledge and Keran Ltd., 1973, p. 119

³¹ J. Middle Ton and G. Kershaw. *The Central Tribe of the NorthEastern Bantu*. London: Cambridge University Press, 1965, p 73

³² Alyward Shorter. *E. Africa Societies*. p. 119

³³ Munro, p 15

government were a system of social control conscientiously conceived to take care of the problems of communal life both within and without the society.”³⁴

1.4 RELIGION

“The Akamba people believe in a Supreme Being whom they call *Ngai*, *Mulungu*, and *Mwatuangi*”³⁵ among other names or attributes. To describe God as creator the Akamba use two names *Mumbi* and *Mwatuangi*, which means maker and divider respectively. The second term is used metaphorically and is drawn from the Akamba act of splitting wood with an axe. Mbiti concurs with this and says, “... in the first case God creates or makes things and in the second he gives them details, shape distinctiveness and character.”³⁶

The Akamba see God as the omnipotent, being more powerful than the spirits, which are generally considered more powerful than men.³⁷ They believe that some of the spirits were created and others are the spirits of dead human beings. Some are friendly and benevolent, while others are evil. The Akamba have sacred places called *mathembo* (shrines) for each big division and for each group of two or more villages normally a large tree known as *kiumo* at the center of the compound is found. Sacrifices are made at the foot of this tree on important occasions such as planting and harvesting time. Without any doubt we will agree with Mbiti when he said, “Africans are notoriously religious.”³⁸

³⁴ Ndeti, p. 96.

³⁵ C. Mutuku, p. 11

³⁶ John S. Mbiti *Concept of God in Africa*. London: The Camelot Press, 1970, p. 45

³⁷ *Ibid.*, p. 31.

³⁸ Mbiti *African Religions and Philosophy*. p. 1

This religiosity is in all aspects of an African life. This is made clear by the fact that the Kamba believe in a Supreme Being and so we see that prayers and thanksgiving are rendered to that Supreme Being in different ways. For the Christians, God is the Supreme Being. Thus the Akamba believe that Supreme Being is the Giver of life, from whom all things come. From that, one realizes that God has been given a central place in marital life among the Akamba. This is so because the Akamba believe that the human being is God's creature, both man and woman he created them so that they live a complementary life. By living together, the man and the woman can come to raise the new lives in this world. In time of difficulties people gather together to ask God for security or recovery either in the case of sickness or misfortune upon the family. God embraces the whole Kamba person. So to judge their cultural believes and practices especially marriage customs evil in wholesale is unfair and this practice encourages uncommitted Christian faith. In order to allow more participation in Christian marriage the problem has to be discussed.

To conclude Christianity should address the issues of marriage in Africa. The church has to observe and finally accept those Kamba values on which she can build her doctrine of Christian marriage. This acceptance cannot be naïve because the church, at the same time, is to consider Kamba traditional marriage and understand this marriage through dialogue. In this sense, she cannot stand in a position of dictator towards the Kamba culture. Otherwise, the truth the Church brings Akamba people will not be received freely.

CHAPTER TWO

TRADITIONAL AKAMBA MARRIAGE

2.0 INTRODUCTION

In this chapter we shall make a study of the Kamba traditional marriage and the values found in this traditional marriage in Kikumbulyu.

2.1 THE PURPOSE AND MEANING OF MARRIAGE

As noted earlier, Mbiti referred to marriage as a focus of existence, a point where all the members of a given community meet and a drama in which every one becomes an actor and not just a spectator. The Akamba understood marriage as the total development of a person. The person was now able to have his/her family and to bear children.

Marriage in Kikumbulyu is heterogeneous, patrilineal, commonly polygamous and has sacred customary laws.

An Akamba has a cultural right to marry. This is in line with the customary purpose of marriage, which is the begetting of children. Other motives promoted today, such as love, are secondary. A couple begetting children is indeed sustaining the race and a man has his special position in Akamba society based on the number of children that he has. The more children a man have the higher his status. Woman in Akamba society do not own nor inherit properties/wealth.

It is the duty and the custom that every Akamba person should get married and bear children, who would remember their parents when they die. Marriage

establishes new relationships between families by bringing them together. On the other hand, before one marries, he/she does not have any status in the Akamba society, but after marriage everyone recognizes that the individual is a full person. By marriage one becomes fit to gain status in the society. Additionally, the more children a person has the higher the status in the society.

In the Kamba traditional family, the education during childhood and adolescence of a boy or a girl is emphasized. Everybody has to have good character formation from his/her parents and relatives. For example, a woman without good character is a tragedy to her husband and the rest of his family. Likewise a young man who cannot run a home is a scandal to the whole clan. Generally, it is a direct responsibility of the parents mostly the mother, to see to the good conduct of the children, especially the daughters and the father to see to the good conduct of the son. A good girl stays with her mother who teaches her feminine skills and a good young man stays with his father who teaches him how to be a man. A girl learns good manners for example, how to sit properly, how to cook for her husband and how to dress, and a young man learns how to settle domestic/family or clan cases.

2.2 MARRIAGE: A PROCESS

Preparation for marriage amongst the Akamba is a long process and is accompanied by many rituals. When a child is born he/she undergoes some cultural steps such as naming, in order to be a social member of the community. At a later age he/she goes through a series of initiation rites. There are two rites

of initiation among the Akamba, which give opportunity to the young people to prepare for marriage. These rites are means to fatherhood and motherhood since they signal the official permission for one to get married and bear children. A boy undergoes circumcision. Circumscion is the cutting of the penis' foreskin. This symbolizes and dramatizes the separation from childhood. The shedding of blood binds the initiates to the ancestors. It is the blood of a new birth. Presents given are not only a sign of welcome into the new community but demonstrate that the young people have new rights and can own property. In fact one of the features of initiation is the period spent in seclusion, during which they are taught many things concerning the life of the Akamba people; their history, tradition and beliefs and above all, how to raise a family. The mysteries and secrets of married life are normally revealed to the young people at this point to prepare them for what is to come soon; nobody is allowed to get married before going through initiation.

We spoke of a dynamic process of marriage in Kikumbulyu, a process that undergoes some cultural steps from initiation to the final stage of marriage and bearing of children. This length of time means that marriage is not a mere event, which can be concluded in one day. It needs a long preparation, which can be divided into three stages in general. The first is "how do the spouses come to know each other?" the second is about, " the preliminary steps and official ceremonies of the fiancées" and the third stage is payment of the bride-wealth and the wedding ceremony.

How do spouses come to know each other? The boy makes his choice at a dancing ground during a dance, *maio*, which is organized during the day or very late in the evening by clan elders, *nthele*. As the dance goes on, the boy calls the girl he plans to marry and pulls to a distant place from the dancing ground. The boy then declares that he really wants to marry her but the girl pretends to disagree with him. After a long time of discussion, they go back to the dance. This is the first contact the boy makes with the girl. More dances are arranged to enable a continual discussion within the boy and the girl. When the young man is fully convinced that the girl is fit and willing to be his wife, he then confirms to his family, which proposes to the family of the girl and negotiations between the families begin. It is from this time the whole community is aware of what is going on hence making sure that this union is valid. Marriage within the same clan is prohibited because members belong to the same ancestry i.e., are blood related. It is the public nature of the procedure that brings the young couple the guarantee that they can learn to trust their elders. It is in this way that the community looks after the sponsorship of the young couple and it continues to offer them a support in their married life, and in their child-bearing and the upbringing of their children.

The long procedure begins by taking two goats to the girl's father, *mbui sya ntheo*, "which symbolize the bond to be made between the new couple."³⁹

³⁹ Ronald Dain and Diepen. *Luke's Gospel for Africa Today*. London: Oxford University Press, 1979, p. 17

The night after the goats are received the girl's father and mother will have coition together. These goats are sent with a leather halter or strap of cowhide. The day after the coition the strap is returned to the sender as a sign of consent. If the girl's father has changed his mind, these goats can be returned, but when the strap has been returned to him, the suitor's father brews beer. Beer is believed to be a symbol of friendship, communion, unity and acceptance. Therefore he takes this beer in two gourds, a large one and a small one, to the house of the girl's father, some elders of his family, who are his witnesses, go with him. On arrival, the small calabash is placed in the part of the hut, which is the sleeping place of the girl's mother. The other is put in the large main room. The beer must not be placed or drunk outside the house, symbolizing that this is an internal affair. The elders of the two families begin by drinking the beer in the large calabash and when it is finished, they go into the sleeping place of the girl's mother who, sitting on her bed, pours out the beer from the small calabash. She first pours the beer for her husband and then for the father of the suitor. These two then take the calabash with its remaining beer and return to the main room. This ceremony shows that the mother agrees to the marriage.

In the main room of the hut the remaining beer is drunk. When only a little remains, four *matine*, bush brushes are put into the beer to strengthen it. They are then taken out and the beer is wrung from them into a drinking gourd. The two fathers drink the last beer and each in turn spits down his chest and stomach and on the underside of the gourd. This practice signifies the fathers' blessings. Spitting on the chest is a blessing of success and on the stomach is a

blessing of fertility while on the underside of the gourd is a blessing of stability. The father of the girl then puts the four *miatine* aside and the calabash is taken away.

This beer drunk is called *Uki wa kuatiia mbui*-the beer that follows the goats. After this the two mothers and fathers will call each other *syitawa*, my daughter-in-law's mother or father until death or divorce. The father of the suitor must now send eight goats, which are not countered as part of the bride-wealth. This is to show that these eight goats and the *mbui sya ntheo* have now become his property, and he has no wish to change any of them. If the ceremony is not performed the girl's father can still claim replacement of any of the goats that may happen to die. This part is the central point of marriage. The suitor himself normally goes with these goats, with strict instructions from his father to make sure that the ram is slaughtered. This ram is the *nthenge ya kuitia mbui nthakane nthu*, of pouring out the goat's blood on the ground. Then follows *uki wa kuthambya nzele* the beer for washing the drinking gourds. It is on this occasion that the agreement is reached on the bride-wealth. The beer is again brewed by the father of the suitor in a large quantity, and sent by him to the *musyi* (homestead) of the girl's father. He follows it the next day, with several elders of his family. The drinking and the negotiation then take place. When an agreement is finally reached, the man's father takes back his four *miatine*. The negotiation includes one bull and two cows in the bride-wealth and a certain number of goats. In addition to these animals, the suitor's father provides one bull, one goat and a sheep for slaughter. These are often sent together to the girl's father and are not

intended for a joint feast of the two families. When received, the girl's father decides when they shall be slaughtered for the enjoyment of his family. Women do not participate in the beer drinking.

There is the third and last beer drunk before the marriage takes place. It is called *uki wa kukinya musyi*, the beer of walking the homestead. Once again the father of the man brews beer and invites the father of the girl to come to his house together with some elders of his family. He shows them his property and his house to which the girl is to come. When the beer is finished, the guests take their sticks, which in accordance with custom they had left at the door of the hut, and go. For this reason this last beer is called *wa mwosa ndata*, of the taker of the stick. This symbolizes that the elders have come to reaffirm the seriousness of the girl's father. They have come with two possibilities: to be disappointed or cherished.

2.3 THE WEDDING

As soon as the parents agree and the bride-wealth is submitted the suitor's parents may come for the bride any day. As the boy's parents return home, they tell their son all about their negotiations with the girl's parents. The boy is told that he can go for the girl any day but at night.

Taking brides by force is definitely not a Kamba custom. The girl is fetched from her father's house peacefully. However it has been recognized that if the bride-wealth has been paid in full and the girl's father delays handing her over to her husband, the bridegroom and four of his family can take her away by

force. This is not the normal way of taking away the bride; rather an agreement is reached by discussions. When the girl is taken forcibly, her suitor's mother smears her neck with ghee. This signified the one who has come by force. On the second day she has coition with the man. On the third day she is returned by her husband's father, who will take with him a present of beer, *uki wa kuthaita ithe wa mwitu*, the beer of entreating the father of the girl, and they will try to come to some understanding on the matter.

In normal marriages, a day is fixed when the girl shall be taken to her husband's home and on that day her father-in-law supplied sufficient beer. Two women of his family, the husband and another male, lead the girl away to her new house. That night the husband and his bride sleep in one bed but do not have coition because they are tired after a busy day. Instead they do have coition on the second night and only once not to weaken them for the next heavy day. It is this day when the bride's friends go to visit her in her new home and bring her gifts. They sing songs of regret for her departure from the unmarried. The visitors do not come until the second night and stay until the fourth day, the dancing and the feasting lasting for that time too. The husband formally gives his ornaments to a relative of his bride. In addition, the bride's older sister is given a goat, called *mbui ya muendi*, of the one who is going this means that she is now alone her sister is departed for another life.

After the wedding there is an anointing of the couple with ghee, which ends the ceremony. This anointing with ghee signifies love and unity between them.

2.4 THE BIRTH OF CHILDREN

Marriage aims at producing children, who are the seal of marriage. Among the Akamba when a marriage had produced children it was rare to see it broken. If the wife was barren, she and her husband could arrange for him to get another wife so that children could be born in that family. If the problem was on the man's side, then a close relative, a friend, is asked to sleep with the wife in order that she may bear children for the family. It is through children the name of the family is perpetuated. Children have social usefulness in the eyes of their families. They are taught obedience and respect towards their parents and their elders. They helped in the work around the house and in the fields e.g. looking after the cattle, building houses and when parents die it is the duty of the surviving children to bury them properly. Children are to remember them, to look after their graves, to give bits of food and pour libations to them and to keep a good relationship with their departed parents who are now spirits of the living dead.

The young man and his new wife customarily return to and lived in his father's *musyi* and often stay until the wife has given birth to four or five children. The first child will therefore be born in the grandfather's *musyi*. The maternal grandparents are told at once and come on the third day. The second day the child's father goes to get sugarcane for beer, and beer is made that day called *uki wa mbingi*. When guests come the third day, the father breaks the cane with his hand; he uses the right hand if the baby is a boy and the left if it is a girl. This

symbolizes the nature of the one being born. The right hand is a hand of honor and leadership while the left hand symbolizes one who is kind and tender has been born. Men are regarded superior to women in the Akamba society. The first two lengths he brings to the house leaving them with their leaves, and these two leafy heads are broken off and placed above the door of the hut to show that a child has been born there.

On the third day the woman's parents and close relatives arrive. They bring with them a goat *mbui ya kuona kaana*, the goat of seeing the child. When they come, they wait at a distance from the house while an elder from the husband's family goes to meet them and bring the goat to the homestead. The husband provides a goat too, and both are killed by suffocation. No outside impurity is allowed to infect the goat. Their stomachs are slit open and the contents placed in a bowl of water with roots of certain bushes and plants to prepare a purifying medicine. When it is ready, the parents are called to the house. The young mother holds the child in her arms, covered by a hide-cloth. Her father walks forward with his eyes tightly closed and his eyelids are then smeared with the mixture from the bowl. This ritual protects the new born from evil spirits in case the father had sexual intercourse with another woman. He then gropes for the child but if the child is a boy, the mother now allows his right hand to come out of the wrapping and his grandfather feels it symbolizing one who is to inherit has been born. If the child is a girl, the left hand is exposed i.e., a kind being is born and the grandparents and all close relatives do the same and then the feast follows.

On the fourth day the grandfather hangs a fine black chain of iron round the child's neck *ithaa* and then the parents of the newly born have intercourse, *kuikia mwana ithaa*, of putting the necklace on the child. *Ithaa* protects the child from the roaming evil spirits. The following day, a goat is slaughtered and there is great rejoicing by family and friends. "Women get together to name the child, and a special dish called *ngimu*, was prepared for that occasion".⁴⁰ Names are given according to the seasons and ancestors' names e.g, a boy born in the "night" which is called *utuku* was named *Mutuku*.

CONCLUSION

Marriage among the Akamba is compulsory. They marry in order to get children who can later on keep the customs and beliefs of their clan for the next generation. Marriage brings together the two families of the boy and the girl into union and great respect for any of the members. They are ready to help one another whenever they are in trouble or difficulty. This relationship continues even for the next generation.

⁴⁰ Ronald Dain and Diepen. *Luke's Gospel For Africa Today*. London: Oxford University Press, 1979, p. 16

CHAPTER THREE

CHRISTIAN MARRIAGE

3.0 INTRODUCTION

We have seen Kamba traditional marriage and its values. Now we shall explore another type of marriage namely, Christian marriage. We shall see that marriage will be conducted in a different way compared to the Akamba traditional marriage. This is to say that marriage is to be understood as an indissoluble union and mutual fidelity i.e., unity involving two spouses and not one spouse with plurality of partners as in polygamy. This is a marriage where the spouses are baptized persons and they are free from impediments.

This will be developed into two sections: section one will give us a short biblical understanding of marriage; and the second will bring us to the church's tradition and her main doctrinal points on marriage.

3.1 BIBLICAL UNDERSTANDING OF MARRIAGE

3.1.1 Old Testament

In Genesis we find that God created man in the image of himself, in the image of God he created him, male and female he created them (Gen 1, 27). This union of man and woman in one flesh is what we have always understood as marriage. Marriage is therefore, holy in itself from its inception because it is part of the holy work, which God does among humankind. He created man and woman in his image for two purposes: the first was to be in relationship with each other and the second to be fruitful.

Yahweh God said, "it is not right that man should be alone, I shall make him a helper"(Gen 2, 18).

God blessed them, saying to them, "be fruitful, multiply, fill the earth and subdue it" (Gen 1,28).

These texts show that there is an incompleteness of either sex. Each sex needs the other in order to be fulfilled and completed. Therefore, these texts take marriage as symbol of "equality" of man and woman. God gives a man and a woman all together the power to fill the earth and conquer it.

The prophets spoke of conjugal love as the image of the union between God and his people. This union is portrayed in a number of Old Testament texts. Prophet Hosea emphasized this in particular in his first three chapters. Other texts are Mal 2:15, Is 54: 4-8, Jer. 3: 1-14. However, any defection or unfaithfulness of people to God was considered as idolatry or adultery (Hos. 1,2). The prophets describe Israel's relation to God in terms of a monogamous marriage where Israel is the bride chosen by God.

In the Old Testament texts, which speak of love, unity and indissolubility are also texts, which speak of polygamy and divorce. In the case of Lamech (Gen. 4,9), polygamy takes place because he was working for more offspring. Again Deut. 17,17 says that those who have money or riches can have many wives, for example, kings or princes. Also a man, who married to a barren wife, would consider marrying a second wife to have children.

Divorce was also common. Men could give a certificate of dismissal (Is. 50,1; Jer. 3,8) to the woman, if a man is displeased with her because of serious mistakes. It was always the man who considers divorce. The woman was not given a right to consider divorce.

3.1.2 New Testament

We know our Lord lived a celibate life, and he held marriage in high esteem. He started his public miracles at the wedding of Cana where he transformed water into wine (Jn. 2, 1-10). He insisted on the permanency of marriage (Mt 19, 12), and a standard of sexual conduct, which was higher than the mere prohibition of adultery but the avoidance of lust (Mt 5, 27-28).

Paul wrote a great deal about marriage giving us the tremendous vision of marriage in the context of Christ and the church. In Eph. 5:30ff, Saint Paul says that just as a man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because we are parts of his Body and we are united with Christ. Hence, we are one body and Christ is the head. In a similar way that is why a man leaves his father and mother and becomes attached to his wife, and the two become one flesh.

The New Testament has texts, which show the divine origin of marriage and its perpetual stability. In the Gospel of Mathew, Jesus emphasizes that by creating man and woman, God intended them to be joined to be one and remain joined together in marriage. Mt.5: 31-32; 19: 6-9; Mk. 10:11 and Lk. 16:1 Jesus teaches about marriage as divine institution and therefore has to be governed by divine law: What God has joined together no human being must separate. The law of Christ absolutely excludes divorce and polygamy. Adultery too is condemned even in thought and desire (Mt. 5, 27-28). Following the command of Christ, divorce was forbidden (1 Cor. 7,10) except in a case of a Christian who was married to a non-Christian partner (1 Cor. 7,12-16).

From these and many other scriptural texts, the Church has drawn an understanding that God is the author of the perpetual stability of the marriage bond, its unity and firmness.⁴¹

3.2 MARRIAGE ACCORDING TO CHRISTIAN (CATHOLIC) TEACHING

In this section, we are going to explore the pillars of Christian marriage on which the Catholic Church bases her doctrine of marriage.

3.2.1 Sacramental dignity of marriage

In his encyclical on Christian marriage, *CASTI CONNUBII*, Pius XI declares that:

Matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it but by God, the author of nature, and by Christ Our Lord by whom nature was redeemed, and hence these laws can not be subject to any human decrees or to any contrary pact even of the spouses themselves... God is the Author of the perpetual stability of the marriage bond, its unity and its firmness.⁴²

Pius XI shows us that marriage is willed by God and made a sacrament by his Son.

So far we see that Christian marriage is not a secular affair, but it is a marriage between baptized Christians, man and woman. It is a sign of divine grace. Thus Christian marriage has to be understood as a new reality, which goes beyond the sociological, anthropological and psychological scope. Henceforth, the spouses are no longer alone on their journey to perfection, but with Christ as a

⁴¹ Theodore Mackin, S J, *Divorce and Remarriage*. NY: Paulist Press, 1984, p. 127

⁴² *The papal Encyclicals 1903-1939*, p. 392

companion of that journey. As a sacrament, the spouses should work in a way that Christ may become present in the world. As the apostle states in his letter to the Ephesians and repeated by the Second Vatican council in its dogmatic constitution *Lumen Gentium*, “the Christian family springs from marriage which is an image and a sharing in the partnership of love between Christ and the church (Eph 5, 32).” Paul appeals to the Christians of today to have “a knowledge of perfect conjugal love”⁴³ It is in such a marriage that God’s love can be conferred to the spouses throughout their life. This is also a love, which makes man and wife to become one body as an image of Christ’s relationship with the church. It is in this lovely perspective between the partners that their union rests.

The sacramentology of marriage brings us to understand marriage as the union of Christ and the Church. This implies that marriage is a support that brings about the kingdom of God into our broken world. As a sacrament, Christian marriage becomes at the same time a mystery on which the spouses reflect throughout their conjugal life in sincere mutuality and equality.

3.3 MARRIAGES AND CHURCH LAW (CANON LAW)

More canons are devoted to marriage in the Code of Canon Law than to any other single subject.⁴⁴ This extensive concern reflects how marriage is an important sacrament in the life of the Church. The Church through history tried to teach the faithful the significance and meaning of marriage by formulation of marriage guidelines i.e., Church Laws. For example, the Church teaches that

⁴³ Edgar Schmiedeler, *The Sacred Bond*. P. J. N.Y: Kennedy and Sons, 1940, p. 11

⁴⁴ *THE CODE OF CANON LAW: A Text and Commentary*, p 737

Christians are to commit themselves to an indissoluble union and to mutual fidelity. The marital union is to reflect the union of Christ and his Church. Thirdly, Christians are to believe that the spouses are spiritually equal. In this section we shall treat these and other elements of Christian marriage extensively.

3.3.1 The Fundamental Nature of Marriage (Canon 1055)

The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education offsprings.⁴⁵ Christ the Lord to the dignity of a sacrament has raised this covenant between two baptized persons. It is for this reason a matrimonial contract cannot validly exist between baptized persons without its being by that very fact a sacrament.

The spouses commit themselves to each other by means of a covenant. Consequently, the relationship does not cease even if one or both of the parties withdraw the consent to the covenant. The covenant between spouses is the most profound type of covenant symbolizing the covenant, which exists between God and his people.

The covenant relationship involves spouses' full spiritual, emotional and physical joining. It is by this total self-giving and not self-fulfillment the two bring the object of the covenant i.e., the community into reality and this is what we call marriage.

⁴⁵ *Canon Law*, p 740

3.3.2 The Essential Properties of Marriage (Canon 1056)

The essential properties of marriage are unity and indissolubility, which in Christian marriage obtain a special firmness in virtue of the sacrament.⁴⁶ Christian marriage tends toward unity, that is, toward marriage involving two spouses and not one spouse with plurality of partners as in polygamy. Otherwise, the total self-giving, which is essential to marriage, is impossible with a plurality of husbands or wives. Christian marriage demands fidelity for it to exist and for fidelity to grow is impossible without unity. Hence it requires one partner with whom to share one's life.

Indissolubility is an essential property of marriage as well as necessary for the marriage covenant. In the gospel of Lk.16: 18; Mk.10: 9-10 and Mt. 5: 32; 19: 9 indissolubility is presented as a norm of life. The bond of marriage, which came into existence with a valid sacramental marriage, is not simply a moral obligation but also an ontological reality. Therefore, a valid marriage covenant consummated by sexual intercourse is absolutely indissoluble and the spouses are called to ongoing fidelity to the indissoluble covenant. This means that a subsequent marriage is not only forbidden but it would be invalid.

3.3.3 Marital Consent - the Beginning of the Covenant (Canon 1057)

Marriage is brought about through the consent of the parties, legitimately manifested between persons who are capable according to law to give consent; no human power can replace this consent.⁴⁷ Since marriage as a specific way of life

⁴⁶ *Canon Law*, p 742

⁴⁷ *Canon Law*.

demands a total gift of self, the mutual exchange of consent must be a free act of the will on the part of each party. This consent is to be given by the spouses only but not by any outside source such as parents or guardians etc., Consent must be for marriage, that is consent to the covenant between the spouses for the specific purpose of creating and sustaining the marital community.

3.3.4 The Right To Marry (Canon 1058)

All persons who are not prohibited by law can contract marriage.⁴⁸ To be not prohibited means freedom from the impediments, which would have effect on the spouses themselves, the children and the community as well. Impediments are not an unjust denial of individual freedom but a limitation placed on the right to marry for the good of all concerned, for example, responding to problems experienced with respect to marriages i.e., arranged marriages, incestuous marriages. Christians believe that the right to marriage is fundamental, grounded in human nature itself.

⁴⁸ *Canon Law*, p. 743

CHAPTER FOUR

TRADITIONAL AKAMBA MARRIAGE TOWARDS INCULTURATION

4.0 INTRODUCTION

Is the Kamba traditional marriage inseparably bound up with superstition and error? This chapter addresses barriers that hinder people from celebrating Christian marriage and the Church's response to these traditions and customs. It also brings out a synthesis of the values of the Kamba traditional marriage. Finally, proposals are given for the incorporation of the traditional values in Christian marriage. At the end are suggestions from the findings.

4.1 REASONS WHY PEOPLE IN KIKUMBULYU HESITATE TO ENTER CHRISTIAN MARRIAGE

- Many people delay and /or avoid Christian marriage altogether because it does not permit polygamy in cases of barrenness or sterility. Among the Akamba people as long as there are children in a marriage then that marriage is indissoluble. This new type of indissolubility engenders fear in the Akamba people.

- Children are essential to Kamba traditional marriage. Catholics are therefore afraid to enter into this new type of indissoluble Christian marriage, which neither guarantees them children nor permits subsequent marriage to ensure the presence of children in marriage.

- Sometimes the girls' parents will not agree to a church wedding until their in laws have completed paying the bride-wealth even if this takes many years. Hence the couple is forced to live without entering a Christian marriage.
- Another reason is that the parish church is far away from the villages and it is too much trouble going there. Two priests run the forty-two (42) outstations in Kikimbulyu.

4.2 CHURCH'S ATTITUDE TOWARD TRADITIONS AND CUSTOMS

4.2.1 Church's Early Approach

There is a great need to re-examine Christian marriage in order to cater for over 3/4 of the adult Christians who have been permanently excluded from Christian marriage because they married outside the church in Kikimbulyu.

In 1955 an explicit instruction was given to missionaries that, in preaching the gospel in new lands, they should respect the customs and traditions of the people. Pius XI wrote:

The church from the beginning down to our own time has always followed this wise practice: let not the gospel, on being introduced into any new land, destroy or extinguish whatever its people possess that is naturally good, just or beautiful.... by no means has the church repressed native customs and traditions but has given them a certain religious significance.⁴⁹

⁴⁹ Bert Ebben. *Church marriage verse traditional marriage*. AFER, Vol. 14, No. 3, 1972, p. 216

The Second Vatican Council recommended a profound incarnation of customs and traditions in the whole area of Christian life. *Gaudium et Spes* acknowledges that culture “demands respect and enjoys a certain inviolability.”⁵⁰

The early missionaries did not respect, nourish and enrich what they found, but actually and recklessly attempted to suppress traditional marriage ceremonies as non-Christian, with the result that real damage was done to Kamba society.

4.2.2 The African Synod

When the first missionaries came to Africa, they did not know the African languages. They also did not understand many of the traditional ways of Africa. Some even presumed that African ways were inferior to theirs and never realized that there is an African as well a European way of being a Christian. One missionary was quoted saying: “you at home can not possibly conceive how fifthly, ignorant and deceitful they are and how wedded they are to their heathenish ways.”⁵¹ It was out of such an attitude by the early missionaries that the bishops at the African synod remarked “because the faith has not been received into their (African) culture they often live two separate worlds, the world of the traditional religion and customs and the world of Christian faith.”⁵² The researcher realizes tensions between the local culture and people’s faith when 67% of the respondents said that traditional marriage is superior to Christian marriage among the Akamba. Traditional marriage involves the whole person

⁵⁰ GS 58

⁵¹ James Burtchaell. *Marriage among Christians*. Indiana: Ave Maria Press, 1977, p 132

⁵² AMECEA DOCUMENTATION SERIES. *The African Synod Comes Home*. Nairobi: 1996, p. 25

with his/her cultural values, which make an Akamba person a full person in the society. Unlike Christian marriage, traditional marriage is undertaken by a person who has passed through Kamba rite of passages, for example, circumcision for boys permit them to marry and attain the right of ownership. It is after marriage a person is an elder in the society. Also in the traditional marriage there are cultural rituals performed for a marriage to be recognized as a culturally valid marriage.

The Synod fathers realized that becoming a Christian does not mean that an African must abandon what is good and of value in their culture. On the contrary these are precious gifts for the person and for developing the community.

The Pope affirmed that:

Africa is endowed with a wealth of cultural values and priceless human qualities, which it can offer to the churches and to humanity as a whole. These values and qualities are providential preparation for the transmission of the gospel. They can contribute to reverse the sad situation of the continent and also facilitate a worldwide revival.⁵³

Thus the synod fathers saw a variety of great traditional values enveloped in the life of the Africans and of course African people, which should also be part of their Christian life. Thus the Pope and bishops endeavor to explain what inculturation is all about and the urgent need for inculturation.

It is therefore true to say inculturation is a priority and an urgent task in the life of the churches in Africa to root the word of God firmly in the peoples of Africa. It is in fact “ a matter of justice to the Akamba people who, in the past, have been impeded by the presence of foreigners and external pressure from

⁵³*Ibid.*, p. 33.

finding their own identity.⁵⁴ Inculturation is the source of active participation in Catholic worship in Kikumbulyu.

Pope John Paul II in his visit to Kenya told the Kenyan Episcopal conference: "There is no question of adulterating the word of God, or of emptying the cross of Christ of its power, but rather of lifting up all African life to Christ and of bringing Christ into the very center of African life. Thus, not only is Christianity relevant to Africa, but Christ in the members of his body, is himself African."⁵⁵

4.3 KAMBA MARITAL VALUES: AREAS OF POSSIBLE INCULTURATION

Presented below are some traditional values, which may be incorporated within Christian marriage.

4.3.1 Traditional Marriage: A Community Institution versus Individual Affair

An Akamba is born in a community.⁵⁶ He/she is a social being and, therefore, we can say that a person is because the community is, and because the community is then the person is. An individual is seen "as deeply rooted in the clan community..."⁵⁷ One must take into account this communitarian aspect of life before undertaking any decision in the Kamba society, especially regarding

⁵⁴ John Walingo. *Inculturation. New people*, No. 39, December 1995, p. 22

⁵⁵ Maurice Otunga. *Kamba marriage and Christian marriage*, *AFER*, Vol. 1 No 1, 1981, p. 33

⁵⁶ Mbiti. *African Religions and Philosophy*. pp. 1-5.

⁵⁷ Benezet Bujo. *African Christian Morality At the Age of Inculturation*. Nairobi: St Paul Press, 1980, p. 101

marriage. Among the interviewed 75% said that community involvement in traditional marriage is a value that should never be lost. Mwendu, one of the respondents, said, “Kamba marriage does not just involve two people, but also affects the entire family and even the clan communities of both marriage partners.”⁵⁸ This is a bond between two communities. Every person who intends to marry must know that he/she embraces the whole community. Thus marriage, in this framework, should be considered a community affair. For this reason, one might realize that Kamba marriage celebrated without the support of the clan would not be considered a lawful union. But truly speaking this could only be among the rare cases, if it could happen. A lawful marriage, in this line, would be the one where every member of clan has her/his part to play from the time of preparation throughout its dynamic process.

The role of the clan in the preparation of the marriage between two people is to look after them and to instruct them about their future marital life. For instance, to give some advice and to contribute whatever could be necessary for the bride wealth. They do this because they want the future union to be permanent. Assistance towards the partners should come from the two extended families, namely, the side of the husband and that of the wife as well. This shows that each family is really involved in the good preparation of the future marriage of their son/daughter. This traditional concept shows how Kamba marriage alliance is an undertaking by both the two individuals getting married and their respective families.⁵⁹ What has been said about the involvement of the two

⁵⁸ Informant: Mary Mwendu

⁵⁹ Peter, Kanyandago. *Evangelizing Polygamous Families*. Eldoret: Gabba Publications, 1995, p. 45

families in the conjugal preparation implies that Kamba marriage is an alliance, which unites two groups, yes, two communities. It becomes in that sense, a connecting link between two clans, a link even between the living and the living dead. A marriage contracted brings the new modalities of relationship between two families and the two clans. Each person affected by such a marital relationship has to be seen as placed in the institutional order. Mulago expresses that in the following terms:

In fact by marriage certain existing relations, in particular between the woman and her family, are changed. New social relations are established, not only between the husband and his wife, or between the husband and the wife's parents, on the one side, and also between the woman and the parents, of her husband but also between the husband's and the wife's parents, who, from both sides take interest in the marriage and in the children who, it is hoped, will be born from such a union.⁶⁰

Mulago further expresses that the Kamba marriage is a big event through which the two families, that of the husband and that of the wife, are respectively bound to each other. Marriage in this case establishes new social structures.

Taking into consideration this communitarian dimension of Kamba marriage, we realize that the extended families have a great and an important role to play for the effectiveness of the marriage of their children. Of course, their involvement is to be appreciated, but we must accept it with much care and prudence because there are those parents who choose the husband for their daughters with the intention of commercializing the marriage of their daughters.

⁶⁰ Cikala, Mulago. *Traditional Kamba marriage and Christian marriage*. Kampala: St Paul Press, 1981, p. 55

In many cases the criterion for that choice is whether the man is well established or not. We think, here, of material wealth. In spite of that criterion, today there are also some parents whose choice of husband for their daughters is based on the behavior of the man and especially that of his family. This latter criterion is due to the permanence of the union. In this case, it could be seen that the girls are not very free to choose their husbands. According to the Christian point of view, this would be the negative side in this way of contracting marriage. On the other hand, some parents want their daughters to be married by a man who will reasonably take care of her and treat her in a human way, especially according to the social instructions. For this reason 59% of families in Kikumbulyu do prefer to accept the marriage of their daughter/son with somebody who does not belong to their own culture. According to that perspective, the marriage intra-ethnic group ensures more stability of the couple and their children. This, indeed, reflects the importance of the community regarding marriage of its members.

It is obvious and relevant for Christian marriage to benefit from this communitarian aspect of marriage in the life of the Akamba people in order to guarantee the union of their members and to ensure that they will still belong to their respective clans. Hence, the spouses will be helped or assisted during the time of difficulties; thereby their joys and sorrows will be those of the rest of the community. This is the reason that marriage has never been seen as a private affair but as a community affair. That is why in order to preserve the dignity and the goodness of marriage the communitarian dimension “prevents marriage from becoming too individualistic; it protects the stability of the couple; it brings out

the social values of marriage; it helps the couples at the beginning of their marriage.⁶¹

Social involvement in married life does not take away from the spouses' conjugal responsibility. They have to bear it in their mind that they are the true and personal actors of their marital vocation. The spouses themselves must perceive marriage as a vocation. The intervention of the respective families in the task assigned to the spouses themselves would only be seen as assistance or a secondary aspect as any human endeavor needs counsel, help, assistance etc. in order to achieve its goal. Above all, the care the respective families show to their members in marriage is rooted in the importance the Kamba attach to marriage and life. The respective clans, in this case, really want to ensure life to all the members of each family.

4.3.2 Marriage: A Sole Event versus Plurality of Events

Kamba marriage is not a contract, which is concluded at one point in time, as in the Roman Catholic Church. Marriage is in stages and at each stage there are rituals together with symbolic acts for example, introduction stage, negotiation stage, paying of the bride-wealth etc. These stages are indispensable for the success of a marriage.

In chapter three we realized that traditional Kamba marriage is not a time fixed contract but a dynamic process, a growing up into a definite and stable

⁶¹ Peter Kanyandago, p. 170

union through various stages of life. For example, initiation is a means to adulthood, hence marriage. This process unfolds stage by stage, each one following on the preceding one, right up to the arrival of the bride at the home of the bridegroom. The matrimonial ceremony is not only one stage. But certain stages are celebrated at certain times in the home of the future bride and at times in the home of the young man. It is the whole process that makes the marriage a reality. It is important to note that failure to observe one of these stages causes the marriage not to mature. In this context marriage does not happen at a one fixed time but is a progressive development.

Kamba marriage cannot be reduced to one sole event: the ceremony of mutual consent before witnesses. Because of the community aspect the complex family relationships, and more profoundly, a different philosophy of the human person in marriage goes far beyond the mere consent of the couple and its actualization. While western philosophy is inclined to think of humanity as made up of individuals who are called to go beyond self to create community, the Kamba approach seems to be the other way round. The point of reference is the village. Society is the extended family. The primary element of this community awareness is the need to ensure its community. According to Canon 1012 of Church law states:

Marriage begins through an exchange of consent by which the partners mutually give to each a right over their bodies for marital intercourse, and it becomes finally and absolutely indissoluble (in the case of two baptized), after the first act of marital intercourse.

According to the Kamba custom there is no way we can quote the canon law to understand traditional marriage. It is obvious to see that Kamba marriage begins in a totally different way and it develops through a plurality of events. However along the process, in case of recognized witchcraft practice or infertility the process is interrupted and considered as not to have come fully into existence. This may be due to the Kamba primary purpose of marriage as birth of children for the continence of the family, the clan, and the Kamba society. This concept plurality of events/ceremonies should encourage the Church to accompany each event i.e., to intensify the instructions before marriage.

4.3.3 Sacramentality of Bride-Wealth

Akamba people consider bride-wealth not as a “price” as many people in Europe talk of but we will agree with Mbiti, when he says,

The custom of presenting a gift to the bride’s people ... is an important institution in African societies. It is a token of gratitude on the part of the bridegroom’s people to those of the bride, for their care over her and for allowing her to become his wife. At her home the gift “replaces” her reminding the family that she will leave or has left, and yet she is not dead. She is a valuable person not only to her family but to her husband’s people. At marriage she is not stolen but is given away under mutual agreement between the two families. The gift elevates the value attached to her both as a person and as a wife.⁶²

In addition to this we can say that bride-wealth often unites two families as well as clan communities. It is a guarantee for the stability of a marriage. The families concerned consider bride-wealth a symbol of a serious undertaking. It binds the man and the wife together. Bride-wealth seals up the relationship established

⁶² John S. Mbiti. *African Religion Philosophy*, p. 140.

through marriage, a relationship that will be worked out over a long period of time. Bride-wealth among the Akamba authorizes the husband and the wife to live together and bear children, and reminds them that they must continue to live together. Bride-wealth is given during the engagement and continued after marriage, "it is not to be regarded as payment for the wife, although some greedy parents today act as though they were selling their daughters to get money."⁶³ Generally it was eighty-one goats, six cows, a rope for collecting firewood and two blankets made of hides, one for the bride's mother and the other for the bride's father. Therefore, bride-wealth as such created new social relations. It was a great symbol of the woman's dignity and security so that in case of ill treatment from her husband, she always took refuge in her home and was really cared for.

We may ask ourselves, does traditional Akamba bride-wealth have a sacramental dimension? Muli said, "bride-wealth is offered in form of animals; cows and goats."⁶⁴ These animals symbolize a life force. That is why Akamba people traditionally could not accept money as a bride-wealth since this would be tantamount to having turned a person into a thing. The animals symbolize life just as marriage brings life into existence. With this in mind the animals are real sacrament, which should not be misused as usually it happens with money. Christianity could be well advised to take this fundamental meaning of the bride-wealth seriously and to integrate it into sacramental life. Today people pay bride-

⁶³John S. Mbiti. *Love and Marriage in Africa*. London: Longman Press, 1973. p. 118

⁶⁴Informant: John Muli

wealth in terms of money while other people see bride-wealth in terms of trade. It is for this reason the traditional sacramentality of bride-wealth has ceased.

CONCLUSION

We have spoken of Kamba traditional marital values. These are some of the possible areas of incorporation into Christian marriage. We have realized the importance of life among the Akamba. Marriage is a process; it is a plurality of events. We have also considered the sacramentality of the bride-wealth. In conclusion, Christian marriage may be reconciled with Kamba traditional marriage in the areas mentioned above.

4.4 SOME AREAS OF CONCERN

Kamba traditional marriage has some structures, which are not compatible with Christian values. This occurs when the two cultures encounter with one another.

4.4.1 Woman's dignity in Kamba Marriage

The Kamba society is a society built on male dominion over women. In some parts of the continent, when one speaks of "Man," one should think of man as a male. In this context, the woman is not really seen as a human being who can enjoy her dignity at the same level as a man. The woman has always been neglected in certain aspects of life. This way of considering woman brings discrimination in the society in general and particularly in marriage. Among the Akamba the woman is still considered as inferior to the man; this denies her

dignity. In marital life, this tendency places the woman in the place of a servant. She should have her place in the kitchen and nowhere else. Hence, the Akamba woman is seen as the being who has to bear children for the man. Her dignity is her ability to bear children. On the contrary, dignity will not be accorded a barren woman.

Thus Christianity comes to restore woman's dignity in all the aspects of her life in its teaching on marriage. The man and the woman are seen, in Christian understanding, as equal before God, according to Gen 2: 24. In the same way the Christian understanding of the dignity of the spouses is that they are converted to Christ by virtue of their baptism; they are also one in Christ and become new creatures in him. The woman deserves to be respected. The man remains unchallenged in the way he treats his companion in Kamba culture. From what we said we might realize that men remain selfish towards women in the society. Because of that egoism, the man does not want to promote the Kamba woman in many aspects of her life.

4.4.2 Akamba attitude towards polygamy

The Akamba consider polygamy as a value and hence, it is an accepted practice for the sons and daughters of this society. The possibility of polygamy is already opened to any Akamba willing to embrace it.

So the community is forming individual morality in a way that one may be polygamous in the society. Christianity disagrees with this attitude towards

polygamy. According to Christian doctrine, a woman and a man join together to form one flesh, which is indissoluble.

The positive role of the church is to educate Akamba people and to help an individual find and respect monogamy, which is crucial to her teaching on marriage. It is in this context that the church is a “teacher of moral values.”⁶⁵

We have just seen that the Akamba people were brought up knowing that polygamy is not seen as sin but is accepted and practiced without any impediment. So the church, in her role of evangelizing the people of God, has to teach the Akamba people the truth in the realm of marriage. It is by doing so that the church will patiently bring the people to understand that marriage is not a mere human invention, but it is a way of responding to the revealed mystery of God as the Author of marriage.

⁶⁵ Timothy, O’Connel. *Principle for a Catholic Morality*. New York: Harpe and Row, Publishers, 1978, p. 91

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSION

The present study has been an attempt to inculturate marriage among the Akamba of Kikumbulyu. This was considered to be significant since it will enable Kikumbulyu Christians feel more at home in Christianity. In order to achieve this objective, it was necessary to reflect on the traditional Akamba marriage.

Moreover, views have been gathered from Catholics of Kikumbulyu. The study has arrived at several findings and conclusions.

The first thing to note here is that inculturation has received a general acceptance both among the Kamba church and the leaders of the universal church. We know that inculturation touches the whole human life. It must reach individual human beings and society in every aspect of their existence. As a process that includes the whole Christian life, efforts should continue to inculturate theology and liturgy.

However, the researcher has observed and experienced the power of traditional practices especially marriage when it comes to community living. It is unfortunate and disappointing that most of those who filled the questionnaires had something to say about a great hesitancy of priests and some Christians to incorporate traditional marriage values into Christian celebrations.

The researcher suggests that some traditional marriage values should be included in the Christian life. We have seen that there are religious valuable

practices in traditional marriage, and when these values are incarnated in the Christian marriages then an Akamba will be more at home with Christianity.

There are some notable difficulties in the process of inculturation we observed above. In many areas of Africa traditional values disappeared due to condemnation and being seen as evil by the first missionaries. Today, modern influence raises fundamental questions of the basis of the process of inculturation. There is also a lack of trained personnel to carry out this process. This has contributed to the situation where Christians in Kikumbulyu continue to live as strangers in the Christian faith.

However, there is still much which can be done locally with the limited personnel because the process must begin somewhere. Our ultimate goal should be to make an Akamba feel at home within Christianity. Hence the researcher has the opinion that those traditional marriage values should, as much as possible, involve the Akamba Christian person.

5.2 RECOMMENDATIONS

The author feels indebted to give the following recommendations for reflections and action.

5.2.1 Instruction for the Clergy

In a previous section we have stated that the church earnestly desires that all the faithful be led to full consciousness of and active participation in liturgical celebrations. Such participation is their right and duty by reason of their baptism. This full and active participation is to be considered before all else, for it is the

primary and indispensable source from which the worshippers are to derive their spiritual nourishment. For this reason, therefore, pastors must strive to achieve it by means of the necessary instruction in all their pastoral work.

The researcher therefore holds it as an effort in futility to entertain any hopes of realizing this unless the pastors themselves become thoroughly imbued with the spirit and power of inculturation and undertake to give instructions about it. Experts are to be chosen by the competent authority to draw up a syllabus, which is relevant for today's training of the priests in the seminaries. Courses taught should touch peoples' lives. Priestly formation in Africa should be African.

5.2.2 On going formation for priests

The renewal of priests through ongoing formation is essential both for renewal of the church and for the implementation of the recommendations of the African Synod and the Pope's recommendation which we can sum up, as the Church in Africa should be African and so should priestly formation.

There is a commonly observed attitude found in priests that they do not like to be told that there are many things they have to learn or that they are called to change their way of acting from what would be termed as the "father knows best and knows everything." The fact is that nobody has the monopoly on knowledge, therefore, this call for ongoing formation through organized workshops and seminars. Bishops, religious and the laity should be involved in this ongoing formation, which is essential for continual renewal.

5.2.3 Formation of “A Marriage Committee” in Kikumbulyu

Implementation of the African synod is a delicate issue and requires careful planning. The researcher’s suggestion is that as the bishops of Kenya established a national commission for the preparation towards the Synod, every bishop should establish a diocesan committee to guide the Post-Synod process, which will in the course of time help in the formation of a similar committee in every parish. In this way there will be a rhythmic move in the course of implementing the Synod decisions in the whole country. There will be enthusiasm and resistance, all of which must be respected because that is a sign of a healthy church. The agenda, which the Synod has given us, is so vast that without an ordered progress we would soon be lost. We are not to be in hurry. There is no target time because it is a process to be lived.

In this chapter, we have come to propose the way Christian marriage should be made relevant in Kikumbulyu. The first thing is for two systems to have a frank and respectful dialogue, to educate Christians, parish council, and priests and all who are involved. We realize some traditional religious marital values, traditional concerns and values, and give some suggestions and proposals.

5.3 SUMMARY

This research has revealed that among the Akamba people, traditional marriage makes more sense to the people. Traditional marriage fully embraces peoples’ traditions and customs hence it allows peoples’ wholistic participation. Among the respondents more than 70% of the total number said that Christian marriage without traditional marriage is not marriage because some traditional

rituals that accompany bride-wealth, clan involvement, rituals that accompany various stages of negotiations to birth of a child are not realized. However, the Church considers such marriage complete. It is for these reasons that Akamba find great difficult to acknowledge Christian marriage unless the mentioned values are fully incorporated to Christian marriage. Although traditional marriage is a life long process, when these values are incarnated to Christian marriage, a Christian in traditional marriage would be able to continue to live a Christian life until the traditional goal of marriage (procreation) is achieved. Then the traditional marriage becomes indissoluble and the two spouse become one flesh.

The Kamba have a cultural right to marry. It seems that church legislation should always be aimed at facilitating the exercise of that right as far as possible. This research has shown that those in traditional marriage do not solemnized their marriage in the church. This is because many people are uncomfortable with Christian marriage's emphasis on matrimonial consent, indissolubility and unity for validity. Akamba people should be invited with their traditions and customs, to fully participate in Christian marriage. A clear ecclesiastical direction should be reached in order to admit those in "irregular unions" to the full sacramental life of the church.

We have realized that the Christian marriage and Kamba traditional marriage have to find a common and balanced ground for a comfortable and integrated Kamba Christian person. It is obvious that the genuine values of Kamba culture have to be integrated into the marriage ceremony, if we wish to make Christian marriage incorporate in Kamba culture. All in all we should

remember that Kamba marriage could not be reduced to one sole event: the ceremony of mutual consent before witnesses. Kamba marriage is a community/clan affair. Marriage goes far beyond the mere consent of the couple and its realization is ongoing to raising up of children.

This brief survey cannot claim to have exhausted the problem of the loss of traditional Akamba values today for a fuller participation in Christian marriage. The researcher's intention, however, has been to motivate further discussion as well as the deepening of reflection. On the other hand, further research should be carried out with the endeavor to suggest other cultural practices, which can build Christian faith. The Akamba people believe the future of a clan community depends on good marriage. However, if the church of Jesus Christ is a new clan founded by the Risen Lord, it must take its people's needs seriously. The future of Christianity decisively depends on marriage.

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APPENDIX I

GUIDING QUESTIONS ADMINISTERED TO THE PARISH PRIEST

These guiding questions are intended to help in the study of the Kamba traditional marriage with the intention of making it compatible with Christian marriage in Kikumbulyu, Machakos Diocese. Please feel free to respond truthfully and objectively; in order to help us get the picture of the situation. All information given will be treated with confidentiality and your cooperation will be highly appreciated. You may not sign in your name.

i. Name (optional).

ii. Your age

Place a tick in the appropriate box

iii. How do you consider traditional Akamba marital values?

Good

Evil

Immoral

Educative

iv. List down some of these values?

v. Why do your parishioners receive Christian marriage?

vi. Why do they not receive Christian marriage?

vii. How often do you conduct marriage?

Frequent

Moderate

Rarely

viii. What could be the factors influencing this?

Use the remaining part of this paper to give other suggestion on how traditional Akamba marriage can be relevant within Christian marriage in Kikumbulyu.

GUIDING QUESTIONS ADMINISTERED TO YOUTH

These guiding questions are intended to help in the study of the Kamba traditional marriage with the intention of making it compatible with Christian marriage in Kikumbulyu, Machakos Diocese. Please feel free to respond truthfully and objectively; in order to help us get the picture of the situation. All information given will be treated with confidentiality and your cooperation will be highly appreciated. You may not sign in your name.

- i. Name (optional).
- ii. Your age
- iii. Gender (Male/Female)

Place a tick in the appropriate box

- iv. How do you understand Christian marriage?
- v. How do you consider traditional Kamba marital values?
 - Good
 - Evil
 - Educative
- vi. Why? (Give reasons)
- vii. List down some of these values?
- viii. Would you like to see yourself celebrating Christian marriage?
- ix. Why do people enter Christian marriage?
- x. Why do people enter traditional marriage?

Use the remaining part of this paper to give other suggestion on how traditional Akamba marriage can be relevant in Christian marriage in Kikumbulyu.

GUIDING QUESTIONS ADMINISTERED TO THE UNMARRIED

These guiding questions are intended to help in the study of the Kamba traditional marriage with the intention of making it compatible with Christian marriage in Kikumbulyu, Machakos Diocese. Please feel free to respond truthfully and objectively; in order to help us get the picture of the situation. All information given will be treated with confidentiality and your cooperation will be highly appreciated. You may not sign in your name.

- i. Name (optional).
- ii. Your age
- iii. Gender (Male/Female)

Place a tick in the appropriate box

- iv. How do you understand Christian marriage?
- v. How do you consider traditional Akamba marital values?

Good

Evil

Educative

Why? (GIVE REASONS)

- vi. List down some of these values?
- vii. Would you like to celebrate Christian marriage in the future?
- viii. Why do people enter Christian marriage?

Use the remaining part of this paper to give other suggestion on how traditional Akamba marriage can be relevant in Christian marriage in Kikumbulyu.

GUIDING QUESTIONS ADMINISTERED TO THE TRADITIONALLY MARRIED

These guiding questions are intended to help in the study of the Kamba traditional marriage with the intention of making it compatible with Christian marriage in Kikumbulyu, Machakos Diocese. Please feel free to respond truthfully and objectively; in order to help us get the picture of the situation. All information given will be treated with confidentiality and your cooperation will be highly appreciated. You may not sign in your name.

- i. Name (optional).
- ii. Your age
- iii. Gender (Male/Female)

Place a tick in the appropriate box

- iv. How do you understand Christian marriage?
- v. How do you consider traditional Akamba marital values?

Good

Evil

Educative

- vi. Why? (Give reasons)
- vii. List down some of these values?
- iv. Would you like to celebrate Christian marriage in future?
- v. Why?
- vi. Why did you choose to enter traditional marriage and not enter Christian marriage?

Use the remaining part of this paper to give other suggestion on how traditional Akamba marriage can be relevant in the Christian marriage in Kikumbulyu.

GUIDING QUESTIONS ADMINISTERED TO MARRIED CHRISTIANS

These guiding questions are intended to help in the study of the Kamba traditional marriage with the intention of making it compatible with Christian marriage in Kikumbulyu, Machakos Diocese. Please feel free to respond truthfully and objectively; in order to help us get the picture of the situation. All information given will be treated with confidentiality and your cooperation will be highly appreciated. You may not sign in your name.

- i. Name (optional).
- ii. Your age
- iii. Gender (Male/Female)

Place a tick in the appropriate box

- iv. How do you understand Christian marriage?
- v. Why did you choose Christian marriage?
- vi. How do you consider traditional Akamba marital values?

Good

Evil

Educative

- vii. Why? (Give reasons)
- viii. List down some of these values?

Use the remaining part of this paper to give other suggestion on how traditional Akamba marriage can be relevant to Christian marriage in Kikumbulyu.

APPENDIX II – ORAL SOURCES

	Name of interviewee	Date of Interview	Age	Place of Interview
1.	Rev. John Muli	4.6.2000	51	Kibwezi
2.	Rev. William	4.6.2000	47	Kibwezi
3.	George Muia	6.6.2000	43	Kibwezi
4.	Lucas Mutunga	6.6.2000	76	Kibwezi
5.	Peter Mutinda	6.6.2000	23	Kibwezi
6.	Esther Maundu	8.6.2000	28	Mikuyuni
7.	Charles Munyuki	9.6.2000	45	Maetuu
8.	Ezekiel Munyao	9.6.2000	35	Maetuu
9.	Mary Kamene	10.6.2000	67	Muatini
10.	Susan Kaseo	10.6.2000	57	Muatini
11.	James Mwanzia	10.6.2000	39	Muatini
12.	Evalene Muathe	11.4.2000	36	Kasayani
13.	Gibson Mutuku	13.6.2000	45	Kasayani
14.	Joseph Kikuyu	13.6.2000	45	Kasayani
15.	Francis Mutie	13.6.2000	57	Kasayani
16.	Mary Mwendu	17.6.2000	67	Masaku Ndogo
17.	Francis Munguti	16.4.2000	62	Masaku Ndogo
18.	Michael Kilonzo	16.6.2000	81	Masaku Ndogo
19.	Forcus Mwendwa	18.6.2000	74	Kangezo
20.	Sr. Winny Njuguna	20.6.2000	34	Kangezo
21.	Solomon Mwiu	20.6.2000	82	Kangezo
22.	Mark Mwanzia	20.6.2000	90	Kangezo
23.	Agnes Kabutha	21.6.2000	68	Dwa
24.	David Wanza	21.6.2000	59	Dwa
25.	Abraham Mboo	21.6.2000	40	Dwa
26.	John Ngai	23.6.2000	57	Kinyambu
27.	Patrick Maundu	23.6.2000	68	Kinyambu
28.	Juma Mwiu	25.6.2000	56	Chulu
29.	Francisca Wayua	2.7.2000	69	Chulu
30.	Josephine Mukui	2.7.2000	48	Chulu
31.	Simon Mutuku	4.7.2000	69	Athi
32.	Elizabeth Wamaitha	4.7.2000	67	Athi
33.	Jackline Wanja	7.7.2000	78	Mbui Nzau
34.	Gladys Muthoni	7.7.2000	90	Mbui Nzau
35.	Teresia Mukami	7.7.2000	76	Mbui Nzau
36.	Steverson Munyao	10.7.2000	73	Nyayo
37.	Anastasia Wamaitha	10.7.2000	62	Nyayo
38.	George Kirangu	10.7.2000	65	Nyayo
39.	Ann Mueni	12.7.2000	56	Mujini

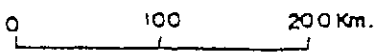
MAP 1: LOCATION OF THE DISTRICT
ETHIOPIA



KEY

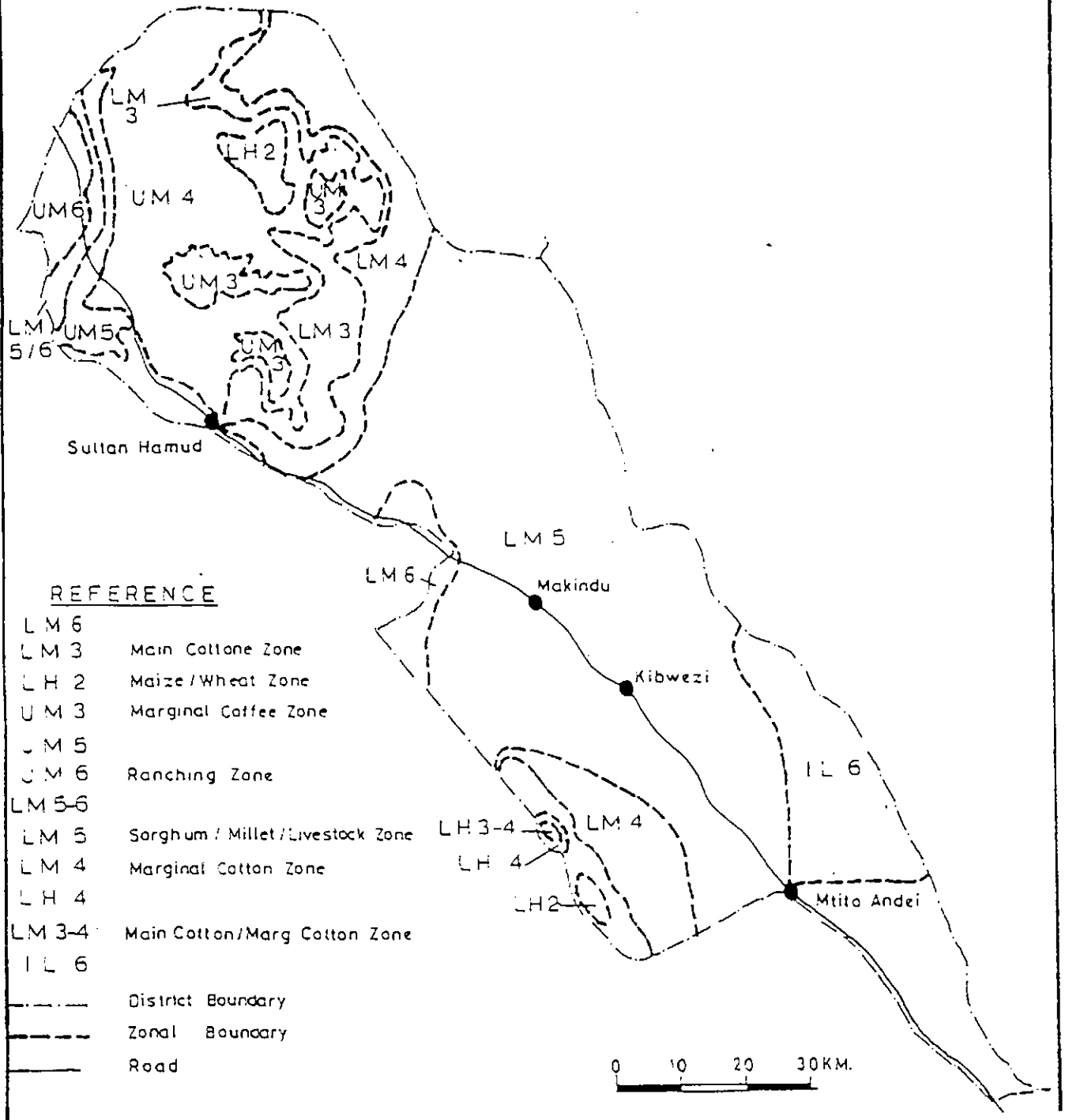
- District Boundary
- International Boundary

Scale = 1:5,000,000



MAP 2: MAKUENI DISTRICT

MAKUENI DISTRICT AGRO-ECOLOGICAL ZONES



OTHER INFORMATIONS ON STATISTICS

ANNUAL GENERAL STATISTICS AS ON DECEMBER 1997

Mission	Population	CATHOLICS		OUTSTATIONS				NO. of Catechist			BAPTISMS				MARRIAGES BETWEEN						
		Register	Actual	Perm nent	Semi Per	Temp orary	Total	Sala ried	Grat is	Total	Catecume ns	0-7 yrs	1-7 yrs	Over 7yrs	Total	1st Con union	Confir matn	Cath.	& Cath. & Protest	& Cath. & Non.	T
niRiver	41,000	3,833	9,000	1	6	5	22	22	0	22	170	18	17	127	162	82	187	7	6	0	
ar. Kara	14,318	7,537	5,349	13	2	1	16	38	0	38	409	15	11	245	274	139	385	27	0	0	
laasa	23,000	8,500	9,300	7	5	2	14	9	2	11	450	56	80	950	1,086	750	135	25	3	0	
mbu	18,000	9,764	7,000	18	11	10	39	9	6	15	250	16	29	29	70	29	363	7	2	0	
sikeu	54,115	19,594	12,288	16	14	32	62	30	0	30	601	69	29	256	354	282	0	10	0	4	
angi	63,900	12,061	12,061	17	5	13	35	26	2	28	920	67	143	893	1,103	968	1,086	28	0	0	
honzweni	70,000	18,906	17,000	21	15	8	44	44	0	44	200	95	75	862	1,032	862	0	55	0	0	
moni	68,908	19,906	14,824	3	3	8	14	8	16	24	1,050	0	10	12	22	105	0	34	0	0	
wezi	46,000	10,000	9,656	6	19	10	45	42	0	42	400	31	100	114	245	125	0	3	0	0	
awa	25,890	1,751	5,030	5	8	6	19	18	12	28	590	19	31	341	591	7	372	7	0	0	
oloni	10,760	386	2,100	1	0	4	5	0	0	5	120	16	31	31	142	53	93	15	0	0	
ingu	98,600	34,604	23,320	11	6	13	30	43	0	43	1,683	124	170	41	335	62	0	29	11	6	
a...	40,000	5,900	12,000	7	1	20	28	0	0	28	400	69	38	347	454	45	542	20	0	0	
nza...	74,106	47,260	29,406	8	1	2	11	12	0	12	861	118	70	121	309	274	401	24	0	0	
eta	32,750	18,879	12,152	9	2	3	14	1	16	17	1,400	24	35	38	97	18	0	9	0	0	
ngwani	34,000	6,153	14,000	11	4	6	21	1	23	24	220	153	41	187	381	180	0	29	5	00	
ngundo	80,000	989	15,000	8	2	3	13	0	17	17	1,500	39	137	145	312	300	0	13	6	0	
aveti	49,000	3,105	4,790	11	1	3	15	20	4	24	86	17	25	101	143	87	131	6	4	0	
iliku	35,000	2,506	2,506	20	8	9	29	20	10	30	540	25	17	230	272	20	0	8	0	0	
kindu	36,230	7,677	7,647	32	10	3	45	0	0	33	522	18	20	183	221	106	146	20	0	0	
ueni	72,000	19,149	17,500	12	2	12	26	28	0	28	1,000	60	56	200	316	100	451	44	0	0	
uu	66,066	18,197	23,073	16	13	6	35	64	0	64	540	222	65	560	867	560	0	60	0	0	
aaboni	56,000	5,023	12,600	8	7	9	24	8	9	17	1,200	10	121	260	451	185	0	8	0	0	
ala	29,286	17,442	14,444	13	2	0	15	13	0	13	352	22	87	41	150	0	377	32	5	3	
voloni	17,000	3,008	3,008	10	1	1	12	1	33	34	757	66	76	511	653	264	752	21	0	0	
itini	49,950	14,538	9,641	6	5	5	16	1	33	34	600	130	70	303	503	201	528	37	0	0	
ooni	78,000	16,902	15,500	11	7	3	21	4	17	21	489	40	55	35	130	35	463	17	8	0	
uni	35,634	32,407	18,650	15	1	0	16	16	0	16	400	380	294	60	730	149	0	36	0	0	
singa	22,584	4,664	11,098	16	5	4	25	2	18	20	540	18	84	162	264	103	0	10	0	0	
sii	34,350	4,916	8,356	14	3	1	18	20	21	21	780	18	9	440	463	185	0	15	1	2	
chakos	125,945	38,517	21,946	17	7	16	40	41	5	46	952	65	40	640	745	69	0	52	14	0	
to Andei	12,000	802	6,500	13	5	4	22	0	20	20	300	37	23	81	141	0	0	7	0	0	
kuyuni	16,668	53	8,334	9	2	1	12	20	2	22	248	15	24	14	53	32	0	4	4	0	
umbuni	27,200	4	10,880	2	6	4	12	4	8	12	520	0	0	4	0	0	0	2	0	0	
ithini	46,600	10,455	15,318	17	0	3	20	1	30	31	640	27	44	47	118	0	0	0	0	0	
unga	59,300	12,653	13,200	13	6	3	22	4	18	22	533	371	582	378	1,331	271	604	20	17	3	
ikoni	48,570	1,838	9,428	11	3	4	18	13	4	17	933	35	75	135	245	42	0	15	0	0	
a	80,000	36,564	20,917	9	4	2	15	13	4	17	341	64	21	109	194	866	717	18	0	2	
wa	45,000	4,434	18,000	13	0	1	14	16	0	16	414	20	346	19	0	40	346	20	10	0	
atha	25,800	8,352	12,000	17	2	16	35	41	0	41	700	67	57	44	163	44	0	10	0	0	
TOTAL	1,863,530	448,745	494,842	467	204	256	929	660	339	1027	24,810	2659	3245	2296	14,922	7632	8366	804	96	20	9