TANGAZA COLLEGE

(CATHOLIC UNIVERSITY OF EASTERN AFRICA)

DEATH RITUALS AMONG THE CHAGGA OF TANZANIA: A PASTORAL CHALLENGE

BY: Marcel G. Kessy, C.S.Sp.

SUPERVISOR: Mr. Aloys Otieno Ojore.

NAIROBI - KENYA

February, 2002.

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This essay is submitted in partial fulfillment of the requirements for the Degree of Bachelor of Arts in Religious studies.

NAIROBI - KENYA

February, 2002.

Student Declaration

I, the undersigned, hereby declare that this project is my original work achieved through personal reading, scientific research method and critical reflection. I hereby confirm that this work has not been submitted for academic credit to any other institution. All sources have been cited in full and acknowledged.

Signed _____

Marcel G. Kessy, C.S.Sp.

Date 14/2/2002

This project has been submitted for examination with my approval as college supervisor:

Signed by: _____

Mr. Aloys Otieno Ojore

14-2-2002.

Dedication

This project is dedicated to my parents and to the entire Spiritan Congregation who worked tirelessly to ensure that I received the necessary support to go through my studies successfully.

Acknowledgement

I wish to extend my heartfelt thanks to all those who offered me their assistance and encouragement during the preparation of this project. Special thanks are directed to my family members and the entire Spiritan Congregation for the assistance they offered me.

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TABLE OF CONTENTS

Student Declaration----------i

Dedication----------ii

Acknowledgement----------iii

Table of Content----------iv

CHAPTER ONE

1.0.0. GENERAL INTRODUCTION----------1

1.1.0 Background of the Study----------1

1.2.0. Statement of Problem----------3

1.3.0. Objective of the Study----------4

1.4.0. Significance of the Study----------5

1.5.0. Research Hypotheses----------7

1.6.0. Scope and Organization of the Study----------8

1.7.0. Methodology of the Study----------9

1.9.0. Limitations of the Study----------10

CHAPTER TWO

2.0.0 DEATH AND FUNERALS IN AFRICA ----------12

2.1.0. African Concept of Death----------12

2.2.0 Types of Death ----------13

2.3.0 Rituals Performed Over the Dead in African ----------14

2.3.1 Disposal of the Body----------14

2.3.2 Burial of the Body----------14

2.3.3 Burial of Belongings With the Body----------15

2.3. 4 Mourning the Dead ----------15

2.3.5 Feasting and Song of Mourning----------15

2.4.0 Conclusion----------16

CHAPTER THREE

3.0.0 DEATH AND FUNERAL RITUALS AMONG THE CHAGGA OF TANZANIA----------17

3.1.1 Some Important Chagga Religious Beliefs and Practices ----------18

3.2.0 Origin of Chagga----------20

3.2.1 Precautions Against Sickness----------21

3.2.2 The old----------21

3.3.3 Causes of Death----------22

3.3.0 Burial Rites and Rituals ----------23

3.3.1 Disposal of the Body----------23

3.3.2 Burial of the Dead----------24

3.3.3 Mourning the Dead----------24

3.3.4 Care for the Tomb----------25

3.3.5 Smearing the Tomb and Exhuming the Dead Body----------26

3.4.0 Some Modern Changes----------27

CHAPTER FOUR

4.0.0 DEATH AND FUNERAL RITES IN THE BIBLE ----------28

4.1.0 Death in the Old Testament----------28

4.1.1 Rituals of Death in the Old Testament----------30

4.1.2 Burial of the Dead----------31

4.1.3 Mourning the Dead----------31

4.1.4 Care of the Tomb----------32

4.2.0 New Testament Concept of Death.----------33

4.2.2 Rituals for the Dead in the New Testament----------34

4.3.0 Conclusion ----------35

CHAPTER FIVE

5.0.0 EVALUATION AND CRITIQUE----------37

5.1.0 Parallels Between Chagga and Christian Understanding of Death.----------37

5.1.1 Differences between chagga and christian understanding of death----------39

5.1.3 Some Important Recommendations----------41

5.2.0 Pastoral Approaches and Practical Application----------41

5.3.0 Towards a new Theology of death among the chagga----------43

5.3.0 Conclusion----------44

BIBLIOGRAPHY----------45

Apendix

CHAPTER ONE

1.0.0. GENERAL INTRODUCTION

This thesis is a study of Chagga death rituals, their pastoral challenge to the mission and their significance for Christian inculturation. In this chapter we are going to focus mainly on; the background of the study, statement of the problem, objectives of the study, significance of the study, the research hypotheses, scope and organization of the study, methodology and finally limitations of the study.

1.1.0. Background of the Study

My choice of this topic has been prompted by many questions raised by the Catholic church in Moshi diocese - Kilimanjaro Tanzania about the Chagga funeral rites, and other commemorative rituals connected with the dead. In most of African cultures, people value their traditional practices very much. Some of these practices are categorized according to their values in the society. Among these practices are the rituals performed for the dead, the spirits and for appeasing the ancestors. In some other places, some rituals are performed for the living. One finds these rituals and sacrifices having cosmological and vertical dimensions. But after Christianity had been introduced to the African people, these cultural and traditional practices have been deteriorating. In most of East Africa, especially among the Chagga, in Central Africa, where I did my pastoral work, and the several places I visited in 1998, these traditional practices have been considered as a kind of double standard by the missionaries. You find that on the one hand keep the traditional practices are very strong and

most valued. Some of these practices are being performed in hidden places while others are done openly. On the other hand, Christianity is very strong and explicitly practiced. This does not only apply to funeral rituals but also in every kind of traditional beliefs and practices. The teachings which African people received from the early Missionaries were very negative to their cultural and traditional practices. They were told that their traditional practices were pagan and devilish. People grew up in this mentality and this led many to perform these traditional practices secretly out of fear. According to Mzee Bernard Kiwory, "the people fear that spirits of the clan will turn against them, harm them and even cause death in the family"[1].

During funeral rites among the Chagga, you find that traditional rituals are performed first and then Christian ones follow later. The traditional rituals are done secretly and hurriedly before the arrival of the priest who comes to conduct the Christian funeral service. I have seen these in many places where I have attended funerals or burials. In these practices, I discovered that most of what is practiced traditionally is related to what is done by Christians. This has prompted me to deepen my understanding through this study in order to discover more about our culture. The aim is to find out the good elements which can be incorporated in Christian funeral rites as one way of bringing the Gospel message closer to the Chagga People. It is obvious that, not every thing which is practiced traditionally is positive and can be incorporated in Christianity. Some traditional practices have very good elements which can be useful for inculturation while some are against Christian values.

[1] Mzee Kiwory, Bernard, **Research Interview**, Kirua Vunjo - Moshi, 25th July, 2001.

1.2.0. Statement of the Problem

The Chagga people like other tribes in Africa value their Traditional Religion and their belief in their Deity. In their practices, they also consider that the divine exists. After introduction of Christianity, the traditional belief had been deteriorating and dualistic beliefs came up. Many of our African Christians are living a dualistic life. You find on the one hand Christianity is very strong and on the other the traditional practices are also very strong. Both are exercised in different intervals and different occasions. The traditional practices are performed in hidden places. This was due to what people were taught by the early missionaries and even today. Due to their beliefs and after the arrival of missionaries, the Chagga people were described as the "primitive" people whose traditional practices were pagan and they had no value or any significance. The Chagga people like most of the other tribes in Africa fall into this trap of dualistic practices, namely: the Christian and traditional practices.

Although these practices were forbidden by the early missionaries, people still perform them especially during funerals. The two extremes are found in some of African cultures. Some people involve themselves fully in traditional practices without minding Christianity, while some involve themselves in Christianity without considering their traditional beliefs as having value. Some live dualistic life. On the one hand are traditionalists and on the other are Christians. People tend to live in double lives mostly out of fear because they do not know which is the best belief for them. This results into syncretic religion which is the mixture of traditional religion and Christianity. This leads people into a dilemma. Very

often, they fail to know the practice which is good for them. But who is to be blamed for this? Did the missionaries fail to bring the Gospel message close the people? Did the people simply refuse to grasp the message? The shocking experience is that people still perform the rituals; especially the rituals for the dead both in the Christian and in traditional way. The problem in this study is how to bring in to harmony these two practices without affecting the other and to draw the good elements from the traditional practices and inculturating them in Christianity.

1.3.0. Objective of the Study

The following are our objectives in this study:

1. The reasons for the choice of the topic is to remove the misunderstandings with regard to the cultural religious values of Chagga funeral rites and beliefs about death. The goal is to encourage pastors to enter into dialogue with the cultures and to show that in some cultures, some cultural practices are good.
2. To respond to the call of Vatican II on inculturation.
3. To create awareness of what is hidden in the Chagga culture which can also be used as good elements for enrichment of the Christian faith. This is due to the fact that, there are many traditional practices in Chagga people which are very good for inculturation.
4. Our aim is to show that, not all that is found in African culture is pagan and superstitious. Some of African cultural elements and beliefs are useful for inculturation in Christianity. Thus, they are preparations for the Gospel message among the Africans.

5. To liberate the African people from the bad mentality they have about their own traditional practices.
6. To bring to Chagga people that the traditional practices and rituals are to be treasured and valued.

Our study hopes to reveal that, there are many Christian doctrines which have links with the Chagga conception of death, namely: the Christian belief in life after death, the communion of saints, the cult of saints and the Mass. We have to conclude that to dismiss the Chagga death rites is to retard the growth and maturation of Christianity in Chagga land. The study is therefore to affirm that the Chagga religious beliefs and practices concerning the departed have many religious values.

1.4.0. Significance of the Study

The study is important as it is specifically geared towards creating a positive attitude towards Chagga cosmological beliefs and rituals with their religious implications. The study hopes to benefit the Universal church, the Church among the Chagga, Scholars / theologians, students, traditionalists-dichotomy and, pastoral ministers / agent and groups of people who have been alienated from their own culture because of the influence of modernization.

By the very fact that the Church tries to bring the Gospel message closer to the culture of the people. the universal church will benefit by reading this project. The project is destined to bring awareness to people about their own culture, mostly for the Universal Church and in particular the Chagga people of Tanzania. Since this project is for academic purpose, it will

encourage people to deepen and study their own cultures and pick good elements which are important for inculturation. This will help the Universal Church to be evangelized through the culture of the people and people themselves.

By reading this project, the Church among the Chagga will become more aware of its own identity and people with their own traditional beliefs as having significance in the Christian inculturation. It will be a source of discovery and a step ahead of inserting the Gospel message in the culture of the people.

The Church of Africa will benefit from this project since it will be a stimulation and a challenge for the people from other cultures to start deepening their own cultural values and look into the positive and negative sides in order to draw good elements which can be used for Christian inculturation.

Theologians and other scholars will benefit by looking at the theology behind the Chagga traditional beliefs, practices and the rituals for the funeral rites. The same applies to the students who are eager to know more about the culture of the people and their traditional practices such as the funeral and burial rites.

The traditionalists and those who are living double lives will be enlightened by reading this project. On the one hand, it will help them to realize that not every thing which is practiced traditionally is good and can be integrated in Christian as a way of inculturating the culture

of the people. On the other hand, there are many good elements which can be drawn from the culture of the people and be used for inculturation.

Pastoral ministers and agents will benefit since they will also use the good element drawn from the Chagga culture and other African culture and apply them in evangelizing the church of Africa and bring the Gospel message to the people.

1.5.0. Research Hypotheses

In order to achieve the objective of this study, the following hypotheses have been postulated. The research will hopefully bring forth the following :

1 The positive values deeply seated in the Chagga death rituals and their belief in life after death are useful for the christian eschatology

2. Rituals and religious meanings attached to them by the Chagga of Tanzania can be used theologically to enrich our Christian understanding of death and the life hereafter.

3. If the Chagga concepts and practices concerning death and rituals surrounding in are not understood, there will forever be syncretic practices by Christians.

1.6.0. Scope and Organization of the Study

The study is presented in five chapters. The first chapter is the General introduction. The second one focuses mainly on the general background concerning death and funerals in Africa. Here, we deal with the African concept of death, types of death, and finally we pinpoint the rituals performed over the dead from the African perspective.

In the third chapter, we cover in detail death and funeral rituals among the Chagga of Tanzania. We start by looking at the background of the Chagga people, that is, the geographical location of the Chagga people, their economic activities, their social context, namely: agricultural activities, the family set up and the political administration. We show some important Chagga religious beliefs and practices with some modern changes.

We continue showing how the Chagga people perceive sickness and death. We try to show how they take precautions against sickness and death, the causes of death, the sick and the aged at the point of death, the death. The traditional understanding of death among the Chagga, the concept of death and the event of death comes next. We consider the burial rites and rituals performed to the dead. In this part we look at the rituals performed during the digging of the grave, and the actual burial rituals of the deceased. Then we present what happens to the survivors.

The fourth chapter covers death and rituals in the Bible namely: the Old and the New Testaments.

In chapter five, we focus on evaluation and critique. In this chapter we see the parallels and difference between Christian and Chagga understanding of death with some important

recommendations and theological interpretation of the Chagga concepts and rituals of death. We also include pastoral approaches and practical applications. Finally, we give a summary, conclusion and proposals.

1.7.0. Methodology of the Study

The method of the work has been expository, analytical and comparative. I have done a systematic study of the Chagga and Christian rites and elaborately compared the two in order to propose what is known as the Chagga-Christian rite of funerals. On the other hand, our approach to this work is done anthropologically and theoretically. The method we used in this study to gather information were as follows: we conducted some interviews, supplying questionnaires to the people, using library research : which included reading and reflection, observations and finally my own experience among the Chagga people. In this research, we based ourselves on the field work method whereby we meet people in their real situation of losing their beloved ones and participated in their funeral services. The library research was used to substantiate the study on the topic chosen. The questionnaires were sent to the people in order to gather more information about the culture we were dealing with in comparison with other African cultures. The oral interviews were conducted in order to reach the old people who did not know how to read or write. The interviews were done among the Chagga of Tanzania.

The resources of our work are of three kinds, namely: the written material from different authors , oral and general observation of Chagga cultural and social life.

Written sources included the library and archival research work, that is, collection of data from books such as works in monographs, encyclopedias, periodicals and unpublished works in archives, theses, occasional papers and any available written material in line with the topic we were treating. The written sources included the study of the Bible and Church Tradition.

1.9.0. Limitations of the Study

The research has a number of limitations:

Due to limited time given for this research, the researcher was only able to meet a few people for the interviews. Financially, the researcher was not able to travel to certain places in Kilimanjaro for information gathering. Not being a Master or Doctorate degree, the researcher was limited to a just number of words and pages required for this project.

Conducting research in the village is not an easy thing. People at times are not realistic with the information they provide. At times people were cheating or afraid to give the right information about the rituals they perform during the funerals. Some people were really ignorant of their culture and pretend that they know much. The old people who are deeply well informed about Chagga people, did not knew how to read and to write. This made it difficult for us to conduct many interviews and to supply questionnaires to them. The old people were also forgetful due to their age; this consumed a lot of our time. But our presence enable us to select what we wanted.

The Chagga language is not a written language. So we find it difficult to translate key terms which could have helped the researcher to gather information from the people who were not conversant with Swahili language.

The younger generation seems to have been overwhelmed by modernization and modern styles life and this created an attitude of forgetting their own culture. It was difficult for them to answer our questionnaires sensibly. We had to sift proper information from them. Let us now turn our attention to the general African attitude towards death and funeral.

CHAPTER TWO

2.0.0 DEATH AND FUNERALS IN AFRICA

It is undeniable fact that before the introduction of Christianity in Africa, Africans had their own ways of worship the Supreme Being. People had their own set of values and rules that guided their day to day life. As Mbiti puts it, "Africans are notoriously Religious".[2] By being considered deeply religious, the Africans considered their traditional religion and beliefs, as the most valuable reality in their lives. This is manifested during the death and funeral of the member in the society. Let us now consider the African conception of death.

2.1.0. African Concept of Death

According to African perspective "death stands between the world of human beings and the world of spirits, between the visible and unvisible".[3] Death is a transition and a passage from earthly life to the life after with the ancestors. In this case, the African people believe that death is not an end of human life. It is a continuation of life after death. This is manifested by the wide spread practices among the African people on remembering the departed ones. As it is in the case of many parts of Africa, " adult members of the family, and especially the heads of families, pour out beer, milk or some beverage on the ground for the spirits of the family. They may also put bits of food on the ground for the same purpose."[4]

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[2] John Mbiti, **African Religion and Philosophy**, (London: Heinemann, 1969), 1.
[3] Ibid., Pg. 149.
[4] John Mbiti, **Intrtoduction to African Religion**, (Nairobi: East Africa educational Publishers Ltd. 1975), 129.

Death is considered also as "the journey to the land of the departed"[5]. This is done in the form of funeral rites."[6] Death in most cases is feared by many Africans people. This is in connection with how people perceive it. People fear that, no one who has gone to the land of departed and come back to tell those remained how it looks like. It remains a mystery to most of African people.

2.2.0 Causes of Death

In most of the African traditional society, people believe that every time a person dies, there must be a cause. In this case there are several causes of death: namely, sorcery, death caused by spirit, death by a curse or natural causes such as floods, hunger, thunder, snake bite, old age or sickness.

If the above mentioned causes of death are not blamed to be responsible, then the blame is put on the spirits of the dead person. It can be a spirit of someone who had a grudge against the person or may be they were not properly buried according to their wish. The wish may be according to their customs. Or in many cases if the spirit of the ancestors are not appeased then they may turn against the living and cause death.

When a taboo or an oath is broken sometimes it is believed to cause death. If someone is buried outside the land of the clan, this cause the death of a member of the society. Death

[5] John Mbiti, **Concept of God in Africa**, (London: S.P.C.K, 1970), 255.
[6] Ibid, pg. 255.

can also be caused via a curse by keep an immediate relative, any elderly person in the society of one's mother or father.

2.3.0 Rituals Performed Over the Dead in Africa

There are several rituals performed over the dead in African communities. Most of these rituals are those for the disposal of the body, mourning the dead, burial of the body, burial of the belongings with the body and finally feasting and songs of mourning.

2.3.1 Disposal of the Body

There are rituals concerning the preparation of the corpse for disposal. This is by washing the body of the deceased person using " water or tradition medicines."[7] In some areas they shave the hair and cut the nails of the deaceased.

2.3.2 Burial of the Body

The burial of a deceased person can take place on the same day or the following depending on how the body is preserved. An elder or a relative of the deceased person is the one to marks the place of the burial. It is always done by a man and not a woman. The marking of the grave site is accompanied by the rituals of libation to the ancestors. In most of African

[7] John Mbiti, **African Traditional Religion**, (Nairobi: East Africa educational Publisher Ltd. 1975), 119.

cultures, the grave diggers are young men. Placing of the body in the tomb is always done by the close relatives. Leaving of the grave yard after the burial, it is always led by an old man, who starts the procession. He may be followed by the grave diggers, and then rest of the people.

2.3. 3 Burial of Belongings

In some parts of Africa, there is the custom of burying the death with some of their belongings. The belongings such us clothes, spears and arrows, food stuffs and domestic utensils are either buried with the body or are put on the grave afterwards.

2.3. 4 Mourning the Dead

When a person dies, in some of African cultures, it takes three to four days of mourning. This depends on the culture of the people concerned. The climax of the mourning, is marked by shaving hair of the family members of the family members of the dead. In some cultures, when a person dies the members of the family abstain from food. Others do not take a bath for several days as a sign of mourning.

2.3.5 Feasting and Song of Mourning

Feasting usually follows the funeral rites and in this case is the part of comforting the bereaved and bringing life back to normal. It is a custom of the people to fast for one or two days depending customs of the clan concerned. This is the time the members of the family

shave their hair as a sign of mourning and as a symbol of separation. It is also an indication that death does not destroy life but as hair grows it indicates that life continues to spring up.

2.4.0 Conclusion

In this chapter, we have seen how death and funeral rituals are performed in Africa.

When the first missionaries came to Africa, they were proud of a highly developed culture. They also came with the triumphant power of the Church. In their view, outside the Church, nothing good existed. Hence, what Africans had as their values and beliefs did not get attention and appreciation. This arrogance was a general norm all over Africa. The Chagga of Tanzania got the same treatment. Let us now look at the Chagga death and funeral rituals.

CHAPTER THREE

3.0.0 DEATH AND FUNERAL RITUALS AMONG THE CHAGGA OF TANZANIA

Chagga people value their traditional practices as well as value their cultural practices. Before treating this subject, let us consider their background as a tribe.

Chagga are Bantu speaking people. They live and occupy a large area at the foot of Mount Kilimanjaro . They are located in North East of Tanzania. Quick analysis shows that, there are different groups of Chagga people. These groups are Wamachame, Wakibosho, Wauru, Wakirua, Wamarangu, and Warombo. Oral tradition holds that , these groups do not share common ancestry. The believe of some people is that one group came from Congo and another from Ethiopia. These groups of people happened to meet on the slopes of Mount Kilimanjaro and formed a group called Chagga. These people established themselves on the slopes of the mountain and they were very hard working people. Most of them were farmers, pastoralists and business people. They had their own form of political system and their traditional beliefs. They practiced traditional religion before the coming of Christianity. Even after the coming of Christianity, there are still some who practice traditional religion. But there also some who practice both Christianity and traditional religion. They do offer sacrifices that are accompanied by rituals to mark every significant event in their lives.

3.1.1 Some Important Chagga Religious Beliefs and Practices

Chagga people like any other African traditional believers, believe not only in God but also in ancestral spirits. God was conceived by these people as the creator and conserver of everything whereas the spirit and the ancestors were regarded as the intermediaries between God and the people. That being the case, people came to realize that there were special kinds of relationship between God, the spirits and the ancestors.

The Chagga people pray to God through their ancestors. They consider the ancestors as mediators between them and the Supreme Being. The rituals performed by this group gives them identity that is different from any other culture. Like other African cultures the Chagga people value life. They make sure that, life and its care starts from the very time of conception.

The Chagga people have a strong belief in ancestral spirits and in life after death. According to them a person does not die, instead he or she departs to the world of ancestors. The spirit of the dead can be seen by the members of the family implying that the person is still close to the family, relatives and the clan. Thus, he or she is part of the family and can protect them. In other words, he or she is still a relative but with more power than them. When the ancestors or the spirit of the dead people in the family or the clan are not appeased , the Chagga people believe that their spirits can turn against them and cause death to one of the members in the family. The Chagga people also believe that if some of the customs and

rituals for the dead are not performed or observed carefully, a member of the family can lose his or her life. The same applies to the breaking of the taboo or an oath. The Chagga people believe that, when death occurs, then there must be a cause especially for the young ones. They normally say ***"naitiko"***[8]. This implies that some one must be responsible for it.

The Chagga people believe in offering sacrifices to the dead. There is also the practice of exhuming of dead bodies in order to bring their spirits closer to the family members and incorporate the dead with the ancestors in a common shrine. They believe that if this is not done, then the spirit of the ancestors can come back and trouble the family. That is why the spirit of the dead is feared among the Chagga people.

The Chagga perceive death as a departure of the soul from the body. Though separated and independent, the soul nevertheless continues to live in relationship to the body of the deceased person but can not be identified.

For the Chagga people death is not natural; it is caused by failure to fulfill the customs and sin except for the old age people.

For the Chagga , death of an individual is a communal affair causing the feeling of loss and sorrow to the whole community. This is expressed in rituals of mourning, burial, smearing of the grave and the liberative rituals.

In the Chagga world view, death is the entrance to the community of ancestors, a share in the power of the Supreme Being who is the Great Ancestor. This is expressed in the rituals

[8] ***'Naitiko'*** is a chagga word which means he or she was **forced** to die before his or her age.

performed to the dead especially on the liberative rituals. That is why veneration of the shrines of the ancestors.

Among the Chagga, food offerings are made to the dead as a sharing with them. The practice can be observed at burials, smearing of the grave in the veneration of ancestral shrines.

For the Chagga people, the spirit of the dead person can be invited home, and even consulted by the family through the medium of a diviner. This takes place during the veneration of the ancestors.

3.2.0 Origin of Death

According to Chagga people , death was not there from the beginning of creation. The situation was different from what it is today. There were no calamities or any thing which could cause death. Even the old people were not dying. The reason as to why the old people were not dying because when they were too old, they would shed their skin like snake do. They used to keep their nails very long without cutting them. Soon after their initiation they were not allowed to cut their nails in order that, during their old age they would use the nails to skin themselves. After the operation they would become young again.

The act of removing the skin was done in the **NIGHT**; and was done particularly in a special traditional house. The doors and windows were supposed to be closed. The reason for this was that the person involved was not supposed to be seen while performing the act.

It happened one day that, an old woman wanted to shed her old skin. Unfortunately, she forgot the conditions to be followed. Instead of doing it in the night, closed herself in the *'numba ya mrumo'*[9], she did it during the day while the door and the windows were open. Her grandsons and daughters were playing out side the traditional house. As she was removing her skin, they saw her. Because it was a taboo not to be seen while removing the skin; she died immediately. And from then onwards, death came into the world.

3.2.1 Precautions Against Sickness

When a person is sick the first thing is to consult the spirits of the ancestors. This is marked by the rituals of slaughtering a goat or a cow to ask what is the cause of the sickness. It is believed that if the sickness persists, then the ancestors are not responsible. The next step is to consult the Deity, asking for forgiveness. The rituals are marked by slaughtering a cow during mid day and the meat of the cow is eaten by all who are offering the sacrifice of blood of the animals. According to Chagga people, it is believed that if the prayer is accepted by God, then the sick will wake up and eat together with the people.

3.2.2 The old

The aged at the point of death, are able to see the ancestral spirits. They are able to identify their time of going to join the them. They can even say what they are told by them and they

[9] *'numba ya mrumo'* literally means a house which is used for traditional practices.

can say that they have shared a meal with them. This is the time the old man / woman starts to divide his/her belongings to the children, grandchildren and to relatives. It is also a time of saying the final word to the survivors.

3.3.1 Causes of Death

Chagga people like any other Africans believe that death is caused. They do believe that witchcraft and evil magic causes death. Therefore, when a Chagga dies if it is not of old age, then they have to find out the cause. Normally someone must be blamed for it, and a suspect is beaten to death. Sometimes when death is not caused by a human being, it is believed that has been caused by the spirit or by unknown agent. It is also believed that death is caused by old age. It can be caused by breaking of a taboo or a customs of the family or by failure to appease the ancestral spirits. When a person is buried outside the family ground or soil, it is believed that the spirit of that person can come back to take the life of the survivors. It is also believed by many people from Chagga land that, the when an stranger is buried in the land of the family, his or her spirit can finish the rest who are in that land.

It is difficult for Chagga people to say that so and so is dead.[10] Instead, they say, he / She had disappeared. These words show the belief that death is not a complete destruction of the individual. Life goes on beyond the grave.

[10] Petro Marealle Itosi, **The life of a Mchagga here on Earth and After death,** (Moshi: Marangu Vunjo, 1949), 79.

3.3.0 Burial Rites and Rituals

There are a good number of rituals performed on and for the dead in Chagga tradition. In this study, we present only a few of them. We shall discuss the disposal of the body, mourning the dead, burial of the dead and care of the tomb.

3.3.1 Disposal of the Body

There are many rituals surrounding the dead person in Chagga customs. When a person dies, the body remains in the same place covered with the skin of a cow, while waiting for funeral rituals. These rituals are intended to send off the departed peacefully, to server his /her links with the living, and to ensure that normal life continues among the survivors. Normally, Chagga people wail and weep, lamenting the departure of the dead person, recalling the good things he/she said and did; reminding themselves that she/he lives in the next world.

It is a custom for the Chagga people to fast before the funeral activity. They stop working for afew days as a sign of respect for the dead person and as a sign of mourning. They shave their hair after the funeral rituals have been performed. The shaving of the hair is a symbol of separation from the person who died. When the hair grow agains, it indicates that life has to continue.

After the mourning period, Chagga people go back to their normal life . Before that, they have to slaughter a cow and celebrate together. It is also a time to entrust the dead to the ancestral community. Since they are not dead, they are very close to the people. Hence, what

they experience is physical separation. The people believe that one day they will see each other in the other world of ancestors.

3.3.2 Burial of the Dead

Burial is a very important practice in the Chagga community. The duration between death and the moment of burial is not very definite. The burial takes place on the same day of death. The relatives of the deceased then prepare the body for burial. There is the custom of closing the eyes of the dead. This is to link death with a sleep.

The body is then washed, anointed and dressed with clothes and other ornaments. When the body is ready for burial, the procession to the tomb begins. The body is carried on a stretcher and is accompanied by the mourners. On reaching the burial place, the deceased is deposited in the tomb. Some personal belongings are also put in the tomb besides the deceased.

3.3.3 Mourning the Dead

The rituals for the mourning a deceased person consists of the following gestures: a wail of sorrow and lamentations, cutting the hair, abstaining from food, avoiding to smear any type of body lotions by the survivors. At times, the people take some days without bathing. Everybody in the family refrains from washing their bodies and clothes after the burial for several days. Mourning for the dead begins immediately after death, in the very presence of the corpse in the house of the deceased. This continues on the way to the tomb itself, but does not end with a burial.

Mourning lasts for three to four days depending on the gender of the died. For women, it takes three days while for a man it takes four days. In the course of this time, there are rituals for incorporating the deceased person into the land of the ancestors and sending his or her spirit away. Since the journey to the ancestors is a long one, the deceased person is given something to eat on the way. There is the slaughtering of a cow and a goat and the offering of libation of milk and beer - ***"Wari wo Mbeke"***[11]. The mourning rituals end with the cutting of hair and reconciliation.

The ritual of mourning of the deceased person is to give honour to the dead. It is also an attempt to be in close fellowship with the deceased member of the family. Mourning is considered to be a duty of love towards the deceased. Lack of it is considered a grave misfortune for the deceased person.

3.3.4 Care for the Tomb

In the Chagga community, the tombs are taken to be family properties and their site is marked with " *isale* "[12]. It is a normal thing for a person to be buried in the farm of the clan or family common grave. The significance of this is that the blood relationship continues even beyond the grave. The dead are considered to have passed over into another form of existence. Somehow, the living benefit from their power by invoking them and strengthening the connection with them.

[11] '***wari wo mbeke***' - means a local beer made out of banana juice and finger millet.
[12] '***Isale***' is a Chagga sacred tree which is used for reconciliation and marking the grave or the ancestral shrines. Its leaves are used for making rituals.

3.3.5 Smearing the Tomb and Exhuming the Dead Body

Most of the rituals in Chagga tradition are done through the slaughtering of a cow and goat. These rituas are accompanied by pouring the local beer ***(wari wo mbeke)*** and milk on the ground in a house of rituals, or on the tomb, or in the ancestral shrine. The rituals of smearing are done on the tomb and the significance of this is to appease the dead in order to go in peace without looking behind to harm the living. These rituals are done a few days after the burial.

The practice of exhuming the body, among the Chagga people is common. This exercise is done by removing the bones of the dead person and then it is taken to a sacred place where it is believed that the ancestors do stay. The act is done a year after the death. The significance of performing this ceremony was to join the dead into the company of ancestors; that is to make the deceased person to be one of the members of the council of ancestors. Practice of exhuming the body is done to the old people who attained the age of being called an elder. The young ones were not exhumed. This act is performed by a special person who is well informed about the rituals of exhuming the body.

3.4.0 Some Modern Changes

Due to the influence of Christianity, the Chagga traditional beliefs and practices have acquired some modern changes and adaptations. Some of the Chagga people have stopped exhuming the dead bodies. Only few people still perform these rituals in a hidden way. Most of the rituals were done openly, but with the influence of Christianity, people have started to do them in a under cover. The sacrifice of animals to appease the spirits of the ancestors, has also been going down.

CHAPTER FOUR

4.0.0 DEATH AND FUNERAL RITES IN THE BIBLE

This chapter brings us to the Biblical teaching on the subject of death. Several notions of death are upheld in the Bible. The people of Israel conceived death as retribution for sins against God. They also considered the nature of a person as corruptible, as such he has to die. These negative ideas of death gradually changed as God revealed himself more and more to the people of Israel. This change was realized even more so in the New Testament, especially in the life, after death and in the resurrection of Jesus Christ.

4.1.0 Death in the Old Testament

In the Old Testament, the subject of death assumed several aspects. At the moment of death the breath of life was said to have left the body. The later development refers to death as the "separation of the soul from the body."[13] This idea of death leads to the idea of death as departure of the soul from the body.[14] The term soul has various meanings in the Bible. The Church, used it to designate the spiritual elements that survive and subsist after death.

[13] Koster, ***Death* in the bible in New Catholic Encyclopedia**, Edited by Editorial Staff, Vol. IV, (Washington: Catholic University of America, 1967), 685.
[14] Flnnery, A. (Ed.), **Vatican Council 11-More PostConciliar Documents**, Vol.11, (Leominster: Hereford, Fowler Wright Books Ltd., 1982), 502.

Another idea of death in the Old Testament is that death is the opposite of life. The idea originates from the biological fact of death. "The stoppage of breath, the loss of movement and all capacity for relations with others, all make death appear to be opposite of life."[15] The people of Israel viewed death as the ultimate and undesired weakening and loss of vitality. It is only the death of old people that is considered as normal (Gen. 15:15; 35:29; Job5:26; Ps.90:10).

The Old Testament considers also death as the destiny of humankind. This is because the human being has been created from perishable matter, that is dust (Gen. 3:19).[16] The Old Testament emphasized the fact a human being is in transitory, but God lives eternally (Gen.6:3: Isaiah 40:6,8).

Death is considered as being caused by being disobedient to God. "Had human beings preserved in obedience to God by respecting the divine commands, God would have reserved the right to change man's condition and to grant immortality as a favour. Man's disobedience irremediably destroyed this possibility, and henceforth death, which until that time had been virtual, became an actuality for him."[17]

In the Old Testament, apart from death being the destiny of individuals, it is also perceived as an effect of sin against God. Only by breaking God's commandments was man to die (Gen. 2:17; 3:3).

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[15] Jacob E., **Death, in Interpreter's Dictionary of bible,** Edited by George Arthur Buttric, Vol.. I, (Nashaville: Abingdon Press, 1962), 802.

[16] Fohrer, G., **History of Israelite Religion,** (London: S.P.C.K., 1972), 215.

[17] Ibid, 215.

The Old Testament understood death as a climax of all suffering, pain and sorrow. It is a final alienation from God that came as a result of God's wrath, and was provoked by the first sin of Adam and Eve as well as each human personal sin (Prov. 2:18; Isaiah 5:14). Other wise long life was considered to be a reward for virtue and for the faithfulness to God's Law (Deut. 30: 15-20).

4.1.1 Rituals of Death in the Old Testament

Like Chagga people of Tanzania, the Old Testament people had some rituals concerning death. They had rituals of Mourning the dead (Jer. 16:6); and burial of the dead (Tob. 2:4-8). They had also the rituals for the caring of the Tombs (Gen. 49:29-32), funeral banquets (Jer.16:7), and offering on the tombs of the dead (Tob.4:17).

We have to note that some of these death rituals were forbidden by the Biblical authors as practices undermining trust and belief in God. Some of the prohibitions and many of the rituals prevailed for many centuries. This leaves us with dual practice of forbidden and permitted death rituals of the Old Testament. In these rituals, Old Testament Israelites expressed their belief in some kind of life after death. Hence, death for them was a passage to another form of life. This idea developed towards the end of the Old Testament, and at the beginning of the New Testament. Before that, death was taken as a sleep (cf. 1sam.28:15).

4.1.2 Burial of the Dead

Burial was important in the Old Testament. The duration between death and the moment of burial was not very definite. But as a rule, the delay was very short. The burial took place the same day of death (Deut.21:22-23). The relatives of the deceased then prepared the body for burial. There was the custom of closing the eyes of the dead (Gen. 16:4). This was to link death with a sleep. "The body was washed, anointed and dressed with clothes and other ornaments"[18].

When the body was ready for burial, the procession to the tomb began. The body was carried on a stretcher, and was accompanied by the mourners. On reaching the burial place, the deceased was deposited in the tomb. Some personal belongings were also put in the tomb besides the deceased.

4.1.3 Mourning the Dead

In the Old Testament time, the rituals for the mourning a deceased person consisted of the following gestures: a wail of sorrow and lamentations, going bare foot, stripping off one's clothes, cutting the hair and the beards, the scattering of the ashes and fasting (Ez.24:16ff). To these were added exclamations of grief of which was determined by rituals. Mourning for the dead began immediately after death, in the very presence of the corpse, placed in the house, on a stretcher. This was continued on the way to the tomb itself. Mourning lasted for

[18] Daniel - Rops, H., **Daily Life in the Times of Jesus,** (New York: Hawthorn Books, 1962), 372.

seven days (Gen. 50:10; Sirach 22:12). But in some special cases like for Moses and Aaron it lasted for thirty days (Deut.34:8).

The ritual of mourning the deceased person was to give honour to the dead. It was also an attempt to be in close fellowship with the deceased member of the family. Mourning was also considered to be a duty of love towards the deceased. Lack of it was considered as grave misfortune for the deceased person.

4.1.4 Care for the Tomb

In the Old Testament Israel, the tombs were taken to be family property (Gen. 49:29-32) and their site was marked with a pillar. It was a normal thing for a person to be buried in the tomb of his father (2 Sam 2:32). The significance of this was that of blood relationship continued even beyond the grave. Because of this belief in blood ties with the dead, there were great care for the tombs in Israel. Even the food offerings were placed on the tomb of the dead person (Sirach 30:18) The special ceremonies were also performed at the tombs of the dead monarchs. (2 Chron.16:14).

The dead were considered to have passed over into another form of existence. Somehow they were already divine beings, and human beings benefited from their power by invoking them and strengthening the connection with them. The care of the tombs in Israel therefore shows that death was a passage from one department of the family to another.

4.2.0 New Testament Concept of Death.

In the New Testament, we witness a remarkable continuity and development of the Old Testament idea of death. In each case, death is seen to be the ultimate consequence of sin. Yet in the New Testament, because of the victory of Christ over sin, death takes a new and less terrible meaning.[19]

There were some positive developments in the ideas of death, in the New Testament, nevertheless considered death a dreadful thing which man fears. Death is never interpreted as heroic human achievement nor is the sacrifice of death that the apostle brings to others (2Cor.4:12), nor the faithfulness of the martyrs unto death (Rev.12:11).

Like in the Old Testament, the idea of death as a consequence and punishment for sin is also emphasized in the New Testament. To elaborate on the idea of death we will present a brief summary of the teachings of Jesus Christ and that of St. Paul on the theme of death and the life hereafter.

With the coming of Christ, death and the idea of life after death as found in Chagga and most Old Testament traditions took completely new meaning. Death became simply a threshold to an eternal life that is the life of full communion with God. This is because Jesus Christ, the God person who came from heaven to reveal the true God, and to reconcile persons with God, conquered the great enemy of person, that is sin and its fatal consequence.

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[19] Koster, H., **Death (in the bible), in New Catholic Encyclopedia,** Edited by Editorial Staff, VOL.4. (Washington: Catholic University of America, 1967), 685.

In so doing, he confirmed the idea of life after death. The message we can draw from his resurrection is that death is certainly a passage to full communion with God, that is, it is a birth into an eternal life. St. Paul makes it clear enough that death came to us through the sin of one person (Adam), and life comes to people through the righteousness of one person (Jesus Christ). (Cf. Rom. 5:12-14)

4.2.2 Rituals for the Dead in the New Testament

Like in the Old Testament time, there were also rituals for the dead at the time of Jesus. Some of these were the restoration to life of the son of the widow of Nai'n (Lk. 7:11-17), raising of Jairus daughter to life (Lk. 8:40-56) and the death and resurrection of Jesus Christ. Death also here was equated by Jesus with sleep.

Mourning lasted for 30 days: during the first three days, no work was done at all, and no greetings was answered in the streets.

We have to note that the Old and the New Testaments customs for burial were preserved (cf.Mk 5:38). Jesus does not condemn these customs, even when he says that the call to follow him is more important than the sacred duty of burying one's father (Mt. 8:21f).

On Easter Sunday morning , the women had gone to complete this hasty burial by anointing with perfumes (Mk.16:1f) as it was their custom.

The body of Jesus had already received this anointing on the eve of His death. But an Angel announced to them: He is risen, he is not here" (Mk.16:6).

When the sad rites were finished , the family would gather for a funeral meal. This was the "bread mourning" of which prophet Ezekiel spoke (Ezek. 24:22). There were ritual of drinking of wine as there was at the Passover.

4.3.0 Conclusion

This chapter on the Biblical concept and rituals of death has led us a step forward in our understanding of death. we have seen what the Bible teaches about death. The Old Testament has various views about it. Israelites at that time thought of death as a separation of soul from the body, loss of vitality, opposite of life, destiny of mankind, retribution or result of sin.

In later developments in the Old Testament however, we saw death rather positively. Most of this Old Testament idea are to some extent maintained in the New Testament; but the idea of life in Jesus Christ dominates.

Our survey on the death rituals in the Bible also led us to an important discovery. We found out that both in the Old and New Testaments there are rituals concerning the dead. Basically, these were the rituals of mourning, burial and care for the tombs. In those rituals, the Israelites expressed their belief in a life after death.

We have also seen that these death rituals in the Old Testament prevailed at the time of Jesus too. However, through his message, life and death, and resurrection and hereafter was reached. Death in Christ's teaching is a unique transformation to an eternal life, which is a life of full communion with God.

Since the time of Jesus, the dominating factor is no longer death but life in Jesus Christ. This is the important message which the apostles and St. Paul transmitted to their successors, and it is still the message we bear witness to in our present Christian life.

We have seen the traditional and Biblical understanding of death with the rituals performed over the dead. Let us now evaluate and critique the work.

CHAPTER FIVE

5.0.0 EVALUATION AND CRITIQUE

This chapter is aimed at giving an evaluation and a critique of the work done plus the recommendations. This is an opportuninity to give pastoral approaches and practical application. The chapter includes also summary, conclusion and proposals to the work done. Before this, let us consider the parallels and differences between the chagga and the christian understanding of death.

5.1.0 Parallels Between Chagga and Christian Understanding of Death.

1. The Chagga perceive death as a departure of the soul from the body. Though separated and independent, the soul nevertheless continues to live in relationship to the body of the deceased person and can not be identified.	1. In the Bible, death is conceived as a separation of the soul from the body. Death is a new mode of existence (1Kings 17:21). The Biblical teaching on resurrection of the dead implies that after death the separated soul does not lose its natural relationship to its earthly body.

2. For the Chagga people death is not natural; it is caused by failure to fulfill the customs and sins.	2. In the Biblical teaching, death is not natural. It is a result of sin. (Gen. 2:17).
3. For the Chagga , death of an individual is a communal affair causing loss and sorrow to the whole community, as it is expressed in rituals of mourning, burial, smearing of the grave and the liberative rituals.	3. In the bible, death is a sorrowful event and rituals of mourning , burial and other death rites and ceremonies.
4. In Chagga world view, death is the entrance to the community of ancestors, a share in the power of the supreme being who is the great ancestor. This is expressed in the rituals performed to the dead especially on the liberative rituals. That is veneration at the shrines of the ancestors.	4. According to scriptures, death is the entrance to the community of ones forefathers (2Sam.2:37). It is also the entrance into full communion with God (cf. Is.38); this also is expressed in the tradition of the church on the veneration of saints.

5. Among the Chagga, food offerings are made to the dead as a sharing with them. The practice can be observed at burial, smearing of the grave and ancestral shrine veneration.	.5. The Bible mentions instances when the Israelites made food offerings to the dead, thus sharing with the departed ones. (Sirach 30:18).
6. For the Chagga people the spirit of the dead person can be invited home, and be consulted by the family through the medium of a diviner. This takes place during the veneration of the ancestors.	6. In the Bible, especially in the Old Testament there are instances where there is mention of evoking the spirit of the dead for consultation (1Sam. 28:13).

5.1.1 Differences Between Chagga and Christian Understanding of Death

The Chagga consider death as the consequence and punishment for the sin which is understood as an offense against the ancestors. This punishment is attributed to the spiritual powers or unseen agents. While in the Biblical and Church Tradition consider death to be punishment for sin against God. The Church teaching differs from the Chagga by being specific. Death is a punishment for human sins against God. (Gen.3:16-19). death of Jesus Christ is seen as expiation for human sin.

For the Chagga and the Jews, death is a departure of the soul from the body. For the Chagga, the nature of this life beyond the grave is vague, incomplete and a threat to the community. It is a threat because of the human belief that the dead posses power to revenge or to do harm to their survivors. The faith Christins as expressed in the Bible differs in that it has overcome the fear of the dead, and through the teaching on death and resurrection of Jesus Christ, Christians have the further doctrine on a mystery of death. Death is therefore a gate way to eternal life of the glory that will be accomplished in the resurrection of the body.

Both Chagga and the Biblical traditions have a communal concern for their dead. The feeling of the loss and sorrow are equally expressed. The Chagga however blame some members to have been responsible for the death which has occurred and thus seek reconciliation between the living and departed. The Biblical tradition differs in that it blames the devil who lured man to sin (Gen. 3:1ff). Although Christians do not exclude the beliefs that death may be caused by some members of the community, God is always believed to be an ultimate cause of death.

Chagga tradition and Biblical tradition have the practice of consulting the spirit of their dead in case of any problem. However, the Bible differs because it later developed this practice in to the veneration of the saints and prayers for the dead in purgatory.

The Chagga people have the custom of making food offerings for their dead. Although in the early Biblical tradition one finds similar customs, these were later abolished and replaced by prayer and sacrifices on behalf of the dead (Eucharistic sacrifice). "The sacrifices to the

dead in the Bible were prohibited because they were undermining the trust and belief in God."[20]

5.1.3 Some Important Recommendations

I would like to recommend that before starting to integrate the traditional elements which are found to be good, there should be a thorough study of the culture of the people. There must be a good approach to this study and even in educating people about their own culture. It is very easy to say we inculturate the Gospel message with the culture of people, but in practice we find ourselves condemning them of their cultural practices. I hope and presume that this is the one which makes people perform their rituals in hidden places because of fear of being challenged.

5.2.0 Pastoral Approaches

In this study we have seen that people from different cultures value and treasure very much their cultural practices. In the bible as well as in African traditional beliefs, we have seen similar elements found in the people's funeral and burial rites for the dead. We have seen also some dissimilarities as pertains to these cultures. We saw how they are rich in their values and customs. To promote the culture of the people, we need to educate them at every level. These level are: catechetical level, liturgical level and on the level of christian life.

[20] Lumen Gentium, No:50 Pg. 410.

At the catechetical level, people should receive enough education as regards their christian life as well as their tradition beliefs in order that when they become mature Christians, they will easly identify which elements are good for inculturation. People should be taught just from their catechetical classes about the enrichment of their cultural practices and beliefs.

At the liturgical level, the ministers, pastors and pastoral agents should look in a deeper way the good elements from the culture of the people and insert them in the christian liturgy. This will help to bring the Gospel message closer to the culture of the people.

At the christan level, people should be taught how to balance these cultural practices with the christian life. It should be clear that the cultural practices will not to take over the Christian beliefs and supress it. The application of this it should be at the area of inculturation and dialogue with the culture and the African Traditional Religion.

Today many Africans find difficult it to live their faith fully. Hence, we carry this heavy question in our minds: what can be done to reconcile the Christian faith and our African values? The solution has been seen mostly in inculturation. The process by which the Church for this matter the christian faith becomes iserted in a given culture. Remaining faithful to our own African values while living the Gospel. Having inculturation as a possible solution, there is a need for research to be done in the question of offering the sacrifices to the ancestors and the performance of the rituals for the dead in the African way. Always when two cultures meet,there is a conflict, because one challenges the other. African culture in this case the Chagga and Christian faith challenge each other. This is either

because of the different views about sacrifices and the belief systems of the people. However, this should not be the end of every thing or the separation between the two rather a call for dialogue. Dialogue which will lead to proper understanding of each side. It is important to know the deep values involved in the cultural aspects of the life of the people. In view of underlying importance and meaning of the values involved in the prectice of the rituals and offerings to the ancestors among the Chagga people, here lies a good starting point of inculturation, hence its relevance and application for Christian Church today.

5.3.0 Toward a New Theology of Death Among the Chagga

Like many African traditional societies, Chagga people have been blessed to be rich in traditional values and practices. These values in responce to the Vatican II, need to be inculturated in christian way of life. There are many rituals performed by Chagga people and most of them are good to be integrated in christian life. Some of these are the funeral and burial rituals. These include: the mourning rituals, disposal of the body.

Shaving hair is a sign of mournig at the same time the new life for the survivors especially when the hair grows. This time of mourning the dead is also a time of reconciliation, that is bringing in to equilibrium the family which has been disintegrated. In christian life the days of mourning should be taken in to consideration as a part of celebrating the sacrament of reconciliation at the family level. Death should be something to be celebrated like birth,

since it is the time to realize that there is life after death. The dead go to join our ancestors and God.

The rituals performed for the dead and the sacrifices given to the ancestors should not replace the sacrifice of Jesus Christ on the cross. The sacrifices to the ancestors should not rule out the sacrifice of Eucharist installed by christ. The emphasis should be made to avoid the syncretic beliefs.

Planting the cross on the grave and marking the tomb by plantinig *isale* on the tomb is an element which we feel could be integrated in chritian funeral ritual. Our hope is in the cross on which Jesus Christ died. The seedling which is planted on the tomb is a symbol of springing life. Both cross and the plant can go together. Today many Chagga people plant four *isale* plants on the grave in a form of a cross. These are possible areas of inculturation.

5.3.0 Conclusion

It is my hope that this work will enable people of God to participate in the liturgical celebration actively, consciously, knowingly and faithfully. This project aims at bringing awareness to the people in the process of inculturating the Gospel message by using the culture of the people. The question is why people are performing the cultural practices in a hidden places as if it is something which is pagan. Missionaries evangelisation and catechesis did not reach the culture and life of the Chagga people. If we are to succeed in our missionary task of evangelisation and catechesis we have to consider also the conversion of the culture.

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Appendix

QUESTIONNAIRE.

PERSONAL DETAILS.

Name _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Born _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Baptised _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Occupation _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Status in the society _ _ _ _ _ _ _ _ _ _ _ _ _ _

Religion _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Place _

Tribe _

THE AREAS OF CONCERN. A. Traditional rites

B. Evangelisation

C. Inculturation

TRADITIONAL RITES.

Instruction: Tick where applicable. (Tick according to the practices that are predominant among the Chagga during their funerals).

1. How do you as Chagga people perceive the dead

i/ Spirit

ii/ Living dead

iii/ Ghost/evil spirits

iv/ Somebody to be feared

v/ Still a relative

2. According to you what are some of the causes of death

i/ Witch craft

ii/ Red eye

iii/ Somebody has caused it.

iv/ Natural

v/ Illness

vi/ Old age

vii/ Evil Spirit

viii/ Ancestral spirit

ix/ Traditional: a/ cutting the banana or any planted crops out of anger

b/ Changing the land beacons

c/ A curse by word by elders

d/ A curse by word by elders

3. Name some of the traditional Chagga funeral Rituals.

i/ Shaving

ii/ Washing of the body

iii/ Inheritance

iv/ Mourning

v/ Burial place

4. Name some of the traditional Chagga rituals you practice concerning burial.

i/ Marking the grave

ii/ Body preparation

iii/ Wrapping of body

iv/ Laying the body in the grave

v/ Covering of soil

vi/ Last respect

5. Indicate by listing down how the funeral rituals are performed

6. Who performs the rituals over the body?

A/ Of a Child (baby)

i/ An initiated elder man/woman

ii/ any elder

iii/ A man

iv/ Any member of Chagga community

B: I/ Youth (male)

i/ An initiated elder man/woman

ii/ Any elder

iii/ A man

iv/ A woman

v/ Any member of Chagga community.

B: II/ Youth (female)

i/ An initiated elder ma/woman

ii/ Any elder

iii/ A Man

iv/ A woman

v/ Any member of Chagga community

C: I/ Adult (male)

i/ An initiated elder man/woman

ii/ Any elder

iii/ A man

iv/ A woman

v/ Any member of Chagga community

C: II/ Adult (female)

i/ Any initiated elder man/woman

ii/ Any elder

iii/ A man

iv/ A woman

v/ Any member of Chagga community

7. What are some of the reasons for the performance of the funeral rituals?

i/ Farewell for the dead

ii/ So that the dead may go for the long journey

iii/ Because of the tradition

iv/ Sending evil spirit away

v/ To handle the dead to the ancestors

8. What are some of the reasons for the performance of the burial rituals?

i/ Safe keeping of the body

ii/ Appeasing the spirits

iii/ Keeping the body form the wild animals

iv/ Body being sacred therefore requires proper burial

v/ Keeping evil spirits away

9. In what way are these practices a hindrance to the living of Christian faith?

10. Amongst the Chagga the bodies of the dead members of the family were exhumed. Mention who did this.

11. What are some of the reasons for exhuming the body among the Chagga?

i/ To appease the dead

ii/ Reunion with the family member

iii/ Confirming that the spirit of the dead members of the family ere still with us.

iv/ For veneration

v/ To keep in a family sacred place (spiritual dimension)

vi/ Any other a/.....

b/.....

c/.....

12. In what ways do you suggest that exhuming the bones could still be important amongst the Chagga.

13. What ways is the cutting of the hair very significant exercise among the Chagga funeral rites?

i/ Cleansing

ii/ Ends the curse

iii/ Beginning the new life for the family and close relatives

iv/ Family unity and reconciliation

EVANGELISATION

1 When did you become Christian?

i/ Between 1-5 years ago

ii/ Between 6-10 years ago

iii/ Between 11-15 years ago

iv/ Between 16-20 years ago

v/ Above 20 years ago Specify. ....

2. Who evangelized you?

i/ Catechist

ii/ Missionary

iii/ Priest

iv/ Sister

v/ Others Specify. . ...

3. How were you evangelized?

i/ reading the bible

ii/ Catechesis

iii/ Rote learning of catechism (Cramming/singing)

iv/ Explanation and understanding

4 After baptism and receiving Holy Communion how has your faith been enhanced?

i/ Seminars and follow up

ii/ No follow up

iii/ Teaching on Sacraments

iv/ Evangelisation in small Christian communities

v/ Other Church organization that evangelize the members through workshops

5. In what ways do you understand about Christian death and funerals?

i/ Farewell for the dead

ii/ Respect given to the body

iii/ Community get together to say farewell to the dead

iv/ For getting indulgence

6. What is death according to your Christian understanding?

i/ New life in Christ

ii/ Physically dead but spiritually alive

iii/ Beginning of a new Journey

iv/ Going to: Purgatory

Heaven

Hell

7. What explanation do you give when Christian fully participate in the cultural funeral rites?

INCULTURATION

1. What are the times that you fell that the Christians practices during the funeral rites is a kind of double life?

2. When are the traditional funeral practices considered as double standard?

i/ Water during hair cutting/shaving

ii/ Period of mourning

iii/ Exhuming

iv/ Washing the dead body

v/ Any other. Specify.....

3. In what ways can the Chagga funeral rituals enrich our Christian practices?

4. Mention some Chagga rituals which have values that you could incorporate in Christian funeral practices.