

**THE INFLUENCE OF CULTURE IN SOME AFRICAN CHURCHES WITH SPECIAL  
REFERENCE TO NORTHERN SOTHO**

by

**MATJI NGWANAMPHAGA ALETTAH**

*Submitted in partial fulfillment of the requirements for the degree*

**MASTER OF ARTS**

in the

**FACULTY OF HUMANITIES**

**SCHOOL OF LANGUAGES AND COMMUNICATION STUDIES**

at the

**UNIVERSITY OF LIMPOPO**

612944610  
112911744

**SUPERVISOR : PROF. N.A. MILUBI**

T 261.96 MAT

**2014**



**240056**

(i)

## DECLARATION

I, **NGWANAMPHAGA ALETTAH MATJI** declare that “**THE INFLUENCE OF CULTURE IN SOME AFRICAN CHURCHES WITH SPECIAL REFERENCE TO NORTHERN SOTHO**” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references, and that this work has not been submitted before for any other degree at any other institution.

  
.....  
**Signature**  
[REDACTED]

  
.....  
**Date**

## **ACKNOWLEDGEMENTS**

This research is dedicated to my late father, Johannes Phedishe Phasha, along with my late mother, Pharane Phasha. My late brothers; Dolamo Moses Phasha, and Moche Frans Phasha. May their souls rest in peace.

I would like to thank this opportunity to thank Professor Milubi N.A. for his assistance in compiling this research. A special thank you to Ngoato Matji, my son for providing technical assistance.

Further gratitude must be shown to my husband Phillip Matji, and daughter Mahlatse Matji as well as my colleagues for continued support in completing this research.

I would also like to thank the following role players; Sethoane R., Koma P., Phalane W., Magodimo M., Mabiletja S., Mashala R., Mohlala A., Mogale D., Masukume T., Sekatane R., Rakgoale T., Lesufi M., Phasha L. and Nkahloleng M. for their input in this research.

## TABLE OF CONTENTS

	Page
<b>CHAPTER 1: INTRODUCTION</b> .....	1
1.1 AFRICAN CULTURE.....	1
1.2 RESEARCH PROBLEM.....	2
1.3 PURPOSE OF THE STUDY.....	3
1.3.1 Aim of the study.....	3
1.3.2 Objectives of the study.....	3
1.4 RESEARCH QUESTIONS.....	4
1.5 METHODOLOGY.....	4
1.5.1 Research Design.....	5
1.5.2 Sampling (Selection of participants).....	5
1.5.3 Data Collection .....	5
1.6 RATIONALE FOR THE STUDY .....	6
1.7 LITERATURE REVIEW.....	6
1.7.1 Kgwatalala (2003).....	6
1.7.2 Grobler <i>et. al.</i> (2011).....	6
1.7.3 Pretorius (2011).....	7
1.7.4 Lukhaimane (1980).....	7
1.7.5 Pitsadi (1983) .....	7
1.7.6 Sundkler (1961).....	8
1.7.7 Mokhatla (1977).....	8
1.8 SIGNIFICANCE OF THE STUDY.....	9
 <b>CHAPTER 2: WHAT ARE AFRICAN CHURCHES?</b> .....	 10
2.1 ORIGIN AND THE SPREAD OF CHRISTIANITY.....	11
2.1.1 Apostolic Faith Mission Church (AFM) .....	14
2.1.2 Zion Christian Church (ZCC).....	16
2.1.3 Organisation of the ZCC and African Apostolic Church .....	20
2.1.3.1 Doctrine .....	20

	<b>Page</b>
2.1.3.2 Worship .....	21
2.1.3.3 Membership .....	21
2.1.3.4 Prayer .....	21
2.2 THE ORIGIN OF TRADITIONAL HEALERS.....	23
2.2.1 Herbalists.....	23
2.2.2 Diviners.....	23

### **CHAPTER 3: PROTECTION AS AN ASPECT OF TRADITIONAL BELIEFS AND PRACTICES IN CHURCHES**

3.1 PROTECTION .....	25
3.1.1 Protecting Households.....	25
3.1.2 Protection Individuals.....	29
3.1.3 Protection for Weddings and Marriages.....	34
3.1.4 Protection of Farms.....	38
3.1.5 Protection of Livestock.....	39
3.1.6 Protection of Vehicles.....	40
3.1.7 Protection from Illness.....	42

### **CHAPTER 4: ANCESTRAL WORSHIP**

4.1 TRADITIONAL CUSTOMS.....	52
4.2 DIVINATION .....	61
4.3 PROPHECY.....	63

### **CHAPTER 5: FINDINGS AND RECOMMENDATIONS**

5.1 FINDINGS.....	65
5.2 RECOMMENDATIONS.....	68
REFERENCES.....	69

## CHAPTER 1

### 1. INTRODUCTION

Culture is a practise of norms and values by people. People's lifestyle is based on behaviour, dress code, language, beliefs and norms. Certain groups of people base their lives on certain beliefs. A belief is a bonafide element of a human being. Coetzee & Roux (1998:16) says of culture:

Not in the singular, but rather culture as a category for beliefs, practices, and systems of meaning of specific groups of people.

This situation goes from generation to generation, even though some norms are no longer valued as such. This is called culture, whereby a person is given guidelines to follow, since birth. Valsiner (2007:21) defines culture as the "nuances of language meanings, social norms and religious beliefs".

According to Ayisi (1972:2):

Culture, then embraces everything which contributes to the survival of man, and this will compromise not only physical factors but also sociological factors.

Often people who share the same beliefs are people who speak the same language. The learning of an individual starts at home, thereafter the clan and the society at large. People are classified together because they share the same food, music, customs, and knowledge. The Oxford Concise Dictionary explains culture as "the customs, institutions, and achievements of a particular nation, people, or group".

This implies that the togetherness of people is through the same lifestyle. Language is the key part of culture because every move is through language.

#### 1.1 AFRICAN CULTURE

As mentioned that people stay together and are bound by the rules governing their society, the Africans as well have their own lifestyle. As such, an African can be identified from other nations by language, dress code, dancing and beliefs. These rules shape the life of a human being.

When a child grows up he/she finds a school of beliefs. This child will grow older with these beliefs even though the child might throw away some as he/she grows up. The plan is to grow on a path of respect. Chapple (1970:13) emphasises this point by saying:

From the moment of birth, and throughout his life, his behaviours are shaped by the conditioning process which others in the group provide. He learns to interact, to adapt, his vocalization and movements to the patterns of others.

Since a person sees this as a tool to have a better life, most Africans have that knowledge which was left centuries ago to pass it on to future generations. This means an African has this knowledge ever since he/she was born. If we were living in a world where rules were not followed, then this would be an uncontrollable world.

To identify a person from other Africans, there will be certain practices applied, for example, a praise poem will serve as a key to say where the person is from. The Northern Sotho speakers are not the only ones with cultural practices. All over Africa, there are many diverse cultures and this has therefore resulted in the many churches we see today.

## **1.2 RESEARCH PROBLEM**

There are many churches in South Africa. The purpose of a church is for ritual fulfilment. Since there is only one God, one may wonder why it is that there are so many churches. A researcher visited several churches before staying in one church. During her research, she discovered that they do not operate in the same manner.

One may ask oneself this question – Are the church beliefs and practices of all churches the same? There are churches that believe that some of the cultural norms and values are still important, this is why African cultural practices are brought into churches, this also includes African rituals.

Rituals are an important part of the African lifestyle. Rituals are performed with the hopes of having a better life. In this regard, Calitz (2011:103) says: “rituals often express mankind's own powerlessness in contrast to mankind's own rationality.”

Calitz denotes that humans, particularly Africans tend to depend on rituals to solve their problems, instead of thinking of practical solutions. This dependency, for example can be seen when a person suppresses their abilities and put their faith and trust into the spiritual unknown. Even in church, that person will feel satisfied when his/her church performs any ritual (e.g. Prayer) that will help him/her out of any difficult situation.

Cultural practices are present in many churches. These practices encourage members of a certain church to migrate to a certain church. The researcher intends on looking into cultural practices in churches. If a member hears that there is person offering protection, healing, and prophesying at another church, this member will be likelier to go to that church.

The reason behind the dominance of churches in South Africa is that the beliefs are not the same. If a churchgoer sees that a certain church uses cultural norms and practices which he/she is accustomed to, then that particular person will join that church because it caters for his/her needs.

This phenomenon invoked the interest of the researcher conducting a study on cultural practices prevailing in churches. The researcher will reflect on how illnesses are healed (among others) in a traditional way and how these traditional practices manifest themselves in some churches

### **1.3 PURPOSE OF THE STUDY**

#### **1.3.1 Aim of the study**

The aim of the study is to reflect on some cultural practices in churches. The researcher will concentrate more on Northern Sotho speaking churches in Limpopo.

#### **1.3.2 Objectives of the study**

- To determine the cultural norms and values which influence the churches.
- To identify churches which are influenced by these cultural practices.
- To assess the outcomes of these cultural influences on the church society.



## **1.4 RESEARCH QUESTIONS**

The primary research question will take into consideration the influence of African cultural practices on western religious practices. The proposed study will be guided by the following primary question: How are ancient traditional practices and beliefs seen in churches today?

Secondary research questions are asked in order to fully explore the primary research question. The following secondary research questions need to be addressed:

- Is it taboo for religious people to go to graves?
- Does the church have any form of cleansing for people after a funeral?
- Does the church venerate ancestors?
- What are the church rules regarding a woman who has just given birth as well as a new born?
- Does a member of the church choose a particular church based on his/her cultural beliefs?
- Does a church member feel more spiritually uplifted by visiting the church instead of visiting a traditional healer?
- What are the relations between African culture and Western religious spirituality?

## **1.5 METHODOLOGY**

The primary research method will involve gathering first-hand information from the participants. This includes people who have knowledge and were there to witness the events first hand.

The secondary research method will help the researcher to gather information through books, internet, journals and dissertation. Library usage will serve as an important asset.

### **1.5.1 Research Design**

Research design is the plan for collecting and using data so that the researcher can get the desired information. It is a plan that shows how to proceed in determining the nature of relationships between variables. In this case, we will show the relationship between the church and culture. The research design will be qualitative in nature by means of face-to-face interviews, telephonic interviews and visiting churches. The idea of a qualitative research design is supported by the following notion denoted by Madadzhe (1985:97) that: "Qualitative research is concerned with perspectives of human experiences within a particular context."

### **1.5.2 Sampling (Selection of participants)**

This is when the researcher selects participants that the research will be based on. Random sampling will be used. This sampling involves randomly selecting individuals in such a way that each individual has an equal chance of being selected to be used in the research, and the sample can be generalized to the larger population. In this case, for qualitative data collection, the researcher will focus on individuals that practice cultural norms and values in the church. The researcher will use the following for her research.

- The participants will be 50 males, 50 females and 50 young people, whom should all be members of a particular church.
- The participants will also be traditional healers, consisting of 15 male, and 15 female healers.

### **1.5.3 Data collection**

The part of the researcher will be to collect the data by conducting a series of interviews, visiting churches, and using the internet to uncover the relationship between cultural traditional practices and the church.

The examination of physical objects to determine their origin and their influence and significance in the church, for example, the drum used during praise in the Apostolic church.

Furthermore, the researcher will visit several churches and observe their various practices which are influenced by traditional practices.

## **1.6 RATIONALE FOR THE STUDY**

The study will assist us to understand the church and culture, and how the two affect each other; of utmost importance the bringing of norms and values in churches which will lead people to a better understanding of life.

## **1.7 LITERATURE REVIEW**

### **1.7.1 Kgwatalala (2003)**

According to Kgwatalala (2003), "Recent knowledge has been generated about religious beliefs and beliefs relating to health, illness and care". This means that churches such as the African Gospel Church do not allow its members to go to hospital or clinics as they believe that they use prayer to heal the sick. In this situation, a sick church member stays at home under the supervision of a church elder and will be visited by a priest and the priest will pray with them.

Should a church member receive medical assistance, a cleansing ceremony will be arranged by the church. He further explains that cleansing prayers are performed after a church member has visited the professional healthcare system.

### **1.7.2 Grobler *et. al.* (2011)**

Grobler (2011) denotes that "culture and religion may impact on mental health". Grobler's view stresses a point where two sisters refused to receive medical assistance from the Limpopo Provincial Hospital as the sisters claimed to have been bewitched. This came a year after the younger sister was said to be a prophet by the church elders.

Three days prior to admission, the younger sister was told by a ZCC minister that "something bad was about to happen to the family and that they needed to do a church ritual." What Grobler is trying to put across is that when people feel they are in trouble, they find solace in their churches and the practices that come with the church.

### **1.7.3 Pretorius (2011)**

Pretorius has reference to a case study where Mr Paul Meintjies had passed away. His spiritual leader David Fransis instructed Mr Meintjies' family to not bury him, because he believed that "God would raise the deceased from the dead." This case study puts a large emphasis on the variation of the beliefs in churches. What may sound irrational to one person could be true to another person. Despite David Francis' approach being radical, one needs to understand that he was exercising his right to freedom of religion, and was only acting under the guidelines of his belief system.

### **1.7.4 Lukhaimane (1980)**

Lukhaimane said that the ZCC has the following faith healing procedure whereby Engenas produced sanctified papers, *khutane* (blue cloths on clothes), copper wire, "Holy Water" and strings for protective measures. These tools are used in a similar way as a traditional healer would. He says:

In the ZCC church there were a number of healing practices which were performed to heal and protect the people from misfortune.

Furthermore, he emphasises that the importance of people going to the ZCC church is for divine healing and faith healing. One particular case involves a 23 year-old crippled male who was healed by Engenas, the ZCC leader.

He also emphasises that: "80% of Engenas' followers joined because of illnesses, 15% because of natural process and 5% are the ones who understand the word of God."

### **1.7.5 Pitsadi (1983)**

Pitsadi compared ZCC with NGKA on the basis of how offerings are done. He said that in ZCC they give offerings in the form of money, in order to find prosperity, whereas the NGKA gives offerings as monthly fees for tickets as thanksgiving to God.

He stresses a point that the ZCC benefited a lot from the lack of medical facilities in rural areas and as a result, people will see the ZCC as a source of healing. Furthermore, he writes that “the late bishops or even the present one is somehow equal to God”. This implies that many members of the ZCC congregation view the church leader as their god. It is evident as many of the congregation refer to the bishop as “*Morena*” (Lord) in their prayers.

The church has a ritual in which they burn paper; this ritual is parallel to that of the burning of herbs by witchdoctors. Also the congregation gathers in Moria and they call the place the city (*Mošate*), similar to African customs where the chief of the tribe stays in a kraal called *Mošate*.

#### **1.7.6 Sundkler (1961)**

He talks of Christian Catholic Apostolic Church in Zion which has three main beliefs and practices which are divine healing, triune immersion and the proclamation that the second coming of the Lord is at hand. Zion, Apostolic, Pentecostal and Faith churches are considered to be independent. Sundkler went on to describe these organisations as the Zionists. The history of the Zionists stems from Illinois, United States which is called Zion City. Their faith depends on healing, speaking in tongues and the purification of taboo.

#### **1.7.7 Mokhatla (1977)**

Mokhatla embraces all Zionist churches where people go for healing. According to him, the angels are seen as ancestral spirits. He saw this happening in the St James Apostolic Church in Tembisa where a female prophet deviated from being an *inyanga* to serve as a prophet of the Lord. She was supposed to have followed her grandfather's wish to become a witchdoctor, but she instead followed the advice of her grandmother to seek her spirituality at a religious church.

Mokhatla emphasises that some Zionists pray to God through the ancestors. They believed that the spirits protect them from evil through the help of God. People who are sick look for such churches in order to be healed.

## **1.8 SIGNIFICANCE OF THE STUDY**

The results of the study will benefit the people. It will help people in understanding religious practices in a different perspective. The elders will benefit more because it is in their human nature to be religious believers, and churches that permit these practices are there to serve their needs. Many churchgoers will be more enlightened to the fact that they depend more on traditional practices rather than churchgoing. It will also give the youth a variety when it comes to choosing a church, based on the different practices, and will be given a perspective on their religious well-being. Furthermore, the study will be of benefit to traditional healers because they will learn more about other practices used by their counterparts.

The study will highlight to people the proper channels to be followed concerning religious practices. It will also help people to save their money instead of going to traditional healers. The study will draw the attention of people in terms of following churches that carry their traditional roots. Collectively, the elders, the youth and the *inyangas* (traditional healers) will refer to this study.

## CHAPTER 2

### 2. WHAT ARE AFRICAN CHURCHES?

African Indigenous churches are churches which are characterised by African philosophy of life. A basic characteristic of these churches is that the doctrines, beliefs and practices are based on African ones. Another characteristic which stands out about these churches is that they are initiated and dominated by African (black) people. These churches make an endeavour to maintain African cultural norms and values and hence their appeal to indigenous people. On African indigenous church, Makhubu in Elphick & Davenport (1997:211) has this to say:

An African Independent or Indigenous Church means a purely black-controlled denomination with no links in membership or administrative controls with any non – African church.

Such churches are traditionally called “*Kereke tša Moya*” meaning “Spirit Churches”, whereby the members prophesy the future and speak in tongues. The term Spirit Churches means that the church operates by means of the Holy Spirit. This is explained by Anderson (1991:11) when he says: “They are churches of Spirit-emphasising the working of the power of the Spirit in the church.”

Historically, these churches have a trend where a senior member of the church may think of modifying certain practices within the church, which they feel may not be to their satisfaction, and ultimately, this particular member will move from this church and build his own, so as to be in a position where he can modify what he thinks is right religiously. This is evident in the events that lead to the formations of these African Churches i.e. Lekganyane’s church was formed from Mahlangu’s church. It is because of this that these churches are granted the status of being Independent Churches. These are churches which stem from Africans, with little or no influence from foreign missionaries.

There are numerous independent churches in South Africa, amongst them, only a few will be considered in this study namely; the ZCC and the Apostolics (Brethren Apostolic Church, Zion Apostolic Church of South Africa, Reformed Apostolic

Church, Emmanuel Apostolic Church of Southern Africa, St John's Apostolic Faith Mission) that are led by Lekganyane E. and Mahlangu E, respectively.

## **2.1 ORIGIN AND THE SPREAD OF CHRISTIANITY**

The first Christian Congregation was founded in Jerusalem on the day of Pentecost in 33 A.D. when 120 followers of Jesus Christ received the Holy Spirit. Through the preaching of Peter, one of Jesus' disciples, 3000 men were converted and added to this church on that day. The disciples of Jesus Christ went out to preach the gospel of Jesus Christ. In Jerusalem the Christian gospel spread very quickly. The Jewish Authority warned the apostles to stop their preaching but they refused. This led to arrests, imprisonment and whipping of many people.

The position of the Christians in Jerusalem became unsafe. Some of the apostles remained in Jerusalem while others fled to different parts of the Roman Empire. As they fled, they went about preaching the word. As the result, Christian congregations were established in Samaria, Phoenicia, Cyprus and Antioch.

One of the most distinguished teachers of the Jewish law was a man called Saul of Tarsus. He was present at the persecution of Stephen and started to persecute Christians on a large scale in Jerusalem. Through him many Christians were arrested, imprisoned and cruelly treated.

Paul received authority from Jewish council, Sanhedrila to persecute Christians outside Jerusalem. On a journey to Damascus to persecute Christians, God made Saul blind and told him to travel to Damascus, Acts (9v2). Here Saul became converted and God told him to preach the Christian gospel. Saul's name was changed to Paul and begun the great task of missionary work. Paul undertook missionary journeys to Asia, Greece and Italy and established many Christian congregations.

He wrote 13 letters to the different Christian congregations he had established. These letters can be found in the New Testament. Eventually he was arrested in Jerusalem and sent to Rome to be tried by the Roman Emperor. Paul was executed in Rome in 63 A.D.



The Roman Emperors started the persecution of Christians which lasted for more than 300 years. Constantine became a Roman Emperor and through the influence of his Christian mother, he became a Christian in 313 A.D. In the same year he even gave religious freedom through the proclamation of the Edict of Milan. In 400 A.D. Emperor Theodosius declared the Christian church, the official state church and thus the Christian gospel attained the greatest triumph. When Theodosius died his two sons divided the empire into the Eastern Roman Empire and Western Roman Empire. The church was also divided. In Constantinople the Patriarch was the head of the Greek Orthodox Church while Pope was the head of the church in Rome known as the Roman Catholic Church. In 476 A.D Western Roman Empire ended after being conquered by the barbarians. The Roman Catholic Church survived this attack and continued with their work.

The greatest triumph over the Germanic people was when Charlemagne (or Charles the Great) was converted to Christianity. His conversion was responsible for the foundation that was laid for the Holy Roman Empire which came into being in approximately 962 A.D.

The Roman Catholic Church kept the flame of civilization alive during the period known as the Middle Ages and Dark Ages (A.D 1000-1400 A.D). During these period Catholic believers accepted the claims of the Pope and the clergy that they were divinely appointed possessors of authority in all things, spiritual and that Pope was the supervisor to all secular authority.

During the Reformation (1400-1600) the Reformers such as Martin Luther, John Calvin, John Knox and other educated people began to question these claims. The world of Reformation was a new world of discovery and expansion, of learning and trade, of emerging nations and nationalism.

It was an age of exploration and discovery of new Horrous. Martin Luther was five years old when Bartholomew Diaz rounded the Cape of Good Hope, nine years old when Columbus discovered America, and fifteen when Vasco da Gama opened up the Sea-route to India Reformers rejected the authority of the Pope and accepted the Bible as the one that gave authority over spiritual lives of the people. As a result

Protestant churches broke away from the Roman Catholic Church and became established.

Christianity was brought to South Africa in 1652 when Jan van Riebeeck sailed from Holland and established a refreshment station at the Cape. During this era it was accepted that the religion of the government was also the religion of the subjects. This is how it happened that the Dutch Reformed Church gained a foothold in the Cape, and it continued to be the only recognised church at the Cape from 1652-1802. The British occupation of the Cape took place from 1795 to 1802. From these on, the religion of the ruler no longer became that of the territory. The way was thus opened for the establishment of a variety of new church traditions in South Africa.

During 1835-1837 approximately 10 000 Voortrekkers left the Cape Colony and trekked into the interior. Those who settled in the Transvaal were all members of the Dutch Reformed Church composed of four groups under the leadership of Louis Trichardt, Hendrik Potgieter, Andries Pretorius and Gert Maritz. The first congregation was officially established in 1842 and it continued to be the only recognised church in Transvaal, until 1860. In 1890 Rev P Le Roux was a missionary of the Dutch Reformed Church among the Zulus in Wakkerstroom. The church building where he held services was called 'The church of Zion'. In 1893 he baptised 27 new members who had been heathens.

In 1904 a missionary by the name of Daniel Bryant and his wife Emma were sent to Transvaal by John Alexander Dowie of Christian Catholic Apostolic Church from his headquarters at Chicago in United States of America which he called Zion City. Sundkler (1961:48) states that:

Christian Catholics Apostolic Church in Zion, founded in 1896 by John Alexander Dowie, first Apostle and general overseer. The main teaching of the church was divine healing: triune immersion and the conviction that the second coming of the Lord was "near at hand".

Surprisingly enough when he landed in Durban on 22 April 1904 he soon encountered his colleague P Le Roux. Bryant went to Wakkerstroom by male-wagon of Le Roux. At the bridge over the Slang River just outside the village, Bryant

baptised 141 black Zionists. Among those baptised were Daniel Nkonyane, Elias Mahlangu, including Le Roux and his wife Andrina. They spend that night joyfully singing Zion hymns. Later on 21 July 1904 Le Roux was ordained in Pretoria as Bishop of “The Christian Catholic Church in Zion”, and his wife as an Evangelist. In 1908 Daniel Bryant returned to America.

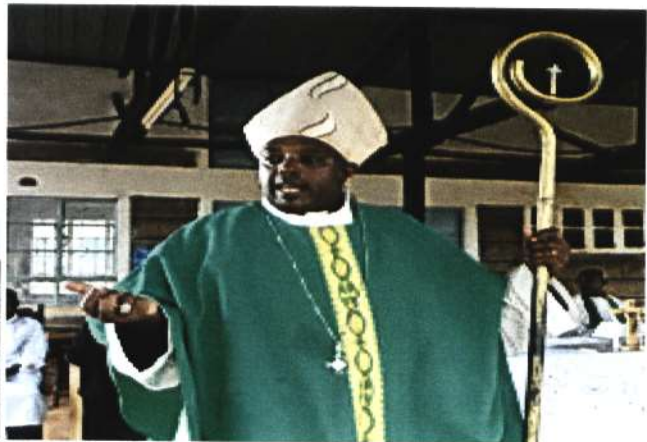
### 2.1.1 Apostolic Faith Mission Church (AFM)

In 1917, Elias Mahlangu broke up from the Apostolic Faith Mission Church and found the Zion Apostolic Church of South Africa. Before Mahlangu broke up with AFM, he did not differ from his white Pentecostal counterparts in terms of teaching, until he started his own in 1917.

The teachings of Elias Mahlangu led Edward Motaung of Basutho land (now Lesotho) to be one of the converts. Edward Motaung also known as “*Edward Lion*” because of his surname which refers to his totem *Motau*, joined Apostolic Faith Mission Church in 1910. He was the first preacher in 1912 for the Blacks, and had powerful healing abilities. He named his church, Zion Apostolic Faith Mission (ZAFM). His administration was under a white person.



Left: Apostolic Faith Mission Church



Right: Apostolic Faith Mission priest

In his preaching he baptised 130 converts in Caledon River, from AFM. Most people followed their leader, and decided to come to that church in favour of Motaung’s teachings. If a leader decided to establish his own church, then those who are baptised by him will simply follow.

Elias Mahlangu left The Christian Catholic Church in Zion with his supporters and established a new church named "Zion Apostolic Church". This church was characterised by divine healing, triune immersion in baptism, belief in the imminence of the second coming of Christ and speaking in tongues. Rev Elias Mahlangu won a large following for his church and among his followers is Rev Engenas Lekganyane.

Anderson (1991:40) explains:

The hallmark of the Le Roux's work was the education of outstanding African evangelists and leaders such as Daniel Nkonyana, Muneli Ngobese and Elias Mahlangu.

In Sekhukhune land, Christianity is brought along from Johannesburg by Titus Moela, David Mokoena and Michael Montsa. It was not easy for the Pedi people to accept the Word of God. King Sekwati who reigned during that time wanted his people to attend initiation school and these three Christians were against that. Sekwati and his followers decided to beat the Christians but they managed to escape the beating. They were chased across the Tubatse river. The river was full and so the Christians prayed to God to pass, the water was split into two, much like the events in the Bible surrounding Moses. Their enemies could not cross the Tubatse river and eventually drowned.

The three men were called "*majakane*", a pedi word meaning they took an oath not to look back from where they came from. After crossing the river, they ended up in Lydenburg at a place called *Bochabelo*, which means the place of refuge.

Sekwati passed away in 1861, he was succeeded by Sekhukhune. The new chief also denied Christianity in his Kingdom. In 1922, a Caucasian man gave Jan Mantladi and Jacobus Mafadi a Bible and he built a prayer building in Schoonoord. These two Apostolics preached the Word of God. It spread in the Sekhukhune Area from the name Apostle, evangelist is a post. The word is posted from one nation to another.

### **2.1.2 Zion Christian Church (ZCC)**

Zionist churches, such as the Zion Christian Church, originally stem from Christian Catholic Apostolic Church in Zion, founded by John Alexander Dowie, with its headquarters at Zion City, near Chicago in the USA. The ZCC headquarters are found in South Africa. In the early 1900s, non-African Zionist missionaries came to South Africa from the USA, and formed congregations. They emphasised divine healing, prophesying, the wearing of white robes and the abstinence of pork.

The African Zionists learned much from the non-African Zionist Missionaries. These missionaries were branched into several different denominations around South Africa. A split in the Zionist movement in the USA meant that after 1908 fewer missionaries came to southern Africa.

However, the Zionist movement in Southern Africa and its growth has been the result of absolute African leadership. As time passed some Zionist groups began to mix aspects of traditional African beliefs, such as ancestral rituals, with Christian doctrine. Many Zionists stress faith-healing and revelation, and in many congregations the leader is viewed as a prophet.

Before founding the ZCC, Engenas Lekganyane was a member of Zion Apostolic Church (ZAC) after he was baptised by Elias Mahlangu. Engenas suffered from incurable eye-disease for many years, which is estimated at 15years, until he found the cure for his illness, Lukhaimane (1980:13). He had a vision whereby a voice came to him in a form of a dream and told him to go to Johannesburg where he would seek for a baptised church by three-fold immersion in a river and be baptised to cure his eyes. In Johannesburg he joined Zion Apostolic Faith Mission under the leadership of Elias Mahlangu. Mahlangu was the one who influenced Engenas. Elias Mahlangu led this church with his brother. When Engenas arrived there, he studied how Elias and his brother baptised their converts. That is where he saw his vision being practised, and he was also baptised and became a member of Zion Apostolic Faith Mission Church under Mahlangu. His eyes were healed, and this led the preachers of his church to talk much about it, and this pleased the members in such a way that they even respected apostles, and they as well recognised Rev Mahlangu.

The Apostolic Faith Mission Church led by Pieter Louis Le Roux, broke up into the Zion Apostolic Church and Zion Apostolic Faith Mission Church. Le Roux acted as a liaison between ZAC and ZAFM. Engenas chose to be in ZAC under Mahlangu. Engenas asked permission from Le Roux (liaison officer) to preach anywhere under the Church-ship of Mahlangu and his request was granted. He was then granted permission to preach in the Northern Transvaal.

There were misunderstandings between Engenas and Mahlangu over certain practices that took place in the church. These practices included men growing beards and the removal of shoes when members entered a praying area. "Engenas maintained that Jesus would live and wear what people would be wearing during that period", Lukhaimane (1980:18). As a prophet and a dreamer he told Mahlangu that by removing shoes, the Bible refers to the confession of sins of the congregation before they can pray. This led Engenas to move from Zion Apostolic Church to the Zion Faith Mission Church, then under Edward Motaung.

Engenas earned big support from other members in the ZAC, because of his ability to foretell events before they happen. As a result, members perceived him as "a man of God". Engenas declared a remarkable prophecy amongst the members of the ZAC. Many of his fellow members argued that Germany would defeat England in the war, until Engenas stood up confidently one Sunday and told the congregation that "England is going to celebrate". His fellow members urged that Hitler conquered many children and women who do not have anything to do with war. However, Engenas confirmed by saying, that the ones who are facing the sun will be victorious. Geographically, England faces east as opposed to Germany. His prophecy came to being in 1918 when England won that war. Today, many followers of Engenas believe that the reason the headquarters in Moria are facing the sun (east), is so as to ensure that the Zionists will never be defeated.

Engenas was trusted by Motaung to such an extent that he was given the responsibility of leading the church in the Transvaal, similarly as Motaung did with the head office of Zion Apostolic Faith Mission Church in Lesotho.

Engenas realised that he could lead his own church and he decided to break away from ZAFM to form Zion Christian Church, and named the headquarters Moria. The names Moria and Zion are derived from Old Testament being the names of the mountain on which Jerusalem – the city of David is built. According to Lukhaimane (1980:23):

Engenas admired Edward Motaung to such an extent that one of his sons, Reuben was named Edward. Edward Lekganyane took his thrown after his father's death, and the present Barnabas Lekganyane was his son and his successor.

“He operated his church the same way as the traditional leaders. He was the head of the church the same way as a tribal chief”, Lukhaimane (1980:25). He also had the council working like the tribal council of the chief. One of the congregation's songs is “*kgoši e dutše dithabeng tša gaMamabolo*”, which means the chief stays in the mountainous place of *Mamabolo*. He was regarded as a chief, even his successors are just like the founder.

An informant from Mahwelereng, who was born in 1912, was baptised in 1944, during the reign of the founder of the church Engenas. He said It was not easy for the Zionists to enjoy their church, as the community together with other churches were against their denomination, churches like Roman Catholic Church, Dutch, Luthern Church, African Church, and Ethiopian Church.

The people of Dikgale strongly opposed the formation of the Zionist movement, even going as far as disallowing Zionist children from attending schools. The people of Dikgale village went to such an extent that they confronted ZCC members, even confiscating their manuscripts after beating the church secretary into unconsciousness. These manuscripts where thereafter taken to the king of the village, during that time, the Lutheran Church congregation continued to flock into the ZCC.



LEFT: ZCC MEMBERS AT THEIR HEADQUARTERS IN MORIA.

RIGHT: LEADER OF THE ZCC

Engenas became angry and took some sticks, tore them, and told the people of gaDikgale that they will die one by one. Indeed that happened through illnesses, some by accident and he told them that Kgoši Dikgale's kingdom would be torn apart; the kingdom of Dikgale village is now split into several small kingdoms.

According to a ZCC informant, during the year 1915, Bishop Engenas asked the people of Mohlaletse, a small village in the Sekhukhune district to build a church, and the chief denied. He continued with his journey to Madibong (Jane-Furse). The people of Jane-Furse accepted. The Bishop commanded them to bring three stones to him from the mountain and they should remember well where they removed them because they would return them back. They took the instructions and brought three stones. The Bishop prayed for these stones and told the people that "with these three stones I planted rain to this area of Shikwane Matlala" (a king). When they returned the stones to the place where they were found them, and as spoken by the Bishop, it started raining. GaMoretsele is where people ask for rain when there is drought. The people of Mohlaletse asked for rain from the Moretsele region. Bishop Engenas liked the area during his visits. He prayed for the people when he visited the region. Kwenane River, even until today, there is water at Kwenane River. In his preaching, Bishop Engenas emphasised that the first spirit church is Apostolic Church and the ZCC followed afterwards.

Ignatius Engenas Lekganyane was born in 1880, and became the leader of the largest African Indigenous Church in South Africa. It stretches as far as Namibia, Botswana, Swaziland, Malawi, Zimbabwe, Lesotho and Mozambique. Its headquarters are situated in Moria, Thabakgone, near Polokwane north of Limpopo Province.



### **2.1.3 Organisation of the ZCC and African Apostolic Church**

This church retains certain elements of traditional pagan customs. The head of the church (Bishop) is not elected, but it is hereditary. He must be the son of the former Bishop. Like the traditional leaders and kings, the son of the Bishop is automatically Bishop by birth.

Bishop is assisted by senior ministers who preside over various Districts. The local churches are led by Priests. Like traditional leaders, ministers and priests are not trained at Bible College but are only chosen based on who they are. They are not democratically elected but they are chosen by the Bishop.

However, Apostolic church leaders have to first attend their Bible studies as opposed to the ZCC church leaders who inherit the leadership of the church. Other Apostolic church leaders are chosen based on their quantity of their knowledge about the church and God.

#### **2.1.3.1 Doctrine**

The doctrine of this church is based on the teachings of the Old Testament with the mixture of certain elements of traditional customs.

Members of this church regard their Bishop (Lekganyane) as a “black messiah”, an alternative to the “white Christ”. It is argued that the white Christians do not appear to love the black man. Can the white Christian God then love the black man? Why not let the black man to have his own God, his own Christ?

These questions are reasons why the Bishop is elevated to the position of being mediator between God and Zionists. The Bishop is regarded as sent by God and through him we know that God is not beyond the ocean but here among them. It is said the Bishop is in direct communication with God, to utter prophecies and to perform miracles.

Polygamy is not condemned in this church. A member, even priests, can marry as many wives as he can, just like in our African cultural community.

### **2.1.3.2 Worship**

The physical buildings of the church have no roof all over the local branches everywhere in South Africa. The wall is just as high as the waist. They are called Temples. Like in African culture, when they sing they get to a point where they jump very high up. Like in our culture, their spiritual song (*mpoho*) is not written in a hymn book. Anyone can sing according to the dictates of his or her conscience.

Members are admitted into the church through triune baptism of immersion in lots of water. They also believed in ancestral worship, influenced by their respective African Cultures.

While the ZCC conduct their church services outdoors, the African Apostolics conduct their church services indoors. Before and after each service, the congregation will sing their spiritual song named "*terone*".

### **2.1.3.3 Membership**

After baptism, members are given a badge to wear on their chest. There is also a cap which is worn by men. The badge which is worn has a black and green cloth underneath, and a silver metallic emblem is on top of the two cloths.

The African Apostolics are made to wear a badge and specified attire after baptising, as a symbol of affiliation to the church.

### **2.1.3.4 Prayer**

They advocated the right of the individual to pray according to the dictates of his conscience. The Priests do not teach church members to pray in accordance with New Testament, prayers of the church saints. They pray with their hands and knees on the ground.

In this church it is not a sin to commit fornication or to have a child before marriage. Most of their services are conducted during the night and they hold night vigils. The women are not allowed to lead the congregation in prayer but only the men. Only on

specific days dedicated to prayer by women are women are given that opportunity to lead women in prayer.

Priests use green papers and newspaper to pray for the people as well as for blessing the food.

ZCC members do not use the name of Jesus Christ in their prayers. In prayer they mention the name of the founder Bishop Engenas Lekganyane and not Jesus Christ. They do not regularly use the name of Jesus but rather that of their late Bishop-Lekganyane.

Khakhi uniform is worn by certain people especially those who gather on Fridays and Saturdays and pray the whole night. Men also wear white boots.

Healing water is used by men to sprinkle their houses during the night as a means of protecting their family against attacks from the evil spirits. This resembles what witch doctors do in our cultural community, like the houses of non-believers who use medicine for protection against attack of demons, the members of this church have their houses protected by holy pillars.

Members of this church drink tea without sugar. It is believed to be a holy tea. Their belief is that it brings breakthrough and healing in your body.

Priests use injections to pierce noses, arms, feet, until one bleeds. This is also believed to serve as a remedy for sicknesses. These practices were adopted from African customs of our culture and not from the Bible.

Many members of this church are constantly living in fear, as a result they consult prophets to enquire as to whether evil such as attack from witches may befall them, (*go nyakišiša*). This resembles what non-believers do in our cultural community where they go to traditional healers and *sangomas* to enquire (*go phekola*).

Members of this church do not form fellowships with other Christians outside their church. They only conduct fellowship amongst themselves. They do not believe in salvation that Jesus brought to the world through his sacrificial death on Calvary.

Many people flocked to this church not to get salvation of their souls but only for the healing from sickness and protection from attack of evil spirits and witches.

Members of this church regularly attend their national General Conferences which are held at mount Moria, Zion City.

The African Apostolic church members have their national general conference in Germiston. The Apostolic do not call out the name of their leader during prayer; instead, they refer their prayers to The Father, The Son, and The Holy Spirit.

When praying, the Apostolics kneel down and face the ground while being led by the priest with regards to the prayer. This is similar to the manner in which the ZCC congregation prays.

## **2.2 THE ORIGIN OF TRADITIONAL HEALERS**

These are healers who use traditional methods and medicines to diagnose and treat the individuals who consult them. They serve different social roles in the community, these roles include healing spiritual, physical and/or emotional illnesses; conducting weddings, birth and death rituals along with other rituals; protecting warriors prior to battles; narrate the history and mystery of concerned individuals.

### **2.1.1 Herbalists**

Historically, there are two types of traditional healers, the diviners, and the healers. These healers are highly regarded in a society where many believe that witchcraft causes illness. So these healers often utilise herbs to heal patients. The method of how to use these herbs may differ depending on the type of illness which the patient may be experiencing. The healers may be more commonly known as herbalists.

### **2.2.2 Diviners**

In a society where traditional healers are highly regarded, there is a strong belief in ancestors. These particular societies allow the 2<sup>nd</sup> type of traditional doctor; otherwise known as a diviner, to flourish. When an individual consults a diviner, the diviner would burn incense or slaughter an animal to appease the ancestors of the

concerned individual, and thereafter throw bones. The ancestors of the individual would then communicate to the diviner; the fate of the concerned individual and recommend solutions, typically referring the individual to the herbalist. In essence, a diviner would mediate the issue between the concerned individual and the individual's ancestors.

Traditional doctors are believed to be "called" by the ancestors through different initiation rituals. During the ritual process, the traditional doctor is isolated from his/her family and should abstain from sex while being placed under difficult conditions until such a time that the ritual is over.

## **CHAPTER 3**

### **PROTECTION AS AN ASPECT OF TRADITIONAL BELIEFS AND PRACTICES IN CHURCHES**

#### **3.1 PROTECTION**

In certain African cultures, the protection of all things is entrusted to a traditional doctor. A traditional doctor uses African practices to heal the sick and help those in need. This is knowledge given to them by their ancestors through certain traditional rituals which allow them to speak to dead people. Parrinder (1962:106) explains that traditional doctors have the ability “to heal, and to release from their pains those who believe themselves to have been bewitched”.

##### **3.1.1 Protecting Households**

By households, we refer to the couple (married or not married) and their children. Africans have a tendency of not trusting each other. This tendency eventually results in jealousy. Many do not like the idea of watching their neighbours progressing while they are on the side-lines. The head of a household, who is typically a male, is charged with the task of protecting and upholding the household's dignity, reputation, and peace amongst the members of the household.

Traditional doctors use herbs and various remedies to protect the household from any dangers or illnesses. These doctors are more typically known as herbalists, as they only use herbs to accomplish whatever task they may have. They prefer using the roots of the herbs as they are much fresher and will therefore do a more potent job. In essence, their primary objective is to protect the household from any forms of witchcraft that the household or its members may come across.

One herbalist explains that when it comes to protecting a household, a collection of small stones are mixed into a concoction of herbs and thereafter, the final mixture gets divided into portions and buried on each of the four geographical side of the household. In some occasions, the mixture includes soil instead of small stones.

Others use a method whereby the herbs are mixed with the oil of a pig, and are smeared onto the walls and doors of the household. According to a priest at the Emmanuel Apostolic Church of Southern Africa, when it comes to protecting households, his church uses a “*sewašo*”, a pinch of salt, and four pieces of wool in different colours (yellow, white, blue, red), which have all been prayed for. Practice involves tying the wool on all four corners of the household, with the “*sewašo*” and salt attached to the wool. The reason the four pieces of wool have different colours is to represent the four compass directions.

Many may ask what a “*sewašo*” is. This is the hot ember found on the firewood that is collected from places where the firewood is inaccessible to females. Most men collect this firewood during male initiation period. Females cannot access this firewood as they are prohibited from being anywhere near the initiation school. Therefore, it is believed that the firewood used to make the “*sewašo*” is sacred and potent because it has not been touched by a female. In the event that a female should touch this firewood, the firewood will lose its potency, its value, thereby no longer protecting the household.

The Apostolic priest went on further, explaining that the pieces of wool are also tied onto the gate and the fencing of the household to prevent witchcraft and other forms of evil. This is done so that whoever enters the gate of the household will not harm the household in any way, shape or form.

Another method to get the “*sewašo*” to work is by mixing the embers from the “sacred” firewood with water and soil and sprinkle the mixture in various places around the household.

In retrospect, African churches use wool, “*sewašo*”, and pieces of wood interchangeably, just as traditional healers. This further justifies the evidence of the influence of African customs on African churches.

A priest from the ZCC in the area of Mankweng explains that when protecting a household, a small piece of metal is placed on the gate of the household, others place it near the door of the household. To go with this piece of metal, “Holy Water” is sprinkled all around the house and the yard as well. Before sprinkling, this “Holy

Water” is mixed with coarse salt. The salt that is used to mix the “Holy Water” with is also used for other purposes, and because of this, salt is held in high regard by the priests and believers of the church.



COARSE SALT USED BY PRIESTS AND TRADITIONAL HEALERS

Also, a belief is carried throughout the church that the above mentioned salt should only be used during specific times; when the salt is used for protection, it may only be used after sunset. It may not be used during the day for protectoral purposes. The salt may be used for other purposes such as cooking; however, neighbours may not borrow it to each other after sunset as it will provide an easy gateway for witchcraft and other forms of evil. Salt is held in high regard because of the belief that it is immune to witchcraft.



STICK HELD BY THE PROPHETESS TO PROTECT HOUSEHOLDS



African Apostolics entrust a stick, which is held by the priest (male or female) for the protection of their households. This stick serves to protect the household by “hitting” evil spirits away. The stick is placed on the entrance of the house so as to deter evil spirits from entering the household. Another speaker explained that any member of the church may hold this stick, pending on the instructions of the prophet. Once the prophet allows a member to hold the stick, the prophet will have told that particular member holding the stick that he or she is allowed to do so by virtue of the church member’s ancestors granting them permission to hold the stick. This shows us how the African Apostolics venerate ancestors because traditional doctors use a stick in a similar manner.

Upon research, an Apostolic priest tells us that the stick is also used by traditional doctors in a similar way. However, the Apostolic priests are more Westernised in their approach because their stick is covered in silver.

The above-mentioned stick is placed on the roof of Apostolic households for protection. The priest also explained that sand can be used as an alternative to the stick.

Both the Apostolic and ZCC use sand to protect their household. Also, both churches place the wool, metal, sand or water in the same areas of the households (gate, fence and door). Looking back, we recall that traditional doctors used stones and sand in their mixtures and similarly, the African Apostolic church and the ZCC also use sand in their mixtures and place them in similar places as the traditional doctor would.

Households may only be protected at a specific time. One traditional doctor explains that protecting a household should strictly be kept a secret between the parties that are involved, and it is for this reason that the traditional doctor does not want to be seen entering the household that needs the protection, hence bringing forth the theory that traditional doctors only operate at night time. Similarly, African Apostolic and ZCC priests only come after sunset to fulfil their tasks of protection.

This is further evidence that the belief system of the two African churches stems its foundation on African traditional practices.

Amongst Africans, there is a belief that during the night time, young men and women are visited by what is called a “*tokološi*”; it comes to engage in sexual relations with either the man or woman. Its purpose is to destroy marriages, or to prevent unmarried people from marrying. This is made evident by Mabena (2013:13), explaining the experience of a man with a “*tokološi*”, stating that: “he blames the “*tokološi*” for his many failed relationships. He’s tired of the “*tokološi’s*” *sex demands*”.

When chasing away a “*tokološi*” from the house, it said that traditional healers mix herbs with chilli pepper inside a bowl, and burn the mixture with hot coal. The smoke resulting from the burning mixture will chase away the “*tokološi*”.

An elderly woman from ST. John’s church says that they use salt from the chemist and mix them with electric oil, and thereafter sprinkle the mixture all around the house. The ZCC uses a mixture of coffee and chilli pepper and place it on a hot stove, once this mixture becomes hot, the smoke itself will serve to chase away the “*tokološi*.”

### **3.1.2 Protecting Individuals**

It is a basic instinct for human beings to be safe. Every individual on the planet wants to have peace of mind, and to obtain this, they have to first feel safe and protected. Individuals who have peace of mind are often easy to talk to and easy to get along with, and therefore have less stress or troubles in their lives at home, or at work. Because of this basic instinct, humans go out of their way to achieve it, whether by going to traditional doctors, or going to church and placing their faith in God.

When visiting a traditional healer for protection, one must endure various practices such as making an incision with a razor blade on the wrists, ankles and the back of their necks. After making the incision on the above mentioned areas of the individual under consultation, the traditional healer then rubs a mixture of herbs on the wounds so as to make the herbs mix with the blood of the human. This is done to prevent external factors such as witchcraft from entering and attacking the individual’s body.



A MAN CONSULTING A TRADITIONAL HEALER

After visiting the traditional healer, an individual is given a piece of string/wool which has been drenched in herbs to tie on an area around the body. This string/wool is often brown in colour so as to camouflage the herbs given to the individual by the traditional healer.

Once an individual receives this protection, he/she has the confidence to feel safe and have peace of mind. The individual has less fear of what might happen to him/her.

Another method used by traditional healers to protect individuals is similar to one of the above mentioned methods of protecting a household whereby a mixture of herbs is mixed with the fat from a pig. This mixture is then smeared on the arms and hands of the individual. However, other traditional healers mix the herbs with burnt ashes and smear on the arms and hands of the individual to protect the individual from any harm.

One Apostolic priest states that in the Apostolic church, when an individual requires protection, the above mentioned “*sewašo*” is used to smear and to bathe in whenever required. This particular priest is employed as a vehicle mechanic; he says that he carries his “*sewašo*” with him wherever he goes. He also explained that before fixing a vehicle, he smears this “*sewašo*” to prevent himself from getting injured and to also protect the vehicle once it is on the road.

A St. John priest of the Mohlaletse village explains that salt comes in different types of colours. When the priest wakes up to take a bath in the morning, he pours salt in his bath water, then he would take a lid-full of Jeyes Fluid and also pour it into the bath tub, and thereafter wash his entire body. Once this is done, he discards the washing cloth used in that particular bath and then throws the bath water away in the place where the water will not be accessed. The purpose of the Jeyes Fluid is to chase away evil with the use of its uncomfortable odour. The St. John members also recommend bathing in "Holy Water" and thereafter using lotion to smear on their bodies for protection. This lotion is bought specifically from the chemist.

Individuals who go to the Apostolic church seeking protection are given small pieces of string to tie around their torso, legs, arms, or head, depending on the instructions given to the individual by the Apostolic priest.

A priest from the ZCC also speaks of the same practice where a small piece of string is tied on the left arm of the individual to protect the individual's upper body, and another is tied on around the waist of the individual to protect the individual's lower body. This method has been influenced by the practices done by traditional healers; tying a piece of string or wool around various areas of the body of an individual is shared among the ZCC, African Apostolics and traditional healers.

The more commonly known method of protection in the ZCC is when individuals get sprinkled on with "Holy Water" and made to drink a small portion of the "Holy Water". It is believed that by drinking "Holy Water", one will be protected and be immune to food poisoning.

The members of the ZCC also explain that another method is to smear petroleum jelly (which has been prayed for) on the arms and hands of the individual to protect the individual from being harmed by anything that their hands may come into contact with. Alternatively, the members may access this petroleum jelly from the church itself, instead of buying branded petroleum jelly from retail shops and having it prayed for.



TRADITIONAL HEALER TYING GOAT SKIN TO A MARRIED COUPLE

According to African customs, an individual wears a “*mpshiri*” on their arm while traditional healers wear animal skin to protect themselves from being harmed by what they come into contact with.

When looking at the concept of protecting an individual traditionally and religiously, we discover that traditional healers instruct individuals to smear herbs and also to bathe in them if they want to be protected, while African Apostolics require members to smear and bathe in the “*sewašo*” to protect themselves, whereas the ZCC instruct their members to bathe in “Holy Water” for protection from bodily harm.

The ZCC, Apostolic and St. John churches use somewhat similar methods to protect individuals from evil as they all tie pieces of string around the body of the concerned individual to protect them. This further shows evidence that the practices used in African churches, which involve tying a particular item around any area of the body.

Throughout my research, there is a distinctive feature which seems to be present in both cultural and religious practices. The common focal point is water. Water is essentially viewed as an element of purity. For any cleansing rituals, water is used. Water is also used for baptism; as a way of washing away the impurities of the past. In the ZCC and Apostolic Churches, “Holy Water” is sprinkled on people and objects to purify and wash away all the bad omens that may be surrounding them. In certain cultural practices, when a person visits a prophet, they may pay the prophet by putting money in a jar filled with water; the water is meant to purify the money before it is touched by the prophet.

A lost person can be called home by means of pouring salt into a fire asking orally for the person to come; this method is recommended by traditional healers- from Driekop area. Also, traditional healers recommend tying a whip and beating the bed of the missing person, it is believed that this will cause the lost person to get beaten and come home. St.John church lights seven candles at seven o'clock and then pray to God asking to bring the missing person back home; the candles should face direction which the missing person was last seen going to. The Apostolic and The ZCC use a half-litre Coca-Cola bottle and pray into the bottle and thereafter drink it for three days in succession while calling out the name of the missing person while praying to God and his or her ancestors for the safe return of the missing person. The purpose of the Coca-Cola bottle is to cleanse them from negative elements. The scientific formulation of the chemicals in the beverage is able to clean the body.



LEFT: SEVEN CANDLES BEING LIT AT 7:00PM

When an individual is arrested and his or her family members want to get him out of prison, on the day of going to court; traditionalists wash the shirt of the convicted family member with herbs. They leave the shirt to hang out and dry, while the shirt is being blown by the wind on the washing line, the magistrate in court will treat the case of the particular individual similarly, and blow away the case. The apostolic mix *taelo* into their bath water, and while bathing, they ask orally for the individual to be freed from prison. The ZCC take a picture of the concerned individual and place the picture in "Holy Water" and ask orally that the magistrate not convict him.

The traditionalists, Apostolics, and Zionists use similar methods, in that they all ask orally for release of their loved ones from prison. The practice of using significant items before confessing orally to a higher power originates from traditional healers

themselves. For Africans, religion is far more than a “believing way of life” or an “an approach of life” Magesa (1997:25).

### **3.1.3 Protection for Weddings and Marriages**

A wedding is a ceremony where people are united in marriage. It is when a young man and a young woman reach a mutual agreement to spend the rest of their lives with each other. By marriage, we refer to the formal union of two individuals and their families. Streib (1973:13-14) says:

Marriage involves the momentous transformation of a boy into a husband-father, and of girl into wife-mother, with corresponding changes in their social position, privileges and responsibilities.

Normally, when a couple gets married, the wife must leave her home to go and live in the home of her husband, and should also carry the last name of her husband.

In a traditional wedding, the parents of the marrying couple are tasked with making sure that everything runs smoothly during the festivities of the wedding. They have to oversee the cooking and catering, the slaughtering of a cow, and other factors concerning the wedding.

In some traditional weddings, a traditional healer is called in to help protect the wedding ceremony from going wrong. One traditional healer explains that protecting a wedding is not like protecting a household, because a wedding is just a ceremony and will only exist temporarily, therefore, the herbs and substances used to protect the wedding should only be used on a temporary basis.

The traditional healer would give the father of the bride or groom a mixture of herbs and substances to sprinkle on the broom that is used to sweep the household. Once given the mixture, the father must wake up early and give the broom to his wife, to sweep the entire household, including the area where the wedding will take place before the wedding ceremony begins, with the belief that all the evils that want to plague the wedding are swept away. After sweeping, the broom should be hidden away so that nobody may see it. It is believed that once this is done, any person who

comes to the wedding with the intention of ruining it will not accomplish his or her task.

In African churches, for example; the priest will also come and sprinkle the water which is specifically collected from a flowing river, or from a still pond to keep the event of the wedding running in smooth condition. The water collected from the still pond produces a result where they perpetrator trying destroy the wedding will remain as still as the water in the pond.

An African Apostolic priest explains that when protecting a wedding, the concerned parties should consult an Apostolic prophet and heed the instructions which the prophet tells them to do. The ZCC priest on the other hand explains that when protecting wedding ceremonies from harm, "Holy Water" is sprinkled all around the household, the area of the wedding, and on all the utensils that are going to be used at the wedding. It is believed that once this is done, all the wedding guests will behave accordingly in the suitable manner. Thereafter, one of the ZCC priests will proceed to light up a piece of paper and let it burn out to prevent any evil.

Also, "Holy Water" is sprinkled on the wedding gifts, regardless of them getting wet or not. The sprinkling of the water is done before the couple can touch the gifts. Once the gifts have dried up, they are given to the couple with the belief and hope that they are protected from any harm.

The St. John use "Holy Water" as well as herbs from the chemist which are mixed together and thereafter sprinkled around the house to chase away spirits.

Culturally, the gifts are placed in a container which carries ash. A similar practice is done by the African Apostolic Church through means of a "sewašo".

Although marriage is a life time commitment between two people, the reality of divorce exists. Divorce occurs when the marriage comes to an abrupt end. One traditional doctor explains that according to African customs, divorce occurs because the concerned marriage might have not received blessings from the couple's ancestors. The traditional doctor went on further to explain that without the blessings of the ancestors, the marriage will be plagued with bad luck or misfortunes.



A priest from the ZCC also expressed a similar concern where he urged all the couples in the church who intent to get married to first consult with the prophets in the church and heed their instructions, so as to avoid any obstacles which the marriage may come across.

Religious leaders recommend practices which are similar to those of traditional healers to protect wedding ceremonies. This exists because many members of African churches refuse to neglect their African customs and therefore, bring them into the churches.

How many women should a man marry? This question often raises eyebrows in this current modern world, but traditionally, a man is allowed to marry as many women as he may see fit as he is the head of the household. Traditionalists state that a man should have a least a few women who worship and praise him, and should have the platform to build his legacy.

Inspired by this, members of the African Apostolic church believe that a man may have more than one wife. Oosthuizen (1968:181) says: "Apostolic prayer church and the prayer church permitted polygamy to members and pastors". The male members of these churches do not see any errors in their ways. This practise is shared between the African culture and the African churches. Many African church members believe their practices are justified because in the Bible, the book of Isaiah (4v1) states that "and in that day seven women shall take hold of one man".

Once a marriage commences, the couple at hand may encounter troubles such as a lack of communication and different expectations. A second traditional doctor explains that marriages suffer because the marriage has not been presented to the ancestors. Traditionally, when a person gets married, he or she must report to his or her ancestors of the pending marriage; should the marrying parties not do this, they marriage will suffer as a result.

The ZCC and African Apostolic churches focus more on the Old Testament of the Bible because it supports many of the above mentioned practices. Many of the priests from these churches often preach about factors that go hand in hand with African customs. People go to these churches to solidify their beliefs, and because of

this, the priests have a very delicate responsibility of preaching to these congregations because the members of these congregations will heed to the preaching of these priests.

Should a married woman decide to divorce her husband, she should return the *lobola* paid to her family by the husband. Should she not do so, her ancestors will still recognise the particular marriage as still being existent, and will therefore not grant her permission to marry a new husband.

Other ways to prevent divorce is for a woman to feed her husband herbs which will make the husband stay. Other females drench their underwear in water which has been boiled, and then use the water in particular to make her husband a cup of tea; this will make her husband believe everything she says.

The priest from the Apostolic Church states that Apostolics believe in reporting marriages to their ancestors. During the time of the wedding, they ask the ancestors for a peaceful and happy marriage by means of prayer.

The ZCC priest explains that when a married couple is going through a difficult spell, the matter is taken to the headquarters of the church in Moria, where they report the matter to the leaders of the church. There is a particular rock which was used by the founder and first Bishop Engenas to pray. There is a belief that this rock has special powers of prayer. When reporting, one should walk up to the rock and confess orally, the problems which he or she is experiencing.

The belief here is that whoever reports their hardships to this rock will be heard by his or her ancestors; this is similar to how traditional doctor consult their ancestors when performing rituals. The traditional doctor explains that when an individual wants to consult his or her ancestors, particularly those whom the individual does not know where they were buried will bow down in front of a particular tree and pray to the ancestors, much like how the Zionists bow down before a giant rock when praying.

This rock is also used by the Zionists to thank the ancestors, when the wellbeing of the particular individual is kept in order.

### 3.1.4 Protection of Farms

Traditionally, a farm is a place where many people may harvest fruit, vegetables and other crops to feed themselves and their families. It is by this notion, that people have the responsibility to take care of these farms. A traditional doctor from Makgwareng village explains that the farm is not only for harvesting, but should also be protected, so it may continue to produce fresh crops. According to the traditional doctor, when a person wants to protect his or her farm, one should take a mixture of herbs keep it in their mouth and spit it out on various places around the farm. This is done to keep bird, insects and monkeys from eating the crops.

Hlungwane (1993:28) says:

According to Tsonga tradition the Nwamilambo (water snake) is the most feared water - snake amongst the Tsonga people. The witchdoctors are said to use this snake to secure their maize crops in the field so that no one enters and steals the crop. If one decides to tamper with the crop, he will remain stuck in the field because the Nwamilambo will prevent him from leaving the farm until the owner comes.



FARMS WHICH PRODUCE CROPS AFTER HARVESTING

During the month of September, the ZCC congregation meet at Moria for a weekend of prayer. The congregation prays for rain so that they may be able to farm and harvest crops. It is believed throughout the church that September is month of the seed, so when the congregation meets, many of them buy the seeds from the church. Upon leaving Moria, those who bought seeds give these seeds to ZCC priests so that the priests may sprinkle "Holy Water" on the farm lands and then bury these seeds there. The belief is that this practice is done to protect the farm from theft.

The Apostolic churches pray for these seeds to grow and make the farm flourish with many crops. Females may not touch these seeds during their menstrual cycle.

While traditional doctors use herbs to protect the farmlands, the ZCC uses "Holy Water" and seeds in a similar way.

### **3.1.5 Protection of Livestock**

Many Africans consider livestock (cattle, goats and sheep) to be the life blood of their economy, because of how they regard livestock as a measure of one's wealth. King (1993:01) speaks of livestock, stating that:

The production of livestock products that are of value to humans is achieved through the exploitation of the reproductive processes in a relatively small number of domesticated species.

However, the livestock of one person may flourish more than that of another, because of various reasons such as a lack of nutrition for the livestock, or livestock which continually goes missing. One traditional doctor explained that there are many factors that may keep your livestock from behaving in an orderly manner, for instance, an owner of a cow may be killed by his own cow, as the cow has not been protected. He explains that certain herbs are placed in different areas around the kraal to protect the livestock from being attacked by evil spirits, which may cause the livestock to kill, or even forget where their home kraal is.

Also, another breed of herbs is placed in the kraal when the owner wants to sell one of his livestock, the herbs ensure that the livestock sold does not return to the original owner, but instead be coherent with its new owner.

An alternative to this method is described by the traditional healer as placing a small piece of wood in the kraal, which the livestock is made to lick occasionally.

In the African Apostolic church, livestock is sprinkled with “Holy Water”. The St. John church also sprinkles “Holy Water” which has been prayed for at their headquarters in Germiston; whereas the ZCC believe that their livestock is protected along with the entire household by means of sprinkling “Holy Water” all over them. “Holy Water” is once again sprinkled by ZCC believers on the livestock when it comes time for slaughtering.



COW SLAUGHTERED AFTER BEING SPRINKLED WITH “HOLY WATER”

### **3.1.6 Protection of Vehicles**

Vehicles are motorized machines which are able to travel long and short distances. As such the vehicles need to be taken care of. Malatji (2008:11) explains that: “A serious problem for product or service planning is that the customer demands change over time”.

A belief is shared among Africans that vehicles are used as murder weapons to kill others. Some even believe that certain car accidents aren't even accidents, but were pre-meditated by external factors. The traditional doctor from Zebediela explains that

many of the people, who believe this, consult him for protection of their vehicles on the road. The traditional doctor would then make mixture of herbs and smear underneath the vehicle, and also inside the vehicle to prevent the vehicle from any hazards on the road.

The second traditional doctor verified the statements of the first doctor by stating that a vehicle which has been through this process may find itself in the face of danger on the road but will narrowly escape the danger without the driver knowing how.

The traditional doctor from Makurung explains that there is also a particular herb named "*phae*" – which serves to avoid accidents on the road. The driver of the vehicle is told to chew on this herb, then spit it out, and then proceed to confess with his or her mouth that the herb has been spat out and therefore, there will be no adversities on the road.

Other traditional doctors use snuff for protection. This snuff is poured onto the floor of the vehicle, venerating ancestors and letting them know that they require protection on the roads.

A priest from the ZCC explains that they tie a piece of metal underneath the car, then sprinkle "Holy Water" all around the vehicle and would pour some of this "Holy Water" under the hood of the engine.



AN EXAMPLE OF A PIECE OF METAL THAT IS TIED UNDERNEATH THE VEHICLE FOR ITS PROTECTION

The Apostolic Church explains that the car has pieces of wool which are tied underneath the car. He went on further and stated that "Holy Water" would not be enough to shield vehicles from danger, because their "Holy Water" is rarely made available. The only time they may access "Holy Water" is through the instructions of the church's prophet. Their lack of access to this therefore strengthens the influence

from traditional customs into the church; the result is that many member of the church will flock to traditional healers to protect their vehicles from any harm.

Lukhaimane(1980:68) said: “copper wire can also be used to tie across their gates or somewhere in the house to protect the family against witchcraft and lightning.”

### **3.1.7 Protection from Illness**

When a person is plagued with illness, all they require is healing. Traditionally, Africans seek healing from traditional healers, otherwise known as “*dingaka*”. Those who visit these traditional doctors have a strong belief in the methods of these traditional doctors. Harold (1998:144) explains their belief that: “Herbal medicines can be a wonderful start because they can help you get rapidly back in touch with your natural self”. One traditional healer explains that methods may differ depending on the type of illness. For instance, when an individual works hard labour, he or she will suffer from things such as blood clots, muscle pulls and other such illnesses, the traditional healer will extract the blood of the individual by having the blood drop from the leg of the individual into a tennis ball.

The African Apostolics also use the same method; however, the Apostolics place the tennis ball on the area where the individual suffers pain the most. In the event of a nosebleed, the Apostolic healer would place the tennis ball on the nose.

In the ZCC, it has been said that they use a needle to extract the blood from the arms, legs, and sometimes even the nose. It is believed that once the blood is extracted, the individual will recover from ailments such as blood clots.

This is further evidence that shows how much African customs have crossed over into the system of African churches. Similar methods of extracting blood are used, though the methods may not directly be the same, they bare a resemblance when healing similar illnesses.

Other illnesses such as female infertility are dealt with by both the African churches and indigenous traditionalists. Traditional doctors use a method whereby eight small pieces of sticks are mixed with herbs and then two of the sticks are placed on the front abdomen of the female, another two sticks are placed on the rear abdomen of



THE BULB SYRINGE

The ZCC priest went on to say that another method to cleanse the individual is by making them drink a variety of beverages, these beverages include; *Humburg*, *Trekker*, and *FG*. These beverages are all brewed simultaneously and are mixed into one pot. Once the concerned individual drinks them, his blood will be cleansed.



A VARIETY OF TEA AND COFFEE USED TO CLEANSE THE BLOOD STREAM

The Apostolic priest explains that a bulb syringe is used to cleanse the blood of an ailing individual. He explained further that the "sewašo" is sprinkled with salt and then mixed with boiling water by apostolic healers; this water also gets extracted with a bulb syringe and is inserted into the rectum of the concerned individual to achieve the same results as the ZCC.



This bulb syringe is not only used to cleanse the blood of the man who neglects his wife. Unmarried men may also fall victim, and may require cleansing. There are cases where a man may sleep with a woman who has recently had an abortion or recently gave birth to a baby which is not fathered by that man. After committing such an act, the man may encounter problems such as dehydration and severe shortage of saliva.

The saying amongst African traditionalists is that the manhood of the ailing individual has inherited the filth of that woman. The man will therefore need cleansing. According to the traditional healer, this man will have to use a bulb syringe which contains a mixture of herbs and boiled water.

Another method to cure this is by grinding herbs and placing them on top of the head of the individual and thereafter; place a warm stone on top of herbs, so as to make the herbs melt onto the scalp. It is believed that once the herbs melt, they travel from the head, down through the spinal cord and into the hip area, and then finally go out of the body through sanitation. Once this happens, the individual will be cleansed.



A VARIETY OF CONCOCTIONS

Both the African churches explain that to heal such an illness, the use of a bulb syringe is required. The syringe may be used in the same manner as the traditional healers, or may be used according to the method of their respective churches. The resulting effect of the syringe is the ailing individual developing a running stomach, which is believed to cleanse the blood of the individual. The method of the syringe is highly effective when the substances in the syringe are boiled. The traditional healers use herbs, whereas the African churches do not use herbs. The ZCC avoid

mixing herbs into the boiled water, but instead use beverages such as salt and coffee. Similarly, the Apostolics avoid using herbs also, they prefer using the “*sewašo*” and salt. However, the similarities are there; in that all parties use boiled water and all required the usage of a syringe.

In the event that a female should experience excessive menstruation; The ZCC and the Apostolics request the female to drink a very thick mixture of tea. The thickness is emphasised to ensure that the blood of the female thickens. An alternative to this is, as the ZCC priest, is to burn small pieces of newspaper and have the female spread her legs so that the smoke may enter into her vagina. It is believed that the smoke from the newspaper is to create a blockage in her menstrual cycle. This is done to prevent blood of the female from coming out. Traditional doctors boil two types of trees which are the *Mogoto* and *Mathibela*, and make the ailing female drink it twice a day.

When a child has piles inside his or her anus, traditional doctors grind the leaves of a tree called *Mošukutšwana* and rub it on the anus of the child to relieve the child of his or her piles. The apostolic church soaks water with a bar of sunlight soap and then place the water in a bulb syringe to be used on the child. The ZCC uses a mixture of Vicks and coffee and rub this mixture on the anus of ailing child.

When an individual has pimples inside their intestines, the herbs called “*Sebokane*” is poured into water and then dried up, thereafter the herb is grinded and is fed to the individual. The St. John church feed herbs and soft porridge to the ailing individual. The ZCC uses a light dosage of *Five Roses* tea to heal the sick individual.

Other cases, such as an individual's low-esteem are treated. To treat this, the traditional healer would place the individual inside a “*Sekgoma*”. The healer would mix water and herbs inside a bowl, and then boil small stones and thereafter place these stones into the bowl once they have reached the required temperature. Once this has been done, the concerned individual will place his or her head into the bowl, while covering his or her head with a blanket and then inhale the steam coming out from the bowl. The traditional healer explains that once the individual begins to sweat, he or she will be sweating away his or her low self-esteem issues, and would thereafter have the confidence to go out and face the world.

A second traditional healer explains that it is not only the “*Sekgoma*” that can cure such a disorder. He explains further by stating that recently, traditional healers have developed a method whereby they mix the roots from particular trees and tie them together. This compilation of roots is thereafter burnt. Once the roots catch fire, the concerned individual must then cover his or her head with a blanket and inhale the smoke from the burning roots. Similar to above mentioned method, the individual would proceed to sweat away the bad elements and have a more positive outlook on the world.

This type of healing may also be seen in the African churches. The Apostolics pour boiled water into a bowl, and then place a few stones inside the bowl. The contents of the bowl are then mixed with the “*Sewasho*” and a droplet of Jeyes Fluid, and the individual will proceed to inhale the contents of the mixture.

The ZCC member explained a similar procedure with regard to his church. He explains that a small collection of stones are collected and placed into a bowl of boiling water. This mixture is then mixed with whatever the prophet of the church has prescribed at that particular time; and the individual will thereafter inhale the contents of the mixture.

We notice that the method of making the concerned individuals inhale contents from a bowl is evident within the structures of the above mentioned parties. Although the contents that have been placed into the bowl by the different parties are not the same, they work to achieve the same results.

With regards to healing within the African churches, the Apostolic priest explains that certain ailments are left to the traditional healers, such as healing “*hlogwana ya ngwana*”. This is when an infant or new born suffers constant headaches or migraines. The traditional doctor will grind herbs and mix them with the fat from a pig. They smear this mixture on the child starting from the forehead, down to the back of the child; thereafter, the traditional doctor will also smear this mixture on the legs of a millipede. It is believed that this millipede will walk all around the above mentioned parts of the child’s body. The purpose of the millipede will be to help the herbs penetrate gently into the body of the baby. The traditional doctor has an

alternative method to healing this ailment whereby the herbs are extracted and inserted into the child by means of the bulb syringe.



TRADITIONAL HEALERS TREATING AN AILING CHILD

When those who have problems with their eyesight; problems such as short-sightedness, teary eyes, and general blindness may all be treated. The traditional healer explains that ailing individual is made to inhale smoke from burning herbs. The healer believes that the smoke will clean the eyes of the individual.

A ZCC priest however explains that that branded tea named *Joko* is highly recommended within the church when it comes healing the eyesight of an individual. The batch of tea is brewed without milk, sugar, or any other solvents. The individual will then place his face above the boiling pot of tea, with the belief that the dirt from the eyes of the individual will fall into the tea. The Apostolic priest explains that the ash from the “*sewašo*” is rubbed onto the eyes of the individual and thereafter, the priests pray to Jesus Christ to heal the eyesight of the individual.

The ZCC concluded that in their church, a pot of tea is brewed and the steam is to be inhaled by the ailing individual. The steam is used to clean out the eyesight of the individual. Traditional healers request their patients to inhale smoke that is produced from burning herbs. The Apostolics use the “*sewašo*”, they smear this “*sewašo*” on

the eyelids of an ailing individual and then wash it off after a short while. This method is similar to method used by Jesus Christ in the Bible to perform the healing that was requested by the blind man.

Other methods of healing are shared within the structure of the African churches and the traditional healers; one in particular is the method of drinking. The traditional healers often request those who consult to drink mixtures of water and herbs, which usually taste bitter. Similar to the ZCC, those who consult are served a strong pot of tea, with no sugar thus having a bitter taste also. While we notice that traditional healers acquire their mixtures from herbs which stem from particular plants, we also notice that the tea which is recommended by Zionist priest also stems from particular plants. This shows us how similar these practices may be.

When a new born baby constantly cries, the Apostolics boil coffee within seven days of the birth; the steam brewing within the house will heal the baby from crying excessively. However, traditionalists take herbs (*ditshetla*) and place them over burning charcoal, this charcoal burns the herbs and the smoke inside the house will heal the baby. The ZCC burn a piece of paper and circle it around the face of the baby.

Some believe that by making themselves regurgitate intentionally is an effective to clean his or her body from negative elements. Both churches, along with traditionalists accommodate this. To perform such a method, the traditional healer mixes the roots of plants with salt, and would then cook these roots and place them in hot water. The ailing individual would then drink the mixture and proceed to throw up that which he or she has just consumed.

The ZCC also use a similar method; adding to this, the method of regurgitation is seen as very effective by members of the church. The priest explains that they first brew a pot of *Five Roses* tea which has been mixed with the water where a mermaid stays. Once the individual has finished drinking the tea, he or she will then proceed to drink a mixture of hot water and anything else which the prophet has prescribed. The individual must drink it until his or her stomach is filled, and thereafter throw up everything.

The Apostolics are also familiar with this method. The Apostolic priest explains that the “*sewašo*” is mixed with salt and a small drop of *Jeyes Fluid* and place all of it into a bowl of hot water. This water is then consumed by the ailing individual and thereafter the individual will throw up everything he or she has just consumed.

This method of regurgitation has been used by traditional healers for many years to heal individuals from illnesses which attack the immune and digestive system. The African churches have therefore adopted these methods into their belief system.

## CHAPTER 4

### 4. ANCESTRAL WORSHIP

An ancestor may be seen as a historical entity, someone, or something which has lived in the distant past. According to traditionalists, ancestors are seen as link between the humans here on Earth and God. Mbiti (1969: 69) says:

The living dead occupy the ontological position between the spirits and men, and between God and men. They in effect speak a bilingual language of human beings whom they recently “left” through physical death, and of the spirits to whom they are now nearer to than when they were in their physical life.

Seemingly Mbiti (1969:69) and Thorpe (1991:65) share the same sentiments that the dead body will become an ancestral spirit. Ancestors become necessary when people here on earth have a particular practice which must be performed.

A belief is carried throughout African people that practices such as marriage, births, graduation, circumcision, funerals and unveilings - all have to go through the ancestors for validation and permission.

One particular practice raises eyebrows; the process of exhumation and re-burying people in a different grave. This happens when a family member of the deceased is visited by the ancestor(s) in the form of a dream.

Ancestors are people who passed on from this world to the other side of the world. Mönning (1967:54) describes it further, stating that: “The ancestral worship of the Pedi is based on the belief that the living and the dead can mutually influence one another”. Africans value them; they believe that these dead people are alive in another world where the living cannot visit nor see. They also believe that the living can communicate with them only through particular cultural practices. According to Wittgenstein (1958:191) believing is a state of mind.

The church members of African churches also have a similar belief. The song/ritual called “*Mpoho*”, which is sung by the ZCC, during the singing of this song they made mention of the ancestors – “*Koša ya badimo le batho*”, a song that links the living

and the dead people. When the “*Mpoho*” is being sung, many members of the church give their praises to the first and founding Bishop. They regard him as a messiah who will save them from all evils. Pitšadi (1983:126) states that:

There is still a belief that the late bishops or even the present one is somehow equal to God and that he has godlike characteristics. The miracles which the bishop is believed to perform give his followers this belief. And so the belief in Badimo (Ancestors) is still strong in the ZCC.

Culturally the ancestors are regarded as the mediator between a man and God; similar to how the ZCC and the African Apostolics view their religious leaders as the mediators between them and God.

An informant within the African Apostolic Church quoted a Bible scripture which says:

The dead are going to rise one day, so no one knows when that day will be. The graves should be kept clean all the time so that when the dead rise, they should not be raised from the dirt but from a clean place. (Job 21v32).

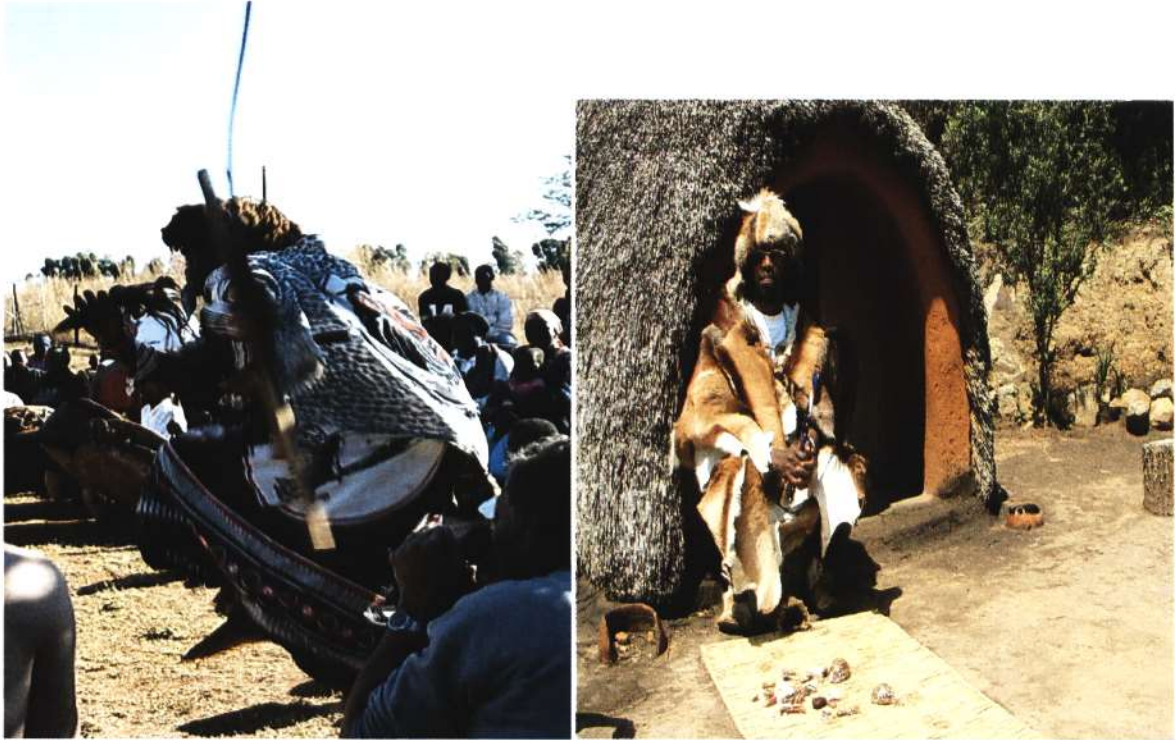
Perhaps we could say that the veneration of ancestors within the African church is caused by the refusal of African church members to let go of their traditional African customs.

#### **4.1 TRADITIONAL CUSTOMS**

Many customs are based on beliefs. A belief is when a person has trust and faith in the unseen. Traditional healers explain that there are a set of customs by which traditional healers must abide. When traditional healers greet, they slightly bend their knees as a sign of respect, loyalty and humility. More often than not, traditional healers carry with them a stick which has been tied with beads. Also, traditional healers must uphold a dress code; thus the red and white clothing we see on many traditional healers.



Other healers wear hats which are made from the skin/fur of a monkey. The dress code may differ according to the ranking of the traditional healer. They never wear shoes when performing rituals and practices. When dressing up, the traditional healers first consult their ancestors so as to show their gratitude.



LEFT: TRADITIONAL HEALER IN ACTION CLADDING IN HIS REGALIA, ONLOOKERS ARE PEOPLE SEEKING HELP WHILE RIGHT: TRADITIONAL HEALER AT THE ENTRANCE OF HIS SHRINE FACING THE REED MAT

Other traditional healers may have similar dress codes, but may operate differently. They usually stay in small, round, thatch-roofed houses with the entrance door facing towards the east. They believe that the door should face east because according to them, the ancestors are found where the sun rises.

Such customs are also evident within African churches. The prophets of the churches also dress in certain ways before prophesying for other people. They give much respect to their clothing. The prophets themselves believe that there is a spiritual element which is generating from those clothes.

Members of African churches agree that clothing is vital for particular practices to be upheld, which is why such clothing is not worn by everyone, but only a chosen few. When a person wears this reserved attire, he or she must meet a certain criteria set

by the church, such as not committing a single sin to make them worthy in the eyes of God.

In the African churches, men and women have their own set of attires to wear. The men in the church have different positions and serve different duties. In the ZCC, those who wear khaki suits are regarded as the frontline foot soldiers of the church. They are usually seen dancing the “*mukhukhu*”, and using the dance as a form of prayer. These so called soldiers serve basic duties such as protecting the church members from any harm. They may be seen wearing their khaki suits with a particular hat; this hat may be worn without the khaki suit because it is seen as a form of protection by those who wear it. Further investigation reveals that the females are not allowed to wash these khaki suits, and instead, the men do it themselves.

There is a green suit which is also worn by members within the church. On the sleeves of these suits, there are golden stripes which indicate the ranking of the male member with regard to the church. Green suits with one golden stripe on the sleeves are worn by men who are heads of their households and have built their own families. The suits with golden stripes stitched onto the sides are allocated to the ministers of the church. The green suit with stripes on the shoulders is reserved for the bishop.



THE GREEN SUITS WITH DIFFERENT STRIPES RESEMBLING VARIOUS MEANings

The females of the church also have specific attires to be worn. The most common of these is the attire with the yellow top and green skirt. Much like the attire of the men, this attire is allocated according to the ranking of the female in the church. The

mother of a household is required to wear this attire to church for a period of five years. Once this stage has been completed, the female position of the female may be promoted to treasurer, secretary, “*keledi*”, and elder respectively.

Female treasurers may be seen with a special stitching on the collar of her attire. The collar of the secretary is green in colour, the “*keledi*” have a blue ribbon which is stitched from the collar, all the way down to the belt. The female elders of the church may be seen with a blue ribbon tied around the collar of her attire.



ZCC FEMALE DRESS CODE

These elders are granted the right to preach at female congregations which take place on Wednesdays. The young females of the church who have not started families are required to dress in all blue attire. Similar to the males, the female members of the congregation put on these attires with the belief that the attires offer protection.

Both female and male members of the church have a custom which requires them to pray before putting on the above mentioned attires.

These attires may not be touched by individuals who have recently returned from funerals, or female individuals experiencing menstruation. It is believed that such incidents carry with them dark elements and impurities.

According to African customs, when a baby is born, the mother of the new born is required to stay away from the church, and should abstain from any sexual relations with her partner. Similarly, traditionalists advise the mothers of new born babies to stay away from traditional doctors, and should also abstain from sexual relations with her partner. The African churches adopted this custom from their traditional lifestyles, and placed them into their religious lifestyles. The mother of the baby should resume duties after three months.

The African Apostolics also have allocated attires for the members of their congregation. The male and females members may be seen in blue and white clothing. The female elders often wear their attire with a “*sekgapha*” on their backs. The Apostolic bishop wears a “*phurabura*” and a long rising hat, and will hold a silver stick. The belief among the Apostolic is that this stick is symbolic to when Moses from the Bible performed the duties of God in Egypt.

The attire of the bishop has the imprint of a dove on the back, and has the imprint of the cross in the front. The dove is to symbolise those that were sent by God; thus meaning that the bishop was sent by God. The cross on the front is to symbolise that Jesus died on the cross for our sins.

The attires of these churches are treated with great respect; so much that those who wear them, end up worshiping their attires. The Apostolics however, have less strict conditions than the ZCC with regard to these attires. They are allowed to wear them to funerals.



APOSTOLIC MEMBERS

Members of the ZCC often speak about being buried in their church attires, with their church tickets in hand when it comes time for them to die; these tickets serve as an indication of membership within the church; the belief here is that the deceased who is buried with his or her church attire along with the church tickets will get access into Heaven, because those who are in Heaven will see that this person was a church goer.

The badge that is seen worn by the majority of members in the ZCC is the sign which the church bears and holds in the highest regard. The badge is regarded as tool for protection by the members of the church because the outsiders of the church fear and respect it. The badge offers a sense of belonging to the church members.

Oxley (1994:145) says, "These badges of membership have become practical credentials for those seeking employment." When outsiders look at a person wearing these badges, they see an element of peace in this particular person. One member of the church explains that a person wearing a badge is saved and delivered from evil, and any forms of dangers

This particular Zionist church member explains how she was delivered from danger; she recalls being followed by criminals, and was attacked by them. During the attack the victim uttered the words "God of Engenas" in a small prayer and the criminals immediately stopped attacking her and apologised.

The prayers that are said by members of church are meant to accommodate all people. During the church service prayer, the congregation is led by the priest who guides the congregation by telling them what to pray for, in no particular order.

According to traditional customs, the traditional healer explains that the attire worn during rituals must first be prayed for; in that, the traditional healer would ask his or her ancestors the permission to put on the attire. According to the African churches, one must pray to God before wearing the attire as sign of respect and honour.

When greeting, traditional healers slightly bend their knees with their hands together. ZCC members also greet by bending their knees and putting their hands together. Neither of these parties greet by means of a hand shake.

A traditional healer is recognisable by the “*nyoko*” of a goat on the back of the head, whereas the members of African churches are typically recognised with the symbols that each church uses. When African church members pray, they kneel down on the floor, similar to a traditional healer who prays to his or her ancestors. Also, all parties have someone to lead them during their respective prayers.

The event of the death of humans who venerate these particular practices; have allocated rituals to accommodate this untimely occurrence. Death is when a person loses the functionality of his body, brain, blood, and heart. Thielicke (1983:66) describes death as:

The separation of the soul from the body that obscures its true orientation. It also means the loss of a world whose disappearance we are not to bewail because something incomparably more perfect replaces it.

Anderson (1986:06) explains it further as “merely the end of the illusion of life as existence in time”. It is believed that the spirit of this particular person leaves the earth and goes into another world. Funerals are services or ceremonies which acknowledge the death of the deceased individual.

When a person dies, African customs require the family of the deceased to smear charcoal on all the windows in the house to indicate that the household has a dark cloud hanging over it. Other traditional healers dress their deceased clients in particular clothing. The traditional healers believe that this clothing will shield the deceased individual from bad elements in the afterlife. Also it will indicate the spiritual affiliation of the individual to his or her ancestors. The traditional healer will also place a spear and knife in the coffin of the deceased individual.

Should an individual die from a car accident, the family of the deceased performs a ritual whereby they fetch the spirit of the deceased from the scene of the accident. Traditionally, the family of the deceased will then allow the aunt of the deceased to talk to the spirit and convince it to be taken home. During her speech, the aunt should mention the names of the ancestors to allow the process to happen.

The ZCC and African Apostolics also attend the scene of the accident and perform rituals where they sprinkle “Holy Water” on the scene of the accident. Also, the churches pray to God to help carry the deceased’s spirit to the afterlife. It is believed that this ritual will carry the spirit of the deceased to where it belongs. This is evident in Davis’ (2002:102) work:

Death rituals serve the purpose of removing the dead from the world of the living so as to enable the survivors to give their minds to life-issues as soon as it is possible.

What Davis speaks of is evident in African churches; the Apostolic and the ZCC utilise this ritual to prevent the spirit of the deceased from becoming a ghost and haunting living people. The rituals are shared with traditionalists and also include speaking to a higher power will achieve a similar purpose. Mbiti (1975:13) says that “the people put food and drinks on the graves of the dead and call the names of the dead people during the process”

Traditional customs disallow the corpses of the deceased from entering their homes before the day of the funeral; they recommend the corpse of the deceased to enter the home in the early hours of the day of the funeral.

Also, all the children in the household of the deceased are required to shave their heads bald to also symbolise the grief that the household is experiencing. The widows of the deceased are made to wear all black attire for either six months or an entire year. In the case of a widow, once the period allocated to wear the black attire is complete, the widow must shave her head bald so as to appear unattractive to other men. Traditional doctors also require the widow to smear the waste of the goat which has been slaughtered as token to the ancestors; this should be done immediately after the funeral. Once this is done, she is made to wear a necklace which has been drenched in herbs. Traditionally, the herbs on necklace are known as “*magobala*”; she is made to wear this for a year along with the above mentioned black attire. The purpose of this “*magobala*” is to protect other people from being plagued with bad omen of her husband’s death.

In the ZCC, the widow of the deceased is made to drink a strong and bitter cup of tea for seven consecutive days. The widow is also made to grind coffee (FG) and salt together and thereafter mix the grinded mixture with petroleum jelly, and smear the mixture all over her body; this should also be done for seven days. The widow would then place extremely warm stones into a bowl full of hot water, and then cover her head with a blanket over the bowl and inhale the vapour. Once this is done, the widow is then given a certain attire to wear for an entire year. The Apostolics also have the same practises as the ZCC; however, the widow is required to also smear the waste of the goat slaughtered for the funeral all over her body.

One may ask why it should be a period of a year. A traditional doctor explains that the intimate bond the deceased and the wife of the deceased will have expired within this time period. On the day which the widow is to remove the black attire, a drum of traditional beer is brewed and a cow is slaughtered. This beer is given to the elder brother or the younger brother as a symbol that he has a task to look after the family of deceased. This ceremony is more commonly known in Sepedi as "*meriri*", where the widow would shave her entire head, for the first time since the burial of her loved one.

A priest from the ZCC has this stance on the issue, that when a member of the church faces the loss of a loved one and has to attend the funeral, the particular member is required to stay away from the church for at least seven days. Once the seven day period has lapsed, a priest from the church must come to the household of the individual and sprinkle "Holy Water" all over the household. This is somewhat of a cleansing process, and should be done to rid the church member of any darkness surrounding him or her. The widow and the brother of the deceased will thereafter go to a priest to receive blessings which may allow the brother to take care of the grieving family.

The Apostolics also have a specific ritual or ceremony which they perform when a person passes away. The apostolic priest explained that their church members may consult traditional doctors for this purpose. They also smear charcoal on the windows of their households.



Zionists have a practice where they sprinkle “Holy Water” on individuals immediately after the funeral. This practice was adopted from traditional doctors who pour water into a bowl and mix with herbs and thereafter wash their hands with this water. Apostolics also use this particular practice after funerals. Also, women from the Apostolic church and ZCC who have new born babies are required to take a portion of this water home with them and make their babies drink this water to prevent them from being plagued by evil spirits, particularly after the funeral. The Apostolics even go as far as to make their babies lick a piece of burnt ash as a protective measure for the baby.

The traditional doctor explains that seven days after the funeral; a goat should be slaughtered and the waste found inside the stomach of the goat should be mixed with herbs. This mixture is then smeared on all the family members of the deceased. This is done to chase away evil spirits.

Rappaport (1999:31) says rituals and religion plays a role in the making of humanity.

According to the ZCC, they require the family members of the deceased to wait seven days and thereafter a priest should come to their household and sprinkle “Holy Water” to chase away the dark cloud of death surrounding the family at that particular time. The Apostolic, however, burn a red cloth and use ash produced from this burnt cloth to mix with water; this mixture is then sprinkled all over the household and all over the family members of the deceased.

Rituals performed by traditional doctors and Apostolics are similar as they both smear charcoal on the windows of households; this charcoal is a very important tool used by the Apostolic church. They are also similar in that both parties require their subjects to shave their hair off and wear all black attire.

## **4.2 DIVINATION**

Phoshoko (2006:56) explains divination as: “a form of a legacy that has been taught from generation to generation by the senior diviner in the family”.

Diviners are healers who depend mainly on ancestral powers. They regard themselves as people who deliver messages from the ancestors to the consulting patients; they are more commonly known as traditional doctors. They primarily use significant bones when diagnosing.



BONES USED BY TRADITIONAL DOCTORS WHEN BEING CONSULTED

When an individual consults a traditional doctor, it is usually because this individual is experiencing hardships. It is rare to find an individual who has his or her life going well consulting a traditional doctor. Individuals visit traditional doctors for various reasons such as the death of a loved one, the lack of marriage in a family, infertility and unemployment.

According to Tanners (1967:42):

There are those diviners who manipulate material objects in order to be able to tell the future, throwing shells, watching a floating stick and so on.

When the head of a household feels that his ancestors are angry at him, he will be faced with the task of consulting a traditional doctor. One traditional doctor explains that when a person approaches them seeking consultation, he will throw a collection of bones and dice to find out where the fault of the individual lies; once that has been found, the traditional doctor will give the individual a folded package with the tools to solve his or her problem.

African church members describe a different method, where the concerned individual will consult a prophet of the church. The ZCC uses a green paper and a stick to prophesy. The Apostolic Church uses a piece of wool and a stick to perform their prophecies. Along with the prophet, they will kneel down and face the ground and pray.

Louise (1985:73) explains the process of prophesying as:

Acts in the name of gods and spirits; his techniques have often been revealed to him by the gods, and he is effective through their power.

Once the prophecy has been received, the prophet will instruct the individual on what to do to put an end to the hardships of the individual.

One may ask, between traditional customs and churches, which came first? Studies reveal that it was the traditional customs that existed first, and then churches came into the picture at a later stage. When Africans started going to church, they refused to let go of their African customs and thus adopted those customs into the church.

### **4.3 PROPHECY**

A prophet is a person who delivers messages that many believe are from a higher power. These messages may be of events which are yet to happen, or revelations of past events.

Where does prophecy come from? And who is eligible to be a prophet? Being a prophet may be similar to being a traditional doctor. Religiously, prophecy may be seen as a gift from God, whereas traditionally, prophecy is seen as a gift from the ancestors.

When an old woman or man is a traditional doctor, they pass on this ability to the grandchild of his or her choice. They usually choose the grandchild who inherited their name.

There is a notion amongst African churches that the prophets in the church were initially supposed to be traditional doctors. This may be due to the fact that recently, many African people have been neglecting their traditional customs and instead

choosing the way of the church. Once a person is given the gift of prophecy, they seek refuge in the church.

Prophets have dreams, in these dreams they see things which may happen in the future. Upon waking up from the dream, the prophet then seeks to tell the concerned person seen in the dream of what to do and what not to do, to fulfil or avoid the prophecy. While many may doubt the plea of the prophet, once the prediction of the prophets becomes true, the person concerned will then begin to believe the prophecy and of course, the higher power from which the prophecy comes from.

Many members of African churches place their lives, faith, and an entire belief on these prophets, Nell (2012:01) explains that:

Most South Africans, more especially Christians based their lives on dreams. People are proud to talk of their dreams as a weapon to consider spiritually.

Nell went on further to explain that dreams often come from either God or the devil. One may understand that God does not speak to them orally, or face to face, but instead uses dreams and visions to communicate to prophets. The prophet will then interpret the dream or vision, and thereafter convey the message to the consulter.

Other prophets do not operate within African churches; they are much more independent and have much stronger prophecies. They use indigenous practices, much like those of traditional doctors to serve their duties.

Traditional doctors and prophets are more or less similar. They are approached for consultation by individuals who need spiritual advice, and in turn the individuals are told of their future fortunes or misfortunes. When a prophet is consulted, the individual must kneel before the prophet and listen to the prophet. Traditional doctors also require their clients to kneel before them while listening to the instructions given to them by the traditional doctor. It is evident that similar practices are shared between the indigenous cultures and African churches.

## CHAPTER 5

### FINDINGS AND RECOMMENDATIONS

#### 5.1 FINDINGS

This research has revealed the influence of traditional practices in African churches. The churches which were investigated are the African Apostolic church and the ZCC: noting the influence of traditional customs and practices within these churches. Further research has shown the reason for this influence has been partly due to the belief of the church members that the protection offered by traditional doctors will also be offered by faith healers within these respective churches.

Traditionally, a traditional doctor is referred to as *inyanga*, *sangoma* and *ngaka*. The traditional doctor has amongst others, the task of protecting individuals who come to him asking for protection. He has various methods of protecting these individuals; these methods have been given to him and other traditional doctors by their ancestors. Their ancestors teach them the practices and/or the rituals that are required to perform various tasks.

One particular purpose that we see these traditional doctors serve is: protecting individuals from witchcraft and elements of witchcraft that exist amongst Africans as a result of human emotions such as jealousy.

The above mentioned methods of protection which are used by traditional doctors are very common amongst Africans, and are performed on a daily basis. African churches have adopted these methods because the members of the African churches refuse to let go of their traditional heritage.

When ensuring the safety of a household: small portions of metal, wool, sand, the “*sewašo*”, and flags are used in various but similar ways by traditional doctors and African churches as well. These instruments of protection are also used to protect individuals from physical harm.

Furthermore, when a traditional healer makes an incision on an individual, he places his herbs into the area where the incision is made. This is similar to African churches that prick incisions of individuals with needles and smear petroleum jelly to make the jelly penetrate into the blood stream.

When people suffer from illness and consult a traditional doctor for treatment; they are often made to drink a concoction of herbs put together by a traditional doctor. Illnesses which may include eye infections, bodily pains, headaches suffered by infants, infidelity, infertility and excessive menstruation are treated with a drinkable mixture of herbs. Another way to treat the above mentioned illnesses is through the usage of a bulb syringe. Also, burning herbs for smoke inhalation is seen as method to cure illnesses by traditional doctors.

African Churches treat ill people by making them drink herbal tea. African churches also encourage the use of a bulb syringe. Members of African churches may be told to inhale burning newspaper and dry grass if they are to heal from their illnesses.

Traditional weddings are protected by means of herbs (*go upiwa*); this is done by traditional doctors whereas African churches use methods which may only be instructed by prophet of the church. The customs adopted here are similar between the traditional and religious parties. Also, similar preventive measures are taken to prevent divorce. We also noted that traditionalists, ZCC and Apostolics openly practice polygamy.

Further research reveals to us that in the event of death, traditionalists consult traditional doctors to find out which steps to take, while African church members respond to the feedback of the church prophet. After a funeral, all parties cleanse themselves through various methods; from sprinkling water to smearing ash, the rituals used here are similar, taking into consideration that all parties allocate a period of time to mourn the death of a loved one.

When a married individual encounters the loss of his/her marital partner, he or she is made to dress in black coloured clothing and is told to abstain from sex for a period of one year. This is done after smearing a mixture of herbs and waste from the goat that has been slaughtered. This is done by traditionalists and African Apostolics. The

ZCC however, smear grinded coffee and salt mixed with petroleum jelly on their bodies.

When burying a person; traditional doctors place a spear/knife in the coffin of the deceased so that the deceased may carry it with them and protect themselves from evil in the afterlife. The spear placed in the coffin is specifically dedicated to people who were prominent fighters or heroes during their lifetime.

All parties practice the ritual of visiting graves; traditionalists visit graves to consult their ancestors while African churches unveil tombstones as token to the ancestors.

African churches reserve their beliefs in venerating ancestors; however, when singing hymns (*"Mpoho"* and *"Terone"*) of their churches, much praise is given to the ancestors of their respective church leaders. Both churches use drums during the singing of these songs. The use of these drums is influenced by the traditional practices. Also, the ancestors are given regard when ceremonies such as funerals, weddings and graduations come into play. These events are reported to the ancestors of the concerned parties for protection and permission. Should they not report such matters to the ancestors, the belief is that all things during the ceremony will go wrong; similarly to when individuals consult traditional doctors for permission of certain ceremonies.

When protecting livestock, the traditional doctor protects the livestock by digging up and placing herbs in various places around the kraal. African churches opt instead to sprinkle water all around the kraal of the livestock. But they do this to achieve similar results.

As we all know, livestock depends on the wellbeing of farm lands. Along with the livestock, these farms are protected by traditional doctors, and/or African churches. When growing crops; traditional doctors smear herbs on the seeds before sowing. Also, African churches sprinkle "Holy Water" on their seeds before sowing.

Vehicles are also taken in for protection from accidents. The churches tie pieces of wool, or metal underneath the car while traditional healers place their herbs underneath the car.

When a traditional doctor goes out to perform their tasks, they have a specific dress code which must be worn strictly for this purpose. Upholding dress codes is also done in African churches, who dress in specific attire depending on their position in the church. Further research shows us that the wife of the traditional doctor may not wash or touch the attire of the traditional doctor at any cost, should the wife touch the attire, she would die. Also, in the ZCC; the female members may not wash the attire of their male counterparts or touch them while the female is going through her menstrual cycle or when the female has just given birth to a child. The restrictions for these females are valid for 7 days and 90 days respectively.

## **5.2 RECOMMENDATIONS**

The content of the research at hand reveals that traditional healers have more potent practices and therefore play an important role in the lives of those who believe in the methods of traditional healers.

Traditional practices reveal themselves in the ZCC and African Apostolics due to their similarities. I therefore recommend individuals whose beliefs are steeped in traditional beliefs should be allowed to practice their belief without criticism or hindrance.

Since a link appears to be evident between traditional healers and some African churches, the churches that seem to be influenced by their African tradition should practice their traditional beliefs without criticism.

In conclusion, people who attend Western churches, yet consult prophets of African churches in the night; should be assertive and do it openly so that their challenges may be addressed without any sense of fear. These individuals have a strong traditional background which gives them a certain degree of trust in African churches, as well as traditional customs.



## REFERENCES

- Anderson, A. 1991. *Moya: The Holy Spirit in an African Context*. Unpublished Dissertation. UNISA: Pretoria.
- Anderson, A. 1986. *Theology, Death and Dying*. UK: Basil Black.
- Ayisi, E.O. 1972. *An Introduction to the Study of African Culture*. Second Edition. London: Heinemann.
- Calitz, C.J. 2011. *The Free Song (hymn) as a Means of Expression of the Local Congregation with Specific Focus on the Situation of the Dutch Reformed Church in South Africa*. Pretoria: University of Pretoria.
- Chapple, E.D. 1970. *Culture and Biological Man: Explorations in Behavioural Anthropology*. New York: Holt, Rinehart and Winston.
- Coetzee, P.H. & Roux, A.P.J. 1998. *The African Philosophy Reader*. London: Routledge.
- Davis, D.J. 2002. *Death, Ritual and Relief: Second Edition*. London: Continuum.
- Dr Harold, B. 1998. *Healing Anxiety with Herbs*. New York: Harper Collins Publishers.
- Elphick, R. and Davenport, R. 1997. *Christianity in Africa: A Political, Social and Cultural History*. Cape Town: David Phillip Publishers.
- Grobler, C. 2011. *Culture, Religion and Psychosis: A Case Study from Limpopo Province, South Africa*. Polokwane: Mankweng Hospital.
- Hlungwane S.B, 1993. *The Importance of Symbolism in The Zion Christian Church*. Unpublished MA Dissertation. Sovenga: University of the North.
- Kgwatalala, G. 2003. *Health Seeking Behaviour Among The People of The Africa Gospel Church in Francistown*. Pretoria: Unisa.
- King, G.J. 1993. *Reproduction in Domesticated Animals*. Tokyo: Elsevier Science Publishers BV.

- Louise, H.M. 1985. *Extrinsic evils Powers in the Old Testament*. Ann Arbor. University Microfilms International.
- Lukhaimane, E.K. 1980. *The Zion Christian Church of Ignatius (Engenas) Lekganyane, 1924-1984: An African Experience with Christianity*. Sovenga: University of the North.
- Mağadzhe, R.N. 1985. *NA Milubi's Drama*. Unpublished MA Dissertation. Sovenga: University of the North.
- Magesa, L. 1997. *African Religion: The Moral Traditions of Abundant Life*. New York: Orbis Books.
- Malatji, M.V. 2008. *A Situational Analysis of Poor Car Management: The Department of Water Affairs and Forestry, Limpopo Province*. Unpublished MA Dissertation. Sovenga: University of Limpopo.
- Mbiti, J.S. 1969. *African Religions and Philosophy: Second Edition*. Botswana: Heineman Publishers.
- Mbiti, J.S 1975. *An Introduction to African Religion*. Unpublished Dissertation. London: Heinemann Educational Books.
- Mokhatla, N.M.I 1977. *The Ancestor Cult in the Independant Church Movement: The Role and Influence of the Ancestor Cult in the Independant Churches with Special Reference to the Zionist Churches*. Unpublished MA Dissertation. Sovenga: University of the North.
- Mönnig, H.O. 1967. *The Pedi*. Pretoria: J.L. van Schaik.
- Nell, W. 2012. *Religion and Spirituality in Contemporary Dreams*. Vereeniging: Vaal University.
- Oosthuizen, G.C. 1968. *Post Christianity in Africa: A Theological and Anthropological Study*. London: C. Hurst and Co.
- Oxley, J. 1994. *The Places of Worship in South Africa*. Southern Book Publishers. Pretoria: Halfway House.

- Parrinder, G. 1968. *African Traditional Religion*. Westport, Connecticut: Greenwood Press Publishers.
- Phoshoko, M.L. 2006. *Divination among the Ba-Phalaborwa of Limpopo Province*. University of Limpopo.
- Pitsadi, N.S. 1983. *The Zion Christian Church of Ignatius Lekganyane: Its Origin, History and Character of Comparison with Reformed and with Traditional Structures*. Unpublished MA Dissertation. Sovenga: University of the North.
- Pretorius, S.P. 2011. *Spiritual Abuse Under The Banner Of The Right to The Freedom of Religion In Religious Cults Can Be Addressed*. Pretoria: Unisa.
- Rappaport, R.A. 1999. *Rituals and Religion in the making of Humanity*. Cambridge: Cambridge University Press.
- South African Concise Oxford Dictionary*, 2000. Cape Town: Oxford University Press.
- Streib, G.F. 1973. *The Changing Family: Adaptation and Diversity*. London: Wesley Publishing Company, Inc.
- Sundkler, B.G.M. 1961. *Bantu Prophets in South Africa*. Second Edition. London: Oxford University Press.
- Tanner, R.E.S. 1967. *Transition in African Beliefs: Traditional Religion and Christian Changes: A Study in Sukumaland*. Tanzania. East Africa.
- Thielicke, H. 1983. *Living With Death*. Michigan: William B Ferdmans Publishing Company.
- Thorpe, S.A. 1991. *African Traditional Religions: An Introduction*. Unpublished Dissertation. Pretoria: UNISA.

- Valsiner, J. 2007. *Culture in Minds and Societies: Foundations of Cultural Psychology*. London: Sage Publications.
- Wittgenstein, L. 1958. *Philosophical Investigations*. Great Britain: Basil Blackwell Publishers Ltd.