

**NECROMANCY IN THE BAMILEKE CULTURE AND ITS
INFLUENCE ON CHRISTIANITY AND CHURCH GROWTH AMONG
THE BAMILEKE PEOPLE
CASE STUDY: GALIM METROPOLIS**

BY

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FACULTY APPROVAL PAGE

We hereby certify that this research project has been read and approved as meeting the requirements of The Apostolic Bilingual Seminary Kumba, Cameroon.

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DECLARATION

I hereby declare that this project is my own work, a record of my research efforts towards a bachelor's degree in theology and that to the best of my knowledge, it contains no material previously published by another person and no material that has been accepted for the award of any other degree. Quote marks or indentations are used to denote all quotations, while references are used to specifically recognize the sources of information.

TANO YEMELI JOEL

DEDICATION

This work is primarily dedicated to the almighty God who called me out of darkness into His magnificent light, giving me the honour of being a preacher of His word and for His love and grace through this period of study in the Apostolic Bilingual Seminary Kumba.

Secondly, I dedicate it to my parents; Seying Tano Jairis and Yemli Christopher who have sacrificed so much to see me succeed in life.

Finally, this work is dedicated to the TABS personnel, who never stopped working to make my ambitions of being a balanced minister of the gospel a reality, to Rev. Chebe Abel who is my spiritual father, Rev. Tabot Robert and the body of Christ for their support and encouragement.

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ABSTRACT

Necromancy has been practiced for centuries until nowadays. The Bamileke culture of Cameroon reflects Necromancy in the form of ancestor worship or veneration in which they strongly believe in the communication between the living and the dead. Due to this reality in the Bamileke culture, the researcher observed that it poses a great hinderance to the spread of Christianity in this part of the country. The purpose of this work was to study the influence of the practice of Necromancy by the Bamileke people on Christianity. The first chapter presents a background and the issues that produced the burden for this research. In the course of this work, the researcher interacts with several authors on topics related to Necromancy after which he was compelled to descend to the field using the Galim metropolis as his case study. He carefully sampled and collected needful data, using two approaches in data collection which where; a distribution of about 125 questionnaires to various groups of peoples which were filled and returned. Some interviews were equally carried out. After analysing the data collected, specific hypotheses were verified. The findings made revealed that Necromancy has a serious influence on the expansion of the Christian faith and Church growth in the Bamileke culture. However, Biblical justifications for salvation in the death and resurrection of Jesus alone was stressed to attack the deception in Necromancy believed and practiced in the Bamileke culture. Enculturation strategies were also mentioned for better penetration with the Gospel. Thus, the researcher made his observations known at the end of this study, drew his conclusions, and suggested some recommendations that could help overcome the deceptive belief and practice of Necromancy and its influence on Christianity in this part of the country.

LIST OF ABBREVIATIONS

ATR: African Traditional Religion.

TACC: The Apostolic Church Cameroon.

TABS: The Apostolic Bilingual Seminary.

EEC: Eglise Evangelique du Cameroun.

SIE: Etre supra-naturel, créateur de l'univers et protecteur de l'espèce humaine.

NIV: New International Version.

NAR: New Apostolic Reformation.

3MC: Three Missions of Colonization.

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CHAPTER ONE

GENERAL INTRODUCTON

1.0. INTRODUCTION

African Traditional Religion is the religious background of the African people whom Christianity is seeking to evangelize today. In order to build bridges of communication with them, there should be an understanding of the beliefs and practices of African Traditional Religion (ATR).¹ The Bamileke tribe is one of the major tribes in Cameroon reflecting Africa and ATR, which makes the understanding of ATR very important for the spread of Christianity and thus church growth in the Bamileke land. As it is known, learning leaves from the known to the unknown. Therefore, to tackle the issue of Christianity in the Bamileke culture, it is necessary to know that what a person believes and knows forms the basis for further knowledge. In this case, the knowledge of Christianity in the Bamilike land will be successful from the right understanding and making out the difference between their belief and knowledge and that of Christianity. Therefore, the communicator must intimately know those with whom he wishes to communicate in order to relate his thoughts to the needs and beliefs and knows their people.² The researcher intends to investigate how Necromancy in ATR among the Bamileke people of Cameroon influences Christianity and church growth in the west region of Cameroon, taking Galim as his case study. In this chapter, the researcher will be examining the background of study, statement of the problem, purpose of study, significance of the study, research questions, limitations of study, scope or delimitations of the study, and definition of operational terms.

¹ Gehman Richard J, *African Traditional Religion in the light of the Bible* (Nigeria: ACTS, 2001), p.5.

² Ibid, p.5.

1.1. BACKGROUND OF THE STUDY

For many years, humans have been obsessed with the idea of death: how to delay it, how to prepare for the afterlife, how to know the past, present, future and how to come back from the grave. Necromancy (Communication with the death, ancestor worship/skull cult) has had a wonderful growth in Africa and in the west region of Cameroon even before the arrival of European missionaries in Africa. By bold assertions and shrewd practices, it has bewildered and entrapped some honest people whose curiosity was excited, and they have received spiritual harm. For modern spiritualism, as a system of religious thought and faith, is identical in origin and analogous in spirit and practice to that of demonology, which Inspiration has described as the doctrine of devils.³ From the words of the Lord in Deut. 18, 10-12 (KJV),

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee.

Since the unfortunate fall of the human race, Necromancy is not a new weapon of war that Satan uses, when he throws the blinding cloud of doubt over the mental vision of man. Bringing in strong delusions, trusting that men may believe a lie that they may be damned for he has been all too successful in the ruin of souls with this weapon to abandon it now. Coming down to contemporary Africa and the Bamileke culture, characterised by the belief and practice of ancestor worship/ veneration, the devil does not hesitate in using things real to induce men to believe things unreal nor the use of things unreal to men to believe things real. All these to delude men, keep out, or shut out, the light of the Gospel, and the true service that God requires.

³ Morrison. A.B., *Spiritualism and Necromancy* (New York: Nelson and Phillips, 1873), p.6.

African Traditional Religion (A.T.R) in which we find Necromancy:

By describing African religion as traditional, we mean that it originated from the people's environment. We call this tradition a religion because religion is an aspect in the people's culture wherein there is belief in God, which is also demonstrated in worship.⁴ The intercourse between ancestral search to connect with the divine and the physical world believed to be the handicraft of a great being gave birth to our Traditional Religion. The dead were part of the living and the latter would be worshipped and remembered while the former would, in need of protection, pay obeisance to the living dead. This gave rise to Necromancy. Idowa mentioned five categories of spiritual beings that make up the religious view of Africa. These include; the Supreme Being, divinities, spirits, ancestors, practice of magic and medicine.⁵ In the area of worship before the coming of the European missionaries, God was revered indirectly through the minor gods, spirits, and ancestors. Divinities served as intermediaries between God and man. The divinities had shrines, altars and temples. During the colonial era, the European missionaries were more concerned in spreading the good news that they cared less about developing an evangelical theology for Africa to protect Christianity in Africa from syncretism. According to Richard Gehman, "syncretism is the result of trying to bring together two beliefs which cannot be mixed. They simply do not agree together."⁶ The early missionaries during the colonial era saw everything about Africa as evil and there was no clear-cut distinction between what is right and wrong action in the African culture. The European missionaries generally condemned ATR as evil.⁷

Thus with the above observation in the background of the study, this work seeks to find the extent to which Necromancy is affecting Christianity and the church in the Bamileke culture and to know if everything about the Bamileke culture is bad.

⁴ Nwabuko Chineke Chibueze, *Issues in African Traditional Religion* (Aba: John wisdom Press, 1998), p.3.

⁵ Ibid

⁶ Gehman, *African Traditional Religion in the light of the Bible*, p.213.

⁷ Ibid, p.1.

1.2. STATEMENT OF PROBLEM

Given the information stated in the background of study, the researcher has observed that given that Necromancy is an ATR practice in Africa, Cameroon and in the Bamileke culture, it has a strong grip on the Bamileke people. Reliance on ancestors and the dead is a felt need in times of crisis for many non-Christians and Christians. Many Christians in Africa particularly in the Bamileke land, have welcomed Christianity only as a superior religion to ATR, but are not yet contented that it takes only faith alone in Jesus Christ that is His dead and resurrection only and no other ancestor nor spirit to be saved. This has created an African Christian problem, leading many to Necromancy. To this reality, Anselme says this about the West Region of Cameroon;

The faith and religious practices of Bamileke Christians have always raised questions about their depth and orthodoxy in relation to the requirements of the Christian Churches. The conversion of the Bamileke to the Christian faith should allow the Gospel to penetrate the “mores” of the whole society by purifying them of all practices contrary to the Christian faith. However, the impression that emerges from the observation of the religious behavior of the Bamileke is that he evolves in a system with double register; for at the same time as he adheres to Christianity, he nevertheless remains faithful to ancestral religious practices.⁸

The question is, to what extent has Necromancy in the West Region of Cameroon influenced the growth of the church and indigenes from joining Christianity? The major challenge facing the Christian faith in Cameroon and in the Bamileke land is syncretism in which we find Necromancy mixed up with Christianity without clear distinctions. Syncretism is the act of combining two opposing beliefs. Sometimes, Churches fail to remove parts of culture that are contrary to the Gospel. They merge the gospel and non-Christian elements of culture such as Necromancy in the Bamileke culture. The missionary version of Christianity has led Christianity in Africa into theological and practical Necromancy; practically many rely on

⁸ Kamé Keusom Joseph Anselme, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké* (Université De Yaoundé I, 2004), p.2.

ancestors while some are replacing faith in Christ with faith in the spirits of some death fathers of faith.⁹ Theologically, many apply wrong meaning to scriptures. They contextualize scriptures directly without proper exegesis. The concern of this work is based on the observation that Necromancy is hindering people in the Bamileke land from embracing Christianity and altering Christianity in this part of Cameroon. It is from this perspective that the researcher wishes to find out to what extent Necromancy is a threat to Christianity in the Western Region of Cameroon and also to know how Necromancy can be countered biblically in order to help Christianity in the Bamileke land, taking Galim as case study.

1.3. RESEARCH QUESTIONS

- 1 How does Necromancy influence the people in the Bamileke culture?
- 2 How does Necromancy hinder the conversion of more Bamileke indigenes?
- 3 How does Necromancy influence the spiritual growth of indigenous Christians?
- 4 How can preachers of the Gospel and the Church overcome the influence of Neromancy in order to flourish in the Bamileke land?

1.4. PURPOSE OF THE STUDY

In relation to the problem of this research, the researcher embarked on this work with the following objectives:

1. To examine the extent to which Necromancy influences the Bamileke people.
2. To find out to which extent Necromancy impedes the expansion of Christianity through the Gospel.
3. To investigate the extent to which Necromancy hinders church members from growing spiritually in this part of the country.
4. To find out how preachers of the Gospel and the Church can overcome the influence of Neromancy and flourish in the Bamileke land

⁹ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.2.

1.5. SIGNIFIEANCE OF THE STUDY

From the findings, the researcher presumes that the results of this research work will contribute to knowledge and kingdom advancement in the following ways:

1. It will create or reinforce the awareness of the stronghold of Necromancy.
2. It will increase the opportunity for more souls to be won against the grip of Necromancy.
3. It will help improve the spiritual growth of Christians of the Bamileke background out of this deception.
4. It will help preachers of the Gospel and Churches to overcome the influence of Necromancy and be more efficient and productive.

1.6. LIMITATIONS OF STUDY

As limitations to this study, the researcher acknowledges the fact that this work may not be perfect because of certain short comings such as geographical constraints and limited time. Furthermore, certain barriers such insufficient available writings on this topic about the Bamileke culture and financial constraints, limited the researcher from exploring other resourceful sources and areas.

1.7. THE SCOPE OR DELIMITATION OF STUDY

The researcher's study is the influence of Necromancy on Christianity in Cameroon on a large scope. However, given the broadness of the scope, this work intends to dwell on the influence of Necromancy on Christianity and the growth of the church in the Bamileke culture, which is a major aspect of ATR. Case study: The west region of Cameroon. Considering the multiple tribes in this region, the study will be limited to the Galim metropolis.

1.8. DEFINITION OF OPERATIONAL TERMS

Necromancy: Rev. A. B. Morrison, defines Necromancy as the theory that men on the earth are able, by spirit alliance, to converse with the spirits of the dead, and thereby get a knowledge of the spirit world.¹⁰

Miriam Webster dictionary defines Necromancy as the conjuration of the spirits of the dead for purposes of magically revealing the future of influencing the course of events.¹¹

Given the above definitions, Necromancy is therefore a magical practice involving the conjuration and communication with spirits of the dead for the purpose of divination and knowledge, believed to influence the course of events.

Necromancer: Rev. A. B. Morrison, says a Necromancer is properly one who pretends to foretell future events by holding converse with departed spirits, and one who uses sorcery and enchantments.¹² Young says, "A necromancer is a trickster."¹³

Influence: *Webster's Universal Dictionary & Thesaurus* defines influence as: the power to affect others; the power to produce wealth, position and ability.¹⁴ *The new international Webster Comprehensive Dictionary* defines it as the power or process of producing an effect upon a person, by imperceptible or tangible means.¹⁵

Tradition: *The new international Webster Comprehensive Dictionary* defines it as transmission of knowledge, opinions, doctrines, customs, and practices from generation to generation originally by word of mouth and by example.¹⁶

¹⁰ Morrison., *Spiritualism and Necromancy*, p.11.

¹¹ <https://www.merriam-webster.com/dictionary/necromancy>, (1828)

¹² Morrison, *Spiritualism and Necromancy*, p.11.

¹³ *Ibid*, p.12.

¹⁴ *Webster's Universal Dictionary & Thesaurus*, (Glasgow: Geddes & Grosset, 2010), p.257.

¹⁵ *The New International Webster's Comprehensive Dictionary of the English Language. Encyclopaedic Edition*, (USA: Trident Press international, 2004), p.649.

¹⁶ *Ibid*, p.1330.

Culture: An umbrella term which encompasses the social behaviour, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups.¹⁷

Christianity: *Webster's Universal Dictionary & Thesaurus* defines Christianity as the religion based on the teachings of Jesus Christ.¹⁸

African Traditional Religion (ATR): According to Omosade Awolalu, we mean the indigenous religious beliefs and practices of the Africans.¹⁹

Bamileke: These are grass fields people. The largest ethnic group in Cameroon and inhabit the country's West Region.²⁰

Spirit: The principle of conscious life; the vital principle in man, animating the body or mediating between body and soul.²¹

Ancestor: One from whom descent is derived; especially, such person further back in the line than a grandparent; forefather; progenitor; forebear²²

Worship (Cult): The act or feeling of adoration or homage; the paying of religious reverence, as in prayer, praise, etc.²³

Resurrection: In the Christian religion, the Resurrection is Jesus Christ's return to life on the third day after His death, or the return of all people to life at the end of the world.²⁴

Salvation: The act of saving or the state of being saved; in Christianity, the deliverance from evil.²⁵

¹⁷ Tylor Edward, *Primitive Culture. Vol.1.* (New York: J.P. Putnam's Son, 1871), p.15.

¹⁸ *Webster's Universal Dictionary & Thesaurus*, p.101.

¹⁹ Omosade J. Awolalu, *what is African Traditional Religion?* Studies in Comparative Religion, vol. 9, No.1. (1975).

²⁰ [Http://www. Wikipedia.](http://www.Wikipedia)

²¹ *Webster's Encyclopedic Unabridged Dictionary of the English Language* (New York; Prtland house, 1989), p.1371

²²*The New International Webster's Comprehensive Dictionary of the English Language. Encyclopaedic Edition*, p.53.

²³ *Ibid*, p. 1451.

²⁴ *Cambridge Dictionary*, (Cambridge: Cambridge University Press, 2022)

²⁵ *Webster's Universal Dictionary & Thesaurus*, p.415.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter assembles and reviews available related literature on the subject of this research. This will enable the researcher to exploit adequately, the material from other researches for the purpose of comparison and analysis. Here, the researcher will discuss the concept of Necromancy, the Biblical perspective of Necromancy, other vital concepts that make up this topic and reasons for the negative influence of Necromancy on Christianity in the Bamileke culture.

2.1 THE GENERAL CONCEPT AND ORIGIN OF THE WORD NECROMANCY

2.1.1 What is Necromancy?

In general, the term Necromancy covers all the divination practices connected with the spirits of the dead.²⁶ Another definition of the word Necromancy is “The practice of communicating with, and raising the dead.”²⁷ Moreover, J Gerrad argues, “Necromancy the art or practice of magically conjuring up the souls of the dead is primarily a form of divination. More generally, Necromancy is often considered synonymous with black magic, sorcery or witchcraft, perhaps because the calling up of the dead may occur for purposes other than information seeking or because the separation of divination from its consequences is not always clear”.²⁸ However, Johannes Hartlieb deferent from others defines Necromancy thus: “Nygramancia is the first forbidden art, and is called the black art. This art is the worst of all, because it proceeds with sacrifices and services that must be rendered to the devils. One who wishes to exercise this art

²⁶ Kapcár. A, *The Origins of Necromancy or How We Learned to Speak to the Dead* (Sacra, 2015), p.30.

²⁷ Crespo Thompson. M, *Necromancy: The dark history of raising the dead* (Open Road media, 2019), p.6.

²⁸ Gerrad. J, *A necessary evil: Necromancy and Christian death* (Manchester: 2009), p.2.

must give all sorts of sacrifices to the devils, and must take an oath and pact with the devils.”²⁹

Why practice Necromancy? From the above definitions and as will be seen further, we can determine three main reasons to practice Necromancy:

1. To summon a relative or friend with whom the contractor had unfinished business.
2. To summon a known figure, not necessarily a person whom one knew personally, to gain some sort of knowledge, insight or other benefit for oneself.
3. For the purpose of worship and/or veneration of ancestors.

Kapcar categorizes Necromancy into two main groups – sympathetic Necromancy (to conjure a person with an emotional link to the contractor – Orpheus and his wife Eurydice) and beneficial Necromancy (to conjure a person that has some sort of knowledge about events beneficial to the contractor – Odysseus and Tiresias).³⁰

2.1.2 The Origin of Necromancy

According to Aldrich, the expression Necromancy, a 17th-century English derivation³¹, according to Kapcar of the Italian word nigromancia (black magic) can be traced back to the Latin word necromantīa, with the same meaning as its later Italian counterpart.³²

However, for the real roots of the word, we have to go even further into the past. The Latin expression was borrowed from the pre-classical Greek word νεκρομαντεία (nekromanteía) consisting of two words – nekρός – νεκρός (dead, corpse) and manteía – μαντεία (divination). There is also a linguistic basis for the expanded use of the word: the term black art for magic appears to be based on a corruption of Necromancy (from Greek necros, 'dead') to nigramancy

²⁹ Kieckhefer, Richard, *Forbidden Rites, A Necromancer's Manual of the Fifteenth Century* (Pennsylvania: Pennsylvania State University Press, 1998), p.103.

³⁰ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, pp.53-54.

³¹ Aldrich, C, *The Aldrich dictionary of phobias & other word families* (Victoria: Trafford Publishing, 2002), p.146

³² Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.30.

(from Latin niger, 'black').³³ Kapcar further relates that first reports of the word in this context come from the early Christian theologian Origen of Alexandria 3rd century AD. In his citation of the Recognitions of Clement, he describes how Simon the Magus said:

By means of ineffable adjuration, I called up the soul of an immaculate boy, who had been put to a violent death, and caused it to stand by me: and by its means whatever I command is effected. And (the soul freed from the body) possesses the faculty of foreknowledge: whence it is called forth for Necromancy.³⁴

Homer, still on this origin of the word Necromancy writes:

The root of the Hellenistic word can be, on the other hand, found in the classical Greek word ἡ νέκυια (nekyia), the cult practice of questioning the ghosts about the future. The earliest reference to this rite can be found in Book XI of the Odyssey, where Odysseus is instructed to perform a ritual, sacrificing a ram, thus summoning the ghosts of the dead to question them about his further steps to reach the Halls of Hades.³⁵

The expression Necromancy (as an act), or necromancer (as a person), in various meanings was understood during different periods of time, locations and cultures, by multiple authors.

2.2 BRIEF HISTORY AND PRACTICES OF NECROMANCY

After establishing what Necromancy is, this section brings out a brief history of Necromancy down to African.

2.2.1 Brief History of Necromancy

Necromancy in the Antiquity

As has already been discussed in the previous section, the origins of the expression of Necromancy can be traced back to the Hellenistic period of ancient Greece and it is also here that we will start our research into its practice. With regards to this, Kapcar lists major actors at the origin of this practice:

³³ Jones, Lindsay, et al. *Encyclopaedia of Religion, volume 10, second edition* (Farmington MI: Macmillan, 2005), p.6451.

³⁴ Roberts. A, & Donaldson, J. *The Ante-Nicene Fathers* (Michigan: Wm. B Eerdmans Publishing Company, 1995), PP. 2-13.

³⁵ Homer, *Odyssey*. Trans. B. B. Powell (Oxford: Oxford University Press, 2014), pp.13- 22.

The earliest and one of the most prominent works mentioning the existence of Necromancy is the *Odyssey*, by Homer. This Greek epic poem, fundamental to the Western canon and the second oldest complex written work of Western civilization, dating back to the 8th century BC, describes the journey of the Greek hero Odysseus, or Ulysses in the Roman tradition.³⁶

Unable to find his way back home to Ithaca, Odysseus consults the sorceress Circe and is instructed in various rites he has to perform in order to reach the ghost of the Theban Tiresias.³⁷ For a brief story of the Odysseus, Kapcar paraphrases Ogden's citation from Homer's work says:

At the beginning of the practices named *nekyia*, Odysseus digs a trench with his sword and around it they pour libations for all the dead, first mixed with honey, the second time mixed with sweet wine, the third time mixed with water and then they sprinkle white meal over it.³⁸

Odysseus promises the hordes of the dead, that when back in Ithaca he will offer them a barren heifer in his palace and build for them a huge sacrificial pyre. Especially for Tiresias he will sacrifice an all-black sheep that excels among other sheep. Then he cuts off the heads of several sheep he has brought for this occasion, letting the blood flow into the trench. Not until then do the masses of the dead appear – young and old, as well as a vast number of soldiers, still bearing marks of their mortal wounds. In the last part of the ritual, the sheep are skinned and burned on a pyre, in order to invoke the gods Hades/Pluto and his wife Persephone/Proserpine.

Kapcar from this narrative, deduces his understanding under three points as follows:

First, the necromantic art Odysseus was practicing could not be aimed at a single individual, even if his initial goal was to question Tiresias. The invocation summoned all of the dead of Hades, who came at his calling. Second, the idea of the necromancer controlling the dead is also not present here. As the story goes further, Odysseus is first visited by his departed companion Elpenor, who died

³⁶ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.35.

³⁷ Ogden, D, *The Ancient Greek Oracles of the Dead* (Acta Classica, 44, 2001), pp.167–195.

³⁸ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.35

and was left unburied at the palace of Circe, then by his mother Anticlea and finally then comes the blind prophet Tiresias. All of these characters converse with Odysseus, questioning or advising the hero in his further quest, not showing any sign of obedience or obligation. Thirdly, all of the dead are drawn by the fresh blood that they hasten to drink.³⁹

From Homer's narration, Tiresias also advises Odysseus, that the spirits he would like to question should also be allowed to drink from the sacrificial blood. Kapcar observes what would later infamously become a dominant trait of Necromancy, the practice of blood sacrifice needed for interaction with the underworld.⁴⁰ From further reading of stories of the dead from Homer and Ogden, one of the instances points to the widespread fear of the Greeks of the restless dead, those that died but did not receive a proper funeral. This category of the dead was feared, and according to the general belief, even avoided by the other dead. Several measures could be taken in order to give these revenants their final rest, among others the construction of cenotaphs, or empty tombs.⁴¹

Greek Sources of Necromancy

Plutarch in his *De sera numinis vindicta* (Section 17) mentions Collondes who slew Archilochus, a favorite of the Muses, in a fight, and was therefore ejected by the Pythian priestess. He had to humble himself through prayer and sacrifice, appeasing the evoked ghost of Archilochus to undo his deed.⁴² Herodotus in his work *the Histories* (Book V., chapter 92G) mentions the Corinthian tyrant Periander and his interaction with the ghost of his dead wife Melissa.

Melissa has been murdered by Periander, based on false accusations by his concubines. Only she knew the whereabouts of a deposit left behind by his friend, which causes the tyrant to send messengers to the Oracle of the Dead on the river

³⁹ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.36.

⁴⁰ Ibid.

⁴¹ The word cenotaph derives from the Greek kenotaphion (κενοτάφιον), consisting of two words kenos (κενός) – “empty”, and taphos (τάφος) – “tomb”.

⁴² Ogden. D, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Sourcebook* (Oxford: Oxford University Press, 2002), p.190.

Acheron, to evoke and question the ghost. On the first try, even though the evocation is successful, Melissa refuses to reveal the location, for she is naked and cold since the garments she was buried in were never burned. As evidence regarding her identity for her husband she mentions that “he had put his loaves into a cold oven”. Periander realizes that it is really his deceased wife (only he knows that he had had sexual intercourse with her dead body), orders all of the women of Corinth to gather, strip naked and have their clothes burned, as a sacrifice to Melissa. Only then is the ghost of Melissa satisfied and she divulges the location of the deposit.⁴³

Plutarch in the same work describes several other cases of Necromancy – in section 10 he describes the fate of Pausanias, king of Sparta, who for no apparent reason kills his lover, Cleonice of Byzantium. After this deed, haunted by frightening visions and apparitions, he travels to the Oracle of the Dead in Heraclea to conjure the murdered woman. She appears and announces in brief that his hauntings will cease after his arrival at his hometown of Lacedaemon. Her prophecy comes true, but not as he expects since after his return he dies.⁴⁴

Latin Sources of Necromancy

Among the Roman authors who mention the topic of Necromancy one might mention Horace and his work *Satires*, where he describes the sightings of witches (Canidia).⁴⁵ Hideous to look at, they can tear a black lamb apart with their teeth, filling the trenches with blood so that they can summon the dead.⁴⁶ From Cicero we hear of Vatinius’s Pythagoreanism. In his speech against Vatinius from 56 BC he asks about the “monstrous and barbarous ways” and his engagement “in rites of an unparalleled wickedness, after having summoned up the spirits of the dead and after having sacrificed boys to the Di Manes of the Underworld and then consulting their spirits”.⁴⁷ Among other records of several well-known historians we might

⁴³ Ogden, D, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Sourcebook* (Oxford: Oxford University Press, 2002), p.188.

⁴⁴ Ogden, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds*, p.189.

⁴⁵ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.41.

⁴⁶ Horace, *The Satires*. Trans. A. S. Kline (2005), pp.23-50

⁴⁷ Dickie, M. W, *Magic and Magicians in the Greco-Roman World* (New York: Routledge, 2005), p.163

also mention the emperor Claudius, who showed interest in several forms of magic and divination as well as in Necromancy, Appius, the friend of Cicero and Emperor Drusus, Nero or Caracalla who all practiced the divination of the dead.⁴⁸ Even though the existence of Necromancy was mentioned on many occasions by multiple authors, the incarnations and actual rites were described vaguely at best. The importance of blood for attracting the dead is visible in most of the practices. The blood of the sheep described in the *Odyssey*, the warm blood poured into the veins of a corpse to restore it to life and the entrails of children as an offering for the gods, described by Lucan or Cicero.⁴⁹

We can also observe a major shift in the approach towards the existence of Necromancy between the Greek and the Roman period. While in Hellenic Greece the practice was, based on the descriptions, considered to be something more or less beneficial, despite its bloody content, in the times of the Roman Republic and the Empire, its existence was becoming unacceptable, as seen from the usage in arguments against a political opponent. Another important difference is the sacrificial subject – the shift from animal towards human sacrifice, underlining the more sinister tone the practice was beginning to evince.⁵⁰

Necromancy in the East

Not just the Greeks and the Romans had an elaborate belief in the underworld and with it a close connection to Necromancy. Multiple other nations, mostly from the Middle Eastern region, also had their own ways of communicating with the dead.⁵¹ On several occasions, the practitioners in this art from other regions were also mentioned by Greek sources, often even declaring that the knowledge originated with the nations of the East. Strabo, in his work *Geography* reports that magicians, among others also diviners of the dead, originated in Egypt, Babylonia or Etruria.⁵² Among the most prominent mages, as well as necromancers,

⁴⁸ Dickie, M. W, *Magic and Magicians in the Greco-Roman World* (New York: Routledge, 2005), p.163.

⁴⁹ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.42.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Strabo, *Geography*. Trans. H. G. Bell (London: George Bell & Sons, 1903), p.26.

were the Chaldeans, and foremost the Sabians; the mages of Persia, who are believed to have taught the art of the divination to several of the already mentioned Greek and Roman sorcerers; and the priests of Babylonia and Egypt. Isaiah 19:3 mentions the existence of the practices of divination and oracles in Egypt, “The spirit of Egypt shall fail her, and I will daze her wits, till men go about consulting oracle and diviner, wizard and soothsayer.” and in Deuteronomy 18:9–12, Moses warns the Israelites against the imitation of the Canaanite occult practices in Deuteronomy 18:9–12 :

None must be found among you to consecrate son or daughter by making them pass through the fire, to consult the soothsayers, or keep watch from dream-revelations and omens; there must be no wizard, or enchanter, none who consults familiar spirits and divinations, and would receive warnings from the dead.

Chaldeans, Magi and the Wise Men of the East: The magi, or the wise men was a cumulative expression covering mysterious, magic practicing figures that extended their influence over Egypt, Babylonia, Persia, India and even farther to the east. Known under many different names.⁵³ Chaldeans, Magi of Persia, Manzazuu or Sha’etemmu were all considered respected patrons of knowledge, often consulted by kings and rulers in regard to important decisions. In Babylonia, the practice of asking the dead for help and advice was relatively common. The necromancers, called Manzuzuu or the Sha’etemmu (etemmu being the word for “spirit”) believed that the deceased were free of the bonds of the material world and thus closer to god. As such, they possessed knowledge that no mortal could know and they were able to see the future and warn about events to come⁵⁴.

⁵³ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.43.

⁵⁴ Godwin. W, *Lives of the necromancers or an account of the most eminent persons in successive ages who have claimed for themselves or to whom has been imputed by others the exercise of magical powers* (London: F. J. Mason, 1834), p.17.

2.2.2 Practices that make up Necromancy

The concept of Necromancy as seen above, has been practiced in different forms depending on the people and era;

Shamanism: Even if the origin of Necromancy per se is dated to antiquity, it still does not answer the question where and how it appeared. It would be hard to believe that the Greeks “invented” it. More plausible would seem that it was either an older practice, assimilated by the Greek pantheistic religion and home cults, or that it migrated with travellers from other regions.⁵⁵

As we can see, the shamanic practices are similar to those of the necromancer. Talking to spirits, visiting the dead, summoning them if needed, divination, or katabasis (though this is not that typical for the role of the necromancer) were present. Certain similarities can also be found in the approach towards spirits in the cultures where Necromancy was active, even if distant in location, hierarchy or developmental level.

Ancestor Worship and Ancestor Cults: The origins of Necromancy may lie even further in the past. The first similarities with the necromantic rituals and practices of the later periods could be rooted in the cult of the ancestors that may be traced back to the Stone Age.⁵⁶ The veneration of the dead, which also includes ancestors, is one of the oldest religious practices in human history and surprisingly still survives even today especially in the Bamileke culture of Cameroon. Kapcar studies that “The whole concept of the ancestor cult stands on two principles:

- The dead still hold continual affairs in the land of the living, and wish to provide beneficial help to mortals

⁵⁵ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, P.46.

⁵⁶ibid, p.50.

• The fear of the dead, based on their vengefulness, requires certain rituals to appease them”⁵⁷. Rev Etienne, rector of the Apostolic Bilingual Seminary classifies these reasons into; benefit reasons and fear reasons. These pillars are very similar to the practices of the later Necromancy. However, the similarities in goals the practitioner is trying to achieve with Necromancy cannot be argued. If we reduce the whole idea of Necromancy to its oldest known meaning, communication with the dead to gain certain benefits for oneself or a contractor, its relation to the ancestor cults would be more than comparable. This practice will be studied more under the study of Necromancy in the Bamileke culture.

There exist several other practices tied to Necromancy such as magic and witchcraft. For the sake of this study, we will limit ourselves just to the above practices. Gerrad says what fascinates him about this term "Necromancy" is the process by which it becomes a synonym for other magical practices and is then carefully differentiated from them again.⁵⁸ The occult scholarship of the seventeenth century and onwards mentions witchcraft and Necromancy in almost the same breath, anxious to differentiate the one from the other. Why? If Necromancy is synonymous with witchcraft, surely the use of the two terms is redundant. The answer, Gerrad discovered, is that they were never synonymous in the first place. There is a conflation of terms at work here, but it is between Necromancy - divination through discourse with the deceased - and a form of black magic, concerned with discourse and bargains made with demons, devils and other diabolical entities.⁵⁹

To conclude this section, we can see that some form of evidence of Necromancy can already be seen in the oldest cultures of humankind. Kapcar says;

The approach of the living towards the dead did not change significantly through the course of history; living humans were always caught somewhere between respect, fear and avoidance. It is also not too surprising that in the ages of

⁵⁷ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, P.51.

⁵⁸ Gerrad, J, *A necessary evil: Necromancy and Christian death* (Manchester: 2009), p.121.

⁵⁹ Ibid.

superstition the people were more prone to what, by today's standards, would be considered unconventional methods.⁶⁰

2.3 THE BIBLICAL PERSPECTIVE OF NECROMANCY

This section will attempt to find a biblical perspective on divination and conjuring spirits and how it can be applied to the African, down to the Bamileke man.

biblical traditions are characterised by an interest in the question of who has special access to divine knowledge and who does not. This distinction is not only present in the prophetic literature, where it is perhaps most starkly drawn and best recognized.⁶¹ Esther Hamori continues to say that;

The question of access to divine knowledge is part of a larger constellation of concerns in biblical literature over who has access: to the temple, to the people of Israel, to God. Issues of physical proximity and divine-human contact are particularly evident in legal material (who can enter the holy of holies? Who can offer a sacrifice?). Prophetic oracles and collections are the result of belief in privileged divine-human communication, but it is more frequently in the narration of divinatory activity that views on access are revealed.⁶²

2.3.1 Old Testament Perspectives

The Bible out rightly condemns Necromancy in the Old Testament as follows;

Leviticus 19:26 commands: "Do not eat meat with the blood still in it. Do not practise divination or sorcery." (NIV) This scripture has particular relevance. Grintz (1972:85) argues that the meaning of slaughtering practices similar to kosher slaughtering was ritual and sacrificial: draining the blood onto the ground would nourish chthonic deities or spirits. If it was performed as part of a divination ritual, it involved sacrificing the animal on the ground rather than on a stone, draining the blood into a deep trench and allowing the blood to soak in

⁶⁰ Kapcár, *The Origins of Necromancy or How We Learned to Speak to the Dead*, p.53.

⁶¹ Hamori Esther. J, *Women's Divination in Biblical Literature Prophecy, Necromancy, and Other Arts of Knowledge* (Yale university press: London, 2015), p.3.

⁶²Hamori, *Women's Divination in Biblical Literature Prophecy, Necromancy, and Other Arts of Knowledge*, p.4.

before the meat of the sacrificial beast could be consumed. The significance of this blood rite was that it was believed to draw the spirits to the surface and that it enhanced their powers of foretelling future events.⁶³ Gerstenberger argues that “Lev. 19:31 is nestled among various stipulations oriented towards the “sanctification of the congregation Israel” (cf. Lev. 19:2)”.⁶⁴ In support of this view, Milgrom also argues saying that Leviticus 19:31 condemns popular recourse to necromancers, rather than the actual practice of Necromancy by specialists (a prohibition reserved for Lev. 20:27). No particular juridical punishment is dictated in the text itself for those who violate the prohibition, suggesting the law primarily functions as an exhortation.⁶⁵

The above are some arguments to distort the biblical condemnation of Necromancy and necromancers by God. Nevertheless, another group of authors defends that Leviticus 19:31 prohibits the Israelites from interacting with “ghosts,” and “departed spirits” for guidance and/or divination. Hartley further asserts that this was necessary since many nations in the ancient Near East sought spiritual guidance from the dead through mediums and spiritists.⁶⁶

In Scriptures the word “turn,” is used to denote turning to God but more often refers to turning to other gods in worship (v4; Deut 31:18, 20; Hos 3:1). The second term, “seek,” in a religious context denotes making a significant effort in the worship of God (2 Sam 21:1; Hos 5:6, 15; Zech 8:21–22; but in Isa 8:19; 19:3). In this regard, Wagner states that it is only used to refer to spirits of the dead.⁶⁷ The exegetical analysis therefore implies that these individuals who approached mediums are seeking divine guidance through contact with dead spirits.

⁶³ Grintz. J. M, *Do not eat on the blood* (Swedish Theological Institute, 19728), p.85.

⁶⁴ Gerstenberger. Erhard, *Leviticus: A Commentary*. Tr. (Douglas W. Scott. Louisville, Ky.: Westminster John Knox Press, 1996), p. 262.

⁶⁵ Milgrom, Jacob, *Leviticus. Continental Commentary*. (Minneapolis: Augsburg Fortress, 2004), p.1701.

⁶⁶ Hartley. J. E, *Word Biblical Commentary: Leviticus*, Vol 4. (Dallas, TX: Word Books Publisher, 1992), p. 321.

⁶⁷ Wagner. S, “biqqsh” (Ringgren, 1975), p.238.

The Bible expressly forbids any practices that have a remote connection with any form of idolatry. Ancestor worship which has the notion of divine appellation intrinsic to it is therefore clearly forbidden by the Scriptures.

King Saul at Endor (1 Samuel 28:3-19): The encounter between King Saul and the Witch of Endor is often cited to indicate that the living can communicate with the dead. From the foregoing scriptures, it is evident that God condemns any attempt to contact the dead. However, 1 Samuel 28:3-19 appears to suggest that it is possible for the living to contact the dead. This passage is open to numerous interpretations but does not prove conclusively that the dead are able to communicate with the living. Even if Samuel were able to speak with Saul, this was an unusual instance of the special power of God and needs to be examined closely.⁶⁸ Fischer points out that;

before the imminent battle against the Philistines, Saul's loneliness and desperation is evident as recorded in 1 Samuel 28:3-6 and Saul's sense of alienation is reinforced by the recollection of Samuel's death at 1 Samuel 28:3. After Samuel's death, Saul no longer had the advantage of Samuel's prophetic revelations to guide him. As a result, Saul prayed to God but God did not speak to him in the conventional ways – i.e in his dreams, Urim or prophets. Instead, Saul's questions were met with silence. In desperation, Saul turned to the woman at Endor. Previously, Saul had acted morally by expelling mediums and wizards from the land, but ironically at this point he regresses and seeks a medium's counsel. Because of his previous actions, Saul disguises himself and seeks the counsel of a necromancer or spiritist who conducts a séance to communicate with the late Samuel. The scriptures describe Samuel coming out of the ground and speaking with Saul. The late Samuel tells Saul that the next day his sons will be “with” him.⁶⁹

From an exegetical analysis of the account, it is significant that the scriptures' description that Samuel appeared to rise from the ground is supported by the Hebrew term for medium which

⁶⁸ Choon. S. B, *Biblical Evidence and Guidelines*, p.132.

⁶⁹ Fischer. S, 1 Samuel 28: *The woman of Endor who is she and what does Saul see? Old Testament Essays* 14(1), 2001, p.28.

Hoffner relates to the Akkadian “pit” (ab) which denotes the ritual hole in the ground where spirits of the dead were believed to reside and exit from when they were invoked.⁷⁰ Other authors such as (Lust (1974:134), Kim (1996b:26), Arnold (2004:201), and Lewis (1989:114)), gave different opinions to the significance of the Hebrew word for Medium. This account of Saul’s visit to the woman at Endor sparked controversy among scholars for centuries. Some questions have still not been answered satisfactorily and scholars have not reached consensus on the interpretation of this passage. Did anything or anyone actually appear to Saul?⁷¹

Nine points to proof that this was not Samuel

Dake’s annotated reference Bible gives nine points to proof that this was not Samuel as follows;

1. God would not answer Saul either by dreams and visions....If He would not answer by the Holy Spirit, He certainly would not answer by a demon spirit seeking to imitate Samuel;
2. It is clearly stated that Saul sought information from demons, not from God who refused to answer him;
3. The bible plainly teaches that communication with the dead can be demon spirits imitating departed loved ones (v 7-19; Dt. 18:11; Isa. 8: 19);
4. It is commanded in scores of scriptures not to traffic with the demons or seek communication with the death (lk. 12: 29);
5. The seeming appearance of Samuel to the witch was simply the familiar spirit imitating and impersonating him (2Chr. 10: 13-14);
6. The demon spirit practically revealed his identity when he said that Saul and his sons would be with him tomorrow. Saul went to the torment compartment of sheol or hades, whereas Samuel went to the comfort side of the underworld of departed spirits;
7. There is no record of God seeking to intercept the communication of demons with men;
8. It is stated in 1Chr. 10: 13-14 that Saul died for his previous sins and also for sinning against the word of the Lord, which forbade witches and traffic with demons, and for asking counsel of one that had a familiar spirit and inquire of it and not of the Lord;
9. Jesus taught that it is impossible for the dead to

⁷⁰ Choan. S. B, *Biblical Evidence and Guidelines*, p.132.

⁷¹ Ibid, p.132.

communicate with the living persons on Earth and all scriptures on the subject of the state of the dead.⁷²

There are three different interpretations of this scriptural account;

Psychological interpretation: Figart proposes a psychological interpretation and uses ecstasy as the means of producing the illusion of Samuel.⁷³ Therefore, according to this interpretation, the medium would have allowed herself to become emotionally involved and psychologically identified with Samuel that the vision was produced. Gehman points out that the medium herself appeared to be frightened of what she saw (1 Samuel 28:12).⁷⁴

A deliberate deception: Some scholars Buswell and Davies argue that the work of the medium was a case of “a mere deception”.⁷⁵ Their argument is based on the fact that the medium of Endor was in fact a law breaker and adept at deception. Gehman argues that “the words of Samuel to Saul may be interpreted as generic statements an experienced fortune-teller could use to deceive many people.”⁷⁶

From the above discourses, we can comfortably deduce that whatever the case, so far as it wasn't permitted by God, there was a deception physical and spiritual.

A Satanic impersonation: The third group of scholars (Fischer; Gehman; Roberts & Donaldson) in agreement to Dake's points, believe that it was not Samuel who appeared to Saul but Satan.

It is therefore observed that the form of Necromancy which is the worship or veneration of ancestors could be strongly supported by such arguments. Thus, it has existed ever since up to contemporary times though forms change but the deception behind remains.

⁷² Dake. F. J, *Dake's Annotated Reference Bible* (U.S.A: Dake Bible Sales, Inc, 1991), p. 330.

⁷³ Figart. T. O, *Saul, the spiritist, and Samuel* (*Grace Journal* 11(1), 1970), p.20.

⁷⁴ Gehman. R. J, *Who are the living-dead? A theology of death, life after death and the living-dead*, p.145.

⁷⁵ Buswell. J. O, *A Systemic Theology of the Christian Religion* (Grand Rapids, MI: Zondervan, 1962), p.310.

⁷⁶ Gehman. R. J, *Who are the living-dead? A theology of death, life after death and the living-dead*, p.144.

2.3.2 The New Testament Perspective

Luke 16:19-31 Jesus' account of the rich man and Lazarus, recorded in Luke 16, provides further insight into the condition of the dead and what happens after death. O'Donovan points out that this passage clearly indicates that it is impossible for the living to communicate with the dead.⁷⁷ Luke 16:25-28 clearly shows that the rich man wanted Lazarus to warn his brothers against making the same mistakes he had made. However, as verses 19 to 31 shows, this request was not granted. From this account, it is evident that there is a clear divide between the righteous and the unrighteous dead and that the dead do not have freedom of movement as suggested by the underlying beliefs of ancestor worship.⁷⁸ Clearly then, the dead are not able to exert an influence on the lives of the living.

From this passage, it is clear that the dead cannot communicate with the living on any matter. The response to the rich man's request was that his brothers needed to believe what God had said to save themselves from torment. Yamaguchi argues that the belief that the ancestors are able to communicate with the living members of the family is meaningless.⁷⁹ Clearly then, the Bible does not encourage or support a relationship between the living and the dead. Furthermore, these scriptures indicate that the fear of the ancestors is unfounded.

2.4 EARLY NECROMANCY VS CONTEMPORARY NECROMANCY

This section studies and compares the concept and practice of Necromancy from early periods and contemporary times. In sixteenth and seventeenth-century England, high rates of mortality and churchyard burial placed the dead very close to the living both physically and emotionally. Experiments of Necromancy, in which a magician sought to contact the dead by magical means, from the time have been little examined as historical documents.⁸⁰ Further, the Roman Catholic doctrine of purgatory promised that those in the afterlife could receive

⁷⁷ O'Donovan. W, *Biblical Christianity in African perspective* (UK: Paternoster Press, 1996), p.220.

⁷⁸ Choon S. B, *Biblical Evidence and Guidelines*, p.130.

⁷⁹ Yamaguchi. N, *what does the New Testament say about ancestor practices?* (In Ro, 1991), p.46.

⁸⁰ Harms. D, "Thou Art Keeper of Man and Woman's Bones" – *Rituals of Necromancy in Early Modern England* (England: thanatos-journal, 2019), p.62.

help by all manner of practices, ranging from private prayer to major endowments for local religious institutions, all of which led in turn to continued remembrance and visibility of the dead.⁸¹ Marshall contributes that “most notably, however, indulgences could be purchased to ease the suffering of the dead while in purgatory”.⁸² Still in support to this, Edwards says, “The dead, while in this liminal state, could interact with the living through apparitions that brought warnings or indications of an undone deed or a hidden crime”.⁸³ Daniel Harms asserts that;

Such practices became fodder for Protestant reformers and their supporters, who saw post-mortem religious practices that channelled money to the Church as exploitation of the living rather than relief of the dead. The denial of Purgatory, and that of the connections between the dead and the living that accompanied it, became key elements of Church of England theology.⁸⁴

However, Marshall says, “The goal of these efforts was to close off the world of the dead from the living, save for directing the most general sentiments of hope and gratitude toward the deceased”.⁸⁵ Nonetheless, Schmitt argues that popular devotion and belief could not be transformed so easily. Narratives regarding the re-appearance of those dead continued to circulate, as they had before. Further, people continued to report dreams in which the dead visited them, in some cases to provide comfort, in others to warn or provide admonitions about improper behaviour.⁸⁶ Finally, a small educated population sought out dream visions

⁸¹ Harms, “Thou Art Keeper of Man and Woman’s Bones” – *Rituals of Necromancy in Early Modern England*, p.63.

⁸² Marshall. P, *Beliefs and the Dead in Reformation England* (Oxford: Oxford University Press, 2002), pp. 6–46.

⁸³ Edwards. Kathryn. A, “*The History of Ghosts in Early Modern Europe: Recent Research and Future Trajectories.*” (History Compass 10, no. 4, 2012), pp.353–466.

⁸⁴ Harms, “Thou Art Keeper of Man and Woman’s Bones” – *Rituals of Necromancy in Early Modern England*, p.63.

⁸⁵ Marshall. P, *Beliefs and the Dead in Reformation England* (Oxford: Oxford University Press, 2002), pp.93–187.

⁸⁶ Schmitt, Jean-Claude. *Ghosts in the Middle Ages: The Living and the Dead in Medieval Society.* (Chicago: University of Chicago Press, 1998), pp. 42–58.

through rituals not forming part of acceptable liturgical or popular practice: the branch of ritual magic known as Necromancy.⁸⁷

Just like early England, America also experienced Necromancy from the early church. According to Richard Flory and Brad Christerson, the American religious landscape has changed enormously in recent years. The major shift concerns the decline of denominational Christianity in favour of independent evangelism.⁸⁸ This particular trend has been most visible, especially when it comes to Protestants and Anglicans.

As the Roman Catholic Church in early England introduced the purgatory, which was in support of Necromancy in the church, it provoked the early reformation. As discussed by Rodney Stark and Roger Finke stipulates that in countries where religious affiliation is not imposed, religious organizations tend to compete for the members. This particular competition could be compared to the marketplace where specific firms, selling specific products, fight for target customers.⁸⁹

2.4.1 Contemporary Necromancy in Christianity

The early concept and practice of Necromancy had very little or nothing to do with Christians because it was known to be practiced by the pagans as the early church fathers and Apostles fought hard to keep far from Christian belief and practice. But as time went on with the death of these church authorities, modernism started creeping into the church and thus Necromancy caused by the factors seen above that is the desire to be closer to the departed. According to Daniel Harms;

Contemporary literature displayed some ambiguity toward necromantic practices, despite the best effort of divines to dissuade readers from such practices. Educated authors and readers were familiar with and quoted such Biblical passages as

⁸⁷ Harms, "Thou Art Keeper of Man and Woman's Bones" – *Rituals of Necromancy in Early Modern England*, p.63.

⁸⁸ Flory B. R, Christerson, *The rise of Network Christianity. How independent leaders are changing the religious landscape* (New York: Oxford University Press, 2017), p.5.

⁸⁹ Stark R. R, *The churching of America, 1776–2005. Winners and losers in our religious economy.* (New Brunswick – New Jersey – London: Rutgers University Press, 2005). p.9.

Leviticus 19:31 and Deuteronomy 18:10–11 that set out prohibitions against those who consulted with the dead or even those who allowed practitioners to live in their community. Necromancy was not only a phenomenon of biblical narrative, literature, or entertainment. Contemporary accounts of necromantic rites are very much in evidence, even if they might tell us more about attitudes on the topic rather than actual practice.⁹⁰

This is how we come to the notion and concept of the modern or contemporary Necromancy which involves to a greater extent the Church. As we have seen above, the earlier form of Necromancy in the church was the introduction of the purgatory and selling of indulgence that was resisted by the early Pentecostal formation.

2.4.2 The New Apostolic Reformation (NAR)

This breakout from the Roman Catholic Church also produced another form of Necromancy, which an earliest reformation in a bit to fight it also arose. Peter C. Wagner, an extremely active and at the same time connected with the charismatic environment and preacher, presented a specific term, namely the New Apostolic Reformation (NAR), for the purpose of restoring and popularizing the office of apostle, which in his view had been underestimated.

The movement is also recognized as The Second Apostolic Age. According to Wagner:

It is a reformation because we are currently witnessing the most radical change in the way of doing church since the Protestant Reformation. It is apostolic because the recognition of the gift and office of apostle is the most radical of a whole list of changes from the old wineskin. In addition, it is new to distinguish it from several older traditional church groups that have incorporated the term apostolic into their official name.⁹¹

This New Apostolic Reformation follows the charismatic pattern. After a thorough study of the progress of Necromancy from the world in to the church and to contemporary times.

⁹⁰ Harms, "Thou Art Keeper of Man and Woman's Bones" – *Rituals of Necromancy in Early Modern England*, p.64.

⁹¹ Wagner. P.C, *Apostles Today* (Bloomington: Chosen Books, 2006), pp.7-8.

As far as the practice of “grave soaking” is concerned, Daniel H reveals that although the followers of these movements consider themselves Christians, the ritual they performed is rooted in practices that have little in common with the faith they identify with and what seems to be important, has been associated with magic since ancient times. Furthermore, since grave soaking involves the attempts to interact with the deceased, it can be understood as the epitome of contemporary Christian Necromancy.”⁹²

To summarize, it has been shown in this section that the rapid development of the New Apostolic Reformation gave rise to the emergence of new religious tendencies among which grave soaking plays a significant role.

2.5 NECROMANCY IN THE BAMILEKE CULTURE

So far, we have established a general concept, history and Biblical perspective of Necromancy. In this section, the researcher will be carrying out a detailed study of Necromancy in the Bamileke culture of Cameroon.

2.5.1 A brief History of the Bamileke people of Cameroon

Before going further into this study, it is important to have brief idea of the origin of this group of people called the Bamileke people of the West of Cameroon. Josue SIMO SOP traces the origin of the Bamileke people;

Since 642, Egypt has come under the yoke of the Semitic-Arabs who extend their dominions in northern Africa. Two centuries later, they began the southward advance with the aim of spreading Islam and forcibly converting the peoples residing there. It is in this way that around 850, the Baladis who were already established in Nubia had to leave it to settle between Sudan and the Kingdom of Ouddaï (steppe region of Chad, on the borders of the Sahara). The arrival of the Baladis in these new lands could lead to conflicts with the natives, sometimes going as far as wars. Especially since the Baladis were a very enterprising people. They imposed themselves economically and culturally on the peoples who had

⁹² Harms, “Thou Art Keeper of Man and Woman’s Bones” – *Rituals of Necromancy in Early Modern England*, p.123.

welcomed them on their lands, and this almost always generated dissension. Thus, over the centuries, they left southern Egypt to arrive at Kanem Bornou, in the Lake Chad region. Once in this region, the Fulani who in the 10th century already occupied northern Nigeria persecuted them as far as northern Cameroon in Tikar country. The Tikars (people of central-western Cameroon) were skilled warriors, they sided with the persecuted by defending them from the Fulani. It is in this way that between 1150 and 1200 the Baladis arrived in Tikar country, which corresponds, today to the region of Amadoua in Cameroon. Once again, the growing advance of Islam forced them to move again, but this time within the country, bringing them to the present-day western part of Cameroon.⁹³

2.5.2 Origins of the name "Bamileke"

Until the early 1900s, the Baladi people, already comfortably settled in the Cameroonian Highlands region, were called "Grassfields people". There are several theories about the origin of the name Bamileke. The first theory claims that it comes from a phonetic misunderstanding between a German colonial administrator and his interpreter.⁹⁴ The second theory states that the term "Bamileke" is a modern name for **BA' Mieh Lah Ke'** whose literal meaning is as follows:

BA': The, those of (to designate someone's geographical origin)

Mieh: brothers

Ah: country, region

Ke': High, high, what is at the top of a place, a region, a land, which ultimately means "The brothers of the land above". Top speaking of a country or region in Africa, this is Upper Egypt.⁹⁵ There is also the theory that this name comes from a Douala interpreter. According to this version, the word Bamileke would come from the term "Baboté Ba leké" which would mean, "the wearing of masks on the face"⁹⁶.

⁹³ Simo. S. J, *Crânes et masques faciaux dans les rites funéraires bamilékéés: tradition et actualité* (Paris:dumas, 2019), pp.12-13.

⁹⁴ Pone. P. M. « Cameroun: les vraies origines du mot bamiléké ». (centrafrique-presse, 2012).

⁹⁵ Simo, *Crânes et masques faciaux dans les rites funéraires bamilékéés: tradition et actualité*, p.14.

⁹⁶ Tematio. M, *Le peuple Bamiléké: origines, traditions, culture, religion et symbols. tematio blogspot*, 2012.

2.5.3 Religious Philosophy and Brief Description of the Bamileke Culture

The religious philosophy of the Bamileke people can be summed up in thoughts and beliefs governed by specific social behaviours.⁹⁷ Roger Kuipou in his problem statement says, "In the traditional societies of West Cameroon, ancestor worship is a very important part of their cultural heritage. Like all religions, it is in ancestor worship that the tensions of social life are manifested, which can find their projection, appeasement, even revenge. Moreover, ancestor worship has a conservative role. It guarantees the social status of traditional societies and serves as an instrument of social control."⁹⁸ Roger Kuipou admits that "In Bamileke culture, tradition is brandished as a law, sacred and incorruptible, and as a burden that one is bound to carry, in spite of oneself."⁹⁹ It "constitutes the set of acquisitions which successive generations have accumulated since the dawn of time, in the fields of spirit and practical life. It is the sum of the wisdom held by a society at a given moment in its existence. Tradition is [among the Bamileke, in this case] a means of communication between the deceased and the living, because it represents the "word" of ancestors. It is part of a vast network of communication between the two worlds, encompassing prayer, offerings, sacrifices, myths."¹⁰⁰

In general, the Bamileke believes in the existence of a supra-natural Being, creator of the universe and protector of the human species (SIE). This supernatural Being is, indeed, the primary source of life; He who at death withdraws the breath of life, but he does not intervene in daily life and no worship is rendered to him. In addition, he professes his faith in the existence of intermediaries or mediators, who, although not the equals of the Creator God, are invested with a certain divine power: they are the protective gods of the community and the ancestors (MFUSIÈ). In the Bamileke culture, God is the creator, knows everything and manifests himself everywhere and in everything. He is therefore omnipresent

⁹⁷ Simo, *Crânes et masques faciaux dans les rites funéraires bamilékes: tradition et actualité*, p.25.

⁹⁸ Kuipou. R. *Le culte des crânes chez les Bamiléké de l'ouest du Cameroun* (In: Communications, 97, 2015), p.5.

⁹⁹ Ibid, pP.93.

¹⁰⁰ Dominique Zahan, *Religion, spiritualité et pensée africaines* (Paris: Payot, 1980), p. 80.

(God present everywhere especially in the nature in which he manifests himself, hence the very pronounced respect for nature by the Bamileke), omnipotent (God creator of everything he has control, nothing on earth is done without his agreement, hence the fact of constantly thanking him for his benefits), and omniscient (God possessing universal knowledge).¹⁰¹

2.5.4 The worship of ancestors in the Bamileke culture

Cheikh Anta Diop's work on the origin of the Bamileke people affirms that "ancestor worship among the Bamileke is a legacy of their ancestors from ancient Egypt."¹⁰² Josue Simo Sop deduces from this story that "Tired of dragging the remains that could be found in significant numbers depending on the families, they had the idea of decapitating them to keep only the mummified skulls easily transportable, burying definitively the remains of the bodies."¹⁰³

For the Bamileke, the dead are not really dead. Many ceremonies accompany the dead, from death to burial. Death in Bamileke land is an important social event that marks social and family positions. A well-celebrated death testifies to harmonious and peaceful relations with the world of the ancestors; But a death can also be a sign of dysfunction, a tension in the relations between the living and the disappeared, or between the living who would have accounts to settle.¹⁰⁴

Among the Bamileke, there are two types of death. When a death is suspicious, a psychic is called in to determine what type of death it is. This may have several purposes:

- Know the proper practice before burying the deceased
- Punish those who have something to do with the death
- Ward off a bad spell.¹⁰⁵

¹⁰¹ Simo, *Crânes et masques faciaux dans les rites funéraires bamiléks: tradition et actualité*, p.25.

¹⁰² Kuipou, *Le culte des crânes chez les Bamiléks de l'ouest du Cameroun*, p.97.

¹⁰³ Simo, *Crânes et masques faciaux dans les rites funéraires bamiléks: tradition et actualité*, p.28.

¹⁰⁴ Kuipou, *Le culte des crânes chez les Bamiléks de l'ouest du Cameroun*, p.93.

¹⁰⁵ Simo, *Crânes et masques faciaux dans les rites funéraires bamiléks : tradition et actualité*, p.27.

2.5.4.1 The Detachment of the Skull

“Heads must not stay outside in the rain”.¹⁰⁶ Among the Bamileke, the dead enter the world of the ancestors only after the completion of three important rites, namely: the detachment of the skull from the skeleton, the designation and enthronement of the successor and the organization of funerals. After the death of a parent (father or mother) the eldest of the family if the heir is not known or in some cases the healer (Nga'ka') extracts from the grave either the skull or the lower jaw. The main thing is to find in the dead something that can symbolize the head (Tu).¹⁰⁷

2.5.4.2 Changes in the Practice of Ancestor Worship

Nowadays, the Bamileke are aware that "all evil finds its source as well as its antidote in society. Misfortune is always caused by a brother who breaks the homeostasis of the group."¹⁰⁸ The dream of every ancestor is to have united descendants, hence the need to constantly maintain a climate of understanding and solidarity between the members of the family group. A proverb of Haut-Nkam perfectly summarizes this obligation of solidarity "Shu Shu' Mbeh Ndo, Mbeh ngα" that is to say that the understanding extinguishes the curse of the ancestors (Ndo) and the divinatory tarantula.¹⁰⁹ More and more in Christian families, these sacrifices are replaced by masses or thanksgiving services celebrated in memory of the deceased of the family.

2.6. THE IMPACT OF CHRISTIANITY ON THE BAMILEKE CULTURE, CUSTOMS AND TRADITION

Anselm defines Christianity as a religion in which one enters by individual conversion regardless of ethnic affiliations. His vocation is universal and his God unlike the gods of the ancestors is neither a family god nor a tribal god. Christianity is not a body of doctrine. It is a

¹⁰⁶ Charles-Henry, *Pradelles de Latour, Le crâne qui parle*, op. cit., p. 39.

¹⁰⁷ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.20.

¹⁰⁸ Fokou. G, *Les pratiques religieuses de l'Ouest-Cameroun: Contribution à une ethnologie des cultes du terroir Bamiléké* (Université de Yaoundé I: Mémoire, 2001)

¹⁰⁹ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.25.

person, namely Jesus Christ, who laid down the principle of this faith expressed in the Apostles' Creed or the "Creed".¹¹⁰

Before the advent of Christianity, the Bamileke practiced local religions essentially based on ancestor worship. This cult "was a faith before any decision, a vital faith, and ingenuous evidence. It was made of the fabric that connected man to his own life, society and the world."¹¹¹ This means that ancestor worship regulated all aspects of the social life of the community and therefore the community was the basis of the belief system of its members.¹¹² Lucie Choupaut therefore examines that the introduction of Christianity, in this socio-cultural system strongly consolidated and anchored in individual and collective consciousness, in the habits of the daily life of peoples, has caused a destructuring of traditional religious rites and practices in particular and of the cultural system in general. This new religion imposed itself as the overcoming of traditional religion or its opposite, and was at odds with several rites and cultural practices yet carrying "meaning and power" for the members.¹¹³ Starting from a part of the history of Christianity in Africa that presents evangelization as a means by which the colonizers penetrated Africa, Lucie Choupaut stands on this history to say that;

The Christianization of peoples was part of the colonial project, with the key to the 3MC (three missions of colonization, namely: commercial, evangelizing and civilizing missions). This underpinned the project of erasing traditional cultures in favor of Western civilization. The coexistence of these two cultural models has led to the birth of cultural hybrids without authentic landmarks (in the religious sphere, for example, populations associate ancestor worship and Christianity in their daily lives).¹¹⁴

¹¹⁰ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.26.

¹¹¹ Vergote, A, *Psychologie religieuse*, coll. Psychologie et sciences humaines, (Bruxelles, Charles Dessart, 1966).

¹¹² Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.5.

¹¹³ Choupaut, L, dynamiques, enjeux et défis, *Cultures ancestrales et religions chrétiennes chez les Bamiléké de l'Ouest* (Cameroun : 2022)

¹¹⁴ Ibid.

2.7 THE INFLUENCE OF NECROMANCY ON CHRISTIANITY IN THE BAMILEKE LAND

After reviewing ancestor worship among the Bamileke and the foundations of the Christian faith, we will proceed to a comparative analysis in order to highlight the convergences and divergences that exist between these two religions and from this analysis, to highlight the reasons for the negative influence and religious deception in the Bamileke culture against Christianity.

2.7.1 Comparative study between ancestor worship and the Christian faith

2.7.1.1 The values shared by the Christian faith and ancestor worship

Christianity stands on the belief that Jesus conquered death by his resurrection. Therefore, all those who believe in him will rise again at the end of the world. Ancestor worship believes in the death and coming back of the dead ancestors.

These values share advantages for the enculturation of Christianity but unfortunately, they have been considered by many Bamileke people as a reason not to embrace Christianity. Pope John Paul II acknowledges that "Africans have a deep religious sense, a sense of the sacred, the sense of the existence of God the Creator and of a spiritual world. They instinctively believe that the dead have another life and is not their desire to remain in communication with them a kind of preparation for faith in the communion of saints?"¹¹⁵ All these cultural and religious values, according to the Pope, are positive values that must be preserved. Most of the ancestor worship among the Bamileke is based on these values. One could even say that they are the ones who have fostered the reception of the Gospel among these peoples.¹¹⁶ More and more among Catholics, perceptible efforts are being made towards the enculturation of the Christian faith. The term "mass" translates to "fairy fairy" as "Teh ndoo" that is to say to lift the curse of the ancestors; in ancestor worship, the curse is lifted by sacrificial rites that

¹¹⁵ Jean Paul II, *Exhortation apostolique post-synodale. Ecclesia in Africa* (Vaticana: Liberia Editrice, 2000).

¹¹⁶ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.29.

reconcile man with his ancestors.¹¹⁷ For Bamileke Christians, the Eucharistic celebration is perceived as a propitiatory sacrifice offered to God, on the one hand, to commemorate the sacrifice of Jesus Christ for the salvation of the world and on the other hand, to benefit from God's grace and protection. Similarly, the offering offered by each Christian during Mass is called "Po' sie" (God's mushroom).¹¹⁸ The Mass becomes the appropriate setting to offer the "Po' sie" to God to obtain his blessing. These initiatives of enculturation exist in several liturgical rites; we have retained here only the most salient in relation to our subject. These points of convergence that we have just noted between ancestor worship and the Christian faith cannot hide the profound divergences that exist between these two religions.

2.7.1.2 Discrepancies between Christianity and ancestor worship

The fetishistic practices surrounding ancestor worship are the real obstacle between the two religions. In our description of ancestor worship, it appears that diviners, seers and healers play an important role in the practice of ancestor worship, in particular, in determining the origin and nature of the curse of ancestors and even in the performance of atoning rites. "Christianity is a fierce opponent of fetishism."¹¹⁹ Cardinal TUMI in the Cameroonian Effort affirms that "to consult the marabouts for fear of something is to turn one's back on the Lord. It is not being aware of the words you say when you say, 'I believe in God the Father Almighty.'"¹²⁰ The same applies to the removal of the skulls of the deceased or any other part of the mortuary remains. For the Catholic and Protestant Churches, this is desecration and fetishism.

In terms of beliefs, divergences also appear between the two religions.

Followers of ancestor worship believe that ancestors are gods. On the other hand, Christians profess faith in one God, therefore, no being even an ancestor can be invested with the divine nature. For Christians, saints are not gods. They are

¹¹⁷ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.31.

¹¹⁸ P.31.Ibid.

¹¹⁹ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, P.32.

¹²⁰ Tumi, *L'Effort camerounais* N° 323 (1301) 4-10 Janvier 2004.

nothing but men who died in God's grace and friendship and were admitted after special judgment of Jesus Christ into the eternal kingdom. Their power is limited to their ability to intercede with God through their prayers, so that He may help the living. Indeed, the saints can neither curse nor bless.¹²¹

It emerges from these studies that "the Bamileke has accepted Christianity, but has not been convinced of its effectiveness, it is for this reason that, despite the great flowering of new forms of the sacred, belief in local religions remains pregnant. The Christian is more of a religious simulation or mimicry."¹²² Not only do the reasons mentioned above convey the values of Western culture, but it also resists translating itself concretely into Bamileke customs. For these reasons, Anselm asks the question: "More than a century after the advent of Christianity, are the reasons mentioned above for underpinning fidelity to ancestor worship still fully true?"¹²³ Lucie Choupaut also concludes that "The obstacles encountered in evangelization have led to a revision of paradigms, hence the transition from radical opposition to enculturation, that is the adaptation of Christian life, rituals and messages to the habits and customs of different cultural areas, despite pockets of resistance".¹²⁴

2.8 CONCLUSION

In conclusion, belonging to a community depends less on the beliefs of each individual than on the requirements of this community to which one claims to belong, this is what underlies Anselme's General hypothesis.

¹²¹ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.31.

¹²² Ibid.

¹²³ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.2.

¹²⁴ Choupaut, dynamiques, enjeux et défis, *Cultures ancestrales et religions chrétiennes chez les Bamiléké de l'Ouest*.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

This chapter is purposed at providing a detailed explanation on the procedures to be used in carrying out this research, the plan to be followed in conducting the research. This chapter also deals with the following: Brief History and Description of Galim, Brief History of the advent of Christianity into Galim, Brief Histories of; The Protestant Church, The Evangelical Church, The Catholic Church and The Apostolic Church in Galim. Research population, Designing Research Instruments, Designing Questionnaires, Designing Oral Interviews, Validity, Reliability and Acceptance of the Instrument, Procedure for administration of Instruments and Method of Data Analysis.

3.1 BRIEF HISTORY AND DESCRIPTION OF GALIM

Galim is a town in the Bamboutos sub-division in the Bamileke Region of Cameroon.¹²⁵ The internet source consults the Galim community as follows:

Geography

The locality of Galim is located on the provincial road P15 18 km northeast of the Mbouda sub divisional capital. The town covers an area of 513 km² or 43.7% of the Bamboutos sub division.¹²⁶

History: First District by Decree No. 60-276 of 30 December 1960 creating the District of Galim, the locality was transformed into a District by Decree No. 62/DF/338 of 17 September 1962.¹²⁷ The same transformation decree creates the Mixed Rural Municipality of Galim.

¹²⁵ <https://www.wikiwand.com/fr/Galim>

¹²⁶ Ibid.

¹²⁷ Super User, « cvuc national », sur www.cvuc.cm (consulté le 21 avril 2017)

3.1.1 Brief History of the advent of Christianity in Galim

Christianity was introduced by missionaries from Bali in about 1908 and was first installed in Baminjim before spreading to Bagam and Galim.¹²⁸

3.1.2 Brief history of the Evangelical Church(E.E.C) in Galim

From Baminjim, the E.E.C settled in Bagam and opened a hospital and a school. Pastors were sent to Galim in about 1962 when the E.E.C in Galim was made a parish.¹²⁹

3.1.4 Brief history of the Apostolic Church in Galim

The history of the Apostolic Church in Cameroon recounts that:

The work in Bagam - Galim commenced in August 1968. Elder Otto Kwo, a native of Bagam during his retirement, returned to his village and at the time there was no Apostolic Church in the western region. Without delay, Otto Kwo embarked on a personal evangelistic work in and around the village. In August 1968, Pastor Ntungwen visited Bagam. Their co-operation in sharing the burden led to the small beginning in Pastor J.M. Kwo's mother's house. He took the initiative to baptise the few converts without delay on the 28th of August 1968. This baptismal ceremony was the first in the whole of that area and eventually the Apostolic work in the West Province. The growth of the church has been a great blessing to the work in that district. Small assemblies were begun at Galim, Nkenihang and Yiyip.¹³⁰

3.1.5 Brief history of the Catholic Church in Galim

Célestine Colette Fouellefak Kana Dongmo in an article gives this account:

The Catholic Church was established in Cameroon with the installation of the first missionaries in Marienberg. History holds that this evangelization begins with the coast and continues inland to reach the Bamileke land in 1906. It was on this date that the Pallotine fathers arrived in Dchang.¹³¹ The evangelization of the Bamileké people is done under the

¹²⁸ Fouokeng. T. J, *Interview*, 21-03-2023, Galim.

¹²⁹ Ibid.

¹³⁰ *The history of the Apostolic Church in Cameroon*, pp.48-49.

¹³¹ Fouellefak Kana-Dongmo Célestine Colette , *Acteurs locaux de l'implantation du catholicisme dans le pays Bamiléké au Cameroun*, 2006

leadership of the French missionaries of the Sacred Heart of Saint-Quentin.¹³² In addition to missionaries, initiators and mission leaders, other local actors and indigenous agents participated in the work of evangelization and the implantation of the Catholic Church in the Bamileke territory.¹³³

The search for the support of traditional authorities and the quest for the sympathy of the populations

The missionaries tried in the Bamileke land in Cameroon, where the structure of traditional chiefdoms is very strong, and the well-known missionary strategy of converting as many people as possible starting from the top, that is, with the indigenous leaders.

Evangelization begins with the chiefs who are also auxiliaries of the colonial administration.

The French administrator of Noun, on May 27, 1936, wrote to his colleague in the city of Dschang to draw his attention:

"We have found in Bamileke country an organization, a hierarchy on which our administrative action is based."

Mr. Rippert thus alludes to the traditional chief, an essential framework that constitutes the link between the administration and the population.¹³⁴

The missionaries quickly agreed with this analysis and involved the traditional leader in evangelization. It should be noted, however, that the traditional leader is in a very ambiguous situation. He is the guardian of the skulls of the ancestors and therefore their representative. According to custom, it embodies traditional values. At the same time, it must serve the colonial administration and the religious authority on which its prestige and authority depend. This explains the reluctance of the majority of traditional leaders and the fact that very few converted to Catholicism.

¹³² Crasser R., *La place de la région du Cameroun dans l'histoire de notre congrégation des prêtres du Cameroun*, Mt St. Jean, Bafoussam – Cameroun, 1990, p. 2.

¹³³ Fouellefak Kana-Dongmo Célestine Colette, *Acteurs locaux de l'implantation du catholicisme dans le pays Bamiléké au Cameroun*.

¹³⁴ Ibid.

3.2 RESEARCH POPULATION

At the time of the 2005 census, the town had 51,014 inhabitants, of which 5,679 lived in Galim Ville. Administrative structure of the town: In addition to Galim proper, the town includes the following villages: Bagam, Bamendjing, Bamenyam, Bati, Tsineghah and Tsissap Traditional chiefdoms.¹³⁵ The district of Galim has four traditional chiefdoms of 2nd degree: 635: chiefdom Bagam, 636: chiefdom Bamenyam, 637: chiefdom Bamendjing, 638: chiefdom Bati. The borough has 55 third-degree chiefdoms.¹³⁶

3.3 DESIGNING RESEARCH INSTRUMENTS

Two methods of data collection were used in this research which are; the primary method where the researcher designed questionnaires and interview questions. The secondary method where he made use of libraries; The Apostolic Bilingual Seminary library, online libraries and thesis.

3.3.1 Designing questionnaires

The researcher together with the supervisor of this work, an experienced lecturer in TABS, developed questionnaires of close-ended and open-ended questions in English and in French. The first section of the questionnaire pertained to personal data while the second section contained information on the research topic.

3.3.2 Designing Oral interviews

The researcher designed oral interview questions in English and French. These questions were targeted to strategic individuals such as some officials of The Catholic Church, EEC, General Overseers, the pastors and officials of the FGM and TACC of Galim Metropolis. These questions were aimed at collecting information on the internal and external influences of Necromancy on church numerical and spiritual growth.

¹³⁵ Mapanet

¹³⁶ Ministère de l'administration du territoire *Annuaire statistique 2015*

3.3.3 Validity, Reliability and acceptance of the instrument

The validity and adequacy of the instrument was tested for this study. The reliability was approved after examination and criticism by the supervisor after which the necessary corrections were made. The consistency re-tested by experts in the field through many working sessions before the final copy was approved for distribution.

3.4 PROCEDURE FOR ADMINISTRATION OF INSTRUMENTS

The researcher is intending to design about 125 questionnaires as per this study and these questionnaires will all be administered to the selected churches in the Galim Metropolis. The researcher intends to administer about three quarter of the questionnaires and with the help of friends. These questionnaires will be administered to pastors, elders, deacon, deaconesses, movement leaders, church members and inhabitants of this metropolis.

3.5 METHOD OF DATA ANALYSIS

The data that will be collected will be summarized and presented in tabular forms base on the descriptive statistics method. From the observations of the answer questionnaires, conclusion will be drawn.

The formula that will be used in calculating these statistics will be as follows;

$$\text{Percentage (\%)} = F/N \times 100/1$$

Where F= frequency of respondents, N ==Number of respondents.

The tables used is as follows:

Option	Number of respondents	Percentage of respondents (%)
Yes		
No		
Total		

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

This chapter is devoted to the presentation and analysis of data collected from the field through questionnaires and interviews. The researcher presents and analyses the data in the following pages. One hundred and twenty (120) questionnaires were distributed to the population; churches, quarters, and market. 105 were filled and returned i.e. 87.5% response. This chapter presents the data in a tabular method for easy analyses. Section A contains the analysis of personal data and section B analyses data on the influence of Necromancy in the Bamileke culture on Christianity and Church growth in Galim.

The researcher engaged into this work with the goal of investigating the influence of Necromancy in the Bamileke culture on Christianity and Church growth with Galim as case study.

4.1 SECTION A: Personal Data

Table 1: Gender

Respondents	Frequency	Percentage
Male	51	48.6%
Female	54	51.4%
Total	105	100%

From the above, 48.6% of the respondents were male and 51.4% were female. This explains the facts that the women population is dominant in the sampled area.

Table 2: Age group

Respondents	Frequency	Percentage
18-25	29	27.6%

26-35	19	18.1%
36-45	20	19.0%
46-55	19	18.1%
56 and above	18	17.1%
Total	105	100%

From the table, 27.6% of the total respondents were between the ages of 18-25, 18.1% between 26-35, 19.0% between 36-45, 18.1% between 46-55 and 17.1% between 56 and above respectively. It can therefore be deduced that, those in the age group of 18-25 are most represented in the sampled area.

Table 3: Academic level

Respondents	Frequency	Percentage
Primary	25	23.8%
Secondary	49	46.7%
University	31	29.5%
Total	105	100%

The table explains that 23.8% of the respondents ended at primary education, 46.7% had secondary education and 29.5% had university education. It can be deduced that, the sampled population is dominated by those with secondary education.

Table 4: Marital status

Respondents	Frequency	Percentage
Married	49	46.7%
Single	56	53.3%
Total	105	100%

From the table, 46.7% of respondents were married and 53.3% single. Therefore, the single people are more represented.

Table 5: Social Status

Respondents	Frequency	Percentage
Traditional Authority	10	9.5%
Business Person	24	22.9%
Civil Servant	20	19.0%
Student	24	22.9%
Other	27	25.7%
Total	105	100%

From the table, 9.5% of the respondents were Traditional authorities, 22.9% were business persons, 19.0% were Civil servants, 22.9% were students and 25.7% were involved in other activities such as farming. It can be deduced that, most of the population were involved in other activities for example farming followed by business persons and students.

Table 6: Category of Church

Respondents	Frequency	Percentage
Evangelical	25	23.8%
Pentecostal	35	33.3%
Protestant	23	21.9%
Catholic	22	20.95%
Total	105	100%

From the tabular representation above, 23.8% of the respondents were Evangelical, 33.3% Pentecostals, 21.9% Protestants and 20.95% Catholics. It can be observed and deduced that though the Evangelical Church was the first in Galim, but the Pentecostals are most represented.

Table 7: Office held in Church

Respondents	Frequency	Percentage
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Pastor	5	4.8%
Officer	10	9.5%
Leader	15	14.3%
Member	75	71.4%
Total	105	100%

From the above table, 4.8% of the respondents were Pastors, 9.5% were Officers, 14.3% were Leaders and 71.4% were members. It is worth pointing out the facts that pastors, officers and leader are also members thus, the members are the most represented in the Churches sampled.

Table 8: Longevity (years)

Respondents	Frequency	Percentage
1-3	22	20.95%
4-10	21	20.0%
11-15	24	22.9%
16-20	22	20.95%
25 and above	16	15.2%
Total	105	100%

The tabular representation, 20.95% of the Churches' respondents have been members of their churches between 1-3 years, 20.0% between 4-10 years, 22.9% between 11-15 years, 20.95% between 16-20 years and 15.2% between 25 years and above. Therefore, those who have been in their churches between 11-15 years are most represented.

4.2 SECTION B: INFORMATION ON THE RESEARCH TOPIC

Tables 1-5: THE INFLUENCE NECROMANCY IN THE BAMILEKE CULTURE HAS ON THE PEOPLE

1) The worship/veneration of dead ancestors through skulls and communication with the dead is part and parcel of the Bamileke culture.

Respondents	Frequency	Percentage
Strongly agree	45	42.9%
Agree	25	23.8%
Disagree	17	16.2%
Strongly disagree	18	17.1%
Total	105	100%

From the table, 42.9% of the respondents strongly agree to the fact that the worship/veneration of dead ancestors through skulls and communication with the dead is part and parcel of the Bamileke culture, 23.8% agree, 16.2% disagree while 17.1% strongly disagree.

2) The above practice influences the people's lives in one way or the other either negatively or positively.

Respondents	Frequency	Percentage
Strongly agree	50	47.6%
Agree	20	19.0%
Disagree	18	17.1%
Strongly disagree	17	16.2%
Total	105	100%

From the table, 47.6% of the respondents strongly agree to the fact that the practice in question 1 influences the people's lives in one way or the other either negatively or positively, 19.0% agree, 17.1% disagree while 16.2% strongly disagree.

3) This long practice of Necromancy and its obligations is more detrimental than advantageous to the Bamileke indigenes. Thus many Bamileke children especially diaspora Children of this later generation are tired of it and wish to be free from it.

Respondents	Frequency	Percentage
Strongly agree	43	40.95%
Agree	20	19.0%

Disagree	19	18.1%
Strongly disagree	16	15.2%
Total	105	100%

From the table, 40.95% of the respondents strongly agree to the fact that this long practice of Necromancy and its obligations is more detrimental than advantageous to the Bamileke indigenes. Thus many Bamileke children especially diaspora Children of this later generation are tired of it and wish to be free from it, 19.0% agree, 18.1% disagree while 15.2% strongly disagree.

4) Many people are not joining Christianity because it does not present anything special or different from their culture. Thus no need for a change.

Respondents	Frequency	Percentage
Strongly agree	28	26.7%
Agree	24	22.9%
Disagree	31	29.5%
Strongly disagree	22	20.95%
Total	105	100%

From the table, 40.95% of the respondents strongly agree to the fact that many people are not joining Christianity because it does not present anything special or different from their culture. Thus no need for a change, 22.9% agree, 29.5% disagree while 20.95% strongly disagree.

5) The practices in the Bamileke culture have a strong spiritual influence and control over the natives wherever they find themselves. Including Christians.

Respondents	Frequency	Percentage
Strongly agree	33	31.4%
Agree	30	28.6%
Disagree	21	20.0%
Strongly disagree	21	20.0%

Total	105	100%
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From the table, 31.4% of the respondents strongly agree to the fact that the practices in the Bamileke culture have a strong spiritual influence and control over the natives wherever they find themselves. Including Christians, 28.6% agree, 20.0% disagree while 20.0% strongly disagree.

Tables 6-10: DOES NECROMANCY HINDERS THE CONVERSION OF MORE BAMILEKE INDIGENES

6) Because of this belief and practice in the Bamileke culture, Christianity is not valued and welcomed by many tribes and people in the Bamileke land.		
Respondents	Frequency	Percentage
Strongly agree	42	40.0%
Agree	27	25.7%
Disagree	17	16.2%
Strongly disagree	19	18.1%
Total	105	100%

From the table, 40.0% of the respondents strongly agree to the fact that because of this belief and practice in the Bamileke culture, Christianity is not valued and welcomed by many tribes and people in the Bamileke land, 25.7% agree, 16.2% disagree while 18.1% strongly disagree.

7) There is no difference between the dead and resurrection of Jesus Christ preached by Christians and the dead and coming back of ancestors and loved family relatives.		
Respondents	Frequency	Percentage
Strongly agree	24	22.9%
Agree	22	20.95%
Disagree	30	28.6%
Strongly disagree	29	27.6%
Total	105	100%

From the table, 22.9% of the respondents strongly agree to the fact that there is no difference between the dead and resurrection of Jesus Christ and the dead and coming back of ancestors, 20.95% agree, 28.6% disagree while 27.6% strongly disagree.

8) Salvation by accepting and believing in Jesus Christ and eternal life after death is very different from the belief in ancestors and the coming back of the dead to live among the living as it is believed in the Bamileke culture.		
Respondents	Frequency	Percentage
Strongly agree	39	37.1%
Agree	28	26.7%
Disagree	19	18.1%
Strongly disagree	19	18.1%
Total	105	100%

From the table, 37.1% of the respondents strongly agree to the fact that Salvation by accepting and believing in Jesus Christ is very different from the belief in ancestors and the coming back of the dead as it is believed in the Bamileke culture, 26.7% agree, 18.1% disagree while 18.1% strongly disagree.

9) Most Bamileke natives embrace Christianity and find themselves in churches because the church has practices which are similar to those of their culture and so Jesus to them is not different from an ancestor and so Jesus is not a replacement to their habitual ancestors but just another one.		
Respondents	Frequency	Percentage
Strongly agree	30	28.6%
Agree	23	21.9%
Disagree	26	24.8%
Strongly disagree	26	24.8%
Total	105	100%

From the table, 28.6% of the respondents strongly agree to the fact that most Bamileke natives embrace Christianity because the church has practices which are similar to those of their culture, 21.9% agree, 24.8% disagree while 24.8% strongly disagree.

10) Do you prefer to worship an ancestor you can see the skull and see him come back through a child in the family or to worship a Jesus you don't see his skull and any sign of him among you?		
Respondents	Frequency	Percentage
Jesus Christ	59	56.2%
Skulls	24	22.9%
Indifferent	22	20.95%
Total	105	100%

From the table, 56.2% of the respondents prefer to worship Jesus, 22.9% prefer skulls while 20.95% were just indifferent.

Tables 11-14: THE IMPACT OF NECROMANCY ON CHURCH GROWTH

11) Many Christians of the Bamileke background still fulfil the ritual requirements of skull veneration and offering of sacrifices.		
Respondents	Frequency	Percentage
Strongly agree	39	37.1%
Agree	29	27.6%
Disagree	20	19.0%
Strongly disagree	17	16.2%
Total	105	100%

From the table, 37.1% of the respondents strongly agree to the fact that many Christians of the Bamileke background still fulfil the ritual requirements of skull veneration and offering of sacrifices, 27.6% agree, 19.0% disagree while 16.2% strongly disagree.

12) What do you think about life after death?		
Respondents	Frequency	Percentage
There is life after death only in eternity after judgement and not the dead coming back to among the living.	48	45.7%
The dead are not death. They still live with us.	20	19.0%
Indifferent	20	19.0%
There is no life at all after death	17	16.2%
Total	105	100%

From the table, 45.7% of the respondents hold that there is life after death only in eternity after judgement and not the dead coming back to among the living, 19.0% hold that the dead are not death. They still live with us, 19.0% were indifferent while 16.2% hold that there is no life at all after death.

13) Preachers of the Gospel and many churches are not contextualizing their message and making a clear difference between Christian beliefs and practices from those of the Bamileke culture.		
Respondents	Frequency	Percentage
Strongly agree	29	27.6%
Agree	29	27.6%
Disagree	21	20.0%
Strongly disagree	20	19.0%
Total	105	100%

From the table, 27.6% of the respondents strongly agree to the fact that Preachers of the Gospel and many churches are not contextualizing their message and making a clear difference between Christian beliefs and practices from those of the Bamileke culture, 27.6% agree, 20.0% disagree while 19.0% strongly disagree.

14) The Bible reflects our African system or culture Strongly for better understanding but many Christians are just indifferent.		
Respondents	Frequency	Percentage
Strongly agree	37	35.2%
Agree	29	27.6%
Disagree	21	20.0%
Strongly disagree	18	17.1%
Total	105	100%

From the table, 35.2% of the respondents strongly agree to the fact that the Bible reflects our African system or culture Strongly for better understanding but many Christians are just indifferent, 27.6% agree, 20.0% disagree while 17.1% strongly disagree.

Tables 15-18: OPINIONS AND POSSIBLE SOLUTIONS

15) Does the worship of ancestors and believe in the dead still influencing the living hinder evangelism and Church growth? Why?		
Respondents	Frequency	Percentage
YES, because the people still believe that their ancestors are not death and so they cannot turn to another Religion. Some Christians too are still influenced by that belief.	50	47.6%
NO, Because though the belief still exists, the Holy Spirit is still convicting many.	30	28.9%
Indifferent	25	23.8%
Total	105	100%

From the table, 47.6% of the respondents agree that worship of ancestors and believe in the dead still influencing the living hinder evangelism and Church growth because the people still believe that their ancestors are not death and so they cannot turn to another Religion. Some

Christians too are still influenced by that belief, 28.9% disagree because though the belief still exists, the Holy Spirit is still convicting many. while 23.8% were just indifferent.

16) What reason(s) can you give why so many Bamileke natives find it difficult to leave the evil practice of their culture to join Christianity?		
Respondents	Frequency	Percentage
Fear of the unknown	35	33.3%
Strong belief that their ancestors are stronger than Jesus, Christianity is an imported Religion and there's strong spiritual influence.	43	40.95%
Hypocritical Christians and preachers in Church who discourage some from joining.	27	25.7%
Total	105	100%

From the table, 45.7% of the respondents hold that there is life after death only in eternity after judgement and not the dead coming back to among the living, 19.0% hold that the dead are not death. They still live with us, 19.0% were indifferent while 16.2% hold that there is no life at all after death.

17) What reason(s) can you give why some Christians go back to their former practices and believes?		
Respondents	Frequency	Percentage
Bad influences, fear of the unknown and faithlessness.	32	30.5%
Persecutions, delay in answers to prayers hard times.	31	29.5%
Bad character from older Christians and some pastors, lack or insufficient teaching and follow up by pastors.	25	23.8%
Background influences.	17	16.2%

Total	105	100%
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From the table, 30.5% of the respondents hold that; bad influences, fear of the unknown and faithlessness are some reasons give why some Christians go back to their former practices and believes, 29.5% hold that Persecutions, delay in answers to prayers hard times, 23.8% blame bad character from older Christians and some pastors, lack or insufficient teaching and follow up by pastors while 16.2% blame Background influences.

18) Apart from proper enculturation of Christianity and contextualization of the Gospel in the Bamileke culture, what do you suggest the preachers and the Churches should do for Christianity to flourish and have Christians mature in the faith? Any other contribution is welcomed.

Respondents	Frequency	Percentage
prayers for the land and the people, tireless effective evangelism, teaching the truth, loving one another and showing love to the people by charitable actions, manifesting the power of the Holyspirit, being good examples to the people and preaching the salvation and nothing else.	50	47.6%
preachers shouldn't only ask people to leave their culture and tradition but they should adapt themselves to the peoples cultures and understand first because not everything is evil in culture, preachers shouldn't reject people but familiarise and not use Christianity to influence their culture.	20	19%
preachers should preach and teach what they were taught in seminary, not to be afraid and compromise their message but avoid the dangers of extreme enculturation.	17	16.2%
Indifferent.	18	17.1%
Total	105	100%

From the table, 47.6% of the respondents suggest; prayers for the land and the people, tireless effective evangelism, teaching the truth, loving one another and showing love to the people by charitable actions, manifesting the power of the Holy Spirit, being good examples to the people and preaching the salvation and nothing else. 19% suggest that preachers shouldn't only ask people to leave their culture and tradition but they should adapt themselves to the people's cultures and understand first because not everything is evil in culture, preachers shouldn't reject people but familiarise and not use Christianity to influence their culture. 16.2% suggest that preachers should preach and teach what they were taught in seminary, not to be afraid and compromise their message but avoid the dangers of extreme enculturation. 17.1% were indifferent.

4.3 DISCUSSION OF FINDINGS

From the presentation and data analysis, the findings were discussed under the respective research questions as follows:

1. How does Necromancy influence the people in the Bamileke culture?

The questions on tables 1-5 of section B were set to answer the above research question. In table 1, we can see that 66.7% of respondents agree that Necromancy is part and parcel of the Bamileke culture. This is to show that majority of the people are very aware and conscious of the presence of this practice. Roger Kuipou in his problem says, "In traditional societies of West Cameroon, ancestor worship constitutes a very part important to their legacy cultural."¹³⁷ In table 2, we see 66.6% respondents who agree on the influence Necromancy has on the people. This is to attest that the people are not only aware of it but also of its influence on their lives. In table 3, 59.0% which is more than half of respondents agree also that the influence of Necromancy is mostly negative or unfavourable and to the fact that many are fed

¹³⁷ Kuipou. A. *The cult of skulls among the Bamileke of western Cameroon* (In: Communications, 97, 2015), p.5.

up and deeply want to be free. This is to reveals that though the people are into this practice, nevertheless, many are unhappy. In table 4, we find 50.5% disagreeing against 49.5% respondents on many joining Christianity because it is similar to their culture. This proves that Christianity is not very far from the culture for the people to understand and though half believe in other reason but this is a major reason for many who join. In table 5, 60.0% of respondents agree to the strong spiritual influence of Necromancy on the people. This shows that the majority Necromancy is not just a cultural practice but is equally very spiritual. Pastor F. Joseph of E.E.C supports this by saying that “worship of skulls affects Christianity is that it weakens fellowship with God”.¹³⁸

2. How does Necromancy hinder the conversion of more Bamileke indigenes?

The questions in tables 6-10 were designed to answer the above research question. In table 6, we see 65.7% respondents who agree that because of this practice, Christianity is not valued among the Bamileke people. This shows that the presence of Necromancy is a major reason why Christianity is not given superior value as in other places. Thus contributing to the fact that many don't pay special attention to the gospel. Anselme blames some Catholic practices which reflect Necromancy such the term "mass" translates to "fairy fairy" as "Teh ndoo" that is to say to lift the curse of the ancestors; in ancestor worship, the curse is lifted by sacrificial rites that reconcile man with his ancestors.¹³⁹ In table 7, 56.2% of respondents, disagree that there is no difference between the death and resurrection of Jesus and the death and coming back of ancestors. This shows that just half of the respondents which is probably made up more of Christians believe that there is a difference meanwhile half of the population believe that there is no difference thus a major reason why this great percentage would deny to join another Religions. In table 8, we see 63.8% of respondents who agree that Salvation through Christ is different from what the Bamileke people believe. This shows that a great percentage

¹³⁸ Fouokeng. T. J, *Interview*, 21-03-2023, Galim.

¹³⁹ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.31.

of 47.8 of the population excluding Christians believe that they have salvation through ancestors and this is much of an influence to Christianity. In table 9, 50.5% of respondents agree that most natives who join Christianity do so because of the similarities it has with culture. This means that amongst other reasons, many who join do not abandon their culture including the practice of Necromancy. They simply add Jesus to the list of their ancestors. In table 10, we find 56.2% respondents who prefer to worship a Jesus they don't see, followed by 22.9% who prefer ancestors. This shows that a large percentage of about 40.0% stand against Christianity.

3. How does Necromancy influence the spiritual growth of indigenous Christians?

The questions in tables 11-14 were designed to answer the above question. In table 11, 64.7% of respondents agree that many Christians of the Bamileke background still fulfil ancestral worship rituals such as sacrifices and libation. This majority proves that many accept Christianity but do not reject Necromancy and thus affecting spiritual growth. This in accordance with Anselme who says that the impression that emerges from the observation of the religious behaviour of the Bamileke is that they operate in a dual-register system; because at the same time they adhere to Christianity but don't remain no less faithful to ancestral religious practices.¹⁴⁰ In table 12, we find only 45.7% respondents who believe in only eternal life after death, 35.2% who either believe the dead are not dead or that there is no other life after death and 19.0% who are indifferent. This reveals that many of the people including Christians are not sure about eternal life thus making spiritual growth difficult. Kuipou would say a well-celebrated death testifies to harmonious and peaceful relations with the world of the ancestors, but a death can also be a sign of dysfunction, a tension in the relations between the living and the disappeared, or between the living who would have accounts to settle.¹⁴¹ In table 13, 55.2% of respondents agree that many preachers and churches don not properly

¹⁴⁰ Kamé, *Les Représentations Du Culte des Ancêtres Chez Les Chrétiens Bamiléké*, p.19.

¹⁴¹ Kuipou, *Le culte des crânes chez les Bamiléké de l'ouest du Cameroun*, p.93.

contextualize the Gospel. This shows that more than half of the people also blame preachers for not rightly making the difference between good and godly cultural practices and those that are ungodly. Therefore, besides other reasons, this affects the Christians Spiritual growth. Choupaut says the coexistence of these two cultural models has led to the birth of cultural hybrids without authentic landmarks (in the religious sphere, for example, populations associate ancestor worship and Christianity in their daily lives).¹⁴² In table 14, 62.8% of the respondents agree that the Bible reflects African systems and culture. This shows that only a few disagree or are ignorant to the fact that the Bible is authentic and contains every culture even the Bamileke culture. Thus the Bible cannot be considered as a major hindrance to spiritual growth.

4. How can preachers of the Gospel and the Church overcome the influence of Necromancy in order to flourish in the Bamileke land?

The questions in tables 15-18 were set to answer the above question. In table 15, we can see that 50% of respondents agree that ancestor worship today still hinders evangelism and church growth with reasons that; the people still believe that their ancestors are not death and so they cannot turn to another Religion and Some Christians too are still influenced by that. Only about 30% refute it by saying that the Holyspirit is still at work regardless. This analysis shows that though the Holyspirit is at work, most of the people are still under the influence of Necromancy. Roger Kuipou admits, "In Bamileke culture, tradition is brandished as a law, sacred and incorruptible, and as a burden that one is bound to carry, in spite of oneself."¹⁴³ In table 16, we see about 99% of respondents who think that many natives find it difficult to leave Necromancy and joining Christiaanity because they hold unto tradition of their parents

¹⁴² Choupaut, L, dynamiques, enjeux et défis, *Cultures ancestrales et religions chrétiennes chez les Bamiléké de l'Ouest* (Cameroun : 2022)

¹⁴³ Kuipou. A. *The cult of skulls among the Bamileke of western Cameroon* (In: Communications, 97, 2015), p.93.

and ancestors so strong, fear of negative consequences and the unknown, background forces. This shows that the leading causes of many resisting the Gospel are; commitment to their tradition and fear of being punished. In table 17, we see 60% of respondents who think fear, wrong influence and wrong motives for joining Christianity is the reason why many Christians of the Bamileke background return to Necromancy in their culture, and the rest of respondents either blame church members and pastor for not behaving right, teaching well and doing proper follow up or are just indifferent. This analysis shows that major reasons for which many return are; fear and wrong motives for joining Christianity and so when their answers or miracles are delayed and they don't find solutions, they return another reason is hypocrisy from church members and insufficient teaching and follow up. In table 18, as solutions and contributions, we can see that 82.8% of the respondents suggest; prayers, evangelism, teaching, love and charity, manifesting power, being good examples to the people and preaching the salvation and nothing else. Preachers should preach and teach what they were taught in seminary, avoid the dangers of extreme enculturation. From this analysis, it shows that more of the responsibility is on the church and preachers to be more spiritual, teach and preach correctly, evangelize and have good character.

Ogbu U. Kalu holds that, culture in its widest usage is the totality of the people's way of life and language is one of the most important aspects of a people's identity because it is the most common medium of communication. Christianity cannot be expressed or communicated without a cultural medium.¹⁴⁴ Tite Tienou advocates that; there can be no sound evangelical strategy in our continent unless we become more positive towards theology. Every generation of Christians must seriously tackle its theological task. Evangelical theology for Africa must therefore offer a faithful map of the knowledge of God for Africans.¹⁴⁵

¹⁴⁴ Kalu U. Ogbu, *African Christianity and African Story* (South Africa: Business print Centre, 2005), pp.516-519.

¹⁴⁵ Tienou Tite, *The Theological Task of the Church in Africa* (Hong kong: African Christian Press, 1990), p.12.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 INTRODUCTION

This chapter presents the researcher's summary, conclusion and recommendations. Its purpose is to provide an outline of the main and essential findings of the study devoid of the details already presented in chapter four and suggestions for further studies.

5.1 SUMMARY

The purpose of this work was to study the influence of the practice of Necromancy by the Bamileke people on Christianity and church growth taking Galim as case study. Chapter one gives a general introduction, background of study, statement of the problem, research questions, purpose of study, significance of study scope and delimitations and finally definitions of operational terms.

In chapter two, the researcher interacted with several authors in a literature review on topics related to Necromancy. Here, the following were treated; The general concept and origin of the word Necromancy, brief history and practices of Necromancy, the Biblical perspective of Necromancy, early Necromancy vs contemporary Necromancy, Necromancy in the Bamileke culture, the impact of Christianity on the Bammileke culture, customs and tradition and the influence of Necromancy on Christianity in the Bamileke land.

Chapter three focused on the reasearch methodology which provides explanation on the procedures used to carry out the research. It includes research population, design, sample of study, instruments for data collection, validation and reliability of the instruments, administration of instrument and method of data analysis.

In addition, chapter four is devoted to the presentation and analysis of data collected from the field through questionnaires and interviews.

Chapter five, which is the last chapter, rounds up with the summary, conclusion and recommendations. Here, we also discussed the findings in chapter four, limitations and suggestions for further studies.

5.2 CONCLUSION

The findings of the study revealed the following:

Necromancy practiced in the Bamileke culture has enormous influences on the people. The majority of the population believe and assert that it is an integral part of their culture and are conscious of its influences on their own lives. Therefore, strong belief in this culture and fear of punishment are the main reasons for most denying joining Christianity thus affecting the spread of Christianity in this part of the country. However, some persons blame preachers but it has been proven that enculturation and contextualisation of the gospel has well done in the past and even now “the early Christians entirely renounced evil practices and dances of tradition to join Christianity”.¹⁴⁶

Necromancy equally hinders the conversion of more Bamileke indigenes. One of the reasons given by a traditional ruler is that “Christianity is an imported Religion by certain missionaries but he and many others prefer the way of their forefathers than following a foreign Religion”.¹⁴⁷ In addition to this, a greater percentage of the indigenes are afraid and bound spiritually.

The impact of Necromancy on church growth is proven to be negatively alarming in the Galim and the West Region. Analysis show that a great percentage of christians of the Bamileke background are in churches for the wrong reasons and many are not completely disconnected from Necromancy so they dont grow in faith and many end up returning fully to those practices. This accounts for the slow church growth.

¹⁴⁶ Fouokeng. T. J, *Interview*, 21-03-2023, Galim.

¹⁴⁷ Meli.R. Joseph, *Interview*, 21-03-2023, Galim

About 99% of traditionalists and culturalists of the Bamileke land neither completely rejects Christianity or consider it as another religion beside their ancestral worship. Meli says that “no matter your faith, do not forget your have cultural obligations obligations which involves the worship of skulls. It is better to associate the two in order to avoid trouble”.¹⁴⁸ Unfortunately, among other suggestions and contributions to the growth of Christianity in this area, such mentalities will always pose a major challenge to the gospel.

5.3 RECOMMENDATIONS

From the above study and conclusion, the following recommendations extracted from findings will serve to improve on the successful spread of christianity and church growth.

The church must return to truth and sincerity. Apostle Kueto Andre says “today’s church is like a game but it was’t so before in when the west Region just received Christianity”.¹⁴⁹He totatly agrees with Pastor Fouokeng of E.E.C. Preachers should preach the truth of the Gospel and not condemnation in hypocrisy.

Before embarking on evageism, there should be enough prayers for the sould and the land asking for God’s intervention. To this, Banbit Richard, a eader in the full Gospel missions suggests that the church should unit and form two powerful non denominational groups; one for intercession and the other for evangelism.¹⁵⁰ Apostle Kueto adds that every preacher should go on the premis of the anointing and not the flesh and be ready not to compromise because evangelism in the Bamileke land is more spiritual. Only those who are truly born again and spirit filled and who will not love their lives to the point of fearing death can influence the Bamileke land.¹⁵¹ The pastors must also invest in discipleship making, giving special attention to “soul questioning”.

¹⁴⁸ Meli.R. Joseph, *Interview*, 21-03-2023, Galim.

¹⁴⁹ Kueto. A, *Interview*, 21-03-2023, Galim.

¹⁵⁰ Banbit Richard. B, *Interview*, 19-03-2023, Galim.

¹⁵¹ Basso, *Interview*, 19-03-2023, Galim.

In order to maintain converts in churches for a stable church growth, the pastors should teach correctly. Bringing out the difference between christianity and ancestral worship and the wrong in it. Pastors and preachers should preach salvation messages and not prosperity. Believers should love one another and the people around them thereby showing a good example to the natives even in character.

Missionaries and preachers should learn to know the people's culture in order to better evangelise. "they should know what to ask the people to abandon in culture and what not to abandon".¹⁵² Ndaya Henry points out that in the process of adapting, missionaries, churches and preachers should beware of the dangers of enculturation.¹⁵³ He reveals the errors of the Catholic church in enculturation by pointing out some church practices that rather keep the Bamileke people and many christians in Necromancy.

Frequent evangelism campaigns should be organized tirelessly. Not only evangelism but the church should also open basic facility structures and charity actions to motivate the population because the Bamileke like free gifts. The church must copy Apostle Paul by being all things to everyone, rejecting no one for whatsoever reason not even their cultural practices.

Finally, success in evangelism and church growth in the Bamileke land will be by the church living what they preach. Furthermore, the Gospel is not in convincing words or philosophy but in the manifestation of the power of the Holy Spirit.¹⁵⁴

Suggestions for further research

1. The importance of prayers for successful evangelism and church growth in the Bamileke land.
2. The need for denominational unity in the Bamileke land for better church growth.

¹⁵² Fouokeng. T. J, *Interview*, 21-03-2023, Galim.

¹⁵³ Ndaya Henry. F, *Interview*, 20-03-2023, Galim.

¹⁵⁴ Banbit Richard. B, *Interview*, 19-03-2023, Galim.

APPENDIX 1

QUESTIONNAIRE

Dear Respondent,

I am Tano Yemeli Joel, an undergraduate student of the Apostolic Bilingual Seminary Kumba, carrying a research on "Necromancy in the Bamileke culture and its influence on Christianity and Church growth among the Bamileke people" in the Galim metropolis.

The researcher sincerely request that, you read carefully these statements and give your opinions clearly and precisely to help him carry out this research work perfectly. The information you will give shall strictly be confidential and used for research purpose only.

Thanks for your co-operation. God bless you!

SECTION A

PERSONAL DATA

Please, fill the following by TICKING (✓) the appropriate answers

1. Sex: Male () Female ()
2. Age: 18-25() 26-35 () 36-45 () 46-55 () 56-75 ()
3. Academic level: Primary () Secondary () University ()
4. Marital status: Single () Married ()
5. Social status: Traditional authority () Business person () Civil servant () Student ()
Other ()

Questions 6 to 8 are strictly for those belonging to a church

6. Category of church: Catholics () Pentecostal () Protestant () Evangelical ()
7. Office held in Church: Member () Leader () Officer () Pastor ()
8. For how many years have you been in this church? 1-3 (), 4-10 (), 11-15 (),
16-20 (), 25 and above ()

SECTION B

Please before answering any of these questions take a little time to reflect well on them.

THE INFLUENCE NECROMANCY IN THE BAMILEKE CULTURE HAS ON THE PEOPLE

1) The worship/veneration of dead ancestors through skulls and communication with the dead is part and parcel of the Bamileke culture.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

2) The above practice influences the people's lives in one way or the other either negatively or positively.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

3) This long practice of Necromancy and its obligations is more detrimental than advantageous to the Bamileke indigenes. Thus many Bamilke children especially diaspora Children of this later generation are tired of it and wish to be free from it.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

4) Many people are not joining Christianity because it doesn't present anything special or different from their culture. Thus no need for a change.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

5) The practices in the Bamileke culture have a strong spiritual influence and control over the natives wherever they find themselves. Including Christians.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

DOES NECROMANCY HINDERS THE CONVERSION OF MORE BAMILEKE INDIGENES

6) Because of this belief and practice in the Bamileke culture, Christianity is not valued and welcomed by many tribes and people in the Bamileke land.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

7) There is no difference between the dead and resurrection of Jesus Christ preached by Christians and the dead and coming back of ancestors and loved family relatives.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

8) Salvation by accepting and believing in Jesus Christ and eternal life after death is very different from the belief in ancestors and the coming back of the dead to live among the living as it is believed in the Bamileke culture.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

9) Most Bamileke natives embrace Christianity and find themselves in churches because the church has practices which are similar to that of their culture and so Jesus to them is not different from an ancestor and so Jesus is not a replacement to their habitual ancestors but just another one.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

10) Do you prefer to worship an ancestor you can see the skull and see him come back through a child in the family or to worship a Jesus you don't see his skull and any sign of him among you?

THE IMPACT OF NECROMANCY ON CHURCH GROWTH

11) Many Christians of the Bamileke background still fulfill the ritual requirements of skull veneration and offering of sacrifices.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

12) What do you think about life after death ? -----

13) Preachers of the Gospel and many churches are not contextualizing their message and making a clear difference between Christian beliefs and practices from those of the Bamileke culture.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

14) The Bible reflects our African system or culture Strongly for better understanding but many Christians are just indifferent.

Strongly Agree (), Agree (), Disagree (), Strongly Disagree ()

OPINIONS AND POSSIBLE SOLUTIONS

15) Does the worship of ancestors and believe in the dead still influencing the living does not hinder evangelism and Church growth? Why ?-----

16) What reason(s) can you give why so many Bamileke natives find it difficult to leave the evil practice of their culture to join Christianity?

17) What reason(s) can you give why some Christians go back to their former practices and believes?-----

18) Apart from proper enculturation of Christianity and contextualization of the Gospel in the Bamileke culture, what do you suggest the preachers and the Churches should do for Christianity to flourish and have Christians mature in the faith ? any other contribution is welcomed.

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INTERVIEWS

Interview with Mr. Banbit Richard Bobga, 19-03-2023 at 11:20AM

Interview with Mr. Basso, 19-03-2023 at 12:30PM

Interview with Mr. Ndaya Henry Forcho, 20-03-2023 at 7:40PM

Interview with Mr. Meli Joseph Rabelais, 20-03-2023 at 4:30PM

Interview with Pastor Fouokeng Teukeu Joseph, 21-03-2023 at 8:55AM

Interview with Rev. Kueto Andre, 21-03-2023 at 8:10PM

Interview with Rev. Foupoh Maurice, 22-03-2023 at 6:05PM