

The Resilience of Divination Practices Among the Christian Bahima

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Abstract

The study explored the resilience of divination practices among the Christian Bahima in Ankole, a case of Nyabushozi County, Kiruhura district. It also explored the forms of indigenous Bahima divination practices. The study also examined the Bahima Christians' perspectives on divination practices. The study is qualitative in outlook employing descriptive and analytical approaches. The study used structured interviews to collect data. The study revealed that there are different divination practices among the Bahima, it also brought to light Bahima Christian's perspectives on divination, it also revealed the salient reasons for the resilience of divination practices among the Bahima Christians. The study concluded that the Bahima divination practices have been resilient amidst interruptions from Christianity. This is mainly due to failure of Christianity to provide solution to their problems most especially spiritual attacks and also divination practices being innate. Those who accept Christianity they find it hard to avoid divination practices completely. The study found out that majority of the Bahima Christians are nicodemously involved in divination practices. While a few have opened and got involved in divination practices openly and publicly, very few of them have even denounced Christianity completely. The study also found out that the trend of those who are opening up and getting involved in divination practices openly is increasing steadily.

Keywords: Resilience, Divination Practices, Christians, Bahima.

Background

The Bahima whose origin is not clear up to today were typically nomadic pastoralists who were ever moving with their cows from place to place looking for water and pasture, Kamuhanda & Namanya (2013) observed that; at times, the Bahima would abandon Nyabushozi and move to nearby districts like Lyantonde, Sembabure and as far as Masindi, Mubende, Kiboga and Luweero and they would come back to Nyabushozi during the rainy season. Due to their nomadic lifestyle, Bahima lived in grass thatched huts that would enable them move at any time without incurring any loss. They also depended on milk, meat, cow ghee and cows' blood for survival. Their families were patrilineal, the husband was the head and his word was final, Namanya & Kamuhanda (2013) emphasized that he made the day to day decisions of the family and the wife and the children followed and respected his word without any question. For generations, the Bahima people have practiced divination, as a way of communicating with spirits, ancestors and gods that guides their decisions and actions. Despite the influence of Christianity, divination remains a central part of their lives, woven into the fabric of their community and identity and it depicted itself in five aspects as below.

Bird, Animal and clan oracles, prevention of disease in both animals and cows and the interpretation of the hidden and prediction of the future

Bird, Animal and Clan Oracles

Catherine indicated that there are birds and animals which give blessings to people. She asserted that the Bahima have two birds which they cherish and are associated with blessings those are quail birds (*Endaahi*) and peacock (*Nyamunyonyi*) (interview: *Catherine* 2024).

Quail birds give blessings by crossing in front of people who are in their ways either walking or on vehicles (interview: *Norah* 2024) it is good when it crosses in their face while walking and not flying. *Jackson* indicated that some people who are not on hurry they can even run after quail birds and force them to cross in their way. Quail birds do not give blessings by hearing its sound or seeing them. They only give blessings by crossing in the front of people who are in the journey (interview: *Jackson* 2024)

For peacock birds on the other side, these are birds which live far away in the oceans, they rarely appear and they can appear once in many years (interview: *Rubanyohora* 2024). According to *Runyohola* this bird is full of blessings when it appears, which he called “falling”. The Bahima are ever yearning for it to fall in their land or home (*Kato*: 2024). This is because it’s appearance in some one’s land or home it is a blessing especially the blessing of richness, fame and honor. According *Rubanyohora* even when this Peacock bird fall in government or church land that land must be developed into a place of respect for instance those places are always made sub county headquarters, county headquarters, district, kings palace and diocesan headquarters. He narrated that in 1948 the peacock bird fell in *Rushere* which is the diocesan headquarters of North Ankole diocese today and also the biggest town for Kiruhura district. This development *Rubanyohora* attributed it to the peacock that fell there so many years ago (Interview: *Rubanyohora*, 2024).

Owl and fox are dangerous creatures among the Bahima people, these are known for causing death (*Muhumuza* 2024). Where yever they hear the hooting of the Owl or barking of the Foxe their hearts tremble, they become so fearful and waiting for sad news of who is going to die. If the Owl hoots near someone’s home, the family members become terrified or if it hoots in the village, the whole village becomes terrified or if fox barks near someone’s home that home sorrowfully expect sad news any time and the same if it barks in the village. According to *Muhumuza* Owl and Fox do not cause bad omen or curses, they only cause or announce death that is why they are the most feared. *Muhumuza* added that whenever the Owl or Fox barks someone must die in the area. *Kasheija* indicated that most Bahima whenever they hear the Owl hooting or Fox barking they chase them away, they throw stones at them and run after them. This is because they do not want to continue hearing their sound because their sound announce bad news in the village. *Agume* added that these normally come at night when people are asleep especially when there is no moon. (Interview: *Muhumuza*, *Kasheija* & *Enock* 2024).

According to *Katabazi* the crested crane is also a source of blessings especially when it comes home and lay its eggs there. The Bahima count it as a blessing and even they protect it there with a lot of joy, so that nothing happens to it, until it hatches its eggs and it goes away. The Bahima normally say that, that crested crane is symbolizing riches that are yet to come in that home (interview: *Katabazi* 2025).

Katabazi also indicated that even the rat when it crosses in front of someone while he is in the way, also is a source blessing. He indicated that when it crosses in the face of especially the traders, they get much profits (interview: *Katabazi* 2025).

Guinea fowl however, it is known for causing curses/bad omen, people do not want to meet it especially when they are on journey. When they see it sometimes they cancel their journeys or they continue with folded faces, knowing that their journey has been cursed and expecting to meet something bad anytime (*Nahuraa*, 2024). According to *Nahuraa* guinea fowl does not cause death but only curses/bad omen.

Prevention of diseases in both cows and people.

The Bahima use different divination practices while preventing different some cattle and human diseases also known as *Okutsiriika*.

According to Martin foot and mouth disease is a dangerous cattle disease that affects cows. It causes death of so many cows once it breaks out, for that reason there are different divination practices performed to prevent the disease from attacking someone's cows. This is done at individual or family level (interview: Martin 2025)

One of the ways of preventing foot and mouth disease according to Martin is digging a pit at the entrance of the Kraal (where cows pass to enter the kraal) and putting there the meat of a pig while chanting some words and then covering it. He added that, they use pig's meat because pigs do not suffer from foot and mouth disease since they have lower and upper teeth and undivided toes (interview: Martin: 2024).

Another way of preventing foot and mouth disease according to Martin is getting the leg of Uganda kob and putting it in the water drawn for cattle to drink and then you allow cows drink that water with the bone in it, then after drinking you remove it and hang it in the tree near the area where cows are drinking water and that is all cows cannot suffer from foot and mouth disease. This is because Uganda cobs also do not suffer from mouth disease, its leg gives the cows immunity to avoid the disease (Interview: Asimwe, 2024).

Another way according to *Kazinzimaari* a diviner and an expert in preventing the foot and mouth disease spiritually, is getting the bone of a leg of a Baboon then mold spot like where cows take water from (*obwaato*) and then put water and the bone of the leg of a Baboon is put in that water, then cows drink that water all of them, must drink it, then after you demolish that molded spot (*obwaato*) and remove the Baboon leg and keep it. According to *Kazinzimaari* a prayer to make the bone of the Chimpanzi leg work is also said when placing it in water for cows (interview: *Kazinzimaari*, 2025)

Another way how Bahima are preventing foot and mouth disease is by getting the Chameleon and they dry it purely, then they put it in water which the cows drink and after drinking they remove it and there the cows cannot contract the disease.

Preventing diseases among the human beings also is a companied by several divination practices.

According to *Rukwata* a diviner of the *Bachwezi bashomi* also known as *omurangi* (the one who tell what the spiritual world wants), they have *enkiinga*. These are the words a diviner tells in chanting way to the client and also place a whitish cloth on his or her head. This include words like "this person has been entered in the power of his ancestors and they protect him against any harm, sickness and diseases". This is the powerful event in the *Bachwezi bashomi*. In the process as the diviner is chanting those words, he places the white cloth on the head of the client which is cementing all that he has said and confirms that the person has been handed over to the powers of his or her grandparents for protection against witchcraft, disease, curses and so on (interview: *Rukwata* 2024). Allen asserted that when *enkiinga* is done on a person who has been bewitched those who bewitched him cry out loudly and run away from him (Allen: 2024). *Rukwata* also added that they have water for drinking known as *omuhasiroo*. This is a drink that takes away all the curses from the person and also protects him against such curses and brings blessings to the person. This drink is sold at the diviner's shrines half liter bottle at 5000/- people are yearning for it. Almost all people who come to the shrine take it (*Rukwata* 2024).

Nuwagaba, Alex indicated that there are clans known for curses and most Bahima avoid associating with people from those clans freely. He gave the example of the *Abasingo* clan and indicated that most Bahima avoid meeting one of them in the morning when they have not taken something in fact that is why most

Bahima have to take something very early in the morning so that they do not meet a Musingo knowingly or unknowingly.. According to Nuwagaba, they normally avoid the basingo who are well known to them especially those who live with them in the village. He added that other avoid marrying girls from the *Abasingo* clan or if it happens and one gets married to her accidentally, he must abuse her very early in the morning when they wake up or in any case someone meets a *musingo* in the he or she must abuse him or her secretly in order to avoid being caught by curses. This is because *M a musingo* in Ankole is known to have been the one that stop from resurrecting. They believe that people in the past would die and resurrect immediately until a *Musingo* man cursed the one who was resurrecting and went back in the tomb forever from then resurrection stopped forever. So, all clans in Ankole hate *abasingo* and take them as a cursed clan (Interview: *Nuwagaba*, 2024).

Norah noted that some clans have animals which are their taboos also known as *emiziuro* which they cannot touch or come closer. She gave an example of *Abagaahe* clan who have a cow called *Ngoobe*. This *Ngoobe* they cannot touch it or take its milk. If they do they develop untold skin rash which they cannot even treat in hospital and even traditional healers may not even manage it. She added that even the *Abahiinda* clan, have monkey as their taboo and *abaishikatwa* who have *Mbaazi* cow as their taboo. Any member of these clans, in case he or she wants to curse someone known as *okukyeena* he can say “I wish you are killed by *Ngoobe* cow in case he is *omugaahe* or monkey or *Mbaazi* cow for *abahiinda* and *abaishikatwa* that killed me”. That is a very bad wish for someone or a curse. Some do it when quarreling with others (interview: Norah 2025).

According to *Katabazi*, there are other taboos among the Bahima what the Bahima preserve so much like a woman who is in menstruation period is not allowed to take milk. She must wait until she is out of the menstruation period then she drink the milk again. According to *Katabazi* when a woman who is in menstruation period takes milk the cow whose milk has been taken can come out of others leave them in the bush come back home in the day while mooing or it can be milked blood and die.

Also, *Katabazi* and Justin indicated when cows have produced, the Bahima are not allowed to eat beans or salty food. This is strongly condemned because cows develop swelling of the adder or fail to produce milk. *Rubanyohora* also noted that people from *Abahiinda* clan cannot touch on monkey, they can develop skin rash and cause death of the family members. According to John that is their taboo (interview: *Rubanyohora* 2025).

Also, the *abashambo* cannot see a woman without breasts or a burnt house. That that is their taboo. If their happen to see it or touch at it then that is danger (Interview: *Rubanyohora*, 2025). to the one who has touched as an individual or the family at large.

Healing of diseases in both cows and human beings

The Bahima cut a piece of sack and tie it in the neck of someone suffering from scabies. This disease in their language is called *kigutiya* since it shares the name with a sack. It is believed that the sack cures it (Interview: Norah 2024). The patient spent one week or two with the piece of a sack tied in his or her neck This is because the first patient was healed in seven days so it was taken as the healing days of scabies using the sack (Interview: *Kyanunu*: 2025)..

The Bahima also are having the diviners whose main job is curing diseases, these are known as *Abaraangi* (those who tell what is hidden). These are mainly of the *Bachwezi bashomi*. They use the spirits of the *Bachwezi* to tell what is unknown (Allen 2024). Even those who come to the shrines are much aware that the diviners are using the spirits of the *Bachwezi* though the diviners are using the bibles. This is because

in the shrines they sing most songs praising the *Abachwezi* (Godfrey 2024). This is done to cater for syncretic Christians who simply say that things are the same. This is an indication that the diviners are aware of God but they are using the *Bachwezi* spirits as intermediaries. Allen referring to the shrines asserted that these are like hospitals and that they only come to these shrines to be healed and then after they go back to their churches. These diviners are very much respected and they are given praise names like *omutambi* meaning the one who heals, *mulokore* the one who is truly born again. Others call them my king, my healer, my prophet. Allen has no word to refer to one of the diviners she healed her daughter who had been bewitched as she was going to sit for her final exam. These diviners have the power that help them to tell what kind of disease one has and refer them to where it can be cured and if it is a spiritual disease like witchcraft, the diviner is capable of telling who bewitched and the reason why he or she bewitched someone and remove that witchcraft. According to *Godfrey* they do healing for free and they encourage those who have been healed to go back and thank God. In the shrine there is a place called *Nyakaju*. This a reception house, it is a separate from other houses and it is where mostly take place and they refer to the place where the shrine as *ebigabiro* meaning a place of giving and so the sick can as well ask for healing and ancestors grant it as long as they are at that place.

The interpretation of the hidden and prediction of the future

According to *John Mark Rubanyohora* the Bahima had the trinity, god the creator, god the giver of life and god the giver of everything (*Ruhanga Nyamuhanga*, *Kazooba Nyamuhanga* and *Rugaba Nyamuhanga*). Three gods were inseparable and were all gods, god the creator (*Ruhanga Nyamuhanga*) is the one who created everything and god the giver of life (*Kazooba Nyamuhanga*) is the one who gave life to all that were created and god the giver of everything (*Rugaba Nyamuhanga*) is the one who gave the necessary needs to all that were created. The two gods that is god the giver of life and god the giver of everything have their source from god, the creator of everything. In other words, god the creator of everything is the supreme of all. He is on top but even those others are also near Him and they are almost the same though the two got their being from him. Just like the trinity in the Christian Bible (interview: *Rubanyohora* 2025). He noted that these three gods are equal, their work is the same, and he actually indicated that the missionaries, he called colonialists could have coped the Banyankole (interview: *Rubanyohora* 2025).

Rubanyohora also noted that under these supreme gods, there were many other small gods, who were the representatives of the other three supreme gods. These were living with people but later those gods got annoyed by people who undermined them and they disappeared to where they do not know, but their spirits keep operating within people. He noted that these are known as the *Bachwezi*. (Interview: *Rubanyohora*, 2025). These gods include;

Kyomya who is the god of trade and all other commercial affairs both in the land, under seas and in heaven (Interview: *Rubanyohora*, 2025).

There is also *Wamara* who is god of plenty. He is responsible for multitudes, people pray to him for birth, or increase in cows (interview: *Rubanyohora*, 2025)

There is also god called *Mihingo* who is god of wars. This is consulted whenever the people are going for war (interview: *Rubanyohora*, 2025).

Another god is *Ndahura* who is god for healing all the unknown and spiritual sickness, he would even give knowledge to the herbalists as they discover the cure of sicknesses, even he gave knowledge of vaccinations and cleansing (interview: *Rubanyohora*: 2025).

There is also another god who is responsible for Lake Rweru or Lake Albert of today (interview: Rubanyohora, 2025).

Another god is *Kakooko* in Bunyoro was known as *kawuka* this was responsible for preventing all the animal diseases, he is called by those who work on vaccinations especially when the disease breaks out in the area most especially foot and mouth disease (interview: Rubanyohora, 2025).

Another god is *Nyarwa* this is responsible for the wellbeing of cows to make them feel better (interview: Rubanyohora, 2025)

Another god is *Kagoro* who is god specifically for increasing the number of cows. Whoever wanted to have his cows increase like those suffered the raid, or natural calamity and any other with few cows is supposed to consult *Kagoro* (interview: Rubanyohora, 2025)

There is also another god called *Kigaare*, this is responsible for all the needs of cows, whoever wanted any essential need of cows like salt, good pasture, water and cattle drugs must consult *Kigaare*. (Interview: Rubanyohora, 2025).

Another god is *Keikaara* this one is a goddess who is responsible for harvesting, all those who planted have to consult *Keikaara* goddess for good harvest (Interview: Rubanyohora, 2025).

Another god is *Rubanga* this god is responsible for wellbeing of human beings, ensuring health life of all the people and ensuring that they are well fed, ensuring no famine (Interview: Rubanyohora, 2025).

Another god is *Munimi* who is responsible for climate change, this god brings rain or stops it and people call him when there is no rain or stop it and when there is too much wind (interview: Rubanyohora, 2025)

Another god is *Musisi* who is god of earthquakes, he controls earthquakes not to destroy the world or destroy property. Another god is *Mugasha* this one is god of lakes, he is called when the lake is flooding or there is too much wind in the lake (interview: Johnmark 2025).

The above gods are so central among the Bahima, they are consulting them day and night in identified places known as shrines/ *endembo* which are on increase in Nyabushozi with the diviners known as *abarangi* or the sent *entumwa*. These are believed to have been chosen and sent by these gods as their agents.

The Bahima address all gods in prayers, they start with god the creator, god the give of life and god the giver of everything (*Ruhanga Nyamuhnga, Kazooba Nyamuhanga, Rugaba Nyamuhanga*), God of our parents and God of our great grandparents, as they are praying, as they go on to what they are praying for like good harvests, increasing number of cows and so on. After the gods who were living on earth disappeared people started crying on to them for instance people are crying to *Wamara, Kagoro, Munimi* and so on, they cry out like I call you *Kyomya*, I call you *Kagoro*, I call you *Ndahura amd Mugasha*, come and help me, come and heal me, come and give us rain. They pray while they are in the places where these gods lived, because they left while annoyed, they took long to respond to their prayers but after sometime they responded to them. This time they did not come physically but in spirit (Interview: Johnmark 2025). He noted that when the Spirits appeared to those who were praying to them in the places where they were living, people started talking in many ways, which he likened to the Day of Pentecost in Christianity. After sometime because there was too much confusion as people were used by many Spirits, gods decided to choose one individual out of many to start interceding for others. This started the generation of foretellers (*Abarangi*) also known as *okubandwa* (being used by the Spirit) and also shrines/*endembo* (interview: Rubanyohora 2025). The Bahima worship gods in many ways; some take milk in milk pots to the shrines for ancestors to drink, some slaughter bulls and take meat in the shrines, others take alcohol as they present their requests, milk has to be for the cow that has never lost its baby. That cow was given a

name of “spiritual” (*enziimu*) meaning the one chosen for spirits. *Kibandwa* or the prophet whom gods choose is there to oversee the giving of gifts, gods come in their own time and consume the sacrifices or the gifts (interview: Johnmark 2025).

The gods also inspired the group of prophets who were also known as the agents (*entumwa*). This is because gods could not come back here and do the work themselves and continuously called on them for help so they choose among the people those who can do the work on their behalf. These called any they wished. The called ones were of two types; that is the interpreters of the phenomenon (the strange thing that has happened in a home or village) known as *abahanuuzi* and foretellers also known as *abaraguzi* (interview: Johnmark 2025). According to Johnmark the interpreters/*abahanuuzi* did not use anything to interpret phenomenon, they only looked at the strange thing that has happened and tell what is going to happen or what it means with the help of the gods. Different strange things happen or come in homes and they mean different things (bad or good). For instance, a cow producing a baby without legs if that happens to the family which is poor, it means that family will be rich and when it happens to the family which is rich, it means that family will be poor. If a cow produce a lot of watery fluid after birth, it also means that the owner of that cow will be rich. When button mushrooms cover the whole family which they call “*enjeru*” in *runyankole* dialect it also means that that family will be rich and if that family is rich then it means the family will be poor or monomorphism minimum aunts when they cover the whole family if that family is poor then it means that family will be rich and if it has been rich then it means it will be poor (interview: Johnmark 2025).

There are signs which mean specifically negative things for instance when the spear of the family head breaks, it means death of the family head or if the old bull in cows come back home during the day, it also means the death of the family head, if the cow produces the baby without legs in a rich family it is normally interpreted as meaning the destruction of the family (interview: Johnmark 2025). These interpreters, tell what that which has befallen the family or village means whether bad or good without fear or favor. John mark indicated that these are more like the Old Testament prophets they cannot fear anything.

On the other hand, the foretellers (*abaraguzi*) are for telling the future. They predict what is going to happen on an individual, family and community (interview: John mark 2025). These according to *Rubanyohora* are also like Old Testament prophets, they tell whether good or bad without fear or favor (interview: John Mark 2025). Unlike the interpreters who do not use anything to interpret the phenomenon, the foretellers use different things to know what is going to happen for instance they use the intestines of a hen, cowrie shells, crickets and money these days (interview: John Mark 2025). Intestines of a hen according to *Rubanyohora* they slaughter a hen and they remove the intestines they put them on a plate, then the foreteller looks on them as he keeps telling the people all that is going to happen in future. For instance, *Kakara Kashagama* the man who prophesied the coming of many things like the decline of the Bachwezi Empire, the coming of colonialists, the reign of president Museveni and other presidents of Uganda was using the intestines of a hen and other foretellers in Nyabushozi like *Kaheibaare* were using the intestines of a hen. He also noted that others are looking in cowrie shells also known as “*ensimbi*” also to see and tell what is going to happen. Others use crickets known as “*entondo*” also to tell what is going to happen. These whenever they want to know what is going to happen, they miraculously call crickets from the bush and they start asking them what is going to happen, then the crickets make signs which tells them the likes of the future. For instance, if they want to tell whether a lady will produce they ask the crickets and the crickets make a sign of carrying a baby meaning the lady will produce a child (interview: John Mark 2025). These are known as the people who foretell using the crickets (*abaraguzi ntondo*).

According to *Benon Mpairwe* noted that some prophets in Nyabushozi today, use money to see what is going to happen. They normally use ten thousand shillings (10,000/-). (interview: John Mark and *Benon Mpairwe* 2025). He uses 10,000/- because gods instructed him like that. This money cannot increase or reduce (interview: *Mpairwe*, 2025).

Today, according to John Mark there is mostly *abarangi* as the prophets in Nyabushozi whose number is increasing day and night due to the numerous calling of gods who want many people to work on their behalf as agents. These are also inspired by gods to reach out to their people. They operate in gazetted places/ shrine. These are the interpreters and also foretellers much of their work is mainly healing of the Spiritual diseases (interview: *Rubanyohora* 2025). According to John Mark these are more like Christians some are using the bible, some have sing Christian songs, their sanctuaries are designed like the churches but according to John Mark these are the real agents of the gods (*Bachwezi*) who left this land to live in unknown land (interview: John Mark 2025). These are the custodians of African indigenous religion in Nyabushozi that's according to (*Rukwata* 2025).

The practice of predicting the future is as old as the Bahima clan itself. According to Muhumuza predicting the future also known as *okuragura* in *Runyankole* started with *Kakara Kashagama* towards the end of 1400 A.D (interview: *Muhumuza* 2024). According to *Mukombozi*, *Kakara Kashagama* prophesied about many things including the decline of the *Bachwezi* rule, the coming of the colonizer in which he said that there are people who are coming and they will not be explaining to anyone who they are and even no one will explain to them who he is, known as *okwetonda* in *Runyankole* language. This according to *Mwesigye*, he meant the Europeans who came and colonized Africa. He also prophesied about the reign of Idi Amin, the reign of Obote and he said that during the reign of these two the country will be in total bloodshed and there will be a lot of cry. He also prophesied about the reign of Museveni whom he called the small bull with bold head from the *Basiita* clan and said that during his reign the country will be at total peace and people will sleep and forget to lock the doors, (*Muhumuza* 2024) he also prophesied about the construction of roads and people going while sited which according to Reuben was fulfilled by buying of cars (Interview: Reuben 2024). *Katabazi* indicated that there is no known spirit which *Kakara Kashagama* was using to prophesy, he actually asserted that he was used by God.

Prophesying among the Bahima is so central. According to James the Bahima are prophesying in a unique way of interpreting the symbols, looking at what has just happened (present reality) and then in unique way tell what it means, most especially what is going to happen. This range from mal production in cows, appearance of rare animals, changes in the sky, some sounds of animals or birds (*Kasheija*: 2025) according to Edward even fights of some animals, birds and insects and the style of fighting at times mean something and requires interpretation. Edward indicated that Bahima Elders train the young ones to prophesy (*okuhanuura*) by interpreting the present signs and symbols.

Kasheija indicated that the role of prophesying during the reign of the kings of Ankole (*omugabe*) was entrusted to one family/ clan known as *Abaraara*. These would interpret signs and symbols and tell what was going to happen for instance in 1948 peacock bad (*Nyamunyonyi*) fell in Rushere and *Omuraara* was called to tell what that one meant, when he arrived he wondered and asked who is this king born in Nyabushozi?, he added that we all know that kings are born in Kashari county and *Rwampara* county now district but how come the king is also born this side of Nyabushozi. This according to *Runyabanyohora* was fulfilled by the coming of president Museveni in the area, who settled few kilometers from where peacock bird/ *Nyamunyonyi* fell (interview: *Rubanyohora* 2025). According to Edward seeing the tiny ants rounded the earth warm among the Bahima known as *abahanuuzi* (prophets) is interpreted as one

person fighting with many people. He added that whatever happens if you call *abahanuuzi* (the prophets) they will tell you what it means. In other wards to *abahanuuzi* (the Bahima prophets) everything there is something which it means, it only needs interpretation. There is no single spirit according to Edward which these people are using to interpret the signs and symbols (interview: , Edward 2025).

Today, the *Bararaa* are no longer known for prophesying, though some of their elders still prophesy but now almost all the Bahima elders who have the gift do prophesy/ *okuhanuura* but now the job of prophesying according to Wilson (2025) is taken up by *abarangi*. These are the agents of the *Bachwezi bashomi* also known as *entumwa* (the sent ones). These have their shrines which are more like the churches of Christians and they even use the bibles in those shrines (interview: Wilson 2025). According to *Mpumwiire*, these interpret dreams, they are capable of knowing the diseases people are suffering from and identify the cure for them, they are able to tell the witchcraft and those that have bewitched and even the reasons why they are bewitching (interview: Allen 2025). Allen and Godfrey added that they are able to tell the future of the individual and the public like predicting the leadership of the community and the country (Interview: Allen and Godfrey 2025).

According to *Rukwata* and Claire one of the diviners, they have healed a number of people, some they are told where to go for treatment of their diseases, they tell them the hospitals that will work on their diseases and when those clients go there they get healed and come back for thanks giving. Others have been helped to get rid of the witchcraft and even those bewitching them and the reasons have been told to them, Claire added that they caution their clients not to at one moment hate those who are bewitching them (interview: Claire 2025). *Rukwata* and Claire indicated that they have helped many people to make the right decisions for their lives, leading to improving their standards of living (interview: *Rukwata* 2025).

For *Rukwata* he even gives some divination tools and perform special functions on his clients for healing, protection from diseases, curses, witchcraft and also giving them blessings, he performs functions like *okwozya* (bathing) in which clients are put in separate house also known as *nyakaju* which is within the shrine and be bathed in the holly water. This bathing is headed by *Rukwata* himself the head of the shrine, the clients who are bathed in that holly water have to first pay a certain amount of money like 100,000/- (interview: *Rukwata* 2025) he also performs other functions like *okutaaho enkinga* (a white cloth) on the head, this his clients love it most because it guards them against witchcraft of all kind and also bring blessings. This the clients are made to kneel down and then *Rukwata* the diviner puts that white cloth on the head of the client while chanting words of healing and also words of guarding them against any power of the enemy for five to ten minutes and client is sure of protection. He also has the water which he is selling in the shrine known as *omuhasiroo*. This is specifically for blessings to the client a half liter bottle is at 1000/- (interview: *Rukwata* 2025). These have so many clients in *Nyabushozi*, some come hiding at night while few are bold and they go there openly in broad day light, it is now their church (interview: Allen 2025). In the shrine and wherever these go those shrines meet they greet one another *obusingye* (peace) meaning that they wish another peace, that they should live in peace nobody should disturb one another. They even call themselves *abaana bo obusingye* (children of the peace) that peace is all they need to live for. During worship they sing songs of praising the *Bachwezi* and also God and they praise every one looking on his or her side, some in the walls and others down on knees and some even go to the bush, every one talking in his or her own words, eventually some even start nodding their heads which according to Allen, the person has got the visiting of the ancestors (*Bachwezi*) those node the heads for 20- 30 minutes until the power of the ancestors leave him or her. In that period that's when the diviner (*omurangi*) also gets the power and tell the people what is on them and all other things taking place in the world

(interview: Allen 2025). According to *Taremwa* these *Barangi* (Diviners) are very much respected in the society, they are unquestionable and their words are final (*Taremwa*: 2025)

Some divination shrines of the *Bachwezi bashomi* are made like the Christian churches and their interior is designed as the Pentecostal churches, even the head of the shrine is given titles like those of the Christians for instance pastor and bishop (Lydia 2025). In the compound of those shrines there is a pond more like swimming pool well decorated with tiles but it is not the usual swimming pool. It is for bathing the patients also known as *akaziiba kokunabiiramu* (interview: Lydia 2025). Those who go to that pond for bathing are chosen by the head of the shrine during worship or the assistants who are inspired by the angels (*Bamaraika*) only the sick and the cursed are chosen. The chosen fall in that pond full of water with their clothes (interview: *Bagiira*, 2025) and the guidance of the prophet or assistants. Inside the shrine, it is more like the hospital, all the sick are lying on the floor waiting for the prophet. According to Silver the prophet is operating very many shrines/*endembo* across the county.

Silver noted that some patients spend two years, others three and even five years in that place depending on the sickness and the processes of healing of a person. Many are coming from far areas according to Lydia for instance *Sembabure*, *Lyantonde*, *Bushenyi* and so on. She added that the water which they put in that pond for bathing is fetched from a well near the shrine and the prophet told them during worship that that well was made by itself, indicating that it could have been made by the *Bachwezi* themselves. People who come in that shrine respect that water so much and they even drink it as holy water (*omuhasiroo*). According to Silver the diseases which are normally worked on in the Shrine are spiritual diseases like witchcraft, madness, curses and those which are inherent like epilepsy (*entsimbo*), the prophet does not work on the physical and treatable diseases. Those ones the prophet send them to the hospital for treatment.

According to Lydia when you step in the compound of the shrine also known as *orureembo*, you start healing immediately even before seeing the prophet. Angels/ *bamaraika* start working on you the moment you step in the compound.

Benon Mpairwe noted that there are shrines which use *Nyakaju* as reception from which they interrogate the patients to get to know their sickness and negotiate on treating them that is in terms of payments (interview: *Benon Mpairwe* 2025). He noted that there are two *Nyakaju* one is traditional *Nyakaju* symbolizing the traditional healing house and modern *Nyakaju* symbolizing the modernization in those *Nyakaju*. These *Nyakaju* act as offices of the diviner. A patient after reaching in the *orurembo* (enclosure) or healing, he or she must pay none refundable fees of five thousand (5000/;) Uganda shillings to the secretary and then wait for the *murokole*/ the diviner to come and meet him or her in *Nyakaju* (*Benon*: 2025). This *Nyakaju* is also known as counseling house. According to *Benon* the patient chooses in the two. Some patients who are mainly suffering from spiritual sicknesses choose to tell him what they are suffering from and he listens to them while others choose to let him tell them prophetically what they are suffering from which he also does. He uses the money to tell what someone is suffering from. The patient gives him some money mostly ten thousand shillings (10,000/;) which he looks through and tell the problems or sickness that the person is suffering from (interview: *Benon* 2025). In the *Nyakaju* there are different divination tools like *Enkinga* which he places on the head of the patient while praying for him to guard against all the sickness and other problems. There is also three stools known as *ebikaara hanshi* symbolizing the trinity in the *Bachwezi bashomi*. According to *Benon* like how trinity is in Christianity, God the father, God the son and God the Holy Spirit, to him it is God the father, God the mother and God the son who is himself and those stools mainly are for blessings of long life. They keep a person from

dying soon. Benon noted that our grandparents lived longer because of those stools (interview: Benon 2025). On one stool there was a sping which he indicated that it is for the chair of his father who died long time ago and it is very much important to him in giving him power and also showing his dead father that his son still exists.

In the traditional *Nyakaju* also there is a stick of healing which he handles while praying patients with difficult situation. He puts it in his right hand and then pray. When he gets that stick the situation of the patient must change. There is also *eyojwa* grass used as a carpet which is a source blessing. In the modern *Nyakaju* or counseling room is roofed with iron sheets and cement. It is only a sitting room there is a table which is covered with white cloth and the chair of *mulokore* more like that of Christian churches. There is also the baskets for collecting tithes and also a drum to help them in singing and calling the power of the angels (*bamaraika*). There is also *enyabwera* more like blossomed flowers for sprinkling holy water and medicine to the patients. This sprinkling of holy water and medicine is done mainly during worshipping. The two counseling rooms/*Nyakaju* both traditional and modern you must remove shoes before entering them because ancestors do not allow entering with shoes and more or so the ground is considered holy.

Benon also indicated that there are many different plants that cure spiritual sicknesses for instance witchcraft, attacks of bad spirits, curses and other human problems and those plants are bringing blessings to people. He noted that people with problems bathe them and drink them then they get healing and blessings. One of those plants is *bingiire biita* (what can they do to me?) which is planted at the entrance of the home and it stops witchcraft, bad spirits and curses from entering that home. Another plant is *omurinzi* meaning the one which guards. This plant is normally planted in homes and it guards the home against bad omen, bad spirits and night dancers. Another plant is *akeita bazuumu* meaning the one which kills the bad spirits. This is mainly for guarding an individual against bad spirits and witchcraft. Another tree is *omubaraama* which chases away all the bad spirits and bring blessings to an individual. Another tree is *sebintu/kipaaku* this is mainly for blessings (interview: Benon 2025).

In the enclosure/*orurembo* they also have *Ishaabiro* the place for general prayers where they pray to the ancestors for healing. In this *ishaabiro* Mpairwe noted that they normally pray there at night all the people in *orurembo* gather in that building for prayers. It is where the ancestors touch the life of the people. They worship heavily during that time, beat drums and sing songs of prays to the ancestors. In that building there is *eyojwa* grass used as carpet to cover the ground, there are drums and other divination tools (interview: Benon 2025).

Benon also they also have *ekigabiiri* with four entrances which are for four different clans of Ankole. Each clan has its own entrance. Those clans are *Abashambo* clan, *abagaahwe*, *abahiinda* and *abaishikatwa*. *Ekiabiiri* is a place where people pray and get what they have prayed for. It comes from the word *okugaaba* meaning giving. Inside *ekigaabiiri* there is a small section known as *akagaabiiri akakye* which is for the head of *orurembo*/enclosure also known as *murokole*/prophet. He noted that he brings his spear and place it there in the ground a lone and start praying to his ancestors/angels (*bamaraika*). He indicated that there is a small *kagabiiri* out side the big *kigabiiri* which acts as bathroom and that is where he is washing his patients (interview: Benon 2025). In the *orurembo* there is also a tree with *eyojwa* grass under it where he sends the clients with bigger challenges like debts to first pray for themselves before he even pray for them. He noted that many have their challenges solved after praying under that tree. There are also many hurts where the patients are staying for certain divination practices and small drug store where he is keeping his drugs (interview: Benon 2025)

Near the *Nyakaju* there also constant cow dung smoke which cannot go off, Benon noted that this smoke

also known as *ekoombi* is for *Kariisa* and *Kahiima* which is gives blessings of the cows in a home, he noted that as long as that smoke is there, cows can never go away from the home (interview: Benon 2025). There is also another temporary smoke known as *ekikoomi* which they put there at night and all gather around. He noted that it is healing many diseases, he indicated that the angels/ *bamaraika* go through that fire and heal the patients who are seated around it (interview: Benon 2025).

Mpairwe also noted that he also has a walking stick made of *omutashaara* tree meaning the tree which does not allow going mad, known for the blessings of long life and guards an individual against difficulties (interview: Benon 2025).

Rukwata noted that every shrine of the *Bachwezi bashomi* has reception /counseling house also known as *Nyakaju*. This house is crucial for examining the patient and negotiating the treatment plan. In this house patients are prophetically told their problems. At his shrine patients are paying forty two thousand shillings in order to be taken to *Nyakaju*/counseling room and see the diviner (the prophet) (interview: *Rukwata* 2025).

In the enclosure/shrine (*orurembo*) there is a section known as a palace (*ekikaari in Runyankole*). Where the prophet lives and does his work. No one is allowed there except his apostles (*entumwa*). There is also a section of residence for patients. This is made up of small huts and they are like ten or more in number and the healing place (*Itambiuro*) or the church, like other shrines (*endembo*), he also has *ekigaabiro* a sacred place for washing the patients and offer prayers, according to him, there is no criteria for choosing those to be washed, all patients are washed. This is more like the local bathroom which is on the big bush cover (interview: *Rukwata* 2025). He also has the bigger *kigaabiro* which is bigger bush cover, under it, it is very well cleared and demarcated. This is the place where patients offer different prayers and get what they are praying for (Interview: *Rukwata* 2025). According to *Rukwata* this place was shown to him by the angels (*Bamaraika*) who told him that their power, is that place and he should always pray From there with his patients, he even indicated that even the place demarcated and cleared itself (interview: *Rukwata* 2025). This big bush has three entrances. One is where the patients enter and another one is where they move out. The third entrance is for the prophet and his apostles. Inside *ekigaabiro* there is the first tree which is near the entrance of the patients, all patients after entering the *Ekigaabiro* must first turn to that tree and pray before proceeding to other places and other trees (Interview: *Rukwata* 2025). He noted that this tree is where patients interface with god and he screens them (interview: *Rukwata* 2025). After the first tree there are other places to go to and pray which are well demarcated. There is also the tree of those suffering from back pain and joints pray from, it is well designed patients sit and lean on it (Interview: *Rukwata* 2025). There is also the tree known as the mother of the twins (*Nyiina abarongo*) where patients pray for blessings. That one is specifically for blessings only (interview: *Rukwata* 2025). There are also other three close trees with some elevation inside them which is a pulpit. After all have finished praying for whatever they are praying for. The prophet stands in those trees and pray for all them and give prophetic messages to different people

THE BAHIMA CHRISTIANS PERSPECTIVES ON DIVINATION PRACTICES

According to *David*, the Bahima Christians are divided into three categories, when it comes to divination practices, some Bahima Christians have given up their Christianity and have turned wholly into divination practices, *David* added that these no longer to church, they go to the shrines of the *Bachwezi bashomi*, he inserted that they even baptize their children there (Interview *David* 2025). *Mpumwiire* asserted that these days *Bachwezi Bashomi* are baptizing, the prophets also known as *abarangi* are the ones doing the work

of baptizing and they baptize all people the old and the young, similar to the Pentecostal churches, they also baptize by immersing in water (interview: *David*, Allen 2025). The number of Bahima Christians who are giving up completely the Christian faith into divination practices is increasing day by day in Nyabushozi and the number of divination shrines are also increasing rapidly (interview: Charles 2025). According to Kantungiire these are now making 20%.

The other group of Bahima Christians are those who are living the double standards (syncretism). They are in churches during the day and at night they are in shrines for divination practices. This is the biggest number of the Bahima Christians (interview: David 2024). They claim to be strong Christians during the day and during the night they cover their faces and visit the diviners for divination practices (interview: Allen 2025). Some of the members in this group go for divination practices during the time of pain, when suffering from spiritual diseases or their children and relatives and when they get healed they continue going there every time they are sick. Allen indicated that divination shrines are like hospitals they go there to get healed and that one cannot take them away from their churches (interview: Allen 2025). These according to *Mpumwiire* they are making 60%.

The third and the last group according to David are those who are Christians and they cannot visit any shrine for divination practices. These are very few in Nyabushozi now. They completely condemn divination practices and they cannot tolerate any of such practices even during the time of pain like the time of sickness and other suffering (interview: *David* 2025). These according to *Kamukama* they are making 20%.

According to Godfrey divination practices are very much important, very many people have been healed and blessed, they progressing economically than even those who do not go there, they are peaceful and more of born again than the Christians (Interview: Godfrey 2025). He further indicated that he cannot leave divination shrines because diviners helped his wife produce, they healed his children from witchcraft and he is peaceful with diviners than he is in church.

Geoffrey indicated that divination practices are their own which they got from ancestors and they cannot avoid them completely and take up those of Christians which they do not know (*Geoffrey* 2025).

Charles argued that he cannot leave divination shrines, he has no reason, he indicated that those diviners save his children fetishes/*amahembe* when they were about to kill them something which the churches cannot do. He added that even now his family is protected by his prophet known as *omutambi* (the one who heals) (interview: Charles 2025).

For Erick divination practices are and parcel of their lives, they cannot live without them, even when they do not want to participate in them they find themselves doing them unknowingly. (Interview: Erick 2025)

Jackson argued that the church has tried to stop divination practices but it cannot stop them because these practices are within our lives. He added that their parents and grandparents trained them like that and they became part of them (interview: Jackson 2025)

Rukwata noted Christianity is one of the foreign religions and Africans cannot leave their religion and with other religions which they do not know. They must go with the religion of their grandparents which they know better (interview: *Rukwata* 2025)

Godfrey noted that, the divination practices cannot take anyone from his or her faith, it's a matter of going there get what you cannot get in church and then come to the church (interview: *Godfrey* 2025).

Allen asserted that, it is a religion like others and no one has ever gone to heaven and come back to tell us about the requirements of going there, she added that, to her whichever religion you are in or belief what is important is to avoid sin like fornication, adultery, shedding innocent blood and stealing someone's

property.

Martin (2025) indicated that divination practices are less important and therefore everyone should get rid of them, they should put their eyes on Jesus and the church only and stop wasting their time in divination practices which will never help them (interview: *Martin* 2025).

David noted that he will never go for divination practices or at any one moment enter the diviners' shrines. He noted that these practices are satanic and any Christian should not get near them, he urged Christians to be in church and patiently wait on the Lord.

For *Claire* Christianity is just a lie of foreigners who are after their own interests, Africans must come to their own religion and she asserted that many in Nyabushozi have started seeing the truth and they are coming back to their own religion they are moving out a lie which Europeans covered them with (interview: *Claire* 2025). *Rauben* indicated that they need to change even the priests he claimed that the way they put on is the European style so they are in a campaign to have them change their dressing style and start putting on like diviners which according to him is the African style (interview: *Rauben* 2025).

For *Charles*, the church is taking a lot of money through tithes and yet it is not serving them when it comes to solving their problems most especially when they are sick, it is the diviners who help them and give the needed solution (interview: *Charles* 2025).

Kamashanyu added to others' perspectives and indicated that divination practices are treating her well and her family, her husband loves it and added that they are all peaceful. In case of disease attack their diviner is there to heal them or guide on how to get healed, he tells them where to go for treatment (Interview: *Kamashanyu* 2025).

Taremwa added that they do not simply greet *obusigye*/ peace only but they live it. While *Kananura* noted that divination practices make him real African. He added that they make live a natural life which he appreciates most.

Benon put it that even the most educated visit the shrines and most especially the politicians. He noted the politicians who visit the shrines for blessings must win the elections.

According to him divination practices stabilize marriages, the conflicting partners are normally told what is disturbing them by *Omutambi* or *Omurangi* (the prophet) and it is resolved, the *Omurangi* or *Omutambi* also has Counseling sessions in which he counsels the married couples from the know because he is already aware of what the problem is (Interview: *Benon* 2025)

Jovia and *Safrah* lamented that, churches are remaining empty in Nyabushozi, they noted that divination practices are increasing time and again everywhere are divination shrines and people are running away from churches to divination shrines and even those you think they do not go there, they go there at night so in Nyabushozi divination now is taking the biggest percentage like 80% (Interview: *Jovia and Safrah* 2025).

Katabazi called the diviners and the divination practices as the regime that came which is benefiting those who go there. He noted that though he is a Christian he cannot blame those who go to the diviners because they are benefitting much from them and those people are important as the society they need them for healing and other important purposes (interview: *Katabazi* 2025).

Catherine noted that, divination practices have long been among the Bahima, the people who stayed in Nyabushozi long ago practiced them, so they are part of life of the people of Nyabushozi. *Cynthia* added that the Bachwezi are inherent in the Bahima culture though they have reduced in public they continue to be venerated secretly in homes and few in public known as *endembo*/shrines. She further opined that, those who believe in divination practices are hiding them very few come out and practice them in public

(Interview: Natumanya, 2025).

Wilson added that he is hearing divination practices in different homes and he cannot talk bad about them because these are the African practices and there is no way such practices can die out completely.

Ezra noted that Bachwezi have supernatural powers that are known for healing, some individual Bahima have been gifted with that healing power, which are helpful to the communities (interview: Ezra 2025).

Abamurungi cited 1 Samuel 28 and gave an example of King Saul who sought the counsel of a medium after being abandoned by God. The act that led to dire consequences says *Abamurungi* he also highlighted the futility and danger of turning to divination instead of relying on God (Interview: *Abamurungi* 2025).

Akampurira quoted Deuteronomy 12 which explicitly warns against practices such as divination, sorcery and consulting with the dead “let no one be found among you who sacrifices their son or daughter in the fire, who tells fortunes or interprets omens, who engages in witchcraft or casts spells medium or spirit or who consults the dead. Anyone who does these things is detestable to the Lord” (Interview: *Akampurira*: 2025).

Charles noted that; some Christians have a meaningful blending of Christian and traditional practices. He added that these are gaining from two sides that is from Christianity and divination practices thus double blessings. He emphasized that these are mainly prosperous (Interview: Charles, 2025).

Kyanunu asserted that; Christians who believe in divination practices cannot provide spiritual guidance and wisdom. She noted that these diviners themselves are confused and they cannot help other people navigate their life’s challenges (interview: *Kyanunu*: 2025).

For *Mbangiira*, divination practices are an integral part of their cultural heritage and can be practiced in a way that is compatible with Christian faith (Interview: *Mbangiira*: 2025)

Allen observed that; Christians believe that divination practices are a means of seeking spiritual guidance and wisdom which is not necessarily incompatible with Christian teachings. She added that a Christian is free to seek Spiritual guidance from anywhere he or she wants.

Agume boldly asked a question who is that to tell me where to go for worship and that he is free to join divination practices. *Allen* added on this point and said if the church members are not careful with she is likely to leave them completely the fact that diviners now can baptize and wed couples (Interview: *Agume* & *Allen* 2025).

Unlike others, *Katuramu* who is openly visiting divination shrines noted that; for him he went there to see what is taking place and eventually discovered the hidden truth, he actually noted he discovered where blessings are served and he will not go back to church. He indicated they are many who joined divination practices in that way (interview: *Katuramu*, 2025).

Katabazi who is opposing divination practices indicated that; they know all those members of their church who are going there in divination shrines but they have nothing to do to them. He added they are church members who are very good at paying tithe and the church is giving them all the sacraments and they participate in all church activities (Interview: *Katabazi*, 2025).

Charles indicated that the heaven is in divination shrines, he added that there they connect with God directly and that Christians are wrong. He asked when they will reach God. They are just deceiving themselves in European things. They left God aside (Interview: Charles, 2025).

Citing James 1:5 *Natukunda* encourages believers to seek wisdom from God “if any of you lacks wisdom, let him ask God, who gives generously to all without finding fault, and it will be given in God for guidance (Interview: *Natukunda*: 2025).

Reading In Ephesians 6:12 where Apostle Paul describes the struggle not against those with with fresh

and blood but those without fresh and blood. Nuwenyiine observed that; divination could expose individuals to harmful spiritual influences (Interview: Nuwenyiine, 2025).

Akankunda cited the book of Psalms 119:105 which say “your word is a lamp for my feet, a light on my path”, this points to the importance of scripture as a source of guidance rather than seeking knowledge through forbidden practices. She strongly condemned divination practices (Interview: Akankunda: 2025).

Ntegyereize delved in Isaiah 47:13-14 and highlighted on God challenging the efficacy of astrologers and diviners, she emphasized their inability to save themselves from the impending judgment. She asserted that; the text convey that God is sovereign over all other aspects of life and seeking to know the future or gain insight through divination undermines faith in God’s providence (interview: Ntegyereize: 2025).

In 2Kings 17:17 as Ntegyereize mentioned practicing divination is listed as one of the reasons for Israel’s exile (Interview: Ntegyereize: 2025).

Muriisa also cited Jeremiah 14:14 that spoke of the false prophets of the time saying, “they are prophesying to you lying vision, worthless divination, and the deceit and worthless (interview: Muriisa, 2025).

Muhumuza who has studied a bit of theology noted that; Luke traveled with Paul and Silas in the city of Philippi, he recorded an encounter with a diviner “he narrated that they were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling (Acts 16:16). The girl’s ability to penetrate mysteries was due to a demon that controlled her. Her masters received “much gain” from their slave girl. Paul eventually exorcised the demon (Acts 16:18), freeing the girl from her spiritual bondage and angering the slave owners (Acts 16:19). Divination in any form is sin. It is not harmless entertainment or an alternate source of wisdom. Christians should avoid any practice related to divination, including fortune-telling, astrology, witchcraft, tarot cards, necromancy and spell-casting. Those spirits that are not the Holy Spirit or angels are evil spirits (Interview: Muhumuza: 2025).

Katabazi who is the head of laity in the Anglican Church said that; Christians need not to fear the spirits involved in divination; neither are Christians to seek wisdom from them. The Christian’s wisdom comes from God (James 1:5) (Interview: Katabazi 2025).

Taremwa brought out Matthew 6:25-34 where Jesus teaches about reliance on God for provision and guidance, urging about material needs, which can be seen as a rejection of seeking guidance through superstitious or divinatory practices (Interview: Taremwa, 2025).

Citing Matthew 6:25, 33 Abamurungi calls the Bahima from worrying about what we will eat or drink or about our body, he poses a question which he got the same script that; is life not more than food and the body more than clothes? It calls us to seeking first his kingdom and his righteousness, and all these things will be given to us. So it not proper consulting divination for healing which is contrary to the kingdom of God (Interview: Abamurungi 2025).

Kabandiize cited Matthew 7:7-8 which encourages prayer and trust in God. It says ask and it will be open to you, seek and you will find; knock, and it will be opened to you. The scripture does not mention divination, they promote direct relationship with God and discourage seeking guidance through other sources and aligning with the biblical view that Spiritual authority belongs to God (Interview: Kabandiize 2025).

The bible condemns divination practices says Nuwenyiine, because it involves lusting for secret knowledge that God has not chosen to reveal, Deuteronomy 29:29, says the secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law (Interview: Nuwenyiine 2025).

Kyanunu observed that divination is rebellion against God. She cited the book of Isaiah 8:19, 20 which

says that “and when they say to you, consult the mediums and the spiritists who whisper and mutter,” you should not a people consult their God. Should they consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn (Interview: Kyanunu: 2025).

Kyanunu also added that; Moses says that these practices were an alternative to listening to God’s chosen spokesman, “for those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you to do so. The Lord your God has not allowed you to do so. The Lord your God will raise up for you a prophet like me from among you, from your country men, you shall listen to him”. (Interview: Kyanunu, 2025).

Mpumwiire condemned divination practices and cited the bible, she asserted that; According to Hebrews 1:1,2 Jesus Christ has spoken to us in these last days in full and final revelation. Going beyond what was given in Old Testament and spoken by Christ and His apostles in the New Testament is rebellion. It is practicing divination in order to gain spiritual revelations about things God has not revealed (interview: Mpumwiire, 2025)

Mpirirwe also cited 1 Samuel 15:23 says, those who reject God’s word are “diviners” in as much as they refuse to acknowledge what has been revealed. Such refusal is literally divination in that they go elsewhere for their spiritual information. One either listens to what is objectively revealed or seeks information from the realm of divination and secret knowledge. This is the realm of the spirits. The result of Saul’s action was that he soon became tormented by an evil spirit, now the Spirit of the Lord departed from Saul and an evil Spirit, from Saul and an evil spirit from the Lord terrorized him (2 Thessalonians 2:9-12) (Interview: Mpirirwe, 2025).

Mumbeija gave an example of Balaam who was an occult mentioned in the book of Joshua 13:22 calls him a “diviner”. He went to high places to read omens. He practiced “augury”. His renown in dealing out spiritual curse was such that; numbers 22:24, he is condemned in 2 Peter 2:15; Jude 1:11, Revelation 2:14 (Interview: Mumbeija, 2025).

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Asiimwe cited John 14:26 and emphasized that the Spiritual authority and guidance belong to God. He added that the overall, the focus is on faith, trust and relationship with God rather than seeking supernatural guidance through divination practices.

The Reasons for the Resilience of Divination Practices in Nyabushozi

Allen asserted that these divination practices have continued to exist because of their functions, people love them so much and they are craving for them, they are giving the needed answers to many people’s problems most especially healing of difficult and unidentified sicknesses (Interview: Allen 2025). For Wilson divination practices must persist because of the blessings people are getting from them. He

indicated the blessings which are in those shrines have never been anywhere in this world, he asserted that the blessings which are in those shrines will never even be in churches (interview: Wilson 2025).

Godfrey noted that divination practices will persist in Nyabushozi forever because churches are not answering peoples' problems they do not heal the sick or tell them how their future will be or their enemies like the diviners (Interview: Godfrey 2025). Martin indicated that these things have persisted because there many people following them. He added that something which has customers must continue. He noted that in Nyabushozi there are many people who are in these divination practices and so the diviners have to increase (interview: Martin 2025).

Fred asserted that people want quick and tangible answers not to tell them that God will answer or that God can take long to answer or fail to answer completely. This is so demoralizing to the followers so they join the diviners where they get answers there and then. The diviners tell them yes, no or give guidance on what to do in order to overcome that challenge (interview: Fred 2025). To Jackson who is not yet in divination practices, he is also thinking of joining them. This is because those who are in those practices are very rich, they are doing well economically than him who is in church, he attributed that to the blessings which they get from divination practices. He asserted that because of those blessings' divination practices have to persist because people cannot leave them (Interview: Jackson 2025). Stanley attributed this resilience to the syncretism which keeps people in hiding, they are not known and therefore the church cannot condemn them for going into divination practices so because of that divination practices have persisted. He indicated that they are so many church members including church leaders who are secretly in divination practices (Interview: Stanley 2025).

Coleb noted that diviners often save people from falling into trouble. This is why divination shrines are much better than churches. The diviners/prophets (abarangi) through their Prophecies warn people about the dangers which they are about to fall in and they help them to avoid them. Interview. This makes them win the trust of the followers and therefore their resilience (Interview: Coleb 2025).

Allen indicated that the divination shrines are very well decorated, they have nice looking pictures and the music systems in the shrines which are attracting the youth, and worship in the shrines is so high, there is a lot of singing, they sing songs which are praising the Bachwezi/ angels (Bamaraiika) and God, there is also dancing and drama. They have very good and trained choirs and they train so many choirs. All these are attracting the youth and keep them loving the shrines and of course the Prophecies of their prophet (omutambi). All these are attractive to the people and most especially the youth, so the persistence of divination practices. For Richard it is praying on praying, he asked a question who has ever been in Heaven and come back and then he or she tell us which religion is right so that we be in that? So, to him everywhere God is worshiped and going to heaven to him it is about to stop sinning not a religion (interview: Richard 2025) Winnie who is also *entumwa* (the one who is sent) added that the Bachwezi are the angels sent by God like other angels who are in the bible and she added that worshipping them is what God wants and that they worship them and God which they can never stop doing. She actually indicated that even those in church should also join them, they are punishing themselves with the whites' religion (Interview: Winnie 2025). For Coleb some divination practices are innate no one can avoid them. He gave an example of taking the blessings of peacock birds (Nyamunyonyi) and quail birds (Endaahi) all people including Christians are craving for these blessings or if hearing the sound of the Foxe or Owl in the community they must all be scared and expect something bird to happen including Christians (Interview: Coleb 2025).

Catherine indicated that; those who believe in divination practices, love them so much they are of great

importance to them. They cannot live without them and most of them have testimonies especially of healing because of such they continue to exist in Nyabushozi. Cynthia indicated that divination practices cannot go away they are inherent, they are in the blood of the Bahima people (interview: Catherine and Cynthia 2025).

Henry Nyaburiimi asserted that the Bahima parents love their culture so much and they are willing to protect it at any cost. He indicated that; they even train their children to practice different divinations, they have become continuous (interview: Henry 2025). Constance indicated that many Bahima in Nyabushozi are calling Christianity the religion of the whites and so they have embarked on their religion (African religion) and so divination practices have continued to exist. Wilson added that the divination practices have much positive impact on the life of Africans. He further opined that these practices are African practices and Africans cannot be like whites. These practices we were born in them and grew up with them so we cannot let them go (interview: Wilson 2025).

Ezra noted that Bachwezi have supernatural powers that are known for healing, some individual Bahima have been gifted with that healing power, which are helpful to the communities (interview: Ezra 2025).

Ezra noted that; the misbehaviors of church leaders, since they engage in immoral acts and claim to be holy. Most church leaders are engaged in excessive drinking of alcohol, smoking and sexual immorality. These have fetched them immense mistrust from the followers and their trust have been won by the diviners who are practical and strictly observing moral rules. He also indicated that many Bahima are gullible, they are just taken by their fellows who go there and they just follow without questions (interview: Ezra 2025).

Kabandiize noted that; protect culture and the religious freedom provided by the government are the strongest reasons as to why divination practices have persisted in Nyabushozi County. He noted that many Bahima are deeply rooted into their culture and they do not want to see it die so they continued and love practicing them (Interview: Kabandiize 2025).

Rukwata noted that divination practices have done much to keep their identity as Bahima (interview: Rukwata 2025). Rukwata noted that it is not wise to leave what belongs to “them” and they go with those which are for others meaning those which are for “whites” (abajungu).

Rukwata also added that divination practices offer a means of communicating with the spiritual world/ancestors. Rukwata who is a diviner noted that these practices connect him with the great grand parents whom he called “angels” (bamalaika) and give him the answers to his problems and those of his clients (Interview: Rukwata: 2025).

For Naturinda, divination practices are often used to guide decision making, predict future events, and understand natural phenomena which is making them valuable in everyday life (Interview: Naturinda 2025).

Nuwenyiine noted that; the practice of syncretism that is the blending of traditional and Christian practices have given many Bahima Christians a chance to continue in divination hence leading to their thriving (Interview: Nuwenyiine 2025).

Naturinda also noted that; divination practices often involve community participation, fostering social bonding and a sense of belonging. She mentioned practices blood pact and healing itself that cement the relationship between two people. When someone has drunk on blood of his friend among the Bahima it means he will never separate with him and diviners who heal the patients they develop unshakeable bond between the diviner and the patient (Interview: Naturinda 2025).

For Rubanyohola divination practices have been able to adapt to changing circumstances, incorporating

new elements and interpretations while keeping their real importance. He noted that divination have been able to adopt some elements of Christianity, he observed that even when is not serious he/she may not know that it is a divination shrine, he or she may call it a Pentecostal church until it performs one of its core functions. This has capability of adaptation has kept it alive (Interview: Rubanyohola 2025).

Mpairwe asserted that divination practices provides strong needs that Christianity cannot fulfill such as providing a connection to the spiritual world and the ancestors. He indicated that most of the divination practices connect them to the ancestors who in turn give all the answers the Bahima wanted hence facilitating the resilience of the practices (interview: Mpairwe, 2025).

Kasheija posited that; there is no confrontation of the divination practices, he mentioned that the diviners are protected by the law of freedom of worship and so Christianity cannot confront them, therefore the two are peacefully coexisting leading to continuous thriving of divination practices (interview: Kasheija: 2025).

Kasheija also mentioned of cultural revival and said that; in Nyabushozi now there is resurgence of interest in traditional practices and cultural heritage which is fueled by the local radio program of culture (obuhangwa) that is aiming at reviving the area's traditional practices. He asserted that this has led to renewed emphasis on divination practices (interview: Kasheija, 2025).

For Mpairwe Bahima people have personal experiences that make divination practices effective. He added that most have got healed in the divination shrines, others have got blessings through the divination practices and others have come into contact with the spirits direct and they have become prophets themselves (Nabbi). All these have kept them cherishing divination practices (Interview: Mpairwe, 2025). Naturinda mentioned that; the Bahima look at divination practices as a way of honoring and respecting the ancestors who according to Natukunda are believed to continue playing an active role in the lives of their descendants. She indicated that, it is the reason divination practices are handled with a lot of respect and taken as too holy (Interview: Natukunda, 2025).

Nabimanya noted that; divination practices provide a sense of control and agency in uncertain or unpredictable situations, allowing Bahima feel more empowered and confident. This has kept divination practices thriving (interview: Nabimanya, 2025).

For Katuramu divination practices are seen as a holistic approach to life. He added that; these practices addresses physical, emotional and spiritual needs in a way that Christianity cannot do he gave an example of stress that is caused by the stealing of someone's cows, the diviners are capable of telling him who stole his cows and where he took them thus giving the person relief something which cannot be done by Christianity (Interview: Katuramu, 2025).

Katuramu also noted that; the Trans generational transmission have done in keeping the divination practices live. He mentioned that the divination practices have always been passed by elders to the young ones among the Bahima, He emphasized that even now elders are steadily passing on those practices to the young generation leading to their continuity (Interview: Katuramu: 2025).

For Kanyatsi divination practices are holding symbolic meaning and significance that cannot be replaced by Christianity, providing a sense of continuity and connection to the past (Interview: Kanyatsi, 2025).

Tashobya agreed with Kanyatsi and Rubanyohola and indicated that divination practices are serving as Bahima cultural identity which distinguish them from other groups and these are providing a sense of uniqueness. They mentioned practices like worshipping Bacwezi bashomi which is mainly associated with and not any other group (interview: Tashobya et al 2025).

Godfrey and Nabimanya noted that; divination practices provide a sense of connection and transcendence.

They noted that this is common among those who are worshipping Bachwezi bashomi these are the ones who feel connected to the spiritual world of the Bachwezi and they move and talk in that connection, the diviners talk with a lot of authority because they are connected to the Bachwezi. So the need for that connection and the claim of being connected has kept many Bahima in divination practices thus facilitating their thriving (Interview: Godfrey & Nabimanya, 2025).

Akampurira noted that divination practices provide encouragement and support for those who practice them. They give social support to their clients. In this he indicated that divination shrines at times they solicit money and construct houses for their poor clients and they are not discriminatory, the rich and the poor are treated the same. This has made the practices popular and has ensured their continuity (interview: Akampurira, 2025).

Taremwa indicated that divination practices are having important Bahima rituals which are keeping them relevant all the time. He gave an example of healing since Bahima are known to be medicine men from history. The divination practices of healing bring back their memory (interview: Taremwa, 2025).

Mpumwiire noted that; divination practices have led to physical and spiritual health of most Bahima. This is due to their healing nature. This has made them very much loved and cherished among the Bahima hence ensuring their continuity (Interview: Mpumwiire: 2025).

Rukwata observed that these practices are making individual grow spiritually. They make someone understand the spiritual affairs that is how spiritual world work and some of them become the agents or sent (entumwa) that later minister to others. Leading to continuity of these divination practices among the Bahima (interview: Rukwata, 2025).

How Divination and other African Cultural Practices have Modified the Bahima Christianity.

This topic examines the ways in which divination practices have shaped Bahima Christianity, including the incorporation of other African traditional practices into Christian worship and the bible teaching on divination practices.

Many Bahima Christians have developed mistrust towards Christianity. Many are now in Christianity as mere posture and others have completely left it. This is due to the healing and other benefits they have gained in divination practices; John S. M (1969) indicated that many Africans have developed skepticism towards Christianity. He added that this is due to the importance African indigenous beliefs are holding in the life of Africans.

Most Bahima Christians who have gone to divination shrines have developed the spirit of comparing between the practices in shrines and in churches which has led to adaptation and trust, Mbiti (1969) indicated that African interpret and reconcile indigenous beliefs with Christianity through dynamic process that has resulted into adaptation or doubt.

Divination tools, art and music have been mixed within Christianity among the Bahima. Those who join divination shrines come with dance, music and tools like drums of divination shrines to Christian churches, Evans (1965) noted that; often divination tools, art and music have been integrated into or coexist in Christian faith.

Practices of Syncretism have increased. Majority of the Bahima Christians fear being seen going to the divination shrines and they cannot stop going there. So this has resulted into going there in secret. Some go there at night, others cover their faces with jackets and sweaters and they cannot mention it in public. These people are ever present in churches. This number is the biggest and it is on an increase due to the increasing divination shrines in the area, George & Ike (2018) noted that; many Africans who call

themselves Christians do not completely abandon their indigenous religious practices. He added that people go to churches on Sundays and occupy important positions in these religious communities while continuing to value the rituals of African religionists (diviners) as they seek faithful solutions to their everyday problems.

Some Bahima have completely abandoned Christianity to divination practices. They claim that since now diviners are baptizing and can do wedding, it is now over that's what was keeping them in churches so they have decided to completely abandon churches. This has led to the reduction in the number of the Bahima Christians, Scholars like Chibuike (2025) published an article in Aljazeera and noted that; a growing number of young people have been moving away from monotheistic faiths towards indigenous African beliefs something which he attributed to Nwaohia's changing of spiritual path.

Divination practices have caused deviational teaching among the Christian Bahima. Most especially the Bahima who join divination shrines, bring the teaching in the shrines to churches and since now some divination shrines also use bibles especially the Bachwezi bashomi shrines. The Bahima take the interpretation of the bible by the diviners as true and undoubtable. In the article of the list of false teachers. Some deviant cultural practices have normalized and Christianized by some Bahima. Cultural practices like visiting divination shrines for healing. Most Bahima think that divination shrines are like hospitals, they go there get healed and come to their churches. Other cultural practices like widow inheritance and sharing of women by brothers and close friends are also taken as normal as most Bahima say that a wife of a brother is his wife also and therefore a brother cannot nuance having sexual affairs with her because of joining Christianity, Chitando (1998) mentioned it that Africans have mastered the art of blending Christianity with local spiritual expressions.

The strength of Christianity has been thwarted among the Bahima society in Nyabushozi. As a result of getting a different teaching, healing and other practices in divination shrines most Bahima have lost interest in Christianity, some have abandoned it completely, others who are the majority are in syncretism and they value teaching in the shrines than in churches. They no longer respect church leaders, they give little money to the churches and they are too slow on church activities, this has undermined the church activities and subsequently its strength, David (2010), colonial policies sometimes suppressed local religious expressions, but these re-emerged strongly during post-colonial periods and presents a challenge to Christianity.

Divination and other African cultural practices have put Christianity in the picture of a foreign religion especially among the Bahima people in Nyabushozi. Most diviners preach that Christianity is not their religion. It is a foreign religion brought by the whites so there is a need to abandon it and take on their own religion. They also say that Jesus is foreign god and for them they have their gods of their ancestors that they should worship. They say that foreigners wanted to deviate them from their God and their ancestral practices. This teaching has been taken with much respect and most Bahima now are looking at Christianity as a foreign Religion, Thanray (1984) noted that Christianity was introduced during colonial periods and so it was seen as an external and foreign influence and given the fact that it was frequently linked to colonial authorities and institutions, it appeared as an imposed rather than an indigenous faith.

In some instances divination has caused conflicts in Bahima families. This is where one partner is a Christian who does not want divination practices at all and another is involved in divination practices. Among the Bahima most women are found of joining divination than men, because they are the ones facing many challenges especially of sickness of both themselves and children, this has always caused a struggle between husbands and wives in Bahima families, Doroth (2023) indicated that issues involving

religion can lead to conflicts in families whether the members are religious or not.

Divination practices also in one way or the other has caused divisionism within Bahima society. These conflicts are always between Bahima Christians who do not want divination practices at all and those are syncretic. They always accuse them of witchcraft, mistrust, not being born again and satanic in return the syncretic have been found of getting offended and hating them, Anthony et al (2015) cited in Sidel (2007), confirms that the redefinition of religious identity and the re articulation of claims to religious authority can be seen as causes of religious conflict.

Bahima Christians have also incorporated elements of ancestor veneration into their worship, honoring their ancestors while still acknowledging the Christian concept of saints, Mbiti (1969) noted that; this blending of traditions is a characteristic of African Christianity.

Traditional healing practices have been incorporated into Bahima Christian practices, reflecting a holistic approach to healing that addresses physical, emotional and spiritual well-being, Edwards (2014) notes, this approach to healing is characteristic of many African cultures.

Symbolism and rituals African symbolism and rituals have been integrated into Bahima Christianity especially practices that are conveying spiritual meanings and connecting individuals to divine, Geertz (1973) noted that these symbols and rituals play a crucial role in shaping cultural identity and community.

Bible teaching on divination

The bible prohibits divination and related practices. Deuteronomy 18:10-12 states that there should not be anyone among the Israelites who practices divination, interprets omens, engages in witchcraft or consults the dead as these practices are detestable to the Lord.

The bible emphasizes trusting in God's guidance rather than seeking answers through divination. Proverbs 3 encourages believers to trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge him.

In 1 Samuel 28 King Saul seeks the counsel of a medium after being abandoned by God. This act leads to dire consequences and highlights the futility and danger of turning to divination instead of relying on God. Deuteronomy 12 explicitly warns against practices such as divination, sorcery and consulting with the dead "let no one be found among you who sacrifices their son or daughter in the fire, who tells fortunes or interprets omens, who engages in witchcraft or casts spells medium or spirit or who consults the dead. Anyone who does these things is detestable to the Lord".

James 1:5 encourages believers to seek wisdom from God "if any of you lacks wisdom, let him ask God, who gives generously to all without finding fault, and it will be given in God for guidance.

In Ephesians 6:12 Apostle Paul describes the struggle not against those with flesh and blood but those without flesh and blood. So divination could expose individuals to harmful spiritual influences.

Psalms 119:105 says "your word is a lamp for my feet, a light on my path", this points to the importance of scripture as a source of guidance rather than seeking knowledge through forbidden practices.

Isaiah 47:13-14 highlights on where God challenges the efficacy of astrologers and diviners, emphasizing their inability to save themselves from the impending judgment. The text convey that God is sovereign over all other aspects of life and seeking to know the future or gain insight through divination undermines faith in God's providence.

2 Kings 17:17 practicing divination is listed as one of the reasons for Israel's exile.

Jeremiah 14:14 spoke of the false prophets of the time saying, "they are prophesying to you lying vision, worthless divination, and the deceit and worthless.

As Luke traveled with Paul and Silas in the city of Philippi, he recorded an encounter with a diviner “he narrated that they were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling (Acts 16:16). The girl’s ability to penetrate mysteries was due to a demon that controlled her. Her masters received “much gain” from their slave girl. Paul eventually exorcised the demon (Acts 16:18), freeing the girl from her spiritual bondage and angering the slave owners (Acts 16:19). Divination in any form is sin. It is not harmless entertainment or an alternate source of wisdom. Christians should avoid any practice related to divination, including fortune-telling, astrology, witchcraft, tarot cards, necromancy and spell-casting. Those spirits that are not the Holy Spirit or angels are evil spirits.

Christians need not to fear the spirits involved in divination; neither are Christians to seek wisdom from them. The Christian’s wisdom comes from God (James 1:5).

Matthew 6:25-34 Jesus teaches about reliance on God for provision and guidance, urging about material needs, which can be seen as a rejection of seeking guidance through superstitious or divinatory practices. Matthew 6:25, 33 calls us from worrying about what we will eat or drink or about our body, it poses a question that is life not more than food and the body more than clothes? It calls us to seeking first his kingdom and his righteousness, and all these things will be given to us. So it not proper consulting divination for healing which is contrary to the kingdom of God.

Matthew 7:7-8 encourages prayer and trust in God. It says ask and it will be open to you, seek and you will find; knock, and it will be opened to you. The scripture does not mention divination, they promote direct relationship with God and discourage seeking guidance through other sources and aligning with the biblical view that Spiritual authority belongs to God.

The bible condemns divination practices because it involves lusting for secret knowledge that God has not chosen to reveal, Deuteronomy 29:29, says the secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

Divination is rebellion against God. Isaiah 8:19, 20 says that “and when they say to you, consult the mediums and the spiritists who whisper and mutter,” you should not a people consult their God. Should they consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.

Moses says that these practices were an alternative to listening to God’s chosen spokesman, “for those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you to do so. The Lord your God has not allowed you to do so. The Lord your God will raise up for you a prophet like me from among you, from your country men, you shall listen to him”.

According to Hebrews 1:1,2 Jesus Christ has spoken to us in these last days in full and final revelation. Going beyond what was given in Old Testament and spoken by Christ and His apostles in the New Testament is rebellion. It is practicing divination in order to gain spiritual revelations about things God has not revealed.

In 1 Samuel 15:23 says, those who reject God’s word are “diviners” in as much as they refuse to acknowledge what has been revealed. Such refusal is literally divination in that they go elsewhere for their spiritual information. One either listens to what is objectively revealed or seeks information from the realm of divination and secret knowledge. This is the realm of the spirits. The result of Saul’s action was that he soon became tormented by an evil spirit, now the Spirit of the Lord departed from Saul and an evil Spirit, from Saul and an evil spirit from the Lord terrorized him (2 Thessalonians 2:9-12).

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In John 14:26 emphasizes that the Spiritual authority and guidance belong to God. Overall, the focus is on faith, trust and relationship with God rather than seeking supernatural guidance through divination practices.

List of Interviewees

1. Interview with Naturinda C. 27th. January 2024
2. Interview with Nkyanunu.B. 27th. January 2024
3. Interview with Muhumuza.M. 27th. January 2024 Interview with Rubanyohora.S. 27th January 2024
Interview with Muhumuza. J. 27th. January 2024
4. Interview with Kasheija. G. 27th. January 2024
5. Interview with Erick. B. 28th. January 2024
6. Interview with Nahurira. R. 28th. January 2024 Interview with Martin. A. 28th. January 2024
7. Interview with Rukwata. J. 28th. January 2024 Interview with Alex. R. 28th. January 2024
8. Interview with Allen. K. 29th. January 2024
9. Interview with Godfrey. K. 29th. January 2024 Interview with Rubanyohora. S. 29th. January 2024
Interview with Reuben. N. 29th. January 2024
10. Interview with Edward .K. 5th January 2025
11. Interview with Allen K. 5th. January 2025
12. Interview with Taremwa. M. 5th. January 2025 Interview with David. B. 5th. January 2025 Interview
Charles. K. 6th. January 2025
13. Interview with Erick. B. 6th. January 2025
14. Interview with Jackson. M. 6th. January 2025 Interview with Jovia. K. 7th. January 2025
15. Interview with Safrah K. 8. January 2025
16. Interview with Wilson K. 22nd. January 2025
17. Interview with Fred R. 24th. January 2025 Interview with Stanley B.K 24th. January 2025 Interview
with Coleb N.K 2025
18. Interview with Winnie 25th. January 2025