

## **Paralellism between Hebrew and African Religion: A Case Study of the Nandi People of Kenya**

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**Abstract:** All religions agree that there is something deeply wrong with mankind, that human lives are not what they were meant to be. That human beings are alienated from the source of meaning and value. For the great religions of the Semitic origin - Judaism, Christianity and Islam – the basic human problem is moral (Rice, 1985), it is what human beings have done. Every religion describes a way of overcoming this separation and achieving what man has lost. The “Hebrew sanctuary and its services” a sub-set of Hebrew religion spelt out in the Old Testament which is a prophecy dramatizing the only means of Redemption through the Messiah to come in symbols (Musvosvi, 2001) seem to have some parallelism with the practices surrounding the “Nandi male initiation ceremonies” today – a sub-set of Nandi religion(African). The objective of this study was to relate the “Hebrew Sanctuary and its services” with the “Nandi male initiation ceremonies” on such aspects as the construction of their sacred buildings (Hebrew Sanctuary verses the “House of rites”(Kootabtumdo) among the Nandi); the items used in the two sacred buildings and the role of religious specialists in each of the two religious building. In this article the researcher will describe both religions in order to relate for clarity sake. Description will begin from that of the Hebrew followed by that of the Nandi. In so doing, the researcher will give a structure of each sacred building and then a table to show the extent of parallelisms.

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### **I. INTRODUCTION**

For many years, African traditional religion has been overlooked, and despised as inferior compared to other religions of the world. With the introduction of Christianity in the African continent, the African traditional religion was viewed by Christian missionaries as something against Christian teachings, and had to be abandoned as soon as a person accepts Christianity (Modiboa, 2000). On the other hand Africans viewed Christianity from the West as strange and far different from theirs. However, as European and African religious scholars continued to study and compared African religion with others, they realized that there was interrelationship between African religion and Christianity (Ray, 2000), that Christianity came to fulfill some aspects of African religion.

Despite the fact that there is a lot of progress in restoring the image of Africa and its religion by European and African scholars by comparing it with other world religions; some notable religious scholars like Mbiti are lamenting that African Religion has the greatest weakness and poverty in terms of redemption compared to other religions of the world like Judaism (Hebrew), Christianity, Hinduism, Buddhism and Islam etc. That African religion does not have a way of ‘escape’ a message of Redemption (Mbiti, 1969). On the other hand (Magezi, V. & Magezi, C., 2016) in seeking to establish the interface between traditional African religion and Christianity, their article engages Bediako as one of the most influential African theologians who has thoroughly considered traditional African religion as a preparation for the gospel. They noted that the approach had a danger of misidentifying the unique place of Israel in God’s redemptive history, as well as diminishing the biblical meaning of conversion and the newness of the Gospel. In contrast to Bediako’s inclusivism position, their article offered an alternative approach which argues that God’s general revelation in all pre-Christian traditional religions is a non-preparation for the gospel. Their reasoning being that because in Pauline theology (Rm 1:18-32), general revelation grants humanity a limited insight into the divine nature.

This research observes that the “Hebrew Sanctuary and its services” described mainly in the Old Testament which is a prophecy describing and pointing to the only means of Redemption through the Messiah or Christ to come in symbols have parallelism with “Nandi male initiation ceremonies” a rite of passage that ushers young adults from childhood to manhood among the Nandi (African religion). This research therefore attempts to relate the two religions on aspects such as the construction pattern of the two Sanctuaries, items used in them and the role of religious specialists.

## II. MATERIAL AND METHODS

This comparative study was carried out among the Nandi male religious experts. These are the persons who had already been initiated from childhood to manhood. The preferred group were those who normally attend Nandi male initiation ceremonies and should at least have played the roles of Boiyoptum (elder of rites), Motirioto (senior tutor), Motirioto ne mining (junior tutor) or the role of Motirenik or the initiated males in general. The research was carried out from June 2016 to December 2016. A total of 100 male respondents were in this group.

**Study Design:** descriptive.

**Study Location:** This study was carried out in Olessos Division in Nandi county. (Kenya). Purposive sampling was used to select Olessos Division because this is the area occupied purely by the Nandi people. This is an area which was formerly occupied by the white settlers. After independence in 1963, the Nandi people from different parts of the giant Nandi County came to occupy. Therefore this area is representative of all Nandi people. The location of this place being near the natural forest and by virtue of having large tracts of land containing bushes creates conducive environment for Nandi male initiation ceremonies to thrive.

**Study Duration:** September 2015 to November 2018

**Sample Size:** 100 male religious experts of Nandi male initiation ceremonies

**Sample size calculation:** Qualitative purposive to Saturation point

**Subjects and selection method:** Snowball Purposive sampling was used to select those who were familiar with Nandi male initiation ceremonies. Snowball or chain sampling was used to select respondents. This was done by asking for people who know much about Nandi male initiation ceremonies. Snowball sampling begins with (Kombo, D.K., & Tromp, L.A., 2006) few people and gradually increases the sample size as new conducts are mentioned. Using snowball purposive sampling the researcher visited respondents as he was directed to, noting the age group of each. Currently active generations among the Nandi are the Sawa, Kipkoimet, Kaplelach, Kipnyige and Nyongi, Chumo and Maina (Snell, 19540). The last two-Chumo and Maina were not interviewed because the former are now very rare and the few who are still alive are too old while the Maina are young and lack experience.

### Procedure Methodology

After written informed consent was obtained, a well-designed research interview schedules were prepared by the researcher. Interview schedules were used because the illiteracy level among the respondents is high. Before formulating the questions, it was important for the researcher to reflect on the aim, the objective of the study and on the type of response expected. The researcher wrote down questions related to the stated objectives. While constructing the questions the researcher began with few interesting but none threatening questions. The researcher included questions that were relevant to his study and kept the key questions in the middle. After constructing the questionnaire, the researcher tried out on a small sample of the respondents and addressed the following: He made sure that the question supplied appropriate information, that the wording was clear, that the questions provoke response and that the researcher was not biased in the questions he asked.

**Data analysis:** Data analysis refers to examining what has been collected and making deductions and inferences. It involves uncovering underlying structures; extracting important variables, detecting any anomalies and testing any underlying assumptions. This research involved analyzing African and Hebrew religions, the former being represented by Nandi male initiation ceremonies versus the Hebrew sanctuary and its services – religious practices of worship observed by the Hebrews. This research analyzed three variables between the two religions. These are Hebrew sanctuary, items used in it and the role of its religious leaders versus Nandi house of rites (Kootabumdo), items used in it and the role of its religious leaders (Motirenik) respectively in order to find out to what extent they were parallel.

In order to relate the two religions successfully; the researcher described both religions in order to compare. This research will begin with the Hebrew then followed by that of the Nandi.

## III. THE HEBREW SANCTUARY AND ITS SERVICES

Almost immediately after Adam and Eve sinned in the garden of Eden, God instituted the idea of sacrifices. This was meant to impress our first parents about the consequences of sin, that the 'wages of sin is death' (Rom.6:23). As the patriarchs moved from one place to another; they build altars and offered sacrifices and thus were able to connect with the messiah to come who would save (Redeem) them from the consequences of sin.

When the Hebrews went to Egypt because of famine and stayed for more than 400 years being in slavery, they lost sight of the true worship. They had drifted so far away that they could not comprehend how God could live with them being invisible, so when they reached Sinai on their way to Canaan; God said to prophet Moses "let them make me a sanctuary that I may dwell among them" (Ex.25:8). "This earthly sanctuary was a shadow, or model, of the heavenly sanctuary; and the services were so planned by the Lord that all the

work that was performed in it was a type, or representation of the work the Son of God would do on earth and in heaven for the redemption of the lost race (Heskel,1914).

Chosen men were given skills and wisdom from God for the construction of the sacred building. God gave to Moses the plan of the structure, with particular directions to its size and form, the materials to be used and every article of furniture, which it was to contain including those who would officiate. (Ex.25: 40).

All these directions were carefully recorded by Moses, who then communicated to the leaders of the people. The sanctuary was constructed in such a way that it could be taken apart and carried with the Israelites in all their journey. When the Hebrews reached Canaan, a permanent immovable building was constructed by King Solomon. It was now termed as temple but the same pattern and work was retained.

### **Construction of the Sanctuary**

The Hebrew Sanctuary consisted of three apartments where the services were conducted. These were the courtyard, the Holy place and the Most holy place. The first Sanctuary was elegant, tent – type structure 15 by 45 feet. The walls were made of acacia wood boards set in silver sockets and overlaid with gold (Ex.26:15-19,29). The roof was made up of four layers of coverings – Linen goat’s hair, ram’s skin dyed red, and badger’s skin (Ex.26:1,7,14). The Sanctuary had two rooms; the Holy place (15 by 30 feet) and the Most Holy place (15 by 15).

### **The court**

The sanctuary was surrounded by a Court about 75 feet wide by 150 feet long (based on an 18-inch cubit). This court was enclosed by curtains of fine twisted linen hung from pillars of brass. The pillars were trimmed with chapters and fillets of silver, and the curtains were suspended from silver hooks. The court formed an oblong, and was placed with its longest sides toward the north and south and the ends toward the east and west. The door, which was in the center end of the court, was twenty cubits wide. The curtains forming the door of the court were of “blue and purple, and scarlet, and fine twisted linen made with needle work, and were suspended from the pillars of brass, trimmed with silver (Ex.27: 9-18).

The height of the court was only half that of the sanctuary (tabernacle) so that above the beautiful curtains of the court and the glitter of the silver and the brass of the many pillars could be seen the golden walls of the tabernacle, with its gorgeous curtains and coverings.

### **Articles at the court**

There were two principal items in the court. These were the altar of burnt offerings (Ex.27: 1-8) and the laver (Ex.30: 17-21, 38:8). The altar of burnt offerings is where animals were sacrificed. It was located in the courtyard just outside the entrance of the sanctuary. The altar was a hollow box, five cubits square and three cubits high, made of boards of acacia wood. There was a horn of the same wood on each corner. A network of brass in the center held the fire and allowed the ashes to fall beneath. The entire altar with the horns was all overlaid with brass. (Ex.27:8).

The laver was a large basin of brass located between the entrance of the sanctuary and the altar of burnt offerings. The laver and its base were both made of brass. Water was kept in them for the priests to wash both their hands and their feet before they entered the sanctuary to perform any service. They were also required to wash their hands and feet before they went “near the altar, to burn offering made by fire to the Lord”. Death was the penalty for performing service at the altar or within the tabernacle without first washing in the laver. (Ex.30: 17-21).

### **The holy place**

There were three items of furniture in the holy place. These were table of showbread (Ex.25: 23-30), the seven-branch candlestick (Ex.25: 31-40) and the altar of incense. The table of showbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were on each Sabbath to place twelve cakes, according to the twelve tribes of the children of Israel. They were arranged in two piles, and sprinkled with frankincense. The loaves that were removed every Sabbath being accounted holy, were to be eaten by the priests.

On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one piece of solid gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and night. It was the duty of the priest to see that the light is on throughout.

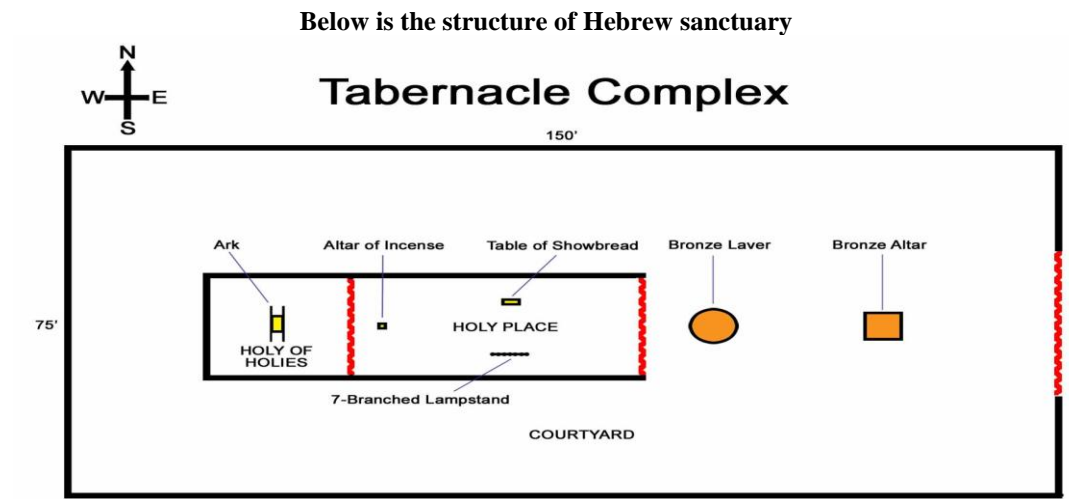
Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening; its horns were touched with blood of the sin offering, and it was sprinkled with blood upon the Day of Atonement.

The fire upon this altar was kindled by God himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and outside, far around the tabernacle.

While the high priest within the sanctuary was performing the daily service morning and evening at the golden altar, the priests in the court were burning the whole burnt-offering, the meat offering, and drink-offering, upon the brazen altar, and the people were gathered outside, praying. (Luke 1:10)

### The most holy place

The only object in the Most holy place (Ex.25: 10-22) was the ark of the testimony; a chest of acacia wood overlaid with gold. On top of the Ark were two angels made of solid gold. The cover of the ark was called the mercy seat (Ex.25: 17-22), where God's presence dwelt. God wrote his covenant – Ten Commandments with his own finger on two tablets of stone. In the first stone was written four commandments and the second stone were written six and both were placed inside the ark.



**Figure 1.0 showing the structure of the Hebrew sanctuary.**

The services that the priests performed were on behalf of the sins of the children of Israel. These services consisted of the daily and annual services. God chose the house of Levi for the priesthood. Moses was originally chosen by God to act as a prophet, God's mouthpiece. God chose the house of Aaron as priests; his sons acted as normal priests and Aaron was to be high priest. The other Levites in general assisted the priests who ministered to the congregation (the children of Israel). Later, other religious leaders were chosen from the tribe of Levi after the death of former religious leaders.

### Daily ministration of the priests

Daily ministration by the priests consisted of offering sacrifices in two ways. It had to do with offering sacrifices of the whole congregation of the children of Israel and also of individuals. In the former; the congregation (worshippers assembled at the courtyard morning and evening confessing their sins while the priests offered sacrifices on their behalf so that as the priests confess the sins of the children of Israel on the heads of the sacrifices (lambs without blemish) and transferring their sins through the blood of the victims; their sins may be transferred to the sanctuary and thus forgiven (Ministerial Association, 2005; Probstle, 2013).

The most important part of the daily ministration was the services performed on behalf of individual sinners. The repentant sinner brought his offering, which was mainly a sheep or a goat without blemish to the door of the tabernacle or sanctuary. Placing his hands upon the victim's head, he confessed his sins before the priest, thus in figure transferring them from himself to the innocent sacrifice. The individual sinner killed the sacrifice by cutting the throat and the officiating priest took the blood. The blood was sprinkled round about upon the brazen altar and the offering was burnt upon the brazen altar. The officiating priest took the blood to the Holy place and sprinkled the blood before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ritual the sin was through the blood, transferred in figure to the Sanctuary.

In some cases the blood was not taken into the Holy place; but the flesh was then to be eaten by the officiating priest, as Moses directed the sons of Aaron, saying, "God hath given to you to bear the iniquity of the congregation (Lev.10: 17). Both ceremonies alike symbolized the transfer of the sin from the repentant sinner to the sanctuary. The holy place was thus defiled, and a special work became necessary for the removal of the sins. God commanded an atonement to be made for each of the sacred apartments to cleanse it from the uncleanness of the children of Israel (Lev.16: 19).

### **The yearly ministration of the high priests**

Once a year on the tenth day of the seventh month, which was called the Day of Atonement or the day of judgment, the ministration was transferred to the second apartment or the most holy place (lev.16). This form of ministry, which focused on the Most holy place of the sanctuary and which only the high priest could perform, was limited to one day of the religious year. Because the sins of the children of Israel had been deposited in the sanctuary for a whole year; the sanctuary was now contaminated with sin and therefore required cleansing. The cleansing of the sanctuary required two gifts – the Lord's goat and the scapegoat (Azazel in Hebrew). Sacrificing the Lord's goat, the high priest made atonement (cleansed) for the most holy place, the Holy place and the Altar at the court. (Lev.16: 20; cf. 16:16-18).

Taking the blood of the Lords goat, into the most holy place, the high priest applied it directly, in the very presence of God, to the mercy seat – the cover of the Ark containing the Ten Commandments. God accepted the sprinkled blood. Then he applied this blood to the altar of incense, which on every day of the year had been sprinkled with the blood representing confessed sins. The high priest thereby made atonement for the sanctuary, as well as the people, and brought about cleansing of both (Lev. 16:16-20, 30-33). Next, the high priest took upon himself the sins that had polluted the sanctuary and transferred them to the live goat, Azazel, which was then led away from the camp of God's people. This action removed the sins of the people that had been symbolically transferred from the repentant believers to the sanctuary through the blood or flesh of the sacrifices of the daily ministry of forgiveness. In this way the sanctuary was cleansed and prepared for another year's work of ministry (Lev. 16:16-20, 30-33(17). And thus all things were set right between God and his people.

### **The Nandi male initiation ceremonies**

The Nandi male initiation ceremonies (NMIC) are very important functions, which are currently celebrated every year in the month of December. This is the time when the boys who have come of age, usually between 15 and 19 years are initiated from boyhood to adulthood. They must therefore undergo several rites of which on completion they will have become adults. Because of its importance a lot of preparations are made in advance to ensure its success. Some of its preparations are long term while others are short term. Apart from primary sources, important works concerning Nandi initiation ceremonies were obtained from (lansley, 1979; and Hollis, 1969).

One of the long term preparations includes choosing of Motirenik. These refers to religious specialists such as senior tutor or sponsor (motiriot neo), junior tutor (motiriot ne mining) ,elder of rites (boiyop tum) and informing other initiated young elders (motirenik in general) from the neighborhood and relatives. The work of the initiated persons in general are to assist the three religious leaders stated above. Then the parents of the boys will consider the date and venues where the sacred shrines are to be constructed and where rites are to be performed. Shrines that must be constructed before initiation begins includes Kotabtumto (house of rites) .and Menjet (temporary seclusion lodge).

The two sponsors (Motiriot neo and Motiriot ne mining) must belong to the warrior grade (murenik) - those who were recently trained to act as a standing army and are the ones who would defend the community in case of any emergency like wars. They are normally chosen from among members of the age-set immediately senior to that of the initiands. They must be well versed in Nandi lore, well respected and married with a family. It is the sponsor's duty to instruct, lead and officiate for the candidates before and after the operation (circumcision) and maintain a special relationship with them throughout life (Landsley, 1979).

The master or elder of rites (Boiyob tum) must be a ritual expert and he is normally chosen from among the junior elders. It is his duty to supervise all the details pertaining to the rituals. Both the sponsors and master of ceremonies or elder of rites are given due reward for their services.

### **Construction of the House of Rites (Kootabtumdo)**

The house of rites consists of two rooms; Koima (literally fire place) and Njor(inner room or bedroom). Surrounding the house is the courtyard(seremut) which may be fenced or not. The three apartments are important for the rites to take place successfully. In most cases today, they use an already constructed house whether grass thatched or that of iron sheets. A normal house belonging to a married Nandi man has two rooms, the first room overlooking the front door is called Koima and Njor,(inner compartment). Normally the front door opens to fire place while the back door opens to Njor or bed room, although currently people are changing to modern houses. If a special building is to be constructed then it should have at least two rooms. Sometimes one room will service but it must be partitioned when it is being used.

**Seremut(courtyard)**

Seremut (courtyard) is a large space or compound surrounding the house of rites. If a house of rites was constructed for the occasion; the compound may be fenced or not depending on the availability of trees. Otherwise when an already constructed house is used, may not be fenced.

**Construction of Korosiot**

At about 10 am on that material day;[the beginning of the festival] the sponsors, (Motiriot neo and ne mining), elder of rites and the candidates meet at Seremut (outside or beside the house of rites). The sponsors shave the boy's heads [initiands]with a razor. Their hair is mixed together. A small hole is dug and the hair is put inside. Sponsors get hold of varieties of four special, and still green and fresh branches then binds them together using sinendet creeper. They insert on the hole and fill it with the cow dung so that it stands erect. The special branches in Nandi are kosisitiet, Tebesuet, Tebeng'wet and choruet. These branches are considered 'Libwoben'(blameless and good). It has no thorns. The elder of rites then sibs the local brew (maiyek) then sprays them on the shrine (at korosiot) while another elder sibs and sprays milk at the constructed korosiot as form of prayers to God for an auspicious beginning of tumdo.

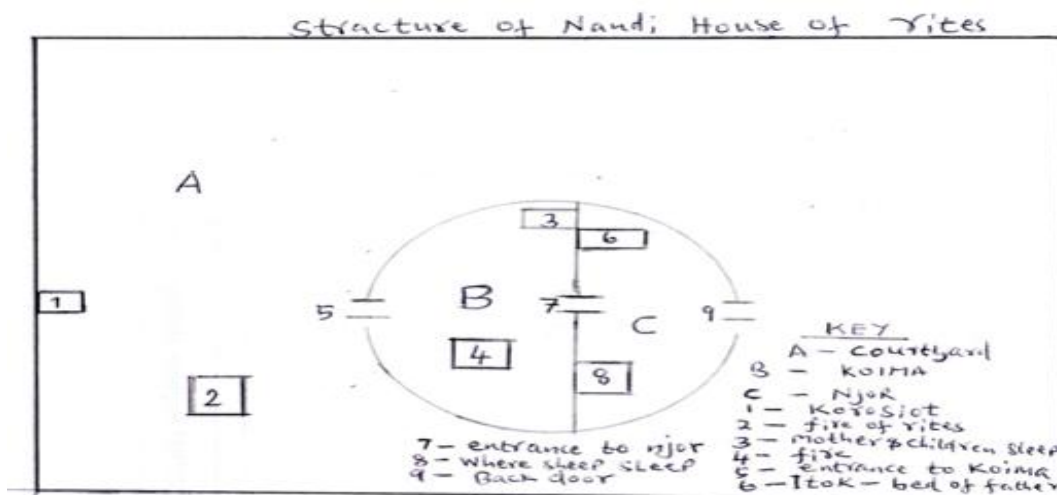
The sponsors then gets hold of the four legged stool made hollow at the base. Milk is poured on it mixed with barter and each initiand is smeared on the face signifying that they are now set aside. They have formed a relationship that would last forever. From now, the initiands are bakule( those initiated at the same time). They are now bamwai with the two sponsors [ a relationship through anointing] and the elder of rites. They will respect them forever. The candidates are now given the special name of Tarusiek; they are neither human beings nor animals and none should mention any of them [initiands] by name. They call themselves Tarusio until they will have undergone all the rites successfully, but now they are under transition.

The Tarusiek are then lined in procession. The senior sponsor leading the way followed by other Tarusiek according to seniority of their fathers, the junior sponsor closing up the rear. The procession goes to the forest to bring a special type of firewood known as kwendetabtumdo( the firewood of rites).

**Fire of Rites (Maatabtumdo)**

This type of firewood is described as (good, blameless and harmless). It suggests good will to the tumdo[festival]. It does not have thorns, it is a tree that tried alone and which still has all its branches and not affected by lightning. In order to cut it down, (kemuchi ritual or demonstrationis practiced). The "Motiriot neo"(senior sponsor) gets hold of the inner part of the Axe (near the blade), the outer by the junior sponsor and the centre by the candidates in order of seniority of their fathers. They all strike the tree 4 times singing the Aiywet song a (song of the axe). The symbolic act completed, all the help in cutting wood for the tumdo is done by the Tarusiek. Then in procession in ritual order they walk towards the menjet. Some firewood is left at Menjo[circumcision lodge] then the rest is carried in procession and placed outside the house of rites to be used at night in lighting the fire outside the house of rites.

**Below is the structure of the Nandi house of rites**



**Figure 1.1** showing the structure of Nandi house of rites

### **Construction of Kimusanyit**

While the initiands are thus engaged in 'star-gazing', around 8am at night, the elders inside the house of rites specifically at Njor led by the elder of rites and the sponsors, erect the kimusanyit structure. This is a table-like arch covered on its two sides and top and open at both ends and erected facing east at (njor). Each side and the top are constructed of either four or eight poles of markhamiaplatacalyx.. No other type of wood may be used. Neither nails nor knots are employed in securing the poles; they are bound with ropes of a ritual creeper. It is essential that the structure is strong enough to bear the weight of a man. The general term applied in referring to the structure is kimusanyit and also referred to as a cow. In fact it bears an image of a cow. On top of the kimusanyithungs branches of fresh stinging nestles. They are also fastened on both sides and some placed on the floor inside the ark so that the Tarusiek maycrawl on them.

The top of the arch is given right and left sides. The right side is termed male [Kamuren] and the left female [Kapkorko]. On the right are placed six implements[items] used by and important to men; these are kaplon'inik,(small arrows used by men for bleeding the cows), kipsibait or aiywet(Axe) used to cut wood by men when building a cowshed), kwanget, (the bow used by men to shoot the small arrows to bleed cows. Mecheita (a metal which is burnt on the fire used by men in making marks on the cows), samoiyot( a skin leather used by men to tie a cowbell on the neck of the cow) and Kiprout – an item used by men to store tobacco snuff as they take care of cows.

On the left are the four implements [items] used by women and with which men ought to be familiar. Sosiot( a cleaning stick used by women to clean the calabash which is used to store the milk from a cow), itet ( a burning stick used to make charcoal by women which is added to milk in order to preserve the milk from a cow and make them harmless to the stomach) leketiet (the skin leather made from the skin of a cow used by women to fasten their womb and ng'ebeita ( a piece of metal used by women to clean the cowshed. In total the items are ten.

When kimusanyit has been constructed, warriors are sent to go and collect the garments of the initiands[nYorkisiek] so that they remain naked as they are commanded to gaze at the stars. The garments of Tarusiek are overlaid on top of the Kimusanyit concealing the items. Then the Tarusiek are called and they come in their ritual order. Reaching beside the big fire at the courtyard, they stand in a line in order. They can see young warriors on the nude ready to demonstrate to them what they are supposed to do. They then begin to crawl like animals. They go round the fire as they crawl four times, then the Korosio [shrine] four times and then they head towards the backdoor leading to njor where they enter then they come back. The Tarusiek are now told to do likewise. They line up, Motiriot neo (senior sponsor) leads the way followed by cheboo (senior initiand). They crawl as they look down. They go round the fire four times, then the shrine four times then head towards the door then enter.

Almost immediately, they meet constructed Kimusanyit. A top this structure sits Musanyit – an elder in the nude, ringing a bell for the initiands to enter. They enter the arch one by one, led by the senior sponsor followed by the senior initiand in ritual order following closely to the other. As the bell rings, elders and warriors sing special songs, some stereo-typed and unintelligible, others comparatively new and yet others composed especially for the occasion, but all paying respect to the great institution of tumdo and the wisdom of the ancestors. Led by motiriot neo begins the procession through the arch. Warriors stand at the entrance, at the exit, and along the sides of the structure waiting to apply nettles to the initiands' bare bodies. Others have cold water ready to pour on the smarting flesh. Each initiand goes through four times and when he does so he is stung particularly on the face and the genitals, and dowsed with cold water. The water serves to increase the pain.

The ordeal bravely endured, the initiands are told by the old man, Musanyit, that they must be shown the circumcision started by Mong'o, long ago. In turn, they are asked to identify the various implements to the elder's satisfaction, and instructed in the building of the arch. Following this, they circumambulate the structure four times, dancing and singing, finally stamping on the top. Outside once again, the initiands resume 'star-gazing'.

### **Another Construction at Njor**

When the initiands are outside, the very room (njor) is swept and is prepared once again for another function. The initiands are required to repent before they proceed. A simple structure of sticks and skins is erected to the left of the door as one enters the (njor) from the backdoor. The purpose of the second structure is simply to act as a camouflage for the fierce growling 'animal' called Kimosop, old man dressed in a colobus monkey skin cloak or lion skin . By drawing his hands (in a manner of milking a cow) on an oiled stick standing at the centre and top of the drum he stimulates a roaring lion. Beside him in the hiding is a small hole filled with wet mud and inside a stick is inserted. Beside Him also a pot half filled with water.

On the center of the room at the right is kindled a fire of small sticks and some warriors ( murenik) those who have undergone circumcision lately seated against the wall all quiet. On the right side of the fire are more objects, which are brought for identification. The common ones are three sticks standing in the form of a

goal post on cow dung by the fire. The Mecheita metal is placed on the fire. A man is seated on the nude beside the initiand who interrogates him while the senior motiriot is beside him. The role of the latter is koettarusiotliterally to act as a savior for the tarusiot. The small goal post erected on the cowdung must be identified as the gate through which cows, sheep, goats and shepherds pass through. The (Mecheita) which is placed on the fire must be identified as metal used to make marks on cows.

At Koima are seated some elders including the parents of the initiands who know about the initiands listening very carefully to certify if the initiand will hide any sin. Now one by one, the initiands enter. He is told that he must request Kimosop to allow him circumcision as he faces a curtain where kimosop is hidden. He is told how to request for circumcision by repeating after the senior sponsor as follows: “I have called my relatives, I have build the circumcision lodge, I have prepared the milk; please be kind to me, give me tumdo(circumcision) and I will give you a cow and half”, or words to this effect”. Having asked kimosop for tumdo, a sound is heard Booo – oo-oo. Kimosop blows on the pot half filled with water. This is an index that Kimosop has accepted and he is told so. The initiand is told that now that he has been given permission he has to pass through the small gate, remove mecheita (a burning metal used to make marks on the cows) which is in the fire using his tongue and then goes to Kimosop who will circumcise him. Then the interrogating person holds down the head of the initiand as if to go through the tiny gate. When it becomes impossible; the senor motiriot tells him to say some words after him as follows: “ amuchiamandaeormarichamuimuktoiwomotirenik”, that I will be able to pass through the gate because the motirenik ( the initiated) will enable him. He is told to pass through as the man besides holds his head down. Then, surreptitiously, some millet, salt or a twig of the craclylippiajavanica species is thrown on the fire, the noise being intended to indicate the displeasure of the shades. The initiand is told that the ancestors have refused and that there must be something he has committed. He is told to confess any sin that he has committed. As he confesses, the motiriot neo makes sure that the people at Koima [fireplace] hears. After confessing the much he can, Specific questions are asked, mainly concerning illicit sex and stealing.

Asked if he conducted himself improperly with any woman, circumcised or uncircumcised, married or unmarried, the initiand at first may answer ‘No’. He is told that if he hides any sin he will die. That the wound would not heal afterwards. He is asked to reveal the woman he has had sex with. If he denies any such transgression the old man proceeds to stir a stick noisily in a hole filled with mud from the river, making sexual noise (as if a man and a woman are on the act of sex). The whole multitude of people listening at the next room (koima) shouts saying that this initiand had a woman in the swamp down there, you can hear the noise of this thing. He is commanded that this is not a laughing matter, he must tell about the woman. Until the elders in the living room affirm to their satisfaction is when the initiand is allowed to repeat finally his request for tumdo, indicating this time that he is ready, if necessary, to go through a bloody ordeal. In reply, kimosop cups his hands and blows into a little pot, saying ‘Boo – oo – oo – ooo’, signifying ‘Yes’. The exercise is intended to make sure that all initiands repent of their sins.

However, if the initiand will confess several bad deeds to do with killing, especially animals like goats, cows, even dogs and to do with having sex with several women; the motirenik will require the father of the initiand to bring a goat or sheep without blemish in order to cleanse him. This will be done before circumcision.

**Relating Hebrew Sanctuary and its services with Nandi male initiation ceremonies**

Apartments	Hebrew articles	Nandi articles
Court / Seremut	Brazen altar ..... Brazen laver .....	Maatabtumdo(Fire of rites) (Misplaced) pot of water at njor known as Kimosop
Holy place/Koima	7 branched candle stick ..... Table of show bread ..... Altar of incense .....	Correspond with fire or any source of light Not observed (Misplaced) small fire at Njor
Most Holy/Njor	Ark of the covenant ..... 2 tablets of stone ..... First tablet has 4 laws ..... Second tablet has 6 laws ....	Kimusanyit Has 2 sides – left and right Left side has 4 items Right side has 6 items

Table 1.0 above relates the articles found in the Hebrew sanctuary and Nandi House of Rites  
The table 1.1 below relates the similarities between the Hebrew and Nandi religious specialists and their roles on behalf of the Hebrew or congregation of the Children of Israel and theTarusiek(initiands) respectively.



HSIS RELIGIOUS SPECIALISTS	ROLES OF RELIGIOUS SPECIALISTS	NMIC RELIGIOUS SPECIALISTS	ROLES OF NMIC RELIGIOUS SPECIALISTS
Prophet	Receive and give messages to people. supervise all rites	Boiyop tum	Supervise all NMIC rites
High priest	Intercede for sinners with God	Motiriot neo	Lead tarusiek in all rites. Intercede for tarusiek
Priest	Assist the high priest in all rites	Motiriot ne mining	Assist motiriot neo
Levites	Assist the priests	Motirenik (initiated)	Assist motirenik in ministering to tarusiek in whatever required

**Summary of the findings from the tables above**

The work of the researcher at hand in this section is to relate Hebrew and Nandi religions on such aspects as the construction of the two sacred buildings; the items used in them and the role of the religious specialists. According to the two tables above which gives a summary of the construction of the sacred buildings of the two religions and the articles used in them and the role of their religious leaders; it is unmistakably clear that there are similarities. Concerning the construction; the Hebrew sanctuary has three apartments: the court, the holy place and the most holy place which correspond perfectly with Seremut, Koima and Njor of Hebrew and Nandi respectively. The two principal religious articles found in the court of the Hebrew sanctuary are the Brazen altar where sacrifices were burnt and the brazen laver where water was kept for the ministering priests to wash their hands and feet before they minister. This corresponds with Maatabtumdo (fire of rites) which is lit outside Kootabtumdo (house of rites) and Kimosop (a pot half filled with water blown to produce a sound) respectively although the latter is misplaced. Instead of being at the court (Seremut) as that of the Hebrew; it is placed and used at Njor (bedroom). In the holy place of the Hebrew sanctuary, the principal items were a candle stick, altar of incense and the table of show bread. The candle stick was used to give light because the Hebrew sanctuary had no windows. This corresponds with hurricane lamp or anything used to give light among the Nandi because rites are performed in the Kootabtumdo at night. The altar of incense used among the Hebrews which is kept in the holy place may correspond to the small fire lit at njor (misplaced) which millet or salt is secretly put on that fire to make noise in order to show the displeasure of the ancestors because of the unconfessed sins the initiand has committed. The table of show bread which was kept in the holy place of the sanctuary for a week and thereafter to be eaten by the priests is not clear among the Nandi.

In the most holy place of the Hebrew sanctuary; the only item found is the Ark of the covenant which correspond to Kimusanyit of the Nandi. Among the Hebrew the Ark of the Covenant was kept in the most holy place of the sanctuary corresponding exactly with Njor among the Nandi. The Ark of the covenant had two tablets of stone. This may correspond to two sides of the Kimusanyit. The left side of the latter is designated as Kapkorgo meaning female side and the right side of the Kimusanyit designated as Kamuren (male side). The first tablet of stone in the Ark had four commandments describing relationship required between God and human beings which may correspond to four items kept on the left side of the Kimusanyit which are important to women and are used to take care of the cow. The second tabled which had six commands that describe the relationship that is required between people or neighbors may correspond with six items placed on the right side of the Kimusanyit which are important to men as they take care of the cows.

After God revealed to prophet (Moses) the structure of the Heavenly sanctuary, he bid him make sure that the builders make it according to the pattern revealed to him. It was the work of Moses to supervise the construction to make sure that all instructions pertaining to the construction was strictly followed. Likewise when the constructions of the Kootabtumdo is being constructed or prepared; Boiyoptum must be there to supervise and make sure that everything is done according to the requirements. The work of the prophet and Boiyptum is similar.

Among the Hebrews, the work of the High priest was to intercede on behalf of the repenting sinners daily in the sanctuary and in the day of judgement on behalf of the Hebrews. Among the Nandi; it corresponds to the Motiriot Neo (senior tutor). The role of Motiriot neo is to lead the Tarusiek in all the rites and intercedes for them when they are facing judgement.

Among the Hebrews, the role of priests were to intercede daily for the Hebrews between the court and the holy place of the sanctuary. He also assisted the high priest on things pertaining the sanctuary. Among the Nandi also, the role of the Motiriot ne mining was to assist Motiriot neo. Priest perform rites between the court and the holy place.

The role of the Levites among the Hebrews were to assist the priests in the sanctuary as they minister to the people. They carried the items of the sanctuary as they move from place to place. They prepared food and also did the singing. Likewise the Motirenik in general among the Nandi. The motirenik in general means any initiated male persons or initiated barren women. They assisted senior and junior motirenik. Therefore the Levites among the Hebrew corresponds with Motirenik in general among the Nandi.

#### IV. CONCLUSION

In conclusion it is clear from the findings that there are similarities between the construction of the Hebrew sanctuary, the items used in it and religious leaders and their roles and that of the Nandi house of rites, items used in it and the Motirenik (religious leaders) and their roles respectively. The small differences that exist for instance misplacements of the items and their missing of some is attributed unwritten scripture among the Africans. As the messages are passed from one generation to another by word of mouth, obviously changes will result. Hebrew scriptures were written that is why their messages are reliable. Therefore we cannot attribute parallelism of the two religions to chance. The messages originated from God who revealed Himself to His people. Therefore we can safely conclude that there is parallelism between Hebrew and Nandi (African). Both religions describe the history of redemption through the Messiah to come which reached its fulfillment in Christ Jesus of Nazareth.

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