

Original Research Article

Catholic Church in Umakua of Tanzania, from 1890s-1970s

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Abstract: This paper investigated the methods used by Roman Catholic Missionaries in christianisation of the Makua of Masasi Tanzania from 1890s to 1970s. This study was prompted by the understanding that the Makua were deeply engaged in their traditional religion as demonstrated by their cultural practices. In spreading Christianity to Makua people, the Benedictine missionaries had to deploy variety of strategies and techniques to win the Makua people. The main objective of this paper was to examine the methods missionaries used to manipulate the Makua into Christianity and to demonstrate how the Makua people responded to the Benedictine missionary pressure. Finally, to examine the way Christianity contributed to the transformation of Makua society and the endurance of Makua traditional religion. This study employed historical materialism theory developed by Karl Marx in 1818-1883 in order to inform the dynamics of the Makua society. The theory was deemed convenient because it captures society as a social formation in which all human activities are treated as an interconnected single whole. Religion is treated as an ideological product of human struggle to transform their lives. Historical research methodology was employed in order to generate evidence on the past through review of documents, interviews with people contemporary to the events and some oral histories. These data collection methods deployed different instruments to capture data from different historical sources both primary and secondary sources. Qualitative research approach was applied in data collection and analysis leading to the production of this historical narrative. The findings revealed that, the Catholic evangelization approach among the Makua was that of a carrot and stick system. There were positive incentives such as provision of education and health services which were employed to facilitate the spread of Christianity to the Makua. The paper concludes that, despite Makua cherishing their traditional religion, Benedictines with the help of colonial state were able to convert majority of Makua into one of the strong holds of Christianity enclave in Tanzania. However, the Makua traditional religion did not die out completely, many Makua continued with their traditional religion practices.

Keywords: Makua, Colonialism, Roman Catholic, Missionaries, Christianization, Social Services.

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1. INTRODUCTION

Historically, European involvement in Tanzania and other East African countries was the outcome of the industrialisation which occurred in Europe, beginning in the 18th century. The achievement of industrial revolution influenced European countries to abolish the Atlantic slave trade at the beginning of the 19th century. These changes inspired the interests of missionaries and traders to carry out their activities outside Europe [1]. The history of missionaries in

Africa goes back to the 19th century; which was the period of magnification of imperialist expansionism in Europe. Missionary expansion during the 19th century was a product of capitalist transformation which raised the foundation of religious congregations. In addition to that, the capitalist society required the religious societies to promote their interests in the areas they wanted to occupy and to accomplish their exploitative desire. It was in this relation that European countries

¹ Isaria. N. Kimambo, Gregory.H. Maddox and Salvatory S. Nyanto, *A New History of Tanzania*, (Dar

es Salaam: Mkuki Na Nyota Publishers Ltd, 2017), p. 102.

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witnessed formation of evangelical societies [2]. Furthermore the missionaries in Europe derived their great missionary zeal from the exploration and thoughts of Dr. David Livingstone, who made the results of his expeditions known through his writings and conferences. Growing demands for raw materials, markets, cheap labour and places for investing the surplus value were so demanding. The marriage between the imperialists and missionaries resulted into growing scramble for Africa in which the forerunners were explorers, missionaries, traders and humanitarians.

The Eurocentric view argues that Livingstone appealed for the missionaries to establish Christian centers and civilization in Africa which would promote religion, commerce and agriculture. Livingstone thoughts were widely shared by many missionaries who penetrated far into the interior of Africa following the old trade routes [3]. However, it is evident in some cases where the cross preceded the flag and in fact played crucial role in the colonization of many parts [4]. The collusion between CMS missionary John Moffat and the imperialist Cecil Rhodes in the colonization of Mashonaland is another case in point [5].

The Benedictines of St. Ottilien were founded in the 1880s by Fr. Andreas Amrheim in the request of Carl Peters who wanted a missionary denomination to provide social services in her possession of German East Africa. The advent of the Benedictines in East Africa was facilitated by German colonial authorities through the invitation and the treaty which was made between Dr. Carl Peters and Fr. Amrheim. This treaty gave the Benedictines double duty, of which are civilizing the nations of Africa and evangelizing. Their duty took place in specified areas established by the German East Africa Company [6]. The beginning of 1890s German flag was hoisted in Masasi to signal establishment of her rule in Umakua [7]. Along with

this in 1895 the Benedictines arrived in Makua land and established the first mission at Lukuledi. In 1897 the German administration came to be fully established in Lukuledi [8]. Among the Benedictines' contribution in colonization of Makualand was mediation between the German administration and the indigenous Makua. The Lukuledi *mamwenye* did not affirm the new proposed changes of administration including the transfer of the seat of *akida* from Chiwata to Mtama. The change of the seat followed the change in administrator instead of Nakaam a Yao *akida* the Arab *akida* was installed [9].

Thus, after the successful installation of German rule in Makua and later on the British rule did the administrative work, the Catholic Church undertook the Christianization of Makua people. This paper intended to examine the christianization of the Makua by the Benedictine missionaries on the one hand and the reaction of the Makua society on the other hand. The main focus was to focus on the strategies missionaries used in converting the Makua society. The second section provides information about the arrival of the missionaries and the history of Christianity in Umakua. The role of both the colonial and post-colonial state was engaged in establishing relationship with Benedictine missionaries in the christianization process of the Makua.

2. LITERATURE REVIEW

Studies on missionary have been abundantly done by many scholars using different perspectives. There are those who of the opinion that the intention of the missionaries was not only to convert the Africans to Christianity, but also to plant western culture which was believed to be throughout infused with profound informed Christianity [10]. The Livingstone civilizing mission basing on 3Cs namely Christianity, Civilization and Commerce is a case in point [11]. Health care and Christianization in Tanganyika were so closely related that, the establishment of Christian churches was equal to introduction of health services. Both Catholics and Protestants engaged in the provision of western health services, the Catholic health services were initiated by

² Mandiluli O. Kapinga, "The Role of Religion in Development: The Case of Christianity in Matengo Highlands from 1890 to 1968" Thesis, University of Dodoma: (2014), pp. 115-116.

³ K.Asare Opoku, "Religion in Africa During the Colonial Era", in A. Adu Boahen, ed., In *General History of Africa Vol.VII Africa Under Colonial Domination 1880s-1935*,(California: Heinemann Publisher, 1985), p. 512

⁴ Osmund Kapinga, "The Matengo Highlands and the German Memories; the Cross Preceded the Flag," *London Journal of Research in Humanities and Social Sciences Volume 21 | Issue 2* p.32

⁵ P.E.Tindall, *History of Central Africa*, Longman, 1968, p.142

⁶ Kapinga, op.cit. p. 118.

⁷ Hadrian Cosmas Mlelwa, "Food Shorage and Famine Problems in Masasi District: From Colonial to Post-Colonial Era, 1895-1991" A Dissertation, University of Dar es Salaam, (1992), pp.68-69

⁸ Sebastian. W. Napachihi, *The Relationship Between The German Missionaries of the Congregation of St. Benedict from St.Ottilien and the German Colonial Authorities in Tanzania 1887-1907*; (Ndanda: Benedictine Publications Ndanda-Peramiho; 1998),p.76

⁹ Napachihi,op.cit.pp.93-94

¹⁰ K.Asare Opoku, "Religion in Africa During the Colonial Era", in A. Adu Boahen, ed., In *General History of Africa Vol.VII Africa Under Colonial Domination 1880s-1935*,(California: Heinemann Publisher, 1985),p.513

¹¹ David Livingstone, Cambridge Speech of December 1857,

the Holy Ghost Fathers, White Fathers and the Benedictines [12].

Education and evangelisation in Africa were so closely linked that for many parts the pitching of missionary tent was synonymous with the establishment of schools [13]. The growth of outstations among the Makua, and Yao was facilitated by the outstations which did not require teachers who had completed teacher training courses. The schooling provided basic education as well as religious instructions [14]. The students who performed well and eager to go on with higher education, allowed to proceed to one at of the main stations. Weekly religious instructions were also offered to the adults. If a teacher succeeded in instructing a group of Christians, they were the ones who would build a church right at the school [15]. Until that time, the outstation teacher would sometimes take the students, adult catechumens and Christians for the services and festivals at the main stations. Outstations began with schools and through these schools Christianity spread [16].

The Benedictines missions in Makua land developed into mission centres and a number of schools around [17]. In the schools, the children were given religious instructions together with other subjects [18]. Along with village schools, the missionaries educated the willing Christians with catechetical training, so that they could support the missionaries with the evangelisation task [19]. The teachers in the mission schools were catechists who were in charge of the outstations. There, the catechist taught a group of children in schools presided with Sunday service without a priest; established and instructed a small group of adult catechumens [20].

¹² Jason C.Kaiza, "The Role of Catholic Missionaries in the Development of Health Services in Kihanja and Ihagiyo Chiefdoms from 1904 to 1961" *The Dissertation St. Augustine University of Tanzania*,(2017) P.16

¹³ A.E.Afigbo, "The Social repercussions of Colonial rule: the new Social Structures "in A.Adu Boahen, op.cit. p.491

¹⁴ Anne Marie Stoner Eby "African Leaders Engage Mission Christianity: Anglicans in Tanzania 1876-1926" USA: UMI ProQuest Information Learning Company, (2003), p. 133.

¹⁵Ibid. pp. 133-136

¹⁶Ibid, pp. 136

¹⁷Siegfried Hertlein, *One Hundred Years of Ndanda Abbey 1906-2006*, (Ndanda-Peramiho: Benedictine Publications, 2005), p. 7

¹⁸Ibid. p.7

¹⁹ Siegfried Hertlein, *The History of a Benedictine Monastery in a Context of An African Church Part II: The Church Takes Roots in Difficult Times 1932-1952*, (Germany: Sankt Ottilien Publishers, 2011),p.260

²⁰Ibid.p260

In Tanganyika from the period of German colonization the policy of social services was to encourage different missionary denominations to provide social services. The British colonialists went further to institutionalize all social services deliveries. They came up with quite explicit policies in social service deliveries. The Phelps Stokes Commission of 1924 criticized previous educational initiatives as not community based [21]. The colonial state introduced the Ten-Year Educational Development Plan 1947–1956, another plan was introduced in 1956 - 1961 and more regulations on other programs in health and physical infrastructure services to allow more government regulation over social services. This state intervention in the social service continued unabated during the post-colonial period. It is the spirit of this paper to capture the dynamics involved in the establishment of Christianity among the Makua of Masasi whose traditional religion was heavily entrenched in their economic and socio-political set up.

3. RESEARCH METHODOLOGY

Historical research was the strategy employed in conducting this study. The grasp of remote past about the Makua social formation and its interaction with the outside world such as missionaries and colonialists called for historical research strategy. To ascertain the reality of Christianization in Makua historical research was designed in a way it can be able to elicit relevant data from different historical sources. The sources employed were both primary and secondary historical sources in written and oral forms. The data from different historical sources were generated through different data collection methods. In this case archival sources which included annual reports, letters, and diaries were systematically collected and critically reviewed. Tanzania National Archive (TNA) Dar es Salaam, National Records Centre (NRC) Dodoma, Benedictines archives Ndanda and Peramiho provided valuable data. Secondary data were generated from different libraries, resource centers and from other locations where books, journals, magazine and other written documents were housed. St Augustine Library and University of Dar es Salaam Libraries provided most of the secondary data. Interviews were conducted from different individuals who were contemporary to the events. Different research instruments including interview guides, check lists and oral tools were administered to the relevant sources.

This paper applied qualitative research approach in order to facilitate data collection and data analysis through content analysis strategy. Qualitative approach is capable of getting a detailed explanation on different social phenomenon as they happened in the remote past, and came up with a coherent and logical historical narrative. The study drew oral information

²¹ P.A..K.Mushi, *History and Development of Education in Tanzania*,DUP,2012, p. 63

from the informants who in one way or another were contemporary to the events. The information were gathered through interview with the informants such as Priests, Nuns, Retired Catechists such as John Amhaka (85 years), Makua religious leaders and some of the students who studied in the mission schools. The data collected from archives, documentary review and interviews were analysed in order to produce a coherent historical narrative.

4. MATERIALS AND DISCUSSION

4.1. The Makua society and their religion

The Makua are said to have originated from the north-western parts of Mozambique around Lake Nyasa [22]. The Makua movement from Mozambique to the southeast of Tanzania took place at different times during the second half of the 19th century [23]. The movement of the Makua from Mozambique to Tanganyika was prompted by insecurity caused by the slave trade warfare and slave raids during the 19th century [24]. The bands of Makua and Yao hunters moved from the south of Ruvuma river to the southeast of Tanzania in the 1870s following the elephants and then they entered into trade with the Swahili and Indian traders [25]. Internal conflicts over control of trade and hunting among the Makua clan heads and junior lineages in Mozambique made many of the Makua junior lineages to break off and migrate to new areas in order to start new clans. This was exactly true of the Makua Lomwe and Meto who migrated as far as the southeast of Tanzania in the second half of the 19th century, where their leaders developed their own sacred flour (*ipepa*) [26].

The life of Makua gravitated around communalism whereby the economy revolved around subsistence production. Agriculture involved cultivation of grains, legumes, hunting and gathering of wild plants and animals. Politically the Makua were organized around clan organization and they had the rulers around *mwenye*. In pre-colonial era, the Makua education system was informal and was usually provided during the initiation periods. During initiation, the children were taught rules of good conduct and citizenship [27]. The pre-colonial Makua society had their traditional healers who treated numerous diseases, illness and injuries. They were specialised people and part of the

society's ideological institution. Their medical knowledge remained in particular families. The kind of social organization called for questions about the universe surrounding them. Makua were in the process of trying to understand the world around them which comprised of mountains, forests, change of seasons, births, diseases, deaths, and major historical events like wars, and many other wonders. The Makua asked themselves questions on the existence of the universe, calamities, problems and evils in their lives [28]. The answers gave rise to the religious ideas evolving from their understanding of their environment. The Makua religion evolved when the Makua were faced with the environmental challenges on the physical circumstances. Some Makua who were believed to have extraordinary powers emerged and tried to give explanations for the problems. These were traditional healers, diviners or magicians who were consulted in different events [29]. From the religious point of view, the Makua ideas about supernatural powers and how to communicate with the supernatural beings were done through the spirits of their departed ancestors (*mashoka*) [30]. The Makua traditional religion encompassed all sectors of the life starting from social, cultural, political and economic life.

4.2. The Advent of Christianity in Umakua 1870s

In 1870s Bishop Edward Steer set out sixty freed slaves, mainly Makua and Nyanja, from Zanzibar. The idea was to return them to their homes around Lake Malawi, where many had been enslaved by Arabs and Yao traders [31]. At Masasi the freed slaves found people speaking Yao, a tongue they understood and decided to go no further. So, UMCA's work began here [32].

The missionaries who arrived in Tanzania were associated with the period of the colonial domination [33]. The German government had assigned different denominations to different parts of the country. Southern Tanganyika was allocated to the Benedictines from Germany. This Congregation was

²² Mlelwa, op.cit. p. 59.

²³ Napachihi, op.cit p. 26

²⁴ J. F. Mbwiliza, *A History of Commodity Production in Makuani, 1600-1900 Mercantilist Accumulation to Imperialist Domination*, (Dar es Salaam University Press, 1991), p. ix

²⁵ Terence Ranger, "European Attitudes and African Realities: The Rise and Fall of the Matola Chief of Southeast Tanzania" *The Journal of African History*, Vol. 20, No. 1, (1979), pp. 63-82

²⁶ Mbwiliza, op.cit. p. Xiii

²⁷ TNA Mtwara District Book.

²⁸ Mandiluli, O. Kapinga, "The History of Matengo Highlands", in *Tanzania Zamani A Journal of Historical Research and Writing*, Volume VIII No 1, (2016), pp. 81-82.

²⁹ Tertullian Jacob Mrope, "Trial Marriage among the Makua Catholics of the Tunduru-Masasi in Tanzania: A moral and Pastoral Perspective" 'A Thesis for Licentiate in Moral Theology, The Catholic University of Eastern Africa: Nairobi: (2009).18

³⁰ Irving Kaplan *et al.*, *Area Handbook for Mozambique, Second Edition*, (University of Virginia: Library, 1977), p. 8.

³¹ N. J. Small, "UMCA: the Early Work in Education, 1876-1905" *In Tanganyika Noes and Records*, No. 86 & 87, (1981), p. 35.

³² N. J. Small, op.cit. p. 35

³³ Kapinga, p. 115.

founded in German in 1884; it had monks and nuns [34]. The Congregation was founded by Fr. Andreas Amrheim for the missionary work in the German colonies [35]. The first mission of the Benedictines was at Pugu Dar es Salaam. Unfortunately, after one year, the mission was destroyed and some of the missionaries were killed during the Abushiri war in 1889 [36].

On the 20th November 1894, Fr. Maurus and Br. Vincent started their trip to Lindi. When they were in Lindi, the missionaries were given a piece of land by the District Commissioner in the hills of Pilipili [37]. Fr. Maurus with his companion left Lindi in 1895, and reached in Umakua where the Anglicans welcomed them. From Masasi town they went to Lukuledi and on the 2nd February, 1895 Lukuledi mission was founded [38]. In 1902 Lukuledi had approximately 900 Christians who had been baptized [39]. In 1905 Lukuledi mission was invaded by the Maji Maji fighters and caused a challenge to the missionaries [40]. It is important to note that the majimaji warriors understood that German colonialists were no different from missionaries. Both missionaries and colonialists were oppressors and exploiters. The maji ideology was associated with the Makua traditional religion.

The 1914 - 1918 First World War halted Benedictines work of christianisation the Makua. The British government imprisoned the German missionaries [41]. The German missionary monks, the sisters with twenty three German women and children were taken into custody and sent to Dar es Salaam [42]. In 1922, the Swiss Benedictines were given the Prefecture Apostolic of Lindi on behalf of the German Benedictines [43]. In 1926, the German Benedictines

were allowed to come back to Tanganyika [44], but when they came back, they found that most of the Makua Christians had gone back to their traditional religion [45]. In 1939 the missionaries opened another mission station at Lupaso [46].

The British government did not trust the German missionaries; the state detained the German Benedictines who were working in Umakua at the Ndanda Abbey. Consultations at Ndanda led to the emergence of a proposal that each Benedictine mission was to have a superior from either a neutral or an allied country. Under this responsibility, one priest and one brother of German nationality would continue to be allowed to work at each station. The German missionaries who could not be accommodated in this manner had to be concentrated in a few missions where the British government could easily control them [47].

In the 1940s the Benedictines decided to recruit African women as the diocesan Benedictine sisters of Mary Help of the Christians [48]. Similarly, African men were recruited into priesthood, where in 1950 some were ordained as priests [49]. The White Fathers in Lake Region were able to ordain Africans 1917 as opposed to Benedictines in 1950. Now they are bringing Salvatorians to help the Benedictines in the evangelisation process in Lupaso and Lukuledi parishes [50]. In 1956, the Salvatorians established Masasi mission and in 1958 Chingulungulu mission was established. In 1961 two missions were erected at Nanjota and Makanya, while Makulani mission was established in 1970 [51]. In 1972 the Benedictines made a transition from the mission church to a local church [52]. This again leaves a lot of questions to evangelization in Makua.

4.3. Establishment and Expansion of Mission Schools

The establishment of the colonial rule in Africa needed elementary education for Africans to be able to perform some colonial activities. The Germans established schools along the coast and the rest of the colony was left to missionaries to establish schools. The main purposes of the colonial education were to prepare

³⁴ NdA; Siegfried Hertlein, "Historia ya Kanisa Tanzania Kusini na Mpango wa Lukuledi", Unpublished document, p. 1

³⁵ Gerold Rupper, *Pugu Hadi Peramiho 1888-1988 Miaka 100 ya Wamisionari Wabenedikitini Katika Tanzania, Historia na Masimilizi*, (Ndanda –Peramiho: Benedictine Publications, 1988), p. 10

³⁶ NdA, Siegfried, *Historia ya Kanisa Tanzania Kusini*, op.cit. p. 1

³⁷ Markus M. Komba & Damian Ndit, *Ujio wa Wamisionari Wabenedikitini Tanzania- Ungoni 1898 - 1998*, (Peramiho: Press 1998), p. 11

³⁸ Komba and Ndit, op.cit. p. 12

³⁹ Annual Report on the Development of German East Africa 1901/02, Report on the Missionary Work in the Apostolic Prefecture South Zanzibar, Report pp. 13-42.

⁴⁰ NdA, Siegfried "Historia ya kanisa Tanzania Kusini na Mpango wa Lukuledi" unpublished document, op.cit. p. 4

⁴¹ NdA, Siegfried, "Historia ya Kanisa na Mpango wa Lukuledi", p. 9

⁴² NdA, Spreiter diary, 24th December, 1917

⁴³ Rupper, *Pugu Hadi Peramiho*, op.cit. p. 134.

⁴⁴ NdA, Siegfried Hertlein, "Historia ya Kanisa Tanzania Kusini na Mpango wa Lukuledi" Unpublished document, op.cit. p. 11.

⁴⁵ Hertlein, *One Hundred Years – Ndanda Abbey 1906-2006*, (Ndanda-Peramiho: Benedictine Publications, 2005), p. 15

⁴⁶ Diocese of Tunduru- Masasi, Parish Records, 2020.

⁴⁷ Doerr, op.cit. p. 159.

⁴⁸ NdA, Ammann to John Mc Carthy, January 1946

⁴⁹ NdA, Ndanda Chronicles, January 1951

⁵⁰ Josef Juros, SDS Archive Masasi, SDS Information, 1980

⁵¹ Diocese of Tunduru-Masasi, Parish Records, 2020

⁵² Lucas Malishi, op.cit. p. 38.

the Africans to assist man the local administration at the bottom ranks to staff the private capitalist businesses owned by Europeans [53]. From 1890s, the Makua were in the transition of accepting the new system of education when the Benedictines established mission schools. In Lukuledi, for example, the missionaries established six schools according to the annual report of 1902/03 [54]. Examples of the schools which were established by the Benedictines at Lukuledi in 1890s were village schools and primary schools. Later on in 1948 the primary schools were promoted to middle schools [55].

The Benedictines, from the very beginning of the missionary work, considered the schools as a reliable tool for faithful missionary work [56]. Wherever the Benedictines opened a mission station, the first thing which they did was to build schools. A good example was Lukuledi mission school which was established in 1897 [57]. The aim of schools in Umakua was to attract young people and slowly open their minds to Christian values, and through them, influence the parents and elders [58]. The mission schools had the goals of providing the basic literacy that enabled the Makua to absorb religious education and training in the spreading of the Gospel [59]. At Ndanda secondary school, for example, together with other subjects, the pupils were given religious instructions and they had time to pray by attending the Holy Mass in the morning and prayers in the evening [60]. Along with the religious instructions which dominated in the mission schools, other subjects were taught, including reading, writing, arithmetic and manual work [61].

However, the 1901 annual report indicated that other mission schools, for instance Lukuledi mission school, adapted the government curriculum by adding the teaching of German language in their curriculum [62]. In the Benedictine main stations like Lukuledi, there was one African teacher in each branch station who was working as in-charge of the basic instruction.

He was to keep a well-defined timetable and was inspected weekly by someone from the main station [63]. At the same time, the neighbouring inhabitants got catechetical instruction in the main stations where a great number of pupils required different classes. The lessons in the mission schools were strictly based on the curriculum established by the government. Everywhere the language of instruction was Kiswahili, and the most gifted boys also got German lessons in all the main stations [64].

Furthermore, western education was not accepted easily by the Makua. In Lukuledi, for example, the chronicles remarked that the children did not like to go to school because they did not like to do manual work and also due to the reluctance of the parents to send their children to school because of corporal punishment given at school [65]. 1897 in the first year of mission school there were twenty-six boys and twelve girls. There was even a time in 1897 when only two boys were found at the mission. After some months the numbers grew and there was hope that in a few years' time there would be a basic change of mind, not only on the part of the children but also on the parents [66]. The Makua slowly got involved in western education system. According to the German East Africa annual report of 1902-1903, in Lukuledi there were six schools five teachers, 120 pupils, and one boarding school which had 30 pupils. The number of pupils in boarding schools was less because many could not pay the fees [67]. Likewise, the Apostolic prefecture of Dar es Salaam in 1902 reported about the existence of seven mission schools in Lukuledi with 105 pupils and six teachers [68]. The missionaries increased the number of schools in order to convert a good number of Makua into Christianity. In 1914, for example, Fr. Ambrose Meyer reported that there were about 29 mission schools which belonged to Lukuledi mission. The most promising was the large number of catechumens among the children who were living in completely non-Christian surroundings. However, there were a good number of schools in other missions too [69].

In the south, the Benedictines established the traditional monastic system with emphasis on full life training with the church, so that schools, farms, plantations and workshops were all part of the settlement. In this way, education was as a complete as

⁵³ Walter Rodney, *How Europe Underdeveloped Africa*, (London: Bogle-L' Overture Publications, 1973), P.379

⁵⁴ Annual Report 1902/03

⁵⁵ NdA Tharsitius Faith, *Ndanda Chronicles*, 1950

⁵⁶ Hertlein, op.cit. p. 257

⁵⁷ NdA, Siegfried, "Historia ya Kanisa na Mpango wa Lukuledi" op.cit. p. 3

⁵⁸ NdA, Joachim Amman, Circular letter 1933

⁵⁹ John Christie- Searles, "Southern Tanzanian Benedictine Monasteries: Filling a Void of Governmental Services for the Poorest Regions" *The University of South Mississippi: The Aquila Digital Community*, (2018), p. 119

⁶⁰ Interview John Kambona, (85 years)Mtwara: 23/10/2020

⁶¹ Annual Report of German East Africa, 1901/02

⁶² Annual Report

⁶³ Annual Report 1903/04, Apostolic Vicariate of South Zanzibar General Report

⁶⁴ Ibid.

⁶⁵ NdA, Lukuledi chronicles, November 1911 & April 1912 and Napachihi, op.cit.p.85

⁶⁶ NdA, Lukuledi Chronicles, 1897

⁶⁷ Annual Report 1902/03

⁶⁸ NdA, Maurus Hartmann, "Berichdes Apoatolischen Praefekten Ueber Lukuledi, Juli, 1899" *Missions Blatter* 3 (1899) 116-117

⁶⁹ NdA, Ndanda chronicles, May 1914

it could be wished, though of course it was necessarily limited to a certain extent [70]. The Benedictines worked hard to establish mission schools in all their mission stations, where in 1939, for example, they established Ndanda Girls' Middle School [71]. Examples of the Makua who studied in this school are Sr. Imelda Mkapa (1953 to 1960) [72] and Sr. Josephine Eriyo (1967 to 1970) [73]. Similarly, Ndanda Secondary School was built in 1948 [74]. Examples of the Makua who studied at this school are the Late Benjamin William Makapa who was a classmate of Mr. John Kambona from 1949 to 1951 [75].

Similarly, Lupaso Mission Primary School was established since the 1940s, the Makua who studied in Lupaso primary school was the Late Benjamin William Mkapa who completed his primary education in 1948 and Sr. Imelda Mkapa who studied from (1949 to 1952) [76]. There were numerous mission schools in Lindi District; more, especially in the Sub-District of Masasi and Newala which were in the sphere of the Roman Catholic and the UMCA missionaries [77]. Lupaso had a church, primary school and a dispensary all of them run by the Catholic missionaries [78].

In the whole missionaries were implementing colonial state policies on education. In 1925, an education conference was organised in Dar es Salaam to which the representatives of all missions in the territory were invited. On behalf of the Benedictines, Prefect Apostolic Gallus Steiger attended and vowed to cooperate with the government in the field of education [79]. Schools being instrumental in christianising, some of the Makua were christianised through these tools. In 1923, for instance, there were 77 Makua who were baptised, while in 1924 there were 75 and in 1925 the number reached 224 [80].

⁷⁰ Anthony Smith, "The Missionary Contribution to Education (Tanganyika) to 1914 "In *Tanganyika Notes and Records No.60*, " p. 100

⁷¹ mbsmissionaries.org/worldwidemissions/Africa/ndanda/history.html

⁷² Interview Sr. Imelda Mkapa,(81 years) Ndanda: 26/10/2020

⁷³ Interview Sr. Josephine Eriyo, (70 years) Masasi:1/11/2020

⁷⁴ NdA,Tharsitius Fath, Ndanda Mission Chronicles, 948

⁷⁵ Interview John Kambona, op.cit.

⁷⁶ Benjamin William Mkapa, op.cit. p. 7 and Interview with Sr.Imelda Mkapa,op.cit

⁷⁷ TNA, Secretariat, Acc. No. AB 88 Annual Report,Lindi District 1924

⁷⁸ Benjamin William Mkapa. op.cit., p. 1

⁷⁹Lambert Doerr, *Peramiho 1898-1998 In Service of the Missionary Church Vol. 1*, (Ndanda- Peramiho : Benedictine Publications 1998),p.100

⁸⁰Lukuledi Parish Baptism Records 1923-1925

From 1927, the British government introduced ordinances which were related with the qualification of the teachers and the quality of the schools to be registered by the government. This system challenged the missionaries because most of the teachers in village schools were the catechists. In 1928 the Catholic Bishops met in Dar es Salaam to discuss the matters in relation with the 1927 Ordinance. In this conference, the Bishops made some educational resolutions, as follows: the first resolution reaffirmed the formed acceptance of the principle of cooperation with the government while insisting on the maintenance of religious character in the mission schools [81]. The Benedictines in Umakua, to some extent implemented the 1927 Ordinance regarding the registration of schools and teachers, even though most of the schools were not registered. Until 1938, the Benedictines of the Southern Province had five African teachers trained in training and industrial. There were 175 registered schools and 867 non-registered schools, and 263 European staff members [82]. The missionary schools in Umakua were for facilitating spread of the word, but in the end missionary education worked to promote colonial policies.

4.4. The Role of Catechists in Christianisation of Makua- 1890s-1970s

In christianisation of the Makua, the missionaries needed helpers. From the 1890s, the missionaries started to prepare assistants known as catechists for the goals of spreading Christianity amongst the Makua [83]. The recruitment of catechists was associated with inducements including promises and material goods. In Lukuledi and Nyangao missions, the teaching work of the missionaries was backed up by 27 African teacher-catechists who had been trained mostly in catechist schools in Kurasini [84]. Furthermore, when the Benedictines came to the German East Africa, they shortly observed the necessity of African mediators in the work of evangelization [85]. The missionaries needed people who could perform the duty of converting non-Christians through their personal life examples and by their directions. In addition to religious instructions to Christians as well as non-Christian adults; they were supposed to visit the sick and ensure that none of them died without getting last sacraments; as well as observing discipline, and the standards and the customs of the Christians [86]. In order to facilitate these catechists, the missionaries started a catechetical school in Dar es Salaam in 1896.

⁸¹TNA, Tanganyika secretariat, Acc. No. 21247, Roman Catholic Missions Conference ,Educational Matters, Missionary Council for Tanganyika,6th to 9th 1928

⁸²TNA, Tanganyika Territory, Acc. No. 09, Mission School General,

⁸³Annual Report,1901/1902

⁸⁴Annual Reort,1901/1902

⁸⁵Napachihi, op.cit. p. 86

⁸⁶Ibid. pp .86-87

To this school, all the outlying mission stations of the Benedictines, including Lukuledi station, were requested to send their candidates [87].

In the 1930s the Benedictines decided to establish catechetical centres in the southeast of Tanzania for provision of short courses for the catechists. Among those catechetical centres one was found in Lukuledi mission. This catechetical centre was established in order to prepare the helpers in spreading Christianity amongst the Makua [88]. In the christianisation of the Makua, the Benedictines used the Africans catechists as their subordinates. Herman Pauli Omari, for instance, was a respected catechist who was loved by the Christians in Ndanda in 1942. Herman used to teach religion and lead people to the Christian religion. Because of his teachings, many non-Christians joined Christianity and Muslims were baptised. Thus, in the 1950s the mission decided to send Herman to Chigugu to teach religion in Standard One [89].

There were more catechists in Umakua who helped the missionaries in the work of christianising. In 1960, for example, John Amhaka worked as a catechist in Nambaya mission, by teaching religion in schools, as well as preparing people for baptism and first Holy Communion. In 1971, Amhaka moved to Lukuledi catechetical centre preparing the catechists in the training centre [90]. Other catechists who worked in Lukuledi mission were Amandus Millanzi who served from 1970 to 1972, and Jacob Mrope who worked in the 1970s together with Gabriel Mchopa [91]. Besides, there were more catechists at Mraushi, the outstation of Lukuledi Parish which was established in 1959 by the Benedictines under Fr. Odilo OSB. Some of the catechists who helped the missionaries in christianisation of the Makua were Frodius who served from 1959 to 1965, Zakaria Mshembia from 1965 to 1970, Petro Mnong'one and Karlo Gabriel served during the 1970s [92].

In order to christianise the Makua the missionaries prepared catechists who laboured to convert the Makua as cheap labourers to support the missionaries in the christianisation process. It being a process, christianisation did not take a short time to be accomplished. Hence, during these periods of transformation the Makua religion was able to continue as the Makua were still in a process of change. It

⁸⁷Ibid.p.87

⁸⁸NdA, Status Prefecture of Ndanda, 1933

⁸⁹APA, Alfons Mmole, "Gazeti Katoliki Jimbo la Peramiho Mwaka wa 16 Januari", 1951, Nr.1(173), p. 40

⁹⁰Interview with John Amhaka, op.cit

⁹¹Ibid.

⁹²Fabian F.Mholoko, "Mraushi- Lukuledi Outstation Message to Rt.Rev. Bishop Filbert Mhasi", (February 2021)

existed through traditional marriages and through the beseeching of the ancestors. In 1932, for instance, only 13 Christian marriages were performed in Lukuledi [93].

4.5. Health Services and Makua Christianisation

The penetration of the missionaries as colonial apparatus created some changes in this practice [94]. In the 1890s, health services for the Benedictines were important instruments of evangelisation in caring for the sick [95]. Health services were the way of fighting the traditional healers, superstitions and people's behaviour of going to the traditional healers. Nevertheless, making the Makua abandon the traditional healers was not an easy task, as they believed that the traditional healers were able to discover the sources of their sickness and other problems [96]. Missionaries attempted to fight with non-Christian and unhealthy customs by replacing them with Christians rites and scientific medical practices. In the Makua areas, the Catholic missionaries visited the sick at their homes; nurses were seldom called to see the children though they eagerly sought for emergency baptism [97].

The Benedictines introduced dispensaries and hospitals in almost all parishes around Umakua. In Lukuledi mission, for example, from 1895 the missionaries involved in caring for the sick people in a simple small dispensary, but later on, in 1935 a new dispensary was established there [98]. At Ndanda mission, since 1908, the missionaries engaged in caring of the sick people while in 1910 a small health facility was built [99]. In 1928, the Ndanda hospital started to function and in 1938 a dispensary was established at Lupaso [100].

The mission dispensaries aimed at providing health care to the people as well as spreading

⁹³Lukuledi Baptism Record, 1932

⁹⁴Efrosina Mbiki F. "The Catholic Missionary's Education as an Agent of Socio-Economic Transformation in Uluguru Society from 1882-1961" *Dissertation of St. August University of Tanzania*, (2018), pP.96-97

⁹⁵John Christie –Searles, "Southern Tanzanian Benedictine Monasteries: Filling a Void of Governmental Services for the Poorest Regions" *The University of Southern Mississippi*, (May 2018), p. 149

⁹⁶Interview John Amhaka, op.cit.

⁹⁷Walter Bruchhausen, "Practicing hygiene and fighting the natives diseases Public and child health in German East Africa and Tanganyika territory 1900-1960" (Biblid 2003), pp. 102-103

⁹⁸Annual Report of St. Benedict's Hospital Ndanda 2011, (Ndanda Mission Press, (2012), p. 13.

⁹⁹Ndandahospital.or.tz/about-us.html

¹⁰⁰Annual Report of St. Benedict's Hospital Ndanda, 2011, p. 13

Christianity as well as providing emergency baptism services among the Makua [101]. In mission dispensaries the nurses in charge were determined in their efforts on behalf of the communities [102]. From 1912 the Benedictines looked after the leprosy settlement among Makua at Mwena [103]. Like everywhere, small mission hospitals offered opportunities for emergence baptisms, providing last sacraments and reconciliation of ex-communicated Catholic members and penitents. In addition to that, every year, the hospitals brought 5,000 people who followed traditional religions and Islamic in contact with the mission. Many of them stayed in the hospital for two or three weeks, or even longer. Nevertheless some of these were won as catechumens [104].

In the health centres, the indigenous were physically healed while others were baptised before their death, especially those who were in serious conditions, the old people and children [105]. Although the missionaries did a lot to christianise the Makua through health services, the Makua religion to some extent was able to persist, especially when the Makua failed to get the answers for some of their health problems in the hospitals, and hence had to consult diviners and medicine men to help them to solve their problems [106]. Normally, in serious sickness, the Makua had a custom of making vows to god and to the deceased ancestors so that they could be healed. Eventually, after being healed they offered food and beer to departed ancestors [107].

4.6. Impact of Second Vatican Council in Christianisation

The Second Vatican Council involved in the reformation of the church from October 11, 1962 to 1965 [108]. The Council was in a way connected to the decolonization of Africa. Christianity was an ideological tool of colonial state. Now that colonial state has been dismantled, what remained of mission Christianity in Africa? The Council had some impact on the church at large, African church and Tanzanian church because it led the transition period within the whole church and especially within the young churches

[109]. The church which was closed had to learn to be open in a dynamic dialogue with the rest of the world, for which she was a servant of salvation. The mission church of the colonial time left room for a church which was already representing the mature universal church and strengthened itself up through individual local churches [110]. The Council inspired the growth of indigenous ecclesiastical leadership exactly at the time when African nations were asserting their independence from colonial rule and developing local leadership [111]. The church whose affairs had been almost exclusively the task of the clergy and the hierarchy was about to change into a church where the lay people continually stepped forth as authentic bearers of the church actions [112].

Furthermore after a long period of colonial domination the Council allowed the indigenous liturgy to develop. The liturgy incorporated communal dances and music using local instruments [113]. In Umakua the Council led to the modification of the Makua religious rituals which were dominant in the Makua religion such as burial rites. In the Makua burial ceremony, for example, people used to mourn by crying while others spoke out some words. Following the Council, Fr Thomas Eriyo composed suitable songs for the rituals of the dead in 1970s [114].

The Council came up with some statements; one of them was about freedom of worship on the right of the person and of the communities to social and civil as well as religious matters. The demand for freedom in human society mainly respects the quest for the values which are proper to human spirit. It esteems, in the first place, the free exercise of religion in society [115].

The Vatican Synod declared that the human person had a right to religious freedom. This freedom meant that all men were to be immune from force on the part of individuals or of social groups and of any human power in such matters of religion, and that no one was to be forced to act in the manner divergent to

¹⁰¹Interview John Kambona, op.cit.

¹⁰²TNA, Secretariat, Acc. No. AB 88, Annual Report, Lindi District, 1924

¹⁰³Ibid.

¹⁰⁴NdA, Hekla Stinnesbeack letter to Joachim Ammann, 1931.

¹⁰⁵Interview Abbot Emeritus Siegfried,op.cit.

¹⁰⁶John Amhaka, op.cit.

¹⁰⁷Interview Dustan Mraha, (98 years) & Mwenye Simoni Mkwatia (74 years) Mraushi: 29/10/2020

¹⁰⁸Walter M. Abbott, S. J. "Opening Message" *The Documents of Vatican II* , (New York: Guild Press, 1966), p. 2

¹⁰⁹ Siegfried Hertlein, *The History and Work of a Benedictine Monastery in a Context of an African Church: Part. III From Mission to Local Church 1950-1972*,(Germany: Sankt Ottilien, 2017), p. 352

¹¹⁰Ibid. p. 352

¹¹¹ Kapinga,op.cit.p.280

¹¹²Hertlein, op.cit. pp. 352-353

¹¹³ Kapinga,op.cit.p.275

¹¹⁴Interview Fr. Thomas Eriyo, (81 years) Dar es Salaam: 03/10/2020

¹¹⁵Paul Bishop, & Fathers of the Sacred Council for Everlasting Memory, "Declaration on Religious Freedom on the Right of the Person and of Communities to Social and Civil Freedom in Matters of Religious "In *The Documents of Vatican II* (New York: Guild Press 1966) P.675

his own beliefs [116]. The Council opened the door for the people to show their faith according to their traditions or customs, by using their language in prayers. These included the peoples' gestures such as kneeling; sitting and bowing which indicated respect were to be used in worship. Furthermore, people had to celebrate the sacraments by understanding them [117]. The Council also declared to have deeper study on the relationship with non-Christian religions like Buddhism and other religions such as African religions [118].

The Catholic missionaries in Umakua implemented the Vatican Council by opening the doors for the liturgical renewal, where in 1960s the new Ndanda prayer book (*Chuo cha sala*) was already in use [119]. During the period of the Council there were various practices among the Makua Christians which were rooted in the traditional religion in connection with the rites of the dead. Those rituals included the preparation of the food known as *isadaka* or beer in order to remember the dead [120]. Due to the presence of non-Christian practices among the Christians, the missionaries held different meetings with the traditional leaders. One of the fruitful talks was about sickness and burial that led to the new ways of administering the Holy Communion to the sick and an extended burial rite. The burial rite had to begin with a short service at the home of the deceased accompanied with special prayers on the way to the grave [121]. The missionaries responded to the questions of the rituals of the dead with the aim of changing the Makua from their traditional rituals of the dead to those related to Christianity and feel comfortable with them. In the 1970s, the church in Tanzania put emphasis on the creation of pious associations for caring for the dead. Ignas Hokororo, a teacher, created a similar association at Ndanda. The main aim of the association was to place more emphasis on the significance of celebrating a Holy Mass for the departed than the offerings of tobacco and beer [122]. However, the Makua, to some extent, continued to show respect to their departed through clearing the grave yards and requesting for their support in times of difficulties, by preparing food and beer for the people to eat and drink.

4.7. CONCLUSION

Generally, the missionaries were associated with the colonial rule in the task of helping to colonise the people. This was to be carried out not through the

missionaries taking part in the administration of the colony but through teaching of religion, in which they would make the indigenous accept colonialism fully [123]. Carl Peters had a focus of missionary societies to perform his activities for his own ends. In 1887 Peters signed a treaty with Andrea Amrhein the founder of Benedictine Order of St. Ottilien to work in German colonies [124]. The Benedictines coming in German East Africa was not by accident rather a well thought of strategy by Carl Peters and his crew. Carl Peters was very categorical when he handed over to the missionaries the work of providing social services.

Christian religion, western education, health services and western cultural values propagated by missionaries in Africa were part and parcel of colonial ideological tools. Therefore, christianization of the Makua and other places should be construed as process of colonization. Missionaries established schools in which religion was taught on top of other studies on arithmetic, writing and reading. Health services were administered along with other related service including sanitation, maternal care and domestic science. In the course of that provision of social service religious teachings, instructions and practices, the missionaries consolidated the christianization process among the Makua. Catechists recruited from among the Makua constituted the cheap labour of missionaries in the work of religious teachings to the faithful. The Vatican Council should be grasped within the context of decolonization of the entire continent of Africa by preparing Africans to take over the leadership of the church. The Makua in Masasi were not that much soft and easy going in accepting the new religion. The traditional religion was so strong in the reproduction of their society. Traditional initiation including rites of passage, ancestor veneration, economic activities and political affiliation to the *mwenye* authorities were still clandestinely practised among the Makua. In the Makua traditional religion percolated all the spheres of their life at the same time services introduced by missionaries were accepted.

In spreading Christianity to the Makua, the Catholics employed schools where catechism and religious instructions were given to the pupils. Health services were also used so as to influence the indigenous into Christianity. The Catechists were also used by the missionaries to support the work of evangelisation. The impact of the Council also contributed to the christianisation, through it pious associations for caring of the sick the dead were created. But on the other side, the colonial state and the post-colonial benefited from the missionary services which otherwise would have been their responsibility to

¹¹⁶Ibid. pp. 678-679

¹¹⁷Interview Fr. Thomas Eriyo, op.cit.

¹¹⁸ Paul et al, Declaration on the Relationship of the Church to Non-Christian Religions, In the *Documents of Vatican II*, op.cit. p. 660.

¹¹⁹Hertlein, op.cit. p. 179

¹²⁰Interview John Amhaka, op.cit

¹²¹ NdA, Taarifa ya Mkutano wa Kamati ya Mila uliofanywa Ndanda, 2, Oktoba 1971,

¹²²Interview Siegfried Hertlein, op.cit

¹²³ Napachihi, op. cit. p52

¹²⁴ Arne Perras, *Carl Peters and German Imperialism 1856-1918 A Political Biography*, Clarendon Press, Oxford, 2004, pp. 81-84

provide. At the end when the Benedictine missionaries left in 1970s Makua had experienced missionary activities in the form of evangelization. Colonialism was established and flourished in the Makua society with the help of missionaries directly or indirectly. But at the end Makua were christianized, colonized yet still solid as a society with its identity as a society.

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