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THE SIGNIFICANCE OF DREAMS AND VISIONS
AMONG MEMBERS OF THE BAPTIST CHURCHES OF ZAMBIA
WITH SPECIAL REFERENCE TO THE MANYIKA BAPTIST ASSOCIATION
AND TO SELECTED URBAN AREAS

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PH.D.
UNIVERSITY OF EDINBURGH
1993
DEDICATION

Dedicated

to the search for wholeness through dreams and visions,

to Sandra and our children Maury and Malia,

and to the friends and co-workers in Zambia who
shared their revelations.
DECLARATION

I hereby declare that this thesis has been composed by myself, that it has not been accepted in any previous application for a degree, that the work of which it is a record has been done by myself, that all quotations have been distinguished by quotation marks and indentations and the sources of information specifically acknowledged.

Nelson Osamu Hayashida
July 26, 1993
ABSTRACT OF THESIS

Nelson Osamu Hayashida

THE SIGNIFICANCE OF DREAMS AND VISIONS AMONG MEMBERS OF THE BAPTIST CHURCHES OF ZAMBIA WITH SPECIAL REFERENCE TO THE MANYIKA BAPTIST ASSOCIATION AND TO SELECTED URBAN AREAS

Heretofore, the call to the Christian ministry may be what we knew most about African Christian dreams. The theological literature has not documented the role or significance of dreams and visions in the mission churches to any meaningful degree, while their prevalence and significance in many independent churches of Africa are well acknowledged. This thesis is the first treatment of African Christian dreams and visions on a systematic scale utilising data collected from a particular mission church, the Baptists of Zambia.

The phenomena of dreams and visions are prominent in various cultures in the non-Western world, as they are in the Biblical literature. The value and role of dreams and visions in the early church and their use, misuse or neglect in the ensuing centuries is noted. A Western psychological perspective to the phenomena is helpful in distinguishing their scientific from their religious dimensions.

The widespread use of dreams and visions in the independent churches of Africa is evaluated through a typology of dream and vision appearances and a typology of motifs. When compared with the dreams and visions of Zambian Baptists in rural and urban settings, similarities and differences appear. In addition, M.L. Daneel’s ten observations regarding dreams in the mission and independent churches are pegs which help us compare and better interpret the significance of dreams among Baptists of Zambia.

The study of Baptist dreams and visions, their regularity among church members, and the predominant failure to interpret and use dreams constructively, point to the need for greater appreciation of dreams and visions as legitimate means of divine revelation.
ACKNOWLEDGEMENT

I am indebted to the following research centres: Centre for the Study of Christianity in the Non-Western World and the University of Aberdeen main library, the School of Oriental and African Studies at the University of London, the main library and the Special Collections of the University of Zambia, the National Archives of Zambia, the Divinity School of the University of Edinburgh, Southwestern Baptist Theological Seminary, Tulane University, New Orleans Baptist Theological Seminary, University of Houston, Houston Baptist University, the Missionary Learning Centre of the Foreign Mission Board (Southern Baptist Convention), and Yale Divinity School.

Not least, I am indebted to the friends and members of the Baptist churches in Zambia who informed me of their dreams and visions, and revealed their convictions, thoughts and questions regarding dreams and visions. They are the champions of this endeavor.
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CHAPTER ONE

INTRODUCTION

Rationale, Objectives, Definitions, Methodology

The Need for a Serious Study of African Christian Dreams and a Delineation of Research Objectives

I first heard of the importance placed upon dreams by Africans when one of our students at the Baptist Theological Seminary (S. S. Munywoki) admitted in 1983 that he felt the call to become a pastor and attend the seminary as a result of three dreams. These dreams validated for him his need for theological training.

One of our more recent applicants to our seminary wrote the following in 1987:

Soon after my conversion, I began to see God’s will for my life. As I took a glance to see my past life, I saw clearly how my striving and toiling had been in vain. It had been like ‘chasing after the wind’ indeed! Then one morning dad told me he had something to tell me. He said that on the previous night mother had had a dream which she had thought surprised her. In that dream, I had featured as a preacher of the word of God. He said that maybe it was God Himself through mother speaking about His plan for my life. He said that it was up to me to choose what I wanted to do in my life and that they were willing to back me if I wanted to study the Word of God. I told him I’d think about it. A few days afterwards I told them that my decision was to study the Word of God. This was greeted with much gladness and joy.
The call to the Christian ministry may be what we know most about African Christian dreams. Sundkler's *The Christian Ministry in Africa* provides ample examples of the dream's role in prodding young men into the gospel ministry. While there is little open admission to the dream's role in the mission churches (those affiliated with Western missionaries), it is frequent in the independent churches of Africa. Another book by Sundkler, *Bantu Prophets in South Africa*, is a good example of the role of dreams in the independent churches, but there are numerous others as we shall see later.

Writing in 1976, Mbiti states that apart from periodic references to dreams, there is hardly any theological literature dealing with dreams as they affect African Christians. He cited Ndabaningi Sithole's biographical study, *Obed Mutezo: the Mudzimu Christian Nationalist*, (Nairobi and London: Oxford University Press, 1970) as an example of an author recognizing the importance of dreams in the life of one Obed Mutezo. Mbiti's conclusion: "The area of dreams, their interpretations and roles in African societies is too poorly documented at this stage, for anyone to entertain meaningful conclusions about it." Among dissertations and theses, Buck's *The Evolution and Function of the Dream Process: Religious Implications* (1981) is a rare find for its treatment of dreams within a religious framework. Osume's *A Study of Okpe Theophanies and Their Correspondences in the Old Testament* documents a number of dream experiences. We shall see that M. L.
Daneel, Harold Turner and others are very aware of the significance of dreams and visions and their use in the independent churches. But Mbiti's observation appears correct, there are few substantial works on dreams, especially as they relate to the mission churches of Africa. This study is a small attempt to diminish the imbalance. It is to my knowledge the first treatment of African Christian dreams and visions on a systematic scale utilising data from a mission church.

Chapter one ("Introduction") will define the rationale, objectives, definitions and methodology of the research. It will survey the phenomena of dreams and visions in various cultures as well as Christian dreams in the Non-Western world. The chapter will also provide the Biblical evidences of dreams and visions, a historical sketch of dreams in the early church, in the medieval church, in the Anabaptist movements, in the life of John Wesley, and the status of dreams in the Age of Enlightenment that set the stage for the 19th and 20th centuries. It will look at the modern world's foremost researchers in dream studies, Freud and Jung. The chapter will end with a description of the Baptist church in Zambia that sets the scene for the dream collection and research from 1986-1991.

Chapter two, "Dreams in the Religious Traditions of Africa," will give an overview of the religious worldview of Africa of which dreams and visions are a part. As I surveyed the literature on the traditional cultures of Africa and the role of dreams in these cultures, I decided to offer the following classification: "Ancestors and
Divinities," "Human Needs," "Warnings and the Future," "Witchcraft," "Special Callings," and "Names." A typology for dream and vision appearances and a typology of motifs will then provide the analysis of the findings. Finally, the chapter will end with a discussion on the relation of vision to trance, the relation of dream to divination, and the relation of symbols to interpretation.

Chapter three, "Dreams in the Independent Churches of Africa," will demonstrate the widespread but varying use of dreams and visions in the Zionist churches of South Africa, the independent churches of Zimbabwe, the independent churches of Eastern and Central Africa, and the independent churches of West Africa. A typology of dream and vision appearances and a typology of motifs will be studied and compared with the similar study completed in chapter two on the African Independent Churches (AIC). Also highlighted will be a discussion on the prominence of stereotypical dreams in the AICs, their reliance on the Bible for their understanding of revelations, the use of dreams and visions for group-consolidation, and the importance of dream symbols.

Chapters four, five and six all follow a set pattern. The dreams and visions of Manyika rural (an area approximately 50 kilometres east of Lusaka), Nyanja-speaking urban and English-speaking urban churches will be described. A comparison will be made between M. L. Daneel’s ten observations regarding dreams in the mission, Ethiopian-type and Spirit-type churches with "Dreams Among Rural Baptists of
Zambia" (chapter four), "Dreams Among Nyanja-Speaking Urban Baptists of Zambia" (chapter five), and "Dreams Among English-Speaking Urban Baptists of Zambia" (chapter six). In addition, in each of these chapters six fundamental enquiries will be made: a) Who are having dreams and visions? b) How often are they having these dreams? c) Who or what appears in dreams and visions? d) What sorts of themes/motifs appear? e) Who provides interpretation? and f) What action or response does the dream or vision elicit?

Chapter seven concludes our study. It is entitled "Evaluation of Zambian Baptist Dreams in Manyika Rural, Nyanja Urban and English Urban Churches and the Relevance of the Achievement of the Independent Churches in the Use of Dreams." An evaluation of the Bible and Western psychology as they relate to African Christian dreams will be given. Daneel’s ten observations on dreams in the Mission, Ethiopian-type and Spirit-type churches will be compared and analysed with the composite picture we find in Manyika rural, Nyanja urban and English urban churches. Typological comparisons will then be made between Baptist and AIC dreams and visions, followed by a comparative analysis of Baptist dreams and visions. The final section of the chapter will set an agenda for the future with a description of emerging themes and implications arising from the entire collection and research on dreams and visions.

As a non-African, I am aware of the heavy disadvantages that are mine. Yet I take some heart, however small, in King’s sentiments:
Some will rightly say, 'How can a non-African write about the most intimate things of Africa?' With this one must agree and not just mutter, 'Can only natives of Stratford-on-Avon write about Shakespeare?'

Some degree of understanding of traditional African dreams seems necessary since the case will be built that Africans have a higher regard for dreaming than the Westerner and this "higher regard" has entered the church.

Lediga concludes that African religion should be the basis of Christian belief and states: "In my own primitive religion I get the mysticism that I miss in the Christian religion." Danell adds this important point: "Education did not necessarily eliminate traditional culture and ... church membership in practice seldom implied a complete break with the ancestral world."

The African's traditional need has always been to counter "power" with "power." That is, supernatural forces so pervade the world view of Africans that to do dogmatize and intellectualize religion, as in Christianity, is to leave the African soul weak and "power-less." Hence dreams and visions are modes (among many) by which the African manifests his primal quest for a supernatural experience, or his over-riding hunger for spiritual experience in the down to earth present, in the unknown future, enemies or evil, or anything in this world that may stand in the way of what Okorocha calls Ezi-Ndu, viable life (vitality, happiness, fullness of life, hence salvation).
Western missions in Africa have not encouraged converts to take dreams seriously, and sometimes the accusation is made that dreams are the devil's workshop. Yet because dreams are approved channels of communication between man and God in the Scriptures, there is an automatic legitimization of the phenomenon in African Christianity.12

To deny Africans to draw from their rich reservoir of tradition and spiritual awareness is to deny them their place in the concretization of the Christian faith "under their roof."13

In this vein we can concur with Ela who concludes that much theological work must be done within the African church. He states: "the churches of Africa suffer from a genuine underdevelopment in theology" and "the emergence of Africa is a decisive event for all areas of theology and the Christian life."14

Definitions
1) Dream and Vision

In this paper a distinction will be made between "dream" and "vision," even though some prefer to blur the lines that separate the two.15 We will give dream its most common meaning in this paper, i.e. the activity of the unconscious during sleep when scenes and/or voices are seen and/or heard. We will give vision a restricted meaning, i.e. the activity of the conscious state when the mind conjures up scenes and/or voices. This "conjuring up" is totally beyond the control of the person. While he is
awake some power or supernatural occurrence brings pictures and/or voices into his mind. Hence for both the dream and the vision, in both the unconscious and the conscious (awake) state, the individual is completely powerless to determine the occurrence of the dream or vision as well as its content.

Visions sometimes arise from a trance or semi-conscious state, though not always. We will term an experience a "vision" if it fits the above definition whether trance is involved or not.

Kiernan seeks to demonstrate this distinction among the Zulu Zionist churches of South Africa. He (she) speaks of "other dream-related but distinct phenomena, namely vision" and adds that there are sufficient grounds "for distinguishing what is revealed during sleep (dreams) and what is revealed in the course of conscious activity (visions)."\(^1^6\)

2) "Became a Christian . . .," "A Christian since . . ."

In the compilation of dreams and visions one of the frequently asked questions was, "How long have you been a Christian?" I left it up to the individual to tell me, "Since 1981," "For four years," "I became a Christian in Kabwe in 1985 while attending a Pentecostal church," or some such response. I did not doubt or question what the informant shared with me. Because the Baptist church emphasizes a conversion that is personal, a coming to Christ that can be described as the "second birth" or a "born again" experience, the dream informants were for the most part giving me a response based upon this
understanding. It is not to say that all of the informants have this understanding. But it is to say that when someone has been a member of such and such church or religious group before joining the Baptist church he or she is at liberty to say that she became a Christian at the Baptist church or at the time she was a member of the Faith Apostolic Church. I simply accepted what was told me (to include in the profile of each dreamer).

The Method of Dream Investigation

The basic approach to gathering data on dreams and visions has been the personal interview after a degree of friendship has been built between the interviewer and the dreamers within the Baptist churches of Zambia. After a certain amount of field work had been completed, it became clear that the original intention of collecting dream material from several provinces of Zambia was much too ambitious. Hence, I have chosen the route of "depth" instead of "breadth." The Lusaka and Copperbelt urban churches (Nyanja-speaking and English-speaking) and the Manyika rural churches were selected for repeated visits for the collection of dreams. Not all the churches of Lusaka and the Copperbelt were visited, nor were all the churches of the Manyika area visited, but a representative number of churches were visited and revisited over a period of five years (1986-1991).

At times a tape recorder was used, sometimes just pen and notepad. Interpreters were used when necessary. They were normally more necessary when interviewing women and
when the interviewing was done among the rural churches, but there were many exceptions. Often a key individual in a church or area proved to be a valuable asset. Asking informers to interpret their dreams revealed many interesting insights, though it will be seen in chapters three, four and five that many dreamers could not interpret their dreams, nor could many of them find anyone to help with an interpretation. Rapport was sought with the people and churches visited. The advantage of being perceived as a "friend" and "to be trusted" was intensified by the numerous opportunities for preaching and teaching. In the case of the Manyika area, the commitment to sleep in the villages proved an effective approach to communicating sincerity and the development of important relationships. Effort was made to let the situations and relationships form the particular agenda for data gathering rather than letting a set of questions dictate the entire research. In addition, effort was made to inform the people of the churches how the research and findings would help them as individuals and as a church body. Indeed, their collaboration and openness was highly prized. It was not the intention to "use" the informants but to seek cooperation on understanding the role and significance of dreams for the dreamer.

Questions directed to the informants were almost invariably open-ended. Southerd substantiates the value of this kind of enquiry, stating that it encourages interviewers to rephrase questions as well as to probe to deeper levels. This leads to more stress on creativity in
explanation, and less stress on excessive causal analysis or statistical abstractions,\textsuperscript{18} though in chapters one, three and seven I do succumb to tables and statistics. If "religious inquiry is the orderly observation and interpretation of attitudes and behavior that relate to the transcendent element in man or movements,"\textsuperscript{19} it is perhaps the most difficult, yet perhaps the most challenging; for certain the most rewarding.

\textbf{Dreams in Christendom and Beyond}

As the story is told, an African had a dream. He saw himself in a group of many people, all sitting around a big table. Jesus, carrying a large pot, came walking around the table. In the pot was the "water of life." He poured the contents of this pot into the cup of each person as he circulated around the table. As Jesus came to the dreamer, he leaned over as if to pour but abruptly turned and moved away. The dreamer cried, "Lord, I need the water of life." Jesus then pointed to his cup. The man looked inside and saw that it was already full of a host of dirty, creepy things. The man cried again, "Lord, what can I do?" Hearing the man's cry for help, Jesus raised the cup and drank all the vileness until the cup was completely empty, and then filled it full of the water of life.\textsuperscript{20}

But in other parts of the world, among peoples with long-standing traditions, perceptions of and responses to reality are of a different order. Dreaming is a phenomenon that is neither inconsequential nor to be relegated strictly to the academic. Many cultures of the world
maintain dreams are linked with the world of spirits and hence are fundamentally a religious experience with meaning.

The oldest intuition of man concerning dreams postulates that they are a means of communication from the gods to man. Their content was the primary value since the meaning was found by experience to aid in the human situation.

It is this human situation, this concern for the everyday affairs of men and women, this need for help from the "beyond" for the vexations of the earth, in the varied contexts of human cultures worldwide, that agitates man's spirit and leaves him ripe for this thing we call dreaming. The phenomenon of dreams is not peculiarly African, or peculiarly Jewish, or peculiarly Islamic, but simply human and universal. It is the significance attributed to them that varies.

**Dreams Worldwide**

Hultkrantz speaks of the significance of dreams among the Indians of the Americas. Lincoln's *The Dream in Primitive Cultures* also finds that existing native cultures still have visions and dreams and interpret these with a view to the everyday guidance of life, similar in varying degrees to early European civilizations.

Erich Fromm's *The Forgotten Language* contains a chapter entitled "The History of Dream Interpretation." In it he gives a brief but varied sample of dreaming by peoples from Africa, India, the South Pacific, the Indians of
North America, ancient Egyptians (Biblical dreams), the ancient Greeks, Romans, Jews, and dreams of some early Church Fathers.

Ralph L. Woods’ "Introduction to the Dream Literature of the Orientals and Pagans" (The World of Dreams, pp. 41-47) reports on the dream experiences, in survey fashion, of the ancient Egyptians, Greeks, Romans, Babylonians, Assyrians, Hindus, Buddhists, Muslims and the Chinese.

Sir Edward B. Tylor also has a chapter in The World of Dreams (pp. 3-12) entitled "Dream Lore and Superstitions of Primitive Peoples" in which he describes dreaming by a wide assortment of peoples throughout the world -- ancient Europeans, Muslims, Greenlanders, New Zealanders, Fijians, Zulus, North American Indians, etc.

Lincoln provides descriptions of the dream beliefs of the ancient Babylonians, Egyptians, Greeks, Jews, Teutons, Scandinavians and Icelanders. Though beliefs varied, the notion of the link between man’s dreams and the gods was enduring.

Christian Dreams in the Non-Western World

Dreams in contemporary times appear to be commonplace. Songsak Chaiwan, a Thai, was converted to Christianity, and dreams played a role in his story:

Then came the dreams, something in which Asian people put great stock. One night in December Songsak dreamed about a foreign couple dressed in white robes. The man pointed the way the couple was traveling and invited, 'Come this way. This is the right pathway.'

He woke his wife to tell her the dream, but they could not interpret it. 'If it's
significant, you’ll dream it again,’ she said.
The dream returned the next night. This time the foreign man carried a book. ‘This is the right pathway,’ he said again, ‘and you will teach people.’ 29

Christianity’s evolution in non-Western cultures manifests, in many places, the unabashed vitality of dreams and visions. In most new tribal movements dreams and visions are prominent for their revelatory qualities. Founders’ visions frequently consist of a visit to spiritual beings for a divine commission to give birth to a new religion, accompanied with information of its ethics, rituals and at times a new language or script. All dreams are potentially important, but many require an interpretation by a specialist, or the application of Biblical, moral, or other critiques to safeguard against those coming from Satan or evil spirits. Dreams are induced by fasting, by sleeping in a sanctuary or sacred spot, by rolling on the ground, or by use of drugs with hallucinogenic properties such as iboga in the Gabon Bwiti religion or the peyote (Peyotism) in the Native American Church. Examples of movements founded through dreams and visions are: Alice Lenshina’s church (Zambia), the Maori Ratana movement (New Zealand), the Christian Fellowship Church (Solomon Islands), the Handsome Lake Religion (Iroquois Indian), the Nazarite Church (Natal), and many Cargo Cults (Melanesia). 30 Indeed, dreams and visions have been especially characteristic of Christianity in non-Western cultures, and in movements in these cultures which have been affected by Christianity.
Biblical Evidences of Dreams and Visions

In the Book of Job, Elihu informs Job:

God has one mode of speech; yes, and if man
heeds it not, another. In dreams, in
visions of the night, when men fall into
trances, slumbering on their beds, he
reveals things to them, and sends them
awful warnings, to draw them back from
evil, and make them give up pride, to save
their souls from death, their lives from
rushing on their doom. Job 33:14ff (Mof-
fatt’s trans.)

This quotation seems to typify not only the theology
of Job’s time but the theology of the entire panorama of
the Biblical epochs as well. Dreams and visions in both
the Old and New Testaments were affirmed as avenues by
which God revealed himself to man to bring about his
purposes. In this section we shall see, in brief, a) the
extent of Biblical dreams, b) the dream and vision as they
relate to the life of Jesus, c) the demonic powers in
dreams and the abuse of dreams, d) dream interpretations
and e) a conclusion to the impact of Biblical dreams and
visions.

The Extent of Biblical Dreams

We must keep in mind that the Bible records historical
events spanning many centuries involving numerous cultures,
i.e., from Abram of Ur, the early Palestinian culture,
Joseph and Moses in the Egyptian culture, Daniel in the
Babylonian empire, the Jewish, Greek, and Roman cultures.
Dreams and visions occurred in them all.

Young’s Analytical Concordance of the Bible provides
a listing of books and verses in the Scriptures making
reference to "dreams" (chalom, chelem for the Old Testament and onar for the New Testament) and "visions" (cheveq, chazon, chizzayon, machazeh, marah, mareh, roeh for the Old Testament and optasia, horama, horasis for the New Testament). The volume of material in the Biblical literature would naturally be increased manifold if all accounts of visions, angelic "appearances," and supernatural voices were registered in addition to the listing referred to above.

Riffel makes the observation that, after "adding together all the direct references to dreams and visions, all the stories surrounding them, and all the prophecies that issued out of them," approximately one third of the Bible relates to revelations through dreams and visions.32

References to dreams in the Old Testament are most numerous in Genesis and Daniel, with smaller amounts of references to be found in Numbers, Deuteronomy, Judges, I Samuel, I King, Job, Psalms, Ecclesiastes, Isaiah, Jeremiah, Joel and Zechariah. References to dreams in the New Testament are most numerous in Matthew, with minor references in Acts and Jude.

References to visions in the Old Testament are most numerous in Ezekiel and Daniel, with other references to be found scattered in Genesis, Numbers, I Samuel, I and II Chronicles, Psalms, Proverbs, Job, Isaiah, Jeremiah, Lamentations, Hosea, Obadiah, Micah, Nahum, Habbakuk, Joel and Zechariah. References to visions in the New Testament are most numerous in Acts, with other references to be
found in Matthew, Luke, II Corinthians and Revelation.

The book of Revelation contains prolonged and detailed descriptions of visionary experiences. Acts, on the other hand, while not typically describing visions in vivid and lengthy detail, does refer to visions in 63 verses (as compared to dreams in only 3 verses). Peter, Paul and other Christians in the early Church were guided by visions at strategic points.

Dreams in the New Testament seem to be lodged almost exclusively in Matthew, primarily around the birth of Christ narratives: to Joseph interpreting Mary’s pregnancy, through an angel (1:20); to the wise men warning them not to return to Herod (2:12); to Joseph telling him to flee to Egypt with Mary and the Child (2:13); to Joseph commanding him to return from Egypt (2:19); to Joseph warning him against establishing a home in Judea (2:22). The other occurrence is in 27:19 where, during the trials of Jesus, Pilate’s wife had a disturbing dream telling her that Pilate should have nothing to do with Jesus.33

Vision in the Old Testament is sometimes difficult to distinguish clearly from dream (Numbers 12:6; Dan. 2:19). In the New Testament, visions at times seem to imply an ecstatic state, as in Saul’s conversion in Acts 9. In both Testaments, visions came in men’s waking hours (Dan. 10:7; Acts 9:7), by day (Acts 10:3) or by night (Gen. 46:2).34

In the Old Testament the recipients of visions were the seers or prophets, "writing" (Isaiah 1:1; Obadiah 1; Nahum 1:1) and "non-writing" (II Sam. 7:17; I Kings 22:17-19; II Chron. 9:29). The preeminent examples were Ezekiel

There are those who see in the Hebrew people a lack of emphasis in dreams as compared with the vast dream literature of the Egyptians and Babylonians.\textsuperscript{37} The evidence seems to weigh in their favour. Ancient clay tablets have made Babylonian literature a rich resource for study. Divination commentaries of the Babylonian priests speak of astrological handbooks, of dreams, collections of birth omens, of animal omens, handbooks of divination in connection with forecasting the future, and of miscellaneous divination texts.\textsuperscript{38} The importance of dreams is elaborated. In fact, in the older and later inscriptions of Babylonian and Assyrian rulers references to dreams are frequent. The Babylonian-Assyrian priests, acting as diviners, interpreted dreams as one of their most significant functions.\textsuperscript{39}

The extrabiblical literature attests to a much more pronounced preoccupation with dreams as vital phenomena and portents of the future among the peoples of the ancient Near East than what has been found in Israel. For example, dream incubation often occurred where revelations from gods were sought in a temple or some other holy place at night while sleeping.\textsuperscript{40} While signs of dream incubation and vast dream literature abound in ancient Near Eastern cultures, such is not the case with the Israelites of the Old
Testament.

Jesus and the Dream and Vision

Only one dream is recorded in the Gospels in relation to the brief ministry of Jesus. Matthew 27:19 records how in the midst of dealing with the problem of Jesus, Pilate gets word from his wife through a messenger: "Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him" (NIV). Pilate, of course, did not heed the warning but God is represented as speaking to his wife who may be assumed to be pagan. We take note of the implication that God spoke to her nevertheless.

Surrounding the birth of Jesus we have noted that four dreams are recorded in the Matthew birth narratives, of which the recipient is Joseph, whose presence in the subsequent record is minimal.

No record informs us that Jesus himself dreamt. As to visions, we do have recorded the experience of the voice at Jesus’ baptism. Matthew (3:16-17), Mark (1:9-11) and Luke (3:21-22) have similar accounts, though only Matthew and Mark clearly state that as Jesus arose from the water he "saw" heaven open and the Spirit of God in the form of a dove descending on him, and a voice from heaven which said, "'This is my Son, whom I love; with him I am well pleased’" (Matt. 3:17, NIV). We are not certain who "heard" and who "saw" besides Jesus, but we must look upon this as a visionary experience.

Schweizer observes that to many of his contemporaries
Jesus must have appeared to be an odd figure, not unlike the prophets of old. Yet there is no evidence that he ever spoke in tongues or manifested other striking phenomena which one can expect from someone possessed by the Spirit.42

As we consider the epoch in which Jesus lived, and the Biblical literature evolving in the first century after his death, we note the lack of a dream literature, or obsession with dreams as typified by centres of dream incubation. On the other hand, we notice the impact of the "mystery religions" of the Graeco-Roman world, an impact which saw the prevalence of visions, trances, voices, dances, holy sounds, and glossolalia experiences which have been termed mania and enthousiasm. The visions (dreams) described by the apocalyptists (especially 4 Ezra 11) were without any doubt influenced in form by a literary tradition that brought vision and parable together. For example, it is not possible to conclude that the last part of the passage was seen and remembered in a dream. On the other hand, because the apocalyptists edited their dreams and visions and shaped a literary order, it is unnecessary to think that they never experienced real visionary revelations. They probably did receive such revelations, reflected upon their meaning, and thereby produced the allegories and parables which exist today.44

Demonic Powers in Dreams and the Abuse of Dreams

Peculiar oracles and spectacular visions occurred through the soothsayers and diviners of the prophet Micah’s
time (3:5-8), and he warned of their menace and assured of their demise.

Like Micah, Jeremiah warns of the false dreamers who are prophets of deceit and evil:

I have heard what the prophets say who prophesy lies in my name. They say, 'I had a dream! I had a dream!' How long will this continue in the hearts of these lying prophets, who prophesy delusions of their own minds? ... Let the prophet who has a dream tell his dream, but let the one who has my word speak it faithfully. For what has straw to do with grain? declares the Lord (Jer. 23:25-26,28, NIV).

We note that for Micah and Jeremiah, dreams as such were not denounced but corrupt, evil or useless dreams were to be cast away. Dreams from the Lord are to be cherished, diabolical prophetic dreams are to be seen with contempt. The sentiment is tied to Baal worship. Seers living in the way of Baal worship who experience dreams at that level are to be ignored.

Deuteronomy (13:1-5) advocates the death penalty for dreamers who mislead people into going after other gods. Even if their prophecy stemming from their dreams come true these teachers are to be denied the attention of the man of God. The bad reputation of false dreamers led to the use of dreams in a derogatory way:

As when a hungry man dreams that he is eating, but he awakens, and his hunger remains; as when a thirsty man dreams that he is drinking, but he awakens faint, with his thirst unquenched (Isaiah 29:8, NIV).

Like a dream he flies away, no more to be found, banished like a vision of the night (Job 20:8, NIV).

Matthew 4, Mark 1, and Luke 4 each contain the passage
of Jesus’ temptation in the wilderness; whether this experience contained a visionary element is not clear, though the demonic element is unquestioned.

Dream Interpretations

The Bible seems to separate the dream interpretation of Israelites and of non-Israelites. Gentiles such as the high ranking officers of the Egyptian Pharaoh (Gen. 40:12f.) and the Pharaoh himself (Gen. 41:15ff.) require the Israelite Joseph to interpret their dreams, and the Babylonian ruler Nebuchadnezzar needs the help of Daniel (Dan. 2:17ff.). An exception is the dream of the Midianite soldier that was interpreted by his fellow tent-mate, which provided Gideon with just the encouragement he needed (Judges 7:13-14). Sometimes God Himself speaks and thus makes human explanation unnecessary (Gen. 20:3ff., 31:24; Matt. 2:12). But when Israelites dream, the explanation seems to accompany the dream (Gen. 31:10-13, 37:5-10, I Kings 3:4-15, cp Acts 16:9f.).

Conclusion

Zambian Baptists and African Christians in other historical churches as well as those in the independent churches possess a very high regard for the Bible. They are conscientious Biblicists in the sense that they believe that what the Bible teaches, or what occurred in the time of Moses or Micah or Simon Peter can and does occur today in their context. What they know about dreams and what they believe about visions as spiritual revelations is based on their faith in the Scriptures of divine origin.
The relevance of dreams and visions is none other than the relevance of Genesis, Leviticus, Jeremiah, Matthew, Acts and Revelation. The Biblical accounts of dreams and visions, in spite of the warnings of false or evil uses or demonic powers appearing in them (and perhaps because of such warnings that seem so appropriate for the African cultural context), have helped large numbers of African Christians to acknowledge the dream’s place in their Christian experience -- though we shall see that Zambian Baptists do not openly affirm the importance of dreams and visions.

Missionaries not surprisingly did not pay much attention to dreams and their teaching in the Bible. The following is a complaint from Zambia: "When I asked about the Bible they [missionaries] could not give me true answers. I was very much puzzled about Daniel and Revelation. But they said, ‘These are only dreams. You need not read those books.’" To what extent do missionaries ignore subjects like dreams (fasting, etc.)? Have missionaries never allowed the local African seekers to be illumined by the nearness of the Bible to their own culture?

Turner confirms that there is "exceedingly little" theological reflection and value given to dreams in Western studies, glossing over them in Scripture as merely a literary or cultural term of little relevance since they belong to an ancient period of religious experience. He asks:

Are the biblical and the African worlds merely primitive, as compared with ourselves? Or is it rather that the Bible is indeed a ‘book for all cultures’, and that
in its ceasing to speak to our culture at this point we learn more about ourselves than we do about our Scriptures? Perhaps what we lack at this point is suggested by the intriguing advice of a leader in an independent African Church to his members when he exhorted them 'to learn to dream like a Christian'.

To deny the analogue between Biblical literature covering many centuries, cultures, and changing historical circumstances to the present century of Christianity immersed in myriad African cultures and changing historical circumstances is to deny the exigencies not only of fair interpretation of God's Holy Word but of the powerful African spiritual milieu of today as well.

Dreams and the Christian Church in Western Europe

Prologue

To assess the dream's value in the early church and its importance, or lack of it, in the succeeding centuries in the Western world is difficult because it is not a fully documented or researched area. Examples of visions and dreams experienced by Christian saints are recorded for us in Simon Tugwell's Early Dominicans: Selected Writings, reminding us that Christianity in Europe in the previous centuries was by no means non-fertile soil for these mediums of spiritual revelation. Yet we know that dreams and visions were held suspect in the Church for long periods, and in this century are seemingly undergoing only a moderate renascence in the West in ecclesiastical life. Western Christianity has yet to understand or define the measure of the dream and vision, i.e., their value to
individuals and churches as means of revelatory insight and spiritual development.

Dreams and the Early Church Fathers

The Post-Apostolic times saw the rise of Christian writers trained in Greek philosophy and rhetoric, taking the intellectual and rational approach to their discourses. They were undoubtedly influenced by Plato’s view of the soul in which reason or the intellectual reigns supreme over the will and the appetite (desire). Platonic and Neoplatonic thought dominated Christian philosophy in the Middle Ages, and Aristotle’s rationalism began to dominate the Christian world in the 13th century.

Writings of the Church Fathers, however, do reveal the sharing of dreams for their divine revelations as well as discussions on dreams because of demonic influences or abuse of dreams for selfish gain. The Didache (A.D. 170-230) and the Shepherd of Hermas (A.D. 100-150), both widely known early-church documents (See E. Glenn Hinson, ed. The Early Church Fathers [Nashville: Broadman Press, 1980]), described traveling evangelists who shared their dreams. Meditation and dreams were seen by the early church as parallel experiences, exposing the devotee to the realm of the spiritual. For Tertullian (A.D. 150-222), the soul in sleep is active and often produces insights needed by the dreamer. Tertullian’s treatise "On the Soul" included eight chapters on sleep and dreams and is the most authoritative discourse on dreams in the history of the Christian Church. Gregory of Nyssa (A.D. 335-394) stated: "When
asleep the senses and the reason rest and the less rational parts of the soul appear to take over. Reason is not however, extinguished, but smoulders like a fire, heaped with chaff, and then breaks forth with insights.\(^5^0\)

The high technological tradition of Tertullian, Gregory of Nyssa and others often revealed positive and negative attitudes toward dreams, affirming the dream at times and holding it in suspect at other times. Lying and demonic dreams can cause havoc for the dreamer, which raised suspicions for Christian writers. The struggle to define a demonic or false dream was difficult, and because dreams appeared irrational and uncontrollable, Platonic rationalism held sway for many church apologists who placed dreams in a universalistic framework.

**Dreams in the Medieval Church**

The medieval church felt unrest at any questioning of its authority, and allegiance to dreams and visions as means of direct divine revelation was just such a threat. Gradually the church took the position that all necessary truth about God had been revealed to man and there was therefore no more need for direct contact with God in the form of dreams and visions. But this rigid view was gradual in coming. For several centuries after the time of the Post-Apostolic fathers there was almost no record in the West on views regarding dreams and visions. However, in the eastern half of the Roman Empire, there was consistent affirmation of the importance of dreams and visions.\(^5^1\)

A pivotal figure in the medieval church was Thomas
Aquinas (A.D. 1225-1274). Aquinas, though he sought to correct Aristotle at points, could not be free from Aristotle's rationalist views on dreams and visions. Aristotle taught that there was no divine significance in dreams. The church at points affirmed revelations through dreams and visions, as can easily be seen in the life of St. Francis of Assisi (A.D. 1181-1226). Aquinas therefore solved his dilemma by doing what the church today does with dreams; he avoided the subject. In the entire Summa Theologica he wrote little of any substance on dreams. When he dealt with dreams, he sided with Aristotle.52

The high theological tradition on dreams can be contrasted with popular attitudes which betray a wide belief in and experience of dreams and visions. A case in point is the saints' affirmation of dreams and visions in the diverse Anabaptist movement before, during and after the Protestant Reformation.

 Dreams in the Anabaptist Movement

The left wing of the Reformation sought Christian primitivism, i.e. back to Jesus, to Abraham, to the Scriptures and the manifestations of the Holy Spirit. The faithful disciples of the "inner word" sometimes engaged in mysticism and sometimes turned to revelations of the spirit in dreams and visions which sometimes became so contradictory and bizarre that the standard of the "outer word" had to be revived to maintain discipline. Thus many in the cult of the inner word had a predisposition to anti-intellectualism, a focussing on the recovery and enjoyment
of the gospel’s radiance. Though some in the left wing had humanist training, they were not disposed to "finespun theological speculations." A favourite figure for the Anabaptist anti-intellectuals was the penitent thief who was converted to Christ without any knowledge of the doctrines of the old Catholic or new emerging church of the Protestant Reformers.  

Of course, both the Catholic Church and the new Protestant churches emerging all over Europe saw the undisciplined Anabaptists as aberrant and dangerous. The Catholic and Protestant traditions now sought to destroy Anabaptists, thus giving Western Christianity a mortal fear of any experiential religion which could not be directed by the Bible (principally Protestants) or the Church (principally Catholics).

The Broad Reach of John Wesley

John Calvin (A.D. 1509-1564) sided with Aquinas in his rationalistic approach to religion. Yet he held to a high view of dreams, as did John Wesley (A.D. 1703-1791). It is in John Wesley that we find an example of the meeting between the high theological tradition and popular attitudes toward dreams and visions. He seems to straddle the world of Augustinian rationalism and popular, experiential religion (ghosts, dreams, keen regard for the Holy Spirit, etc.).

Thomas C. Oden, in the introduction to John Wesley’s The New Birth, states that from the preaching of Wesley on the work of the Spirit and the new birth, a diverse family
of churches, movements, missions and ministries has emerged. As son of an Anglican minister, himself ordained an Anglican, Wesley was a faithful defender of the practice and teaching of the Anglican Church. Yet the range of church bodies around the world that look to Wesley for their fundamental understanding of the Christian faith is impressive: the Salvation Army, the Free Methodist Church, the United Methodist Church, the African Methodist Episcopal Zion Church, the Methodist Churches of Great Britain and Ireland, the Wesleyan Church, the Church of the Nazarene, the many independent Methodist churches in Africa and in many other parts of the world. Beyond these structural bounds, Wesley’s legacy remains in the realm of the spiritual. It is manifested in the diffusion of various holiness movements, camp meetings, pentecostal assemblies and other charismatic movements that have penetrated the entire Protestant spectrum. Indeed, numerous Wesleyan themes resonate with much contemporary Catholic spirituality. The central cluster of Wesley’s teachings are the trustworthiness of Scripture, the new birth, heart ecumenism, the gifts of the Spirit, the intimate relation of the Spirit’s work in us and Christ’s work for us, Scriptural holiness, and nurturant communities of self-disclosure.54

The Age of Enlightenment Sets the Stage for the 19th and 20th Centuries

The 17th and 18th centuries saw the rise of the Age of Enlightenment where reason and intellectual curiosity, a thirst for knowledge, and an utter confidence in humankind
to comprehend difficult problems and the surrounding world stirred Western Europeans to academic quests. There seemed to be little place for the non-rational. Dreams and visions, by nature beyond human control and understanding, were held in very low regard. The rationalists of the period believed that God created the universe suited to the reasoning powers of man. Human intelligence should be able to understand and conquer the world. Miracles and other special revelations or acts of God were not given credence.

Against the Enlightenment’s low view of dreams and the supernatural world of powers arose the notable figure of Andrew Lang (A.D. 1844-1912), a Scottish historian, anthropologist and poet. His ideological struggle perhaps typifies the intellectual battle of the times to give more credence to primal religions and the supernatural order. Lang’s position that the earliest traceable form of religion possessed high religious features, for example the belief in a Supreme, creator God among the Zulu of Southern Africa, and that as man progressed in social advancement he corrupted his religious instincts, was doubted by E. B. Tylor who claimed that the loftier ideas of the "lowest savages" were borrowed from higher religions, e.g. from Christianity or Islam. Lang also opposed Sir James George Frazer for refusing to take account of the "higher factors" in the origins of religion.

Lang’s reasoning led him to give intellectual credence to the supernatural order as clearly seen in the following:

We have been examining cases, savage or civilised, in which knowledge is believed to be acquired through no known channel of
sense. All such instances among savages, whether of the nature of clairvoyance simple, or by aid of gazing in a smooth surface, or in dreams, or in trance, or through second sight, would confirm if they did not originate the belief in the separable soul. The soul, if it is to visit distant places and collect information, must leave the body, it would be argued, and must so far be capable of leading an independent life. Perhaps we ought next to study cases of 'possession,' when knowledge is supposed to be conveyed by an alien soul, ghost, spirit, or god, taking up its abode in a man, and speaking out of his lips.\textsuperscript{58}

The church in Western Europe, however, did not take up the matter of dreams and visions in a pervasive, convincing manner in the 19th or 20th centuries. Thomistic rationalism and the scientific mindset stemming from the Age of Enlightenment has held sway. It was up to the remarkable labours of Sigmund Freud and Carl Gustav Jung to set the stage for the modern Western attitudes and understandings of dreams. What should significantly, if not essentially, be a religious concern and a religious study has evolved, at least in the West, to be a psychological and scientific search for the dream’s truth and relevance. Our study of African dreams and visions in general, and in particular Zambian Baptist dreams, is set against this backdrop and heritage of the West and the Western church.

\textbf{Psychology and Dreams}

There appears little doubt that in the West two men set the modern scientific world on to significant insights and trends in regard to oneirology. References to Sigmund Freud (1856-1939) and Carl G. Jung (1875-1961) are pervasive
in the psychological literature of the twentieth century. To both, dreams belong to the human experience, they are a matter of fact, a reality that is rich and fascinating though often baffling and ambiguous. However, Freud and Jung parted company at some major points in the psychological understanding of dreams.

Undoubtedly, the social context of Europe in the time of Freud and Jung shaped the manner in which dreams were studied and conclusions drawn. In the religious sphere, we have already seen how Thomas Aquinas' major writings in the thirteenth century profoundly affected church doctrines and attitudes for later centuries. His heavy dosage of the rationalistic approach to religion was not the exception but the rule of the times. The authority of reason also pervaded the realm of philosophy and science during the Renaissance, the Age of Enlightenment, and its vestiges remained well intact in the nineteenth and twentieth centuries.

Let us look now at Freud and Jung and describe their contributions to dream research for the modern world.

Sigmund Freud (1856-1939)

Freud was an Austrian physician who later developed the method of psychoanalysis. In 1900 Freud published The Interpretations of Dreams, in which he made the most significant discovery that dreams are the best and most easily accessible experience known to man to unveil the contents of the unconscious layers of one's personality. Freud was glued to a rigid rationalism in his view of the dream's
value. While the unconscious seeks to speak clearly in dreams, it is hindered by the dreamer’s conscious attitude. Unless it is distorted, much of the dream’s true meaning is obnoxious or too painful to the conscious personality. So there is a censoring capacity in the human psyche which is responsible for the form the dream takes. We see clearly that for Freud dreams are products from within the individual, not from influence outside himself. Let us summarize his view step by step.

According to Freud, dreams have access to childhood material. The "indispensable motive force" for dream formation resides in unconscious wishes originating in infancy. Dreams are concerned with matters we deem important in our lives, never with trivialities that do not affect us during the course of the day. These trivialities cannot pursue us in dreams.

Dreams that are intelligible and appear to have substance and meaning are undisguised wish-fulfillments. The dream represents a fulfilled wish which is known in the conscious state, left over from daytime experience, and therefore of definite interest. Dreams that are unintelligible represent a wish that is likewise fulfilled, but they are represented in unrecognisable forms and can only be intelligible when traced back in analysis. Thus this wish is intimately tied to repressed thoughts alien to consciousness. They are "disguised fulfillments of repressed wishes."

Freud groups dreams into three classes based upon their view of wish-fulfillment. The first class are those
which represent unrepressed wishes undisguisedly. These dreams are infantile in nature and become ever rarer as one matures into adulthood. The second class are dreams which express repressed wishes disguisedly. These represent the vast majority of all dreams. The third class are dreams which represent repressed wishes with no disguise or insufficient ones.62

Freud argues that most dreams of adults traced back by psychoanalysis are erotic wishes. This claim is not really aimed at dreams with undisguised sexual content, which are manifestly "sexual dreams," but at the great many dreams which reveal no obvious erotic influence but through analysis are depicted as sexual wish-fulfillments (latent).63

Finally, a quotation from Freud amplifies the fundamental difference between his scientific orientation to dreams and that of many from outside the Western world:

A dream may have impelled some chieftain to embark upon a bold enterprise the success of which has changed history. But this only raises a fresh problem so long as a dream is regarded as an alien power in contrast to the other more familiar forces of the mind; no such problem remains if a dream is recognized as a form of expression of impulses which are under the pressure of resistance during the day but which have been able to find reinforcement during the night from deep-lying sources of excitation.64

Freud thus saw no validity in divine or spiritual revelations through dreams. He viewed dreams from a strictly humanistic viewpoint. The enigma of the dream can be deciphered through the method of psychoanalysis. He saw dreams relating to the deep past or the recent past of
the dreamer. The purpose of dreams is an attempt by the dreamer to come to terms with his or her emotional tensions impinging upon the present approach to life. Dream symbols (for example, sexual organs) only serve to disguise and distort the dream message. In our following discussion with Jung, we will see the radical departure of the two, and we will readily become aware of how Jung’s approach to dream psychology is much more amenable to an understanding of African dreams.

Carl Gustav Jung (1875-1961)

Jung was a Swiss psychologist and psychiatrist whose religious upbringing probably influenced his approach to and understanding of the role of dreams. While we saw in Freud an approach to dreams that was humanistic, Jung’s spiritual disposition and conclusions about the dream are very amenable to an understanding and an appreciation of African Christian dreams. His acceptance of outside and supernatural sources of the dream’s message is quite compatible with the view of the church fathers and the Christian church for much of its history, however beleaguered, suspect or ignored the dream has been for many Christians -- especially in recent centuries. Indeed, Jung’s legacy to the Christian church is not yet fully acknowledged, and the world’s appreciation of him should be heightened when one looks at the era of his life, lived in the midst of nineteenth and twentieth century materialism and rationalism. In his understanding of man’s unconscious, Jung pointed to a dimension of man that affirmed the
supernatural forces beyond the control of his mental faculties.

Jung uses the word "Self" in explaining the link between consciousness and unconsciousness. Unconscious contents in time may appear in consciousness. The more the Self is brought to totality by the integration of the conscious and the unconscious, the more life has meaning or significance. It is akin to a religious experience, of being in the presence of God.65

Jung cannot agree with Freud on the approach to interpreting dreams. Jung claims that the dream is not something other than it appears to be. It is simply to be taken for what it is, without assuming something sinister or deeply hidden within the psyche of the individual. The dream comes almost as a gift, a natural occurrence -- when will and consciousness are largely extinguished.66

Furthermore, the unconscious at times manifests a purposiveness and intelligence superior to conscious insight. This is a religious phenomenon, a product not of conscious effort but of the unconscious, not of "my" mind or "my" unconscious. It is an intuition, and it comes of itself. Man can in no wise control it.67

Unlike Freud who thought that all dream symbols were deceptive, Jung was convinced that dreams are a composite of collected material called "archetypes." These archetypes are images or forms of a collective nature which can be repeatedly seen throughout the cultures of the world. Archetype motifs are transmitted by migration, tradition and even heredity. These archetypes are found in what Jung
calls the "collective unconscious."\textsuperscript{68}

Later Commentators

A number of therapists and social scientists have sought to benefit from the insights gained from the legacy of Freud and Jung. Some of them are Calvin S. Hall, \textit{The Meaning of Dreams}, Ann Farraday, \textit{The Dream Game}, Erich Fromm, \textit{The Forgotten Language}, Alice Emily Buck, \textit{The Evolution and Function of the Dream Process: Religious Implications}, J. Harley Chapman, \textit{C. G. Jung’s Contribution to the Possibility of an Empirical Theology}, David Foulkes, \textit{A Grammar of Dreams}. Freudian and Jungian features are found in dream studies today because they made the original breakthrough in knowledge of the unconscious that both social scientists and the religious world can benefit from.

Summary

It is impossible within the limits and nature of this study to elaborate further on the two psychological giants in dream research for the modern Western world. Nor is it reasonable to bring to these pages the wide assortment of psychologists and analysts who have since made their contributions to dream study, many of whom have drawn unquestionably from the pristine contributions of Freud and Jung.

We have seen that Freud and Jung were products of a social context in Europe gripped by materialism and the powers of the intellect that had brought on tremendous technological and scientific advancements. Freud meticulously linked the relation of the dream to man’s unconscious
reality and demonstrated the importance of the dream to mental health. To a degree Jung seems to have mapped out the scientific and philosophical implications of religious experience through the phenomenon of the dream. The relevance of their scientific, detailed, philosophical approach to dream study, and the conclusions reached, to the African social and religious context is open to question and reflection. Inasmuch as Jung's theories, unlike Freud's, do not negate divinity, and instead at fundamental points affirm the reality of the supernatural order, a "back door" has been opened in his philosophical position for African Christianity to find helpful solutions in the search for truth about dreams. Inasmuch as Freud fails to affirm the supernatural, a castle without gates or doors has been established and the African church cannot find ready fruit from his dream studies to guide them in the practical aspects of dream experiences. For Africa, it seems to me, coherent theories are not as fruitful as the "how-to" of handling or working with one's dreams. Herein lies the opportunity for the Christian church.

A word more must be said about Jung's archetypes. Viktor Frankl holds them suspect. While he undoubtedly understands that archetypal images appear in many forms, such as geometrical shapes, numbers, supernatural figures, magic, power, rebirth, death, the child, the demon, the animal, the earth mother, unity, the hero (archetypes are limited in number), the "unconscious religiousness" (Frankl's term) should not be collective, impersonal, typical processes occurring in man but a personal power leading
to personal decisions. For Frankl, "the world of symbols is not inborn in us, we are born into it." That is, inherited archetypes are to be discarded in favour of cultural moulds into which man finds himself, "into which personal religiousness is poured." 69 The conclusion I would draw is that both men have connected with the truth of the matter. If indeed archetypal forms are the images all men and women everywhere dream about, then whether they are "archetypal" from a "collective unconscious" or the products of cultural molds into which man finds himself is of far lesser concern or interest, an academic question. For Africa, for the woman in the bush or the man in the squatter compound, the question never arises.

John V. Taylor's incisive comment will serve to end our discussion:

I am so convinced that the recovery of a full appreciation of the Holy Spirit in the Christian scheme is so vital for the church. For he is both the Spirit of Truth, the enlightener, the bearer of discernment and understanding, and also the Creator Spiritus, the bracing energy, the mighty rushing wind sweeping along all the subterranean corridors below consciousness [emphasis mine]. The hidden irrational areas of reality must be contained within any faith which claims not only to satisfy but to redeem mankind.70
Zambia, Zambian Church History and the Baptists of Zambia

Zambia

Zambia (formerly Northern Rhodesia) is a landlocked country surrounded by eight nations -- Zaire and Tanzania in the north, Malawi and Mozambique in the east, Zimbabwe, Botswana and Namibia in the south, and Angola in the west. The Zambezi river is the most prominent landmark of the country and the name, Zambia, derives from it.

The Republic of Zambia was born on 24 October 1964. From its independence until 1991, the nation was led by President Kenneth Kaunda, the son of one of the country's pioneer missionaries from Malawi (Nyasaland). On 9 November 1991, Frederick Chiluba of the Movement for Multi-party Democracy (MMD) was sworn in as the new President of the Republic of Zambia.

Zambia is a tropical country lying between latitudes 8 to 18 degrees south. Most of the territory of this Central African nation lies on a high plateau rich in minerals but having, generally, infertile soils. In size Zambia has an area of 753,000 square kilometres (291,000 square miles). Its population is estimated to be 7 to 8 million and growing. English is the official language of the country, used in business, government and education.

Zambia's early history is very obscure. Normally oral traditions do not penetrate deeper than the 16th or 17th century. Andrew Roberts' A History of Zambia lays out a geographical, anthropological and historical development of
Zambia. He states that we can speak of peoples possessing social organisation by ca. 1500 in parts of Zambia, with Portuguese trade in the 18th century flourishing and the intrusion of African chiefdoms like the Ngoni, Chikunda, Kololo, Lozi, Tonga and Ila in the nineteenth century. The British takeover was initiated in the late 19th century but solidified from 1900-1964, when the country gained its independence.73

Nine different language groups are dispersed throughout the country. Seven local languages are used in the lower primary levels and radio broadcasts: Nyanja in Lusaka and the east, Tonga in the south, Lozi in the west, Lunda, Luvale and Kaonde in the north-west, and Bemba in the north. Nyanja, Bemba, Lozi and Tonga have become the four main languages for different sections of the country.74

The political philosophy of the country under Kaunda centered on "Zambian Humanism," akin to Nyerere’s African Socialism with stress on respect for human dignity and the value of Man. This man-centredness does not, however, exclude religion.75 In fact, there is enormous religious toleration throughout the land. In many cases the situation is not toleration but outright openness and pro-Christian sentiment, stemming largely from the former President Kaunda’s own religious faith and ideologies.

Zambian Church History

Because of its position in south-central Africa, Zambia was the last country in the region to receive
permanent missionary activity. In Angola, the Congo, and Mozambique, Catholic priests had been stationed as early as the 15th and 16th centuries. Protestant efforts began there in the 1870s. All the early church bodies entering what is now Zambia did not originate directly from their home bases but rather entered from already established mission points in neighboring countries.76

Well into the 20th century a clear pattern of regional specialization existed in the outreach of the missions. For example, the Paris Missionary Society was closely linked with the Lozi (Barotse), the Dutch Reformed Church with the Nyanja of the east, the White Fathers with the Bemba of the north, the United Free Church of Scotland extended westwards from its headquarters in Nyasaland, and the Seventh Day Adventists and Jesuits came from Rhodesia and established churches among the Tonga just across the Zambezi valley in the south.77 Taylor and Lehmann, in Christians of the Copperbelt, trace the early developments of Christian missions in Zambia ("Thirty Years of Christian Penetration, 1894-1924, 13-24).78 See Table 1.
Table 1: Early Christian Missions in Zambia

<table>
<thead>
<tr>
<th>Mission</th>
<th>Date of first Station</th>
<th>Administrative District (1958 demarcation)</th>
<th>Missionaries (1924)</th>
<th>Stations (1924)</th>
<th>Schools (1925)</th>
<th>Missionary teachers</th>
<th>Literary Subjects</th>
<th>Missionary teachers Technical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paris Evangelical</td>
<td>1885</td>
<td>Barotseland, Livingstone</td>
<td>27</td>
<td>7</td>
<td>49</td>
<td>16</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>London Missionary Society</td>
<td>1887</td>
<td>Northern, Luapula</td>
<td>14</td>
<td>5</td>
<td>249</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>White Fathers</td>
<td>1890</td>
<td>Northern, Luapula, Eastern</td>
<td>32</td>
<td>12</td>
<td>542</td>
<td>32</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Primitive Methodists</td>
<td>1893</td>
<td>Southern</td>
<td>11</td>
<td>5</td>
<td>59</td>
<td>12</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>United Free Church of Scotland</td>
<td>1895</td>
<td>Northern, Central</td>
<td>12</td>
<td>5</td>
<td>307</td>
<td>11</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Plymouth Brethren</td>
<td>1898</td>
<td>Luapula, Northwestern, Barotseland</td>
<td>19</td>
<td>7</td>
<td>55</td>
<td>24</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Dutch Reformed Baptists</td>
<td>1899</td>
<td>Eastern</td>
<td>20</td>
<td>9</td>
<td>464</td>
<td>14</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Jesuit Fathers</td>
<td>1905</td>
<td>Western</td>
<td>3</td>
<td>1</td>
<td>7</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Seventh Day Adventists</td>
<td>1905</td>
<td>Southern, Eastern</td>
<td>20</td>
<td>5</td>
<td>86</td>
<td>17</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Brethren in Christ</td>
<td>1906</td>
<td>Southern</td>
<td>11</td>
<td>4</td>
<td>36</td>
<td>7</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Universities' Mission to Central Africa</td>
<td>1910</td>
<td>Southern, Eastern, Luapula</td>
<td>4</td>
<td>2</td>
<td>8</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>South Africa General</td>
<td>1910</td>
<td>Southern, Eastern, Luapula</td>
<td>17</td>
<td>6</td>
<td>62</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Wesleyan Methodists</td>
<td>1912</td>
<td>Northwestern, Barotseland</td>
<td>11</td>
<td>4</td>
<td>14</td>
<td>7</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Church of Christ</td>
<td>1923</td>
<td>Central</td>
<td>2</td>
<td>1</td>
<td>37</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>


The United Church of Zambia was formed in 1965 after twenty years of negotiations toward church union. U.C.Z. incorporates the work of the London Missionary Society, the Methodists, the former European Copperbelt Free Church Council, the Church of Scotland, the former Union Church, and the Church of Barotseland (Paris Missionary Society).79

The Roman Catholic Church is the largest denomination in Zambia. According to the Catholic Secretariat in 1981, 1,399,301 baptized Catholics with 57,588 catechumens (about 22% of the total population). Obtaining figures from the
Protestant churches is more difficult. Protestant missions individually cannot compare to the vastness of the outreach of the R.C.C.

Of note is the definite shift towards urban areas by the missions after World War II. Many older missions well established in the rural areas began nurturing congregations in towns after 1945. New missions like the Church of the Nazarene, the Church of Christ (Instrumental), the Pentecostal Assemblies of God, the Pentecostal Holiness Church, and the Southern Baptist Mission went directly into the towns.

The South African Baptist Missionary Society (S.A.B.M.) was the first missionary society to enter Zambia. With the help of F. S. Arnot, it took over two mission stations in 1914 in an area south of the Copperbelt. These two mission stations were established by the Nyasa Industrial Mission, a small interdenominational society with a considerable Baptist influence. The S.A.B.M., because of weak personnel and financial resources, offered part of the work to Swedish Baptists. The Scandinavian Independent Baptist Union arrived in 1931. The S.A.B.M. missionaries, like the missionaries of the Reformed Church, left Zambia for political reasons after the 1964 Independence. Their work was continued by the Australian Baptists' mission society. The indigenous church, the Northern Baptist Association, had earlier dropped its tribal based name (Lambaland Baptist Association). The Northern Baptist Association, along with a union of Baptist churches in the urban areas (Zambia Baptist Association), joined the work
of the Swedish society to form the Baptist Union of Zambia, comprising some 19,000 members. The Baptist Union churches are found primarily in the Copperbelt Province where the Baptists are a dominating denomination in the rural areas.⁸²
Table 2: The churches of Zambia and the numbers of their adherents (1982/83)

<table>
<thead>
<tr>
<th>Rank</th>
<th>Church Name</th>
<th>Number of Members</th>
<th>Estimated Number of Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Catholic Church of Zambia</td>
<td>1,627,000</td>
<td>(1,525,000)</td>
</tr>
<tr>
<td>2</td>
<td>Jehovah’s Witnesses</td>
<td>740,000</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>United Church of Zambia</td>
<td>200,000</td>
<td>(89,000)</td>
</tr>
<tr>
<td>4</td>
<td>New Apostolic Church</td>
<td>192,000</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Reformed Church in Zambia</td>
<td>110,000</td>
<td>(85,000)</td>
</tr>
<tr>
<td>6</td>
<td>Seventh-Day Adventist Church</td>
<td>93,000</td>
<td>(85,000)</td>
</tr>
<tr>
<td>7</td>
<td>African Methodist Episcopal Church</td>
<td>82,000</td>
<td>(120,000)</td>
</tr>
<tr>
<td>8</td>
<td>Christian Brethren (CMML)</td>
<td>75,000</td>
<td>(85,000)</td>
</tr>
<tr>
<td>9</td>
<td>African Gospel Church (Masowe)</td>
<td>63,000</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Watchman Healing Mission</td>
<td>63,000</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Anglican Church</td>
<td>45,000</td>
<td>(127,000)</td>
</tr>
<tr>
<td>12</td>
<td>Apostolic Faith Holy Gospel Church</td>
<td>42,000</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Lumpa (Visible Salvation) Church</td>
<td>42,000</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Evangelical Church in Zambia</td>
<td>40,000</td>
<td>(34,000)</td>
</tr>
<tr>
<td>15</td>
<td>Baptist Convention of Zambia</td>
<td>21,000</td>
<td>(7,000)</td>
</tr>
<tr>
<td>16</td>
<td>African National Church</td>
<td>21,000</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Full Gospel Church of God</td>
<td>21,000</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Baptist Union of Zambia</td>
<td>19,000</td>
<td>(19,000)</td>
</tr>
<tr>
<td>19</td>
<td>Churches of Christ (Non-instrumental)</td>
<td>17,000</td>
<td>(34,000)</td>
</tr>
<tr>
<td>20</td>
<td>Salvation Army</td>
<td>15,000</td>
<td>(12,000)</td>
</tr>
<tr>
<td>21</td>
<td>Apostolic Faith Mission</td>
<td>14,000</td>
<td>(14,000)</td>
</tr>
<tr>
<td>22</td>
<td>Catholic Church of the Sacred Heart</td>
<td>13,000</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Gospel Seventh-Day Church of Zambia</td>
<td>13,000</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Pilgrim Wesleyan Church</td>
<td>13,000</td>
<td>(12,000)</td>
</tr>
<tr>
<td>25</td>
<td>Brethren in Christ</td>
<td>12,000</td>
<td>(11,000)</td>
</tr>
<tr>
<td>26</td>
<td>Pentecostal Assemblies of God</td>
<td>12,000</td>
<td>(10,000)</td>
</tr>
<tr>
<td>27</td>
<td>Churches of Christ (Instrumental)</td>
<td>11,000</td>
<td>(7,000)</td>
</tr>
<tr>
<td>28</td>
<td>Apostles in Zion Church</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Church of Jesus Christ on Earth through the Prophet Simon Kimbangu</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Independent Watchtower</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Lutheran Church of Central Africa</td>
<td>10,000</td>
<td>(4,500)</td>
</tr>
</tbody>
</table>

Note: The data were either estimated on the basis of information given by the church administrations (who had different criteria for membership) or according to the figures given by Barrett (1982, 766 – 767) which were extrapolated by the help of the annual growth rates for the various “ecclesiastical blocs” calculated by Barrett. They refer to “affiliated Christians”. If the church administrations were able to give figures then the numbers in brackets are the extrapolations of Barrett’s data. Otherwise the extrapolation figures are given.

The Baptist Mission (B.M.Z.) and the Baptist Convention of Zambia (B.C.Z.)

In 1959, the Baptist Mission of Rhodesia (Zimbabwe) sent two couples to Kitwe, Northern Rhodesia (Zambia). From this beginning Southern Baptists from the United States established churches in the Copperbelt of Northern Rhodesia, later in Lusaka. In the year of independence for Zambia, 1964, the Baptist Mission of Zambia was organized. To supplement the task of church development, three institutions were envisioned from the beginning of the B.M.Z.: some type of leadership training institution, a radio-television studio, and publications facilities. All three goals were met in just a few years.83

A number of Zambian believers, some already active in visitation and witness before the Southern Baptist missionaries arrived, joined the work of the missionaries in establishing churches in Petauke rural, about 350 kilometers east of Lusaka, in Kafue, an industrial suburb 45 kilometers south of Lusaka, and near the distant town of Zambezi in the Northwestern Province.84

A group of Baptist churches in the Copperbelt formed to establish the Copperbelt Baptist Association in 1969 as a definite Baptist identity emerged. In 1971 the Baptist churches in Lusaka worked to establish the Central Province Baptist Association (now the Lusaka Baptist Association). In 1972, at Kabwe, a meeting by representatives of the two associations and by leaders from Zambezi and Petauke voted to form a national convention.85

Today, largely through the effort of Zambian Baptists,
there are Baptist churches affiliated with the Baptist Convention of Zambia in the Copperbelt Province, Lusaka Province, Eastern Province, Southern Province, Luapula Province, Northern Province, North-Western Province, Western Province, and Central Province.  

As we noted earlier, the Baptist Convention of Zambia was established as an autonomous national body in 1972. It is constituted by approximately 450 churches and preaching points and 32,000 members, with the heaviest concentrations in the Lusaka, Copperbelt and Eastern Provinces. The B.C.Z. maintains a slate of officers duly elected by local church-approved delegates sent to the general assembly bi-annually. The General Secretary, Treasurer, Chairman, their deputies, and a host of other office bearers are elected to promote the work of the Convention churches. By mutual agreement the B.C.Z. works cooperatively with the Baptist missionaries of the B.M.Z. in church development and evangelism, theological education through the residential seminary, Theological Education by Extension, regional Bible Schools, Bible Way Correspondence School and correspondence study through T.E.E., youth ministry, music ministry, radio and sometimes television ministries, publication and printing ministries, agricultural ministries, student ministry at the University of Zambia, Sunday School and Stewardship promotion, literacy and discipleship ministries and special emphasis on ministries among the women and the men of the churches. Joint committees and councils plan and implement the stated goals and objectives.
of the two cooperating Baptist bodies. In terms of numbers the Baptist Convention of Zambia has now overtaken the other much older Baptist groups (Baptist Union of Zambia and the South African Baptist Mission).\textsuperscript{87}

In 1991 there were approximately forty missionaries associated with the Baptist Mission of Zambia.

**The Independent Churches**

According to Henkel, independent churches in Zambia are not as important as they are in other African nations since such a large proportion of potential members were absorbed by the Jehovah’s Witnesses who make up the second largest religious membership and share characteristics very similar to the independent churches.\textsuperscript{88} The largest independent churches are the Watchman Healing Mission ("Bamulonda") and the African Gospel Church ("Masowe Apostles"), each with approximately 60,000 members. The Lumpa Church was estimated to number 42,000, and the Kimbanguist Church (Church of Jesus Christ on Earth through the Prophet Simon Kimbangu) an estimated 10,000.\textsuperscript{89}

**The Sociological Milieu of Zambia Today and the Baptist Churches**

Because Zambia has 73 language groups, one finds great diversity of religious traditions and customs in the cities where the influx of these peoples takes place most dramatically. This sociological phenomenon is most pronounced in Lusaka and the Copperbelt cities, making these multi-lingual, multi-cultural cities somewhat like many other large African cities of other nations.
Besides the 73 language groups indigenous to Zambia, numbers of refugees and migrants have settled in the cities, especially in Lusaka. While the approximately 50 Baptist churches (B.C.Z.) are found in most parts of Lusaka and Lusaka's shanty town compounds, the city harvests numerous non-Zambian residents and immigrants, having brought with them their varied traditional beliefs or varied impressions of the Christian faith. Certain compounds like Kanyama are known to accommodate large numbers of Kenyans, for example. Most compounds have people who have come from bordering countries (Zimbabwe, Zaire, Botswana, Angola, Tanzania, Mozambique, Malawi and Namibia). But South Africans, Ugandan refugees, Ethiopians, Somalis, Nigerians, Senegalese and other West Africans are found in Lusaka, so that one can say that on any given day easily over 100 African languages are being spoken. The Baptist churches in Lusaka and the Copperbelt cities have incorporated into their membership a number of these immigrants, but exact figures are unavailable. The picture is complicated somewhat by the fact that many were born and raised in Zambia though their ancestries are rooted in Malawi or Zaire. For all practical purposes these are Zambians by nationality.

What we find in the rural areas is far less extreme. There are mixtures of Zambian language groups in most parts of the country, some parts revealing heavier mixtures of cultures than other parts. For example, the Manyika area, about 50 kilometres east of Lusaka, is traditionally Soli in tribe and culture. Yet many long-time Shona and Ndebele
peoples of Zimbabwe have settled in the area, as well as people from the Eastern Province (Nyanja or Nsenga speakers) and other provinces. The Nyanja language (lingua franca) is used in Manyika in the churches because so many in the area cannot understand and/or speak Soli. In the collection of dreams and visions in the Manyika, Lusaka and Copperbelt areas, Nyanja is spoken in the Manyika and Lusaka churches while Bemba in the Copperbelt churches, except for the churches using English as the medium.
Fig. 1: Locations of Dream and Vision Collection

NOTES

1 Written by a young single man, Rodney Masona, 26 years old, from Nkolonga Baptist Church near Mkushi, Zambia. His father is the pastor of the church.


4 One must surely assume that Mbiti here speaks to the state of affairs in the historical churches and not the independent churches, though we have now a more substantial amount of material on dreams in the AICs since he wrote in 1976. Very little exists on dreams in the historical mission churches.

5 Mbiti, 42-44. See note no. 29. (Unfortunately, I have not yet been able to find a copy of Sithole’s book.) Speaking for African Christianity, independent and mission types, Mbiti states: "Although we encounter dreams in the Old and New Testaments, as well as in apocalyptic literature, they are not taken seriously in contemporary theological scholarship, and their field has now been ‘handed over’ to psychology and occultism. In the African experience we cannot afford to ignore dreams. A theology of dreams seems to be called for . .." (Mbiti, 38)


7 Noel Q. King, Religions of Africa (New York: Harper and Row, 1970), ix. The wariness I feel is aptly expressed by Willoughby: " . .. I am aware that when a white man writes on African religion, he is providing, not knowledge, but enlightened opinion, or else unenlightened opinion." W. C. Willoughby, The Soul of the Bantu (London: Student Christian Movement, 1928), x-xi.
8 S. P. Lediga, "The Disciple of Jesus Christ Facing African Religions," S. A. Outlook XCII, 1093 (May 1962): 69. We take note of this remark: "The pressure towards 'Africanization' is discernible in every sphere: not only in politics, but in sport, trade unions, writing, and most of all religion [emphasis mine]," Anthony Sampson, Common Sense About Africa (London: Victor Gollancz Ltd., 1960), 63.

9 M. L. Daneel, The God of the Matopo Hills (London: Mouton and Co., 1970), 61. In the early days of missionary activity in Zambia the problem of Western-culture Christianity was no stranger. In a paper prepared by a group at Chipembi entitled "The Missionary Purpose in Relation to Village Life," it was stated that "the civilisation that is being assimilated in Africa today is not Christian but Western." The General Missionary Conference of Northern Rhodesia: Report of Proceedings of Seventh Conference Held at Ndola, June 7th to 13th, 1935 (SOAS, University of London, IMC/CMBS Joint Archives: The Lovedale Press, 1936), 54.


11 Zuesse asks: "What, then, are we to do with African religions? For here we find the most explicit emphasis on everyday, normal life and its concerns. Nowhere do we discover the laudation of personal salvation so characteristic of Christian theologies. In these religions the focus of all aspiration, of genuinely religious intensity, is on the transcendent significance of everyday life. All energies are directed to the ritual sustenance of the normal order -- 'normal' in two senses, as imbedded in norms going back to the beginning of time, and as usual and commonplace reality. Life itself, without fevered mystical intoxications, is both transcendental and actual, both sacred and ordinary. This is much more mysterious and complex than our own theologies, and so we end up simplifying and misunderstanding it." See Evan M. Zuesse, Ritual Cosmos (Athens, Ohio: Ohio University Press, 1979), 3. Toyohiko Kagawa, the renowned Japanese social activist, expressed very similar ideas, though from a Christian theological position: "The life of every moment is a phenomenon of God's heart. Every task is the combustion of the flame of God. He greets us in the kitchen. He gazes intently upon us at the well-curb. In the bustle and hustle of the factory or when hanging on the strap in the crowded car we breathe God. When we lift the iron sledge and are hammering out the steel we are in God's bosom. This is the mood of the true soul. To be drunk, not with liquor, but with God, to feast to one's heart's content,
not on food, but on God. In dreaming [emphasis mine] and in waking hours, in sorrow and in laughter, to walk in a world flooded with light, this is a phenomenon experienced only by those who truly know the soul’s art." See William Axling, Kagawa, (New York and London: Harper and Brothers Publishers, 1946), 156.

12 Mbiti, 39. A good example is recorded for us by Fisher. An invocation at the graveside of a Christian ceremony, recorded in 1968, went like this: "We who are here, whatever wrong we commit, please reveal the same to us in a dream. May God give you power to send a message in a dream to warn us against anything whatsoever we may be doing so that we do not miss our way." Humphrey Fisher, "Dreams and Conversion in Black Africa," Conversion to Islam, ed N. Levitzon (New York: Holmes and Meier, 1979), 221.

13 "The Christian way is not a legal code, or a 'state of faith,' but a journeying with Christ... There is no intellectual criterion for the Christian. Christ takes men as they are, and where they are, and transforms their lives." Alan R. Tippett, Verdict Theology in Mission Theory, 2nd ed. (South Pasadena: William Carey Library, 1973), 140.

14 Jean-Marc Ela, African Cry, trans. Robert R. Barr (Maryknoll, New York: Orbis Books, 1986), 106-107. (Ela is a Cameroonian Catholic priest concerned with social injustice in Africa.) "In my reflections I have not ruled out in an a priori fashion the possibility of coming to know Christ more fully, of comprehending God's future better, and of listening for what the Spirit is saying to the churches and to the African world. For this reason in these reflections I seek understanding not only from the Bible and the Christian tradition but also from what some may deem unlikely sources. When I read theological theory my pragmatic approach to life is at its keenest where prescriptions are decreed. I never cease to ask myself who is benefiting from a particular stance? Theology bears the marks of ideology. As we Africans re-read the Bible and books on Western missionary theology, we unmask their ideological components, but we draw toward the ecumenical truths they embody and are thereby freed to move to re-interpretation and re-statement and to uncover aspects of the truth that may have remained concealed to the Western mind." See Mercy Amba Oduoye, Hearing and Knowing: Theological Reflections on Christianity in Africa (Maryknoll, New York: Orbis Books, 1986), 148. In an anthropology lecture class at the University of Aberdeen, Dr. Rosalind Shaw once quoted an Igbo saying, "The world is a marketplace, and it is subject to bargain" (1985).

15 Defoe (A.D. 1661-1731) seems to convey that vision grows out of dream: "but when dream comes up to vision [emphasis mine], and the soul is embarked in a superior degree, to a commerce above the ordinary rate, then you may
conclude you have had some extraordinary visitors." Daniel Defoe, "Both God and the Devil Appear to Us in Dreams," The World of Dreams, ed. Ralph L. Woods (New York: Random House, 1947), 156. Buck is no less vague: "having had the dream vision [emphasis mine]." See Alice Emily Buck, The Evolution and Function of the Dream Process: Religious Implications (London: King's College, M.Phil. dissertation, 1981), 105. This is compounded in the African culture where in the vernacular often no distinction is made between dream and vision.


17 "Friendship . . . is the only door to an understanding of the inner reality of an African religious movement, and in many cases this will mean that the enquiry becomes to some extent a joint enterprise wherein both parties gain a deeper and a clearer comprehension." Harold W. Turner, Religious Innovation in Africa (Boston: G. K. Hall and Co., 1979), 39. I realized very early in the interviews how valuable friendship was and how meaningful this joint enterprise for understanding can become. Turner adds: "Where a longer friendly relationship has been possible one begins to read between the lines and to sense the true nature of the inner religious reality" (Turner, 39). I hope this has been the case in some instances with my relationships with the numerous informants.


19 Southerd, 9. Thus Southerd would say: "Facts do not speak for themselves. They are inert pieces of data which do not move us to understanding until they are associated with the assumptions that lie behind them and the purposes toward which they may be directed. A fact speaks in relationship, first to that which caused us to hunt for it (assumptions), and second to that which justifies our search (goal or purpose)" (Southerd, 82). But in reaching for those "assumptions" one may, it seems to me, break the dictum: "The empirical investigator does not try to explain more than his data can reasonably justify" (Southerd, 27). Can conjecture sometimes be permissible when one's subject is dreams?


21 Speaking of "meaning," Zuesse describes the following from his analysis of Rudolf Otto's theories: "One thing, at least, is of value in Otto's approach to religion: his explicit programmatic aim of describing the actual experience of religion, his insistence that religion centers on transcendental meaning, not any other thing (such as psychology, sociology, or even logic). The core
of religion is the experience of and aspiration after the holy; this is the real point of all cults. In a more imposing terminology, Otto initiated in religious studies the phenomenological approach, which is interested in the structures and implicit goals of awareness. These implicit goals, the tacit aim of every movement and moment of consciousness, are called 'intentionalities.' The motive power behind all religious behavior is the yearning for and experience of transcendental meaning; we may call this a transcendental intentionality." Zuesse, 4.

22 Buck, 3. Of interest here is E. R. Dodds' quotation of Plato (in Symposium, 202 D 13-203 A 6): "'Everything that is daemonic,' says Diotima to Socrates, 'is intermediate between God and mortal. Interpreting and conveying the wishes of men to gods and the will of gods to men, it stands between the two and fills the gap. . . . God has no contact with man; only through the daemonic is there intercourse and conversation between men and gods, whether in the waking state or during sleep. And the man who is expert in such intercourse is a daemonic man, . . . .'" E. R. Dodds, Pagan and Christian in an Age of Anxiety (London: W. W. Norton and Company, 1965), 37. In this same work, Dodds also testifies how Tertullian, Origen, Natalius, Gregory of Nyasa, Gennadius, Cyprian and others all were influenced by the power of dreams (Dodds, 38-68).


26 Ralph L. Woods, ed., The World of Dreams (New York: Random House, 1947). For China's dream literature he cites the Meng Shu or Book of Dreams (circa 640) and Meng Chan Chih (1562), a book of dream interpretations. (Woods, 47)

27 Edward B. Tylor, "Dream Lore and Superstitions of Primitive Peoples," The World of Dreams, ed. Ralph L. Woods (New York: Random House, 1947), 3-12. Of interest are the dream symbols among peoples. For example, to the Muslim it is a good omen to dream of something green or white, or of water, or bad to dream of fire, or of the colors red or black; that a peacock indicates a king and a palm tree an Arab (Tyler, 5). Von Grunebaum points out that for Muslims
perhaps one thousand years ago there were four classes of dreams: "(1) divine inspiration; (2) converse of man with his own soul; (3) confused visions (or mere dreams, ahlam); and (4) tricks played by Satan on the dreamer." See G. E. Von Grünbaum, "The Cultural Function of the Dream as Illustrated by Classical Islam," The Dream and Human Societies, ed. by G. E. Grünbaum and Roger Caillois (Berkeley and Los Angeles: University of California Press, 1966), 9.


29 Maxine Stewart, "A Real Christmas in Thailand," The Commission, ed. Leland Webb (Richmond, Va.: Foreign Mission Board, S.B.C., December 1985), 40. In 1984 a letter was written to me by a missionary friend. She wrote because of my interest in African dreams. "There was a Murle young man studying at Moffat Bible College in Kenya when we arrived in Sudan from Pibor, the town we lived near. Idris was a lovely young man and we asked God to let him return to Pibor, drop out of Bible school and help us with the language, when the Wycliff translator went home on furlough and left us with little language learning. God didn't answer that prayer then but waited until we went home on furlough. Jon Arensen asked him to drop out of school when we went home to take up our evangelistic work. He said 'No way am I going to drop out of school.' Jon, the Wycliff translator who was paying his way to Bible school, asked him to pray about it before he gave a negative answer. He agreed to this and did pray about it. When he prayed he remembered that two weeks earlier he had dreamed that he was preaching in the new little church in his home community that had been started since he had gone to Bible school. Then he went out to other places in the country to preach (this was in his dream) and every place he went, people received Jesus. He woke up and wondered what it meant. He didn't know and went back to sleep. He had this same dream two more times that same night. When he began to pray about returning to Pibor God caused him to remember these dreams and he decided he had better go. He came to Pibor two months before we left on furlough and told Sam, 'I know you are my spiritual father so please teach me everything
you can before you leave so I can teach my people.' Sam did and he preached the year we were away. Now, there is a war in Sudan and this is the year he should have graduated. God pointed out to him that if he hadn’t been obedient that year when he returned to Pibor, he would not be able to return now and preach to the people there. There is more to the story, but this is enough probably for your use."

Ginny and husband Sam are now serving as Southern Baptist (U.S.A.) missionaries to Zanzibar, after having spent thirty years in Rhodesia (Zimbabwe), Ethiopia, Kenya and Sudan. The letter was written in April 1984.


31 Robert Young, Analytical Concordance of the Bible (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1974), 271-272, 1026-1027. It must be remembered, however, that Young lists only those places in Scripture where the term "dream" or "vision" actually occurs. He does not provide for us information on those places where dreams or visions are taking place or are implied but not specifically mentioned as "dream" or "vision." A good example is the book of Revelation. According to Young, "dream" is not mentioned in Revelation and "vision" only once (9:17), yet we know that John "saw" many visions throughout the entire book. In a similar way this would hold true for other selected portions of Scripture (for example, Amos' dream or vision of the plumb line, chapt. 7, and the basket of ripe fruit, chapt. 8).


"About noon the following day as they were approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. Then a voice told him, ‘Get up, Peter. Kill and eat.’ ‘Surely not, Lord!’ Peter replied. ‘I have never eaten anything impure or unclean.’ The voice spoke to him a second time, ‘Do not call anything impure that God has made clean.’ This happened three times, and immediately the sheet was taken back to heaven” (Acts 10:9-16, NIV). B. H. Streeter contends that when conscious thoughts of normal persons are deeply preoccupied with some religious or philosophical quest, this can lead to symbolic expression in a dream. He illustrates this with the vision of Peter. It is probable that Peter had been brooding over the question of the conversion of Gentiles and their consequent admission to the church. It was an issue more difficult to ignore in a half-Gentile seaport like Joppa than in the confines of Jerusalem. The problem Peter faced was one created by the Jewish law which taught the uncleanness of Gentiles. It is wholly in line with the principle of dream symbolism that Peter’s dilemma, hungering after souls but restricted by the Law, should manifest itself in a vision as Peter’s dilemma, hungering for supper but unsure of killing and eating on account of Jewish Law which warned of unclean meats. Burnett H. Streeter, "A Psychological Interpretation of Biblical Dreams," The World of Dreams, ed. Ralph L. Woods (New York: Random House, 1947), 173-175. Streeter states that in the Western world the mental balance of a man of visions is suspect. But the primitive mind conceives in pictures, not in intellectual reasoning such as has shaped European culture for the last four hundred years. Symbolic thinking rules in the half-waking dream or trance-like experience of a vision. In fully awake conditions normally the less gifted mind, minds temporarily imbalanced, attain visions. But in earlier periods of human development this was not so. Visions were the domain, often, of brilliant intellects and vigorously creative wills (Streeter, 175-176). Catherine Marshall has an excellent section on dream symbols, contending that the unconscious mind thinks pictorially or symbolically, not analytically. The imagination in this state is free in its abandon and originality. She gives numerous examples of dream symbols. Catherine Marshall, Something More (New York: Avon Books, 1974), 86ff. Riffel’s Your Dreams: God’s Neglected Gift contains a chapter entitled "The Symbols in Dreams" (57-66) which also makes interesting reading. Finally, Edwin Erickson’s thesis, especially pages 74-107 and 147-157, provide helpful insights into Biblical symbols and their relevance for the African milieu. Edwin Erickson, Oral Theology and Dynamic Christianity: Eastern Macha Christians Theologizing in Rural Ethiopia (D.Miss thesis, Fuller Theological Seminary, 1985).
36 Douglas, 1313. Werblowsky and Wigoder note that "Biblical and rabbinic Hebrew have no specific term corresponding to revelation. God is said to 'appear' (theophany) to the Patriarchs and prophets, and the appearances are described in varying degrees of anthropomorphism. . . . Sometimes the Divine manifestation takes place 'in a vision' or 'in a dream' (Gen. 31:13ff; Num. 12:6) or by means of an angel." R. J. Werblowsky and Geoffrey Wigoder, eds., The Encyclopedia of Jewish Religion (London: Massada Press, Ltd., 1965), 232. Lipinski adds: "Revelation is an act whereby the hidden, unknown God shows Himself to man. To be sure, this phenomenon belongs to the realm of human reality, but it is experienced by man as coming from God. . . . Phenomenologically, every religion finds its starting point in a revelation." Edward Lipinski, "Revelation," Encyclopaedia Judaica, eds. Cecil Roth and Geoffrey Wigoder (Jerusalem: Keter Press Publishing House, 1972), 117. We can see from Lipinski and Weblowsky/Wigoder that "revelation" and "theophany" are closely related and perhaps in some cases synonymous.

37 Douglas, 323.


39 Jastrow, 266ff. Also refer to A. T. Olmstead, History of Assyria (London: Charles Scribner's Sons, 1923), for numerous references to dreams and visions.


45 Douglas, 323.

46 Turner, Religious Innovation, 206-207.


52 F. C. Copleston, *Aquinas* (Baltimore: Penguin Books, 1961), 235ff. Grünbaum and Bastide both see Rene Grünbaum and Bastide both see Rene Descartes’ (A.D. 1596-1650) radical rationalistic approach to philosophical enquiry as the reason largely responsible for the beginning of Western man’s suspicion for the incomprehensible (illogical) or elusive spiritual world. See Von Grünbaum, 5–6, and Roger Bastide, "The Sociology of the Dream," *The Dream and Human Societies*, eds. G. E. Von Grünbaum and Roger Caillois (Berkeley and Los Angeles: University of California Press, 1966), 200–201. Some like Herman Riffel would want to go back even further in history where the roots of Western Civilization lie. He blames Aristotelian philosophy for negating the spiritual side of man in his search for truth or knowledge. Knowledge is gained through the five senses or through reason. Western society has been deeply affected by this rationalistic philosophy to this day. Hence Riffel places blame on the West’s almost wholesale purchase of Aristotle’s beliefs as the reason for scepticism of the worth of dreams and visions which arise from the unconscious or semiconscious state. See Riffel, 23–25. As seen in the text I have placed Plato at the centre of the debate.

Kendall/Hunt Publishing Company, 1980), 42-44. Estep distinguishes three types of Radical Reformers: Anabaptists (strongly biblicists and appeal to the authority of the New Testament and believers' baptism); inspirationalists (special revelation and immediate illumination through the Spirit took precedence over the Bible); and evangelical rationalists (put primary emphasis on the place of reason in interpreting the Scriptures). There are evidences of mixture and movement one to the other in the radical movement. See William E. Estep, The Anabaptist Story, (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1963), 15-16.


57 Lang, v-vi.

58 Andrew Lang, The Making of Religion (New York: AMS Press, 1968), 113f (reprinted from the edition of 1898, London). Lang uses the term "hallucinations" to describe dreams, trances, possessions, etc. In an earlier work, Lang hints at his later development of a high regard toward the origin of religion: "While the attempt is made to show that the wilder features of myth survive from, or were borrowed from, or were imitated from, the ideas of people in the savage condition of thought, the existence -- even among savages -- of comparatively pure, if inarticulate, religious beliefs or sentiments is insisted throughout [vols I and II]. It is pointed out that neither history, experiment, nor observation enables us to reach the actual 'Origins,' nor to determine with certainty whether the religious or the mythical, the irrational or the sympathetic, element is the earlier, or whether both are of equal antiquity. Thus the problem -- Why do people who possess a sentiment or instinct of the existence of a good being or beings habitually attach to his names or their names the most recklessly immoral myths? -- is practically left unsolved. The process lies beyond our ken, beyond the view of history." See Andrew Lang, Myth, Ritual and Religion, I (London: Longmans, Green, and Co., 1887), vii-viii.

60 Freud, The Interpretation, 682.

61 Freud, The Interpretation, 674.


63 Freud, The Interpretation, 682. A. A. Brill suggests that "the dream is a distorted or plain expression of those wishes which are prohibited in the waking states, and the witticism, owing to its veiled or indirect way of expression, enables the individual to obtain pleasure from forbidden sources." From Sigmund Freud, "Translator's Introduction," Totem and Taboo (London: George Routledge and Sons, Ltd., 1919), x-xi. Bronislaw Malinowski, in discussing Freud's theory, stresses sexual impulses especially as they are repressed violently in infancy. See "A Modern Psychological Consideration of Dreams of Savages," The World of Dreams, ed. Ralph L. Woods (New York: Random House, 1947), 26.

64 Freud, The Interpretation, 614.

65 Carl G. Jung, Interpretation of Visions: Part II. Notes on the seminar in analytical psychology given by C. G. Jung (Zurich, 1934), 165-166. Roland Cahen speaks to the relation of the unconscious to the conscious in the analysis of dreams: "For Jung the dream world was just as rich, as diversified, and as polymorphic as the conscious world. Since it can touch upon all the structures of the self and the conscious, not only the affective (pleasure and displeasure) but also the ideational, perceptive, and sensorial, the dream presents a diversity and a richness potentially even greater than those of consciousness. Roland Cahen, "The Psychology of the Dream: Its Instructive and Therapeutic Uses," The Dream and Human Societies, eds. G. E. Von Grunebaum and Roger Caillois (Berkeley and Los Angeles: University of California Press, 1966), 123.

66 Carl G. Jung, Psychology and Religion: West and East, 2nd ed., trans. R. F. C. Hull (London: Routledge and Kegan Paul, 1969), 26-27. Chapman adds these helpful words: "The experience of God as a conscious experience is at best only a remote possibility for many modern sophisticated persons since their consciousness is rationalized ('secularized') and primarily extraverted. For many contemporary secular people there are public coordinates for locating, describing, and explaining nearly everything, and what is not so locatable is thereby denied effective existence. With regard to the experience of God, this means that the traditional terminology is either unknown or 'overknown'; in both cases the vehicular capacity for what is sacred and ultimate is severely reduced if not absolutely destroyed. But modern people are not all outside. To their surprise, often only through the necessity for
psychological healing, they discover that they have 'in¬
sides,' 'interiors,' 'souls.' Jung's scientific term, 
shared by many others, is 'the unconscious.' This is a 
hypothetical entity postulated to account for very real 
facts of individual experience: paraproxes, fantasies, 
dreams, visions, peculiarly meaningful but chance events. 
It is here among these phenomena that many individuals find 
for the first time images and events which have the quality 
of sacredness and ultimacy." J. Harley Chapman, C. G. 
Jung's Contribution to the Possibility of an Empirical 
229.


68 Jung, Psychology and Religion, 50 and 334. As an 
example of an archetype, Jung describes at length the 
symbol of a circle divided into four parts, which he calls 
a "quaternity," which he declares to be a sacred prehistor-
ic symbol (deity). (Jung, Psychology and Religion, 52ff.) 
"The concept of the archetype . . . is derived from the 
repeated observation that, for instance, the myths and 
faireytales of world literature contain definite motifs 
which crop up everywhere. We meet these same motifs in the 
 fantasies, dreams, deliria, and delusions of individuals 
living today. These typical images and associations are 
what I call archetypal ideas. The more vivid they are, the 
more they will be coloured by particularly strong feeling-
tones. . . . They impress, influence, and fascinate us. 
They have their origin in the archetype, which in itself is 
an irrepresentable, unconscious, pre-existent form that 
seems to be part of the inherited structure of the psyche 
and can therefore manifest itself spontaneously anywhere, 
at any time. . . . Everything of which I know, but of which 
I am not at the moment thinking; everything of which I was 
one conscious but have now forgotten; everything perceived 
by my senses, but not noted by my conscious mind; every-
thing which, involuntarily and without paying attention to 
it, I feel, think, remember, want, and do: all the future 
things that are taking shape in me and will sometime come 
to consciousness: all this is the content of the uncon-
scious. . . . Besides these we must include all more or 
less intentional repressions of painful thoughts and feel-
ings. I call the sum of all these contents the 'personal 
unconscious.' But, over and above that, we also find in 
the unconscious qualities that are not individually ac-
quired but are inherited, e.g., instincts as impulses to 
carry out actions from necessity, without conscious motiva-
tion. In this 'deeper' stratum we also find the . . . 
archetypes. . . . The instincts and archetypes together 
form the 'collective unconscious.' I call it 'collective' 
because, unlike the personal unconscious, it is not made up 
of individual and more or less unique contents but of those 
which are universal and of regular occurrence." Carl G. 
Jung, Memories, Dreams, Reflections, ed. Aniela Jaffe, 
trans. Richard and Clare Winston, rev. ed. (New York: 
Vintage Books, 1965), 401-402. See also Jung’s The
Integration of the Personality. Translated by Stanley Dell (London: Routledge & Kegan Paul, 1950), 52-95, for his lengthy discussion on the "Archetypes of the Collected Unconscious."


75 Verstraelen-Gilhuis, 31.


80 Verstraelen-Gilhuis, 32.

81 Henkel, 12.

82 Richard Henkel, Christian Missions in Africa: A
Social Geographical Study of the Impact of Their Activities (Berlin: Dietrich Reimer Verlag, 1989), 74-76.


84 Saunders, 144-170.


86 Refer to Partners in Missions: The 1986 Guide to Southern Baptist Foreign Missions (Richmond, Va: Foreign Mission Board of the Southern Baptist Convention, U.S.A., 1986) 13-14; Report of the 24th Annual Meeting of the Baptist Mission of Zambia, April 10th to 17th 1987, Most High Hotel, Kariba, Zimbabwe; documents and reports of the Zambia Baptist Council (1985-1987). Two missionary couples (B.M.Z.) served in Zambezi for a time but were withdrawn when it was discovered that adequate Christian witness was being given by another denomination in the area. See Primary Documents: Baptist Mission of Zambia (Lusaka: Baptist Printing Ministry, 1985), 11. However, today the B.C.Z. has churches in all nine provinces of the country.


89 Henkel, Christian Missions in Africa, 86f.
CHAPTER TWO

DREAMS IN THE RELIGIOUS TRADITIONS OF AFRICA

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CHAPTER TWO

DREAMS IN THE RELIGIOUS TRADITIONS OF AFRICA

Introduction

African religious diversity is rich, perhaps as varied as its peoples. This differentiation in African religious traditions may be partly responsible for the enormous diversity of African social and political systems. On the other hand, the similarities and deep homogeneity of Africa have not and do not survive in a vacuum. Through myriad forms of human contact -- migration, marriage, military conquests, etc. -- they have altered the mind and face of the beliefs and practices of one another.

Parrinder reminds us that, however material and concrete African religions appear at first glance, they are spiritual religions. Africans integrate with their total environment. Both physical and spiritual become possible as people relate to the ancestors, the divinities and to God.

In traditional Africa the seen and the unseen worlds are one and hence there exists uninterrupted interpenetration and communication between the natural and supernatural worlds, or between human and superhuman realities. In dreams, this interplay from one world to the other is most completely and directly brought about without man being
aware of it. The "soul" exits the body temporarily, communes with spirits or divinities, and returns to the body upon awaking. If accident or witchcraft blocks its return, speedy death or illness may result. People will frequently ask one another about their dreams, for someone always has one.5

The spiritual world and physical world are reconcilable companions. Perhaps we can describe African dreams this way: a clear glass rests between this world and the other world. The dreamer looks into the spiritual world, and spiritual beings can look into man's world. Only, the glass has holes in it because constant interpenetration and intermingling occurs between beings from both worlds. Man cannot seclude himself safely from the encounters of the spiritual realm.

Dreams do not just "happen." Some force is seeking to invade man, to gain his attention. Like the Dinka who is determined, convicted, driven to achieve a certain goal (hunt a lion, reach home before his dinner is finished . . .) and ties a knot in the grass as a concrete, physical representation of his intention and commitment and behaves consistently with that commitment,6 so the African dreamer does not let his dream go into oblivion with a sense of carelessness. Or he ought not. Instead, he takes action, he concretizes his dreams (ties the knot) by whatever assistance he has at his disposal to follow through on the revelation acquired in the dream. He utilises whatever ritual or involves whomever can help him in the acting out of the demands of his dream. The dream,
therefore, is not an isolated, internal, personal, private issue. It must be acted upon, and it involves in a real sense, the world around him as he knows it.

The Need for Classifying the Dreams

According to Fisher, many dreams seem to be meaningless or of little practical value. Callaway\(^7\) and Mbiti\(^8\) concur that many dreams are never taken seriously by the traditional African. Dreams of no importance are a reflection of an individual’s uppermost thoughts of the previous day, as when a man dreams about his work or a poor woman about money. Also, a small child’s dreams are not much respected in black Africa.\(^9\)

Along with the category of the meaningless or ambiguous, Fisher gives us other dream categories to consider: evil (misleading), good (true), those concerning the large group, those concerning just the individual.\(^10\) But he claims the three chief categories of African traditional dreams are: in relation to the ancestors, in relation to healing, and in relation to witchcraft. These themes appear central to most of the forms of African traditional religion and, in all, dreams are vital.\(^11\)

In reality Fisher gives us two sets of dream classifications:

1) meaningless or ambiguous
   evil (misunderstanding)
   good (true)
   large group
   individual

2) ancestors
   healing
   witchcraft
Mbiti gives us the following set of dream classification:

- threats
- warnings
- requests
- directives
- revelations

I agree with Fisher that of the two sets he gives, the second is preferred. In his first classification, if dreams are meaningless it hardly makes sense to classify and analyse them. The classification of evil, good, large group and individual has some use but is too broad to be of much help. His second classification is more specific and more meaningful since ancestors, healing and witchcraft are dominant features in traditional society. In reality, the different types of category he proposes are multi-dimensional and not two dimensional. Mbiti's classification provides some helpful pegs to mark distinctions in types. Threats, warnings, requests, directives and revelations are descriptive of the nature of African dreams but appear incomplete. I have classified dreams and visions that combine features from both Fisher and Mbiti.

The following classification represents what I have discovered to be most helpful in understanding the nature and breadth of African traditional dreams and visions:

- ancestors and divinities
- human needs
- warnings and the future
- witchcraft
- special callings
- names

Emerging from the dream and vision classification are two immediate questions that require delineation: 1) who
appears? and 2) what themes predominate?

Ancestors and Divinities

Among the Yoruba of Nigeria, ancestral spirits can be seen in trances or dreams. They can impart instructions, explanation, or information on any matters of important concern to the family. These spirits can also appear to harm or to give aid or guidance.\(^\text{13}\)

In Southern Africa, the Zulu have a method which they use in "closing up the way" against the visitation of a bothersome spirit in dreams. In good dreams, the Tswana spit on the floor to preserve their memory. In bad dreams, they induce artificial sneezing to banish the memory of these dreams\(^\text{14}\).

In Kenya the Kamba ancestor comes in dreams while a man is sleeping at night, though sometimes in dreams of the day. The Kamba dreams that the spirit wakes him. Sitting up, he is told by the iimu what he must do. For instance a man reported:

When I was lying outside being sick with malaria, I saw an ancestor who beat me with a branch of 'mutundu' tree and said, 'Wake up and go. If you do not, you will die.' I awoke and went to the house and after some time I gained my health.\(^\text{15}\)

Normally the male ancestors, not the female, appear to the living. Normally these male ancestors are the leading men of the family. In the case of a female ancestor appearing in a dream, she may require a certain type of cloth, in most cases a traditional cloth with threads of mixed colour, or she may require the slaughter of a goat. Waking in the morning, the dreamer is required to inform
family members of the dream and what the spirit demanded. At times the appearance of aimu is more in the form of a vision than a dream. A Kamba stated:

Concerning rainfall, I am always shown this. I am translated to a sea and then I see the water splash up. That means there will be rain. But if it doesn't splash, that indicates there will be no rain and hence little harvest.

For the Kamba, a bad dream is a dream of disaster or death. If he has one, he wakes in the morning and takes a small gourd filled with water and pours it on hot coals. While doing this he prays to the aimu not to allow the dream to come to pass. A good dream deals with blessings or riches. In this case, he takes a gourd filling it half with water and half with milk. He then pours it slowly onto the earth outside his house. While doing so he prays to the spirits of any near relatives who have died, saying, "Drink this milk and water and send me the good things you showed me last night."

The orindi (soul) of the Lugbara of Uganda survives after death and makes contact with the living, affecting their lives. The orindi is believed to go to the High God in the sky, and later a diviner will make contact in order for it to come to the shrines and live beneath the compound floor (under the earth). Before contact, however, it can visit the earth, especially after night fall, and is often encountered in dreams. Dreaming of his dead father, a man's soul is seeing his father's soul come down to earth. If he dreams of a living person, he thinks his soul met with the soul of that living person, and it is construed to
be a pleasant encounter with no bad omen. But if the Lugbara dream of a bad person (a stranger, someone with whom he has quarrelled, a person who changes face, or any animal of the night linked to witches) it is an evil omen, o'du, a sign of witchcraft, death or sickness coming to visit the home.19

Dreams are deeply rooted in Cape Nguni religion. Every ritual of the Nguni invokes all clan ancestors. Nguni religion is a pragmatic one, stemming from the urgencies of daily circumstances, fears and hopes. No ritual functions merely to give honour to gods in the sense that one so believes in Christianity. Religious action is the meaning behind everyday rituals, on establishing a new home or settlement, in the request for ancestral blessing on important stages in the life cycle, on beginning a journey, etc. But it is in misfortune and illness where we find the centre of ancestor ritual, where faith and action achieve their highest spiritual meaning. The afflicted person is the focus of the ritual. He now is alone with a particular spirit who has been divined to have caused the malady. Often this ancestral spirit has shown himself in dreams to the troubled person. Hence the communicating ancestor is known and most often is a grandfather or great-grandfather.20

The Zande of Sudan believe that in dreaming they truly have a conversation with the spirit of the dead relative. The spirit gives counsel, states his desires, satisfactions or displeasures.21

For the Guha of Tanzania, the interval between the
death of a chief and his burial depends in part on his appearance to one of his nearest relatives or his successor in a dream. Following the burial the new chief constructs a spirit-hut for the deceased ancestor.  

The Nuer of Sudan, like many other African peoples, believe that the deceased join the community of ghosts (spirits). But they believe that the ancestral spirits should stay there and participate no more in the affairs of the living. Their coming is thought of only as trouble, to go after the living to join them in the realm of the spirits, or to punish the living for shortcomings or misbehaviours. Sometimes Nuer sons will honour the memory of the ancestors with sacrifice, especially if they have had startling dreams of the deceased. On such sacrifices, a definite spirit is singled out to be the recipient of worship.  

Among the Sakata, a Bantu people of Central Africa, the clan is ruled by the oldest living member, called the Mbe (land chief). The spirit Nkera visits the Mbe on different occasions. One occasion is the death of the old Mbe and the ascension of the new one. The new Mbe can expect a visit by Nkera in a dream. After the dream, the following day, the new Mbe and his clan go to the water hole where Nkera lives. The Mbe descends into the water where Nkera’s village is and offers his gifts.  

In a certain Okpe town (West Nigeria), a woman’s son became a famous Ikenike, a stilt dancer. His name was Onojovbo. While performing tricks on his stilts one day, he fell and had a fatal accident. One of the stilts
cracked in two, piercing his rib as he fell on it. Years later Onojovbo’s mother had a dream. Onojovbo appeared to her and told her that he wished to leave Erimi, the spirit world, and return to the human world. He wanted his mother to become his mother again, even though she was well past menopause. The mother was asked to construct from wood two miniature stilts and have them placed underneath her pillow. She did, and she became pregnant, giving birth to a boy. At this birth the stilt replicas were tied around the boy’s neck in a chain symbolising his "return" to begin where he left off. The infant had a scar on his side. According to the oracle consulted, the infant boy was indeed Onojovbo reborn.26

The Mambila, a people living in Northern Nigeria, believe that both maternal and paternal ancestors are extremely concerned with the behaviour of their descendants. Breaking important codes of conduct is punished by illness and, in severe cases, death. Confession made by a sick person of his or her wrongs will result in the satisfaction of the ancestors and the healing of the patient.27

Rehfisch gives an interesting account of the death of a sick woman in a Mambila village. She went into a deep coma and had a "dream." The sick woman claims to have died and come back to life. The ancestors came to her, gave her some chicken cooked in palm-oil and red peppers. She ate and died and was taken to the realm of the spirits. There she entered a village very much like the one she left. The shades, however, possessed vast amounts of European
coloured cloth, a commodity only recently to become desirable to the Mambila. There were many white chickens to be found, far more than is normally seen in a human village. The houses were all neat and in excellent repair. Everything looked prosperous. She began to speak to the ancestors. They asked her about her life on earth. They scolded her very harshly when she mentioned she left behind two small children. They said it was an error to have allowed her to die. At that point she awoke from her "sleep."  

Among the Yoruba, oracles are consulted for numerous purposes. For instance, at the birth of a child the parents inquire about his god and his future. A complete horoscope can be given then, or later at adolescence, to reveal the appropriate Ifa pattern for the child, and this information is kept for a future emergency or crisis when the horoscope can offer needed guidance, such as in marriage. At the choice of chiefs oracles are regularly consulted. In cases of strange dreams, sickness, barrenness, sorcery, trouble with ancestors, the oracle can be called upon to reveal the cause of troubles. Diviners are usually burdened with the well-being of troubled persons or families and try to help restore peaceful relations whenever possible, however much the activities may seem at first to be guesswork.  

A young man whose intelligence was above average suffered about monthly from a strange attack of absentmindedness which lasted for two days. When his elder brother died, he fell into deep depression. He eventually became ill and confined in his hut for about four weeks. He
seemed destined to die. But he did not. He later confided:

I tell you that I have hope for living. On Friday I was very ill indeed; and about three o'clock in the afternoon I went away and saw my father, my elder brother and my uncle [all of whom were dead]. My uncle alone spoke to me, saying, 'Go back and do not leave your mother; we have five of your seniors here; you go back into yonder sorrow again; although we are absent we are with you in spirit.' And they sent me back with peace. I shall recover. The sickness is still great.

The vision that his elders in the spirit world desired his recovery gave him new life. He quickly regained his health.  

Osume gives a number of case accounts of dream experiences involving the Okpe people of Nigeria and their divinities. A few now follow.

Agbujabioma, a priest of Ajugen in Ikeresan, reports that the divinity (Ajugen) appears in his dreams or visions frequently, i.e., every six months. The priest believes that if he had observed all the prohibitions connected with his priestly office as did his predecessors, he would have received even more vision and dream encounters with Ajugen. The priest claims that Ajugen manifests himself in visions in the shape of a child and communicates his desires to him.

In another account, a certain woman named Okpakon one day found Erhurun, a yam-like food, in the bush while retrieving palm produce with her husband. She planted the Erhurun on her farm. The "bush" where the Erhurun was discovered was in fact an overgrown farm of a worshipper of Okpeita, a divinity whose symbol is seen in a section of
the farm. Okpeita is a well-known divinity in these parts, but Okpakon and her husband did not know they were picking from ground that was taboo. Okpeita is prominent in oath-taking and especially as protector of crops from theft. Anyone stealing anything from a farm where the symbol of Okpeita is displayed is asking for trouble, particularly if confession is not made. Unfortunately, Okpakon did not know to return the yam-like produce to the farm. When it matured on her land, she ate it and "then trouble began." Okpeita afflicted her with an illness which caused her limbs and glands to swell. Before her sickness grew worse, the divinity spoke to her in a dream and claimed responsibility for her illness. Okpeita instructed Okpakon to confess her evil or die. She made confession that she had accidentally struck the symbol of Okpeita while moving through the bush. Her illness persisted. Okpeita later appeared in a dream to Ikonire to go and command Okpakon to confess quickly what was stolen or die. Okpakon could not recall what she had taken. When she realized what still angered the divinity, it was too late. Okpakon died.34

A woman and her husband pledged before the priest of the divinity Avbaraughe that if he granted them a child, they would sacrifice him a goat. After this promise, the woman became pregnant and later gave birth to a healthy son. But they forgot their pledge to Avbaraughe before his priest. The divinity appeared to both in separate dreams to warn that the son and the mother would die if their promise was not fulfilled. Quickly, the couple went to
Agbenian, the high priest of Avbaraughe, to prepare for and sacrifice the goat. All went well for the family after the promise was delivered.35

Idowu reports that in Yorubaland there are a number of ways for a priest to know the will of his divinity. The commonest way is through divination by kola-nut. This means is used by almost all the cults. But the divinities' guidance through dreams is often experienced. In dreams the priest is informed by the divinity to do certain things. Upon waking he immediately carries out the instructions of the dream.36

Fisher adds that among the Yoruba, a person may be led in dreams to a certain deity (orisa).37

Human Needs

A Mosuto dreaming of his deceased father believes the visitation is the result of neglect. Taking the diviner’s advice, a sheep or an ox is sacrificed, both the father’s grave and the dreamer are splashed with its gall, and prayer given: "Oh, let us now sleep in peace, and trouble us no more." The Ila of Zambia believe that when a spirit says in a dream, "Go and pluck such-and-such leaves and use them as medicine for such-and-such a disease," the dreamer should not delay. He rises in the morning and goes exactly where instructed in the dream, plucks the leaves and uses them just as explained by the spirit. To others a spirit may say, "Tomorrow go to such-and-such a place and you will find such-and-such a thing." So in the morning he finds that thing. To another who is troubled by a court case,
the spirit comes to him in a dream and says, "As for this affair, you must speak in such a manner." He does just as advised and all believe what they are told. They say, "He does not speak of himself, it comes from dreaming." Or a hunter dreams, an ancestor counsels him, "In the morning take your gun and go to hunt in such-and-such a place." So next morning he follows the instructions and gets his game. If a Tonga dreams of an ancestor, he is so afraid he consults the bones in order to discover the anger or desire of the spirit. If the spirit comes as an enemy, the dreamer, upon rising, will take a small cloth or some tobacco and put it in the reeds of the wall close to the entrance, as an offering. 38

It is clear from these examples of dream experiences that the dream, if it is deemed worthy of attention, is linked directly to life. We have seen that it is linked to divination (the diviner), to sacrifices, to medicine, to the court, to the hunting (hunter), to offerings. All of these relate to the needs infringing upon the dreamer's life at the moment. And it is startling that dreams are acted upon so quickly. "The following morning" or some such phrase is repeatedly used to convey the urgency with which human response must be made. Idowu, in his book Olodumare (p. 135), reports the same immediacy in Yoruba religion.

The Bassa (Cameroun) trance performers in the dance called the hijingo (an occasion where the ngangan battles the evil spirits who caused the sickness) believe themselves to be guided or controlled by spirits with whom they
"communicate" all the time they linger in the bush. These spirits reveal to the trance performers not only the person to treat but the exact medicine to be administered. We are not in the clear, however, whether this "communication" involves in some way visions, dreams or voices. How information from the spirits is transferred to the trance performers is a mystery. Visions or similar phenomenon are certainly not out of the question.

At a public treatment, the mother of the patient conversed with the ngangan and confessed to a dream which turned out to be quite significant:

Q -- What do you know about your son's illness?
A -- I do not know anything about it. I do not know what happened. I was informed that he is sick in Yaounde and when I got there, I found that he was just a dead person.
Q -- Don't you remember that you have done anything that could contribute to his sickness?
A -- No, I am sure I did not do anything. 'My papa,' you know that this is my only hope. I do not have other children; how foolish could I have been to make him sick?
(At this point the woman started crying because she thought that the 'ngangan' was implying that she killed her son in sorcery, and everybody started looking at her.)
Q -- Do you know anybody who could have caused his sickness?
A -- No, I do not.
Q -- When you went to see your son in the hospital, where were you spending the night?
A -- I had my mat on the floor behind his bed and I was sleeping there.
Q -- But what happened so that you stopped sleeping there?
A -- I had a dream, my late husband came to me and ordered me to leave the place, because he himself is taking care of his son.
(The 'ngangan' added: 'You are right."
This is what he is saying now — pointing outside. It is he who is indicating there what to use for the treatment of his son. And he has sworn that if anything will ever happen to his son, he himself will take revenge.' Then the 'ngangan' turned to the public and said: 'To everyone here, this woman is innocent of the illness of her son. Give her a hand of applause.' He ordered the woman to sit down and he intoned a chant in which he boasted about his power to see. . .)40

Traditional doctors frequently assert that their knowledge of medicine came from divinities, especially through trances and dreams, or through meetings with spirits in the forest. A Yoruba doctor named Ajanaku, wise in pharmacopoeia, claims a whirlwind carried him away to the realm of the spirits where he stayed for seven years, being taught medicine while eating alligator pepper.41

Doctors with medicines distinguish between their own and those revealed to them by the dead. Among the Zulu, a man named Undayeni was often given knowledge of medicines in dreams: "Go to such a place, and when you get there dig up a certain medicine; that medicine is the remedy for a certain disease." Undayeni had accumulated many medicines revealed to him by spirits while sleeping, and he made a distinction between them and the medicines he knew. Another man, Unkomidhlilale, would say something like, "Dig up that; I had that revealed to me in a dream; I was told to mix it with certain other medicines." There was no end to his knowledge of medicines through dreaming.42

Still among the Zulu, if a woman who lost her husband is being harrassed by him in dreams, whereby she sees him every day as if he was still living, causing her to waste away, she can complain: "I am troubled by the father of
So-and-so; he does not leave me; it is as though he was not dead; at night I am always with him, and he vanishes when I am awake. At length my bodily health is deranged; he speaks about his children, and his property, and about many little matters." She finally finds someone who can expel that dream or spirit for her. He gives her medicine with these instructions, "When you dream of him and awake, chew it; do not waste the spittle which collects in your mouth whilst dreaming; do not spit it on the ground, but on this medicine, that we may be able to bar out the dream."43

The Lozi of Zambia used to pray before commencing with planting, hunting, in sickness, and after dreaming.44 No doubt this concern for prayer after dreaming is tied to their understanding that vivid dreams possess practical importance in the daily affairs of the people and are not to be ignored.

The following account also depicts the use of dreams for the servicing of daily human concerns.

In Yoruba medical literature it is recorded how dreaming for certain knowledge or solutions can be ignited. Slice the tongue off a chameleon and let the chameleon return to the bush. Dry the tongue in the sun. Grind no more than ten alligator pepper seeds and put them on the tongue. Place the tongue and grounded pepper on a parchment. Tie it securely with white silk thread. Add lavender. When ready for use, hold it in both hands and ask it for the solution to a problem or knowledge about a circumstance. Put it under the pillow. Rest the head on the pillow when sleeping. Before morning, in a dream, answers
to all questions will be found. Examples of the things that can be discovered are:

1. You can ask what remedy to give to a man who has been lying ill for a long time and who has found different remedies ineffective.
2. You can ask what to do to make yourself successful.
3. If you are summoned on a journey, you can ask to know what has happened to necessitate the summons and if there is any sacrifice to be made before you go.
4. You can mention some names and ask which of them you should marry.
5. You can ask for what you will be tested in your forthcoming exam.
6. You can ask what you must do to conceive and deliver a good child.

Warnings and the Future

The priest John Okegbe of the divinity Avbaraughe in Opuraja (Nigeria) once had a warning in a dream: "If you are not careful you will become an orhare, a divorcée, and this is because you are quick tempered and quarrelsome — especially with your wives. Control your temperament; if not expect trouble from me." The priest is reported to have experienced a character transformation since then. He became less confrontational and more congenial with his wives. He became one of the most peaceable men in the whole of Opuraja until his death.

Zande dreams typically predict the future for the dreamer, but on occasion they reveal future circumstances for other people. Some will eat dream-medicines, ngua musumo, which help them dream true dreams. Oracular dreams prophesy the future truly and give warning of approaching danger or tell of fortune to come. If the dream is a bad
one, a nightmare, the dreamer will see the witch who is attacking him and so is forewarned of his enemy.47

The Mende of Sierra Leone tell a story of the first men. They did not pray but instead took small complaints to the Supreme Being. God contemplated how he could show his will to men. He decided to create a mountain with the ability to talk, assuming that if men became familiar with the voice of the mountain and kept its laws, they would in addition hear the divine laws. He granted men the power of dreaming as well.48

An old man had a dream one night. He saw the mountain approaching him as an old man and calling him a friend, telling him that he must inform the chief of the village to direct his people to take food for the mountain to eat. The dreamer inquired where the old one had come from. He answered that he came from the mountain. As the dreamer looked at the mountain it disappeared, and the old man explained that was because he was the mountain. The old man left, and the mountain appeared again. When the dreamer awoke he quickly told the village chief his dream. The story was retold to all the people gathered together, and it was unanimous that food offerings should be given to the mountain.49

If a man of questionable character appears in a dream the Zulu must beware. If he stabs him suddenly by stealth, upon awakening he says, "Oh, I thought he was a good man. And does he hate me? I thank the Itongo [spirit] of our people which has revealed the man to me, that I may know him. Now I know him, for the Itongo has caused him to
approach me. And he came to kill me. I do not know in what respect I have injured him." And the dreamer must now be continually on guard against that man, as he has been forewarned.  

In sleeping if the Zulu dreams of a beast chasing him to kill him, he will awaken and say, "How is this that I should dream of a wild beast pursuing me?" If there is a hunting party setting out, he goes knowing that he is in danger. *Itongo* has brought the beast to him to warn him that he may die if he is careless.  

In the middle of the night a Zulu dreams of a dead ancestor who says, "So-and-so awake, and take your children and cattle, and go away. An enemy is coming into the village." But he thinks it silly and returns to sleep. The *Itongo* returns, "Awake." He begins to realize that the dream is real. Perhaps just as he flees the enemy surrounds the community. Later he comes back to give gratitude to the *Itongo* of his people.  

If a Zulu has a big harvest sometimes the head of the village will dream of an *Itongo* who says, "How is it, when you have been given so much food, that you do not give thanks?" He takes seriously the warning. He immediately tells his people to make beer for sacrifice. So he praises the spirits (*Amatongo*) for the abundant produce they have given him.  

Perhaps the most disastrous decision made as a result of a dream was the cattle-killing holocaust in South Africa in 1857 which nearly destroyed the Gcaleka people where Kreli was chief. Mhlakaza was the doctor who lived on the
Gxara River. His niece of fifteen years, Nongquause, was in the midst of her novitiate training to be his attendant. Nongquause habitually sat on a rock in a pool of water on the Gxara River and gazed into the water where she sometimes saw her ancestral spirits. Once they told her to instruct the chief to command his people to kill all their livestock, to empty their grain-pits and to scatter all their food. When the instructions were completed all the livestock would return to life and all the dead Gcalekas would return to life as well. The land would overflow with healthy cattle and food and people. Then all the past chiefs would arise and lead their people into a great military encounter with the whites who would be cast into the sea. Mhlakaza told Kreli of the visions. Kreli enthusiastically promoted the prophecies of the powerful Nongquause. He pleaded with the Gcaleka people and other tribes to annihilate all their animals and spill their grain in one noble act of sacrifice and dedication to the ancestral spirits. All the tribal people had faith in dreams but in this dream not all were in agreement since this was a dream of disaster. The Gcaleka people obeyed Kreli and two-thirds of the tribe, about 70,000, perished of starvation.54

The paramount chief of the Gio people of Liberia once possessed a medicine which was handed down for several generations. When this medicine was rubbed on the eyes revelatory dreams resulted. In a dream, when the chief saw that the Gio would be overcome by the Liberian government, they surrendered.55
We have seen that many dreams give reproof or warning to the dreamer for overlooking important aspects of traditional practice or faith. The Tiv of Nigeria hold that the ancestors do appear in dreams and they often do so because of a shortcoming on the part of the dreamer. Their coming is a warning to rectify behaviour or face the impending consequences.\textsuperscript{56}

In the autobiography, \textit{The African Child}, Laye tells of his growing up years in French speaking West Africa. He tells of his mother who had unusual power, almost magical. She also had dreams to receive warnings of evil or sorcery. Laye states that this power was well-known by all in the community. When a sorcerer was at work Laye's mother would, at daybreak, turn her head in one direction and shout as loudly as she could, "If this business goes any further, I shall not hesitate to expose you. That's my final word!" The words were intended to reach the sorcerer. According to Laye, this procedure always seemed to work, as the evil nocturnal activities ceased.\textsuperscript{57}

An elder of the Kikuyu people (Kenya) confessed that about twice a year, while sleeping, he goes into a deeper sleep than usual (a trance?). In this condition he is taken out of bed and a voice speaks to him, though he cannot see who is bringing the message. This always takes place at night, and he is usually taken out of his hut in this deep state of sleep. One night he was seized and taken through the thatch of the roof, and was found the next morning lying on the top of his hut. The day following one of his experiences of seizure, he gathered
together the elders to deliver his message. He confided that after one of these seizures he was so worn out he could not rise from his bed for three days. He believed his gift came from Ngoni (God) and not from the ancestral spirits, ngoma. If he failed to deliver the messages to the people he claimed he would be stricken with illness. One time, before the coming of the Europeans, he was informed the Masai would be badly stricken with small-pox, and that many would settle among his own people, the Kikuyu. Shortly afterwards these events took place. Another time he was informed that the Europeans would settle in the land and live with the Kikuyu. He was seized again and forewarned the arrival of the great famine of 1900. Later he was told to tell his people to bring certain sacrifices at the sacred fig-trees. The Kikuyu did and the small-pox and famine were lifted from the country.58

Witchcraft

Not all "bad dreams" are to be considered witchcraft dreams in African societies. As we shall see later, for the Zande bad dreams are witchcraft activities. But not so for some others. Among the Shona many bad dreams are not associated with witchcraft.59

Parrinder states that nightmares are often due to an angry ancestor who feels neglected.60 To designate too quickly nightmares as witchcraft is to hold too narrow a view. The following account explains.

In discussing the masks of the Dogon society (Burkina Faso), one must of necessity delve into the myth of origin relating to a particular mask. For example, the Dogon have
one type of mask that represents an antelope. According to the myth of its origin, an antelope was annihilating the crops. Alarmed villagers set a pit trap, and one day the antelope fell in. Village hunters went to kill the beast, whereupon a woman said, "Walu (the antelope) is a dangerous animal." Abruptly the Walu found its way out of the pit and fatally gored one of the hunters. While some chased and killed the antelope, other hunters took the dying hunter back to the village. Later the hunter’s son began experiencing bad dreams. The seers told him the antelope’s spirit that killed his father was still distressing the spirit of his father. They recommended that a mask be made in the shape of an antelope. In doing so the antelope’s spirit which could harm the hunter’s spirit would be harnessed by having been trapped within the mask.61 Clearly these bad dreams the son of the killed hunter was having should not be called witchcraft dreams but seen as originating from the spirit of the deceased hunter.

Sometimes it is not clear whether bad dreams stem from witchcraft activity or not. A case in point is the story of a time among a community of Igbo (eastern Nigeria) who were content as everything was going well for the people. But an enduring drought so worried the elders that many of them began having bad dreams.62 The nature of these dreams is not told, leading us to be unclear as to whether the ancestors were angry and caused the drought and dreaming or whether witchcraft and evil spirits were invoked by enemies to precipitate the drought and bad dreams.

However, the connection between dreams and witchcraft
is not in question in numerous instances in many traditional societies. The general opinion is that witches do not physically perform the evil deeds attributed to them but normally act in dreams only; persons in danger from witches sometimes receive warning through dreams; dreams may make known that a particular person is a witch; guilty dreams may indicate that the dreamer himself or herself is a witch; witchcraft is, in numerous societies of black Africa, a primary source of disease and illness and through witchcraft dreams are interwoven with questions of health and sickness; bad dreams, whether sent as punishment or warning or derived from an evil source, may in themselves be a form of ill health, a disease.63

Yoruba beliefs are bound up with notions of the soul of the sleeper travelling to meet others. Witches are thought to congregate secretly at night for orgies and feasts of a cannibalistic nature. Or a witch may fly into the sleeper’s house where she will seduce him with dreams of a sexual nature, leaving him flaccid and weak, and easy prey to wasting fevers and strange fears. She can at times harm someone directly, as by destroying one’s fortunes or health. Or she can damage the child of another woman, causing it to get ill, or even to die. She can manifest her malice by interfering with normal menstruation or making it difficult for a woman to conceive.64

If this is true that witches can meet the souls of men and women through dreams, it is easy to see how bad dreams can be attributed to witchcraft, or how unexplained or strange fears and physical illness or weakness can be the
result of witchcraft through dreams, where the souls of men roam about and encounter the witch or the soul of the witch. But again, the degree to which bad dreams are attributed strictly to witchcraft activities vary from culture to culture as we will continue to see.

A bad dream, for the Zande, is a nightmare and is usually a witchcraft dream. A pleasant dream is normally oracular. In effect, all dreams are oracular because in a nightmare a man is bewitched and in all probability some misfortune will follow. In addition, Zande link witchcraft with an oracular dream that forewarns of tragedy, the dream and the tragedy being joint products of witchcraft. The witchcraft dream is a shadow cast before the event it is soon to bring forth -- in a way already has brought forth. Bad dreams, then, are not only clear evidence of witchcraft but are in fact actual experiences of it.

The bad dreams that appear most commonly for the Zande are dreams of being chased by elephants, leopards, or lions, being attacked by strange men in animal heads, falling from an enormous height without ever hitting the ground, being captured by enemies but being powerless to call for help. One man dreamed he fell to the ground from a tall tree, where he glimpsed a settlement of men with white faces like Europeans. He instinctively knew it was an evil dream but did not understand the misfortune it was forewarning. Snakes sometimes attack the dreamer. Though he runs away he encounters another, and these snakes twist themselves around his legs and arms.

Among the Lugbara of Uganda and Zaire, Middleton
reports that a night-witch is one who can bring sickness or death to others. She goes to her victim's village or compound at night in the guise of certain animals -- a snake, a toad, a water frog, a lizard, a leopard, an owl, a jackal, a bat, a type of monkey which screeches in the dark. If a person dreams of one of these, his soul is experiencing the work of a witch.67

Constant gossip about the strange anti-social ways of witches, frequent dreams about witches, and speculation on the causes of death all foster beliefs in sorcery and witchcraft for the Bushong.68 Simbandumwe69 has stated that Africans will dream about what is troubling them. If this is true, then dreams about witches are natural when there is constant gossiping and speculating about witches. This is a clear example of how dreams, rather than being understood by the African as something superfluous, are very much at the centre of his affective life as he links himself to his spiritual/physical world.

Special Callings

Dreams that seem to steer one to a special path in life, to a calling to a life as a spiritual technician or advisor are taken very seriously. It is well known in the villages that priests, rain makers, mediums, medicinemen, and ritual leaders, both male and female, are frequently called to their unique roles through dreams. In vocational dreams it seems less important whether a living or dead relative appears to extend the "call." Greater significance lies in the aura of the dream, the mystical
inclination or compulsion to heed the message of the dream.70

Callaway explains the way a man becomes an inyanga in Zulu society. He is in the beginning healthy, even robust. In time, though he has no specific disease, he becomes delicate. He shows signs of being highly selective with food, abstaining from some because they make him ill, but often does not eat much of what he likes to eat. He complains continually of aches in different parts of his body. He tells his friends that he dreamt that he was carried away by a river. He dreams often of many things, he becomes a "house of dreams." On waking he often says, "My body is muddled today; I dreamt many men were killing me; I escaped I know not how. And on waking one part of my body felt different from other parts; it was no longer alike all over." His friends take him to the diviners because now he has become very ill. But diviners do not at once realize that he is soon to possess a "soft head," meaning impressionable (a diviner is seen to have a "soft head").71 When a diviner perceives that a dreamer is being called into the profession or wishes to be a diviner, he prepares for him white medicine to make him "white" so that his dreams are no longer uncertain but clear.72

In Shona (Zimbabwe) culture the future nganga discovers about his stranger-spirit’s desire to enter him in dreams. It appears that in a majority of cases the nganga receives his calling through persistent dreams about his endowment of healing and divining skills in the future. Most men and women being called into the profession have
had relatives who themselves were nganga. The ancestral spirit of their dead relative encounters them in dreams to tell them of his desire to continue his craft through them. Thus the healing shavi, who is a "stranger-spirit," becomes "naturalized" in the new convert. Once the shavi has taken possession of a medium in a family, it chooses all subsequent mediums from that particular family. When several generations pass, the "stranger-spirit" becomes part of the family in the sense that it is seen as an ancestral spirit. Very often the prospective nganga suffers periods of mental confusion and serious illness.73

Here is a case of "calling" without the aid of consultations with diviners. A Lugbara (Uganda) man first begins to operate the rubbing-stick oracle after he dreams that he can do so. On waking, he will try. After several days of persistence he achieves a measure of success and people begin to consult with him, acknowledging his skill. If others refuse to consult with him, however, he will not abandon his practice. He may continue using his rubbing-stick "for his own private confirmation of the statements made by other men's oracles." He appears, then, to have become a diviner of sorts, but his skill is in one mode of operation, not the varied methods of a "professional."

Mandeng reports that among the Bassa people of Cameroon, the ngangan (medicine man or healer of "non-ordinary diseases" -- cause of disease determined to be not natural, e.g. infertility, bad luck, under a spell, etc.) is sometimes called by the ancestors, or by God, in a dream or vision, then given powers to heal non-ordinary diseases.
Or, the ngangan receives his powers as a result of long training from another ngangan. But not only is the ngangan called by dreams or visions, he is also at times instructed or informed by dreams and visions in the process of the ordeal of healing. This is in contrast to the "lay-healer" of the Bassa who is not normally reliant upon the intervention of supernatural phenomena for healing to take place.75

In the Okpe context (Nigeria), Osume relates the account of Oghoronme who met a divine being, eho, named Anruole in a dream. Anruole was calling Oghoronme to the priesthood, advising him to inform the elders of his community about the dream and his call to be priest of Anruole, thus representing the people to the divinity. Oghoronme refused, and two weeks later was approached by a "man" (theophany) who said: "I asked you in a dream to be my priest but you declined. If you persist in your stubbornness, I shall kill you." Oghoronme continued to fail to heed the call. One month later, while swimming in a river, he disappeared for seven days. It was understood he did not return because the eho, Anruole, had "taken" him and "hidden" him in the world of spirits. Oghoronme explained to all that he received vivid encounters with Anruole and finally accepted the call to be priest unto the divinity. Following his initiation, he officially became the first priest of Anruole in Merenje.76

In another Okpe dream experience, a certain woman from Opuraja had a severe illness for one year. Her husband assumed the sickness was the work of the ancestors (Irimi) who sought to bring her to confess her evil, anti-social
behaviour. Despite all his efforts to bring a cure, the illness would not go away. He advised her to confess quickly or face death. She said she had nothing to confess. One night the divinity Okpokpase appeared in a dream and informed the woman that she, Okpokpase, was the cause of her illness. The divinity explained that she wanted the woman to be one of the priestesses of the spirit being. The woman's body was then anointed by Okpokpase with water and she was healed of her physical malady. The woman went to the priestess of the divinity in Okwejeba, related her story and was initiated as a priestess (Izueho) of Okpokpase. The divinity also appeared to the husband in a dream, threatening to kill the oldest son of his marriage unless he performed the necessary expiatory rituals for his false accusations against his wife. He did so, the son's life was saved, and his wife was fully established as priestess to Okpokpase.

In Temne (Sierra Leone) cosmology, individuals can become diviners in several ways: through a spontaneous "call," through apprenticeship to a close relative who is a diviner (inheritance), or through apprenticeship to an unrelated diviner. In all three ways the critical ingredient in their initiation as mediums is their interaction with their patron ancestor or spirit, with whom they bargain, offering occasional sacrifices for revelation of hidden knowledge. In canvassing the various literature on African dreams, one can safely assume that here again, in Temne society, while dream or vision is not specifically mentioned in the road to becoming a diviner, they are
nevertheless part and parcel of the milieu that creates the role of mediumship. Indeed, one can hardly negate the entrance of dreams in Temne society in general and in the selection of diviners in particular.

Names

Muntu refers to a person who is whole or healthy in Luba culture -- a people of central Africa, and Bantu in origin. Muntu starts from birth but the baby is not fully muntu. It is muntu in hope and expectation more than in actuality. When the infant finally receives a name, usually after a dead ancestor, he is more fully a member and participant of society. Through dreams or divination it may be discovered that a certain ancestral spirit is "following" a pregnant woman, awaiting to be "reborn." The child will be named after the ancestor. A name is more than a label of convenience, it is a certain identification of being. In a way the new-born child's existence is continuous with the communal past and thus not altogether new. The name of the new-born is symbolic of this continuity.79

The naming of a child (djina) is a momentous event for the Sakata, and the ceremony is reserved for just the right time. When a name is given the new-born baby becomes a child. A child's name is an indispensable part of the personality. The name is the person. If a new-born closely resembles a dead ancestor it is named after that spirit, since it is understood to be the re-incarnation of that spirit. But the resemblance between an ancestral relative and a new-born is sometimes not readily apparent. Soon
after a birth the father visits the diviner to consult him on the name of the baby. He takes a keshuna, something which he has rubbed over the baby’s body. The diviner keeps this keshuna next to him as he sleeps that night, resulting in a vision showing the child’s name, i.e. the identity of the ancestor reborn in the infant. The next day the father of the infant is told the name to be given. If the child cries night after night a mistake has been made. Another diviner is consulted. This continues until the child is quiet and content at night. Thus the reincarnate relative is frequently revealed at night in dreams. When the diviner sleeps beside the keshuna he dreams of the relative reborn in the infant. If, during pregnancy, a woman dreams repeatedly of a particular dead relative and later gives birth to a son, it is for sure the spirit in her dreams who has been reborn, and the baby is given his name.80

Paul Bwembya Mushindo, an evangelist in Zambia and now deceased, recounts the childbearing of his mother, Kapolyo Mwaba. When she was ready to give birth, Queen Canda of the Iyaya country appeared to her in a dream saying, "I am Canda of Iyaya, I have come to stay with you." The following morning a girl was born and she was named Canda Mushindo. Kapolyo later had a second baby, a boy who quickly died. As the third child was near birth, the spirit of Prince Makasa appeared to Kapolyo in a dream and said, "I am the Prince Makasa Bwalya and I have come to stay with you." When the child came he was given the name Bwalya Mushindo. As the fourth child was near birth, the King
Citimukulu Bwembya appeared to Kapolyo in a dream and said, "I am King Citimukulu Bwembya, I have come to stay with you my daughter." Later Bwembya Mushindo was born. This fourth child is Paul Bwembya Mushindo. When the fifth child was near birth, Kapolyo dreamed of Citimukulu Sampa several days after his death, who said, "I do not wish to leave you alone so I have come to stay with you. I am Citimukulu Sampa." In two days a child was born, and he was named Sampa Mushindo. Sampa was the last born.81

In the context of Zambia, Chuba informs us that both the patrilineal people (Lozi, Ngoni, etc.) and the matrilineal people (Bemba, Lala, Bisa, Lunda, Lamba, Ushi, etc.) gave surnames at the birth of a child that were "spirit-names" and hence sacred, like Musonda, Matipa, Chibale, Chishimba, Sampa, etc. These names were revealed to the family of the new-born infant through dreams or visions. No infant was assigned a name not supernaturally revealed.82

A Typology of Dream and Vision Appearances

A very important question to ask about traditional dreams is: "Who comes or appears in the dream?" It has been discovered that three types of beings appear: 1) those who are living, 2) those who are deceased (ancestors), and 3) the divinities. The tabulation below refers to the examples already given from the literature, and reflects the description of phenomena given in the literature.
The Living
1) Lugbara - living person (good and bad persons); witch in form of lizard, snake, frog, toad, leopard, owl, jackal, bat, monkey
2) Zande - witch
3) Zulu - a man of questionable character
4) Gio - leaders of Liberian government
5) Woman of French West Africa - sorcerer
6) Yoruba - witches
7) Bushong - witches

Ancestors
1) Yoruba - ancestral spirits
2) Zulu - bothersome spirits; spirits to show where medicines can be found; dead husband; spirits; many men
3) Tswana - good spirits; bothersome spirits
4) Kamba - ancestor spirits (both male and female); spirits of near relatives
5) Lugbara - ancestor spirits; dead father
6) Cape Nguni - clan ancestors; particular spirits (grandfather, great-grandfather)
7) Zande - dead relative; strange men in animal heads; men with white faces
8) Guha - spirit of chief
9) Nuer - ancestral spirits
10) Okpe - spirit of deceased son
11) Mambila - maternal and paternal ancestors; the realm of the spirits
12) Unidentified Bantu young man - spirit of father; elder brother; uncle
13) Mosuto - father
14) Ila - spirits
15) Tonga - ancestors
16) Bassa - spirits; late husband; ancestors
17) Lozi - spirits (implied)
18) Gcaleka - ancestral spirits
19) Tiv - ancestors
20) Kikuyu - ancestral spirits
21) Dogon - deceased hunter
22) Igbo - ancestors; evil spirits due to enemies
23) Shona - stranger-spirit *(shave)*; relatives
24) Temne - ancestor
25) Luba - ancestral spirit
26) Sakata - reincarnated relative; dead relative
27) Bemba - Queen Canda; Prince Makasa Bwalya; King Citimukulu Bwembya; Citimukulu Sampa
28) Mende - spirit in form of a mountain

**Divinities**

1) Cape Nguni - gods
2) Yoruba - divinity *(orisa)*; divinities
3) Okpe - the divinities Ajugen, Okpeita, Aybaraughe, Anruole, Okpokpase
4) Sakata - the spirit *Nkera* (ancient divinity or ancestral spirit of a recent Mbe - land chief)

In some cases the face of the witch causing the dreamer's troubles was seen in the dream. The witches in those dreams were living persons whom the dreamer knew. Among the Lugbara, however, the witch can take the shape of a lizard, snake, frog, toad, leogard, owl, jackal, bat or monkey. Should we set up a category for witch-creature appearances? I have not chosen that option because the data reflects that in most cases where a witch or sorcerer is seen in the dream, it is the face of a living person that is seen and not a creature, though one should not draw
firm conclusions from this limited compilation.

The striking absence of God or the Supreme Being in traditional dreams and visions must be noted. An exception is the dreams of a Kikuyu elder who stated Ngai (God) revealed messages to his people, probably through voices.

The majority of appearances were by ancestral spirits. These spirits were normally identified, i.e. deceased hunter, Prince Makasa, father, relative, husband, etc. Sometimes, however, the particular identities of spirits were unclear, i.e. the "realm of spirits," "bothersome spirits," or "spirits."

Appearances of the living in dreams were few. Almost in every case the living person seen was a witch, a sorcerer, bad persons, a man of questionable character, or political leaders seen as in a negative light.

Surprisingly few dreams or visions contained appearances of divinities. Among the Okpe the divinities seem to appear frequently. Again, the information compiled is representative but limited, covering long periods of time, and varying cultures and circumstances, making it inappropriate to draw firm conclusions.

A Typology of Motifs

There were ninety-one dreams and visions recorded from which the tabulation is based. Eight central themes or motifs were selected:

1) Call - call dream to become a diviner or nganga
2) Conversion - into a religious community or system
3) Encouragement - uplifting in following a certain path or way of life
4) Religious conflict - religious or personal confusion and tension in one’s life

5) Guidance - instruction, direction, information sharing

6) Warning - by neglected spirit, witch, or divinity

7) Spiritual growth - deepening spiritual awareness of person’s role in relation to ancestors, divinities and/or one’s community

8) Perplexing - confusing and unexplainable dream or vision

Many of the dreams or visions were assigned more than one theme because several themes seemed to be of equal importance. In some cases where very little information was given, eg. "bad dreams," I had to surmise that these dreams had something to do with a warning, a religious conflict, or possibly some were too perplexing for understanding. For the most part, the dreams and visions were easy to categorise.

The following tabulation places the name of the cultural group with a brief, almost verbatim description of the dream or vision as we have it in the text. This is then followed in parentheses by an assessment of the type of motif it is.

Yoruba:

- ancestral spirits can impart instructions, explanations or information on any matters of important concern to the family (guidance)

- to harm (warning)

- to give aid (encouragement)

- guidance (guidance)

- strange dreams (warning, religious or personal conflict)
- divinities’ appearance (guidance)
- spirits taught the doctor about medicine while eating alligator pepper (calling, guidance)
- dreaming for certain medical knowledge or solutions to life’s problems (guidance)
- dreams of sexual nature that leaves dreamer weak and easy prey to fevers are considered witchcraft (warning)

Zulu:
- bothersome spirits (warning, religious conflict, perplexing)
- given knowledge of medicines by spirits (guidance)
- told by spirits where to dig for medicines (guidance)
- wife being harrassed by dead husband (personal conflict)
- if man of questionable character stabs the dreamer he must be on guard (warning)
- a beast chasing to kill the dreamer (warning)
- dead ancestor gives instructions to flee an enemy (warning)
- dreamer (head of village) is asked by spirit why villagers do not give thanks for abundance of food (warning)
- being carried away by a river; of many men killing me but I escaped; of becoming a "house of dreams" (calling to be an inyanga)

Tswana:
- good dreams (guidance, encouragement, spiritual growth)
- bad dreams (warning, religious or personal conflict, perplexing)

Bushong:
- dreams about witches (warning)
Kamba:

- spirit gives instructions that restore dreamer’s health (guidance)
- spirit requiring a certain cloth or the slaughter of goat (spiritual growth, guidance)
- visions predicting rainfall or drought (encouragement, warning)
- disaster or death (warning)
- good dream of blessings or riches (encouragement)

Lugbara:

- dreaming of a living person is a pleasant encounter (encouragement, guidance)
- bad person, stranger, someone with whom dreamer has quarrelled, a person who changes face, or any animal of the night linked to witches is a sign of witchcraft, an evil omen, death or sickness (warning)
- witch comes in dream in the guise of a snake, a toad, a frog, a lizard, a leopard, an owl, a jackal, a bat, a monkey which screeches in the dark (warning)
- dreams he can operate the rubbing-stick oracle (calling)

Okpe:

- dead son requests help from mother to return to the human world (guidance)
- appearance of divinity Ajugen to priest to communicate his desires (guidance)
- appearance of divinity Okpeita to Okpakon to confess her evil or die (warning)
- appearance of Okpeita to Ikoniri to go and command Okpaton to confess quickly what was stolen or die (guidance)
- appearance of divinity Avbaraughe to man and wife to warn that the son and the mother would die if their promise was not fulfilled (warning)
- appearance of Avbaraughe to priest to control his temperament (warning)
- appearance of divinity Anruole to tell dreamer to inform the elders of his community about the dream and his
call (calling, guidance)

- appearance of "man" (Anrouole) to do as he said or death will come (warning)

- appearance of divinity Okpokpase to woman to inform her that she, Okpokpase, was the cause of her illness and the purpose was for her to become a priestess of the spirit being (calling)

- appearance of Okpokpase to the husband to threaten to kill the oldest son unless he performed the necessary expiatory rituals for his false accusations against his wife (warning)

Bassa:

- trance performers get instructions from spirits on who to treat and what medicines to use (guidance)

- dead husband appears to wife to tell her to leave the hospital (guidance)

- called by the ancestors, or by God, to become a ngangan (calling)

- instructed or informed of what to do in the process of healing (guidance)

Lozi:

- praying after dreaming (guidance, spiritual growth)

Gcaleka:

- spirits gave instructions to kill all livestock, empty grain-pits and scatter all their food (guidance)

Gio:

- dreamer saw that the Gio people would be overcome by the Liberian government (warning)

Tiv:

- ancestors appear due to a shortcoming on the part of the dreamer (warning, guidance)

Woman of French West Africa:

- receives warnings of evil or sorcery (warning)
Kikuyu:

- voice/message of Ngai (God) to deliver messages to the people or he would be stricken with illness (guidance, warning)

- dreamer told (by Ngai?) of small-pox epidemic to strike the neighboring Masai and that they would settle among his own people (warning)

- dreamer told (by Ngai?) that the Europeans would settle in the land and live with the Kikuyu (warning)

- dreamer warned (by Ngai?) of the great famine of 1900 (warning)

- dreamer told (by Ngai?) to tell his people to bring certain sacrifices at the sacred fig-trees (guidance)

Cape Nguni:

- spirit appears to troubled or sick person in preparation for a special role (guidance, calling, warning)

Dogon:

- bad dreams of son of gored hunter father (warning, religious conflict)

Igbo:

- bad dreams (warning, religious conflict, perplexing)

Zande:

- spirit gives counsel, states his desires, satisfactions or displeasures (guidance, encouragement, warning)

- predict the future (guidance, warning)

- sees witch who is attacking (warning)

- witchcraft dreams (warning)

- nightmare is a witchcraft dream (warning)

- pleasant dream is oracular (guidance)

- being chased by elephants, leopards or lions, being attacked by strange men in animal heads, falling from an enormous height without even hitting the ground, being captured by enemies but being powerless to call for help are witchcraft related (warning)
- falling to the ground from a tall tree and seeing a settlement of men with white faces like Europeans is witchcraft related (warning)

- snakes attacking is witchcraft related (warning)

Guha:

- appearance of recently deceased chief to a relative (guidance, warning)

Nuer:

- coming of spirits in dreams is only to bring trouble, to go after the living to join them in the realm of the spirits, or to punish the living for shortcomings or misbehaviours (warning, guidance)

Mende:

- old man in form of a mountain tells dreamer to inform the chief of the village to direct the people to take food for the mountain to eat (guidance)

Sakata:

- the divinity Nkera can visit the new Mbe (land chief) (guidance, encouragement, spiritual growth)

- diviner dreams of the name for the child of someone (guidance)

- during pregnancy, if a woman dreams repeatedly of a particular dead relative and later gives birth to a son, it is for sure the spirit in her dreams who has been reborn, and the baby is named accordingly (guidance)

Mambila:

- spirits scolded dreamer for leaving behind her children (guidance)

Bantu young man:

- deceased uncle told dreamer to return to his mother (guidance); his sickness left him as a result of his encounter with spirit world (encouragement, spiritual growth)
Mosuto:
- deceased father appears because of neglect (warning)

Ila:
- in sickness, in court cases, in hunting, spirits give counsel on what to do to be successful (guidance)

Tonga:
- spirits bring fear (warning)

Shona:
- bad dreams (warning, religious conflict, perplexing)
- persistent dreams about his endowment of healing and divining skills in the future (calling to be nganga)
- dreaming of dead relatives who were ngangas who tell of their desire to continue the craft through them (calling)

Temne:
- interaction of dreamer with his or her patron ancestor through a spontaneous call to become a diviner (calling)

Bemba:
- appearance of Queen Canda to a pregnant woman who then named her child Canda Mushindo (guidance)
- appearance of Prince Makasa Bwalya to same pregnant woman who gave birth and named the child Bwalya Mushindo (guidance)
- appearance of King Citimukulu Bwembya to same pregnant woman who then named her next child Bwembya Mushindo (guidance)
- appearance of Citimukulu Sampa to same pregnant woman who gave the name Sampa Mushindo to her next child (guidance)

One hundred and thirteen themes were assigned to the ninety-one dreams and visions:

1) Call - 10
2) Conversion - 0
3) Encouragement - 8
4) Religious conflict - 6
5) Guidance - 40
6) Warning - 41
7) Spiritual growth - 5
8) Perplexing - 3

Notice that guidance and warning dreams and visions constituted almost three-fourths of all the revelations. A surprisingly small number of dreams were assessed to be perplexing, less than one percent. Dreamers seemed to know what the purpose of the visit from the spirit, divinity or witch meant. The details of the dream, or the resolution of the dream disturbance, was frequently received from a diviner. In other words, there was a religious system available to the one who was visited in a dream or vision.

The material used above may have questionable statistical value since it represents various types, dates and cultural differences. I can only say that in the literature assembled certain categories are commoner than others. Calculating percentages must give way to simply underlining the more prevalent and the less prevalent categories.

Conclusion

The Relation of Vision to Trance

In the literary research on African traditional dreams just completed the word "vision," used to describe a revelatory experience while one is not in a sleeping state, was sometimes found. At other times the word "trance" was
found. We must consider a trance or semi-trance condition to be a near equivalent to our understanding of vision as defined in chapter one. While one can claim that in deep trance one is unconscious, he is not sleeping and dreaming in the normal sense. And while trance states may often carry the connotation of inducement, we have not made that an issue. Traditional revelations include both visions and dreams.

The Relation of Dreams to Divination

The matter of the relation between dreams and divination should be given some attention since we have their connexion throughout the study. Parrinder tells us that very complex divinatory systems abound in West Africa, the most developed being the Ifa system among the Yoruba of Nigeria. Convex and concave nuts are used though more complex systems can be used when necessary. Diviners are consulted on many occasions. If a barren woman desires children, if someone is troubled by dreams, if something is lost or if someone has a mysterious disease, the Ifa oracle is used. In the case of the Yoruba, then, dreams and visions are not the immediately highest level of revelation from God. It is through the medium or intermediary of the Ifa oracle that the more sure and reliable way to know God’s message is to be found.

The use of diviners in dealing with disturbing dreams is not uncommon. The Lunda of central Africa put medicine in a pot of water, turning it black. This water is used mainly for the interpretation of dreams, enabling the person to find out what it is that is troubling him.
Diviners can provide the materials or the aid in incubating a dream within the dreamer, or may attempt to stimulate the dream in himself.\(^{85}\) The Gbunde of Liberia hold that when one dreams of being covered in a white cloth it should be interpreted as death within a year, but a diviner may determine what sacrifice may avert the impending death.\(^{86}\) Among the Zande, a dreamer of a vexing dream may go the next morning to a relative or friend and ask him to consult the rubbing oracle to discover whether any harm has come by witchcraft and who sent it to him. When the witch's name is known the dreamer consults the poison oracle for corroboration and then asks the chief's deputy to summon the witch.\(^{87}\)

Nadel discusses the relation between dreams and divination among the Nupe of Nigeria. He states that the Nupe diviner does not customarily deal with dreams. Generally, a puzzling dream is discussed with others and a joint decision is made about the likely meaning. If someone in the village or nearby is known to be knowledgeable about dreams, he or she is consulted. The prophecies in dreams are much the same as those the diviner dispenses, so that the professional divination and the dream interpretation one can do for oneself for the most part duplicate one another.\(^{88}\) Nupe use of divination to contend with the dream is not as highly regarded as we have seen in the Ifa system among the Yoruba. That is, the higher wisdom that Ifa offers over the direct voice of divinity is not the case in the Nupe situation. In both peoples, however, the significance of dreams is unquestioned.
The Relation of Symbols to Interpretation

Dream symbols affect interpretation, but they seem not to be the "be all and end all" in dream interpretation. Some dreams have little or no symbolic powers and can be understood in a straightforward way. When the divinity Anruole told the priest-to-be to follow the commands or die there was no question of his meaning. Other dreams are pervaded by symbols. But symbols must necessarily be seen in their cultural context, i.e. particular life situations and the dynamics of the communal milieu and individual personalities involved.

Parrinder devotes a chapter to "Dreams" in his work *West African Psychology*. In it he discusses dream symbols and meanings for West African peoples. He states the three ways to interpret dreams are by opposites, symbols, and by a literal interpretation. Symbols "mean different things at different times to different people." They are shared with others in the community. This is called the "culture pattern dream" and it is related to the social uses of sharing dreams.

For the Nuer, horror of death is surmised to be the main reason for the heavy reluctance to discuss dreams, even impersonally, for dreams frequently are prognostications of death: as when a man dreams of a fish called *rec ma car*, a black fish (symbolic of death), or of a turtle walking here and there and the dreamer somehow failing to grab it.

The Nupe believe that if one laughs in a dream one will
die, and no help can be received from sacrifice. In Ibadan, Nigeria, if someone dreams of himself gorgeously arrayed, death for him is inescapable.92

Among the Tonga the dead return to the land of the living in the form of snakes, crocodiles, leopards, lions, or other animals.93 To dream of one of these, then, is to dream of a deceased relative, acquaintance or even a divinity.

In Fisher’s view, the examples of dream symbols are too great and the importance given to dreams too profound to permit hasty interpretations. Interpretation is complicated by the fact that some dreams seem to demand straightforward parallel or prediction while others are to be interpreted by direct contraries.94

We have learned clearly that to deny the power of symbols to convey divinity or witchcraft, ancestors or sorcerers, bad omens or good omens, leaves one virtually unable to interpret African traditional dreams and visions.

Final Remarks

The dream has been established to be, rather than a minor appendage to one’s life and welfare, a sacred implement to help forge one’s decisions in the marketplace of life, and sometimes even his destiny. The place of dreams in the traditional cultures of sub-Saharan Africa is not questioned. What is questioned is the place of dreams in the modern setting of the African Christian church in general and the Baptist churches of Zambia in particular. Given the historical and widespread regard for dreams as a vehicular mode of spiritual communication between man and
his divinities, for common, everyday concerns as well as for life and death matters, do they play a comparable role for African believers of the Christian church? Is there a carryover of this propensity to dream from the traditional culture to the Christian experience of today’s believer? Is the dream for the Christian believer as highly regarded or feared as his traditional ancestors regarded dreams to be? Do African Christians dream differently from the traditional dreamers? Do they possess a "cultus" in which their dreams and visions can be screened, affirmed or resolved? While documentation on dreams and visions among the independent churches of Africa appear extensive, scant attention to dreams and visions among the historical (mission) churches has been provided. What is the nature of dreaming among members of the historical churches?

The ample assemblage of scholars describing dreams verifies the diffusion of the phenomena throughout the continent. The broad ethnographic survey of this chapter in part sought to put dreams in context for what is to follow, i.e., dreams in the independent churches of Africa and dreams in the churches of the Baptist denomination in Zambia.
NOTES

1 Perhaps, cannot?


5 Lucien Lévy-Bruhl, Primitive Mentality (Boston: Beacon Press, 1966 from 1923 publication), 97-99. He adds: "We perceive, then, that the intellectual torpor, lack of curiosity, and indifference which so many investigators have declared as existing in primitive communities are nearly always more apparent than real. As soon as the agency of mystic powers is involved, these dormant minds awake. They are then no longer indifferent or apathetic; you find them alert, patient, and even ingenious and subtle" (97). In Dierks' view, intellectualism is the prominent feature of the world-view of the Westerner. In the West, people nurture a highly rational way of investigating and categorizing experiences or things by means of analytical probing. The world-view of the African, on the other hand, centres on the desire and need for mutual participation. Africans are driven by an ontological obligation to participate in persons and circumstances of practical life and to be emotionally rooted with them. Hence dispassionate intellectualism stands in opposition to the need for Africans to be intimately involved with their environment. The spiritual and physical world cannot be separated. See Friedrich Dierks, "Communication and World-View," Missionalia, 11:2 (August 1983), 52-53.


8 Mbiti, 39.

9 Fisher, 223. This view is questioned by Western scientists Savary, Berne and Williams, Dreams and Spiritual
Growth, who feel all dreams reveal something about ourselves and can be used to our spiritual benefit.

10 Fisher, 226.

11 Fisher, 220, 223.

12 Mbiti, 39.


14 Willoughby, 95f. More often than not, however, the visitations of dream-spirits are not repulsive. The guidance given by the spirits is often sought. D. Macdonald, in Africana, I, 1882, 60, reports that offerings were often given by a man at the head of his bed, near where he would lay his head, in order to facilitate the coming of a spirit to whisper into his ear as he lay sleeping (see Willoughby, 96).


16 Gehman, 156.

17 Gehman, 156.

18 Gehman, 156.


21 Lévy-Bruhl, Primitive Mentality, 111-112.

22 Willoughby, 29.

23 E. E. Evans-Pritchard, Nuer Religion (London: Oxford University Press, 1956), 160-162. If by dream, reincarnation, or calamity a Bantu ancestor reveals himself, a diviner may be employed to discern the ancestor's demands. However, diviners are most often called for assistance when divine guidance is wanted but seemingly not available. First, the diviner discovers the identity of the displeased spirit. He must ascertain what sacrifice is required, and sometimes where the sacrifice is to be given. He can also discover what the outcome of the contemplated journey or transaction will be, what neighbor has been begrudging one's children, who has been stealing one's belongings, or a multitude of similar concerns (see Willoughby, 135-136).
Some Sakata claim Nkera is an ancient divinity, some the ancestral spirit of the recent Mbé who has died. See Lisa Colldén, The Traditional Religion of the Sakata, Berlingaka, Boktryckeriet, Lund 1971.

Colldén, 20.

Osume, 114.


Rehfisch, 307-309.


Willoughby, 99.


Osume, 115-116.

Osume, 116.

Osume, 116-117.

Osume, 117.

Idowu, 135.

Fisher, 232.

Willoughby, 94-95.


Mandeng, 219-220.


Callaway, 162-163.

Callaway, 316.

Mbiti, African Religions and Philosophy, 63.

46 Osume, 111-112.


49 Parrinder, 66.

50 Callaway, 228.

51 Callaway, 228-229.

52 Callaway, 230.

53 Callaway, 239.


55 Fisher, 233.

56 Fisher, 231.


58 Willoughby, 103.

59 Personal communication from Rev. Levee Kadenge. Kadenge was a Methodist minister doing post-graduate studies at Aberdeen in 1985 when he shared with me this information.

60 Parrinder, African Traditional Religion, 144.


63 Fisher, 221-222. An interesting story of strange dreams and evil spirit possession is found in E. H. Wendland’s Of Other Gods and Other Spirits (Milwaukee, Wisconsin: Northwestern Publishing House, 1977), 41-44.

64 Maclean, 42. Parrinder observes: "I feel sure that many of the confessions of witchcraft, so bewildering to the matter-of-fact European, have their origin in the dreams of the accused. So many of these supposed witches
are elderly women, mothers-in-law, grandmothers, or childless women, whose natural desires can no longer find an outlet, and compensate for that by the hatred that is suppressed in consciousness, but which appears in dreams." G. Parrinder, West African Psychology (London: Lutterworth Press, 1951), 195.

65 Evans-Pritchard, Witchcraft, Oracles . . . , 135-136.

66 Evans-Pritchard, Witchcraft, Oracles . . . , 137-138.


69 From a conversation with Samuel Simbandumwe, a post-graduate student at the Centre for the Study of Christianity in the Non-Western World, University of Aberdeen, 1985.

70 Mbiti, "God, Dreams . . .", 39. See also his comments on the use of dreams and visions in special callings in African Religions and Philosophy, 166-167. Michael Gelfand's very lengthy discussion on the prominence or crucial factor of dreams in the call of ngangas and the special instructions given to them among the Shona is found in his The African Witch (Edinburgh and London: E. and S. Livingstone Ltd., 1967), 114-133.

71 Callaway, 259-260.

72 Callaway, 184.

73 Hubert Bucher, Spirits and Power: An Analysis of Shona Cosmology (Cape Town: Oxford University Press, 1980), 114. Bucher adds that diviner-healers are frequently warned in dreams about those who are about to consult them; in this way they gain a foreknowledge of their specific troubles. Many diviner-healers attest to knowing their healing skills solely from their indwelling stranger-spirits, who reveal in their dreams not only herbal concoctions but the exact locations where these herbs can be collected (167).

Mandeng, 7-11. Refer to his thesis, p. 61 where he explains that "non-ordinary" diseases are defined as breaking of taboos, and as caused by witchcraft, sorcery, or by angry ancestors.

Osume, 107-108. We are reminded by Willoughby that "the subjective dream-consciousness is not sharply differentiated from the objective impressions of one's waking hours" (93).

Osume, 115. Cases fifteen (120), sixteen (121) and seventeen (121-122) of Osume's thesis give further accounts of calling to the priesthood where the dream was strategic.


Colldén, 142-146. The Balovale of Northern Rhodesia are reported not to weep if a nameless child dies (142).


Chuba, 234.


Willoughby, 143.

Fisher, 230.

Fisher, 224-225.

Evans-Pritchard, Witchcraft, Oracles ..., 141.


See Parrinder, West African Psychology.

A dream must be shared in order to be communicated. If a significant dream can become "a living myth" for a man or woman it may carry a message for others in the village or community. This is true not only because of the shared cultural meanings and symbols of the dream, but also because of the role and social status of the individual (157). See A. Shorter's Jesus and the Witchdoctor (London: Geoffrey Chapman, 1985), especially chapter twelve (149-161). Shorter in another work gives us reasons the Church

91 Evans-Pritchard, Nuer Religion, 154.

92 Fisher, 224-225.

93 Lucien Lévy-Bruhl, The 'Soul' of the Primitive (London: George Allen and Unwin Ltd., 1965), 299. The Sakata believe the ancestral spirit appears to the ruling head of a village in the form of an animal, normally a crocodile (Colldén, 23).

CHAPTER THREE

DREAMS IN THE INDEPENDENT CHURCHES OF AFRICA

Introduction

Zionist Churches of South Africa

Independent Churches of Zimbabwe

Independent Churches of Eastern and Central Africa

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CHAPTER THREE

DREAMS IN THE INDEPENDENT CHURCHES OF AFRICA

Introduction

In chapter one we have seen the historically widespread phenomena of dreams and visions among many of the world's cultures, their weighty bearing on strategic individuals in the Christian scriptures of the Old and New Testaments, and, in chapter two, their longstanding significance among the cultures of Africa, affecting both the individual dreamer and, in many cases, both the small group and the wider community. The arrival of Christianity in Africa south of the Sahara, amid an already diverse religious mixture, has created a massive spiritual revolution, one which scholars have sought to describe and which the Christian world has watched with astonishment. The story of Christianity weaving its way through the diverse fabric of African cultures is a story still unfolding. The Bible is seen from a non-Western worldview and hence is interpreted and practised in ways that seem to fit that worldview. In doing so, the world of Christianity is enriched by the insights African believers bring to the arena of Christian spirituality.

Lesslie Newbigin reminds us how quickly the Bible has impacted the African receptor communities. In its ethical
teachings, its prayers, its stories and parables, and in the life of Jesus himself, the Bible confronts the African reader or hearer by raising questions not only about the nature of the Christian faith the missionary has brought, but about his traditional culture, the milieu that has shaped his identity as an African. Hence a three-cornered relationship has evolved: the "Christianity" of the missionary, the Bible, and the traditional culture. The drama, then, is ready to unfold, setting in motion an unpredictable and complex evolution both in the culture of the missionary and in that of the receptor community. An illustration of the latter is the rise of the African independent churches (AIC).¹

Joseph Chakanza² describes four interpretative models or reasons for religious independency in Malawi: political protest, social protest, social advancement, and religious renewal. David Barrett's detailed study of six thousand religious movements reinforces the theme that the failure of the missionary to make the Church a home for the black man has led him to create a church of his own.³ Mbiti⁴ gives political, ecclesiastical and spiritual reasons. This chapter will seek to define, however, not so much the nature of the African independent churches, but the role and meaning of dreaming within these churches. To a perceptible degree the nature of the independent churches cannot be fully described without an explanation of the place of dreams in the independent movements.

Andrew F. Walls has observed that a major feature of the African independent churches has been the high regard
given to "vehicles of revelation" other than the Bible. He cited dreams as a prominent vehicle, noting, however, that dreams appear to be important in the older churches as well, especially verified in the calling of young men to the Christian vocation.5

But Verstraelen-Gilhuis also notes the manner in which dreams and visions have guided African Christians to pull away from the European missionaries to engage in their own brand of the Christian enterprise.6 A case in point is the account of a deacon with above average intelligence and zeal who, while in the bushes at his cattle-post, saw Christ in a vision. He described his vision, which was repeated three separate times, as a very objective experience. Each time, Christ advised him to go to the mission church for ordination. Since the mission’s authorities could not ordain him at that time, the deacon left the mission and started a new church in his own name.7

It seems reasonable to survey representative AIC movements from various geographical areas of sub-Saharan Africa, taking note of references to dreams and visions within each. I have divided the geographical areas in this way: a) Zionist Churches of South Africa, b) Independent Churches of Zimbabwe, c) Independent Churches of Eastern and Central Africa, and d) Independent Churches of West Africa. From this data a typology of dream appearances and motifs will be analysed and compared with the finding from the typologies of traditional cultures described in chapter two.

The importance of analysing the impact of dreams and
visions in the independent churches is critical. Independents often show us what African believers really think about their Christian faith and how they choose to reconcile their cultural values and worldview with the Scriptures. Independents are an index of Christian ideas and interests in Africa, and their importance is magnified by the lack of interest and descriptive study of the historical churches.

Zionist Churches of South Africa

(The Nazarite Church, African Baptised Apostle Church, Holy Catholic Apostolic Church in Zion, Independent Methodist Church, Swazi Christian Church, Amajeriko Church)

As a young boy, Isaiah Shembe had a series of visions. Once he was praying in the cattle-kraal and the Word of God was sent to him in the midst of lightning and thunderstorm. "Ukuhlobonga!" meaning "cease from immorality." Later visions solidified his calling as a spiritual leader, and in 1911 he began ama-Nazaretha, the Nazarite Church.8

In 1916 Shembe received a revelation that he, like Moses in the Old Testament, would meet God on a holy mountain. Out of this experience grew the tradition of the yearly (January), two weeks’ religious celebration of the Nazarite Church on Nhlangakazi mountain.9

The death of a prophet does not necessarily mean the end of his influence over his Church. Long after his death, for example, Isaiah Shembe came in a dream to a man who was a non-Nazarite. Shembe said to the pagan:
'I send you to tell them that they must not say that I am dead. If they say so they are guilty before God. I am not dead. I am still alive. May they not be tired. I shall return. I am still hiding over there, near the mountain.'

Or, a deceased leader can perpetuate his role over his congregation through a medium. This, though uncommon, seems to occur in certain prophet-type churches where the veneration of the prophet has elevated him to a position of a Bantu Christ. In a dream a Zulu woman (Anna), seriously ill, dreamed she visited heaven where she saw herself being helped by a certain prophet who was intercessor for her before Jesus. When the prophet died, his spirit was believed to have taken its abode in the woman. Anna hence possessed the prophet’s spirit and was known as Umphefumelo, the Spirit, among the church members.

As the traditional diviner would do, the Zionist prophet occasionally covers his body with a mixture of water and ashes. A certain prophet placed great value on the dreams of his neophytes. After confessing their sins, they were instructed to stay home for three days and return to reveal all their dreams, which the prophet assured them they would have. The one long-awaited or expected dream is the revelation of Jehovah, or Jesus, or the Angel, always coming in shining white robes. In the dream Jehovah would instruct on such concerns: when leaving one Church or joining another, the prophet and his followers will be shown their way in dreams; the Angel of the Holy Spirit shows the dreamer the kind of uniform or robe to wear in order to be healed. Zulu Zionists dream about those things their Church expects them to dream. Only those dream
elements fitting the accepted dream pattern of the Church are recalled with vividness. They are remembered because they serve a function, and the Church expects its members to testify about their dreams in the Sunday's church service. People will listen for hours to detailed dream accounts because Jehovah has spoken.\textsuperscript{12}

A Rev. J. M. \underline{__________} informs the Pretoria Native Affairs Department of the origin of the African Baptised Apostle Church, a new organisation under his leadership, after dreaming: "Please, sir, one day I was asleep, I dreamt of this church. 24 September 1933, I was dreaming about this church." The place of dreams in the independent churches is considerable, especially in the Zionist type.\textsuperscript{13}

Zionist dreams must be viewed in light of Zulu traditional society. Zulu distinguish between three types of dreams: dreams sent by ancestors, those sent by witches, and ordinary, spontaneous ones. Dreams that are ordinary, free or spontaneous arise in sleep in response to moods, emotional experiences, to memories of the past or of the day. These dreams are not considered important. But stereotyped dreams, defined by custom, are hoped for because they are believed to be induced by magic or by ancestors, and are alone believed to be prophetic and true dreams. The ancestral spirit communicates with his people through their dreams, in particular during periods of death, illness, or other crises. Above all, dreams are the means by which the ancestors prod the elect to become diviners and herbalists (izangoma and izinyanga).\textsuperscript{14}

Yet the "relative importance and the real nature" of
dreams in the Zionist Church must also be seen in the backdrop of the place of dreams in Mission Churches. Conversion dreams are well known in the experience of African missions. Perhaps the recorded incidence of dreams in Mission Churches would be more extensive had it not been for the fact that numerous missionaries "have felt humiliated and even scandalized because of the stress laid upon dreams by Africans." 

The most recurring dream symbols are light, shining clothes, a group of Christians on the other side of the river pleading with the dreamer to cross and join them. Dreams collected from among Christians in Mission Churches not only in Zululand but in Hayaland (Tanganyika) consist largely of these same symbols. The high regard attached to dreams by both Zulu and Haya Christians is great. A deacon in the Haya area kept a dream-diary from 1930 to 1944. The general nature of these dreams were Joseph-dreams, portraying the key role he desired to play in the Church.

Zionist dreams convey stereotyped symbolism and interpretation. The same symbols tend to show up both among traditional Zulu and in the Mission Church as in the Zionist dreams.

The following account reveals how an interpretation given to a dream appears to have the opposite meaning (at least on the surface) from the one intended. Or the account demonstrates how a dream can be interpreted in a biased manner. J. N. was a member of the Norwegian Missionary Society (Lutheran), a farm labourer from Central Natal and aged about thirty.
In the dream I saw two mountains in front of me. Then there appeared a man in white clothes, coming between those two mountains, and he held a cross in his hand. The man pointed out to me two pools below the two mountains, and he said: 'One of these belongs to the Lutherans and the other to the Zionists.' As I am a Lutheran I went to the Lutheran pool and prayed there. After the prayer, the man in white stirred with his finger in the Lutheran pool and sprinkled me with water. Then the man in white disappeared.

In telling this dream to the Zionists (the Church in which his father had membership), they tried to convince him that the dream indicated he should join the Zionists. J. N. eventually left the Mission Church to join the Zionist Church.18

Minute details are recalled from dreams. One prophet, a university graduate, would in his dreams receive a revelation of a blackboard descending from heaven and a hymn, verse by verse, clearly written on the board. He would then commence to record church hymns.19

A typical Joseph-dream is told by A. M. of the Holy Catholic Apostolic Church in Zion:

I was brought by a policeman to a holy place where I saw three men in white with green sashes and with long hair. One of them said to me: 'That one is going to be a heavenly doctor, pray to him.' And the three men in white, together with the police, knelt before me.20

Evidence shows a difference between dreams in Zionist Churches and Mission Churches. Zionists can scorn or laugh at a dreamer coming from a mission congregation who relates a dream. They believe in Mission Churches the power of dreaming has been repressed, whereas in Zionist Churches the floodgates of dreaming are wide open. Herein is one
reason some have left the Mission Church to join churches of the Zionist type. Mafuzula, a Presbyterian, dreamed an angel told him while clapping his hands, "You, too, must testify about Jesus." He wanted to share his dream in his Presbyterian Church, but as this would not have been according to custom, he joined a Zionist Church where he was permitted, even expected, to testify of his dreams.\textsuperscript{21}

The prophetic and true is none other than the stereotyped dream in the Zionist Church. Interpretations other than the stereotyped one are false. Dreaming in line with a pattern becomes a group-integrating force of unusual strength. To dream rightly is a declaration of group loyalty, revealing a proper attitude to the Church. The sect thus procures control over individual members in the name of "the freedom of the Holy Spirit." The person is being moulded into a standard type.\textsuperscript{22}

Difficulties can arise when a dream does not fit the pattern of a particular Church. A young lady, belonging to a Mission Church, had isipholiyana (hysterical illness). Doctors and herbalists failed to help her. She then dreamed of a group dressed in white with white veils on their heads. They all carried long sticks. After the dream, although not knowing of Zionists before, she joined one of them and told her dream. But the sticks in her dream did not match the sticks carried by the group she joined. She soon found another Zionist Church that used sticks she dreamed about.\textsuperscript{23}

Blessed with rivers, Swaziland is the site for numerous Zionist Churches along these rivers and in the
mountainous areas. The rivers are assets to Zionist baptism and purification rites; the mountains are assets for group or solitary prayer, fasting and visions.  

At Mohamba, Swaziland, the Wesleyan Methodist Church influenced one of the most celebrated Zionists in the country, Stephen Banda Mavimbela. He obeyed a voice in a dream directing him to go to Mohamba in 1902. He helped form the Independent Methodist Church in 1915, and became a Zionist in 1920.  

In Swaziland, names of Churches tend to be the product of dreams or prophecies. For example, within the Swazi Christian Church the following names can be noted: Ekuphakameni (a high place - like the Shembe headquarters), Ekujabuleni (joy), Ekyane zini (at the Star).  

Elias Vilakazi, the leader of the Amajeriko Church in Swaziland, was born in 1925. He received the Spirit when he heard God’s voice commanding him to repent and become a preacher. Again in 1947 he received visions: "While on the mountain the Lord said I must preach throughout the land. I saw him in the Western sky wearing a maroon robe."  

He slept in the mountains from 1948 to 1951 and on a number of occasions angels appeared to him:

One said the living shall die and arise and go to the East. From there they shall go to the North. At the great gate of heaven there are angels wearing yellow robes in the East. Again I saw an angel dressed like an eagle. He said we should go to heaven, and he shall show me the six gates of heaven. Revelation 4 (Isambulo) Mateu 4. I saw Jesus and Moses who said I should read Exodus (Eksodusi) 3.
Vilakazi’s Amajeriko Church uses snake symbols in Church ritual. A Jeriko member would not consider it odd for God to reveal a message through the medium of a snake or to appear as a snake. The use of snake symbols has been criticised by other Zionist Churches, perhaps because for the traditional Swazi the ancestors may appear and do harm in the form of snakes. Yet for Jeriko members, God may take shape of any respectable animal, and a snake for them is one of them.29

The rigid stereotyping of dream interpretation by Zulu Zionists contrasts with other independent churches that may be more flexible in their interpretations. In the Zulu Zionist context, those who do not dream according to the expected pattern are pressured by social separation eventually to join, or themselves form, another Zionist group where their dreaming styles are more acceptable.30

Independent Churches of Zimbabwe
(Zion Christian Church, African Apostolic Church, Zion Apostolic Faith Mission, the Masowe Apostles, African Congregational Church)

In the traditional thought structure, the Shona, like other Bantu peoples in Southern Africa, regarded dreams as revelations of future happenings which allowed them either to be prepared for these future events or to avert the impending hazards. They differentiated between the stereotyped dreams and the spontaneous or free dreams. They believed the former to be genuine revelations from ancestral spirits or call/directive dreams from dead and living wizards. The traditional High-God was not seen or
associated directly with dreams.\textsuperscript{31}

Although Shona traditionalists may have viewed Mwari as the true source of all dreams, the link was more remote than it is today. Because of Christian influence, Mwari, as the\textit{ personal} High-God, has been brought much nearer to the people. But the old notions have not completely died out. The mediating of the ancestors in the dreams even of Christians are admitted. Especially in the Ethiopian-type Churches the dreams from God are aided by ancestral spirits.\textsuperscript{32}

Like dreams in the Zionist Churches of South Africa, dreams in the independent churches of Zimbabwe play major roles. Samuel Mutendi, born in Southern Shonaland and founder of the Zion Christian Church, had a dream in 1919 in which an angel said to him: "Look . . . you will have your own Church in this country."\textsuperscript{33}

Johane Maranke, like Samuel Mutendi, was born in Zimbabwe (1912) and founded the African Apostolic Church. He had visions in 1932 when a bright light shone on him and a voice proclaimed: "You are John [Johane] the Baptist, an Apostle. Now go and do my work."\textsuperscript{34}

Andreas Shoko dreamt that he was ascending a high mountain. Reaching the peak, he encountered a group of baboons. They were so frightened at sighting Shoko's white face that they all leaped over a ledge and cascaded to their death. The prophets informed Shoko that his dream revealed that he would one day be filled with the Holy Spirit -- his "white face" -- and then expel evil spirits out of many. He founded the Zion Apostolic Faith
Mission.  

Obed Mutezo was influenced by dreams. He was converted to Christianity and three and a half years later he was baptized (1938). In 1953 he became an accredited preacher of the American Methodist Church. But before this he had risen to leadership positions in the Vapostori Church which he joined (1947) following a vivid dream he remembered in 1937.  

Shoniwa Masedza Tandi Moyo was born in central Mashonaland near Rusape. His parents were members of the Anglican Church, the Church he himself was baptized in. He grew up under the care of an uncle who was a minister in the Wesleyan Methodist Church. Shoniwa became friendly with a few Roman Catholic priests in Salisbury. In addition, he had associations with other religious groups.  

Religious dreams were not uncommon for Shoniwa when he was young. He recounts the following experiences when he was a young man:  

During my sickness, I had a dream one day. I dreamt that I was dead. I heard a voice telling me to pray to God. When I awoke, I prayed to God and lit seven candles that I had in the hut. It was during my illness that I heard voices telling me that I was John. I had never been called that name before. I thought that I was meant to be called ‘John the Baptist.’ I therefore used that name. I felt that when that name was given to me that I should go and preach to the natives. I think that I was given that name, ‘John the Baptist,’ by God.  

Up to the time that I was sick, I studied the Bible that I had continuously, and also when I was sick. The Bible I had, I bought in Salisbury from a shop in Second Street. It was in the native language.  

When I got better, I left the compound that I was staying in and went to a hill
near Norton and remained there for forty days praying by myself. The only food I had during this time was wild honey. I prayed to heaven day and night. I did not sleep. Whilst staying on the hill, I used to hear a voice saying, 'I have blessed you. Carry on with the good work. Tell the natives to throw away their witchcraft medicines, not to commit adultery or rape . . . .'

I really do believe that I have been sent from heaven to carry out religious work among the natives. I think that I am 'John the Baptist,' as the voice told me so. No human being has guided me in my teachings. I am only guided by the voice that I heard when I was staying on the hill for forty days. I have heard the voice since in my dreams. The voice would come to me through a bush that was burning quite near me. When the voice ceased, the fire would go out.

I no longer suffer from pains in the head.38

Johane Masowe, as Shoniwa was now called, continued to have numerous dreams, visions, and the hearing of voices. As the chief prophet of his African Gospel Church, he set the tone for dreaming among the other prophets. All ordained members of the Masowe Apostles may preach. The Bible, especially the prophetic books, are very popular within the Church. The prophets were expected to be well versed in the prophetic utterances of the Scriptures. But the Bible is not the only way that God reveals himself to the prophets. It is primarily through visions and dreams that God makes contact with his Church, and the prophets are instruments of divine revelations.39

The Masowe prophets fall into two types: prophets and teachers. Both possess the gifts of the spirit, prophets with the gift of prophecy and teachers with the gift of tongues. The spirit communicates with the people through dreams and visions in the case of the prophets, and in the
case of the teachers the spirit communicates directly to
the people to teach them.40

According to Daneel, the reward element is obviously
there in most dreams: Church membership secures salvation
(entry into heaven), provides security against evil powers
lurking in one’s future, provides continual healing treat¬
ment, and provides a means for leadership ambitions. Call¬
dreams to join a new church therefore frequently reflect
the deepest needs of individuals.41

Variations on dream interpretations are numerous. For
the Ethiopian-type Churches, in which dreams are less
notable as a controlling force, the patterns of standardi¬
zation, if they appear at all, are less clear. In the
Spirit-type Church members generally place high value on
the dream’s symbolic content and they expect the dream to
show them the correct Church to join.42

In the Chibarirwe Church, (African Congregational
Church) while one encounters members with high regard for
the importance of dreams, some possess a pronounced hesi¬
tancy and critical attitude toward dreams. This doubt of
the dream’s helpfulness is especially obvious among those
ministers and evangelists who received theological training
through the Mission Churches. Some remarks follow:
"Dreams are of no use because people dream what they think
of!" Or "Mwari seldom sends us messages through dreams.
It is mostly a matter of dreaming and then connecting an
incident with the dream afterwards, without the dream
having instructive value." Or "Dreams are of no real
value. It is a mere coincidence if you dream something and
it really happens afterwards.43

The "control-dream" (group-consolidating dream) appears to play a heavy role in Churches such as Mutendi’s and Johane Maranke’s, i.e. in the prophetic Churches with a type of leadership that is semi-Messianic (churches in which the founding prophet does not replace the role of Christ but is seen as direct representative for the group). These dreams in the most part are experienced and told by high-ranking Church officials who were or are in close touch with the founder leader and who, therefore, receive orders from him. Through such control-dreams, advice, directives or rebuttals to wayward views can be delivered by the main leader over great distances to lower officials of the Church. These dreams are then viewed as extraordinary powers exercised by the main leader, whether he is alive or dead. They are seen as divine assurances of the leader’s being sent by God and hence his legitimate position in the Church. As part of the senior official’s acts of loyalty to the local congregation and to the leader, he gives attention to such dreams by publicizing them.44

Here are two examples. The first involves Evangelist Onias Muchimwe who asserts that Johane Maranke has visited him a number of times after the latter’s death.

Johane has caused me to dream. He came to me while I slept and said: ‘Onias, you must be strong and persevere in the faith. Don’t backslide because here where I am now I have found a good dwelling-place. Be fair in your judgment of other peoples’ problems! Follow the proper way [the Apostolic way] because here in heaven are many mansions to live in.’ These were Johane’s words to me. God probably allows him to come to us so that we may be
encouraged to persevere in faith.45

Shortly after Maranke's death, Secretary Jana Mufararikwa, the son of the ward headman in whose section of the country the Apostolic headquarters are situated, recalled the following dream in which Johane said:

'Sekuru, you must remain steadfast in our office, as you have been in the past. Do not give the visitors from elsewhere reason to complain at the Paseka. Give them sufficient food to eat!'46

A great number of dreams shared in private discussions or during sermons involve the appearance of the main leader of the Church without any words spoken. It is reported that the leader was simply "seen," which brings confirmation of one's calling, the right choice of the proper Church to worship in or, if "seen" during a period of illness, the dreamer is comforted in believing his cure will be complete. These silent dreams are common to most members of the semi-Messianic Churches. Healing dreams tend to be most common, i.e. the afflicted one "sees" Mutendi and then becomes healed. Mutendi in the dream does not say or do anything. He is radiantly white. Occasionally he is reported to touch the dreamer with his holy staff.47

Dreams can also be used for competitive advantage among the various Churches. In other words, group-consolidating dreams can be used to repudiate other groups. Among the Maranke Apostles, for example, dreams are often anti-Zionist in theme. Since the Apostles tend to possess exclusivistic claims to salvation, the growth of Zionism is not relished. Hence the divine condemnation of Zionism
through the dreams of those Apostles who once belonged to a Zionist Church or who had once been drawn to its practices. Such persons will feel the group pressure until they leave the Apostolic Church or renounce Zionism totally. The following is an example of an anti-Zionist dream by a man who once was a Zionist but now is an already affiliated Maranke Apostle:

I was a Zionist before I became an Apostle. Long ago this was the true Church because it started in this country before Johane's vaPostor. When I became ill I thought of going back to Zion, but then I had a dream which prevented me from going. While dreaming I observed God judging the world. I saw Him leaving the Zionist Church in the 'pit of fire' [gomba romoto] where all its members were burnt. The Zionist Church came from the east and made straight for the 'pit of fire.' I was frightened and cried out. I was sad to learn that one could not get eternal life as a Zionist. Later a voice came to me in another dream asking me if I have known Christ to buy land. From that day I knew that his was the proper Church, and I started recovering from my illness.48

In-group and domestic conflicts are often expressed in dreams and resolution sought for through the use of them. In Chingombe, Daneel recounts how both Apostolic and Zionist preachers encourage church members not merely to confess their sins during the beginning of a church service but also to share their recent dreams they deem important. Accounts and their interpretations sometimes occur spontaneously in between sermons or at any particular point in the service. For example, if a husband suspects his wife of extra-marital activities, he may narrate dreams of having "seen" his wife walking out of the house into the night. Tensions in church leadership rivalries and suspicions give
rise to specific dream narration as well.49

In the context of Christianity among the Shona of Zimbabwe,

\[ it \text{ it is not so much a matter of total neglect of dreams by the missionaries, for a number of them are known to have paid sympathetic attention to accounts of conversion dreams given by Church members. It is rather a matter of missionaries who, through their comparatively sober approach to religious life, set less store by dreams and visions as channels of divine revelation. Consequently Africans were made to feel, whether deliberately or unintentionally, that their dreams did not have as much significance as in the traditional religious context. The missionaries did not regard it as a prerequisite for conversion; neither did they give it a central place and thereby exploit it as a group-integrating factor within the Church. Instead, therefore, of continually narrating their dreams to the European office-bearers with whom they came into contact, African Church members kept their dream-experiences to themselves or shared it with their closest relatives.50} \]

Daneel’s study of dreams in Mission, Ethiopian-type and Spirit-type churches is quite revealing. Few members of the Mission and Ethiopian-type churches could relate call-dreams, largely because they were not expected to have them. Dreams in these groups are not justification for joining, nor are dreams officially accepted and standardized in these churches as divine sanction. Because the right-mindedness, spirituality and loyalty of members are not evaluated by their ability to dream the correct dreams, as is expected in the Zionist and Apostolic groups of the Spirit-type churches, members tend to either forget or fail to mention their dreams, even if some dreams had revelatory meaning to them in the past. Yet as many or more of the Mission and Ethiopian-type church members regarded dreams
as a way God directly communicates to man. About 48% of the Mission, 54% of the Ethiopian-type and 50% of the Spirit-type church members regarded dreams as a way that God sends messages to mankind.51

An outline of Daneel’s observations are:

1) A number of missionaries are known to have paid sympathetic attention to accounts of conversion dreams given by church members.

2) But missionaries set less store by dreams and visions as channels of divine revelation.

3) Consequently Africans were made to feel that their dreams did not have as much significance as in the traditional religious context.

4) The missionaries did not regard the dream as a prerequisite for conversion.

5) They also did not give it a central place and therefore failed to exploit it as a group-integrating factor within the Church.

6) Hence African church members kept their dreams to themselves or shared them with their closest relatives.

7) Few members of the Mission and Ethiopian-type churches could relate call dreams, largely because they were not expected to have them.

8) Dreams in these groups (Mission and Ethiopian-type) are not justification for joining, nor are dreams officially accepted and standardized in these churches as divine sanction.

9) Because the right-mindedness, spirituality and loyalty of members is not evaluated by their ability to dream the correct dreams, as is expected in the Zionist and Apostolic groups of the Spirit-type churches, members tend to either forget or fail to mention their dreams, even if some dreams had revelatory meaning to them in the past.

10) Yet as many or more of the Mission and Ethiopian-type church members regarded dreams as a way God directly communicates to man. (About 48% of the Mission, 54% of the Ethiopian-type and 50% of the Spirit-type church members regarded dreams as a way that God sends messages to mankind.)
Independent Churches of Eastern and Central Africa

(African Israel Church, The Church of Jesus Christ on Earth through the Prophet Simon Kimbangu, the Lumpa Church, the Mutumwa Church, the Light African Church, the Zion Church of Dingiswayo, Watu wa Mungu Movement)

An interesting view of dreams in a pentecostal-type African independent church is found in Charsley's study among members of the African Israel Church in Western Uganda. In his case study, Charsley sees a difference between the dream-as-told and the dream-as-dreamt, the latter being more problematic and elusive. The dream-as-told is what Charsley calls “public pieces of verbal behaviour.”

Within the African Israel Church services he studied, Charsley observed that the telling of dreams occurred regularly:

After collective and simultaneous confession, once all were again calmly seated, the Clerk would call for people to tell what they had seen while praying, i.e. visions, or what they might have seen during the night, i.e. dreams (amaloto). In a successful service this would set off a stream of visions, dreams, interpretations, confessions, and forgivings, often mingled but tending to come in that order. Tellers would begin by specifying the date, time and general circumstances of their dream, and would then tell it through without interruption or comment, whether it was a few brief sentences only or a long, involved narrative. The garrulous might however find their hearers getting restive. Dreams would often result in confessions, and confession in forgiving. The session might continue for an hour or even two, and sometimes become the largest part of the service; it might however last only long enough to discover that nobody had anything to say. Once completed, the service would continue through announcements and administrative matters, preaching, the collection, and various prayers to its end.
Dream-telling was set at the middle of the worship. Though it did not always occur, it tended to when a service was particularly exciting or meaningful. Dreams would then be told one after the other. This happened regardless of whether there was any interpretation. Most dreams were understood to be revelations from God while some might be interpreted to be messages from Satan. It was said that messages were available to anyone who prayed for them before sleeping. Thus while the ability to interpret dreams was seen to be regarded as a special spiritual gift, dreaming was not. It appears that in some African Israel Church gatherings no one had any special ability in dream interpretation, while in others a few had unusual perception into dreams. Dreams recorded in the Church were immensely varied and manifested none of the stereotyping so prevalent in Zulu Zionist dreams.54

Simon Kimbangu of the Belgian Congo (Zaire) sought to make the Christ of the Scriptures authentically African. The effort of this black prophet, founder and martyr culminated in the establishment called "The Church of Jesus Christ on Earth through the Prophet Simon Kimbangu" (EJCSK). In his early years, he was influenced by English Baptists, later studying four years at the mission in Ngombe-Lutete. He was baptized at the mission and it was here he was named "Simon."55

Kimbangu was a man of keen spiritual and Scriptural insight and of deep devotion. He matched this with a zeal for teaching and evangelism. In 1918 he heard a voice saying to him: "I am the Christ; my servants are
faithless; I have chosen you to witness and to convert your brothers." Frightened by this call, he refused to obey, but the call came back repeatedly. His wife often heard him talking in disturbed and restless dreams. In 1921 he could not refuse the call any longer. He healed a woman in a village after a divine compulsion to go and lay hands on her in the name of Jesus. In a dream to Kimbangu God once said, "I have heard your prayer; people think it is necessary to have spirit to do my work, but I shall give you that which surpasses." The gift referred to was healing.

The songs of Kimbangu at the beginning of his work at N'Kamba were Protestant songs. Since the Protestants refused to sell their hymn books to Kimbangu's people, Kimbangu prayed and he discovered the gift of "catching" the songs. That is, Kimbanguists catch songs in dreams and in visions of hearing angels sing. Once a song was caught, it was sent to an office (Directorate of Kimbanguist songs) where it was examined and, if need be, modified before full acceptance. Kimbanguist songs are essentially prayers.

MacGaffey's Modern Kongo Prophets (1983) contains numerous examples of the importance of visions and dreams in the life of Kimbanguist churches and other Kongo prophetic movements. A prophet associated with the early stages of the Kimbanguist movement testified that he had seen during the night a bright light and a European who advised him to heal the sick in the name of Jesus Christ.

A prophetic movement in the Lower Congo founded by Kinene Jean during the time of Simon Kimbangu began with
visions and dreams. One of the central features of Kine-
nism is Nsongolo. After members recite their dreams, the
"Representative" interprets as many as he deems necessary
and follows with advice. The dreams and the advice involve
the practical affairs of the people. This time is used for
public confession.60

But of course, as elsewhere, dreams are not the pri-
ivate affair of prophets only, as can be seen by a collec-
tion of dreams given by people counselled by a Kongo proph-
et in 1970. It is quite evident that poor physical condi-
tion was in each case the occasion for the dreams: one
with poor vision, stomach ache, and a gripping sensation on
her throat; another with a fast heartbeat, generalized
feebleness and pain, fever and coughing of blood; another
with bad luck and general ill-health; another with pains in
the arms, stomach, legs, and lack of success in finding a
husband.61

In 1953 in the Chinsali District of Northern Rhodesia
(northeastern part of Zambia) a Bemba woman, Alice Lenshi-
na, began having visions. She claimed to have been taught
some hymns by Christ. She was affiliated with the nearby
Lubwa Mission (Presbyterian) for a time. However, towards
the end of 1954, Lenshina began asking the people of her
district to give up the objects used to practice witch-
craft. As she began administering her own baptism, the
Lumpa Church was born, promoting a Protestant ethic, witch-
craft elimination, and a devotion to her person.62

Perhaps a more detailed look is advisable. Lenshina
became very sick and "died" four times, each time rising
again at the start of mourning. At her fourth rising, she claimed that she was called by Christ to meet him at the river. She went to the river where she found Jesus who instructed "his people" in Chibemba to "send her back, her time has not yet come." Then Jesus went across, showed her "a sign," and advised her to visit the abena kubuta ("they of the whiteness") at Lubwa who would have a message for her. She went to see Fergus Macpherson, the missionary minister, and told him how Jesus taught her some inyimbo (hymns, songs) and had shown her Ibuku lya Mweo (the book of life). Macpherson counselled Lenshina to give thanks to the Lord for saving her from death and to serve him with her whole heart.

Dillon-Malone does not give us the extent to which dreams affect the life of the Mutumwa churches of Zambia, but he does describe how traditional African herbalists may depend on dreams. African herbalists in their new "biblical framework of consciousness," are common in Mutumwa centres. Their wide knowledge of herbs is put to use for patients who need them. They claim that the right medicines are made known to them in dreams. They then find the right leaves or roots in the bush. Mutumwa healers claim that faith alone is sufficient, but since the faith of many patients is weak, medicines are often necessary.

Peter Mulenga is the founder and head of the Mutumwa Church in Lusaka, and is to be distinguished from John Sikapizye and the Mutumwa Church in the Copperbelt. A dramatic dream/vision was central to Mulenga's understanding of his own role and of the future development of his

In a further study, Dillon-Malone delineates a "diagnosis session" of a patient (church member) with multiple problems. Along with describing the bodily and psychoneurotic symptoms of illness, he describes problems the patient has with the use of medicines, problems in the household, with neighbors, marital problems, and problems with vexing dreams. The patient admits to all, including the disturbing dreams. The patient is then told to sit "in the middle" where the church will pray over her and drive out the evil spirits.66

Chakanza's study of independent churches of Malawi also reveals the part dreams play in the birth of a new movement. Ngwira's succession of dreams led him to found the Light African Church.67 Dingiswayo's series of visions and dreams led him to form the Zion Church of Dingiswayo.68 The role of dreams or visions in the long list of Malawi's independent churches is not documented in most cases by Chakanza, but (if we can speculate) we would guess that dreaming and visionary experiences do play a significant role, if not in all, certainly in most of these movements.

Joseph Ng'ang'a (a Kikuyu of Kenya), a founder of the Watu wa Mungu movement, was called by God in a dream in 1926. He heard God's voice urging him to cleanse his life, be saved, and to pray for his people's liberation from the
colonial authorities. He was called by a new name which later became his baptismal name. Up to the present time (1973 when the article was written), the public recognition of a name revealed in a dream is tantamount to baptism in these Spirit churches. Ng’ang’a, we are told, prayed and read the Bible for three to four years as a result of his conversion.69

Independent Churches of West Africa
(The "Harris Churches," the Dawano Movement, the Aldura Movement)

William Wadé Harris (1850-1929) can be described as one of the most influential African prophets. He left his roots in Liberia and led some 120,000 to Christianity in the Ivory Coast and Ghana. But Harris did not himself found any Church, nor did he join any denomination though he had been a teacher for the Episcopal Church and came from a Methodist family. There exists today an independent "Harris Church" in the southern part of Ivory Coast, with a leader. But Harris told his converts to join any Christian Church.70

His critics saw him as a political agitator which led to his imprisonment. There in prison, in a vision, God sent the Archangel Gabriel to call him as a prophet. Harris claims he heard a voice commanding him to "go" and "preach." He felt the power of the Holy Spirit and received the gift of tongues. Finally set free from prison, Harris was a different man, cleansed of all bitterness towards enemies. He forsook his interests in politics. He
went about preaching: "Prepare ye, Jesus is at hand; Repent ye ... I say to all men, black and white, repent and believe in Jesus Christ." The core of his message was: "Repent, destroy your fetishes, worship the only true God and obey his commandments."71

Shank is convinced that the word "spiritual" and the reality of Harris' trances are closely linked. Harris "sees" the Angel Gabriel. A vision is the apparent meaning, as Harris said "not physically but spiritually," and "not with my eyes but spiritually." He admitted, "I was in a trance ... you do not see those things but they possess you." In Western categories this may appear to be "psychic," but the religious designation of "vision" is more appropriate because it connotes a power outside of man that seeks to make himself known ("they possess you").72

Various "small prophets" arose for two decades following the impact made by Harris, claiming to be his successors. The most successful movement, founded by a woman named Dyegba Dawano (born 1915), is second in numbers of members to the Harrist Church73 among the Ivorian independent churches.

Dawano is better known as Marie Lalou, Lalou being her married name. She could not conceive and bear children, and after four years of marriage, she decided to refuse her husband's sexual advances, telling him she had received such advice in a dream. Her husband tried repeatedly but finally became ill and died. According to custom, his brother sought to take her as a wife. She refused him, giving as a reason another dream. This brother died also,
raising the suspicion in the village that she was somehow responsible for the two deaths. She returned to her village and began preaching that God wanted the people to stop harming one another through witchcraft and poisoning. She distributed holy water, being told to do this in a dream and which she found next to her bed on awakening. The holy water was to protect from harm those with a clean heart. If anyone drank it with the least ill will in the heart for another, that one would die. Many deaths occurred in the village during the months after her return. Lalou was blamed for the deaths and fled to another village, but the identical problem happened again.74

Marie was expelled again and lived in the forest for several months. Eventually the village chief allowed her to return and she established a church in 1942. Using her holy water, Marie began to heal people from their illnesses. In 1951, soon after her movement dramatically grew, Marie became ill and died. Before her death, Marie Lalou chose a particular woman to be her successor, the selection having been shown her in a dream. She taught the woman, called Princess Geniss, the songs revealed to her in dreams. Geniss died in 1959 and was succeeded by another woman.75

But another woman, Ble Nahi, had claimed the honour of being the spiritual successor to the legendary Marie Lalou and established a distinct branch of the movement. Ble Nahi fell ill in 1949 and consulted Marie Lalou. After the meeting with Lalou, Ble Nahi saw Jesus in a vision who instructed her to sing a song, after which her name would
be Jesus Onoi ("women in the service of God on earth"). She boarded a bus for her husband's village and again saw Jesus as she disembarked from the bus. Jesus told her to sing. The song said that now that Jesus Onoi had appeared, prosperity and health would be restored. Suddenly, as she walked toward the village, she became strangely immobile, and a voice asked her why she was approaching the village of her husband when she has been told to cease relations with men. She left the village, but finding rejection in her paternal village, she found her maternal village more hospitable. At this stage Onoi's rise to fame began. She healed many through prayer and after insisting on confession of sinful deeds. Convicted that Jesus had commissioned her to heal the sick, Onoi announced that she was the spiritual successor to Marie Lalou upon the latter's death. When Onoi died in 1958, two male prophets succeeded her. One of them still receives messages from Onoi in dreams.76

The preceding accounts of Marie Lalou and Ble Nahi demonstrate the movement's dependence upon visions and dreams. One wonders to what extent followers of the movement experienced such revelations.

Joseph Shadare (Sadare) in Nigeria was guided in dreams to form a prayer group during the worldwide influenza epidemic from 1918-1919, perhaps signalling the start of the whole Aladura ("praying") movement in West Africa. Healings through dreams were recorded during this period with, interestingly, the intervention of ancestors.77

The outbreak of influenza, called "the Great
Pandemic," forced the Government to close the churches in Southern Nigeria. When the pastor of St. Saviour’s Anglican Church returned to his farm, the members met in the house of J. B. Shadare for prayer meetings. Visions coupled with prayer confirmed the value of the prayer meetings. Shadare experienced these visions before the epidemic.78

Simultaneously, at a village five miles away, where the C.M.S. mission first set roots in the area, Sophie Odunlami, a young schoolmistress, saw a vision in which was revealed that God would send a rain to cure the sick. Odunlami travelled about, preaching her message of hope. Her fame spread. She soon joined Shadare in a society for healing through Christ alone. Their constituency largely consisted of members of St. Saviour’s who at the time followed Shadare in this as in other concerns. The end of the epidemic did not close down the society. It was inaugurated in July 1920 as the Precious Stone or Diamond Society. Anglican authorities interfered only when, after young children of some members had died, a vision revealed that infant baptism was wrong. Melville Jones, the English Bishop of Lagos, recognized the high morality of the Society members but criticized the exclusive use of faith healing, along with its rejection of infant baptism, and its reliance on dreams and visions for guidance. So in December 1923 Shadare left the C.M.S. and he and sixty others were rebaptized. Since they had made contact with an American group called "Faith Tabernacle," they were known as the Diamond Society of Faith Tabernacle.79
The story of the contact with the American "Faith Tabernacle" was linked to David Ogunleye Odubanjo. Odubanjo accidentally found a copy of The Sword of the Spirit, published by Faith Tabernacle (Philadelphia, U.S.A), a fundamentalist church. An article in the paper entitled "The Seven Principles of Prevailing Prayer" made an immediate impact on him. Supported by dreams, Odubanjo was led to follow these teachings which harmonized well with the spontaneous rejection of medicine for fervent prayer as advocated by Shadare and the Diamond Society. Odubanjo joined Shadare's group which accepted "The Seven Principles of Prevailing Prayer." The Yoruba reliance on visions and dreams for guidance spontaneously entered the Society. The present-day Christ Apostolic Church (Aladura) is the lineal descendent of the Diamond Society of Faith Tabernacle. 80

In 1925 Abiodun Akinsowon, a fifteen year old girl had a vision of an angel who followed her home where she went into a trance. She was transported to a celestial realm and instructed on various heavenly mysteries. In addition, Abiodun passed successfully a rigid spiritual examination. She could not break from her trance and would even die unless she met a man gifted in prayer. A Moses Orimolade was sent to meet Abiodun. She recovered from her trance. Abiodun and Orimolade decided to found a spiritual society, first called Seraphim Society as a result of a vision. An additional name, Cherubim, was added two years later. 81

For the Yoruba the significance of dreams is taken for granted, but visions, 82 consciously sought through fasting
and prayer, were a new thing and many followers had to be guided in their use by Orimolade. In a prayer meeting Orimolade would remain silent for a long period while others waited curiously. Then he might say, "The Holy Spirit has descended." A hymn might be sung, followed by a prayer by Orimolade. Then he would share the visions he had seen. Eventually many other followers were seeing visions; such women and men were known as visioners (ari-ran). All major ritual practices or doctrinal teachings were sanctioned by visions. Meetings took place in numerous parlours and private houses as a growing number of members became skilled in the spiritual activities which Abiodun and Orimolade had initiated. The bubonic plague in Lagos (1924-1926) resulted in multitudes of visions and healings on sundry topics being reported in newspapers, or gossiped about, and the number of followers swelled quickly.  

As the numbers swelled, the prayer meetings and anniversary processions were supplemented by an abundance of Bible classes. The Bible was deemed as important as visions or prayer, and perhaps provided the intellectual justification for them. The society in the beginning merely supplemented the church services which manifested Methodist connections. Eventually the group was criticized for setting up the "Praying Father" (Baba Aladura), as Orimolade was being called, as a rival to the authority of the churches. Additionally, the new society was criticized for opposing any kind of traditional medicine (ogun).  

Josiah Olunowo Oshitelu, the founder and head of the
Church of the Lord (Aladura), was associated with the Faith Tabernacle church and the Aladura revivals. As a young Anglican teacher in 1925, he began experiencing intense visions and a call to an important ministry which led him to break with Church authorities in 1926. His emphases were similar to other Aladura — faith healing, judgment on native medicines and idolatry, the baptism of the Spirit, and prophecy. However, Oshitelu and his followers later clashed with and separated from Shadare and the Faith Tabernacle movement on the following issues which the latter group rejected: the use of holy words, the concern with witches, and the toleration of polygamy.85

The variety of peculiar psychic and spiritual experiences which are amply validated in his later life gives greater authentication to the numerous accounts of similar features in his early years as a child. It is claimed that he revealed unknown past secrets, was able to discover witches, to have prophesied the future, to have had strange dreams of being instructed by divine beings, and to have read signs in the sky.86 In a certain period of his life, Oshitelu had repeated appearances of evil spirits but a 'Holy man' dealt with the witches with tremendous blows that caused them to turn into cats, horses, rats, cows and deformed creatures.87

Dreaming in the Church of the Lord is taken so seriously that telling a fake dream against a fellow-member is tantamount to lying against the Spirit.88 Fasting can be regarded as a penance and as a punishment by a church. Hence the advice: "On the night of your fasting day be
clever enough to catch what you dream . . . because surely you will hear a voice to make you understand whether you are forgiven or not."\textsuperscript{89} God is thought to be especially near in the house of worship, leading many to induce a revelation or dream by sleeping there.\textsuperscript{90} The cross is the sign of salvation and a terror to demons and evil doers. The dreamer who sees a cross is instructed how to understand the dream, for God is certainly speaking. Usually the interpretation is that the Christian should 'take up his cross' of persecution, hardship and suffering, as Jesus did.\textsuperscript{91} In becoming a member of a spiritual church one's dreams will change and the interpretations will too. Formerly one's dreams would be opposite in meaning. Gradually dreams will be understood just as is seen in dreams.\textsuperscript{92}

Visions can come during private prayer or meditation, or during any point in a group worship, and members are free to relate their vision as they saw it during the prayer or hymn or sermon. Members are asked to write their dreams in books and later relate them for interpretation, usually privately but sometimes in services. Prayer, chastity, fasting and the reading of psalms are especially conducive to dreaming and visions. Books of dream interpretation, which are common in West Africa, circulate among members, but are officially rejected by Church policy. Experienced dreamers can normally interpret their own visions and dreams; for others the help of a minister or another who is gifted is sought for interpretation. The manifest content of dreams include many African traditional features (hills, trees, enemies, rivers, animals,
mutilations, etc.), Western elements (cars, clocks, etc.), and ample elements found in the Bible or in the Church (crosses, live coals, rainbow, white angels, pulpits, candles, altars, doors, etc.)

The ability to hear voices is considered a "higher level" than vision. Evil voices as well as voices of angels can come to the ear, so one must be careful and discerning. The experience of the "inner voice" is considered the highest form of revelation of all. In the Christian man there is good and evil. The Holy Spirit who dwells in man seeks to influence man's thoughts and behaviour through his inner voice. Forsaking all forms of evil is vital to developing an ear for the inner voice of the Spirit. Keeping in constant prayer will help one to discern evil thoughts and to cling to the voice and power of the Holy Spirit.

This teaching about the inner voice of the Spirit, heard through the development of meditation and prayer and personal consecration, as the highest form of revelation, is a feature not commonly found in the written sources on revelations in the independent churches of Africa. The question may arise as to how uncommon is this view of the "inner voice" as being the highest form of revelation. On the surface it appears to be a mature view and unique with the Church of the Lord. Whether Turner perceptively happened to ask the right questions for this information or whether it was simply shared with him by an informant is a question only he can answer. Perhaps other writers on the independent churches have never asked the questions. The
ability to hear the "inner voice" of the Spirit, heard only through prayer and a life of consecration, does appear to be a legitimate way of looking at revelations from God.

In the Aladura movement, the prophetic calling may arise from hearing a sermon or from a spontaneous conviction. But usually a prospect feels the call after experiencing manifestations of the Spirit -- speaking in tongues, dreams, visions, prophesying and epileptic movements. As such the individual feels energized with new power and reports to the church authorities. He then is taken under the care of a minister for a trial period. After a period of extensive fasting and prayers, he is officially commissioned to commence his discipleship training which can take from one to three years.95

The Aladura churches developed dramatically because the "older churches" failed to meet the spiritual, moral and material needs of the indigenous population, and because the Mission Churches refused to Africanize worship and to seek theological understandings for the underpinnings of indigenous cultures. Africans had trouble grasping Christianity's direct relevance to their lives. In times of discord, then, many can be found reverting back to traditional solutions. The impact of Christianity in the communities was generally anaemic. Evangelistic methods tended to be individualistic, ignoring the cherished communal disposition of the African people. Conversion meant, in the case of polygamous males, keeping one wife and dismissing all the others, breaking the fabric of family life. The rhythm and balance of society was upset.
The Christian lived in the world of traditional religion and the world of the church. The Aladura spiritual revolution was necessary. The Holy Spirit came to announce anew the Gospel in languages Nigerians understood and through revelations in the form of prophecies, visions, dreams and trances, manifesting the all-embracing power of Jesus Christ.96

Fatoyinbo describes and analyses an Aladura Church in Nigeria, the Celestial Church of Christ. Celestial members claiming the filling of the spirit [the small letter is Fatoyinbo’s] are regular and frequently accompanied by an immediate awareness of God’s will, justifying behaviour to personal visions and revelations. The services of the Church are normally ecstatic in many of their features: screaming of "amens," vigorous shouting of "hallelujahs," dancing about and sporadic gyrating, moaning, sudden outbursts of praise, throwing of themselves to the floor, two or more than ten people shaking with some repeating "Jesus Christ" while others "Jehovah." This is many times accompanied by messages and ecstatic prophesying, many which are declared to be the result of trances and dreams. In addition, exorcism of evil spirits and healing from illnesses are common features of Celestial worship.97

There appears to be no restriction about the gift of prophetic revelation. Regardless of religious, professional or social background or age, anyone can receive, either in dreams or in waking, the gift of prophecy. The reasons why many join the Church or remain in the Church and, in the end, the process of becoming a prophetess or prophet in
the Celestial Church of Christ follow the same pattern. Usually the person becomes sick and goes to the Church for help. Rituals are performed, and during the period of treatment the sick one endures attacks of possession. He is cured eventually and he now demonstrates sharp intelligence, though bouts of possession continue. These bouts are eventually accepted and honoured. Following a lengthy period of probation, the possessed, now seen as a prophet, is lifted to the status of a full-fledged prophet. He now seeks to help those who have experienced or are experiencing similar life-crises.98

Another way that Celestial prophets and prophetesses function in the churches is to serve as proclaimers, advisors, warners, and detectives. Prophetic functions can take place in a home or in a church service. In the case of the latter, a member or a newcomer may be requested by a prophet or prophetess under the guidance of the Holy Spirit to "listen in" to some prophetic message. The revelation or message may relate to a problem the summoned individual may have. It may involve warnings for or blessings in the immediate future. Or, a person may be passing by a prophet during the service and the prophet may "go into spirit" and reveal the problem that person has and what he is to do. People have been told by prophets or prophetesses about the dreams they had at night or about certain objects which enemies have buried in their homes or the "juju" they themselves have used and are hiding in their homes. This type of prophecy is common and understandable considering the emotionally charged atmosphere during the worship
services.  

Celestial members as well as their prophets and prophetesses are deeply committed to inspiration and ecstasy. The deep urge of the African to know his future, immediate or distant, has found ample expression in this Church. Fatoyinbo is convinced that a majority of Celestial adherents are there for the revelational benefits freely given. Claims of possessing visions during prayer or in dreams or in trance are very common among the members. Factors that may give rise to such experiences are illness, stress, stress-related problems, bad thoughts, overfeeding or underfeeding. Since the Yoruba, like many other Africans, take their dreams seriously, the tendency to dream is understandable.

Like all prophet-healing movements, the Brotherhood of the Cross and Star (Nigeria) holds to the important place of divine revelations in the form of dreams, visions and prophecy. Gifted individuals may manifest dreams or visions in their private lives or during prayer fellowship meetings. Dreams have divine origin and purpose for the dreamer or for another. Dreams are told to prophets attached to Bethels (places of worship for the movement). Prophets give interpretations and take the necessary steps which the Holy Spirit may direct toward bringing about or preventing the revelation. In the case of visions as well, those approved by the prophet are allowed to reveal their visions in the assembly during prayer meetings. Visionaries may see things affecting others as well as themselves. Visions may involve impending illness, one’s
occupation, enemy behaviour like sorcery and witchcraft, barrenness, danger at place of work, some unexpected good luck or fortune, and spiritual blessings.\textsuperscript{102}

It is unclear how one obtains the power of visions, dreams or prophecy. It is a gift from God. But followers of the Brotherhood have been known to sleep at Bethels after evening prayers to practise dream incubation. But during mass meetings at Calabar when thousands gather, there is a moment when the leader tells the adherents to open their hearts and outstretch their hands and receive the Holy Spirit. Many begin to experience ecstasy, some see visions and some speak in tongues.\textsuperscript{103}

The aims of worship and life for the Brotherhood of the Cross and Star is to instruct people to love one another, to spread the Gospel of Jesus Christ to sinners who need to repent, to proclaim the Gospel from house to house, city to city, to all the world, to heal the sick, cast out demons, raise the dead, and cleanse the lepers. To achieve these aims, members are taught to pray daily wherever they may be, to sing hymns, study the Scriptures diligently always, participate in prayer meetings regularly, and refuse to mix with worldly organizations. Prayer meetings are held daily both in the morning and evening. Members living near the Bethel attend the morning prayers. A bigger crowd comes for the evening prayers which begin at 7 p.m. and last well past midnight in many cases. A significant place is specifically allotted in the prayer service for "Vision, Prophecy, Dreams and Testimony."\textsuperscript{104}

Walls offers a fitting summary to the versatility of
independent movements to make Christianity attuned to the circumstances of their social context:

Many Christian movements in Africa today are more radical than Harris was. From one point of view one may see the Aladura movement as a protest against the secularization of various aspects of life, particularly urban life, and not least healing. It is easy enough, and common enough, to point to syncretic elements in these movements, but it is equally important that at the really critical points of intersection with the traditional world view, healing and witchcraft, many of them insist on a sharper break in practice with that traditional world view than do most mainline churches. They are radical Biblicists, daring Christians to live by the Bible, and unlike the normative European missionary, not working on the assumption that the prophecies, visions and healings characteristic of early Christianity died out 2000 years ago. The Bible has taken on a life of its own within African cultures; the aspects of its teaching which seem plainest and most immediate in one environment may pass unnoticed in another, while passages apparently irrelevant to the life of one society may be seized on avidly in another which sees there a reflection of itself. We have only begun to see what the Book will do in African religion.105

A Typology of Dream and Vision Appearances

From the survey of the literature on the AICs, the following compilation lists the type of appearances found in dreams and visions of the various religious groups.

Zionist Churches of South Africa

The Nazarite Church

Voice of God (we shall consider voices as non-visible "appearances")
Voice of God
Isaiah Shembe
A certain prophet
Jehovah
Jesus
Angel
Holy Catholic Apostolic Church in Zion

Three men in white with green sashes and long hair

Independent Methodist Church

Voice

Amajeriko Church

God’s voice
God wearing a maroon robe
Angels
Jesus
Moses
God as a snake

Independent Churches of Zimbabwe

Zion Christian Church

Angel
Samuel Mutendi
Samuel Mutendi

African Apostolic Church

Voice of God
Johane Maranke (a number of times)
Johane Maranke
God
Voice (angel?)

Zion Apostolic Faith Mission

Baboons (evil spirits)
Voice (angel?)
Voices (God’s)
Voice of God

Masowe Apostles

Voice (God)
Voice (God)
Independent Churches of Eastern and Southern Africa

African Israel Church

From God
From Satan

The Church of Jesus Christ on Earth Through the Prophet Simon Kimbangu

Voice of Jesus (repeatedly)
Voice of God
A European (missionary?)

The Lumpa Church

Christ

The Mutumwa Church

Good spirits
Malicious spirits (snakes)

Watu wa Mungu Movement

God’s voice

Independent Churches of West Africa

The Harris Churches

Archangel Gabriel
Voice (Gabriel?)

The Dawano Movement

Voice (God)
Voice (God)
Voice (God)
Princess Geniss (living person)
Jesus
Voice (Jesus?)
Ble Nahi (or "Jesus Onoi")

The Aladura Movement

Angel
Divine beings
Voices of angels
Evil voices
Evil spirits
Holy man
Inner voice of the Holy Spirit

The following typology puts our data in a form whereby analysis becomes easier.

Voices
Voice of God - 13
Voice - 1
Voice of angel(s) - 4
Voice of Jesus - 2
Evil voices - 1
Inner voice of Holy Spirit - 1

Prophets
Isaiah Shembe - 1
A certain prophet - 1
Samuel Mutendi - 2
Johane Maranke - 2
Ble Nahi - 1

God
God - 3
From God - 1
Jehovah - 1

Jesus
Jesus - 4
Holy men - 1

Angels
Angel - 4
Three men in white - 1
Gabriel - 1
Divine beings - 1
Good spirits - 1

Living Human Spirits
Princess Geniss - 1
Evil Spirits

From Satan - 1
Malicious spirits - 1
Evil spirits - 1
Baboons - 1

Biblical Characters

Moses - 1

Non-African

A European - 1

The dreams and visions of members of the various independent churches reveal the striking commonality of a heavenly being appearing, either through the visual or the audible or both. In the literature cited in this chapter, fifty-four appearances were recorded in which divine voices were heard 21 times, evil voices once, appearances of God 5 times, Jesus 5 times, angels 8 times, prophets 7 times, evil spirits 4 times, and living human spirits once, Biblical characters once, and a non-African once. The total number of divine voices and appearances (God, Jesus, angelic beings) number 39 times, or almost three quarters of all the appearances recorded. This is compared to a considerably smaller percentage of appearances of divinities in traditional dreams and visions where the High God does not even appear at all.

The pronounced absence of the High God in traditional dreams and visions is explained by C. R. Gaba. In describing the Anlo people of Ghana, he noted the absence of the Supreme Being in their dreams. Only the lower spirit powers who have taken on human forms are seen. An elder of the Bame clan in Anloland once said, 'It is only Christians
among us who have dreams about their Mawu. For us he is too big to appear in dreams. For this purpose he has given us the lesser gods and the ancestors.\textsuperscript{106} Is the elder saying then that Christians must not be worshipping the High God if they can see him in their dreams?

The number of times divine voices only are heard (21 times, 38\%) in AIC dreams and visions is also significant. In traditional revelations the ancestors and divinities speak but they are seen as well. The fact that in Christianity while God or Jesus or angelic beings may be seen, their presence is still of such a lofty nature that this is perhaps the reason they are often not seen but heard only. Or, since only God’s voice or the angel’s voice is heard frequently in the Bible, this has perhaps influenced AIC revelations as well.

Like the traditional dreams and visions, there were in the AICs a few references to evil spirits in dreams (4 times) and evil voices (once). The number of appearances of this type of revelation is similar for both.

A Typology of Motifs

The same eight central themes used in categorising traditional dreams and visions have been used to determine the nature of the revelations among the members of the AICs.

1) Call - dream or vision to become a prophet or evangelist
2) Conversion - dream to enter the Christian faith
3) Encouragement - uplifting in following a certain path or way of life
4) Religious conflict - religious or personal confusion and tension in one’s life

5) Guidance - instruction, direction, information sharing

6) Warning - by God, Jesus, or an angel

7) Spiritual Growth - deepening spiritual awareness of person’s role in relation to God and his church

8) Perplexing - confusing and unexplainable dream or vision

The compilation of motifs that follows includes all references to dreams and visions, however brief, and not merely those dreams and visions that we have a full description of. In fact, in most cases the literature reflects scanty exposes of supernatural revelations. I have made a few notations where a more complete description of particular dreams or visions can be found in certain sources.

Zionist Churches of South Africa

The Nazirite Church

Command to cease from immorality (guidance)

Visions solidifying call to be a spiritual leader (call)

Revelation that dreamer would meet God on a holy mountain (encouragement, guidance)

Message from Shembe to a man to tell ‘them’ that he is alive and not to grow tired, that he (Shembe) will return (guidance, encouragement)

African Baptised Apostle Church

Dreamt of ‘this church’ (call to be a leader of a new church)

Holy Catholic Apostolic Church in Zion

One of the three men in white gave instructions
to pray for the dreamer and then the three men in white knelt before the dreamer (call)

Independent Methodist Church

Voice directing dreamer to go to Mohamba (call to help form the Independent Methodist Church)

Swazi Christian Church

Names are given in dreams (guidance)

Amajeriko Church

God’s voice heard commanding dreamer to repent and become a preacher (conversion, call)

Miscellaneous (unidentified churches) - South Africa

A woman dreamed she visited heaven where she saw herself being helped by a certain prophet who was intercessor for her before Jesus (conversion?, spiritual growth?)

Jehovah gives instructions when one leaves one church or joining another (guidance)

The angel of the Holy Spirit shows the dreamer the kind of uniform or robe to wear in order to be healed (guidance)

A man in white clothes walking between two mountains stirred his finger in the Lutheran pool and sprinkled dreamer with water (guidance to join the Zionist church)

A blackboard descending from heaven and a hymn, verse by verse, clearly written on the board (guidance)

Dreamer joined a Zionist church when she dreamed of a group dressed in white with white veils on their heads and carrying long sticks (guidance)

The Lord commanded through visions to preach throughout the land (call)

An angel informed dreamer that the living shall die and arise and go to the East and North (guidance, spiritual growth)

An angel dressed like an eagle said that dreamer and other believers should go to heaven.
There Jesus and Moses said he should read Exodus (guidance, spiritual growth)

**Independent Churches of Zimbabwe**

Zion Christian Church

Angel told dreamer he would have his own Church in the country (call)

Mutendi is seen, which brings confirmation or assurance (encouragement)

African Apostolic Church

Voice told dreamer his new name and to go and do God’s work (call)

Dream to join Vapostori Church (guidance)

Received encouragement from Maranke to persevere in the faith (encouragement, guidance)

Received word from Maranke to remain steadfast in the office and to give food to visitors (encouragement, guidance)

Maranke is seen, which brings confirmation or assurance (encouragement)

Saw God leaving the Zionist Church in the ‘pit of fire’ where all its members were burnt (guidance to join Vapostori Church)

Voice asking dreamer a question (guidance to join the Vapostori Church)

Zion Apostolic Faith Mission

Dreamer encountered a group of baboons on a mountain who cascaded to their death upon seeing the dreamer’s white face (call to expel evil spirits and establish the Zion Apostolic Faith Mission)

Masowe Apostles

Voice telling dreamer to pray to God; given a new name (call to ‘preach to the natives’)  

Voice telling dreamer to carry on the good work and give moral instructions to ‘the natives’ (encouragement, guidance)
Miscellaneous (unidentified church) - Zimbabwe

Husband sees his wife walking out of house into the night (warning to suspect wife of extramarital activities)

Independent Churches of Eastern and Central Africa

The Church of Jesus Christ on Earth Through the Prophet Simon Kimbangu

Voice choosing Kimbangu to witness and convert his people (call)

Voice of God informing Kimbangu that he will receive the gift of healing (encouragement)

Hearing angels singing (encouragement, spiritual growth)

A European advised the dreamer to heal the sick in the name of Jesus (guidance, call)

The Lumpa Church

Christ asked dreamer to meet him at the river. There Jesus instructed 'his people' to send her back since her time is not yet. Jesus advised her to visit the missionaries at Lubwa (call, guidance)

The Mutumwa Church

Dreamer understood his leadership role and future development of his church through the dream (call)

Light African Church

Dreamer is informed of his leadership in a new church (call)

Zion Church of Dingiswayo

Dreams and visions convinced dreamer to found a new church (call)

Watu wa Mungu Movement

God's voice urges dreamer to cleanse his life, be saved, and to pray for his people's liberation
from the colonial authorities (conversion, call)

Independent Churches of West Africa

The Harris Churches

Archangel Gabriel commands dreamer to go and preach (call)

The Dawano Movement

Told in dream to refuse her husband’s sexual advances (guidance)
Told in dream to refuse her husband’s brother in marriage (guidance)
Told to distribute holy water (guidance)
Taught spiritual songs (spiritual growth)
Saw Jesus who instructed her to sing a song, after which her name would be ‘Jesus Onoi’ (guidance)
Jesus told her to sing, the song saying that now that Jesus Onoi had appeared, prosperity and health would be restored (call)
Voice asked dreamer why she was approaching the village of her husband when she has been told to cease relations with men (warning, guidance)

The Aladura Movement

Guided to form a prayer group (guidance)
Vision revealed that God would send rain to cure the sick (encouragement)
Vision revealed that infant baptism was wrong (guidance)
Led to follow the teachings of Faith Tabernacle (guidance)
Instructed in various heavenly mysteries (guidance)
Vision led to the name the Seraphim Society (guidance)
Visions sanctioned all major ritual practices and
doctrinal teachings (guidance)

Visions led to a call to an important ministry (call)

Holy man dealt with the evil spirits with heavy blows (encouragement, spiritual growth)

Seeing a cross is a sign of salvation (conversion) or to endure persecution (encouragement, guidance)

Dreams can lead to prophetic calling (call)

Visions may involve impending illness, one's occupation, enemy behaviour like sorcery and witchcraft, barrenness, danger at place of work, some unexpected good luck or fortune, and spiritual blessings (encouragement, guidance, warning, spiritual growth)

Seventy-nine motifs were assigned to sixty-one dreams and visions:

1) Call - 21
2) Conversion - 3
3) Encouragement - 13
4) Guidance - 32
5) Warning - 3
6) Spiritual Growth - 7

Dreams and visions with guidance or direction as a theme represented almost half of all motifs, call to the vocational Christian ministry represented over a quarter of all motifs. In the literature there were no references to religious conflict dreams or perplexing revelations. These "empty" categories should be kept in mind as we later look at dreams among Baptists of Zambia.

It has been seen that many of the references to dream or vision occurrences were attributed to the prophet-founders of specific independent churches. One can surmise that the figure of 21 call dreams or visions would be lower
had a compilation been completed with greater numbers of regular members to the various independent churches.

The fact that religious or personal conflict dreams were not found, nor perplexing ones, does not mean they do not exist. The literature no doubt tended to record dreams and visions which were understandable to some degree in order to make sense out of each movement with their corresponding founders and significant adherents. In addition, one can assume that numbers of dreams and visions can at one point be bewildering or thought to represent religious conflicts but through reflection, prayer and/or further revelations subsequent levels of bewilderment or religious conflicts diminish or disappear altogether.

Religious conflict dreams and visions between African traditional culture and the independent churches show a small difference in occurrence. Perplexing dreams and visions also show a small difference in occurrence. The category of spiritual growth shows similarity between traditional culture and independent churches, as does the category of guidance. The most striking difference is in the category of warning, where the number in traditional dreams and visions was much greater than in the independent churches. Other differences noted but less alarming are the call dreams and visions and the encouragement dreams and visions.

It is not surprising that guidance for African traditionalists and AIC members constitutes a considerable bulk of the motifs. The seeking for knowledge of the future, the reason for the death, the cure for the illness, etc.
all call for supernatural involvement in the form of direction, instruction and information, without which life's anxieties can become unbearable.

But how do we explain the traditionalists' largest category -- the warning, compared to the fact that it is one of the AICs' smallest occurrences? Another study looking precisely at this enigma may uncover elements to help us understand the imbalance of this category. We can only say that from the literature surveyed the results are indicative and not demonstrative.

**Conclusion**

The literature on the independent churches of Africa is extensive and seems to be increasing. We have documentation on many groups. We see parallels of theology and practice as well as wide divergencies of theology and practice so that to talk of "patterns" or "homogeneity" must, in many cases, be interjected with words of qualification or objection. Unlike the case with the independent churches, the literature we find on the mission churches is mostly in the form of history, less in the form of description and analysis. Also, it is more in the form of the European involvement with far less patience for the indigenous cultural milieu and religious traditions and the rational treatment of the inevitable intermingling of the Western mindset and ecclesiastical traits with African traditions and cosmological perceptions. It has been with regard to the independent churches that description and analysis in the context of culture is given fervent
attention.

The Representative Survey

This chapter has sought to describe the manner in which the churches evolving and articulating themselves apart from Western or European domination have understood and nurtured the religious dream and utilised its value in the Christian life. The attempt has been to provide a representative survey of the place of dreams among the peoples in various sectors of Africa south of the Sahara. The largely non-Zambian discussion sought to reveal the pervasiveness of dreaming among members of African independent churches and thereby establish the Zambian context as only a part of the larger whole.

The grid below shows at a glance the churches discussed in the survey:

Zionist Churches of South Africa

The Nazarite Church
African Baptised Apostle Church
Holy Catholic Apostolic Church
Independent Methodist Church
Swazi Christian Church
Amajeriko Church

Independent Churches of Zimbabwe

Zion Christian Church
African Apostolic Church
Zion Apostolic Faith Mission
Masowe Apostles
African Congregational Church

Independent Churches of Eastern and Central Africa

African Israel Church
The Church of Jesus Christ on Earth through the Prophet Simon Kimbangu
Lumpa Church
Mutumwa Church
Light African Church
Zion Church of Dingiswayo

Independent Churches of West Africa

"Harris Churches"
Dawano Movement
Aladura Movement (Precious Stone or Diamond Society, later Diamond Society of Faith Tabernacle, Christ Apostolic Church, Cherubim and Seraphim Society, Church of the Lord, Celestial Church of Christ, Brotherhood of the Cross and Star)

Independent churches appear to value religious dreams to greater or lesser degrees, irrespective of the "South/Central/East/West" classification. None appear to shut it off as a means of divine revelation. They see dreams no doubt in the context of their whole understanding of revelation. They appear to have a high regard for dreams. It is a tendency easily seen to stem from their cultural heritage.

The Prominence of Stereotypical Dreams

We have seen wide deviations of thought among independents as to their understanding and use of dreams. Stereotyped dream symbols and interpretation are seen among a number of independent churches (such as the African Apostolic Church), but perhaps not so formalised or legalised as in the Zulu Zionist churches.107 Many independent churches are more flexible with their symbols and their interpretations, as in the Ethiopian-type churches but also in, for example, the Africa Israel Church of Uganda and the Church of the Lord in Nigeria.

We have seen that the Zionist and Shona (Zimbabwe) independent churches both differentiate between stereotyped
dreams and the more ordinary, spontaneous dreams. Ordinary dreams are not considered important. We have seen that the Shona and other independents view their High God as remote and seldom seen but frequently heard in dreams.

Johane Masowe taught that the prophets of his church are the instruments of divine revelations, and it is primarily through dreams and visions that God makes contact with his church. As Kimbangu's and Masowe's dreams show, the voice of God can come personally and directly -- no intermediary here. While others may dream, the prophets of Masowe's church are the true receptors of divine revelation for the community. This can be contrasted with the phenomenon of the books of dream interpretation found in West Africa where ordinary members of the Aladura churches can buy and read for their benefit. Lay members can dream, and they are encouraged to write their dreams in books and to later relate them for interpretation, either in a public service or in private. Similarly, common members of the African Israel Church (Uganda) who pray for dreams receive them and benefit from them.

In the Ethiopian-type churches dreams are less notable as a group-manipulating force. This is in stark contrast to the Zionist churches and less so with the churches belonging to the Maranke Apostles (African Apostolic Church). Dreams recorded in the African Israel Church are immensely varied and show none of the stereotyping so ingrained in the Zulu Zionist dreams. Members of the Brotherhood of the Cross and Star (Nigeria) have been known to sleep at "Bethels" (places of worship for the movement)
after evening prayers to practice dream incubation (the Church of the Lord has similar inclinations), whereas other independent churches appear not to practice or emphasize such rituals.

The Reliance on the Bible

Dreams for the independent churches are on par with the revelation of God’s message through the Bible in some cases. Such a case is found in the Yoruba Aladura churches where an abundance of Bible classes was established to keep up with swelling memberships. The Bible was deemed as important as visions or prayer, and perhaps provided the intellectual validation for supernatural revelations. (But one wonders how important an "intellectual validation" really is? The traditionalists had no benefit of a literary tradition or holy script.)

However, because of high rates of illiteracy or semi-illiteracy, dreams appear to supersede the written Word for some (as in the case of the Masowe Apostles). The "praying" churches, "spirit" churches, "healing" churches, "prophet" churches or "semi-Messianic" churches all attest to the dream’s value to the individual, and sometimes more importantly, to the group. To ignore the dream they just cannot seem to do.

And perhaps rightly so, for if the God of the Bible is the same as the God of the contemporary African situation, then the tendency to dream and have visions or hear voices is very much atune to the Biblical literature. The faithful adherents of the independent churches dare not ignore divine revelations through supernatural events such as
dreams or visions. Their own humanity as they know it and experience it in the African context will not permit them to. The One who sent his angel to Gideon with a word from the Lord is the same One who sent Gabriel to Harris to call him to repentance and prophesy. Undoubtedly they see no difference. Independents see, better than Westerners perhaps, the mesh between the Biblical and the contemporary, the God of Moses and the God of Babalola, the God who uses angels and spirits to come in dreams and visions to guide or warn, the God who is indeed interested in the practical affairs of men and women on earth. He was so, and He did so, during the centuries of the Biblical literature and he is so and is doing so in the African context.

A good example is Shembe’s revelation in 1916 which told him that, like Moses in the Old Testament, he would meet God on a holy mountain. This experience is the background behind the Nazarite Church’s yearly tradition (January) of two weeks’ religious celebration on Nhlangakazi mountain. Another example is the "Bethels" of the Brotherhood of the Cross and Star. Bethel in the book of Genesis was where Jacob met God through a dream. Bethels for the Brotherhood are places of worship where dreams are told to prophets for interpretation. As God used messengers (angels) to reveal his word to individuals in the Old and New Testaments, so he can use his divine messenger Johane to appear in dreams to Muchimwe and Mufararikwa to give them guidance or encouragement.

The independent churches have been seen to make wide use of the Scriptures in a) acknowledging the importance of
dreams and visions as means of the revelation of God, b) modelling certain types of Biblical dreams like the "Joseph dreams" and dreams and visions whereby divine or angelic voices give commands, guidance or warning, c) affirming the cosmos of their own situation, like the Biblical world of the Scriptures, as a supernatural abode for divine and malevolent spirits, d) for discerning those spirits, and e) honouring the Bible as the residuum of God’s truth wherein their teachings as well as their practice must meet to seek conformity with the Scriptures.

The Role of Group-Consolidation

Another important matter deserves analysis. The manner in which semi-Messianic churches use the dream for group-consolidation or group-manipulation purposes is noteworthy. Other independent churches, with less stress on the founder as a "messianic" figure (for example, the Harris Church), do not use the "control dream" in such a way, or at least not to the degree that Mutendi’s or Maranke’s or Masowe’s churches do. These prophet-healing churches seem to use dreams as church law. The word of the prophet (living or deceased) that comes in a dream to a prophet-evangelist or church official is the word of God that must be obeyed by the congregation. No other word of dissent is permitted. The word is truly directed to the community of faith, for their benefit and for their use.

This "church law" or apostolic "control" approach to dreams and visions is in contrast to the Aladura churches of West Africa. It appears that while dreams and visions
in Aladura churches are prominent in private or in public worship, the church leaders do not seem consciously intent on using them to control the congregation to strict political and theological advantage or conformity. There is no doubt that, because dreams and visions are so openly affirmed, even encouraged, and their place in group meetings apparent and ingrained, they serve as a group-consolidating mechanism, but seemingly not in the manipulative way as the semi-Messianic churches of Zimbabwe.

We have seen that Zulu Zionist churches of South Africa have the tendency to value the dream where the prophet-founder comes to give advice or warning, whether he is dead or alive. This is especially so where the veneration of the prophet has elevated him to a position of a Bantu Christ. Zionists are bent to dream about those things that their church expects them to dream. They recall with vividness only those dream elements fitting the accepted dream pattern of the Church. In comparison, the African Israel Church allows for the free sharing of dreams and visions by anyone in the public worship service. Dreams and visions are prominent in their public worship, as they sometimes are in the semi-Messianic churches, and frequently ample time is given to the sharing and interpretation of these dreams and visions. The dream of the elder or prophet-leader does not seem to have undue weight over the other dreams, though it may be surmised that the dream of an elder or leader may have higher prominence. Any dream can be for the benefit of the community, therefore any dream can be equally shared and interpreted.
This communal view of the dream is similar to the practice in the Church of the Lord (Aladura). Members are free to share their dreams or visions in group worship. In another Aladura church, the Celestial Church of Christ, visions, dreams, and revelations of various kinds are openly displayed in public worship that usually progresses to be quite ecstatic. Here again, the group is the focus, not the individual, for in the relating of revelations or in the pure joy of praise and worship the focus is on the community and the sense of fellowship and unity that group worship ignites. Thus we see that a common feature in several (though not all) independent churches (to greater or lesser degrees) is the use of the group in public worship as the focal point upon which dreams can be recalled for the common good, almost as if dreams were the property of the corporate body. As such we can understand the seriousness with which, for example, the Church of the Lord take the telling of a fake dream against a fellow-member. For the Church of the Lord this is tantamount to lying against the Spirit. The responsibility of the church is, then, to guard against such abuses.

The difference in the Shona prophet-healing churches appears to be the emphasis placed upon the dreams of the prophets or officials as the legitimate receptors of divine revelations. The prophets of the churches are the voices that must be heard in the relating of dreams and visions in the church because they receive their messages direct from Shoniwa (Masowe) or Mutendi or Maranke. The results are obvious, i.e., a means of control and consolidation of the
believers. Perhaps one can make the assessment that in other independent churches where the "control dream" is not utilised, or at least not utilised in quite the same way as the Shona prophet-healing groups, the preaching of the Word of God, or the active leadership in cleansing, exorcism and healing, with all the weight these works of authority manifest, are the means by which group-consolidation or control takes place. It is not that the prophets of the Masowe or Maranke Apostles did not use proclamation or exorcism or any other acts of authority, they just added another one -- the "control dream," and that for them became paramount.

Thus we can conclude that the matter of how dreams and visions are tested and deemed valid or significant varies depending upon the particular group. They are self-authenticating for individuals. If they are to be shared with the congregation the value of the revelations is dependent upon their "orthodoxy" and conformity with the accepted pattern of revelation for that group. Instances of this principle can be applied to church leaders. In the Aladura churches, officials are not found to be intent on using dreams in controlling the congregation to conformity or advantage as we have found in the Zulu Zionist churches where stereotyped dreams and stereotyped interpretations can be expected. Leaders' dreams or visions in the African Israel Church are not automatically weightier over other members' revelations since any dream can be of importance for the entire community. In Masowe's African Gospel Church the vision of the leader is paramount and
consolidation ensured. Finally, dreams and visions serve a function. Churches know what to expect from these revelations, in part by who has them, in part by what issues are at stake, and in part by what symbolisms are found.

**Dream Symbols**

Like the traditionalists, members of the AICs considered symbols essential to dream interpretation though even for traditionalists many revelations were straightforward enough. We do not find among the Christians the tendency to interpret the opposite to what is seen and heard in the dream or vision as we do with the traditional cultures. Many AIC revelations take on Biblical objects, characters and symbolism. Yet we are quickly reminded how for one AIC God can be revealed in lightning, a snake, or some other creature; and for another AIC group witchcraft or evil spirits are conveyed in owls, rats, dogs, cats, and cows. It is safe to say that in the membership of AICs, a mixture of old and new dream and vision symbols can be found. Seeing the "Bible" or hearing Jehovah's "voice" is new. The "dying" and "returning" to life that diviners or ngangas often undergo the Christian prophets sometimes undergo as well.

Dream symbols such as light, shining clothes, and a group of Christians on one side of the river pleading with the dreamer to cross and join them have been noted to be similar to that found in the Mission churches in Zululand of South Africa as well as in the Mission churches in Hayaland of Tanzania. These same symbols can be seen in Lenshina's experiences (Lumpa Church) and undoubtedly in
dreams and visions of members of other independent churches. The cross, the church building, mountains and hills, and the heavens are other symbols that independent churches seem to share. What the literature does not reveal as much as desired is the dreams and visions of ordinary adherents to the Harris and Aladura churches, to the Masowe, Maranke, and African Israel Churches. The dreams and visions of their founders and prophets we have an adequate supply of, but the compilation of the dreams, visions and the hearing of voices of the common membership is in some cases quite lacking. We can surmise that to a considerable degree, the symbols found in the dreams and visions of the common membership are similar to the accounts we have for their prophets and more prominent members of their churches.
Notes


3 David B. Barrett, Schism and Renewal in Africa. (Nairobi: Oxford University Press, 1968). Barrett looks at independent churches in thirty-four nations in Western Africa, Northern Africa, Southern Africa, Central Africa and Eastern Africa. By 1967, there were about one thousand five hundred published articles, reports, notes, essays, surveys, books and monographs on religious movements and Christian independency in Africa (37). He summarizes by stating that all these movements cling to a "definite acceptance," often under original African forms, of the central place of Jesus Christ as Lord and Saviour, although considerable variation or differences exist between practice and doctrine on the person of the historical Jesus. He cites three fundamental ingredients, in varying degrees, in every movement: a) a clear resurgence and affirmation of traditional custom and world-view, b) a steady conviction of their right to be fully Christian and fully African, free from foreign pressures, and c) a cardinal confession of Christ as Kyrios (using the traditional vernacular word for lordship or chiefship) (273). See also Stephen Neill, A History of Christian Missions (Harmondsworth: Penguin Books, 1964), 498-499.


5 Andrew F. Walls, "The Anabaptists of Africa? The Challenge of the African Independent Churches," Occasional Bulletin of Missionary Research, III, 2, April 1979, 50-51. An intellectual faith should not be negated, but perhaps an intellectual faith in and of itself calls into question not only its validity but its place among the non-Western cultures of the world. "Anyone who has a concern for the mission of the church to the six continents must come to terms with the fact that the vast majority of mankind is not going to find God through such a cerebral religion as the Christianity it has so far encountered. That is what the revival movements, the Zionist sects, the whole pente­costal third section of the world-wide church, are saying to us" (J. V. Taylor, The Go-Between God, 221).
6 Verstraelen-Gilhuis, 16. Bill Musk notes that according to The Concise Oxford Dictionary (1976:315), the noun "dream" means: "Series of pictures or events in mind of sleeping person." He adds that to Westerners, dream conveys reverie and not reality, fancy and not fact, imagination and not objective truth, and misty vagueness and not stark understanding. See Musk, 163.

7 Willoughby, 133. We are not told if God had directed this man to go and start a new church altogether separate from the one he was affiliated with. Perhaps the rejection he faced was interpreted to mean he was to do so? "The Holy Spirit manifests to us above all the living and present God as One whom we can never 'hire' once and for all and adopt for our own possession. That is why Luke tells us how God in his Spirit is constantly intervening in the life of the community, issuing new orders. God remains the One who is constantly en route toward new people and new shores" (Schweizer, 78).

8 Sundkler, Bantu Prophets . . ., 110-111. Sundkler indicates the role of lightning in the Zionist Church, which may have roots in Zulu religion. Zulu notions of God view him as "The Lord of Heaven" and the god of thunder. Could it be in the dream world of the would be Zionist prophet or of the already established prophet that the lightning-God of antiquity reappears and manifests himself in shining array? (see 264)

9 Sundkler, Bantu Prophets . . ., 199.

10 Sundkler, Bantu Prophets . . ., 329.

11 Sundkler, Bantu Prophets . . ., 120-121.

12 Sundkler, Bantu Prophets . . ., 272-273.

13 Sundkler, Bantu Prophets . . ., 265. Sundkler’s conclusions on Zionist dreams stem from fifty dreams recorded by himself and his assistants, coupled with many more dreams he has simply listened to. Following Freud, Sundkler has distinguished between the manifest and the latent content of a dream: the hidden and deep conflicts (latent) are distorted and transformed into the "manifest" content of the same dream. He has concerned himself only with the manifest content of Zionist dreams, and as these dreams have been standardized and stereotyped and as they have hence influenced the Zionist Church leaders and their followers in all vital concerns of the Church (see 265).


15 Sundkler, Bantu Prophets . . ., 267.

16 Sundkler, Bantu Prophets . . ., 267-268.

17 Sundkler, Bantu Prophets . . ., 268. Zionist dreams seem to show an endless series of identical
recurring dreams, though experienced in each case as unique and fresh. The stereotyped dreams have as their corollary standardized and stereotyped interpretation (see 271).

18 Sundkler, Bantu Prophets . . ., 268-269. Recurring Zionist dream symbols are river or pool, snakes, one’s own corpse; of colours, white is predominant, then green or blue, yellow and red (see 270).

19 Sundkler, Bantu Prophets . . ., 270.

20 Sundkler, Bantu Prophets . . ., 271. The accounts of the calling of Zionist prophetess Dolosina Mchunu Hlangothi from a Lutheran Mission church (see 202-206), of Zionist prophet Timothy Cekwane from Mzimba’s Presbyterian Church of Africa (see 325-326), of prophet George Khambule (see 326-327) all reveal numerous and repeated experiences with voices, dreams and visions.

21 Sundkler, Bantu Prophets . . ., 273. Dreams speak to the felt needs of Africans, or are the manifestations of their world-view. Maimela contends that a great number of Christians believe that the church in Africa is not interested in their daily poverty, illness, encounter with witchcraft and evil, misfortunes and bad luck, barrenness — in effect, all their concrete, daily social problems. Many do not know what to do with their new Christian faith which often fails to meet their spiritual and emotional needs. See S. S. Maimela, "Salvation in African Traditional Religions," Missionalia, XIII, 1 (August 1985), 71. This problem is perhaps what Muzorewa had in mind when he stated: "Many Africans are currently turning to the traditional religious beliefs for clarification on Christian doctrine because they speak to the African in a more concrete, relevant, spiritual and authentic manner than Christian doctrine as expressed in Western traditional theology." See Gwinyai Muzorewa, "A Definition of a Future African Theology," Africa Theological Journal, XIX, 2 (1990), 170.

22 Sundkler, Bantu Prophets . . ., 273 (see Kiernan’s study).

23 Sundkler, Bantu Prophets . . ., 274.


25 Armitage, 42. While dreaming is open to all, visions are the property of the prophet or charismatic who then forms a small and elite group. It appears that the Holy Spirit is the author of visions while ancestors are the main source of influential dreams (Kiernan, 306-307).

26 Armitage, 75.

27 Armitage, 161. This is an occasion when God
Jesus? is seen in a dream. Yet we do not know if Vilaka-zí saw the figure of the "Lord" in the distance or if he saw the Lord's face close-up.

28 Armitage, 161.

29 Armitage, 165. Special garments worn by Jeriko members are revealed in dreams, as is the practice of Church members carrying brooms, spears, knives, spoons, forks, and knob sticks (see 165, 171).

30 Sundkler, Bantu Prophets . . . 274.


32 Daneel, Old and New . . ., 142. In the forward to Bucher's book, Spirits and Power, M. F. C. Bourdillon contends that the author "argues that there is little evidence of cosmological change as Shona leave their traditional religious practices and join the Independent Churches." This view is somewhat clarified by Bucher in the introduction where he states that, in the case of the "Churches of the Spirit," the Holy Spirit is ascribed all those roles which were held by different "powers" or spir¬its in traditional Shona religion; but, in their practice this change has not led to dramatic difference between traditional Shona rituals and their own rites (see 12, 16).

33 Bucher, 132.

34 Bucher, 135. But Maranke's visionary experiences began much earlier. As early as 1918, then known as Muchabaya Momberume (son of a migrant from Mozambique), he had a series of visions. He was frequently sick during his years in a Methodist primary school, a tendency which he believed made him more susceptible to visions. These illnesses ended in a period of "ceremonial death" where Muchabaya lived alone in the wilderness, emerging to be baptised by a relative and taking the name "John the Baptist" Maranke. Being faithful to his calling, he established the Church of the Apostles. See Bennetta Jules-Rosette, ed. The New Religions of Africa, Norwood, New Jersey: Ablex Publishing Corporation, 1979, 128-129.

35 Bucher, 167.

36 Ndabaningi Sithole, Obed Mutezo: the Mudzimu Christian Nationalist, Nairobi and London: Oxford University Press, 1970, 43-44. Sithole identifies three types of dreams: a) dreams from God, b) dreams from the spirits and c) dreams caused by the elements. Dreams sent by God or the spirits are to be taken seriously and have special meaning. Dreams inform. They foretell future events. Faced with illness, a dreamer can be told what to do. Dreams allow the ancestors, the dreamer and God to see and relate to each other. All dreams originate from God. To
communicate with man, the midzimu gets permission from God (see 110f).


38 Dillon-Malone, 12. See Shoniwa’s recollections of significant revelations (138-155).

39 Dillon-Malone, 81.

40 Dillon-Malone, 102.

41 Daneel, Old and New . . ., 150. Nthamburi asks the question asked by thousands of Christians across Africa before him: "How can Christian faith be harmonized with African beliefs and practices so that Christianity may truly become a religion for Africans?" See Zablon Nthamburi, "Toward Indigenization of Christianity in Africa: A Missiological Task," International Bulletin, XIII, 3 (July 1989), 114. He adds that Africans employ their cultural experiences, songs, poems, dances, celebrations and cosmology to appropriate the Biblical message, give it interpretation, and seek to incorporate it into their common life (117). Certainly these new religious movements are expressions of this effort.

42 Daneel, Old and New . . ., 152.

43 Daneel, Old and New . . ., 152-153. How pervasive is this attitude among theologically trained pastors from Mission schools, one wonders? It seems to be the exception and not the rule in this writer’s experience at the Baptist Seminary in Lusaka.

44 Daneel, Old and New . . ., 154. Accounts in which Mutendi and Maranke are seen in dreams and interact with the dreamers are given by Daneel. Testimonies such as "Johane who had visited me" or "Johane who had caused me to dream" abound, in spite of the fact that Johane was already deceased (154-157).

45 Daneel, Old and New . . ., 156. As the ancestral spirit can impose his will on his descendents through affliction and dream warnings, so Johane causes illness and dream warnings to reaffirm his authority and keep his sheep from wandering.

46 Daneel, Old and New . . ., 156. Such control-dreams (Muchimwe’s and Mufararikwa’s) do not have an important place in the smaller Ndaza Zionist Churches, nor in the Topia or Chibarirwe Churches, though some officials do not totally discard the possibility of the main leader’s appearing in dreams to give directives (157).

47 Daneel, Old and New . . ., 157-159. Minister Samson Gutu confides: "My ancestors visit me in my dreams
but I refuse to give heed to their requests. I know if I dream of them I may fall ill, but when Mutendi appears in the dream, and if he stands in the middle, I know that illness is averted" (159). Standing in the "middle" must have some significance for Gutu, perhaps implying that if Mutendi was not in the middle complete recovery may not be in the offering, or something else must be done before healing takes place, or that Mutendi is not completely ready to bring healing for some unknown reason.

48 Daneel, Old and New . . ., 161.

49 Daneel, Old and New . . ., 161.

50 Daneel, Old and New . . ., 140. See also the many references to dreams and visions in Daneel’s more recent work, Quest for Belonging (Gweru, Zimbabwe: Mambo Press, 1987), 47, 56, 60, 71, 81, 139, 140-141, 143, 154, 157-159, 162, 170, 172, 192, 220-221, 236, 262, and 266.

51 Daneel, Old and New . . ., 141. Fatoyinbo, in his studies of the Celestial Church of Christ, believes that the historic churches (Mission churches) are more interested in ethical and doctrinal synthesis (orthodoxy) and less in liturgical synthesis. That is, very little interest is given to such spiritualities as prophecy, personal prayer, individual pastoral care, dreaming dreams and seeing visions. On the contrary, the independent churches, like the Celestial Church of Christ, are more interested in liturgical synthesis regardless of orthodoxy as long as spiritualities as mentioned above and moral puritanism are given high consideration. Fatoyinbo’s assessment is that the African independent churches, while still rooted in many cases in biblical illiteracy, are avid voices for indigenisation, but their zeal sometimes lacks knowledge, sound leadership, theological education and Christian guidance, all greatly needed in the emerging Christian church in Africa today. See Moses Titilayo Fatoyinbo, The Celestial Church of Christ: An Enquiry in the Place and Use of Spiritual Manifestations in the Life and Faith of an African Independent Church, (M.Phil. dissertation, Trinity College, Bristol, 1983), 300-301.

52 S. R. Charsley, "Dreams in an Independent African Church," Africa, XLIII, 1973, 244-257. (See also Kiernan, 304ff.)

53 Charsley, 247.

54 Charsley, 247-249.


56 Thomas, 277-278. For a description of Kimbangu’s supernatural experiences as they related to his call to be

57 Wyatt MacGaffey, Modern Kongo Prophets (Bloomington: Indiana University Press, 1983), 35.

58 Diakanua Ndofunsu, "The Role of Prayer in the Kimbanguist Church," Christianity in Independent Africa, ed. Edward Fasholé-Luke, Richard Gray, Adrian Hastings and Godwin Tasie (London: Rex Collings, 1978), 591. In 1921, when Kimbangu’s followers were weakening due to frequent torments and arrests caused by the colonizers, he led his group by night to a mountain where they prayed and sang. Suddenly they saw, in a vision, the heavenly orchestra singing to God’s glory. In 1960 this vision started to materialize when the Church began a band, which today is complete and well equipped (591-592).

59 MacGaffey, 40.

60 MacGaffey, 46-47. Other accounts of Congo pastors and prophets experiencing dreams, voices and visions are Edouard (70ff.), Mpadi (195f.), Nkindu (228-230) and Dizolele (230ff.).

61 MacGaffey, 172-173.


63 Calmettes, 117-118. A seemingly different version of Lenshina’s vision (or was it a dream? it is not clear) after rising from the dead is found in Vincent N. Uzoho’s The Role of Women in African Independent Churches - Ethiopian and Prophet-Healing Types (M.Litt. thesis, University of Aberdeen, 1975), 64 ff. Revelations of God through visions and dreams continued to serve important roles in the Lenshina movement (Uzoho, 64).

64 Mutumwa Centres: Lusaka (Mutendere, Matero, George Compound, John Lenje); Satellite Stadium, Kafue, Kabwe; Ndola (Lubuto, Kabushi, Masala, Chipulukusu, Sinia, Kawama, Chifubu); Luanshya, Kitwe (Bulangililo, Chimwemwe); Chingola, Mufulira (as of 1983).


66 Clive Dillon-Malone, "The Mutumwa Church of Peter Mulenga" (Part II), Journal of Religion in Africa, XVII, 1 (1987), 3-8. According to the data collected by Dillon-Malone, one’s dream content is understood as the surest sign of the root of one’s problems for in the dream the nature of the spirits is discernible. Good spirits are known to bring good luck. They show themselves by whisking
patients away from the onslaught of malicious spirits or by aiding patients in locating appropriate medicines for their afflictions or diseases. Evil spirits bring disaster and manifest themselves when the patient dreams of being assaulted by snakes or dreams of being chased by spirits (9).

67 Chakanza, 105.
68 Chakanza, 113.


73 Ndiokwere, 93.
74 Ndiokwere, 93-94.
75 Ndiokwere, 94.
76 Ndiokwere, 94-95.

78 J. D. Y. Peel, Aladura: A Religious Movement Among the Yoruba (Oxford University Press, 1968), 62. Turner states that in Shadare's dream he saw the church split into two groups, those who neglected prayer and those who prayed constantly. He decided therefore to form a prayer group (Turner, History . . ., I, 9).
Joseph Ayo Babalola is another example of one who came to a leadership role in Faith Tabernacle through divine revelations while operating a steamroller with the Public Works Department (70). Remarkable revivals began with the gifted presence of young Babalola "who was to become the central and most famous figure in the whole Aladura movement" (Turner, History... I, 16-17).

The designation "vision" is sometimes distinguishable from the "dream," yet often in the literature on African dreams the terms appear interchangeable and indistinguishable. When distinguishable, "vision" refers to the hearing of voices or the seeing of images or both from a conscious state or condition. Trance is sometimes involved.

The following is entitled "My Requirements," written by W. F. Sosan in 1929 (to Peel, these words are the most concise and eloquent expression of what is at the essence of Yoruba Aladura churches): "1. Take my soul after my death in this world and admit it to Heavenly Paradise. 2. I desire to possess during my lifetime on earth Power to heal all manner of diseases and ailments. 3. Power to cast out devils and all evil spirits, to conquer and punish wizards, witches, sorcerers, etc., who are enemies of the Almighty. 4. Power of effective prayer on all requirements, and more especially to pray for barren women to become mothers of children; and the prayers instantaneously heard, and the hopes become realized in due time. 5. Power to preach the doctrine of Christ my Saviour to be granted to all members of the Cherubim and Seraphim Society, so that the result may win many souls for Christ. 6. Power to raise the dead. 7. Power to possess knowledge on all hidden things, and to prophesy" (303).
contrast to other independent religious movements where dreams seem to be given a high rating on the revelational spectrum.

93 Turner, History . . ., II, 124-125. Not only the manifest content of dreams but the manifest content of the entire African Christian’s world must be reviewed and dealt with. For Bediako, the "question as to how and how far 'the old' and 'the new' in African religious consciousness could become integrated in a unified vision of what it meant to be African and Christian" must be constantly confronted. See Kwame Bediako, "The Roots of African Theology," International Bulletin, XIII, 2 (April 1989), 60.

94 Turner, History . . ., II, 125-126.

95 Ndiokwere, 79-84.

96 Akim Omojowo, "The Aladura Churches of Nigeria Since Independence," Christianity in Independent Africa, ed. Edward Fasholé-Luke, Richard Gray, Adrian Hastings and Godwin Tasie (London: Rex Collings, 1978), 109. The idea of power is an important reality to the African believer that must not be underestimated. Anderson has concluded that "a demonstration of God’s power through his Spirit will often convince Africans that God is indeed more powerful than the surrounding evil forces and therefore worthy of worship, faith and service. The genuine power of the Holy Spirit can effectively meet existential needs in the African world. Without the power of the Spirit African Christians can easily revert to the religion of the ancestors, which was more 'powerful' than the somewhat sterile, rational Christianity imported from the West." See Allan Anderson, "Pentecostal Pneumatology and African Power Concepts: Continuity or Change," Missionalia, XIX, 1 (April 1990), 73.

97 Fatoyinbo, 8.

98 Fatoyinbo, 191-192.

99 Fatoyinbo, 196.

100 Fatoyinbo, 199.

101 Fatoyinbo, 265.


103 Ayankop, 64.

104 Ayankop, 64-67.

105 Andrew F. Walls, "Ruminations on Rainmaking: The Transmission and Receipt of Religious Expertise in Africa," Experts in Africa (Proceedings of a Colloquium at the

107 It is interesting that Zulu Zionist dream stereotyping has stark differences. An example is the snake symbol in Vilakazi’s Amajeriko Church which can be symbolic of God or a divine message. Other Zionist churches strongly criticise this view for the snake is seen often as an evil omen.

108 Can we doubt that many literate Independents have read the following Scriptures?: "How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. Let two or three prophets speak, and let the others judge. But if anything is revealed to another who sits by, let the first keep silent. For you can all prophesy one by one, that all may learn and all may be encouraged. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints" (I Corinthians 14:26, 29-33 in the New King James Version).
CHAPTER FOUR

DREAMS AMONG RURAL BAPTISTS OF ZAMBIA

Introduction

The Dreams and Visions of Manyika

Evaluation of Manyika Dreams

A Comparison with M. L. Daneel

Summary of Typological Enquiries

Who are having dreams and visions?
How often are they having these dreams?
Who or what appears in dreams and visions?
What sorts of themes/motifs appear?
Who interprets dreams and visions?
What action or response does the dream or vision elicit?
CHAPTER FOUR

DREAMS AMONG RURAL BAPTISTS OF ZAMBIA

Introduction

We have seen in chapter three the vital role dreams play in the independent churches throughout Africa. The pervasive character of dreams in these churches necessitates a careful consideration of the relevance of culture and worldview. Sundkler, long-time student of independent Christianity in southern Africa, remarks:

The very reason why I first undertook this study [Bantu Prophets of South Africa] was practical: my interest in it was based on the assumption that, in these churches, one could be able to see what the African Christian, when left to himself, regarded as important and relevant in Christian faith and in the Christian church. By such a study I hoped to be able to discern tendencies that could be utilized in the practical task of building Christ's Church in Africa.

Along the same line, A. F. Walls adds:

The fact, then, that 'if any man is in Christ he is a new creature,' does not mean that he starts or continues his life in a vacuum or that his mind is a blank table. It has been formed by his own culture and history, and since God has accepted him as he is, his Christian mind will continue to be influenced by what was in it before...all churches are culture churches...including our own.

Christian congregations in Zambia are, and if in a clear degree some are not, should be, culture churches. As in Christianity elsewhere in Africa, dreams and visions...
are part and parcel of the Zambian cultural milieu. To deny, ignore or falsify their dynamic existence in the churches is to deny, ignore or falsify an authentic characteristic of African Christian spirituality.

But to what degree are dreams and visions occurring in the mission-related Protestant churches? Is it "nowadays treated as a problem" as some would contend? This chapter seeks to investigate the phenomenon of dreams in a set of Baptist churches in rural Zambia. What is happening among the brethren there? To what extent is dreaming thriving or smothered or ignored? What role have missionaries played in stifling or enhancing dreaming among African believers? What is the nature of the dreams and visions and how are people being helped by them?

Because Baptist churches are traditionally grouped into associations, I have selected the churches which I serve as a "contact missionary," the Manyika Baptist Churches Association (see map), a group of mostly small and struggling churches roughly 50 kilometres east of Lusaka and normally long walking distances from one another. Many of the seventeen or so churches or fellowships were started by a travelling evangelist named Alick Kapanga in the late 1970s. Baptist missionaries became increasingly involved in the work in Manyika as a result of the evangelistic groundwork laid by Kapanga.
While the Soli people seem to be the longstanding settlers in the area, many ethnic identities from other parts of Zambia are now found in this vast area, including Shona and Ndebele settlers from Zimbabwe. The common language in the churches is Nyanja, the so-called "trade language" of Lusaka, the Eastern Province, and many pockets of population in other parts of the country.

The reader will notice that, as with the upcoming chapter five (dreams among urban Baptists in Nyanja-speaking churches) and chapter six (dreams among urban Baptists in English-speaking churches), far more dreams than visions were collected among rural Baptists. The field method used in collecting dreams was the interview, with the assistance of a tape recorder at times but in many cases without. Where no tape recorder was used, a translator (if one was required) was used to translate my questions as well as to relay the words of the dreamer, in English translation, back to me. Each informant volunteered his or her dream(s); no coercion was used whatsoever. Each translator was carefully selected to assure as much accuracy as possible, and each was advised to interpret into English one sentence at a time, which meant that each informant (dreamer) was asked to relate a dream slowly, i.e., sentence by sentence, in order for me to get it in written form as precisely as possible. It must be admitted, however, that the quality of the interpreter sometimes varied, and the manner in which some dreams were related was awkward. Yet what the reader will find in this and the succeeding two chapters are accurate transcriptions of dreams and visions
given, some by non-English speakers, some by English speakers. The collection of oral data, such as have been compiled in chapters four, five and six, is an attempt to reconstruct an intimate dimension of the African heart. Some dreams occurred many years ago and their accuracy is dependent upon the dreamer’s memory and the accuracy of the translator and the recorder. Other dreams were as recent as the night before the account was given. All the dreams were recorded between the years 1986 through 1991.

In the case of the dreams collected at Manyika Association (this chapter), frequent trips were taken, from 1986, usually involving two to four day stays in the bush. Not every trip afforded time for dream collection. But dream collection was normally conducted simultaneously with ministry activities such as worship, ordination, baptism, counselling, meetings, etc. Normally students from the seminary where I am an instructor accompanied me on these trips, and they at times, though not always, served as translators/interpreters.

In the course of collecting dreams, I have taken encouragement from the opinion of Verstraelen-Gilhuis who, because of her research in the Eastern Province of Zambia, contends that oral tradition or transmission of culture, values and beliefs is by far the most intimate of historical sources, the one which is the most authentic.6

However, a cautionary corollary is given by Dasgupta:

The vast majority of the unwritten sources of African history are oral traditions . . .[But] as it has been correctly pointed out, ‘The word of mouth is no more or less subject to distortion,
deliberate or accidental, than the written word."

And Dasgupta's remark is complemented by Armitage who studied the Zionist churches in Swaziland:

Oral tradition, belief, myth, may not be factually correct but need to be considered and recorded on the grounds that they condition conduct, and are closer to the order of reality of the participants in the belief system.

While for the most part only the dream itself was recorded, the reader will find on occasion a commentary or a recording of lengthy conversations between myself and the dreamer to give insights unattainable otherwise. In these situations especially Engel's adage comes into play: "never forget that research does not replace intuition and experience."9

The Dreams and Visions of Manyika

Note: In the case of an interview, "I" signifies interviewer and the surname initial signifies the dreamer. The numbers in parenthesis after each dreamer's name denote the cumulative number of dream(s) and/or vision(s) documented to that point.

Goliat Moyo (1)
Age: 25
Saili Baptist Church
Former music chairman for Manyika Association and at Saili. A Christian since early childhood, but says since 1982 he has been a "full Christian."
Grade 10 education
Trying to be a farmer
9 October 1987

Moyo claims to have many dreams, but he is not sure if they are revelatory. He feels he should learn something from his dreams. Some months ago when he was very sick he
had some dreams. For many days he had the same dream:

Many times I was found in the church. Some times I was singing the same song for a long time. After singing, the people would say, 'That song is very nice, repeat it.' So I would until I got tired. The inside of the church appears to be exactly like my church, Saili. And the people are members of this church.

In this same dream, the scene shifts. I am with friends from the church, discussing how we can develop the Manyika area for the spread of Christianity. The dream ends. No answer.

The area where Moyo was staying, where he got sick, there was no church. That is why Moyo thinks he had this dream. After he awakened from the dream he began to pray. In other dreams he would sometimes get his wife and both would sing and pray. In the case above, Moyo prayed God would help him to be healed of his illness. And he prayed for his friends who had other problems. He eventually told his wife about these dreams. They were important dreams to him because he remembered them for many months. He said that when he is sick he has many thoughts and thinks about God constantly, but at the time of the dreams he could not understand the meaning. He thinks now that the dreams were assuring him that he should continue to serve God in the church and in other unevangelised areas.

Ralph Nawa (2)
Age: 32
Saili Baptist Church
Lay preacher, music chairman for Manyika Association
Form 5 education
Agricultural extension worker (teacher to farmers) for Ministry of Agriculture
9 October 1987

Nawa had the following dream in 1981 when he was not yet a Christian but attending church. The day before his
dream, his younger brother came to him to complain because Nawa was the oldest brother but was drinking, smoking and going with women.

I found myself in the street with a Bible in my hand. I was crying and preaching to people in the streets, but they just looked at me and passed. I felt very bad that people did not stop to listen. As I cried I awoke from the dream. My brother woke me because I was crying.

Nawa then told his younger brother what he dreamt. After this dream, the pastor of Chawama Baptist Church (Shonga) preached the following Sunday. Nawa was convicted by the message and gave his life to God. He had been attending this church for some time before he finally was converted.

When he was asked how he would interpret this dream he said:

I saw that God wanted me to be in His work. I began singing for the Lord much more than I used to (in the choir). From this time I never went back to my old ways. I even preach sometimes.

Nawa has other dreams, but this dream he cannot forget -- it stands out. He claims that some dreams are from the devil and others from God. Some dreams make him feel someone is wanting to do evil to him. It could be witchcraft, but he knows the power of God is greater.

Mary Tembo (3)
Age: 15
Shamakondo Baptist Church
A Christian since 1985
Grade 6
Translator used
10 October 1987

In 1986 at a church meeting at Luwimba
(Baptist Church), I dreamt that we were singing along with four angels. Then the angels picked up all the singers, about 70, into the air and we were still singing. Then I woke up.

Mary claims to have had this dream twice, the occasions one week apart. She told her elder sister about it but received no help from her. She was very excited and happy when she was raised in the air with the others. She wonders what the dream may mean.11

Margaret Bengo (4)
Age: 17
Shamakondo Baptist Church
A Christian for two years
Grade 6
Translator used
10 October 1987

I dreamt that myself and five friends were going to church. We entered the church and began singing. Then a discussion took place concerning a meeting. Then I went home and my mother started beating me. I ran away with my friends.

Margaret has had this dream for four days. This is the only dream she has had that has repeated itself. She does not know why her mother was beating her since she has never beaten her. Her parents are not Christians. She does not know the dream’s meaning. She does get surprised at some of her dreams. Sometimes she tells her mother her dreams. Her mother told her to ask her grandmother about the dream’s meaning. She never did.

Kenneth Shibali (5-7)
Age: 28
Married
Farmer
Shamakondo Baptist Church
A Christian since 1979
Sunday School teacher from 1984-1987
10 October 1987
Shibali claims to have many dreams and visions.

At 22:00 hours (10 p.m.) one night, while awake at church, I saw a ball of fire coming down before me as I was praying. I then knelt down praising God for the vision.

Because he was praying when the ball of fire came down, Shibali sees this as the Lord’s presence. His vision took place outside of the church. His friends were inside. He told his friends about it but they said nothing. This vision made him feel very good. Now he wonders about the meaning. He thinks it was God, but is not sure. He had the vision five months ago, and only once.

In another vision I was moving in the hills about eight months ago by myself in the morning. I had gone to dig roots to prepare munkoyo [a local drink] for a church meeting. I saw a vision of a cross on a hill. Below the cross I saw some smoke. Two parallel lines of smoke with the cross in the middle. Then a voice came and told me to find munkoyo roots between the lines of smoke. I went and found the munkoyo. In my heart, I was forced to go ahead and climb that hill where the cross was so that I could pray. The cross was no longer there. When I got there I heard and felt the wind blowing violently for a short time. I felt very nice. I began singing. Three months later I came to do what I prayed. There was a problem in my household between me and my wife. Actually the conflict was between me and my in-laws. It developed that I came to be at peace with my in-laws. They earlier wanted to take back my wife. But I told God to give me money to pay the lobola price [dowry] to my in-laws and to give me a peaceful heart. After three months He did it. Immediately when I received the money, a ring came in my mind that I should go and pay back the lobola.

Shibali’s second vision related to a problem with his in-laws. Evidently he has failed [the reasons are unknown] to pay the lobola price for his wife as was customary,
creating a conflict with the parents of his wife. The divine vision drew him to God's sanctuary, a hill with a cross on it, where though he was looking for munkoyo roots he was "forced" to climb a hill and to spend time in prayer. It appears this time turned out to be a rejuvenating spiritual experience where Shibali worshipped God through intense prayer and singing, sensing the real presence of the Spirit of God -- "the wind blowing violently," making him feel "very nice." It appears it was there and then he resolved to settle this issue with his in-laws as soon as he was able. The vision spoke to a situation that needed to be rectified lest his marriage succumb to the impending threats of his in-laws. He responded appropriately according to his interpretation of the impact and meaning of the vision.

Now the following dream relates to the first vision:

I was asleep and lightning came in a dream. Stars came very near to me. When I woke up I felt very weak in the joints, but I felt I was filled with the Spirit. But I had no power to get up from bed. It was twelve hours and still I didn't get up but was talking and laughing with one friend -- just casual talk. I told him about my dream. The friend told me to go and pray in the bush. That day I went in the bush, and while I was praying I felt very cold, but inside I felt warm. I was sweating.

Shibali doesn't see the difference between the ball of fire and the lightning. He thinks maybe he is not right with God because he cannot find anyone to advise him on the vision and dream.

Alick Kapanga12 (8-12)
Age: 62
Married
Kapapi Baptist Church
I had this dream twice, a long time ago. The second time I understood the meaning. I was having a lot of problems concerning the Word of God at the time of the dream. In the dream I was told, 'Don’t be troubled in your heart. Look at Moses with the children of Israel. Tell this people the way Moses did. Tell the people to go and wash their clothes.' I was troubled in the heart. What sort of clothes should I tell the people to go and wash? After some days I had a second dream which gave the meaning through the same voice. I understood that ‘clothes’ meant ‘heart.’ It means baptism and that I am to preach and encourage people to be baptised. I began to search the Scriptures for clarification of the dream after this second dream.

Kapanga found Exodus 19:7, 8, 10, 1513 very helpful. Without these dreams he would have fallen (he claims) because people were troubling him. These dreams gave him encouragement. People were telling him that he was not ordained so he was not to baptise. He was thinking of quitting the ministry because of this talk by people of the Manyika area. For some reason, people have stopped criticising him.

The following is a lengthy conversation with Alick Kapanga on 25 October 1987:

I - Give an example of one of your dreams.
K - I sometimes dream there’s a person who has bad cloths - that man told me to pray very much. And after that I find that heaven is opened whereby the chapter of 24 Matthew, verse 14 ('And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.')

I - Can you read or write?
K - I can read and write.
I - Are all your dreams from God or a
message from God? Do they come all the time?
I - All my dreams are from God.
I - Can Satan give you bad dreams?
K - From God, everything is from God.
I - When you pray and read the Bible -- how much time is spent in these things?
K - It is three times a day. At night I wake up and read the Bible; again at morning and at evening.
I - Tell another dream
K - One day when I was asleep, I dreamed I was told to go and look for a sheep which was lost. I find that in the morning when I go to preach the message to the people, when I was telling them about Jesus Christ, they started to refuse me. They said, 'How can you come and tell us the dream which you have come to preach such a message like that.' So I said, 'How can you refuse to hear the message? Matt. 10:32 that if you refuse to hear my words, I also refuse to hear your words.' ['Whosoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven.]
I - Because you have memorized Scriptures and pray much, is this why you dream and that God may use dreams to teach you?
K - When I dream I always have such words like this at my heart. So that maybe that's what comes to my head in dreaming.
I - How old are you?
K - I am not sure.
I - How many children?
K - Some are older and gone from house.
I - You said you were born in 1925. When did you become a Christian?
I - Did you have any dream that helped you become a Christian?
K - I became a Christian because people were coming to preach some words. It is when I dreamed that this message must be in my heart.
I - Did you have any dreams to start preaching?
K - When I want to go to preach, I refused because maybe people there will start refusing to hear my message. So when I sleep I had a dream that I was being told to go without fear.
I - Just one dream to go to one place or
was this a dream to be good for all your life?
K - I was told to go and preach everywhere.
I - Before you became a Christian (1974), were you a pagan worshipper?
K - Before I started become a Christian, I used to go to drinking beer, go to dance, and there is a certain day when I came home drunk, I found there were Christians who came to preach the message. So I started to hear that message. I nearly fell down. I started asking questions, 'What makes me do this?' After some days when these people were still coming to me, I also started to church.
I - Were you worshipping other spirits before you became a Christian?
K - I used to go to African traditional dances, like Nyao dances.
I - Were you dreaming before you became a Christian? Who came to you in dreams?
K - I dreamed that Paul came to me and was telling me some message but I did not know what he was telling me.
I - How did you know it was Paul if you were not a Christian?
K - When Paul came he said, 'I am Paul with a message.'
I - Even to this day you don’t know the message Paul brought?
K - 'You go and take out that man from that pit.' Paul was telling me that.
I - Why did you not understand the dream the first time?
K - I knew that Paul was telling me. I dreamed a second time. The second time I understood the message.
I - Who was the man in the pit?
K - That man who was in pit, it’s about people who are lost. I should go and collect them where they are.
I - When you have dreams, do you interpret your dreams by yourself?
K - I was not telling anyone.
I - If dreaming stopped, how would you know the will of God in your life?
K - Even though I stop dreaming I will continue to go and tell people about the message.
I - Do you believe God speaks to you in other ways besides dreaming?
K - I dreamed one time to go to a village to preach. I didn’t because I had work to do here (farming). I can do without dreams. There are sometimes when I am finished working at my house, I go to the people to preach. I can decide
without dreams to preach.

I - Do you have visions?
K - There is a certain way I was coming from where I always go to preach. When I was coming on the road, as I opened up my eyes to look forward that there is something that crossed the road. It was white like a white cloth. So I go again a long way and then again it is coming from the other side again, crossing the road again. So from there it stopped. After that when I got home I told the people about it. I didn’t know what it was. After a long time, now every time I pass along the road a thing passes like a human being, wearing a white cloth.

I - Who is it? How do you understand it?
K - I thought the Holy Spirit was passing ahead.

I - What is the meaning?
K - I don’t know. Maybe it’s an angel or the Holy Spirit.

I - Could it be a reminder that God is with you, you are in God’s will, God is nearby?
K - Maybe God is telling me to go and preach.

I - Have you had any other visions?
K - I always see the same thing.

I - Do you hear any voices?
K - No voices, only dreams and visions.

I - Getting back to the vision, is the man looking at you when he is passing?
K - No.

I - How many years have you had this vision?
K - Just two months.

I - Have you ever asked God what is the meaning of this vision?
K - I sometimes ask God, if it is an angel sent to me to encourage me.

I - Why the last two months? Are you having doubts? Is Satan tempting you?
K - There was a day I had a child at my home who was sick. And then I prayed for it, I found the child was alright. I then believed God had given me power because of the vision.

I - Now that the child is well, do you think the vision will stop?
K - I believe that the prayer is the power from God. I should continue preaching the Word because I don’t know when I will die. I prayed that if the vision is the devil for it to go away. But the vision stays so it is from God.
It is clear that Kapanga’s knowledge of the Bible, and his Christian experience in the midst of trial and temptation, have shaped his dreams and visions and his interpretation of them. His maturity is demonstrated by his use of prayer in seeking direction or wisdom from the dream. The fact that he was semi-literate with elementary ability to read the Scriptures has, nevertheless, and undoubtedly, helped mould his faith.

Naomi Tembo (13)
Age: 12
Shamakondo Baptist Church
A Christian for 2 years
Grade 5
Translator used
10 October 1987

I dreamt that I was in church singing when two snakes entered and chased me and a friend. We ran out of church. Others were still singing.

Naomi does not know the meaning. She dreamt this after she became a Christian. She had the dream twice, three days apart. She has not told anyone. It is the only dream that has come back to her.

Mercy Chumbwe (14)
Age: 13
Mulalika Baptist Church
A Christian for 2 years
Grade 6
Translator used
10 October 1987

I dreamt we were in church. Lots of people inside but I couldn’t recognize them. I started singing along with others. A very big person who had a hat of feathers said, ‘Get out of this church all of you!’ A man then told my elder brother (Henry) that this man with feathers should be beaten. Then Henry said, ‘No, let us not beat him.’ Then another man came and said, ‘Why are you chasing my children?’ The man
with the feathers said, 'They are also my children.' The other man said, 'No, let us go my children, we will be singing under that tree.' We all went out. That man with feathers who now remained alone inside came out and began beating with a stick. Everybody ran away except for Henry. Henry was praying and then began calling people back but they refused. That man continued to beat Henry. Henry left the place of the tree but left his Bible. The man of feathers left to go the opposite way from Henry. It seems that Henry left the Bible on purpose.

Mercy recalls that she had this dream twice, one day apart. She has had other dreams that repeated. She does not recognize the "man of feathers" in the dream. Henry was the preacher of that day in the dream. In real life Henry is a lay preacher. Mercy is not sure if this is a dream from God. She told her elder sister about the dream but received no help. She wonders why she had this dream.

Lista Lungu (15)
Age: 20
Shamakondo Baptist Church
A Christian for 2 years
Sings in choir
Single
Grade 6
Translator used
11 October 1987

In June 1987, I dreamt that I was playing games with friends. When we finished I went home. My home was deserted. All the doors were opened. Mother, father, brothers and sisters were gone, only belongings were left. When I got out of the house, I saw a ball of fire (this was at night). I tried to go into the shade of a tree and found it was hot there -- the ball of fire remained the same place. So I thought, 'Is this the fire God talks about?' I was thinking this was the fire of judgment to burn people. I began running up and down getting away from the heat but I couldn't find any comfortable place. I then awoke.

Lista has had this dream twice, three months apart.
She has told no one about it before. She does not know the meaning and does wonder about it. In her family, only the mother and the younger ones are Christians.15

Christopher Zimba (16)
Age: 22
Makombe Baptist Church
A Christian since 1981
Preaches sometimes
Grade 7
11 October 1987

My dreams are sometimes that I am singing in church choirs, and sometimes I am studying the Bible. I dream about them from time to time, especially June and July this year. They have now stopped.

Zimba thinks dreams are God’s direction, because sometimes he prays for the sick and they are healed. Sometimes he will share with family members or friends about his dreams, but they are no help.

David Chiwala (17-21)
Age: 24
Saili Baptist Church
Lay preacher, Sunday School teacher, director of music, Secretary for Manyika Association
Grade 9 (still studying)
A farmer
A Christian since 1979
11 October 1987

On 16 October 1986 [how can he remember the exact date?], I dreamt when I was attending the Bible School at Mulalika. I saw three people clothed in white robes, two were standing and the one in the middle had shining, bright clothes. In front of them there was a fine coffee table. The one in the middle said to me, ‘Let us pray.’ After praying, he told me, ‘You go and tell your pastor to stop moving with that lady. He is shaming me. Amen.’

Chiwala said he fasted for three days after the dream. He wanted the people in the association to be united and the pastor, as leader in the association, seemed to be a
barrier to the growth of the association. He felt shy so he did not approach the pastor about this dream. He thinks the man in white was Jesus. He spoke in English, in a heavy voice. This pastor was later found to be committing adultery with a married woman. His name was given in the dream. Chiwala had this dream once only. He talked to his brother about the dream. His brother advised him to go and talk to the pastor, but Chiwala never did.

In another dream:

The men's singing group from the Bible School [lay training school in the vernacular] was going in the field to preach the word of God. Five of them then encountered a bridge over a river. Just then the river swept the bridge away, thus they failed to cross. They followed down the river until they found another bridge. Again the bridge was swept away by water. They followed the river again, again they found a bridge, but this time they decided to pray, then they crossed the river. Immediately after crossing, the bridge was swept away by water. These five men then preached to the people of the town nearby. Many were converted and some were healed of diseases. Upon going back, they couldn't find a bridge to cross. They turned and went up the river. They found a bridge, crossed over, and then the dream ended.

Chiwala said he told his brothers about this dream. He discovered that one of his brothers dreamed the exact same dream at the same time. Chiwala thinks the "bridge" represents Jesus and the "water" represents the sins that pulled away Jesus (the sins of the five men). Jesus wanted the five to witness. The praying before the last bridge symbolises praying for forgiveness from sins. Only then were they able to cross over and serve Jesus.

In a vision he had on 13 September 1985, David Chiwala
I was at Shamakondo Baptist Church at an associational misasa meeting [gathering of church members of the Manyika association for worship and fellowship]. During my fasting with a friend, I saw a vision. I heard a voice calling my name, ‘David, David, David.’ I turned around, but I didn’t see anyone. My friend was nearby and praying. He didn’t hear the voice. Tears started coming from my eyes. I felt I was being lifted up, but I wasn’t. I felt euphoria. Then I saw an image of a person in white, a white man. I knew him as Jesus. I finished my fasting that day and me and my friend walked back one kilometer to the misasa meeting. We found people falling down, being possessed. Me and my friend began praying, calling on Jesus to arrest the powers of Satan. The demons left those five who were possessed. Then many came for counselling, those who were sick. Prayers were given, all were healed. But the people were not ready to receive Jesus. Me and my friend we taught the people about Jesus and contrasted His way with the way of darkness. We read to them the Scriptures. Some were converted. They were baptised that day. We placed hands on them that the Lord may be with them.

Two months after the above vision, in November, Chiwala experienced another vision:

I heard a voice, ‘David, David, David.’ This happened when I was tempted. I was in a house of a lady, after a Bible School session. The lady didn’t hear the voice, just me. After one hour the voice came to the lady three times: ‘David, David, what are you doing here?’ The lady dashed out the door. In both voices [voice to Chiwala and voice to the lady], the other one didn’t hear the voice. She came back and said somebody has called me and that that was why she went outside. But there was no one. The lady was scared. She told me the words of the voice. Then I left quickly.

Chiwala thinks the voice was the voice of Jesus. Now the dream below, which he had in August 1987, he relates:

I dreamt that a choir was in the air,
but they were not singing. A man from on top of the choir in a white robe said to me, 'In 2,000 years many things have happened. The world will disappear in the year 2,000.' He had his fist clenched. The choir and the man then disappeared.

In this dream Chiwala believes the man was Jesus, but he does not know the meaning and has been bothered by it.

The following is a conversation with an informant, Hudson Nyambe (22) of Mutalimanja Village, an occasional attender of Mulalika Baptist Church (held 24 October 1987):

N - If one dreams that his father who has died some years ago wants you to brew beer for him so that you celebrate that’s when you have big things. That’s when you will not be suffering. That’s when this problem will end. They prepare the beer and do whatever is required. After that they start drinking beer celebrating that way.

I - But in the dream who tells the man to brew beer?

N - The father who died some years ago. He says 'for you to be okay you have to brew beer and do this, do this, and do that.'

I - When a Christian has a dream and the father appears, does he take that to be a word from God or just a word from the father?

N - From the father. A Christian will not take it to be from God. It is just a dream coming to me.

I - Are you a Christian?

N - Yes.

I - When a Christian dreams, when does he take his dreams to be a word from God?

N - At times he knows it is from God, but many of us do not believe in it. Some time back -- people like Moses in the Bible. But these days we do not very much trust it. Even if it comes in a dream it is not true.

I - So you believe God does not speak in dreams these days?

N - Yes, in these days He does not. What many Christians believe is that God does not speak in dreams. There is a Bible that tells them everything. If I see my Christian mother coming to me in
a dream I say, 'This is just a spirit coming to me,' an ancestral dream. I don't take it to be God talking through that mother to me. No. Any advice I want I will get in the Bible.

I - But can't God use people to speak to you? Like a pastor, step-mother or anyone?

N - It could be that way. Yes. He may have some words to me to communicate. But the belief in one's head is that this stopped some time back.

I - Yes, some have said, 'I pay no mind to dreams, it could be dangerous, it may be of the devil.' I'm wondering if this is a part of the mind of many Christians, that God cannot speak in dreams. I'm wondering if this is because of several reasons: One is that the missionaries don't talk about it. 17

N - Yes. That is the main reason why we don't believe it. Many missionaries don't talk about it. This is why I say I can ask you to explain to me does that really happen so that I get to know. Because what I have is that anything what I want is from the Bible and not God talking to me through someone.

I - I want to find out how many pay no mind to dreams because the missionaries don't talk about it or it's not taught when you hear the Scriptures. Some may have suspicions that dreams may be a part of their pagan past. Just as one puts aside polygamy, witchcraft, in cluding dreams.

N - Yes, that is very true.

I - I hope some day I can come back and speak in the church here and share what I have discovered about dreams. Maybe my conclusion will be that God can still speak in dreams like He did in the Bible. My question is, what makes us say dreams happened in the Bible many years ago but they cannot happen now? Just because the missionary does not talk about dreams does not mean God does not use dreams anymore. What do you think?

N - Many missionaries do not tell us that dreams are of use even at this time. What they tell us, they concentrate very much on the Bible and you have the sense that we should use only the Bible, not in dreams coming in any way.
At the time the interview took place, Nyambe was a Roman Catholic but because his wife was a faithful Baptist, he participated in many activities of the church. His comments and views must be understood with this mixed religious background and his exposure to both Catholic and Baptist missionaries.

Leonard Mombanya (23-27)
Age: 23
Kapapi Baptist Church
Church secretary
Became a believer in Pentecostal church at Chilenje (Lusaka) in 1980
A farmer (Mutele Village)
Finished grade 7
25 October 1987

M - I was in a group of people. We were singing some songs. Afterwards I felt something threw me up and let me fall down again. That was my dream.
I - You were inside the crowd when you went up in the air?
M - I was inside.
I - Did you recognize anyone?
M - I did not.
I - How do you understand this dream?
M - I just know it is about God because we were singing. This was outside. We were singing Christian songs. I went up. I don’t know how. When I came down I did not hurt myself. I went down back into the crowd.
I - What were you feeling when all this happened?
M - I was a bit fearing when I was up. And when I was going down I was not happy. I thought I may hurt myself. But I found I was just all right.
I - When you went up and down, did anyone see you?
M - I don’t know.
I - What were the words of the song?
M - It was a Christian song.
I - Did you talk to anybody about the dream?
M - To a Christian friend. He said it was about God. He also once dreamed like that. Going up and going down.
I - When did you have this dream?
M - September, 1987. Only one time [one month ago].
I - How do you understand this dream?
M - Me, I wanted very much to go to a church when I came here. I joined the Baptist church since I didn’t find the church like the one at Chilenje. The dream means I should continue very much so that I should not stop because I may fall. Not stop in worshipping.
I - Is there anything more you think God can be saying to you in this dream?
M - Maybe.
I - Could God be calling you, out of all the people of this church, to do or be something special? When were you asked to be a secretary of the church?
M - This month [Oct.].
I - Maybe this dream reminded you that God is going to ask you to do something special -- to be church secretary -- out of all the people to be chosen. It is a big job, isn’t it, in Zambian Baptist Churches, to be church secretary?
M - Yes.
I - Usually when you dream do you talk to your pastor or a friend or do you keep it to yourself and interpret it the best you can?
M - Usually keep it to myself. But I know others have dreams too.
I - Tell me an example of a dream that you feel is a bad dream, a dream that comes from Satan.
M - You can dream a dream that sometimes you are fighting. You took a stone and hit the person and killed him.
I - And that could be a dream from Satan?
M - Yes.
I - You know who you have killed? Somebody in real life that maybe you don’t like?
M - Yes.
I - In the Pentecostal church did the pastor talk about dreams?
M - Yes, he used to talk about dreams. He said God can talk to you in dreams.
I - Have you had a vision?
M - Yes at Chilenje. When I was working on the farm near Leopard’s Hill Cemetery. When I was going there in the morning, I found that I was going on the road and then after I passed Lake Road coming eastward I find that there was a cow going in front but I didn’t see it very much. Then I found there was nothing. It disappeared. I saw it,
then it disappeared.\textsuperscript{18}

I - How do you understand it?
M - I don't know. I thought maybe something like witchcraft. This was in 1983.
I - You thought of witchcraft but as a Christian you know that there is no power there?
M - There is no power.
I - How about a voice?
M - Very much. In a dream I hear a voice. Sometimes just one word. In Nyanja. And then sometimes in Soli. Same voice.
I - Give an example.
M - A name -- 'Leonard.' I did not put mind to that dream. This happened when I was not sleeping but awake.
I - Other times what word do you hear?
M - Someone is talking, but I cannot understand the meaning of his words. But the same voice. I hear voices many times.
I - Do you think there is a spiritual meaning here? Voices from the devil or from God?
L - Me I thought that maybe the word is from God.
I - For how long have you been hearing voices?
M - Since 1984.
I - At Kapapi Baptist Church do you talk about dreams or voices?
M - No, we don't talk about them.
I - But now you know that Kapanga\textsuperscript{19} has dreams.
M - Yes.
I - Are you ashamed of dreams?
M - No.

It is noteworthy that in Leonard's former church, a Pentecostal congregation, the pastor "talked about dreams," that "God can talk to you in dreams." It would be interesting to discover to what extent Pentecostal churches in Africa not affiliated with any independent church use dreams or visions as means of revelation and if they provide a church sanction or testing mechanism.

Mary Sibanda (28)
Age: 25
Njolwe Baptist Church
Member of a Seventh Day Adventist church until 1983 when she became a Baptist
A Christian since 1979
Not married, but married before
Translator used
11 July 1987

I was coming from heaven, I fell in a big river, and when I got out I found myself holding two white plates, one on each hand. I went to a tree, and under the tree I found these words, 'As you found me, you will give me.' After that, I saw a man dressed in white (a brown man, perhaps white). I gave him the plates because of the words and also because the hands of the man were already outstretched to receive the plates. Then I woke up.

Mary said she told her older sister about this dream but she was of no help in the interpretation. She shares her dreams with her elder sister often. The older sister usually just remains silent. Mary does not understand this dream.

Often she dreams that people say to her she must be baptised. She feels that maybe God has special plans for her life. She prays after she has dreams. She asks God to help her understand some of her dreams. He does help her with some of her dreams.

Emelia Mboza (29-30)
Age: 45
Married
Shamakondo Baptist Church
Christian since 1985
Translator used
11 July 1987

The day before yesterday I dreamed I was walking on the road and I met a very big dog that wanted to bite me. I started running. As I was running I was lifted up. A white man appeared and got the dog and opened its mouth wide and ripped the mouth open. Just at that time I woke up and started praying to God to help me so that God can protect me from such dreams. I
don’t fear anything but old people say when you dream of a dog bad things will happen.

After this dream Emelia slept and the dream never returned. She prays when she has a bad dream.

Another dream:

I was with a group of worshippers, and I started seeing stars coming toward me. I saw white things, like written words. I call my alive children to let them see what I see. They say, 'It’s God, let’s glorify His name!' Then I wake up and start to pray.

Ellen Nyambe (31)
Age: 28
Married four years
Mulalika Baptist Church
A Christian since 1983
Translator used
11 July 1987

Ellen dreams about the river, about water, about snakes on land -- especially black mambas that chase people. She claims the demons bring dreams about the water or the snake. Some dreams may be from God. Here is one of her dreams:

I once dreamt there was a church gathering. There was one who was very sick. They started praying for her. They were all sure she was not going to die. She recovered.

She has had this dream several times. Now she asks her friends to pray that she may have a child.

Mika Namonje (32-33)
Age: 37
Single (divorced)
Mulalika Baptist Church
A Christian since 1977
Translator used
11 July 1987

I was crossing a big river but I was
wondering how to get across. I saw a bridge. I go half way across, then I return. I have fear going all the way across because I feel I may fall into the river. But I want to go on the other side. I do not know what is there. I’m afraid. I see only water. Much water. No land on the other side.

Mika does not feel God is speaking to her in this dream. She doesn’t know the meaning. She has never told anyone about this dream before and never talks to anyone about her dreams. When asked if she felt God speaks to her in most of her dreams, she replied "sometimes" and then related this dream:

I go to a house made of iron sheets. This house has a big gate on it. When I knock, this gate opens on its own. When I go in, I find my fellow women dressed in white. When I look at them face to face, these women do not say anything. After that I leave and see the river and an ox cart with firewood and people riding on the river. It is on the bridge across the river. The ox cart falls into the river. I am standing on a hill watching. I go to rescue them. I save one woman. I carry her on my back. But she suddenly gets away in a harsh way. I go back to stay with the other women in the house with the big gates. They now welcome me. We are usually not friends but now they are friendly. In my conversation with these women I complain why this woman whom I saved is rude. The women say, ‘Leave her, that’s the way she is.’

Mika claims that she is always wanting to help her friends but her friends usually do not say "thank you." She thinks maybe in this dream God is speaking to her to encourage her. When she sees "firewood" she thinks of a funeral because others (big people) have told her that firewood in dreams means a funeral. After she wakes from her dream she meditates on what she dreamt. Sometimes she
wakes and prays to God, asking God to always be with her and help her to understand her dreams if there is something for her. She feels that sometimes Satan can give her dreams.

In the midst of my conversation with her, she felt she gained a new insight into the first dream about the bridge. She now feels God is wanting her to do something by crossing the bridge, the bridge perhaps representing the coming again of the Holy Spirit in her life to be used by her. Thus by returning and not crossing the bridge she thinks she is returning to worldly ways.

Angela Mundia (34-40)
Age: 28
Mikango Baptist Fellowship (former member of a Pentecostal church and Njolwe Baptist Church)
Single
A Christian for 9 years
Sunday School teacher, Youth Chairman
18 November 1988

Angela has many dreams. They are in a way connected, as she explains:

When I came back to the Lord in 1987 (after backsliding), we were sleeping (me and my sister) in the same bed. So when I got up, I didn’t get out of the bed, I had a vision. I saw an angel ascending. I felt the angel was with me all night long. The angel was not crying but the revelation from God was that he was crying. This was the first dream since I got back to the Lord.

After some time I got another dream. I was in the attire when I was water baptised. I gave birth to two doves. One was a white dove, the other was coloured (orange and some black). When I gave birth to the first one (the coloured one), I had pain. It was not a dove but an animal. I wanted to strangle it because I did not like to give birth to an animal. Then I saw a white dove. I think I gave birth to
it as well but I felt no pain with that one. Then I saw many of the coloured doves like the one I first gave birth to. That one turned into a dove after first being an animal. The two doves joined the others. When I looked at that group of doves I felt I had love for them now. I felt now it was normal for a human being to bear doves.

Again now in a dream I saw a vision of the Lord Jesus. Jesus came on my side where I was sleeping. He came in a bright light like a wind. I could see only from his waist up. He had nothing on. He tried to hide his face from me. But I cried, 'My Lord, my Lord.' I looked straight in his face. His face was full of love and compassion. His skin was polished (brownish skin). He didn’t say anything. I touched him at many parts of His body. He did not refuse me.

So, because I was in need of employment I got up and told my sister, ‘Now everything is going to be okay with me now since I have seen the Lord Jesus.’ Because in the Scriptures people only touched his clothes and were healed but I have touched his body. So I should get even more blessings. So all my problems -- physical, spiritual, they should be okay.

Now another dream. I saw in a dream (before I went to bed I read about clean and unclean animals in Leviticus) there came a sheet, just like the one Peter saw. It was a vision of clean and unclean animals. They were in two groups. This vision disappeared and another vision of a sheet came to me. The clean and uncleaned animals were mixed in a circle. In the back of the circle I saw a black angel with some glasses with no veil in white clothing. He was worshipping God with his hands together in prayer.

On 18 Aug. 1988, I was alone at home. The others had gone on holiday. I was in prayer in the morning. I had a revelation. I was speaking in tongues. God revealed to me the gifts of the Holy Spirit he has bestowed on to me. One, the gift of tongues and interpreting. Two, the gift of prophecy (dreams) and interpretation. Three, the gift of preaching and to understand the word and interpret the word in different languages, and the gift of discerning spirits. (I used to command demon spirits out of people, but it was only this
day that God revealed this gift to me.) So on this very day, another revelation came as I was speaking in tongues that I should go into full-time ministry. So since we have got no pastor here at Mikango military base, I went to Kafue to see a pastor. I explained to him about this calling. He said, 'You just wait, God will give somebody. This one will serve God with you.' That's how I came back here to wait for this special one to serve God with.

Now, as I was in prayer, speaking in tongues, I was told to remain single. So this is my problem. Because before my calling God has promised to give me somebody.

Before 1987, I didn't have dreams. So I know these dreams are holy dreams.

A clear example of how the Scriptures impact the dreams of Baptists is the dream in which Angela reads in Leviticus about clean and unclean animals and proceeds to dream about a sheet with clean and unclean animals on it, similar to Peter's vision in the New Testament.

Esther Nyambe (41)
Age: 36
Single (once married)
Njolwe Baptist Church (but inactive now)
A Christian for 2 years
Translator used
19 November 1988

I started dreaming bad dreams a long time ago, even before I became a Christian. My dreams are always about dead bodies. Sometimes I dream of a white man and I am giving him my child [in real life she has 6 children, but in the dream it is her baby girl that is given].

I - How many times have you had this dream?
N - I have dreamed about this at least every day.
I - How do you feel when you are giving your last child to the white man?
N - I fear because the big men [elders of the village] say the white man is a ghost.
I - Who is the white man?
N - I don't know him. I only see a white man. He is dressed very nicely.
I - Does the white man receive the baby?
N - He gets the baby and plays around with her and then tells me, 'You know how to look after the baby.' And he hands the baby back to me.
I - What is the meaning?
N - I think this is a bad man or this is a bad dream.
I - Why?
N - Because I'm told I'm not supposed to dream like that [by these big men].
I - Are these big men Christians?
N - No.
I - Do you dream about other white men in your dreams?
N - No, just in this dream.
I - If we can understand who this white man is, a ghost (evil person) or a good man (representative of God), then we have perhaps a key to understanding this dream. You are the best one to determine this. This dream may tell us more about this small child given than about you the dreamer. Is she a special child? Now, since you have stopped worshipping at this Baptist church, you have probably stopped talking to God. How are you going to get help to understand your dream? Who is the white man? Why your last child given? The white man may not be bad as you say, he may be good (representative of God?) since he receives and gives back the child. You must meditate on your dream. Ask God to give you the understanding you need. In the dream, why are you giving the baby to the white man?
N - I feel happy giving the child. I do not know why I give it.

Notice that the dreamer earlier felt "fear" in handing over the child because the big men of the village say the white man is a ghost. Yet the dreamer also feels "happy" in giving the child to the white man.

Susan Zulu (42)
Age: 38
Married
Njolwe Baptist Church (former Apostolic Faith)
A Christian for 10 years
Translator used
19 November 1988
When I was with the Apostolic Church, I used to dream white men with Bibles but I couldn’t know what was this. From there as time went on I started seeing many people carrying a dead body. So from that time up to now I still have same dreams of people carrying coffin of dead body. This is of my mother who died some time ago because I dream of my mother coming to me in a dream the same night or the following day. Mainly I dream about this dead body being carried and thereafter I see the mother appearing although I see white men with Bibles but they disappear and the same dead body and my mother appear again. After those people have come and even given me a Bible all of a sudden they disappear and these bad dreams come again (the coffin and the mother). I sometimes talk to my mother but when I wake up I forget what we were talking about.

I - How do you feel when you see the coffin and your mother?
Z - When I see the coffin I was fearing. Sometimes, but since it has been happening for a long time I’m now used to it. When I see my mother she even sits and we start discussing. When my mother comes with anger I try to fly to get away but my mother follows and tries to grab me back. One time she grabbed me. After grabbing me, I feel weak and some pain. Up to now I’m still troubled and I think as to why the dead mother should come to me in a dream always.

I - Have you ever told this dream to anyone?
Z - Yes, to most of the family.
I - What have they said about the dream?
Z - When I go to some African doctors, they say demons are inside.
I - How do these doctors help you?
Z - Some they do give me some medicines but they don’t do anything.
I - Have you tried getting help from the Apostolic Church?
Z - When I was with the Apostolic, the mother was still alive and I was dreaming about white men with Bibles. When I left the Apostolic I joined the Baptist Church (1981). After that my mother died (1983). That’s the time I started dreaming about her and the
coffin until now. But I didn’t tell any church member to pray for me. In 1983 I left attending church services. That is why I couldn’t tell any church leader to pray for me. I stopped coming for worship not because of the dreams. I just stopped.

I - Have these white men tried to sell you Bibles?

Z - About the white men, there are no other dreams but when I was about to come to listen to what they were preaching, that’s when these other dreams appear (coffin and mother). In these days the white men with Bibles have stopped coming in the dreams but the bad dreams (coffin and mother) still come.

I - When your mother was alive, was she a Christian? Did you have a good relationship with her?

Z - Yes, she was a Christian. I used to have a good relationship with her.

I - Why are you bothered by these dreams of your mother if you used to have a good relationship with her?

Z - That’s why I’ve brought this problem because to me it’s bad to have such dreams.

I - Perhaps these may not be bad dreams. Could these dreams be God’s way of coming to you in the form of your mother to guide you to return to the church? You left the church the same year your mother died. The coming of the mother in the midst of seeing the white man, Bibles, preaching, may be God’s way of persuading you to move toward the church, not away from it. Ask God to give you insight to understand what this dream may mean. If it is a bad dream to throw away He will let you know. 22 [Emmanuel Mushongoma, the translator, was exceptional.]

I urged Mrs. Zulu to seek God in prayer, requesting him to reveal anything he so desired in order to help her to restore balance in her life and bring these vexing dreams of hers to a resolution.

Jenni Kapini (43)
Age: 18
Single
Muyembe Baptist Church
A Christian for 3 years
Choir member
Translator used
20 November 1988

K - Always when I sleep, people are visiting me, to grab my neck. I do not know these people. After I dream, as I wake up, my heart is pumping fast. I begin thinking that these people are just in the house.
I - How many times do you have these dreams?
K - For one month. Even now.
I - Have you told these dreams to anyone?
K - I once told my mother. My mother told me to be praying in going to bed. I've been praying, but nothing changes.
I - Have you talked to God about these troubling dreams?
K - I've tried, but no answer.
I - What do you think the meaning of the dream is?
K - Really, these are true people and they want to kill me.
I - Do you think this dream will take place in the future?
K - Yes, it can happen in the future because I have the same dream constantly.
I - Are there people trying to hurt or destroy you in real life?
K - To my age-mates, nothing. But to my elders, maybe some elderly people want to take my life.

Notice the assured conviction that these who visit Kapini in her dreams and seek to kill her by grabbing her neck are "true people and they want to kill me." She also believes that these dreams can be fulfilled. One can imagine what emotional and spiritual traumas Kapini lives with, and the tragedy is the failure of her church to provide means to come to terms with her mental crisis.

Moses Dimuna (44)
Age: 25
Married
Muyembe Baptist Church
A Christian for 6 years
Choir member
20 November 1988
D - I find myself in dreams always praying and shivering. I feel fear in praying. And after that I start singing and I have fears again. I start trembling as if I'm possessed by demons.
I - How long ago have you had these dreams?
D - Since long ago, years ago, after I became a Christian. I have these dreams many times since becoming a Christian.
I - Have you told anyone about these dreams?
D - No.
I - What do you think the meaning of the dream is?
D - I think sometimes I have demons.
I - In conscious state, in praying and singing, do you fear and tremble as well?
D - Unless someone prays sometimes, I feel fear and trembling. But when I pray or sing, no. [One of our seminary students, L. Dube, who was a member of Muyembe before coming to Lusaka to study and who knows the dreamer well, gave assurance to me that in his opinion Moses is a true believer.]

One may wonder how many other believers, emerging out of traditional culture, manifest similar dreams.

Doris Mitalange (45-47)
Age: 36
Mulalika Baptist Church
Leader of the women
Former Roman Catholic
Christian for 17 years
3 children (another 3 have died)
Divorced from husband 1986
16 September 1990

First dream:

I saw three people dressed in white. They were looking for lost people. When they came to my house they said, 'This woman is also lost.' Then they started advising me and they opened the Bible and read it. They said 'You must leave this place.' And one told me, 'We must have prayer together.' I don't know what language they were using. 'I will lead in prayer first, you will be last.' He didn't even say
‘amen.’ He just stopped, then I started. When I say ‘amen,’ I found that I was kneeling on the bed. This is how I was when I wake up.

Doris had this dream in Solwezi where her husband shifted to after working in Lusaka. His tradition forced him to take on a Kikaonde wife because Doris is Soli. He did. The new wife and Doris had numerous arguments. They were all, at the time, attending an Evangelical Church of Zambia church since there was no Baptist church nearby. Doris had arguments with her husband as well and once beat him. It was after she beat her husband with a stick that she had the above dream. Doris left her husband some time after this dream and returned to Chilanga.

Second dream:

These three in white come to me again and asked, ‘Why have you stopped using the uniform [Baptist women’s uniform]? You must start using it now.’ End of dream.

Doris stopped using it in Chilanga because at Chilanga there was no Baptist church. She was attending a United Church of Zambia church and they told her not to wear her uniform. After the dream, Doris immediately started wearing it to the UCZ church (1986). In 1987, Doris shifted to Manyika and joined the Mulalika Baptist Church.

Third dream:

I saw these people dressed in white. They told me I was getting very lazy not visiting the sick, not witnessing and so on.

Doris had this dream in August 1990. It was true. She had become very busy at Chitumba Multi-Purpose Cooperative Club, which she joined in 1988. She says that
maybe it is true that she had become very lazy, but she is not sure. She said, "I don’t know these three dressed in long white dresses. I don’t know if they’re men or women."

Rose Neddy Mwale (48-51)
Age: 22
Single
Christian for two years
Kapapi Baptist Church
Vice-Treasurer of Manyika Association
Form V education
Depot buyer, LINTCO, Chimbwete A
(Was a member of a New Apostolic Church but pulled out because "some of their doctrines were not Biblical."
Started attending Northmeade Assemblies of God in Lusaka.
Later found a job at Shamtumbu — Chilenje South — and found a Baptist church and began worshippping there). 16 September 1990

When I was about five years old I dreamt that I had a gathering of my family and I was telling them the Word of God.

I can’t remember most of my dreams but my parents [mother is a Christian, father is not] tell me that when I was younger most of the time my dreams were of myself preaching the Word of God to a crowd.

In 1986 I dreamt that I was just passing by and I found a gathering with Jesus taking the lead and preaching to the people. As I was just about to pass through I heard these words, ‘No immorality shall inherit the Kingdom of God. No adultery shall inherit the Kingdom of God. No drunkenness [her expression] shall inherit the Kingdom of God. Thus says the Lord.’ I stood still when I heard these words. Jesus turned to look at me and said, ‘Come Rose, come and do my work.’ I resisted. As he was saying come, I was going. Then as I was leaving I was thinking, ‘How can I leave my boyfriend [non-Christian] and do the work of God? [At this time Rose was not a Christian but attending the New Apostolic Church — Chongwe.]’

When I woke up in the morning I told my sister who was a born-again Christian. It’s true, I had a boyfriend. My sister said, ‘Remember the dreams you used to have when you were young? This is the Lord calling you again to do his work.’ From there she used to share with me some Scriptures. I wanted to turn to the Lord but I didn’t want to leave my boyfrined.
We were planning to get married.

In 1988, I still had some other dreams where I was being called but I still resisted. I was still with my boyfriend. I dreamt that I was preaching to another gathering. While still in the dream I found myself arguing with my boyfriend. We parted because of the Word of God. Then late 1988 I was born-again and we parted.

Early 1990 I dreamt that I was from church. As I was walking I found two men with oxen with maize inside the carriage. They had just come from a grinding mill. As I was approaching I saw one animal that fell down and died. The owner of the oxen started crying because he loved the oxen that died very much. Then I felt pity for him. I opened the Scripture to James 5:1-2. It says 'If any one is in trouble, he should pray. If any happy, he should sing praises.' I told the man how Lazarus woke up because of his faith. I asked him if he was willing and if we prayed, his animal would come back to life again. He said, 'Please do anything to help me because I love this animal. And I believe he will come back to life.' Then we prayed. I started speaking in strange tongues. The brother of the owner said I was making strange noises as I was praying. The owner chased his brother away because he didn’t believe. He said 'I don’t see my animal waking up if he is here.' After praying for three more minutes the animal woke up. All this time the owner was weeping because of his love for the dead animal. And all this time I was praying in tongue. The animal was overjoyed, jumping up and down. The man said, 'Let’s go to my kraal, I will give you an animal.' I refused, saying, 'It is not my power but the power of God.' He tried to give me other gifts but I refused. He then just waved and repeated 'God bless you, God bless you,' until I didn’t see him anymore.

From there I’ve been having dreams of myself preaching to groups. It’s a continuation of the dreams I used to have. Whenever I tell my mother and sister they say 'Don’t shun away from God. He is calling you to do his work.' When I hesitate since my mother needs my support from my work, she says, 'Don’t worry, God will provide, you just do God’s work.'
The advice or pleas of Rose's mother to do God's work and not to worry about her (mother's) provisions must be a bolstering of her faith. Many Baptists, perhaps a majority, do not have the second generation Christian benefits that Rose seems to enjoy.

Evaluation of Manyika Dreams

A Comparison with M. L. Daneel

Let us look at Daneel's comments on dreams in Mission, Ethiopian-type and Spirit-type churches discussed in chapter three and compare his conclusions with the findings among Manyika Baptists.

Daneel does not tell us how many or what percentage of missionaries are "sympathetic" to African conversion dreams. (Certainly B. Sundkler's The Christian Ministry in Africa comes to mind). He just says "a number" of them are. Surely the study conducted in the Manyika Association is more limited in scope than Daneel's wider research. The missionaries I know best, the Baptist missionaries of my denomination, have been, in my estimation, indifferent or ambivalent in their attitudes toward dreams. I believe only a few have been historically "sympathetic." However I do believe that now, after my interest and conversations with many missionaries on the topic of African Christian dreams since 1985, many have come to be more "sympathetic" not only to conversion dreams but to the value of religious dreams in general. The missionaries who are culturally sensitive will readily admit to the regularity with which
the dream surfaces in conversations or testimonies among the Zambian people -- among Baptists, non-Baptist Christians and followers of traditional religions. The dream’s exact place in the Christian church, or a correct theological view of the dream in the African church, is quite another question.

Western missionaries, by virtue of their own cultural heritage, are not as convinced, and certainly not as exposed, to religious dreams and visions as channels of divine revelation. In the ten years I have been affiliated with the missionaries of my denomination in Zambia, only a few seem to have had spiritually meaningful dreams. What Daneel says here I have found to be true in my experience.

This chapter reflects the compilation of many, though not all, of the dreams collected from the Manyika Association. Not once in my study did I discover that a dreamer had confided to a missionary about his or her dream. Daneel’s claim that Africans have been made to feel that their dreams did not have as much significance as in the traditional religious context appears to be true from the observations and data compiled in Manyika. It has already been seen how prevalent dreams are in traditional African religions and in the independent churches.

Daneel’s statement that missionaries did not regard the dream as a prerequisite for conversion is compatible with my findings and experience. He speaks here about the Spirit-type churches more than the historical mission churches. In the Baptist churches in Manyika and elsewhere, I have not found any missionary or Zambian who
viewed dreams as a prerequisite for conversion.

Dreams in Manyika did not have a central place in the churches. Missionaries emphasized Bible knowledge or revelation through the Scriptures, not through dreams. The question of whether dreams ought to have a "central place" in the church, and to what extent dreams ought to carry the role of a group-integrating factor within the church, are questions to be dealt with in a later chapter. Certainly the Baptist missionaries who have made many visits to Manyika over the years have neither given the dream a central place nor have they exploited its potential as a group-integrator.

Daneel's observation that African church members kept their dreams to themselves or shared them with their closest relatives is generally true of the behaviour of Manyika dreamers. N. Tembo, Lungu and Namonje reported that they shared their dreams with no one. I suspect Kapanga and others also shared their dreams or visions with no one but the data cannot show that. In some cases the question was not asked. The data revealed that dreams were shared with one's wife (Moyo), younger brother (Nawa), elder sister (M. Tembo, Chumbwe, Sibanda), sister (Mundia), mother (Bengo, Kapini), friends (Shibali, Zimba), brothers (Chiwala), family members (Zimba, Zulu).

"Call dreams" into the Christian ministry appeared nine times in this chapter. Again, Daneel does not tell us what he means by "few" in stating that few members of the Mission and Ethiopian-type churches could remember or share
call dreams. He is right that they are not expected to have them, though experience has revealed to me through participation on seminary admission committees and informal contacts and conversations with Zambian students and lay preachers that more than a "few" can relate their call to the ministry through dreams of their own or, in lesser cases, through dreams of others.

Officially accepted and standardized dreams, carrying divine sanction, are not justification for joining the Baptist churches of Manyika. Not only so, but Manyika Baptist churches have not even entertained the idea of incorporating standardized, official dreams or dreams without such sanction as criteria for conversion, membership, or leadership. Daneel is correct here as far as what I know of the Manyika Association churches.

It is understandable that because dreams, or "correct dreams," are not expected for conversion, membership or leadership, that many Baptists in Manyika have such ambiguous or ambivalent feelings toward their dreams. No doubt also, many dreams have been forgotten, that perhaps would not have been if dreams were more highly regarded and avenues were made for their sharing, discussion and implementation. In looking at the information shared by dreamers in this chapter, we are reminded that these were spontaneous times of sharing and interviewing, and that not everyone was asked the same questions, nor did the discussions go along exact pre-planned lines. Much room for variation was allowed, though many of the same questions were asked of each dreamer. Based simply upon the data
collected, we find that not one of the dreamers shared their dream in a church worship service or group meeting of any kind. No one, with the exception of Mundia, shared his or her dream with a pastor or church elder. This reserve to utilise the help of church officials is pronounced. Susan Zulu went to African doctors for help with her dreams. Kapanga, N. Tembo, Lungu, Namonje and Dimuna failed to mention their dreams to anyone (the number could be more -- but the data does not clearly reflect this). M. Tembo, Bengo, Shibali, Chumbwe, Zimba and Sibanda did not receive any help with interpretation from the persons they shared their dreams with. This does not mean they did not receive help in the form of compassion, sympathy or encouragement. But in the form of interpretation that could have led to more substantial help in life direction or spiritual growth they did not receive help. Moyo prayed to God after his dream and later received help and insight. Sibanda is found to pray to God and received help and encouragement for her dream. Mundia prayed to God after her 18 August 1988 dream and received some guidance as a result. Namonje and Mboza prayed to God after their dreams but there was no indication of help or insight into the interpretation of their dreams. I would conjecture that Kapanga prayed to God or meditated upon his dreams but the data did not convincingly reflect this. Many of the dreamers reflect a history of religious dreaming, with obvious revelatory meaning, yet one wonders how much or in what manner their dreams are influencing their lives in a constructive rather
than a destructive or ambivalent manner. The evidence of meaningful help from dreams is meagre.

Daneel claims that, compared to Spirit-type church members (50%), as many or more of the Mission (48%) and Ethiopian-type (54%) church members regarded dreams as a way God directly communicates to man. In my study, I did not directly ask this question to each dreamer. There is really no way that, based upon the limited information collected from a limited number of informants, an accurate percentage could be given. The evidence is mixed, yet revealing. The testimonies of Moyo, Kapanga, Zimba, Chiwala, Chibali, Mombanya, Sibanda, Namonje and Mundia (nine dreamers) indicate that God directly communicated to man or is strongly suspected of doing so. The testimonies of M. Tembo, Bengo, N. Tembo, Chumbwe, Lungu, Mboza, Esther Nyambe, Zulu and Kapini (nine dreamers) indicate confusion and ambivalence as to the role of God in dreams or the efficacy of dreams. How many of these would declare that God did nevertheless speak directly to man in dreams is unknown. Both Nawa and Ellen Nyambe indicated that dreams can be negative or positive, from the devil or from God. Of course, others may also hold this view but their testimonies do not expressly reveal this as do Nawa's and Ellen Nyambe's. H. Nyambe and Dimuna seem to hold to the view that God does not communicate directly to man as He once did. In the case of Dimuna, he appears more uncertain on the matter than H. Nyambe.
Summary of Typological Enquiries

The dreams and visions collected in the Manyika Baptist Churches Association and the supplemental information compiled on the dreamers and their attitude and behaviour in response to dreams demonstrate that there exists no framework or formal mechanism within the church to a) affirm the value of dreams and visions, b) to understand through interpretation dreams and visions, and c) to encourage or nurture the use of dreams and visions as legitimate means of divine revelation and interaction between God and man. There appear to be limited ways of coping with dreams, or even of recognising them as a pastoral issue. These facts are in radical contrast to many independent churches and must be discussed further in a later chapter.

A. Who are the Manyika dreamers?

1) Male. There were nine male dreamers giving fifteen dreams and eight visions. Their ages were 25, 28, 32, 62, 22, 24, 23, 25 and 1 unknown. Six were married, three with unknown marital status. Three dreamers were from Saili Baptist Church, one from Makombe Baptist Church, two from Kapapi Baptist Church, one from Shamakondo Baptist Church, one from Mulalika Baptist Church, and one from Muyembe Baptist Church. The dreamers finished grades 10, 12, 7, 9, 7, with 3 unknown grades for dreamers, and one man had no formal education. The dreamers stated that they had been Christian believers for 5, 8, 6, 8, 7, and 6 years, with three of the men having unknown records. Four said they were lay preachers, one serves in the choir, one
as Sunday School teacher, two as associational officers, and one as church secretary. Only one required a translator.

2) **Female.** There were fifteen female dreamers giving twenty-four dreams and four visions. Their ages were 15, 17, 12, 13, 20, 25, 45, 28, 37, 28, 36, 38, 18, 36, and 22. Three were married, eight were single and four were either divorced or widowed. Five dreamers were from Shamakondo Baptist Church, four from Mulalika Baptist church, three from Njolwe Baptist Church, one from Mikango Baptist Fellowship, one from Muyembe Baptist Church, and one from Kapapi Baptist Church. The dreamers finished grades 6, 6, 5, 6, 6, and form V, with no record for nine dreamers. The dreamers stated that they had been Christian believers for 2, 2, 2, 2, 2, 8, 2, 4, 10, 9, 2, 10, 3, 2, and 17 years. Two, but probably more than two, served in a church choir, one was a Sunday School teacher, one a Youth Chairman, one a leader of the women of her church and another the Vice-Treasurer of the Manyika Association. All except one preferred to use a translator.

**B. How often do Manyika Baptists dream or have visions?**

The evidence indicates that the frequency of dreaming varies from person to person. Eleven Manyika dreamers testified that they have had many dreams. Twelve indicated they had dreams that repeated themselves. One dreamer had some dreams "some months ago," or for "many days" a dreamer
had the same dream, or "for one month," or "every day."
One dreamer had two same dreams one day apart. Another had
two same dreams one week apart. Another had two same
dreams three weeks apart, while another had two same dreams
three months apart. Another dreamer had the same dream for
four straight days. One dreamer testified to having many
visions, another to having one repeat vision, another to
having visions two months apart. One dreamer admitted to
having few dreams. One dreamer testified to having dreams
calling her to preach since she was five years old. The
evidence implies regular, consistent dreaming by many of
the dreamers on record. Precise tabulation beyond what has
been deduced is not possible.

C. Who or what appears in dreams and visions?

1) In the Manyika dreams, these were the persons
appearing:

- Church people - 4
- Dreamer himself/herself - 22
- People in streets - 1
- Angels - 1
- Choir - 5
- Church friends - 1
- Mother - 3
- Person with "bad clothes" - 1
- Apostle Paul - 1
- Man in pit - 1
- Very big person with hat of feathers - 1
- Elder brother - 1
- Man - 1
- Friends - 1
- Three people in white robes - 4
- People in town - 1
- Man in white - 2
- Father - 1
- Voices - 2
- White man or men - 3
- Children - 1
- Sick woman - 1
- Fellow women dressed in white - 1
rude women - 1
boyfriend - 1
crowd - 2
dead bodies - 2
child - 1
bad people - 1
Lord Jesus "in a bright light like a wind";
saw his face, saw him from the
waist up - 1
Jesus, not in a bright light - 1
black angel with glasses,
dressed in white - 1
family of dreamer - 1
two men - 1

2) In the Manyika dreams, these were the objects
appearing:

church building - 4
lightning - 1
stars - 2
snakes - 1
field - 1
tree - 2
stick - 1
Bible(s) - 4
house - 3
Bible School - 2
two white plates - 1
heaven - 1
ball of fire - 1
bridge - 2
river - 3
beer - 1
road - 1
big dog - 1
iron sheets - 1
big gate - 1
oxen - 2
ox cart - 2
hill - 1
coffin - 1
water - 1
white dove - 1
coloured dove - 1
"animal" - 1
sheet - 1
grinding mill - 1
clean and unclean animals - 1
white clothes - 4
maize - 1
3) In the Manyika visions, these were the persons appearing:

- dreamer - 1
- man dressed in white cloth - 1
- friend - 1
- white man dressed in white -- Jesus - 1
- church people - 1
- lady - 1
- angel - 1
- voices - 8

4) In the Manyika visions, these were the objects appearing:

- ball of fire - 1
- hills - 1
- cross - 1
- smoke - 1
- Munkoyo roots - 1
- wind - 1
- road - 2
- field - 1
- Bible - 1
- house - 1
- cow - 1

Of special interest is the appearance of the Lord Jesus in a dream and, in a less descriptive way, in a vision. The appearance of God or Jesus is rare. The appearance of God is rarest of all.

D. What sorts of themes/motifs appear in Manyika dreams and visions?

It is important to evaluate the nature of the dreams by the Manyika respondents. The themes or motifs of their dreams will give some understanding to the needs they face and circumstances they daily confront as they interact with their physical and spiritual world.

I have categorized eight types of motifs. These motifs, though requiring a look at the data collected, also
necessitate a degree of subjectivity in analysis. The themes so categorized are best understood as conjectures based to a degree upon an interpretation of the dream or vision.

In addition, in some cases these motifs are not distinct from one another but rather blend into one another. For the sake of analysis and description, however, I have chosen to present the following eight motifs as evident in the Manyika dreams: call, conversion, encouragement (uplift), religious (personal) conflicts, guidance (direction), warning, spiritual growth, and perplexing (difficult to evaluate or categorize).

A breakdown of each dreamer and his/her dream(s) and vision(s) follows:

**Goliat Moyo**

Call or encouragement dream to stay in God’s will and serve Him by spreading the Gospel message.

**Ralph Nawa**

Conversion dream (he became a Christian after this dream). Awakened him to the need to hear the Bible’s message and give his life to God and God’s work.

**Mary Tembo**

Spiritually uplifting dream (encouragement) as indicated by group singing with four angels and then being uplifted into the air.

**Margaret Bengo**

Religious conflict within dreamer and perhaps within her home as indicated by church singing coupled with a beating by her mother.
Kenneth Shibali

Vision 1: Spiritual encouragement is the theme since dreamer praised God for the sighting of the ball of fire as he was praying.

Vision 2: Spiritual guidance to resolve conflict with in-laws.

Dream: Spiritual encouragement with the coming of lightning and stars and the feeling of being filled with the Holy Spirit.

Alick Kapanga

Dream 1: Spiritual guidance and encouragement to preach and baptise.

Dream 2: Spiritual guidance to pray very much.

Dream 3: Spiritual guidance to look for lost sheep.

Dream 4: Call to Christian ministry or spiritual direction in command from Apostle Paul to take out that man from the pit.

Vision: Spiritual encouragement to live the life of the evangelist.

Naomi Tembo

Religious conflict within the dreamer as indicated by singing in church when snakes entered and chased her out of church.

Mercy Chumbwe

Religious conflict within the dreamer; perhaps a picture of spiritual warfare or conflicts within the church. (While singing in church, a big person with a hat of feathers oppresses all the believers and chases them out of the building.)

Lista Lungu

Warning with a ball of fire (fire of judgment?).

Christopher Zimba

Encouragement or direction motif with singing in church choirs and studying the Bible.
David Chiwala

Dream 1: Command to speak to his pastor (spiritual direction) to give him a warning about his adultery.

Dream 2: Spiritual guidance and/or encouragement as indicated by the successful crossing over a river on a bridge twice for evangelistic purposes.

Vision 1: Vision of Jesus and calling dreamer’s name (encouragement/guidance).

Vision 2: Heard voice of Jesus calling his name during a time of temptation (warning).


Hudson Nyambe

Good omen of brewing beer to celebrate and to be in good standing with the ancestors: guidance dream.

Leonard Mombanya

Dream 1: In choir, while singing, dreamer was uplifted. Calling, encouragement, or direction dream.

Dream 2: Vengeance and retribution (hitting a person with a stone and killing him) (perplexing).

Vision 1: A cow passing the dreamer, then disappearing (perplexing).

Vision 2: Hears voice calling his name (perplexing).

Vision 3: Hears someone talking, same voice as at other times, but does not understand the meaning of the words (perplexing).

Mary Sibanda

Spiritual direction and encouragement (dreamer falls in a big river, gets out to find herself holding two white plates and encountering a man dressed in white -- Jesus?).

Emelia Mboza

Dream 1: Spiritual conflict within dreamer as represented by the bad (big dog) and the good (white man -- Jesus?).

Dream 2: Spiritual uplift and encouragement as seen
by the sighting of stars and "white things" coming toward her as she is with a group of worshippers.

Ellen Nyambe

Prayer for the sick and recovery for the sick. Spiritual uplift and encouragement.

Mika Namonje

Dream 1: Spiritual conflict seen in desire to cross a big river but failure to cross because of fear.

Dream 2: Another dream about a river that may relate to the first dream and may indicate spiritual conflicts within the dreamer. The ending of dream may indicate spiritual direction and encouragement for the dreamer.

Angela Mundia

Vision 1: The dreamer saw an angel ascending. The angel was in the company of the dreamer all night. The revelation from God was that the angel was crying though in the vision he was not crying. Perplexing dream.

Dream 1: The motif of spiritual growth seems to be prominent here when the dreamer learns to accept all the doves.

Dream 2: Saw Jesus and Jesus seemed to accept and affirm the dreamer (encouragement, uplift).

Dream 3: Spiritual growth and encouragement may be the theme in this dream as Angela sees clean and unclean animals mixed in a circle with a black angel in white clothing praying and worshipping God.

Vision 2: The revelation of receiving multiple spiritual gifts can be a call to Christian service or spiritual direction in life.

Vision 3: Call to full-time Christian ministry as Angela is told to go into the ministry while speaking in tongues.

Vision 4: While in prayer and speaking in tongues, a voice came and told her to remain single -- spiritual guidance.

Esther Nyambe

Giving her child to a white man, who returns the child to the dreamer and says, "You know how to look after the
baby’ -- a dream of spiritual guidance?

Susan Zulu

Spiritual conflict within the dreamer may be the motif of this dream due to the symbols of ‘white men with Bibles,’ ‘dead body,’ ‘coffin,’ and ‘dead mother.’ It is a perplexing dream.

Jenni Kapini

Spiritual conflict and disturbance within the dreamer due to strange people grabbing her neck, seeking to kill her.

Moses Dimuna

Spiritual conflicts and confusion in dreamer due to praying and shivering, singing and yet having fears and trembling.

Doris Mutalange

Dream 1: Dream of guidance with the reading of Scripture by the three dressed in white and the command to leave ‘this place.’

Dream 2: Another dream of guidance as the three dressed in white instruct the dreamer to begin wearing her church uniform.

Dream 3: Dream of warning and guidance. The three dressed in white tell the dreamer that she is getting very lazy, not visiting the sick and not witnessing.

Rose Neddy Mwale

Dream 1: Call dream with Rose seen preaching in the dream.

Dream 2: Call, warning and guidance dream with Jesus preaching sexual purity and then commanding the dreamer to do God’s work.

Dream 3: Call dream with Rose preaching to the man with the oxen and bringing back to life one of the oxen that died.
Because some dreams were a combination of the eight motifs, the following numbers will necessarily reflect those combinations. The results are:

- Call dreams - 9
- Conversion dreams - 1
- Encouragement (uplifting) dreams - 16
- Religious (personal) conflict dreams - 9
- Guidance or spiritual direction dreams - 22
- Warning dreams - 6
- Spiritual growth dreams - 2
- Perplexing dreams - 6

One can build a strong case for claiming many of these dreams to be "perplexing" in the sense that we are never sure of the meaning or correct interpretation of the dreams. We can only surmise and use judgment based upon an understanding of the dreamer, his cultural and life circumstance, his recollection of the dream, a knowledge of Scriptural truth and the experience with God we humans have accumulated over the history of our times. It is the overall impression of this writer that the overwhelming majority of dreamers in Manyika are not finding the revealed message from God as they would like to or as they need to to help them with the problems and issues that confront them and challenge their faith and humanity.

E. Who interprets dreams and visions?

While it has been discovered that in many cases the dreamer himself or herself has given an interpretation to the dream, that interpretation appears in many cases to be partial, hesitant and uncertain. In a few instances, there was no indication who gave an interpretation, if at all, while in other cases it appears that no one gave an
interpretation.
   A breakdown of each dreamer and the evidence of who
gave an interpretation follows:

**Goliat Moyo**
   He himself surmises the meaning of the dreams.

**Ralph Nawa**
   He interprets the dream to mean that God wanted him to
do his work.

**Mary Tembo**
   No one

**Margaret Bengo**
   No one

**Kenneth Shibali**
   Vision 1: No one
   Vision 2: Dreamer himself
   Dream: No one

**Alick Kapanga**
   Dream 1: Dreamer himself
   Dream 2: Dreamer himself
   Dream 3: Dreamer himself
   Dream 4: Dreamer himself
   Vision: No one

**Naomi Tembo**
   No one
Mercy Chumbwe

No one

Lista Lungu

No one

Christopher Zimba

Dreamer himself

David Chiwala

Dream 1: Dreamer himself

Dream 2: Dreamer himself, perhaps with help from his brothers

Vision 1: No one

Vision 2: Dreamer himself

Dream 3: No one

Hudson Nyambe

Dreamer himself

Leonard Mombanga

Dream 1: Dreamer himself

Dream 2: Dreamer himself

Vision 1: No one

Vision 2: No one

Vision 3: No one

Mary Sibanda

No one

Emelia Mboza

Dream 1: No one

Dream 2: Dreamer himself (it is assumed by clear
Ellen Nyambe
Dreamer herself (it is assumed by clear dream)

Mika Namonje
Dream 1: No one
Dream 2: Dreamer herself, though unassuredly

Angela Mundia
Vision 1: No indication
Dream 1: No indication
Dream 2: Dreamer herself
Dream 3: No indication
Vision 2: No indication
Vision 3: Dreamer herself
Vision 4: Dreamer herself (meaning of voice straightforward)

Esther Nyambe
Elders in village gave her some interpretation (white man is a ghost).

Susan Zulu
African doctors said demons are inside her.

Jenni Kapini
No one

Moses Dimuna
Dreamer assumes he is possessed by demons. Meaning of dream not clear.

Doris Mutalange
Dream 1: Dreamer seems to have interpreted dream.
Dream 2: Dreamer interpreted.
Dream 3: Dreamer seemed to have interpreted dream.

Rose Neddy Mwale

Dream 1: No indication of interpretation given.
Dream 2: Sister gave interpretation.
Dream 3: No indication of interpretation given.
Dream 4: Seemingly the dreamer’s mother and sister gave interpretation to this and other similar dreams.

The following tabulation reveals a composite description of the findings:

- Dreamer gave interpretation - 24
- No one gave interpretation - 17
- No indication of interpretation given - 6
- Elders gave interpretation - 1
- African doctors gave interpretation - 1
- Sister gave interpretation - 2
- Mother gave interpretation - 1

F. What action or response does the dream or vision elicit?

The following are the particulars for each dreamer:

Golait Moyo

After the dream he prays for himself to be healed and for his friends with other problems. Sometimes he and his wife would sing and pray; he tells his wife of these dreams (no indication of help with interpretation from her).

Ralph Nawa

Told his younger brother. (No indication of help from him.) He joins a Baptist church and sings in the choir.
Mary Tembo

Told her elder sister, but received no help. No other action indicated.

Margaret Bengo

Told her mother, but received no help. No other action taken.

Kenneth Shibali

Vision 1: Told his friends, but received no help.

Vision 2: Paid the lobola price to his wife’s parents to resolve strained relationships.

Dream: Told his friend. Friend advised him to pray about the dream. He did. Still uncertain of dream’s meaning.

Alick Kapanga

Dream 1: Searches the Scriptures for clarification of the dream.

Dream 2: No indication (but assumption is that he obeyed the dream message).

Dream 3: He preaches the message of salvation.

Dream 4: No indication (but assumption is that he obeyed the dream message).

Vision: Asked God for understanding.

Naomi Tembo

None.

Mercy Chumbwe

Told elder sister of dream but received no help.

Lista Lungu

None.
Christopher Zimba

No clear indication. Sometimes he would share dream with family or friends.

David Chiwala

Dream 1: He fasted for three days. He told his brother of the dream. Did not speak to the pastor as advised by his brother.

Dream 2: Told his brothers, but no indication that they helped him with the interpretation.

Vision 1: Began praying, preaching, counselling and casting out demons.

Vision 2: Ran away from scene of temptation.

Vision 3: None.

Hudson Nyambe

None indicated.

Leonard Mombanya

Dream 1: Told a Christian friend who was of some help and encouragement.

Dream 2: No indication.

Vision 1: No indication.

Vision 2: No indication.

Vision 3: No indication.

Mary Sibanda

Told her sister, but no help from her. She prayed after the dream as she always does.

Emelia Mboza

Dream 1: She prayed.

Dream 2: She prayed.
Ellen Nyambe
Stimulated her to pray for a child.

Mika Namonje
Dream 1: None indicated.
Dream 2: She meditated on the dream.

Angela Mundia
Vision 1: No indication.
Dream 1: No indication.
Dream 2: Told her sister.
Dream 3: No indication.
Vision 2: No indication.
Vision 3: Saw a pastor friend and received his advice.
Vision 4: No indication.

Esther Nyambe
Told elders in her village.

Susan Zulu
Told dreams to her family and African doctors. She took medicines given to her by some African doctors.

Jenni Kapini
Told her mother. Prayed to God.

Moses Dimuna
None.

Doris Mutalange
Dream 1: Dreamer left her husband.
Dream 2: Began wearing Baptist women’s uniform.
Dream 3: None recorded.

Rose Neddy Mwale

Dream 1: No action recorded.

Dream 2: Told her sister about the dream. Sister gave the interpretation as well as read the Bible to the dreamer.

Dream 3: No indication of any action taken.

Dream 4: Apparently told mother and sister about this dream and other similar dreams.

While dreamers often tell someone their dreams or visions, normally no help is derived. Large numbers of dreams resulted in no action taken or no indication of action taken. The following is a breakdown of the findings:

No action/no indication  
(does not mean there was none) - 21
Prayed - 10
Sang in meditation - 1
Told younger brother - 1
Joined a Baptist Church - 1
Joined a choir - 1
Told elder sister - 2
Told mother - 3
Told friends - 1
Paid lobola (bride-price) - 1
Told friend - 2
Read the Bible - 1
Preached the gospel message - 2
Fasted - 1
Told a brother - 2
Counselling - 1
Became a Christian - 1
Cast out demons - 1
Ran away - 1
Told sister - 4
Told pastor - 1
Told elders of the village - 1
Told her family - 1
Told African doctors - 1
Took medicines from African doctors - 1
Began wearing Baptist women’s uniform - 1
Left her husband - 1
Sister read the Scriptures to the dreamer - 1
Perhaps one of the tragedies of dreaming without an adequate interpretation is not only a lack of an adequate response or "reaction" on the part of the dreamer, but also a lack of an adequate response on the part of "significant others" (especially Christian believers) who are somehow involved in the life circumstance that the dream addresses. Finding little or no way to cope with his numerous dreams, often repeated dreams, the dreamer and those who necessarily are touched by the dream through their relationship with the dreamer, those who could possibly be helped or be of help, are failing to become constructive players in the theological drama. As the data reveal, constructive behaviour as a result of these dreams is the exception rather than the rule. Not only do the tabulations reveal this, but the numerous contacts this writer has had with these dreamers during the collection of the dreams, subsequent to the collection of these dreams, and contacts with other African dreamers outside these findings reveal a deficiency of helpful and adequate response and follow-up to religious dreams.
Notes

1 Imasogie makes this point clear: "When an inadequate Christianity ignores the place of a person's worldview in the understanding of self and perception of spiritual reality, it is unable to speak from the person's perspective. This inherent tendency not to empathize with the worldview of others has been the dilemma of every missionary in every age who takes the gospel to people of another culture." See Osadolor Imasogie, "The Church and Theological Ferment in Africa," Review and Expositor, LXXXII, 2 (Spring, 1985), 228-229.


4 See Chuba, 114, for his views on dreams and visions in the Zambian context.

5 Sundkler seeks to substantiate this view with the example of the so-called Balokole movement which began in the 1920s in Uganda and Rwanda. This was an African revival movement yet related to a Western tradition, i.e., it spread within the mission-related dioceses and synods of Presbyterian, Anglican, Lutheran, etc., churches in East Africa. In the beginning, dreams were frequently mentioned. William Nagenda of Uganda, one of the movement's great African leaders, himself had a dramatic dream involving his mother which led to the turning point of his life — total surrender to God's work. In contemporary times, at least officially, dreams are discouraged. Curiously, it was the late Nagenda who once said, "Satan too can inspire dreams. Then people will trust dreams more than their personal Saviour. Therefore we are against dreams." One wonders how much the Western missionaries influenced Nagenda and others in this denial of the efficacy of dreams for the many new believers. See Bengt Sundkler, "Worship and Spirituality," Christianity in Independent Africa, ed. Edward Fasholé-Luke, et al (London: Rex Collings, 1978), 550-553.

6 Verstraelen-Gilhuis, 19. She adds that wherever possible the archival sources should be supplemented, and at times corrected, by oral sources; whereas the data
collected from the field work should be questioned from the documents. See 20.


8 Armitage, iv.


10 I encouraged Goliath to be open to further revelations from God and not to assume all he can learn from the dream has been revealed. The following words can be appropriately applied to dreams: "Interpretation, understanding, meaning are often spoken about by anthropologists as if they come in complete packages, all or nothing. My argument to the contrary is that since many social phenomena we study are extremely complex, interpretation is not a holistic affair. We should not be afraid of saying we only partly understand. The time factor is often important. What we call 'events' are not neatly tailored to fit the time frame of the anthropologist's period in the field. So one may see only a partial sequence, and not appreciate the full development. One may perform base one's interpretation on abstraction from a very limited set of examples, with incomplete range of variation or incomplete context." See Raymond Firth, "Degrees of Intelligibility," Reason and Morality, ed. Joanna Overing (London and New York: Tavistock Publications, 1985), 42-43.

11 Schweizer refers to Ezekiel (Ezekiel 1) as one who recognised that God and the Holy Spirit are not bound to the natural world as man sees it. On a certain day (ca. 593 B.C.) Ezekiel experienced a vision of God appearing and calling him to be his prophet. Immediately Ezekiel saw a moving of the Spirit, sweeping down like a storm. Then he saw a cloud, four living creatures, four wheels, and finally God himself, in radiant glory. No need exists to offer psychological interpretations or to make sense of every detail. The major point is that the Scriptures know a "world," beyond the common man's reach, where the Holy Spirit moves. See Schweizer, 24-25.

12 Kapanga has started the following churches in the Manyika Association: Good Hope (first church in the Association, 1970, but no longer in existence), Kapapi, Sali, Muyembe, Chimbwete, Chanshya, Tom Farm (no longer in existence), Makombe, Kwale, and Lukoshi. Essentially an illiterate, (only very basic skills in reading) Kapanga moved by foot or bicycle preaching the Word. Dreams were influential in his movements. Hastings once remarked, "African religions belonged to pre-literate societies. This has affected their character." See Hastings, "African Religions," 23. The effect of nonliteracy on dreaming -- have we heard all the story?
13 "So Moses went back and summoned the elders of the people and set before them all the words the Lord had commanded him to speak. The people all responded, 'We will do everything the Lord has said.' So Moses brought their answer back to the Lord. And the Lord said to Moses, 'Go to the people and consecrate them today and tomorrow. Have them wash their clothes.' Then he said to the people, 'Prepare yourselves for the third day. Abstain from sexual relations'" (NIV).

14 This "man of feathers" to one well-versed in African lore and dreams may be commonplace and easily recognisable. The dreamer is curious about this man (evil?), and because dreams are taken seriously by so many in African culture, he must be taken seriously for dream figures can and do affect the life of one in this cultural context. Runcie quotes W. I. Thomas, The Child in America, (New York: Knopf, 1928) that "if men define situations as real, they are real in their consequences." Runcie himself concludes: "We must accept the fact that the person who imagines a burglar in the living room will act as if there really is a burglar in the living room whether or not the burglar is there. If we are unable to understand the situation giving rise to the belief, we will also be unable to understand the subsequent behavior. Once again we must 'get into the other's head' and understand the subjective meaning of the situation." See John P. Runcie, Experiencing Social Research (Homewood, Illinois: The Dorsey Press, 1976), 3.

15 At my suggestion, Lista now thinks that perhaps the dream indicates that she may not be living the kind of life God expects of her, hence God's warning.

16 To what degree the old and traditional worldview persists today is an interesting thought. "To claim that in all these primitive tribes the people believe in the existence -- past, yet also nevertheless still present -- of their mythic ancestors, culture heroes or Dema, comes to the same thing as recognizing that their minds are mystically directed towards them -- that, in effect, they are always ready to perceive in any incident, no matter how slight its variance from the expected course, the presence and action of the supernatural. And similarly there will always be found among them some who will be sorcerers or medicine-men; for the unusual powers belonging to these are themselves only one more proof, among many, of the intervention of supernature in the common world. And so these two beliefs -- in the myths as such, and in the special powers of certain individual animals or men (that is, in sorcery and magic) -- in the last analysis both spring from the same source. Both are as vitally alive at present as that fountainhead is itself inexhaustible." Lucien Lévy-Bruhl, Primitive Mythology, trans. Brian Elliot (London: University of Queensland Press, 1983), 61.

17 In November 1986, seminary students Tryson Mumba, John Francis Tembo and Charles Malekano all agreed that
many dreams in Baptist churches are thrown away by Christians because they think they are useless since the missionaries have said so. In August 1986 a Baptist lay pastor in Lusaka, John Mulenga, told me that one must be very careful in dealing with dreams, that he himself "places no mind to dreams." He said they are from the devil. At the time I wondered how prevalent this attitude is. This seems to be an overreaction to dreams, eliminating the positive potential of them. Is Mulenga's reaction a product of missionary bias as well?

18 The place where this vision took place is very near to the Baptist seminary.

19 Leonard Mombanya served as the translator for Kapanga during the latter's dream interviews.

20 The question may be asked, "Do dreams have only immediate benefits, or do they also have long-standing benefits as well?" Buck states: "Dreams are part of a living, forward-looking process. Their purpose is to gain the attention of the conscious mind of the dreamer and his cooperation. They are not made for storage or the written word. When they have performed the task for which they are constructed they must not persist." See Buck, 197. While I can agree that a dream should not persist once it has completed its task, the real difficulty is in determining its accurate or complete interpretation in order that one can safely say, "I don't need this dream anymore." A hard and risky matter in my opinion. Also, the memory of some dreams should persist if they provide guidance or inspiration that has on-going benefits, for their recollection and mystique can offer power or incentive yet.

21 When I first visited Japan in 1973, I noticed that a shrine was strategically placed in the living room. It was a shrine of my dead grandfather, my mother's father. The home belonged to my step-grandmother. I recall that each morning she would rise and burn incense and say her prayers at the shrine of her dead husband. Veneration of the dead in one form or another is common in numerous Asian cultures around the world. Can this open the door to dreaming of the ancestral past, the dead ancestors, the mythical traditions, or to what degree do dreams bond themselves to the sacred heritage of a people?

22 Keable offers examples of African dreams in the Christian context. An interesting development arose when the wife (African) of a deceased man had a dream where her husband appeared to her with information. Subsequently Keable himself dreams of the dead man and has a conversation with him! To what extent can Europeans become immersed in the dream world of the African? "I give all these dreams because here is a mass of matter for the theorists. We are all absorbed in the affairs and matter of the dead teacher. I colored my dream with my beliefs, and the chief his with his already half-formed intentions. I may have been in mental telephony with the wife. One and
all, we were over-superstitious. Doubtless it was so; I am well content to believe it. God fulfils Himself in many ways...." See Robert Keable, "Dream Experiences Among the Bantu Tribe of Africa," The World of Dreams, ed. Ralph L. Woods (New York: Random House, 1947), 14-17.

23 Note in Appendix A ("Random Rural Dreams") how Family Nyirongo helped his aged grandmother with her two dreams that perplexed her.
CHAPTER FIVE

DREAMS AMONG NYANJA-SPEAKING URBAN BAPTISTS OF ZAMBIA

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CHAPTER FIVE

DREAMS AMONG NYANJA-SPEAKING URBAN BAPTISTS OF ZAMBIA

Introduction

A collection of dreams from Nyanja-speaking churches of the Manyika Baptist Churches Association (rural) was given in the previous chapter. In this chapter, we will observe the nature of dreaming in the Nyanja-speaking churches of the Lusaka Baptist Churches Association (urban).

The Lusaka Baptist Churches Association (L.B.C.A.) is a growing consortium currently consisting of forty churches in and about the capital city of Zambia. The L.B.C.A. was organised in 1970 with just a handful of churches. Today, a number of these churches have grown to reputable size and some have an obvious enthusiasm for evangelism as evidenced by extension worship/preaching centres (fellowships). The majority of the churches function with lay pastors while a few have employed seminary-trained men as pastors.
The Dreams and Visions of the
Nyanja-Speaking Urban Baptists of the
Lusaka Baptist Churches Association

Charles Malekano (65)
Age: 41
Kaunda Square Baptist Church
Pastor
A Christian since 1976
Seminary student
8 November 1986

Charles Malekano, a Malawian studying at the Baptist
Seminary in Lusaka, said that in 1983, while in the process
of applying to study at the seminary, he heard a voice
while sleeping -- "Go." He did not understand fully then
his call but now realizes very clearly it was a confirma-
tion of his decision to come to the seminary.

Happy Petersen Chileshe (66)
Age: 27
Garden Central Baptist Church
Pastor
A Christian since 1982
Seminary student
25 January 1987

Our Brother John Tembo died and we
[Happy and another seminary student, Moses
Zulu] went in a certain building where he
was kept -- in something like a cupboard.
Then we found a white lady working in this
place. She saw us and she started rebuking
us that, 'You are Christian how can you
die? In Jesus' time he rose the dead
likewise [you] do.' And then this woman
continued to criticize us. So we immedi-
ately proclaimed in the name of our Lord
Jesus Christ that our brother should live
and then when we opened the cupboard our
brother came out. So we told that lady
that, 'Have you seen that our God is
great?' She said, 'It is impossible. You
only used magic.' So we told her that 'If
we used magic you yourself will die for
your unbelief in Jesus.' So she started
crying and wailing until she fell down. We
left her dying and we ran away to the bus
station. We met my brother-in-law who is
in Luanshya, and my wife and our two chil-
dren. We rushed to the bus. We found it
was ready to go so I got in and shouted to the driver, 'Can you stop. We are with children who can’t jump in while it’s in the motion!' And he stopped the bus and we [John Tembo was with them] got in and we started speaking about the power of our living Christ. So the crowd in the bus were alert to hear this. All were amazed.

I asked Chileshe how the dream has helped him. He said "This dream has given me the strength to believe that the Lord is always with us. He cares for us who ask in His name."

Titus Mandefu (67-68)
Age: 35
Kaunda Square Baptist Church
Pastor
A Christian since 1966
Seminary student
4 February 1987

The following dream took place in November 1986 when he was living in Kitwe.

M - The dream is about a local church in Kitwe, where I come from. It happened that my father was a pastor there -- he had left the place some time ago now. The church, when I looked at it, it collapsed, remaining only with the four corners. And on the four corners was some sort of green, slippery things, and this stuff is always found where there is water which is not running. When I saw that and went home I told to my father that the church has collapsed. When I told him so he was so worried anyway and he was looking upon the pillars of the church so I don’t know what it meant.

I - When you say just the four corners remained, do you mean just the four corners or the four walls?

M - The four corners only. And I saw some green stuff on the top of each pillar. When I spoke to my father he only looked worried. I don’t know what it means.

I - Why was your father worried?

M - I don’t know why he was worried but when I physically saw him and related the whole story to him he told me it
could be that maybe the church could collapse but that is now the members of the church could move out. Looking upon the pillars he said it could be some of the strong leaders we see maybe they also collapse. It means they won’t stand strongly as we do see them, but I don’t know whether that was a good interpretation.

I - Or could it mean that the others collapsed or moved away but the pillars of the church, the strong members, they were still standing? But what did your father think the green stuff was or symbolized?

M - He thought that the green stuff, we are telling that these people lost their stand in the Lord. He says that this green stuff is always found in the water that is not good and old.

I - So sooner or later even the pillars will fall?

M - Yes.

I - Now you’ve only had the dream one time?

M - Yes.

I - How did the dream make you feel?

M - I was sad and up to now I still do think about it.

I - Are you aware of trouble in this church?

M - Well, from the beginning of my father’s leaving the church there were troubles. But after those troubles peace came and things were back to normal. That’s when he bid farewell to the church. He left the church after those troubles have finished.

I - When you had the dream your father was no longer the pastor of this church?

M - Yes.

I - When had he left the church?

M - 1983. Since 1983 this church has not had a pastor.

M - I had another dream soon after this one. This dream was about a very huge person, a man, he was so huge, that looking at him, all the people walking around looked like small insects. So this person was getting the kids of the Christians in the church. And he was eating them. Right there.

I - This was happening at the same church?

M - At the same church. And for me to know I only heard some cries at the church. So I went there and found what was going on. And I came closer to him, I found this big person held a man of a
normal size. One on the right, another on the left. He was hitting them, crushing them. And when I came nearer, I talked to this big man. I looked straight in his eyes and told him, ‘Stop what you are doing. I command you in the name of Jesus.’ And with that word only this big man fell down and died. When I left the place it was as if my father was still the pastor of the church and he was at his house. So I went to him and related the whole story. Then I inquired for a gun, a shot gun. He gave me the shot gun and went there, but I found that big man was still dead. So I took back the gun and said, ‘Oh, the big man is dead.’ I was not sure he was dead, that’s why I went to collect the gun.

I - Did you recognise the big man?
M - No, I didn’t.
I - When you saw this big man eating children and picking up grown adults, how were you feeling, very angry?
M - I felt very angry and I did even command the power of the Holy Spirit because my aim was that the Holy Spirit [Titus’ emphasis] must kill this man.
I - How do you now interpret this dream?
M - What I have been thinking is that maybe the big man is the devil which could be coming and I related it to the first dream. I thought that maybe the destroying of those young children this big man was eating was the sign of the collapsing of the building, the church and these two men being crushed I took it to be some of the leaders of the church. I didn’t recognize them, though.

I - Did the big man actually kill these men?
M - He left them alive, after he had fallen down.
I - So this goes with the previous dream -- the pillars were still standing but decaying and ready to fall?
M - Yes. But I still am not sure of the meaning.

It is interesting to note how Titus has linked these two dreams. There may indeed be a connection, and it will be seen that this ability to integrate dreams is rare.
Navy Mandefu (69-73)
Age: 30
Kaunda Square Baptist Church
A Christian since 1971
Seminary student
February 1987

I dreamed one night. I only heard a voice in Lamba. It said, 'You go to ___________ and tell him not to do what he is doing.' Now this man was a deacon of my church. But I did not know him very well. I was afraid to tell him about my dream.

Weeks later the same dream came back. I heard just the voice, 'You tell _______ to stop doing what he is doing.' Again I was afraid to go to him.

Three months later, when I was visiting my mother in another city, I had the same dream, 'You go and tell _______ to stop doing that thing he is doing.' I finally talked to this man and he said, 'If you had told me this when you heard the voice the first time I would not be in the trouble I am in.'

Navy thinks the voice was God's. She knew the name of the deacon but did not give it to me. She had these dreams when she lived in the Copperbelt.

14 March 1987:

Two days ago, Titus Mandefu informed me that his wife Navy, whom I took to the hospital four days ago because of collapsing as a result of back pains which began after her last child was born about eight months ago, had two dreams. The first took place on Wednesday (11 March) during the day as she was home resting. The second took place that night; both dreams were similar.

According to Titus, in the dreams Navy saw me laying hands on her and praying for her healing. Hence Titus has come to request that I go to Navy to pray and lay hands on her for her healing. Now, I do not know in the dreams if Navy is healed. I will try to get more details on these
dreams tonight when I go there in a short while to lay hands on her.

15 March 1987:

Last night I visited the Mandefus. I read from James 5:13-16 and Psalms 51:1-2, 7-18a, emphasizing that the body and the spirit are one, and that healing should therefore involve both. Then I placed my hands on the hips of Navy where in her dreams I did so, and Titus and Navy prayed. Afterwards Navy exclaimed that she is "healed" and "feels no pain." I was speechless, not having experienced this before.

John Mulalika (74)
Age: 24
Nkuku Baptist Church
Pastor
A Christian since 1979
Seminary student
24 February 1987

Alex Machina (75)
Age: 28
Hillside Baptist Church
Pastor
A Christian since 1976
Seminary student
24 February 1987

John Mulalika, a seminary student, said that the previous night he dreamed that someone from the faculty was in an automobile accident. Sandra, my wife, had a near accident this morning around 07:55, probably almost the same time I had mine.

In addition, on this same day Howard Behm, journeyman missionary in Kitwe, had a road accident. Today (25 Feb.) Alex Machina confided in me that last night he had a dream of an airplane crashing into the sea but only the pilot was
on board. He interprets this dream to have been about Howard. Alex did not know about Howard's accident until a day after it happened.

I recounted Sandra's near accident as well as mine in chapel. I did not know about Howard's accident. Both John and Alex approached me about their dreams immediately after chapel service. Otherwise I would not have known about them.

Henry Phiri (76)
Age: 39
Kaunda Square Baptist Church
A Christian since 1965
Deacon
Married with 6 children
Stationery clerk
8 March 1987

P - One day early last year. That dream up to now it worried me very much. I was climbing somewhere. I didn't know where. Now that place was a very squeezed hole, and that hole it was a small hole. Now when I was about to reach that to come out of the hole, I found myself that I couldn't make it to go through. It was a small hole so I was dropped down again. I found that I didn't go through but that was a very good place. I wanted to go there but I couldn't manage to see that place, so I was dropped down again.

I - Now, what is that place?

P - I have seen some other friends. But I didn't even know them, but I have seen some other people. Some of them were managing to go out to reach that place. Some people were telling us, 'That place is a very good place.' Now myself I wanted go that place. Now I found that immediately I tried to reach that level where my friends were going, I found that I dropped down again. I couldn't make it. The hole was very small.

I - Did you recognize any of those people reaching that place?

P - No, no. The dream finished when I dropped down. I found that I was on
the bed. I didn’t know what was happening.

I - So when you dropped down there were other people with you?

P - Yea, there were some people there.

I - How many times did you have this dream?

P - That was about twice. Same dream. When I dropped, now those people who were down they started laughing at me. Very loud. Including myself I was laughing also. So when I woke up I found I was on the bed and then I didn’t know what was happening.

I - During the dream, how did you feel? Happy, fearful, angry,...?

P - Myself I was very happy.

I - But when you dropped how did you feel?

P - Immediately I dropped I didn’t bother myself to say, ‘My friends they have gone there. I could have gone also.’ What I thought I said, ‘I couldn’t manage to go through. That hole was small. I couldn’t manage to come out.’ So I thought it was better for me to be with those people there who were down.

I - So it didn’t disappoint you?

P - In fact, at first it disappointed me because I came the wrong way from there. Now when I reached that place safely nothing was disappoint me or to think about it. But when I was coming, because it was a long way from that hole to come down so I didn’t know that I would drop again and be alive. I thought when I dropped I would die or something would happen to me.

I - Now, you say this dream has bothered you. You have been wondering what the meaning is?

P - Yes.

I - Have you told anybody about this dream? Who have you told?

P - I think it was one day, which place now I can’t even remember. One day I was talking to two of my friends. I said, ‘Myself I had a dream.’ Now that was a month ago. ‘Now that dream, since myself I am a Christian, I went to another place which I couldn’t manage to reach that place. Now that place I was dropped down again.’ Now one of the friends said, ‘I think God wanted you, to take you. Now since your time was not yet, he has dropped you. That was not the time to be taken by God.’

I - Were you satisfied with his interpretation or did you go to other people?

P - According to Christians, now that time
I was a Christian, now what I thought, I thought it was true because according to by that time I was doing God’s work. I was trying to talk to other people, to tell them about God. So I thought God, that is true, he can release me and in fact he still wants me to be here to take his words to other people.

Extended dialogue with dreamers, though engaged in only occasionally, did seem to unveil more of the dream’s content than would otherwise have been shared. As in the case with Phiri, my questions led him to elaborate on the particulars of his dream.

Abel Nyao (77-80)
Age: 50
Kaunda Square Baptist Church
Church secretary
A Christian 2 years
Married with 2 children
Clerk at the Bank of Zambia
8 March 1987

N - I got so many dreams, but I’ve got four that are difficult to understand. I will go through them quickly.

First dream, I am somewhere upstairs in the universe. I want to go up but I want to go down. Myself going down but my body going up.

I - Your body wants to go up but yourself you want to go down?

N - Sure. My body carry me up in heaven but I force myself to come down again.

N - Second dream. I see my family every now and then, arranging my burial. I don’t know why. That’s my main problem. They are arranging my coffin, and crying.

I - You have this many times?

N - It comes at times, the same dream.

N - Third dream. I dream very huge animals. When I wake up and tell my _____ (incomprehensible on tape) ‘One of us will die.’ I don’t know what make me dream like this. I don’t know why.

I - You dream about strange animals which never existed?
N - My family says, 'We will expect death within our family.'

N - Fourth dream. We are working in the forest and we see a strange animal rushing toward us but others run but myself I will never run. But I will try to run and the animal will never catch me.

I - Now the first dream, you’re carried up but you want to be here on earth.

N - Yes.

I - When you had this dream you were upset?

N - Anyway, I don’t put any mind on it. It comes every now and then.

I - But you don’t have any feeling about it?

N - No.

I - The second dream about your family burying you, how does that make you feel?

N - It comes after 3-4 months I dream again.

I - And the one about the strange animals?

N - It comes once in a while as well.

I - All these dreams you’ve had many times?

N - Sure. Sure.

I - Now these are four dreams that have been troubling you?

N - Sure. Sure.

I - But other dreams there are no problems?

N - No problems.

I - Now, when you have any dream do you normally keep it to yourself or do you tell your wife or who do you talk to?

N - Especially with my dreams I don’t talk to anybody. But the pain ones, the ones that pain me very much, it upsets me very much.

I - Do you believe all of your dreams, somebody is trying to teach you something or trouble you or do you believe that many dreams you have there is nothing important but some of these dreams there may be something important?

N - The one that troubles me very much are these strange animals because they make me uncomfortable.

I get the impression that Nyao has been mulling over these four troubling dreams and that they are still of concern to him and not something of the past that can easily be discarded.
Frankford Mbewe (81-84)
Age: 37
Kaunda Square Baptist Church
A Christian since 1968 (former member: Watchtower, Reformed Church, African Apostolic Faith Mission, Chawama Baptist Church, Chaisa Baptist Church)
Married with 4 children
Stock controller
8 March 1987

M - First dream, one of the deacons died so during my sleep I felt I was coming out of my village and my relatives was following me. I was running away from the village. So I was walking very fast in the bush path. Then I entered into a main way. The way was very straight and leading up to a hill and the place was very nice. Now to my left hand side I saw something like a thatched house. Now, there was a coffin and somebody came out from that coffin. That was the deacon who died in the same church. So he stopped me. He said, 'Mbewe stop; where are you going?' I said, 'Well, I'm rushing home. This time is over, why are you delaying me?' He said, 'No, no, wait, just a minute.' I said, 'Hey, bwana, you're wasting my time. I want to go. The way is very clear. I can even see where I'm going.' So he said, 'No, no, listen to me. Look, Mbewe, you are very young. And wherever you're going, it's not your right time. The only time you can go there, you wait, go back and keep the children.' I said, 'Keep the children?' He said, 'Yes.' So there that man disappeared and when I woke up my wife was saying I dreamt. So the following morning I got surprised. I said, 'What is all this?' I just kept to myself. I didn't bother to ask anybody. Then after some time my wife awakened me. My wife asked, 'Why are you crying?' 'I don't know.' She said, 'No, you fainted.' So that was the first dream. I did not consult anybody, neither the church people, neither my wife. I just kept to myself. But after some time I tried to consult one of my friends who was a Christian also in the African Apostolic Mission. He said, 'Oh, I think your time is not yet up, so you have to keep your children.'

Then the second dream that used to give me problems is killing the snake. At times I could dream I am in my house. There is a very small snake running from corner to corner. When I tried to kill it nothing.
When I tried undo it, it gets out. So when I woke up I told my sister. She said, 'No, you must pray hard. You are weak spiritually.' But I couldn't believe that. Then when I came here (Kaunda Square Baptist Church) in 1984, I was a drunkard, I was a humanizer [womanizer], I was everything. I forgot the things of God because of all the things which I have seen. But now one thing happened, I suffered malaria. I had some headaches. So I was transferred up to the hospital. I could not stand straight. When I stand up I see the things moving, you see, in opposite directions. So when I slept that evening I dreamt three people, white men with long bearded. So they were writing on the ground things which I could not read. So I've been having that dream for three consecutive days. So I tried to ask myself, 'What's happening?' Somebody said, 'No, no, were you a Christian?' I said, 'Yes, I was a Christian because of certain things taking place I thought of stopping going to church.' He said, 'No, you start going to church.' I said, 'Where to?' Because I've been to most of these churches. According to what they do I don't agree with them. So somebody said, 'No, just find a church where you can go to.' So I started looking for a church. I put up a list of churches where to go. I put the Baptist on top because I've been a Baptist. So what I did is to put Baptist, Methodist second, and other churches. Now the following Saturday came. I looked at the list. On Sunday I got my small New Testament book [Bible]. Then I went to Kaunda Square Primary School, asking where the Baptist are meeting. I went to the Methodist group. I asked 'Where is the Baptist?' I went to the Anglican group, 'Where are the Baptist?' I was discouraged. I started to go home. I found some children who were being taught in Sunday School. So I asked, 'Where are the Baptist people meeting?' They said, 'Oh, here.' Deacon Phiri soon came. Then I told him all my problems, how I faced up in Christianity up to that time. Deacon Phiri said, 'No, you have come to the church of God. This church is for everybody. You can stay.' So I joined from there. That was 1985, maybe March or April.

After getting that problem of sickness for three months, I started going to
Baptist church at Kaunda Square. I dreamt once that up to now still puzzles me. Where I was sleeping I was facing the sky. The sky just split open. And there I saw very beautiful pictures. The first picture I saw a white man with a white beard and a great belt on his waist. He was facing the opposite direction. And in between here there was a bright star. I saw Christ in the Jordan with John the Baptist where he was getting baptised. Now I remembered all those things but now I said, 'Okay, all those things are seen, but I heard when the Holy Spirit came upon Jesus, then he started moving, he started working.' Immediately after I saw that the curtain was closed, and I was very disappointed. That was the end of the dream.

I - When you saw this vision you were feeling good?
M - Very nice.
I - When it closed you felt bad?
M - I felt bad. To add on that when I was watching those films, here on earth we were singing, we were so many; but when I looked at the situation where we are the place was very bad. The place where I was seeing was very beautiful and nice.
I - Have you asked anybody to help you with the interpretation or have you kept it to yourself?
M - No this one I didn’t keep. Immediately the following Sunday I approached Rev. Malekano to help me. He simply told me, 'Well, you are lucky because very few Christians dream in that way. He advised me not to slide back but to pray and God can do his work.'
I - And how did you feel about that?
M - I felt very nice. I felt very good. And I continued praying when I’m in difficult times. I could even go in private prayer, meditating and fasting. When I do that I find many things moving very nicely.

The third and fourth dreams contain scenes of people from the Bible: stooping to write on the ground, man with a great belt around his waist, a bright star, Christ in the Jordan with John the Baptist. These scenes and individuals are evidence that the Scriptures influence Baptist dreams to a significant degree.
William Lungu (85-86)
Age: 45
Kaunda Square Baptist Church (member for 15 years)
Deacon; Treasurer of the church
A Christian since 1959
Married with 8 children
Head messenger at Barclays Bank
8 March 1987

L - January 1985. I know that lady who came to me and said, 'Mr. Lungu, I know you are very stingy, you don't help us, you don't give this, you don't help this. Mr. Lungu I must tell you that I don't think your life is alright. Your life is in danger.' I found myself outside semi-conscious. When I gained consciousness I found my wife and children crying. Then I fell unconscious again. I found myself at the tap and gained consciousness again. I was very sick at that time when I had this dream. Most of my friends came to see me.

I - You had this dream during your illness?
L - I found I left my bed in the house and somehow walked outside.

I - Who was this lady?
L - I know the lady. She was my wife's mother.

I - Did you have this dream because of a guilty conscience? Were you in fact stingy?
L - No, because to me I felt it was not true because we have done a lot for her. When she was sick we took her to hospital. We have given her accommodation.

I - When you have dreams, do you sometimes share your dreams with your wife, or who do you go to for interpretation?
L - On that one I shared with my wife.

L - Another dream. My second born brother who passed away in 1962 whom I was staying with in Matero. Some three or four times I dreamed that he was coming to me, talking to me, telling me that he accepted me my Lord. He said, 'I don't see why you should bear this problem alone.' I shared with my wife and my friends. Some say, 'He wants you to go where he is.' I said, 'No, it is not true. That man he has great love. Maybe he comes because I think about him. But I don't think he wants to take me.' I had many problems, looking after the children, looking
after my mother. I think he feels guilty he has left me all alone with these family problems.

I - So he comes from time to time to give you comfort?
L - Yes.
I - Have you found other dead ancestors coming back to give you good advice?
L - Not really. Only this one brother.

The coming in dreams of people significant to the dreamer is common. In the first dream, Lungu encounters his wife’s mother whom we assume to be alive. In the second dream, he is encountered by his dead brother. In each case, the spirit appearances desire to convey a message to Lungu.

Jacob Magolembo (87)
Age: 35
Chainda Baptist Church
Deacon; music director
Joined Baptist church in 1965
Married with 6 children
8 March 1987

M - I have a dream that is a burden to me. I’ve tried to share with somebody but no help. One night last week I had this dream. I was with Christians. We were trying to make a joyous song. I don’t know it but it was very entertaining. All of a sudden there came another group of choir members dressed in white and black. They had a coffin driven on an ox cart. So they were singing about John. The group I was with suddenly disappeared. Then I had to see to this other group. They were singing very nice. Now I notice they had not one coffin but two white coffins, very small coffins. I thought they were going to the cemetery but they didn’t go to the cemetery. They went to some building there. Now their music was very nice [Jacob’s emphasis], though they were few. I loved to listen to them. My wife woke me up because I was sick. Then the dream disappeared. Now I was trying to recollect what has happened to my group, and why these people are singing about ‘John.’
I - John the Baptist, or John the Apostle?
M - I don't know.
I - When your own group left, did that anger you or disappoint you?
M - It disappointed.
I - Did you say your wife woke you up in the middle of the night?
M - Yes.
I - How did you feel when you woke up?
M - I was confused.
I - You've had this dream just one time?
M - Yes.
I - Normally when you have dreams do you share them or keep them to yourself?
M - Normally I don't share with anybody because when I share I always get wrong advices.
I - What kind of 'building' did this group go to?
M - Some kind of a church.
I - Could they have gone to the church first, then the cemetery?
M - I don't know.

The distinction or contrast between the two Christian choir groups is evident. The one fades away and the new one appears with fine music but the white coffins and the mention of the name 'John' in their singing brings bewilderment. I'm reminded of the dreams of Christians in Zimbabwe who must decide on which church to follow, eg. the mission church or Mutendi's.

Hamilton Nkoma (88)
Age: 21
Kaunda Square Baptist Church
Sunday School Director
Treasurer and member of the choir
Single
A Christian since 1982
8 March 1987

N - First dream. When I was about twelve years old I was studying in Matero. There came a time, it was 1980, as we were staying with my parents, in the afternoon, we had gone to the garden. It was time of harvest for the maize. So we later went home. My mother cooked the food. We ate and went to bed and slept. Around midnight my
mother was waking me up. She said, 'Hamilton, Hamilton, wake up.' I woke up. I found my mother who was outside with my father. My father was unconscious. So I asked what the problem was. My mother said, 'Oh, I don't know.' We were shifted to Chilenje from Matero. We had no relatives in Chilenje. So I asked what the problem with my father was. My mother said, 'I don't know. Hamilton, you are grown up. Look after your brothers and sisters.' So then my father died. I don't know what she meant then.

Later I had a dream. I saw my father coming to me. He said, 'Hamilton, you are grown up. Look after your brothers and sisters.' Until then I couldn't understand what he meant. I didn't share it with anyone. I just kept it to myself. So as time went by I could recall that dream and I had an interpretation which is -- being the second born in the family, my father was showing me the risk I had ahead of me.

I - You are second born? Who was first born?
N - A boy. But when these things happened he was not around.
I - When did you have this dream?
N - After his death in 1980. But the words he spoke he said just before he died.
I - So you dreamed about the words he spoke to you before he died?
N - Yes.
I - He's come back to you?
N - Yes, several times.

In light of the African traditional worldview, it is not surprising to see a dreamer whose deceased father returns to him "several times" with advice or encouragement. In this dream the words of the father are straightforward, and hence the interpretation is to be understood similarly.

Joyce Muyamba (89)
Age: 30
Kaunda Square Baptist Church
A Christian 4 years
Married with 5 children
Form II education
Once I dreamed (one month ago) of my mother who passed away. When she came to me I tried to follow her. When I followed her she fell down. I found she was dead when I got there. By then I was crying and my husband woke me up.

Joyce asked her sister for interpretation. She often asks her sister for help. Usually the sister says it is a sin.

Elizabeth Filaba (90)  
Age: 19  
Kaunda Square Baptist Church  
A Christian for 5 years  
Form V education  
Single  
31 January 1988

In 1986 I went to Ndola for holidays. Then I was about to come back to Lusaka and I had a dream. I dreamt of my uncle who died in 1982. The next thing I dreamt, I was coming to Lusaka with my cousin. Now we had an accident in a bus. This uncle came and he told us not to take another bus because another accident would happen. He told us we should wait for a new bus. We did take a new bus after some time. That was the end of the dream.

Elizabeth testifies that in coming back to Lusaka they were nearly in an accident three times. She told her aunt about the dream. She said maybe it was God warning Elizabeth. (Elizabeth was never very close to her uncle.)

Ruth Banda (91)  
Age: 28  
Kaunda Square Baptist Church  
A Christian for 9 years  
Single  
Translator used  
31 January 1988

Last week I had a dream. Myself and a friend were walking. As we were walking my friend said, 'There is a snake!' We ran
away but still that snake was chasing us. Then I started flying. While I was flying I met an angel dressed in white. The angel said to get a big knife and kill the snake. So I killed it and threw it in the water. Then I woke up.

Ruth was very worried afterwards. Her heart was pumping.

Velanas Mwanza (92-93)
Age: 38
Kaunda Square Baptist Church
A Christian for 15 years
Chairlady of women’s group
Married
Grade 7 education
31 January 1988

Last week I dreamt I had a baby. Then after a short period that baby passed away. I started crying while asleep. I awoke.

This baby in the dream was the last one of her five children. It is still living. In the dream she felt scared. When she awoke she was not scared anymore because it was only a dream.

Here is another:

In 1984 when I was pregnant I used to dream of coffins (several times). I was pregnant with the last daughter. I dreamed my mother died and they were putting her in the coffin.

Sometimes after such dreams a family member dies three to seven days following the dream. After she gave birth to the baby these dreams stopped.

Rosemary Chikaili (94)
Age: 33
Kaunda Square Baptist Church
A Christian for 17 years
Sunday School teacher
Vice-secretary for women’s group
Married
Grade 7 education
Translator used
31 January 1988
I just always dream about my elder sister who comes to me. She died in 1984. She was thirty-five years old. I was very close to her. She comes and goes away without looking at me. I don't feel anything during or after the dream. I have these dreams many times.

As a Christian, should Rosemary interpret these dreams religiously? She has many other types of dreams.

Aselina Daka (95-97)
Age: 40
Kaunda Square Baptist Church
Caretaker of church
Treasurer last year
A Christian for 3 years
Married
No formal education
Translator used
31 January 1988

Last year I used to dream I was crying because I was fearing to be burnt by my husband with a fire. Several times. This year I dreamt I was beaten by my husband and then he burnt off my clothes. I dreamt this three times.

In real life he beats her. She feels very weak after these dreams. She never told her husband but has shared with an older woman. She said these dreams can come true, sometimes no.

Last night I dreamt that four people, all women, one was my aunt, entered the house. They found me inside and I ran away. They wanted to beat me. The aunt said, 'She's the one, let's beat her.' I fell down. I then awoke.

In real life Aselina and her aunt do not understand each other. They quarrel. The aunt once threatened to beat the daughter of Aselina. The dream makes her afraid and unhappy as the dream can happen in real life.

This type of dream may be significant in that as a Christian Aselina is reminded she must rely upon God's
strength to help her to overcome her fears and frustrations.

Monica Kasanda (98)
Age: 29
Kaunda Square Baptist Church
A Christian for 6 years
Married
Grade 7 education
Translator used
31 January 1988

I’ve had the same dream several times. I dream of going to Chainama Hospital [psychiatric hospital] and I see myself in the group of those crazy people. Two Catholic nuns come and kneel down and pray for me. I start shivering. I run home fast. I reach my bedroom and start praying. I wake up and become very afraid that I can’t go back to sleep.

Monica is afraid because she thinks she may go mad.

One lady she told about the dreams said she may go mad if she keeps on dreaming of Chainama. Her uncle was once at Chainama. He is out now. She used to go there when her uncle was there (1984).

How can the church through counselling help Monica with her problem which is very real to her?

Grace Mbewe (99)
Age: 20
Kaunda Square Baptist Church
A Christian for 5 years
Grade 6 education
Translator used
31 January 1988

I dreamt this same dream for two days. A black Bible came and passes over me back and forth and then it rests on my forehead. I wake. Then I go back to sleep. In the morning I become scared and start thinking about it.

Grace never tells her dreams to anyone.
George Zulu (100)
Age: 29
Ngombe Baptist Church
A Christian for 4 years
Grade 7 education
Translator used
February 1988

I dreamed a group of people singing a song which I didn’t know it. It was sung in a strange language. There was a sea and these people crossing the sea, each flew while singing. They left me alone and went to the other side of the sea. They called me ‘Come, come, cross the sea,’ and I said, ‘How can I come there, I can’t fly, I can’t swim.’ They said, ‘If you want to fly here, take off all your clothes, and make yourself undressed.’ Then I did as they said. It was true, I flew and left the clothes behind me. When I reached there I joined them singing. Now the song was sung in English language. They told me to lead them to sing, and I lead them singing.

And they made a feast and prepared some kind of wild animal meat. They told me not to eat with them because I could die to do so.

Now after this feast they dug a hole each of them. And they buried themselves and disappeared. And I woke up.

Zulu had this dream one time only. Since this dream, he has become the church choir leader.

Isaac Sakala (101)
Age: 39
A Christian but not a Baptist; contacted at Ngombe Baptist Church
Grade 7 education
Translator used
February 1988

I dreamed I was beating my best friend of mine, M. Chokani Phiri, who had been my close friend for a very long time ago. He had been my school classmate in grade five. I beat him with no reason. I said ‘Today you are no longer my friend, because in your heart you think of killing me.’ As I was beating him he ran away while crying and he escaped when he entered in a house where people were worshipping God. The priest in a robe dressing hid that man in a private room. As I entered I told the priest to bring me that man, and he told me
to forget him, because God took him away from earth. When I went home, I found him cycling a bicycle. With him was a dog which barked at me as it saw me. Then I woke up.

According to I. Sakala, the dreamer is the devil and the priest is Jesus. The dream means that when Christians are in trouble they must run to Jesus for safety. God will take care of them, as the ending of the dream shows.

Edward Lungu (102)
Age: 30
Ngombe Baptist Church
Church secretary
A Christian for 10 years
Form I education
February 1988

I dreamed a large number of birds flying around me along the sea shore. I had a gun and shot one bird and it died. All the birds became angry when they saw one of the birds was shot dead. They began attacking me, and made my face swollen. Soon all the birds took away the dead bird and flew far away.

While in dream, I dreamed an old man walking with a stick. The man said to me, 'You killed my son with your gun. I am killing you today.' While he was talking, the man threw his walking stick at me and I became blind, and I said 'Forgive me, make me to see again,' and I immediately became to see and never saw that man again. He disappeared and I woke from my sleep.

The "walking stick" may remind one of Moses' rod that was used to part the Red Sea. The giving of sight to the blind is another Biblical motif. One wonders how much of Scripture comes into play when dreams of this nature take place?
Christopher Sakala (103)
Age: 16
Ngombe Baptist Church
A Christian for 2 years
Grade 6
Translator used
February 1988

I dreamed that my elder brother fell sick and soon he died. All the relatives including other people came to attend the funeral. Everything was prepared. A coffin was ready to put in the dead body. At the day of taking the body to the grave, it became very difficult to lift up the coffin. Many people failed to take it to the grave. They brought the tractor to pull it, because still it was very difficult to do so. The voice came from the coffin ‘Bring unmarried women to carry this coffin.’ All the people were surprised and said the man has not died, he is speaking. They opened the coffin and found that he still was dead. They brought the women and they carried away the coffin.

When we arrived at the grave they found the coffin very empty, in weight lifting and noticed there was nothing in the coffin. It was true, when they opened there wasn’t the dead man. The people buried only the coffin as the African custom and went home with fear.

When we reached home we found that dead man cooking Zambian food and the food he cooked became enough that everyone there had eaten his food. All the people became surprised, others were afraid, what had happened. Some people didn’t stay near him.

Angry men wanted to kill him because they didn’t like to see anyone who had died become alive again. They believed to be a ghost who will be killing people at the village. As they were thinking so, he disappeared and left all the people fighting each other.

Again, can we see some Biblical similarities in the women carrying the coffin, the empty coffin, the food that was somehow multiplied to feed many, and angry men who did not understand the resurrection of a man and therefore sought to kill him?
Catherine Sakala (104-105)
Age: 40
Ngombe Baptist Church
A Christian since 1985
Grade 7
Translator used
February 1988

I saw that I was fighting with a large snake with two heads, the other head was powerless. It could not open up its mouth to bite me but the other head was too powerful. It sprang at me and bite my cloth, it did not bite my body. It took away my cloth and left me unclothed. I cried loudly for help. Immediately someone came with a cloth whom I didn’t know. He looked different to anyone on this earth. I took the cloth and dressed my body.

That very snake came again in order to bite me and take away my cloth again. I tried to shout and run away, but it’s tail coiled me and I fell on the ground. Immediately that man came and picked me up and took me by his arms aside. That big snake swallowed my cloth. As it swallowed it died. That man took a sharp knife and cut it on its belly, and when he opened wide the snake there inside the snake was found human babies crying for me as their mother. I was afraid I could not accept. I said, ‘No, I am not your mother.’ That man forced me to give breast feeding to the babies so that they could stop crying. So I did [breast feed] one by one until all the babies stopped crying. The man and the snake disappeared, and then I woke up.

This next dream by Catherine occurred on 30 March 1988:

I dreamed I was in a far country where there was no people but only animals and birds. I took care of the animals and all the birds. I became a shepherd of the animals and drove them up to the high hills where there was a good pasture. Cattle, lions, leopards, sheep, goats ate together. Birds collected some honey bee and brought them to me. As I ate I vomited and chased the birds away with my driving stick of animals. All the birds flew very far and never flew back again.

While in dream one of the animals died, and all the animals gathered together and some cried in sorrow, while other animals jumped up and down in a wild manner.
There came a leopard with leaves of guava tree and put the leaves in the mouth of the dead animal. Soon the dead animal became alive again. It stood up and began to eat with its friends.

Still in dream, a big star fell from heaven on my head and I shook it to fall down but it never move. All the animals came around me and began looking at the star. The star shone all over the place and there was no darkness but shining only. The star now began to show heavy weights and I fell on the ground and the animals disappeared and I woke up from my sleep. 6

Subsequent to the dream, Catherine became a leader of the women of the church. She feels the star falling on her head was a blessing to become a leader with responsibility. She understands part of the dream but confesses that other parts are complicated. She has been a leader among the women of the church before.

Catherine Phiri (106)
Age: 30
Ngombe Baptist Church
Deaconess
Baptized in 1985
Married with 1 child
Grade 7 education
Translator used
24 March 1988

Catherine has had this dream a number of times, even before her marriage (seven years ago), and after her marriage the dream returns once or twice a year.

One day I dreamed I was failing to walk and to run. While in dream, the man came dressed in rags clothes. He looked a criminal. He took in his hand a big knife and large stick. He stood at a distance, pointing to me with his knife. I tried to run from him but I failed because I was not able to walk, even to run.

The man run after me. As he was about to approach me, I found that I was up in the air. While in the air, a group of people who appeared only with heads joined me flying in the air. The people carried each of them a paper which they gave me to
read. There were so many papers which I was given, but what was written on the paper was not read. I didn't know to read the language (English). These people (Zambian) took me to the top of the mountain and began showing me all the land of the Zambian people and spoke to me to go and give the papers to Zambian people. Soon these people disappeared.

I came on earth again. As I came I found a group of lions run after me with angry manners, but I was able to walk, to run, to fly up. I lost some of the papers while running. And the lions that ate the papers died instantly.

Soon I flew to a certain place where I found white people without clothes. They received my papers and read the language and explained what was written there: 'Take this to the lost animals. You animals stop attacking people. I will kill all of you if you don't stop.'

Immediately I woke up.

Catherine did not understand her dream, but her husband gave her this explanation (it was the first time he ever helped her with a dream): The "people" who met her in the air are angels, the "lions" are the devil or evil spirits, the "papers" represent the Bible or tracts, the "white people" are missionaries, the "animals" are lost people. The message, according to the husband, is that Christians are to go and share the word of God. (But why not personalize the dream to mean that the dreamer herself is encouraged to go and share the word of God?)

Peter Sakala (107-110)
Age: 31
Ngombe Baptist Church
Deacon
A Christian since 1967 (21 years)
Form III education

(February 1988):

I dreamed a very big tallest tree with beautiful flowers. I wondered to see a wild tree growing with flowers. There were bee honey making. I strongly admired the
flowers and the honey and had nothing to do. I tried to climb up the tree. While climbing halfway, I fell down.

A certain man who was hunting wild animals came with him an axe and a spear and one dog. He told me the easiest way of getting those flowers and honey bee. He planned to just cut down the tree and get all of the flowers and the honey. But I said, 'It will take us a long time.' He gave me the axe and forced me to cut it down. I began cutting the tree, until I began sweating and gave the axe to the hunter. He cut it until the tree fell down. As it fell down, all the honey and the flowers were destroyed, but we saw a lot of Zambian kwachas [currency] in a bundle. We didn't know who brought the money in the tree. We shared the money and went home with happiness.

Sakala interprets the dream:

The honey and the flowers and the money were the blessings. The tree was an obstacle, or Satana. The axe was like Jesus as a tool for us to use if we want to destroy the obstacle the devil. Jesus as an axe breaks hard things.

It means also to get good things we need to sweat. As we Christians we need to work hard in order to get the blessings of God.

(February 1988):

I dreamed a heavy rainfall, and frogs fell as it rained heavily. Mud built houses collapsed and the inhabitants never died as their houses collapsed. One of my brothers came to me and told me that his house had collapsed, and he had no place to sleep. I told him to build a strong house with bricks. And I also told him that even my house had been collapsed. There was so many homeless people wandering all over the land in search of sleeping places.

There came a heavy earthquake. It shook the earth, and I saw blocks [bricks] falling from above the sky. The blocks looked so black but anyone who touched them became a white man, so people turned to white.

All people built new block houses and dwelled in strong houses. There came a strong wind and the heavy rain but the houses never had collapsed. All people enjoyed their happy living.

There came a big surprise that the young disappeared or the old survived. Now
people never had to bear or women to give birth. Soon I woke up.

Sakala feels that the turning from black men into white men symbolises conversion. But he is unclear about the rest of the dream.

(April 1988):

I dreamed my father and my mother who had died long time ago. They appeared to me in dream at the place I work [Anderson Security]. I was inside the gate and then they [parents] placed their hands trying to take me out from the gate with angry manners, and said, 'Why you always fall sick and get troubled with this place. Get out from this place.'

I went out as they said and the employer whom I work came and brought me back to work. As soon as I was back at the place I began to get sick, and became so thin that I left the job and stayed at home.

It is true for what I dreamed. I get sick always and sometimes becomes so thin.

Sakala has been working for Anderson Security for two years but his parents died three years ago. He believes his mother and father in the dream represent Jesus. He says he has prayed to God about this and other dreams several times. He normally does not share his dreams to anyone, but believes that God has a message to bring in dreams.

(April 1988):

The following dream he had three times, the first time was three years ago:

I dreamed fishing in a large sea. While fishing someone came and asked me what kind of fish I was fishing, and I told him I was fishing large fish and any kind of fish that was found in the sea. The man was carrying a basket full of green maize and tomatoes. He gave me the basket only and took all the maize and the tomatoes with him and told me to use the basket as my carrier of the fish I was fishing. He
promised me coming back soon.

He was away just a few minutes. As he came back, he gave me a large fishing net and promised me to catch more fish than before. I fixed the net and put it under the water. I waited and expected a good catch as provided.

The man said, [in Nyanja] 'I want to swim because it is too hot. I want to cool my body.' The man went swimming all round the sea. And for a short time he went down the water and never appeared for a while.

I began pulling out the net and found that the net was too heavy to pull. I needed other people to help me pull the net. I called few people to come to help me pull the net.

As the net came on the water surface, we saw that man inside the net, but there was only few fish with him. This gave us very much surprised.

While pulling the net, the man was saying, 'I am the lost fish.' As he came out the sea his body changed. He had the body of a fish, and the head of man and he flew around the sea and soon disappeared.

The meaning, according to Sakala, is that Christians should not only fish for fish but fish for people. This "man" who appeared is Jesus.

Martin Tembo (111)
Age: 35
Baulen Baptist Church
Deacon
A Christian for 6 years
15 March 1988

This dream was recorded in the application for admission to the Baptist seminary that Tembo submitted. I give it here as he had written it except for a few words added for clarification.

When I am on my bed I always see a white man have garment like the angel coming upon me saying you should serve God (speaks in English) and [go] back [to] people who are in their own way because they don’t know me and some people say I’m looks like a Christian. That why I want to work with my heart and I’m open to do any thing which God can give me to do. If I had nothing in
my vision I couldn’t write to waste my time at all. I want to work his job as his disciple did.

Though Tembo was not admitted to study at the Baptist seminary because of his lack of English language skills, those who know him cannot doubt his Christian witness and commitment.

Margaret Tembo (112)
Age: 35
Ngombe Baptist Church
Deaconness
Women’s group leader
A Christian for 16 years
Married (8 children)
Translator used
17 March 1988

It was on Tuesday this week. I was dreaming that myself and my husband were together at the working place of my husband. My husband was happy with the place where he is working. My husband said, ‘I want you my wife to leave the house and come and stay at this place where I am working (as a gardener).’ He meant for me to build a house in the field. I said, ‘It is very difficult for us to live here because the job is not permanent.’ I was not happy at the moment. We found two places where people were cooking nsima. One plate of nsima had no relish, while the other plate had beans with nsima. It was getting dark. The sun was setting. I saw that my parents had a house at the very same place.

This place came now as if it was in Zimbabwe. They found this woman Beatrice Nyirenda. She was like a criminal fighting with me. I asked her ‘Why are you beating me?’ Nyirenda said, ‘I didn’t know that you are Mrs. Tembo.’ I felt afraid. Then I awoke from my sleep.

Being a deaconness and a Christian believer for 16 years, and yet experiencing a bewildering dream like this one, Margaret undoubtedly is confused and frustrated with this and other dreams she may be having.
Eliza Mizhi (113-114)
Age: 20
Ngombe Baptist Church
A Christian for 10 years
Married with children
No formal schooling
Translator used
24 March 1988

In 1985, in October, I dreamed that inside of my cheeks was a burnt cob of maize coming down from inside my head. Then I began crying, being afraid. When I awoke I began getting sick. There was a wound on the outside of the cheek where it was swollen in the dream because of the cob.

Eliza explains that before this dream, she had only a scar on the cheek. But after the dream, she had a fresh wound that comes and goes. It comes back and goes away. These days she only has pains. She does not remember when she got the initial scar, at birth or in early childhood.

Then:

Two weeks ago I dreamed that a man came to tell me that I will die because of the same sickness of the first dream. I didn’t know him. I only heard his voice. [He spoke in Kaonde, her native tongue.]

Eliza recalls that during this second dream she was crying and complaining to her older sister, "Why haven’t you taken me to a doctor to get this fixed? Before I die let me see my husband to die in his presence." The older sister and Eliza were then walking on the farm carrying a big pot full of honey. From the farm they were going home. On their way they met two members of the church (Zulu and Sande). As they were crossing the road the honey fell, spilling. She awoke from the dream, finding her body "too tight." But she did not die as she dreamt. Now, when she has pains, she thinks about the dream but is not worried
about dying since she feels it would have happened in the
dream.

Martha Lundumuna (115)
Age: 29
Malata Baptist Church
A Christian for 13 years
1 April 1988

I dreamed in the afternoon after eating
my noon meal. I dreamed that I was prepar¬
ing medicine because of my pregnancy. [She
is almost 9 months pregnant.] The medicine
was leaves mixed with soil. I was prepar¬
ing it near the gate to the seminary. As I
was leaving the medicine I saw that a woman
came to the place where I left the medicine
and took my medicine and ate all of it. I
went back to ask her why she took my medi¬
cine and eaten it. I was annoyed. I told
her I’m going to go and tell the seminary
students. She said, ‘If you tell the
students, then you will die. I will kill
you. You don’t know that it is me. I
kill people.’ I said, ‘No, I am not going
to tell them.’ She said, ‘Okay, you will
not tell the students. Come to my house so
that you can rub your name.’ I followed
her to her house in the village. I rubbed
my name off with my finger. I asked her,
‘Can you rub death out?’ She said, ‘Yes.’
I said, ‘Now, let me help you draw water
from the well to leave water in the house.’
I said this because I was so happy I would
not die I wanted to show my appreciation.
The woman refused. ‘No, I’ve got many
children to draw water. You go, because
the seminary is very far from here.’ Then
I returned home. I woke up.

Martha thinks, as she has discussed this dream with
fellow student Alex Machina in my presence, that she got
confirmation in the dream that she will not die. According
to the culture, a pregnant woman is not a person (she is
"dead") until she delivers. Then she is alive again. This
dream may also mean, according to Alex’s explanation, that
she should not use African medicine for her pregnancy, just
trust in God. (Martha has told her husband about this
dream as she usually does. With this dream he did not say anything.)

Helen Ndonga (116)
Age: 25
Ngombe Baptist Church
A Christian for 10 years
Married with one child
Housewife
Translator used
May 1988

I had this dream last night. Someone came to me and brought me a baby. She told me, 'The mother of this baby is dead. Take this baby. Never you mistreat the baby.' I never knew who that was. That's all.

The voice in the dream was in Luvale. Helen has been thinking about babies a lot recently. She wants another but cannot seem to have one. Her only child is seven. She remembers only some of her dreams, and normally does not tell anyone about them.

Evelyn Pupwe (117-118)
Age: 29
Ngombe Baptist Church
Deaconness
A Christian for 12 years
Married with 8 children
Translator used
May 1988

Evelyn gave an example of one of her dreams:

I might be singing in the choir. They go walking while singing. I find that I have been left alone behind. Once I am left behind I start calling the choir group. The choir does not answer. Except one choir girl said, 'You just run, you will find us here.' But all the choir had disappeared. I wake up from the dream.

Evelyn finds nothing meaningful about the dream. When I asked her how she felt during the dream, she said she felt fear at being left alone by the others. She has had
this dream twice, each dream separated by one month.

Another dream:

Last night, I was singing a Christian song in a group of people. While we were singing, a certain man I didn’t know came and chased me. He didn’t say anything. I started running away. As I was running away that man said, ‘Why are you running away? You come back here!’ I kept on running until I was in the bush alone. I started crying. I thought the man would injure or kill me.

Evelyn recalls she woke up feeling sick. Her husband prayed for her. They prayed, "If it is an evil spirit coming to me, please remove it." She tells her dreams to her husband sometimes, especially the disturbing ones. She does not tell anyone else. When the husband is told of a dream they sometimes pray, as in this case.

Evelyn feels the two dreams above are related in some way, yet they are different. When I asked if there has been some quarreling within the choir members she said "yes" there has been.

Titus Mandefu (119)
Age: 36
Riverside Baptist Church (Kafue)
Pastor
Second year student at the seminary
19 July 1988

Mandefu dreamed the following dream three times the same night on 13 July 1988:

I was with my mother somewhere in the rural area. She took me to a certain field of sweet potatoes. She was showing me the whole field of sweet potatoes that were planted by some other people. The field did not belong to my mother. When I looked at the ridges of the beds, I noticed that the sweet potatoes were planted on the graves. It was whole field of graves! Now I asked Mom why people had planted sweet potatoes on the graves. She said, ‘Even
this one close to you here, it was a grave
now they planted sweet potatoes on top.'
Again I asked her, 'Why should people do a
thing like this one?' Then all of a sud-
den, I started prayer [in English]. But my
mother was standing. I forgot her. I was
just praying. Now as I was praying the
prayer was so long. I don't remember my
words but I was feeling sympathy for those
graves that people took advantage of them
by planting sweet potatoes on top. Now as I
was praying I looked at this grave near me,
the one my mother show me. I concentrated
on that one. In the midst of my prayer I
saw the soil coming down starting from on
top. I saw a person coming up from the
grave. It was an elderly man [African].
When I looked into his eyes, the eyes
looked like artificial ones, like eyes of
blind men. I didn't stop praying. Then I
saw dust coming from those eyes. I contin-
ued praying. Then this man sat on his
grave. And the eyes started coming normal
when the dust was coming out. When I
looked at him I noticed that he even start-
ed seeing. Then I finished my prayer with
praising God. Then I woke up.
I felt my body a bit weak the third time
I woke up from the dream. The third dream
my mother was not in it but everything else
was the same. I was feeling good, but that
weakness I had was like how one feels when
one prays for someone and is weakened after
much prayer.

Mandefu told his wife about this dream but she had no
opinion. He then told a good friend and fellow seminary
student, Bernard Mwepu. Mwepu thought the dream had some-
thing to do with bringing the lost to Christ. Mandefu
himself does not know what to make of it.

Andrew Tembo (120-123)
Age: 25
Mutendele Baptist Church
A Christian since 1983
Sunday School Teacher
Grade 10 education
21 December 1988

It was in 1983 when I did not know much
of how to be born again. At that time I
was still far from God meaning I was a
sinner.
So it happened one day when I went to bed to rest. I just dreamed the word 'Transfiguration.' When I dreamed this word I woke up at midnight and wrote down the word on a piece of paper so that I might not forget. So it was early morning I looked in the dictionary for this word that it can reveal the meaning to me. In the dictionary it was meaning 'The change of something.' So it was one day I was busy reading the Bible so I came across this word in Matthew 17:1-6 talking about Jesus. Jesus took with him Peter and brothers James and John and led them up a high mountain where they were alone. As they looked on, a change came over Jesus, his face was shining like the sun and his clothes were dazzling white.

Tembo comments on this dream:

This dream happened when I was a sinner so I asked my friend to interpret for me. So the interpretation of this dream was that I should change, meaning to be born again. So the dream was found in the book of Matthew 17:1-6.

In another dream:

I dreamed that I was walking up to a high storied house. At the top of the house I saw people and young ones singing and dancing to the glory of God.

Tembo explains:

I dreamed that I was walking up at the high storied house -- meaning that one day I will go to heaven because on top of the house I saw people and young ones singing -- meaning in other way that in heaven they will be singing and dancing of people. I looked this dream in the book of Isaiah 65:19-21.

In another dream:

It was one night I slept and God spoke to me through a vision, how the throne of God is and how beautiful it is. God showed me the New Jerusalem. I saw a vision of heaven, around the throne were some stone shining and it had the colours of a rainbow.

Tembo again gives his interpretation:
In this vision God showed me how beautiful the throne of God is. In other way it encourage me to still trust God, that one day I will dwell in his house forever. I looked this vision in the book of Revelation 4:3.

Again:

In another vision I saw a young girl. She was with a small child. They were carrying a Bible, and at night I heard the voice speaking to me that you are going to marry the girl like this one whom you saw in the vision.

And his interpretation:

In the vision God showed me that I will have my future partner a believer. I looked in this vision in the book of Psalm 128:1-4 and Habakkuk 2:3.

What is remarkable to me is that in every case Tembo referred to the Bible for assurance and further spiritual encouragement.

Evaluation of Urban Dreams

(Nyanja-speaking)

A Comparison with M. L. Daneel

In chapter three, Daneel gave observations on dreams in Mission, Ethiopian-type and Spirit-type churches, for which a comparison was made with the dreams of members in the Manyika Association churches. This same line of comparison, on Daneel’s ten points outlined in chapter three, will be utilised here to see wherein similarities and differences may lie between the rural and urban dreamers.

There was no evidence that the response among Nyanja-speaking urban Baptists is different from that given in relation to Manyika Nyanja-speaking dreamers. Missionary
sympathetic attention to conversion dreams for the Lusaka dreamers was not seen, but neither was their antipathy demonstrated. It can be only conjectured that missionaries would at least give "sympathetic attention" to conversion dreams, which is not quite going all the way to state agreement as to the validity or viability of conversion dreams. For the record, Peter Sakala’s second dream appears to be a conversion dream, at least according to the dreamer.\textsuperscript{10} There was no record of how this dream affected the dreamer himself. The first dream of Andrew Tembo is a conversion dream. We do know that at the time of the dream (1983) he was not a Christian but after the dream (that same year) he experienced a conversion to the Christian faith. These were the only two conversion dreams discovered in the Lusaka collection.

Daneel’s assessment seems to be true for the Lusaka situation as it was for the Manyika, that the missionaries associated with Nyanja-speaking urban churches, with little doubt (and no evidence to the contrary), set less store by dreams and visions as channels of divine revelation than do the believers from these churches.\textsuperscript{11}

One has only to review the chapter on dreams in the traditional religious setting to see the manner in which dreams were considered not so much paranormal or abnormal but very much a part of the fabric of the religious worldview of African cultures. It was more the idea that the appearance of an ancestor in a dream, for example, was to be expected and his absence, especially during times of trial or trauma, abnormal.\textsuperscript{12} The belief in the traditional worldview
"traditional" as over against many contemporary African contexts, especially urban, where much of the worldview has been in some way altered or influenced by Western, Asian, and Middle Eastern cultural worldviews,13 was one, then, of acceptance of the dream, whether the message of the dream conveyed good or foreboding news. The dream seemed to be more a part of the "community" experience, or an experience for a small circle of interpersonal relations that needed to be addressed. The fact alone that twenty-eight times in the survey of Lusaka dreamers no action or indication of any action taken as a result of dreams indicates suspicion as to the dream's practical validity in the dreamer's life. This represents 47% of the dreams recorded. As to interpretation, nine dreams revealed that no one seemed to have given an interpretation while thirteen dreams revealed that there was no indication of an interpretation given. Combined, these figures represent 37% of the dreams and visions recorded. Once again, like their Manyika counterparts, while urban Nyanja-speaking Baptists were having dreams and visions, many Christians probably doubted the significance of their dreams. Or if they had them, many seem to doubt the practical help or benefits that perhaps the church "community" (pastors, elders, leaders, group gatherings) can provide. The evidence clearly showed a lack of ability or faith in pursuing dreams to reap their full spiritual profits.

The research among Lusaka Nyanja-speaking dreamers did not directly touch upon the subject of the missionaries' view of the dream as a prerequisite for conversion. It is
enough to say that the collected data as well as the recollections (uncollected data) of numerous conversations revealed nothing to serve as an incongruity to Daneel's conclusion on this point. Nor was there any evidence that the Zambian churches themselves felt the dream should be a prerequisite for conversion.

Not only the missionaries, but even the members of the Zambian churches themselves did not appear to give dreams and visions a central place in the structure of church life, nor in the structure of the personal, individual life, and hence the idea of utilising the dream as a group-integrating power within the church never surfaced. No doubt for a number of Zambian Baptist believers, while the Bible may be uplifted to a place of prominence and centrality, the dream cannot be. While the dreamer himself/herself gave an interpretation to their dreams twenty-four times (41% of total dreams and visions) and friends, relatives and others helped with an interpretation thirteen times (22% of total dreams and visions), this is far from concluding that the dream was exploited as a group-integrating factor within the churches. It never seemed to happen in an obvious way.

We stated earlier that in 47% of the cases the dreamers did not share their dreams with anyone or take any action as a result of their dreams. With only four dreams did the dreamer share with a close relative (6.9%), while dreamers shared with their friends eight times (14%) and a pastor once (1.7%). This compares with 22% of Manyika dreamers having shared their dreams with close relatives. 

and 42% of dreams in which no action was reported to have been taken as a consequence of dreams.

Daneel's observation verified mine in that no evidence surfaced that dreamers expected to receive call dreams. If we exclude women dreamers who could have had call dreams to serve God in the Christian ministry (see, for example, Catherine Phiri's dream) in some form (see comments on this topic in chapter six), we have found only three call dreams among Lusaka members. They are the dreams of Charles Malekano, Peter Sakala (dream four), and Martin Tembo, representing 5.1% of the total dreams collected. These findings reflect compatibility with Daneel's claim that few dreamers in his studies could relate call dreams.

Like the Manyika findings, churches in the Nyanja-speaking churches of Lusaka revealed no proclivity to officially accept or standardize dreams, nor was there evidence in the Lusaka churches that dreams were a justification for church membership. This corroborates with Daneel's assertion.

It is difficult to determine, because dreams and visions are not a test of orthodoxy in the Baptist churches anywhere, to what degree dreams or visions are either forgotten or ignored and never fruitfully dealt with. The result is the same, i.e., the loss of the religious dream and vision as a means of useful divine revelation. What is remarkable, in spite of the probability that a number of dreams and visions have been forgotten or shelved as unimportant, is the fact that many dreamers remember their dreams and visions whether they discover and benefit from
their true messages or not, or even in a partial way. That twenty-four times out of fifty dreams and visions did the dreamer seek to interpret his dream (48%) in chapter four among Manyika dreamers and twenty-four times out of fifty-nine dreams (41%) in this chapter among Lusaka dreamers was an interpretation sought signify a healthy attraction to these dreams and visions and the potential acquisition of wisdom and power for the practical affairs of life.

A general survey was never made, and hence the data collected does not reflect, a percentage of Baptists from the Nyanja-speaking churches of Lusaka who regarded dreams as one of the ways God directly communicates to man. The percentage would undoubtedly be high from the number of religious symbols found in their dreams. The sharing of their dreams with Christian friends, and in some cases with leaders of the church and seminary students (pastors), and the actions taken to join a church, become a leader of the women of a church, become a church choir leader, and apply for seminary studies are examples of how prevalent church members in Lusaka view their dreams as a form of divine communication.

Summary of Typological Enquiries

As in chapter four, our concern here is an analysis of six questions related to the dreams of members of the Nyanja-speaking churches in Lusaka. The descriptions found in each of these six enquiries should not be seen as definitive but indicative, a prognosis more than a diagnosis.
A. Who are the dreamers of the Nyanja speaking churches of the Lusaka Baptist Churches Association?

1) Male. There were eighteen male dreamers giving thirty-three dreams (Andrew Tembo's second and third dreams could be visions, but not likely). Their ages were 41, 27, 35/36, 24, 28, 39, 50, 37, 45, 35, 21, 29, 39, 30, 16, 31, 35 and 25. All but two either stated they were married or were known to be so by the researcher. Seven dreamers were members of Kaunda Square Baptist Church, four were members of Ngombe Baptist Church, one from Garden Central Baptist Church, one from Nkuku Baptist Church, one from Hillside Baptist Church, one from Chainda Baptist Church, one from Baulen Baptist Church, one from Riverside Baptist Church, one from Mutendele, and one an attender (non-Baptist Christian) at Ngombe Baptist Church. Six dreamers indicated they finished grades 7, 7, 6, 10, 8, and 10. Five dreamers were attending the Baptist seminary. Only two male dreamers chose to use a translator, though they had a grade 7 and grade 6 education. The other dreamers, able to use English during the interviews, presumably attended school beyond grade 7. The dreamers stated they have been Christian believers for 10, 5, 21, 8, 9, 22, 2, 19, 28, 22, 5, 4, 10, 2, 21, 6, and 5 years (one unknown). Five indicated they were pastors (seminary students), five were deacons (one also serving as a treasurer and another as a music director), two were church secretaries, one was a Sunday School teacher and one a Sunday School Director.

2) Female. There were sixteen female dreamers giving twenty-six dreams. Their ages were 30, 30, 19, 28,
38, 33, 40, 29, 20, 40, 30, 35, 20, 29, 25 and 29. Twelve were married or known to be married, the data gives no indication on one woman, and three were single. Nine dreamers were members of Kaunda Square Baptist Church, six were members of Ngombe Baptist Church, and one was a member of Malata Baptist Church. They reported having finished grades 9, 12, 7, 7, 7, 6, 7, 7, 0, 0, and one a seminary student (there is no information on the others). The dreamers stated they have been Christian believers for 16, 4, 5, 9, 15, 17, 3, 6, 5, 3, 3, 16, 10, 13, 10 and 12 years. The information collected shows that one dreamer served as the chairlady of the women's group of her church, and as a Sunday School teacher and Vice-Secretary for the women's group, one as the caretaker for the church, and three as deaconesses. Twelve chose to use a translator.

B. How often do these members of Nyanja-speaking churches in Lusaka dream?

One male dreamer indicated he had "so many dreams" but gave the researcher only four (these four because they are for him difficult to understand). One of the dreams repeated itself every three or four months, another "once in a while." But later he said all four dreams he has had many times. Another dreamer said he had a particular dream for "three consecutive days." Another said he has dreamed a particular dream "three or four times." One dreamer said his father has appeared in dreams to him "several times." Another dreamer reported having a dream several times. Another had a dream "many times" and admitting to having
many types of dreams. Another dreamer had a particular dream "three times." Another admitted to having the same dream "for two days." Another dreamer has experienced a certain dream many times over the years, and after her marriage the dream returns once or twice a year. One dreamer claimed he has had a dream three times over three years. Another dreamer indicated she has had a dream twice, each dream separated by one month. Another dreamer testified he had a dream three times during the same night. Several dreamers indicated that they have had other dreams not given in this paper. It can be surmised from the dreams given, with the repetition of many dreams, that dreaming by members of Nyanja-speaking Baptist churches occurs not infrequently. It is difficult to say more than this from the data collected.

C. Who or what appears in dreams?

1) Persons appearing in dreams of members of Nyanja-speaking churches in Lusaka:

friends of dreamer - 5
voice - 7
white lady - 1
wife - 2
two children - 1
brother-in-law - 1
driver of bus - 1
crowd in bus - 1
dreamer himself/herself - 39
father - 3
pastor - 1
very huge man - 1
kids - 1
people - 11
man - 6
deacon - 3
mother - 5
American missionary - 2
pilot - 1
family of dreamer - 1
relatives of dreamer - 2
three white men with long beards - 1
white man with white beard - 1
Christ - 1
John the Baptist - 1
wife's mother - 1
brother - 3
choir - 5
uncle - 1
cousin - 1
friend - 2
angel - 2
baby - 2
sister - 2
husband - 2
aunt - 1
women - 2
crazy people - 1
nuns - 1
priest - 1
old man - 2
babies - 1
white people - 1
hunter - 1
woman - 2
choir girl - 1
young girl - 1
small child - 1

2) Objects appearing in dreams of members of Nyanja-speaking churches in Lusaka:

cupboard (coffin) - 1
bus station - 1
bus - 2
church - 2
four pillars of the church - 1
green plants - 1
shot gun - 1
sea - 3
airplane - 1
automobile - 1
hole in mountain - 1
upstairs in the universe - 1
coffin - 5
huge animals - 1
forest - 1
strange animal - 1
village - 3
bush path - 1
hill - 2
house - 6
snake - 3
writing on ground - 1
sky - 1
great belt on waist - 1
bright star - 2
curtain - 1
ox cart - 1
big knife - 3
water - 1
clothes - 4
hospital - 1
bedroom of house - 1
Bible - 2
wild animal meat - 1
hole in the ground - 1
robe - 1
bicycle - 1
dog - 2
birds - 2
gun - 1
walking stick - 1
funeral - 1
tractor - 1
Zambian food - 2
cattle - 1
lions - 2
leopards - 1
sheep - 1
goats - 1
honey bee - 2
driving stick - 1
leaves - 2
large stick - 1
papers - 1
mountain - 1
tree - 1
flowers - 1
wild animals - 1
axe - 1
spear - 1
Zambian kwachas (currency) - 1
rainfall - 1
frogs - 1
mud built houses - 1
earthquake - 1
bricks - 1
block (brick) houses - 1
gate - 2
basket - 1
green maize - 1
tomatoes - 1
fishing net - 1
fish - 1
burnt cob of maize - 1
honey - 1
road - 1
medicine - 1
soil - 2
seminary - 1
bush - 1
field of sweet potatoes - 1
graves - 1
artificial eyes - 1
dust - 1
vision of word 'Transfiguration' - 1
heaven (throne of God, shining stone) - 1

As in the dreams and visions in Manyika, the appearance of divinity is rare. Note the one appearance of "Christ" in a dream by a Lusaka church member. Yet, divinity loosely understood can manifest itself (as we have seen in this chapter) in an "angel," a "man," "white men with long beards," or even a "voice."

D. What sorts of themes/motifs appear in the dreams of members of the Nyanja-speaking Lusaka Baptist churches?

As in chapter four, the themes in this section will be limited to the eight already identified in the Manyika dreams. This seems to be a broad enough categorization to be inclusive of the varied types of dreams or visions encountered in the Lusaka Nyanja-speaking churches. Again, the element of subjective analysis of dream evaluation is necessary in order to have a categorization of such topics as call dreams, conversion dreams, etc.

A breakdown of each dreamer and his/her dream(s) follows:

**Charles Malekano**

In hearing the voice saying "go," this can be considered as a dream of guidance or direction (and acted as a confirmation at a later time) and in this case a call dream as well.

**Happy Petersen Chileshe**

Dream of encouragement to have faith and be bold in proclaiming the power and good news of Christianity.

**Titus Mandefu**

Dream 1: The collapsed church building with only the
four corners standing but with green, slippery plants such as those found in stagnant water on top of each pillar appear to be a warning that this church will experience spiritual decay. Even the pillars of the church are in danger of decay as represented by the green plants lodged on top of each corner. This warning dream may also possess the character of a prediction.

Dream 2: If indeed the giant represents the devil who is destroying the church by eating its members and crushing even its leaders, then the fact that he was killed at the command of one who symbolised the power of Jesus makes this dream a dream of warning of what is already or might eventually take place unless God's power is called into play, a dream of spiritual encouragement to the faithful to rebuke Satan in Jesus' name in spite of the corruption or destruction already completed, and in that sense a dream of spiritual guidance.

Navy Mandefu

First three dreams: Dreams of spiritual direction in a voice commanding the dreamer to do a certain thing.

Following two dreams: Dreams of guidance, uplift and comfort (spiritual growth) in seeing a missionary laying hands on dreamer and praying for her healing.

John Mulalika

His dream of an automobile accident was a warning of something to happen.

Alex Machina

His dream of an airplane crashing into the sea was a warning of some accident to occur.

Henri Phiri

Being a long time Christian and actively working for God through direct witnessing, this dream of not being able to go through the very narrow hole to "a very good place" and instead being "dropped down" appears to be a guidance dream, i.e., he should remain on earth and continue to do God's work because this is God's pleasure.

Abel Nyao

Dream 1: The dual experience of feeling like going up to heaven yet going down at the same time is difficult to understand. Perhaps the dream seeks to affirm to the dreamer that he indeed belongs to God, perhaps yearns to be
with God, but must remain on earth for the time being. This dream may indicate religious or personal conflicts within the dreamer.

Dream 2: Seeing his own family arranging the dreamer's burial and crying is perplexing.16

Dream 3: Dreaming of very huge animals and feeling like 'One of us will die' is a perplexing dream, perhaps indicating religious conflicts.

Dream 4: Sighting a strange animal in the forest, fleeing but never being caught by the animal, is a perplexing dream. Is the dream to give spiritual encouragement to the dreamer that though the devil may seek to catch and destroy him but God's power in him is sufficient to keep him safe? Not enough is revealed to give enough assurance. This is indeed a perplexing dream.

**Frankford Mbewe**

Dream 1: This appears to be a guidance and encouragement dream. The dreamer leaves his "village," enters "a main way" leading up to a "very nice" place, but a deceased deacon instructs him to return to "the children" he left behind, to return to the life he knew, that it was not the "right time" to enter the path he is following.

Dream 2: Seeking to kill the small snake in the house but repeatedly failing to do so could be a dream of warning.

Dream 3: Dreaming of three white men with long beards writing on the ground words the dreamer "could not read" could be a dream of warning and guidance.

Dream 4: The picture of the sky splitting open, seeing Christ being baptised by John the Baptist, upon which Jesus began "moving" and "working" gave the dreamer an ecstatic feeling, enhancing his spiritual growth by the encouragement and uplift it gave him.

**William Lungu**

Dream 1: The statement, 'Your life is in danger,' by the mother-in-law of the dreamer makes this dream primarily one of warning.

Dream 2: The deceased brother appearing in a dream to speak to the dreamer seems to give words of comfort and encouragement.
Jacob Magolembo

This is a perplexing dream of choirs, singing, coffins, and the name 'John.'

Hamilton Nkoma

The deceased father’s appearance and his words to him should be seen as a dream giving direction to his role as the son of responsibility.

Joyce Muyamba

The deceased mother’s appearance, fall and death in the dream is perplexing to interpret.

Elizabeth Filaba

The warning to take a "new bus" to Lusaka by the deceased uncle because an accident will occur proved to be helpful.

Ruth Banda

The command of the angel to kill the snake chasing her with a knife, and having done so, can be a dream of spiritual encouragement, and perhaps guidance for a particular problem in the life of the dreamer.17

Velanas Mwanza

Dream 1: This dream is perplexing. She dreams of giving birth to a baby, a baby that looks like the last of her five children, only to see this baby die. In real life the baby is alive and well.

Dream 2: Dreaming of her mother dying and being placed in a coffin is difficult to understand.

Rosemary Chikaili

The deceased elder sister appears only to look at the dreamer without saying anything is perplexing.

Aselina Daka

Dream 1: The dreamer found herself crying because she feared her husband was going to burn her with fire. This dream seems to reveal personal conflicts.

Dream 2: This dream shows her husband beating her and burning off her clothes. It reveals personal conflicts.
Dream 3: This dream shows four women seeking to beat her. She runs away but falls down. Again this dream reveals personal conflicts.

Monica Kasanda

Dreaming of being in a psychiatric hospital, being prayed for by nuns, and running home to pray appears to convey religious conflicts within the dreamer. Is there guidance here? Is there warning? As in many dreams, it is hard to say.

Grace Mbewe

Dreaming of a black Bible that passes over the dreamer’s head and then rests on her head can be a reminder (encouragement) to trust in God for the problems she may face or to seek guidance in God.

George Zulu

Spiritual guidance, encouragement and spiritual growth are themes that can be seen in this dream of obedience that leads to learning how to fly across the sea and obedience that leads to leading the group in singing and obedience in refraining from joining in their feast.

Isaac Sakala

Perhaps a dream with a moral for spiritual growth. The dreamer beats his best friend who then flees to church and gains the protection of the priest, and later is seen well enough to be riding a bicycle. The moral lesson may be that God is our sanctuary from the evils and terrors of life. Perhaps the dreamer needs to recognize his own anti-Christian behaviour?

Edward Lungu

Since the dreamer has been a Christian for ten years, this dream of killing a bird and being blinded for it and immediately regaining sight after repentance may be a dream for the spiritual edification of the dreamer.

Christopher Sakala

The details of this complex dream are remarkable for a sixteen year old boy. The strange weight of the coffin, the use of women to carry it, to find it empty, to find the deceased well and cooking and feeding everyone, and thereby angering certain men who feared a ‘ghost’ is indeed perplexing.
Catherine Sakala

Dream 1: A vicious two headed snake is destroyed by a "man." When human babies are found inside the belly of the snake, the "man" commanded the dreamer to breast feed the crying babies, which she did "one by one." Appears to be a guidance or spiritual direction dream of some sort.

Dream 2: This complex dream seems to have three major scenes or activities, one highlighting the birds, the other highlighting an animal that dies but is resurrected, and the other highlighting the big star. How they are related in this one dream is very perplexing.

Catherine Phiri

This dream is about escaping the man with a knife, being lifted in the air and being joined by many others in the air each with "papers" in their hands, being instructed to give these papers to the Zambian people, only to be chased by angry lions on earth, but now able to fly and escape, and in escaping finding "white people" in the air who interpreted the message of the papers and gave instruction and warning make this dream one of spiritual guidance.

Peter Sakala

Dream 1: The dreamer interprets this dream of the big tree yielding plenty of money after it was cut down with the help of a hunter as a dream with a theme of spiritual growth in that Christians must learn the lesson of working hard to get the blessings of God.

Dream 2: A theme of this dream seems to be conversion as the black people turned white with the touching of the bricks from heaven.

Dream 3: The deceased father and mother of the dreamer appear to take him away from his working place behind a gate. The dreamer's constant sickness is somehow related to his employment. This dream seems to reveal religious conflicts.

Dream 4: The dreamer fishing in the sea nets a man inside his nets. This appears to be a call dream to Christian ministry.

Martin Tembo

The appearance of an angel telling the dreamer to serve God is a call dream to Christian service.
Margaret Tembo

This is a perplexing dream in that it is difficult to make sense of the three scenes, one with the dreamer and her husband talking in the garden, another with two places where people were cooking food, and the third the fight with a friend in Zimbabwe.

Eliza Mizhi

Dream 1: A perplexing dream of a burnt cob of maize coming down from inside the head of the dreamer and leaving a wound on the outside of the cheek. This left her feeling sick.

Dream 2: A man came to tell the dreamer that she will die because of the same wound and sickness of the first dream. Difficult to categorize or understand.

Martha Lundumuna

In this dream of the witch eating the dreamer’s concocted medicine and threatening to kill her, the message may be a warning to refrain from home brewed medicine but to trust in God for one’s health.

Helen Ndonga

Helen dreamt of receiving a baby as a gift. In real life she could not seem to get pregnant anymore, however much she wanted one. Encouragement or uplift motif.

Evelyn Pupwe

Dream 1: Being left behind by the choir which eventually disappears from sight reflects religious conflict in the dreamer.

Dream 2: Seems related to the first dream. As she is singing a Christian song with a group of believers, a man comes and chases her away from the group. Again, religious conflict of some sort within the dreamer seems to be the motif.

Titus Mandefu

The field of sweet potatoes were planted on graves. The dreamer started praying when at last a grave split open and a man appeared, alive and well. The dreamer began praising God. The dream indicates spiritual encouragement to pray for and bring the lost into the resurrection of the Christian faith. Could also be a confirmation of call already given and accepted.
Andrew Tembo

Dream 1: The dreamer dreams of the word 'Transfiguration.' End of dream. He discovers its meaning and is in time converted to the Christian faith.

Dream 2: While walking up a many storied house, the dreamer sees many people singing and dancing to the glory of God at the top of the house. Appears to be a dream of assurance (spiritual growth) of his future in heaven and in glory.

Dream 3: The dreamer saw a vision of heaven, the New Jerusalem, its beauty and magnificence. This is a dream of encouragement and guidance for the dreamer to continue his faith and obedience to God for the glory that is to come.

Dream 4: A voice tells the dreamer he will some day marry a girl like the one he sees with the small child. The fact that she carried a Bible seems to assure (encourage) the dreamer that some day he will marry a believer.

A number of dreams seemed to harbour more than one of the eight motifs and the following scale reflects this fact:

- Call (to the Christian ministry) dreams - 3
- Conversion dreams - 2
- Encouragement (uplifting) dreams - 13
- Religious (personal) conflict dreams - 9
- Guidance or spiritual direction dreams - 16
- Warning dreams - 9
- Spiritual growth dreams - 7
- Perplexing dreams - 13

E. Who interprets dreams and visions?

In contrast to the Manyika dreamers, we have found more variety of persons consulted who were able to help with interpretations in the Nyanja-speaking churches of Lusaka. A breakdown of each dreamer and the evidence of who gave an interpretation follows:

Charles Malekano

Dreamer gave the interpretation.
Happy Peterson Chileshe

Dreamer had an interpretation.

Titus Mandefu

Dream 1: Dreamer’s father gave interpretation, but dreamer is not sure if it was a good interpretation.

Dream 2: Dreamer had an interpretation, though he is not sure of his interpretation.

Navy Mandefu

In the dreamer’s first three dreams, which were exactly alike, she interpreted the voice to be God’s.

The fourth and fifth dreams were alike, and it is presumed by the simplicity of these dreams that the dreamer interpreted (understood) the dream.

John Mulalika

The events of the following day helped the dreamer to interpret his dream.

Alex Machina

The events of the following day helped him to interpret his dream.

Henry Phiri

Dreamer told two friends his dream. One of them gave an interpretation.

Abel Nyao

Dream 1: No one gave interpretation.

Dream 2: No one gave interpretation.

Dream 3: Family gave interpretation.

Dream 4: No one gave interpretation.

Frankford Mbewe

Dream 1: Friend gave an interpretation.

Dream 2: Sister gave an interpretation.
Dream 3: A friend seemed to have given a partial interpretation.

Dream 4: Pastor helped with an interpretation.

**William Lungu**

Dream 1: No indication of anyone giving an interpretation.

Dream 2: Friends gave an interpretation. Dreamer disagreed with the interpretation and provided his own.

**Jacob Magolembo**

No one gave interpretation.

**Hamilton Nkoma**

Dreamer gave an interpretation.

**Joyce Muyamba**

No one seemed to give an interpretation.

**Elizabeth Filaba**

An aunt gave an interpretation.

**Ruth Banda**

No indication of any interpretation given.

**Velanas Mwanza**

Dream 1: No indication of any interpretation given.

Dream 2: No indication of any interpretation given.

**Rosemary Chikaili**

No indication of any interpretation given.

**Aselina Daka**

Dream 1: No one gave an interpretation.

Dream 2: Dreamer seems to take the dream literally.
Monica Kasanda

Dreamer and a friend both gave a partial interpretation.

Grace Mbewe

No indication of any interpretation given.

George Zulu

No indication of any interpretation given.

Isaac Sakala

Dreamer gave an interpretation.

Edward Lungu

No indication of any interpretation given.

Christopher Sakala

No indication of any interpretation given.

Catherine Sakala

Dream 1: No indication of any interpretation given.
Dream 2: Dreamer has interpreted part of her dream.

Catherine Phiri

Dreamer’s husband gave an interpretation.

Peter Sakala

Dream 1: Dreamer interpreted his dream.
Dream 2: Dreamer interpreted only a part of the dream.
Dream 3: Dreamer seemingly interpreted a part of his dream.
Dream 4: Dreamer interpreted his dream.
Martin Tembo
Dreamer interpreted his dream.

Margaret Tembo
No indication of any interpretation given.

Eliza Mizhi
Dream 1: No indication of any interpretation given.
Dream 2: Dreamer seemingly interpreted the dream literally.

Martha Lundumuna
A friend helped the dreamer understand the dream.

Helen Ndonga
No one seemed to have given an interpretation.

Evelyn Pupwe
Dream 1: No one gave an interpretation.
Dream 2: No one seems to understand the dream.

Titus Mandefu
A friend had a partial interpretation, but the dreamer had none to give.

Andrew Tembo
Dream 1: A friend interpreted the dream.
Dream 2: Dreamer gave the interpretation.
Dream 3: Dreamer gave the interpretation.
Dream 4: Dreamer gave the interpretation.

* * * *
The following tabulation reveals a composite description of the findings:

Dreamer gave interpretation - 24
No one gave interpretation - 8
No indication of interpretation given - 13
Friend(s) gave interpretation - 8
Husband gave interpretation - 1
Aunt gave interpretation - 1
Pastor gave interpretation - 1
Sister gave interpretation - 1
Father gave interpretation - 1
Family gave interpretation - 1

A startling discovery is that though many interpretations were given, so many were vague, uncertain and/or incomplete interpretations.

F. What action or response does the dream elicit?

In this section the concern is to describe what immediate action or response was made by the dreamer or others as a result of the dream. For the most part the data does not include perhaps the important but more difficult question to discern, i.e., what long-lasting effects has the dream or vision made on the dreamer.

The following data are the particulars for each dream:

Charles Malekano

No indication of any response or action.

Happy Peterson Chileshe

No indication of action taken.

Titus Mandefu

Dream 1: Spoke to his father who gave in interpretation. No other action indicated.

Dream 2: No indication of action taken.
Navy Mandefu

Dream 1: No action taken.
Dream 2: No action taken.
Dream 3: Talked to the deacon as the dream commanded.
Dream 4: Seemed to have told her husband.
Dream 5: Told her husband, who then told this writer, who then did what the dream described. When this was done, healing occurred.

John Mulalika

Told this writer his dream.

Alex Machina

Told this writer his dream.

Henry Phiri

Told two friends about the dream, one of whom helped with an interpretation.

Abel Nyao

Dream 1: Some indication that he has shared the dream with someone (unclear).
Dream 2: Some indication that he has shared the dream with someone (unclear).
Dream 3: Some indication that he has shared the dream with someone (unclear).
Dream 4: Some indication that he has shared the dream with someone (unclear).

Frankford Mbewe

Dream 1: After some time the dreamer finally consulted a friend about the dream. No other action recorded.
Dream 2: Told sister about the dream.
Dream 3: Told some friends his dream. Took advice of one friend who told him to join a church, which he did.
Dream 4: Told his pastor about the dream. Dreamer 'continued praying' when he found himself in difficult situations, including 'meditation' and 'fasting.'

William Lungu

Dream 1: Told his wife about the dream. No indication of any other action taken.

Dream 2: Told his wife and his friends.

Jacob Magolembo

No indication of any action taken.

Hamilton Nkoma

No indication of action taken following the dream.

Joyce Muyamba

Told her sister about the dream.

Elizabeth Filaba

Told aunt about the dream.

Ruth Banda

No action or response recorded.

Velanas Mwanza

Dream 1: No action or response recorded.

Dream 2: No action or response taken.

Rosemary Chikaili

No action recorded after the dream.

Aselina Daka

Dream 1: Told dream to an older woman. No other indication of action taken.
Monica Kasanda
told a friend about the dream.

Grace Mbewe
no indication of action taken after the dream.

George Zulu
since the dream, the dreamer has become the church choir leader, perhaps as a direct result of this dream.

Isaac Sakala
no indication of response immediately after dream.

Edward Lungu
no action recorded.

Christopher Sakala
no action recorded.

Catherine Sakala
Dream 1: No action recorded
Dream 2: Subsequent to the dream, Catherine became a leader of the women in the church. She feels the dream gave her the inspiration.

Catherine Phiri
told her husband about the dream.

Peter Sakala
Dream 1: No indication of action taken.
Dream 2: No indication of action taken.
Dream 3: Prayed about this dream, as he does other dreams.
Dream 4: No indication of action taken after the dream.
Martin Tembo

As a result of the dream, he has applied to the seminary for theological studies.

Margaret Tembo

No response or action recorded.

Eliza Mizhi

Dream 1: No response after dream recorded.
Dream 2: No response after the dream recorded.

Martha Lundumuna

Told a fellow seminary student about the dream, as well as her husband.

Helen Ndonga

No action after the dream indicated.

Evelyn Pupwe

Dream 1: No action after the dream indicated.
Dream 2: Her husband prayed for her after she told him about the dream.

Titus Mandefu

Told his wife about the dream. Later told a friend who helped with an interpretation. No other action recorded.

Andrew Tembo

Dream 1: Wrote down the word 'Transfiguration' he saw in the dream. Next day the dreamer looked up the meaning in the dictionary. One day as he was reading the Bible he came across the word in Matthew 17:1-6. Told a friend who then witnessed to him of the meaning. The dreamer apparently became a Christian as a result.

Dream 2: No action recorded.
Dream 3: No action recorded.
Dream 4: No action recorded.
The following is a breakdown of the actions taken as a result of the dreams:

No action taken/No indication of action taken - 28
Told his father about the dream - 1
Told her husband - 5
American missionary acted out what the dream revealed - 1
Told friend(s) - 12
Told sister - 2
Joined a church - 1
Told the pastor - 1
Prayed - 3
Meditated - 1
Fasted - 1
Told wife - 3
Told aunt - 1
Became a Christian - 1
Told older woman - 1
Became church choir leader - 1
Became leader of the women in the church - 1
Applied for seminary studies - 1
Wrote down a word revealed in a dream - 1
Looked up word (from a dream) in the dictionary - 1
Became a Christian after witness of a friend - 1

Conclusion

As in chapter four, we have seen in this one a boundless assortment of dream experiences, some bewildering but others conspicuously spiritual in meaning and impact. Revelation from the spiritual sphere to the human, if one can simplistically put it this way, is apparent and in most cases readily admitted. But not all perceptions are lucid, and not all intuitions or feelings unobscured and straightforward. I like, therefore, the discernment of Shorter:

Man identifies as sacred the ultimate, implied by his own experience. He realizes that his knowledge and control of reality are partial, and that he is essentially dependent upon something outside his experience. He is ignorant of all the consequences and repercussions of his very successes and achievements. He knows he is contributing to a movement he cannot comprehend. However, he also believes that
this movement not only has an ultimate meaning but also possesses an ultimate autonomy and control. This ultimate ground of reality he conceives as a person like himself -- a 'super-person.' It is a mysterious intuition of the sacred in terms of his own everyday experience.  

Since the dreams were collected randomly, sometimes spontaneously, over various periods of time, the information gathered was not systematic or identical for each dream or dreamer. Much depended on the dreamer himself or herself and how much one felt at liberty to share. On occasion time was a factor that may have curtailed dialogue. At other times perhaps embarrassment at others' eavesdropping may have hindered information sharing. Misunderstanding of meaning can play a part in an accurate description of dreams and their evaluation. Yet with all the difficulties and hazards considered, the data compiled on the dreams of the members of the Nyanja-speaking Baptist churches in Lusaka still provides a framework for discussion, comparison, and assessment.
Could the "social rigidity" of many African cultural contexts contribute to possession trance? Could those locked into mundane, unsatisfying identities harbour a greater tendency to experience the possibility of other life options? In other words, could those meandering through the course of daily social intercourse that is hard, even bitter, lead to a willingness or openness to allow other more powerful forces or egos to take oneself over? See Zuesse, 187 f. This could be true for possession trance, but to what extent can this also contribute to the tendency to be open to dreams or visions and the encounter with other spirits or forces, divine or demonic?

"Christ" or "God" is not commonly seen in dreams or visions, but Divinity is seen here in this testimony by Mbewe. This type of revelation is almost nonexistent for an African traditionalist. But Lienhardt concludes, in his studies among the Dinka people, that some Dinka admit to having had visions of Divinity (nhiali: nhial -- "up" or "above", thus "the sky"). Can be called "God" but sometimes numbers of "spirits" are said to be nhiali. Thus the use of the Divinity "to convey . . . at once a being, and kind of nature or existence, and a quality of that kind of being; it can be made to appear more substantive or qualitative, more personal or general, in connotation, according to the context . . ." Lienhardt, 29-30). Lienhardt testifies: "Two youths, at different times, told me that their mothers had once seen Divinity (nhiali). Both were proud of these special revelations, for as will be seen frequently in this account Dinka are inclined to treasure any claim to special insight into divine matters, as conferring on them a special importance. In one vision Divinity was seen as an old man, with a red and blue pied body and a white head. In the other he appeared as a huge old man, with a blue-green body (the colour of the sky) and again a white head. Other Dinka who have heard of such visions seem usually to be agreed that in them the body of Divinity is strikingly pied [of more than one colour], but with a white head, a mark of age and venerability. White, the colour of light, is an auspicious colour, and white oxen or oxen boldly marked with white are especially appropriate for sacrifices to Divinity." Lienhardt, 46. Now in Mbewe's dream, who was this "white man with a white beard and great belt on his waist"? The description roughly reminds me of John the Apostle's vision of Christ in Revelation 1:12-16. More often Divinity is experienced in the form of a voice, as was the case with the former Archbishop of Lusaka, Emmanuel Milingo, who was a figure of extreme

3 How many times in African dreams we see an ancestral spirit returning, whether that one is a Christian or not! "The return of the dead, or some part of their life force, to their family is widely held in Africa, though there are many differences about the degree and manner in which this takes place. Although this belief when it is held in Africa resembles Indian belief in reincarnation, there are important differences. Indian ideas are based upon the conviction of the indestructibility of the soul which journeys from one body on earth to another. As with Plato, in the myth at the end of the *Republic*, Indian belief has a moral concomitant; the *karma* or entail of a man’s ‘deeds’ brings him back to a higher or lower destiny in the next life. He may rise to the level of a priest or sink to that of an animal; the soul may be reborn as male or female and in any family. Even Buddhism, which tried to dispense with the soul, was unable to part with the belief in rebirth and tied it to behaviour in a previous life on earth. African belief starts from different presuppositions and flows from its philosophy of power. It is not belief in a collection of individual souls coming back to higher or lower levels in this unreal world, and finally escaping altogether. That which is passed on from elders to children is the force which makes life possible and through which property is inherited. This is not based on moral judgments, but anything which blocks the linking of power, like witchcraft which is thought to cause sterility or prevent babies from being born and surviving, is condemned as very evil. Rebirth is therefore into the same family, to strengthen it with sure links of continuity. And because the African worldview, like the Biblical, is world-affirming there is none of the Indian notion of world-denial which sees punishment or loss in being born at all and holds out hope of escape into a featureless *nirvana*. For Africans return to this world of light and warmth is far preferable to the cold of the beyond. Yet African belief is complex. Ancestors are reincarnated yet offerings are still made to them at their graves; they are in heaven, yet back on earth, and they may enter not only one body but perhaps several. That a dead person may be reborn in several descendants has suggested to some writers that Africans are not logical in their thinking, or are ‘pre-logical,’ but in fact this agrees quite well with the philosophy of power, for one force can strengthen or weaken another or several, and wisdom and happiness are increased by the influence of the dead forebears. So it is not the single ‘soul’ of the ancestor that passes from one embodiment to another in an endless round or chain of existence. Rather it is the ‘ontological influence,’ as Tempels calls it, which a forefather exerts on his grandson or grandsons, it is the immortal vitality that continues to reinforce and uplift." Parrinder, *Religion in Africa*, 84-85. If this is true, then one can see how the African would 1) give such ontological, existential, pragmatic importance to dreams
involving ancestors; and 2) how one is prone to dream about ancestors, especially those who are most directly linked with his life or the lives of his family.

4 One can, I think, without much difficulty, see obvious religious symbolism in this dream. I do not know if the dreamer (Lungu) understood his dream, or if he at least saw it as a religious dream experience. If my recollections are accurate, many I have interviewed did not know the religious connotations in their dreams. Hence while it is true that "we need the witness of Christians of other cultures to correct our culturally conditioned understanding of Scripture" (Newbigin, 168 f.), the help of Christians of non-Western cultures is of small magnitude unless they themselves can make sense of the varied ways the Spirit of God moves among the ranks of man (as in dreams and visions) within their own historical and social milieu. The degree to which Africans can see Scripture and the power of God come to life in their own setting is the degree to which they can point to new ways of looking at Scripture overlooked or misunderstood by others.

5 Angel? God?

6 "Is it surprising that in a state of sleep, when we are alone with ourselves, when we can look into ourselves without being bothered by the noise and nonsense that surround us in the daytime, we are better able to feel and to think our truest and most valuable feelings and thoughts?" See Fromm, 36.

7 I wonder sometimes what kind of exuberance or awe a Christian may feel if he or she were truly able to comprehend with mind, spirit and emotion the height and exaltation of some dreams. Far too often the Christian dreamer is not spiritually intuitive or perceptive enough to experience the immensity of his encounter with the Holy God. In this light I like the message of these words: "The Holy breaks through the immediate form of the existent; it possesses ecstatic qualities. Every holy reality (Sein) is an ecstatic reality, that is, one that bursts through its immediately given formation; it has an inner transcendence reaching beyond its formal, cultural givenness. This holds for the subjective sphere of every act of faith, whether the latter expresses itself in personal prayer or in the consciousness-dissolving transport of mystical ecstasy. It holds also in the objective sphere of every symbol of the divine, whether it be that of the personal God abiding upon his depths, or the horrifying figures of the gods of India." Paul Tillich, What Is Religion? (London: Harper and Row, 1969), 82-83.

8 Sakala is an uncommon find, a "house of dreams." Many are dreaming, but it appears this individual stands apart from most. Or could it be, at least in part, that Sakala has just been more willing to take the time to share his dreams? In chapter six, Michael Chisanga is another person seemingly a "house of dreams."
Again, "vision" here may mean "dream" and the distinction does not appear to exist for the speaker. One suspects that the lines also are blurred for others as well, as in the following case in which the author speaks as a West African in his particular circumstance: "God in His mercy would reveal through the word or prophecy or visions [dreams?] the various shrines or 'juju men' that our father's second wife visited." See Samuel Ofori, "My Experience As a Son In a Polygamous Home," Evangelical Ministries, IV, 1 (January - April 1985), 16. Perhaps the deeper significance found in the above quotation is the clear mixture of the African religious tradition (shrines, 'juju men') with the Christian faith as revealed through prophecy or vision/dream. Their amalgamation flabbergasts interested parties from either side! Is this what Okorocha meant when he describes Igbo Christians as often having "two faiths in one mind"? He believes that the Igbos, once converted, demonstrate that the religious ideas die hard. Igbo Christians still expect from their new Christian faith what they formerly expected from religion. While for the Igbos most of the old cultic symbols have lost their force or hold on people, the ideas that were symbolised continue to hold sway and soon shape a new power, a new faith in the minds of converted Igbos. See Okorocha, 428-429.

Fisher asserts that the dream may be an "avenue" for the Muslim to be open to new ideas, new religious feelings or even beliefs, and hence can serve as a "channel" leading to conversion to Christianity (Fisher, 217). I have no doubt that the same holds true for one coming from a traditional religious background to Christianity. In Sakala's dream the people who touched the black bricks turned into white people. These bricks falling from the sky were gifts from heaven, like manna provided by God for the children of Israel in the wilderness. Though we are not told that this dream was Sakala's conversion dream, we can see how easily we can agree with Fisher that dreams can be a channel that eventually leads to conversion. I emphasize this point to separate the "channel" and "avenue" (developmental) idea from a strictly "conversion dream" in which the dream itself directly and immediately results in a conversion to the Christian faith. Chimombo gives a critique of Samuel Yosia Ntara's Man of Africa, trans. by T. Cullen Young (London: The Religious Tract Society, 1934), a fictional biography set in Chewa society (Nyasaland) during the latter part of the 1800s. The central figure is Nthondo, born and raised in a rural and therefore traditional setting, who, through interactions with Christian missionaries, is finally converted to Christianity. Of significance is the role dreams played in convicting Nthondo to leave traditional beliefs and stake his destiny with the Christian faith. See Steve Chimombo, "Dreams, Conversion and Ntara's Man of Africa," Journal of Religion in Africa, XIX, 1 (1989), 48-70.

Bediako reminds us that the African apprehension of Scripture is valid in its own right. This fact is

12 This predisposition to dream and to be in touch with the spiritual world is not unimportant in the self-understanding of the African who becomes a believer. What happens to his habits of dreaming? Can dreams be used, albeit in an adapted or transformed way, in the Christian experience? And is it too abnormal to find in African Christian dreams the tormenting spirits or beliefs that may persist in plaguing him in the conscious state of his Christian existence? Herein we may find sense out of Cragg's statement: "It is to counter, as far as in us lies, what counters Christ, and yet to know that in the workings of his grace even the pre-empting prepossessions of other faiths may nevertheless prepare his way." See Kenneth Cragg, The Christian and Other Religions -- the Measure of Christ (London: Mowbrays, 1977), 117.

13 "In the field of praxis, Christianity has often to contend with the disturbance of values, hierarchy and focus brought about by the processes of modernization. It has to cope with the confusion felt by people experiencing both the traditional claims of custom and kin and the claims of modern society and state, not to mention ethical codes of Christian origin shaped partly by Western social experience .... The most urgent need of many people is to regain wholeness of perception, to be free from confusion, to make assured [italics] choices." See Andrew Walls, "The Christian Tradition in Today's World," Religion in Today's World, ed. by Frank Whaling (Edinburgh: T. & T. Clark, 1987), 96. With the invasion of Christianity and Western culture in Africa, not to mention the encroachment of Islam into areas not traditionally exposed to Islam, one can easily understand the need to find "wholeness of perception," "free from confusion," and to make "assured choices." However one may question to what extent these three attributes were the norm in the traditional cultural/religious milieu, it is indeed a challenge for the contemporary African believer to make practical (emotional, psychological) sense out of his Christian faith in light of the many changes and disturbances intruded upon him and his cultural worldview.

14 The 6.9% of Nyanja-speaking urban Baptists sharing their dreams with relatives is low when compared to the 22% of Manyika dreamers. A reason for the low percentage could be that though in actual fact the percentage may be much higher the data collection simply did not reveal the whole
truth. More likely, however, is the split-up of the extended family when one makes abode in the urban city and the more harried and fractured nature of urban living that is responsible for the low percentage compared to the Manyika results. Levee Kadenge, a Shona from Zimbabwe and a research student at the University of Aberdeen, told me in 1985 that dreams are often shared within the family. Yet there is a definite need for more counseling and better interpretation to help people with their frequent dreams. For instance, he said in the Shona culture he knows fish is symbolic of money or good luck, ploughing means death in the family and dreaming of a wedding signifies death in the family. If Christian dreamers abide by these stereotypes, are they going to receive effective help in their lives from these dreams? The whole matter of dreams and visions, dream symbols, and dream interpretations needs to be studied Biblically and culturally to help provide a context in which people can uncover the fruits from their dreams they so need. Another friend and research student from Nigeria, Vincent Uzoho, told me in 1986 that dreams may be negative or positive. He said for some negative dreams mean positive action in the visible world. For others positive dreams, negative results in the physical world. Therefore the individual has to understand how his or her dream is to be interpreted. Sometimes a positive dream means a positive result, a negative dream means a negative result, and sometimes a positive dream means a negative outcome and a negative dream could bring a positive result. A dream of death or sickness could mean there is health for the family (or friends). For Uzoho, if a dream he has repeats itself the same night, he takes that dream seriously. For him a positive dream repeating twice in the same night will bring a positive result. Dreams that may bring a negative result he prays against it. For example, one dreams of a disastrous trip. The Holy Spirit may convict the dreamer to pray against the bad dream. If the dream returns he ought to pray for mercy; if the dream goes away, he should praise God. Uzoho claims to have mastered the use of dreams. He has used dreams as a guide for fifteen years. As an Anglican priest, I wonder how often he is sought after by relatives as well as acquaintances for his counsel on dreams?

15 Should dreams be officially accepted and standardized? And standardized in what sense? Does this call for a "theology of dreams" as Pobee argues? See J. S. Pobee, ed. Religion in a Pluralistic Society (Leiden: E. J. Brill, 1976), 38. In what way would dream standardization affect views on ecclesiology? Can too much be made over dreams? In a 1986 interview, Uzoho admitted that the Anglican Church has "no room for dreams," no official use of dreams. Yet people dream, sometimes persistently, sometimes for years. Their dreams are always taken seriously and often determine behaviour. I wish I could ask Uzoho now if he believes the dream should be officially recognised and standardized in the Anglican Church in Nigeria. He stresses that one's own style of dream must be known, i.e., individual dream peculiarities are important
as a starting point in interpreting dreams. How would this view affect a church standardization of dreams, one wonders? As Sundkler points out, for example, an individual’s interpretation of his dream may be counter to the official position of the church. His case was the Zionist church that monopolized the meaning of water, rivers and pools so that no other interpretation is correct. The danger of manipulation and monopolization of dream symbols can create problems. See Sundkler, Bantu Prophets . . ., 271f.

16 Is such a dream a result of our humanity and tendency to fear the possible or eventual? Or is this dream about death and burial a revelation from God or the devil? As Turner has learned through the Church of the Lord, revelations are widely accepted to potentially come from the devil and his evil cohorts to harass, torment or confuse someone. A leader of the Church suggested that all spiritual messages need testing, for any revelation that is contrary to the spirit and teachings of Jesus Christ is from the evil spirits and must be discarded. See Turner, History . . ., I, 133-136.

17 Ruth Banda’s dream conveys a classic duel between good and evil. The "snake" is Satan or an evil spirit, the "angel" dressed in white symbolises the power of God. Startled by the snake, the dreamer escapes by "flying," an ability latent in the one who is a Christian. The advice of the angel on the means to destroy the snake is obeyed and the evil presence is eliminated. Instead of being worried, Ruth can take encouragement in the fact that God is indeed on her side, seeking to protect her from evil spirits. Perhaps it is examples like this that causes Tiénoù to lament the persistence of a gap between popular and academic theology. As Tiénoù sees it, academic theology is really a theology devised to satisfy an international clientele. He claims that not too many at the grassroots, in the local churches in Africa, read such works. He further claims that it is popular theology, such as the contents and impact of Ruth Banda’s dream, that takes root in the heart of Africa’s Christians. It is popular and not academic theology that truly counts. "This is theology expressed in hymns, in preaching, and in the ordinary counsel given by pastors and other spiritual leaders on a day-to-day basis." See Tite Tiénoù, "The Theological Task of the Church in Africa: Where Are We Now and Where Should We Be Going?" East Africa Journal of Evangelical Theology, VI, 1 (1987), 6-7. This is theology, I contend, that is expressed through dreams and visions as well.

18 One can readily see the traditional religious markers in this dream, i.e., the "witch," the "medicine" of leaves mixed with soil, the interpersonal conflict, the threat, the fear, the "village," "rubbing the name" and consequent restitution of normalcy. Dickson too sees the resiliency of traditional features in African society, however Christianized it may be: "There is a sense in which African society has not completely shed its basic, monolithic simplicity, as observed earlier; even where
Christianity, Islam and other religious institutions have been wholeheartedly embraced by sizeable sections of the population, traditional religious values and ideals still exercise considerable influence on many. In other words, the traditional religion enjoys considerable visibility. "See Kwesi A. Dickson, Theology in Africa (London: Darton, Longman and Todd, 1984), 155.

19 If we agree with Shorter that "it cannot be too strongly emphasized that, for the African, religion is a reality or a necessity to be lived, as much as to be communicated or verbalized" (Aylward Shorter, Prayer in the Religious Traditions of Africa, London: Oxford University Press, 1975, 9), it is heartrending to see so many dreamers inactivated by the dream or vision for one reason or another. Even though dreamers may have been active in the sense of telling someone their dreams, the fact remains that further actions in response to the message and value of the dreams were often not indicated.

20 Aylward Shorter, African Culture . . ., 46.
CHAPTER SIX

DREAMS AMONG ENGLISH-SPEAKING URBAN BAPTISTS OF ZAMBIA

Introduction

Dreams and Visions in English-Speaking Urban Baptist Churches

Evaluation of English-speaking Urban Dreams and Visions

A Comparison with M. L. Daneel

Summary of Typological Enquiries

Who are having dreams and visions?
How often are they having these dreams?
Who or what appears in dreams and visions?
What sorts of themes/motifs appear?
Who interprets dreams and visions?
What action or response does the dream or vision elicit?

Conclusion
CHAPTER SIX

DREAMS AMONG ENGLISH-SPEAKING URBAN BAPTISTS OF ZAMBIA

Introduction

In the Lusaka Baptist Churches Association, English worship services take place at four locations: International Baptist Church, Woodlands Baptist Church (first service on Sunday), Baptist Student Centre (B.A.S.I.C. - Baptist Students in Community), and Bethel Baptist Church (in the city of Kafue but a part of the Lusaka Association). In the Copperbelt Baptist Churches Association, only Kitwe Central Baptist Church conducts their Sunday Bible studies and worship solely in English. A number of dreams were collected from this church. The majority of the dreams, however, were collected from the L.B.C.A.

Dreams in English-Speaking Urban Baptist Churches

Pannel Chindalo (124-126)
Age: 24
Assistant pastor at International Baptist Church
Single
Student at the Seminary
Christian since 1982

Being highly literate, Pannel was able to write his dream:

I cannot exactly remember the detailed part of the preface. However, the atmosphere became very tense. These men who were with me wanted to take my life -- we were in what looked like a valley. My position was very awkward, in front there was a lake filled with water and behind me
was a river. Without an effort to put a fight (which is my normal reaction in such circumstances), I started running along the river banks knowing a fight was at my odds. The men ran after me and the race for my life was on.

I must have been running for an hour or two when I finally came to a bridge. The bridge was familiar. It was only a few kilometres to my mother’s farm. By now I had outran my enemies by hundreds of metres. I felt relief creep my body. My body was perspiring heavily and my clothes were soaked with sweat. I crossed the river and kept on running.

Suddenly my enemies sprang from the bushes, it was an ambush! There must have been hundreds of them. They were all excited knowing their prey had no way of escape! I stopped in exasperation. I knew it was the end of me and out of despair I bowed my head as a sign of defeat and hoplessness. I lifted my head up and then I saw a fine rope come from heaven. I have never seen such a rope before. It was gold in colour and very smooth. When I touched or rather took hold of it, it felt very comfortable. It wasn’t hurting like any fibre rope would do. As soon as I took hold of it, it lifted me up. I felt victory come up in my body. My enemies looked up in disbelief and I said words to them which I cannot recall but whatever they were they must have been praise to God and mockery to their shame. The rope just lifted me above their reach in such a way that I passed just above their heads. Some jumped to take hold of me but that rope would not permit it. After the showdown on my enemies the rope took me and then I waked up.

One thing I am sure of is that it never took me to heaven but only to a safer place.

Interpretation:

There are various ways in which this dream can be interpreted but I will only give you this broader view.

It is not by my strength that I will overcome travails or achieve anything but by the Lord’s hand on me. On my own it will always be difficult but the Lord will always come to my rescue.

On May 3, 1990, Pannel gave me the following account
of a vision:

I was going to Makeni to see my older brother where he works. As I was going, suddenly I saw this broad picture in colour. There I saw this lady with an umbrella. It was Kathleen. She was looking at me. I didn’t understand it. I closed my eyes, then I awoke from the vision.

Four years before, in a dream, I was in the kitchen playing with my daughter. I saw the mother of the child, but only her back, not her face. I so wanted to know her but I couldn’t see her face.

I connect this recent vision with the earlier dream. The Lord has shown me that Kathleen is the one I dreamed about earlier. She is to be my wife. This is how I know my first child will be a daughter.

Pannel and Kathleen were engaged in 1990 and were married in Toronto, Canada in 1991 where Kathleen is taking advanced training in medicine and Pannel is enrolled in a theological school.

Pannel’s perception and insight in interpretation is seen in the way he connected the recent vision with a dream he had four years before. We have seen this ability with Titus Mandefu in chapter five. Though I have placed Titus among the Nyanja-speaking urban Baptists, if he was not preaching in Nyanja he himself would more aptly fit the English-speaking urban Baptist grouping, which appears to accentuate the skill of English-speaking urban Baptists to correlate dreams and visions in a way not obvious among Manyika rural or Nyanja-speaking urban Baptists.

Maureen Nyanda (127-128)
Age: 48
International Baptist Church
A Christian since 1982
Divorced or child out of wedlock (unclear)
6 September 1988
Maureen had this dream during the time her brother was very ill in the hospital:

I dreamed I prayed for the coffin for someone who is dead. The dead man awoke and reached his hands out from the coffin and started touching me.

Maureen’s reflection:

I thought it was about my brother. I thought the dream meant my brother was saying bye-bye to me. But now I think I was wrong. Since my brother survived his sickness I was confused for a long time as to the meaning of the dream. Now I believe that the dream meant the opposite of death, the opposite of my brother saying bye-bye. It probably meant that he is alive, that my brother will not die. He was saying to me by reaching out and touching me, ‘I’m not dead, don’t lose hope.’

Maureen told of a vision she had at a time when she was under conviction to convert to Christianity but not yet baptised:

As I got into bed at night I saw a vision. The heavens opened up and words [in English] were passing in front of my eyes. ‘Shepherd,’ ‘Water of Life,’ and many other words. Even today I can still see these words and feel the excitement.

I woke up. My body was hot. I knew that this was of God. I felt thunder in my heart. I felt God in my heart. Now I felt I can talk to God and ask him anything I wanted. I told him I wanted to be married [Maureen said she was having this conversation with God in her heart at the conclusion of her dream]. I said, ‘God, I live in this world. The devil knows all our weaknesses. If I get married, I can make a very good Christian. You can make me meet a man.’ The voice came back, ‘There is no happiness in marriage. There is happiness only in me.’

I started singing beautiful songs which I now cannot remember. The words were flowing from my lips. The songs were of joy and worship of God. All this talking and singing was within my heart.

Maureen became a Christian and was baptised at
International Baptist Church some time after this. She says, "Now when I touch the Bible or read it, I feel the same heat. But if I am upset about something I do not feel the heat."

Michael Chisanga (129-131)
Age: 28
Single
Woodlands Baptist Church
Seminary Student
Christian since 1975
Form V and college education
19 January 1988

This first dream occurred in 1979:

I was sleeping. Then I saw myself kneeling down. I saw a lot of demons surrounding me. They looked like frogs in human shape. They were standing on two legs with human faces. They were able to laugh and talk to each other. They were talking in English.

I was kneeling down, hopeless, no power. They were saying 'Let's show him.' It meant that they wanted to demonstrate on me that they were able to effect pain on me. As they were throwing, they could throw big stones like bricks in the air, landing on my back. I could feel the pain. When I screamed the demons would laugh in delight. They were very happy. Each demon did this. They were many of them, moving around and throwing rocks in the air. I was thinking, 'What can I do?'

I then realised I had Jesus Christ. I prayed 'Lord, I know you are there!' At that moment I was lifted up, I felt an electric shock come in. I was some few millimeters from the ground. I said to the demons 'Now let me show you!' I ran after them. They scattered in wild directions. I grabbed one of them by the neck and said, 'Now I'm going to take you to the Lord!' Then I went up in air with him. We flew up. In the middle of the sky, before going further, as we were passing through some clouds, we met the Lord Jesus Christ. He said, 'Oh you have come. I was just about to come to you. It is good you have come.' Then I looked at him and I said to myself, 'Oh, so this is how Jesus Christ looks like.' He was a white man with a cream white gown. I was very happy to see
him. He had a beard. He didn’t smile. He said, ‘I brought this sword to you.’ It was a golden sword, glittering. ‘Cut into pieces the demon.’ The demon was struggling to come out of my hands. Then the Lord went. Then we remained two of us. I said, ‘Now let me show you.’ I let him go and cut demon into very small particles. It tried to run away but I cut him.

I came down back to earth with my sword. I found myself right in church again with many people. I was preaching to them. I was wearing a blue suit. (Because of this dream I bought myself a blue suit). People were convicted because of my preaching. When they were convicted, something happened. I could feel they were all convicted. When I was about to make an altar call a pregnant woman shouted in Bemba. ‘He is just cheating. He is lying!’ Everyone now gave her their attention. They all looked at her. Some were worried. Some were laughing. The whole church was disorganized, trying to find out who had spoken and what was going on. I got annoyed and I shouted in English to the woman, ‘I know who is speaking in you. It’s the devil. And I command the devil to come out of you now!!’ The woman screamed, then fell down like a rock. Then I noticed everyone was very surprised at what happened. I told some men to take her behind the church in the office. I went to the office and started casting out the demons from her.

Immediately I woke up and said, ‘Oh, but Lord, I don’t understand this.’ So I prayed; then I went back to sleep. Then I was given a chapter. I don’t remember the chapter but it was in Proverbs. It warned me in writing, ‘Be careful with women. Do not worry, what people say about you, but go on preaching.’ That’s when I woke up again. It was not a dream -- it was so live. I then prepared to go to school.²

Chisanga dreamt this dream while doing his Form V at Lubuto Secondary School in Ndola at the age of 18. He became a Christian in 1975. He began attending both Catholic and Baptist churches, but at the time had not chosen which church to settle on. He was at that time chairman of Scripture Union at his church.
The second major dream occurred in 1980 and was given on 20 January 1988:

I had a dream. I saw a small place with lots of trees. In the middle of the trees there was a church. I was told by a voice in Bemba, 'That's where you are going to be.' End of dream.

The voice meant, 'This is the place prepared for you. This is where you should be.' I asked myself, 'What does this mean?' I've thought about it many times because it convicted me so much. It was more than a dream. That's why I got so concerned about it.

The third major dream occurred in 1984:

In this dream I saw a lot of people. Now these people were farming, digging with hoes, so many people that I couldn't count them. Then, it was as if I was on a high hill and seeing all these people digging in the field. Then someone from behind me said in English, 'Look, these people you see here do not believe in anything except working on lands.' So I looked at them now and I said, 'Oh.'

When I looked at the man talking to me, he had white clothes and was a white man. I said, 'Suppose I talk to them about God, can they believe me?' He said, 'They can't.' Then I said, 'Oh.'

Then another man came, I couldn't see him properly. He said, 'No, these people they can believe if only you talk to them.' So I started doubting. I said to myself, 'No, these people cannot believe. They are only farmers and nothing else.' Then that man said, 'Okay, let me prove to you that these people can listen.' He took me and then I saw women. There were three of them. He said, 'Have you seen these three women?' I said, 'Yes.' He said, 'Now, let's follow them.' So we followed them. They went somewhere in the bush. And there was a big rat, very big one, very different kind of creature with very sharp teeth. This person demonstrated. He said, 'Okay have you seen this rat? It's got sharp teeth. Look at this stick.' He put it in the mouth of that rat. Within a second that stick was cut into pieces. Then the man said, 'Have you seen what has happened?' I said, 'Yes.' He said, 'These women have tamed this rat. It is under control.' He
showed me how they do it. One woman put her hand in mouth of rat and it did nothing. The man said to me, 'You can do the same! Put your arm there now.' I was afraid to put my arm there. He was encouraging me nevertheless. Finally, I got courage and put my arm right inside the rat. It didn't bite me.

So he took me back to where we were. Then he said, 'Even in the same way you can preach to these people.' He told me to start preaching. I had confidence so I started preaching to them. I had about five converts out of many people. That same man said, 'These five people are the ones who will teach their friends.' There was a division among the people. The five were saying 'It's true what this man (preacher) is saying.' Some did not agree. I took those five and went away. As we were going we saw a sign that said, 'Slaughter House.' One of the five cried out, 'Look!' There were rhinos, lions, snakes and other creatures charging from behind the house. Another of five said, 'We are dead!' I cried, 'My God!' And immediately we were all uplifted and placed in front of the road past the slaughter house. We went ahead and entered the church. The people were waiting for us. They were so happy to see us. They gave me time to share with them. End of dream.

I felt a very deep conviction [emphasis dreamer's]. I felt something was going to happen.

C - These dreams are coming to pass, they are actually happening. Could it be that the Lord spoke to me before these things happened?

I - What things?

C - The headmaster of my school in Petauke where I was teaching was against me preaching. I began a church. It was built in 1985. Then I recalled the dream I had in 1980. The church was in the bush. People were telling me, 'Look, this is a difficult place, people will not listen to you.' But we established Luamphande Baptist Church. In 1984-5, as I was preaching in a school classroom, those who were demon-possessed began croaking like a frog. I then recalled my dream of 1979. The church in town was started in 1986 (Petauke Central Baptist Church). It reminded me of dream of 1979 -- with woman with demons. There was a woman
in church who, as she was about to sit down, began to shake as if demon-pos-
essessed. I took her out into another classroom and cast out demons from her. I knew that these three dreams were not ordinary dreams. They were so clear, so convicting. I knew something was going to happen. Other dreams I have are ordinary, simple ones. Some of these are life-situation or religious dreams. Example: Devil comes and says, 'You are a sinner.' I say, 'Yes, but I've been saved by Jesus Christ.' (You are the first one I've told these dreams to!) The 1979 dream was so real that I shared it with some people. But normally I don't share dreams. But I've written down several of my dreams. I wrote them down because of the conviction they had on me. A good number talk to me about their dreams. Example:

'I saw you in my dream. You were warning me.' 'I saw you in my dream . . .'

On the day Chisanga shared with me these dreams, he was highly animated and enthusiastic with his descriptions. It was as if he knew these dreams intimately, as well known parables of his life, without which he would not be able to define his identity nor his life's purpose. Chisanga has so internalised these "big" dreams of his that they seem to take on mythological significance, demonstrating the power and lasting impact of dreams.

Michael Chonta (133)
Age: 21
Single
Christian since 1983
Woodlands Baptist Church
Prayer secretary and usher
Form V education
Claims investigator at Barclays Bank
31 December 1989

This year about August I had a strange dream which really troubled me. In my dream, I was caught walking in desert place. In my early steps I could notice purpose, direction and conviction. I was
heading for something. I mean, I took a steady pattern which in literal sense avoided barriers and blockade.

But as I began to marvel, I began to hamper my steady progress. In turn I found myself slipping into a hole or rather pool like. I struggled it out till I was breathing in a relief manner on top of the pool of water. My understanding now was that I need a helper to get me out.

Readily I noticed a crowd watching me. But amidst it I saw a young man (I had just witnessed to this year). I called him out, but he signaled to me something meant to say he can do little. I managed to thrust out my anger and dismay that he could do little to help my state. I reminded him that I was responsible for his situation. Immediately God came into the scene. I felt an uplifting. I sense that the hand of God was upon me. He reminded me impressively that all blessings are but by grace. It was not a voice but a quiet assurance that life is grace. I woke up immediately and felt a deep need of rededication in me. I must say through it I have an appreciation of grace.

For an interpretation, Chonta said:

God showed me I can be on my own in the secular world by the grace of God. In the Christian life we begin to take things for granted. This dream did a lot of good to me. I was also able to understand many things about other people who are falling short of God’s grace. Ever since that dream I’ve had a lot of opportunities to preach God’s word. I’ve had opportunities to speak of grace in a unique way.

Chonta said this dream reoccurred again four days later.

Chonta’s insight in interpreting his dream to be all about something as intangible and abstract as "grace" constitutes high level analytical skills as well as ability to be in touch with himself and his spiritual state. Then his translation of this discovery and experience with God into practical activity is captivating.
I always dream of my late mother or my late father each time I feel I need parental support [when feeling lonely or depressed]. Either of my parents will appear to me in a dream. The picture becomes very clear and we usually have a very supportive, and comforting conversation. Then later the visitor will disappear and leave me in a very happy mood. This dream comes to me irrespective of the place where I would be -- whether in Lusaka or another town or country. Once only did I dream of my mother asking me whether I was suffering since she left me, but I replied and said that I did not think I was suffering. As I said that she disappeared.

Patricia said that while her parents were not Christians they were religious and sympathetic toward Christianity. In these dreams the basic conversation is, 'I'm here, don't feel alone.' Patricia has had these dreams since 1975, and normally more than six times in a year. She has told a friend and her father (before he died) about these dreams.

The following represents Patricia's interpretation:

The interpretation of this dream is that I was very close to my parents, and I loved them very much. Their deaths had been each time a great shock to me. The fact that I miss them so much brings dreaming about them. Dreaming about them gives me pleasure as if I was in touch in the real sense. The one incidence when I was asked whether I was suffering, was interpreted by my father. He said that if I had agreed that I was suffering my mother could have taken me -- I could have died also (this was before he too died).

This dream is a result of my strong
desire to still have my parents. It is also a result of how much I miss their love, physical, emotional and psychological support they gave me.

When I asked her if she felt these dreams were given by God, Patricia replied, "Yes."

William Chanda (135)
Age: 32
Christian since 1979
Woodlands Baptist Church
Deacon
College level education
Single
3 April 1989

Some time in the early eighties after I accepted the Lord Jesus Christ as my personal Saviour, I saw myself in a dream digging with a hoe and pick shovel. I spaded until I found something that appeared precious to me.

Then within the dream I heard a voice of someone saying to me that what you have found is good treasure, though in the dream I did not actually visualise what I got which the voice I was hearing referred to.

Furthermore, I found myself in various strange places to me. In some of them I was sharing the Word of God, but some places only appeared to me vividly in this dream without really seeing myself doing anything.

Moreover, I saw myself as though being carried in the atmosphere declaring the love of God to different groups of people, some in church buildings, homes, bushy places and in the village farm.

Chanda said he had this dream in 1982, has had it more than one time, and has told a pastor and a friend about it. He said he received help in interpretation by these individuals:

I was told that the treasure I had found which I did not fully comprehend in the dream is the salvation which is found in the Lord Jesus Christ and the blessings of God that come with it which I could not fully visualise at the time I had the dream. But God was giving me an assurance that I had made a wiser decision after
toiling in religious rituals in search of reality and he was confirming a ministry of taking the gospel to others in the latter parts of the dream where I saw myself in various places.

Hope Sakanjole (136)
Age: 18
Christian since 1987
Woodlands Baptist Church
Grade 11
Single
8 April 1989

Hope said he had the following dream in March 1987, has had the dream (vision) only once, has told a relative but received no help. Hope had the following dream before he became a Christian:

One of the moving dreams [vision?] I cannot afford to slip easily off my mind is the everlasting dream to fulfill the Great Commission which Jesus Christ the Son of God has trusted me with.

I was jolted awake from a deep sleep by a piercing voice in the middle of the night. My heart skipped a beat and I sat upright in my bed, instantly awake and frightened wondering what a strange nightmare I had had. I could see the floating words in big letters which read the GREAT COMMISSION.

I found myself in a strange city filled with people rejoicing, singing praises on top of their voices, some of which were trying to cheer me up. I was different from the rest, hostile, sad, anger and bitterness swelled inside me. I then had a thought of becoming a recluse because there was no way in which I would have mingled freely with the people around me. I had no desire of being part of them.

I was startled by an unfamiliar voice as I was asking myself that if it was true that God loved me, why was I in that condition? The voice [in English] spoke loud and clear that God did not move away from me, it was I who moved away from him. It spoke in a way I had never heard before, forgiving my wrong doing and that I must do as it says. I don’t remember what else it said or when it left because I fell into a deep sleep again.

Through my dream I learned the meaning of Matthew 28:17,20 which says 'When they saw
him, they worshiped him, but some doubted. And teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.' No trial is too much for me when the Lord is by my side.

It was then that I felt it was time I wear the full armour of God to face any battle.

Hope was brought up in a Christian home. His parents were leaders at Woodlands Baptist Church. But he went to church by habit and duty until this dream stimulated him to conversion.

Dorothy Mutwale (137-141)
Age: 38
Married with 5 children
Wife of deacon
Kitwe Central Baptist Church
Christian since 1965
Director for women’s ministry of church
Chairman for Evangelical Fellowship of Zambia, Women’s
   Department of Kitwe district
November 1989

My dreams are varied. I dream different situation. Here is the first dream. I had this dream in 1976, every night for one week. My father-in-law died. I was in Lusaka studying my midwifery at University Teaching Hospital. One night I dreamed this man, very tall man dressed in purple robe, telling me, 'Don’t you know that I am dead?' I woke up, I thought it was just a nasty dream. I told my friend who was sleeping with me. She was a Christian friend. She told me, 'Don’t worry, let’s just pray, the Lord will reveal what this is all about.' This went on for exactly one week. Same man, same attire, same question.

So on the sixth or seventh day I received a phone call about 22 or 23 hours. I was scared to answer the phone because I was afraid something nasty had happened. My husband was in U.K., my family in Kitwe, I was in Lusaka. I thought maybe someone had died. I asked my roommate to get the phone for me. When she came back, she came with the message my father-in-law had died a week ago about the time I started dreaming. It scared me. The dream scared me since it came true.
In the dream I didn’t recognise the tall, black man. 'Purple robe' is dark, it means sad news, something dark. Language used was in English. I was scared and confused after the dream. I thought something bad was going to happen to me or I was going to receive bad news somehow. The father-in-law was not sick, he died of snake bite. It was a surprise.

Many, many times I have dreams that come true. I have premonitions, especially of death and sad news. Truly within a few days we receive a message that a close relative had died. It is usually a close relative in my dreams, though I don’t know exactly who it is. These persons were in good health, so their death is a surprise. I have had these dreams for many years.

The second one was in 1987. I was attending a seminar for the Christian Hospital Fellowship in Kabwe. I had this dream one night that I was preaching to a very large crowd and my message on that night was that people should look on a human being like person. It was like a large group of people I was speaking to who often look upon patients as a type of furniture, so much superior to their patients. That was over the weekend.

On Monday I reported to duty. I reported to my senior officer. She said ‘I want you to speak to the nurses of this hospital about some things from the Bible and to pray before I address the nurses.’ This surprised me because I already knew what I was going to say because of the dream. The large crowd was to a group of nurses. About 400 nurses at Kitwe Central Hospital.

Dorothy said she usually tells her dreams to her husband. Here is another dream:

The third dream happened in February 1989. I dreamt a certain Christian girl who I'm not acquainted with but only in passing. I found her crying and mourning. She went on for a long time. I knew this girl. I woke up and prayed. I prayed, ‘Lord, whatever is happening to this girl, Lord, just intervene.’

The following day I went to work. I called one of the nurses who was a friend to the girl I dreamed about. I asked her, ‘Is everything alright with ____?’ This nurse told me ‘No, ____ has lost her brother. She is sick and in terrible
despair.' I was told she is still crying and mourning in her house. After three days I went to see this girl and found out it was her brother that died. When I told her of this dream, she felt very surprised. I was only an acquaintance with this girl. I did not know her or spend any time with her.

I've had a lot of these dreams. I remember every detail of these dreams.

I often have dreams of myself preaching in various occasions, sometimes at funerals, weddings, in church services, seminars, conferences. I can remember about the text I was preaching from. These dreams come so often I sometimes don't tell my husband.

I have told this to my husband but no one else. He encourages me that maybe I am to be used by God in greater ways. In real life I do speak in conferences and women's groups.

I have dreams sometimes of about medicines or herbs to use to help someone who is ill. I am shown what medicines to use to help the ill person. At one time I used to consult certain mature Christian people and they said I was being superstitious. I have never gone in the bush to dig that root.

I often disregard my dreams because as a nurse we often tell patients if they have dreams it is because they have a full stomach or because they have been thinking about such and such too much. So normally I do not discuss my dreams to God. But those that I dream two or three times I pray to God about.

Mrs. Mutwale is a respected leader in her church, association and in the Evangelical Fellowship of Zambia. Her maturity and leadership qualities are reflected in these dreams. Of interest is Mutwale's admission that sometimes she dreams about herbs or medicines to use to help someone with a particular illness. We have seen in chapter two that ngangas often receive such dreams to treat their patients.
Peter E. C. Ngangula (142)
Age: 45
Married with children
Christian since he was 15 (1959)
Woodlands Baptist Church
Deacon and lay preacher
Former chairman, Board of Governors of Baptist seminary and
Theological Education by Extension
B.A., University of Nairobi
Master’s degree in communication, University of Wisconsin,
Madison, U.S.A.
28 December 1989

For many years I did not tithe. I did not want to tithe because I thought the cost of living was so high that I could not afford to part with K100 (my 10% at the time) every month. At one point I even argued that the 10% was alright for the olden days because they only gave the 10th sheep, goat, etc. but not money. I said God would be unfair to expect us to give 10% this time. I ignored any messages on tithing but continued to give my offering (which was always small).

But despite my not giving the tithe, I was always in financial problems. I received visitors almost every day. Although they came in good faith they were a financial stress for me. My car broke down too often and I had to borrow money from friends to pay for the repairs. Even household items like stoveplates, electricity bulbs never lasted their full span. My salary could not make ends meet despite my not giving the 10%. I was bankrupt and always finding it hard to pay my bills. It was at this time when I had a dream.

I dreamt I had died. A man dressed in very white clothes came for me. As he took me up I could see my body lying on the bed with my wife and children crying by it. However the man in white told me to forget about life on earth because he was taking me to my new home. He took me to a very beautiful place. There is no place like it on earth. We walked along a lovely street with mansions on either side. I saw roads leading to the residence of Abraham, Jacob, John the Baptist, St. Paul, etc. I longed to see my house.

After walking for about 15 minutes we came to the other side of City where houses were at various stages of construction -- foundation level, window level, etc. We came to a house at wall-plate level. The angel then said to me, ‘Here you are Mr. Ngangula, this is your house.’ I felt very
bad and asked him why my house was not completed like the ones I had seen along the street. He looked at me and said, 'You did not tithe, and you gave so little offering that the money could not buy materials needed to complete your house.' Tears filled my eyes. I begged the angel to bring me back to earth for a fresh start. He agreed and said, 'Remember, it is a blessing to give.' At that point I woke up and saw my wife looking at me smiling. I realized I had been dreaming loud! I told her the dream and she said, 'God has spoken.' It was about 4 a.m.

From that day I confessed my sin of not tithing. I started to tithe. Things began to go well with me financially despite my tithing. I received many favours with my employers and got promoted three times in four years and all financial problems have disappeared. Only then did I prove what God said in Malachi that, 'Try me and see if I cannot open the windows of heaven and pour upon you blessings that you cannot contain.'

My prayer now is that God should continue to give me the grace to tithe -- not for the house in my dream but because it is the right thing for me to do.

Ngangula stated that before he decided to tithe, every single day visitors would go to his home to stay. But once he began tithing, the visitors went to his home only once in a long while. When his brother-in-law visited him he brought a bundle of fish and dried meat. Usually, he and other visitors did not take anything. Relatives and visitors stopped going to Ngangula's house so regularly. Light bulbs quit finishing so quickly. Burners (plates) on the cooker used to break at an abnormal rate. But after the decision to tithe they quit breaking. Car breakdowns, regular before the decision to tithe, stopped occurring.

Ngangula testified:

The house I so desired in the dream is a symbol of having failed to do my work as a Christian. I should want my house in heaven not for rewards. This dream has
been influential to my family. I dreamed out loud and my wife listened to me in my dream. We made confession and decision to tithe together. She has seen the results of our tithing.

Simbi Rovah (143)
Age: 49
Christian since 1965
Kitwe Central Baptist Church
Deacon
Chairman of Men’s Fellowship
Married with seven children
November 1989

On this particular night I dreamt about my father who passed away in 1969. I had this dream about 18 months ago. I dreamt that I went to visit my father at the village. When I got there he was lying critically ill. His body was ebony brown and he was lying naked. The first thing I knew within me was that I had to heal him. I had no doubt at all that if I call upon the name of Jesus, he will be healed. But before I did that I asked my father what was wrong. He told me he had been bewitched by neighbors who were at that time waiting to see what I would do with him. So I went and asked him to stand up, in the name of Christ, wake up and walk. He did so! He was alright. I had this dream two consecutive nights.

I spoke to my pastor about this dream and one of the deacons at our Livinstone church. God was telling me in the dream that in spite of my fear I should go out and tell as many as possible about him. Today I am bolder in speaking out on God’s behalf. I am asked to pray in public business meetings now.

I don’t remember many of my dreams though I have many. My wife is very helpful in interpreting my dreams. She’s always been an inspiration in suggesting possible meanings in my dreams.

Simbi’s father had been dead for about 18 1/2 years when he had this dream. The fact that he remembers this dream so well (after 18 months) is indicative of its personal significance.
On that Thursday night before I went to bed, I went to the bed and read several verses of different books dealing with fear. After I had read I prayed to God asking him if he wanted to use me in any way or speak to me that night. As I prayed I just felt like talking more and more as I could feel his presence.

As soon as I finished I went to bed and soon fell asleep. Then I had this dream. It was in the afternoon when I came from school. I don’t know what I wanted but I remember I went to a crowded place that looked like a bus stop. I went and saw a friend who is a Christian girl named Ruth with whom I usually share my Bible questions or Christian doubts. As I was walking towards her everyone who stood around that place looked at me with what I can say horror eyes. In front of them all was this person who had a structure of a lady dressed in a black robe covering the head. It gave me its back. As soon as I reached where my friend was it is like she wanted to tell me something but before she could this lady turned and was coming towards us. She had a big stick and we also found ourselves with sticks and fighting back with the sticks. We fought for some time and then one more appeared and this first lady was even able to fly as we fought on. In no time the fight was over.

I woke up and was very scared. Then I said to myself, ‘Why should I be scared if I prayed to God to talk to me in anyway?’ and I thought, ‘Why didn’t we command them to flee in Jesus’ name?’ Then I went back to bed. I found myself in a church with very low stools and this lady was now in white robes sitting behind. I just wondered what she was doing in church.

Margaret gave the following interpretation:

It’s me and this Christian friend of mine fighting to defeat the devil. And maybe when I realised we could have done it in Jesus’ name the fighting them we used our
own strength. And when they were defeated they decided to follow us in church.

Margaret reported that she had this dream on 27 October 1988, and has had it only once. She told a friend this dream but evidently did not receive any help with the interpretation from her.

Dorothy H. S. Banda (145-146)
Refused to give age
Married
Member of Reformed Church of Zambia (but attends a home Bible study fellowship of International Baptist Church)
A Christian since 1981
Youth worker of her church
Form V education
17 October 1988

On more than two occasions, I have dreamed that there is suddenly a crowd of people, but not in thousands, but let’s say 100-150 people. Men and women, young and old.

On one occasion, they said provoking things. In response I started preaching the word of God.

On the other occasion, they were just quiet, but still I preached to them the Word of God --- the message of salvation.

Apparently I have such dreams when my evangelism commitment goes down.

Dorothy had these dreams in 1987 and 1988. She told an elderly Christian lady of her dreams but did not indicate if she received an interpretation from the friend.

The following comments reveal Dorothy’s interpretation:

I must confess that I have not the gift of interpretation of dreams and visions. But from the experience, and having seen that the dream comes when my commitment is not okay, I would believe that the Lord reminds me of my commission to preach the gospel to the lost souls.

Mrs. Banda’s dreams, like others we have seen, have the semblance of "call" dreams into the Christian ministry but I have not so designated them as such. The question of
whether these dreams can be interpreted as encouragement
dreams for her to be evangelistic in laymen's terms, not in
the full-time vocational sense, is open for further enquiry.

Oscar Hara (147-148)
Age: 24
Single
First year in seminary
Christian since 1982
International Baptist Church
6 February 1987

I - What are your attitudes toward dreams?
As a Christian, how do you see dreams?

H - Most of the time I dream I just don't
take it seriously, I don't much pay
attention to dreams. But I am now
realising that dreams are important.

I - When you moved with the youth of
International Baptist Church these last
five years, did you hear of any of them
having dreams?

H - No, they were in the same boat like
myself. They don't pay much attention
to dreams. They think it's not impor-
tant things. I think now that some
dreams are valuable. I had a dream on
25 January 1987. I wrote this down:

I dreamt I was somewhere I think from a
conference. I was also looking for some-
thing in the shops. Now there was a state
shop where those things were. And since I
had a Bible and other books and a certain
tin container, I had to leave these things
outside. I bet they didn't allow to enter
with other things in that shop. This shop
was situated near the village. So I had
put my book and small tin just straight
with the door so that I could easily see
them from inside. I was inside immediately
a school boy about 10 years took my things
and ran away. Now I thought of leaving him
because I was a Christian and that my book
had also scriptural manuscripts in them,
but I failed. I fetched for the boy, I
asked another boy, he showed me where the
boy was. As I was about to pass I saw this
boy putting my things just to the corner of
the house door frames. This hut had no
doors. I immediately pulled the boy by the
leg or so. I got branch of a tree to beat
with the boy. But I confess I got a very
big branch. I started whipping the boy. I
got finished and I took a much bigger one.
People knew me as a Christian and wondered why I was doing that. As I was whipping the boy, he pleaded for mercy but I didn’t pay much attention. I at last left the boy crying and laid aimlessly on the ground. I think he might have been dead. I took my things and ran away. But as I was running, it seems as if I was running backwards. It seems all people I met knew my fate. And I had no good time in my travel. There were a lot of obstacles, rivers with broken bridges, trenches and swamps.

My feelings: I purely felt bad and depressed over what I had done. I wished I had just left the boy without whipping him.

I - What do you think this dream means?
H - I think this dream has a lesson for me. When I look at it, I ask why did I feel guilty after I had beaten the boy and left him? Actually the people that never saw me they knew about my fate. I think there is a significance here in that probably I didn’t want to forgive the boy. Instead I went ahead to beat the boy. I forgot one thing: God forgave my sins. He left me to walk on. But when I came to that boy who got the books, I found the books, but I didn’t leave that boy safe. I wanted to beat that boy. My regret was that I was not thinking in the way I was supposed to think as a Christian because I was to be filled with love and care and forgiveness. People should see certain changes and differences between Christians and non-Christians. It was a painful thing because I valued these things this boy took. I was hasty to beat the boy. When I woke up in the morning I thought that was the interpretation. 4

Hara’s interpretation is a reasonable one. It is encouraging to see someone benefitting from a dream by an interpretation that gives a correction or guidance to one’s life.

Hara then tells me:

I have another dream. It has been coming quite often. It started last year in the first quarter.
I used to be at a house. I hear sounds of war airplanes. Big planes. I feared
these planes would destroy Lusaka and other provinces as well.

So it came that these planes came but didn’t bomb. There were other airplanes and they were fighting in the air. Some were coming down to drop bombs, but others were just fighting in the air. Eventually I was able to run away.

So like last night this dream came. These planes kept on coming from the east, they were of different types. So this was the war taking place. They didn’t bomb actually. I was safe where I went.

I - What feeling did the dream give you?
H - I ran. I felt it was my time to die. Why are these people doing these things? It affects me. I suppose the fighting in the air are South African jets against the Zambian air force.
I - Are you alone in the dream?
H - In my dream today there was a small child with me. He was crying and I was trying to make comfort to the child. I don’t know who the child was.
I - Is this child in every dream?
H - No. Just last night. And in other dreams people are dying but not me.
I - What is the meaning of the dream?
H - Last year when this dream first came there was a big meeting in Lusaka, probably in connection with South Africa.
I - You have not given this dream last year any spiritual meaning, just a secular dream?
H - Yes.
I - But now that you have had my course on spiritual growth and dreams, do you have more curiosity now about the meaning of this dream?
H - Very much so. I want God to help me understand what this type of dream can mean. I don’t think these are futile dreams. I think they have a purpose and a meaning.

Margaret Mwila Khonje (149)
Age: 18
Christian since 1986
International Baptist Church
Form V education
Single
April 1990

Towards the end of March I had a dream that to me during the first part must have
been a thought process because of how it all began. During that time I had been waiting for my grade 12 results so I was very anxious and I kept dreaming and thinking about what I would get. But as the dream continued the dream completely changed though it was basically at the same place.

Well it all began with me finding myself seated in my former grade 12 class with the girls who had been a year before me. Somehow I had gone to get my results from my former class teacher. In the dream he wasn’t very clear about what I got but one of the girls told me I had done very well. Somehow I found myself outside the class talking to some girls seated on a bench and one of them said I had passed very well and the other one said I had completely failed.

At this point I feel I have to explain about the situation of the classes as it gives a clearer picture how I got to the second part of my dream which really interested me: the classes surround a quadrangle which is an area with lawn grass and is not used for walking on. There are big wide corridors which are used instead. There is a way to the front area of the school and a way to the back area where we have a large ground leading to dormitories. We also have a foyer which leads to the car park.

I found myself walking toward the back entrance on my way home. Suddenly I stopped dead in my tracks. The class by the corner was busy singing a religious song but what amazed me was that they were all standing up with their hands pointing upwards facing the back windows. The song was about God coming soon. I was scared. Around me people started running. I panicked and ran toward the back entrance. Somehow someone had told me not to use that way but I didn’t listen. What I saw when I got out made my blood run cold. Again I stopped dead in my tracks. I couldn’t move nor run away.

Looking up I saw this enormous spaceship facing me. It was a very dark brown with black edging. I looked at the class and they were now singing loudly that God had come.

It landed. People really panicked and ran in all directions but the class kept singing. I found the strength to start running too for someone had come out catching people and converting them to what religion he belonged to. It really scared
the hell out of me. I ran in all directions. But the same god who had come out continued the drill. He could see all -- you couldn’t even hide from him.

This couple who were friends of his were working against him trying to help me. He finally caught up with me when I tried to jump this light brick wall by climbing a tree. He climbed the tree and caught me. It turned out that their way of converting was by leaving their teeth mark. In other words, biting. The woman from the couple helping me happened to be there with her husband and she said she would bite me. She pretended to do it on my arm. That same god in the tree with me was not convinced. I can’t remember if he bit me or not. He had been white and the couple were white too.

The dream ended there.

Margaret had this dream the end of March 1990, had it only once, and has never told this dream to anyone before.

She commented:

I really don’t know what the dream meant except the first part about my results because it happened quite often. Sometimes I would dream I have passed, other times I have failed. I finally got my results though and they were quite good.

Gilbert Wandi (150)
Age: about 21
Christian
Single
International Baptist Church

In August 1986 an article appeared in The Answer magazine (Baptist Printing Ministry, Lusaka, pp. 7, 10) entitled, "Life with Christ is Real." In it Wandi’s testimonial describes the influence of a Godly mother upon him. Yet while living in Mufulira (Copperbelt area of Zambia) his life was one of waywardness -- drinking, smoking dagga (marijuana), and immorality. But suddenly, as he described it:
Something strange happened in October of 1980 that tormented me for sometime. I started having strange dreams about my life and its destiny. These dreams brought a great fear in me as I could dream of the same things three times or four in a week. I could dream of being thrown in a pit that had no bottom and in it there were flames of fire flashing out. A strange thing also was that someone I could not see could get me out of this flaming pit, then I could wake up breathing very fast, sweating and trembling. Maybe you could say they were only nightmares, to you yes but to me NO! The same dream continued for some weeks and this caused me to lead a life of torment during night time. I could play and laugh with other people but still I had no joy and peace in my heart. My life was empty with nothing to please me even in the things I was doing. The dreams caused me to have a desire to start attending church services that maybe I could be relieved.

Wandi then related how, upon attending Mufulira Central Baptist Church, he accepted Jesus as Saviour and Lord and how his life since then has been transformed.

Maximillian Musunse (151)
Age: 18
A Christian since 1987
Pentecostal Assemblies of God (but attending a home Bible study fellowship of International Baptist Church)
In secondary school
Scripture Union chairman
Single
12 April 1989

After a sweet Scripture Union fellowship at around 22.00 hrs I retired to bed feeling very much fine physically, mentally and spiritually. After a short nap (I'm not sure whether I was awake or not because it was so real) I saw two fair and meek looking men. To my amazement I could not figure out their bodies. The awesome looking men stretched out their hands and held my hands and said, 'Hold our hands in fellowship, the world is made up of relationships and friendship.' Then of a sudden the following places were named, 'Argentina,' 'Bagota,' 'Oug,' and 'Mali.' That was the close of the phenomena.

In the aftermath I was heavily afflicted by powers of darkness. And the next day I
was serious ill and had to be rushed to the hospital by car the next morning.

Musunse had this dream on 14 March 1989, had it only once, and told the congregation about it. He did not indicate if the congregation (PAOG) was able to help him with its meaning. He stated:

I suppose I was unable to see their (two men) feet because they were standing on the authority of God and that they were strengthening me for the demon affliction ordeal I passed through afterwards. The places are the places where God is going to do might things by his anointing upon me through the ordeal for the sake of the named places.

James Mwape (152)
Age: 28
Single
Christian since 1977
Kitwe Central Baptist Church
May 1989

I was in a church building on a Sunday having a service. When the preacher mentioned the text to read from the Bible, I started reading. After reading for some time but before finishing I stopped because some words were not visible. The brethren were impressed with my reading therefore they asked me to continue not knowing the problem. Someone asked me the verse where I had ended so that he can continue. Without being told he picked it (reading) from the right verse. Before he could finish I started reading and finished the passage. This was the end of the dream.

Mwape felt that the dream encouraged him because of his "dormant" Christian existence. The church in the dream was a fellowship in Luanshya, a Copperbelt town nearby. He used to read and speak before youth groups, but in the dream he is reading before the entire congregation. he picked up the reading again because the people were hearing the words from his reading, unlike the other reader.
This dream I had in 1964, one time only. There was a revival in Choma. After the revival that night I really felt anything that can happen to my life I can go to heaven. One night after the revival I dreamt I was standing facing the east. It was in some kind of harvested field I was standing. I noticed someone coming towards me. As I was wondering who that man was, some kind of fog began to cover him. He was almost unseen. When I could no longer concentrate on looking at him I noticed he had already diverted and was moving away from me to go around me. He bypassed me and came behind me. Then he asked me a question [in Tonga], 'Would you like to see how heaven is like?' Without looking at him I said 'Yes.' He led me to a tall ladder which even reached in heaven. We climbed up that ladder. On the way I thought of how far up we climbed the ladder. The whole world had become dark. I feared looking down any more. As we climbed, at the end of the ladder, it leaned against a platform. This platform was vast. It was wide; the length on either side I could not see the end. At the end of the width there was a wall and a gate. The platform was built with a smooth brown, well-polished floor. The wall from a distance looked like a brick wall. If you came closer to it you’ll say it is a wall, yes, but the plastering was like some person had torn a cloud and smeared the cloud over and around the wall. The gate was almost like these very expensive gates that you find at banks. As this same man opened the gate and went in, I followed him. Then he closed the gate and stood at the gate. Then I noticed we were now in a big room with someone seated in a chair behind a table with a big bench in front of him. I could not see him really but he was there. This big man behind the desk asked the other man, ‘Why have you brought this one?’ He said, ‘I just want to show him how heaven is like.’ This man who brought me asked for a key from the man seated to open the door which was on the left side. The man drew out a bunch of keys, selected the right key, and handed it over. The man
now went to open the door and called me over. I also stood by the door. I saw steps descending. At the end of steps another world had just begun. There were grass, trees, and many people. Some were singing, some were seated, some were walking. They all had a white robe covering feet and arms as well. Their movements were mysterious. When walking, there is no pain or hardship; they walked smoothly, perfectly, without any effort. Masses of people were in this world. They were moving in groups in different directions. The very man who brought me in said, 'You stick your head out and look toward the east.' Very high above there was a green sofa seat, very high in the sky, somebody was seated on it. He was looking at the people. This man said, 'It is the Lord.' After I was satisfied with the vision, this man closed the door and locked it, then he opened the door from which we came through. I myself descended the steps.

After the dream I had confidence that if I died I would go to heaven. I felt very nice when I saw these things in the dream.

The next dream took place in 1980 when Kantooma was already married:

I dreamt of two ant hills. I was standing on a plain surface facing the east -- nice green grass, no trees, no clouds, a beautiful day. All of a sudden, on my right hand side, in the sky, I heard a voice, 'Can you show me an ant hill which has got a truth in it' [in Tonga]. By then two ant hills were put in front of me, but how they came I do not know. I stood there gazing at them. Both were same in size, in features, everything the same. But only one ant hill contained the truth. I couldn't decide which one had the truth.

Then the voice said, 'I will show you which one has the truth in it.' Then he said, 'The one on your right hand side has the truth in it.' As he said that, on the side of that ant hill, it just opened by natural means. I just saw the hole on the ant hill. Then some stuff was pouring out and flowing towards me. And he said, 'That is the truth I talked of in this ant hill. There will never be another ant hill with the truth like this one. You look on your right and your left, do you see any ant hill coming up?' I looked and there was none. He said, 'This one on the left I
just brought it to you for comparison.' Where it had gone, I do not know. It just disappeared. The voice said, 'Be careful. Out of these remaining years divide them into two halves. Within the first half you will see what will happen; otherwise it might be the coming of the Lord.' The years that flashed to me was twenty years. As the dream now began to mix together, I found myself in the bush walking along a little path with my family. We were going to church. That was the end of the dream.5

This dream I was not able to tell my wife for three days. I told Mr. Obed Mwaba, a blind Christian elder. He had prayers with me after I told him the dream. He was of great help. He said he himself cannot interpret the dream but that we must ask the one who brought to explain it to you. I think God has given me a meaning. But first I consulted many people from other churches (my friends).

Some said it was a difference of churches. In the Baptist church I could not find the truth. The true meaning of the dream which was directed to me from God [years later] was that there is no other but Christ alone that I can find the truth. If I look in the ages past or the ages to come, only in Christ can I find truth.

Another dream:

I dreamt last year after a period of doubt about my relationship with God. I was transferred from one house to another house because I changed jobs from one company to another. The church I was worshipping at I felt very good and very close to God. When I shifted I did not find a church nearby so I was not worshipping anywhere. I only relied on reading the Bible myself. That’s when I prayed asking God how is my relationship with God. Then one night I dreamed I was descending a hill with my family into the plain. The sun had just gone down. Then the heavens opened in the west and a red globe came towards me. The ball was shaped by two angels. Their wings made a round ball. As it came closer it was so big. Then it ascended through the opening of the sky at noon position. At that moment as I was praising God, I found myself lifted up in the air and carried along quite some distance. When the red ball sank into the sky and the heavens closed, then I was dropped to the ground.
Another dream:

I slept one night. I dreamt a lot of demons were coming to me, to catch hold of me. I said, 'No, please, I am for Christ, don't touch me.' They all fled quite some distance, but soon they came back again. I said, 'But no, I am washed with the blood of Christ, I am washed with blood of Christ.' As soon as I said that, they all fled away. Then I shouted, 'Christ wins!' Then everything was still and quiet immediately.

I have many dreams. I was just blessed with dreams. But these four dreams I remember always.

Notice that Kantooma admits to having many dreams but these four he shared with me are special to him.

Estella Mwaba Mwila (157)
Age: 29
Married with two children
Pastor's wife
Kitwe Central Baptist Church
Advisor to the women in the church
Christian since 1979
May 1989

I used to have the same dreams in the late 1970s for three or four years. I used to dream that I was being chased. One time I ran into a room and locked the door. But this person just pushed the door open. I tried to shout but no voice came out. The next thing was to run, but I couldn't run. When this person was just about to touch me, then I woke.

This person who chases me, I can't tell if it is a man or a woman. I just see an image. One dream I tried shouting, and finally I shouted for real and woke up everybody in the house. These dreams used to scare me very much. Each time he tries to grab me I would wake up.

Estella said the year 1980 was the last time she had a dream similar to the ones above. She has other dreams but does not remember them.
Before I became a Christian I used to be a religious young man who was a Choirmaster in the New Apostolic Church. I used to drink beer, womanise, steal, a disco dancer and many other sins.

In 1985, after coming from choir practice, I was given a tract by a born again person I found in the streets. I did not read it but hid it in my pocket. During the night, I had a dream. In the dream I was with my fellow friends and we were at the seashore where we had gathered for a picnic. We had beer, disco machine and everything besides all these we had a lady each. As we were playing in pants, I saw a crowd of people singing, coming towards us. So I ran for them and told the leader that I was singer, a choir master for that matter. He refused me that I have been found sinning and so should go to hell.

When I woke up I brushed off the dream. I thought it was just a common like other dreams. Surprising the following night, I had also another dream. In the dream, I was walking alone. As I was walking, I found a small ditch. When I stepped in it, it became very big and very wide as well as very deep. So I started getting down. I was helpless. I had no way out. No where to touch. As I went deeper it became darker and hotter! When I looked up it was white. Suddenly a voice whispered to me that you’re in hell. So I started shouting. Where I was sleeping I had thrown all the blankets and the room was disturbed. When I woke up at night, I was trembling and crying. I lit the lamp and saw a tract that born again had given me. When I read through, I found the same experience I had gone through was there. At the end, the writer gave a way to receive Christ.

Praise God! That was my turning point. Personally, I believe I was revolutionally changed by the mercies of God. And the following night scared that I would dream another dream, I did not sleep much. But praise God! With the short sleep, I dreamt
I was in Heaven rejoicing. What a blessed procedure! God is great! I was baptised at Kitwe Central Baptist Church under my spiritual Mother Pastor Everest Kabwe now with the ZAFES (Zambia Fellowship of Evangelical Students). My spiritual father is God.

Many of times, I have dreamt praying for the dead people who raise from the dead after my prayers. I believe God has called me to preach to the spiritually dead so that when they accept Christ they raise from the dead. Besides this, God has helped and blessed me with several spiritual gifts. Therefore, I am studying with the B.T.E.E. (Baptist Theological Education by Extension) to show myself approved of God’s word. I believe the Baptists are serious with studying of God’s word.

In Benson’s first dream, which he had in 1985, he was presumably an active member of the New Apostolic Church but not yet a true Christian believer as the Baptists would define salvation. He dreamt nevertheless and the dream gave him a spiritual awakening.

Bernard Kapungwe (162-165)
Age: 42
Married with six children
Mpatamatu Baptist Church (interviewed him at Kitwe Central Baptist Church during a conference)
Youth leader
Christian since 1977
May 1989

In 1982 I had a lot of dreams which I considered to be God’s call. In one dream I was holding up a blanket and running toward a village across the valley. I met a man along the way. He asked me, ‘Where are you going?’ I said, ‘I am going to that village to preach the Word.’ I continued my journey and then I woke.

Kapungwe said the conversation was in the Bemba language. He recognised the man on the way as an acquaintance. After telling his pastor about the dream, his pastor said that maybe God is calling Kapungwe into the Christian
ministry. Kapungwe agreed because he has had similar dreams and they have continued up to this point. Kapungwe recorded this dream in his diary.

The following dream is an example of Kapungwe's call dreams:

Last night I dreamed that Ba Miller [missionary] gave me a pastor's manual and a hymn book and he asked me to lead the service and he walked away.

This dream, like Kapungwe's first, is a call dream. The "pastor's manual," in the Baptist church, is a book containing instructions on how to conduct baptisms, funerals, weddings, special services, and other pertinent information for pastors. How Kapungwe will act on his call dreams is unknown. In Sundkler's Zulu Zion, the claim is made that in the context of the dream one's deepest conflicts are experienced and efforts made to resolve them.6 When Hetherwick used to ask young candidates for entrance into the catechumenate, "What was it that first led you to think of Christ and Christianity?," various answers were given. Some said, "It was a dream."7

Kapungwe testified to another dream:

Since I was born I've never seen my mother because she died when I was very small. One night [1973 -- Kapungwe was not a Christian at the time] I dreamed a woman wearing a black cloth gave me a bucket to draw some water from the river. In the bucket she placed a small stone which she said for me not to drop in the river. When I got to the river I wrapped this small stone in my pajama and went back to draw water and returned to her. Then I found out she put a very big pot on the fire. She asked me to pour this water into the pot. After doing this she wanted to cover me with a blanket. Before she did this, I saw the face of my mother similar to my
sister’s face. I felt I was being saved from this woman because she was a witch. My mother was just standing away from the pot. My mother gave me some roots and asked me to soak it in water for some hours and to wash myself with this water.

I woke up and shared this dream with my sister. My sister advised me to do what my mother instructed in the dream because this was a special medicine to keep away witches or witchcraft from me. I know the tree where the root is to be found because my mother mentioned the name of the tree to me.

Another dream:

My father died in 1982. When I came back from the funeral, I dreamt my father was sitting with me. He was trying to explain how he had died. Before he explained to me he asked me to call my sister. When my sister came she was frightened to see my father sitting with me because he was supposed to be dead. She fell down. Afterwards when my father started explaining to me how he had died my friends woke me. I was sleeping at my working place. I never heard my father’s explanation.

Kapungwe claimed his father was not a Christian. He still does not know how his father died. The dream has not returned, but he has had many other dreams.

Kasuba Musukwa (166-167)
Age: 19
Single
Christian since 1984
Baptist Student Centre Worship and Bible Study
Student at University of Zambia
May 1987

The following account is Musukwa’s recollection of her mother’s dreams:

It all began when she got married to her second husband and was about to give birth to the second son when she got very ill. After the birth the child started suffering in his early months. No sooner had the child recovered than she divorced her husband of reasons she never told us. But she said someone was responsible for the divorce.
After the divorce she went to Chilanga and lived with her cousin. While living there, she had extra-ordinary dreams and sleepless nights. She never explained what these dreams were about. So she shifted to Mutendere and while staying there for only a few months the young child became very ill.

She took the child to the hospital but nothing had happened. She later took him to the witchdoctor who told her that the child was bewitched by the present wife of the child’s father. She struggled to help the child but it was too late. During this time she had extra-ordinary dreams which she never told us but said had something to do with the child’s life. After some time the child died. She said she expected it.

A few months after the child was buried she dreamt of the woman whom the witchdoctor said bewitched the child. In her dreams this woman was trying to take her life. She said that this woman wanted to kill her from the beginning when she married her second husband.

Later she began to see a witchdoctor who gave her medicine to overcome her dreams. Just recently she dreamt about her cousin. In her dream, her cousin told her that he wanted to kill the child (I don’t know which child). He also wanted a sample of blood from her by which she refused. He came to visit her but she would try to run away from him. She would also warn us not to go into the house where this man was. My sister would not listen to her and she would stare at the window ignoring my mother’s warnings.

Having dreamt all these she saw the witchdoctor who told her that her cousin took some clothes and a woolen head-cover from the lost child before he was buried. He carries all this wherever he goes together with a snake in his jacket.

However, my mother told us not to visit her cousin but my sister never kept her word and she went there last week. Her visit has made my mother very worried and angry.

These dreams of bewitching, murder, the involvement of witchdoctors and the possession of a snake reminds us again of the intimacy of African religion and culture upon the emerging population in Zambia.
Frederick Katwe (168-170)
Age: 27
Married with one child
Christian since 1983
Woodlands Baptist Church
Caretaker at the church
Grade 7 education
17 December 1988

In 1986 I was taking a friend to find a church in Lusaka. When we reached there we sat down. Now at the time to introduce him the church was so glad. After the service the pastor of the Baptist church thanked me for what I have done. We then escorted this friend back to his home. When I arrived home, I was happy. Then the very day, at night, immediately as I entered into the dream I saw an angel come into the room. He just picked me up and we flew to the gate of the Kingdom of Heaven. When I reached there I saw the golden streets and people working in the western direction. I passed through the gate and I was looking for Jesus. I turned the northern side to see if I could find him there. Then I just looked up, I saw a cloud. I thought he might be found there. I began looking for steps so that I could go up to meet him. I didn’t find the steps. I just came back to the gate. I found someone at the gate. We did not talk. He just looked like an ordinary person. Then I woke up.

When I was having this dream I felt happy. I had this dream just one time. I’ve told this dream to my brothers (in Christ). I was so happy, that’s why I told my friends this dream so that they may also know the wonderful Lord. I do not know the meaning of this dream. Maybe it gives encouragement to me to keep on doing God’s work.

Another dream:

Last year (1987) I dreamed I saw much dust and leaves flying up in the air, moving. Then I saw cream-white doves, many of them, on the ground.

I’ve told this dream to some brothers because it made me so happy that they may also know what we see in the Lord is something good. This dream made me happy. This dream was given to encourage me to do the work of God. Seeing the doves made me happy; they made me to rejoice; it reminded me of the Holy Spirit when it came upon
Jesus in the form of a dove.

Another dream:

I dreamed I saw the globe of the world. On it I saw South America and some small countries. Then it was just somehow in the air.

I had this dream just once. I do not know the meaning. I told this dream to my friends. They too did not know the meaning. The dream made me feel happy but curious because I do not know the meaning. Could it be about the future, that I will some day proclaim the good news in South America?

Frederick has no previous interest, knowledge or contact with South America. He said he has many dreams but no visions.

Langford Mwila (171-172)
Age: 26
Married
Student at Baptist Theological Seminary (Lusaka)
Woodlands Baptist Church
Soon to be pastor at Luanshya Baptist Church (Copperbelt)
November 1986

I have a recurring dream. For us, dreams may point us to something that may occur. Several times I’ve dreamt speaking to His Excellency the President. I haven’t had a time when I was very close to him. And what troubles me is that this dream comes to my mind maybe twice or three times a month and I’ve had this dream since last year [1985].

I - The same dream?
M - The same dream, but not exactly the same dream. It ends up having a conversation with the President. I remember in one dream the President was telling me, ‘I’ve heard about your singing abilities and we might create a post for you here in Zambia,’ which of course cannot happen but I do not know just how to interpret these dreams.

I - Have you been in the President’s presence before?
M - I’ve been in his presence before but I haven’t spoken to him.
I - What do you think triggered these dreams one year ago?

M - I have no idea.

I - What may be important to consider is your feeling during the dream and after the dream. Does the dream make you fearful, happy, depressed, what kind of feeling does the dream bring to you?

M - Those are good questions. One thing is I wake up in the morning, I do not wake up at night just after the dream. Secondly, when I was finishing I don't know God's will for my life, there were a lot of things I wanted to do in life. I think the Lord is reviving those hopes I had, but in a different way. Now, how, that's the question. How is it going to happen?

I - Do you see these dreams as something hopeful, as something that has possibility, that it may reveal something to you, that they are not negative dreams but positive, that they may have some good things for you?

M - Yes.

I - Have you come to any possible interpretation yourself?

M - No, except the little I would say, I feel in the Lord's work there is just too much we need to do and the people that we have in the Baptist Convention of Zambia, we have a lot of possibilities but we have few people to work in those possibilities. And I realize that possibly this is one way the Lord is bringing something to light; that these things that need to be manned and of course by people that have the necessary qualification. The other part of it related to almost the same thing is that ever since I left school up to now I have dreamed, maybe one month apart, I am in class and reading. According to what I understand it is very rare that people dream they are reading or in a classroom situation. I feel this dream may be related to the first dream I just explained.

I - Getting back to your dream with President Kaunda. He says that he can use your musical ability in government. What can that be? How can he use you?

M - Using your own words, that could be imagery of something that might occur within our Baptist structure. Bringing into existence something that has never been there and what the Lord has put in me could be put to use in strengthening
our work in Zambia.

I - So you are seeing Kaunda not as a religious figure but you’re seeing him in the religious sense?

M - That’s right. And the reason why it is so is because I am not involved in politics and there is no way I could be drawn into it. Therefore it could just be something that symbolises something else. Even in the conversations I have with the President in the dreams he mentions specifically ‘singing’ and he leaves all politics out. I don’t know if that sheds light on it.

I - Do you associate Kaunda with anyone in the religious realm? Could he be symbolic of God? It’s not altogether absurd because Kaunda, at least on the outside, is a religious man, he often quotes scripture, and seems to have a high regard for the church.

M - Yes, I think it’s possible.

I - What is it you really enjoy doing and what is it you really want to do with your life?

M - When I look unto our youth work in our country, I thank God that a few people have come like Ed Miller in the Copperbelt and our student minister here in Lusaka. However, there isn’t much that is done for our youth. And secondly, I’ve come to realise that music in Zambia is not very developed. We might have our hymnbooks, but they do not carry the music, just the words. The tunes could be lost. That’s one area I would like to see developed. We Zambians need to learn how to write and read music. The way I see evangelism happening in Zambia, music has been a tremendous tool.

I - So you mentioned youth and music. Those are the areas you would love to invest your energies in?

M - Yes.

I - Well, those were the two areas I would have guessed, knowing your background and interests. But now, can you read music?

M - Just a little. The little we had with Kabwe and Allen has been an eye-opener.

I - Now in your dreams Kaunda mentions music, not youth, right?

M - That’s right. But still when I look unto Zambia and our Baptist work I know that tomorrow’s Zambia lies on the hymns of our youth today. I have seen many youth grow up in our churches, and
I see only a handful still in the ways of the Lord.

I - Really, music and youth need not be separated, do they, especially in a developing country where youth constitute such a large percentage of the population.

M - Yes, however music is not limited to youth in our churches. It’s for all the people. Older people should be involved in choirs.

I - In interpreting dreams, usually the individual who has them is the best interpreter.

M - I’ve been listening to your questions, and this is what I felt you were leading to. In our African context when you talk of the President or the chief or such people such things are rare things. That’s why in Malawi you can’t talk of the President that easily. Even with us when the chief dies or there comes a happening with the chief involved, you know something big is happening. And so according to our dreams when you dream such people, such dreams should be given consideration because they may lead to something. One of the names we give to such people in Bemba is mutambalukuta, it means a man who is seen by large crowds of people, thus he is a man of honour, to be respected, so when he comes to you in a dream something has got to be considered and partly it’s because our way of life that points our minds and hearts on African medicines because somebody may come in a dream and, it’s true, he might have visited your home without you knowing that he did come but that means using his magical powers if visited that home. I don’t know if you’ve heard of some people working in South Africa. His wife is here in Zambia but he manages to sleep with his wife every night and gets back to his working place in South Africa. I know it’s something difficult for you to understand.

I - This is something people claim to be true?

M - Yes, and they can even cause their wives to be pregnant and have children. And he claims to be responsible. I do not feel this is something that has occurred with me but this is something I just wanted to share for you to hear.

I - You’re saying in their dreams these
people have come to their wives?

M - Yes, some things occurred. The ones on the receiving side may have it just in a dream and then only to realize that it is something that has really happened.

I - So the dream world and the real world -- there is not too much distinction?

M - No. That's right.

Notice that Langford has had the dream with his conversation with President Kaunda for one year, two or three times a month -- or at least twenty-four times over the last twelve months! There is no wonder he remembers the dream, no wonder he thinks it is of great significance for his life, and no wonder he was able to sustain such a lengthy conversation with me regarding the dream.

Jetty Mashoko (173)
Not a Christian (attended home Bible study of International Baptist Church)
Form II education
Married
26 September 1988

Mashoko wrote her dream out and then her interpretation:

I was walking along a narrow path with my daughter after me. I did not see that there was a snake on the ground. My daughter who was behind me stepped on it. It was when I saw it also, because she cried with fear.

My son was near. He came, hit the snake, killed it, and buried it. I opened my eyes, and thought of the whole scene, at first I was afraid, then when I thought that the snake did not harm the girl and at the same time it has died, I felt happy and praised God for helping my daughter not for being bitten by the snake.

In the morning I did not tell anyone because I was settled after thinking of what the dream meant. The snake meant -- Satan's temptation. Stepping on it meant -- state of being tempted. Killing of the snake meant -- overcoming the evil. Burying meant -- the same kind of temptation
will not come again.

Mashoko has had the dream one time and has not previously told the dream to anyone.

Charley Matthew (Asian Indian) (174-175)
Age: 23
Baptist Student Centre Worship and Bible Study
Student at University of Zambia
A Christian
Single
2 December 1989

I do not believe dreams come true, not usually anyway, but the following are two dreams that have strengthened me -- and have come true in a way.

In early 1985, after I'd written my form five exams, and waiting to come to University, I started getting worried about whether I'd actually qualify to come to University. I'd pray to God continuously to make me come here.

One night I dreamt the following: It was bright daylight. I was in a place I knew was the University campus, in the dining hall. I was talking to people and feeling free. There were plenty of people around, some waving to me. The feeling was of freedom and happiness.

When I woke up, I knew I'd qualified to come to University. The actual letter of acceptance came later, a month or so later, but I was sure I'd qualified.

According to Charley the dream University campus had no resemblance at all to the actual place.

After writing my Math exam this past August, I had serious doubts about my passing it. As I waited for the results, I prayed I'd pass, but I had a feeling I'd failed.

Then I dreamt the following: Bright daylight. I was in a classroom, a regular one with desks. I can't remember any of the others in the class, but there were others. My math lecturer was standing next to me, and he patted me on the back and when I looked up at him, he smiled, a reassuring type of smile.

I woke up absolutely sure I'd passed math. And I had!!

The classroom was not like any used by the math lecturer, but I think it resembles
a classroom I identify with seniors, another sign I'd passed. (The feeling was that I was in a senior class, having passed the math exam.)

There was a time I went through a similar traumatic period, when I prayed my grades were good enough for Medicine. Same doubts, same worries -- but no dream, and I was selected for Engineering instead of Medicine.

Fred Brown Phiri (176)
Age: 33
Married
Christian since 1975
Woodlands Baptist Church
Music director and Vice-Youth leader
Form V and College education
22 April 1989

I have been dreaming of having been accommodated in my own house. Sometimes I just dream that I am in my own house and I become extremely happy. In my dream I just find myself cleaning this house and making myself very comfortable in it (home). Surely, the happiness that I always have every time I am having this dream is somehow extraordinary as I have hardly experienced it yet in my normal state.

Surprisingly enough, however, my wife has dreamt of the same accommodation issue before, and in fact, she has also done it on several times too.

Fred has had this kind of dream regularly (at least more than three times), and has told his wife about them. Here is his interpretation:

Well, apparently, I am not accommodated and I am staying with the in-laws who have given me a kitchen to be sleeping in. This kind of situation has become extremely bad. Indeed, it has become so bad that it has even affected our thinking capacity as we have always hoped to be accommodated one day.

However, I strongly believe that this dream has been coming so constantly because of the reasons below:

(A) Whatever happens, God will at one day provide me with a house and on this day or during this period I will be the most happy person together with my wife for we have
been facing this problem since 1986 (January).

(B) This dream has kept on coming simply because my mind has always been on this accommodation problem.

Phiri is confident his dream is a confirmation that he and his wife's desires will one day come true and they will own a house of their own.

Charles Mwale (177-179)
Single
Age: 27
3 years military training after secondary school (aircraft maintenance)
International Baptist Church
A Christian for 7 years
Aircraft maintenance at airport
November 1990

This particular dream I had in late 1986. It came about when I was given a task of sharing on a Sunday. I got worried because I had never preached before. I sought the Lord to show me what I should preach.

One night I was doing guard duties at the airport. As I sat guarding I fell asleep. I started to see people coming into my section (mechanical) to eat food. These were employees from other sections at the airport. I started feeling jealous because they were going to eat all our food. After some time my heart was full of love. I started welcoming them and was actively giving and sharing food until everyone had his share. And suddenly I awoke.

I felt good because it coincided with the message I was going to preach -- Ezekiel 33. The message was about sharing God's word to all people. In the dream, the food was symbolic of the Word of God preached. My section was symbolic of the Christians. The other sections symbolic of non-Christians. So in real life, we should preach to all, not only those who are in the church.

Another dream:

This dream I dreamed once about September 1987. It had quite an impact on me. I had this dream after I had written the promotion exams in order to be promoted to a higher rank. I began waiting for the results. I waited with my friends for a
long time. One day as I slept I dreamt I was in the aircraft hanger doing repairs. We were about six to ten. There was my boss there. All the others were my rank mates. As we were standing my boss called my name. He said, ‘Charles has passed his exams.’ Then he went on to say, ‘There are only a few of you who have passed these exams. If I promote these few, don’t complain.’ It was a soft, sweet voice, like the voice I normally recognize when God speaks to me.

After this dream I was asking my friends about the results because I was anxious to know. ‘Are my results out?’ ‘No they are not out.’ ‘Anyway, me I know my results.’ One friend said, ‘You are not a prophet, are you a prophet?’ I just laughed in my heart, I didn’t say anything. I kept telling people I knew my results, though I didn’t reveal my dream. I wanted to testify in church but I wanted to wait until it came to pass since many in church would disregard the dream.

One day when we were working on the line (maintenance), we heard the results had come that day. When the results were brought I noticed that as the dream had it, out of my section of twenty only five had passed. Among the five, I was the highest.

We were working one day. I asked one brother who is a supplier petro to trucks. I started to ask him since he’s a senior man to me. I asked him about when the promotion board would sit to decide on who would be promoted. He mentioned that the board has already sat and there was no chance for us to be promoted at the particular time. So I said to him, ‘God can do anything. He can change the decisions of the board so that we are included in the promotion.’ This man is a Christian. But he didn’t see the possibility of what I said. After a week I was picked for a tennis team to play inter-service games—air force, police, etc. Whilst I was there at the tennis tournament I forgot about my promotion. One day after a match I went home in the early evening. Before I reached my place I decided to pass through one brother’s place. I knocked at his room and he called me to come in. Just when I entered he greeted me and said ‘Welcome corporal!’ I was overjoyed. I asked, ‘I’ve been promoted?’ He continued assuring me that I was promoted. I was overjoyed. The next day people were congratulating me, telling me I was promoted. I
started telling some of them about my dream, especially most of my bosses. Some of them were surprised. Some, they know I’m a Christian, and have seen how God has worked in my life, they couldn’t comment.

The voice in the dream was God’s voice. Most of the time he calls my name ‘Charles.’ I knew it was God speaking.

In some dreams I have doubts and these dreams do not happen as I dreamt. But where I know God has spoken I have no doubts.

Mwale told of a trance:

I have many dreams. Some are trances. Like one day I was working in the line. I had a little disagreement with my friends. So I decided to lie down under the aircraft. As I was lying there reading some Christian literature, somehow I was taken in a trance. What I saw in front of me was a beach, a great flat beach. On that beach swallows were descending onto the ground. They were in great multitudes, so packed together on the ground. Within a short time I just came to.

After that the Scripture of the birds which is mentioned in the Bible came to my mind where Jesus said, ‘Not one of these dies without my permission.’ It confirmed for me that God cares for me much more than these birds. The next day after I had the trance I was walking and as I looked up in the sky I saw a swallow. After a few seconds I saw another one. Then within the next few seconds I saw another one. I was reminded again -- the Lord cares for you! I got to my destination and had the sad news that the girl I was seeing I shouldn’t see anymore. God prepared me for this.

I’ve had other trances (visions).

Can Christians more devout than most have an easier time with the interpretations to their dreams?

Ackson Brian Tembo (180-181)
Age: 26
Christian since 1985
International Baptist Church
Member of the choir
Form V education
November 1988

I usually dream I am being chased by
somebody and when I try to run I fail as result I start crawling on my knees faster and when I try to shout for help my voice goes out and I start to cry and all of a sudden I woke up feeling tired and scared. I have been having this dream for quite sometime now.

The same week, Ackson took an overdose of pills to lose consciousness of his troubles. He was taken to the hospital. The next night he had a dream. Then, that same week, he had an accident. The following is the account in Ackson’s own writing:

Sometime last month I dreamed that I had been involved in a road accident. The same week I had this dream I had some problems (not in dream) at home with my relatives and I was very much upset that I decided to leave home and go to the Copperbelt. On the way to the Copperbelt, as we were approaching Kabwe, the bus I was travelling in, the driver lost control and it left the road and overturned three times. Three people died on the spot. Among the dead people was a lady whom I was sharing with the same seat on the bus. This lady was a Christian. She even shared some scriptures with me from the Bible on the way.

Some few minutes before the accident happened, this lady told me that she could read or see pain and hatred on my face. She asked me what was troubling me and I told her that there was nothing troubling me even though deep down in my heart I knew there was pain and hatred in me for sure.

Ackson said he has had the first dream several times but has told no one. The second dream he has had once and has told a friend but received no help with the interpretation. Ackson gave the following interpretations:

The first dream I don’t know what interpretation I can give and the second dream I feel that God somehow wanted to reveal to me something through this lady but I didn’t give him a chance by not telling this lady exactly what was in my heart and how I was feeling at that particular moment.

I feel that God wanted to tell me that I should learn to forgive my relatives
despite what they are doing to me. God is the only one who knows exactly what I am undergoing through and that I should try to show love to my relatives despite what they do to me.

The accident happened when this lady was trying to deliver something to me which God had prepared. May her soul rest in peace. Amen.

All his deep bitterness left him suddenly. He returned to Lusaka to restore good relations with his relatives.

Davies Phiri (182)
Age: 31
Married with four children
Christian since 1978
Woodlands Baptist Church
17 September 1989

I was fast asleep and somebody asked me, 'Where are you going?' Then I told him, 'I'm going to work.' 'Stop there first!' I stopped. Then he showed me the book with a silver cover. And he asked me a question: 'What happened to Gabriel with God?' So I didn't know the answer. Then he came and hit me here on the chest. When I heard on the roof 'bang' I woke up.

Davies had the dream last week on Wednesday. The voice spoke in English. Davies was afraid when he woke up, thinking somebody had used magic. He did not know the meaning of the dream and has not told anyone about this dream.

This obviously religious dream is intriguing. Somehow one gets the feeling a correct interpretation of it is important for the dreamer. Unfortunately Phiri does not know the meaning nor has he received any help with an interpretation. Buck believes that if a dream interpretation is to be relevant and satisfactory, some knowledge of the life circumstance of the dreamer is indispensable. She
asserts that Daniel and Joseph, the son of Jacob, had such knowledge in relation to the dreams of Nebuchadnezzar and Pharaoh respectively. Dr. Liliane Frey of the Jung Institute in Zurich, Switzerland, who worked with Jung for twenty-six years before his death, is also convinced of the necessity of knowledge about the dreamer’s childhood or life experiences and circumstances in order to draw some conclusions about a dream interpretation.

Ezekiel Mwanza (183-185)
Age: 30
Married with two children
Christian since 1979
Woodlands Baptist Church
19 March 1988

Mwanza confessed to having many dreams, a number of them having come to pass.

I dreamed about a wedding of one of the brothers here [Woodlands Baptist Church] who was married at Nakatindi Hall. In this dream another brother who was in Kabwe was transferred back to Lusaka. Now this same brother earlier this year actually was transferred from Kabwe to Lusaka. He is marrying next month. This brother who was married in the dream was married two or three months after the dream.

Another dream:

I once dreamed that brother Davies was moving from Chilenje south to Woodlands extension. I myself moved to the same area where he was. When I moved Davies was the first person to come and see me in the house.

These events with Davies did take place two months after the dream. Then three months after the dream Mwanza moved to Woodlands extension. It was Davies who was the first to come and greet him. Mwanza claimed he had no previous conversation or knowledge that Davies shifted to
Woodlands extension. Mwanza had no thought of shifting before the dream.

Another dream:

In July last year I dreamed that a family with a truck came into my yard and I saw many things but especially I noticed a baby coat. The things were off-loaded into my yard. Then I woke up.

Last month a man who was brought as an employee of the Zambia National Commercial Bank brought his things to my house (which is a bank house). Some of the things were already off-loaded in the sitting room. The baby coat was seen in the back yard. A mistake was made!

Mwanza claimed to have many predictive dreams.

Abbicha Nanga (186)
Age: 29
Bethel Baptist Church (in Kafue but a part of the Lusaka Baptist Churches Association)
Christian since 1980 (baptised in 1988)

On 11 April 1989 this writer received in a letter an account of a dream by Abbicha Nanga:

Dear Sir,

It is my pleasure to narrate to you my dream. Before I go into the narration of the dream I’d like to give you my history briefly.

I was born in 1960 and was brought up in a nominal Christian family. When I was young (about 12 years old) I loved to read the stories of Jesus. I could buy small leaflets and read through them. When I became 17 I started drinking and smoking both cigarettes and marijuana (dagga) and rebelled, and became an antiChrist.

When I was 20 years old there was an interdenomination fellowship at ZAF [Zambia Air Force] base (Lusaka) and I attended. There I received Jesus and miraculously, I stopped smoking. I really became a true Christian but one without a Church. We used to meet in the hall almost every evening. And then after three months we were transferred to Mumbwa and there, because there was no fellowship and ‘born again Christians’ I started associating with Heathens and I backslid. That was in 1980 I went back to my vomit. Now it was
worse, because after that time now I could take any beverage (especially kachasu) and all sorts of drugs, including sleeping tablets just to get intoxicated.

Then when I came to Kafue about 4 years later (1984) a sister from Bethel Baptist who was my sister-in-law’s friend used to come to our home and preach. So I started going to Bethel Baptist Church and I repented.

But what used to happen is, since I had heathen friends I’d go to them and try to win them to Jesus. They would sincerely agree with me but they wouldn’t go to church or repent and in the end they would drag me to beer and the like. So I’d backslide again. So it went on like that until one day when I experienced a nightmarish dream.

I dreamed that numerals were being written in the sky. It was a counting from 1-7 [one to seven]. When I woke up I was gripped with fear. I don’t know why I was filled with fear but my conscience told me it was God who spoke to me and told me that I’d be warned seven times. From that day whenever I smoked I became filled with fear.

Now I wonder if it’s possible to live happily without Jesus. From that day up to now I’ve stood firmly in Christ. I don’t know how many times I’ve been warned.

I got baptised on 6 November 1988. At the moment I’ve no church responsibility since I just got baptised.

Abbicha had lived a haphazard Christian life, and undoubtedly felt guilty about his waywardness, until his startling dream of the numerals written in the sky. Fisher has argued that when the need for individual change is sufficiently strong, this may give rise to dreams, which in turn can sanction change in one’s life.11 Rehfish had similar notions.12

Elidah Phiri (187-189)
Age: 43
Married
Form III education
Christian
International Baptist Church
Member of Choir
October 1988

About mid-September 1988 I had a dream in which my former husband came to pick me, from where I was staying, at gun-point. When my elder sister asked him where he was taking me to, he said he did not want to discuss anything with anybody. At that point he cocked his gun (pistol) and led me into the bush -- three of our children (small ones) followed us closely. We came across a house but there was nobody at that house. Later on the owner of the house came with his two friends. They entered the house and cooked a very big nshima which they started eating. Meanwhile his parents came but sat outside the house.

The father to the owner of the house started undressing himself but each pair of trousers he took off he remained with another pair underneath. Then he and his wife left the place.

Later on my former husband started chasing me with snakes in his hands. I ran and ran and later managed to get hold of his hands and shook them vigorously and managed to make him drop all the snakes. But that time my elder sister had reappeared in my dream -- she again talked to him but did not want to listen to her.

Another dream:

In 1980 when I was expecting my last born I had a dream in which I was chased by snakes. I ran very fast but those snakes were faster than me so I started flying. After flying for some time I got tired and fell in water. Just there my late sister came, got hold of my hand and swam across the water before the snakes caught up with me.

Another dream:

In 1977, September, I dreamt a very big church gathering at my house. My late father was one of the guests but the only one with signs of the cross in his palms.

We prepared some food and when I went to serve him he did not recognise me. Some members of the delegates had to introduce me to him.

The night I had this dream my husband did not come back home. The following morning we got a phone call from the University Teaching Hospital to say he was involved in a road traffic accident the previous night
and was badly injured.

Elidah said she has had similar dreams involving snakes and dead people. She has talked to friends, relatives, and a workmate about these dreams. Her workmate said the dropping of the snakes was victory on her part. Elidah gave her own views:

In first and second dreams: snakes, to me, represent Satan and this could be a warning to me against something coming ahead of me.

In second and third dreams: There are dead people involved and this is where I need help in interpreting my dreams.

**Evaluation of English-speaking Urban Dreams and Visions**

A Comparison with M. L. Daneel

There were six conversion dreams recorded (four out of the six with specific conversion action after the dream) from English-speaking Baptists, i.e., dreams which seemed to have played a strategic role in the conversion of a non-believer to the Christian faith. Gilbert Wandi's conversion dream, first publicised as an article in *The Answer* magazine, a periodic magazine printed by the Baptist Mission of Zambia, is evidence that conversion dreams are given credence by a wide circle of believers, and one would assume by many missionaries as well.

We have seen in a previous chapter the affirmation of dreams and visions in the traditional African religious context. Dreaming among members of English-speaking churches appears to be common, but how do they feel about their dreams, or the place of dreams in their Christian
lives? Do dreams feel as significant in the Christian context as in the traditional religious context? By the varied responses (and the action taken) after the occurrence of dreams and visions, a good number seem to have a positive view of their dreams and visions. But only one dreamer (a non-Baptist) shared his dream with the church congregation, only three told their pastor their dreams, and only one told a deacon. And while other dreamers may have shared their dream or vision with a trusted friend or relative, one gets the impression that the circle of confidants to dream and vision stories is, for the most part, quite small. There was no evidence in the data that a Western missionary was ever told a dream or vision. Yet several dreamers took action that resulted in revolutionary change in their lives. Four were converted to the Christian faith, and one married the "woman of his dreams," for example.

Because dreams and visions have never been a central issue for missionaries, their value as group-integrating within the church was not evidenced in the process of data collection among members of English-speaking urban Baptist churches. Aside from Maximillian Musunse, there was no evidence that the dream or vision was used to bring together believers into a common bond based on a common experience. In the case of Musunse, we have no record how the sharing of his dream to his congregation was received or to what degree the dream is shared in the larger group as an integrating factor. The evidence seems to indicate that while the sharing of dreams with friends or other
individuals can have the potential of serving as a spiritual support system, the fact that in the majority of cases the circle of dream confidants is either very small or utilized haphazardly precludes capitalising on the potential of the dream as a group-solidarity instrument.

Our information on dreamers from the English-speaking urban churches revealed twenty-six dreams or visions (39%) with no action recorded, which means that these dreams were either kept to themselves or were shared or some other action taken but has not been recorded. The data indicated the dreamer (or visioner) told his/her relative(s) four times, his wife four times, her husband once, her father once. Thus on ten occasions a close relative was told about a dream, representing 15% of the dreams and visions (out of sixty-six).

There were seven dreams categorised as "call" dreams directly influencing the dreamer to go into the Christian ministry. This represents approximately 10% of the dreams from dreamers in English-speaking churches. An intriguing question is, "Are females to receive call dreams?" The answer to this question may depend upon a definition of "call dreams." To define call dreams as relating decidedly to the ordained Christian ministry, or the pastoral ministry, excludes the vast majority of women. Hence when, for instance, Dorothy Banda dreams of seeing herself preaching to a crowd of people on a number of occasions, does the fact that she is not a man but a married woman, preclude her from the pastoral vocation or the full-time evangelistic vocation and therefore precludes her dream as a "call"
dream? Are we to interpret her dreams as simply spiritual guidance to witness and share her Christian faith on an informal basis only? If we were to broaden the call dream "to the Christian ministry" to be inclusive then she and other female dreamers may have been called to be active proclaimers of the gospel, with or without formal church office or sanction.

The research among members of English-speaking Baptist churches revealed that dreams were not justification for joining. Dreams resulted in conversion (six), led one to be baptised (two), led one to join a church (one), and led one to establish a church (two), but no evidence surfaced that dreams were officially accepted and standardised as divine sanction and hence a justification for church membership.

Neither speaking in tongues nor the ability to dream dreams or have visions is the standard by which English-speaking Baptist church members are evaluated for the depth of their spirituality or orthodoxy. Hence it can be presumed that many dreams and visions are discarded along the way, or if not discarded, then ignored or forgotten, unless they come back to haunt the individual. At the same time one can look at the propensity to dream profound dreams by Michael Chisanga that so affected his life, or the regularity with which Dorothy Mutwale dreamed predictive (premonitional) dreams that came true in one way or the other. Nevertheless, neither dreaming nor "correct dreams" have ever been criteria for right-mindedness and loyalty to the church among English-speaking Baptist
churches. The numbers of dreamers who either told no one their dreams or took no action on their dreams (twenty-six) or who told a friend or two but never pursued their dreams any further, or the number of dreamers who got only partial understanding of their dreams but seemingly did not find a way for a breakthrough in interpretation, do not convincingly substantiate Daneel's assertion that members tend to either forget their dream or fail to mention their dreams. It is not possible based upon the data collected to know with preciseness how many dreams and visions have been forgotten or discarded in some way over the passing of time.

As in the Manyika rural and Lusaka Nyanja-speaking surveys, it cannot be deduced from the data what percentage of Baptist members of English-speaking urban churches regard dreams as a way God directly communicates to man. The question is not how many members dream but how many members regard dreams as a means of divine revelation. The numbers would be high, but how high must remain unknown. As we have seen, though many English-speaking Baptists seem to be more adept at dream and vision interpretations than their Manyika and Nyanja-speaking urban counterparts, some dreamers are confused by their dreams. In addition, to dream little does not necessarily mean that he or she does not regard dreams as having divine origins and divine intentions. It would be interesting to discover how many regard dreams and visions as originating from the devil or witchcraft. The evidence from English-speaking urban Baptists demonstrates that dreams and visions are common
and regular, and that many regard these dreams and visions as stemming from God who has a message to bring, whether they fully understand that message or not.

Summary of Typological Enquiries

A. Who dreams in the English-speaking urban Baptist churches?

1) Male. There were twenty-three male dreamers giving forty-four dreams and three visions. Their ages were 29, 45, 30, 31, 21, 18, 33, 32, 27, 26, 27, 21, 18, 26, 24, 24, 42, 26, 49, 35, 28, 28, 23. Nine were married, twelve were single, and two with unrecorded marital status. Seven dreamers were either members of International Baptist Church or related to the church through a Bible study fellowship, nine were members of Woodlands Baptist Church, one was a member of the Baptist Student Centre, one was a member of Bethel Baptist Church, and five were either members of Kitwe Central Baptist Church or related to the church in some way. The dreamers finished grades 12, 7, 12, 11, 12, 12, four finished a college course, one completed an M.A. beyond the B.A., and four dreamers were in the Baptist seminary (usually requiring a grade 10 or above). The dreamers stated they have been Christian believers for 9, 30, 9, 11, 6, 2, 14, 10, 5, 7, 2, 3, 7, 5, 12, 14, 4, 21, 12 and 13 years, with no record for three men. Keeping in mind that some of the men held several positions in their church, these are nevertheless the church leadership positions recorded: three deacons, two lay preachers, four pastors studying at the seminary, one
prayer secretary, one usher, one youth leader, one music director, one church chairman, one Sunday School Director, one Vice-Youth leader, one caretaker of the church, one member of the choir, one chairman of the men’s fellowship, one assistant pastor and one who was the chairman of Scripture Union at the secondary school. No one required a translator. The tabulation reflects what each dreamer shared or chose to share and does not reflect a complete compilation of all the facts for each of the categories above.

2) Female. There were ten female dreamers who gave eighteen dreams and one vision. Their ages were 18, 18, 43, 48, 29, 38, 19, and 3 unrecorded. Six were married, three were single, and one divorced. Seven dreamers were either members of International Baptist Church or related to the church through a home Bible Study fellowship, one from the Baptist Student Centre and two were members of Kitwe Central Baptist Church. The dreamers finished grades 12, 12, 10, 9, 11, one college degree and four with no record. The dreamers have been Christians for 4, 26, 7, 2, 6, 10, 24, and 3 years, with one unknown and one a non-Christian. One served as a Sunday School teacher, two in the choir, one youth worker, three were leaders of the women, and one was the chairman of the Women’s Department of the Evangelical Fellowship of Zambia (inter-denominational body). No one required the use of a translator in sharing their dreams. The tabulation, like the male dreamers, does not reflect a complete compilation of facts for each of the categories studied.
B. How often do English-speaking urban Baptists dream or have visions?

Thirty-three dreamers gave sixty-one dreams and five visions. But these dreams and visions recorded are not the extent of their dreaming. Ten dreamers stated in their testimonies that they have many dreams. This writer's conversations with other dreamers indicated that the number having "many dreams" is greater than what is reflected in the data collected. Four dreamers indicated they had the same dream "several times," two stated the same dream "came quite often." One dreamer said the same dream came "twice or three times a month for one year," another said she had the same dream "every night for one week," another said the same dream came "three or four times in a week" and "continued for some weeks," another said he had the same dream "two consecutive nights," another said the same dream came "on more than two occasions over a two year period," another said the same dream came "for three or four years," one testified to dreaming "of different situations," one admitted to having "some trances," another said the same dream reoccured "four days later," another said both he and his wife had the same dream "several times," and another admitted to having a number of "moving dreams." The evidence demonstrates that these dreamers maintain consistent patterns of dreaming, probably more so than the information gathered reflects since the dreamers were not asked in each case, "How often do you dream?" The evidence merely reflects what they freely shared during conversations with
them which I recorded.

C. Who or what appears in dreams and visions?

1) Persons appearing in dreams:

- child - 1
- woman - 4
- dreamer himself/herself - 47
- cousin - 1
- sister - 4
- mother - 4
- people (students) - 2
- teacher - 2
- Jesus Christ - 1
- many people - 15
- pregnant woman - 1
- men - 2
- voice - 4
- white man in white clothes - 2
- man - 11
- farmers - 1
- women - 1
- devil - 1
- American missionary - 1
- father - 5
- person - 2
- friend(s) - 6
- ladies - 1
- leader - 1
- dead people - 2
- neighbours - 1
- groups of people - 2
- family - 3
- angel(s) - 3
- demons - 2
- girl(s) - 3
- ill person - 1
- Christian people - 1
- President of Zambia - 1
- husband - 1
- preacher - 1
- boss - 1
- fellow workers - 1
- students in classroom - 1
- white couple - 1
- relatives - 1
- driver - 1
- daughter - 2
- son - 1
- former husband - 1
- children - 2
- parents - 1
- wife - 3
- dead man - 1
- school boy - 1
2) Objects appearing in dreams:

- very beautiful place (heaven) - 1
- house(s) - 9
- window - 2
- bright daylight - 2
- University campus dining hall - 1
- classroom - 2
- desks - 1
- frogs (demons) - 1
- big stones - 1
- two legs - 1
- human faces - 1
- beard - 1
- ground - 6
- sky - 5
- cloud(s) - 2
- sword - 1
- church - 6
- blue suit - 1
- office - 1
- Bible - 4
- tree(s) - 3
- hoe(s) - 2
- field - 2
- hill - 2
- bush - 4
- big rat - 1
- sharp teeth - 1
- stick(s) - 4
- sign post - 1
- rhinos - 1
- lions - 1
- snake(s) - 4
- bed - 1
- mansions - 1
- tears in eyes - 1
- other creatures - 1
- road(s) - 2
- blanket - 1
- village - 4
- valley - 2
- hymn book - 1
- pastor's manual - 1
- black cloth (robe) - 2
- bucket - 1
- small stone - 1
- river - 3
- pajama - 1
- water - 3
- big pot - 1
- fire - 2
- roots - 1
- room - 3
- door - 2
seashore - 1
picnic - 1
beer - 1
disco machine (radio or cassette player?) - 1
pants - 1
small ditch - 1
hell - 1
fog - 1
ladder - 1
heaven - 4
world (globe) - 2
platform - 1
wall - 2
gate - 2
floor - 1
chair - 1
table - 1
bench - 2
keys - 1
steps - 1
grass - 3
white robe - 3
green sofa seat - 1
good treasure - 1
dust - 1
leaves - 1
South America - 1
small countries - 1
visual numerals - 1
ant hills - 1
hole - 1
(liquid) stuff - 1
path - 2
sun - 1
red globe - 15 - 1
purple robe - 1
medicines - 1
herbs - 1
food - 3
pit - 1
corridors - 1
school - 1
dormitories - 1
foyer - 1
car park - 1
spaceship - 1
bus stop - 1
horror eyes - 1
bus - 1
gun - 1
trousers - 1
palms (of hand) - 1
lake - 1
bridge - 1
broken bridge - 1
clothes - 1
sweat - 1
bushes - 1
rope - 1
head - 1
kitchen - 1
coffin - 1
conference - 1
shops - 1
books - 1
tin container - 1
scriptural manuscripts - 1
swamps - 1
trenches - 1
war planes - 1
bombs - 1
wedding - 1
Nakatindi Hall - 1
truck - 1
yard - 1
baby coat - 1
book with silver cover - 1
chest (upper body) - 1
desert place - 1
pool-like hole - 1
pick shovel - 1
doves - 1
strange places - 1

3) Persons appearing in visions:

dreamer himself/herself - 2
people - 1
voice - 3
woman - 1
two fair-looking men - 1

4) Objects appearing in visions:

strange city - 1
visual words - 2
beach - 1
swallows - 1
ground - 1
heavens - 1
umbrella - 1
hands - 1

One easily notes again the rare appearance of divinity in these dreams and visions. "Jesus Christ" appeared only once. However, if we were to consider other figures, voices and angelic beings who represent divinity, then we have seen that divinity (not necessarily Jesus Christ or God) is not quite such a rare presence in dreams and
visions among members of English-speaking urban churches. In this regard, English-speaking urban dreams and visions are similar to Manyika rural and Nyanja-speaking urban dreams and visions.

D. What sorts of themes or motifs appear in dreams and visions?

As in chapter four and five, the themes in this section will be limited to the eight already identified in the previous two chapters. This seems to be a broad enough categorization to be inclusive of the varied types of dreams or visions encountered in the English-speaking urban churches of Zambia (primarily from the Lusaka Baptist Churches Association). Again, the element of subjective analysis of dream evaluation is necessary in order to categorize such topics as call (to Christian ministry) dreams, conversion dreams, etc.

Pannel Chindalo

Dream 1: Encouragement in the Christian life and spiritual growth to sustain that life seem to be the theme of this dream in which a golden-coloured rope from heaven rescues the dreamer from certain death at the hands of enemies.

Vision: The vision of Kathleen under the umbrella sought to give the dreamer spiritual guidance as to whom he should eventually wed.

Dream 2: At the time of the dream it was perplexing, but matched with the vision four years later the dream is one of spiritual guidance to a life partner and a happy marriage and home life.

Maureen Nyanda

Dream: According to the dreamer, this dream is to encourage her not to lose hope, that her brother is not dead.
Vision: Seeing words passing in front of her was a vision leading to her conversion.

Michael Chisanga

Dream 1: Part one of the dream can be a call dream to preach the gospel as in the dream Michael is triumphant over demonic battles. The dreamer’s victories over the persecuting demons also can serve as spiritual encouragement and spiritual growth. In part two the dreamer is given a chapter in Proverbs warning him to be careful about women, and to continue preaching.

Dream 2: The voice giving instructions makes this a dream of spiritual direction.

Dream 3: Clearly a call dream to preach the gospel with several references to preaching in spite of fears and obstacles.

Dream 4: This dream of refuting the devil is a dream of encouragement and spiritual growth.

Michael Chonta

This dream of God’s rescue of the dreamer from a pool-like hole resulted in spiritual growth.

Patricia Kongwa

The appearance of the dreamer’s mother and father, and the comforting conversations that take place, make the dream spiritually uplifting.

William Chanda

The dreamer’s preaching the Word of God in various places make this a call dream to go into the preaching ministry.

Hope Sakanjole

The voice and the floating words, the "Great Commission," led to the dreamer’s conversion.

Dorothy Mutwale

Dream 1: Unknown man in purple robe who spoke of being dead was a warning of death to come.

Dream 2: The dreamer found herself preaching to a large crowd on treating patients as persons, not furniture.
This dream came true a few days later. A dream of spiritual guidance.

Dream 3: This dream warned of a death to come in the mourning of the sister to the man who died.

Dream 4: Dreamer finds herself preaching at various places and occasions. This is a dream of spiritual direction. (Call dream?)

Dream 5: Dreaming of specific medicines or herbs to help a sick person but has never gone to bush to dig the root. Seems to be giving guidance to the dreamer.

Peter E. C. Ngangula

This dream on tithing is a dream of spiritual direction resulting in spiritual growth.

Simbi Rovah

The healing of his ill father in the dream in the name of Jesus can be viewed as giving encouragement and guidance to the dreamer.

Margaret K. Makani

The dreamer and her friend fight two menacing ladies dressed in black robes, only to find them later in church in white robes. Perhaps the dream intended to provide spiritual direction or encouragement.

Dorothy H. S. Banda

Dream 1: Dreaming preaching to a mean crowd of people could be a dream of encouragement and spiritual direction in the dreamer’s life.

Dream 2: Preaching to a quiet crowd is a dream of encouragement and spiritual direction for the dreamer. 17

Oscar Hara

Dream 1: The realisation that the dreamer should not have beaten the boy may be lesson to help him to grow spiritually.

Dream 2: War airplanes fighting in the air, and a small child crying and being comforted by the dreamer. Perplexing dream. 18
Margaret Mwila Khonje

The singing of religious songs by a group of students in a classroom, panic, confusion and fear in the dreamer and among other students, the coming of a spaceship and the aliens catching and converting anyone they can, and the dreamer being chased by the 'god' from the spaceship -- reveals religious/personal conflicts within the dreamer.

Gilbert Wandi

Having been thrown in a fiery pit but rescued by an unknown man led to his conversion (after weeks of experiencing the same tormenting dream).

Maximillian Musunse

Dreamer seems to view the symbolism of his joining hands with "two fair and meek looking men" as a call to one day serve God in "Argentina," "Bagota," "Oug" and "Mali."

James Mwape

Seeing himself boldly reading the Scripture to a congregation gave the dreamer encouragement in his "dormant" Christian life.

Borny Kantooma

Dream 1: Being escorted up to heaven and viewing its splendor gave the dreamer an uplift and aided his spiritual maturity.

Dream 2: The voice asking the dreamer to choose the anthill that contains the truth, and the vision of "twenty years" remaining to his life seem to provide needed guidance and spiritual growth to the dreamer.

Dream 3: The red globe shaped by two angel wings caused the dreamer to praise God as he was lifted in the heavens. Seemingly a dream to build up dreamer's faith (spiritual growth).

Dream 4: Declaring himself a Christian, at which the demons flee, appears to indicate reassurance of God's power over demonic forces (spiritual growth).

Estella Mwaba Mwila

A perplexing dream of being chased by an image of a person. Dreamer wants to shout but cannot, wants to run but cannot.
Benson Chembe

Dream 1: Refusal of choir leader to accept the dreamer serves as a warning to the dreamer of a spiritual need in his life. (Later led to his conversion to the Christian faith).

Dream 2: Falling in a ditch that was getting hot like hell, the dreamer begins shouting for help. Another dream of warning that later led to his conversion.

Dream 3: Dreaming of rejoicing in heaven (after his conversion experience) is a dream of uplift and encouragement.

Dream 4: Praying for the dead who arise from death after prayers indicates a call to the evangelistic Christian service or a spiritual direction to lead a life of active witness of the Christian faith.

Bernard Kapungwe

Dream 1: Because the dreamer has had similar dreams like this one where he is found going to a village to preach God’s Word, this dream can be seen as a call to the Christian ministry.

Dream 2: The gift of a pastor’s manual and hymn book and the request to lead the worship service by a missionary seemingly connotes a call to the Christian ministry.

Dream 3: The presence of a witch, a deceased mother appearing, roots for special medicine, and the fact the dreamer is a Christian makes this dream difficult to interpret (perplexing).

Dream 4: This is a perplexing dream because the dreamer is awakened before he heard his deceased father’s explanation of how he died.

Kasuba Musukwa

Dream 1: Dream gave warning to the dreamer (mother of Kasuba and woman who lost her small child) of the woman seeking to kill her.

Dream 2: Another dream warning this woman who lost her child that her cousin was seeking now to kill another child of hers.

Frederick Katwe

Dream 1: The angel escorted the dreamer to heaven where he saw the golden streets. Gave the dreamer a spiritual uplift to continue in his Christian life.
Dream 2: The sight of cream-white doves gave the dreamer happiness and encouragement in being a Christian.

Dream 3: The dreamer saw South America and some small countries on the globe of the world but does not understand the meaning. Not enough information is available to make some sense out of the dream.

Langford Mwila

Dream 1: Dreamer’s conversations with the President of Zambia and the President’s offer to create a post for him to use his musical abilities may simply be wishful thinking, or perhaps a spiritual direction motif.

Dream 2: Dreaming of being in school again and seeing himself reading in a classroom may indicate further studies for him and hence this may be a dream of spiritual direction.

Jetty Mashoko

The snake was killed in the dream and did not cause any harm. The dreamer praised God (though she says she is not a Christian) in the dream. The dream could be leading her to convert to Christian faith.

Charley Matthew

Dream 1: The "bright daylight" and the scene of the university campus gave the dreamer encouragement that he qualified to enter the university.

Dream 2: The "bright daylight" again and the reassuring smile of his math teacher gave the dreamer encouragement that he passed his math exam.

Fred Brown Phiri

The dream seems to instill faith in the dreamer that some day he will live in his own home (spiritual growth and uplift).

Charles Mwale

Dream 1: The dreamer’s realisation that he should welcome all fellow workers to eat the food prepared and to see himself actively giving food away seems to convey spiritual guidance.

Dream 2: In the dream the assurance was given by the boss that the dreamer passed his promotion exams (an uplifting dream).
Vision: The sight of great multitudes of swallows and the Scripture verse that came to the dreamer immediately after vision makes this a dream of spiritual growth.

Ackson Brian Tembo

Dream 1: Fleeing someone and being terrified may be a dream of religious conflicts.

Dream 2: The road accident warned of an accident to occur (which happened). The circumstances surrounding the accident, however, brought the dreamer to reconcile with his relatives (spiritual growth).

Davies Phiri

The confrontation of the dreamer with a man with a silver covered book could be a warning, but more information is needed (perplexing).

Ezekiel Mwanza

Dream 1: The dream about the wedding of one of the dreamer’s friends is predictive in nature and could be seen as encouraging if shared with the one concerned.

Dream 2: Another dream predictive in nature involving the shift of a friend from one place to another. Any spiritual significance or motif is difficult to decipher.

Dream 3: In the dream, the family with a truck who off-loaded everything was predictive of an incident that occurred later. It is difficult to determine a theme or spiritual significance to the dream.19

Abbicha Nanga

The numerals "1, 2, 3, 4, 5, 6, 7" written in the sky seem to be difficult to understand. But the dreamer felt it was God warning him that he will be warned only seven times about his misbehaviours.

Elidah Phiri

Dream 1: In this dream the dreamer’s former husband torments her with a gun and later with snakes in his hands. This is a perplexing and disturbing dream.

Dream 2: Again the dreamer is tormented by snakes. She flies but later falls in water, only to be rescued by her late sister. Another perplexing dream.
Dream 3: The appearance of her late father with the sign of the cross in his palms, yet the dreamer not recognising her father until introduced is perplexing and difficult to understand.

A number of dreams seemed to harbour more than one of the eight motifs and the following scale reflects this fact:

- Call (to Christian ministry) dreams - 7
- Conversion dreams - 6
- Encouragement (uplift) dreams - 19
- Religious (personal) conflict dreams - 1
- Guidance or spiritual direction dreams - 16
- Warning dreams - 11
- Spiritual growth dreams - 13
- Perplexing dreams - 12

It has been interesting to note the number of dreams and visions with a predictive element in them. The predictive (precognitive) motif is a subjective assessment that is made in analyzing each dream and vision. Having done that, these include: Chindalo (vision, dream 2), Nyanda (dream), Chisanga (dreams 1, 2, 3), Mutwale (dream 1, 2, 3), Musunse, Kantooma (dream 2), Katwe (dream 3), Langford Mwila (dream 1, 2), Matthew (dream 1, 2), Fred Brown Phiri, Mwale (dream 2), Tembo (dream 2), Mwanza (dream 1, 2, 3), Nanga. A total of twenty-three dreams and visions, out of sixty-six, or 34.8%, seem to contain the element of prediction in some sort of way.

E. Who interprets dreams and visions?

In chapter seven, we shall compare the findings on who gave interpretations to dreams and visions from the Manyika Association of Baptist churches, from the Lusaka Association of Nyanja-speaking Baptist churches, and from the
Lusaka and Copperbelt Associations of English-speaking Baptist churches.

Because the interviewing of dreamers took place during planned and unplanned occasions over a period of several years, specific information sought in the data gathering was not in every case uniform. Yet the information collected from a variety of dreamers is sufficient to provide strong indicators.

Who interprets dreams and visions for English-speaking urban Baptists?:

**Pannel Chindalo**

Dream 1: Dreamer himself.

Vision: Dreamer himself.

Dream 2: Dreamer himself.

**Maureen Nyanda**

Dream: Dreamer herself.

Vision: Dreamer herself.

**Michael Chisanga**

Dream 1: Dreamer himself.

Dream 2: Dreamer himself.

Dream 3: Dreamer himself.

Dream 4: Dreamer himself.

**Michael Chonta**

Dreamer himself.

**Patricia Kongwa**

Dreamer herself.
William Chanda
A pastor and a friend helped dreamer with interpretation.

Hope Sakanjole
Visioner himself.

Dorothy Mutwale
Dream 1: Dreamer herself.
Dream 2: Dreamer herself.
Dream 3: Dreamer herself.
Dream 4: Dreamer’s husband.
Dream 5: No indication.

Peter Ngangula
Dreamer himself.

Simbi Rovah
Dreamer himself (possibly a pastor and a deacon).

Margaret K. Makani
Dreamer herself.

Dorothy Banda
Dream 1: Dreamer herself.
Dream 2: Dreamer herself.

Oscar Hara
Dream 1: Dreamer himself.
Dream 2: Dreamer gives a partial interpretation.

Margaret Mwila Khonje
No one gave an interpretation.
Gilbert Wandi

Dreamer himself seemed to have made an initial interpretation.

Maximillian Musunse

Dreamer (visioner?) himself.

James Mwape

Dreamer himself.

Borny Kantooma

Dream 1: Dreamer himself.

Dream 2: Dreamer himself after several years, though he had shared his dream with many.

Dream 3: No indication.

Dream 4: No indication.

Estella Mwaba Mwila

No one seemingly knew or gave an interpretation.

Benson Chembe

Dream 1: Dreamer himself.

Dream 2: Dreamer himself.

Dream 3: Dreamer himself.

Dream 4: Dreamer himself.

Bernard Kapungwe

Dream 1: Pastor gave an interpretation.

Dream 2: No indication.

Dream 3: Dreamer’s sister gave an interpretation.

Dream 4: No indication.
Kasuba Musukwa

Dream 1: Evidently the dreamer (not Musukwa) interpreted the dream.

Dream 2: We can assume the dreamer (not Musukwa) interpreted the dream.

Frederick Katwe

Dream 1: Dreamer gave a tentative interpretation.

Dream 2: Dreamer himself.

Dream 3: Dreamer gave a tentative interpretation.

Langford Mwila

Dream 1: Dreamer himself.

Dream 2: No indication.

Jetty Mashoko

Dreamer herself.

Charley Matthew

Dream 1: Dreamer himself.

Dream 2: Dreamer himself.

Fred Brown Phiri

Dreamer himself.

Charles Mwale

Dream 1: Dreamer himself.

Dream 2: Dreamer himself.

Vision: Dreamer himself.

Ackson Brian Tembo

Dream 1: No indication of anyone able to give an interpretation.

Dream 2: Dreamer gave interpretation.
Davies Phiri

No one gave interpretation.

Ezekiel Mwanza

Dream 1: The events after the dream gave interpretation to dreamer.

Dream 2: The events after the dream gave interpretation to dreamer.

Dream 3: The events after the dream gave interpretation to dreamer.

Abbicha Nanga

Dreamer himself.

Elidah Phiri

Dream 1: Dreamer herself (partial).

Dream 2: Dreamer herself (partial).

Dream 3: No one gave interpretation.

* * * *

The following tabulation reveals a composite description of the findings:

Dreamer gave an interpretation - 51
No interpretation given or no indication of any interpretation given - 10
Friend gave an interpretation - 1
Husband gave an interpretation - 1
A sister gave an interpretation - 1
A pastor gave an interpretation - 3
A deacon gave an interpretation - 1

It serves us well to again reiterate that the interpretations given to dreams and visions by the dreamer or an acquaintance may or may not be a full and accurate interpretation. The figures above simply indicate who helped with the interpretations.
F. What action or response does the dream or vision elicit?

It is difficult to ascertain to what degree the dream or vision had a direct or forceful bearing on each of the actions taken by dreamers after their dreams. The dream or vision’s impact on subsequent behaviour would vary from profound to an impact concomitant with other less profound life factors or forces. In addition, while many of the actions by dreamers were immediately taken after the dream or vision, others were taken even years after the initial dream or vision. Hence we can see the repeating dream over the course of weeks, months, or years upon a believer as a spiritual power outside of himself that seeks to convey some message, to require some adjustment or to effect some constitutional change in the life of the believer.

Pannel Chindalo

Dream 1: No indication of specific action taken.

Vision: Dreamer has taken Kathleen to be his wife.

Dream 2: Dreamer has taken Kathleen to be his wife.

Maureen Nyanda

Dream: No indication of action taken.

Vision: Began praying and conversing with God; then began singing beautiful songs (in her heart); was converted to the Christian faith, baptised, and joined a church.

Michael Chisanga

Dream 1: Dreamer prayed.

Dream 2: No indication of any action taken immediately.

Dream 3: No action taken immediately.
Dream 4: No indication.

Dreams 1, 2 and 3 were fulfilled in one way or another with the passing of time as the data indicates.

Michael Chonta

Began preaching of God’s grace.

Patricia Kongwa

Told a friend, and her father before he died.

William Chanda

Told a pastor and a friend who both helped him with the interpretation.

Hope Sakanjole

Told a relative but received no help; converted to the Christian faith.

Dorothy Mutwale

Dream 1: Told a friend who suggested they pray for God’s help.

Dream 2: Preached to a large group of nurses.

Dream 3: Went to see the mourning girl of her dream.

Dream 4: Told husband who helped her with interpretation; preached to numerous groups.

Dream 5: Consulted certain mature Christian people.

Peter Ngangula

Told his wife who gave some counsel; he and his wife confessed their sin; began tithing.

Simbi Royah

Told his pastor and one of the deacons; he is now bolder in speaking out about God; has begun praying in public business meetings; seemingly told his wife about dream too.
Margaret K. Makani

Told a friend her dream but received no help.

Dorothy H. S. Banda

Dream 1: Told an elderly Christian lady but no help indicated.
Dream 2: Told an elderly Christian lady but no help indicated.

Oscar Hara

Dream 1: No indication of any action taken.
Dream 2: No indication of any action taken.

Margaret Mwila Khonje

No action taken.

Gilbert Wandi

Began attending church services; converted to the Christian faith.

Maximillian Musunse

Told a church congregation about the dream; no indication the church helped him with it.

James Mwape

No indication of action taken.

Borny Kantooma

Dream 1: No action recorded.
Dream 2: Told a Christian elder, as well as his wife (implied); had prayers with the Christian elder over the dream; the Christian elder helped him with an interpretation; consulted with many people (friends) from other churches as well.
Dream 3: No action recorded.
Dream 4: No action recorded.
Estella Mwaba Mwila

No indication of any action taken.

Benson Chembe

Dream 1: No action indicated.

Dream 2: Read a tract and was converted to the Christian faith.

Dream 3: Was baptised into a church.

Dream 4: Studying the Bible through extension theological education.

Bernard Kapungwe

Dream 1: Told his pastor who was a help in the interpretation; he recorded the dream in his diary.

Dream 2: No action recorded.

Dream 3: Told his sister and received advice from her.

Dream 4: No action recorded.

Kasuba Musukwa

Dream 1: Saw a witchdoctor to overcome her dreams.

Dream 2: Ran away from cousin; warned children to stay away from cousin.

Frederick Katwe

Dream 1: Told dream to his Christian friends.

Dream 2: Told dream to Christian friends.

Dream 3: Told dream to Christian friends.

Langford Mwila

Dream 1: No action recorded.

Dream 2: No action recorded.

Jetty Mashoko

No action recorded.
Charley Matthew

Dream 1: No action indicated.
Dream 2: No action indicated.

Fred Brown Phiri

Told wife.

Charles Mwale

Dream 1: Preached a message as a result of the dream.
Dream 2: Began to tell his friends of his assurance that he passed his promotion exams.
Vision: No action indicated.

Ackson Brian Tembo

Dream 1: Took an overdose of pills.
Dream 2: Told a friend but received no help.

Davies Phiri

No action taken.

Ezekiel Mwanza

Dream 1: No action indicated.
Dream 2: No action indicated.
Dream 3: No action indicated.

Abbicha Nanga

Dreamer claims to have "stood firmly in Christ" since the dream.

Elidah Phiri

Dream 1: Told friends, relatives and a workmate.
Dream 2: Told friends, relatives and a workmate.
Dream 3: Told friends, relatives and a workmate.
A variety of actions and behaviours are reflected in the following breakdown of the findings:

No action/no indication of any action taken (does not mean there was none) - 26
Married the woman in vision - 1
Married the woman in dream - 1
Prayed to God - 3
Worshipped God in her heart through singing beautiful songs - 1
 Converted to the Christian faith - 4
Baptised - 2
Joined a church (membership) - 1
Established a church - 2
Began preaching - 4
Told a friend(s) - 12
Told his/her father - 1
Told a pastor - 3
Told a relative(s) - 4
Visited girl dreamed about - 1
Told husband - 1
Told mature Christian people - 1
Told wife - 4
Confessed sin - 1
Began tithing - 1
Told a deacon - 1
Bolder witness for God - 1
Told elderly Christian lady - 1
Began attending church services - 1
Told a church congregation - 1
Told a Christian elder - 1
Read a tract - 1
Began studying the Bible - 1
Recorded the dream in a diary - 1
Told his sister - 1
Saw a witchdoctor - 1
Ran away - 1
Warned children about the dream - 1
Began telling friends he passed his exams - 1
Took an overdose of pills - 1
Stood firmly in Christ since dream - 1
Told workmate - 1

* * * * *

The twenty-six dreams/visions with no recorded action or response to the dream, out of a total of sixty-six dreams and visions, represent a large percentage (39.4%). While some action or response may have taken place without the data reflecting it, it can be nevertheless assumed that some dreams and visions lacked a response that could have
been helpful to the individual. In addition the "fact" of a response or action after a dream or vision does not necessarily mean that that action or response was appropriate or adequate. Telling a friend, for instance, may be a good beginning, but if the response to a significant dream ends there then the contention is clear that the response did not go far enough. The data collected usually does not give us a "history" of responses (over a period of time) made to a particular dream or vision. Therefore whatever evaluation we may give to a response (or lack of one) to a dream or vision must be tentative and not conclusive.

Conclusion

English-speaking urban Baptists seem to possess a greater ability to interpret their dreams and visions than the dreamers from Manyika rural and Nyanja-speaking urban churches. It is not only the fact that so many English-speaking dreamers attempt to give an interpretation, but that they do so with such articulation and substance that is so striking. That is, English-speaking dreamers possess an ability to integrate their dreams and visions into their lives better than the other two groups; they possess a greater ability to correlate their dreams and visions with previous non-identical occurrences and can analyse the spiritual nature of their dreams and visions in such a way that they become practical and meaningful matters of concern. Weak attempts to find meaning in dreams and visions were far less among English urban Baptists.
What can we attribute this difference to? Do education and greater reasoning skills enhance the power to analyse dreams? Is the answer to be found in the area of Christian maturity? Are English-speaking urban Baptists more Biblically literate than their counterparts and therefore better able to think more "theologically"? Perhaps these are some reasons for the differentia in the English-speaking Baptists.
NOTES

1 Perhaps we can never know whether or not Maureen's interpretation of her dream was accurate. The fact that she remembered and analysed her dream reveals its significance. "Many of the Christians from the African worldview live on two levels as a result of the fact that Christianity has so inadequately been communicated in the African context that in times of stress and strain they prefer their own which is understood and which satisfies their whole being . . . . Both in his pre- or post-Christian stage the African sees himself as part of a cultic community which includes his whole life. Life is massive, concrete, it has not 'gaps' and he does not think analytically but synthetically -- all his experiences are reproduced in one great totality. The final totality is the community which is incomplete without the supernatural world." See G. C. Oosthuizen, "The Misunderstanding of the Holy Spirit in the Independent Movements in Africa," Christusprediking in de Wereld (Kampen: Kok, 1965), 173.

2 Walls states that "it is possible that from now on Western theology will be of little significant help to Africa. For one thing, Western theology has been for so long insufferably parochial; Western theologians have defined Modern Man in terms of an assumed product of Western industrial affluence, and it is a little late for them now to realize that for millions of modern men the demons, for instance, far from being irrelevant, are the very stuff of life. And Western theology has gone off in directions that are of doubtful relevance elsewhere." See A. F. Walls, "Towards Understanding Africa's Place in Christian History," Religion in a Pluralistic Society, ed. by J. S. Pobee (Leiden: E. J. Brill, 1976), 183.

3 "Does stress or frustration make dreams or visions?" See Gottfried Oosterwal, Modern Messianic Movements (Elkhart, Indiana: Institute of Mennonite Studies, 1973), 20.

4 "Africa is crying for a Christian spirituality which has form, which is incarnated; which acts and so offers tangible results in terms, that is, of bringing about peace, justice and reconciliation among men just as Jesus came to do. Africa calls for a spirituality which is concerned with the glory of man for, as St. Irenaeus said, so many years ago, "The glory of God is man fully alive."
"Ant hills," "voices," "bush" and "path" in this dream are features of a particular culture. We are reminded by Dierks that God has not negated the human cultural form but has instead used cultural form to communicate his divine message. Dierks also warns missionaries to beware of identifying their world-view with the Christian message, thereby combatting the world-views of other cultures with the intention to dismantle "non-Christian" cultural forms. See Dierks, 43-47. Crow is equally as strong on this point. He gives three principles. First, we must affirm all the world as a legitimate arena where God's activity among men is lived out. Second, we must claim the pluralism of cultures as the dynamic that vaults the gospel directly into the lives of people with caring and grace. Third, when we understand more deeply the meaning of our humanity the relation of culture and God's encounter is made real. The image of God in persons is distorted when one's personal identity in his ethnic cultural milieu is denied. See Paul A. Crow, Jr. "One Gospel, One Church Amid Many Cultures," The Ecumenical Review, XXXIX, 2 (April 1987), 157-159.


It is evident that Mwale interpreted this last dream, and realised its purpose for him when he discovered he could not see his girlfriend any more. I am reminded again how vital it is for the dreamer to be in touch with his own life situation in order to see how a dream or vision can bring a message, a healing, or some kind of help in some way. In Zambia's early Christian history, a faithful missionary had these astute remarks to make: "Unfortunately, we ourselves do not come free to this land. We come bound by tradition, by the rather cumbersome machine of an organised faith, and by convention. We come with certain set ideals of right and wrong, all of which is quite inevitable, and it is extraordinarily difficult to think our faith anew for Africa, to drop all that we have inherited from the ages, to drop all that we have learnt through our own experience, and re-think Jesus for Africa. And yet I believe it has to be done if we are to make these people Jesus-followers, and not mere conventional Christians, wearing all the trappings of Christianity and civilisation, and at heart untouched." In a paper by Miss Mable Shaw, Proceedings of the General Missionary Conference, International Missionary Council/Conference of British Missionary Societies: Joint Archives (University of London, School of Oriental and African Studies, Lovedale Institution Press, 1925), 137.

Buck, 134-135.

Riffel, 42.
11 Fisher, 231.

12 Rehfish, 313-314.

13 Okot p'Bitek, African Religions in Western Scholarship (Kampala: East Africa Literature Bureau, 1971), 113.

14 John Mbiti, African Religion and Philosophy, 262-263.

15 In African Culture and the Christian Church, Shorter cites V. W. Turner’s "Colour Classification in Ndembu Ritual," Anthropological Approaches to Religion, ed. M. Banton (London, 1965), 47-84, in a brief notation on the colour "red." Red is commonly understood in African societies as representing blood, childbirth, menstruation, shed in war, and witchcraft -- therefore symbolising danger (see Shorter, 48). How far we can state that "red" as a traditional symbol is appropriate in interpreting "red globe" or the entire dream itself is difficult to ascertain (see Borny Kantooma's third dream).

16 Dr. Kwame Bediako of the Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology (Ghana) visited the University of Aberdeen in March 1986. I had a conversation with him about dreams. Bediako believes that as the African Christian matures through a solid Christian community and Biblical faith, he will dream less and less. Yet he will still dream, and his dreams will be significant, they will affect his life concretely, in contrast to the Westerner who, generally, considers dreams a closed option for divine revelation or as ludicrous at best. In the case of someone like Michael Chisanga who is so inclined to dream with such open religious extravagance, it would be interesting to follow him ten years from now, or twenty, to see if, given a solid Christian community where his faith can grow through the Scriptures, he will dream less profusely. (Personal communication, March 1986.)

17 Like Dorothy Mutwale, Dorothy Banda’s dreams could be interpreted as call dreams. Could they be call dreams to preach the gospel without formal church sanction, simply preaching as laypersons as occasion presents itself? I have not counted these dreams as call dreams in the final tabulation.

18 It can be reasonably assumed that dreams originally designated as perplexing may need to be replaced with something specific if more time and/or skill was exerted in discovering the issues revolving around the dreamer’s life to bring meaning and coherence to dreams (such as this one) not readily understandable.

19 Since the three dreams by Mwanza are precognitive in nature, it would be interesting to collect a series of dreams from him over a long period of time to discover the percentage of the dreamer’s dreams that are of this type.
CHAPTER SEVEN

CONCLUSION

Biblical and Psychological Summary

The Bible and African Christian Dreams
Psychology and African Christian Dreams

A Comparison of Manyika Rural, Nyanja Urban and English Urban Dreams Using M. L. Daneel’s Ten Observations on Mission, Ethiopian-type and Spirit-type Churches

Typological Comparisons Between Baptist and AIC Dreams and Visions (With Reference to Traditional Dreams)

Who are having dreams and visions?
How often are they having these dreams?
Who or what appears in dreams and visions?
What sorts of themes/motifs appear?
Who interprets dreams and visions?
What action or response does the dream or vision elicit?

Typological Enquiries: A Comparative Analysis of Baptist Dreams

Who are having dreams and visions?
How often are they having these dreams?
Who or what appears in dreams and visions?
What sorts of themes/motifs appear?
Who interprets dreams and visions?
What action or response does the dream or vision elicit?
Agenda for the Future

Emerging Themes

Value and Implications
CHAPTER SEVEN

CONCLUSION

Biblical and Psychological Summary

The Bible and African Christian Dreams

A most cogent consideration is to reflect upon the ways Biblical dreams and African dreams today coincide. In both worlds dreams were prevalent, never openly questioned or ridiculed unless used for malevolent purposes, and always accepted and assumed a "natural" aspect of living in a "supernatural" world.

The Scriptures use metaphors in associating Jesus Christ or God or the Holy Spirit with inanimate objects as well as with beings and creatures such as an eagle, the wind, a cypress, fire, a pillar of cloud, a lion, sun and shield, dew, vine, water, door, bread, star, angels,1 Rock, lily, Lamb, and many others. This compares well with the symbols found in African dreams where animate and inanimate objects are assumed to have divine origins and serve divine purposes -- and may represent deity himself. The concrete, earthy, ordinary objects from everyday life are transformed and given religious power through symbolism. Jesus himself used persons, objects and circumstances familiar to his audience to convey spiritual truths through parables. We have seen that African dream content and symbolism are not
genre too different from the Biblical examples.

Concern about demons, possession, the power of evil spirits, mediums and sorcerers in the Scriptures is similar to the African world-view. The dreams and visions in both worlds show cosmic demonic realities. African Christian dreams and visions portray demonic activities and harassment by spirits, not perhaps on the grand scale as is sometimes seen in the Bible, but present nevertheless in numerous dreams where the forces of the Holy Spirit combat the forces of the spirits in one way or another.

Both literal and symbolic interpretations are used in the dreams and visions of the Scriptures and the African context. Some religious symbolism may be very different but this is due to the cultural differences.

In both the Scriptures and the African context we see dreams and visions addressing life situations. Revelations are found to be appropriate to the historical and religious circumstances, communicating to specific problems or traumas in the life of an individual, community or nation.

In both, dreams are expected to be taken seriously, i.e., to be obeyed. The striking difference is that in African dreams many believers are bewildered by the revelation, or fail to make its connection to important practical dimensions of their lives. Action or response is nevertheless the expectation. The failure in much of African dreaming is a failure of integration.

In both the Scriptures and the African context, voices are often heard that are attributed to be God's. Whether
voices are audible or not (the mechanical question) is never made a point of concern. The point of concern always revolves around the question, "This is God speaking so what is he saying?" (the question of significance)

In the AICs, we have become aware of the emphasis on visions in some, especially among the prophets of the prophetic churches. In the Bible a number of Old Testament prophets had visions, and in the New Testament we are aware of the visions of Peter, Paul, and John in Revelation. Among the rank and file Baptists of Zambia, while visions did occur, dreams were far more prevalent than visions.

In both the Scriptures and the African world of today, we see dreams and visions as conveyors of divine revelations. The types of dreams appear to be similar, i.e., we find in Biblical dreams the call dreams, encouragement, spiritual direction or guidance, warnings, spiritual growth, religious or personal conflicts of some sort. Some dreams seem disturbing and perplexing. The conversion dream does not seem to appear in the Biblical literature. In general, the spiritual benefits are present for African Christian dreamers as they were for dreamers in the Biblical literature. Obedience led to wholeness and dependence upon God.

Psychology and African Christian Dreams

Sigmund Freud (1856-1939) and Carl Gustav Jung (1875-1961) were the two men most responsible for defining a study of dreams by the science of psychology for the modern Western world. They formed the bedrock upon which twentieth
century Western study of the psychology of dreams is viewed. A number of modifications and advancements have been made utilising their foundational research and conclusions.

For Freud, dreams were symptoms of neurosis. The psychoanalyst must usually delve deeply into the unconscious domain to reveal the causes of neurotic behaviour. Dream symbols disguise and distort the dream message. Dreams nevertheless are the best means to uncover the wisdom of the unconscious. Dreams provide access to childhood material, i.e., to unconscious wishes (usually erotic) originating in infancy. Thus dreams are not influenced by powers outside of man but by the intricacies of the psychosocial being that he is.

Jung contended that dreams arise from the unconscious and possess a power or source of their own. A definite religious dimension to the dream cannot be denied. He found religion essential for wholeness and psychological maturity. Dreams must be interpreted for what they appear to be without the trauma of psychoanalytical proddings into the past. The unconscious possesses great wisdom, and through dreams that wisdom can be brought to consciousness to make man’s life meaningful and significant. Jung affirmed God and the relevance of the holy in dreams. Dreams also possess "archetypes," images of collected material inherent in all humans from the distant past. These archetypes are found in the "collective unconscious" and help us to understand our dreams.

I have no doubt that the studies done by both Freud
and Jung and hence researchers after them, following the traditions they established, can be to a degree helpful on the African scene if the approach to dream studies and therapy is to be implemented along Western scientific lines. But "Western scientific lines" rest upon the axis of European and North American historical-sociological-philosophical traditions and mind-set. They largely address Western interests and concerns through Western scientific methodology. We can see how this dilemma is like the theological one, i.e., the one missionaries faced (and still do) as they encountered Africa with the God and the church they knew so well in the West.

Helen Ndonga's dream (chapter five) appears to be a "wish-fulfilment" dream in that in the dream she was given a baby, a baby which in conscious life she desired. Fred Phiri's dream (chapter six) also appears to be what Freud termed "wish-fulfilment" in that he had dreamed repeatedly of living in his own home, a desire he and his wife had longed for due to the crowded and inconvenient state of living in the home of relatives. But to limit the value of the dream to a designation (analytical categories) without going further may not fit the need of the situation. Because both Fred and his wife have had repeated dreams about separating from their in-laws to have a place of their own may imply relationship tensions, marital conflicts, or other stresses yet uncovered. These dreams may be a pastoral concern requiring spiritual counsel and encouragement. So it may be for Helen Ndonga's dream of
being given a baby. What cultural factors make the issue of having another baby so important? The Western therapy will not address the issues at stake.

Because of Jung's openness to religion, his position that the dream has the potential to bring wholeness to man, that man can interpret his dream without a psycho-therapist for the simple reason that the dream coming to him or her may be a revelation from God that, even with cultural and religious symbols, can be affirmed and understood, makes the contributions of Jung much more suitable to the African context. But Jung, like Freud, being a product of European society rooted in a particular era, ventures into scientific analysis that becomes less helpful for the African religious milieu.

The African world is a spiritual world infested with spiritual beings. The dead, and the past, are not "dead" and "past," but alive and possess a presence that must be reckoned with. The questions and interests even of devoted Christian psychologists, psychiatrists or churchmen often deviate from African concerns. I do not believe Zambian Baptists will find helpful discussions of Freud's "id," "ego" and the "superego," nor of Jung's "individuation" or other theories. What Zambian Baptists need are dream "therapists" who can understand the stresses of their marriages, or the ravages of hunger, unemployment, disease, poverty, death and immorality in their cultural setting, of education for their children, the dignity of old age, the changing social and political landscape, of hope for their future. For the dreams of Zambian Christians may help them
cope and find direction or consolation to life's most pressing challenges. Jung, much more than Freud, has opened the door for African believers to develop a theology and a practice that affirms dreams as a way the unconscious (divine) self seeks to make known truth to the conscious (rational) self in order to be more whole and integrated in his world.

A Comparison of Manyika Rural, Nyanja Urban and English Urban Dreams Using M. L. Daneel's Observations on Mission, Ethiopian-type and Spirit-type Churches

Discussions with the constituency of all three types of Baptists (rural, Nyanja urban, English urban) coupled with conversations with missionaries over a period of five years (1986-1991) revealed the sympathy of "a number" of missionaries to accounts of "conversion dreams." While no tabulation has been completed, several missionaries I know have affirmed the conversion dream. In no case to my memory has a missionary spoken negatively regarding the conversion dream. Nor have I heard Zambian Baptists anywhere complain of any missionary who ridiculed the place and value of the conversion dream. Nevertheless, to assess the missionaries understanding of the conversion dream, its nature and significance, is another matter completely.

The missionaries associated with the Baptist churches in the Manyika Association (rural), the Nyanja urban churches of the L. B. C. A. (Lusaka Baptist Churches Association), and the L. B. C. A. and the Copperbelt Association (English urban), by virtue of their own theological
education and cultural heritage, are not as convinced, and certainly not as exposed, to religious dreams and visions as channels of divine revelation. In my travels and numerous dialogues with Zambians and missionaries, the topic of dreams and their importance is more pronounced in the Zambian Baptist context than it is in the American missionary context. This fact, however, does not negate the empirical findings that numerous Zambian dreamers fail to utilise their dreams and visions in a wholesome, constructive way and in many cases appear to be tormented by their dreams.

All three groups surveyed revealed that because missionaries set less store by dreams and visions as channels of divine revelation, African believers did not share their dreams with missionaries, nor for the most part did they treat their dreams with the significance comparable in the traditional religious context. Clearly dreamers in Manyika, Lusaka, Kafue and the Copperbelt, among all three groups, made it the exception and not the rule to consult their church elders about their dreams or to share their dreams before their congregations for affirmation and interpretation.

All three groups of Baptists, along with the missionaries associated with each group, did not regard the dream or vision as a prerequisite for conversion. Nowhere has there been found any evidence to contradict Daneel's statement.

In all three groups surveyed, not only the missionaries but even the members of the Zambian churches themselves did not
give dreams and visions a central place in the structure of church life, nor in the structure of the personal, individual life, and hence the idea of utilising the dream as a group-integrating power within the church never surfaced.

In Manyika, 42% of the dreams were followed by no action on the dreamers' part, while 22% of the dreamers shared their dreams with close relatives. In the Nyanja-speaking urban churches of Lusaka, the dreamers did not share their dreams with anyone or take any action as a result of their dreams in 47% of the cases, while in only 6.9% of the cases did the dreamer share with a close relative. In the English-speaking urban churches, 39% of the dreams and visions resulted in no action (nothing recorded), while in 15% of the cases relatives were informed.

I have categorised 22% of the dreams among Manyika dreamers as call dreams, 5.1% of the dreams among Nyanja-speaking urban believers as call dreams, and 10% of the dreams among English-speaking urban believers as call dreams. Rose Nddy Mwale of Manyika had three clear call dreams (chapter four). A case can be made that other female dreamers in other areas had call dreams too but because females are not typically ministerial candidates in Baptist churches, I have not so classified their dreams as call dreams. Yet these dreams which in the research I marked as spiritual guidance or encouragement dreams must in circumspection be taken as seriously as male call dreams. Women as well as men must be affirmed in their
convictions to serve God and given opportunities in local church participation, in theological education, and in church leadership congruent with their gifts and drives.

Officially accepted and standardized dreams, carrying divine sanction, are not justification for joining the Baptist churches in all three groups. My findings are compatible with Daneel’s.

Because dreaming the "correct dreams" is not expected for conversion, membership, spiritual growth or leadership among Baptists in all three groups (Manyika rural, Nyanja urban and English urban), church members often have ambiguous or ambivalent feelings toward their dreams and visions. No doubt dreams have been forgotten, but how many or with what regularity is hard to say. We can with certainty claim the tendency among some dreamers from all three groups to fail to mention their dreams. For some if they mentioned their dreams it was only to one or a few selected individuals. Usually dreams were not pursued very far for an interpretation. It would be difficult, however, to find in these tabulations agreement with Daneel’s implication that members of mission churches forget their dreams and visions more easily than members of Spirit-type churches, or that they fail to mention their revelations entirely. In spite of the absence of "correct" dreams in all three types of Baptist churches, the recollection of dreams and visions among members, both male and female, is remarkable. The empirical facts of this study contradict Daneel’s assertion.

The Manyika rural, Lusaka Nyanja-speaking and urban
English-speaking surveys do not give us the percentage of Baptist members who regarded dreams as a way God directly communicates to man. A direct, random survey was never made. The data collected arises from church members who volunteered to share their dreams and visions, which usually had plenty of religious symbolism. What numbers of church members who did not come forward a) do not remember their dreams, b) never have religious or divine dreams as far as they can tell, c) feel their dreams are all Satanic, or d) believe their dreams are merely of human origin and therefore of small consequence? It is of interest that Daneel's findings on this point show remarkable similarity between the churches. It certainly seems to reflect the fact that, at the grass roots level at least, Christ and culture confront all believers in compatible ways.

Typological Comparisons Between Baptist and AIC Dreams and Visions (With Reference to Traditional Dreams)

We have studied the phenomena of dreams and visions in three types of Baptist churches -- rural, Nyanja-speaking urban (Lusaka), and English-speaking urban (Lusaka, Kafue, Copperbelt). We have done so using the following six typological enquiries:

Who are having dreams and visions?
How often are they having these dreams?
Who or what appears in dreams and visions?
What sorts of themes/motifs appear?
Who provides interpretation?
What action or response do dreams and visions elicit?

It would be appropriate to state at the outset that I have not seen a systematic (typological) study of AIC dreams and visions. We know more about the dreams, visions and voices encountered by Alice Lenshina of the Lumpa Church, Gaudencia Aoko of the Maria Legio Church, William Wadé Harris of the Harrist Churches, Simon Kimbangu of the Church of Jesus Christ on Earth, Johane Maranke of the African Apostolic Church, Isaiah Shembe of the Zion Christian Church, Abiodun Akinsowon and Moses Orimolade of the Cherubim and Seraphim Society, and Joseph Shadare of the whole Aladura movement in West Africa. We have been helped with many examples of dreams in the book The Religious System of the Amazulu by H. Callaway and by B. Sundkler’s Zulu Zion, Bantu Prophets in South Africa and The Christian Ministry in Africa. Yet I have not seen a dream by dream typological study that is both descriptive and analytical of ordinary church members to give an adequate comparison between what we now know of Baptist dreams in Zambia and dreams among the rank and file in the AICs.

While H. Turner, Mbiti, Daneel, Shorter, Okorocha, Hastings, Dillon-Malone, N. King, Muzorewa, Barrett, Peel, Oosthuizen, Parrinder, Sanneh and others all acknowledge the dream’s undisputed presence and influence among African believers in all types of the Christian church, and while some have given more description to dreams and visions than others, no one has classified dreams and visions or set out a method to analyse them.
In addition we know, largely through the efforts of those names mentioned above, far more about dreams in the independent churches than we do about dreams in the older churches -- which brings us to an interesting point.

In Daneel’s study on the independent churches, he concluded that about 48% of the Mission, 54% of the Ethiopian-type and 50% of the Spirit-type church members regarded dreams as a way that God sends messages to mankind. If his survey is any indication of the state of affairs of dreams in the churches of Africa of any type, then we may deduce that ordinary church members who worship God, uplift the name of Jesus, sing and dance, call upon the power of the Holy Spirit, fear demon possession and witchcraft, and study the Word of God, view dreams and visions and their efficacy for the practical affairs of everyday life in a broadly similar way, no matter whether they are members of a rural or urban Baptist congregation, or a rural or urban Zionist or Aladura church.4

Who are having dreams and visions?

On the issue of who is having dreams and visions, I have found little indication of a measurable difference between Baptist and AIC members. What is measurable is the fact that, as we have seen in chapter three on the independent churches, visions are more frequent and often given a higher status among many independent churches than I have found among Baptists of Zambia. We noted the elevation of visions in the Seraphim Society, for example. In some cases the prophets are expected to have visions, whereas
the lay people are to rely on dreams. I have not found this kind of ranking among Zambian Baptists, nor have I found leaders of the Baptist churches using the control dream or defining the religiously correct dream as some AICs have a tendency to do. One wonders how different dreams really are between Zambian Baptists and AIC members when one realises that there are no inducements of any kind for Baptist members to have "correct" dreams. In any case, Baptists of both sexes and all levels of education are dreaming, and every indication is that this is true among members of AICs as well.

How often are members of AICs having dreams?

One might venture a guess that AIC members may dream more often (and more stereotypically) than Zambian Baptists, or at least report their dreams more often and seek counsel from them, since revelations are openly affirmed as signs of God's blessing, gift, and desire to help mankind. Where the dream is not verbally or non-verbally shunned, the opportunity for its use and abuse is undoubtedly greater.

Who or what appears in dreams and visions?

In our study we know more about the question of who appears in African traditional and AIC dreams and visions because the data collected gave ample examples. In the AICs the total number of divine voices and appearances (God, Jesus, angelic beings) number 39 times, or almost three quarters of the appearances recorded. This is compared to a considerably smaller number of appearances of divinities
in traditional dreams and visions where the High God does not even appear at all. In Baptist dreams and visions the appearance of God or Jesus Christ, recognised as such in the revelations, is not common. Among Manyika members Jesus appeared twice, among Nyanja urban members he appeared once as he did among English urban members. God did not appear in Baptist dreams and visions. This compares to God appearing 5 times and Jesus appearing 5 times in the AICs. However, like the AICs, the Baptists dreamt about hearing voices or had visions with voices giving commands or warnings. Many of these can be attributed to God, Jesus, or an angel, but sometimes it is not clear and the dreamer himself or herself is unsure. We have also seen that figures in Baptist dreams and visions may represent Jesus, an angel or even God, but to do so would only be this writer’s conjecture since in many cases the dreamers failed to understand their revelations or were not assisted in the interpretation. The AIC dreamers and visioners, on the other hand, knew with characteristic clarity who it was who appeared and what he wanted. It is unlikely that in Baptist dreams and visions the appearances and voices of God, Jesus or angels would be near the three-quarter figure that we have found among AIC members.

Another difference found between Baptist dreamers and AIC dreamers is the frequent appearance of prophets (Muten-di, Maranke) in some of the AICs. This phenomenon is similar to the appearance of clan divinities and ancestral spirits that frequently come to traditional dreamers.
Aside from the appearance of prophets in AICs, the various persons or objects that appear may have different stereotyped meanings from one AIC to another as we have seen in chapter three but the appearance of various objects or persons themselves may not identify whether the dreamer is a member of a historical, Ethiopian-type or Spiritual-type church.

Finally, we have seen in chapter two the appearance of witches, sorcerers and other questionable or bothersome spirits creating havoc in the dreamer. These nightmares or demonic dreams are similar to what we have seen in AIC dreams and visions where evil spirits and evil voices do appear. In the Baptist dreams and visions, demonic spirits and beguiling "characters" are common.

What sorts of themes/motifs appear?

The themes of call, conversion, encouragement, religious conflict, spiritual guidance, warning, spiritual growth and perplexing dreams, as we have defined these and seen their presence in chapters four to six among Manyika rural, Nyanja-speaking urban and English-speaking urban dreamers, appear in AIC dreams and visions as well as in the traditional cultures of Africa.

A marked difference between the Baptists and the AICs is in the categories of religious conflict and perplexing dreams (Baptists have greater numbers in each). Both types of these dreams and visions convey inner turmoil within the individual that makes an interpretation of the revelation as well as practical help for the person very difficult.
While members of AICs may have revelations that manifest religious conflicts or perplexing experiences, they did not appear. One wonders if what has been recorded in the literature on AICs are dreams and visions with such stereotyped motifs or meanings that the more difficult or confusing dreams were not offered.

Baptist call dreams and visions and African traditional call dreams and visions were substantially fewer than the AIC call dreams and visions. This can in part be attributed to the emphasis given in the literature on the AICs to the large number of prophet-leaders who were called to their vocation through dreams and visions. In addition, female call dreams among Baptists were not normally classified as "call to the vocational ministry" (women are not candidates for the pastoral or professional evangelistic ministries in the Baptist churches of Zambia).

In the AICs, nearly half of all dreams were classified as guidance dreams and visions. This number is almost twice that of Baptist guidance dreams.

Silent dreams tend to be most common among members of the messianic churches. Of these, healing dreams tend to be the most common, i.e. the afflicted one "sees" Mutendi and is healed. Under the classifications I have employed, this type of dream would be categorized as a dream bringing spiritual edification (growth) due to the maturity gained from the healing aided by Mutendi. Healing dreams of this or similar nature were not prevalent in the Baptist dreams we have received. It would stand to reason that churches of the prophet-healing tradition form the religious milieu
from which healing dreams can proliferate.

It is debatable whether Baptists set less store on call and conversion dreams and visions than do members of AICs. The statistics are not convincing. But perhaps the testing mechanism for entering the ministry (call) or the church (conversion) does move along different lines. The contention I would make is that though the motifs themselves may be found in both groups, views on salvation, ecclesiology, the Holy Spirit, prophetism, sexism and other criteria may influence the nature and prominence of one motif over another as we move from the Baptist church to any particular AIC. Indeed, conversion for many AICs relates to healing, an emphasis not at all pronounced in the Baptist Churches. The findings of Dillon-Malone among the Mutumwa and Daneel among the Shona AICs give credence to the belief that many AIC members are people who have been healed.

Who provides interpretation?

Because dreams are given a central place (among other gifts of the Spirit) in many AICs, the question of who gives interpretation to dreams varies from what we have seen in the Baptist churches of Zambia and what we know of AICs in general. Dreams for Baptists are not the testing mechanism for church membership, nor are correct dreams or visions a testing mechanism for fulfilling the role of a leader or high ranking official, as we have seen in numerous AICs. Nor are dreams and visions given divine sanction in the sense that would lead a church to
standardize or stereotype them. In AICs, depending on the nature of the dream, various persons and contexts are utilised to affirm the content and validity of the dream or vision. In Oshitelu’s Church of the Lord, dreams may be shared and interpreted privately or publicly in worship. One can, if one is experienced, interpret one’s own dreams, or seek the help of a minister or gifted interpreter. In the prophetic churches with a type of leadership that is semi-Messianic (like Mutende’s and Maranke’s), the "control-dream" or "group-consolidating" dream plays an important role. These dreams, as we have seen in chapter three, for the most part are experienced and told by high-ranking Church officials who were or are in close touch with the founder-leader. Through such control-dreams, advice, directives or rebuttals of wayward views or even wayward dreams can be delivered by the main leader over great distances to lower officials or other members of the Church. Because the Baptist churches of Zambia officially ignore the efficacy of dreams and visions, dreamers have nowhere to turn to but themselves or trusted friends or relatives. We have seen how meagre that turning is not only in terms of frequency but in terms of substantial help as well. This need not be the case in many of the AICs. Whether interpretations are correct and helpful or not, at least dreamers in many AICs, on average, are likely to get more help and pastoral or spiritual care from their dreams and visions than their Zambian Baptist counterparts.
What action or response do dreams and visions elicit?

Zambian Baptists either ignore their dreams by taking no action on them (42.6% of all dreams and visions), or if they do take constructive action (join a church, witness to a friend, stop their immorality, etc.) it is based upon their own interpretation of their dream (55.3% interpreted their own dreams while 30.2% showed no indication that any interpretation was given) or perhaps an interpretation given by a friend or relative. But we have seen how acquaintances often do not offer any interpretation, or offer a partial interpretation, even perhaps an erroneous one. The crucial dilemma for Baptist dreamers was the unavailability of a community of faith where disturbing, repetitive, frightful or awe-inspiring dreams and visions could be shared (for the most part) for the benefit of oneself and for the common good. From the literature on the AICs (with the exception of the Ethiopian-type churches), it appears that the community of faith provides a sanctuary where the disturbance of dreams can be unloaded and proper action (according to that particular AIC) taken. The dream or vision is taken affirmatively, seriously, and is seen as a kind of testing mechanism for advancement to a new level of spiritual responsibility, validation for some decision or personal experience, or any number of purposes that need the sanction of the church. In this way appropriate response and behaviour can be ordered and measured.

A "diagnosis session" of the Mutumwa Church in Zambia provides an illustration. A patient came forward with multiple personal problems, i.e, bodily and psychological
illnesses, relationship problems, and vexing dreams. The patient admitted to all, whereupon she was told to sit "in the middle" where the church prayed over her to drive out the evil spirits. It is unlikely that vexing dreams would have been handled like this in a Zambian Baptist church.

Conclusion

For the AICs (to a lesser degree in the Ethiopian-type churches), the outward signs of the Holy Spirit are inspired revelations, tongues, dreams, visions, healings and other such phenomena. Possession by the Spirit is highly desired and sought after. Leadership is given to those full of the Holy Spirit. The Holy Spirit is the one who has power, not the prophet-healer or any other individual. The Holy Spirit's gift of dreams and visions is not given the place in the Baptist churches of Zambia that we find in many of the prophetic movements and praying churches of the AICs.

While we have seen in chapter three how dreams and visions have been used variously and are relatively important in AICs, they certainly do not have a central place in the Baptist churches. So again we should ask if dreams ought to be a part of the central focus of the African church and serve as a group-integrator within the church. Only indirectly and peripherally do dreams and visions in the Baptist churches serve as a group-integrating factor — hidden and weakly for the most part. And while no doubt many independents have dream or vision experiences fraught with anxieties and perplexities, their ability to cope and
mature with their dreams is significantly aided by their affirmation of the dream and vision as a valid means of spiritual revelation and by a growing understanding of the Scriptures (this is evidenced by a change in attitude among many independents on the value of theological education and Biblical knowledge among the laity).

This group-integration or consolidation function of the dream has been seen in accounts of how both Apostolic and Zionist preachers encourage church members not merely to confess their sins during the beginning of a church service but also to share the recent dreams they deem important. Accounts of their interpretations sometimes occur spontaneously between sermons or at any particular point in the service. This compares well with the Church of the Lord where, during any point in a group worship, members are free to relate their dream as they saw it, during the prayer or hymn or sermon.

It may be appropriate here to say something about a Christian ancestor consciousness. We know that even a deceased prophet can still control his members by appearing in dreams and giving warning or advice. It is not uncommon for the deceased to appear in AICs, and we have seen that while no African prophet or head of the church appears in Baptist dreams, the frequency with which deceased mothers or grandfathers or husbands or brothers appear in dreams to bring comfort, warning or guidance is undeniable. A Christian ancestor consciousness can really go back further in Christian history and beyond black Africa as well. The
empirical evidence showed that Zambian Baptists have dreamed of the Apostle Paul, Jesus, the angel Gabriel, John the Baptist, and a host of other man-like figures and voices that can be categorised as having divine origins and representing God or Jesus or messengers of God.

Typological Enquiries: A Comparative Analysis of Baptist Dreams

From the three church group-types surveyed -- rural, Nyanja urban and English urban -- let us see what we have discovered in regard to the following typological enquiries:

Who are having dreams and visions?
How often are they having these dreams?
Who or what appears in dreams and visions?
What sorts of themes/motifs appear?
Who provides interpretation?
What action or response do dreams and visions elicit?

Who are having dreams and visions?

The following tables describe who the dreamers were. Table 8 combines the three church group-types for quick comparisons.
Table 5: Rural (Manyika) Dreamers

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>9</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td>Dreams</td>
<td>15</td>
<td>24</td>
<td>39</td>
</tr>
<tr>
<td>Visions</td>
<td>8</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Average Age</td>
<td>30</td>
<td>26</td>
<td>28</td>
</tr>
<tr>
<td>Married</td>
<td>6</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Single*</td>
<td>0</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Average Education</td>
<td>7.5</td>
<td>6.8</td>
<td>7.2</td>
</tr>
<tr>
<td>Average Years Christian</td>
<td>6.6</td>
<td>5.1</td>
<td>5.9</td>
</tr>
<tr>
<td>Translator</td>
<td>1</td>
<td>14</td>
<td>15</td>
</tr>
</tbody>
</table>

* (including by death or divorce)

Table 6: Nyanja Urban Dreamers

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>18</td>
<td>16</td>
<td>34</td>
</tr>
<tr>
<td>Dreams</td>
<td>31</td>
<td>26</td>
<td>57</td>
</tr>
<tr>
<td>Visions</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Average Age</td>
<td>32.6</td>
<td>29.7</td>
<td>31.2</td>
</tr>
<tr>
<td>Married</td>
<td>16</td>
<td>12</td>
<td>28</td>
</tr>
<tr>
<td>Single*</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Average Education</td>
<td>9.8</td>
<td>6.5</td>
<td>8.2</td>
</tr>
<tr>
<td>Average Years Christian</td>
<td>11.7</td>
<td>9.2</td>
<td>10.5</td>
</tr>
<tr>
<td>Translator</td>
<td>2</td>
<td>12</td>
<td>14</td>
</tr>
</tbody>
</table>

* (including by death or divorce)
Table 7: English Urban Dreamers

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>23</td>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>Dreams</td>
<td>44</td>
<td>18</td>
<td>62</td>
</tr>
<tr>
<td>Visions</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Average Age</td>
<td>28.8</td>
<td>30.4</td>
<td>29.6</td>
</tr>
<tr>
<td>Married</td>
<td>9</td>
<td>6</td>
<td>15</td>
</tr>
<tr>
<td>Single*</td>
<td>12</td>
<td>4</td>
<td>16</td>
</tr>
<tr>
<td>Average Education</td>
<td>11.9</td>
<td>11.6</td>
<td>11.8</td>
</tr>
<tr>
<td>Average Years Christian</td>
<td>9.8</td>
<td>10.2</td>
<td>10</td>
</tr>
<tr>
<td>Translator</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

* (including by death or divorce)

Table 8: Rural (Manyika), Nyanja Urban and English Urban Dreamers

<table>
<thead>
<tr>
<th>Dreamer</th>
<th>Rural (Manyika)</th>
<th>Nyanja Urban</th>
<th>English Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>9</td>
<td>18</td>
<td>23</td>
<td>50</td>
</tr>
<tr>
<td>Female</td>
<td>15</td>
<td>16</td>
<td>10</td>
<td>41</td>
</tr>
<tr>
<td>Male Dreams</td>
<td>15</td>
<td>31</td>
<td>44</td>
<td>90</td>
</tr>
<tr>
<td>Male Visions</td>
<td>8</td>
<td>0</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Female Dreams</td>
<td>24</td>
<td>26</td>
<td>18</td>
<td>68</td>
</tr>
<tr>
<td>Female Visions</td>
<td>4</td>
<td>0</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Male Avg. Age</td>
<td>30</td>
<td>32.6</td>
<td>28.8</td>
<td>30.5</td>
</tr>
<tr>
<td>Female Avg. Age</td>
<td>26</td>
<td>29.7</td>
<td>30.4</td>
<td>28.7</td>
</tr>
<tr>
<td>Male Married</td>
<td>6</td>
<td>16</td>
<td>9</td>
<td>31</td>
</tr>
<tr>
<td>Male Single*</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>----------------------</td>
<td>----------------</td>
<td>---------------</td>
<td>---------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>12</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>3</td>
<td>4</td>
<td>19</td>
</tr>
<tr>
<td>Male Avg. Education</td>
<td>7.5</td>
<td>9.8</td>
<td>11.9</td>
<td>9.7</td>
</tr>
<tr>
<td>Female Avg. Education</td>
<td>6.8</td>
<td>6.5</td>
<td>11.6</td>
<td>8.3</td>
</tr>
<tr>
<td>Male Avg. Yrs.</td>
<td>6.6</td>
<td>11.7</td>
<td>9.8</td>
<td>11.6</td>
</tr>
<tr>
<td>Christian</td>
<td>5.1</td>
<td>9.2</td>
<td>10.2</td>
<td>9.4</td>
</tr>
</tbody>
</table>

* (including by death or divorce)

While dreams, and to a lesser degree visions, seem to be prevalent, it is still unknown if those who came forward to share their dreams were the exception rather than the rule. There is no doubt that only a small percentage of the total membership shared their dreams. Those who did were to some degree, as reflected in their leadership roles in their churches, active and participating members of their church life. Their educational achievement may be slightly higher on the average than other church members. To what degree those who are more active religiously do receive more religious dreams or at least dreams of more religious intensity is not clear.

No visions were recorded among Nyanja urban church members, while in Manyika there were 8 male visions and 4 female visions and for English urban Baptist there were 3
male visions and 1 female vision. I would guess that Nyanja urban members in Lusaka experience visions as do Manyika rural and English urban members, and a larger sample would reveal this. Yet it is striking to realize that among the rural Baptists 8 male visions were recorded from 9 men and 4 female visions from 15 women. Could it be that village people, more in touch with traditional divining states and less distracted by the sights and sounds of urban life, have more visions?

Of the 9 male Manyika dreamers, I had to use a translator once (1/9). This compares with 2/18 for Nyanja urban dreamers and 0/23 for English urban dreamers. When we consider the female dreamers, however, we see the following: 14/15 for Manyika dreamers, 12/16 for Nyanja urban dreamers, and 0/10 for English urban dreamers. This tabulates to 3/50 (6%) for all male dreamers and 26/41 (63%) for all female dreamers. To what degree the accuracy of recording dreams and visions with the use of a translator is affected is not known. Much depended upon the skill of the translator to not only understand my English and put it into Chinyanja, but to hear the Chinyanja or Soli language and verbalize it into English.

There does not seem to be any correlation between higher education and \( \text{fewer dreams} \), or the tendency to dream more or less depending upon whether one is literate or non-literate. Baptists from all three church group-types were dreaming, the vast majority of whom were literate to greater or lesser degrees as the educational statistics verify.
How often are dreams and visions occurring?

We know that the majority of dreamers who shared their dreams or visions have them regularly. It is startling to see in all three church group-types the amount of repetitive dreams occurring. Some go back several years while some dreams are related to have occurred several times in one week or even in one night. Repeating dreams are significant in that a bothersome matter, an unresolved conflict, problem or decision has not been dealt with. The survey on this point sounds a clarion call, i.e., a call to heed the silent cries of church members in rural and urban settings, of greater or lesser education and material well-being, to provide the counselling and spiritual guidance that so many need to bring wholeness to their lives. The failure of the Baptist churches to provide a sanctuary and a sanction for the dream and vision in the Christian life is another example of a failure to integrate culture with the gospel.

Who or what appears in dreams and visions?

The appearance of God or Jesus Christ, recognised as such in a dream or vision, is not common. In Manyika, Jesus appeared once in a dream and once in a vision. Among Nyanja-speaking urban members (Lusaka), Christ appeared in one dream. Among English-speaking urban members Jesus Christ appeared only once. However, if we were to mention other figures, voices and angelic beings who represent divinity, then we have seen that divinity is not quite such a rare presence in dreams and visions among members of
English-speaking urban churches. Likewise in the Nyanja-speaking urban churches, we see that the members' dreams of divinity loosely understood can manifest itself in an "angel," a "man," "white men with long beards," or even in a "voice." The case is similar among rural dreamers. Voices are heard in dreams and visions (Manyika - 10, Nyanja urban - 7, English urban - 7). Not a few are God's voice or a message from God through his messenger.

Table 9: Voices

<table>
<thead>
<tr>
<th>Voices in:</th>
<th>Manyika</th>
<th>Nyanja Urban</th>
<th>English Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreams</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Visions</td>
<td>8</td>
<td>0</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td>0</td>
<td>7</td>
<td>17</td>
</tr>
</tbody>
</table>

Voices heard in visions are almost double the number of voices heard in a dream. In the case of Manyika, voices were heard in 66% of the visions while only 2% of the dreams contained voices. In the case of English urban, voices were heard in 75% of the visions while only 6% of the dreams contained voices.

We notice the wide assortment of individuals and objects appearing in the dreams and visions in all three church group-types. Aside from the prevalence of voices in visions, people and objects appearing in visions seem to be similar to what is found in dreams. The people and objects appearing in the revelations in Manyika, Nyanja urban and English urban are consistent with the people and objects that are actually found in the respective areas. One would
expect that in the urban setting where television and technology are more readily apparent, one would naturally find such objects as (in Nyanja urban) "bus station," "bus," "shot gun," "airplane," "automobile," "hospital," and (English urban dreams) "university campus," "disco machine," "bus stop," "spaceship," "war planes," and "Nakatindi Hall." It is not that these objects cannot be found in rural dreams, it is that because of their widespread exposure in the urban society they tend to occur more in the urban dreamer than the rural.

Finally, we should keep in mind that while some dreams may be taken literally or verbatim, the majority of dreams use symbols to convey their meaning. We have seen that dreamers in all three church group-types, if they are spiritually astute enough to interpret their dream or vision, will do so with the ability to discern whether the revelation is to be understood literally or symbolically.9 White is stereotypically the colour of purity or sacredness, as snakes stereotypically mean something demonic. We also see that some persons or objects may not be stereotypical. Frogs in one dream were demons, while a man or lady in another dream may be evil or divine depending on the circumstance.

What sorts of themes/motifs appear?

Themes or motifs of dreams and visions give an understanding to the needs people face as they interact with their physical and spiritual world. The collected dreams and visions were religious in nature. Therefore I sought
to define and delineate motifs that were elemental in the revelations as well as consistent with their spiritual nature. The analysis necessarily reflects the use of both objective data and subjective evaluation. In a number of cases, motifs were multiple for a single dream and the total necessarily reflects those combinations.

Table 10: Motifs

<table>
<thead>
<tr>
<th>Motifs</th>
<th>Rural (Manyika)</th>
<th>Nyanja Urban</th>
<th>English Urban</th>
<th>Total</th>
<th>% (228)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Call</td>
<td>9</td>
<td>3</td>
<td>7</td>
<td>19</td>
<td>8.3%</td>
</tr>
<tr>
<td>Conversion</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>9</td>
<td>3.9%</td>
</tr>
<tr>
<td>Encouragement</td>
<td>16</td>
<td>13</td>
<td>19</td>
<td>48</td>
<td>21.1%</td>
</tr>
<tr>
<td>Religious Conflict</td>
<td>9</td>
<td>9</td>
<td>1</td>
<td>19</td>
<td>8.3%</td>
</tr>
<tr>
<td>Guidance or Spiritual Direction</td>
<td>22</td>
<td>16</td>
<td>16</td>
<td>54</td>
<td>23.7%</td>
</tr>
<tr>
<td>Warning</td>
<td>6</td>
<td>9</td>
<td>11</td>
<td>26</td>
<td>11.4%</td>
</tr>
<tr>
<td>Spiritual Growth</td>
<td>2</td>
<td>7</td>
<td>13</td>
<td>22</td>
<td>9.6%</td>
</tr>
<tr>
<td>Perplexing</td>
<td>6</td>
<td>13</td>
<td>12</td>
<td>31</td>
<td>13.6%</td>
</tr>
<tr>
<td>Total</td>
<td>71</td>
<td>72</td>
<td>85</td>
<td>228</td>
<td>99.9%</td>
</tr>
</tbody>
</table>

The inflated total of 228 themes reflects the number of revelations to which I assigned more than one motif. If we were to rank the type of revelation in terms of the frequency with which motifs appear we would have the following picture:
Table 11: Ranking of Motifs

<table>
<thead>
<tr>
<th>Motifs</th>
<th>Rural (Manyika)</th>
<th>Nyanja Urban</th>
<th>English Urban</th>
<th>Total</th>
<th>% (228)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guidance or Spiritual Direction</td>
<td>22</td>
<td>16</td>
<td>16</td>
<td>54</td>
<td>23.7%</td>
</tr>
<tr>
<td>Encouragement</td>
<td>16</td>
<td>13</td>
<td>19</td>
<td>48</td>
<td>21.1%</td>
</tr>
<tr>
<td>Perplexing</td>
<td>6</td>
<td>13</td>
<td>12</td>
<td>31</td>
<td>13.6%</td>
</tr>
<tr>
<td>Warning</td>
<td>6</td>
<td>9</td>
<td>11</td>
<td>26</td>
<td>11.4%</td>
</tr>
<tr>
<td>Spiritual Growth</td>
<td>2</td>
<td>7</td>
<td>13</td>
<td>22</td>
<td>9.6%</td>
</tr>
<tr>
<td>Religious Conflict</td>
<td>9</td>
<td>9</td>
<td>1</td>
<td>19</td>
<td>8.3%</td>
</tr>
<tr>
<td>Call</td>
<td>9</td>
<td>3</td>
<td>7</td>
<td>19</td>
<td>8.3%</td>
</tr>
<tr>
<td>Conversion</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>9</td>
<td>3.9%</td>
</tr>
<tr>
<td>Total</td>
<td>71</td>
<td>72</td>
<td>85</td>
<td>228</td>
<td>99.9%</td>
</tr>
</tbody>
</table>

As we indicated earlier, if we were more liberal in our designation of female dreams that appear to be call dreams, we could see how prominent call dreams would be in the Baptist churches.

Guidance and encouragement dreams and visions account for 45% of all types of dreams, while perplexing and religious conflict dreams account for 22%. Are dreamers who are having guidance and encouragement dreams and visions benefiting from their revelations? Are dreamers having perplexing dreams or religious conflicts going to find a way to work through their inner turmoil? The efficacy of many dreams and visions must be questioned when the survey in all three church group-types reveal large numbers of revelations with no interpretation provided or in some
cases with only a partial interpretation provided.

Who provides interpretation?

In all three church group-types we have found that while the dreamer himself or herself has often given an interpretation to the dream or vision, that interpretation appears in many cases to be partial, hesitant and uncertain.

Table 12: Manyika Interpreters

<table>
<thead>
<tr>
<th>Who gave interpretation?</th>
<th>Number</th>
<th>Percentage (52)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreamer</td>
<td>24</td>
<td>46.1%</td>
</tr>
<tr>
<td>No one</td>
<td>17</td>
<td>32.7%</td>
</tr>
<tr>
<td>No indication</td>
<td>6</td>
<td>11.5%</td>
</tr>
<tr>
<td>Elders</td>
<td>1</td>
<td>1.9%</td>
</tr>
<tr>
<td>African doctors</td>
<td>1</td>
<td>1.9%</td>
</tr>
<tr>
<td>Sister</td>
<td>2</td>
<td>3.8%</td>
</tr>
<tr>
<td>Mother</td>
<td>1</td>
<td>1.9%</td>
</tr>
<tr>
<td>Total</td>
<td>52</td>
<td>99.8%</td>
</tr>
</tbody>
</table>

Table 13: Nyanja Urban Interpreters

<table>
<thead>
<tr>
<th>Who gave interpretation?</th>
<th>Number</th>
<th>Percentage (59)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreamer</td>
<td>24</td>
<td>40.6%</td>
</tr>
<tr>
<td>No one</td>
<td>8</td>
<td>13.6%</td>
</tr>
<tr>
<td>No indication</td>
<td>13</td>
<td>22%</td>
</tr>
<tr>
<td>Friend(s)</td>
<td>8</td>
<td>13.6%</td>
</tr>
<tr>
<td>Husband</td>
<td>1</td>
<td>1.7%</td>
</tr>
<tr>
<td>Aunt</td>
<td>1</td>
<td>1.7%</td>
</tr>
<tr>
<td>Pastor</td>
<td>1</td>
<td>1.7%</td>
</tr>
</tbody>
</table>
Table 14: English Urban Interpreters

<table>
<thead>
<tr>
<th>Who gave interpretation?</th>
<th>Number</th>
<th>Percentage (68)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreamer</td>
<td>51</td>
<td>75%</td>
</tr>
<tr>
<td>No one or no indication</td>
<td>10</td>
<td>14.7%</td>
</tr>
<tr>
<td>Friend</td>
<td>1</td>
<td>1.5%</td>
</tr>
<tr>
<td>Husband</td>
<td>1</td>
<td>1.5%</td>
</tr>
<tr>
<td>Sister</td>
<td>1</td>
<td>1.5%</td>
</tr>
<tr>
<td>Pastor</td>
<td>3</td>
<td>4.4%</td>
</tr>
<tr>
<td>Deacon</td>
<td>1</td>
<td>1.5%</td>
</tr>
<tr>
<td>Total</td>
<td>68</td>
<td>100.1%</td>
</tr>
</tbody>
</table>

The astonishing unveiling from these tables is the fact that English-speaking urban dreamers were able to, or at least attempted to, interpret their own dreams and visions to a far greater extent (75%) than the Nyanja-speaking urban dreamers (40.6%) or the Manyika rural dreamers (46.1%). This fact meant that among English urban dreamers only 14.7% of the dreams and visions had no interpretation, while for Nyanja urban dreams the percentage rises to 35.6% and for Manyika rural dreams and visions 44.1% had no interpretation. One wonders what factors were involved in this difference. Does education have anything
to do with this difference? English urban dreamers had the highest educational achievement, next were the Nyanja urban dreamers, and last the Manyika dreamers (see table 8). Perhaps the sermons, Bible studies and other organised religious assemblies or activities also contribute to the difference. Are dreamers with a deeper understanding of the Bible and its teachings better able to comprehend the religious meaning of their revelations?

Let us now combine tables 12-14:

Table 15: Manyika, Nyanja Urban and English Urban Interpreters

<table>
<thead>
<tr>
<th>Who gave interpretation?</th>
<th>Manyika Rural</th>
<th>Nyanja Urban</th>
<th>English Urban</th>
<th>Total</th>
<th>% (179)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dreamer</td>
<td>24</td>
<td>24</td>
<td>51</td>
<td>99</td>
<td>55.3%</td>
</tr>
<tr>
<td>No one or no indication</td>
<td>23</td>
<td>21</td>
<td>10</td>
<td>54</td>
<td>30.2%</td>
</tr>
<tr>
<td>Friend(s)</td>
<td>0</td>
<td>8</td>
<td>1</td>
<td>9</td>
<td>5%</td>
</tr>
<tr>
<td>Elders</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>.6%</td>
</tr>
<tr>
<td>African doctors</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>.6%</td>
</tr>
<tr>
<td>Sister</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>2.2%</td>
</tr>
<tr>
<td>Mother</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>.6%</td>
</tr>
<tr>
<td>Husband</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1.1%</td>
</tr>
<tr>
<td>Aunt</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>.6%</td>
</tr>
<tr>
<td>Pastor</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>2.2%</td>
</tr>
<tr>
<td>Father</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>.6%</td>
</tr>
<tr>
<td>Deacon</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>.6%</td>
</tr>
<tr>
<td>Family</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>.6%</td>
</tr>
<tr>
<td>Total</td>
<td>52</td>
<td>58</td>
<td>69</td>
<td>179</td>
<td>100.2%</td>
</tr>
</tbody>
</table>
More than half of the dreams and visions were interpreted by the dreamer himself or herself. About 30% of the dreams and visions have been found to be without an interpretation. Only 14.5% of the dreams and visions were interpreted by friends, relatives, or other acquaintances.

The crucial revelation is that only .6% were helped with an interpretation from their elders, 2.2% from their pastors, and .6% from their deacons (and .6% were helped with an interpretation from African doctors). We learned in chapter four that not one Manyika dreamer shared his dream in a church worship or religious group meeting of any kind. Nor, with the exception of Mundia, did any dreamer share his or her dream or vision with a pastor or church elder. This reserve about utilising the help of church officials is pronounced and is compatible with the findings among Nyanja urban and English urban dreamers as well. Among English urban dreamers, the number of those who received help in interpretation from their pastor (4.4%) and deacons (1.5%) were slightly higher than in the other two church group-types but the difference is minimal. Dreamers certainly do not feel free to share in a church context nor with leaders connected to the church.

That so many dreams received no interpretation does not necessarily mean that no help was provided. In the telling of the dream or vision to a friend or relative one may receive a degree of sympathy, compassion or encouragement. The act of prayer after a dream and after confiding in someone about that dream may have some spiritual benefits.
But it is my contention that because too many unresolved dreams exist, only to come back repeatedly, indicates dilemmas and spiritual frustrations within believers as to the meaning of particular dreams and their functional, legitimate place in their Christian pilgrimage. The numerous partially understood dreams, and perhaps sometimes erroneously interpreted dreams, also provide a ripe situation for spiritual and psychological frustrations.

**What action or response do dreams and visions elicit?**

When dreamers tell someone their dreams or visions, often no help is derived. Large numbers of dreams resulted in no action being taken or at least no indication of action being taken. The focus in the survey has been on the immediate action taken following the dream.

Let us look at Table 16 to compare the actions taken on dreams and visions:

**Table 16: Actions Resulting from Dreams and Visions**

(Manyika, Nyanja Urban, English Urban)

<table>
<thead>
<tr>
<th>Action</th>
<th>Manyika Rural</th>
<th>Nyanja Urban</th>
<th>English Urban</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No action or no indication</td>
<td>21</td>
<td>28</td>
<td>26</td>
<td>75</td>
</tr>
<tr>
<td>Prayed</td>
<td>10</td>
<td>3</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Told younger brother</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Joined a Baptist Church</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Joined a choir</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Told elder sister</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Activity</td>
<td>Count 1</td>
<td>Count 2</td>
<td>Count 3</td>
<td>Count 4</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>---------</td>
<td>---------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>Told mother</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Paid lobola (bride-price)</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Told friend(s)</td>
<td>3</td>
<td>12</td>
<td>13</td>
<td>28</td>
</tr>
<tr>
<td>Read the Bible</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Preached the gospel message</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Fasted</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Told a brother</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Counseled</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Became a Christian</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Cast out demons</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Ran away</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Told sister</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Told pastor</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Told elders of the village</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Told her family</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Told African doctor</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Took medicines from African doctor</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Began wearing Baptist women’s uniform</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Left her husband</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Sister read Scriptures to dreamer</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Told father</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Told husband</td>
<td>0</td>
<td>5</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>American missionary acted out what dream revealed</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Told wife</td>
<td>0</td>
<td>3</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Event</td>
<td>Code1</td>
<td>Code2</td>
<td>Code3</td>
<td>Code4</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>Told aunt</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Told older woman</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Became church choir leader</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Became leader of women in church</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Applied for seminary studies</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Wrote down word revealed in dream</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Looked up word (from dream) in dictionary</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Became a Christian after witness of a friend</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Married the woman in vision</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Married the woman in dream</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Baptised</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Established a church</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Told relative(s)</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Visited girl dreamed about</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Told mature Christian people</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Confessed sin</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Began tithing</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Told a deacon</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Bolder witness for God</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Told elderly Christian lady</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Activity</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>Began attending church services</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Told a church congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Told a Christian elder</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Read a tract</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Began studying the Bible</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recorded the dream in a diary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saw a witchdoctor</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Warned children about the dream</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Took an overdose of pills</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stood firmly in Christ since dream</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Told workmate</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>66</td>
<td>68</td>
<td>91</td>
<td>225</td>
</tr>
</tbody>
</table>

If we exclude the "Random Dreams" in the appendix (as we have done in these tables), we have a total of 176 dreams and visions in our study among dreamers from Manyika, Nyanja urban and English urban. The total of 75 dreams and visions resulting in no action recorded represents 42.6% of all the dreams and visions. That percentage is unfortunate enough. However, it does not take into account the action such as "told" so and so (78 times) which in many cases did not result in any help with the interpretation whatsoever.

It is impressive to note that Manyika dreamers prayed 10 times after their dream or vision (19% of dreams and visions), while Nyanja urban dreamers prayed only 3 times
after their dreams (5.3% or dreams) and English urban dreamers prayed 3 times after their dreams and visions (4.5% of dreams and visions).

Another interesting fact is that while Manyika dreamers told a friend 3 times (5.8%), Nyanja urban dreamers reported telling their friends 12 times (21%) and English urban dreamers reported telling their friends 13 times (19.7%). Dreamers from all three church group-types were found willing to share with relatives (36 times or 20.4% of the time). One could have suspected a higher percentage. It is surprising that among Manyika dreamers no one reported sharing their revelation with a husband or wife or aunt or father, as did Nyanja urban and English urban dreamers.

The question of a delayed response to dreams and visions is not addressed in this study except in those cases where repeated dreams confronted the dreamer.

Conclusion

The dreams and visions collected among rural Baptists (Manyika), urban Nyanja-speaking Baptists (Lusaka), and urban English-speaking Baptists (Lusaka, Kafue, Copperbelt) and the supplemental information compiled on the dreamers (personal data) and their attitude and behaviour in response to dreams demonstrate that there exists no framework or formal mechanism within the church to:

a) affirm the value of dreams and visions

b) understand through interpretation dreams and visions
c) encourage or nurture the use of dreams and visions as legitimate means of divine revelation and interaction between God and man

d) cope with dreams or to recognise them as a pastoral issue

What we have seen instead is the prevalence of dreams and visions within a church that is unwilling or unable to provide the context and encouragement to help their members adjust to what they see as intrusions from the spiritual realm -- divine or demonic -- in their lives through their dreams and visions. The Baptist church in Zambia needs first to acknowledge the current situation regarding dreams and visions, and second, to stimulate opportunities for sharing dreams with the teachings and examples of the Scriptures as a control, and third, to seek ways in which the church openly provides a support mechanism for the guidance and counselling needed to aid people to confront the practical issues of their circumstances.

Agenda for the Future -- Themes, Value and Implications

Emerging Themes

In the course of the study of dreams and visions several auxiliary themes appeared a number of times which should be discussed separately here. Each can aptly fit one of the eight motif categories used to analyse dreams and visions in Manyika rural, Nyanja urban and English urban churches. Further studies in African dreams are required in order to monitor the following recurring themes:
1) While predictive or precognitive dreams are not in any way limited to chapter six (where among English urban dreamers 34.6% of dreams can be described as predictive of the future or related in some way to the future), they are certainly pronounced there and warrant further investigation. One wonders if a reason is in that the small scale of the study perhaps presents a distortion, i.e. do English urban dreamers really have more predictive dreams than rural or Nyanja urban Baptists? And is 34.6% an accurate measure of predictive dreams for English Baptists? One can see how the call, conversion, guidance, warning, encouragement and spiritual growth motifs can involve one’s future. So the issue may not be in that the percentage of predictive dreams is high as much as why it is higher than for the Manyika rural and Nyanja urban dreamers.

2) The vision or sensation of seeing oneself being lifted up in the air, or flying through the air to escape trouble, to see angels or receive divine messages from on high seems to be a common theme. It resembles shamanistic trances in the traditional religions.

3) The dreamer is lifted to heaven and given instruction, perhaps to return to earth for an unfinished task. Or, the dreamer is crossing the river and on the other side (heaven?) being told to go back, presumably to do something new or to complete an assignment.

4) As we have seen in chapter three among the Masowe
Apostles, the reward element is obviously there in most dreams: church membership secures salvation (entry into heaven), provides security against evil powers lurking in one’s future, provides continual healing treatment, and provides a means for leadership ambitions. We have these features in some form, either manifest or latent, in the Baptist dreams. To what degree can we find in some churches a manipulation in the use of dreams for material gain? A case in point is the minister of a Church of the Lord who "wanted members to control reliance on visions, . . . to be freed from the concern for material benefits which lie behind the demand for visions, so that they can learn the meaning and real ways of God."11

5) We have seen among some Baptists the dream serving as a confirmation of an action or decision already made. Hence the confirmation dream serves to bring encouragement. How prevalent is this type of dream in other churches, both the older and the newer (AIC)?

6) Of psychological interest is the part fear plays in dreams and visions, both during the revelation as well as after. Concomitantly, how often do we see the emotion of joy or ecstasy, confusion or guilt in dreams both during or after the revelation? They are all to be found in the Baptist dreams.

7) The data on Baptist dreams reveal a fixation on death as the ideas of "coffin," "dead bodies," "hell," "black angel," "grave," "accident," "bombs," "war planes,"
"dead man," "pit," "funeral," "hospital," "hole,"
"earthquake," "wild (dangerous) animals," and "snake"
strikingly enter the dream scenes. I suggest that this
concern with death or illness, fear and danger, presents
everous opportunities for pastoral counselling.

8) In chapter five, Catherine Sakala's first dream is
a classic example of the conflict between good and evil --
the "man" (Jesus) versus the devil. The two-headed snake
(devil) who swallowed the holy cloth died. This is
similar to Catherine Phiri's dream about the evil "man in
rags" who tried to kill her but she received help and
guidance from "people" in the air (angels). On the ground,
lions tried to kill her but ate holy papers instead and
died instantly. Conflicts between Christianity (God) and
evil forces (spirits) become personalised in the life of
the dreamer. Themes of this nature deserve attention for
their spiritual benefits are directly related to earthly
events and circumstance. It is my contention that the
simple comprehension of the dream is not enough. The use
of a dream must go beyond the mere interpretation to its
resolution, i.e. to the harder task of integrating it with
real life issues. Could this be a reason why so many dreams
are naggingly repetitive? For Jung, "individuation" seems
to be the goal, i.e., the reintegration of the message or
truth of the dream to the consciousness which brings man to
wholeness of personality. For African believers integra-
tion must make another leap -- it must connect to a life
problem or issue that befuddles the dreamer. Integration
cannot remain at Jung's "individuation." It must be a connection of the unconsciousness to the consciousness to a life issue that demands action or appropriate behaviour. In the African world-view, wholeness of personality always demands integration and communion with persons and events beyond the individual and not merely within that individual.

Value and Implications

1) Since in the Baptist churches there are no official criteria for deciding what makes a dream significant, for purposes of ascertaining significant dreams I put forward the recurring dream as an indicator of a dream’s significance. The fact of its recurrence\textsuperscript{13} portends unresolved dilemmas in one’s life. If the above is true then the many recurring dreams shared with me in the course of several years are significant dreams.

2) What factors give rise to dreams and visions? We have seen in independent churches and in Baptist churches that individuals under stress, illness\textsuperscript{14} or disruption of some sort to their normal lives are most prone to dreams and visions. What are other factors? If some stress is unnecessary due to false presuppositions, and if many illnesses are psychosomatic in nature, what are the implications for the nature of church help or support?

3) We have clear empirical evidence of the large numbers of dreams and visions that received no interpretation and no constructive action. A valuable lesson is
based upon the following hypothesis. I postulate that unresolved or misinterpreted dreams, even ignored dreams, or dreams without appropriate response in behaviour, may lead to spiritual retrogression. We have again the reminder to take the dream much more seriously than many in the West and in the historical African churches do.

4) I maintain that both AICs and Baptist churches (and other historic churches) can learn from the strengths of one another and creatively, therapeutically, and more skilfully utilise the richness of the dream in preaching, in teaching, in worship and in pastoral care and counselling.

5) The dream brings out a well-known conundrum -- both the old (traditional religions) and the new faith (Christianity) are held in tension, side by side, in the lives of ordinary church members frequently without a clear theological teaching on the boundaries of acceptable and unacceptable belief and behaviour. Take the understanding and use of the dream as an example. How are Christians to think and react to dreams? An African can deny the dream intellectually but can he deny it emotionally, psychically and religiously? While he was Archbishop of Lusaka, Zambia, Milingo said: "Our people have noticed that the Christian religion, while it condemned the traditional beliefs as superstitions, it did not at all replace them with something equally impressive and demanding." 15

6) We have discovered in chapter two the role of the
diviners in the religious system of a number of African cultures in dealing with the matter of dreams and visions. The fact that revelations are oracular in nature brings dreams and visions into the traditional religious matrix. We have also discovered that a conversion of the "cultus" was made in numerous AICs in the role of the prophets, healers, and spiritualists. There, too, dreams and visions are absorbed into the religious system of the church where divine revelations are given attention for their significance. We have discovered that in the Baptist churches of Zambia no such cultus exists where dreams and visions can be screened, affirmed, discarded, or resolved. Must not the maturing mission churches seek to find ways to come to terms with dreams and visions and to offer a place under their umbrella for the use of divine revelations?

7) Dr. Mwesa Mapoma speaks of the importance of an understanding of traditional religion to understand dreams. He argues that Westerners have not looked at dreams holistically, but only at their effects on consciousness and unconsciousness. He warned that few young people or pastors know much about traditional religion, hence are often confused or erroneous in their views on dreams. He warned me to be aware of the breakup of traditional values and religious traditions. Many, after becoming Christians, refute all African traditional teachings and practices, including dreams -- perhaps wanting to impress the missionary. Some have been discouraged to discuss dreams because they do not want to be associated with the African "pagan"
past. Some ignore dreams, thinking this is one way they are being tempted. This study on Baptist dreams indicates the appropriateness of Dr. Mapoma’s counsel, for it has proved to be unmistakably true that our findings and understandings would have been twisted and undercut without a sound view of the soil in which the Christian church has flowered. The task is to know not only the long past, but the recent past, and the changing present, to better understand the dream, and the church, of today and tomorrow.
NOTES

1 Barth has reminded us how quickly we disregard angels and categorize them as absurd, superfluous and comic. He states, "Where God is, there the angels of God are. Where there are no angels, there is no God" (Karl Barth, Church Dogmatics III 3, ET, T. & T. Clark, 1961, 238). Turner adds that "our lower cosmos should not lose its contact with the higher cosmos" and that the angels indeed wait to be acknowledged by men and offer their services (Nigel Turner, 15). In fact, the African practice of revering ancestors and acknowledging their living presence, even in dreams, may not be too ludicrous to Christians when one considers that being like the angels after physical death is evidenced by the Dead Sea sectaries. "They are not only to live like angels and consort with angels, but to become as angels" (Matthew Black, The Scrolls and Christian Origins, Nelson 1961, 139). Again, 'The Lord bless thee . . . and make thee a crown of glory in the midst of the holy ones' (the angels); 'And thou shalt be as an angel of the Presence . . ., sharing the lot of the angels . . . for ever and ever' (Cave 1 Benedictions (IQ56), col. III 25f., IV 25f.).

2 Taylor is convinced Christian leaders should not be overly upset or concerned about the "residuum of paganism" within the Church. He sees the meeting of the two a vital "danger point," an encounter of choice and contrast that forces the Church to get authentic insights into its being and the Spirit. Only at the danger point of temptation and interchange will an authentic African theology arise — out of understanding and not syncretism. See John V. Taylor, The Primal Vision (London: SCM Press, 1963), 34. Indeed, it was out of the crucible of the ancient worlds of Mesopotamia, Egypt, Palestine, Greece, Rome and Asia Minor that the mesh of the new Christian religion with the "residuum of paganism" brought on a dynamic faith that met the needs of people from diverse cultural environments.


4 I have been helped to come to this conclusion by Walls' convincing discourse that the distinction between AICs and other forms of Christianity in Africa can be
exaggerated. He argues that the lines that distinguish "older" and "independent" churches may be of decreasing value. This, it seems to me, is an important consideration in a study as this one where phenomena like dreams, voices and visions are no respecter of "denominations" in Africa. See Walls, "The Anabaptists of Africa? . . .," 48f.

5 Kiernan’s study (306-7) indicates that while in the Zionist churches dreams are open to all, visions are the property of the prophet or charismatic who then forms a small and elite group. It appears that the Holy Spirit is the author of visions while ancestors are the main source of influential dreams.

6 According to Watts, the important thing about experiences or events is not the fact of them or how they happened, but what they mean, their significance. See Alan Watts, Behold the Spirit (New York: Vintage Press, 1947 and 1971), 55. So it is with dreams. We see a simplicity of acceptance of visions, dreams, voices, and anthropomorphic appearances in the Bible. They were accepted readily, not questioningly -- often fearfully, but respected readily all the same. The Bible treats the dream with characteristic practicality, wholesomeness, as if the coming of the Holy Spirit was expected, being ever near. In this light the AICs seem to be more in touch with Bible realities than are the Baptists of Zambia.

7 In Matt. 17:1-3, Jesus took Peter, James and John to a high mountain and was transfigured before them. Moses and Elijah suddenly appeared, talking with Jesus. Appearances of ancestors, most especially sacred historical figures, no doubt have made a profound impression on African Christians who find numerous commonalities with the Biblical perception of spiritual beings and realities.

8 In Christopher Sakala’s dream (chapter five) the dead man inside the coffin was the dreamer’s elder brother, but as the dream progresses this "man" takes on the character, power and personal story of Jesus, though he is not identified or recognised as such both during the dream and after the dream. If this is true, one wonders how many dreams have a "hidden Christ"?

9 Because symbols mean an object or person is "symbolic" in meaning, that same object or person in another dream and dreamer may symbolise something different, though often the similarity is shared. At the same time we must keep in mind what Shorter has observed, i.e., "It is impossible to reduce all symbols to rational terms" (Shorter, African Culture and the Christian Church, 93). These realities to me are what make dreams fascinating, and in many instances, enigmatic.

10 Turner has also found this theme to be a common feature among the primal peoples of new religious movements. See Harold W. Turner, "A Further Dimension for


13 Titus Mandefu’s dream on 13 July 1988 (chapter five) recurred three times in a single night!

14 For the prophetic churches, soteriology is not reduced to the soul’s flight to heaven but is much more comprehensive. Salvation is linked to healing and sanctification in "an outlook that makes little distinction between the sacred and the profane." It penetrates deeply into the existential world of the everyday African who is beset by sorcery and evil powers, infertility and disease. Salvation in this context must be experienced in terms of God’s protection against crippling powers and not necessarily deliverance from sin (Daneel, *Quest for Belonging*, 221-222). Hence the stress of illness or social suffering makes the gospel of future salvation no gospel at all. Full salvation is for the present realities, and the real desire is for healing and not future salvation (Daneel, *Quest for Belonging*, 265-266). When the stress of sickness, death, or social upheaval impinge upon many, we can readily see that the psycho-religious groundwork is already set in motion for dreams.


16 Dr. Mapoma is a friend of mine and served as a Baptist deacon in Zambia before taking up employment in Gabon. He was for many years Director of the Centre for the Arts at the Institute for African Studies, University of Zambia. The interview took place on 20 August 1986.

17 Hastings has reminded us that in Chinese terms "cultural revolution" meant the discarding of Confucius, of tradition, and the entire baggage of the past. But in African terms the term means just the opposite. "Cultural revolution" for Africa means rediscovering Africa’s past, its languages and culture, the wisdom of the ancestors and rich heritage. See Adrian Hastings, *African Christianity* (London and Dublin: Geoffrey Chapman, 1976), 43.
APPENDIX

The following thirteen dreams and visions by ten dreamers were collected during various trips into the Eastern, Central and Northwestern Provinces for evangelistic or training purposes. They provide samples of rural dreams to compare with the Manyika dreams and visions found in chapter four. These samples help us see how similar Baptist and non-Baptist dreams in diverse areas of Zambia are to Manyika dreams. They help us see who are dreaming, the nature of their dreams, the vividness of their dreams and the pertinence of the dreams to daily life.

Name unknown (52-53)
Age: 70 or 80
Zionist Church member of many years at Lundazi, Eastern Province
8 March 1988 (as told by Family Nyirongo)

Family Nyirongo, one of our seminary students, recently returned from the funeral of his grandmother who died in Lundazi (Eastern Province). But before she died Family visited her during school holidays in August 1987. At that time the grandmother asked about his studies. She was very happy about his studies. She said, "I have been looking for someone to interpret my dreams. I am lucky you have come."

I have two dreams which have been troubling me. One dream, I dreamt about a

The voice was in Tumbuka, the language of the area. According to Family, the grandmother took the voice to be God’s. Family said to his grandmother:

'This book is the word of God. You should hear it if someone reads it to you and keep it in your heart.'

Then Family read to her that passage in Jeremiah about the eating of the scroll.

The second dream is about the grandmother being found somewhere:

I was at a place I never knew. In the road there was a path. I saw a gate ahead of me. This gate was closed with the teeth of a lion. So when I was near I saw someone in a white cloth. I did not know if he was a man or woman. This person was telling me to enter that gate. I said, 'How can I enter with those teeth in front of me?' [She was frightened of the teeth of the lion.] The man [woman] insisted, 'You go and enter that gate.' I was very afraid to enter there. I became courageous and entered the gate. After opening and entering, I found a very beautiful place, a place where I did not want to leave.

There was an interval of one week between the dreams. She asked others to help interpret the dreams to her but no one could. She said to Family, "You my son, you are a pastor, you help me." In this second dream Family showed his grandmother the passage from the book of Revelation on the new heaven, the new Jerusalem. That is the sign, he said, that after death there is eternal life, the place where no one dies.
Juliet Bimbi (54-55)
Age: 16
Form 3 education
Member of Voice of Miracle Church
Chibolela Village (near Mumbwa, Central Province)
10 May 1987

Juliet has had repeated dreams, over a period of one year, of a small man with a beard or of a lion that comes and attacks her. These two dreams recur. One of our seminary students (T. Mandefu) believes that these dreams are signs of demon possession. It would have been interesting to pursue Mandefu’s comment to reflect on what he actually meant, i.e., were the signs of demon possession the dreaming of a small man with a beard and the attacking lion or the fact that these dreams recurred again and again or both. In other such dreams witchcraft seems implicated as the source of the harassment, or a maligned ancestor seeking to torment or warn.

Mannasi Chibolela (sister of headman) (56)
Age: 39
Member of Apostolic Faith Mission, Chibolela Village (near Mumbwa, Central Province)
Speaks Lenje and Ila, hence use of a translator
10 May 1987

I dreamed there was a gathering of Christians worshipping. There was a well full of water nearby. Around the well were millet. Some were white (ripened) and some still green. In the well were plenty of grass resting on the water. This well was near my house [but in reality there is no well near her house]. Near the well were many white cups. All those worshipping were drinking from the well. Then I came to draw water, drank, and then an elder sister came to drink, then her sister-in-law and her husband [brother to dreamer] came to drink. After that somebody pointed at me and asked me to read Romans 6:8 which I did, then I led in prayer. Then I dreamed I was pregnant. I noticed that my dress on the right side from the arms to the bottom were slit open [torn]. I told
Lovemore about my problem: 'In the name of the Lord make me a white maternity dress.' Then instead of me wearing the sewn maternity dress, I saw that my sister-in-law who is pregnant is wearing the maternity dress.

In conversation with Mannasi she confides that she mostly dreams of Scripture verses, thus she has purchased a Bible (she has had dreams related to Galations 3:22-23, Isaiah 2:4, Psalms 8:9 and Psalms 72:7). Mannasi thinks the "well" is symbolic of the fact that the joy that filled her after the preaching must be shared with many. The "green grass" symbolises the health and vitality of all the worshippers when they drink the water together. The "white cups" to Mannasi symbolise that she is free, that her heart is pure. The "white maternity dress" is confusing to her, and she feels the one pregnant can perhaps understand.

Mannasi normally tries to interpret her dreams herself. She sometimes tells people what she dreams but she brings her own understanding. After the dream she doesn't feel free until after she has studied the Scripture passage. She is happy with her dreams because they involve the Scriptures and her life.

Amos Mumba (57-58)
Age: 65
Mayofwe Baptist Church (near Lufunsnsa, Central Province)
A Christian for 2 years
Translator used
11 June 1988

I dreamt of two people very tall. They were putting on black clothes. They brought to me a Bible and said, 'Read it!' So when I woke up, I asked myself, 'Where are these people who brought the Bible?' I didn't find them.

With his Catholic background, the black clothes may
represent Catholic priests or at least religious persons.

The old man further explains:

When I saw people having Bibles, I rushed for the Bible to buy it [Our group had brought Bibles to this village; could he mean us or a group before us?]. This is how I interpret the dream. I had this dream three times about five years ago.

In another dream,

Lions were chasing me. I climbed a tree. The lions went back. I went home and told my family I was chased by lions. The family said, 'You have been saved because of the tree.'

When you dream of lions chasing you it means the spirits were chasing you. They were angry with you because maybe there was something the spirits wanted. [He dreamt this last year. Appears to be a "traditional" dream yet it occurred when he was already a Christian.]

Noah Chiromo (59)
Age: 70
Married
Mayofwe Baptist Church (Lufunsa, Central Province)
Elder in the church and father of the pastor of the church
Translator used
11 June 1988

I was walking in the bush and I found a lion with white skin. Then a man came and wanted to fight with me. But the lion said: 'Don't fight with him. What mistake did he do?' The man left. I was walking with the lion in the same direction. Then he said, 'Goodbye, now you go this way and I will go this way.' So we separated.

According to Mr. Chiromo, the lion spoke in Nyanja. The white skin means the lion is a spirit. In the tradition of this valley (where church is located), lions never attack people. The people in the valley communicate with the spirit of the lion. It is not the lion itself that helps or communicates, but the spirit. If someone dreams of a lion here, it is the spirit communicating with that man. 2
David Phiri (60)
Age: 20
Pentecostal Holiness Church (Mutendele, Lusaka)
A Christian for 3 years
Single
Finished grade 10
18 November 1988 (interview taken at Njolwe Baptist Church)

While I was at Mumbwa three weeks ago I was dreaming I was going up to heaven. The next day I dreamed I was still going up to heaven on a motor cycle, going very fast. I was feeling very nice.
I asked my pastor what the meaning is. He said, ‘David, these days you need to pray very hard. You are not in a straight way as a Christian.’
I think the dream means God is blessing me because I was going to heaven. But I was fearing because I had this dream more than once.’

Pastor Nkabi (61)
Dream given at Mikambo Baptist Church during a pastor’s training conference (Northwestern Province)
7 May 1991

I saw two men in white robes. As they were descending from the sky I tried to look at them, but they were too bright. As they were descending they came close to earth but didn’t touch their feet to the ground. They said to me, ‘God loves you. We want to give you a warning. Don’t do them!’

I was drinking. I was having a moto car. I was chasing women. The men said, ‘Don’t smoke. You need to stop doing these things and go to church. When you become a believer, all these bad things will go away from you. Even this sickness you have in your family. God loves you. You would have died long time ago.’ When I looked, they went half way up. Another one came down and said, ‘One thing we forgot to say to you. Take care of your wife and children. From today you need to go with entire family, confess, and worship God.’ When they went up, I woke up. I told my wife and I was so afraid. My wife said, ‘Yes, I’ve always told you to stop those things you are doing.’ I was so convinced.
On Sunday, the whole family went to church, and we made our profession of faith. From that time God has changed me. Those who know me say, ‘God has power indeed to
change this drunkard.'

Petronella Mpofu (62)
Widow with children
Ndebele by tribe
Seventh Day Adventist Church
Mumbwa area (Central Province)
Translator used
17 May 1990

Petronella has had the following dream three times which has frightened her each time:

I dream of seeing the world, the whole world. This world is like a field cultivated very nicely in neat rows, except in the centre of the field (world) there stands a big fruit tree. I come close to it and hear small whispering voices, but I do not make out any words. I come directly underneath the tree and look up. The voices stop, but I see fire at the top of the tree! Then the fire comes down and falls all around me. I am very frightened. I find a way to escape and run away to the edge of the field, with the fire chasing me. My dream ends.

The dreamer used to belong to the Seventh Day Adventist church. That is why she says she "was" a Christian. But since her husband's death she stopped attending the church because she yielded to traditional practices of ceremonies related to cleansing and purification of her dead husband's body. Thus she says she has returned to traditional religion (and forsaken Christianity).

According to Lovemore Dube, seminary graduate and the nephew to the dreamer, in Ndebele culture the fig tree (that tree in the dream) is symbolic of life. I will attempt an interpretation to Petronella's dream:

Her picture of the "world" was understandable enough. Surrounding her village was maize fields, perhaps mixed with cotton, potatoes and cassava. Her "world" is a world
of fields. Only in her dream, it was a finely cultivated field with perfect rows -- perhaps a picture of heaven or a perfect world?

In the middle of the field was the large fig tree, which in Ndebele culture is symbolic of life. Perhaps this tree is similar to the "tree of life" in the Garden of Eden in Genesis, a state or place of perfection.

She moves toward this tree and hears voices from it. Perhaps these are angelic beings enticing her to come to this tree of life. Now when she comes directly under the shade of it, the voices stop. Perhaps it was God's turn to "speak," for she sees fire -- symbolic in the Bible for the presence of God or the judgment of God. This fire falls to the ground around her, as if God was wanting to surround her with his love (presence) or with his judgment to destroy her. Because she runs away, she lives in a state of unrepentance and sin, or at least in a state of religious conflict. The love of God or the judgment (anger) of God is represented by the fact that the fire chases her. She reaches the end of the world (the field) with the fire just behind her.

God seems to be after her. God's love and anger may not be as contradictory as some would have it. Perhaps she needs to know that she must get her life in right standing with God, to give herself completely to him, to come under the shade and fire of his love without being frightened. To do otherwise may mean her destruction.

Mr. Lumba (63)
Age: About 68
Chairman, Pastor's Fellowship, Solwezi Baptist Churches
I was very sorry when I had this dream. This dream was talking of baptism. In 1955 I left Zaire. I was with a Methodist Church. I was sprinkled on the head. When I came to Zambia I was a driver for the mines. One day when I knocked off around 16:00 hours I came to my house. I tried to take off my dirty clothes and wash. But I felt I should read John 3:16 and pray. At that moment I saw nothing on my Bible. It was blacked out like on T.V. My boys were listening to the radio. This was a vision. While I was concentrating on the Bible, I saw a big line of people. Both sides of the line of people had thorn trees. In this line, I found myself. There were lots of people -- cripples, the blind, children. At the front of the line was a roadblock with a pole across. Anyone who desires to go through must have security to check their name in a book before he is permitted to pass. When I came to this checkpoint, he checked for my name in three books. My name was not found. The guard asked, 'What is your name?' 'Lumba,' I replied. He said, 'Your name is not in this book.' I said, 'Yes, it is there.' He said, 'No it is not there, you are not going on the other side.' 'Why?' I asked. This man said, 'You will not pass through. This checkpoint is for those who were baptised by immersion.' I pleaded, 'No, you are talking nonsense, I need to go!' As we proceeded, he said, 'Get out of the line!' I tried but I was pricked on both sides. The man said, 'Go back to the end of the line. Let these others go. Go back and be baptised by immersion, then come.' Then I see myself reading the Bible. I called my son Thomas. When he came I said, 'Go and call you mother.' I was afraid, maybe I was dying. I said, 'Go to Mukumbo's house.' At 13:00 hours Savage (missionary) and Mukumbo (pastor) came to my house. Ted (Savage) said, 'Mukumbo you need to baptise these people -- Lumba and his wife.' Before, I was refusing to be baptised even though I became a Baptist. I was then baptised in the river. In this vision, I was not sleeping. I was just sitting and reading the Bible.

Upon questioning, Mr. Lumba believes that at the time
he had his vision he was not a true believer. His wife also had a dream at the same time. A certain man gave her a Bible and said, 'Take this Bible to the husband and to his wife.'

Lumba has used this vision in many sermons. Nine people have received Christ in using this vision.

Nelson Lundumuna (64)
Pastor of Solwezi Baptist Church
Associational Pastor (Solwezi Baptist Churches Association -- Northwestern Province)
Married with children
Seminary graduate
Dream given at Mikambo Baptist Church
7 May 1991

My call to go to the seminary was very difficult. It took me five years. In those five years I didn’t hear God speak to me to go. But people were encouraging me very much. My pastor knows how I went to the seminary. Many missionaries were encouraging me. Many pastors from the Copperbelt were encouraging me. But myself I was not feeling that I should go. Some said, 'No, you don’t go. You are the Secretary of this association. You are needed here.’

The surprise was, visitors from the United States or from this area, when they visited my church, they would say, 'Go to the seminary.' A missionary pressured me to apply. I refused. He said, 'Okay, I will apply for you.’ I said, 'No, I do not know how to speak English. It will be a problem.’ He said, 'No, God wants you to go, even though you don’t have this call.’ I agreed to attach a small testimony to his letter to the seminary. The results came, 'No we are not accepting students this year. We have a shortage of housing.’ I was very happy. And this missionary was going on furlough. Now no one will be forcing me. A year passed.

At a meeting, Ba Miller, our contact missionary, came with a very big envelope in his hands. Ba Miller said, 'You must fill this application form to the seminary.’ I was not happy. I was on the ground praying to my God. The association talked, they said, 'Yes, you can go.’ The
forms were sent. But still I had fear. I didn’t know English. What am I going to do at seminary? I received the invitation letter. I told my wife, ‘I’m not going there.’ Two weeks later I had this dream:

There was a very long ladder from the ground to heaven. There were lots of people around the ladder. They were told to climb the ladder up to heaven. Someone said, ‘This is the interviews. We are interviewing for the seminary. If you climb to the top you will be accepted to the seminary. I felt good. I will not be able to climb to the top. I was number three in line. This man nearby said, ‘This interview is based on spiritual growth, not knowledge of English or interviews.’ Immediately, the first climbed two or three steps and failed and came down. The second climbed ten steps and failed. It was my time. I heard a bell of a bicycle. Ba Miller came and said, ‘You must take off your shoes. Don’t worry about your education. Take off your shoes. If you take off your shoes, you will succeed.’ I was climbing, climbing, and climbing. When I reached the top I was trembling, I was surprised!

When I woke up I spoke to my wife. I said, ‘Maybe God is calling me to go to seminary. Maybe it is for people like myself, not only Form V.’

That same day I received a seminary newsletter. A testimony by Brown Kusowa, one of the students from Malawi, was in the newsletter. He had the same problem as me. He said, ‘Don’t worry about education. God is blessing me. Don’t have fear. Come to seminary. I am making good grades even if I am not well educated.’ I was now convinced God was calling me to go to seminary. From that point I had no fear in my heart.
NOTES

1 Mannasi's obviously Christian-based dream relates directly to what Taylor once said: "...this constantly recurring desire for the charismatic gifts [tongues, dreams] must surely be seen as an insistence upon the wholeness of man. No man, least of all Christian man, can live fully in that protracted paranoia which exalts and idealizes his cerebral life and demotes his instinctual being. True growth is not from the intuitive to the rational, but always towards an integration of the two. We never leave primitive man behind but must learn to travel with him in the company." See Taylor, The Go-Between God, 220-221.

2 One time, in real life, he came across a lion in the grass. The lion ran away and did not harm him. People here in this valley believe lions are not harmful but are kind in spirit. In the Bible (Rev. 5:1-10, 21:1-4), a lion symbolises God. In this valley the lion is king. Can the image of a lion be used to sensitize people in the valley to God's presence? They already have such a high, "built in" consciousness of lions as the most powerful animal in the Game Reserve.

3 Even though Phiri stated his church as being in Iusaka, I included this dream as "rural" because I collected it in the rural church. It reflects the transient nature of Africans to and from the rural areas.
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