

Kikuyu Thahu, Migiuro and Kirumi as a Remedy to Social Unity and Harmony among the Agikuyu Society of Central Kenya

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Abstract:- This article examines the concept of Migiuro, Thahu and Kirumi among the Agikuyu people as a remedy and cause of social unity and harmony among the Agikuyu people of Kenya. The study draws the emerging insights and interpretations indicating that the entire life of the Agikuyu people was confined in observing the moral teachings that were provided by their traditional religion that emphasized on observing *Migiuro* (Set prohibitions) *thahu* (taboos) and *Kirumi* (curse). In observing carefully and practicing the moral teaching as presented to the people by their ancestors, the Agikuyu people were assured to live in unity and harmony. The puzzling occurrence is that there is real phobia for *Kirumi* (Curse) among the Agikuyu which follows the breaking down of the set rules, prohibitions (*Migiuro*) that leads to Thahu (taboo, uncleanness) and if one doesn't repent receives Kirumi (is cursed). The African people still hold these practices as dear to them and have served them throughout their long history of existence. In African society, members from all walks of life are confined to practicing these practices both as religious remedy and as a means to keep in harmony with the spirits (ngomi) of their ancestors. By observing this practice, they are assured of preserving peace, unity and tranquillity among their fellow community members. From time to time an African will always find oneself posing questions and, in some cases, questioning in the questions as follows: what are the *migiuro* (set

prohibitions) and what are the consequences when broken? Does fear of breaking *migiuro*, lead one to a condition of *thahu* (uncleanliness) and consequently, is *kirumi* grounded on rational belief? Who is entitled to cleanse one from *thahu* (taboos, uncleanness)? what are the main objectives of *migiuro*? what is the objective of *kirumi* (curse) who are the recipient of curse (*kirumi*) and why? can anything good emerge from the curse or from cursing? where does the curse scare people and spare others, terrify some and horrify others? To what advantage or disadvantage does it confer to the beneficiary? Are curses inflatable or are they heterogenous? What are their insinuations in the socio-historical and belief systems? These are some of the questions that this article wishes to address and most importantly among the Agikuyu community.

Keywords:- *Migiuro* (sets of prohibitions), *Thahu* (taboos, abomination, uncleanness), *Irumi* (curses, singular *Kirumi*, curse), *Mundu-Mugo* (Diviner, Cleanser)

I. INTRODUCTION

In many African communities, the fear of violating the *migiuro* (set prohibitions) that lead to *thahu* (uncleanliness, inflicting taboo) which in turn beget *Kirumi* (curse) and if unrepented one becoming cursed (*murume*) is real. A curse (*kirumi*) is a disturbing anguish in life and living. It does not matter whether one is a leader, educated, rich, poor educated or illiterate, a youth or an elder, a medicine man or a soothsayer, sorcerers or witch, believer in Christ or non-believer in Christ. The curse which comes at the third level after violating *migiuro*, one enters into a condition of *thahu* which in turn lead to (*kirumi*) curse and cursing (*kurumwo*) have remained a great and dangerous act that may meet an African person. The fundamental reason is that *migiuro* breaking results in *thahu*, and *thahu* results in *kirumi*, a condition that any African fears the most because it brings all kinds of evil upon the person who is cursed (*Mundumurume*) including failure in life, loss of life, property, family instability and many other unfavourable events in the person's life. Curse is the culmination of breaking established prohibitions, taboos and abominable rules, and therefore feared. The dread of curse among the African people has not been eradicated by either the Western or Eastern dominant world religions. In our African society, curses are used to protect, lead, and influence Africans in their sociocultural and religious lives. This suggests something beneficial that seems to bring values to both an individual's life and the life of community.

A. The concept of curse (*Kirumi*)

The conceptual orientation that informs this study is derived from Emile Durkheim's (1915) concept of social control. Durkheim (1915) applies the concept of *Migiuro* (prohibition), the *thahu* (taboo) and the *kirumi* (curse) these are taboos and interdictions to the scope of the sacred versus profane. This application is adaptable in Agikuyu religious beliefs whereby the sacred denotes the observation of *migiuro*- prohibitions to avoid getting into the situation of *thahu* that later may lead to *kirumi* and at the end death Durkheim (1915) argues that there is no religion without interdictions. In this study, the Agikuyu prohibitions (*migiuro*) meant to protect the community from getting contamination of *thahu* that is equated to Christian sin. *Migiuro* marks out the pitfalls in order to enhance social harmony among the community members. Similarly in the Old Testament the law of Moses and in the book of Leviticus prescribe various interdictions. The contravention of these interdictions (taboos) has both material and spiritual repercussions viewed as punishments.

The victims therefore, has to undergo the prescribed purification ceremonies (*gutahikio*) in order to be incorporated and reinstated as a member Of the community. Durkheim's conception of social control is in the dimensions of culture, morals and religion. Similarly, the Agikuyu conception of social control has a religious connotation expressed.

The Agikuyu religion had two major components of beliefs, namely the belief in Ngai – supreme Deity and belief in the *Ngomi cia Agu*, the ancestral spirits. These two beliefs were complimentary. However, the attitudes towards these two beliefs were different. Kenyatta (1938) observes, the Agikuyu attitudes toward the ancestral spirits was not at all compared with their attitudes to the Ngai – supreme Deity who was truly worshipped.

Kenyatta further elaborates that even the terms used during ceremonies to express the two beliefs were different. The Agikuyu used the term *guthathaiya Ngai* meaning the worship or to beseech God while the terms *guitangira ngomi njohi* or *guthiinjira ngomi*, that is, pouring libation or offer sacrifice to ancestral spirits. The Agikuyu never worshipped the ancestral spirits, rather they communed with them. The spirits were not used as intermediaries, the Agikuyu approached God directly.

According to Kamuyu – wa- Kang'ethe (1981) God therefore, remained a major aspect of the Agikuyu religion. The Agikuyu believed that God is the creator of all that exists, God also provides man with all that he requires for his sustenance.

Myths are cultural beliefs and practices based on traditions. Different communities have their own cultural beliefs and myths that distinguishes one community from another. One of the myths among the Agikuyu is on their origin. They believe that they originated from Gikuyu and Mumbi who were their first parents.

B. Functions of Mugiro, Thahu and Kirumi as a basis for morality among the Agikuyu.

Let us start by recalling oneself that the Agikuyu concept of Thahu and kirumi signifies above all, ceremonial uncleanness which may be encountered by certain defaults, some significant and some simple but always with moral status results from the failure to observe the *migiro* (plural of *mugiro*, prohibition, set rule rules of avoidance) clearly expressed in *migiro* or taboos. A thahu victim faces the risk of becoming ill or likely dying unless the proper ritual remedies are applied, which in all serious cases necessitate the assistance of a *MunduMugo* (Diviner Doctor) whom we could equate to the Priest in the Roman Catholic Church that assist the sinner to repent through the sacrament of Reconciliation (*Thakaramedi ya uiguithania*)

The Agikuyu civilization can be said to adhere to Durkheim's (1915) assertion that values are intrinsic to a society and are not imposed. The official element of social life which is continuously in danger of being upset by personal feelings and reactions, is served by convention which smooths over social relations issues. Every member of a society, no matter how tinny, has his or her own will,

interests, or values, which must be taken into account in order to further the goals of the group or the shared interests of the contractual parties.

As a result, Durkheim view prohibitions, taboos and interdictions (*migiro*) as a key aspect of social control. This is true for the Agikuyu whose bans improved group cohesion regulated morals, and regulated individual behaviour.

C. Significance of this study of mugiro, thahu and kirumi

This study is necessitated by academic curiosity and conviction that thahu and beliefs related to it played major role in controlling behaviour among Agikuyu. Though some western scholars like Hobley (1967), Radin (1937) and Cognolo (1933) who have researched on Agikuyu religious beliefs, viewed the society as inferior and its beliefs savagery. This demeaning the power of curse and cursing, and their beliefs. Just as in the Old Testament the Israelites had their prohibited things and taboos to abstain in order to remain faithful to their God and religion, one being homosexuality, bestiality and close relatives' marriage (Leviticus 18:10 -26) in this book of Leviticus which stipulates the laws put down by Moses for the Israel, according to the male was forbidden from lying with a fellow male as a female. This was abomination. A man was also forbidden from lying with a beast and a woman forbidden from giving herself to a beast. The law both among the Israelites and the Agikuyu forbade as well sexual relationship among blood relatives.

The Agikuyu regarded contravening *migiro* (prohibitions) brought about *thahu* (taboos) that in turn if one not cleansed by a diviner (*Mundumugo*) could receive a *kirumi* due to this fact the Agikuyu people were cautious not to break the *migiro*, thahu and kirumi. Today we find that the Agikuyu have forgotten their customs and their traditions and some fear no more the *migiro*, like entering the house of their mother after initiation, some have even entangled with their blood relatives in sexual acts.

D. Socio-cultural and historical setting of the Agikuyu

The Agikuyu are Bantu community that practices agriculture and is matrilineal. According to Cognolo (2006) the Agikuyu are divided into ten clans (*Mihiriga*) that are similar to the twelve tribes of Israel. They have remarkable communal-relational worldview and are divided into two main leadership groups: *Mariikameeri ma wathani* thus Mwangi and Maina, as well as typical age groups and generations and the *mihirigakendamuihuru* (nine whole clans), which were named after the nine daughters of their founding parents, Mumbi and Gikuyu (Cognolo, 1933). For the Agikuyu, Mwene Nyaga is the One and only *Ngai* (God) whom they worship and adore. The Agikuyu are scattered all over Kenya, but their ancestral territory is to be found in the counties of Kiambu, Nyeri, Murang'a, Kirinyaga and Nyandarua.

The Agikuyu social structure has remained mostly intact and unmodified, according to a critical observation. According to Muriuki (1969), a family consist of of a husband, a wife or wives and their offspring. This makes up the core of modern Agikuyu society. A mbari is made up of

a number of homesteads or *nyumbas* (kinship) the initial nine whole Gikuyu clans give rise to the *nyumbas* (groups of families). A *nyumba* is by itself a *mucii* homestead, numbers of *Micii* (plural of *Mucii*) homesteads makes up a *Ituura* (numerous fairly extensive homestead or small villages). In this is found the network of social and political bond and of the community. The *Matuura* compose of *Mwaki* (literally fire) which is a segment of arugongo (ridge). The ng'ongo (ridges) combined make a bururi (country) (Muriuki, 1969).

All these in turn mainly strengthened by the mariika (age group). Anyone or anything perceived to be severing the formentioned social system not only brings with it curse, but is also said to be the curse incarnate (mundumurume). To the contrary, anybody whatever strengthened these ties within the priceless family cohesiveness is blessed. Such a person starts to long for blessings. The Agikuyu or Kikuyu people developed the Riika system, which served as a vehicle, from the rites of passage. It serves as a tool for control and a source of labour for government jobs. Because of this, it is said that compromising the Riika ideals through immoral behaviour, bad behaviour, hostile thinking, and scorn will draw a powerful curse. The clans and Riika (age-group) of the Agikuyu serve as stewards of morality, cultural values, and religion. The driving principle is to maintain one's age-group (Riika) or clan (*muhiriiga*) rights. According to this guiding principle and ideology, anyone found guilty of misbehaviour, malice or disagreements is excommunicated from his *muhiriiga* (clan) and consequently from his Riika (age group) or even from his *nyumba* (homestead) which results in an intensely traumatic curse.

It is worth mentioning that the Agikuyu have pluriform of curses and still conservative with regards to curses and cursing even in our contemporary society. This is a phenomenon which even mainstream Churches, have not succeeded to annihilate or propitiate. Let's see the following categories of curse that still take effect in the Agikuyu society today. These curses are meant to assure peace and harmony among the members of the community.

E. Agikuyu traditional religion:

Agikuyu held a monolithic view of the supreme being who created the entire cosmos and everything that is in it. The mother's curse is the most feared of all curses according to Agikuyu, who believes in *irumi* (curses). They thought that mother's curse had very dire repercussions. Women are thought to be naturally born with curse. Among the women is believed that are some born with a curse known as *cierondune* (red thighed women). These women are thought to carry terrible omen and any man who marries one is said to perish.

Agikuyu also held the opinion that the number seven(7) is cursed, often causing controversy, phobias, and unpleasant events. It is in Agikuyu's opinion, that, it is wrong to accomplish the payment of bridewealth in one event. In case this happens, it is believed to spell doom to the newly wedded couple. There is also a belief that sacred tree like the Mugumo and the holy shrines cannot be destroyed

and those who dare do it inflict curses on themselves. The Agikuyu furthermore believe in the existence of women and men with evil eyes when they look at the baby, he or she becomes sick or even dies.

F. Categories of curses among Kikuyu people

- The ill effects of not forgiving.
- *kirumi giaaturi* (Smith clan curse)
- One of the most dreaded curses is the African mother's curse.
- Proverbial insights into curses
- A father's curse using his *Githita*, *muchuthi* (pennis) and *mathugumo* (urine).
- Inherited curses.
- The cursed number *Mugwanja*(7) seven.
- The curse of *kurikiauthoriorimwe* (accomplishing dowery all at once)
- The curse of environmental destruction particularly the removal of revered trees like *Mugumoor Mukuyutree*.

G. Brief explanation of the curses mentioned above

- **The ill effects (curse) of not forgiving:** the concealed occult mechanism of cursing is the refusal to forgive. One swears and fiercely refuses to take it back from their minds or hearts. He or she cares not a straw whether the community rebukes him or her or not in persuasion to recant one's range of anger. Such an ill will to the victim who, willingly or unwillingly, inflicts a wound or injustice upon the curse agent. The Agikuyu advocated forgiveness in order to promote peace and harmony among the society. This could be found as one pill that assured that Agikuyu society there was peace. Revenge was discouraged by all means. This could be in line with the teaching of Christ in Matthew 18: 21, 22, "Then Peter came to Jesus came up and said to him, Lord how many times must I forgive my brother who sin against me and I forgive? As many as seven times?" I do not say to you seven times, but seventy times seven. Jesus said.
- **Smith clan curse:** The Agikuyu hold the smith clan's members in the highest regard. Their critical and priceless experience, as well as their artistic career as iron mongers, are the key reasons for their great reputation. However, the curse is very feared. Even the *neemakuhia* (dare devils) does not readily identify or associate with this group of people. The smith clan curse is regarded by many as one of the darkest and most terrifying curses. According to Kenyatta (1938), this clan occupies a significant place in the community, and its members are revered and feared. The Agikuyu community would find it difficult to obtain the tools needed for various activities, such as farming tools and spears, without their skills in iron work. Iron implements also play a significant role in the economic, religious, social, and political life of the Agikuyu. Second, the smith clan is the source of powerful curses. It is important that even such an awesome curse is revokable. the necessary condition is that the one who has been cursed really changes and fully expresses enough desire to be pardoned. The victim must demonstrate a strong desire for fair

compensation and acceptable return to a true sense of a family and community. Another requirement is that one must demonstrate willingness to make amends, which will influence desire for restoration.

- **One of the most dreaded curses is the African mother's curse:** among the curses pronounced by Africans, this one is among the most dreaded. As a mother has great love for her children when provoked and the victim does not ask for the forgiveness a mother may curse with the same measure of love the is a curse with dire consequences. one must comprehend the nature of an African mother's curse in order to fully comprehend the depth and unconditionality of an African mother's love for her children, as well as for their respective husbands, who are truly their children's over grown parents. Among the Africans, mothers play a great role in the upbringing of their kids, the mothers do great sacrifices for their children. Due to this fact it mother's curse of an equal measure is most feared, in fact it is the most terrifying curse. It does not matter whether they are Agikuyu Mothers, Akamba mothers, Luya mothers, Meru mothers, Maasai mothers etc. the underlying principle with regard to mothers seem to be virtually cross culturally the same.

- **It's important to note that among africans, the very anatomy of mothers** is a severe *thahu* (taboo, abomination concerns), and that the mothers themselves are also detestable. Examples of such terminology are "mother's private part", "mother's breasts", "Mother's womb" and "pubichairs"..

The following curses are pronounced by a mother if a person conflict her and beyond reconciliation.

- Mother's curse using her private part especially to a son or daughter or other people who have afflicted them and has tried in vain to reconcile.
 - Mother's curse using her pubichairs
 - Mother's curse using her breast and at times milking her own milk and pouring it out.
 - Mother's curse of breaking of a pot full of food.
- **Proverbial insights into curses:** among the African, proverbs convey message and are extremely important. They are perceived to be highly pedagogical especially on the issue of blessing and cursing. Barra (1960) attests that proverbs are quintessence of Agikuyu eloquence, and represented for centuries the code of tribal laws used for lack of written books. They are full of wisdom and embody the maxims of natural law. The proverbs are written in the hearts of people by God. They are precious inheritance, which must not be lost in the changes now taking place (Barra, 1960) Wanjohi (1997) points out that in a very clear way proverbs points to the basic philosophy, of life and to the ethics of the Agikuyu, as well as that of education, religion, of society and political realms. Proverbs are first and foremost control measure for kwigimamaundu me magigi (to avoid to pre occupying oneself with immoral and evil things). Hence the proverb; Munduutarikinduetigirite ti mundu (a person who has nothing and fears is not a person). Actually, African

proverbs that are formed from curses and swearing are intended to caution people against falling into Thahu, or Kirumi (taboo and curse respectively). The Agikuyu employed the proverbs listed below to fore warn the populace (Oral interview, Ngugi, 2018). Below are some of the Agikuyu used proverbs to warn the people before hand:

- **Kirumi kiaurimuoyogikiritekiauririma** (The curse of the living is efficacious than that of a deceased person) this refers to the idea that such a curse is both thought to be more powerful and potentially deadly, because of this, it is believed that a curse spoken by terrestrial person will have a far worse outcome for the offender than a curse pronounced by a heavenly one. That of the earthly -living person is said to be worse than the one uttered by a departed person. From this understanding, what comes out clearly is the fact that when it comes to revoking the curse, that of the departed is, nevertheless more serious and more complex. There a son being the fact that to Access the spirit of the ngomi deceased spirit who was offended requires a complicated and delegated rituals and mediated propitiatoryrites. In the case of the living one, there pentant offenders have more ease in seeking mundane or terrestrial intermediaries, forgiveness and propitiatory reconcilers on demand. There is also direct encounter and re-incorporation with the curse agent who is more accessible for expressing and directly witnessing such a conversion, sorrow, amendment, restitution and re-incorporation into the community, *Riika, nyumba, omuhiriga* (age-group, homestead, or clan)

➤ **Kirumi gitinyuagwotaucuru, mugambo wa munduurakuandwirigithagio** (a curse is not taken as porridge, the last will of a dying person is not under mined). This proverb implies that the curse is not to be taken easily or like enjoying a kaihurikaucuru (a cup of porridge). a curse is a serious and painful demand to the cursed. It is also indicates the seriousness of a departed person's last will which is a double- prolonged, that is a blessing and a curse at the same time. The solemn words of a dying person are not taken lightly. Such a person's *mugambo* (last solemn words) is not to be taken for granted. When we adhered to, one acquires a blessing, when ignored or taken with contemptone provokes a terrible existential curse.

➤ **Kirumi kiauturikagitinyitagamundu** (an unprovoked malicious curse is null and void) this proverb cautions that a far -fetched and unjust curse imbued with vendetta intent is null and void. The genuine curse is not selfish, not pronounced out of malice or anger, or uncalled for emotional outburst or jealousy range. This proverb act as a control measure against curses that are pronounced out of unfair grudges, revenge or brutal mischievous attitudes.

➤ **Murio ni hunindarumagaanduaao.** (once who dies following over eating should not curse those who fed him or her) this was especially addressed to those who after taking local brew

muratina would start calling people names and at times curse them. Agikuyu believed that no one should use the power of cursing or blessings emotionally. It was bad to use curse also as a tool of revenge.

H. The curse of ruining the environment especially Sacred tree

The Agikuyu, like many other ethnic groups, have an inborn respect and existential veneration of Ngai's (God's) creation whose destruction inflicts curse upon the culprits. Whatever and whoever interferes with ecology is a curse to the community. The Agikuyu believe that ruining the nature results in the curse of environmental crisis (Gitau, 2011) which is detrimental to all.

The Agikuyu have great reverence and sincere humility for *magongona* (sacrifices) which are done under the very special environment, under the Mugumo tree (*ficus nataliensis*) deemed to be prominent and a major source of blessings. In the Agikuyu land, Mugumo is the highest and most aesthetic of all the trees. It was specially identified as the "holy altar" for sacrifices rendered to God in worship. To destroy it, therefore, amounts to incurring a terrible curse. There are other trees used for home sacrifices, offerings, prayers and ritualistic affairs but they are less prestigious than *Mugumo*.

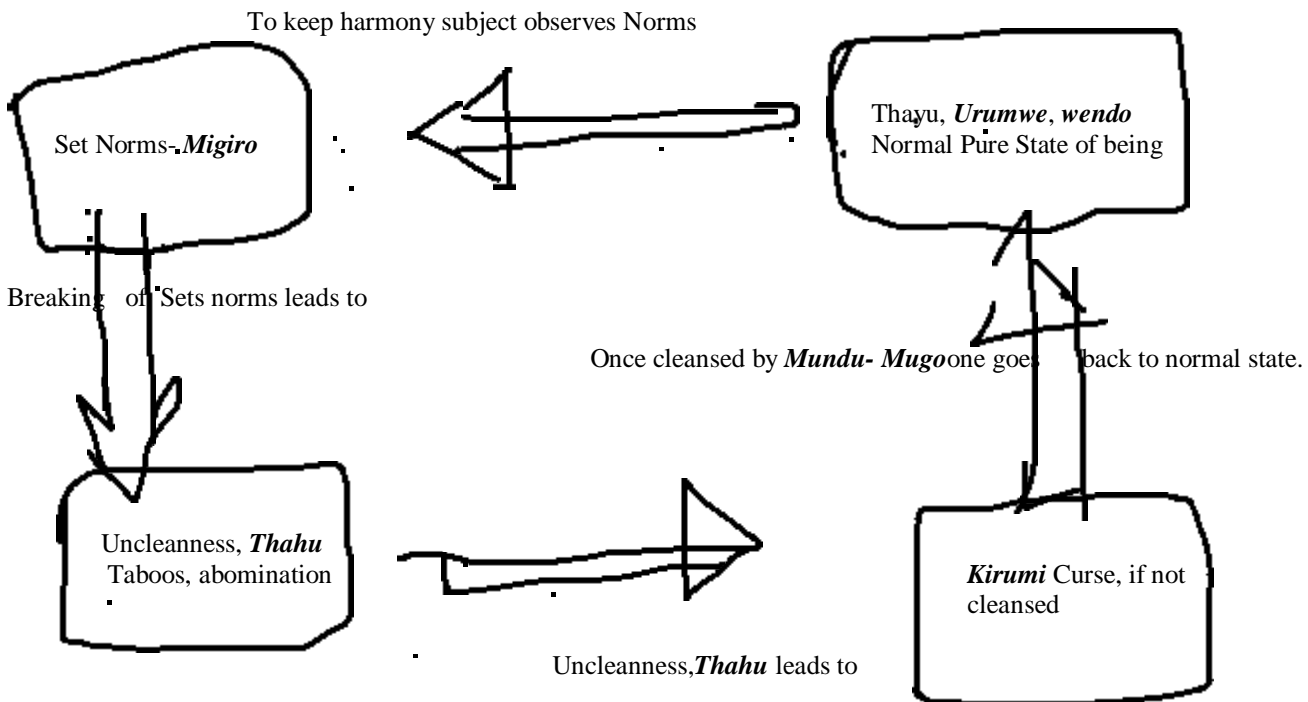
They are nevertheless, venerated also for socio-religious and ecological purposes. These include among others, *Mururi*, (*trichilia ametica*), *Ithare* (*dracaena* species), closely associated with *Mugumo*, *Muthakwa* (*crassocethalum manii*), *Mukenia* (*Lithia*) whose leaves are used for blessing children, *Murerema* whose leaves are used for purposes of circumcision, *Mumbu*, *Mukerenju*, *Muringa*, *Muu*, *Mwembaiguru*, *Mutare*, *Kirago*, *Mukeu* and *Mugere*. Other environmental icons used for home sacrifices and offerings and related blessing rituals are mountains. The main ones include: *Kiri-Nyaga*, (Bright-spotted Mountain, i.e. Mt. Kenya), *Kia Njahi* (the Bean Mountain, i.e., Mt. Kilimambogo), *Kia-mbiruiru* (the Blue-black Mountain, i.e., Ngong Hills) and *Kia-Nyandarua* (Kinangop or Aberdares). All these and their surroundings are greatly respected. It is a curse to deliberately ruin them and environment.

I. Purification (Ndahikio) of the victim of Thahu and Kirumi among the Agikuyu:

The *Ndahikio* (purification) ritual was one of the most popular and commonly practiced among the Agikuyu. It comes from the verb *gutahika*, which literally means to make someone to vomit or cause oneself to vomit. Depending on the type *Thahu* that needed to be cleansed the *ndahikio* ceremony varied greatly. According to Durkheim's (1915), the purpose of purification rites was both to cleanse those who had already been contaminated and to stop the pollution from spreading to others. The Agikuyu regard the *ndahikio* (purification) purification ceremonies as a means of integrating the person and reinstalling him or her as a member of the community by purifying the individual who was polluted by *thahu*.

As the Catholic Church has the Sacrament of Reconciliation, for those of its members who fall into sin and wish to repent and join the other Christians in the sacramental life. The Agikuyu too has their means of purification from *thahu* (sin) for those who voluntarily or involuntarily fell into *thahu* (sin). The process that the Agikuyu applied to reconcile the victims of *thahu* through the process called *gutahikio wairiga*. Durkheim (1915) identifies the family, the clan, the community, the *araguri* diviner-doctors and the age-group as agencies of social control. The family, the clan and community inform the individuals about the *migiro* (prohibitions), *thahu* (taboos) and the *irumi* (curses). The diviner-doctor (*Mundu-Mugo*, *muraguri*) reveals an unconfessed contravention while they may punish by excommunication a member who defiles the set norms. Among the Agikuyu traditional religion, if a member of a family passed on, the relatives squatted dismally in a group in the courtyard talking together in low voices and they concluded their discussions of the dead person with, *ni wende wa Nyene* meaning it's the will of Creator-God. Following the death still, the women should burst into noisy weeping, while men set about to dispose the body. Note that the Agikuyu people rarely buried the dead instead the corpse was dragged by men and close members of the family to *mbirira* (place of disposing the corpses) in the bush where the hyenas and jackals would devour the remains at night. This is exercise involved uncleanness (*thahu*) which could only be removed by usual sacrifice of a goat and seven days of isolation from the rest of community members. This purification was done by *Mundu-mugo* (Diviner, medicine man) (Cagnolo, 2006).

Purification – Gutahikio
Public denunciation and chastisements



- **Private conscience and /or public condemnation**
 Breaking of a prohibition, Mugiuro results in an unclean state of abomination, thahu which is removed through chastisement and sometimes involves a vomiting out ritual by the offender, gutahikio. This vomiting out ritual returns the offender into the pure state of being.
- **Findings, recommendations and conclusion**
 From the above deliberations it is important at this point that we are able to draw valuable conclusion from our findings on the Agikuyu Migiro, thahu and Kirumi as remedy of the Agikuyu Social harmony.

II. FINDINGS

From the research made on the migiro, thahu and kirumi, it has been found out that Migiro (prohibitions) were to help the Agikuyu people to live in peace, violation to the Mugiuro (migiro) could lead one to be in the state of Thahu (uncleanness, unholiness) and if not cleansed one would face kirumi (curse) that may as well lead to miserable life and death consequently. The curse is not an end by itself but it is met to help the community members to remain in harmony by keeping faithfully the migiro (prohibitions) the curse is in a way an affirmation of blessings. It a pointer or a challenge, inspiring someone to both the restoration and re-establishment of the blessings. This, as profoundly explained, is an appraisal to the African philosophy of perceiving curses positively as invaluable entities.

From the curses categories refusal to be forgiven accompanied by denial of thahu is, from the insights derived from the article, the gravest curse on can inflict upon oneself. It is a sure way of running away from blessings towards cursed life and living which can, perhaps, be

analogically liked to what Jesus Christ called “sin against the Holy Spirit”. As we saw, a cursed person alienates oneself and is verily estranged from the community. He or she consciously refuse to accept the truth and hardens him or herself against the Truth. And, “because the Spirit is truth” (1 Jh. 5:6).

The findings also has shown that the Agikuyu adherents to their traditional religion were able to live in peace, in reference to the migiro, thahu and kirumi. Even as Agikuyu Catholic adherents keep on believing in the Roman Catholic doctrine on sacrament and especially the sacrament of penance, Reconciliation, Agikuyu still adhere faithfully to their traditional beliefs and customs. Those who are cursed are those who stubbornly refuse to repent and change their lives. While we have pity on those who have been cursed, we should as well consider the state of those who uttered the curse and even the motivation of the curse. Agikuyu advocated for forgiveness in order to live in harmony. Those who refused to forgive or stubbornly refused to apology from the victims were also cursed because they refused peace. This in away could be similar to what Jesus taught to the Apostles to those who repent

III. RECOMMENDATIONS

- There is need to emancipating ourselves from being unreasonably haunted with curses or being bogged down with the yoke of mothers’ or even ancestral curses in our respective kinships. This is thanks to our findings that curses are revocable. That even if those who are rightly or wrongly, cursed and are no longer living our kind of life so as to be approached to revoke the curses, nevertheless, there are mediators and intermediaries empowered to revoke curses.

- We should be awake to the fact that living with a curse amount to existing in radical crisis and acute restlessness like is the case with the cursed Cain (Geneses 4:1ff.) – a narrative that appeals greatly to African pro-life and taboo philosophy. For an African, especially, this is hell on earth. Hence the urgency in: Making an effort to own up the wrong doing and confess the evil; Seek forgiveness and reconciliation; and, earnestly, render restitution for amendment.
- It should, moreover, be remembered that curses do have shortcomings as the article clearly exposed. Among the disclosed limitations are psychosomatic, sometimes spiritual negative implications. These are, to mention but a few:
 - Low esteem
 - Sense of helplessness subjected to the cursed
 - Unhealthy sense uselessness unloved, unvalued, and hated
 - Dangerous mixture between customary cum traditional repugnant and, indeed, erroneousexistential elements and characteristics that are incompatible with Christianity.

IV. CONCLUSION

With the above inspirations from the article, all are called to help others to refrain from curses by minimizing what provokes curses, learn from curses and always be aware that all curses, including the dreaded mother's curse-are revocable as long as one is properly disposed for conversion, repentance, reparation and restoration into the community. The above are adequate verifications that curses and cursing are imbued with invaluable socio-cultural and religious benefits.

The Christians may borrow from the Agikuyu people the lesson on the Migiro which could be equated with the ten Commandments that teaches dos and donts, Then the teaching on thahu that could be equated with mortal sin, or grave sin that if not repented may lead to spiritual and at times physical death. The Agikuyu purification method can as well be equated to the administration of the sacrament of Penance or Reconciliation administered by the priests in the Roman Catholic Church.

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