

**TANGAZA COLLEGE  
CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**THE NAMING SYSTEMS OF THE BAGANDA AND THEIR SIGNIFICANCE FOR  
CHRISTIAN BAPTISM.**

**By:**

**WILLY FRANK LUKATI, CSC.**

**Under the Guidance of:**

**DR. MARY GETUI.**

**A PAPER SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF BACHELOR OF ARTS, RELIGIOUS STUDIES.**

**FEBRUARY, 1998  
NAIROBI.**

## STUDENT'S DECLARATION

I hereby declare that the material used in this paper has not been submitted for academic credit to any other institution. All sources have been cited in full.

Signed.....*W Frankati, csc*.....

## ACKNOWLEDGMENT

Gratitude is due to my tutor, Dr. Mary Getui, for her many valuable suggestions, constructive challenges, constant support and patience she gave me during this work. I also wish to express my sincere thanks to all the people who have given me encouragement, assistance, and pastoral insights especially Fr. Dr. Raphael Wanjohi and Fr. Dr. Beatus Kitururu. In a particular way thanks to my informants for their assistance. Appreciation is also due to Fr. Tom Smith, csc, and Dr. M. Bukenya who devoted their time and proof read this work.

I also put on record my indebtedness to the Librarians of Tangaza College, Catholic University of Eastern Africa, Makerere University, and Institute of Teachers' Education Kyambogo, Uganda, for their assistance and cooperation. Many thanks go to the staff of Central Broadcasting Station (Radio Buganda), Mengo-Kampala, for their assistance. I also thank the members of Holy Cross Formation House Nairobi, whose support, patience and encouragement made the completion of this work possible. It is my hope that this work is worthy of all the confidence that everyone who assisted me, has placed in me.

## TABLE OF CONTENT

<b>1.0 INTRODUCTION</b> .....	1
1.1 BACKGROUND OF THE STUDY .....	1
1.2 PURPOSE OF THE STUDY .....	1
1.3 SOURCES .....	2
1.4 LIMITATIONS OF THE STUDY .....	2
1.5 OVERVIEW OF THE STUDY .....	2
<b>2.0 THE BAGANDA</b> .....	4
2.1 THE BAGANDA AND THEIR HISTORY .....	4
<b>3.0 NAMING AMONG THE GANDA</b> .....	10
3.1 BIRTH .....	10
3.1.1 Pregnancy .....	10
3.1.2 Actual Birth .....	11
A. Birth of a Single Child .....	11
B. Birth of Twins .....	13
C. Birth in Special Cases .....	14
3.2 SIGNIFICANCE OF NAMES .....	14
3.3 TYPES OF NAMES .....	16
3.3.1 The Naming Ceremony .....	16
3.3.2 Circumstantial Names .....	18
3.3.3 Ancestral Names .....	19
3.3.4 Clan Names .....	20
<b>4.0 SIGNIFICANCE OF BAPTISM AMONG THE ROMAN CATHOLICS</b> .....	23
4.1 WHAT IS BAPTISM? .....	23
4.2 BAPTISM IN THE OLD TESTAMENT .....	23
4.3 BAPTISM IN THE NEW TESTAMENT .....	24

4.4 BAPTISM IN THE CATHOLIC CHURCH .....	24
4.5 SIGNIFICANCE OF BAPTISM .....	26
4.5.1 Baptism Incorporates the Faithful .....	26
4.5.2 Baptism Makes People Children of God .....	27
4.5.3 Baptism is a Gateway to all the Other Sacraments .....	28
4.5.4 Baptism Washes Away Our Sins .....	28
<b>5.0 AN ANALYSIS OF THE GANDA NAMING SYSTEMS</b>	
<b>AND CHRISTIAN BAPTISM .....</b>	<b>30</b>
5.1 DIFFERENCES BETWEEN THE GANDA NAMING SYSTEMS	
AND CHRISTIAN BAPTISM .....	31
5.2 SIMILARITIES BETWEEN THE GANDA NAMING SYSTEMS	
AND CHRISTIAN BAPTISM .....	34
<b>6.0 CONCLUSION .....</b>	<b>40</b>
6.1 PASTORAL SUGGESTIONS .....	40
6.2 SUGGESTIONS FOR FUTURE RESEARCH .....	46
BIBLIOGRAPHY .....	49
APPENDIX I: GUIDE QUESTIONNAIRE .....	55
APPENDIX II: LIST OF INFORMANTS .....	56
APPENDIX III: MAPS .....	61
A. Map of Africa .....	61
B. Map of Uganda .....	62
C. Map of Buganda .....	63

## **1.0 INTRODUCTION**

### **1.1 BACKGROUND OF THE STUDY.**

From my experience among the Baganda as far as naming is concerned, it is clear that during the naming ceremony people rejoice a lot. This happiness comes partly because a new person has officially joined the community. However, when it comes to the Christian baptism among the Baganda, the happiness at this moment is not as much as it is at their traditional naming ceremony. This prompted me to undertake this study. Whenever I thought about this I felt challenged with a question, "*could the naming systems of the Baganda have any significance for Christian baptism?*" I have also noticed that there is a conflict between the Ganda naming and Christian baptism. I also want to see the meaning of Christian baptism to the Baganda. In the process I hope to learn more about my people and my Church, and also to contribute to an integration between African culture and Christianity.

It would have been good to consider the naming systems of the people of Africa, but because of the fact that Africa is big and has different communities with cultural and linguistical diversities, it would make it hard for me to carry out a detailed research within the limited time that I have for the whole project. Therefore, I opted to concentrate on one in Uganda, and this is the Ganda community about which I have a wide range of experience; and I am a member of this community.

In this paper I have taken the Catholic Church to which I belong as my reference.

### **1.2. PURPOSE OF THE STUDY.**

The purpose of the study is to show that the naming systems of the Baganda are of significance for Christian baptism. However, the Ganda naming systems have to be studied well in order to realize their significance for Christian baptism. Again the study will show that the Baganda do take their traditional naming very seriously while when it comes to Christian baptism they do not take it seriously. For example, it is hard for someone to find a person among the Baganda at the age of one year without a clan name, however it is too easy to find a person at the age of twelve who is not baptized; so the study also has to address such issues. I also want to bring out some cultural beliefs and record them since they are being forgotten.

### **1.3. SOURCES.**

I depended on the research that I made among the Buganda through field research incorporating interviews of some Ganda people; I also used questionnaires; I also depended on library research by referring to books, articles, pamphlets and newspapers that have been written with some information about the Baganda. The research was a participatory one, in the sense that I depended on the first hand experience and observations as I happen to belong to the Ganda community within which I was born, raised and educated. I have also witnessed a lot of baptisms in the Catholic Church.

### **1.4 LIMITATIONS OF THE STUDY**

1. I lacked written materials specifically about the significance of the Ganda naming systems for Christians Baptisms.
2. To a certain extent there is some confusion in between what is indigenous and what is new. This was a limitation in the sense that some of my young informants could confuse traditional values and the values of the "modern" society.
3. The scarcity of the old people, who are considered to be the living sources of references, people who know the indigenous values. By old age here I mean people who are above the age of seventy.
4. Some people have a tendency to think that anything indigenous is evil. This is because of the influence of Christianity which condemned them satanic.

### **1.5. OVERVIEW OF THE STUDY**

This work has six chapters. The first chapter is the introduction. In this chapter, I have included the background to the study, the purpose of the study, research methodology, and limitations of the study.

The second chapter addresses a general historical survey of the Ganda. The socio-political history of the Ganda is dealt with in this chapter. This chapter also deals with the coming of foreign religions (Christianity and Islam) into Buganda, and the consequences of

these foreign religions (Civil wars). It also addresses the political organization and structure of Ganda society.

The third chapter deals with traditional naming among the Ganda. This chapter addresses pregnancy, birth of a single child and twins and circumstances of birth. It talks about the importance of birth as well. This chapter explains the importance of names among the Ganda, and it also gives the different types of names the Ganda have.

The fourth chapter is about the concept of baptism among the Roman Catholics. It also treats the theology of baptism according to the Catholic Church, which includes the significance of baptism. It shows the importance of baptism among the Roman Catholics.

Chapter five considers the differences and similarities between the Ganda naming systems and Christian baptism.

Chapter six is the conclusion and it deals with the pastoral suggestions and some areas that need further research. This conclusion is pastorally oriented.

## 2.0 THE BAGANDA

### 2.1 THE BAGANDA AND THEIR HISTORY.

Buganda Kingdom as it is known today lies between "latitude 2 North of equator and 1 South of the equator, and between longitude 31 and 33 East of Greenwich."<sup>1</sup> Today, this kingdom has eleven districts and these are Masaka, Mpigi, Kampala, Rakai, Kalangala, Luwero, Mukono, Buruli, Sembabule, Mubende, and Kiboga. The majority of people living in Buganda are Baganda.

*"The Baganda speak Luganda, a Bantu language. Luganda has ten classes to classify names of living and non living things. The ten classes are: Mu-Ba, Mu-Mi, Ki-Bi, N-N, Ku-ma, Bu-Bi, Lu-na, Li-ma, Ka-Bu, and Ku, are used in the place of gender classification found in European Languages. The prefix "LU" in the Luganda language is normally used to signify a language, for example: Luganda, Lungereza (English). Class "Mu-Ba" is for human beings. Thus, the people of Buganda are called, in singular, "Muganda", and in plural are called "Buganda". Nowadays, the root "-ganda" is often used to denote everything pertaining to Baganda".<sup>2</sup>*

From the 16th Century until 1967, Buganda was ruled by the Bakabaka (Kings) starting with Kabaka Kintu. Since 1967 up to 1986 the Kings were not allowed to rule Buganda anymore, that is, their powers were taken away by the state president. However, it was in 1986 that President Museveni re-installed all the Kingdoms, and their Kings can rule again, though not politically. That is, the King deals with uniting the people in his kingdom and presiding over traditional ceremonies.

*"The "Bassekabaka" (late Kings) of Buganda are thirty five in number: Kintu, Chwa Nabakka, Kimera, Tembo, Kiggala, Kiyimba, Wampamba, Kayima, Nakibinge, Mulondo, Jjemba, Suuna I, Ssekamaanya, Kimbugwe, Kateregga, Mutebi, Juuko, Kayemba, Tebandeke, Ndawula, Kagulu, Kikulwe, Mawanda, Mwanga I, Namuggala, Kyabaggu, Jjunju, Ssemakookiro, Kamaanya, Suuna II, Mukaabya, Muteesa I, Mwanga II, Kiwewa, Kalema, Daudi Chwa II, Edward Muteesa II".<sup>3</sup>*

Today, the King of Buganda is Ronald Muwenda Mutebi II. He is the one who succeeded Mutesa II, who was his father.

---

<sup>1</sup>Fullard, H. (ed), Philips' School Atlas for East Africa, London, 1971, p.13

<sup>2</sup>Alois, Lugira, M, Ganda Art. A Study of the Ganda Mentality with Respect to Possibilities of Acculturation in Christian Art, Kampala, 1970, pp. 3-6.

<sup>3</sup>Carlston, Kenneth, S. Social Theory and African Tribal Organization, London, 1968, pp. 248-250. More details about the late Kings of Buganda see also: Ddiba, J.L. Eddiini Mu Uganda, Vol. 1, Masaka: St Liberatum Press, 1955., Apollo Kagga. Empisa za Baganda, Kampala, 1934, pp. 22-100.

The Baganda consider Kabaka Kintu to be the first Kabaka of the Baganda. According to the Ganda Mythology, Kintu is supposed to have come from Ggulu (the sky) with his wife Nnambi Nantutululu, together with her brother Walumbe (death). Some historians suggest that "Kintu was followed by a group of people who belonged to different clans, for example: Nvubu, Mpindi, Mbogo, Mbwa clans".<sup>4</sup>

The Kabaka of Buganda had an organized government. His Kingdom (Obwakabaka) was divided up into counties (Masaza), and each "Saza" (county) was divided up into sub-counties (Maggombolola), and each "Ggombolola" (sub-country) was divided up into parishes (Miluka), after the "Muluka" (parish) then the village, and each village had "Omwami wekyalo" (chief). This kind of organisation of the government is still in place, despite the presence of the western way of governing. The Kabaka was seen as one with all the powers.

The officials in the Buganda administration till 1967 were Katikiro (prime-minister), Kaggo (Saza Chief of Kyaddondo County), Mukwenda (Saza Chief of Ssinga County), Ssekiboobo (Saza Chief of Kyaggwe County), Kangaawo (Saza Chief of Bulemeezi), Ssebwaana (Saza Chief of Busiro), Kayima (Saza Chief of Mawokota), Kiturizi (Saza Chief of Ggomba), Ppookino (Saza Chief of Buddu), Kasujju (Saza Chief of Busujju), Katambala (Saza Chief of Butambala), Kweba (Saza Chief of Ssesse Islands), Kamuswaga (Saza Chief of Kooki), Luweekula (Saza Chief of Buweekula), Kimbugwe (Saza Chief of Buruli), Kiyimba (Saza Chief of Bugangazzi), Kyambalango (Saza Chief of Buyaga), Mugerere (Saza Chief of Bugerere), Muteesa (Saza Chief of Mawogola), Mbuubi (Saza Chief of Buvuma Islands), Lumaama (Saza Chief of Kabula). Each "Saza" (County) was subdivided into "Magombolola" (Sub-counties) and the names of the Ggombolola chiefs were: Katabalwa (Ggombolola Mumyuka), Kagolo (Ggombolola Ssabaddu), Kajeerero (Ggombolola Ssaabagabo), Bugala (Ggombolola Ssaabawaali), Musaale, Mukudde (Ggombolola Mutuba I), Kasumba (Ggombolola Mutuba II), Mukiise (Ggombolola Mutuba III), Nnamwende (Ggombolola Mutuba IV), Namutula (Ggombolola Mutuba V), Kigemuzi (Ggombolola

---

<sup>4</sup>J.L Ddiba, Eddiini mu Uganda, Vol 1, Masaka: St. Liberatum Press, 1955, pp. 17 - 22, 36-42. For more information about the origin of Kintu see Kabuga, C.E.S, The Genealogy of Kabaka Kintu and the Early Bakabaka of Buganda, in Uganda Journal 27 (1963), 205 - 216; Apollo Kagwa, Bassekabaka be Buganda, London, 1953 pp. 1-7.

Mutuba VII), Kamungolo (Ggombolola Mutuba IX)," .<sup>5</sup>

It was during the reign of Ssekabaka Suuna II in 1844 that the first Arab, Ahmed bin Ibrahim arrived in Buganda from Zanzibar Ibrahim was in search of slaves and Ivory.

*"The Arabs introduced in Buganda the Islamic religion. They introduced also firearms in exchange for ivory. They taught the Baganda to make mats and soap and the use of money".<sup>6</sup>*

These Arabs who came as traders were also the instruments for the spreading of the Islamic religion in Buganda.

It was during the reign of Ssekabaka Mutesa I (1856 - 1884) that the European explorers and missionaries arrived in Buganda. Explorers like J.H. Speke, and J.A. Grant, arrived in 1862, and in 1875 the explorer and journalist H. M. Stanley reached Buganda. *"In 1877 Reverend C.T. Wilson and Mr. Smith, both of the Church Missionary Society of England arrived in Buganda and towards the end of 1878 Mr. A. Mackay joined them."*<sup>7</sup> By the advent of these men Christianity had already started gaining roots in Buganda. On the 17th of February 1879 the French Catholic Missionaries of the White Fathers' Missionary Society, "Father Simeon Lourdel, and Brother Amans,"<sup>8</sup> arrived in Buganda. The Baganda nicknamed Father Lourdel MAPEERA.

Kabaka Muteesa I was succeeded by his son Mwanga II. *"Mwanga became the Kabaka of Buganda at the age of fourteen on the 24th of October 1884. He is the Kabaka who persecuted the Christians in Buganda"*.<sup>9</sup> It is because of these persecutions that we

---

<sup>5</sup>Ingrams, Harold, Uganda: A Crisis of Nationhood, London, 1960, p. 101.

See also M. B. Nsimbi, Amannya Amaganda N'ennono Zaago, pp.69 - 71; Zimbe, M. Buganda ne Kabaka, Kampala, 1939. Karugire, S. R., A Political History of Uganda, NAIROBI: HEINEMANN EDUCATIONAL BOOKS, 1980, pp. 123 - 124.

<sup>6</sup>Kenneth, Ingham, Some Aspects of the History of Buganda, In: Uganda Journal, 20 (1956), 1-12. For more information, on the arrival of the Arabs in Uganda, read Ddiba, Eddiini mu Uganda, pp.44-45.

<sup>7</sup>Ddiba, Eddiini mu Uganda, pp.53-59

<sup>8</sup>According to Ddiba, Father Lourdel and Brother Amans of the Missionary Society of the White Fathers founded by Cardinal Lavigerie (1825-1892) in Algeria, left Marceille (France) on the 21st, of April 1878 together with other Missionaries: Fathers Livinhac, Girault and Barbot. On the 30th, of December 1878 they arrived at Kagweye in Usukuma (Tanzania). On the 20th, of January 1879, Father Lourdel and Brother Amans left Usuku for Buganda and arrived at Entebbe on the 17th, of February 1879. For more information see Ddiba, Eddiini mu Uganda, pp.61-77.

<sup>9</sup>Ibid., pp.132-145. See also, Apollo Kaggwa, Bassekabaka be Buganda, London, 1953.

have the "Uganda Martyrs."<sup>10</sup> In 1888 Mwanga II plotted to get rid of all the Christians and Moslems, but his plot failed and as a result Mwanga went into exile. Mwanga's plot to kill both Christians and Moslems failed because, "one of his trusted friends Kasiga Omutamanyangamba revealed it to a Christian called Honorato Nnyonyintono. The Christians and Moslems, therefore, refused to accompany Kabaka Mwanga to Lake Nalubale (Lake Victoria) where he wanted to kill them. They were able to resist the Kabaka's command because they had the support of a Moslem soldier and his company which had about five hundred guns. A plan to force Mwanga to resign was constructed by Honorato Nnyonyintono, Apollo Kaggwa, and Kapalaga. It was carried out on the 10th of September 1888."<sup>11</sup>

When Mwanga II fled into exile there was a power struggle caused by the Moslems and Christian missionaries. Both Christians and Moslems had chosen Prince Kalema to succeed Mwanga, but later Moslems preferred Prince Kiwewe who had agreed to follow Islam. He was later replaced by his brother Nsigalira Kalema, who had accepted circumcision. The Moslems were not happy with Prince Kiwewe because "*He ordered to kill two Moslem chiefs, by this the Moslems were angered.*"<sup>12</sup>

During the reign of the Moslem King, the Christians sought refuge in Ankole. However, at the end of 1888 the Christians fought the Moslems out of Buganda to the frontiers of Bunyoro (see map of Buganda). From this, one may easily conclude that the civil religious wars in Buganda were caused by the two "*self-imported*" religions of Christianity and Islam. These religions tried to take the Baganda away from their family and kinship gods and aligned them with a group of adherents of a new faith which was outside the family and often outside the tribe.

In 1892 a civil war broke out between the Protestants and Catholics. "*The Protestants*

---

<sup>10</sup>The Catholic martyrs who were burnt at Namugongo were: L. BaanabaKintu, J. Buzaabalyawo, Gyaviira, A. Kibuuka, A. Kiriggwajjo, A. Kiwanuka, Kizito, C. Lwanga, Mbagatuzinde, Mugagga, Mukasa Kiriwanvu, J.M. Muzeeyi, B. Serunkuma.

The Protestant martyrs who were burnt at Namugongo were: Balambula, A. Kadoko, Kifamunnyanja, Kayizzi, Kibuuka, Kiwanuka Gayaza, F.W. Kizza, Kwabafu, Lwanga, M.E. Mukasa, Mukasa Lwakisiga, Mubi, R. Munyagabyanjo, Musaabattosi, D. Muwanga, D. Nakabandwa, N. Walukagga, and E. Wambwa. For more details see Ddiba, Eddiini mu Uganda.

<sup>11</sup>Ddiba, Eddiini mu Uganda, vol.1, pp.19-24. For more information see also, Kaggwa, Bassekabaka Be Buganda, London, 1953. Kaggwa, Empisa za Baganda, pp.85-88.

<sup>12</sup>Ibid., pp. 54,55

were supported by the British and the Catholics by the French."<sup>13</sup> The Catholics lost the war and a good number of them fled to Ssesse Islands (see map of Uganda). "Later the Protestants invaded Ssesse Islands with the help of the British and forced the Catholics to flee to Buddu County".<sup>14</sup> This can be an explanation as to why the Catholics are many in Buddu County (Masaka, Ssembabule district) today, in comparison with adherents of other religions.

According to Ddiba, "the Protestants were supported by Captain Lugard and Captain Williams and a good number of mercenaries that were hired from Sudan. This force managed to win the battle at Mengo on the 24th of January 1892. When the Catholics and Mwanga fled to Ssesse Islands, the Protestants with the support of Captain Williams engaged them (Catholics who had remained on Ssesse Islands) into a battle on the 30th, January 1892."<sup>15</sup> The question that one may ask is "what were the causes of this civil war?"

Basically there were three reasons;

1. The attitude of the British in Buganda. The British favored the Protestants and ignored the Catholics.
2. Defamation of one another's Church. Catholics accused the Protestants of selling Buganda to the British; and the Protestants accused the Catholics for planning to sell Buganda to the Germans.
3. Kabaka Mwanga II favored the Catholics more than the Protestants.

Though Mwanga II was more inclined to Catholics than to Protestants, the Protestants were able to convince Mwanga II to go back to Mengo. "*The quarrel between Catholics and*

---

<sup>13</sup>ibid., p.151.

<sup>14</sup>ibid., pp.162-163, 171-172, see also Kaggwa, Empisa za Baganda, pp.158-160

<sup>15</sup>Ddiba, Eddiini mu Uganda, vol.2, pp.162-163, 171-172. See also Kaggwa, Bassekabaka be Buganda, pp.158-160.

<sup>16</sup>For more information about the causes of the civil war in Buganda between Catholics and Protestants, see Ddiba, Eddiini mu Uganda, vol.2, pp.151-152. Kirevu, M., "Entalo za Bakristu mu Uganda", in Munno, (1936) 113. About civil conflicts in relation to religion see Museveni, K, Yoweri, What is Africa's Problem?, Kampala: NRM Publications, 1992, pp.34-35. For more information about Foreigners and Conflicts in Buganda see, Kumar, Rupesinghe, (ed.), Conflict Resolution in Uganda, Athens: Ohio University Press, 1989, pp.24-27. Museveni, K, Yoweri, Sowing the Mustard Seed: The Struggle for Freedom and Democracy in Uganda, London: Macmillian Publishers Ltd., 1997, pp. 35-37, 41.

*Protestants was settled with the signing of an agreement of the 5th of April 1892*".<sup>17</sup>

Uganda became a British Protectorate in 1894, and this marked the end of the conflict between Catholics and Protestants. When the Mill-Hill Missionaries were added to the French by the colonial administrators, the Catholics could no longer identify themselves with the French alone, because the Mill-Hill missionaries were English priests and this abolished any identification of the Anglican Church with the English and the Catholics with the French.

It was on the 10th of March 1900, that the agreement for Buganda was made between Sir Henry Johnstone, representing the British Government and Kabaka Daudi Chwa II, "*Who was assisted by his regents*".<sup>18</sup> This agreement helped in fixing the political administrative boundaries of Buganda. Poll tax (obusulu) which every individual man had to pay was fixed.

Between 1900 and 1962 the British were the rulers in Uganda, and it was also a time when the Ganda ( and other peoples of Uganda) were struggling against them. On the 9th of October 1962 Uganda became independent and in 1967 Uganda was declared a Republic and the Buganda Kingdom like any other kingdom in Uganda was abolished. It is only of recent in 1986 that the kingdoms were reinstated again. And today the Kabaka of Buganda is Ronald Muwenda Mutebi II.

The Baganda were born, they did not fall as rain, and anybody who was born among the Ganda had and even today has to be given a name whatever the circumstances. The name is for identification purposes, and it helps the individual to grow in his or her sense of belonging to a particular clan or family. Therefore, in the next chapter, I am going to talk about naming among the Ganda. It is only someone who has been born that can receive the name among the Ganda and so in the next chapter I will also talk about childbirth among the Ganda.

---

<sup>17</sup>Ibid., pp.177-178. For more information on the signing of the agreement, settling the quarrel between Catholics and Protestants, see Zzimbe, M. Buganda ne Kabaka, Kampala, 1939, p. 250; Kirevu, M. Entalo za Bakristu mu Buganda in; Munno 25 (1936), 113

<sup>18</sup>According to the information that I got from Mr. Bogere Katende who was one of my informants, the regents of Kabaka Chwa II were Apollo Kaggwa, Stanislaus Mugwanya, and Z. Kisingira.

### 3.0 NAMING AMONG THE GANDA

#### 3.1 BIRTH

Among the Ganda, any person who had (even today) no child is not considered a full human being. Childbirth among the Ganda was and is still held as a big event. When a child is born the parents acquire another social status, that is they are now called "ABAZADDE" (Parents) which is a respectable title. So they (parents) move from their girlhood and boyhood, and are considered as old members in the Ganda community. Among the Ganda if a person fails to bear a child she (or an impotent man) is called "Omugumba" (the barren person). No person would like to be called "Omugumba", because it has a negative connotation.

##### 3.1.1 Pregnancy

It would be unjust to write about childbirth (okuzaala) without writing about pregnancy. Any married person who did not beget children tried to get traditional medicines so that she can have children. If a woman was not fertile, the Ganda would pray to deity "NKULO".<sup>19</sup> In his book, Empisa za Baganda, Kaggwa writes:

*"Ate era bwe yawasanga Mukazi we ne batazaala mwana, bayinzanga okugenda mu basawo ne babawa eddagala ery'oluzaalo; naye eddagala eryo balifumbanga mu nnyama; awo bwe tyamalanga okuggya ne balyoka balirya omusajja n'omukazi. Era mu biseera ebirala bagendanga eri Lubaale Nkulo, ne bamusaba oluzaalo."*<sup>20</sup>

The point Kaggwa is emphasizing is that a childless couple would not be tolerated and the wife and husband would try all means to get children.

When a woman was pregnant there were some precautions that were taken. These precautions were to keep the woman and the child from harm. The woman was not supposed to eat some kinds of food stuffs, for example, meat, onions, salt (traditional salt from banana stems), etc... The wife and the husband were not supposed to have sex when

---

<sup>19</sup> "NKULO" was a deity for fertility. This deity was consulted by a medicine man. This medicine man after consulting the deity would give medicine to the woman. This deity, "NKULO" had a temple in Buddu (see map of Buganda).

<sup>20</sup> Kaggwa, Op. cit., p.180. "The medicine man gives the medicine for fertility. This medicine was cooked together with meat, and both wife and husband had to eat this meat together. When the couple got children they would be happy and give gifts to Nkulo."

the wife was pregnant. "One of the most common regulations concerns sexual intercourse during pregnancy was to practice sexual abstinence."<sup>21</sup> When a woman had a miscarriage (Olubuto okuvaamu), it was believed that she or her husband had committed adultery (obwenzi). It was believed that a miscarriage which came as a result of adultery occurred suddenly and it did not cause much pain to the woman. In a similar case when a child was born dead or died a few months after birth, the Ganda attributed all this to adultery. However, I would like to comment that there could be other causes of death of a child during birth that the Ganda could not identify.

People always had a fear that a woman may have some complications during delivery, and so a pregnant woman "wore amulets (*ensinba*) to ensure easy delivery".<sup>22</sup> A pregnant woman also rubbed some medicines on her belly to assure easy delivery. The need for protection was always felt, even nowadays, these precautions are followed by the Ganda women.

### **3.1.2 Actual Birth**

Among the Baganda childbirth (*okuzaala*) is significant in two ways:

- (I) A new individual is brought into the community and has to be accepted and given a place in the community.
- (ii) Now the wife and the husband can be called parents (*abazadde*). This means that their social status is raised.

#### **A. Birth of a Single Child.**

Among the Ganda, it was everybody's desire to have a girl as a first born, because a girl was considered to be a blessing, that is, "*a girl meant long life for the father*".<sup>23</sup> Nobody wanted to begin with a male child, because "*a boy was seen as bad luck*".<sup>24</sup> The

---

<sup>21</sup> John S. Mbiti, African Religions and Philosophy, Nairobi: Heinemann, 1969, p.111. For more information about sexual intercourse during pregnancy read, Kaggwa, Empisa a Baganda, pp.181, 182, 190-191.

<sup>22</sup> Kyewalyanga Francis - Xavier (Serufusa), Traditional Religion, Custom, and Christianity in Uganda: As illustrated by the Ganda with some References to other African Cultures and Islam, Freiburg in Breisgau: Offsetdruckerei Johannes Krause, 1976, p. 25.

<sup>23</sup> *Ibid.*, p.27

<sup>24</sup> *Ibid.* For more information about the first born-child among the Ganda, read Kaggwa, Empisa za Baganda, pp.179-180.

Ganda believed that when the first born was a boy, this meant that the father of the child will not live long. It is the reason that people preferred to begin with a female child.

The woman in labour was assisted by a midwife (omuzaalisa). A new born child was placed on a layer of banana leaves (endagala), and the midwife cut the umbilical cord (Kitundwe) with a "reed blade". The placenta (Ekitanyi) was buried at the root of a banana plantain (okuziika ekitanyi), and later the "*umbilical cord was also buried there*".<sup>25</sup>

When the child was a boy, people lit fire in the house for three days, and for a girl the fire lasted for four days. The firewood that remained after three days (for a boy) or four days (for a girl) was thrown away as a sign of removing evil that might be in the house. This custom of lighting fire in the house still exists among some Ganda people. After these three or four days, the remaining umbilical cord (akalira) on the child's navel was cut and kept carefully in the mother's waist, because this umbilical cord will be used to prove the legitimacy of the child during the naming ceremony (Okwalula Omwana).

When the process of delivery proved tough the "medicine man" (omusawo) was called in to administer some drugs. As already mentioned, the Ganda people believed that complications during delivery were as a result of adultery. In this case the husband of the woman was highly fined, because "*the parents of the woman believed that their son in law did not take care of their daughter well. Because of this neglect their daughter went for another man (which now is adultery.)*"<sup>26</sup>

After birth, "*the mother and child are kept in seclusion*".<sup>27</sup> Among the Ganda, during this period of seclusion nobody was allowed to take fire or water from her house. This was a taboo. From my personal experience and inquires, I have come to find out that the seclusion of the mother is no longer practiced by the Ganda. It was at the end of this seclusion period that the child was introduced to the members of the clan, and the father declared the child his and a member of his clan.

The umbilical cord (akalira) was used to test the legitimacy of the child. This cord was

---

<sup>25</sup>Today, it does not matter where the placenta is buried. Because during those early days, there were no modern hospitals as we have them today. The banana plantation served as the "maternity ward" for the Ganda. But today things have changed, hospitals are in place. In fact a woman may not even see the placenta at all.

<sup>26</sup>For information read, Kaggwa, Empisa za Baganda, pp.181-182

<sup>27</sup> Mbiti, African Religions and Philosophy, p.115

smearred with butter and then put in water. If it sunk the mother was accused of adultery. This was a very serious case. So, before naming the child it was important to test the "legitimacy of the child".<sup>28</sup> Having proved the child's legitimacy then naming was possible. My personal reaction to this view of proving the legitimacy of the child is that I am not convinced of the method used to prove the legitimacy of the child. It is not an appropriate way of proving the legitimacy of the child. I also tend to think that it is most likely that this ritual is no longer carried out. In the few naming ceremonies I have attended I have not witnessed this ritual being done.

## **B. Birth of Twins.**

The birth of twins, among the Ganda, meant two things:

- (i) Intense and prolonged rituals.
  - (ii) Twins are a blessing of fertility (that is, the parents are blessed in their parenthood).
- The birth of twins was a great event for the parents. However, today people tend not to be "ready" for twins because there were and are still many traditional rites that had to be fulfilled. The Ganda believe that this blessing of the twins is given by the deity, "Mukasa". This explains why when the twins' parents or the twins themselves fall sick, the Ganda people believe that it is because the deity "Mukasa" is angry.

Among the Ganda it is a taboo to say that somebody has given birth to twins. This is because, "*it was supposed that if any person used that word "balongo" (twins) to announce their birth, the twins would die immediately.*"<sup>29</sup> Because of the complications of the rituals surrounding the birth of twins, "*it was the twins' father that had to consult the medium (mulubaale)*"<sup>30</sup> for the details about the ceremonies. It was after these consultations that the ceremonies commenced.

The Ganda considered the twins to be special in the community. This is revealed in the fact that the parents of the twins acquired new names: the father is called "SSALONGO".

---

<sup>28</sup> For more details about the legitimacy of the child see, Kaggwa, Empisa za Baganda, p.186

<sup>29</sup> Kywalyanga, Op. cit., p.34. For the Baganda, twins were being seen as a blessing of fertility, they used the phrase "Lugaba akuwadde" (The giver has given you) to announce their (twins) birth. However, from my personal experience, today, I have only heard people say "azadde balongo" (has given birth to twins), though my grand father used to tell me that the above phrase (Lugaba akuwadde) was the right one to be used.

<sup>30</sup> For more information about the twins father's consultations of the Medium, see Kaggwa, Empisa za Baganda, p.189.

and the mother is called "NNAALONGO", while the twins immediately acquired names too, the first born called "Wasswa" if a boy, and called "Babirye" if a girl. If it is a boy and a girl, the Ganda call these twins "Meeru" (White birth) and if it is boys or girls, it is called "Maddugavu" (Black birth). A point worth noting is that these names that the twins immediately receive are not enough, they will be given more names during the naming ceremony. However, the twins are commonly known and called by their twin names.

It was the naming ceremony (Okwalula abalongo) that concluded all the detailed ceremonies concerning the twins. As for any other child born among the Ganda, for the twins to be named there had to be a test of their legitimacy. The twins were normally named after the deity "Mukasa", the boy would be called "Mukasa", and the girl would be called "Namukasa". Something of great importance is "*that the umbilical cords for the twins were not buried as with the single child's, but were taken by an intermediary, who kept them behind the fire place to dry*".<sup>31</sup>

### C. Birth in Special Cases.

The Ganda considered a child born with legs first as a bad omen. The belief was that such a child will be a criminal (Aliba Mutemu) when it grows up. "In some clans, such a child would be strangled by a mid-wife and she would say later that the child was born dead."<sup>32</sup> The name given to such a child was is "KIJJANANENGE." If this child died it was buried near the road. The child born with a cleft lip is called "NAKIMU."<sup>33</sup>

Therefore, for the Ganda people, there is nobody who is living on this earth that has no name. Everybody who is born among the Ganda has to get a name whatever the circumstances. It is not possible among the Ganda to find a person without a name.

## 3.2 SIGNIFICANCE OF NAMES.

Among the Ganda people there is nobody whether young or an adult who has no

---

<sup>31</sup> Information from one of my informants Mr. Elia Wavomukozi. He did not tell me what happens to them later.

<sup>32</sup> Kyewalyanga, Traditional Religion, Customs and Christianity in Uganda: As Illustrated by the Ganda with some Reference to Other African Cultures and Islam, p.30.

<sup>33</sup> This name "NAKIMU" is given to a boy or girl who is born with a cleft. This torn lip the Ganda call it, "OGWA MPENE".

name. The name that is given to an individual, incorporates that individual into the "clan",<sup>34</sup> and the community of adults. Any person born among the Ganda belongs to a certain clan (ekika) with a minor totem (Akabbiro). For the Ganda the totem is a symbol of clan identification. Therefore, the names will identify the people according to clans.

The Ganda society is a patrilineal society, that is the Ganda recognise kinship with the descent through males. An individual is given a name from the father's side but not from the mother's side. For the Ganda it is a taboo for someone to marry a person from his or her father's or mother's clan. Therefore, by saying your ancestral name (erinnya eribbule) a person is able to tell your clan. This helps the Ganda to avoid incest. Thus, a Muganda is not expected to marry a person from at least two of the clans. If this happened, the elders immediately stopped that kind of marriage and the persons concerned were fined.

In some rare cases, if a child was born and its father was not known, this child would be given a name that suggests that the father is not known. It was an embarrassing situation for the parents of the mother of that child, and to its mother as well. Always in such a situation, people thought of the mother as an adulterous woman (omukazi omwenzi). This after sometime could have an impact on the child. The child does not know the father, neither paternal relatives, so the child cannot identify itself with any clan. Among the Ganda this is something very bad, it is a misfortune (omukisa omubi).

Among the Ganda, the naming ceremony (okwalula abaana), traditionally was done by the head of the clan. Nowadays, the grandfather of the child does it and even in some instances the father of the child (taata w'omwana) does it.

"Jjajja w'omwana oba taata w'omwana y'amuwa erinnya, ery'ekika. Naye maama w'omwana ye tatuuma mwana erinnya ery'ekika".<sup>35</sup>

The change from the clan-head to the "grand parents or the parents"<sup>36</sup> may be because of the tremendous increase in the population of the people, and also some people live far from

---

<sup>34</sup> Clan is a group of people "claiming" a common ancestor. Among the Ganda one claims to belong to a clan by right of birth. People of the same clan call each other brothers or sisters. Each clan has a list of names for the female and male children. For more information see, Kenneth, S, Carlston, Social Theory and African Tribal organization, pp.52 - 53.

<sup>35</sup> Vincent Matovu, one of the informants. According to him it is the grandfather (Jjajja w'omwana) or the father (Taata) who gives the clan name. But the mother of the child (Maama w'omwana) cannot give the child a clan name.

<sup>36</sup> "Grand parents or the parents", this refers to the patrilineal side.

their heads of clans. Kyewalyanga also says that "today either the parents or the grand parents determine when the child is to be named, and not the head of the clan".<sup>37</sup> Thus, if the paternal parents of the child are not known, the child will never receive a clan name.

### 3.3. TYPES OF NAMES.

Though there are different types of names among the Ganda, all these types of names have their meanings. " *Nearly all African names have a meaning.*" <sup>38</sup>This is also true of the Ganda names. It is hard to find a name without a meaning, though some people do not know the meaning of some names. This ignorance about the meaning of names is common among the young people today. Among the Ganda, people are given names on three levels: Circumstantial, Ancestral and Clan, and nearly all names have their meaning. Traditionally, among the Ganda it is hard to speak about the family name. A person can be given a name according to the circumstances of his or her birth; a person can also be given a name of one the ancestors; and a person has to have a clan name (this name can be of an ancestor but belonging to that particular clan). "*Names bring out not only the character of the individual but what people think about him through various names they give him.*"<sup>39</sup> This is true for the Ganda as well. The names tend to reveal the mind of the people about the child, and also the character.

#### 3.3.1 The Naming Ceremony

Among the Ganda, the naming ceremony (Okwalula abaana) can be divided into three parts:

1. The preparatory ceremony. This was when the legitimacy of the child (Okukasa obwanannyini bw'omwana) was proved. As any other celebration, this ceremony consisted of feasting. It was the mother - in -law ( nnyazaala ) of the mother of the child that smeared the umbilical cord with butter ( omuzigo) and dropped it in water. If the umbilical cord sank

---

<sup>37</sup> Kyewalyanga, Traditional Religion, Custom, and Christianity in Uganda: As Illustrated by Ganda with some References to other African Cultures and Islam, p.41

<sup>38</sup> Mbiti, African Religious and Philosophy, p.118

<sup>39</sup> J.J. Ongong'a, " Creative Act of God," In: A comparative study of Religions, ed. J. N.K. Mugambi ( Nairobi: Nairobi University press, 1990 ), p.228.

into the mixture, " the mother was accused of adultery (obwenzi)"<sup>40</sup>. If the umbilical cord floated the mother was praised. This meant that the child is ready for naming (okwalula).

2. The actual naming. " The rite of naming ( okutuuma omwana erinnya ) was done by the paternal grandparent (jjajja w'omwana)." <sup>41</sup> After naming, if the child was crying or even becoming sick very frequently, the child was re-named. The Ganda believed, and even up to now believe, that the child was showing displeasure with the first name and so he should be re-named. However, a point worth noting is that today parents can also choose the names for the child. It is no longer "very much restricted to the grandparents". <sup>42</sup>

3. Shaving the head of a child. (Okumwa enviiri) was the concluding rite of the naming ceremony. Among the Ganda the hair of the child cannot be cut before the child is named. "Bwe bamalanga okubatuuma amannya ne babamwako n'enviiri zebaazalibwa nazo." <sup>43</sup>

Traditionally the grandmother kept the hair in a bark cloth, however "today the hair is either buried or thrown into the pit-latrine."<sup>44</sup> The reason why the hair is hidden is that the Ganda believe that the hair is part of a person's personality, so it has to be treated with care and respect. The Ganda also believe that a malicious person can use this hair and bewitch the child. Thus this rite is not primarily for hygienic purposes.

When the naming ceremony was over, all the people who had been around joined together in a meal which was prepared by the husband's relatives. The Ganda believed that this was the moment to congratulate the mother of the child.

According to the interviews that I carried out the naming of a child was not fixed at any age. However, the child was to be given a name before puberty. The Ganda give names

---

<sup>40</sup> Kyewalyanga, Op.cit., p.42. For more details read, Kaggwa, Empisa za Baganda, pp.185,186. see also, Mpuuga, Willy, Amagezi G' Abedda, Kisubi: Marianum press, 1985.

<sup>41</sup> Ibid., pp.43-44.

One of my informants, Stephen Kyeyune, stresses that the grandparents are the ones who give the names (Be batuuma amannya). Also from my personal experience and observance I have only seen the grand parents giving the names.

<sup>42</sup> Here I base on my personal experience and observances, and also on the research I carried out.

<sup>43</sup> Kaggwa, Empisa za Baganda, p.187. Kaggwa, explains that it was after the naming of the child that the hair was cut off. This is the hair that the child was born with.

<sup>44</sup> This information I got it from my informants. However, my experience is that I have only seen the hair thrown into the pit-latrine.

according to circumstances of birth, ancestors and also clan.

### 3.3.2 Circumstantial Names.

The Ganda often give names to a child considering the circumstances of birth. For example, if a child is born when the father is already dead, this child is called Bweyinda. Nsimbi affirms that "Waliwo amannya agategeeza engeri y'okuzaalibwa kw' abantu oba enkula yaabwe."<sup>45</sup>

Among the Ganda, a child can be given a name by his father which is expressing the circumstances of birth, or a name that expresses a child's appearance. The following are some of the circumstantial names that the Ganda give to their children: NNAMBI or MUKASA: these are names given to children who are born with two umbilical cords. If the child is a boy, he is called MUKASA. NAJJA: this name is given to a child who is born after his or her father's death. The meaning of this name is (Najja Iwa Mbi, literally, "I came unwillingly"). Among the Ganda, a child without one of the parents is seen as most unfortunate.

KAAMUWANDA: This is a name given to a child (boy or girl) who is born along the road. That is, to say, the child's mother failed to reach the "normal" birth place, which was always a banana plantation. (Like today, if the mother failed to reach the maternity ward.)

TEEBASUULWA: This is a name given to a child who during his or her childhood was always sick. The meaning of this name is that, "Children cannot be thrown away; if it could be possible this child would have been thrown away."

KIZZA: This is a name given to a child (whether a boy or a girl) who follows the twins.

BYEKWASO, KIYENGO, KWERIMBA, TIBEESUNGWA: These are some of the names given to children who were born when all the children who were born before them are dead. There are many other circumstantial names that the Ganda people give to their children.

When a Ganda person asks another his or her name, and the name is revealed, it is easy for that person to tell the life history of the person who has revealed that circumstantial name. This is possible because of the meanings that the circumstantial names have. These

---

<sup>45</sup> M.B. Nsimbi, Amannya Amaganda N'ennono zaago, Kampala: Longman, 1980, p.5. "Nsimbi explains that there are names that are given to a child depending on the circumstances of birth, and also others are given depending on the way the child was brought up" For more details about circumstantial names see pp. 98-101.

circumstantial names do "convey a message".<sup>46</sup>

### 3.3.3 Ancestral Names.

Ancestral names are names of the deceased members of the family, and a point worth noting is that some of these names are also clan names. That is, they can be given to children as clan names and at the same time as ancestral names. "Children may also receive names of deceased members of their family, for instance names of their grandfathers, grandmothers, great uncles, and great aunts"<sup>47</sup>

Among the Ganda, this way of giving names is called "OKUBBULA." (Literally giving a name of an ancestor to a child). The person was given an ancestral name ("erinnya eribule") when that person had some characteristics that resembled one or some of those of the ancestor. The Ganda believed that when a child resembled or had some characteristics that resembled those of the ancestor, that ancestor had resurrected through that child. So, the ancestral names keep the living dead alive in the minds of the people. Through the ancestral names people feel more connected with the dead. Mbiti writes that:-

"Other names given to children may come from the living dead who might be thought to have been partially "re-incarnated" in the child, especially if the family observes certain traits in common between the child and a particular living dead".<sup>48</sup>

"Ancestral names"<sup>49</sup> do give meaning to the connection that exists between the living and the living dead.

Among the Ganda, people do feel proud of these ancestral names. This is because

---

<sup>46</sup> Mary Sikyomu, said that her name (Sikyomu) conveys a message to her. The name "Sikyomu" literally means that "problems are not for one person each one has got his or her problems". This name (Sikyomu) is given to a child who has had a lot of problems with his/her health; and at the same time has only one parent and the second parent does not care much about him/her. So, this child in the end is brought up by the grand parents. For Mary, this name tells her to be courageous whenever she meets problems.

<sup>47</sup> Kyewalyanga, Traditional Religion, Custom and Christianity in Uganda: As illustrated by the Ganda with some References to other African Cultures and Islam, p.41. For more information read, Nsimbi, Amannya Amaganda N'ennono zaago, pp.5-10.

<sup>48</sup> Mbiti, African Religions and Philosophy, p.118

<sup>49</sup> For more information about the ancestral names read, Nsimbi, Amannya Amaganda N'ennono Zaago, pp.180-181.

they are able to trace their family lineage and this cultivates a great sense of belonging in an individual (that is, belonging to a particular family or clan). The child was always called by the ancestral name. There was and still is a belief that this child who was given a particular ancestral name was protected by the spirit (omuzimu) of the deceased whose name the child is given. This belief is manifested in the Ganda saying; "omuzimu gwa ijajja gunkuuma" (literally the spirit of my grandparent is protecting me.). All of this strengthens the person's awareness of belonging to a particular family or clan. A point of great importance is that; the female children are strictly named after female persons and the male children after male persons. Every Ganda person receives an ancestral name.

"Twamala okulaba empisa ey'okubbula amannya nga bwe yafuuka enfuuzi eyatukuumira amannya ga bajajjaffe abaaliwo mu mirembe egy'edda."<sup>50</sup>

The custom of giving the names of the ancestors to the children helped and still helps the Ganda to keep these names remembered. The people do not stop only on the level of remembering the names but also remember the living dead. At times people "re-tell" the life history of the deceased after seeing the person who is named after him or her.

### **3.3.4 Clan Names.**

The Ganda have fifty two clans, and each clan has a list of names given to boys and girls. Every person from the Ganda community has a clan where he or she belongs.

"Ebika by Abaganda bye bibiina by'abantu Abaganda, ebyagunijbwawo edda, ebirimu abantu ab'omusaayi ogw'enda emu n'obujajja obumu, nga buli kika kirina obubonero bwakyo obwawufu era obukulu enyo busatu: 1. Omuziro. 2. Amannya. 3. Omubala."<sup>51</sup>

Among the Ganda there are fifty two clans. Clan names are name of "birds, beasts, insects, fish, flowers, and fungi."<sup>52</sup> Some of the names of the clans are: Ngo (Leopard), Mutima

---

<sup>50</sup> Nsimbi, Amannya Amaganda N'ennono Zaago, p.180. "Giving ancestral names to children is a custom of keeping the names of our grand parents in our memories." For more details see, Kagga, Empisa za Baganda.

<sup>51</sup> Ibid. p.170. Nsimbi, explains that the Ganda clans as special groups of the Ganda started long time ago. These groups consists of the same lineage, ancestry, and each clan has three important symbols of identification: Totem; Names; and the Rhythm of the clan drum.

<sup>52</sup> Kyewalyanga, Traditional Religion, Custom and Christianity in Uganda: As Illustrated by the Ganda with some References to other African Cultures and Islam, p.19. For more details about the names of the clans read, Nsimbi, Amannya Amaganda N'ennono Zaago, pp.182-183.2

(Heart), Kibe (Fox), Butiko (Mushroom), etc... Each clan has three distinguishing signs or symbols;

1. Omuziro (the totem)
2. Amannya (the names).
3. Omubala (the Rhythm of the clan drum).

Among the Ganda, "Omuziro" (the totem) is seen as a symbol of clan identification which holds the clan together. Each clan has a list of "names"<sup>53</sup> for boys alone and another list of names for girls alone. Thus, during the naming ceremony (okwalula abaana), the female children receive female names and the male children receive male names. One of the most important features of clan custom is the insistence that "clansmen" and "clans women" should marry outside the clan.

I am now going to give one example of a clan with its three distinguishing symbols.

Clan name: Ab'omutima (Heart clan)

1. The totem: Omutima (The heart).
2. The Names: Luswata, Lukati, Muguluma, (These are some of the names for men). Namayanja, Nanziri, Namusoke, Nakyajja, Nalwanga, Nabaale, (some names for women).
3. The Rhythm of the Clan drum:

"Kifa ennyanja, omuvubi y'abika." (Literally, whatever happens in the lake, it is the fisherman that reports it.). This is a chorus that is chanted when the members of the Heart clan have gathered together for something important ( for example, funerals, wedding, etc...).

Among the Ganda, each clan is divided into "different sections".<sup>54</sup> The following are the different sections.

1. Obusolya (Clan heads)
2. Amasiga ( a group of families in a clan)
3. Emituba (a group of families in a "siga"<sup>55</sup>)
4. Ennyiriri (literally, Lineage).

---

<sup>53</sup> For more information about the list of the names of the different clans see Nsimbi, Amannya Amaganda N'ennono Zaago, pp.183-319.

<sup>54</sup> For more details about the different sections of the clans see, Nsimbi, Amannya Amaganda N'ennono Zaago, pp.173-175.

<sup>55</sup> "Siga" consists of "Emituba" (that is, a group of families which is smaller than one found in a "siga"). "Siga" is the singular of "Amasiga".

A point worth noting is that each section has a head. For a Ganda person, it is easy to identify herself or himself with all the different clan sections. So, when a clan name is being given all these are put into consideration. The significance of a clan name is for a person to identify herself or himself with a particular clan through which in turn a person is able to trace his or her lineage.

Among the Ganda, anybody without a clan name was and up to now is considered to be:

- a) Having "no male parent (the father)",<sup>56</sup> and so she or he was not given a clan name because she or he does not belong to any clan.
- b) A foreigner, meaning that you were not a Muganda. Thus, you are not among the members of the Buganda kingdom, and therefore, you cannot claim the prestige of being a grand child of the late Kintu. [The Baganda identify themselves as children of Kintu].

Thus, a clan name identified a person with his or her clan. The clan name also helped a person in his or her sense of belonging to the clan and the Ganda community as a whole. A clan name cultivates, in a way, a sense of belonging into a person's thinking; and also a person feels that he or she is in communion with other people (the Grand community). The clan names, among the Ganda, made (make) people feel dependent on the clan and also on the Ganda community as well. These names also call an individual to a true commitment to the clan and the large Ganda community. The clan names remind the Ganda people that the essence of community is a sense of belonging.

With the coming of other religions such as Christianity and Islam, the Baganda started getting names from these new religions. In the next chapter, I am going to specifically write about baptism in the Catholic Church. It should be noted that all the Ganda do not belong to this Church. Some belong to other Churches or religions.

---

<sup>56</sup> This is where the Ganda saying originates. The saying is "Nyoko abanqa Omunyoro n'akuzaala ku kika." It literally means, "It is better to have a mother who is a foreigner and your father belongs to one of the clans, than to have a mother who is a "Muganda" when your father is not belonging to any clan. When the father of the child does not belong to any clan then the child too does not belong to any clan. For more details read, Nsimbi, Amannya Amaganda N'ennono Zaago, p.175

## **4.0 SIGNIFICANCE OF BAPTISM AMONG THE ROMAN CATHOLICS.**

### **4.1 WHAT IS BAPTISM?**

According to the concise Oxford Dictionary, baptism is "the religious rite symbolizing admission to the Christian Church, of sprinkling the forehead with water, or by immersion, generally accompanied by name giving."<sup>57</sup> The New Encyclopaedia Britannica defines Baptism as: " a Sacrament of admission to the Church."<sup>58</sup> However, the New Catholic Encyclopaedia puts it that, "the word baptism is derived from the Greek, "Baptiso" meaning "plunge" or "dip" (as in John 13:26)".<sup>59</sup> Now, I may define baptism as "purifying" or "cleansing". Thus, after baptism a person is purified or cleansed.

### **4.2 BAPTISM IN THE OLD TESTAMENT.**

Some of the Old Testament texts present baptism as including the ablutions and baths of purification.

"Any object on which one of these creatures falls when it is dead becomes unclean: wooden utensil, clothing, skin, sackcloth or any utensil at all. It must be dipped in water and will remain unclean until evening: then it will be clean. (Leviticus. 11:32)", "when you are in camp, at war with your enemies, you must keep clear of all evil. If any man among you is unclean by reason of a nocturnal emission, he must go out of the camp and not come into it again; toward evening he must wash himself, and he may return to the camp at sunset. (Deuteronomy. 23:9-11). "David got up from the ground, bathed and anointed himself and put on fresh clothes. Then he went into the sanctuary of Yahweh and prostrated himself. (2 Samuel. 12:20)".

From all the above three scriptural texts it is clear that the people of the Old Testament emphasized the purity of the flesh.

---

<sup>57</sup> The Concise Oxford Dictionary, 8th ed. 1990.

<sup>58</sup> The New Encyclopaedia Britannica, 1993 ed., S.V. "Baptism."

<sup>59</sup> New Catholic Encyclopedia, (Palatine: Jack Heraty and Associates, Inc., 1981), S.V. "Baptism (Theology of)", by T.M. DE FERRARI.

#### 4.3 BAPTISM IN THE NEW TESTAMENT.

However, John's baptism becomes a turning point, because his baptism was not just a purification of flesh but a spiritual purification of sin. John's baptism was offered to all the people to make them enter into the community that expected the Messiah. Now, with John's baptism, there is a shift from the idea of physical purity to spiritual purity, that is, cleansed from sin. Therefore, now people are dipped for a spiritual purification.

Baptism as a sacrament was instituted by Christ. This is believed to have occurred at the baptism of Jesus in the Jordan. (compare with Mt. 3:13-17). By the term "sacrament", I mean a sign. So, now baptism can be defined as a sign of spiritual purification.

#### 4.4 BAPTISM IN THE CATHOLIC CHURCH.

Baptism is one of the three sacraments of Christian initiation. Canon 842, #2, states that:

"The sacraments of baptism, confirmation, and the most holy Eucharist are so interrelated that they are required for full Christian initiation".

The sacrament of baptism is celebrated for an individual only once. Paul confirms that baptism is a rite of initiation or of entrance into the Church.

"In the one spirit we were all baptized, Jews as well as Greeks, slaves as well as citizens, and one spirit was given to us all to drink".<sup>60</sup>

So, the Catholic Church puts it that baptism initiates an individual into the church. In the administration of baptism true and natural water, chrism oils, and the "Trinitarian formula",<sup>61</sup> are to be used. These do matter a lot in terms of the validity of the sacrament of baptism. Who administers baptism? According to the Catholics the ordinary minister of baptism is a bishop, presbyter or deacon. It is only when the ordinary minister is absent or impeded "that a catechist or other person deputed for this function by the local ordinary confers baptism licitly as does any person with the right intention in case of necessity."<sup>62</sup> By

---

<sup>60</sup> 1 Corinthians. 12:13. Paul refers to the fact that the spirit is found in the Church.

<sup>61</sup> "The Trinitarian formula" is "I baptize you (.....) "in the name of the father, and of the son, and of the holy spirit." For more information about the Trinitarian formula read Matthew 28:19.

<sup>62</sup> Canon 861,#2: If the ordinary minister is absent or impeded, a catechist or other person deputed for this function by the local ordinary confers baptism licitly as does any person with the right intention in case of necessity.

the phrase "in case of necessity" it means when death is imminent; so any member of the faithful with the right intention can baptize at the moment of death. Otherwise, the ministry of baptism is entrusted or committed to the pastor.

Who receives baptism? "Every person not yet baptized and only such a person is able to be baptized."<sup>63</sup> This canon refers to the fact that all human beings, male and female, infants and adults are capable of being baptized; however, those who have died cannot be baptised. Thus, baptism is for all those who have never been baptized. For an "adult to be baptized",<sup>64</sup> he or she must reveal the will to receive baptism, and then instruction. An adult in this sense is a person who has attained the use of reason;

"What is prescribed in the canons on the baptism of an adult is applicable to all who are no longer infants but have attained the use of reason."<sup>65</sup>

However, as far as baptism is concerned, an adult who is not of "sound reason"<sup>66</sup> is considered as an infant. The people with no sound reason cannot profess their personal faith, and cannot undergo the catechumenal formation.

What is the place of baptism, and what name is to be given at baptism? "Outside a case of necessity, the proper place for baptism is a church or oratory".<sup>67</sup> This is because it (baptism) is celebrated as a sign of entrance into the Christian community and it is in the church that this community assembles for worship. So in this place of assembly the sign of incorporation is fully manifested.

"Parents, sponsors and the pastor are to see that a name foreign to a Christian mentality is not given".<sup>68</sup>

This means that this name should not be offensive to Christian sensibilities. Names that are

---

<sup>63</sup>Canon 864.

<sup>64</sup> For more information about qualifications for adult Baptism, see Canon 865.

<sup>65</sup> Canon 852,#1. An adult is expected to have reached the age of discernment and then can also profess person faith. See also Canon 863.

<sup>66</sup> For more information about "sound reason" during baptism read Canon 852,#2.

<sup>67</sup> Canon 857,#1.

For more details about the place of Baptism read Canons 858 - 860.

<sup>68</sup> Canon 855.

For more information about "sponsors" see Canons. 872-874.

offensive to Christian beliefs or practices, that is, names that have no Christian meaning should not be given to people, such names like Mandwa(deity), Lutalo(war), etc... These names remind the Ganda of the events that have taken place in their society, for example, the name Lutalo is given to a child who is born during the war. To a Christian this name may sound a bit funny, however, to a Ganda it is normal.

Now, having seen what baptism in the Catholic Church is, and also how it is considered to be one of the sacraments of Christian initiation, what is its significance? I will consider the significance of baptism in the Catholic Church, from the Catholic theological point of view.

#### **4.5 SIGNIFICANCE OF BAPTISM.**

According to the teaching of the Catholic Church, there are four theological effects of baptism. It is these effects that I am going to consider in the following section to explain the significance of baptism in the Catholic Church.

##### **4.5.1 Baptism Incorporates the Faithful.**

"By baptism one is incorporated into the Church of Christ and is constituted a person in it with duties and rights which are proper to Christians, in keeping with their condition, to the extent that they are in ecclesiastical communion and unless a legitimately issued sanction stands in the way."<sup>69</sup>

Through baptism a person becomes a member of the community of Jesus Christ, which is the Church. This person, after being incorporated into the Church, has "the rights and the duties"<sup>70</sup> to fulfil as a member of the church. The person is able to recognize his or her rights and is able to fulfil his or her duties only in communion with the full body, the community of the faithful.

For "full communion" with the Catholic church, a person must be baptised and must be joined to the church's visible structure by some ties such as the profession of faith, the

---

<sup>69</sup> Canon 96.

For more information about "the Christians faithful" see Canon 204.

<sup>70</sup> For more information about "the rights and duties" common to all Christians, proper to their condition as Christians see Canons 208-223.

sacraments, etc... Through the union with the church's visible structure a person is joined to Christ. A baptized person can claim all the duties and rights for himself or for herself as a member of the community that was founded by Christ, whom he or she publicly expressed, accepted as the Lord during baptism. As people living in the same community, in other words, as people who are reborn in Christ all share a common dignity as Children of God.

#### **4.5.2 Baptism Makes People Children of God.**

".....One publicly expresses one's acceptance of Jesus as Lord and in which one believes that God accepts and forgives the individual baptized."<sup>71</sup> At baptism a person publicly expresses his acceptance of Jesus as Lord, this makes a person "become" like Jesus. In other words, he or she becomes a brother or a sister of Jesus. It can also rightly be concluded that baptism makes people children of God. By accepting Jesus as a person's Lord, a person shares in Jesus' sonship and thus that person becomes a child of God.

"You have been taught that when we were baptized in Christ Jesus we were baptized in his death; in other words, when we were baptized we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the father's glory, we too might live a new life".<sup>72</sup>

Jesus makes a person walk in newness of life, that is, he or she can live in the Father's glory. So, it is through baptism, that is, dying to personal sins, that a person becomes a child of God. This likeness with Christ goes as far as sharing in the divine sonship of Jesus.

"Reborn as sons of God, they must confess before men the faith which they have received from God through the church."<sup>73</sup> Baptism leads a person to a life of freedom from sin, and it is this kind of freedom that the children of God are to live in. A person now becomes a member of that community where God manifests his love through Jesus Christ.

---

<sup>71</sup> Kenan B. Osborne, The Christian Sacraments of Initiation: Baptism, Confirmation, Eucharist, New York: Paulist Press, 1987, p. 11.

<sup>72</sup> Romans.6:3-4.

<sup>73</sup> Lumen Gentium, No. 11  
For more information see Canon 849.

Baptism imprints a "Character"<sup>74</sup> on a person; this means that a person gets a spiritual mark that identifies him or her as a child of God.

#### **4.5.3 Baptism is a Gateway to All Other Sacraments.**

"Baptism, the gate to the sacraments, necessary for salvation in fact or at least in intention, by which men and women are freed from their sins, are reborn as children of God and, configured to Christ by an indelible character, are incorporated in the church, is validly conferred only by washing with true water together with the required form of words."<sup>75</sup>

Other sacraments can only be received by Christian believers, that is, those people who have and profess the Christian faith, that is, those who have been baptized. "One who has not received baptism cannot validly be admitted to the other sacraments."<sup>76</sup> Therefore, baptism is the primary requirement for somebody who wants to receive other sacraments. Furthermore, as baptism incorporates a person in the community of the faithful with duties and rights, one of the rights that the person has is being capable of receiving other sacraments after baptism. By baptism a person is made a member of the church of Christ, and thus, this person now shares all the benefits of this community.

#### **4.5.4 Baptism Washes Away Our Sins.**

"Whoever believes and is baptised will be saved ; whoever does not believe will be condemned."<sup>77</sup>

Baptism cleanses a person from sin, and makes him or her a heir of heaven for through baptism a person "walks by the spirit" whereby he or she will possess the kingdom of God. Baptism exposes an individual to "newness of life as freedom from sin".<sup>78</sup> This new

---

<sup>74</sup> For more information about "Character" see Canon 845,#1.

<sup>75</sup>Canon 849.

<sup>76</sup> Canon 842,#1.

<sup>77</sup> Mark.16:16.

<sup>78</sup> For more details see Romans 8:1-39.

life is destined for glory. Thus, through baptism a person is rescued from the power of darkness and brought to the dignity of an adopted child of God.

Therefore, through Baptism a new community is formed, a community of those who have publicly expressed their acceptance of Jesus Christ as their Lord. The members of this "new community" are formed in the likeness of Christ. Baptized people become children of God, that is, "they participate in the divine sonship of Jesus Christ, the son of God."<sup>79</sup> So, through baptism the faithful are linked together with a special bond of unity which is "created" by Christ.

Baptism is a starting point and it is wholly directed to the acquiring of fullness of life in Christ. Furthermore, "baptism is geared toward a complete profession of faith, a complete incorporation into the community of the people of the same faith, and also towards a complete participation in the community."<sup>80</sup> Thus, Baptism is of great significance among Roman Catholics. It is because of the significance of baptism among Roman Catholics that the church requires a "sponsor."<sup>81</sup>

Therefore, having seen the significance of baptism in the Catholic Church, I now want to analyze the Ganda naming systems in relation with Christian baptism.

---

<sup>79</sup> For more details see 1Corinthians 12:13, and see Lumen Gentium, No.7.

<sup>80</sup> For more information see Unitatis Redintegratio No. 22, and 23. (This is a document on the decree on Ecumenism). Read also Colossians. 2:12, and Romans 6:4.

<sup>81</sup> According to The Catholic Encyclopaedia, 1975., "A sponsor is:

1. The person who offers and speaks for one in baptism and assumes certain spiritual responsibilities;
2. The person who stands for one receiving the sacrament of Confirmation. Church law requires that the sponsors for baptism (at least one and never more than two) should be baptized, have use of reason, fourteen or more years of age, and intend to undertake the responsibility. In confirmation the sponsor must be already confirmed, have use of reason, and intend to act in this capacity. He must be a Catholic in good standing." For more information about sponsors see Canons 872 - 874, and see also canons 892 - 893.

## **5.0. AN ANALYSIS OF THE GANDA NAMING SYSTEMS AND CHRISTIAN BAPTISM.**

I would like to begin with a question: "Is there a "conflict" between the Ganda naming systems and Christian baptism? According to the Concise Oxford Dictionary, the word conflict means, "a fight or struggle". I may say that there is a struggle between the Ganda naming systems and Baptism. However, though there are differences that bring about this struggle, there are also similarities that do exist. These similarities, if they are well analysed, can help us understand how the Ganda naming systems could be of great significance for Christian Baptism.

A point worth noting is that these differences that exist between the Ganda naming systems and the Christian baptism are not there to cause a conflict between the two. Instead, these difference are there to specifically identify the Ganda naming systems as different from Christian baptism. Therefore, it is because of the similarities that are existing between the two that I can now talk about the significance of the Ganda naming systems for Christian baptism, and it is because of the differences that exist between the two that I can talk about the Ganda naming systems as different from Christian baptism.

The conflict that seems to exist between the two is as a result of the fact that Ganda naming systems and Christian baptism did not originate from the same cultural set-ups, or world-views. Therefore, each has its values that it is portraying, and in the process of portraying the different values one of them has to accommodate the other, and in the end a conflict arises. However, this conflict or the differences that exist between the two should not be used to devalue what Christian baptism has for the Ganda people and their naming systems, nor should it be used to devalue what the Ganda naming systems have for Christian baptism.

## 5.1 DIFFERENCES BETWEEN THE GANDA NAMING SYSTEMS AND CHRISTIAN BAPTISM.

In Christian baptism the child's name is selected either by its "parents or by its god-parent (sponsor)"<sup>82</sup>, while among the Ganda people it is the paternal grandparents (Bajjajja) of the child who choose the name for the child, though today because of the "social situation"<sup>83</sup> the father of the child may choose the name. But it is always preferred that the grandparents do it.

In Christian Baptism the name that has been chosen by the parents or sponsor is officially given to the child by the "priest"<sup>84</sup> at baptism, while among the Ganda people, the ceremony of naming a child is normally a solemn social ceremony with affixed ritual of a public character. This naming ceremony among the Ganda is conducted by a clan leader, who is not a religious leader (that is, not traditional priests or priestesses). This clan leader is a social leader and it is from this function as a social leader that the naming ceremony acquires its social and public character. Among the Ganda as already mentioned in chapter three, a person is given a name when he or she is young, that is, before puberty. While in Christian Baptism, there are "exceptions"<sup>85</sup> as far as baptismal ritual is concerned. A person can even be baptized when he or she is more than twenty years old.

---

<sup>82</sup>For more information read Canon. 855.

<sup>83</sup>"Social Situation" - Today, some people live in town and it is far away from the villages where the grand parents of their children stay. So, it is at times too far for some people to go to their parents' home. But the most common reason is economical. So, the parents of the child will end up selecting a name for the child.

<sup>84</sup>For more information about the minister of baptism see Canons 861-863, see also Lumen Gentium No. 29.

<sup>85</sup>For more details about exceptions in baptismal ritual see Canons. 850, 853, and 854. Again for more information see Sacrosanctum Concilium No. 63, b., "Sacrosanctum Concilium" is a document on Liturgy published by Vatican II.

In Christianity, the child gets the Christian name during a baptismal ritual, that is, when the minister of baptism says the "Trinitarian formula".<sup>86</sup> While among the Ganda, the child receives its name at the ceremony of proving its legitimacy. From my experience, during baptism I have seen the priest or catechist, the child's parents, other closely related persons or intimate friends around. Among the Ganda, "the naming rite is performed in the presence of the members of the husband's and wife's clan in order to show the double bond uniting the child to the social group and to both parents".<sup>87</sup> The "place of Baptisms"<sup>88</sup> is supposed to be a church except when it is a necessity (that is, due to pastoral reasons, such as when the Church is far and the person to be baptized cannot reach the place), while the place of naming for the Baganda is the "court yard".<sup>89</sup>

According to the Catholic theology of Baptism, baptism washes away sin.

"Baptism, the gate to the sacraments, necessary for salvation in fact or at least in intention, by which men and women are freed from their sins, are reborn as children of God and, configured to Christ by an indelible character, are incorporated in the church, is validly conferred only by washing with true water together with the required form of word".<sup>90</sup>

This means that a Christian name received at baptism signified a new birth and a new life, through water and spirit. It can be said that this Christian name identifies a person as a child of God. Among the Ganda people, a name that the child receives at the naming ceremony has a social significance. This name has an initiatory function, that is, after receiving the name the child is considered to be a full member of the family. The clan name signifies membership of the child in a particular clan. The ancestral name signifies a close unity between the living and the dead.

---

<sup>86</sup>The Trinitarian formula: "I (so...so) baptize you (NAME), in the name of the Father, and of the Son, and of the Holy Spirit. For more information see Mt. 28:19.

<sup>87</sup>Kyewalyanga, Traditional Religion, Custom, and Christianity in Uganda: As Illustrated by the Ganda with some Reference to Other African Cultures and Islam, p.224.

<sup>88</sup>For more information about the place of Baptism see Canon 857, see also Canons: 858-860.

<sup>89</sup>For details see Kaggwa, Empisa za Baganda.

<sup>90</sup>Canon. 849 see also Lumen Gentium, No.14

Therefore, naming among the Ganda does not have any link with washing away of "sins".<sup>91</sup> Naming among the Ganda has a social significance. However, both Christian baptism and Ganda naming systems, in the extended sense, have a purpose of denoting membership in a particular community. In case of Christian baptism, it is the church community, while in case of Ganda naming it is the clan or family. Therefore, this understanding of the Ganda naming can help the Christians to understand the Christian baptism better. The Christians can be taught all these during the "baptismal preparations".<sup>92</sup>

Another important point is that when Christian baptism is taking place, it is only the people of the same belief who actively participate. While during the Ganda naming ceremonies all people do attend and actively participate irrespective of their religious labels. One can conclude from the above statements that Christian baptism is "exclusive" while Ganda naming ceremonies are "inclusive". By using the word "exclusive" I simply mean that Christian baptism caters for a few people. By "inclusive" I mean that Ganda naming ceremonies caters for all people without taking their religious background into consideration.

---

<sup>91</sup>The Ganda people believe that a child is born innocent. He or she has committed no sin. Even a child who is born a cripple, the Ganda believe that this child is innocent, it is just a misfortune, though the child "may be" seen as a bad omen. The Ganda people did not, even today do not believe in original sin. Original sin is foreign to the Ganda; it is an idea brought to them by the Catholic Missionaries. Traditionally, the idea of original sin does not have any trace in the Ganda beliefs.

<sup>92</sup>For more details about the baptismal preparations, see Canon 851, see also Canon 788.

## 5.2. SIMILARITIES BETWEEN THE GANDA NAMING SYSTEMS AND CHRISTIAN BAPTISM.

One of the effects of baptism is that it "incorporates the person into the community of the faithful. The baptized person is a member of the community and he or she has some duties and rights in this community"<sup>93</sup>. Christian baptism welcomes the child into the church, that is, into the community of believers. Similarly, the Ganda naming incorporates the child into the clan, the family, and the community of adults.

Both Ganda naming and Christian baptism do incorporate the person into the community. It is this similarity that makes me argue that if the church adapts the Ganda naming system and includes it in the baptismal rite, baptism will be more meaningful to the Ganda people. Thus, the significance that it (Ganda naming) has for Christian baptism is that it makes Christian baptism more meaningful for the people. One of my informants, Tom Magala, said that:

"I take my children for Christian baptism because it is a requirement of the church which I belong to. I do not find much meaning in the Christian baptism. I prefer the Ganda naming because there I feel that my child has joined us in the adult community."<sup>94</sup>

There are also some other people who have expressed their desire for the church to integrate their naming (Ganda naming) into the baptismal rite. The point being stressed here is that the Ganda naming is meaningful to the people, and so it can be used to revitalise the Christian baptism which people seem to see as an obligation but not as something that it is part of them. For example, after baptismal celebration people go back home and the mood of the people is not all that very exciting, but when people gather and give a child a name (clan name) there is rejoicing. So, though there is rejoicing in both "celebrations", the level of joy differs. So, people do not feel much moved with the Christian baptism, and that is why I am suggesting that the Ganda naming systems are of great

---

<sup>93</sup>For more details about the effects of Baptism see Canon 849. See also New Catholic Encyclopedia, 1967, ed.

<sup>94</sup>Tom Magala, an active Catholic.

significance for Christian baptism, that is, it has a lot of meaning for Christian baptism. There is a need to incorporate the Ganda naming into the Christian baptism as this will help in making baptism more meaningful to the people.

The second effect of Christian baptism that one can speak of is that "baptism washes away our sin that is, it brings us to new life",<sup>95</sup> "First of all, the African rites mark the passage of the child into this world and the young mother from girlhood to motherhood, whereas Christian baptism celebrates passing into new life of Christ"<sup>96</sup>. Even among the Ganda people, before a child receives a name, he or she is not belonging to any clan and this shows that this child is not yet fully part of them. After receiving the name the child is one of the clan members and so he/she is now living a new life. The young mother attains a new status and she is called "OMUZADDE" (parent). This child, after receiving the name, joins the community, and thus as he or she grows up has to live according to the expectations of the entire community. This child has to live according to the norms of the Ganda community, the community he or she has joined. This is true also with the Christian baptism, a person is expected to live a life that is in conformity with the norms of the Christian community which was founded by Christ.

The point here is that both Christian baptism and Ganda naming stress the aspect of passage to new life. Therefore, if the church accepts the Ganda naming to be part of her baptismal rite, it would be good to combine the two (Ganda naming and Christian baptism) together. At the time a clan name is given baptism also takes place so that the expectations of the two communities are put together, as this will help the individual see that he or she has joined a community which is Ganda and Christian. Today, it looks like the person is joining two communities; that is, the Ganda community and the Christian community. Therefore, this points to the fact that the conflict that seems to exist today can be eliminated by integrating the Ganda naming (such as the naming rituals and ceremonies) into the Baptismal rite. The Ganda naming will give more meaning to the Christian baptism, and this will reduce the conflict that exists today.

---

<sup>95</sup>See Canon. 849 for more details.

<sup>96</sup>Mercy. Amba, Oduyoye, and Musimbi R.A. Kanyoro, The Will To Arise: Women, Tradition, and the Church in Africa, New York: Orbis Books, 1992. For more information about the "passage of the child into this world" see also Mbiti, African Religions and Philosophy.

Another point worth noting is that, among the Ganda people, when a child is being brought up he or she is being told how a person who belongs to the Ganda community is supposed to live, that is, how a person should live this new life he or she started at reception of the clan name, but it is not the case when it comes to educating the child about the new life in the Christian community despite the fact that even Ganda naming stresses a passage to new life as Christian baptism does. The guidance for the new life in the Christian community, though it is a Ganda community, is left to the pastor who may even not be a "Muganda". So, this too strengthens the conflict between the Ganda naming and the Christian baptism. Thus, Ganda naming can be a means of eradicating this conflict as it (Ganda naming) can give meaning to Christian Baptism. If the pastor is not a "Muganda", I suggest that the pastor gets a "Muganda" to teach the people preparing for baptism about the Ganda naming systems.

Another effect of baptism is that, "it makes us children of God". This means that we share in the divine sonship of Jesus, and so everybody who joins the community of the faithful that Jesus started is a brother or a sister to Jesus. Therefore, any brother or sister of Jesus calls God father, since he or she shares in the divine sonship of Jesus. God is the father of the people who belong to the community of the faithful. Similarly, among the Ganda community, the people consider "Kintu" as their great ancestor. When a child receives a name, this child belongs to a particular family and to a particular clan. This clan is one of the clans that are found among the Ganda people, thus this child belongs to the Ganda community, and he or she is a great grandchild of Kintu.

The point that I see being stressed by the two (Christian baptism and Ganda naming) is that both emphasize a common descent. Among the Ganda, people feel proud to identify themselves as children of Kintu (BaanabaKintu). But it is not a common phenomena, even among the Christians, to hear people proudly call God their father. The Ganda naming can give meaning to a "reality" of common descent, and I think if this Ganda naming is adapted it will give more meaning to the effect of baptism, that is, all Christians have a common descent. Thus, the idea of common descent will be made clear, and people will be able to see God as their father, and see themselves as people who have a common descent. The Ganda naming portrays this image of a common descent so clearly to the people, and that is why people feel proud to be called "BaanabaKintu" (Children of Kintu).

"... the African naming of the ancestral name is marked with celebrations, and the names have special significance in relation to their bearers, while the Christian naming marks the new life that the individuals have embarked".<sup>97</sup>

"Baptismal name is the name given to the one baptised. It is taken from the life of the saints of the church. The saint then is a person's patron, whose virtue it is hoped the person will imitate and this symbolises a renewal of life in Christ".<sup>98</sup>

The Ganda people will give a person an ancestral name after seeing that the child has some qualities similar to those of the dead person. At the back of the peoples' minds, people are expecting that child to live a life similar to that one of the dead (ancestor). In Christian language it can be said that the child is expected to uphold the same virtues as the ancestor whose name he or she has received. The Baptismal name also emphasises the fact that the person who receives this name is expected to live a life similar to that of the saint whose name he or she has received.

In both, that is Ganda naming(ancestral naming) and baptismal naming, the stress is on living a life similar to that of the person (the dead) whose name the child receives. The ancestral name links the dead and the living, and it also serves as a "moral guide" to the child. I say a "moral guide" in the sense that the child will be seeing the ancestor's life as a model for him or her, and this increases the desire to live like the ancestor whose name he or she received. Among the Ganda, like in many other African communities, for a person to be called an ancestor, he or she must have lived a good moral life here on earth. That is one of the conditions for being an "ancestor".<sup>99</sup> This is true for the saints as well. The saints are people who are considered by the church community to have lived a good moral life when they were here on earth.

This similarity that exists makes the Ganda naming systems significant for Christian baptism, in the sense that if the ancestral names are adapted by the church this will make the Christian baptism more meaningful to the people. When a Ganda child behaves in a

---

<sup>97</sup>Ibid

<sup>98</sup>The Catholic Encyclopaedia, 1975 ed., S.V. "Baptismal Name."

<sup>99</sup>For more information about "ancestors" see Mbiti, African Religions and Philosophy; Nsimbi, Amannya Amaganda N'ennonno Zaago; Kagawa, Empisa za Baganda.

way that is contrary to the ancestor whom he or she is named after, you will hear people say that "Oswazizza Bazzukulu ba (name of ancestor)". This literally means that "you have shamed the grandchildren of (name of ancestor)". People use the phrase "grandchildren" as a sign of respect, that is, for them they are grand children of that particular ancestor. According to the Ganda, to shame the "grandchildren" implies some betrayal. While in Christianity, people tend not to care about whether the child who was named after, say, Saint Joseph, lives like him. This could be as a result of the fact that people do not know much about Saint Joseph. But again the fact is, the people do not feel as close to Saint Joseph as they do with their living dead. This will automatically affect the person's thinking about his or her patron saint.

Therefore, if the Ganda naming with particular reference with ancestral names is adapted in the church, I do think that the veneration of saints will be more rooted in the people. People will be understanding the meaning of the names of their ancestors in faith, and also will know some life history of their patron saints, and this may help them to live a life of virtue as their patrons did. This also makes it easy and understandable for the person to live a new life which he or she begins after baptism. So, if ancestral names are accepted by the church to be given to the people as baptismal names, it will be good to conduct baptism at the time when the Ganda are naming their children as this will give more meaning to Christian baptism and its worthiness will be more revealed.

Both Christian Baptism and Ganda naming do stress a movement from "death" to "life". That is, when a person acquires a name, he begins a new life, the old life ends. The person dies to being nobody in the community and gains life in the community when he or she receives the name. For instance, among the Ganda before the naming ritual the child is nobody in the community. So, the child is like someone who is not existing. Borrowing the above mentioned example for Christian baptism preparations, I think that it can be useful to make Christian baptism more relevant and meaningful to the people. As Paris writes, "the act of naming not only incorporate the child into family membership but it also defined the child's personality, affirmed his or her destiny, and established his or her particular status in the family".<sup>100</sup>

---

<sup>100</sup> Peter J. Paris, The Spirituality of African Peoples: The Search for a Common Moral Discourse. Minneapolis: Fortress Press, 1995, p. 102

After naming the child is somebody in the community and now people see the child as one of them.

Though there are some differences between Christian baptism and Ganda naming systems, there are also similarities between the two as I have already presented them above. The similarities are very essential in understanding the relationship that exists between the two (Christian baptism and Ganda naming). It is from this point of view that I conclude that Ganda naming systems are of great significance for Christian baptism. The Ganda naming systems should give meaning to the Christian baptism for the Ganda Christians. If this significance is expounded more to the people, I think that the conflict that seems to exist today will be lessened if not terminated. This I think will help people to have a strong commitment to the Christian community that they join at baptism.

## 6.0 CONCLUSION

This conclusion is divided into two main parts; that is, the pastoral suggestions and some suggestions for future research. This conclusion is especially focusing on the pastoral issues that I think that are urgent as far as making Christian baptism meaningful to the Ganda is concerned.

### 6.1 PASTORAL SUGGESTIONS

As already mentioned above, there seems to exist a conflict between Ganda naming and Christian baptism. I think that there is a need to lessen this conflict so as to make Christian baptism more meaningful to the Ganda. Thus, in this section I am going to present some pastoral suggestions that I think are of great importance as far as making Christian baptism more meaningful to the people is concerned. These suggestions are also to answer the question "how can we pastorally make Christian baptism more meaningful to the Ganda?" As it is mentioned in the previous sections that Ganda naming is of great significance for Christian baptism, "can the church adapt it so as to make Christian baptism meaningful?" The suggestions I am presenting are pastorally oriented. Let me begin by referring to Benezet Bujo who says:

"The future of Christianity in Africa depends on getting the right balance between the old and the new. All Christian preaching must help to restore the confidence of the people of Africa in their cultural heritage. Let there be an end to the situation in which students and professors are endlessly presenting learned papers about African Theology, while no one thinks about helping the ordinary Christian in the country side. What Africa needs today is an enlightened catechesis which knows how to distinguish between traditions which are still alive in the hearts of men and women, even if only implicitly, and those which have truly died"<sup>101</sup>

Bujo is trying to say that there is a need to go beyond the scholarly work and put into practice what is being learned. This needs to be done based on the level of understanding of the people a person is ministering to. There are many ways of getting to the level of understanding of the people, and one of the ways is to portray the message to the people through their cultural values. These cultural values, in this context, can be built on and used during the catechesis. Thus the challenge that Bujo puts before any pastor or theologian is

---

<sup>101</sup>Benezet Bujo, African Theology: In its Social Context, Nairobi: St. Paul Communications, 1992, pp. 69-70.

to know the culture and needs of the ordinary Christian by applying the knowledge that is acquired in the scholarly endeavours, but not to present to them the "scholarly excellence." Some of the suggestions are as follows:

1. "Adaptation"<sup>102</sup>. By adaptation, I mean that the church should accept and support the cultural values (Ganda customs) pertaining to naming. These values that are to be accepted and supported by the church should not be against or conflicting with the Christian teaching especially in the area of Christian baptism. For example, the Ganda consider the ancestral name very valuable to them. I am suggesting that the Church considers accepting and supporting the use of Ganda ancestral names during baptism. Such names include Mirembe (Peace), Kwagalakwe (His Love), Byamukama (For God), Tusubira (We Hope), etc.....

It is also evident that one of the problems that is facing "adaptation" is that a number of traditional Ganda customs are either dying out or are changing greatly. This is mainly as a result of the western influence on Africans which has led the young generation to consider tradition as primitive and uncivilized. However, this should not stop the pastors or theologians from accepting and supporting at least those which are still applicable. A point of great importance is that adaptation is a slow process. However, the goals set can be achieved through this process. It will also be unfair to say that adaptation is just beginning. It has already begun to a certain extent.

Adaptation also calls for a "change" among the Ganda, that is, the Ganda people should be able to give up some of their customs especially those that are conflicting with Christianity. This change calls the Ganda people to adapt some new customs (in this case, the Christian customs), and assimilate these new customs into their own culture. Therefore, when one speaks about "adaptation", one should not forget the important factor of change. I suggest that to abolish the strangeness of Christianity among the Ganda, let adaptation be encouraged. The goal of adaptation is to help the Ganda understand Christianity better. With reference to this paper, it is to help the Ganda understand Christian baptism better. Adaptation, I think, will help in overcoming that kind of thinking that traditional values or

---

<sup>102</sup>For more information about "adaptation" read, Waliggo, J.M., (et.al), Inculturation: Its Meaning and Urgency, Kampala: St. Paul Publications, 1986, p.11

customs are immoral, incompatible with Christianity, and superstitious. Thus as I put adaptation as one of the pastoral suggestions, I would like to encourage the Christians, pastors, theologians and the church at large to let go of the fear that "adaptation" will promote or encourage syncretism and "deform" Christianity.

2. I suggest that Christian parents should have serious reasons why they choose particular names for their children at baptism. I think that it would be very beneficial to the parents if the pastors would provide these parents with the literature of the saints. From the research that I carried out I found out that my informants hardly knew the meaning of their Christian names (baptismal names). Still very few were able to say at least something about the life history of their patron saints.

3. I would also like to suggest that the use of indigenous names at baptism be allowed by the priest. The selection of traditional names at baptism falls in the category of customs and uses which Christianity has to respect. Again, today, there is a notable tendency, which seems to be very evident among the Ganda to use indigenous names. From my research findings, I found out that many of my informants knew the meaning of their Ganda names, and almost all of them preferred being baptised with their Ganda names. This shows that people are open to taking on indigenous names at baptism.

One of my informants suggested that "he can accept to be baptised again if the indigenous name is to be used, and the European name be taken away".<sup>103</sup> I think that the message that his information is trying to convey is that indigenous names are meaningful to the people.

It can be noted that the Ganda have a great advantage of having their own African Christian names which are derived from the names of the "twenty - two catholic Martyrs".<sup>104</sup> I would also like to note that though some Ganda people criticise the practice of using

---

<sup>103</sup>Tony Kizza, an active Catholic.

<sup>104</sup>The names of the twenty-two Catholic Uganda Martyrs are: L. BaanabaKintu, A. Bazzekuketta, J. Buuzaabalyawo, Gonzaga Gonza, Gyaviira, A. Kaggwa, M. Kalemba Mulumba, A. Kibuuka, A. Kiriggwajjo, A. Kiwanuka, Kizito, C. Lwanga, N. Mawaggali, Mbagatuzinde, Mugagga, Mukasa Kiriwawanvu, A. Mukasa Ludigo, J. Mukasa Balikuddembe, J.M. Muzeeyi, P. Ngondwe, D. Ssebuggwawo, B. Sserunkuma, For more details see, Dbiba, Eddiini mu Uganda, vol. 3, pp. 37 - 187.

European Christian names, on the other hand, some prefer Christian names to indigenous names. The reason is that there is a tendency among the people to term someone without a Christian name a pagan, and among the Ganda to term someone a pagan is an abuse. A Muganda, for example, who is a Christian, would prefer to be called Denis Ssebuggwawo Mayanja, and not Ssebuggwawo Mayanja. Though there is this fear in people that they will be called pagans when they use only the indigenous names, I do think that if the church leaders take time and explain to people the place of the African names in the church, people will appreciate it.

4. Catechesis. There is a need for a catechesis that addresses such issues like the meaning of the Christian names that people have chosen as their baptismal names. This can be taught during the baptismal preparations when the catechumen may be taught about the history of the saints whose names they have chosen. A catechesis that is geared to both preparing the catechumen to be ready for incorporation into the Church, and making Christian baptism more meaningful to the people, is needed at the present time.

5. Another suggestion is that the church should allow baptism to take place during the giving of a clan name. I think that this will lessen the gap that seems to exist between the Ganda naming and the Christian baptism. The significance of the Ganda naming for Christian baptism can also be realised at this moment.

6. Inculturation: I am not the first person to give inculturation as a pastoral suggestion to many African theological issues. Like many others, I also think that inculturation is one of the ways of making Christianity "feel at home" in Africa. In the process of inculturation, the gospel challenges the culture and also the gospel opens up to receive the cultural values. According to Shorter, "Culture is a pattern of values and meanings expressed through images and symbols, which is transmitted by a human society, and which enables human beings to communicate and develop their understanding of life".<sup>105</sup> Now, from the definition above one can say that culture in simple terms is how people live. So, if inculturation is made a reality by Christianity penetrating the culture of the Ganda people,

---

<sup>105</sup>Aylward, Shorter, (et. al), Towards African Christian Maturity, Nairobi: St. Paul Publications, 1987, p:20: ~

Christianity will be a way of life for the Ganda. There is a need of considering inculturation as a great factor in the process of evangelization. John Paul II said that:

"One of the aspects of this evangelization is the inculturation of the Gospel, the Africanization of the Church. Several people have told me that you set great store by it, and rightly so. That is part of the indispensable efforts to incarnate the message of Christ. The gospel, certainly, is not identified with cultures, and transcends them all. But the kingdom that the gospel proclaims is lived by men deeply tied to a culture; the construction of the kingdom cannot dispense with borrowing elements of human culture."<sup>106</sup>

The stress on inculturation leads to the fact that instead of condemning the cultures of the people the pastors and theologians should keep and promote the positive cultural values. Therefore, one of the main reasons why I suggest inculturation is that, in the context of this essay(paper), inculturation calls all evangelizers in Buganda to trace the Ganda traditional values in the area of naming and give them a Christian meaning. There is a need to maintain the fact that the gospel came to challenge all cultures but not to destroy them. This calls all the evangelizers in the Ganda community to see how the Ganda relate to God and this will help them to seek how Christianity can link to Ganda customs.

Since the gospel came to challenge all the cultures (Ganda culture included) but not to condemn, I have an opinion that the theologians and pastors in Buganda today have a serious task to reconsider their attitudes towards the Ganda naming ceremonies, especially the naming of the twins. The Ganda naming ceremonies for the twins were judged outrightly immoral by the foreign evangelizers. This is reflected in the Baptismal rites in the "Ganda - Lectionary"<sup>107</sup>.

---

<sup>106</sup>John, Paul, II, African: Apostolic Pilgrimage, Boston: St. Paul Editions, 1980, p.62. For more information about Inculturation see Waliggo, Inculturation: Its Meaning and Urgency: Shorter, Ayiward, Toward A Theology of Inculturation, London: Geoffrey Chapman, 1988. Bujo, African Theology: In its Context, Imbisa Study Document, Inculturation: The Faith That Takes Root in African Cultures, Gweru: MAMBO Press, 1993. Achermann, Eduardo, Cry Beloved Africa! A Continent Needs Help, Kinshasa: African University Studies, 1994, pp.222 - 224.

<sup>107</sup>Liturgical Commission Kampala Archdiocese, Ekitabo Ky' Omukristu, Kisubi: Marianum Press, 1975, p.702.

The task that is ahead is to allow the gospel to challenge and redeem whatever is found in the naming ceremonies of the twins that is incompatible or compatible with Christianity. The theologians and the church authorities have to reconsider their traditional attitudes towards the Ganda naming system. It is only through inculturation that a more positive approach will pave way for better Christian living; that life that is deeply rooted in the hearts of the Ganda people can be realised.

As pastors and theologians there is a need to educate our people so that they become aware that the process of inculturation involves all people. The gospel is being preached to the people who live in the richness of their culture. People have to be open to the challenges that the gospel will present to their cultures. The Church, too, has to be ready to welcome the positive cultural values. So, culture and Gospel should not be enemies but friends who are in constant dialogue. This is why I totally agree with Shorter when he says that:

"Theologically, then, inculturation means the ongoing dialogue between Gospel and Culture. A dialogue is, by definition, a two-way process, and this is the case with inculturation. On the one hand, it is the conversion of culture by the Gospel, the unending tasks of transforming and redeeming culture. On the other hand, it is also the re-expression of the Gospel by the evangelized culture, the Gospel taking new cultural form."<sup>108</sup>

Another reason why I am suggesting inculturation is that as already mentioned above, in the process of inculturation there is dialogue. It is this dialogue that will lead the gospel and culture to be in communion with each other. Referring to the Ganda naming system and the Christian Baptism, the conflict that seems to exist will be lessened if not eliminated by this communion of the gospel and the Ganda culture. Dialogue can be achieved through seminars or workshops on inculturation and Ganda naming whereby the Christians will be helped to understand what inculturation is all about. The pastor can also be helped to see the positive cultural values that can be incorporated into baptism.

---

<sup>108</sup>Aylward Shorter, The African Synod: A Personal Response to the Outline Document, Nairobi: St. Paul Communications, 1991, p.54

## 6.2. SUGGESTIONS FOR FUTURE RESEARCH

One of the main reasons I am suggesting future research as far as Ganda naming systems' significance for Christian baptism is concerned is that there are some areas in the Ganda naming systems (such as the naming ceremonies of twins, ancestral naming, etc...) that need to be clear in the minds of the people if proper inculturation is to take place. When some research work in these areas is done a better understanding of Christian baptism as it relates to these issues among the Ganda can be achieved. Some of the suggestions are as follows:

1. I suggest that the theologians and the pastors who are working in Buganda do a serious research about the naming ceremonies of twins which were condemned as satanic. There is a need to find out what is satanic if at all, in these ceremonies. These ceremonies are deeply rooted among the Ganda, and up to today even Christians are still practising them. Condemning them as satanic as our fore bearers did will not help because people have not changed their minds. So, I think that after a serious research we will be able to find out how to reconcile the naming of twins and Christian baptism.

2. There exists a need to carry out research to discover how an enlightened catechesis can be put into existence, a catechesis that will embrace the relationship between the Ganda naming systems and Christian baptism, a catechesis that will assist in lessening the conflict that exists between the Ganda naming system and the Christian baptism. This catechesis should also address the problem of the naming ceremonies of the twins among the Ganda. This catechesis will seek whatever is of value in the Ganda naming systems. Ledogar reminds us:

"In proclaiming the Christian faith in Africa we must seek out whatever is of value in African traditional belief and endeavour to give it a Christian fulfilment. Thus, starting from the traditional view of God, we must make known how God intervenes personally in human history, speaks, calls, establishes an eternal covenant in Jesus Christ, and seeks a free and

personal response from man, as he introduces him into a community",<sup>109</sup>

Let the Christians be assisted to use the positive values in their cultures to respond to God's calling.

As people who are continuing to sow the seed of Christianity, there is a need to appreciate and at the same time value the cultures of the people being ministered to. This will help in Christianising their cultural values and inculturation will be possible for both parties (that is, the people and the pastors). Take for instance, if the Ganda naming systems were appreciated and valued, and then incorporated, the Ganda would feel as at home in the new Christian community as they do in their Ganda community.

For people who are studying theology in this contemporary society, there is a serious need to do theology in a context, that is, there should always be a praxis. Theology which is done outside a given context is prone to failure not only in the Ganda community but also in the African community as a whole and anywhere else. Inculturation and adaptation are only possible when theology is done in a context. I think that contextualization is a key to doing theology in this contemporary society. Jesus Himself, when he was preaching, preached in context. He used all the cultural resources of His time in order to preach the Kingdom of God. He used images like lamb, vineyard, yeast, etc... He even used parables in His preaching and teaching. All these images and the parables were not new to the people of His time in Palestine. Therefore, let the pastors and theologians follow the way the Master did it, that is, let pastors and theologians use the cultural resources. The Ganda will understand Christian baptism better when their positive cultural values are incorporated into the baptismal rites of the Catholic Church.

With Pope John XXIII's concern of 'Aggiornamento'.<sup>110</sup> ("to go with the day"), time has now come for the pastors and theologians to get to know the people, to adapt to their cultures and assimilate them. I think that then Christianity will no longer look foreign to the

---

<sup>109</sup>Robert Ledogar, (ed)., Katigondo: Presenting the Christian Message to Africa, London: Geoffrey Chapman, 1965, p.125

<sup>110</sup>For more information about "Aggiornamento" see, Alberigo Giuseppe, (ed), History of Vatican II (vol.1): Announcing and Preparing Vatican Council II Toward a New Era in Catholicism, Leaven: Peeters, 1995, pp.22, 42, 60, 72-73, 504 - 505.

See also Walter M. Abbott, The Documents of Vatican II, London: Geoffrey Chapman, 1966.

people, that is, it will look both local to them and part of them. The main point here is now to put much emphasis on how to incorporate the positive cultural values of the Ganda but not to condemn them as satanic.

Therefore, from the pastoral point of view, I conclude by saying that today, in the pastoral approaches, there is a need for the pastors and theologians to accept, to appreciate, to value, to adapt, and to assimilate the cultural values of the people, and then be able to incorporate them with Christianity. This will help in the process of making Christianity incarnate in the African culture. Christ is always present in every human situation, community and tradition. Therefore, in particular reference to the Ganda community, it is the task of the pastors and theologians working among the Ganda people to find Christ there. The Ganda people have to have their own and personal experiences of Christ but not to have other people's experiences of Christ. Therefore, the Ganda naming systems have much to offer to Christian baptism that can help the Ganda Christian live a Christian spirituality in an authentic, convinced and meaningful manner.

## **BIBLIOGRAPHY**

**ACHERMANN, EDUARDO, CRY BELOVED AFRICA! A Continent Needs Help, KINSHASA: AFRICAN UNIVERSITY STUDIES, 1994.**

**ALBERIGO, GIUSEPPE, (ed.), HISTORY OF VATICAN II (Vol.1): Announcing and Preparing Vatican Council II, Toward a New Era in Catholicism, LEUVEN: PEETERS, 1995.**

**BAKOLE WA ILUNGA, PATHS OF LIBERATION: A Third World Spirituality, NEW YORK: ORBIS BOOKS, 1978.**

**BUJO, BENEZET, AFRICAN THEOLOGY: In Its Context, NAIROBI: ST. PAUL PUBLICATIONS, 1992.**

**BYARUHANGA-AKIKI, A.B.T., AFRICAN WORLD RELIGION: A Grassroots Perspective, KAMPALA: MAKERERE UNIVERSITY PRINTERY, 1996.**

**CARLSTON, KENNETH, S., SOCIAL THEORY AND AFRICAN TRIBAL ORGANIZATION, LONDON, 1968.**

**CORIDEN, A. JAMES, THE CODE OF CANON LAW: A Text and Commentary, NEW YORK: PAULIST PRESS, 1985.**

**DDIBA, J.L., EDDIINI MU UGANDA, (3 vol's), MASAKA: ST. LIBERATUM PRESS, 1965.**

**HASTINGS, ADRIAN, AFRICAN CATHOLICISM: Essays in Discovery, LONDON: SCM PRESS, 1989.**

**HEALEY JOSEPH AND DONALD SYBERTZ, TOWARDS AN AFRICAN NARRATIVE THEOLOGY, NAIROBI: PAULINE PUBLICATIONS, 1996.**

**IMBISA STUDY DOCUMENT, INCULTURATION: The Faith That Takes Root in African Cultures, GWERU: MAMBO PRESS, 1993.**

**INGHAM, KENNETH, SOME ASPECTS OF THE HISTORY OF BUGANDA, in: UGANDA JOURNAL 20(1956) 530-534.**

**INGRAMS, HAROLD, UGANDA: A Crisis of Nationhood, LONDON, 1960.**

**JOHN, PAUL, II, AFRICA: Apostolic Pilgrimage, BOSTON: ST. PAUL EDITIONS, 1980.**

**JONES, ALEXANDER, (ed.), THE JERUSALEM BIBLE: Reader's Edition, NEW YORK: DOUBLE DAY AND COMPANY, INC., 1968.**

**KABUGA, C.E.S., THE GENEALOGY OF KABAKA KINTU AND THE EARLY BAKABAKA OF BUGANDA, in: UGANDA JOURNAL 27(1963) 205-216.**

**KAGGWA, APOLLO, EMPISA ZA BAGANDA, KAMPALA: LONGMAN, 1934.**

**-----, BASSEKABAKA BE BUGANDA, LONDON: LONGMAN, 1953.**

**KARUGIRE, S.R., A POLITICAL HISTORY OF UGANDA, NAIROBI: HEINEMANN EDUCATIONAL BOOKS, 1980.**

**KING-NOEL, Q, AFRICAN COSMOS: An Introduction to Religion in Africa, BELMONT: WADSWORTH PUBLISHING COMPANY, 1986.**

**KIREVU, M., ENTALO ZA BAKRISTU MU BUGANDA, in: MUNNO 25(1936) 113.**

**KYEWALYANGA FRANCIS-XAVIER (SERUFUSA), TRADITIONAL RELIGION, CUSTOM, AND CHRISTIANITY IN UGANDA: As Illustrated by the Ganda with some References to Other African Cultures and Islam, FREIBURG im BREISGAU: OFFSETDRUCKEREI**

**JOHANNES KRAUSE, 1976.**

**LEDOGAR, ROBERT, (ed.), KATIGONDO: Presenting the Christian Message to Africa, LONDON: GEOFFREY CHAPMAN, 1965.**

**LITURGICAL COMMISSION KAMPALA ARCHDIOCESE, EKITABO KY'OMUKRISTU, KISUBI: MARIANUM PRESS, 1975.**

**LUGIRA, ALOIS, M., GANDA ART: A Study of the Ganda Mentality With Respect to Possibilities of Acculturation in Christian Art, KAMPALA, 1970.**

**MARTEY EMMANUEL, AFRICAN THEOLOGY: Inculturation and Liberation, NEW YORK: ORBIS BOOKS, 1993.**

**MBITI JOHN, S, INTRODUCTION TO AFRICAN RELIGION, (2nd Ed.), NAIROBI: EAST AFRICAN EDUCATIONAL PUBLISHERS LTD., 1992.**

**-----, AFRICAN RELIGIONS AND PHILOSOPHY, NAIROBI: EAST AFRICAN EDUCATIONAL PUBLISHERS, 1969.**

**-----, THE PRAYERS OF AFRICAN RELIGION, NEW YORK: ORBIS BOOKS, 1975.**

**MPUUGA WILLY, AMAGEZI G'AB'EDDA, KISUBI: MARIANUM PRESS, 1985.**

**MUGAMBI, J.N.K., AND MAGESA LAURENTI, (eds.), THE CHURCH IN AFRICAN CHRISTIANITY: Innovative Essays in Ecclesiology, NAIROBI: INITIATIVES LTD., 1990.**

**MUGAMBI, J.N.K., (ed.), A COMPARATIVE STUDY OF RELIGIONS, NAIROBI: NAIROBI UNIVERSITY PRESS, 1990.**

MURRAY, BEASLEY, G.R., **BAPTISM IN THE NEW TESTAMENT**, GRAND RAPIDS: WILLIAM B. EERDMANS PUBLISHING COMPANY, 1983.

MUSEVENI, K. YOWERI, **WHAT IS AFRICA'S PROBLEM?**, KAMPALA: NRM PUBLICATIONS, 1992.

-----, **SOWING THE MUSTARD SEED: The Struggle for Freedom and Democracy in Uganda**, LONDON: MACMILLAN PUBLISHERS LTD., 1997.

MUTESA II, (KABAKA OF BUGANDA), **THE DESECRATION OF MY KINGDOM**, LONDON: CONSTABLE, 1967.

**NEW CATHOLIC ENCYCLOPAEDIA**, 1967.

NSIMBI, M.B., **AMANNYA AMAGANDA N'ENNONO ZAAGO**, KAMPALA: LONGMAN, 1980.

ODUYOYE AMBA MERCY, AND MUSIMBI R.A. KANYORO, (eds.), **THE WILL TO ARISE: Women, Tradition, and the Church in Africa**, NEW YORK: ORBIS BOOKS, 1992.

OKOT p'BITEK, **AFRICAN RELIGIONS IN WESTERN SCHOLARSHIP**, KAMPALA: EAST AFRICAN LITERATURE BUREAU, 1970.

OSBORNE, KENAN, B., **THE CHRISTIAN SACRAMENTS OF INITIATION: Baptism, Confirmation, Eucharist**, NEW YORK: PAULIST PRESS, 1987.

PARIS, J. PETER, **THE SPIRITUALITY OF AFRICAN PEOPLES: The Search for a Common Moral Discourse**, MINNEAPOLIS: FORTRESS PRESS, 1995.

PARRAT, JOHN, **A READER IN AFRICAN CHRISTIAN THEOLOGY**, LONDON: LATIMER TREND AND COMPANY LTD., 1987.

**POBEE, JOHN, S., TOWARD AN AFRICAN THEOLOGY, NASHVILLE: ABINGDON, 1979.**

**RUPESINGHE, KUMAR, (ed.), CONFLICT RESOLUTION IN UGANDA, ATHENS: OHIO UNIVERSITY PRESS, 1989.**

**SHORTER AYLWARD, (ed.), AFRICAN CHRISTIAN SPIRITUALITY, NEW YORK: ORBIS BOOKS, 1978.**

-----, **TOWARD A THEOLOGY OF INCULTURATION, LONDON: GEOFFREY CHAPMAN, 1988.**

-----, **EVANGELIZATION AND CULTURE, LONDON: GEOFFREY CHAPMAN, 1994.**

-----, (et. al), **TOWARDS AFRICAN CHRISTIAN MATURITY, NAIROBI: PAUL PUBLICATIONS, 1987.**

-----, **THE AFRICAN SYNOD: A Personal Response to the Outline Document, NAIROBI: ST. PAUL COMMUNICATIONS, 1991.**

**THE CATHOLIC ENCYCLOPAEDIA, 1975 ed.**

**THE CONCISE OXFORD DICTIONARY, 8th., ed., R.E. ALLEN, 1990.**

**THE NEW ENCYCLOPAEDIA BRITANICA, 15th., ed., 1967.**

**WALIGGO J.M, AND BYABAZAIRE, (eds.), INCARNATING CHRISTIANITY IN UGANDA: Proceedings of the Second National Theological Week, 2nd - 9th AUGUST, 1983.**

**WALIGGO, J.M., (et. al), INCULTURATION: Its Meaning and Urgency, KAMPALA: ST. PAUL PUBLICATIONS, 1986.**

**WALSER, FERDINAND, LUGANDA PROVERBS, LONDON: MILL HILL MISSIONARIES, 1982.**

**WALTER, M. ABBOTT, THE DOCUMENTS OF VATICAN II, LONDON: GEOFFREY CHAPMAN, 1966.**

**WILD, J.V., THE STORY OF THE UGANDA AGREEMENT, NAIROBI: EAGLE PRESS, 1950.**

**WRIGHT MICHAEL, BUGANDA IN THE HEROIC AGE, NAIROBI: OXFORD UNIVERSITY PRESS, 1971.**

**ZZIMBE, M., BUGANDA NE KABAKA, KAMPALA: LONGMAN, 1939.**

## **APPENDIX I:           GUIDE QUESTIONNAIRE**

1.     What is the meaning of your Ganda name? Who chose it for you?
  
2.     Who chooses the Ganda name for the child?
  
3.     How long does it take before a child is given a name?
  
4.     What circumstances are considered before a name is chosen?
  
5.     Are there a limited number of names that a person can receive?
  
6.     What is the significance of the name given to an individual?
  
7.     In Luganda, what do you call the "naming process"?
  
8.     What is the meaning of your Christian name?
  
9.     What do you think the Church can do to make Christian baptism among the Baganda more meaningful?
  
10.    Do you have any comment or suggestion concerning naming among the Ganda or Christian baptism?

## APPENDIX II: LIST OF INFORMANTS

- Name:** Wavomukozi Eria    **Sex:** Male    **Age:** 35

**Occupation:** Teacher    **Religion:** Anglican Protestant

**Marital Status:** Married

**Residence:** Dwaniro Village - Rakai District.

**Place of Birth:** Kabuwoko - Rakai District.

**Date of Interview:** 8th July 1997

**Time of Interview:** 10: 00 a.m - 12:27 p.m.
- Name:** Kyeyune Stephen    **Sex:** Male    **Age:** 28

**Occupation:** Teacher    **Religion:** Catholic

**Marital Status:** Single

**Residence:** Kabuwoko - Rakai District

**Place of Birth:** Kyewangabi - Mubende District.

**Date of Interview:** 7th July 1997

**Time of Interview:** 9:00 a.m. - 11.25 a.m.

3. **Name:** Mary Sikyomu **Sex:** Female **Age:** 72

**Occupation:** House wife **Religion:** Catholic

**Marital Status:** Married

**Residence:** Semuto - Luwero District

**Place of Birth:** Kapeka - Luwero District

**Date of Interview:** 3rd June 1997

**Time of Interview:** 4:00 p.m. - 6:10 p.m.

4. **Name:** Bogere Katende **Sex:** Male **Age:** 83

**Occupation:** Peasant **Religion:** Traditionalist

**Marital Status:** Married

**Residence:** Ngoma - Ssembabule District

**Place of Birth:** Bisanje - Masaka District

**Date of Interview:** 1st AUGUST 1997

**Time of Interview:** 3:20 p.m. - 4.53 p.m.

5. **Name:** Tom Magala **Sex:** Male **Age:** 64

**Occupation:** Accountant **Religion:** Catholic

**Marital Status:** Married

**Residence:** Muyenga - Kampala District

**Place of Birth:** Nkoni - Masaka District

**Date of Interview:** 20th July 1997

**Time of Interview:** 6:00 p.m. - 1:10 p.m.

6. **Name:** Matovu Vincent **Sex:** Male **Age:** 30

**Occupation:** Teacher **Religion:** Catholic

**Marital Status:** Single

**Residence:** Kabuwoko - Rakai District

**Place of Birth:** Kalisizo - Rakai District

**Date of Interview:** 8th July 1997

**Time of Interview:** 4:00 p.m. - 5:16 p.m

7. **Name:** Kizza Tonny **Sex:** Male **Age:** 20

**Occupation:** Student **Religion:** Catholic

**Marital Status:** Single

**Residence:** Kabuwoko - Rakai District

**Place of Birth:** Kitenga - Masaka District

**Date of Interview:** 18th July 1997

**Time of Interview:** 11:58 a.m. - 1:06 p.m.

8. **Name:** Kinobi Paul **Sex:** Male **Age:** 26

**Occupation:** Student **Religion:** Catholic

**Marital Status:** Single

**Residence:** Nairobi - Kenya

**Place of Birth;** Buwama - Mpigi District

**Date of Interview:** 3rd September 1997

**Time of Interview:** 10:00 a.m. - 10:57 a.m.

9. **Name:** Anne Namakula **Sex:** Female **Age:** 67

**Occupation:** Retired Teacher **Religion:** Catholic

**Marital Status:** Widow

**Residence:** Kaddugala - Masaka District

**Place of Birth:** Kimwanyi - Masaka District

**Date of Interview:** 7th July 1997

**Time of Interview:** 4:30 p.m. - 6:25 p.m.

10. **Name:** Josephine Nakato **Sex:** Female **Age:** 43

**Occupation:** Midwife **Religion:** Catholic

**Marital Status:** Married

**Residence:** Njeru - Mukono District

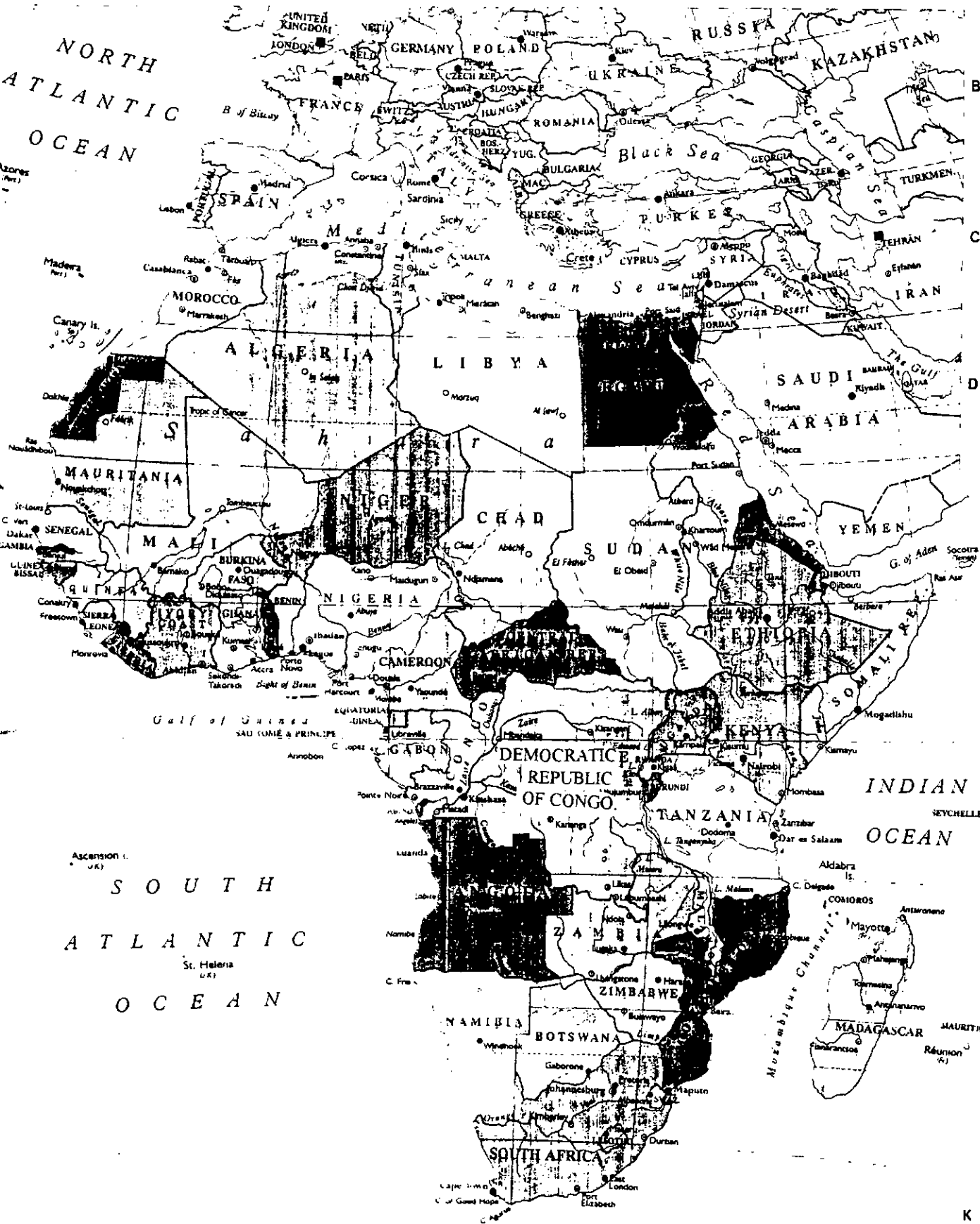
**Place of Birth:** Malongwe - Mukono District

**Date of Interview:** 4th August 1997

**Time of Interview:** 4:00 p.m. - 6:15 p.m.

APPENDIX III: MAPS








A. Map of Africa.





# MAP OF BUGANDA

Scale in miles

Reference  
 Big Towns — Kampala  
 Chief's Residences —   
 Villages —   
 Boundaries —   
 County Boundaries —   
 Big Roads —   
 Rivers —   
 Lakes — 

## COUNTIES

- 1- Buddu
- 2- Bugangazi
- 3- Bugerere
- 4- Sulemezi
- 5- Buruli
- 6- Eusiro
- 7- Eusujju
- 8- Butambala
- 9- Suvuma
- 10- Buweekula
- 11- Suyege
- 12- Ggomba
- 13- Kabula
- 14- Kkooki
- 15- Kyaddondo
- 16- Kyaggwe
- 17- Mawogola
- 18- Mawokota
- 19- Sseese
- 20- Ssingo

Map 2

