

Ganda

also known as “Buganda”, “Luganda”, “Kiganda”

Data source: eHRAF

Secondary source

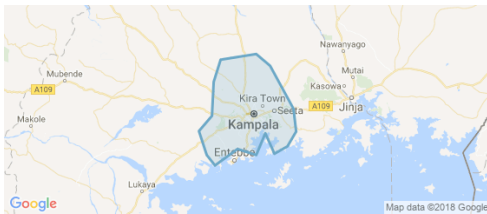
Entered by Emily Pitek, Human Relations Area Files

** Data Source entry, prepared based on data sourced from an external project.*

** Secondary Source entry, prepared from a literature review by a Ph.D. RA*

Entry tags: Religion, African Religions

This entry focuses on the Ganda society before King Mutesa's reign; during his reign, King Mutesa admitted Arab traders, received missionaries, and European contact was made. Prior to European contact and Christian/Muslim influence, the traditional Ganda (who refer to themselves as “Baganda”) religion was based upon a hierarchy of gods, ghosts, fetiches, and amulets. Religious beliefs were interwoven with political structure, so the Ganda religion is best described as coterminous with the society. Traditionally, the Buganda was one of the Lacustrine kingdoms in the Lake Victoria region of Africa, and was known for its dominant military power. Today, Buganda is one of the four provinces in Uganda, and is located on the northwest shores of Lake Victoria.



Date Range: 1860 CE - 1900 CE

Region: Kyaddondo District

Region tags: Africa, Eastern Africa, Uganda

The Ganda live along the northern and western shores of Lake Vistoria. This entry focuses on the Kyaddondo District, around Kampala ca. 1875, before European contact and resulting changes to the society.

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

– Source 1: Divale, W. 2004. Codebook of Variables for the Standard Cross-Cultural Sample. World Cultures: The Journal of Cross-Cultural and Comparative Research.

Online sources for understanding this subject:

– Source 1 URL: <http://ehrafworldcultures.yale.edu/document?id=fk07-002>

– Source 1 Description: Roscoe, John. 1911. “Baganda: An Account Of Their Native Customs And Beliefs.” London: Macmillan and Co.

– Source 2 URL: <http://ehrafworldcultures.yale.edu/ehrafe/>

– Source 2 Description: eHRAF World Cultures, Ganda (FK07)

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: This entry focuses on the Ganda society before the height of Mutesa's reign, during which Arab traders were admitted, European contact was made, and missionaries were received. At this time, the Ganda territory was surrounded by neighboring indigenous societies with varying types of cultural contact.



Is the cultural contact accommodating/pluralistic:

– Yes

Notes: Despite violent contact with the Banyoro [neighboring society], the Baganda had good trading relationships with several other neighboring societies (eHRAF World Cultures, Ganda Culture Summary; Roscoe, 1911:3).



Is there violent conflict (within sample region):

– Yes

Notes: "Civil wars also broke out from time to time in Uganda between rival princes who laid claim to the throne. These latter wars were by far the most disastrous that could happen to the country; and during the few weeks that they lasted, untold damage was done, and a great loss of life took place" (Roscoe, 1911:346).



Is there violent conflict (with groups outside the sample region):

– Yes

Notes: "A war with the Banyoro [neighboring society] was a yearly event; first one people, and then the other, made a raid into the country of their rival, to be followed by a strenuous battle, which frequently ended in favour of the Baganda" (Roscoe, 1911:346).

Does the religious group have a general process/system for assigning religious affiliation:

– No

Notes: An individual would be born into a clan, which determined her private gods, fetiches, and totem, but there is no process or system for assigning religious affiliation. The Ganda society shared the same religious beliefs. (see Roscoe, 1911, Chapter IX: Religion).

Does the religion have official political support

– Yes

Notes: "The worship of the national gods was under the immediate control of the King; their first and principal duty was the protection of the King and the State" (Roscoe, 1911:273).

↳ Is religious infrastructure paid for by the polity:

– Yes

Notes: "The national gods had temples appointed for them by the King on hill-tops, and estates on the hill-sides often extending down into the valleys" (Roscoe, 1911:273).

↳ Are political officials equivalent to religious officials:

– Yes

Notes: Usually, the Chief of Clans (Mutaka), was also the chief priest (Kabona) (Roscoe, 1911:296).

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 3000000

Notes: "In the early days of Mutesa's reign [note: the time this entry focuses on] the Baganda were said to have numbered three millions; civil war, which broke out at the death of the famous king, and famine, which followed the war, reduced the number of the people to about a million and a half, and during the past few years sleeping sickness has still further reduced them to about two-thirds of the latter number" (Roscoe, 1911:6). Because the religious and political/civil spheres of Ganda society are so intertwined, the society's population is coterminous with the religious group's population.

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Estimated population, percentage of sample region: 100

Notes: Because the Ganda religion was coterminous with the society, the entire population would be considered adherents of the religious group. Each clan held a temple for a different national or principal god, and each clan also possessed private gods. Although such variation existed, the society as a whole subscribed to the same core religious beliefs and practices. (Roscoe, 1911: Chapter IX: Religion).

Are there recognized leaders in the religious group:

– Yes

Notes: See Roscoe, 1911, Chapter IX: Religion

↳ Is there a hierarchy among these leaders:

– Yes

Notes: The King appoints and oversees all civil and religious officials. Usually, the headman of a clan is also the chief priest of the clan. Mediums and medicine men follow in the hierarchy. (see Roscoe, 1911, Chapter IX: Religion)

↳ A single leader of a local community:

– No

Notes: Each clan had a temple with at least one priest, but sometimes more. (see Roscoe, 1911, Chapter IX: Religion)

↳ Multiple religious communities each with its own leader, no hierarchy among these leaders:

– No

Notes: The clan communities have several levels of leaders. These leaders also have religious duties, and are usually coterminous with religious leadership (see Roscoe, 1911, Chapter VIII: Government)

↳ "Regional" leaders who oversee one or more local leader(s) (e.g. bishops):

– Yes

Notes: District Chiefs (usually coterminous with Chief Priest) oversee several sub-chiefs in a region (see Roscoe, 1911, Chapter VIII: Government)

↳ A single leader for the religious group that oversees all other leaders in the sample region:

– Yes

Notes: Ultimately, the King oversees all other leaders (see Roscoe, 1911, Chapter VII: The King, and Chapter VIII: Government)

↳ A council or group of leaders for the religious group that oversees all other leaders in the sample region:

– Yes

Notes: The King has ultimate rule, but has a close council to oversee others (see Roscoe, 1911, Chapter VII: The King, and Chapter VIII: Government)

↳ Estimate how many levels there are in the hierarchy of religious leadership:

– Number of levels [numeric value]: 5

Notes: The King The Katikiro and the Kimbugwe (civil leaders with religious duties, who are close advisers to the King) District Chiefs (usually also chief priests) Sub-Chiefs (with religious duties) Medicine men and Mediums (See Roscoe, 1911, Chapter IX: Religion)

↳ Are leaders believed to possess supernatural powers or qualities:

– Yes

Notes: The King is able to communicate with ghosts and gods (see Roscoe, 1911, Chapter IX: Religion).

↳ Powers are associated with leadership office they assume:

– Yes

Notes: "The ghosts of kings were placed on an equality with the gods, and received the same honour and worship; they foretold events concerning the State, and advised the living king, warning him when war was likely to break out" (Roscoe, 1911:283).

↳ Are religious leaders chosen:

– Yes

Notes: "The priesthood continued within the clan, but the son of a priest did not of necessity succeed his father; it was the clan which appointed the successor, the King having the final decision and either confirming or rejecting the appointment" (Roscoe, 1911:273).

↳ A political leader chooses the leader:

– Yes

Notes: Although the clan will appoint the successor, the King has the ultimate say over whether the leader will be accepted or rejected (Roscoe, 1911:273).

↳ Other members of the leader's congregation choose the leader:

– Yes

Notes: The congregation would be the unit of the clan, which selects the leader. "The priesthood continued within the clan, but the son of a priest did not of necessity succeed his father; it was the clan which appointed the successor, the King having the final decision and either confirming or rejecting the appointment" (Roscoe, 1911:273).

↳ All members of the religious group in the sample region participate in choosing the leader:

– No

Notes: The leader is selected at the clan level, or appointed by the King. The entire region does not have say over who will lead a particular clan. "The priesthood continued within the clan, but the son of a priest did not of necessity succeed his father; it was the clan which appointed the successor, the King having the final decision and either confirming or rejecting the appointment" (Roscoe, 1911:273).

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– No

Notes: The King should go unquestioned, but a clan had the right to remove their priest from office and appoint another member of the clan (Roscoe, 1911:296).

– Yes

Notes: The King has a group of close counselors, but ultimately, he should go unquestioned (Roscoe, 1911:296).

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

– Field doesn't know

Notes: The Ganda did not have written language at the time this entry focuses on. No evidence for oral scripture was found in the principal source: Roscoe, 1911.

Architecture, Geography

Is monumental religious architecture present:

– No

Notes: No large or impressive structures are present (SCCS Variable 66: Large or Impressive Structures, code=1, none) (Murdock and Wilson, 1972; retrieved from Divale, 2004).

Are there different types of religious monumental architecture:

– No

Notes: No large or impressive structures are present (SCCS Variable 66: Large or Impressive Structures, code=1, none) (Murdock and Wilson, 1972; retrieved from Divale, 2004).

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

Notes: "From the earliest times there were special places (Matambiro) where human sacrifices were offered at the command of the gods." (Roscoe, 1911:331)



Are sacred site oriented to ecological features:

– Yes

Notes: See Roscoe, 1911:331-338

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

Notes: See Roscoe, 1911, Chapter IV: Sickness, Death, and Burial

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes

Notes: The spirit is distinct from the body, but will attach itself to the jawbone (Roscoe, 1911:110).

Belief in afterlife:

– Yes

Notes: "The belief in ghosts, both malevolent and benevolent, was firmly held by all classes, from the highest to the lowest. Existence in another form was a reality to them, and all looked forward to living and moving in the next state" (Roscoe, 1911:281).

↳ Is the spatial location of the afterlife specified or described by the religious group:

– Yes

Notes: "Ghosts of common people were honoured in a smaller measure. It was believed that all ghosts had first to go to Tanda, a place where they gave an account of themselves and of their doings in the flesh, and that, after paying their respects to Walumbe, the god of death, they were free to go back to their respective burial grounds" (Roscoe, 1911:285).

↳ Afterlife in specified realm of space beyond this world:

– Yes

Notes: "Ghosts of common people were honoured in a smaller measure. It was believed that all ghosts had first to go to Tanda, a place where they gave an account of themselves and of their doings in the flesh, and that, after paying their respects to Walumbe, the god of death, they were free to go back to their respective burial grounds" (Roscoe, 1911:285).

↳ Afterlife in vaguely defined horizontal space:

– Yes

Notes: After visiting Tanda, Ghosts returned to the area where their bodies were buried. "Ghosts of common people were honoured in a smaller measure. It was believed that all ghosts had first to go to Tanda, a place where they gave an account of themselves and of their doings in the flesh, and that, after paying their respects to Walumbe, the god of death, they were free to go back to their respective burial grounds" (Roscoe, 1911:285).

Reincarnation in this world:

– No

Notes: SCCS Variable 1998: Belief in Reincarnation of Deceased Adults: None (code=0) (Rosenblatt, Walsh, and Jackson, 1976; retrieved from Divale, 2004).

Are there special treatments for adherents' corpses:

– Yes

Notes: "...the Queen (Lubuga) took charge of the body of [the King]; she had it conveyed into one of the

large houses near the entrance to the royal enclosure, where it was washed, and laid upon a bed covered with barkcloths; the hands were crossed on the breast, and the great toes were tied together by a cord with two beads on it. The Queen had to remain with the body by day and by night, until it was removed to the country for embalming" (Roscoe, 1911:103).

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists

↳ Cremation:

– Yes

Notes: "Suicides were burned at cross roads, the materials from the house or the tree on which the deed was done being used as fuel" (Roscoe, 1911:127).

↳ Interment:

– Yes

Notes: Chiefs and peasants were interred within a grave on family burial ground (Roscoe, 1911:117). Slaves were buried on their master's estate with no ceremony or formal burial (Roscoe, 1911:127).

↳ Corpse is extended (lying flat on front or back):

– Yes

Notes: "...in some clans they placed a dead man so as to lie on his right side, and a woman on her left; but in most of the clans the body was placed on its back" (Roscoe, 1911:117).

↳ Feeding to animals:

– No

Notes: Walls were built around the tombs of kings in order to keep animals away from the body (Roscoe, 1911:106)

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists

↳ Secondary burial:

– Yes

Notes: SCCS variable 1850: Secondary Bone/Body Treatment (original scale, code=5), "secondary contact with the body or bones is the preferred means of disposal for a proportion of the population, with status, age-grade, kin, or sodality associations determining if it is accorded to an individual" (Schroeder, 2001; retrieved from Divale, 2004).

↳ Re-treatment of corpse:

– Yes

Notes: Several months after the King's burial, the King's jawbone was removed in order to

make an effigy. The jawbone was washed multiple times, decorated with beads and cowry-shells, and elaborately placed into a vessel. The spirit of the deceased is said to attach to the jawbone. The King's umbilical cord was placed next to the vessel. A temple was erected to contain the jawbone and umbilical cord. Individuals who held important positions during the King's rule were to live by the temple. (Roscoe, 1911:110).

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists



Other intensive (in terms of time or resources expended) treatment of corpse :

– Yes [specify]: embalming

Notes: "Members of the bodyguard did the embalming; they first disembowelled the corpse, and washed the bowels (after removing all fluids from them) several times in beer; this beer had then to be drunk by some of the widows and by the chiefs engaged in the work of embalming. After the washing was finished, the bowels were spread out in the sun and dried; they were then ready to be replaced in the body. The body was dried with barkcloths, and squeezed until every drop of fluid had been extracted from it. It was also washed with beer, and the beer had to be drunk; nothing from the washing might be thrown away" (Roscoe, 1911:104).

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists

Are co-sacrifices present in tomb/burial:

– Yes

Notes: Hundreds of people, including the King's wives and guards, were killed or trapped within a strong fence that surrounded the King's tomb. These people were to attend the King after meeting him in the afterworld. (Roscoe, 1911:106).

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists



Human sacrifices present:

– Yes

Notes: (Roscoe, 1911:106)

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists



In-group humans are sacrificed:

– Yes

Notes: The King's wives, guards, and others were killed or trapped within the tomb (Roscoe, 1911:106)

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists

Are formal burials present:

– Yes

Notes: See Roscoe, 1911, Chapter IV: Sickness, Death, and Burial

↳ In cemetery:

– Yes

Notes: Peasants and chiefs were buried in graves on family burial grounds (see Roscoe, 1911, Chapter IV: Sickness, Death, and Burial).

↳ Other formal burial type:

– Yes [specify]: Royal Tomb

Notes: After embalming and a lengthy funeral process, Kings were interred within a tomb. Hundreds of people, including the King's wives and guards, were killed or trapped within a strong fence that surrounded the tomb. These people were to attend the King after meeting him in the afterworld. (Roscoe, 1911:106).

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists

Supernatural Beings

Are supernatural beings present:

– Yes

Notes: "Their objects of veneration and worship were fourfold; Gods (Balubare), Fetiches (Mayembe), Amulets (Nsiriba), and Ghosts (Mizimu)" (Roscoe, 1911:271).

↳ A supreme high god is present:

– Yes

Notes: "Mukasa held the highest rank among the gods of Uganda. From the legends still current it seems to be almost certain that he was a human being who, because of his benevolence, came to be regarded as a god" (Roscoe, 1911:290).

↳ The supreme high god is fused with the monarch (king=high god):

– No

Notes: The King can communicate with the high god, but the two beings are not coterminous (see Roscoe, 1911, Chapter IX: Religion).

↳ The supreme high god has another type of loyalty-connection to elites:

– Yes [specify]: Close consult to King

Notes: The King was especially close to Mukasa, and would invite the god for discussions. If the King fell ill, it was Mukasa and the gods' duty to heal the king

(Roscoe, 1911, Chapter IX: Religion).

↳ The supreme high god has knowledge of this world:

– Yes

↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:

– No

Notes: See Roscoe, 1911, Chapter IX: Religion, various pages

↳ The supreme high god's knowledge is unrestricted within the sample region:

– Yes

Notes: See Roscoe, 1911, Chapter IX: Religion, various pages

↳ The supreme high god's knowledge is unrestricted outside of sample region:

– Yes

Notes: "The gods sometimes warned the King that the Banyoro [neighboring society] were working magic against him and his people in order to cause some disease to fall upon the country. The King would thereupon be advised to take immediate steps to save his country from pestilence" (Roscoe, 1911:342).

↳ The supreme high god exhibits positive emotion:

– Yes

Notes: "He [Mukasa] had nothing to do with war, but sought to heal the bodies and minds of men. He was the god of plenty; he gave the people an increase of food, cattle, and children" (Roscoe, 1911:290).

↳ Is it permissible to worship supernatural beings other than the high god:

– Yes

Notes: The high god is the highest ranking god in Uganda, but there are other national and private gods venerated by the people (see Roscoe, 1911, Chapter IX: Religion)/

↳ The supreme high god possesses/exhibits some other feature:

– Yes [specify]: God of Lake Victoria

Notes: "Mukasa, as god of the lake, controlled the storms, and gave the increase of fish; he also gave good passages to people travelling by water. The boatmen sought his blessing before they set out on a voyage, and called to him when in danger from a storm" (Roscoe, 1911:298).

– Yes [specify]: Once Living

Notes: "From the legends still current it seems to be almost certain that he was a human being who, because of his benevolence, came to be regarded as a god" (Roscoe, 1911:290).

↳ The supreme high god communicates with the living:

– Yes

Notes: "Mukasa held the highest rank among the gods of Uganda. He was a benign god; he never asked for the life of any human being, but animals were sacrificed to him at the yearly festivals, and also at other times when the King, or a leading chief, wished to consult him" (Roscoe, 1911:290).

↳ Only through religious specialists:

– Yes

Notes: "On Bubembe [island where Mukasa's temple is located], however, matters were different; here dwelt the chief priest, with whom other priests were associated; to this temple only the King, one or two of the leading chiefs, and the immediate followers of the god who lived on the island, could resort" (Roscoe, 1911:290).

↳ Previously human spirits are present:

– Yes

Notes: "The belief in ghosts, both malevolent and benevolent, was firmly held by all classes, from the highest to the lowest" (Roscoe, 1911:281).

↳ Previously human spirits have knowledge of this world:

– Yes

Notes: "Ghosts were believed to dwell in the vicinity of their old haunts; they were thought to have their pleasure grounds, and also to feel certain wants much as the living; they had their likes and dislikes, they were moved by kindness and made angry by neglect. Hence it behoved the living, and especially the relations upon whom the care and welfare of the ghosts depended, to be ever watchful for their interests; otherwise the ghosts would retaliate and cause illness and death in the clan" (Roscoe, 1911:282).

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

Notes: See question below.

↳ Human spirits can punish:

– Yes

Notes: "Ghosts were believed to dwell in the vicinity of their old haunts; they were thought to have their pleasure grounds, and also to feel certain wants

much as the living; they had their likes and dislikes, they were moved by kindness and made angry by neglect. Hence it behoved the living, and especially the relations upon whom the care and welfare of the ghosts depended, to be ever watchful for their interests; otherwise the ghosts would retaliate and cause illness and death in the clan" (Roscoe, 1911:282).

↳ Human spirits exhibit positive emotion:

– Yes

Notes: "The majority of ghosts were beneficent, and assisted the members of the clan to which they belonged..." (Roscoe, 1911:285).

↳ Human spirits exhibit negative emotion:

– Yes

Notes: "Ghosts were believed to dwell in the vicinity of their old haunts; they were thought to have their pleasure grounds, and also to feel certain wants much as the living; they had their likes and dislikes, they were moved by kindness and made angry by neglect. Hence it behoved the living, and especially the relations upon whom the care and welfare of the ghosts depended, to be ever watchful for their interests; otherwise the ghosts would retaliate and cause illness and death in the clan" (Roscoe, 1911:282).

↳ Human spirits possess hunger:

– No

Notes: "Ghosts were thought to suffer from cold and thirst, but not from hunger" (Roscoe, 1911:287).

↳ Human spirits possess/exhibit some other feature:

– Yes [specify]: Possession

Notes: "Both men and women were liable to become possessed by ghosts. The form which possession took was generally a wasting sickness, or a mild form of insanity; in such cases a medicine-man would be called in to exorcise the ghost by incantations, and by making the sick person inhale the smoke from certain drugs, which were burned by the bedside, and which soon dislodged the ghost" (Roscoe, 1911:287).

– Yes [specify]: Emotion

Notes: "Ghosts were believed to dwell in the vicinity of their old haunts; they were thought to have their pleasure grounds, and also to feel certain wants much as the living; they had their likes and dislikes, they were moved by kindness and made angry by neglect" (Roscoe, 1911:282).

↳ Human spirits communicate with the living:

– Yes

Notes: The dead were said to communicate with the living through dreams, but mediums and medicine men were the primary means of communicating with human

spirits. See questions below for specific aspects of communication, as well as references.

↳ In dreams:

– Yes

Notes: "Dreams were regarded as important, and as the means of communication between the living and the dead. No person ever let a dream pass unnoticed, without drawing from it the lesson it was intended to convey" (Roscoe, 1911:18).

↳ Only through specialists:

– No

Notes: Laymen could communicate with the dead through dreams, but only religious specialists could consult spirits and deities directly. "The medicineman, by consulting the oracle, could tell people which ghost was causing them trouble, and could show them how to appease it" (Roscoe, 1911:285).

↳ Non-human supernatural beings are present:

– Yes

Notes: "Sometimes lions, leopards, and crocodiles became ghosts after their death and were then worshipped; but they were confined to certain localities" (Roscoe, 1911:288).

↳ These supernatural beings possess hunger:

– Yes

Notes: "A woman bearing the title Nazimba also lived in the temple; it was her duty to feed the python daily with fresh milk. The medium brought the milk in a wooden bowl, and the woman held the bowl while the snake drank the milk [the python god is Selwanga]" (Roscoe, 1911:320).

↳ Mixed human-divine beings are present:

– Yes

Notes: "Mukasa held the highest rank among the gods of Uganda. From the legends still current it seems to be almost certain that he was a human being who, because of his benevolence, came to be regarded as a god" (Roscoe, 1911:290). "The principal gods appear to have been at one time human beings, noted for their skill and bravery, who were afterwards deified by the people and invested with supernatural powers" (Roscoe, 1911:271). The gods described below are principal gods, and should accordingly be considered mixed human-divine beings.

↳ Mixed human-divine beings have knowledge of this world:

– Yes

Notes: "Nagawonyi, the goddess of hunger, was thought to be able to end drought or famine by means of her influence with the gods Musoke and Gulu, who commanded the elements" (Roscoe, 1911:315).

↳ Mixed human-divine beings have knowledge restricted to particular domain of human affairs:

– No

Notes: Based on the descriptions of the gods from Roscoe, 1911, Chapter IX: Religion, it appears that the gods are in communication with each other as well as with humans, and are all-knowing.

↳ These mixed human-divine beings have deliberate causal efficacy in the world:

– Yes

Notes: For example: "Kitaka [the earth-god] was consulted by women when they wished to secure good results from a newly-made garden; offerings and requests were also made to him in order that the land might yield abundant crops" (Roscoe, 1911:312).

↳ These mixed human-divine beings can reward:

– Yes

Notes: "Kitaka [the earth-god] was consulted by women when they wished to secure good results from a newly-made garden; offerings and requests were also made to him in order that the land might yield abundant crops" (Roscoe, 1911:312).

↳ These mixed human-divine beings have indirect causal efficacy in the world:

– Yes

Notes: For example, the gods informed the King when human sacrifices were needed. See Roscoe, 1911, Chapter IX: Religion

↳ These mixed human-divine beings possess/exhibit some other feature:

– Yes [specify]: Control of weather phenomenon

Notes: "Musisi, the father of [the god] Mukasa, was held to be responsible for earthquakes" (Roscoe, 1911:313).

↳ Mixed human-divine beings communicate with the living:

– Yes

Notes: "When the god granted the inquirers an interview, the [chief] priest interpreted to them the oracle; this was given through the medium, because it was often conveyed in language understood by him alone" (Roscoe, 1911:273).

↳ Only through religious specialists:

– No

Notes: "When the god granted the inquirers an interview, the [chief] priest interpreted to them the oracle; this was given through the medium, because it was often conveyed in language understood by him alone" (Roscoe, 1911:273). However, the gods could also communicate through the King.

↳ Only through monarch:

– No

Notes: The gods could communicate through the king, priests, and mediums (see Roscoe, 1911, Chapter IX: Religion).

↳ Does the religious group possess a pantheon of supernatural beings:

– Yes

Notes: See Roscoe, 1911, Chapter IX: Religion

↳ Organized by kinship based on a family model:

– Yes

Notes: See Roscoe, 1911, Chapter IX: Religion (Various pages, such as 290, 301, 313).

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

Notes: See below for specific aspects of supernatural monitoring; Roscoe, 1911, various pages.

↳ Supernatural beings care about sex:

– Yes

Notes: Fetiches and gods are angered by adultery (Roscoe, 1911:261).

↳ Adultery:

– Yes

Notes: "The worst consequence to the injured husband [after committing adultery] was the anger of his fetiches and gods, whose custodian was his wife. By her action the wife had involved her husband in their displeasure; he was thus left exposed to the malice of any enemy, and his danger was increased in the time of war, because the gods had withdrawn their protection from him" (Roscoe, 1911:261).

↳ Other sexual practices:

–Yes [specify]: Violating exogamy rules

Notes: "Sexual intercourse with a member of the same clan (kive), or with a woman of the mother's clan, was punished by the death of both parties, because they were considered to have brought the god's displeasure on the whole clan" (Roscoe, 1911:261).

↳ Supernatural beings care about other:

–Yes [specify]: Treason or rebellion

Notes: "When a person was convicted of either treason or rebellion, the King sent him to one of the sacrificial places, because he considered himself to be under an obligation to the gods for the discovery of the plot" (Roscoe, 1911:266).

–Yes [specify]: Crime

Notes: "Men were restrained from committing a crime through fear of the power of the gods..." (Roscoe, 1911:267).

Do supernatural beings mete out punishment:

– Yes

Notes: The spirits of deceased humans can mete out punishment (Roscoe, 1911:101).

↳ Is the cause or agent of supernatural punishment known:

– Yes

Notes: The spirits of deceased humans can mete out punishment (Roscoe, 1911:101).

↳ Done only by high god:

– No

Notes: Multiple supernatural beings can mete out punishment (Roscoe, 1911:101).

↳ Done by many supernatural beings:

– Yes

Notes: "A common cause of sickness was neglect of the graves of ancestors; the ghosts were then angry, and had to be propitiated before the remedies of the medicine-man would be of any avail" (Roscoe, 1911:101).

↳ Is the reason for supernatural punishment known:

– Yes

Notes: There are various reasons for supernatural punishment, see questions below for specifics.

↳ Done to enforce religious ritual-devotional adherence:

– Yes

Notes: "A common cause of sickness was neglect of the graves of ancestors; the ghosts were then angry, and had to be propitiated before the remedies of the medicine-man would be of any avail" (Roscoe, 1911:101).

↳ Done to enforce group norms:

– Yes

Notes: Such as sexual taboos and norms (see Roscoe, 1911:101).

↳ Supernatural punishments are meted out in this lifetime:

– Yes

↳ Punishment in this life consists of sickness or illness:

– Yes

Notes: "A common cause of sickness was neglect of the graves of ancestors; the ghosts were then angry, and had to be propitiated before the remedies of the medicine-man would be of any avail" (Roscoe, 1911:101).

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Notes: At the time this entry focuses on, the religious and civil spheres of Ganda life were interwoven. Because religion and polity were coterminous, the religious group is the society, which prescribed social norms. (see Roscoe, 1911, Chapter I: General Survey of the Country, Life, and Custom).

Is there a conventional vs. moral distinction in the religious group:

– Yes

Notes: (see Roscoe, 1911, Chapter I: General Survey of the Country, Life, and Custom)

↳ What is the nature of this distinction:

– Weakly present

Notes: The Ganda followed strong social norms that encompassed many aspects of life ranging from sexual taboos, to hospitality norms, to cleanliness expectations. There is a hazy line between the conventional and the moral, but this distinction is still present. See Roscoe, 1911, Chapter I: General Survey of the Country, Life, and Custom.

↳ Are specifically moral norms prescribed by the religious group:

– Yes

Notes: See Roscoe, 1911, Chapter I: General Survey of the Country, Life, and Custom.

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

– Yes

Notes: Bodily mutilation was believed to be present in the afterworld as well; a man who lost a limb in battle, for example, would also have the lost limb as a ghost. In this sense, it can be understood why "the loss of an eye was not only the sign which marked an adulterer in this life, but the loss would hold good in a future state and mark the man there; the thief who had been caught and deprived of his hand was for ever maimed, and his ghost bore the stigma of a thief...the loss of a limb was, moreover, a disgrace, not only to the man himself, but also to his clan, and the members naturally did their utmost to avoid the infamy" (Roscoe, 1911:281).

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

– Yes

Notes: "Sexual intercourse with a member of the same clan (kive), or with a woman of the mother's clan, was punished by the death of both parties, because they were considered to have brought the god's displeasure on the whole clan" (Roscoe, 1911:261).

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– Yes

Notes: "Men were restrained from committing a crime through fear of the power of the gods, and of the powers which had been supernaturally granted to the medicine-men to detect the perpetrators of crime" (Roscoe, 1911:267).

↳ Specifically moral norms are have no special connection to metaphysical:

– Yes

Notes: Stealing, for example, is extremely taboo, and seems to have no connection to the metaphysical. Thieves would be punished severely (ranging from flogging, to limb amputation, and even death), and clans would be disgraced by the offender's actions. (Roscoe, 1911:10,15)

Practices

Membership Costs and Practices

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– Yes

Notes: Adultery and incest were crimes punishable by death according to both religious and civil laws (Roscoe, 1911:337).

↳ Monogamy (males):

– No

Notes: Men have multiple wives (Roscoe, 1911:101).

↳ Monogamy (females):

– Yes

Notes: "Again, if the mother of the child committed adultery, either before the child was born or while she was nursing it, the child would contract this disease [amakiro]" (Roscoe, 1911:101).

↳ Other sexual constraints (males):

– Yes

Notes: "Amakiro was another illness common to children caused by the father having had intercourse with one of his other wives before he had completed the taboos with the mother of the child, or by his having committed adultery" (Roscoe, 1911:101).

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Notes: "The Baganda are the only Bantu tribe in Eastern Equatorial Africa who do not mutilate their persons; they neither extract their teeth nor pierce their ear lobes, nor practise the rite of circumcision; in fact, they are most careful to avoid scarifications of any kind" (Roscoe, 1911:7).

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Notes: Human sacrifice is better described as an element of Ganda religion rather than a membership cost. While it is a major feature of the religion and often required by the gods, an individual does not have to be sacrificed in order to be a part of the religious group. People who may be sacrificed include adults (foreign slaves, in-group slaves, commoners, elites, and criminals) as well as children (occasionally, and only examples of commoner children) "From the earliest times there were special places (Matambiro) where human sacrifices were offered at the command of the gods. Each of these places had its peculiar usages as regards the mode of putting the victims to death. Certain gods controlled these places, and informed the King on what occasions victims were to be sacrificed, and at which place they were to be executed" (Roscoe, 1911:331). "Human sacrifices were made to Wamala; the victims were clubbed to death on the lake shore, and afterwards speared, and thrown into the lake. The water is said to have become quite crimson with the blood of the victims by the time that the sacrifices were ended" (Roscoe, 1911:314).

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Notes: Human sacrifice is better described as an element of Ganda religion rather than a membership

cost. While it is a major feature of the religion and often required by the gods, an individual does not have to be sacrificed in order to be a part of the religious group. Occasionally children are the victims of human sacrifice. "The gods sometimes warned the King that the Banyoro were working magic against him and his people in order to cause some disease to fall upon the country. The King would thereupon be advised to take immediate steps to save his country from pestilence. To avert such a catastrophe, the King would send a "scapegoat" (Kyonzire) to the Bunyoro frontier. The offering would consist either of a man and a boy, or of a woman and her child, chosen because of some mark or defect which the gods had noted, and by which the victims were to be selected" (Roscoe, 1911:342).

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

– Field doesn't know

Notes: Ceremonies and rituals are important features of the Ganda religion, but it is unclear how mandatory participation in these events is. "The principal ceremony was the annual festival, when the King sent his presents to the god, to secure a blessing on the crops and on the people for the year" (Roscoe, 1911:298).

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– A state

Notes: The Ganda have three levels of jurisdictional hierarchy beyond the local community (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004). The King has ultimate rule, followed by his close advisers, Queen, and the King's mother, and then District Chiefs, and Sub-Chiefs (See Roscoe, 1911, various pages).

Welfare

Does the religious group in question provide institutionalized poverty relief:

– No

Notes: Institutionalized poverty relief was not necessary because "real poverty did not exist", according to the principal ethnographer (Roscoe, 1911:12). However, "most of the national gods possessed smaller temples in different parts of the country, where even the poorest peasant might seek advice and help..." (Roscoe, 1911:276).

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Notes: Because the Ganda civil and religious spheres were so interwoven, the King's bureaucracy

would be considered an institution within the religious group. (See Roscoe, 1911, Chapter IX: Religion).

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Notes: The Ganda interact with other kings and chiefs subsidiary to Uganda (Roscoe, 1911:234).

Public Works

Does the religious group in question provide public food storage:

– No

Notes: "Since the plantains, which furnish their staple food, bear the whole year round, they do not store food..." (Roscoe, 1911:5). Additionally, SCCS Variable 20: Food Storage, was coded as "none" (Murdock and Morrow, 1970; Retrieved from Divale, 2004).

Does the religious group in question provide water management (irrigation, flood control):

– No

Notes: The Ganda religious group is interwoven with the society itself. At the societal level, irrigation is absent. SCCS Variable 232: Intensity of Cultivation, code=5, "Intensive agriculture on permanent fields, utilizing fertilization by compost or animal manure, crop rotation, or other techniques so that fallowing is either unnecessary or is confined to relatively short periods", [no irrigation]. (Murdock, 1962-1971; retrieved from Divale, 2004).

Does the religious group in question provide transportation infrastructure:

– Yes

Notes: "Each District-Chief had to maintain in good order a road, some four yards wide, reaching from the Capital to his country seat; in some instances, as in the case of Budu, this road was nearly a hundred miles long" (Roscoe, 1911:239). Because District-Chiefs were often also Chief Priest, it can be said that the religious group provides transportation infrastructure.

Taxation

Does the religious group in question levy taxes or tithes:

– Yes

Notes: Because the government was coterminous with religion, the "religious group" of Ganda is the society itself. The King appointed a tax-collector to each district, and this individual was accompanied by a representative from the Katikiro (Prime Minister/Chief Justice), Kimbugwe (guardian and priest of the King's temple), the Queen, the King's Mother, and each District-Chief. Together, these six individuals would collect taxed from lesser chiefs and peasants in each district. (Roscoe, 1911:244).

Enforcement

Does the religious group in question provide institutionalized judges:

– Yes

Notes: "In each district there was a supreme court, at the District-Chief's residence or near it; to this court cases were referred from the sub-chiefs, when the parties tried were dissatisfied with the decision. Every chief, even a petty chief, with only a dozen followers, was able to hold a court and to try cases among his own people. The people could, however, take their cases from one court to another, until eventually they came before the Katikiro [Prime Minister and Chief Justice] or the King" (Roscoe, 1911:241). Because the duties of civil leaders were intertwined with religious affairs, the "religious group" refers to the Ganda society as a whole.

Does the religious group in question enforce institutionalized punishment:

– Yes

Notes: Because the government was coterminous with religion, the "religious group" of Ganda is the society itself. "Life and death were treated as of little moment; the King might cause any one of his chiefs to be bound, detained, or put to death at his pleasure" (Roscoe, 1911:258).



Do the institutionalized punishments include execution:

– Yes

Notes: Because the government was coterminous with religion, the "religious group" of Ganda is the society itself. "Life and death were treated as of little moment; the King might cause any one of his chiefs to be bound, detained, or put to death at his pleasure" (Roscoe, 1911:258). Chiefs were also permitted to utilize execution as punishment.



Do the institutionalized punishments include corporal punishments:

– Yes

Notes: See Roscoe, 1911:264



Do the institutionalized punishments include ostracism:

– No

Notes: Although institutionalized punishments do not officially include ostracism, some crimes (such as adultery or incest) will shame the offender to the point of committing suicide. If knowledge of such crimes becomes public, the clan will ostracize the offender. (see Roscoe, 1911, Chapter VIII: Government, and Chapter IV: Sickness and Death).



Do the institutionalized punishments include seizure of property:

– Yes

Notes: The King was permitted to seize movable property (including wives and cattle) (See Roscoe, 1911, Chapter VIII: Government).

– No

Notes: The King was permitted to seize movable property (including wives and cattle), but the King was not permitted to seize public/burial land (See Roscoe, 1911, Chapter VIII: Government).

Warfare

Does religious group in question possess an institutionalized military:

– Yes

Notes: The King is the ultimate civil and religious authority among the Ganda. The King has control over Ganda warfare, as well as communication with the War-god (Roscoe, 1911: 348).



Does the religious group in question maintain a standing army:

– Yes

Notes: "...between 1854 and 1884, when King Mutesa [ruler of Uganda] instituted a standing army with a permanent General (Mujasi) and with sub-chiefs (Mutongole, pl. Batongole), or captains, over the troops..." (Roscoe, 1911:2).

Written Language

Does the religious group in question possess its own distinct written language:

– No

Notes: "The reader should bear in mind that the [Ganda] people have no literature of their own, and that all records of the past have been orally handed down from one generation to another" (Roscoe, 1911:3).

Calendar

Does the religious group in question possess a formal calendar:

– No

Notes: Periods of time were marked by the reigns of the kings, called the mirembe of each king...A season of rain followed by drought made up a year; accordingly, the people regarded the year as consisting of six months, or moons, and they called it the mwaka" (Roscoe, 1911:37).

Food Production

Does the religious group in question provide food for themselves:

– Yes

Notes: The Ganda religion and society are coterminous, and thus, provide food for themselves. The Ganda are intensive agriculturalists, relying on a staple crop of plantains and bananas. Hunting, fishing, and animal husbandry make a small contribution to subsistence. Source of information from Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.



Please characterize the forms/level of food production [choose all that apply]:

– Small-scale agriculture / horticultural gardens or orchards

– Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Notes: The Ganda religion and society are coterminous, and thus, provide food for themselves. The Ganda are intensive agriculturalists, relying on a staple crop of plantains and bananas.

Hunting, fishing, and animal husbandry make a small contribution to subsistence. Source of information from Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232.