

Myth, ritual, and kingship in Buganda

Oxford University Press - Baganda Myth



Description: -

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French poetry -- 20th century -- Bio-bibliography

Ganda (African people) -- Rites and ceremonies.

Ganda (African people) -- Kings and rulers. Myth, ritual, and kingship in Buganda

-Myth, ritual, and kingship in Buganda

Notes: Includes bibliographical references (p. 223-235) and index.

This edition was published in 1991



Filesize: 33.81 MB

Tags: #Buganda's #Okwabya #Olumbe #and #the #Tradition #of #Installing #an #Heir

Baganda Myth

In several myths Adonon is associated with Aligbonun the girl who got the child from the leopard. He had many sons and daughters, and these children used to wait for a rainbow to touch the Earth so they would slide down on it and stay a little while below, and they they would play among the trees.

Buganda Bibliography

Dawson: The University of Wisconsin Press. A chief was responsible to the chief of the clan segment immediately above him. These tablets begin with a genealogy of the gods followed by an account of the creation of heaven and earth from the body of Tiamat who had been slain by Marduk.

Articles from journals

Stanley 1891, I: 279 ff. Soon thereafter Protestant, Catholic, and Moslem missionaries arrived. Some examples of common riddles are: I have a wife who looks where she is coming from and where she is going at the same time a bundle of firewood, since the two ends are similar.

Baganda

Countless warlords immediately arose to challenge central authority, and between 1966 and 1986 over half a million Ugandans were killed in the many attempted coups and general civil war. The son, Akaba, certainly has ruled 1680—1708.

Organization & Mystification in an African Kingdom

The Nyoro solution to this was that a category of person was to succeed the old mukama a son of the previous mukama , but not a particular person.

Mapping Conflict: Heterarchy and Accountability in the Ancient Capital of Buganda on JSTOR

Traditionally, each clan had several roles to play in that respect. Contemporary Baganda are considered to be extremely religious, whatever their

faith, although the Balubaale cult no longer exists.

A Magic Still Dwells: Comparative Religion in the Postmodern Age

An African People in the Twentieth Century. Indeed, a prince ascending the throne is always told that he is succeeding Kimera his ancestor.

BUGANDA KINGDOM AND ITS HISTORY

In view of the data presented above the king of Dahomey can be considered a sacred ruler Le Herissé 1911: 9—11; Palau-Marti 1964: 133, 135. During that period a number of people were selected to be offered during his funeral.

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