Marriages in Buganda- Kwanjula
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Here is the presentation of the central Uganda tribe (Baganda) traditional marriage introduction ceremony culture.

By Shykh Adam Sebyala

The term Kwanjula basically means to introduce. It is a day when the bride to be introduces her future husband (and his people who escort him) to her parents and relatives.

To understand it well, let me present it in the language and form as it was narrated by the person who lived it.

I am Mr. Dube. Not so long ago, I got lucky to go through this experience when I got introduced by the lady I chose to live my life with. Probably, the discovery and enjoyment of the Kiganda cultural marriage was due to the fact that I'm not a Muganda (I'm a Munyoro). But many of my Baganda friends also did not have the full grasp of the continually evolving Kwanjula ceremony whose practices and value live on.

I have attended many introduction ceremonies in Bunyoro and they are interesting as they are culturally valued, with almost the same process and requirements as in neighboring Buganda. But Buganda's Kwanjula is a more elaborate and engaging ceremony that what you have to do right keeps you on your toes until the last minute of the ceremony, or you may miss being given the lady of your life.

After going through the tussles of agreeing with the lady to form a family together and which areas and issues to compromise on, getting to the Kwanjula stage seems like you just begun on the relationship. At the beginning, you have to go and see one of the lady's aunties, the one she has chosen to act as Ssenga - the official aunt.

The Ssenga is very central to the Kiganda marriage ceremony and is a respected role that many ageing Baganda women yearn to perform.
The picture above illustrates the Ssenga (paternal auntie of the bride groom) playing her part of introducing the bride in the ceremony. She later becomes the first contact in that marriage issues including the settlement of its discontents.

You are required to write a letter to the lady's family, the bazeyi or elders. The letter has to be in flawless Luganda and has to be written through the Ssenga or aunt who thenceforth becomes the official go between the two parties. Since I'm not a Muganda, I couldn't write this letter, and all my Baganda friends expressed inadequacy in writing good Luganda, especially for a letter to the much respected in-laws.

I was told the only option I had was to hire someone to write the letter for me. I got one old man who charged me Ushs.10,000 to write the letter that filled half a page.

I took the letter to Ssenga (with a little money for transport of course) to take it to the Bakulu Bano (fellow respected elders). In the letter, I was asking to be allowed to get born in my in-laws family by going there to ask for their daughter's hand in marriage.

I had to wait for two good weeks before I got the reply. Good for me, the Bakulu accepted in writing that I go on the specified date and 'get born into their family'. They also gave me the maximum number of people I should take. 40. And the mzee (my father in-law) asked for his Mutwalo, what could be taken as bride price.

I should admit that I totally do not agree with the idea of paying for someone to be my wife. I find it weird and unreasonable since I presume we are entering a mutual union where we are complimentary partners... but I also wanted to marry formally. So I had to swallow the bitter pill and go along with the traditional customs.

Luckily, the Baganda do not ask for a lot of property or money as Mutwalo (bride price). Actually, my father in-law asked me for a Bible and a Hymn book as Mutwalo, which far from my fears confirmed that this was just a traditional symbol for the parents to give away their daughter. So it was that easy after all.

I was told later that the Mutwalo had to be escorted by an exact Mutwalo (Luganda for Ten thousand shillings). Still not much money to concern me
Bringing gifts to the parents

Accepting the gifts

The spokesperson for the bride company in action. In the picture you can observe the traditional wear during the marriage introduction ceremony.

Both families are required to have a spokesman to speak for them. I had to hire someone who I was later advised wouldn't manage and I had to get another spokesman, Kimuli Kagombe who I dare say did his work well, looking back that is.

The spokesman takes the role of the final emissary on the day of introduction and he has to pull a lot of antics learned from tradition and experience to engage or answer challenges from the other side's spokesman. It is the battle (friendly and of words) between the two that makes the Kwanjula and the whole ceremony memorable and unique from any other ceremony.
Originally, the spokesman had to be a member of the man's family to speak on behalf of the man's side. But with inter-tribal marriages, just like ours, or even the fact that few people remember prominently the cultural requirements and tongue-twisting of old required at such ceremonies, many people now offer the service at a fee.

The more the money you have, the better the Mwogezi (spokesman) you will have... because more money fetches you a more articulate, clever and bold spokesman who must engage in cultural-traditional and common sense answering of challenges from the other party. And of course the onus is on the man's Mwogezi to answer and do as they are told, as the Mwogezi of the woman is the controller of the ceremony.

When we reached the home of our in-laws on that day, their Mwogezi was referred to as Musajja Wa Kabaka (the King's man) as a sign of respect and our Mwogwezi had to first answer a number of questions before we could be let in. Of course if you don't get a clever Mwogezi (who will demand more money - between Ushs.100,000 and 300,000), it will mean you pack much more money to pay in fines, as each question, riddle or temptation you handle wrongly leads to a fine (these days in form of money) to atone a supposed disrespect for the in-laws and elders gathered at the ceremony.

Problems for our delegation started as soon as we were invited in to take our seats. They had asked us for 40 people, but we were more than 50. Their spokesman teased us on this, though we survived a fine. I was told it is normally fined, and people of the man's side normally do it intentionally to create avenues for fines and begging for clemency, whose display is at the center of the Kwanjula ceremony.

We finally settled in as the spokesman of my in-laws took charge, expertly saying a lot of things and jokes, especially of how we had only come to greet them and go away.

This was a cue for our spokesman to come in say that we have Ensonga (solid purpose) that has brought us here. The words and sweet talking he used is difficult for me to present here in writing, but that is why Kwanjula is a ceremony you have to attend to understand how interesting and engaging it is.

As the Son in-law (still to be), little is required of you. Actually I was told I don't have to say anything on that day. Having bought everything required and dressed properly in coats and Kanzus for males Gomesis or long shawls for females, all my entourage and I have to do is sit and enjoy the battle between the two spokesmen.

But I still couldn't help the tension I found myself in, because I had been told that anything that goes wrong or is said badly may result in fines or sending you away without the bride. So when our spokesman sent for Ssenga as the person in the household who knows us and they brought a young girl of around 9, my virtual worries became real at high speed. Being a busy person, I hadn't taken off anytime to either watch a Kwanjula video or get a proper explanation of the ceremony.
The girl like the boys and girls who had come earlier to greet “the visitors”, greeted us well in Kiganda style, a greeting that has several intonations and takes a long time.

The in-laws' spokesman asked the girl (whom he referred to as Mwanyinaze or sister since he had taken on the role of head of the family) whether she knew any of us.

They girl looked around and across our seated delegation in dramatic style before returning her lips to the microphone and pronouncing "Teri no'omu Gwemanyiko (there isn't anyone I know), thereby generating clapping from the other side and misery on ours. Looking around, there weren't many worried faces like mine. I was lucky that I had been seated behind, in the second last row, where I was told I would be picked later on and taken to the front seat that had been reserved for me.

Our spokesman had to give the girl presents and answer a lot of questions on why the Ssenga doesn't know us, until he convinced his counterpart to send for Ssenga Owensonga, to which they brought four women who danced elegantly as they came in to the music. The first three were asked and they all denied knowing us until they asked the last who confirmed she knew, sending our entourage to instant jubilation. All this was done for ceremony and to create tension and punctuate the proceedings.

Many things happened in the clapping and praising of how we had been accepted. The Ssenga went back inside and came back escorted with another lady to pick me from my seat. I only realized when she started squeezing through people as both sides clapped to accompanying music. She finally picked me and gave me my special seat before telling everyone that this (I) was the man who had gathered people here.
Cutting the cake.

It is then that I realized how the Kwanjula ceremony gives pride to a parent, looking at the smiles my father in-law and his family donned the whole evening.
Quranic methods of study the importance of Akhalq

Surely there are different Quranic methods and trends in presenting sciences; among them is morality study which is the most important, profound and most influential physiologically, practically and academically. It excels with ability in transforming humankind in an appropriate immediate measure to attain certainty. It urges utilization and development of intellectual ability practically to be the credibility of believers and righteous.

Those methods are as follow:

**First: Parable.**

Allah said *"O ye who believe! Avoid suspicion As much (as possible): for suspicion In some cases is a sin: and spy not on Each other behind their backs. Would any of you like to eat the flesh of His dead brother? Nay, ye would abhor it...But fear Allah. For Allah is Oft-Returning, Most Merciful.*

The Allah the exalted indicated in what he mentioned about the reality of backbiting, its consequences leads to the position of easting human flesh of his dead brother.

You should know that the words *". Would any of you like to eat ...”* it appear that spying is similar (in awful) to backbiting. It is a comparison of transferring understanding of moral and its deep influence.

Allah Said: *"and Allah puts forward the example of a township , that dwelt secure and well content; its provision coming to it In abundance from Every place, but it (its people) denied the Favors of Allah (with ungratefulness). so Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ) which they (its people) used to do ."

This parable by Almighty Allah describing about the township which was getting all what it need in their livelihood and favors, because of a prophet who was sent to them calling them towards what will perfect their lively life and hereafter. They denied His favors o and disobeyed His prophet; He exchanged for them His favors by His resentment, also rebuked them, due to their disbelieving in His prophet unjustly.
In this kind of cautioning of denying Allah’s favors it was bestowed (upon them) and disbelieving in His communications after reviled (to them)

Second: similitude of Logical and physical

Allah said “.Their likeness is as the likeness of one who kindled a fire; then, when it lighted All around him, Allah took away their light and left them In darkness. (So) they could not see.. They are deaf, dumb, and blind, so they return not (to the Right Path)..

After Quran has clarifying and attributing hypocrites and their practices at the beginning of( Quranic ) Chapter (Two) The cow, Allah presents a an example to embody their situation(logically) similar to something physically. As if they are like somebody blind and come upon suffering from darkness, cannot distinguish right from wrong, can’t be helpful or harmful, and moreover places his hopes on the mysterious reasons for the way to be illuminated. Like Fire (light) which can be used to see the way around, when fire (light) lighted and illuminated around, Allah extinguishes it by rain or wind etc., then he suffers two kinds of darkness. Darkness where is stacked in, and darkness of confusion. this is the situation of the hypocrite who demonstrate false faith while mingles with believers, so that can destroy benefits of the religion, e.g. in marriages and inheritance etc, until time of death approaches him., likewise, this is the moment of full benefit from faith (during and after), Allah repossess light (from Him), He destroyed his all of his actions, and live him in the dark while he can't perceive ant thing, he remains between the original darkness and what he meets in the darkness of his Actions.

Third: Story

Allah Said:” We narrate unto you (O Muhammad) their story with truth: Truly! they were young men who believed In their Lord (Allah), and we increased them In Guidance”.

The verse is about the story of people of the cave that Allah narrated to Prophet Muhammad (sawa) as admonition to refrain from the worldly life attachment and its adornment as well as vanities.
And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." the former said: "Verily, Allah accepts Only from those who are Al-Muttaqun (the pious)." "If You do stretch Your Hand against Me to kill Me, I shall never stretch My Hand against You to kill you, for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and all that exists)." "Verily, I intend to let You draw My sin on yourself as well as yours, Then You will be one of the dwellers of the Fire, and that is the Recompense of the Zâlimûn (polytheists and wrong-doers)." so the Nafs (self) of the other (latter one) encouraged Him and made fair-seeming to Him the murder of his brother; He murdered Him and became one of the losers. Then Allah sent a crow who scratched the ground to show Him to hide the dead body of his brother. He (the murderer) said: "Woe to Me! am I not even Able to be as This crow and to hide the dead body of My brother?" Then He became one of those who regretted.

The conversation in these verses and beyond explains that envy; on occasion can force a person to reach a stage of unjustly killing his own brother, then the killer become a loser, with unprofitable regrets.

. He said: "Do you know what You did with Yusuf (Joseph) and his brother, when You were ignorant?"

They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and This is My brother (Benjamin). Allah has indeed been Gracious to us. Verily, He who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous righteous deeds), and is patient, Then surely, Allah makes not the reward of the Muhsinin (good-doers) to be lost."

They said: "By Allah! indeed Allah has preferred You above us, and we certainly have been sinners." He said: "No reproach on You This day, may Allah forgive you, and He is the Most Merciful of those who show mercy!

The Contents of these verses remands of Prophet Yusuf (as) honorable and influential in authority of Egypt to his brothers without reprimand them. He demonstrate to them Allah’s mercy bestowed upon him and his brother, He handled all situations amazingly.

His brothers where proven by evident proofs that the noble personality was their own brothers. They ask him and he replied "I am Yusuf (Joseph). He made his brother to join him, though they did not inquire about His Brother, they were informed about Allah’s favor bestowed on both of them, while they were jailed. For that Allah said: “Allah has indeed been Gracious to us.” The reason of bestowing Allah’s mercy is “and by performing righteous (righteous deeds), and is patient, Then surely, Allah makes not the reward of the Muhsinin (good-doers) to be lost.” This information contained an appeal towards kindness, also explains that (Allah’s favors) can be accomplished by fear of Allah and patient. Later they confessed their sins and acknowledge preference of Yusuf (as) upon them.

The term Tathrib (Reproach) means admonishing and reprimanding with excessive blame that results multiple punishments. Hence liking reproaching with (To day) to indicate that he has pardon them and
overlooked revenging and avenging. This hummer and graceful from a dignified personality of Egypt (afterward) He was appointed a prophet and granted authority and knowledge of interpreting dreams. (He appears) in presence of his brothers while they confessed their mistakes.

Fifth: Comparison between Opposites.

When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: (O Muhammad) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqun (pious and righteous persons)?" it will be theirs as a reward and as a final destination.

Almighty Allah instructed Prophet Muhammad (sawa) to question to polytheists of what more preferable to them, is it Paradise or permanent abode in hell?, the question (here) is between two issues, one of them is fundamentally true and the other one is indisputable incorrect, if they decide to choose the truth (which is the first option) they will be acknowledging of what they are denying (to be truth). If they are to choose the second option (indisputably incorrect) they will be embarrassed and ashamed.

The connotation of sighting here is knowledge and acquaintance of what will reach to those nations out of fame, until the time that whoever will come after them will know a lot about them, as if He witnessed (their stories live).