



...Citizen Of The Year...

H.B. Goodson [right] receives "Citizen of the Year" Plaque from Edwin L. Patterson. This plaque was awarded during a celebration recently on the WSSU's campus.

PIZZA VILLA
NORTHSIDE SHOPPING CENTER

Delivery Service

Pizza's Drinks Spaghetti

Sandwiches

Minimum Order \$3.00

Delivery Charge \$1.25

4 p.m.-12 a.m.

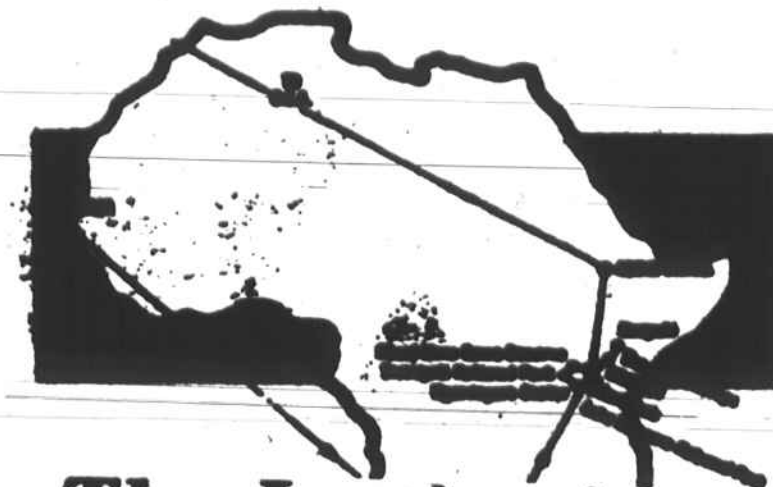
7672100

**FREEZONE
IS FOR CORNS
THAT HURT.**

Why fool around with painful corns, when Freezone can help you remove them. Try it. You'll see. In just days, the corn will be gone... the hurt will be gone. Painless. No dangerous cutting. No ugly pads or plasters. Drop on Freezone—take off corns.



African Spotlight



The Institution: African Style Part 1

In my first two articles, I shall deal with certain aspects of marriage within the African setting. Part I deals with the tradition of "bride-price" or lobola and its purpose as apart of the general marriage arrangements. Much of my information comes from U.N. reports and from various West Africans who I have talked to about this slowly dying custom.

Bride-price was once a prevalent marriage custom in many parts of the world. It is still practiced in several areas including certain parts of India, the Malay Archipelago (including Indonesia), New Guinea and the Persian Gulf states. It is, however, in Africa that the bride price holds a great importance, particularly among the traditionalists. The custom is practiced among Christians and Moslems. Throughout Africa there are many types of societies with different social and kinship structures and economies. Therefore, there are wide differences in the form and function of the bride-price.

Bride-price is often defined as the payment made on behalf of the bridegroom to the bride's family. It has been described as the "quid pro quo" given by the husband or by his senior relatives on his behalf to the parents or other senior relatives of the wife.

A committee on Bride-Price appointed by the Eastern Regional Government of Nigeria defined it as "those things, whether cash, gifts in kind or labor services, which a man gives when he marries a woman and which are regarded in a case of divorce as refundable." In certain parts of East Africa, it is defined as the payment of livestock, grain, or other food stuff, clothing, money, or labor made by the bridegroom to the parents of his bride in order to seal the marriage contract.

Many social scientists prefer the more literal translations of "marriage payment", "bride wealth", or "marriage consideration" rather than "bride-price". Anyhow, the term bride-price should not be confused with the term dowry because each word describes two different procedures.

Since marriage payment is traditionally made by the bridegroom's kin, this clearly indicates that the entire marriage is an alliance between the two family groups rather than solely a personal association between the man and the woman.

Bride-price is received by the girl's family and there are many different patterns for distributing it among her mother's family and her father's family.. Often the relative, father, uncle, or other senior family member who is, according to mores, primarily responsible for paying the bride-price on behalf of a male kinsman, receives the bulk of the payment for the girl. The amount to be given is among some people fixed and among others a matter for negotiations.

It appears that the amount tends to be fixed at what the wealthies can pay because of each father's fear that what is received for a daughter will no be enough to obtain a wife for the son next in line to be married. On the other hand, among some groups, the bride-price may be insignificant as compared with gifts to the couple from both sides and might be less than the cost of festivities or the total outlay by the girl's family.

It seems that high bride-price is generally characteristic of patrilinear societies, where children belong to the father's family, and low bride-price is more usual in matrilinear societies where children are affiliated to the mother's kinship group. There is also great variation in custom with respect to the time for completion of payment.

The payment of a bride-price may be a long-term transaction sometimes beginning with betrothal and terminating either before the marriage is consummated or at the time the girl leaves her family, which is among certain peoples considerably after consummation.

After marriage, if a man and woman cannot get along, according to native law and custom, bride-price is refunded and a divorce is granted. If bride-price is not refunded, the marriage continues.

Robena Egemonye

Welcome back

★★★ ALUMNI & FRIENDS ★★★

HOMEcoming SPECIALS
at

Staley's

NORTHSIDE

Owned and Operated by
Nathaniel Wiseman
(Class of '54)

8oz.

T-BONE
3²⁵

Fresh Fillet

FLOUNDER 1⁷⁵

ALL DAY THURS. FRI.&SAT.

Boxes to go

phone 767-2569