

Uganda, South-West Africa, Kenya, as well as of West African peoples such as the Ewe and Ibo.

The principle seems to be that whatever the society regards as of value, either intrinsic or apparent, will be used in the bride-price transactions. Thus amongst Siberian peoples furs and reindeer are prominent gifts. In Melanesia and Polynesia the emphasis is upon the special shell money which is much used for ceremonial exchange.

When the bride-price is handed over to the father of the girl it does not necessarily mean that he has the exclusive right to it. In many instances he has to share it with other relatives, or has to give them presents. This is the case amongst the Algonquians, the Ojibwa Indians of North America, the Baganda of Uganda, many Siberian tribes, and in Melanesia. The mother has a special share in other primitive groups. For example the East African Maasi and Akamba, the West African Ibo, and some tribes of Madagascar, allow the mother of the bride a large part of the bride-price. This element of sharing is reflected in the extension of the responsibility for the bride-price from the groom's father to other relatives. In some cases this may involve the whole clan to which the groom belongs, as occurs in the Central Celebes, Ceram, and Irian in Indonesia. According to Seligman the Melkes tribes of New Guinea made up the bride-price by donations from both the paternal and maternal relatives of the groom.⁸² The stress need not necessarily, however, be placed upon relatives, real or fictitious. The Altai of Siberia have the practice of organizing a subscription among the friends of the groom. This, of course, transfers the responsibility from the latter's father.⁸³

Payment of the bride-price by instalments figures in some societies. Thus the Tungus, Yakut, and Chukot of Siberia permit the groom to sleep with his future wife when he has made certain payments. The Akamba of East Africa and the Boma of Senegal will allow the marriage to take place while payments are still being made. But such practices may lead to the situation whereby the debt is never paid off and permanently affects the economic position of the family. This obtains in some of the aboriginal tribes of Burma. In other cases the husband, if there are instalments outstanding, does not have full rights over his wife and the children she may produce.



PLATE 31. The 'bride' girl.

Love In Action The Sociology Of Sex

Jean-Claude Kaufmann



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