

ANCIENT AND TODAY'S LIFE IN PADHOLA (PADHOLA CULTURE)

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PREFACE

There have been talks about the culture and tradition of the Jopadhola, their origin, socio-economic activities, worship, wealth, wars, natural disaster and other pestilences.

Many schools of thought of elderly person, leaders, opinion leaders, traditional medicine men and women have all been consulted as to how the Jopadhola came here. There have been doubted names like "Budama" Badama, Ludama, River life, Wadama and Padholaland.

The history states that during the tribal wars between the Jopadhola (The Luo (Nilotes)) and the Bantu speaking neighbouring tribes, war slogans were chanted by the Jopadhola warning their enemies saying; "widoma" "ngoyo", "wibole woko" all these war chants meant: "woe! woe!, woe" to the enemy who picked the first slogan: "WIDOMA" and said, "we are fighting the people called "Wadama or Badama, and hence their country should be called "Budama" and the language Ludama" respectively. However, the original settlers in Budama land are the Jopadhola. Such ideas are common in the world history: e.g. the people who live in Holland are called the Dutch, The Red Indians of North America defending their land against the colonial explorers shouted: "Canada! Canada!" meaning "our land, why do you come here?" Cook exploring Australia asked a native aborigine, "what is that animal called?" The native answered, "Kangaroo" meaning I don't know. Cook drew the picture of and called the animal - "Kangaroo". In the like manner this was how the Jopadhola got their second name: Badama and it has remained to date.

The Jopadhola oral tradition puts it that Adhola, the ancestor of the Jopadhola found the present day Padholand conducive to stay in with his family; the neighbouring communities were very, very friendly. However, tribal wars broke out between them because each tribe wanted independence, more land and hence a very sound economic stand. Very many Jopadhola were killed in these tribal battle fronts; but the Jopadhola warriors took home their war victims, thus, young captives, abductees and any prisoners of war, both males and females and treated them as their family children, hence increasing their population, economic base and security personnel. That is why the Jopadhola have to date embraced foreign people with ease.

I am so grateful to my late father Simon Peter Odoi and my late mother Rebecca Akech who assisted me right from my childhood to learn these stories through oral tradition, all elders departed and alive who helped me to write down this book and get more people informed.

Lastly I am indebted to my wife Gertrude Agos Olowo Akello, who tirelessly encouraged me to work on this material. I thank all those who assisted me in one way or the other; and I long for more guidance from the people who will read this text.

OLOWO SILVERS KAPURIE

CHAPTER ONE

ORAL TRADITION LITERATURE

The culture and traditions of the Jopadhola people have been passed from generation to generation since the Adhola community settled in Padholand from the Sudan to a remote place called Katandi, 32km west of Tororo town between 1600 -1700 A.D.

The legend reckons that Adhola, the Ancestral father of the Jopadhola, travelled from the Sudan southwards looking for pasture land after a family quarrel. He and his brother Owiny, moved with their families for a long time until at last reached the present day Tororo District via Pallisa, Budaka and Bunyole.

When they reached the present day Kirewa sub-county, and they were crossing a flooded swamp at Katandi, the water washed away Nyajuria's (Mrs. Adhola's) skirt (chip). Mrs. Adhola lamented and named this swamp, Nyachip (skirt) in memory of her beautiful skin skirt it carried away.

Nyajuria who was expectant sat and sighed under a big Mvule tree where they rested and said that her foetus was as heavy as heavens, and that I when born would grow as big and tall as heaven. She delivered her son and named him "Nyapolo (Heavens)".

Owiny and his family who were still on the move, asked his brother Adhola, to follow them after Nyajuria had weaned her baby. But Adhola never followed his brother after finding this place good for his family to settle in..

That was the separation of the two brothers; Owiny settled in Kisumu in Kenya and Adhola remained in Tororo in Eastern Uganda. Adhola had many sons from his two wives; Nyajuria and Oryang. Some of these children by alphabet not seniority are: Agoya, Amor, Bendo, Biranga, Ddee, Jiep, Kathowa, Kochi, Koi, Koyo, Lakwar, Loli, Morwa, Nami, Nyakeno, Nyapolo, Nyirenja, Ojilai, Oruwa, Ragang and Ramogi.

These sons produced and constituted the present day Padhola clans. Since then, the Adhola community has lived as agro-pastoralists, medicine people, hunters, musicians and security operatives in defence of their lives and property.

Today the Jopadhola live in Tororo District mainly in North and South Budama; and also in different parts of Uganda and beyond. They have kept the good practices of their culture and discarded the bad ones. e.g. women should not eat certain food; but now they eat according to their choice.

Let us therefore look at some important issues in the ancient and the present day Padhola.

CHAPTER TWO

THE ADHOLA TRADITIONAL WORSHIP (A.T.W).

In all the legendary, traditional and cultural beliefs, the Jopadhola community believed in and adored one God, the Creator of all things in the universe.

Knowing and believing in one God is an indication that the Jopadhola had religion and were religiously sensitive. Jopadhola believed in the existence of the most Divine person that controlled the life and death of everything on the earth.

I. THE OCCASIONS OF WORSHIP.

These were to: Thank, praise and ask God the Creator for more achievements in their welfare.

2. Repent the sins and wrong doings committed in the family, clan and tribes; and
3. Remember and praise the departed souls - the ancestors for the good they did and left for the family, clan or tribe and to ask the Creator to rest their souls in everlasting peace in heaven.

II PLACES OF WORSHIP

Shrines - where the clans and the entire community adored their God e.g. Tewo in Paya sub-county.

Shrines were also built in homes for family and ancestors for worship by individual homes.

Physical objects:- caves, forests, vaults, valleys, hillsides, mountains, river banks were also used as worshipping places.

III POSITIONS OF WORSHIP

Jopadhola knew that God the Creator had put human beings on earth to adore him, therefore at prayer time, they went to raised places like hilltops, mountain or ant hills to recite their individual or common prayers.

They believed that the Creator lived in all places, but his main palace was heaven where he stayed creating all the things in the universe, but he had some other small gods and the ancestors taking care of his people on earth. These gods and the ancestors acted as angels and saints respectively.

IV HOME/FAMILY WORSHIP

Three Divine persons were revered and adored.

The home god: Jopadhola believed that God the creator had too much to do, hence had put the home god to care for the family members and their property.

God of the Gate (Sanctuary god) - who received, checked and blessed all the family members, their wealth and visitors coming in and out of the home. This was the god of security.

The Jungle god (god of the gardens and pastures) - received the items two (2) above, cared for and returned them to the home through the god of the gate. These divinities were also worshipped by the community, hence three shrines were built accordingly.

V SACRED OBJECTS IN ADHOLA WORSHIP

1. These were tools like spears, knives, sticks, arrows and shields. Items such as stools, small huts, horns, ivory, pots and any other objects that were declared sacred by the chief worshipper who alone or his assistants took custody of until time came for their display in ceremonial functions.

VI HIGHLY CEREMONIAL WORSHIP

1. God the Creator Worship: Here burnt offerings were made consisting of only white live stock. These were burnt at the shrine altars. The chief celebrant wore a white animal skin (Siriet) and carried the sacred objects. Roasted meat and beer were shared among the congregation; but the women were not allowed to appear at that site, only men and boys.

This was the adoration of one God the Creator thanking him for the success, achievements and peace he had bestowed upon the family, the clan and or the entire community at large. This was followed by a big banquet at the Chief celebrant's home in which every person was free to join including women and girls.

2. Accidents: Murder, accidental deaths and wars.

Here the red or brown livestock were offered in order to request God the Creator to rescue his people from such troubles in the near future. This was a prayer for mercy and repentance. It was also a reconciliatory ceremony between the families, clans and tribes that had experienced such calamities asking God the Creator for forgiveness.

3. Natural Disaster:

These could be epidemics, storm, earth quakes, landslides, famines and other pestilences. Here only the black animals were offered, more so the sheep or goat to ask God the Creator to remove such problems from his people and create peace and security instead. This sheep was rotated to all parts of the country accompanied by seeds/ seedlings of all the crops found within the community, so that death (yamo) might never return to attack the Creator's people in that manner. This was a scapegoat or sheep (rombo yamo).

4. The Ancestral Worship:

This often was in form of thanks giving to the departed souls of the ancestors of the family, clan or tribe. This memorial prayer was usually conducted when;

a) Naming the children by giving them the ancestral names.

Twin birth ceremonies: twins, triplets, quadruplets were highly celebrated with big feasts preceded by thanks giving prayers to God the Creator.

Last Funeral Rites: Prayers were often held to thank and ask God the Creator to give the departed souls eternal rest.

Having known, loved and worshipped God the Creator, the Jopadhola through their Adhola Traditional Heritage (A.T.H) also believed in life after death. They also believed that the dead continued living and hence needed food, shelter, love and recognition. That was why children were named after them.

VII THE WORSHIP CALENDAR

Unlike the modern religions (Christianity and Islam) the Adhola Traditional Religions (A.T.R) had no seasons for worship such as Christmas, Idel-fitri, Easter or the like and no particular days for worship like Sundays, Saturday or Fridays. Most of the worships were spontaneous, thus one worshipped as he wished, and compelled by the circumstances prevailing upon him or his people,

However, there were special occasions when they were obliged to worship collectively as in times of disasters or success. In Padhola, the knowledge of God, loving and adoring him made it easy for the people to convert and adopt the Modern Religions (Christianity and Islam); because these modern religions believed in, loved and adored one God.

CHAPTER THREE

MARRIAGE IN TRADITIONAL PADHOLA

Marriage is the living together of an adult boy and girl as husband and wife. This was consented to by both families of the couples.

1. Before marriage:

(a) The boy was given vigorous training in craftsmanship of various forms: architecture, digging, hunting, defence, trade, worship and food security.

He had to pass all these tests, be clear headed adult with good moral qualities and be between 20 - 30 years old. The girl underwent similar training in domestic cores and child care; and had to be between 18-25 years of age.

2. At Marriage:

The intending spouses had not to be next of kin. The girl had to be a virgin and had to qualify in all the tests given to her at their home.

3. The Parents:

Both parties had to consent to their children's marriage. Marriage could never be entered into in the homes that had poor social, economic and moral degenerations. Both parents (the brides and the grooms) relatives paid familiarization and consultation visits to each others homes to ascertain the quality of behaviour.

The groom's parents often sent delegations with some valuable gifts in form of livestock, beads, ear-rings, ankle belts, bracelets, bangles, necklaces etc.

All these were gifts to thank the girls parents/relatives for having brought up their daughter in a responsible way, thus an ideal housewife.

4. The wedding Day: The bride was escorted by her sisters, brothers, aunts, grand-parents, a band of musicians and security operatives. The groom's relative welcomed the bride and her companions excitedly singing and dancing. The bride sat at the veranda of her mother - in - law's house for a ritual ceremony of blessing and anointing with cow butter (oil). This made her a married and wedded woman of that home and clan. She was then given a goat before she took a meal which was served in a wooden tray (wer) and earthen bowl (tawo). This bowl was kept away from her until another girl married in that home, then a similar ceremony was repeated. This tawo became the covenant of her lifetime in that home.

1. THE BANQUET FOR THE BOYS RELATIVES

The frequent exchanges of visits between the two families further cemented the already existing life long friendship. Finally the girl's parents prepared a big feast which included food, meat and beer, took them to the boy's home for appreciation of the gifts they had received from the boy's relatives.

II FINAL GIFT (ABOR ORUMO)

This ceremony was called friendship feast (Abor), because it was the biggest feast ever given to the boy's

family of alt others before. The ritual song here was "Abor ooy" (the best is over). However, the mutual love and trust continued to flourish between the two families with constant visits and sharing of the assets from both of them.

III WERE THERE MARRIAGE LAWS IN ANCIENT PADHOLA?

YES!

There were unwritten customary / cultural rules and regulations on Marriage to be followed by every member of the Padhola community. These acted as guidelines for those who wanted to marry and those who had already married. Some of these laws were as follows:-

1. All adult men and women were free to marry and beget children
2. Disabled persons were encouraged to marry if they became disabled at a later age of their growth or adulthood.
3. Babies born with complicated physical deformities were put in new narrow mouthed pots and taken to the jungle and left to die there; because they were a curse to their families.
4. Marriage was prohibited between the next of kins.
5. Marriage was arranged and consented to by both parties (the boy's and the girl's) relatives.
6. Marriage was a life long contract entered into by both spouses.
7. Polygamous marriages were allowed and encouraged on the boys, but not the girls side.
8. Marriages were sacred, blessed and ceremonial at their inception.
9. Marriage was purposefully for procreation; to keep the human race in existence.
10. Marriage was to encourage love, honesty, peace, co-operation and security in the community; it also advocated for socio-economic development.
11. Marriage was God's gift; it had to be studied well before, entering into its life contract.
12. Marriage enabled family members to amass their required wealth.
13. These laws were to be accepted, protected and defended by all types of marriages as in 14.
14. The children born under these marriage systems (monogamy, polygamy, Polygyny, polyandry) were all considered legitimate.
15. The rights to genetricem. levitate, sororate, uxorilocal. matrilocal. Virilocal and neolocal were accepted, obeyed and protected.
16. In the kinship, descent was always traced through the patrilineal system and not matrilineal or cognatic systems.
17. The parents-in-law were accorded great respect and reverence by their sons - in law and daughters - in - law.
18. There were no homosexuals or lesbianism in any society in Padhola; and beastualists were not allowed to marry; they had bad omen in the society.
19. Sons were free to inherit their step-mothers and continue producing children with them after the death of their fathers or uncles.
20. Two sisters were allowed to marry one man and live together peacefully.
21. If a man married his late brother's/relative's widow, he had to marry an unwidowed woman, because the widowed one was not his legal wife.
22. Dead couples were burned beside each other's grave.
23. The children were not to inherit and sleep in their dead parent's uncles' aunts' houses.
24. Only the sons but not daughters were allowed to become heirs and inherit their late parents' estates.
25. Women were buried at their husband's homes, but not at their parent (women's parents') homes.
26. Impotent men were encouraged to marry, because their brothers would beget them children with those women; and the barren women persuaded their sisters to marry their husbands so that they (the sisters) would produce children for them (the barren women).
27. Young couples were exempted from seeing their dead children being lowered into the grave.
28. Girls were taught sex education by their grandmother, aunts and elderly sisters, while the boys received similar instructions from their grand fathers, grand uncles and elderly brothers, but not their biological parents or guardians. This was a taboo.
29. The newly wed women did not share meals with their males - in - law, but were free to share with females-in-law.
30. Parents - in - law did not share meals with sons - in law but shared drinks.

31. Marriage was dissolved between the next of kin, and a burning ritual ceremony was conducted to cleanse their sins-incest
32. If a parent - in - law fought a son-in-law or daughter-in-law, the loser of this case was heavily fined to compensate the winner. This was followed by a ritual ceremony to cleanse the two of incest.
33. When a twin parent or twin child died the body was buried at 7.00 p.m.
34. A widow could not remarry till the last funeral rites of her late husband had been celebrated by the relatives.
35. Marriage was not classified as religious, civic or traditional, it was cultural and sacred.
36. Marriage was the union of adult spouses living together peacefully and harmoniously.
37. Married couples' behaviours were controlled by cultural activities, norms and practices.

IV. WERE MARRIED PEOPLE EMPLOYED IN PRIVATE OR PUBLIC SECTORS?

Employment is a system of rendering services and or goods to an employer and receiving back a token of appreciation called salary or wages.

1. In the ancient Padhola, families practised communal labour system to sustain their members; and the activities here included among other things: cultivation, herding, hunting and craftsmanship. These encouraged love, unity and development in the families.
2. However, the rich required more labour force in their enterprises, hence deployed only the poor male folk in this case.
3. There were no big industrial sectors which could deploy more manpower; however most people remained self-employed.
4. The skilled people taught their own children and relatives the utilization of these craftsmanship's such as architecture, black smithing, pottery, textiles etc.
5. There was no formal education here, but the skilled persons had workshops at their homes where they taught their children through observation, practice and production.
6. The skilled personnel could also be hired out e.g. wood carvers, pot makers. Therefore, self-employment was the main labour sector; and in all these cases, the males were often employed. The females were also skilled in their daily domestic chores in their homes.
7. Shepherds were hired by the rich cattle keepers for payment of a cow for a period of time.

CHAPTER FOUR

THE BRIDE PRICE

I. WHAT IS BRIDE PRICE

1. A price is an amount of money for which something may be bought. It is i.e. a sum of money paid to some one for capturing or killing somebody; it is also payment demanded over a prisoner of war or a captive or abductee before he/she is released. A price is determined by the current flow of demand and supply of the market goods. It is also determined by inflation.

A bride is a newly or would be wed girl to a male spouse of her choice. It is hence difficult to impose any price whether monetary or otherwise on her. Prices on human beings were encouraged during the "slave trade" era.

Dowry is offered to the boy's family by the girl's in some communities in the Asian world. Looking at the statements above, it becomes very clear that Jopadhola have never sold their daughters for a PRICE in marriages. However mutual gifts were offered by the boy's parents to the girl's parents. Jopadhola married their beloved spouses in good moral understanding and God fearing spirit. Similar activities are found in the Holy Bible about marriage.

2. There were inter-marriages with the neighbouring communities like, Nyole, Gwere, Samia, Gisu, Soga, Kenye, Teso, Luo and Jopadhola. Those greatly consolidated fraternity among these societies that often exchanged marriage gifts accordingly.

3. Jopadhola regarded marriage as sacred because its objective was for pro-creation of more members in the community.
4. Married women were highly respected because they were the mothers of the society responsible for upbringing of dedicated and patriotic future citizens; hence pricing marriage was unnecessary.

II WAS THERE BRIDE PRICE IN THE TRADITIONAL PADHOLA? NO BECAUSE

1. Marriage right was God given
2. Marriage was sacred, cultural and ceremonial.
3. Marriage was arranged and consented to by both spouses' families (the groom's and bride's).
4. Material gifts were offered by both families thus the boy's home offered animals, tools, ornaments and the girls family offered food, drinks and meat to the boy's home.

III HOW DID THE BRIDE PRICE COME TO PADHOLA?

1. Jopadhola participated in inter-slave trade with their neighbouring communities mentioned above by exchanging prisoners of war, captives, abductees, lost persons and natural disaster victims. These slaves were used as house servants/ maids and labour force.
2. Barter Trade was common here just as was in most parts of Africa e.g. the "Trans-Saharan or Distance Trade" in the North and North western Africa in gold, salt, cloth, earthenware and ornaments. Jopadhola followed the Barter Trade system, although it was difficult to find somebody who wanted and had what someone had and wanted, e.g. if someone had a goat and wanted millet, he had to look for somebody who had millet and wanted a goat.
3. Both the slave and barter trade were practised in Padhola until around 1890's when the colonial power came and began to suppress these trades. However, the barter went on and it is still carried out in Padhola today. But to control and eradicate the slave trade, the colonial Governance began to introduce new crops like: rubber, sisal, coffee, cocoa and cotton for legitimate trade. This was the introduction of legitimate trade using the money currency value.
4. However, some of the above cash crops failed and cotton was recommended by the then colonial power. Many Jopadhola grew it in large quantities and sold it for money currency.
5. Formerly marriage gifts were offered in material form by the spouses 'families, but some people now began to include the monetary forms in these bridal gifts. They also began to value their material gifts such as animals, tools or ornaments into cash money.
6. The families of the intended couples also began their consultations by bringing in the idea of monetary currency value.
7. The colonial Governance then came in with the idea of the "BRIDE PRICE", a foreign ideology, and asked the African Local Administrations to enact "Bye Laws" on the same. This was the beginning and the application of the "Bride Price" in Padhola as well.

IV THE EFFECTS OF THE BRIDE PRICE IN PADHOLA

1. Monetary value destroyed the formal system.
2. The poor youths could not Marry, their intended beloved spouses.
3. Under age or early marriages were encouraged by the rich families.
4. Promiscuity became common leading to unplanned birth by the youths.
5. Sexually Transmitted Infections (STI) became rampant.
6. The Girl Child education was undermined as the girls were then used as wealth resources.
7. Broken marriage became common, because the husbands received their marriage wealth from the wife's parents.
8. Neglected children went to the street.
9. Some large families lacked the basic resources to sustain their members.
10. The Christian churches preached life marriage. "One man one wife till death do us part; and what God has joined let no man put asunder" gospel.
11. Separation favoured the male spouse, but not the female one who was sent away empty handed; as

all the children plus accumulated resources remained with the husband whom the bye-law very much protected.

V. SUGGESTED REMEDIES ON THE BRIDE PRICE

1. Adult persons of 18 and above years should be allowed to marry at will.
2. Both girls and boys should be accorded equal education opportunities, so that they can learn more valuable skills in life.
3. District Local Government should revisit the "Bride Price" bye-law because there have been so many changes in the society.
4. Cultural leaders should advise the society on the same issue
5. There should be mutual understanding between the families of the intending spouses.
6. There should be softer words such as marriage gifts "marriage appreciation" etc. rather than Bride Price which takes us way back into the slave trade era where human beings were priced and sold like goods.

CHAPTER FIVE

DOMESTIC VIOLENCE IN PADHOLA LAND

1. WHAT IS DOMESTIC VIOLENCE

This could be defined in several terms as understood by various quotas, however some of the common definitions could be the following:

Domestic violence is:

1. The constant quarrels between spouses often leading to physical harm to either party.
2. The persistent grudges and misunderstanding in the family usually leading to mistrust among the members.
3. The continuous un-budgeted or unplanned spending of the family material and financial resources by a member causing acute shortage of these resources in the family.
4. The common immoral behaviour by a member or members leading to dishonesty and loss of confidence of such persons in the family.
5. The regular neglect of one's responsibilities often leading to insecurity in the family.
6. The physical battering of a spouse or any family member by either member is domestic violence.
7. An unbecoming behaviour of a family member or members leading to physical torture, economic decline, social set back, moral turpitude is all domestic violence.

II WHAT WERE THE POSSIBLE CAUSES OF THE DOMESTIC VIOLENCE IN PADHOLA?

The causes were: Social, economic and cultural in nature.

1. Barrenness: Jopadhola believed so much in child bearing as this kept his race existing
2. Infant Mortality: This too was attributed to women as being the cause.
3. Single sex birth: Jopadhola believed in gender balanced births.
4. Delayed births: Some women applied natural family planning. This angered their husbands.
5. Multiple births: Like twins, triplets or quadruplets were of very high honour to the family. More so the husband and his wife who got new names of Twin father and Twin mother (Baawengi and Minwengi) respectively. This encouraged some people to have multi-marriages.
6. Labour and security: Jopadhola wanted many members in the family for the provision of the above.
7. It became difficult to cater for larger families using the meagre resources that were available.
8. Natural Disasters: Problems such as epidemics, landslides, floods, famines created big gaps among

the family members causing scarcity in the resources. Equitability was difficult.

9. Wife inheritance by the deceased's relatives strained the good relationship between the two families.
10. Accusations of moral turpitude by either spouses encouraged home quarrels.
11. Having babies out of wedlock was always blamed on the women not men spouses.
12. Man's failure to provide for his family's needs encouraged domestic violence.
13. Abject Poverty: Poor families could not sustain themselves socially and economically. Members often blamed each other for this failure or mischief.
14. Lack of time management: many rural dwellers had little managerial skills in their day to day activities, hence fell short of supervisory roles and found themselves behind schedule at the end.
15. Poor cultural rules or beliefs where some family members were prohibited from the performance of certain tasks e.g. women were not allowed to milk or herd cattle, clear the bush, eat chicken.
16. The death of a family leader caused wrangling for his/her heirship and estate.
17. Only the males were allowed to become heirs and inherit the property of their dead relatives, the females were exempted as such.
18. Ignorance made some members break the existing laws that protected the rights and freedoms of the individual.
19. Poor resource management caused the neglect of some members' basic needs by others.
20. Broken marriages led to some members abandoning their family and settling in awkward places such as slums, streets etc.
21. Age Bracket: Some young family members tended to over demand several services from their meagre resources. This led to family discomfort and quarrels.
22. Political and Religious affiliations tended to divide the family members along those lines.
23. Unemployment: unemployed persons found it hard to support their families economically and socially. They instead inclined to their working neighbours for personal support, thus forgetting their families. This brought about stress and worries leading to perpetual quarrels and grumbling in the family.

III WHAT WERE THE EFFECTS OF THE DOMESTIC VIOLENCE IN PADHOLA?

1. Crime vulnerability: The members became prone to common assaults that often time led to bodily damage and even death of a member or members of a family.
2. Broken marriages: Tore the families apart.
3. Poverty: was encouraged by the domestically violated families.
4. Some destitute and street kids: originated from the domestically violated home.
5. Insecurity: became common through domestic violence.
6. Socio-economic underdevelopment: was often exhibited by the domestic violence throughout its uncontrolled poor behaviours.
7. Lack of unity and patriotism: The people accustomed to the domestic violence were often a threat to the society, because they left all their civic responsibilities to other people in the community.
8. The children in the domestic violated homes grew up with poor morals, lacked guidance and direction on public issues. They were a menace to the government.
9. Domestic violence encouraged under age and trial marriages.
10. It discouraged moral, socio-economic development of the affected persons.

IV. HOW WAS DOMESTIC VIOLENCE SETTLED IN THE TRADITIONAL PADHOLA?

1. The nucleus family members discussed their in-house problems amicably and resolved to forgive each other. This encouraged love and peace in that family.
2. Jopadhola lived in homesteads in extended families with an experienced leader who acted as a judge, a counsellor, a guide and chief advisor in the homestead. This encouraged cooperation and patriotism.
3. In the most severe case, both (the boys and girls) families sat together and solved their children's domestic problems. This encouraged confidence in each of the two families.

4. Where it became difficult to decide upon a domestic case, usually the spouses were requested to stay apart for sometime then, they would reconcile and live peacefully again.
5. Divorces were highly discouraged in favour of the children and family members who would be the victims of circumstances later.
6. Cooperative ventures like communal labour, hunting, ceremonial functions and cultural activities such as recreation encouraged peace in the homes and the community at large.
7. Communication systems were known to all the members of the society.
Tools such as trumpets, whistles, drums, fire, road-marks, bells and sound systems such as alarms and ululations, helped in conveying different messages that were understood and reacted to by every member of the society. This encouraged security alertness.
8. The losers in the domestic violence cases were often heavily warned, fined and asked to pay compensation to the winners; and in case of a female loser, all the payments came from her parents' home. This encouraged respect among the family members.
9. The juvenile offenders were often punished and counselled by their parents relatives. This encouraged the good behaviour of that home.
10. The perpetual adult offenders were in the long run excommunicated from that society.
11. There were no built prison cells for the detention of the offenders, but they were surrendered to the chief who tied them using wooden handcuffs for some days and released them after paying the fines.
12. The valuable gifts offered by both families to each other at marriage encouraged mutual understanding and love between them. This controlled domestic problems in the family.

VI. THE FAMILY RESPONSIBILITIES TO FIGHT / CONTROL DOMESTIC VIOLENCE

1. The Spouses should:
 - a) Have mutual understanding between themselves throughout their married life.
 - b) Plan for the family budget and account for the utilisation of all the family assets and liabilities.
 - c) Create and encourage some viable income-generating activities for the sustenance of their socio-economic growth.
 - d) Seek family planning facilities and utilise them.
 - e) Give their children the facilities for their basic needs including health care and education.
 - f) Encourage good moral values in their family members, more so the children
 - g) Prepare their children for patriotism and future leadership.
2. The children should;
 - a) Appreciate their parents' love and care for them by reciprocating positively.
 - b) Show solidarity with the parents in the moral and socio-economic development of their homes.
 - c) Interpret the values of love and unity to their neighbour; and any other member of the society practically.
 - d) Participate fully in the cultural functions in their community e.g. funeral, birth, music, dance and drama, and marriage ceremonies.
 - e) Respect the special interest groups such as the orphans, widows / widower, the elderly, the differently abled and the sick.
 - f) Participate effectively in youth activities such as recreational clubs, associations and group within their localities.

DEFINITION OF DIFFICULT TERMS

Abject Poverty - Poverty of the highest order.

Abor - a banquet prepared by the girl's relatives and taken to the husband's home.

Abor ooy - end of the most required feast from the bride's parents to the groom's.

Abor Orumo - See Abor ooy above.

Ancestral Worship - adoration in relation to the departed souls of the family or clan

Barrenness - infertility, having no children born.

Bride Price - the money or wealth paid to bride's parents at marriage.
Budama - the original land of the Jopadhola.
Chip - traditional skirt often made of animal skin, sisal or banana fibre.
Cognatic - the descent is traced through both the males and females.
Descent - the way kinship is traced.
Dowry - the gifts the bride and her Kinsmen give to the bride groom and his kinsmen.
Gene tricem - The right a man has over a woman he considers as a mother to his children.
Levitate - The rule that binds a brother to marry his brother's widow.
Matrilineal - Descent is traced through the females (mother) only.
Matrilocal - The new couple establishes their household in the area where his wife's parents live.
Monogamy - marriage to one-man one woman at a time.
Nyachip - The Katandi swamp which; washed away Mrs. Adhola's skirt.
Nyajuria - The name of Adhola's second wife.
Patrilineal - Descent is traced through the males only.
Polo - Heaven, where God has his palace.
Polyandry - state of one woman having more than one legal husband at a time.
Polygamy - the practice underlying marriage as a union of one spouse to several spouses at a time.
Polygyny - One man marrying more than one legal wife
Rombo Yamo - a scapegoat or sheep sacrificed to send away death.
Siriet - polished white animal skin worn by a Japadhola traditional priest.
Sororate - the rule that binds a sister to marry her sister's husband when the other one dies or is barren.
Taboo - cultural or religious custom that forbids one to touch, use or carry certain objects declared sacred.
Tawo - earthen bowl used for carrying the sauce at meal time.
Uxorilocal - the new couple establishes their household in the area where the wife's parents live. (See matrilocal).
Virilocal - the new couple establishes their house hold in the area where the husband's parents live.
Wer - wooded tray used for serving food.
Yamo - death, a ghostly being believed to cause death in an area.