



Fig.014 Illustration showing how after a long period of mourning natives commemorate the dead person with dancing and the playing of flutes and percussions. The period of mourning is sincere and natives tend to be devastated for the loss but the dancing marks a period of transition in which the band is born again into a happy lot.

Solidarity Among the Natives of Higher Africa

Natives are considered "absolutely primitive" but in fact "would never dream of snatching food from one another" and glow "with kindly feelings towards one another". "Their demonstrations of love and affection" is "more real than ours" and their camp is like a human "sanctuary" where no one possess "more than his brother" living "in a communal existence" without "envy or greed". Among natives also "the love for their parents is a very strong trait". Even when older a native seeks her mother "to fondle her bosom" as a "token of affection and tenderness". Also, not only somebody always looks after "sick people and old members of a clan" making sure that "they never lack the bare necessities of life" but members of other clans "who may be found ill by the wayside" are "invariably brought into the camp and nursed back to health" (Schebesta 1933). The death of an old woman can bring her son to "run up and down, his face streaked with tears, beating himself on the head with his fists". And while blacks fear "the power of evil" among natives is the "recognition of the completeness of a loss" living a "terrible emptiness" going as far as "trying to strangle" themselves (Turnbull 1961). They can even tear their huts "stick by stick" and flung logs into the forest with "terrible screams" (Duffy 1984).