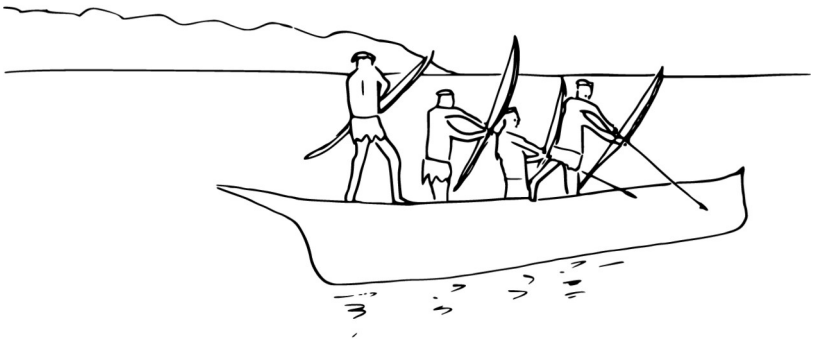


Fig.086 Illustration showing natives out fishing. Most activities are conducted together and natives are seldom left alone. In this respect, when someone dies the impact is felt much more and natives have a tendency to want to still carry the missing person with them by retaining some of their bones.

Solidarity Among the Natives of Lower Asia

When death occurs all the native women first and the men later sit around the body and "weep loudly until they are exhausted". They then smear their bodies with clay and some of the women "shave the head and decorate" the dead body with lines of "white clay alternating with bands of red paint" and then flex the knees "under the chin" and the fists "against the cheeks". The body is then "wrapped" in a sleeping mat and "a number of the large palm"and the whole is made "into a bundle" and tied up with rope. The relatives take their last farewell by "gently blowing on the face" and then the corpse is placed facing east "in a grave dug in the ground" some little distance from the camp. Beside the grave natives light a fire, leave water and attach "plumes made of shredded palm-leaf" to there has been a burial at the spot. The then move to some other camping ground "until the period of mourning is over". During this mourning they "do not dance and abstain for certain food". Relatives plaster their forehead with white clay the name of the dead is "avoided". After the flesh of the dead body has decaied natives dig up the bones and "weep over them". The skull and jawbone are decorated with "red paint and white clay" and netting is attached so that it can be "worn around the neck". At this time the "taking off the clay" ceremony begins to end the period of mourning (Radcliffe-Brown 1922).