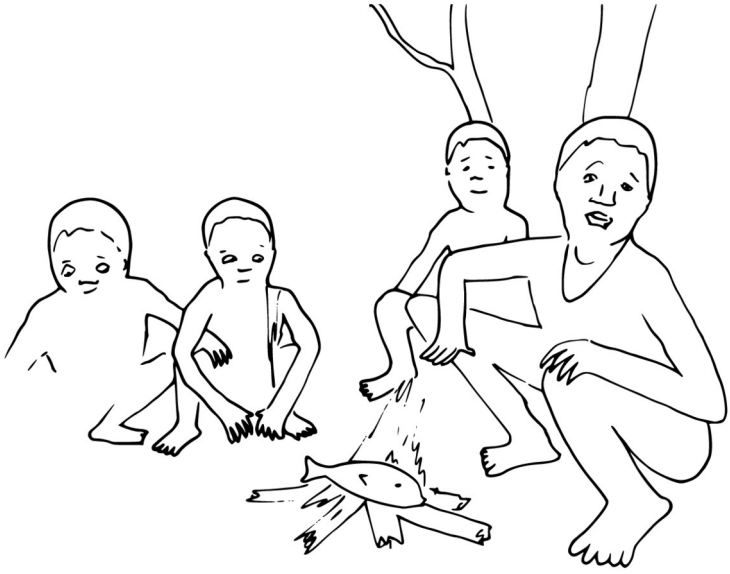


Fig.092 Illustration showing a young group of natives roasting a fish on the fire. Ever since they are small they have been taught to share what they hunt. So while what is gathered may be kept for the use of the nuclear family, sharing even small game such as this fish is essential in ensuring the survival of the community.

Sharing Among the Natives of Lower Asia

When a party of natives bring a wild pig back to the camp "it is cooked at the public cooking place" and after cutting it up the meat is "distributed amongst the members of the community". But while the hunting grounds "belong to the whole group", if a native man notices "a tree suitable for a canoe" he will "tell the others" and thenceforward that tree is "regarded as his property". Similarly no one would "pick the fruit off" of a tree claimed by a native. But even if a weapon that a native makes "belongs to him" and anything that a woman makes is "her own property" natives have customs which "result in an approach to communism". In the ordinary everyday life of a camp "there is a constant giving and receiving of presents". Also every one who has food is expected "to give to those who have none". After reserving "sufficient for his family" an older native will "give the rest to his friends" while a younger native is "expected to give away the best of what he gets" to elders. As a result all the food obtained is "evenly distributed through the whole camp". In this sense the duties of native to their relatives are "not distinguishable" from the duties they owe "to other persons who are not relatives" (Radcliffe-Brown 1922). The spirit of sharing is so "imbued" in them that if one is offered a coconut he "take two sips" and passes it to the other who "takes two sips" and passes it on (Mukerjee 2003).