



Fig.024 Illustration showing a westerner among some native women and children. The moment anyone who is not a native comes to love the forest he or she instantly becomes a native and is treated as one. For native people then it is not important where one comes from but rather whether one loves the forest as they do.

### **Hospitality Among the Natives of Higher Africa**

A runaway may come to reside among the natives adapting to their "daily routine" and if a policeman "wearing a red cap richly decorated with braid and brandishing a hippopotamus whip" comes to arrest him, the native side with him "tearing along armed with cudgels" and scarring the policeman away. This is particularly the cases of runaways who flee the village because of tax issues since the natives "see no justice in arresting a man who had not stolen anything" and do not know the meaning of the "taxes". Moreover, if a runaway marries "one of their folk", natives are "resolved to defend him by force of arms if necessary" (Schebesta 1933). Also, natives ordinarily never sing "in the presence of a villager" but if they recognize that someone is "a lover of the forest" they treat him as "one of their own people" taking care of him in case he gets sick and singing "praise and thanks to the forest" in case he heals (Turnbull 1961). A non-native can in fact receive a "great honor and privilege" such as an "elephant's trunk" from the very hunter who had the courage to kill it. And modern man wondering through the forest suffering "near starvation" may encounter natives who teach them "how to survive in the wilderness by gathering and preparing a wild bean" (Duffy 1984).