

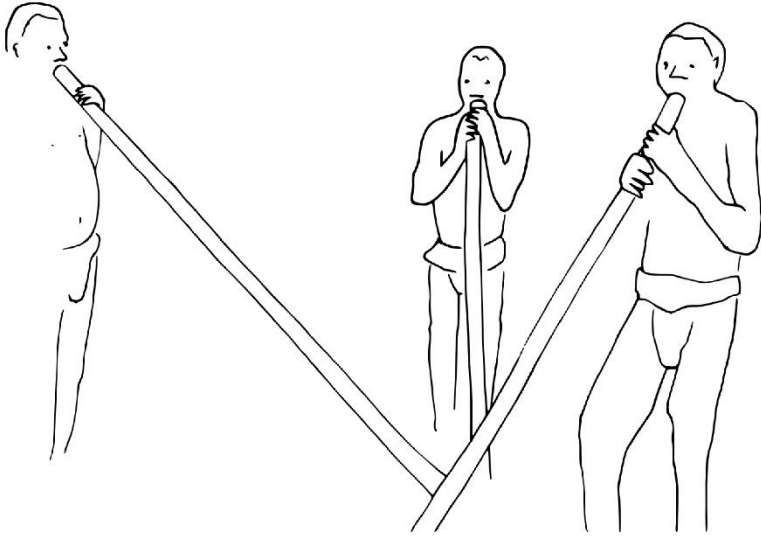


Fig.002 Illustration showing natives playing the *molimo*, a horn-like trumpet they played in the evening in case a calamity is affecting the camp. The ancestral sound of this trumpet is meant to remind the forest that the natives are her children and she has to take care of them. While blacks fear her and whites see her as a resource to exploit, natives see her as their mother.

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

Natives "believe in the goodness of the forest". The forest "is a father and mother" to them and give them everything they need including affection. While the blacks "in times of crisis, believe that they have been cursed either by some evil spirit or by a witch or sorcerer" natives just play music since all that is needed is "to awaken the forest and everything will come right". Also, unlike the blacks when a native girl "flower into maturity" it is a gift and not a terrible calamity (Turnbull 1961). After a successful hunt a fragment is cut from the heart "and thrown into the forest" as a sign of respect. Similarly, prior to climbing a tree a native "pray to find honey" and having found honeycombs on top, he throws down a few as "thank offerings". Also prior going for a hunt a native prays "for game". Nonetheless "there are no traditional formal prayers" since natives are like poets composing their prayers but also their songs "to suit" their "emotion of the moment". Despite unregulated spirituality, native boys "live for a year in a remote part of the forest" in order to be initiated and adults may keep "a gable-roofed hut" where they place "sacrificial offerings" (Schebesta 1933). Importantly natives know that when "the tall trees are cut and the water is fouled, death comes to mankind" (Hallet 1973).