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**The Brave Hunter's Discoveries In Amos Tutuola's Novel: The Witch-Herbalist of the Remote Town**

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### Abstract

*This Article studies the Brave Hunter's discoveries during his two journeys in Amos Tutuola's novel, "The Witch-Herbalist of The Remote Town." The aim is to show some aspects of Nigerian civilization, especially the Yoruban civilization in terms of beliefs, culture, and tradition that the Brave Hunter discovers during his two journeys in the novel. Using the socio-psychological approach, the study findings reveal that Tutuola, in writing the two journeys of the Hunter in his novel, uses a symbolic representation of things to depict how the Europeans were coming to Africa, especially in Nigeria during the civilizing missions. This resulted to the conclusion that the colonizers discovered many things in Nigeria during their journeys. So, they discovered the culture, tradition and the civilization of the jungle people and they did not think of going back home because of the wealth they discovered there.*

**Keywords:** Hunter, Discovery, Journey, Witch-Herbalist, Rocky-Town, Remote-Town

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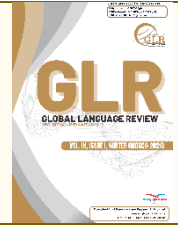
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### Abstract

*This Article studies the Brave Hunter's discoveries during his two journeys in Amos Tutuola's novel, "The Witch-Herbalist of The Remote Town." The aim is to show some aspects of Nigerian civilization, especially the Yoruban civilization in terms of beliefs, culture, and tradition that the Brave Hunter discovers during his two journeys in the novel. Using the socio-psychological approach, the study findings reveal that Tutuola, in writing the two journeys of the Hunter in his novel, uses a symbolic representation of things to depict how the Europeans were coming to Africa, especially in Nigeria during the civilizing missions. This resulted to the conclusion that the colonizers discovered many things in Nigeria during their journeys. So, they discovered the culture, tradition and the civilization of the jungle people and they did not think of going back home because of the wealth they discovered there.*

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### Introduction

In literature, the novelists sometimes use personification in their novels in order to create a representation of an abstract quality in the form of a literary character with the aim to denounce some real facts in the society. Some writers also try to use allegory in terms of a symbolic representation of

things, in order to denounce some real facts of a given community. This is a thing of common in literature. In this way, after the colonial period in Africa, many African novelists tried to use personification or allegory in their novels in order to denounce the facts of colonialism in the African continent. So, the case of Amos Tutuola—one of the



famous Nigerian novelist—can be pointed out. Because in his novel entitled: “The Witch-Herbalist of The Remote Town”, he wrote about a Hunter who makes at least two journeys. These journeys seem to be a symbol of European colonial missions in Africa in general, and in Nigeria in particular. Because through both journeys the Brave Hunter discovers many things on the road which cannot put in doubt the discoveries made by the European colonizers when they were coming to Africa during the civilizing missions.

In this respect, our Article focuses on the Brave Hunter’s discoveries during the two journeys in Amos Tutuola’s novel, “The Witch-Herbalist of The Remote Town”. Therefore, our topic is formulated as follows: “The Brave Hunter’s Discoveries In Amos Tutuola’s Novel: The Witch-Herbalist of the Remote Town.” The choice of our topic is connected to our objective of seeking to know the African civilization before the arrival of the Europeans in our lands for their civilizing missions. Because it is often said that a work of fiction conveys some real facts of a given community. That is the reason why, we investigate on our African novels in order to have a better understanding of our culture, tradition and civilization.

So, the aim of this Article is to show some aspects of Nigerian civilization, especially the Yuruban civilization in terms of beliefs, culture, and tradition that the Brave Hunter discovers during his two journeys in the novel.

Then, our research question is: What Amos Tutuola symbolizes in writing the two journeys in his novel, “The Witch-Herbalist of the Remote Town?” As for hypothesis, in writing the two journeys of the Hunter, which is from The Rocky-Town to the Remote-Town, and from The Rocky-Town to the god and goddess of the river, Tutuola uses a symbolic representation of things to depict how the Europeans were coming to Africa, especially in Nigeria during the civilizing missions. This resulted to the conclusion that the European colonizers discovered many things in Nigeria during their journeys. So, they discovered the culture, tradition and the civilization of the jungle people and they did not think of going back home, because of the things they found there.

As far as the review of literature is concerned, we can say that many people have studied Amos Tutuola’s novel, “The Witch-Herbalist of the

Remote Town.” For instance, Jiang (2020) studied deconstruction and construction of a narrative study in Tutuola’s novels. Matongo Kouka and Ougnounza (2019) also studied courage, determination and perseverance in Amos Tutuola’s “The Witch-Herbalist of the Remote Town.” Zéphirin Bokotiabato (2023) analyzes didactic and fiction in Amos Tutuola’s writing: “The Witch-Herbalist of the Remote Town.” Writers such as Zéphirin Bokotiabato and Mexan Epounda (2024) have written on the literary creative talent of names in Amos Tutuola’s writing. Alfred Mboko Kokolo (2023) likewise wrote on African Traditional Medicine and beliefs in Tutuola’s novel: “The Witch-Herbalist of the Remote Town.” But a few people have conducted studies on Amos Tutuola’s style of writing journeys in his novels, especially in “The Witch-Herbalist of the Remote Town.” So, in this Article, we focus on this last point in order to show what Amos Tutuola symbolizes in his novel in writing the two voyages of the Hunter, which is from The Rocky-Town to the Remote-Town, and from The Rocky-Town to the god and goddess of the river.

In terms of methodology, we resort to socio-psychological approach in order to study the issues which conducted the Brave Hunter to organize two journeys in the novel. In this way, the data collection methods includes thesis, articles and documentary review.

Concerning the organization of the study, there are two key components to this scholarly work. In the first segment, we devote our attention on the study of the Brave Hunter’s discoveries during the first journey (that is from The Rocky Town to The Remote Town of the Witch-Herbalist). In section two, we examine the Hunter’s discoveries during his second journey in the novel (which is from The Rocky Town to the god and goddess of the river).

### **Discoveries On The Road To The Remote Town**

The aim of this section is to sort out some aspects of belief that the Hunter discovers during his first journey or voyage in the novel which is from The Rocky Town to The Remote Town of the Witch-herbalist. In this respect, The road to The Remote Town is described in the novel as the most difficult road, because every people who decide to go there, do not come back because of the strange things such as: animals, strange creatures and wild people of the jungle that he can meet on the voyage from The

Rocky Town to The Remote Town of the Witch-Herbalist.

In the novel, "The Witch-Herbalist of the Remote Town", the story of discoveries starts by the story of the Brave Hunter. So, when the Brave Hunter, that is the son of the chief priest, pagan, gods, idols and spirits, attains the age of getting marriage, he is given a wife by the name of Lola. What is strange is the fact that since four years of marriage, the Hunter's wife, Lola does not conceive. In fact, she was born barren because during four years of marriage she was not pregnant and his husband and family did everything possible to make her pregnant by using almost all kinds of herbs, but all their efforts were in vain. They even consulted the spirits of the water and river but they did not render any help. At last, Lola and her husband (the Brave Hunter) were fed up of her sterility. At this moment, the Brave Hunter takes a decision to search for the solution so that his wife could get the pregnancy and conceive like every women of his Rocky Town.

Then, the Hunter's father tells the Hunter about a place that is so far away from his village, The Rocky Town. That is "The Remote Town of the Witch-herbalist." For, when the Brave Hunter is told that there is a place where he can get solutions for his wife's burden, so he does not hesitate to decide himself to go there. Because according to Amos Tutuola (1981: 143), he is told that the Witch-mother of the Remote Town "never fails to solve any problem which was on health." In this way, the Brave Hunter of the Rocky Town takes his own decision to go there in order to look for solution for his barren wife, Lola. And he is ready to meet all the hardships which are on the road to The Remote Town in order to bring solution to his wife. In this sense, he told his parents that he was preparing to leave his village, The Rocky Town for the Remote Town. In matters of fact, the journey will take him many years before arriving to The Remote Town of the Witch-mother or the Witch-herbalist. So, it was in the morning that the Hunter leaves the Rocky Town for the Remote Town. When, he was going, some people of his village were weeping, the others, including his parents and his wife's family were praying God to save him on this difficult journey. The people were weeping and praying because they knew that all the people who have decided to go to The Remote Town of the Witch-herbalist have not returned back. So,

the Brave Hunter assures his parents that they must stop weeping because he will return to them alive.

In fact, as soon as the Brave Hunter leaves the Rocky Town and gets into the jungle, he comes to meet "The Brutal Ape" after some twinklings of rest under the tree. With fear to run or whether what to do, they began to fight each other. According to the Hunter: "we did so for more than twenty twinklings, yet he could not nock me down and I too failed to knock him down each time that each of us tried to do so" (p.32). This quotation is just the confirmation of what exists in the wild jungle concerning some strange things that he did not know before; and that is not the only thing to be quoted. We have also "The Squatting Man of the jungle". He is the man who has a big swelled up bally which touched the ground from which he used to blow out the cold onto his victims. We can see the illustration within the novel with the hunter's following words:

*I was hardly confused like that when I began to feel cold. This was not the cold of the night but the strange cold which was pouring out from the stomach of this squatting man of the jungle. Within half of twinkling, I could not bear this sort of cold at all, because my body became so cold unexpectedly that I began to shiver from head to feet. I felt that my hands, feet, neck and every part of my body were becoming so stiff that I was hardly impossible to move it*  
(p.p.34-35).

In reality, the Hunter fights against this "Squatting Man of the Jungle" and succeeds to conquer him, thanks to his invisible partners such as the first, second, and third mind. After that, came the moment where so far on the way to The Remote Town of the Witch-mother he discovered what Amos Tutuola calls "The Wild People of the Wild Jungle." These people were particular, unknown from the townspeople and they lived only in the jungle in the extent that to meet them was impossible without making a difficult journey as for the brave hunter. In fact, what is strange for the hunter is that the white rock on which he slept the whole night was so dazzling and did not know whether it belongs to the townspeople or the wild people of the wild jungle. At his surprise, he began to hear music of his own town playing together with many others; the music of many races was being

played at the same time without knowing that the dazzling white rock was their god which they came to worship every night.

What is significant here is that the voyager discovered that the jungle people were “Wealthy People”, with a superable music and songs. When he met them for the first time, he certainly forgot his objective of going to the Remote Town, because of music, dance and the songs he heard from these “Wild Wealthy People.” For this reason, the hunter declared: “I prefer to dance with these wild wealthy people of the wild jungle first. Or, I don’t mind if my barren wife remains barren rather than to miss this dance!” (p.48). In matters of fact, the author in using the words like “dance”, “songs” and “music” in his novel, symbolizes the civilization that belongs to his country, Nigeria. But, the Hunter who is one of the townspeople, is a symbol of “colonizers” who came in Nigeria and discovered the Nigerian culture, tradition, beliefs and wealth, but did not think of going back home, because of the things they found there. This fact is clear above with the behaviors of the brave hunter who forgot his goal of going to the Remote Town because of the dance the civilization that he discovered.

In the same way, the Brave Hunter discovered how these “Wild Wealthy People” hated people of the towns, cities etc. and were so cruel to them. In other word, these both different peoples should not meet each other. Unfortunately, the brave hunter came across the borders of their limits. This is why, the supreme leader of the jungle people shouted greatly with a horrible kind of voice: “a native of a town has come to spy us! So, if your hands catch him, kill him without mercy!” (p.49) After that the jungle people started to sing the song of war of their own race by jumping here and there as if there was a great scuffle. According to the hunter:

*They became a wild now, like a wounded tiger, that they began to beat one another so severely that hundreds of them fell on top of the white rock helplessly, but the rest did not bother at all. But alas, I did not know at first that they were doing so because of me. I joined them, I began to dance here and there and I was singing their songs of war like a mad man. Because the song and dance were so fascinating, there was not any of the living creatures who*

*might hear this kind of song of war and see the dance who would refuse to join these wild wealthy people and to dance with them that night (p.49).*

As a result, the jungle people fought against the brave hunter and they caught, as well as sentenced him to death. Truly, Amos Tutuola symbolizes both races of people to refer to Africans and the Europeans and tries to make the difference between his African society (especially the Yuruban society) and the Western one during the colonial period. This resulted to the conclusion that Africans hated the people from the Western world, and they considered them as their enemies for, they could not be joined together, because the people from the West claimed that they were more intelligent than the people of Africa. Today, this is a matter of actuality. Because the author in his writing insists that “The Wild People of the Wild Jungle” hated the people of the towns, cities, etc. and were so cruel to them. The author explains that the reason why “The Wild People of the wild Jungles” hated the people of the towns, cities, etc. was that the townspeople were claiming that they were superior to them, wiser and cleaner than them. This is why; those people of the wild jungles were punishing the people of the towns to death whenever they met them. Here, the author uses a symbolic representation of things to plunge the readers to what happened during colonialism when the African people were awoken and decided to fight against the European supremacy, in order to claim that they are all equal. Until today, the Europeans consider that they are superior to Africans. That is the reason why, the Africans also consider them like their enemies. By the way, it is a source of conflicts between the two races today.

Then, keeping on the road to The Remote Town, the Brave Hunter has come at the stalwart gateman or the gatekeeper. He is the person who demands to everybody to pay the gate fee on the way to The Remote Town of the Witch-mother, if someone does not pay the gate fee, his entrance to the city of the Witch-mother is impossible. The presence of the gateman also called the devil worshipper comes to be seen in the domain of traditional beliefs as an obligation because this place in the wild jungle is the limit of two realities. And it was the only way and means to succeed the journey; but also impossible for the devil gateman despite his deceitful mercy to let him get the borders without paying the gate fee,

if not himself will be condemn to death. This was in relation to tradition and belief. According to the hunter: "he told me further that he would think well in the midnight whether he would allow me to pass through the gate without paying the fee, because it means death to him if some time he allowed one to pass free of charge" (p.104). This is the evidence of the traditional principles as well as belief within a given society. Because the lack of respect to some of them would be disadvantaged.

Apart from the aforementioned discoveries, the Brave Hunter on the road to The Remote Town of the Witch-mother also discovered some towns, such as: the city of the "Born and Die Babies", the town of the mountain and the Remote Town of the Witch-mother. The hunter came to realize that the houses of those towns were beautiful. According to the hunter's impression once arriving in the Remote Town:

*I noticed that it was very big, beautiful, and very clean and that it flourished with all the wealth of the world. The shrines of gods, images, idols, etc. were very beautiful and were in rows. All the inhabitants were dressed neatly and tidily (p.p.140-141).*

In matters of facts, those towns can be considered as a symbol of villages that the colonizers or explorers were discovering when they came to Africa (especially in Nigeria) with a mission of civilizing the people. Furthermore, the brave hunter discovered the way the people were living in the towns mentioned above. He also discovered how the throne was structured or organized in those towns, as well as how the power was. I think, the palace of the king, and the throne of the Witch-Mother in the novel cannot put in doubt all this. He likewise discovered how the people of those towns or villages practiced witchcraft or magical. This can be illustrated in the novel by the Witch-Herbalist or the Witch-Mother of the Remote Town concerning her use of witchcraft in healing the burdens of different people coming from the surrounding villages. For instance, the brave hunter assisted and observed how this Witch-Mother was healing the burdensome people in the Hall of Assembly. At last, the Brave Hunter discovered Traditional Medicine in those towns or villages. For instance, he discovered the "Free-Tree of Great Ordeal" and came to realize that this fruit-tree only belonged to the

"Born and die Babies." Then, it is forbidden for other races to eat its fruits.

In summing up, it is obvious to say that during the first voyage which is from the Rocky Town to the Remote Town of the witch-mother, the Brave Hunter discovers things like: villages and towns, such as: the city of the "Born and Die Babies", the town of the mountain and The Remote Town of the Witch-mother, the jungle people who are the "Wealthy People" of the universe, the throne and Traditional Medicine which belong to the jungle people. In our view, Amos Tutuola in his novel, "The Witch-Herbalist of The Remote Town", tries to explain how the colonizers came to Nigeria, and how they were discovering things. This has been clear with the first journey of the Brave Hunter. As it can be observed, in the following section, we are going to examine the second journey of the Brave Hunter that is from his native village (The Rocky Town) to the god and goddess of the river.

### **Discoveries Under The River**

In this section, we focus on the Brave Hunter's discoveries during his second journey in the novel from The Rocky Town to the god and goddess of the river. The main concern is to show what the townspeople thought about the civilization of the people who live under the river. Below, I consider first some issues which lead to this second journey.

Before starting, it is useful to recall that the Brave Hunter, during the first journey on the way to The Rocky Town, stopped and ate the soup from the cruse, which was especial for his barren wife, Lola, because of his "first mind's advice" and hunger, but did not know what will happen to him later. In this perspective, both the wife and husband after two months of eating the soup of the Witch-mother of The Remote Town conceived. In this regard, the Brave Hunter declared:

*I was so much surprised that she conceived unfailingly within two months of eating the wonderful soup. But my great sadness again was that I as her husband conceived as well. As the belly of my wife was swelling up every day, it was so my own belly was swelling out as well. As I was extremely happy that my wife to whom I had been married for the past fifteen years had conceived at last, it*

*was so I was extremely sad because it was revealed to me now that I had conceived like a woman (p.p.179-180).*

For this reason, the hunter could not sleep by both day and night. He was thinking only about this misfortune. Accordingly, when it was five months after his wife had conceived, the people of the Rocky Town, as they loved the hunter and his wonderful family, were very glad to see the Hunter's wife in that state of pregnancy. But, they were also confused to see the swelled-up belly of the hunter. But the Hunter himself knew quite well that it was pregnancy for, he "had eaten from the soup which made" his wife pregnant (p.180). Next, when the Hunter's family and the family of his wife noticed that the belly of the Hunter which had swelled out was pregnancy and not illness, they became unhappy, while the rest of the people in the city started to make the mockery to the Hunter. They were saying one another with laughter: "this is the first time we see that the wife and husband have conceived together! But we shall wait and see how the husband will deliver his own pregnancy" (p.180).

This issue was very sad and complicated because it troubled the peace in The Rocky Town. Consequently, "the oldest people in the town said further that in order to bring peace to the town they would sacrifice" the Hunter and his partner, Lola and all of their property to the god and goddess of the river within a few days (p.181). This reaction was connected to the tradition of the Rocky-Town. In this way, the tradition recommends that if someone has committed in the village, he or she has to be sacrificed to the god and goddess of the river. So, both the Hunter and his wife were sacrificed to the god of the river, because the Brave Hunter has conceived like a woman. It is incredible in the village. In this respect, the Brave Hunter said:

*Although my father, mother, my wife and her mother were weeping louder at this time, I assured them that the more I conquered the Crazy Removable-Headed Wild Man, the Abnormal Squatting Man, the Long-Breasted Woman of the Mountain, the Hideous Devil-Worshipper and his followers, etc. when I went to the Remote Town, so it was certain that I would conquer whomsoever I might meet in this my second journey. And I*

*had a strong belief that I would return to the town safely with my wife, though there was none of the people who had been sacrificed to the god of the river who had returned. It was like that I assured my father, mother and my father-in-law this morning (p.183).*

This passage explains the Hunter's courage and the promise that he made to his family members. Next, in chapter 34, that is "Under the River", the author describes the starting point of the Hunter's second voyage that is from the Rocky-Town to the god and goddess of the river as well as the way in which the goddess of the river treated the swelled-up belly of the Brave Hunter to normal.

As we have said above that this section focus on the Hunter's discoveries during the second journey, so it is clear in the novel that when the Hunter and his wife arrived "under the river", the first thing to discover there was the town. According to the hunter, to my fear during this journey, "within one sixtieth of a twinkling we were in from of one beautiful mighty building which was in a beautiful town which was under that river" (P.187). Secondly, when the hunter and Lola were received by the king and queen (the god and goddess of the river) in their town, they both the hunter and Lola, discovered that there were some people who lived under the river. As a matter of fact, both the Hunter and his wife discovered that the people under the river were very respectful as regards the way they received them in their town. According to the hunter, when they received us in their sitting-room, "they bowed for us with great respect again as if we were a king" (p.187) and then, they served us their delicious food, as we were hungry, we ate the whole food within a few twinklings. According to the hunter:

*After we had satisfied our hunger, many kinds of drinks were brought to us and to them as well. But as my wife could not drink, I started to enjoy the drinks as much as the god and goddess were enjoying their own (p.p.187-188).*

To mean that the hunter and Lola, discovered the very "delicious food" and "many kinds of drinks" that belonged to those people under the river. In the same way, as soon as the hunter had started to enjoy the drinks, according to the Hunter, the god began

to introduce himself and the goddess to him in these lines:

*I am the god of the river who your people in your town are worshipping, and to whom your people are sacrificing many things in which human beings are included. I am the king, and the goddess who is my wife (...) we live comfortably in this town. Although the people of many towns sacrifice human beings, whom they dislike, to us, alas! We don't kill or eat human beings but we keep them safe and we use them as servants. We have the power to come to any town*  
(p.188).

This extract explains how the brave hunter discovered that the god of the river that the people were worshipping in the Rocky Town, was a living god or king, and came also to realize that the people they were sacrificing in the village of the Rocky Town to the god and goddess of the river were not dead but detained there as the servants. Here, Amos Tutuola uses a symbolic representation of things to show how the Europeans were coming to Africa, especially in Nigeria during the colonial period, as well the things they were discovering through their journeys. By using the issue of "sacrifice of the people" who were kept under the river as the king servants, the author also tries to explain the way African people were captivated by the Europeans in Africa and brought to Europe as slaves.

As we have already indicated above, we would just like to emphasize that majority of the people who were being sacrificed to the god of river were detained there for years. However this time, the god and goddess of the river told the Hunter and his wife, Lola, that: "we shall not detain you and your wife but we will send both of you back to your town, though the children of the god and goddess must not be sacrificed to the god and goddess of the river" (p.191). They reacted in such a way because; they noticed that the Hunter was the son of the Chief Priest and Pagan and his wife, Lola, the daughter of the Progenitor who assists the hunter's father to perform the sacrificial ceremonies in the Rocky Town. So, they were both the children of the god and goddess of the river. In this regard, the god of the river declares: "Thou shall not sacrifice the children of the god of the river to the god of river! It is

forbidden! The people of your town were wrong to sacrifice both of you to us!" (p.189). This reaction is in relationship with the tradition of the village. This is the reason why, they told the Husband and his wife, Lola that "the people of your town must stop sacrificing human beings to us because we do not eat people" (p.189). For this reason, the Hunter stood up, and "explained to them that the people of my town sacrificed us" to you "so that peace and good luck might come to the town" because of my swelled-up belly (p.189).

In this connection, the goddess asked the Brave Hunter respectfully the following interrogation: "how did you manage to get these two heads?" "Will you please give us the two Removable-Heads? I promise, if you give them to us, we shall treat your swelled-up belly so that it becomes as normal as before" (p.190-191). This was the only condition maintained by the god of the river before treating his belly to normal. It is also important to recall that the "two Removable-Heads were the Hunter's trophies when he went to the Remote Town" (p.193). So, it was when the Hunter agreed to give them the heads, "then with gladness the god started to treat" the swelled-up belly of the Hunter. In this sense, the Hunter remarks:

*The kind of the treatment was that he struck my belly three times with a heavy club of bone every morning. It was like that he did for many days until my pregnancy disappeared entirely. But a few days after my pregnancy had disappeared, my wife was delivered of a male child. So, with happiness, the god and goddess took great care of her and the baby for the period of three Months* (p.p.191-192).

This quotation explains how the Hunter discovered the treatment of Traditional Medicine which was based on witchcraft. I would like to add that after treating the Hunter's swelled-up belly, the god of the river decided to send the Hunter and his wife, Lola, together with their newborn baby and all the people who were sacrificed there for years ago. This return was incredible by the people of the village of The Rocky Town. This is the reason why, all people in the village considered the Brave Hunter as a hero as regards this return. In chapter 35, we can read: "People Thought That We Were Deads", Amos Tutuola describes the return of those people who

were sacrificed to the god of the river for years as a matter of joy.

### **Conclusion**

This Article scrutinized the Brave Hunter's discoveries during his two journeys in Amos Tutuola's novel, "The Witch-Herbalist of The Remote Town." The aim was to show some aspects of Nigerian civilization, especially the Yoruban civilization in terms of beliefs, culture, and tradition that the Brave Hunter discovers during his two journeys in the novel. Then, the research question that guided this study is: What Amos Tutuola symbolizes in writing the two journeys in his novel, "The Witch-Herbalist of the Remote Town?"

Through a socio-psychological approach, the study findings reveal that Amos Tutuola, in writing the two journeys of the Brave Hunter that is from The Rocky-Town to The Remote-Town of the Witch-herbalist, and from The Rocky-Town to the god and goddess of the river, uses a symbolic representation of things to depict how the Europeans were coming to Africa, especially in Nigeria during the civilizing missions.

This resulted to the conclusion that the European colonizers discovered many things in Nigeria through their journeys. So, they discovered the towns (or villages) and their beautiful buildings, the people who lived in those villages, their delicious foods and many kinds of drinks that belonged to those people. They also came to realize that people they met there were not eating the people, because they thought that in Africa, especially in Nigeria people were eating the other people. Those colonizers represented in the novel by the Hunter and Lola, his wife, discovered that the people of Africa (in Nigeria) were respectful and they had their own ways of living, because they had their kings (the case of the king who lived under the river can be pointed out). They also discovered that the people in Nigeria had a good treatment for healing their illnesses, which was based on witchcraft and Traditional Medicine. So, they discovered African witchcraft and Traditional Medicine. As a result, they did not think of going back home, because of the things they found there. This reality is very clear in the novel with the behaviours of the Brave Hunter who forgets his goal of going to the Remote Town because of the dance and the civilization that he discovers on the road to the Remote Town of the Witch-herbalist.

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