


# Appendix I. Detailed listing of over two hundred individual mythemes in the dataset

[ both in Appendix I and II there remarks contain still a lot of interesting observations that ultimately may have to be incorporated into account in the main text of this study ]

The following mythemes have been assigned and numbered in the arbitrary order in which they presented themselves in the data set. In a later stage, the original ethnic provenance of each numbered item should be given.

[ check all parallels indicated in the footnotes here, against the lists of Greek, Biblical and Egyptian parallels in a later Appendix ]

NUMBER [ MUST REMAIN FIXED ]	DESCRIPTION OF MYTHEME	PROVENANCE [ TO BE COMPLETED FOR ALL ENTRIES ]
0	virgin birth	Hausa, Karanga, Khoi-San, Luba, Ibibio
1a	There is a sky god	Ibibio
1b	The sky god is rain	
1c	The sky god is thunder and lightning	
2	sky god lives on the earth	
2a	variant : sky god lives below the earth	Pigmy
3	after (2), sky god retires to the sky	
4	human sacrifice to the sky, sky-god, or meteorological phenomena especially rain	Ibibio
5	god = father = sun	Kaffa = Omo
6a	In the beginning sky and earth were one, but they came to be separated	
6	origin of human society is [the culture hero's ] descent from heaven (sky, clouds) to earth	Luo
6c	variant: ascent of heaven from underneath the earth	Pigmy and Nandi
6b	First humans descended from heaven as a couple, man and wife	
6c	Origin of all plants, animals and humans was in the sky, with the Supreme Being, whence they later descended to earth	
7	this descent is along a thread	
8	that thread is a spider's	
9	a demiurge is set between the Supreme Being god and the world	
9a	The demiurge may be the messenger of the Supreme Being	
9b	The messenger may be the hare, or a bird	
10	that demiurge is a trickster	
10a	That demiurge is a leopard	
10b	That demiurge is lightning > 53	

10c	That demiurge is the Supreme Being's son	
11	the demiurge's typical and original environment is water	
12	descent from the demiurge gives prerogatives of priestly or royal leadership	
13	the demiurge/trickster is a killer	
14	the demiurge/trickster embodies the celestial pole	
15	the celestial pole is a spear	
16	there is an Supreme Being	
16a	The Supreme Being created the world	
16b	The Supreme Being is associated with heaven = 1a	
16c	Oaths are sworn invoking the Supreme Being	Basongo, Congo
17	the Supreme Being is associated with bones	
18	the original creation involved the World Egg	
18a	The sign  is considered to depict the Supreme Being after the act of creation	Fulsi (Burkina Faso)
19	the original creation involved the Original Darkness	
19a	the original creation involved the Original Waters	
20	when the egg broke the constitutive oppositions of the world were released / came into effect	
21	The Supreme Being was white / fair-skinned	Khoi-San   <b>check</b>
22	The Supreme Being was gigantic	Khoi-San   <b>check</b>
22a	The Supreme Being was had low skin pigmentation (was white)	Khoi-San   <b>check</b>
22b	The Supreme Being [ but note that he is only one of a pair, Great Destroyer and Great Supreme Being ] was a Mantis [ the Destroyer ]	Khoi-San   <b>check</b>
22c	The Supreme Being has a staff as attribute cf. 15	Khoi-San   <b>check</b>
22d	The Supreme Being is identified with the moon (variant: created the moon, 22d1)	Khoi-San   <b>check</b>
22d1	The Supreme Being creates the moon out of his old shoe	Khoi-San   <b>check</b>
22e	The Supreme Being was initially good, but turned evil	Khoi-San   <b>check</b>
22f	Supreme Being had two sons	Khoi-San   <b>check</b>
22g	Supreme Being had birds as messengers	Khoi-San   <b>check</b>
22h	Supreme Being was a shape-shifter, assuming theriomorphic shapes	Khoi-San   <b>check</b>
22i	Supreme Being died because of plants	Khoi-San   <b>check</b>
22j	Supreme Being was eaten by ants	Khoi-San   <b>check</b>
22k	Supreme Being was shamanistically restored to life through manipulation of his bones cf. 17	Khoi-San   <b>check</b>
22l	Supreme Being swallowed by 'Great Devourer' which however spat him out [ cf. entry 32 ]	Khoi-San   <b>check</b>
22m	Supreme Being had a wife	Khoi-San   <b>check</b>
22n	Wife of Supreme Being gave birth to a wild herbivorous quadruped	Khoi-San   <b>check</b>
22o	Supreme Being identified with the thunder and rain	Khoi-San   <b>check</b>
22p	Supreme Being increases the herd	Khoi-San   <b>check</b>
22q	Supreme Being has impaired lower limbs	Khoi-San   <b>check</b>
22r	Supreme Being is first ancestor	Khoi-San   <b>check</b>
23	Luminaries sun, moon, stars, appeared	Khoi-San   <b>check</b>
24	Creation through vomiting	Khoi-San   <b>check</b>   <b>v</b>
25	Emergence of the dry land from the waters	Khoi-San   <b>check</b>
26	Creation of plants as separate phase	Khoi-San   <b>check</b>
27	Humans and animals created together	

27a	Cattle part of creation	
28	Basic implements part of creation	
28a	The basic implements are razor, healing tools, and meteorites	Bushong
29	The creation of kingship	
30	The separation of heaven and earth (cf. 6a)	
31	Mankind created by killing snakes	
32	A man-eater swallows (all available) humans but these are later released [ cf. 221]	
32a	When the man-eater is killed with the assistance of domesticated dogs	
32b	people released when the man-eater is killed by a bird who took gigantic size	
32c	released by the son of a woman protagonist after he had grown up	Zulu and Basuto
33	Lighting is associated with a rooster > 49	
34	The first humans were brother and sister	
35	Who lived incestuously	
36	They were Lightning (female) and Rainbow (male)	
37	Lighting died and Rainbow took their children to heaven	
38	There were two Supreme Beings who are each other's opposites	
39	People are led into a hole, but released again	
40	39 results from the action of two opposite Supreme Beings	
41	The Great Destroyer can also restore life in death	
42	The Supreme Being created the animals	
43	The Supreme Being is venerated in stones	
44	The Supreme Being dies and lives again, in a cyclical succession, which also include an infant state	
45	The Supreme Being is born from a herbivorous virgin (cow)	
46	The Supreme Being lives incestuously with his mother	
47	The Supreme Being was associated with honey	
48	The Supreme Being(s) came as a pair of opposites	Khoi-San and ... [ add ]
49	Lightning is a bird	
50	Lightning bird is connected with the eland	
51	Lightning bird suck people's blood and is therefore connected with witchcraft	
52	Lightning bird leaves its eggs at lightning	
53	Lightning is the messenger of the Supreme Being, announcing death	
54	Spear may be a variant of the celestial axis	
55	Which pierces the monster of earth or chaos or Primal Waters	
56	The man-eating monster is associated with the (Primal) Waters > 19a	
57	Organising the (Primal) Waters is part of the act of creation	
58	The Supreme Being is the sun	
59	The Supreme Being is miraculous and a monster	
60	The Supreme Being is associated with the wind	
61	The Supreme Being is associated with the spiral, spiral movement	
62	the relevant division of the world is between upperworld and underworld	
63a	What we have today is a secondary dispensation – after the first world and mankind was destroyed...	
63b	...by the Supreme Being [the theme of the flood, but not	

	always with water ]	
64	In this primary destruction the initial separation of sky and earth was undone	
65	The underworld is Kalunga-Ngombe: 'Cattle-Grave'	
66	Fraternal conflict among first men	
67	The Supreme Being intervenes in 66 by taking one of the brothers to heaven	
68	First man of 67 ascends with servant and dog	
69	the rival messengers announcing the contradictory verdicts as to humankind's death, were 'the king's' [ Supreme Being's ] son, and a lizard [ lizard reminds us of the snake of paradise, the king's son of the demiurge, but also of Adam, and of the second Adam, Christ ]	
70	Milky Way is the Supreme Beings path to the sun in order to renew himself (Pygmies)	Pygmies
71	The rainbow mediates between the supreme sky god and the people (Pygmies)	Pygmies
72	Rainbow and Thunder are enemies, the Rainbow is victorious (Pygmies)	Pygmies
73	It is the Supreme Being who causes pregnancy, aided by the husband (Nilotic)	Nilotic
74	Milky Way associated with elephants	
75	Humans build a tower into heaven, but it collapsed, after which they were dispersed	
76	First man descended from heaven with two wives, seeds, and fire	
77	The reason why people build the tower into heaven was to wage war on the sky god	
78	A son robbed his elder brother from his birthright by dressing in a goatskin and receiving the blessing of his father, who thought the elder son, with more hair, was before him	Masai
79	Originally humankind dwelled with the Supreme Being under a sacred tree	
80	The Supreme Being is equated with the sun	
81	Ascent to heaven not by means of a spider's thread but an entire web	
82	The Supreme Being first dwelled on earth, but retired to heaven	
83	Humans sought to follow the Supreme Being at 82, but failed	
84	Building the tower was to replace the original spider's web to heaven	
85	The beard of the Supreme Being is a ladder into heaven	
86a	When all mankind had been swallowed by the ogre, the rescuer was to be a young man...	Basuto
86b	... born in an old stable	Basuto
87a	The rescuer of mankind as in 86 was recognised to be a sorcerer...	
87b	... , rejected by mankind...	
87c	... turned into a stone...	
87d	... and thrown into the water	
88a	Only Little Red Body is swallowed by the ogre,...	
88b	... who owns the Primal Water, ...	
88c	... but normally lives on high; ...	
88d	... Little Red Body cuts himself out of the ogre. ...	
88e	... a frog warns the owner	

89a	Lueji is a female chief or queen	
89b	Lueji is not a female chief or queen, but a female serpent, cut into pieces and thrown into a water jar	
90	The first human was bisexual and produced seven descendants (Masai)	Masai
91	The Supreme Being has a brother, and the Milky Ways is that brother's cattle track	
92	Nehanda (evening star or child of sun and moon) Mavudze's daughter, divided the river Nyanza in order to enable her people to pass over it dry-shod by striking it with her apron.	Karanga
92a	Murongo was the evening star, who gave birth to animals, boys, and girls. Then she married a serpent who killed Mwedzi [ = MOON ], her husband, and Murongo was buried together with him	Karanga; cf. Frobenius 1931 – this is Bantu <i>suttee</i>
93	The Supreme Being taught people agriculture and created the snakes	
94	After humankind had been created, and the Supreme Being had ascended to heaven, the Supreme Being sent a human couple down from heaven with the first fire	
95	There is a struggle between the Rain god and the Rainbow Serpent – the latter prevents the rain but is decapitated by the former	
96	Spider Ntande helps hero by weaving a bridge across a river	
96a	The hero Mikombo was born by the virgin Kalowa. He had <i>a little red feather on his head and a string of red beads around his neck</i> (Luba, Kasai).	
97	the world was originally made out of the numerous segments of the sacrificed cosmic serpent Minia, God's first creation	
98	The Supreme Being is Mpungu, his son is Nsambi, sent down to look after humankind (Nsambi=the demiurge)	
99	The Supreme Being first lived on earth, then retired to heaven	
100	The Supreme Being has impaired lower limbs (sore knee, wounded knee, only one leg)	
101	The Supreme Being is a blacksmith, working with his sons in a deep hole under Mt Elgon [ = volcanic ], forging the first hoes	
102	The sky god descended to earth with the means of food production	
103	The sky god died	
104	The origin humans came from a tree	
105	A flood decimated the first humans	
106	The star wives of the moon (Mwedzi) killed him and revived him periodically	
107	Not the star wives of the moon (Mwedzi) killed him and revived him periodically, but it was the serpent who killed him and one of the wives, the evening star; she was buried with Mwedzi	
108	Destruction of the primary humans was not by flood but by fire	
109	Mwari was called father of Runji, who seweth the heavens like cloth.	
109a	Runji, the 'Son' in the divine triad, was 'the iron needle'	Karanga
110	Woot and Mweel are the first humans, a pairs of siblings	
111	Woot has intercourse with his sister Mweel and then abandons her; this causes unending darkness, which is only lifted when Woot returns and establishes a social order based	

	on sister exchange between men	
112	Birds as messengers	
113	The ladder into heaven	
114	The connection to heaven is a spider's web or thread	
115	Ntanda stands both for the planet Venus and for the central pole of a hut (Nyanja).	Nyanja
116	The connection down from heaven to earth is a strip of hide	
117	Cattle are the principal thing to descent from heaven	
118	The head of Nkongolo, the rainbow serpent king, was buried under a termite mound and his body under a river (Luba).	Luba
119	Nzambi is the Supreme Being	
120	Nzambi is the son of the Supreme Being, who himself is called Mpungu	
121	Nzambi is the sun	
122	Lightning is considered god's axes	
123	Nyambi is sky and Nzambi-Mpungu is earth, sacred marriage	
124	The moon is the wife of Nyambi the sun	
125	The rainbow snake is a twin and doubly bisexual	
126	the Supreme Being is bisexual	
127	The cult of the god is restricted to women	
128	A cunning boy stole fire from the house of Obassi Osaw in heaven and brought it down to earth. He was punished by having to go lame for the rest of his life.	
129	Impaired lower limbs	
130	Twins are special representatives of the Supreme Being	
131	Triples are special representatives of the Supreme Being	
132	In the beginning there were primal waters and the sky	
133	the Supreme Being forgot to bring a particular seed from heaven, returned for it, but never made it back to earth	
134	White cloth on a tree (flag) is the symbol of the divine	
135	Venus is the dog of the moon	
136	The sun cult is reserved to men	
137	The moon cult is reserved to women	
138	The secondary creation of mankind after destruction (through fire, but mostly through flood) of the first mankind	
139	138 occurs often in combination with the theme of the ogre and release by young hero	
140	The first humans were imprisoned in a mysterious vessel, from which they were liberated by the Supreme Being	
141	The Supreme Being broods on the cosmic egg [ Ruwa, the sun, is conceived of as brooding by night as well as by day over our human world ].	Chagga
142	The Supreme Being changes his skin like a reptile, a snake	
143	The Supreme Being gave plants to the first people,	Chagga
144	143, but he forbade them one particular plant, which was in the middle of the garden (Chagga)	Chagga
145	After a cataclysm Setu was the cultural hero, married his sister	
146	Setu is identified with Orion	
147	the three stars are Setu's penis, directed at the Pleiades, young virgins to become his wife	
148	Red is the colour of lightning	
149	The lightning are husband and wife	
150	The thunder god is a blacksmith	
151	Thunder causes the eggs of lizards and crocodiles to hatch	

152	It is the Spider who brought the first fire	
153	Spider brought the first fire not from heaven but from inside a cow, and he moved out on the cow's breaking wind	
154	Spider was taken out by the people, fastened to a palm tree and beaten because of the murder. Because of the beating he acquired so many legs. Then he was released, but he was cripple. [ impaired lower limbs ]	
155	The old astrological notion of the Dragon's Head and Dragon's Tail appears to have an influence on Venda myth	Venda
156	First humans were created by the Supreme Being out of the kneecaps of the bisexual Evening/Morning star	Tumale Northern Sudan, Kordofan
157	There was the Evening/Morning star, who was bisexual	Tumale Northern Sudan, Kordofan
158	The Supreme Being destroyed all of humankind by fire	
159	The Supreme Being is a man with huge wings, whose movements cause lightning and thunder	
160	Stones were venerated in Tsui I // Goab's cult, they were covered with red ochre.	Khoi-San
161	The Supreme Being equated with the moon cyclically undergoes death and rebirth	
162	The first murder triggered the flood	
163	the owner of the ark first let out a dove and a vulture	
164	The ogre is an elephant	
165	The creator of mankind has died	
166	Unkulukulu was the Lizard of the myths about the origin of death.	
167	The creator of mankind was not the Supreme Being but an demiurge	
168	The demiurge is venerated by stones thrown on his tomb, or by the erection of a cairn	Khoi-San
169	The demiurge is the god of thunder and lightning	Khoi-San
170	the son of Heitsi-Eibib was white	Khoi-San
171	There were four original ancestors	
172	A girl has to be sacrificed for rain, preferably in an anthill, from which then a tree will grow into heaven, its top will turn into a snake and send rain	Shona
173	The sky god is venerated in stones believed to have fallen from the sky	
174	The chameleon went up a thread connecting heaven and earth and persuaded the deity to send rain	
175	The thread of 174 was arranged by Khebioso, the Lightning Bird	
176	The thunder and rain god is a ram and has an axe in his mouth	
177	There is a mother of all animals	
178	The people originated from a tree called mu-senda or ensanda	Congo
179	The people chased the sun from earth into the sky	
180	The people chased god into the sky	
181	The ancestors arrived in a 'swimming house' with cattle	Nama Hottentot i.e. Khoi-San
182	The primal ancestors are white men	
183	In the beginning earth and sky were not separated	
184	In the end the sky will fall upon mankind	
185	Originally, people died by bursting like a gourd.	Chagga
186	The creation started with a point of sound	

187	A little bird snapped the path between heaven and earth with its bill	
188	It is a string or rope that connects heaven and earth	
189	A women let down a rope from heaven and animals climbed up it	
190	Earth and heaven were separated by a woman's pestle	
191	The altar of the sky god is a forked branch (Ashanti).	Ashanti
192	The earth deity is seated on a great dung-hill.	Kassunas Fras
193	The origin of the world was a tree	
194	It is the people who cut the rope between sky and earth	
195	It is the blue bird who killed the ruler of heaven	
196	Humanity began with two ancestresses who fell from heaven	
197	Cosmic egg and lightning started the world	
198	When in the beginning the sky split all semen fell onto earth	
199	Early people had tails	
200	Tails may spring from eating sticks	
201	It is the flood that turned humans into monkeys with tails	
202	... a man who has killed an enemy in battle paints a red circle round his right eye and a black circle round his left eye	
203	A murderer or killer needs to be ritually cleansed in contact with the earth	
204	The murderer must have a spotted face	
205	regicide is the standard end of a reign after a few years	
206	A virgin boy and a girl have sex and are killed at a king's accession	
207	A red domestic cock is the thunder-bird (Bakerewe, in the Victoria Nyanza Lake).	Bakerewe, in the Victoria Nyanza Lake
208	The ogre was killed by lightning	
209	The Supreme Being is a bird who produced lightning by shaking its tail	
210	The cosmogonic egg is found (Pangwe of West-Africa).	Pangwe of West-Africa
211	The founding of a new town repeats the creation of the world. A square or circular enclosure is put round the centre with four gates corresponding to the four points of the compass. A bull sacrifice and the erection of a phallic altar are part of the ritual .	Mande
212	Many years ago the Greats of the Sky (Eyuru) let the sky fall on the earth; almost all the people were killed	Herero
213	It is the sand fly who brought the fire from heaven	
214	The cosmic egg is found in West Africa.	
215	There is a tradition of a god spat out	Basuto, Zulu
216	Humanity originated from snakes.	Khoi-San
217	A spider created the world.	
218	God is called 'rain'	Lubari
219	The first woman was the sister of Death and the cause of human mortality	Baganda
220	The moon seeks whom she may devour.	Central Africa
221	Human sacrifice to new moon	
222	The moon is inhabited by three beings, similar to men in appearance but provided with enormous ears which completely cover their faces. One of these is white and the other two black and they existed before man was created (northern Ashanti).	Northern Ashanti



223	The hare is the messenger of the moon, pronouncing mortality upon mankind (South-Africa).	South-Africa
224	One of the first man's two wives cast off her old skin and was renewed. The second wife discovered this and saw her co-wife radiant with renewed beauty and youth. Both women died and death was thus introduced.	Upper Congo
225	The only child of a man and woman was eaten by a python. The parents called four men to their assistance. They killed and skinned the snake and restored the child to life. The snake's skin was thrown into the air and never fell back again. Its head became the sun, its tail the moon, and its spots the stars	Northern Ghana
226	At the time of the great flood all human beings resumed their original shape; the men turned into monkeys and the women into lizards	Congo
226	Glass beads are called 'eggs'.	Zulu

# Appendix II. Detailed reasoned account of the construction of about twenty Narrative Complexes as constructed on the basis of the detailed listing of over two hundred individual mythemes in Appendix I

[ also number (II.1, II.2, etc.) the mythemes per Complex; the Complex is not really a mytheme; in a later stage the mythemes may be compared with those of the Finnish catalogue of Aarne-Thompson]

the numbers occasionally preceding descriptions of mythemes, refer to the numbers of mythemes in the previous Table.

the following table contains still many analytical and comparative observations which may be worked into a later version of the main text of this study

[ many of the analytical remarks in this Appendix and/or its footnotes would be more effective if transferred to the main text of the present study ]

mytheme	Provenance and remarks
<b>COMPLEX 1. THE SEPARATION OF HEAVEN AND EARTH</b>	
Prior to the state of being separate but connected, there was no heaven, but only earth: heaven and earth were one	
Then they were separated	
At which moment a Supreme Being left earth and went to live in heaven <sup>1</sup>	Cf. Genesis 1f, where God walks on earth
Humans sought to follow the Supreme Being but failed	This may also have been a reason for the construction of the tower
There is a variant according to which at first heaven was underneath earth, then superimposed itself upon earth <sup>2</sup>	This variant is found among Pygmies and Nandi pastoralists. It may reflect an older state where the sky religion had not yet been established, and earth and underworld were the two main cosmological realms
When in the beginning the sky	

<sup>1</sup> The *deus otiosus* theme, see footnotes above.

<sup>2</sup> This may be an old variant of the underworld image, before sky religion arose.

split all semen fell onto earth	
<b>COMPLEX 2. THE SUBSEQUENT CONNECTION BETWEEN HEAVEN AND EARTH, AFTER THEIR SEPARATION</b>	<p>General Bantu: the sky religion is part of the pan-Bantu cultural heritage (cf. The frequencies in table 1!) But with admixture of older forms</p> <p>1 becomes 2; 2 becomes three (with goddess, demiurge, and adversary/messenger) – this is Orphic, Egyptian cosmogonies, and Dao De Jing.</p>
today heaven and earth are separate and unconnected	
however, in the past they were separate but connected	<p>This is the first duality, a theme further elaborated in the narrative complex ‘fundamental duality’, which may or may not be to be subsumed under the present complex. However, not that the original duality is cosmogonic (the virgin producing her ‘only born son’ John 1-14) but also unequal, and that the subsequent equality between heaven and earth is really a masculinisation of the original cosmogonic moment: the male junior god becomes the equal of his mother, the senior female god</p>
<p>the connection consisted of a one-dimensional element:</p> <ul style="list-style-type: none"> <li>• rope,</li> <li>• chain,</li> <li>• fibre</li> <li>• thread,</li> <li>• spider’s thread – sometimes extended two-dimensionally to an entire web<sup>3</sup></li> <li>• spider</li> <li>• winged insect (midget, bee, fly)</li> <li>• strip of hide</li> <li>• ladder<sup>4</sup></li> <li>• celestial axis</li> <li>• the planet Venus or Jupiter as head of the celestial axis (even though astronomically this is nonsense)</li> <li>• pole [cf: 115: <b>Ntanda stands both for the planet Venus and for the central pole of a hut (Nyanja).</b> ]<sup>5</sup></li> </ul>	<p>The notion of the celestial axis will undergo considerable change when applied to the Southern hemisphere. E.g. from Bulawayo, Polaris (or whatever was the actual polar star at that point in time, within the 25800 years of the precession cycle) has never been visible, remaining 20 degrees under the horizon. Thus one finds in the sub-Saharan cosmological material the notion of a celestial axis which no longer ends in the Northern celestial pole, but in the Southern one. This may be one reason why in the sub-Saharan material, planets, especially Jupiter and Venus, are cited as heading the celestial axis, which of course is astronomical nonsense (given planet’s motion along the ecliptic, largely independent of the diurnal rotation of the heavens due to the rotation of the earth’s axis)</p> <p>The cloth on a pole, a symbol of the divine throughout the Old World (cf. imiut -- the Ancient Egyptian portable shrine), is a representation of the cosmic axis topped by a star (or by the circumpolar stars)</p>

<sup>3</sup> There is no mention of the fact that Nyambi is actually a spider herself.

<sup>4</sup> This is also a biblical and Egyptian theme: Jacob, Horus and Seth

<sup>5</sup> This connotation also with other groups, e.g. Nyanja, Karanga. [ in a later stage, add map of ethnic groups mentioned for sub-Saharan Africa ] . Inevitably, the central pole of a thatched dwelling evokes

<ul style="list-style-type: none"> <li>• reed</li> <li>• a woman's pestle</li> <li>• cudgel, club (which when struck may produce lightning)</li> <li>• staff</li> <li>• spear<sup>6</sup></li> <li>• tree of life</li> <li>• the one-sided being Luwe, who is in effect the demiurge, i.e. son and husband of the Supreme Being (Mwari!)</li> <li>• lightning</li> <li>• fire</li> <li>• rain</li> <li>• meteorite</li> <li>• the Supreme Being's beard</li> <li>• air (Shu)</li> <li>• wind</li> <li>• a spiral, reminiscent of both air and lightning</li> </ul> <p><b>[the eland is a lightning animal because of its spiral horns]</b></p>	
the line connecting heaven and earth may also be interpreted as a blood line, in which case the Supreme Being becomes the first ancestor	
The first animals descended along this connection (but some may have ascended)	
The first animals, especially cattle, <sup>7</sup> descended along this connection (but some may have ascended)	But the creation of cattle appears secondary here, and may be more originally a part of the Earth And Underworld Complex
The first humans descended, as culture heroes, along this connection (but some may have ascended, e.g. after conflict among them)	
The first implements descended along this connection (but some	If these are explicitly said to be 'razor, healing tools, and meteorites'. we appear to find ourselves at the origin of

the celestial pole, and vice-versa. The same symbolism attends the central pole (morathe) of the peasant's dwelling (gurbi) in the highlands of north-western Tunisia (van Binsbergen, field notes, May 1968) and elsewhere in the circum-Sahara region (Pâques 1964).

<sup>6</sup> Cf. von Sicard 1968-69; van Binsbergen, in preparation (leopard). [ we need an extensive footnote on the celestial pole in the astronomical section of the dating chapter of the present paper ]

<sup>7</sup> Typical of the Masai as pastoralists.

may have ascended)	circumcision, leechcraft, and metallurgy
After humankind had been created, and the Supreme Being had ascended to heaven, the Supreme Being sent a human couple down from heaven with the first fire <sup>8</sup>	
The first fire descended along this connection, and therefore the knowledge of and capability for metallurgy	
A cunning boy stole fire from heaven and brought it down to earth. He was punished by having to go lame for the rest of his life.	Prometheus, the celestial axis (one pole), hence Luwe, combined into one [Prometheus is really the demiurge, hence he must suffer ]
It is the midget (sand fly) who brought the fire from heaven	Association with the celestial cow, Anansi. Neith, Anahita, Athena, link up with the Prometheus theme.
It is the spider who brought the first fire	
Spider brought the first fire from inside a cow, and he moved out on the cow's breaking wind	Somewhere here we find the idea of fire from heaven, but heaven became a cow, and cows may be both celestial and infernal – again this looks like a very old layer – also the very horizontal imagery and the emphasis on farting suggest very ancient lack of sophistication
[ THERE IS NO EXPLICIT MENTION OF THE MANTIS BRINGING THE FIRE, BUT THAT IS TO BE EXPECTED ]	Faint echo of the descended Nyambi being killed by the people, and of the tree into heaven and of luwe.
Spider was taken out by the people, fastened to a palm tree and beaten because of the murder. Because of the beating he acquired so many legs. Then he was released, but he was cripple.	Tumale Northern Sudan, Kordofan again the suggestion that luwe, with impaired lower limbs, has much to do with the origin of mankind; Hephaestus / Ptah with his limp turns out to be a variant of the luwe figure, and closely related to Prometheus ;
First humans were created by the Supreme Being out of the kneecaps of the bisexual Evening/Morning star <sup>9</sup>	it is also interesting to note the association between the planet Venus and this practice, while in Greek mythology Venus /Aphrodite was the spouse of Hephaestus Vulcan, and Athena was almost impregnated by Hephaestus. please note that Vulcan is especially the roman god of fire, and as such he is closely associated with lightning. it is lightning which brings fire from heaven to earth – and the oldest iron was meteorite iron, sideros.
	incidentally, we can now understand the myth of Erichthonios (cf. van Binsbergen 1997, ' Alternative...') as a very old play on the cosmogonic implications of virgin birth. lighting

<sup>8</sup> Cf. Prometheus

<sup>9</sup> Again the suggestion that Luwe, with impaired lower limbs, has much to do with the origin of mankind; Hephaestus / Ptah with his limp turns out to be a variant of the Luwe figure, and closely related to Prometheus.

It is also interesting to note the association between the planet Venus and this practice, while in Ancient Greek mythology Venus /Aphrodite was the spouse of Hephaestus/Vulcan,

	(Hephaestus) is the usual, male spark engendering life – the cosmogonic essence. however, Athena represents the primal goddess, the primal mother, who can only be a virgin, because there was no one to impregnate her.. this is also what Isis (to be equated with Neith = Athena) says in Plutarch, see additional note, end of this document, 76a: no one has lifted my veil, and Prowls adds, very correctly: and the fruit I brought forth is the sun!!  this is African material, or material continuous with Africa,
a Supreme Being descended along this connection (but later ascended)	
A Supreme Being's representative (son, messenger, demiurge) descended along this connection (but later ascended)	
The connection was severed  A little bird snapped the path between heaven and earth with its bill  It is the people who cut the rope between sky and earth	the bird may be the lightning bird, but in fact he plays the role of the third person in heaven: the adversary/ holy ghost/ dove
Humans tried to restore the connection especially through erecting a ladder or tower	According to some variants, the tower is build in order to pursue the Supreme Being who has retired to haven, and to kill the latter; according to others, the idea is to appropriate the moon <sup>10</sup>
But these humans failed, were dispersed, <sup>11</sup> and died	
The reason why people build the tower into heaven was to wage war on the sky god <sup>12</sup>	
Rain (as the Supreme Being's representative, son, messenger, demiurge) continues to constitute the vital connection between	

and Athena was almost impregnated by Hephaestus. Please note that Vulcan is especially the Roman god of fire, and as such he is closely associated with lightning. It is Lightning which brings fire from heaven to earth – and the oldest iron was meteorite iron, *sidēros*.

Incidentally, we can now understand the myth of Erichthonios (cf. van Binsbergen 1997 [ alternative...]) as a very old play on the cosmogonic implications of virgin birth. Lighting (Hephaestus) is the usual, male spark engendering life – the cosmogonic essence. However, Athena represents the primal goddess, the primal mother, who can only be a virgin, because there was no one to impregnate her.. This is also what Isis (to be equated with Neith = Athena) says in Plutarchus (De Iside et Osiride), [ see additional note, end of this document, 76a ] ‘no one has lifted my veil’, to which, a few centuries later, Proclus adds, very correctly: ‘And the fruit I brought forth is the sun’ [ i.e. Neith/Isis/Athena is the mother of Re’ ]

This is Graeco-Roman mythical material continuous with Africa.

<sup>10</sup> Cf. 77: The reason why people build the tower into heaven was to wage war on the sky god .

<sup>11</sup> Cf. Genesis 11.

<sup>12</sup> Cf. Genesis 11 – this is the reading of the Nimrod figure favoured by many theologians (Soggin 1997): the first human to assume royal powers and to engage in the hubris of challenging God; there is also the theme of the revolt and fall of Satan/Lucifer and of the Titans.

<p>heaven and earth</p> <p>Opening up a large and varied repertoire of imagery, the Supreme Being's representative, son, messenger, demiurge may be associated with all the various types of connections (ladder, celestial axis, spider's thread, spider's thread, etc) between heaven and earth. Because he represents, and restores, the connection between heaven and earth, he can actualise the boons of the original connection, thus bring rain, cattle, etc. Because he is essentially one-dimensional, just a vertical brought to life, he has only one leg and therefore walks with a limp (which far more sophisticated astronomy may equate with the moon's extremely irregular movement across the heavens)</p>	<p>Cf. Horus and Set, and Jacob, associated with the ladder;<sup>13</sup> the leopard, associated with the pole and circumpolar stars (<i>imiut</i>); Luwe with celestial pole etc. etc.; Anansi, Athena, Anahita, Neith associated with spinning and (with the exception of Neith) with the spider; through a process of conflation, these attributes and identities also accrue to the Supreme Being itself.</p>
<p>Building the tower was to replace the original spider's web to heaven<sup>14</sup></p>	
<p>A Supreme Being's representative (son, messenger, demiurge) was entrusted with the announcement of death or eternal life, and [due to the trickster and murderous nature of the messenger] the message was fatally reversed</p> <p>the rival messengers announcing the contradictory verdicts as to humankind's death, were 'the king's' [ Supreme Being's ] son, and a lizard</p>	<p>This is a very popular myth throughout Africa. It is usually told in isolation from the rest of this COMPLEX, yet very clearly belongs to it. It does not represent a more ancient layer. It can only be understood once we realise that it seems to imply that the separation of the connection with heaven is equivalent to the origin of human death.</p> <p>[ lizard reminds us of the snake of paradise, the king's son of the demiurge, but also of Adam, and of the second Adam, Christ ]</p>
<p>A Supreme Being's representative (son, messenger, demiurge) is a trickster, even to the point of murder</p> <p>The Supreme Being is miraculous and a monster – belongs to trickster theme</p>	<p>If the trickster figure is relegated to junior status as compared to the sky god, this suggests that the trickster represents an older cosmological phase which was subsequently encapsulated and subjugated by the sky religion. The trickster nature very well matches the vicissitudes of hunting and gathering – the lack of the kind control that comes with Neolithic food production through agriculture and pastoralism.</p> <p>However, the trickster nature of the demiurge can also be explained within the Narrative Complex 2 of Connection after Separation: being betwixt and between, belonging neither to</p>

<sup>13</sup> Cf. 78: A son rob his elder brother from his birthright by dressing in a goatskin and receiving the blessing of his father, who thought the elder, more hirsute, son, was before him Jacob and Esau among the Masai.

<sup>14</sup> So this is a variant of the general ascent theme.

	<p>heaven nor to earth, the demiurge almost has no option but being the archetypal trickster</p> <p>The fundamental evocation of the demiurge is lightning, and its momentaneous, erratic, blinding and violent nature also reminds one of the trickster</p>
<p>A son robbed his elder brother from his birthright by dressing in a goatskin and receiving the blessing of his father, who thought the elder son, with more hair, was before him<sup>15</sup></p>	<p>Double trickster theme: theriomorphic shape shifting, and tricking the senior brother out of his birth right; it looks as if this is an anecdotal, anthropomorphic rendering of a much more fundamental and dramatic story involving the heavenly adversaries Lightning/Rain and Rainbow – with Jacob in the role of Lightning/Rain, the trickster/demiurge</p>
<p>A Supreme Being's representative (son, messenger, demiurge) is the actual ruler of the world, for the Supreme Being has withdrawn</p>	<p>This suggests that the establishment of a sky religion has ultimately not been successful or sustained in the African context: defective transcendence (perhaps ultimately due to the impossibility of sustaining large-scale socio-political organisation over a prolonged period, due primarily to the limited carrying capacity of the African soil, which is old and exhausted as compared with other continents)</p>
<p>Human sacrifice is a means of restoring or commemorating the connection between heaven and earth</p>	<p>This appears to be the logic of human sacrifice to the sky god, for rain, to the Evening- or Morning Star (especially as top of the celestial axis), to the Moon; but although this can be construed as forming an integral part of the present COMPLEX, one is inclined to attribute the sky god's malice and blood thirst as partly springing from an older layer</p>
<p>It is the Supreme Being who causes pregnancy, aided by the husband (<sup>16</sup></p>	
<p>Whenever humans can claim a special connection with the Supreme Being's representative (son, messenger, demiurge), this legitimates their socio-politico-religious privilege; this is why this creation myth implies the creation of kingship and/or</p>	<p>This appears to be the reason why kings and priests make human sacrifices – they are meant to create a link between heaven and earth (think of the West African kings who were reported, in the 19th c. CE, to make frequent human sacrifices because the victims were explicitly thought of as messengers between the living on earth, and his ancestors in heaven)</p>

<sup>15</sup> Jacob and Esau among the Masai.

<sup>16</sup> A widespread theme extensively subjected to comparative research by Stricker 1963-1989. It means that every pregnancy is a cosmogonic moment in the sense of restoring the connection between heaven and earth. This is a very profound thought, and also brings us back to the realisation that the contemplation of actual life here and now (with life and death among its greatest mysteries, along with e.g. Being and love) is the indispensable source of any mythical thought, today as much as 200,000 years ago in the early period of Anatomically Modern Humans.

<sup>17</sup> The general kingship theme [on which we need an extensive footnote ]



priestly rule <sup>17</sup>	
The Supreme Being is equated with the sun <sup>18</sup>	This is reminiscent of the realm of kinship; S.C. African kings are equated with the sun, e.g. all protocol is dropped at night when the sun is down, they are praised by the royal orchestra at sunrise and sundown, etc. However, this connection appears to be ambiguous. The mpande shell ornament may be construed to represent the sun, but its dull whiteness rather evokes the moon, and there are many other lunar connotations to the kingship.
regicide is the standard end of a reign after a few years <sup>19</sup>	the golden bough; the connection between kingship and death is not clear, but seems somehow implied in this complex – is it that death restores the original connection?
At a king's accession, a naked and virgin boy and a girl are to have sex and are subsequently killed	again: the connection between kingship and death is not clear, but seems somehow implied in this complex – is it that death restores the original connection?
The people chased the sun from earth into the sky	
The people chased the Supreme Being from earth into the sky	
The Supreme Being has died	
It is the blue bird who killed the ruler of heaven	Again, the adversary/messenger/Holy Ghost/third person, as a bird; doves are blue birds
The Supreme Being/demiurge has died	
In the end the sky will fall upon mankind	what is interesting is that the more elaborate ones of these complexes are circular in the sense that they display cyclical time: end time is like begin time – even if they appear to describe historical progress, with creation, a sense of institutions, kingship, etc.
This has already happened once in the past	this may be a reminiscence of an actual meteor
<b>COMPLEX 3. WHAT IS IN HEAVEN</b>	
In heaven, a Supreme Being seeks to connect with humans on earth, through her <sup>20</sup> demiurge, which is Rain/ Lightning	
Supreme Being, Rain and Lightning, and possibly also the	To the extent to which this cosmology may be extended to the Judaeo-Christian world, it may be the origin of the Trinity

<sup>18</sup> This belongs to the realm of kingship; sc. African kings are equated with the sun, e.g. all protocol is dropped at night when the sun is down, they are praised by the royal orchestra at sunrise and sundown, etc.

<sup>19</sup> Cf. *The Golden Bough*, Frazer 1911-1915. [ did I enter this is scheme of Graeco-African parallels? ]

<sup>20</sup> Sub-Saharan mythology is largely in Niger-Congo languages, which do not express gender. As a projection of dominant masculine orientation in 19th- and early 20th North Atlantic society, many mythographers assume that the Supreme Being may be interpreted as male – as is the case with kings, with major effects on the distortive understanding of historical traditions, cf. van Binsbergen 1992. I have deliberately opted for the feminine possessive form here.

Rainbow, may be conflated into one personage, or distinguished into two or three personages	1 produces 2, 2 provokes the emergence of 3 (Orphic, Pythagorean, Ancient Egypt cosmogonies, Dao De Jing, etc. .)
Heaven is inhabited by three persons who are one (Supreme Being, Demiurge, and Adversary)	
The demiurge is the god of thunder and lightning <sup>21</sup>	
The thunder and rain god is a ram <sup>22</sup> and has an axe in his mouth <sup>23</sup>	
However, Rain/ Lightning has/ have an adversary, who seeks to prevent rain from falling and who is the opposite/termination of a rain- and thunderstorm: the Rainbow – heaven is a place of multiplicity	To the extent to which this cosmology may be extended to the Judaeo-Christian world, it may be the origin of the Trinity. It is remarkable that the union of opposites is a recurrent theme in these African myths – they share in a widespread Old World dualism
Cagn the Mantis is the destroyer, or has the great devourer as his adversary	The destroyer or devourer is really the third in heaven, the Holy Ghost so to say
Lightning and Rainbow are siblings, and husband and wife	A shift from the schema of senior female god/junior male god, to two junior gods being siblings and spouses; cf. Tefnut and Shu, first creatures, children of Atum (who produced them through masturbation)
Lighting died and Rainbow took their children to heaven <sup>24</sup>	[ this is a variant of the ascent to heaven mytheme ]
Red is the colour of lightning	
The thunder god is a blacksmith  The Supreme Being is a blacksmith, <sup>25</sup> working with his sons in a deep hole under Mt Elgon [ = volcanic ] , forging the first hoes	Hephaestus, as the crippled black smith, is really a manifestation of lightning as the demiurge – and hence as the fundamental cosmogonic moment; Athena and Aphrodite are the names of his wife /mother, which is why he can neither control, nor impregnate them
The Rainbow is usually	Throughout the Old World, the snake is ordinarily associated

<sup>21</sup> This is the ‘rain’ motif of the *Likota Iya Bankoya* mythico-historical text of the Zambian Nkoya, cf. van Binsbergen 1992.

<sup>22</sup> Ancient Egypt had several ram gods, including Amun.


<sup>23</sup> If we realise that originally, and until only a few millennia ago with the arrival of metallurgy, axes were made of stone, we have a link here with meteorites. Gimbutas proposed to see the double axe as a divine attribute as a transformation of the butterfly, and hence as a symbol of ‘the Goddess’. However, considering the frailty of the fluttering species this is very unconvincing.

<sup>24</sup> This is a variant of the ascent to heaven mytheme.

<sup>25</sup> Parallel with Vulcan and Ptah.

conceived as a Snake (Serpent)	with the earth, yet also placed on the sky
The rainbow mediates between the supreme sky god and the people (Pygmies) <sup>26</sup>	
The Rainbow may be presented as a messenger of the Supreme Being, but is more often conceived as incompletely controlled by the latter (or else the Rainbow would not be able to obstruct Rain as the Supreme Being's representative) – THE DEMIURGE IS NOT THE SAME AS THE MESSENGER, THERE IS A SUBTLE OPPOSITION THERE	Reduced to a junior position yet incompletely subjugated or controlled: This suggests that, like the demiurge, the Rainbow snake is a remnant of an older religious layer before the establishment of the sky religion
The rain god decapitates the Rainbow serpent	This may be the origin of the multi-headed snake or dragon combated in some myths, sometimes combined with the ogre theme (although I would rather interpret the latter as an evocation of primordial chaos). The significance of such decapitation is not clear to me, nor the number nine that is sometimes given for the number of heads, nor the regeneration of these heads once cut off. One possible association is with the Caput and Cauda Draconis, ☿ and ♃, which however stand for very specific astronomic concepts only conceivable in a context of early science (the northern and southern end of the imaginary line of intersection between the moon's orbital plane and the ecliptic plane, later reified into concrete astrological points with their own values and correspondences). The mytheme of decapitation of multi-headed, regenerating dragon's heads is also found in Eurasian folk tales.
The position and role of sun and moon remains implicit in this account	Sun and moon are not explicitly mentioned, but (by Egyptian analogy) may be taken to be the first children of the Supreme Being
The head of Nkongolo, the rainbow serpent king, was buried under a termite mound and his body under a river (Luba).	
125: The rainbow snake is a twin and doubly bisexual [ <b>this almost sounds like a mythical description of the double helix on which the structure of DNA is based! Mere accident, or is it a manifestation of the principle of correspondence, postulated throughout the history of Western thought from Late Babylonian, Ancient Egyptian and Ancient Greek astrology, via Hermeticism in Late Antiquity ('so above, so below'), via – étonnés de se</b>	

<sup>26</sup> Cf. Noah and God, Genesis 8-9 [ check ]

<b><i>trouver ensembles</i> – Kant (“the transcendental, innate structure of our thought happens to correspond with the structure of reality, which we cannot know in itself”) to New Age ]<sup>27</sup> [ NB add Graves 1988 [ goddess] on Orion ]</b>	
<b>COMPLEX 4. THE PRIMAL BIRD (AND THE WORLD EGG)</b>	
Darkness reigned over the primal waters.	Cf. Genesis 1. Water is also the natural environment of the demiurge (in so far as he is not lightning, but rain) and of the Supreme Being.
Organising the primal waters is a fundamental act of creation <sup>28</sup>	Also in Earth as primary, complex 10 [ check 11]
A giant bird, a form of the Supreme Being, laid the world egg [ darkness reigned also inside that egg, of course ] .	Cf. Genesis 1 and the Hermopolitan creation myth, cf. Bonnet, s.v. ‘Ei’.
with huge wings, whose movements cause lightning and thunder <sup>29</sup>	cosmic bird (and egg) motif ; N.B. with the Great Cackler (goose/duck/swan), commonly interpret as Geb the earth god (although I would rather think of a cosmogonic god associated with beginnings, doubling, and whiteness; cf. the northwestern Mediterranean god Basojaun / Janus -- see van Binsbergen in press [ sea peoples ] , the world egg also played a role in Ancient Egyptian mythology; so did the primal waters, i.e. Nun. most motifs of African myth have a counterpart in ancient Egypt, but that does not mean that they originated there
The Supreme Being is a bird who produced lightning by shaking its tail <sup>30</sup>	
The giant bird may well be a white <sup>31</sup> swan, or goose	
Lighting is associated with a rooster <sup>32</sup>	
18: The sign  ist considered	

<sup>27</sup> I take this statement to be about (a) twins and duality, secondarily applied to (b) the rainbow snake who probably is of much greater antiquity, as a concept, than (a). Cf. Baumann 1955, who traces mythical bisexuality and duality to a belt of advanced civilisation with kingship and agriculture, stretching from Western Europe to South East Asia – hence Neolithic or more recent.

<sup>28</sup> Cf. Genesis 1: 2.

<sup>29</sup> Cosmic Bird (and Egg) motif ; N.B. with the Great Cackler (goose, duck or swan, symbolising Geb, the earth god) the world egg also played a role in Ancient Egyptian mythology; so did the primal waters, i.e. Nun. Most motifs of sub-Saharan African myth have a counterpart in Ancient Egypt, but that does not mean that they originated there.

<sup>30</sup> God is a bird, the one who lays the Cosmic Egg.

<sup>31</sup> Cf. Noah [ to be discussed in special footnote] and the association with whiteness of the cosmogonic god of the northwestern Mediterranean, Basojaun / Janus.

<sup>32</sup> clearly the Lightning Bird.

to depict the Supreme Being after the act of creation <sup>33</sup>	
The Supreme Being broods on the cosmic egg	
197: Cosmic egg and lightning started the world	
The egg broke. It contained the oppositions (light/darkness, male/female etc.) that constitute the world. <sup>34</sup>	
Cosmic egg and lightning started the world	so the primal bird must have been the Lightning Bird; lightning revives the conditions of world origins of the world egg (the lightning bird leaves its eggs behind, makes reptiles' egg hatch, etc.
Lightning bird is connected with the eland	For no obvious reasons the eland is the San's sacred animal; its coats is vaguely striped, and it may be its horns that are reminiscent of thunder bolts <b>[it is for this reason that the eland looks like a transformation of the leopard: both are forms of lightning</b>
Although this is not explicitly stated, we may suspect that the great luminaries Sun and Moon, and especially the Moon, are closely connected with the World Egg	
A red domestic cock is the thunder-bird	
The hero Mikombo was born by the virgin Kalowa. He had <i>a little red feather on his head and a string of red beads around his neck</i> (Luba, Kasai). Red is the colour of lightning and the red elements declare mikombo to be a lightning god. His birth from a virgin god means: from the supreme being, the origin before there was no origin. Virgin birth therefore is not just a social device to dissimulate illegitimate pregnancy, but a theory of origin, of cosmogony	
96a The hero Mikombo was born by the virgin Kalowa. He had <i>a little red feather on his head and a string of red beads around his</i>	

<sup>33</sup> Cf. the Ancient Egyptian *kh* hieroglyphic sign, 'life'; Bonnet 1950 s.v. 'Lebensschleife'.

<sup>34</sup> To limit the scope of the present study I have to ignore the various places of latter-day worship, although these set the cultic contexts where the myth is kept alive.

<sup>35</sup> Red is the colour of lightning and the red elements declare mikombo to be a lightning god. His birth from a virgin god means: from the supreme being, the origin before there was no origin. Virgin birth

<i>neck</i> (Luba, Kasai). <sup>35</sup>	
Glass beads are called ‘eggs’	
<b>COMPLEX 5. THE MANTIS</b>	<p>Considering that the praying mantis has a bright white egg case, Complex 5 Mantis could be a transformation of Complex 4 The Primal Bird (and the World Egg).</p> <p>However, as a trickster, and as a animal familiar in Ancient Egypt, the Mantis appears more like the demiurge (the son) than as the Supreme Being (the female father)</p> <p>This complex has attached itself, in Khoi-San myths, to that of the demiurge with cosmic pole, cattle, impaired movement etc., who under the name of Heitsi-Eibib belongs to Complex 2 Also see remark in the row immediately below this one.</p>
The praying mantis (‘the Destroyer’) is the Supreme Being	<p>[ but note that he is only one of a pair, great destroyer and great supreme being ]</p> <p>if the Mantis is called the destroyer, he is on the side of Chaos and Primal Waters; while Heitsi-Eibib (‘Wounded Knee’) is at the side of the Lightning, Creation, Lightning Bird. Could it be that Luwe is not so much having impaired lower limbs and a hobbling gait because he has only one leg, as the celestial axis (after all, this sounds like a secondary rationalisation), but because he represents Lightning, with its typical spasmodic linearity?</p>
Cagn the Mantis is the destroyer, or has the Great Devourer as his adversary	The destroyer or devourer is really the third in heaven, the Holy Ghost so to say
Supreme Being swallowed by ‘Great Devourer’ <sup>36</sup> which however spat him out [ cf. entry 32 of Appendix I ]	
Supreme Being was eaten by ants <sup>37</sup>	

therefore is not just a social device to dissimulate illegitimate pregnancy, but a theory of origin, of cosmogony.

<sup>36</sup> Time is the Great Devourer in Iranian and Iranian- specifically Zoroastrian-derive, Mithraic thought of Graeco-Roman Late Antiquity.

<sup>37</sup> In the Nkoya mythico-historical compilation *Likota lya Bankoya* (van Binsbergen 1992), King Mwene [ add name ] was likewise killed by ants. The Nkoya (especially the eastern branch, the Mashasha) are relatively poor agriculturalists and have retained significant cultural, especially cultic, (and presumably genetic) traits of hunter-gatherers, which was the general mode of production preceding agriculture. Throughout South Central and Southern Africa, including the Nkoya region, the level of Khoi-San genetic admixture among the Bantu-speaking populations may be as much as 30–40%. Recent linguistic influence of Khoi-San on neighbouring Bantu languages has been recognised (e.g. Argyle 1986), and must be distinguished from the hypothesis (recently articulated by Argyle 1999; and which I consider very plausible) of a Khoi-San contribution to proto-Bantu, in the early Holocene (10,000-6,000 BCE). Despite all this affinity, the Bantu-speakers distinguish themselves through strong negative stereotypes of extreme othering from the Khoi-San speaking populations living in their fringe (and often, mainly in Southern Africa, serving them as farmhands and herders). In South Central Africa, there is also a collective recollection of ‘the little people’ (Colson 1964), who in the older ethnographic literature has often been assume to be Khoi-San speakers, and equated specifically with the Twa identity which occurs scattered throughout South Central Africa. The latter have considerable Khoi-San affinities. As far as I know, there is no modern evidence of Pygmy populations

Cagn the Mantis is the moon Cagn the Mantis creates the moon out of his old shoe <sup>38</sup>	Shoe is puzzling for atypical for Africa and for primordial times; West Asian trace? or a wrong rendering of 'mantis' egg case'?
The Supreme Being equated with the moon cyclically undergoes death and rebirth <sup>39</sup>	
Cagn the Mantis Is both good (initially) and bad (later)	Trickster nature
Cagn the Mantis Has two sons	Think of sun and moon, and Lightning and Rainbow; one son is identified, by name, as a leopard – another trickster and demiurge, rain (spotted) animal
Cagn the Mantis has Birds as messengers <sup>40 41</sup>	Cf. Odin, Zeus – but not the primal bird itself. This could be taken to suggest that the Mantis theme is a later development and local adaptation of the bird / world egg theme. However, we need to realise that there are two types or birds involved ' In Heaven': 1. the primal bird as Supreme Being; 2. the messenger as representing the third sky being, the adversary/messenger (' Holy Ghost')  It looks as if the bird as messenger of the Supreme Being has developed, through a process of subjugation, from an earlier phase where the Bird (the cosmogonic Lightning Bird) was the Supreme Being in its own right
Cagn the Mantis Is a trickster assuming theriomorphic shapes <sup>42</sup>  The Supreme Being is miraculous and a monster – belongs to trickster theme	
Cagn the Mantis Is a shape shifter	The typical trickster, again
The Mantis as Supreme Being Is restored to life through manipulation of his bones <sup>43</sup>	A typical shamanistic motif, puzzling here but indicative of the relatively late date of this Complex 5. The mantis has also adopted elements from his adversary.
Cagn's (the Mantis's) wife gave birth to a fawn	
Which was killed by Cagn' (the Mantis' ) sons, one of which was called ' leopard'	

in South Central and Southern Africa, although these would, much more than Khoi-San, qualify to be called 'little people', in short of their very restricted length.

<sup>38</sup> Probably a reference to the white egg bag of the mantis. Anyway, shoe seems very much out of place in the Southern African traditional context.

<sup>39</sup> Shamanistic motif?

<sup>40</sup> Cf. Odinn, Zeus

<sup>41</sup> Cf. Zeus, Odinn, and North African saints (van Binsbergen, Tunisia material).

<sup>42</sup> Cf. Zeus, Proteus; and many shape-shifters and divine tricksters throughout global mythology.

<sup>43</sup> This association with bones is not really to be expected with the sky religion. In comparative mythology and comparative religious studies, the manipulation of bones is typically associated with shamanism, and hence with a rather well-defined cultural and mythical complex which I take to have emerged in Central Asia c. 15,000 BCE; cf. van Binsbergen, in preparation [ leopard ], and other discussions of shamanism in the present study.

Supreme Being identified with the thunder and rain <sup>44</sup>	Cf. Zeus, Odinn, Thor
Supreme Being increases the herd <sup>45</sup>	
Supreme Being has impaired lower limbs (sore knee, wounded knee, only one leg) <sup>46 47</sup>	
<b>COMPLEX 6. THE OGRE</b>	
The first humans were imprisoned in a mysterious vessel, from which they were liberated by the Supreme Being [ <b>this is the mysterious vessel of Non-Being</b> ] <sup>48</sup>	
An ogre	
The Ogre is Owner of the primal waters	Link with Primal Waters complex
The ogre devours the whole of mankind, thus imprisoning them all to a dark and narrow place. One woman produces a hero, <sup>49</sup> who grows fast and finally confronts the ogre, <sup>50</sup> cuts him open, so mankind is released <sup>51</sup>	Probably this is the same as the Great Devourer of Complex 5. There is a close connection with the World Egg, in the sense of confinement, darkness and the origin of man as a coming out. Of course there is also the imagery of the womb and of birth. And the imagery of night and day. But also that of Time/ Zurvan, as has been noted already 100 years ago. The young hero and his mother killing the monster is the basic Python/Apollo/Leto myth, whose worldwide ramifications Fontenrose has magisterially traced. But with the evocation of simple bodily functions this seems very old. yet it may well be an erosion of the primal waters – but more precisely, the ogre is an evocation of the state of non-being preceding that of being (the theme of Michael Ende's <i>never-ending story</i> )

<sup>44</sup> Parallel with Ancient West Asian weather gods, as von Sicard 1968-69 has already stated.

<sup>45</sup> Parallel with Ancient West Asian cattle gods, as von Sicard 1968-69 has already stated. Also North African saints, who for the past millennia have been worshiped in an Islamic context but at the local level of popular religion constitute rather gods in their own right, are predominantly invoked to increase the herd (cf. van Binsbergen on Tunisia ). This is also an Ancient Graeco-Roman theme.

<sup>46</sup> Cf. Luwe.

<sup>47</sup> This is the theme of the impaired locomotion, typical of the widespread Luwe character which von Sicard 1968-69 has analysed at length; also cf. van Binsbergen in preparation [ leopard ] . Graves (1966, 1968) sees impaired locomotion as a distinctive feature of the divine king (cf. Frazer 1911-1915), whose installation therefore includes a deliberate, forceful disjuncture of the hip joints – a first instalment of the unmitigated violence (regicide, cf. that will mark the end of such a king's life.

<sup>48</sup> This is a distant variant of the ogre story ; but the mysterious vessel can only have been the cosmic egg, of which the ark in the flood is then a replication. Ultimately, it is the state of Non-Being.

<sup>49</sup> Incidentally, this is also like the motif of the young hero and his mother; so that mytheme does not just have psychoanalytical significance, although Jung's (1991) understanding of this theme is very profound.

<sup>50</sup> This is the Python (cf. Fontenrose 19... [ add year ] ) / Apollo and Leto motif which obviously has African counterparts among Zulu and Basuto). Inevitably, one tends to conceive of the man-eating monster as night and of Apollo as the rising sun, and this interpretation is available in Greek and Egyptian myth.

<sup>51</sup> This appears to be a very old myth.



	incidentally the motif of the young hero and his mother looks like this, and probably does not just have psychoanalytical connotations, however valuable Jung's insight on this point is
The ogre is an elephant	Interesting since elephants have no natural enemies and do not kill, yet are frequently depicted in rock art  Perhaps this elephant is a sub-Saharan African predecessor, or subsequent transformation, of the celestial cow
the spear of the demiurge pierced the Monster of the earth or of the primal waters (= Ogre)	lightning, connection between heaven and earth, as the fundamental act of creation
The ogre was killed with the assistance of dogs	
Or by a gigantic bird, <sup>52</sup> which led to release of humankind  The ogre was killed by lightning <sup>53</sup>	Which again suggests a sequence in which the ogre myth may be supplanted by the BIRD AND WORLD EGG complex, even though the latter in itself appears to be very old  apparently it is the lightning bird who forms the end or the opposite of the ogre – the ogre is nothing but the original chaos, the absence of being, whereas the lightning is the beginning of being; this means that the ogre theme need not be separated from the lightning bird and the primal egg themes  it is very clear that here, in an African idiom of myth, we have very deep philosophical reflection, to which the Pre-Socratics are not an exalted exception, but simply a late and peripheral application; the same point has been made in regard of ancient Egyptian thought as compared to the Pre-Socratics. however, I would not claim these African ideas to be directly dependent upon ancient Egyptian thought, but both are branches of the same tree
The ogre was warned by a frog <sup>54</sup>	Cf. Heliopolitan cosmogony

<sup>52</sup> Here, particularly, the imprisonment in the ogre's cave or belly appears as an evocation of the release of Being from the state of Non-Being that preceded it. Again one is struck by the great philosophical sophistication of this image, and one is disinclined to situate such a conception at the very earliest phase of Anatomically Modern Humans. The giant bird who is the rescuer, is the Creator or Supreme Being in the shape of a cosmogonic god – which has a very precise parallel in the birdlike and whiteness connotations (as swan, goose or duck) of the northwestern Mediterranean cosmogonic god Basojaun / Janus – of which the Noah figure appears to be an anthropomorphic personification (cf. van Binsbergen, in press [ sea peoples ] ). Ultimately, we seem to be in the presence here of the Lightning Bird, with the World Egg as its product.

<sup>53</sup> This mytheme presents lightning as the central cosmogonic event.

<sup>54</sup> The frog in this African mythical variant belongs to the Primal Waters, cf. one famous version of the Ancient Egyptian Hermopolitan cosmogony, where the first beings appear as paired frogs. The frog is also a submerged theme in East Asian cosmology. Here we find Nü Wa, 女娲, the primal goddess attested in Neolithic, who was only later paired to the male cultural hero Fu Xi 伏羲; both spouses have cosmogonic features. In modern Chinese, 女娲 would be read as 'Lady Frog'. However, this interpretation of the meaning of her name is likely to be based on a popular etymology. It is reasonable to assume that the name Nü Wa was already in use in the Brons Age, i.e. the Zhou dynasty when so-called Old Chinese was spoken; however, by that 'Lady Frog' 女蛙, would have been pronounced quite differently, as nra? ʔrē. (Tower of Bable, n.d., ' Chinese characters'). This suggests that the name Nü Wa is much older than the Bronze Age, has not necessarily a Chinese, proto-Chinese i.e. proto-Sino-Tibetan etymology, and was the name of a cosmogonic goddess in the Middle Holocene, ca.

In the simplest variant, people are simply led into a hole, but released again	
The rescuer of mankind from the ogre may be Orion	
After a cataclysm Setu was the cultural hero, married his sister	
Setu is identified with Orion <sup>55</sup>	
When all mankind had been swallowed by the ogre, the rescuer was to be a young man...	
... born in an old stable <sup>56</sup>	
The rescuer of mankind as in 86 was recognised to be a sorcerer... <sup>57</sup>	

5,000 BCE. I am inclined to merge this with the traditions of a cosmogonic Supreme Being associated with origins, duality, beginnings, and the flood, and known in West Eurasia as Noah, and in extreme Western Eurasia as Basojaun/Janus (cf. van Binsbergen, forthcoming [ **Sea peoples** ] ; also cf. Figure XXX in the present study, where further intercontinental affinities of the Noah figure are indicated). I am also inclined (among other reasons, in view of the archaeological continuity between South India and Indonesia in the second millennium BCE) to see a link here with Austronesian *noa*, whose basic meaning appears to be ‘life force, cosmogonic principle’, and which therefore both semantically and phonetically would seem to be at home in the above context. More concretely, *noa* appears in a number of modern Austronesian languages with the meaning ‘to tie up’; however, I have not been able to identify a basic proto-form for this in proto-Austronesian (cf. Blust 1999), to which I am an absolute outsider. Probably, Austronesian as a language family is too young to be the ultimate source of such an old cosmogonic concept, but it may have retained much older linguistic and onomastic material, considering the fact that South East Asia was the first destination of the Out of Africa exodus. Interestingly, Ode (1927) discusses *noa* in the same context as an ancient etymology of Ancient Greek *anthrōpos* and *Athena*, in terms of a proto-form \*-nd, ‘bottom, ground’, which seems to belong to the oldest and most widespread words of humankind (cf. Table XXX [ **add number** ] of the present study), and has ramifications both in proto-Austronesian and in proto-Bantu. Although we are not yet able to present definitive and convincing results, it looks as if the net of ulterior insight in these matters is gradually closing itself!

<sup>55</sup> It is a common trait throughout the Old World to see a person in Orion. Orion is one of the most conspicuous asterisms, subject of many astronomical myths (cf. Bauval & Gilbert 1994 (a highly interesting but non-scholarly text with New Age connotations); Behlmer 1982; Blau 1901-1906; Fontenrose 1981; Küentzle 1965; Magaña 1988; Rappenglück 1999 (with extensive bibliography, from which I have benefited here); Speidel 1980; von Geisau 1979; Wainwright 1936; Wehrli 1939). Moreover, Orion has been an asterism that, throughout the millennia, has remained remarkably unaltered (cf. Figure XXX), due to the fact that the proper motion of the three high-magnitude constituent stars (Alnitak, Alnilam, Mintaka) in relation to our solar system has been in the same direction and of the same magnitude. My friend Michael Rappenglück, who holds a doctorate in archaeoastronomy, claims (2003, cf. *Giornale Tecnologico* 2003 for illustration) that a mammoth plaque of 35,000 BP already contains a depiction of Orion, with a menstrual calendar on the obverse side. In my own archaeoastronomical work in progress (van Binsbergen, W.M.J., forthcoming (b)), I have claimed that Orion appears on a Middle Palaeolithic star map from Neanderthaloid provenance, La Ferrassie, France.

<sup>56</sup> Jesus motif.

<sup>57</sup> How can the rescuer of mankind be a sorcerer, an evil-doer? There is the same contradiction here as attends the Prometheus story: having brought fire to mankind, he is punished to an extent that is difficult to understand. There is also a distant echo of the Cain story here, where again God’s provocation (God’s capricious and unexplained refusal of Cain’s sacrifice) provoke Cain to commit the

... , rejected by mankind... <sup>58</sup>	
... turned into a stone...	
... and thrown into the water	
The rescuer of mankind from the ogre was recognised to be a sorcerer, rejected by mankind, turned into a stone, and thrown into the water	
The first humans were imprisoned in a mysterious vessel, from which they were liberated by the Supreme Being	this is a distant variant of the ogre story ; but the mysterious vessel can only have been the cosmic egg, of which the ark in the flood is then a replication
Originally, people died by bursting like a gourd <sup>59</sup>	
<b>COMPLEX 7. FROM THE MOUTH</b>	<p>this complex is very difficult to place, and seems a secondary derivation at a rather late moment; the dissociation between creation and the sexual organs, and the transfer of this function to the upper body/mouth, seems a sign of transcendence, as a late development possibly associated with writing, the state, organised religion and science</p> <p>Cf. Amun producing the first pair of gods, from who all gods descend, from a variety of bodily fluids: semen, spittle, or tears.</p>
The Supreme Being produce the world through vomiting.	I suspect this is a very old layer: the primary of bodily functions without much further ado. This is what I also detect, somewhat, in the Ogre Complex 6.
The creation started with a point of sound	
There is a tradition of a god spat out	
<b>COMPLEX 8. THE STONES</b>	<p>I am inclined to consider this a very ancient complex but cannot be sure because of its hybridity</p> <p>on second thought the stones complex is really part of the earth complex. if the stones are supposed to come from heaven, it is that upon the original earth system the idea of separation between heaven and earth, and connection between heaven and earth (through meteorites) has been superimposed</p> <p>outside Africa, stones do appear as associated with the cosmogonic moment, e.g. when Deukalion and Pyrrha have to sow stones for humans, or when Cadmus does the same.</p> <p>but why then are stones associated with the junior male god (Hermes) and not with the senior female god (Maia)? because</p>

first murder, after which he was evicted but declared sacred to the earth (an African theme of reconciliation) and hence not punished.

<sup>58</sup> Cf. Jesus.

<sup>59</sup> This echoes the original release from (a) the ogre's imprisonment, or (b) the world egg. Presumably (a) is a transformation of (b).

	earth as such lost its precedence over heaven!
Stones, pebbles, meteorites, often appear as manifestations of the Supreme Being. Piles of stones constitute altars for him, both in Southern Africa, West Africa, and throughout the Mediterranean including the Greek world (Hermes). This complex is difficult to interpret or to date. Meteorites travel along the connecting line between heaven and earth, and therefore share in the demiurge connotations discussed under the elaborate Complex 2 [ check ], where we also find Heitsi-Eibib (Wounded Knee, Luwe with impaired lower limbs, Hephaestus etc. – fire again being associated with metallurgy, first iron from meteorites ). But from another perspective, the stones may be simply evocations of the earth, as in Complex 9.	
The Supreme Being is venerated in stones <sup>60</sup> thrown on his tomb, or by the erection of a cairn <sup>61</sup>	very ancient?
stones were venerated in Tsui I // Goab's office, they were covered with red earth.	
The sky god is venerated in stones believed to have fallen from the sky <sup>62</sup>	there is a clear parallel with Hermes – further continuity

<sup>60</sup> A Hermes-like association, which attends the veneration of stone cairns throughout the Old World from Khoi-San speaking Southern Africa (where they are the typical shrines of Heitsi-Eibib, the god's name among sedentary, pastoralist Khoi-San speakers e.g. the Nama) via North Africa (where stone cairns and stone rings typically indicate superficially Islamised shrines now considered to be associated with local saints) and Ancient Greece (where both iconic and aniconic *herms* were widespread manifestations of the cosmogonic, phallic and communication god Hermes, with phallic connotations), and via South Asia (the *lingam* cult) to Central and East Asia. There is another interesting connection here. The name Heitsi-Eibib means 'Wounded Knee', which in the first place brings up once more the theme of kneecaps (156, basis for anthropogony) and impaired locomotion as in the Luwe figure. In the second place 'Wounded Knee', as the English version of the Native American name (Cankpe Opi) of the place where representatives of the indigenous population fought a decisive, fatal battle against USA troops in 1890 CE, reminds us of the amazing parallels between Native American cultures (especially those whose languages belong to the Na-Dene family, such as Apache and Navaho), and the cultures of Southern Africa; tell-tale signs of this affinity are close parallels in the field of female puberty rites, the number and decoration of sets of divination and game tablets, and the mythical theme of impaired locomotion. The most obvious explanation of these parallels is postulating a common origin of these themes in Central Asia, before dispersal to North America on the one hand, and to West Asia and Southern Africa, on the other hand.

<sup>61</sup> There is a clear parallel with Hermes – further Africo-Graecan continuity

One of the four primary values in the Southern African four-tablet oracle is Kwami, stone/mother	add the three others: Shilume: the old man/ witch/trickster; Ntakwala: the shining young woman; Lumwe: the young hero. perhaps it is possible to make sense of these four categories in terms of the distinctions appearing in these complexes
The rescuer of mankind from the ogre was recognised to be a sorcerer, rejected by mankind, turned into a stone, and thrown into the water	
<b>COMPLEX 9. THE MOON</b>	<p>The very frequent mention of the moon, which very far outnumbers the Sun, and the relative lack of detailed discussions of the relation between the Moon, Heaven and the Earth, suggest that the moon represents in some respects an individual Complex, that is incompletely integrated in especially the dominant Bantu Complex 2 (where the sun is rather dominant – the king is equated with the sun – but that may a relatively late development). On the human side, women in their various roles and attributes (spinning, girl, virgin) are very frequently mentioned, and I suggest that the moon complex is reminiscent of a widespread women’s complex that has been incompletely incorporated (as spider’s thread, Nyambi as spider etc.) into the Complex 2.</p> <p>It is possible to think of the moon as the cosmic egg, but for that the moon does not seem sufficiently paramount</p> <p>It looks as if in the moon complex a number of themes (virgin birth, cosmic egg, rejuvenation, etc. ) have been brought together which really are fundamentally distinct</p> <p>See my remarks on the moon and kingship</p>
The Supreme Being is identified with the moon [ <b>the consistent use of the designation ‘Supreme Being’ suggests that all this sub-Saharan mythological material has the same conception of the divine, which is unwarranted</b> ]	
The Supreme Being created the moon	
The Supreme Being dies and lives again, in a cyclical succession, which also includes an infant state	
The star wives of the moon (Mbedzi) killed him and revived	So do the real wives of a real king; they betray him when impotence indicates that his reign is over, but they may be

<sup>62</sup> So there appears to be a meteorite dimension to the veneration of stones, which has a parallel in the veneration of belemnites (thought to be meteorites, associated with Min) in Ancient Egypt; the betyls (‘houses of God’) in the biblical tradition; and the legends surrounding the Delphi omphalos and other venerated stones in Graeco-Roman Antiquity, indicating that these rocks were considered to have come from heaven, i.e. to be meteorites. Meteorites are, of course, an instant connection between heaven and earth, and moreover lightning-like, hence an apt evocation of our Narrative Complex 3.

him periodically	buried with him in suttee
Not the star wives of the moon (Mbedzi) killed him and revived him periodically, but it was the serpent who killed him and one of the wives, the evening star; she was buried with Mbedzi <sup>63</sup>	Ref to Suttee in Bantu context
The moon seeks whom she may devour  Human sacrifice to new moon	there are indications that the murderous connotations of the kingship (perpetuation through human sacrifice; regicide; suttee) are connected with a moon cult, and that the king is originally a representative of the moon, rather than of the sun; perhaps women were representing the moon, men the sun; human sacrifices to Venus may also be connected
The hare is the messenger of the moon, pronouncing mortality upon mankind (South-Africa).	This suggests that the origin of death may belong to the moon complex, rather than to the connection between heaven and earth complex.
The sacred beetle is the symbol of the moon and eternal renewal (Congo).	that is also the case with Neith and throughout [ add Egypt ]
<b>COMPLEX 10. THE EARTH AS PRIMARY</b>	linked with the stones complex
	remember that the complex 'earth/human' is very old and extends all the way across Eurasia; give the Powerpoint slide
Earth, chaos, primal waters appear as equivalents	
Organising the primal waters is the fundamental act of creation	also in complex on primal egg and primal bird
the spear of the demiurge pierced the Monster of the earth or of the primal waters (= Ogre)	lightning, connection between heaven and earth, as the fundamental act of creation
Piercing the earth or the primal waters with a spear (celestial axis) is, or revives (e.g. in the hands of a king claiming rightful possession of the land) a fundamental act of creation	This appears as a later accommodation of this complex to one in which the heaven/earth link is fundamental
the relevant division of the world is between upper world and underworld	
The underworld is Kalunga-Ngombe: 'Cattle-Grave'; here one meets Kinioka ka Tumba, a snake [ who in Nkoya traditions is called Shihoka Nalinanga, and is considered to be a historic king	This appears to be the primary mythical context of cattle ; it has many parallels in the Indo-European speaking world

<sup>63</sup> Reference to *suttee* in Bantu context; the myth refers to actual practice of regicide and suttee in the Southern Bantu context, cf. Frobenius 1931. I did not include South Asia in my more systematic comparison of non-African and African mythical material, but clearly that would have yielded again many interesting parallels. Contrary to established consensus, according to which proto-Bantu arose in the Laka Chad region, West Central Africa, c. 8,000 BCE, I prefer to think (with an older generation of linguists, such as Trombetti, Karst, von Sicard, and more recently Hromník) that there are major South Asian, including proto-Afro-Asiatic and proto-Indo-European, strands in proto-Bantu, in addition to a submerged Khoi-San element which points to a West Asian contribution.

of a few centuries ago, and a cattle (!) raider <sup>64</sup>	
There is a hole from which all animals and humans emerged	Not in database but personal collection
There is a mother of all animals	
There were four original ancestors <sup>65</sup>	Throughout the Old World, four is the number of the directions and hence of the Earth
sky god lives on the earth (Pigmy variant : below the earth)	this may be an old variant of the underworld image, before sky religion arose
The earth deity is seated on a great dung-hill	if this is cattle dung< it is again the correlation of underworld/ cattle / wealth
A murderer or killer needs to be ritually cleansed in contact with the earth <sup>66</sup>  a man who has killed an enemy in battle paints a red circle round	the Cain's mark~!

<sup>64</sup> [ the following comment still needs to be edited and woven into the general argument ] It is interesting that here one has the same association between hades and cattle, which also occurs in greek mythology and in the etruscan cacus/hercules; also cf. The aristaeus myth [ add to Appendix IV on correspondences ]

Sudika-Mbambi demands from Kalunga-Ngombe, the king of the underworld, his daughter. This daughter was kidnapped by Kinioka kia Tumba. 65[

So it appears as if the tumba plain in likota is not just a region but instead a mythical place. [perhaps the elysian fields. Kinioka probably means mr snake. So tumba might be the earthly paradise! Meanwhile, tumba is today a real location in angola. However, in portuguese it does mean 'grave', which makes one wonder at the authentic nature of this myth. It may display great portuguese influence. It may also be that the assonance between the two names is accidental, and a cause for punning

Sudika-Mbambi demands from Kalunga-Ngombe, the king of the underworld, his daughter. He has to kill Kimbiji kia Malenda a Ngandu, the big crocodile fish. [ In lozi, malenda = rags; i suspect that in swahili this means the scaly skin of a crocodile ] sudika-Mbambi is then swallowed by that monster. Kabundungulu also arrives, catches the monster and cuts the body open. He collects the bones of his brother and he revives. [this is a shamanic motif still to be added to the table ] They return to the upperworld. [ this story appears both as a creation story = the beginning of all mankind, and as an epic story relating the heroic exploits of one who descended into the underworld and returned ]

So here again the water element appears to be associated with the ogre, which is reasonable because the ogre is really the primal waters.

Kinioka [ this is really Shihoka Nalinanga! ] is the dragon with many heads, in the underworld; the story is closely associated with that of Jan Pikkedan

<sup>65</sup> The existence of four crucial ancestors is also stressed in *Likota Iya Bankoya*, van Binsbergen 1992: [ add page ] . The theme of four original forces comes back in the Dogon cosmogonic myth (Griaule [ ogotomelli]. This is also a Ancient Greek theme, cf. Hesiod, Theogony, 116-138: 'the children of Chaos were Earth, Darkness, Love, and Night.' This also ties in with the widespread tradition of four basic elements, which is attributed to Empedocles in the Western tradition, but appears much earlier in the four original pair of Hermopolitan cosmology, Ancient Egypt. Considering that four is the number of the (four corners, four directions, of the) Earth, and considering the high antiquity of the Earth theme in the history of myth as reconstructed in the present study, one is not surprised to see a preponderance of the number four in cosmogonic mythical contexts.

his right eye and a black circle round his left eye <sup>67</sup>	
The murderer must have a spotted face <sup>68</sup>	
The founding of a new town repeats the creation of the world. A square or circular enclosure is put round the centre with four gates corresponding to the four points of the compass. A bull sacrifice and the erection of a phallic altar are part of the ritual. <sup>69</sup>	this is also an Etruscan theme. cf what I know of the anthill ceremony in an Nkoya village
In South Central Africa two rounded tops of anthills are placed against one another at the site where a new village is to be erected	
This foundation ritual applies <i>a fortiori</i> to the foundation of a royal capital, where slaves are to be sacrificed (the round anthill tops are interpreted – probably in a secondary rationalisation – as occiputs of slave victims)	
143-144: The Supreme Being gave plants to the first people, but he forbade them one particular plant, which was in the middle of the garden <sup>70</sup>	Genesis: Paradise motif among the Chagga, who also have a very distant variant of the flood story
<b>COMPLEX 11. THE PRIMAL WATERS AND THE FLOOD – PRESENT MANKIND LIVES IN A SECONDARY DISPENSATION</b>	<p>why should this be part of the cosmic bird and egg theme? to make the cosmic bird into an aquatic bird (swan, goose) is probably a compromise between the two complexes of primal waters and primal bird/egg</p> <p>remember that the Noah complex is very old and extends all the way across Eurasia ; give the Powerpoint slide</p>

<sup>66</sup> Cf Nuer, another Africo-Greek parallel.

<sup>67</sup> Cain's mark?

<sup>68</sup> Cf. leopard.

<sup>69</sup> This is also an Etruscan theme. Cf. the anthill ceremony which takes place at the founding of an Nkoya village in western central Zambia: the members of the prospective village gather at the selected spot in the village, the headman prays to the ancestors, and two half-spherical tops taken from anthills are placed against one another to mark the spiritual centre of the new village. Before the imposition of colonial rule (1900), Nkoya kingship (like so many other royal contexts in Africa) had a tradition of human sacrifices being made to the king's ancestors and to royal things (palace, fence, drums, other portable regalia) – hence the two anthill tops are now interpreted as replacement for the occiputs of slain human victims; however, this may be a recent reinterpretation, because one of the striking facts of Nkoya kingship is the discontinuity between the symbolic repertoire of the village (peaceful, non-exploitative, non-violent, based on arbitration, protective against sorcery) and that of the royal courts (utterly violent, involving exploitation, human sacrifice and sorcery); cf. van Binsbergen 2003c.

<sup>70</sup> Genesis: paradise motif among the Chagga, who also have a very distant variant of the flood story.






In the origin were the primal waters	Cf. Genesis 1, The Heliopolitan cosmogony, and the Hesiod's cosmogony
The separation of the waters was the principal act of creation	
the spear of the demiurge pierced the monster of the earth or of the primal waters	lightning, connection between heaven and earth, as the fundamental act of creation
the supreme being was white and gigantic	Noah figure; the tradition that Noah was an albino explains the emphasis on white ancestors
Because of the inability to live peacefully together	
Especially because of murder	
Mankind was destroyed after creation – present mankind lives in a secondary dispensation	
Mankind was destroyed By flood	
Flood sent By the Supreme Being	
In this primary destruction the initial separation of sky and earth was undone	
138: The theme of secondary creation of mankind after destruction (through fire, but mostly through flood) of the first mankind	This is the theme of the flood, which is widespread in Eurasia, although not in Egypt (where however the Flood, Mehet [ check ] , is a positive force)
The Supreme Being destroyed all of humankind by fire <sup>71</sup>	
The destruction of mankind by flood was a return to the original state of the primal waters  Early people had tails  Tails may have developed from chopsticks used as eating utensils (traditionally in sub-Saharan Africa)  It is the flood that turned humans into monkeys with tails  At the time of the great flood all	I cannot make out if this is contamination from evolutionary versions of the biblical creation story, or authentic African material; the reference to chopsticks suggests authenticity: knowledge of these utensils has virtually died out, they are merely used for secluded ritual purposes now

<sup>71</sup> One is almost tempted to propose a submerged mythical theme, according to which the Supreme Being, after attempting to destroy mankind by water in the flood, had reserved fire for a subsequent destruction – which divine stratagem was frustrated when fire was stolen for the benefit of mankind; this at least would explain the puzzling excessive punishment of the bringer of fire. Arguing less mythically, one can see in the excessive punishment a recognition of the fact that the management of fire is one of the major distinctive achievements of mankind, which sets us apart from all animals, and makes us like gods, thus inviting the latter's wrath. Again one notices the parallel between Spider/Nyambi and Prometheus. Why the benefactor of mankind, as the bringer of fire, should be surrounded by such ambivalence as his severe punishment suggests, becomes more understandable once we realise that the sun and fire, however impressive and beneficial, also imply the danger of burning, desiccation, starvation, death – while lightning is the most beautiful and awesome, but also most terrible manifestation of this negative side of heat.

<sup>72</sup> Flood

human beings resumed their original shape; the men turned into monkeys and the women into lizards <sup>72</sup>	
Mankind was rescued in an ark [ which revived the original Cosmic Egg as a place of confinement ]	
182: The primal ancestors are white men	Noah as albino, the theme of descent from whites appears to be part of the flood story; however, considering that white stands for sun and rainbow, it may also be part of 'what is in heaven': mankind as ' children of the sun' (Perry)
The ancestors arrived in a 'swimming house' with cattle <sup>73</sup>	
Destruction of the primary humans was not by flood but by fire	
the owner of the ark first let out a dove and a vulture <sup>74</sup>	The solution of this riddle is the following: three persons are in heaven, notably the Primal Mother ('the Father'), the Demiurge her son ('the Son'), and the adversary/messenger (the Holy Ghost). Floating upon the primal waters but escaping from, transcending, the primal waters, is the demiurge, the Son, whose birdlike manifestation is the Lightning Bird – the revived cosmogonic principle of creation. In order to realise himself as Cosmogony, he has to invoke/acknowledge/ establish the reign of/ transcend, the other two persons: the Primal Mother whose birdlike manifestation is the vulture, and the Holy Ghost whose birdlike manifestation is the dove (blue)
<b>COMPLEX 12. FROM UNDER THE TREE</b>	Much of the imagery in this Complex 12 is compatible with that of the celestial axis (Complex 2), it may simply derive from there, or it may be much older  in this respect the Buddha's illumination under the banyan tree revives a mythical moment
Originally, humankind dwelled with the Supreme Being under a sacred tree <sup>75</sup>	human origin from a tree is a very old theme, according to Witzel  Tree burial, especially of African bards, revives this cosmogonic moment; it is also recorded for New Guinea ( <a href="http://mkat.iwf.de/index.asp?Signatur=E%202707">http://mkat.iwf.de/index.asp?Signatur=E%202707</a> ), South and

<sup>73</sup> This could be taken as a reference to the arrival of Jan van Riebeeck at the Cape in the mid-17th c. CE, but more likely is an evocation of the cosmogony of Primal Waters; cattle arrived in Southern Africa, with Khoi-San speaking herders, several millennia before the Dutch; incidentally, the latter could not have brought cattle in substantial numbers but were dependent upon their Khoi-San speaking hosts for cattle: van Riebeeck 1954: entry for 23 September 1658.

<sup>74</sup> The vulture combines with Egyptian Mut, but what about the dove? The latter is a bird of Zeus Acraeus ('of the summit'; cf. the dove appearing at Jesus' baptism as sign of the High God -- Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23; John 1:29-34), and of Aphrodite, and of her Egyptian counterpart Isis. Perhaps a different bird is meant. The usual counterpart of Mut  is Nun  (while the latter's female counterpart is Nut, .

	South-East Asia (Hastings 1921 s.v. tree burial), and may be an older trait than imagery deriving from the discovery of the earth axis; Meuli 1975 considers it a general Old World theme of great antiquity; cf. Kuester 1922-3,  In South Asia, the Buddha's illumination under the banyan tree also seems to revive this cosmogonic moment
The people originated from a tree called mu-senda or ensanda <sup>76</sup> .	
Village shrines are shrubs	(van Binsbergen 1981)
a white shredded pole, usually forked, is erected in veneration of the Supreme Being <sup>77</sup>	(van Binsbergen 1981)  this may be a reason why the tower into heaven has to be made of forked branches; they are still representing the sky god, in bituma and in mupumani's cult
The Supreme Being gave plants to the first people, but <b>forbade them one particular plant, which was in the middle of the garden</b> [ <del>he deleted here before forbade</del> . it is important to check everywhere how the gender determination of the Supreme Being in Indo-European can be avoided when representing African, genderless, contents ]	Genesis: Paradise motif among the Chagga, who also have a very distant variant of the flood story { check this particular table for biblical parallels to be entered into the list of biblical parallels – this is one }
<b>COMPLEX 13. THE COSMIC SNAKE</b>	[DO COLLECT ALL THE OTHER SNAKE FRAGMENTS HERE ]  This is an old theme and presumably pre-Out-of-Africa
The world was originally made out of the numerous segments of	Near eastern theme of Tiamat

<sup>75</sup> According to Witzel (2002), human origin from a tree is a very ancient theme; see the introductory chapter of the present study.

<sup>76</sup> This is the banyan tree, which in historic time has been venerated in South Asia because it was under such a tree that the Buddha reached illumination. Apparently there is a much older, cosmogonic dimension to this Buddhist interpretation. However, there is also the possibility that the Buddhist theme of illumination under the banyan tree, as evocation of a supreme moment in the spiritual history of mankind, was transmitted to Africa and underwent transformative localisation there so as to end up as a generalised cosmogonic evocation of the genesis of humankind. [ s+r mankind > humankind ] I would consider the latter explanation much less likely than the idea that the Buddhist moment of illumination was modelled after a much older and much more widespread cosmogonic model. However, Buddhist influence on sub-Saharan Africa is undeniable, not only under 20th-c CE conditions of indentured Indian labour put to work in East and Southern Africa, and of extensive trading and expatriate minorities from South Asia in Africa, but also in previous centuries. Specific stories of the Buddha have penetrated Africa many centuries ago (Budge 1923); and Buddhist cults have had a major influence on Southern African ecstatic cults (van Binsbergen 2003),

<sup>77</sup> This may be a reason why the Tower into Heaven (van Binsbergen 1992) had to be made of forked branches; in western central Zambia, such forked branches still represented the sky god in the 20th c. CE, in the Bituma cult and in Mupumani's prophetic movement (van Binsbergen 1981).

the sacrificed cosmic serpent Minia, God's first creation <sup>78</sup>	
The Supreme Being changes his skin like a reptile, a snake	this is not in contradiction with brooding an egg – reptiles do lay eggs;
The Supreme Being broods on the cosmic egg	Is there a reptile which broods? yes, pythons do, for one; the brooding bird may be a transformation of a more original brooding reptile
the spear of the demiurge pierced the monster of the earth or of the primal waters	lightning, connection between heaven and earth, as the fundamental act of creation
Thunder causes the eggs of lizards and crocodiles to hatch <sup>79</sup>	association with the rainbow snake (elsewhere the enemy of lightning) but also distant reminiscence of the cosmic egg
	The old astrological notion of the Dragon's Head and Dragon's Tail appears to have an influence on Venda myth
A girl has to be sacrificed for rain, preferably in an anthill, from which then a tree will grow into heaven, its top will turn into a snake and send rain <sup>80</sup>	luwe + Mwendanjangula (snake in top of the tree , rainbow snake< the snake in paradise
Lueji is not a female chief or queen, but a female serpent, cut into piece and thrown into a water jar <sup>81</sup>	Elsewhere in S.C. Africa (e.g. Turner 1955; Hoover 1980; von Sicard 1977; van Binsbergen 1992) Luweji appears as a queen who lost her kingship to a visiting hunter, under the pretext that menstruating is incompatible with kingship. Along with other snake mythemes, mytheme could also be classified under the Earth Complex 10
Humanity originated from snakes	bushmen; perhaps very ancient
Mankind originated when snakes were killed	genesis, expulsion from paradise, as if humanity is originally the snake's offspring

<sup>78</sup> Can this be the Milky Way? From most places on earth, the Milky Way appears as forked.

<sup>79</sup> Association with the Rainbow Snake (elsewhere the enemy of Lightning) but also distant reminiscence of the Cosmic Egg.

<sup>80</sup> Luwe + Mwendanjangula ('snake in the top of the tree'; cf. van Binsbergen 1981 forthcoming [ leopard ] ); the rainbow snake is really the snake of paradise, Genesis 2. In fact this Shona mytheme amounts to the ritual enactment of the primal myth presented in entry 118 (Luba), even though Shona and Luba live normally hundreds of km apart, the Luba in Kasai, Southern Congo, and the Shona in Zimbabwe; however, the extremes of their realms almost touch, considering that a small section of the Luba lives in Ilaland near the Kafue river, in Zambia's Southern Province; where the Goba and We are to be considered the northernmost branch of the Shona. In this light it is perhaps permissible that Van der Sluijs, in a collection of African myths to which I am greatly indebted in the present study, seeks to interpret the Zimbabwean rock art image depicted in my Figure XXX [ add number ] by (implicit) reference to the Kasai Luba's myth of Mikombo and Ntande:

When Mikombo was persecuted by his enemies, the spider *ntande* made a bridge across a river for them (item 96)

<sup>81</sup> A close parallel of Marduk's defeat of Tiamat – the world is made of Tiamat's body cut into pieces.

The Supreme Being taught people agriculture and created the snakes <sup>82</sup>	
One of the first man's two wives cast off her old skin and was renewed. The second wife discovered this and saw her co-wife radiant with renewed beauty and youth. Both women died and death was thus introduced	renewing< casting off skin = snake [ incidentally, this is a link between the moon theme and the snake theme; the other link is that Cauda and Caput Draconis regulate the lunar orbit, and solar and lunar eclipses
The only child of a man and woman was eaten by a python. The parents called four men to their assistance. They killed and skinned the snake and restored the child to life. The snake's skin was thrown into the air and never fell back again. Its head became the sun, its tail the moon, and its spots the stars (Northern Territory of the Gold Coast). a story on spottedness!!	this is a snake variant that comes close to the ogre theme renewing< casting off skin = snake
<b>COMPLEX 14. FUNDAMENTAL DUALITY</b>	
The original state of being knew no separation and no boundaries, hence total darkness	The primal state of non-being is at the same time a state of non-differentiation – cf. Deleuze
In the beginning there were primal waters and the sky <sup>83</sup>	The first inkling of differentiation ; Genesis 1: 1-2
the Supreme Being is bisexual	
The Supreme Being(s) came as a pair of opposites	this must also be applied to the Khoi-san myths preceding p. 27 in the above schedule
The first duality is that of heaven and earth  Nyambi is sky and Nzambi-Mpungu is earth, sacred marriage (so there are two Nzambias: one for earth and one for sky; the earth one is primary ) <sup>84 85</sup>	A rather dubious etymology is cited to the effect that Nyambi would mean: 'shining'; in common Bantu, however, this is the root 'bad'. (Guthrie). however, it is not impossible to propose: bad>dab>ndab>ndamb>nzamb, nyamb  there is a fundamental ambiguity in the common Bantu form bad, for it means both shine and speckle, lion and leopard, hence the trickster element .
A duality in heaven is that between Lightning and Rain	this seems a perversion of the distinction between lightning/rain on the one hand, rainbow on the other hand
A duality in heaven is that between Lightning(/Rain) and Rainbow	

<sup>82</sup> Cf. Genesis 4 [ check ], where agricultural toil, and snakes, appear in the same combination.

<sup>83</sup> Cf. Genesis 1: 1-2!

<sup>84</sup> So there are two Nzambis: one for earth and one for sky; the earth one is primary.

<sup>85</sup> There is a fundamental ambiguity in the Common Bantu form *bad* [ whence probably *mwari*; proto-Bantu *b>mb*, proto-Bantu *d>r/l*] for it means both 'shine' and 'speckle', both 'lion' and 'lion', this ambiguity is very significant. Cf. van Binsbergen forthcoming [ leopard ]

The lightning are husband and wife	linking heaven and earth, lightning appears here as the archetype of marriage; it also has the world-creating, cosmogonic/reproductive element. I think that marriage was part of the original out-of-Africa package, and that it sought to revive the cosmogonic complementarity/marriage of heaven and earth
The solar cult is reserved to men, the lunar cult to women	A duality in heavens is that between sun and moon
There was the Evening/Morning star, who was bisexual	
There is a fundamental complementarity between the Mantis (Cagn/Great Destroyer) and Wounded Knee (Heitsi-eibib/Supreme Being)	however, impaired lower limbs means the disruption of fundamental complementarity, notably the self-evident complementarity between organs of which a human being has got one. in this respect luwe, the one-sided being, the demiurge, is the archetype of disruption of complementarity
The first humans were a pair of siblings  (variant: Humanity began with two ancestresses who fell from heaven)	
The original siblings had intercourse, which really revived the original state of non-duality, hence led to unending darkness	
The incest taboo and institution of sister exchange between men restored duality as the foundation of order <sup>86</sup>	
Twins <sup>87</sup> (and by extensive triplets) are special representatives of the Supreme Being – their incomplete duality defies the dualist cosmic order	
<b>COMPLEX 15. THE SPIDER AS SYMBOL OF THE FEMININE ARTS OF WEAVING AND WARFARE</b>	<p>May be very old, but may also be a combination of two more recent themes:</p> <p>of this, I do have a Powerpoint slide, with Neith, Anahita, etc.</p> <p>the connection (through a spider's thread) between heaven and earth;</p> <p>the weaving/martial girl complex, which however (because of the corresponding cycles of the lunar month, and menstruation) are closely related at the conscious symbolic level</p> <p>you can interpret the combination of feminine and masculine</p>

<sup>86</sup> Vansina 1978; Levi-Strauss 1949 build a theory of culture on the marital exchange of women; cf. de Heusch 1971.

<sup>87</sup> Data on the distribution of the cult of twins are derived from Hastings 1908-1921, especially see the Index volume of this publication, s.v. 'twins'. The available literature on twins relates mainly to Africa, cf. de Rachewiltz et al. 1976; Firth 1966; Hartland 1909-; Jeffreys 1963; Junod 1996; Loucas & Loucas 1987 (who point to the Greek cult of the twins Amphion et Zethos); Milner 1969; Mors 1951; Schoffeleers 1991; Southall 1972; van Beek 2002. The most conspicuous Graeco-Roman cult of twins was that of the Dioscuri.

	arts and skills as being inherent in one individual of the female gender (as Neith and Athena were interpreted), but this seems a later attempt to solve the contradiction; a more original form seems to be bisexuality of the Supreme Being; and the most original form seems to be the female gender, giving birth to a male child which therefore because both son and lover, but essentially junior to the female counterpart
A spider created the world.	
The Supreme Being Nyambi/Nzambi etc. is a spider	
Mwari was called father of Runji, who seweth the heavens like cloth. <sup>88</sup>	Remarkable, since cloth is only known in South Central Africa as an import article; so must be this mytheme; this particular mytheme has both Chinese and Teutonic connotations
Runji, the 'Son' in the divine triad, <sup>89</sup> was 'the iron needle' <sup>90</sup>	
96: Spider Ntande [ i.e. celestial axis – if this becomes a spider it means that the connection has taken the form of a spider, and that the spider is secondary ] s helps hero by weaving a bridge across a river [ can this be the Milky Way? ] <sup>91</sup>	This suggests that the spider is only a derived figure from the idea of the celestial axis connecting heaven and earth
152: It is the spider who brought the first fire <sup>92</sup>	if the celestial axis is the original underlying the spider, then the first is not just the lightning (another, and the most potent and cosmogonic form of the connection between heaven and earth) but particularly the fire-bore, making fire by rotation
Spider brought the first fire not from heaven but from inside a cow, and he moved out on the cow's breaking wind <sup>93</sup>	
Spider was taken out by the people, fastened to a palm tree and beaten because of the murder. Because of the beating he acquired so many legs. Then he was released, but he was	

<sup>88</sup> Remarkable, since cloth is only known in South Central Africa as an import article; so must be this mytheme.

<sup>89</sup> So Runji was not a daughter !

<sup>90</sup> Runji is a form of Luwe, Rund; the reference is primarily to the celestial pole.

<sup>91</sup> Can this be the Milky Way?

<sup>92</sup> Prometheus motif. Considering the connotations of the Spider as Nzambi as the sun, this suggests that Prometheus himself has somehow connotations of a solar hero. However, after the fixation on solar heroes in myth analysis at the end of the 19th century (Muller 1873, 1880), such parallels are now likely to be greeted with impatience and distrust.

<sup>93</sup> Somewhere here is to be found the theme of fire from heaven, but heaven became a cow (this is an Egyptian parallel), and cows may be both celestial and infernal (as in the Geryon and Cacus myths of Graeco-Roman tradition) – again this looks like a very old layer – also the very horizontal imagery and the emphasis on farting suggest very ancient lack of sophistication.

cripple. [ impaired lower limbs ] 94	
<b>COMPLEX 16. SHAMANISM, BONES</b>	There are several mythemes suggesting this complex. however, in sub-Saharan African mythology apparent references to shamanism may usually be subsumed under the Complex of the separation between heaven and earth, with shamans going up and down the vertical connection; collect all items from the general list here
the Supreme Being is associated with bones <sup>95</sup> [ <b>the expression ‘ Supreme Being’ in my analysis also includes what in the English rendering of the sub-Saharan mythology is usually called ‘ the creator’}</b> ]	this shamanistic connotation is perhaps not really to be expected with the sky religion – although the sky religion is of course a form of transcendence, away from the earth  [ BUT CAN THE BANTU COMPLEX OF NARRATIVE COMPLEX 2 – AFTER SEPARATION, REALLY BE CALLED A SKY RELIGION? NOT LIKE IN ANCIENT EGYPT ]
The Mantis as Supreme Being is restored to life through manipulation of his bones <sup>96</sup>	A typical shamanistic motif, puzzling here but indicative of the relatively late date of this Complex 5. The mantis has also adopted elements from his adversary.
The Supreme Being equated with the moon cyclically undergoes death and rebirth	shamanistic motif?
61: The Supreme Being is associated with the spiral, spiral	

<sup>94</sup> A very faint echo of the descended Nyambi being killed by the people, of the Tree into Heaven, and of Luwe (cf. von Sicard 1968-69 and elsewhere in the present study). There is also the theme of the benefactor of mankind being published beyond reason, as discussed in an earlier footnote (to entry 87a).

<sup>95</sup> This association with bones is not really to be expected with the sky religion. In comparative mythology and comparative religious studies, the manipulation of bones is typically associated with shamanism, and hence with a rather well-defined cultural and mythical complex which I take to have emerged in Central Asia c. 15,000 BCE; cf. van Binsbergen, in preparation [ leopard ], and other discussions of shamanism in the present study.

<sup>96</sup> This is said of the Mantis in Khoi-San mythology. He is first eaten by ants, an expression that is difficult to interpret mythologically due to the absence of other mythical references to ant, but on which light is thrown by a Nkoya tradition: a bad king (who after all may well have been a manifestation of the Mantis – the Nkoya are greatly influenced by the San in their cosmology, therapy and modes of production) is said to be eaten by ants because his alienated subjects refused to bury him. In that case the expression may simply have been a florid way of expressing the Mantis’ unpopularity, without requiring a specific mythological or cosmological explanation. [ check for repetition ] Probably the Nkoya account is based on the fact that the recounters of the story in recent times no longer understood the mythical implications of regicide – so the king in question had to be made bad in order to deserve such an end (royal death without burial – which has extensive parallels elsewhere in Sout Central Africa, e.g. among the Lunda people of Mwati Yamvo – ‘Lord of Death’ who represent a cultural ideal for the Nkoya), whereas in fact regicide followed by state burial was part of Nkoya life until very recently.



movement – belongs to lightning theme <sup>97</sup>	
70: The Milky way is the Supreme Being's path to the sun in order to renew himself <sup>98</sup>	pygmies may be very ancient, but what does Cavalli-Sforza say?
92: Nehanda (evening star or child of sun and moon) Mavudze's daughter, divided the river Nyanza in order to enable her people to pass over it dry-shod by striking it with her apron. <sup>99</sup>	Moses motif of dividing the water to let his people pass, among the Karanga  However, the Milky Way as the path of souls is a recurrent shamanistic notion throughout the Old World
96: Spider Ntande [ i.e. celestial axis – if this becomes a spider it means that the connection has taken the form of a spider, and that the spider is secondary ] s helps hero by weaving a bridge across a river [ can this be the milky way? ]	the shaman moves up and down the celestial axis and/or the milky way
<b>COMPLEX 17. SPOTTEDNESS AND THE LEOPARD</b>	<b>[if you wish to take the leopard analysis seriously, then it must be included here as a separate complex; collect all relevant items from the general list here – but later I decided to omit it ]</b>
The murderer must have a spotted face	leopard
The only child of a man and woman was eaten by a python. The parents called four men to their assistance. They killed and skinned the snake and restored the child to life. The snake's skin was thrown into the air and never fell back again. Its head became the sun, its tail the moon, and its spots the stars (Northern Territory of the Gold Coast). a story on spottedness!!	this is a snake variant that comes close to the ogre theme renewing< casting off skin = snake
10A: That demiurge is a leopard	
123: Nyambi is sky and Nzambi-Mpungu is earth, sacred marriage (so there are two Nzambias: one for earth and one for sky; the	if Nzambi comes from common Bantu bad , then there is a fundamental ambiguity in Bantu bad, for its means both shine and speckled, lion and leopard – that is why...

<sup>97</sup> Spirals are among the most typical iconographic motifs of Upper Palaeolithic, Neolithic and Bronze Age Eurasia. They abound already in the Mal'ta culture, Lake Baikal, 17,000 BCE. Generally considered a sign of potency, Gimbutas insists that they are evocations of 'the Mother Goddess' (Gimbutas 1982, 1988; Gimbutas & Marler 1991). In the present African mythical context, however, they have rather male connotations.

<sup>98</sup> Pygmies – are these perhaps a very ancient group? What does Cavalli-Sforza say? [ probably already treated in text; I have extensive and decisive material on this question ]

<sup>99</sup> Moses motif of dividing the water to let his people pass, among the Karanga; and Moses striking the rock in order to obtain water.

earth one is primary )	
204: The murderer must have a spotted face	leopard
225: The only child of a man and woman was eaten by a python. The parents called four men to their assistance. They killed and skinned the snake and restored the child to life. The snake's skin was thrown into the air and never fell back again. Its head became the sun, its tail the moon, and its spots the stars (Northern Territory of the Gold Coast). a story on spottedness!!	renewing< casting off skin = snake
Bo (male; Benin; Slave coast) [leopard bundle of sticks spotted ] The priests of Bo carry about, on ceremonial occasions, a peculiar axe, made of brass, and bundles of sticks, called Bo-So, painted red and white in alternate stripes or spotted with the same colours. Bo was a phallic god. Bo was a guardian of warriors. Bo was a protector of markets. Bo is the protector of persons engaged in war (Slave Coast).	
<i>Bumba created... the lightning (a beast like a black leopard)</i> (Bushongo).10a, 10b	
Cagn had two sons, Cogaz [ white one? even one ] and Gcwi. [ spotted one, leopard? ] 22f	it is remarkable that here the Khoi-san speakers seem to reveal themselves, after all, as keepers of pre-out-of-Africa mythemes, notably the leopard
leopard Dorobo (male; Nama Hottentot) luwe # Gurub, Guruva or Dorobo is the thunder, identified with Tsui Goab, who gives rain and increases the herds. He limps because of a sore knee [ impaired lower limbs ], is the first ancestor and the moon (Nama Hottentot). 22o, 22p, 22q, 22r, 22d	
the opposition between Heitsi-Eibib and Cagn/Gannam is that between sun and moon, smooth and speckled, lion and leopard  Gorob = Goro = Gorib = Gurub (Nama Hottentot) = Guruva	

<p>(Nama Hottentot)(male; Bushmen and Hottentots) leopard, luwe, spotted (red ochre = gorob!!! blocks menstruations; the god of menstruation = Kanga, among the Nkoya. it is quite possible that this is related to the lightning, for lightning's colour is supposed to be red  <b>[Incidentally, we are led to interpret the colour triad as: black == rain; red = lightning; white = sunshine, rainbow – another reason to assume that the colour triad was pre-Out of Africa, and hence exported to Australia etc.]</b></p>	
<p>A song to the rain spirit runs:  <i>Thou who hast painted thy body red, like Goro; thou who dost not drop the menses</i> (Hottentots). [ hence: rain = drops = spottedness = leopard ]</p>	
<p>59: The Supreme Being is miraculous and a monster – belongs to trickster theme</p>	
<p><b>COMPLEX 18. HONEY AND HONEY-BEER</b></p>	<p>I wonder whether this should really be a separate complex , it is too small; it is better to make allowance for the fact that there will be loose ends</p> <p>This has Egyptian counterparts, in the cult of Neith and in the royal titlature from the 1st dynasty onward. The obsession with honey beer is also a recurrent trait from Madagascar, and it is from there that it may have entered East and S.C. notions of kingship – along with musical styles and sculptural conventions. The history of honey collecting in sub-Saharan Africa need not coincide with the history of honey production from domesticated bee-keeping, first attested in Egypt under the Old Kingdom, but with extensive West Asian antecedents in the linguistic, mythological and technological field.</p> <p><b>honey, coming from the celestial bee, is really a connection between heaven and earth</b></p> <p><b>honey, coming from hidden underground places, is really a connection between earth and underworld – Neith as goddess of warfare is really an underworld goddess of death</b></p>
<p>The Supreme Being was associated with honey<sup>100</sup></p>	<p>[ this may be another Egyptian theme ]</p>

<sup>100</sup> This may be another Egyptian parallel.

<b>COMPLEX 19. COSMOGONIC WOMAN AND HER SON/LOVER</b>	think of bisexuality; think of the theme of female Supreme Being with son as lover – the Tammuz variant is just another application of the cosmogonic theme of the virgin birth
There is a Supreme Being	
The Supreme Being is a woman  Increasingly dominant variant: The Supreme Being was a man	it seems that the female gender is the original option, bisexuality a logical reinterpretation, and male gender a yielding to the masculinisation of the socio-political order under the impact of writing, the state, organised religion, and science
The Supreme Being is a woman, and since she cannot have been impregnated, virgin birth was the fundamental cosmogonic event	
The Supreme Being is born from a cow <sup>101</sup>	Cf. the Egyptian celestial cow
The Supreme Being (who in effect is the male demiurge, junior to the female Supreme Being) lives incestuously with his mother	Cf. the Egyptian ‘bull of his mother’ (kamutef)
Spider brought the first fire [ lightning ] from inside a cow [ heaven ], and he moved out on the cow’s breaking wind [ thunder ]  Spider was taken out by the people, fastened to a palm tree [ celestial axis ] and beaten because of the murder. [ what murder??? ] Because of the beating he acquired so many legs. Then he was released, but he was cripple. [ became demiurge = Luwe , crippled, no longer complementary ]	association with the celestial cow, Anansi. Neith, Anahita, Athena, link up with the Prometheus theme.  somewhere here we find the idea of fire from heaven, but heaven became a cow, and cows may be both celestial and infernal – again this looks like a very old layer – also the very horizontal imagery and the emphasis on farting suggest very ancient lack of sophistication
<b>COMPLEX 20. CONTRA-DICTORY MESSENGERS BRING ABOUT THE ORIGIN OF DEATH</b>	to announce death or life everlasting, the supreme being sends two messengers to humans on earth, the message is delivered wrongly, and death becomes part of the human condition. numerous instances of this story, which is the great favourite of African mythology. despite this prominence, I am inclined not to treat this as a separate complex – its logic is compatible with that of complex 2 (the messengers are predicated on the separation but connection between heaven and earth) and of complex 3 (‘what is in heaven’), for the three parts of supreme being and the two messengers correspond with the formal trinity: the messengers can be identified as lightning/rain (=cosmogonic life) and rainbow (= death). see complex 2 and 3

<sup>101</sup> This may be the celestial cow as Egyptian theme.