

Appendix III. Detailed reasoned account of how the Narrative Complexes of Appendix II may be related to one another, and may be provisionally situated in time and space

The following table must be very much pruned so as merely to render the transformation between the nearly twenty narrative complexes to be considered

[spelling check needed Appendix III]

| overview of the complex, and relation to other narrative complexes | situation in space and time |
|---|---|
| <p>1. THE SEPARATION OF HEAVEN AND EARTH</p> <p>this may be an old variant of the underworld image, before sky religion arose</p> <p>there is a variant according to which at first heaven was underneath earth, then superimposed itself upon earth; such a 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</p> <p>complex 1 seems to spring from the combination between complex 2 (connection) and complex 10 (earth and underworld)</p> | <p>[I am not sure that this is really a separate complex and not part of 'subsequent connection'</p> |
| <p>2. THE SUBSEQUENT CONNECTION BETWEEN HEAVEN AND EARTH, AFTER THEIR SEPARATION</p> <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>the essence of this complex is really the supreme being and her demiurge/son/lover</p> <p>cf. horus and set, and jacob, associated with the ladder; the leopard, associated with the pole and circumpolar stars (<i>imiut</i>); luwe with celestial pole etc. etc.; anansi, athena, anahita,</p> | <p>kingship is an explicit theme here</p> <p>this is the general bantu world view</p> <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 begotten son' joh. 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</p> |

| | |
|--|--|
| <p>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. so association with the spider complex</p> <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 begotten son' joh. 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. hence i situate this complex as straddling that of cosmogonic virgin and fundamental duality – and as a successor to complex 10 earth+ underworld, which with the shifting of the gaze towards the sky has become subordinate</p> <p>the luwe figure is central to this complex</p> <p>emphasis on separation of heaven and earth, and modes of reconnecting them</p> <p>the cloth on a pole, a symbol of the divine throughout the old world (cf. imiut), is a representation of the cosmic axis topped by a star(or by the circumpolar stars)</p> <p>there is reference to the three persons in heaven, as in the next complex</p> <p>there is a link with the moon complex: the ladder into heaven is to appropriate the moon – also connection between moon and sacred kingship, as if the kingship is primarily a lunar cult</p> <p>association with the celestial cow, anansi. neith, anahita, athena, link up with the prometheus theme.</p> <p>the spider theme is very much in evidence here</p> <p>there is also a lunar (hobbling) element in luwe), although he may be an image of precession (but not very likely: he is hobbling and asymmetrical because he defies complementarity, being only one: he is 2 (lightning bird), after 1 (vulture), and not yet</p> | <p>equal of his mother, the senior female god. hence i situate this complex as straddling that of cosmogonic virgin and fundamental duality – and as a successor to complex 10 earth+ underworld, which with the shifting of the gaze towards the sky has become subordinate</p> <p>pastoralism implied (cattle), but the creation of cattle appears secondary here, and may be more originally a part of the earth and underworld complex</p> <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>pastoralism implied (cattle), but the creation of cattle appears secondary here, and may be more originally a part of the earth and underworld complex</p> <p>early metallurgy implied</p> <p>shamanism implied</p> <p>if these are explicitly said to be 'razor, healing tools, and meteorites'. we appear to find ourselves at the origin of circumcision, leechcraft, and incipient metallurgy – neolithic</p> <p>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</p> <p>emphasis on rain (cf. agriculture) as the main manifestation of the demiurge; and on the demiurge as the connection between heaven and earth – perhaps evidence of a complex society</p> <p>f 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</p> |
|--|--|

| | |
|--|--|
| <p>matched with 3 (dove)</p> <p>there is an association between the demiurge and the trickster figure, but the trickster figure seems to be older and more primary than this complex</p> <p>is the moon a trickster (‘ an errant thief – shakespeare)? the trickster figure is a shape-shifter (= moon), creates eclipses...</p> <p>but despite the link with the moon, this complex 2 is largely the sky / sun worldview, the moon appears to be no more dominant than the sun here</p> <p>there is evidence of the supreme being, the demiurge, and a third party, adversary/messenger</p> <p>there is a central cosmogony here, articulating both the separation and the connection of earth and sky at the same time, especially in lightning, which is the central cosmogonic principle here, but connected with rain, which is more beneficial especially in an agricultural environment</p> <p>faint echo of the descended nyambi being killed by the people, and of the tree into heaven and of luwe....</p> <p>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 ;</p> <p>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.</p> <p>incidentally, we can now understand the myth of erichthonios 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</p> | <p>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 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 supreme being’s representative (son, messenger, demiurge) is the actual ruler of the world, for the supreme being has withdrawn. 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. 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>[one of the recurrent transformation is that characters are conflated (e.g. the Supreme Being is identified with her son, the Demiurge); another transformation is that hierarchies are reversed because a later system is dominant, e.g. the Demiurge becomes the Supreme Being, the Supreme Being and her attribute become secondary , subservient . Supreme Being, Rain and Lightning, and possibly also the Rainbow, may be conflated into one personage, or distinguished into two or three personages</p> <p>Heaven is inhabited by three persons who are one (Supreme Being, Demiurge, and Adversary)]</p> <p>there is social inequality on a politico-religious basis, legitimated by this complex</p> <p>but that social inequality has to be dearly bought: by regicide and suttee – which suggests a ‘king of disaster’ situation (simonse)</p> <p>what is interesting is that the more elaborate ones of these</p> |
|--|--|

| | |
|---|---|
| <p>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, see additional note, end of this document, 76a: no one has lifted my veil, and proclus adds, very correctly: and the fruit i brought forth is the sun!!</p> <p>this is african material, or material continuous with africa,</p> <p>cf. horus and set, and jacob, associated with the ladder; 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>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</p> | <p>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.</p> <p>the thunder god is a blacksmith</p> <p>the supreme being is a blacksmith, working with his sons in a deep hole under mt elgon [= volcanic] , forging the first hoes</p> |
| COMPLEX 3. WHAT IS IN HEAVEN | |
| <p>this is largely part of the ‘ connection after separation’ complex, with the exception of the rainbow snake, which does not fit in that story, and looks much older, barely integrated in the role of the third person, adversary/messenger, under the supreme being and her demiurge</p> <p>for the rest, the rainbow snake really belongs to the snake complex</p> <p>even kaggen the mantis, despite his strange details, is to some extent part of complex 2, ‘connection after separation’, although he does retain elements of much earlier complexes, like that of the rainbow serpent, and the lightning bird, = primal bird . kaggen is mainly lightning bird + egg , but also some leopard</p> <p>to the extent to which this cosmology may be extended to the judaeo-christian world, it may be the origin of the trinity 1 produces 2, 2 provokes the emergence of 3</p> | <p>to be situated as complex 2 and as the rainbow snake complex</p> <p>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</p> <p>it is remarkable that humans should be made of snakes; i suspect what is meant is the rainbow snake, after all</p> <p>the rainbow snake complex is pre-out of africa</p> <p>the fact that the rainbow serpent is relegated to secondary status suggests a later accommodation.</p> <p>the fact that the lightning bird is relegated to secondary status suggests a later accommodation. probably we must distinguish a separate status for the lightning bird ,, so this whole complex is merely a later accommodation of the complex lightning bird and</p> <p>the fact that the colour triad seem to be pre-out-of-africa, and that it is implied in rain/lightning/supreme being,</p> |

| | |
|--|---|
| <p>(orphic, pythagoraeon, ancient egypt cosmogonies, tao teh king, etc. .)</p> <p>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</p> <p>kaggen the mantis is the destroyer, or has the great devourer as his adversary</p> <p>the destroyer or devourer is really the third in heaven, the holy ghost so to say</p> <p>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)</p> <p>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</p> <p>the rain god decapitates the rainbow serpent</p> <p>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,</p> | <p>suggests that this cosmology has really a long history</p> <p>the rainbow snake, as celestial is really a departure: throughout the old world, the snake is ordinarily associated with the earth, yet also placed on the sky</p> |
|--|---|

| | |
|--|--|
| <p>regenerating dragon's heads is also found in eurasian folk tales.</p> <p>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</p> <p>rainbow snake killed by the demiurge</p> | |
| <p>COMPLEX 4. THE PRIMAL LIGHTNING BIRD (AND THE WORLD EGG)</p> | |
| <p>the theme of the primal waters is combined with the cosmic egg, because when the latter is being, the former is non-being -- yet is belongs in a different complex,</p> <p>the lightning bird is the fundamental cosmogonic icon</p> <p>you do not have the image of a supreme being here that is anthropomorphous, although only female birds lay eggs</p> <p>the giant bird may well be a white swan, or goose – and such a white cosmogonic aquatic bird plays a great cosmogonic role throughout the old world</p> <p>cosmic egg and lightning really presuppose each other</p> <p>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</p> | <p>this is pre-out-of-africa</p> <p>no advanced mode of production required</p> <p>no anthropomorphous god</p> <p>for the san the eland is sacred because it is iconographically connected with lightning</p> |
| <p>COMPLEX 5. THE MANTIS</p> | |
| <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>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</p> | <p>shoe is puzzling for atypical for africa and for primordial times; west asian trace? or a wrong rendering of 'mantis' egg case'?</p> <p>the trickster nature really belongs to hunting and gathering, with all its lack of control</p> <p>there is a shamanistic element in kaggen: revived through manipulation of bones</p> |

| | |
|--|--|
| <p>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> <p>in khoi-san mythology centring on kaggen and heitsi-eibib, the supreme god giving virgin birth to the heitsi-eibib is obscured – she is the celestial cow, the first supreme being; so there is a shift, but only secondarily, away from ‘what is in heaven’, which is largely complex 2 . we have nos. 2 and 3, without 1</p> <p>kaggen is the moon under its terrible aspect – link with the moon complex</p> <p>luwe belongs really to complex 2, and his wobbling gait is because he connects two oppositions and therefore is not symmetrical; and also, because he is lightning and a fire/metallurgical god, and therefore is spasmodic and linear, not balanced</p> <p>the absence of 1 (the female supreme being, here an unnamed virgin mother of kaggen) allows 3 (kaggen) to display his full trickster nature</p> <p>there is a shamanistic element in kaggen: revived through manipulation of bones</p> <p>also the trance activities of the san may not be unrelated to shamanism, especially considering their central asian ancestry</p> <p>through the fawn sister eaten by kaggen’s son ‘leopard’ there is a connection with the spottedness theme</p> | |
| COMPLEX 6. THE OGRE | |
| <p>there is a link with primal waters complex</p> <p>probably this is the same as the great devourer of complex 5.</p> <p>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</p> | <p>no requirements in terms of modes of production – compatible with hunting and gathering</p> <p>yet may be transformation/degeneration of the primal waters complex; which, alternatively, may be a sophisticated transformation of the ogre complex</p> <p>but with the evocation of simple bodily functions this seems very old.</p> <p>the rescuer may be orion – which sets no limit to dating, because this asterism has remained virtually unchanged for 100,000 years and more</p> <p>i cannot fully understand the significance of: ‘the rescuer of mankind from the ogre was recognised to be a sorcerer, rejected by mankind, turned into a stone, and thrown into</p> |

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 *never-ending story*)

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

like with virgin birth complex

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), is complex 2: lightning, connection between heaven and earth, as the fundamental act of creation

the ogre was killed with dogs, or by a gigantic bird, or by lightning

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 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 water' – usually the killer a' of the protagonist of complex a is the representative of a later complex b by which complex a is superseded. but when a' is subsequently exposed and punished as a murderer, this suggests the resilience of the earlier complex. there are more examples of such a mechanism, especially examples involving the rainbow serpent. if we agree that the ogre theme is old and a candidate for the out-of-africa packages (it is also found in australia and new guinea) and is not merely a transformation of the primal waters, then the quotation suggests that the stone theme is connected with a later dispensation, so stone complex is late and not out of africa.

| | |
|---|--|
| <p>that the ogre was warned by a frog is a link with the heliopolitan cosmogony</p> <p>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</p> | |
| COMPLEX 7. FROM THE MOUTH | |
| <p>most probably this complex is a masculinising transformation of the complex of virgin birth. it 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</p> <p>cf. amun producing the first pair of gods, from who all gods descend, from a variety of bodily fluids in ascending localisation along the male human body: semen, spittle, or tears.</p> | <p>seems a sign of transcendence, as a late development possibly associated with writing, the state, organised religion and science</p> |
| COMPLEX 8. THE STONES | |
| <p>stones, pebbles, meteorites, often appear as manifestations of the supreme being. piles of stones constitute altars for him/her, 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 and probably more primary perspective, the stones may be simply evocations of the earth, as in complex 9.</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>cf. the four primary values in the southern african four-tablet oracle: 1. kwami, stone/ the old woman/</p> | <p>i am inclined to consider this a very ancient complex but cannot be sure because of its hybridity</p> <p>outside africa, stones do appear as associated with the cosmogonic moment, e.g. when deucalion and pyrrha have to sow stones for humans, or when kadmos 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 earth as such lost its precedence to heaven!</p> <p>the fact that, in sub-saharan africa, these hermes are mainly found in the north (where they are associated with bronze age megalithic cultures) and in the khoi-san region with its west asian and partly pastoralist connotations, suggests a relatively late dating, not part of the out-of-africa package</p> <p>i cannot fully understand the significance of: ‘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’ – usually the killer a’ of the protagonist of complex a is the representative of a later complex b by which complex a is superseded. but when a’ is subsequently exposed and punished as a murderer, this suggests the resilience of the earlier complex. there are more examples of such a mechanism, especially examples involving the rainbow serpent. if we agree that the ogre theme is old and a candidate for the out-of-africa</p> |

| | |
|---|---|
| <p>permanence</p> <ol style="list-style-type: none"> 2. shilume: axe or spear, the old man/witch/ trickster; 3. ntakwala: the shining young woman; 4. lumwe: the young hero. <p>it is tempting to try and make sense of these four categories in terms of the distinctions appearing in these complexes. some of it can be interpreted, albeit inconsistently, in terms of the complex ‘what is in heaven’: supreme goddess (1), the male demiurge (4) and the adversary (2); the puzzling case is (3), who is superfluous but is added both for mathematical reasons (four marked tablets give a high number of combinations, notably 16) and because 4 is the number of the earth – after all, this is an african transformation of islamic geomancy. stone can, in other words, be a symbol not only of mother earth, but also of the supreme goddess who reigns in heaven. again the hybridity of this complex, which combines the celestial complex 2, and the earth complex below.</p> | <p>packages (it is also found in australia and new guinea) and is not merely a transformation of the primal waters, then the quotation suggests that the stone theme is connected with a later dispensation, so stone complex is late and not out-of-africa. however, there is a general theme: the popular rejection of the rescuer of mankind (cf. jesus, mbona), which has to do with the fact that he comes from heaven and is not at home in an earthly world of sin. there are shimmerings of gnosis here: mankind as a spark (lightning) from above, imprisoned in matter.</p> |
| COMPLEX 9. THE MOON | |
| <p>the supreme being is identified with the moon</p> <p>the supreme being created the moon the supreme being dies and lives again, in a cyclical succession, which also includes an infant state</p> <p>the star wives of the moon (mwedzi) killed him and revived him periodically 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</p> <p>the moon seeks whom she may devour</p> <p>human sacrifice to new moon the hare is the messenger of the moon, pronouncing mortality upon mankind (south-africa).</p> <p>the sacred beetle is the symbol of the moon [in egypt this is the sun] and eternal renewal (congo).</p> <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</p> | <p>the moon has not undergone perceptible changes since the out-of-africa migration, so cannot be used for dating.</p> |

| | |
|--|--|
| <p>sun – but that may a relatively late development; there are indications – cf. frobenius 1931 – that early kingship implies a moon- and star cult rather than a sun cult). 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. this heterogeneous package included, 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. i am in doubt whether this feminine complex should be included here, with the moon complex, or with the cosmogonic virgin complex – rather the latter.</p> <p>the cyclical waxing and waning of the moon, and the mythical expression in terms of the moon’s wives killing and reviving him, is paralleled in the real wives of a real king; they give him up for regicide when impotence indicates that his reign is over, but they may be buried with him in suttee</p> <p>ref to suttee in bantu context</p> <p>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 this suggests that the origin of death may belong to the moon complex, rather than to the connection between heaven and earth complex. that is also the case with neith and throughout [add egypt]</p> | |
| <p>COMPLEX 10. THE EARTH AS PRIMARY</p> | |
| <p>earth, chaos, primal waters appear as equivalents ; organising the primal waters is the fundamental act of creation (also in</p> | <p>remember that the complex ‘earth/human’ is very old and extends all the way across eurasia; give the powerpoint slide</p> |

| | |
|---|---|
| <p>complex on primal egg and primal bird)</p> <p>the spear of the demiurge pierced the monster of the earth or of the primal waters (= ogre) 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 (lightning, connection between heaven and earth, as the fundamental act of creation this appears as a later accommodation of this complex to one in which the heaven/earth link is fundamental) -- this is complex 2</p> <p>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 of a few centuries ago, and a cattle (!) raider</p> <p>there is a hole from which all animals and humans emerged (the underground appears to be the primary mythical context of cattle ; it has many parallels in the indo-european speaking world. yet this connection with cattle may be a later, neolithic transformation of a more general myth where all animals come from a hole in the ground)</p> <p>there is a mother of all animals</p> <p>there were four original ancestors (throughout the old world, four is the number of the directions and hence of the earth)</p> <p>sky god lives on the earth (pigmy variant : below the earth)</p> <p>the earth deity is seated on a great dung-hill a murderer or killer needs to be ritually cleansed in contact with the earth</p> <p>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</p> <p>the murderer must have a spotted face+</p> <p>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</p> | <p>i propose that the earth / underground / cosmogonic hole is primary, very old, perhaps part of the out-of-africa package,</p> <p>later the earth underwent a redefinition as the site of agriculture, but the earth/human complex had then already been in place for dozens of millennia</p> <p>sky god lives on the earth (pigmy variant : below the earth)</p> |
|---|---|

| | |
|--|---|
| <p>compass. a bull sacrifice and the erection of a phallic altar are part of the ritual.</p> <p>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</p> <p>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) the supreme being gave plants to the first people, but he forbade them one particular plant, which was in the middle of the garden</p> | |
| <p>COMPLEX 11. THE PRIMAL WATERS AND THE FLOOD</p> | |
| <p>the separation of the waters was the principal act of creation</p> <p>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)</p> <p>the supreme being was white and gigantic (noah figure; the tradition that noah was an albino explains the emphasis on white ancestors)</p> <p>because of the inability to live peacefully together especially because of murder</p> <p>mankind was destructed after creation – present mankind lives in a secondary dispensation</p> <p>mankind was destructed by flood</p> <p>flood sent by the supreme being</p> <p>in this primary destruction the initial separation of sky and earth was undone</p> <p>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))</p> <p>the destruction of mankind by flood was a</p> | <p>in the origin were the primal waters (cf. genesis 1, the heliopolitan cosmogony, the hesiodus cosmogony, chinese and greek culture heroes)</p> |

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 human beings resumed their original shape; the men turned into monkeys and the women into lizards

(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) mankind was rescued in an ark [which revived the original cosmic egg as a place of confinement]

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

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 (the vulture combines with egyptian mut, but the dove? perhaps a different bird is meant. the usual counterpart of mut

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

present mankind lives in a secondary dispensation

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))

remember that the noah complex is very old and extends all the way across eurasia ; give the powerpoint slide

COMPLEX 12. FROM UNDER THE TREE

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 (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 (<http://mkat.iwf.de/index.asp?signatur=e%202707>) , south and 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 tree burial 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 revives this cosmogonic moment)

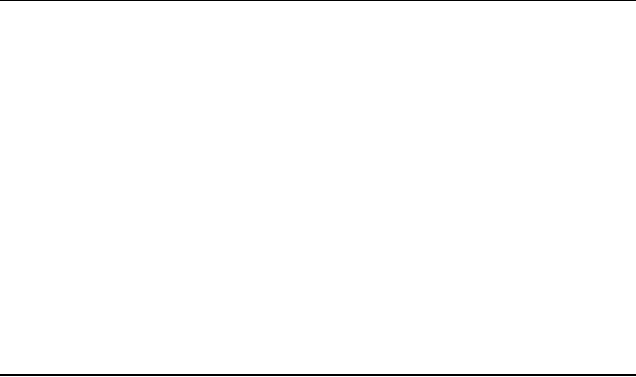
village shrines are shrubs (van binsbergen 1981)

a white shredded pole, usually forked, is erected in veneration of the supreme being (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 mupumanis cult

the supreme being gave plants to the first people, but forbade them one particular plant, which was in the middle of the garden [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]

meuli 1975 considers tree burial a general old



human origin from a tree is a very old theme, according to witzel

| | |
|--|--|
| <p>world theme of great antiquity</p> | |
| <p>COMPLEX 13. THE COSMIC SNAKE</p> | |
| <p>the world was originally made out of the numerous segments of the sacrificed cosmic serpent minia, god's first creation</p> <p>the supreme being changes his skin like a reptile, a snake (this is not in contradiction with brooding an egg – reptiles do lay eggs;)</p> <p>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 – again the gaze which is gradually lifted up to the sky)</p> <p>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)</p> <p>the rainbow snake is a twin and doubly bisexual: this has to be added in the original list as a sign that full duality/complementarity, and the veneration of twins, is perhaps more something of the rainbow complex than of the other complexes -- serpent, earth etc. there are no truly complementary, equal relations in complex 2 in heaven</p> <p>thunder causes the eggs of lizards and crocodiles to hatch (association with the rainbow snake (elsewhere the enemy of lightning) but also distant reminiscence of the cosmic egg)</p> <p>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 (luwe + mwendanjangula (snake in the tree top, rainbow snake < the snake in paradise)</p> <p>luweji is not a female chief or queen, but a female serpent, cut into piece and thrown into a water jar (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)</p> | |

humanity originated from snakes (bushmen; perhaps very ancient) – cf. the earth complex 10)

mankind originated when snakes were killed (genesis, expulsion from paradise, as if humanity is originally the snake's offspring)

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; found back in veda cosmemes – along with the veda divination bowls and kingship there seems to be a fair amount of indian ocean / south asian influence among the veda – perhaps same as among the nkoya

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)

he brooding bird may be a transformation of a more original brooding reptile – again the gaze which is gradually lifted up to the sky)

humanity originated from snakes (bushmen; perhaps very ancient) – cf. the earth complex 10)

mankind originated when snakes were killed (genesis, expulsion from paradise, as if humanity is originally the snake's offspring)

this is an old theme and presumably pre-out-of-africa

COMPLEX 14. FUNDAMENTAL DUALITY

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 (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) 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

a duality in heaven is that between lightning(/rain) and rainbow

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 (kaggen/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

humanity began with two ancestresses who fell from heaven

they 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

twins (and by extensive triplets) are special representatives of the supreme being – their incomplete duality defies the dualist cosmic order

the rainbow snake is a twin and doubly bisexual: this has to be added in the original list as a sign that full duality/complementarity, and the veneration of twins, is perhaps more something of the rainbow complex than of the other complexes -- serpent, earth etc. there are no truly complementary, equal relations in complex 2 in heaven [**cult of twins also regards sea peoples**]

the same suggestion emerges from the typological consideration that 1>2>3, we start out with the female cosmogonic principle, this produces the junior male, and subsequently the two become equals, and finally the male becomes dominant over the female

baumann suggests that this is a relatively late development, bronze age

COMPLEX 15. THE SPIDER AS SYMBOL OF THE FEMININE ARTS OF WEAVING AND WARFARE

of this, i do have a powerpoint slide, with neith, anahita, etc.

the connection (through a spider's thread) between heaven and earth;
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

you can interpret the combination of feminine and masculine 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 sews the heavens like cloth. (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)

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?]

it is the spider who brought the first fire (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)

may be very old, but may also be a combination of two more recent themes:

COMPLEX 16. SHAMANISM, BONES

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

the supreme being is shamanistically associated with bones (his 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 (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?)

the supreme being is associated with the spiral, spiral movement – belongs to lightning theme

the milky way is the supreme being's path to the sun in order to renew himself (pygmies – they may be very ancient, but what does cavalli-sforza say?)

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. (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)

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

on the basis of a painstaking reconstruction, shamanism is reconstructed as an asian

supreme being is shamanistically associated with bones (his shamanistic connotation is perhaps not really to be expected with the sky religion

| | |
|---|--|
| <p>institution emerging c. 20,000-15,000 bp – insert slide from leopard story</p> | |
| <p>COMPLEX 17. SPOTTEDNESS AND THE LEOPARD</p> | |
| <p>the murderer must have a spotted face (leopard)</p> <p>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)</p> <p>that demiurge is a leopard</p> <p>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) (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 the leopard has the connotations of a divine trickster)</p> <p>the murderer must have a spotted face (leopard)</p> <p>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)</p> <p>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</p> | |

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).
*bumba created... the lightning (a beast like a
 black leopard) (bushongo).10a, 10b*
 cagn had two sons, cogaz [white one? even
 one] and gwi. [spotted one, 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).
 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 (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

a song to the rain spirit runs: *thou who hast
 painted thy body red, like goro; thou who dost
 not drop the menses* (hottentot). [hence: rain
 = drops = spottedness = leopard]

the supreme being is miraculous and a
 monster – belongs to trickster theme

**COMPLEX 18. HONEY AND HONEY-
 BEER**

the supreme being was associated with honey

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

this has egyptian counterparts, in the cult of
 neith and in the royal titlature throughout
 three millennia from the 1st dynasty onward.

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 – but
 perhaps the spottedness theme is not so old after all – but
 it is found in australia and appears to be part of the out-
 of-africa package

22o, 22p, 22q, 22r, 22d

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.

honey, coming from the celestial bee, is really a connection between heaven and earth

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

i am inclined to subsume this complex under complex 2

COMPLEX 19. THE COSMOGONIC VIRGIN AND HER SON/ LOVER

there is a supreme being
the supreme being is a woman

increasingly dominant variant:
the supreme being was a man
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
the supreme being (who in effect is the male demiurge, junior to the female supreme being) lives incestuously with his mother
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]

it seems that, for the supreme being, the female gender is the original option, bisexuality a logical reinterpretation, and male gender a yielding to the masculinasation of the socio-political order under the impact of

writing, the state, organised religion, and science

cf. the egyptian celestial cow
cf. the egyptian 'bull of his mother' (kamutef)

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

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. this heterogeneous package included, 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. i am in doubt whether this feminine complex should be included here, with the moon complex, or with the cosmogonic virgin complex – rather the latter.

this complex belongs to a period where the notions of logic, time sequence, and causality are deeply imbedded in the world view and lead one to realise contradictions, to which the idea of virgin birth is formulated as a logical solution. for such a solution implies a notion of causality, notably of impregnation as cause of pregnancy and birth, hence of the role of the father in conception). i think this can only be situated in a context where the facts of natural conception and birth are sufficiently understood, over a sufficiently long time, to give rise to the control of these processes through agriculture and animal husbandry. so this notion is early neolithic, and cannot have been part of the out-of-africa package. since africa (fertile sahara, ethiopian highland) had their own independent phase of early domestication, this complex may have engendered in africa, but equally in west asia (where the theme of the senior goddess with her junior lover/son is prominent), or in an extended fertile crescent stretching from the sahara to the indus.

| | |
|---|----------------------------|
| <p>in the same way i would consider emphasis on bisexuality to be late, neolithic – another logical solution to the problem of first origin and procreation</p> <p>see complex 2</p> | |
| <p>COMPLEX 20. CONTRADICTION MESS- SENGERS BRING ABOUT THE ORIGIN OF DEATH</p> | |
| <p>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).</p> | <p>see complex 2 and 3</p> |

Appendix IV. The case for continuity between sub-Saharan African mythologies, and selected other Old World mythologies: Biblical, Graeco-Roman, and Ancient Egyptian

Appendix Table IVa. Parallels between mythemes in the sub-Saharan African mythical data set, and biblical motifs (delete repetitious entries)

NUMBERS BEFORE ENTRIES CORRESPOND WITH THE ITEMS IN APPENDIX i

| \African data set | biblical parallel |
|--|--|
| 01. The separation of heaven and earth | |
| Jok created the sky and the earth as the two halves of a great sphere (Lango). | Genesis |
| 82: The Supreme Being first dwelled on earth, but retired to heaven | Genesis |
| 02. The connection between heaven and earth after separation | |
| 92: Karanga (Zimbabwe): 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. | Moses motif of dividing the water to let his people pass (Exodus) |
| tower, see Fig. XX | Genesis |
| But these humans failed, were dispersed, ¹ and died | |
| The reason why people build the tower into heaven was to wage war on the sky god ² | |
| 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, | Cf. Horus and Set, and Jacob, associated with the ladder; 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. |

¹ Cf. Genesis 11.

² 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.

| | |
|---|--|
| 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) | |
| Rainbow as mediator or sign of covenant | Genesis |
| Ascent to heaven of selected humans | Elija, Jesus |
| Descent from heaven of selected humans | Jesus, Elija |
| It is the Supreme Being who causes pregnancy, aided by the husband (Nilotic) | Genesis, New Testament cf. Stricker, Geboorte van Horus |
| God's son as demiurge | New Testament The imagery of Christ as of virgin birth, son of god, king, etc. is largely within the cosmology of CONNECTING BETWEEN HEAVEN AND EARTH (Narrative Complex 2) |
| The ladder into heaven | Jacob |
| | |
| Rainbow as Supreme Being's sign that the rain is over | Genesis |
| regicide is the standard end of a reign after a few years ³ | 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? |
| | |
| 03. What is in heaven | |
| The thunder and rain god is a ram ⁴ and has an axe in his mouth | |
| The thunder god is a blacksmith The Supreme Being is a blacksmith, ⁵ 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 mediates between the supreme sky god and the people (Pygmies) ⁶ | |
| 125: The rainbow snake is a twin and doubly bisexual 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 – | |

³ Cf. *The Golden Bough*, Frazer 1911-1915. [**did I enter this is scheme of Graeco-African parallels?**]

⁴ Ancient Egypt had several ram gods, including Amun.

⁵ **Parallel** with Vulcan and Ptah.

⁶ Cf. Noah and God, Genesis 8-9 [check]

| | |
|--|--|
| <i>étonnés de se trouver ensemble</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] ⁷ [NB add Graves 1988 [goddess] on Orion] | |
| The adversary as being close to god, servant etc. | Hiob: the devil is God's attorney; cf. Jesus temptation in the desert (Matt 4 and Luke 4) |
| 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 ⁸ | 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 |
| It is the Supreme Being who causes pregnancy, aided by the husband (⁹ | |
| Trinity motif, of Supreme Being/demiurge (lightning, rain)/Adversary (Rainbow) occurs a lot | All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the <i>Father</i> and of the <i>Son</i> and of the <i>Holy Spirit</i> [Matthew 28:19]. May the grace of the <i>Lord Jesus Christ</i> , and the love of <i>God</i> , and the fellowship of the <i>Holy Spirit</i> be with you all [2 Corinthians 13:14]. To God's elect. . .who have been chosen according to the foreknowledge of <i>God the Father</i> , through the sanctifying work of <i>the Spirit</i> , for obedience to <i>Jesus Christ</i> and sprinkling by his blood [1 Peter 1:1-2]. |
| 04. The Lightning Bird (and the world egg) | |
| Organising the primal waters is a fundamental act of creation ¹⁰ | Also in Earth as primary, complex 10 [check 11] |
| with huge wings, whose movements cause lightning and thunder ¹¹ | 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 |

⁷ 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.

⁸ Jacob and Esau among the Masai.

⁹ 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.

¹⁰ Cf. Genesis 1: 2.

| | |
|---|--|
| | African myth have a counterpart in ancient Egypt, but that does not mean that they originated there |
| The giant bird may well be a white ¹² swan, or goose | |
| | Gen 1:2: God as bird; dove at Jesus' baptism (Matthew 3:16-17; See also Mark 1:9-11, Luke 3:21-22, and John 1:32-34). |
| 05. The mantis | |
| Supreme Being swallowed by 'Great Devourer' ¹³ which however spat him out [cf. entry 32 of Appendix I] | |
| Kaggen the Mantis has Birds as messengers ¹⁴ 15 | 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 |
| Kaggen the Mantis Is a trickster assuming theriomorphic shapes ¹⁶ | |
| The Supreme Being is miraculous and a monster – belongs to trickster theme | |
| Supreme Being identified with the thunder and rain ¹⁷ | Cf. Zeus, Odinn, Thor |
| Supreme Being increases the herd ¹⁸ | |
| Supreme Being has impaired lower limbs (sore knee, wounded knee, only one leg) ¹⁹ | |

¹¹ 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.

¹² Cf. Noah [**to be discussed in special footnote**] and the association with whiteness of the cosmogonic god of the northwestern Mediterranean, Basojaun / Janus.

¹³ Time is the Great Devourer in Iranian and Iranian- specifically Zoroastrian-derive, Mithraic thought of Graeco-Roman Late Antiquity.

¹⁴ Cf. Odinn, Zeus

¹⁵ Cf. Zeus, Odinn, and North African saints (van Binsbergen, Tunisia material).

¹⁶ Cf. Zeus, Proteus; and many shape-shifters and divine tricksters throughout global mythology.

¹⁷ **Parallel** with Ancient West Asian weather gods, as von Sicard 1968-69 has already stated.

¹⁸ **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.

| | |
|--|---|
| | locusts (Exodus, and Jesus in desert) |
| 06. The ogre | |
| <p>The ogre devours the whole of mankind, thus imprisoning them all to a dark and narrow place. One woman produces a hero, who grows fast and finally confronts the ogre,²⁰ cuts him open, so mankind is released</p> | <p>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>)</p> <p>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</p> |

¹⁹ 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.

²⁰ 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.

| | |
|--|---|
| Or by a gigantic bird, ²¹ which led to release of humankind | 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 |
| The ogre was killed by lightning | 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 ²² | Cf. Heliopolitan cosmogony |
| Setu is identified with Orion ²³ | |
| ... born in an old stable ²⁴ | |
| The rescuer of mankind as in 86 was recognised to be a sorcerer... ²⁵ | |

²¹ 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.

²² The frog in this African mythical variant belongs to the Primal Waters, cf. Egypt.

²³ 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.

²⁴ Jesus motif.

²⁵ 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

| | |
|---|---|
| ... , rejected by mankind... ²⁶ | |
| When all mankind had been swallowed by the ogre, the rescuer was to be a young man, born in an old stable | Jesus in New Testament |
| 7. From the mouth | |
| 8. The stones | |
| The Supreme Being is venerated in stones ²⁷ thrown on his tomb, or by the erection of a cairn ²⁸ | very ancient? |
| The sky god is venerated in stones believed to have fallen from the sky ²⁹ | there is a clear parallel with Hermes – further continuity |
| | stones into bread, Jesus' temptation in desert |
| 9. The moon | |
| 10. The earth as primary | |
| There were four original ancestors ³⁰ | Throughout the Old World, four is the number of the directions and hence of the Earth |
| A murderer or killer needs to be ritually cleansed in contact with the earth ³¹ 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 ³² | the Cain's mark~! |

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

²⁶ Cf. Jesus.

²⁷ 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) 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 Hermes, with phallic connotations), and via South Asia (the *lingam* cult) to Central and East Asia.

²⁸ There is a clear **parallel** with Hermes – further Africo-Graecan continuity

²⁹ 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.

³⁰ 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.

| | |
|--|---|
| The murderer must have a spotted face | |
| 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. ³³ | this is also an Etruscan theme. cf what I know of the anthill ceremony in an Nkoya village |
| 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 ³⁴ | Genesis: Paradise motif among the Chagga, who also have a very distant variant of the flood story |
| | snake and earth at expulsion from paradise, Gen. |
| 11. The primal waters and the flood | |
| The Supreme Being destroyed all of humankind by fire ³⁵ | |
| The destruction of mankind by flood was a return to the original state of the primal waters | |
| Early people had tails | I cannot make out if this is contamination from |

³¹ Cf Nuer, another Africo-Greek **parallel**.

³² Cain's mark?




³³ 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.

³⁴ Genesis: paradise motif among the Chagga, who also have a very distant variant of the flood story.

³⁵ 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.

³⁶ Flood

| | |
|--|---|
| <p>Tails may have developed from chopsticks used as eating utensils (traditionally in sub-Saharan Africa)</p> <p>It is the flood that turned humans into monkeys with tails</p> <p>At the time of the great flood all human beings resumed their original shape; the men turned into monkeys and the women into lizards³⁶</p> | <p>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</p> |
| <p>the owner of the ark first let out a dove and a vulture³⁷</p> | <p>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)</p> |
| Destruction of mankind and secondary creation of mankind | Genesis |
| Flood, see Fig. XX | Genesis |
| Ark myth | Genesis |
| 12. From under the tree | |
| THE ORIGINAL TREE IN THE CENTRE OF PARADISE? | Genesis |
| The Supreme Being gave plants to the first people, | Genesis |
| The Supreme Being gave plants to the first people, but he forbade them one particular plant, which was in the middle of the garden (Chagga, who also have a very distant variant of the flood story) | Genesis: Paradise motif |
| 13. The cosmic / rainbow snake | |
| | Genesis: sign of covenant |
| A girl has to be sacrificed for rain, preferably in an anthill, from which then a tree will grow | luwe + Mwendanjangula (snake in top of the tree , rainbow snake< the snake in paradise |

³⁷ 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, .

| | |
|---|--|
| into heaven, its top will turn into a snake and send rain ³⁸ | |
| Lueji is not a female chief or queen, but a female serpent, cut into piece and thrown into a water jar ³⁹ | 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 |
| The Supreme Being taught people agriculture and created the snakes ⁴⁰ | |
| 14. Fundamental duality | |
| In the beginning there were primal waters and the sky ⁴¹ | The first inkling of differentiation ; Genesis 1: 1-2 |
| Twins ⁴² (and by extensive triplets) are special representatives of the Supreme Being – their incomplete duality defies the dualist cosmic order | |
| 15. The spider and feminine arts | |
| 152: It is the spider who brought the first fire ⁴³ | 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 ⁴⁴ | |

³⁸ 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.

³⁹ A close **parallel** of Marduk's defeat of Tiamat – the world is made of Tiamat's body cut into pieces.

⁴⁰ Cf. Genesis 4 [**check**], where agricultural toil, and snakes, appear in the same combination.

⁴¹ Cf. Genesis 1: 1-2!

⁴² 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.

⁴³ 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.

⁴⁴ 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

| | |
|--|---|
| | |
| 16. Shamanism, bones | |
| 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. 45 | 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 |
| Nyikang has a holy sepulchre. [BUT WE ARE TOLD THAT HE DISAPPEARED SUDDENLY AND WITHOUT LEAVING A TRACE? (Shilluk) | the empty grave (John 20:4-8) |
| | |
| 17. Spottedness and the leopard | |
| | luwe motif); Graves: divine kingship; von Sicard, van Binsbergen: Luwe as ancient weather/ hunting/ herding/blacksmithing god; [although symbols are almost by definition inexhaustible in their potential for interpretation, it looks as if Schoffeleers' interpretation in terms of mutilation as a central aspect of the human condition, misses the point of the profound cosmological and cosmogonic relevance of the Luwe figure] |
| 129: Impaired lower limbs | JACOB IS A CRIPPLE, BIBLICAL PARALLEL, as a result of wrestling with the Supreme Being ('s messenger) – through close bodily contact, Jacob is identified with that messenger |
| 'L ol munjoi (male; Masai) JACOB MOTIF Mutari was married to Nasingoi. Nasingoi gave birth to a triplet, two of whom were born first and the third was delayed. <i>The first-born was covered with hair and had a beard, for which reason he was called 'L ol munjoi, the bearded one. The second one was called 'L en jergog, because his mother wrapped him up after birth in an untanned calf-skin. The third child, when it appeared, was appropriately named Ndarassi, the loiterer.</i> When father almost died, he called for the first son, but the third son decked himself with goatskins and deceived his father, receiving the blessings (Masai). | Jacob outwits Esau out of his birth-right |
| | |
| 18. Honey and honey-beer | |
| | 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 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- |

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.

⁴⁵ Moses motif of dividing the water to let his people pass, among the Karanga; and Moses striking the rock in order to obtain water.

| | |
|---|--|
| | <p>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>honey, coming from the celestial bee, is really a connection between heaven and earth</p> <p>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</p> |
| The Supreme Being was associated with honey ⁴⁶ | [this may be another Egyptian theme] |
| 19. The cosmogonic virgin and her son/ lover | |
| . | virgin birth is really a cosmogonic device; if it occurs in the christian tradition is to revive the moment of creation; it is not a mytheme which, from christianity, spread to africa, but the other way around. virgin birth in fact revives cosmogony: the first birth must have been from a woman< but logically there cannot have been anyone to impregnate here; the imagery of christ as of virgin birth, son of god, king, etc. is largely within the cosmology of connecting between heaven and earth (Narrative Complex 2) |
| The Supreme Being is born from a cow ⁴⁷ | Cf. the Egyptian celestial cow |
| | Samson and the lion; Deborah (=‘Bee’)as judge |
| VIRGIN BIRTH (e.g. Nkoya myth of origin) | virgin birth of Jesus, Maria; in New Testament and in Old Testament prophets |
| 20. Contradictory messengers bring death | |
| The good king Leobu, grieved at the sufferings of his people, sent them his own beloved son to announce the good news that they should not die. Khatoane, the Lizard, however, outran the king’s son and told the people the opposite message. The son was not believed and the people died (Basuto). 69 | cf. the Christian interpretation of Jesus and the New Testament |

Appendix Table IVb. Parallels between mythemes in the sub-Saharan African mythical data set, and Graeco-Roman mythical motifs (add data) [check again: python, Prometheus.]

| African data set | Graeco-Roman parallel |
|---------------------------------------|-----------------------|
| 1. The separation of heaven and earth | CHAOS, PRIMAL WATERS |

⁴⁶ This may be another Egyptian **parallel**.

⁴⁷ This may be the celestial cow as Egyptian theme.

| | |
|--|--|
| 2. The connection between heaven and earth after separation | |
| IN COMBINATION WITH 3: 1 becomes 2; 2 becomes three (with goddess, demiurge, and adversary/messenger) | this is also Orphic, Egyptian cosmogonies, and Dao De Jing. |
| 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 ⁴⁸ | Prometheus |
| First humans were created by the Supreme Being out of the kneecaps of the bisexual Evening/Morning star ⁴⁹ | <p>Prometheus, the celestial axis (one pole), hence Luwe, combined into one [Prometheus is really the demiurge, hence he must suffer]</p> <p>Association with the celestial cow, Anansi. Neith, Anahita, Athena, link up with the Prometheus theme.</p> <p>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</p> <p>Faint echo of the descended Nyambi being killed by the people, and of the tree into heaven and of luwe.</p> |

⁴⁸ Cf. Prometheus

⁴⁹ 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, 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.

| | |
|---|--|
| | <p>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 ;</p> <p>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.</p> <p>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 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!!</p> <p>this is African material, or material continuous with Africa,</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; 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>73: It is the Supreme Being who causes pregnancy, aided by the husband (NILOTIC)</p> | <p>Theft of fire extensive Graeco-Roman parallels, cf. Stricker, Geboorte van Horus</p> |
| <p>In ancient days, the stars announced when the king had to die. Then the <i>hind legs of sacrificial bulls were slashed; the fires of the land were extinguished; women were</i></p> | <p>Diodorus Siculus, <i>Bibliotheca Historica</i>, III. 5-6 (THIS REFERENCE looks corrupt)</p> |

| | |
|---|---|
| <p><i>locked indoors; and the priests kindled new fire.</i> The old king was killed by the priests. A flame was kept burning perpetually. A young boy and girl had to watch it. Immediately after the death of the king they were to be killed too (Napata, in Kordofan). SO THIS IS THE SAME THING DESCRIBED ABOVE FOR SOUTH CENTRAL AND SOUTHERN AFRICA</p> | |
| | |
| <p>3. What is in heaven</p> | |
| <p>The thunder and rain god is a ram⁵⁰ and has an axe in his mouth</p> | |
| <p>The thunder god is a blacksmith</p> <p>The Supreme Being is a blacksmith,⁵¹ working with his sons in a deep hole under Mt Elgon [= volcanic], forging the first hoes</p> | <p>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</p> |
| <p>The rainbow mediates between the supreme sky god and the people (Pygmies)⁵²</p> | |
| <p>125: The rainbow snake is a twin and doubly bisexual [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 – <i>étonnés de se 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]⁵³ [NB add</p> | |

⁵⁰ Ancient Egypt had several ram gods, including Amun.

⁵¹ **Parallel** with Vulcan and Ptah.

⁵² Cf. Noah and God, Genesis 8-9 [check]

⁵³ 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.

| | |
|---|--|
| Graves 1988 [goddess] on Orion] | |
| 156: First humans were created by the Supreme Being out of the kneecaps of the bisexual Evening/Morning star (Tumale Northern Sudan, Kordofan) | Theft of fire: Prometheus ⁵⁴ |
| 4. The Lightning Bird (and the world egg) | |
| Organising the primal waters is a fundamental act of creation ⁵⁵ | Also in Earth as primary, complex 10 [check 11] |
| with huge wings, whose movements cause lightning and thunder ⁵⁶ | 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 giant bird may well be a white ⁵⁷ swan, or goose | |
| | World egg (Helen, Dioscuri) |
| 20: when the egg broke the constitutive oppositions of the world were released / came into effect [in this first round I ignore the various places of latter-day worship, although these set the cultic contexts where the myth is kept alive] also Greek | |
| 5. The mantis | |
| Supreme Being swallowed by ‘Great Devourer’, ⁵⁸ which however spat him out [cf. entry 32 of Appendix I] | |

⁵⁴ [**repetition of note**] It is also interesting to note the association between the planet Venus and this practice [**which practice? crippling the sacred king? nonsense??**] , 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 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, see additional note, end of this document, 76a: ‘no one has lifted my veil,’ and Proclus adds, very correctly: ‘and the fruit i brought forth is the sun!!’ [why is this so significant???] This is african material, or material continuous with Africa.

⁵⁵ Cf. Genesis 1: 2.

⁵⁶ 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.

⁵⁷ Cf. Noah [**to be discussed in special footnote**] and the association with whiteness of the cosmogonic god of the northwestern Mediterranean, Basojaun / Janus.

| | |
|--|---|
| <p>Kaggen the Mantis has Birds as messengers 59 60</p> | <p>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 of 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’)</p> <p>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</p> |
| <p>Kaggen the Mantis Is a trickster assuming theriomorphic shapes⁶¹</p> <p>The Supreme Being is miraculous and a monster – belongs to trickster theme</p> | |
| <p>Supreme Being identified with the thunder and rain⁶²</p> | <p>Cf. Zeus, Odinn, Thor</p> |
| <p>Supreme Being increases the herd⁶³</p> | |
| <p>Supreme Being has impaired lower limbs (sore knee, wounded knee, only one leg)⁶⁴</p> | |
| <p>6. The ogre</p> | |
| <p>The ogre devours the whole of mankind, thus imprisoning them all to a dark and narrow place. One woman produces a hero, who grows fast and finally confronts the ogre,⁶⁵ cuts him open, so mankind is released</p> | <p>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</p> |

⁵⁸ Time is the Great Devourer in Iranian and Iranian- specifically Zoroastrian-derive, Mithraic thought of Graeco-Roman Late Antiquity.

⁵⁹ Cf. Odinn, Zeus

⁶⁰ Cf. Zeus, Odinn, and North African saints (van Binsbergen, Tunisia material).

⁶¹ Cf. Zeus, Proteus; and many shape-shifters and divine tricksters throughout global mythology.

⁶² **Parallel** with Ancient West Asian weather gods, as von Sicard 1968-69 has already stated.

⁶³ **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.

⁶⁴ 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).

⁶⁵ 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.

| | |
|--|---|
| | <p>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>)</p> <p>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</p> |
| <p>Or by a gigantic bird,⁶⁶ which led to release of humankind</p> <p>The ogre was killed by lightning</p> | <p>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</p> <p>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</p> <p>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</p> |
| The ogre was warned by a frog ⁶⁷ | Cf. Heliopolitan cosmogony |
| Setu is identified with Orion ⁶⁸ | |

⁶⁶ 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.

⁶⁷ The frog in this African mythical variant belongs to the Primal Waters, cf. Egypt.

⁶⁸ 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

| | |
|--|---|
| ... born in an old stable ⁶⁹ | |
| The rescuer of mankind as in 86 was recognised to be a sorcerer... ⁷⁰ | |
| ... , rejected by mankind... ⁷¹ | |
| 7. From the mouth | |
| 8. The stones | |
| The Supreme Being is venerated in stones thrown on his tomb, or by the erection of a cairn ⁷³ | very ancient? |
| The sky god is venerated in stones believed to have fallen from the sky ⁷⁴ | there is a clear parallel with Hermes – further continuity |
| 9. The moon | |
| 10. The earth as primary | |
| There were four original ancestors ⁷⁵ | Throughout the Old World, four is the number of the directions and hence of the Earth |

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.

⁶⁹ Jesus motif.

⁷⁰ 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 first murder, after which he was evicted but declared sacred to the earth (an African theme of reconciliation) and hence not punished.

⁷¹ Cf. Jesus.

⁷² 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) 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 Hermes, with phallic connotations), and via South Asia (the *lingam* cult) to Central and East Asia.

⁷³ There is a clear **parallel** with Hermes – further Africo-Graecan continuity

⁷⁴ 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.

⁷⁵ 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 an 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

| | |
|---|--|
| <p>A murderer or killer needs to be ritually cleansed in contact with the earth⁷⁶</p> <p>a man who has killed an enemy in battle paints a red circle round his right eye and a black circle round his left eye⁷⁷</p> <p>The murderer must have a spotted face</p> | <p>the Cain's mark~!</p> |
| <p>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.⁷⁸</p> | <p>this is also an Etruscan theme. cf what I know of the anthill ceremony in an Nkoya village</p> |
| <p>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 garden⁷⁹</p> | <p>Genesis: Paradise motif among the Chagga, who also have a very distant variant of the flood story</p> |
| <p>65: The underworld is Kalunga-Ngombe: 'Cattle-Grave'</p> | <p>Geryon and Hercules; Hades</p> |
| | <p>Descent into Hades</p> |
| | <p>Cleansing of the murderer</p> |
| <p>THIS IS ALSO AN ETRUSCAN THEME. CF WHAT I KNOW OF THE ANTHILL CEREMONY IN AN NKOYA VILLAGE 211</p> | <p>Etruscan parallel: 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, Africa).</p> |
| | |

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.

⁷⁶ Cf Nuer, another Africo-Greek **parallel**.

⁷⁷ Cain's mark?

⁷⁸ 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.

⁷⁹ Genesis: paradise motif among the Chagga, who also have a very distant variant of the flood story.




| | |
|---|---|
| 11. The primal waters and the flood | |
| The Supreme Being destroyed all of humankind by fire ⁸⁰ | |
| <p>The destruction of mankind by flood was a return to the original state of the primal waters</p> <p>Early people had tails</p> <p>Tails may have developed from chopsticks used as eating utensils (traditionally in sub-Saharan Africa)</p> <p>It is the flood that turned humans into monkeys with tails</p> <p>At the time of the great flood all human beings resumed their original shape; the men turned into monkeys and the women into lizards⁸¹</p> | <p>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</p> |
| the owner of the ark first let out a dove and a vulture ⁸² | <p>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)</p> |

⁸⁰ 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.

⁸¹ Flood

⁸² 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

| | |
|--|--|
| | CHAOS, PRIMAL WATERS |
| 12. From under the tree | |
| 13. The cosmic / rainbow snake | |
| 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 ⁸³ | 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 ⁸⁴ | 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 |
| The Supreme Being taught people agriculture and created the snakes ⁸⁵ | |
| | Python |
| 14. Fundamental duality | |
| In the beginning there were primal waters and the sky ⁸⁶ | The first inkling of differentiation ; Genesis 1: 1-2 |
| Twins ⁸⁷ (and by extensive triplets) are special representatives of the Supreme Being – their incomplete duality defies the dualist cosmic order | |

Isis. Perhaps a different bird is meant. The usual counterpart of Mut  is Nun  (while the latter's female counterpart is Nut, ).

⁸³ 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.

⁸⁴ A close **parallel** of Marduk's defeat of Tiamat – the world is made of Tiamat's body cut into pieces.

⁸⁵ Cf. Genesis 4 [**check**], where agricultural toil, and snakes, appear in the same combination.

⁸⁶ Cf. Genesis 1: 1-2!

⁸⁷ 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.

| | |
|--|---|
| 15. The spider and feminine arts | |
| 152: It is the spider who brought the first fire ⁸⁸ | 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 ⁸⁹ | |
| 16. Shamanism, bones | |
| 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. ⁹⁰ | 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 |
| 17. Spottedness and the leopard | |
| | Limping Hephaestus |
| 22h : Supreme Being was a shape-shifter, assuming theriomorphic shapes | Proteus, Zeus |
| 18. Honey and honey-beer | |
| | 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 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. honey, coming from the celestial bee, is really a connection between heaven and earth honey, coming from hidden underground places, |

⁸⁸ 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.

⁸⁹ 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.

⁹⁰ Moses motif of dividing the water to let his people pass, among the Karanga; and Moses striking the rock in order to obtain water.

| | |
|---|---|
| | is really a connection between earth and underworld – Neith as goddess of warfare is really an underworld goddess of death |
| The Supreme Being was associated with honey ⁹¹ | [this may be another Egyptian theme] |
| The custom of putting their kings to death prevailed until recently. The chiefs strangle the king in a hut which has been specially built for the occasion, with a living virgin at his side. <i>And, when the two bodies had rotted, their bones were gathered into the hide of a bull. A year later, the new king was named, and on his predecessor's grave cattle were speared to death by the hundred (Shilluk). THIS REALLY LOOKS LIKE ARISTAEUS' BUGONY !! 205, 206</i> | Aristaeus myth, bees : |
| 19. The cosmogonic virgin and her son/ lover | |
| | THERE IS A PARALLEL WITH OEDIPUS |
| The Supreme Being is born from a cow ⁹² | Cf. the Egyptian celestial cow |
| | Adonis |
| 20. Contradictory messengers bring death | |

Appendix Table IVc. Parallels between mythemes in the sub-Saharan African mythical data set, and Ancient Egyptian motifs (ADD ADDITIONS)

| African data set | Egyptian parallels (nog aanvullen) |
|---|--|
| 1. THE SEPARATION OF HEAVEN AND EARTH | |
| 6a : In the beginning sky and earth were one, but they came to be separated | Nut and Geb separated by Shu |
| 82: The Supreme Being first dwelled on earth, but retired to heaven | Pyramid texts |
| 183: In the beginning earth and sky were not separated | the initial embrace of Nut and Geb, siblings |
| the separation of heaven and earth | Shu separating his children Nut and Geb |
| 190: Earth and heaven were separated by a woman's pestle | GEB's PENIS |
| 2. The connection between heaven and earth after separation⁹³ | |

⁹¹ This may be another Egyptian **parallel**.

⁹² This may be the celestial cow as Egyptian theme.

| | |
|---|---|
| <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; 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>IN COMBINATION WITH 3: 1 becomes 2; 2 becomes three (with goddess, demiurge, and adversary/messenger)</p> | <p>this is also Orphic, Egyptian cosmogonies, and Dao De Jing.</p> |
| <p>113: The ladder into heaven</p> | <p>Horus and Seth</p> |
| <p>First humans were created by the Supreme Being out of the kneecaps of the bisexual Evening/Morning star⁹⁴</p> | <p>Prometheus, the celestial axis (one pole), hence Luwe, combined into one [Prometheus is really the demiurge, hence he must suffer]</p> |

⁹³ Because it hardly rains in Egypt, and agriculture depends on Nile irrigation, the entire rain complex is not attributable, and there would be more continuity in this respect between sub-Saharan Africa and Eurasia, e.g. Anatolia and Syro-Palestine.

⁹⁴ 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, 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. Lightning (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.

| | |
|---|---|
| | <p>Association with the celestial cow, Anansi. Neith, Anahita, Athena, link up with the Prometheus theme.</p> <p>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</p> <p>Faint echo of the descended Nyambi being killed by the people, and of the tree into heaven and of luwe.</p> <p>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 ;</p> <p>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.</p> <p>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. lightning (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!!</p> <p>this is African material, or material continuous with Africa,</p> |
| <p>73: It is the Supreme Being who causes pregnancy, aided by the husband (NILOTIC)</p> | <p>various claims of a queen's child being sired by the supreme god, e.g. [add example]</p> |
| <p>80: The Supreme Being is equated with the sun; 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</p> | |

| | |
|--|--|
| ROYAL ORCHESTRA AT SUNRISE AND SUNDOWN, ETC. | |
| 93: The Supreme Being taught people agriculture and created the snakes | Osiris |
| | pharao is god on earth |
| 117: Cattle are the principal thing to descent from heaven (typical of the Masai as pastoralists) | the celestial cow; kingship is closely identified with cattle (Frankfort ch. 14) |
| | LUWE + MWENDANJANGULA SNAKE IN THE TOP OF THE TREE, RAINBOW SNAKE = SNAKE IN THE PARADISE |
| 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 | An annual sacrifice of a girl to ensure the flooding of the Nile was only discontinued at the Arab conquest, 7th c. CE ⁹⁵ |
| 213: It is the sand fly who brought the fire from heaven | the fly may be among the three Egyptian shaman's familiars |
| The king is the connection between heaven and earth, – a connection which is otherwise expressed by the celestial axis (reed, ascending), or winged insects (shimmering heavenly light descending); as such the king equals, or represents, the demiurge | The king is 'he of the reed and the bee'—nswt-bit |
| It is the midget who brought the fire from heaven It is the spider who brought the fire from heaven The mantis is the demiurge, a shapeshifting trickster, born from a virgin grass-eater, a cow | The three animal spirits / familiars of the Ancient Egyptian shaman are cited (Helck 1984) are locust/mantis, spider, and midget. The celestial cow |
| | |
| 3. What is in heaven | |
| The thunder and rain god is a ram ⁹⁶ and has an axe in his mouth | |
| The thunder god is a blacksmith The Supreme Being is a blacksmith, ⁹⁷ 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 |

⁹⁵ Hastings xii 710, check 718.; [**complete this entry and add to bibliography**]

⁹⁶ Ancient Egypt had several ram gods, including Amun.

⁹⁷ **Parallel** with Vulcan and Ptah.

| | |
|---|---|
| | |
| The rainbow mediates between the supreme sky god and the people (Pygmies) ⁹⁸ | |
| 125: The rainbow snake is a twin and doubly bisexual [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 trouver ensembles – 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]⁹⁹ [NB add Graves 1988 [goddess] on Orion] | |
| 5: god = father = sun | |
| 58: The Supreme Being is the sun | |
| 121: Nzambi is the sun | RA' |
| 124: The moon is the wife of Nyambi the sun | THERE IS A (LATE) MARITAL SYMBOLISM UNITING SHU AND TEFNUT AS SUN AND MOON, FIRST CHILDREN OF ATUM |
| | |
| 134: White cloth on a tree (flag) is the symbol of the divine | the hieroglyphic sign representing cloth on pole signifies 'divine'; cloth on pole in bowl (typically filled with sacrificial blood, e.g. of humans) is the imiut shrine, the central symbol of procreation and continuities of generations, and also the symbol of heaven, earth, and the celestial pole |
| 146: Setu is identified with Orion; the three stars considered to be Orion's belt in the North Atlantic tradition, are Setu's penis, directed at the Pleiades, young virgins to become his wife | I ORION = SAH = OSIRIS, A PHALLIC GOD IT IS A COMMON TRAIT THROUGHOUT THE OLD WORLD TO SEE A PERSON IN ORION; |
| 4. The Lightning Bird (and the world egg) | |
| Organising the primal waters is a fundamental act of creation ¹⁰⁰ | Also in Earth as primary, complex 10 [check 11] |
| with huge wings, whose movements cause lightning and thunder ¹⁰¹ | 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 |

⁹⁸ Cf. Noah and God, Genesis 8-9 [check]

⁹⁹ 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.

¹⁰⁰ Cf. Genesis 1: 2.

| | |
|--|--|
| | 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 giant bird may well be a white ¹⁰² swan, or goose | |
| The Supreme Being is a bird | Horus |
| 18: the original creation involved the world egg | The Great Cackler (Geb) lays the egg on the original mount that rises from the primal waters; out of the egg comes the lotus containing Thoth |
| 141: The Supreme Being broods on the cosmic egg [Ruwa, [this is Luwe!] the sun, is conceived of as brooding by night as well as by day over our human world (Wachagga). | The Great Cackler (Geb) lays the egg on the original mount that rises from the primal waters; out of the egg comes the lotus containing Thoth |
| 176: The thunder and rain god is a ram and has an axe in his mouth | Amon is a ram god, among others |
| 197: Cosmic egg and lightning started the world | |
| 5. The mantis | |
| Supreme Being swallowed by ‘Great Devourer’ ¹⁰³ which however spat him out [cf. entry 32 of Appendix I] | |
| Kaggen the Mantis has Birds as messengers ^{104 105} | 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 |
| Kaggen the Mantis Is a trickster assuming theriomorphic shapes ¹⁰⁶ | |

¹⁰¹ 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.

¹⁰² Cf. Noah [**to be discussed in special footnote**] and the association with whiteness of the cosmogonic god of the northwestern Mediterranean, Basojaun / Janus.

¹⁰³ Time is the Great Devourer in Iranian and Iranian- specifically Zoroastrian-derive, Mithraic thought of Graeco-Roman Late Antiquity.

¹⁰⁴ Cf. Odinn, Zeus

¹⁰⁵ Cf. Zeus, Odinn, and North African saints (van Binsbergen, Tunisia material).

| | |
|---|---|
| The Supreme Being is miraculous and a monster – belongs to trickster theme | |
| Supreme Being identified with the thunder and rain ¹⁰⁷ | Cf. Zeus, Odinn, Thor |
| Supreme Being increases the herd ¹⁰⁸ | |
| Supreme Being has impaired lower limbs (sore knee, wounded knee, only one leg) ¹⁰⁹ | |
| | |
| 6. The ogre | |
| The ogre devours the whole of mankind, thus imprisoning them all to a dark and narrow place. One woman produces a hero, who grows fast and finally confronts the ogre, ¹¹⁰ cuts him open, so mankind is released | 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>) 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 |

¹⁰⁶ Cf. Zeus, Proteus; and many shape-shifters and divine tricksters throughout global mythology.

¹⁰⁷ **Parallel** with Ancient West Asian weather gods, as von Sicard 1968-69 has already stated.

¹⁰⁸ **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.

¹⁰⁹ 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).

¹¹⁰ 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.

| | |
|---|---|
| Or by a gigantic bird, ¹¹¹ which led to release of humankind | 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 |
| The ogre was killed by lightning | 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 ¹¹² | Cf. Heliopolitan cosmogony |
| Setu is identified with Orion ¹¹³ | |
| ... born in an old stable ¹¹⁴ | |
| The rescuer of mankind as in 86 was recognised to be a sorcerer... ¹¹⁵ | |

¹¹¹ 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.

¹¹² The frog in this African mythical variant belongs to the Primal Waters, cf. Egypt.

¹¹³ 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.

¹¹⁴ Jesus motif.

¹¹⁵ 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

| | |
|--|---|
| ... , rejected by mankind... ¹¹⁶ | |
| 19: the original creation involved the original darkness | Hermopolitan cosmogony |
| 56: The man-eating monster is associated with the (primal) waters | |
| 7. From the mouth | |
| 24: Creation Through vomiting | |
| 215: There is a tradition of a god spat out (Basuto, Zulu). | |
| 8. The stones | |
| The Supreme Being is venerated in stones ¹¹⁷ thrown on his tomb, or by the erection of a cairn ¹¹⁸ | very ancient? |
| The sky god is venerated in stones believed to have fallen from the sky ¹¹⁹ | there is a clear parallel with Hermes – further continuity |
| 9. The moon | |
| 10. The earth as primary | |
| There were four original ancestors ¹²⁰ | Throughout the Old World, four is the number of the directions and hence of the Earth |
| A murderer or killer needs to be ritually cleansed in contact with the earth ¹²¹ | the Cain's mark~! |

provocation (God's capricious and unexplained refusal of Cain's sacrifice) provoke Cain to commit the first murder, after which he was evicted but declared sacred to the earth (an African theme of reconciliation) and hence not punished.

¹¹⁶ Cf. Jesus.

¹¹⁷ 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) 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 Hermes, with phallic connotations), and via South Asia (the *lingam* cult) to Central and East Asia.

¹¹⁸ There is a clear **parallel** with Hermes – further Africo-Graecan continuity

¹¹⁹ 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.

¹²⁰ The existence of four crucial ancestors is also stressed in *Likota lya 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.

| | |
|---|---|
| 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 ¹²² | |
| The murderer must have a spotted face | |
| 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. ¹²³ | this is also an Etruscan theme. cf what I know of the anthill ceremony in an Nkoya village |
| 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 ¹²⁴ | Genesis: Paradise motif among the Chagga, who also have a very distant variant of the flood story |
| 219: The first woman was the sister of Death and the cause of human mortality (Baganda). | Neith |
| | |
| 11. The primal waters and the flood | |
| The Supreme Being destroyed all of humankind by fire ¹²⁵ | |

¹²¹ Cf Nuer, another Africo-Greek **parallel**.

¹²² Cain's mark?

¹²³ 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.




¹²⁴ Genesis: paradise motif among the Chagga, who also have a very distant variant of the flood story.


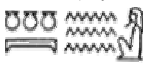
¹²⁵ One is almost tempted to propose a submerged mythical theme, according to which the Supreme Being, after attempting to destroy mankind by water in the flood, had reserved fire for a subsequent destruction – which divine stratagem was frustrated when fire was stolen for the benefit of mankind; this 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,

| | |
|---|---|
| <p>The destruction of mankind by flood was a return to the original state of the primal waters</p> <p>Early people had tails</p> <p>Tails may have developed from chopsticks used as eating utensils (traditionally in sub-Saharan Africa)</p> <p>It is the flood that turned humans into monkeys with tails</p> <p>At the time of the great flood all human beings resumed their original shape; the men turned into monkeys and the women into lizards ¹²⁶</p> | <p>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</p> |
| <p>the owner of the ark first let out a dove and a vulture ¹²⁷</p> | <p>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)</p> |
| | |
| <p>19a : the original creation involved the original waters</p> | <p>Hermopolitan cosmogony</p> |
| <p>25: Emergence of the dry land from the waters</p> | |
| <p>30: The separation of heaven and earth (cf. 6a)</p> | |
| <p>56: The man-eating monster is associated with the (primal) waters</p> | |
| <p>57: Organising the (primal) waters is part of the act of creation</p> | |
| <p>63: What we have today is a secondary dispensation – after the first world and mankind was destroyed</p> | <p>myth of Re' bent on destroying mankind, while Isis saves mankind</p> |

starvation, death – while lightning is the most beautiful and awesome, but also most terrible manifestation of this negative side of heat.

¹²⁶ Flood

¹²⁷ 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, ).

| | |
|--|---|
| 88: Only Little Red Body is swallowed by the ogre, who owns the primal water, but normally lives on high; Little Red Body cuts himself out of the ogre. a frog warns the owner | a frog belongs to primal water |
| 163: the owner of the ark first let out a dove and a vulture | THE VULTURE COMBINES WITH EGYPTIAN MUT, BUT THE DOVE? PERHAPS A DIFFERENT BIRD IS MEANT. The usual counterpart of MUT  is NUN  The dove and the pigeon are mentioned in Houlihan (1986) , but no religious or symbolic significance is pointed out |
| 12. From under the tree | |
| 13. The cosmic / rainbow snake | |
| | the African version is a variant of the widespread myth that the world was made of the fragments of the primal snake once defeated |
| 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 ¹²⁸ | 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 ¹²⁹ | 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 |
| The Supreme Being taught people agriculture and created the snakes ¹³⁰ | |
| The rainbow serpent | Apep |
| 89: Lueji is not a female chief or queen, but a female serpent, cut into piece and thrown into a water jar | Apep |
| 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 | An annual sacrifice of a girl to ensure the flooding of the Nile was only discontinued at the Arab conquest, 7th c. CE |

¹²⁸ 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.

¹²⁹ A close **parallel** of Marduk's defeat of Tiamat – the world is made of Tiamat's body cut into pieces.

¹³⁰ Cf. Genesis 4 [**check**], where agricultural toil, and snakes, appear in the same combination.

| | |
|--|--|
| 14. Fundamental duality | |
| In the beginning there were primal waters and the sky ¹³¹ | The first inkling of differentiation ; Genesis 1: 1-2 |
| Twins ¹³² (and by extensive triplets) are special representatives of the Supreme Being – their incomplete duality defies the dualist cosmic order | |
| 34: The first humans were brother and sister | |
| 35: Who lived incestuously | |
| 38: There were two Supreme Beings who are each other's opposites | |
| 48: The Supreme Being(s) came as a pair of opposites | |
| 90: The first human was bisexual and produced seven descendants (Masai) | all three classic cosmogonies |
| 110: Woot and Mweel are the first humans, a pairs of siblings | royals know no incest prohibition |
| 130: Twins are special representatives of the Supreme Being | Hapi is a twinned god; Lower and Upper Egypt are twinned |
| 145: After a cataclysm Setu was the cultural hero, married his sister, | royals know no incest prohibition |
| 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 – as a low-credibility male variant of virgin birth) |
| 15. The spider and feminine arts | |
| 152: It is the spider who brought the first fire ¹³³ | 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 | |

¹³¹ Cf. Genesis 1: 1-2!

¹³² 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.

¹³³ 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.

¹³⁴ 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

| | |
|--|---|
| 134 | |
| 16. Shamanism, bones | |
| 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. ¹³⁵ | 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 |
| 213: It is the sand fly who brought the fire from heaven | the fly may be among the three Egyptian shaman's familiars |
| It is the midget who brought the fire from heaven It is the spider who brought the fire from heaven The mantis is the demiurge, a shapeshifting trickster, born from a virgin grass-eater, a cow | The three animal spirits / familiars of the Ancient Egyptian shaman are cited (Helck 1984) are locust/mantis, spider, and midget. The celestial cow |
| 17. Spottedness and the leopard | |
| | AGAIN THE SUGGESTION THAT LUWE (one of whose manifestations is the sun as lion -- the zodiacal sign in which the sun reaches its exaltation) , WITH IMPAIRED LOWER LIMBS, HAS MUCH TO DO WITH THE ORIGIN OF MANKIND; |
| 22h : Supreme Being was a shape-shifter, assuming theriomorphic shapes | Egyptian gods assume theriomorphic shapes all the time |
| 156: First humans were created by the Supreme Being out of the kneecaps of the bisexual Evening/Morning star (Tumale Northern Sudan, Kordofan) | In the mummy of Tut-Ankh-Amun one kneecap is missing – perhaps because of the accident that led to his untimely death, but perhaps he was crippled as a sacred king HEPHAESTUS / Ptah WITH HIS LIMP TURNS OUT TO BE A VARIANT OF THE LUWE FIGURE, AND CLOSELY RELATED TO PROMETHEUS ¹³⁶ |

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.

¹³⁵ Moses motif of dividing the water to let his people pass, among the Karanga; and Moses striking the rock in order to obtain water.

¹³⁶ [**repetition of note**] It is also interesting to note the association between the planet Venus and this practice [**which practice? crippling the sacred king? nonsense??**], 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 as a very old play on the cosmogonic implications of virgin birth. Lightning (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, see additional note, end of this document, 76a: 'no one has

| | |
|--|---|
| 18. Honey and honey-beer | |
| | <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>honey, coming from the celestial bee, is really a connection between heaven and earth</p> <p>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</p> |
| The Supreme Being was associated with honey ¹³⁷ | [this may be another Egyptian theme] |
| 47: The Supreme Being was associated with honey [THIS MAY BE ANOTHER EGYPTIAN THEME] | Neith; royal titlature ' him of the sedge and the bee' |
| The king is the connection between heaven and earth, – a connection which is otherwise expressed by the celestial axis (reed, ascending), or winged insects (shimmering heavenly light descending); as such the king equals, or represents, the demiurge | The king is 'he of the reed and the bee'—nswt-bit |
| 19. The cosmogonic virgin and her son/ lover | |
| The Supreme Being is born from a cow ¹³⁸ | Cf. the Egyptian celestial cow |
| 45: The Supreme Being is born from a herbivorous virgin (cow) | the celestial cow |
| | 'calf of his mother' |
| 46: The Supreme Being lives incestuously with his mother | |
| Lightning and Rainbow are siblings, | A shift from the schema of senior female god/junior male |

lifted my veil,' and Proclus adds, very correctly: 'and the fruit i brought forth is the sun!!' [why is this so significant???] This is african material, or material continuous with Africa.

¹³⁷ This may be another Egyptian **parallel**.

¹³⁸ This may be the celestial cow as Egyptian theme.

| | |
|--|---|
| and husband and wife | god, to two junior gods being siblings and spouses; cf. Tefnut and Shu, first creatures, children of Atum (who produced them through masturbation – as a low-credibility male variant of virgin birth) |
| | |
| 20. Contradictory messengers bring death | |
| 219: The first woman was the sister of Death and the cause of human mortality (Baganda). | Neith |

Appendix V. Likely examples of the transformations of a Narrative Complex: The Graeco-Roman Herakles/ Hercules and associated characters as transformations of the overall scheme inherent in Narrative Complex 2-3 ('Separation of Heaven and Earth – so What is in Heaven): I. the Supreme Goddess, II. her son/lover the Demiurge, and III. the adversary

One way in which the material is distorted is that distinctions of seniority or inferiority may be ignored, so that not the Demiurge but the Supreme Being created the world; or not the Demiurge, but the Supreme Being is equalled with rain; or the Spider is considered not the connection between heaven and earth, but the Supreme Being and creator. Strictly speaking we cannot be sure what the original version is, and if there ever was an original version. However, the consistency within and across the Narrative Complexes we are discerning, may well be taken as an indication that certain versions are more authentic than others.

Table 4. Likely examples of the transformations of a Narrative Complex: The Graeco-Roman Herakles/ Hercules and associated characters as transformations of the overall scheme inherent in Narrative Complex 2-3 ('Separation of Heaven and Earth – so What is in Heaven): I. the Supreme Goddess, II. her son/lover the Demiurge, and III. the adversary

It looks as if here we are formulating an underlying infrastructure, from which many known Egyptian, Biblical and Graeco-Roman myths are derived by a device that we might call 'particularising epicisation'. For instance, there are numerous instances of fight between Herakles and other gods, heroes and demons:

| A. Mythical character | B. Proposed identification of the character, same row, column A, in terms of the overall scheme of Table XX. I = Supreme Goddess II = Demiurge III = Adversary | C. Discussed in Fontenrose 1980, pp. |
|-------------------------|--|--------------------------------------|
| <i>Herakles general</i> | II/III | chapters ii, xii. |

| <i>Herakles combat with:</i> | | |
|------------------------------|-----|----------------------------------|
| Acheloos | III | 88, 233f, 260f, 350-356 |
| Amyntor | III | 35, 42f, 60, 63 |
| Antaios | III | 330-333 |
| Ares | III | 29f, 32, 34, 63f, 325, 328f, 530 |
| Busiris | III | 334 |
| Cacus | III | 339-342 |
| Diomedes | III | 345 |
| Erginos | III | 42, 60-64 |

| | | |
|-------------------------|--------|-----------------------------|
| Eurypylos | III | 482 |
| Eurytion | III | 355 |
| Eurytos | III | 43, 60f, 63, 403, 483 |
| Geras | III | 337 |
| Geryon | III | 48, 334-338 |
| Gigantes | III | 242 |
| Hades | III | 327-330 |
| Hera | III | 61, 329337f |
| Hydra | III | 356 |
| Ketos and Laomedon | III | 347-350 |
| Koronos | III | 35£, 38, 60, 63 |
| Kyknos | III | 28-34, 38f, 60f63f, 88, 330 |
| Laistrygones | III | 103 |
| Lakinios | III | 99, 104, 120 |
| Laogoras | III | 35, 98f, 60, 63f, 89 |
| Linos | III | 111f |
| Lityerses | III | 112f, 261, 265 |
| Lykaon | III | 30 |
| Neleus | III | 328f, 337f |
| Nemean lion | III | 357f |
| Nessos | III | 354f |
| Ocean | III | 233, 337 |
| Periklymenos | III | 328 |
| Phylas | III | 35, 38 |
| Poseidon | III | 328f |
| Skylla | III | 97 |
| Syleus | III | 112f |
| Thanatos | III | 323-327, 358 |
| Theiodamas | III | 35, 37f |
| Titias | III | 480 |
| Typhon | III | 91, 109 |
| | III | |
| <i>Herakles as</i> | III | 36 f., 252; |
| Apollo's champion | II | |
| tripod-seizer | III | 401-405, 467; |
| Enemy | III | 470-472; |
| Herakles and Autolykos | III | 432; |
| Herakles legend cycle | II/III | 274 f., 459, 466 f.; |
| Herakles cult at Delphi | II | 424 f. |
| | III | |

| | | |
|--|-----|-----------------|
| <i>Herakles compared or identified with:</i> | III | |
| Apollo | II | 61 |
| Baal | II | 135, 337 |
| Gilgamesh | II | 167, 170f, 175 |
| Horos | II | 189 |
| Hupasiyas | II | 123 |
| Koroibos | II | 115 |
| Lykos | II | 422 |
| Melqart | II | 91337 |
| Ninuna | II | 161 |
| Sigurd | II | 535 |
| | | |
| Herakles lover of: | II | |
| dragoness | I | 258f |
| Echidna | I | 97f |
| Kelto, 98f | I | Pyrene, 48f, 99 |
| Omphale | I | 108-110, 170 |

