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7.1. Judgment, death and justice

7.1.1. Judgment by God.

Library st. :

- Th. Van Baaren , *Labyrinth of the Gods* , Amsterdam, 1960, 195v..
- J. Lantier, *La cité magique*, Paris, 1972, 126/128.

Pre-setup:

Van 's definition Baaren , like the entire work, emphasizes “the deity”. The event must be spectacular and miraculous so that the power of the deity leaves no doubt. Let us test this against a model.

The indictment.

The very accusation transports us into the sacred, or rather the occult, sphere. Lantier provides models: spitting three times in the direction of the sick person's hut, uttering threats with ominous gestures, entering the forest alone at night to dig up animal carcasses, assuming the form of a dog to bark at the hut.

To us, moderns and postmoderns, these allegations sound absurd, but in a culture still bathed in the sacred, such accusations are perfectly logical.

Judgment by God.

The trial is set in motion. The tribal magician prepares a mixture or syrup of various plants— logonias or euphorbias —and pours it into an earthen container . The people gather. The accused is compelled to drink the drug.

The magician doses it in such a way that the effect is fatal in only one out of three cases. The accused, struck by general paralysis, collapses; his head

swells, his eyes bulge, and his tongue, turning thick and white, emerges from his mouth.

Screening . - If the accused urinates and gets a nosebleed, then he is innocent. If he dies, then he is guilty.

Note - Lantier 's description remains limited to the externally observable. Whether a deity controls that sifting process is not apparent. However, it is clear from the context that Lantier posits either the spirit or spirits of the plants or the fetish—e.g., the earthenware vase—which does not exist without the ancestral spirits (especially the primordial father), as a 'cause' of a supernatural nature. It is established that both are often distinguished from deities in the strict sense.

Consequence: the definition of Van Baaren needs to be updated: instead of “the deity” comes “a higher being ” (which could be a deity, of course).

Note - Lantier emphasizes the many abuses that occur either on the part of the magician or the accusers. The magician, in particular, succumbs to the rich and their possessions.

Note - The Islamized cultures. - For example, in Nigeria. The social upper class is Islamic (white but heavily mixed with black blood). This subjugates the animistic (meaning: believing in the existence of souls, spirits, and deities) and fetishistic populations of Black African origin.

For that upper class, trial by ordeal is the best means to get rid of members of the black population who cause trouble. The Islamic village chief, for example, has supporters or paid 'agents' within the local black clan to betray and denounce the troublemaker. In such cases, the magician plays a dubious role, potentially driving an accused person to their death.

Note - The author, oc, 128ss., sees a kind of evolution at work. What the plants (and the higher beings connected to them) were in the previous case, shifts - according to Lantier - towards a fetish. Thus in Haute-Volta, the ' tinse '. This is a clay jug marked with symbols applied by the fetishist during a traditional rite.

According to the author, the archaic signs constitute an agreed-upon language that reaches out to the other world: they appeal to the ancestors so that they endow the fetish with the ability to “see into the invisible.” Once the

signs are present, the magician smears the jar with his hands with a mixture of the blood of a chicken, a goat, and a chameleon. That gesture with the sacrificial blood—according to the author—is an appeal to sacred beings. Once the necessary and sufficient rites have been performed, the population is convinced that the spirits are obliged to respond to the proposals of the people. The tinse is then usable to determine guilt or innocence, reconciliation or judgment, just as we saw shortly with the plant mixture.

7.1.2. The judgment of the dead .

Library st. : *J. Lantier, La cité magique* , Paris, 1972, 130/132

The body of a murdered young man was found in the wilderness. The culprit was not found. Therefore, the village chief ordered an investigation by means of questioning the spirits.

The villagers gathered in a circle around a carefully cleansed room. A jar containing the bones of ancestors as a fetish stood ready. The village chief, surrounded by his servants, sat down in a wooden chair beside the sacred jar. Masked men brought the corpse into the circle and placed it on a mat not far from the jar.

The magician in his regalia began dancing, summoning the spirits with cries. The ringing of bells echoed mightily with every dance step. The head ordered the dance to end. The corpse was rolled into the mat and bound, but with the head outside the mat.

Six men who had taken drugs lifted the dead man onto their shoulders. Jumping and jumping to the rhythm of the drums, they carried him around within the circle. An unbearable stench spread. At the command of the leader, the procession stopped.

The magician approached the dead man. In a solemn voice, he asked the dead whether he was being punished for violating the tribal rules. Whereupon the bearers began to walk a few meters, only to stop suddenly: the corpse nearly fell to the left but was caught in time. The spirit of the dead revealed itself: by falling to the left, he meant that he had no rule regarding treading.

The magician then asked if he had been murdered by someone from the village. The body fell to the right. Which was a confirmation. - The village chief presented a list of suspects. To the first two names, the dead man answered in the negative; to the third, the body fell to the right.

“The crowd then raised a long howl, modulated in such a strangely strange way that it made me shiver. I still hear this immeasurable outburst (...)” (oc, 131). The circle of villagers suddenly closed around the unfortunate accused. At a gesture by the village head, the circle opened. The accused—although greatly distressed—ran away as fast as possible to disappear into the tall grass, uttering cries of terror.

The author. - The Congolese man who accompanied me said: “He went to die in the wilderness.” “I do not understand you,” I said incredulously. “The old times are over. If no one chases after him to catch him, he can reach the city and find work there.”

“No,” answered my companion . “It serves no purpose. The spirits have now chopped something out of his head. Look, the vultures are already flying above him. Such a thing is a sign that does not lie. In a few hours he will stop walking. He will lie down with his nose to the earth. He will let himself die. The vultures are the messengers of our ancestors: they will crush his skull and eat his soul” (oc, 132).

Note - The author, oc, 126. - Primitive society knows peace only if the entire group very scrupulously observes the customs, i.e., the rules of conduct that are 'sanctified' by tradition. This is the expression of the order that regulates things. In matters of justice, archaic society knows only two judgments: either the death penalty or banishment. The latter is a worse punishment, for it is the condemnation to a slow and terrifying death. Since, in his eyes, the punishment is imposed by an invisible and mysterious power, the condemned knows that he is necessarily banished from this world. And this even by, for example, his own children, who live through an unspeakable fear.

Note - The role of the fetish.

The fetish—in the case mentioned above, a consecrated jar—possesses a power that is judicial. The sacred jar establishes contact with the world of the ancestors, especially the first ancestors. Often, the sacred jar displays signs containing an appeal to those high spirits. The fetish comes into being by a consecration performed by a fetish man or woman who, through sacrifices of all kinds, elicits the favor of the ancestors, indeed, perpetuates it in such a way that the group can fall back on it time and again through the many circumstances. The fact that deceit and the like are committed in the process does not violate that sacred core.

7.1.3. Funeral of a magician.

Bibl . st. : J. Lantier , *La cité magique* , Paris, 1972, 53ss..

The author is in the region of the Kabré (Kabiye , Cabrais) in Northern Togo, where he was allowed to attend the funeral of a sorcerer. The body had lain for a week in a round hut on a bed of clay wrapped in palm leaves. Flies and insects swarmed amidst an unbearable stench. The villagers, who had spent the entire week absorbed in dancing, libations, and the consumption of drugs, were exhausted, except for the blacksmith, the chief of the sorcerers, and a few women. Among these, the deceased's eldest sister controlled the proper conduct of the rites with a small whip. The strongest continued dancing to the beat of drums. Occasionally, they paused to drink sorghum beer from gourds. The rest of the villagers lay on the ground.

Incidentally: the author had, as always, eucalyptus oil with him for nasal allergies, but this did not help now; so disgusting was the mere sight of decaying flesh. That did not seem to bother the Kabré . Late at night, amidst continuous drumming, the blacksmith and the deceased's eldest daughter led some twenty people into the 'womb hut' with the author. They sat down. Outside, men bricked them in. The blacksmith began to raise litanies, to which those present responded endlessly in the same manner. "I could not tear my eyes away from the young woman who was raging, screaming with all her might, making gestures while brandishing a large knife, the purpose of which I did not know. Her long, sagging breasts swung back and forth over her belly. A leaden heat pressed down on us amidst a stifling dampness. I wondered if I, too, was going to die."

About fifty centimeters above the dead man's head, a hole of twenty centimeters in diameter had been made in the wall. A slight airflow had developed between the openings in the wall that were supposed to enclose us and the hole in the wall.

Suddenly, after a series of onomatopoeic words shouted in a shrill tone, the young woman plunged her knife into the body of the dead woman and began to remove the bandages and palm leaves from around the corpse.

"When the corpse was exposed in that gruesome manner, I had the impression that it was swelling visibly. I did not have the time to verify the occurrence of such a phenomenon. The strangest event imaginable occurred: the dead man straightened up and sat down. From his open mouth came a sphere or a flame! I could not say exactly, for it happened so quickly and so

unexpectedly. That thing—it was a blue-green color—searched its way for a moment before disappearing through the hole in the wall. What happened afterwards, I could not say. I found myself outside, but with a bad feeling in my stomach and a heavy head. The villagers: amidst a hellish noise, they had resumed their drinking bouts and their dancing.” So much for the report.

Background . - The Kabré are mountain dwellers who have remained very primitive.

Myth .

Eso , the primordial father of all mankind, has departed to heaven. He is surrounded by spirits, around a phallus “as large as the heavens”. From the Quran they adopted that after death one can eternally devote oneself to eating, getting drunk, and engaging in lovemaking.

Ancestor worship takes place in a small hut where every deceased person is represented by a clay cone that approximately depicts their gender. In front of it is placed a fetish consisting of clay, the placenta of a woman who died in childbirth, the menstrual blood of a female dog, livers, and feathers from chickens that were sacrificed.

Eso 's vigilance and wish to reincarnate as a newborn. Therefore, living mages examine every birth. If certain signs indicate that the baby is a former mage, they strangle him with his umbilical cord, decapitate him, and bury the two body parts separately.

7.1.4. The judge as interpreter of a spirit.

Library st. : *J. Lantier, La cité magique* , Paris, 1972, 132/134.

Within the forests of Gabon, the training of judges comprises two stages: the appeal to family spirits and the ritual initiation. In every family, the skulls of the ancestors are kept, which are cleaned with great care and rubbed with women's saliva.

A carefully chosen boy is accepted by the ancestors in a rite: to this end, he takes a decoction of the bark of a euphorbia. (' alan ') in such a way that he can see the spirits.

Byeri , the primordial ancestor himself, appears to him and gives him a tap on the shoulder, thereby making him a holy man. If Byeri does not appear, this means that the ancestors reject the choice put forward by the living.

In some tribes, the judges are selected from among the men who have contact with Byeri . The assembly of judges chooses them themselves. All those thus chosen isolate themselves to see Mundju , the spirit of the plant charged with power. Around that plant, each participant places the family skulls. The skulls of the deceased judges are placed close together. For eight days, the candidates must incessantly move their heads up and down to the rhythm of drums and jingling, except during meals. They take a precisely determined dose of iboga (a plant) so that they see the ancestors three days later.

On the fifth day, the life force of the plant enters their heads, so that from then on they know themselves to be inhabited by its spirit, which represents the world order. What they say then is infallible. After this, they adorn the head with the feathers of the parrot, “the bird that speaks without understanding.” With a stick, they strike the earth and thank the spirit that is within them: “You, Spirit of the Word, you who have opened the narrow and difficult-to-access door for us, we thank you. Spirit of the Word, from now on you speak through our mouths. Spirit of the Word, from now on, thanks to you, we are the truth.”

The judges then receive the insignia of their office: a red Phrygian cap, a commander's staff, a staff fitted with bells to enforce silence, as well as a whole set of magical objects with which they touch those from whom they demand a respectful attitude and absolute obedience. Since the spirit of the ancestor speaks through them, everyone naturally bows before them. Such judges play the role of law enforcement officers and adjudicators.

Note - Oc, 124. - The role of a sacred plant intrigues Lantier ; indeed, it annoys him. Thus he says: “Plants simply possess the ability to heal or to kill.” The author considers this discovery, after the discovery of fire, the most important finding in the evolution of mankind .

The author is annoyed that plants make seeing the other world possible . He concludes: “The primitive mentality is startled by the existence of such a fantastic power and resigns itself to the superiority of the plant” (ibid.). The plant—so he puts it—once 'personified', acquires a superhuman power. Even worse: a magical tree, for example, is inhabited by an invisible spirit.

Thus, for a primitive, the plant is a fetish in itself: it derives its essence from the other world. Because it belongs to the other world—surpassing man

in this respect—it bears witness—like a 'person'—to the ability to read the minds of men, to determine their guilt, to judge their deeds ethically, and to respond to them with reward or punishment.

“This astonishing belief, so widespread in societies of the archaic type, carrying so far in terms of consequences,” irritates the author, who nevertheless—especially where sexual magic is concerned—approaches the primitives with an open mind.

Note - It is clear: Lantier's interpretation, which we just outlined, testifies to a superficial , behaviorist method (paying attention solely to external behavior). He disregards what the primitives tell him by not explaining their claims from their axioms and experiences, but by viewing them from the perspective of his Western axiomatics as an outsider. That may be scientific, but does it reflect reality?

7.1.5. God's judgment on naturism(s).

We now turn to texts that reveal, without concealing anything, what sexual religion, the essential core of ancient naturism (nature religion), is. However, in order to understand such realities—be the plural underlined, for it concerns a multitude of forms—in a strictly Biblical manner, a judgment regarding them is necessary.

To this end, we cite *Jeremiah 13:22-27* . The prophet announces the impending exile, the bitter consequence of the deviations committed by the Israelite people. Before all hell breaks loose, he warns for the umpteenth time in the following words.

“You say to yourself: ‘Why do such calamities befall me?’ “Well, because of the immeasurability of your transgression: thereby your robes have been lifted and your heels exposed (understand: you were raped)! Can an Ethiopian change his skin or a leopard its spots? And you, can you act rightly, you who are addicted to evil? – No! I, Yahweh, will scatter you like chaff blown away in the wind of the steppe. That is your fate, that which awaits you. That comes from Me – thus speaks Yahweh – since it is Me whom you have forgotten by entrusting yourselves to the lie (understand: the pagan deities). I Myself will lift your robes up to your face so that your shame may be exposed. Oh! Your adulteries and your cries of pleasure: your shameful prostitution. On the hills and in the fields I have seen your horrors (understand: the pagan deities). Woe to you, Jerusalem, who remain unclean! And for how long!

Note - The text is only truly understood if one sees two meanings combined: 'uncleanness' means "apostasy from God" (to entrust oneself to pagan deities), but this apostasy involves impure rites that immediately lead to moral impurity.

Note - *The Book of Wisdom 11:16* will later say of the Egyptians, who worship creeping creatures as divine beings, that at a certain point they have to deal with creeping creatures "so that they may realize that one incurs misfortune according to the deviation one committed". This is repeated in *Wisdom 12:23* : "You, Yahweh, have attempted to turn them from their own abominations".

The text of Jeremiah places this axiom at the forefront: just as Israelite women lifted their skirts during impure rites, so they will experience their skirts being pulled up by foreign armies. This reveals—what is called—the immanent sanction in God's judgment: one undergoes the consequences of one's own actions. St. Paul, *Galatians 6:7/8* , states it loud and clear: "What one sows, that one reaps. Whoever sows in the flesh (understand: substandard life force) will reap destruction on the basis of the flesh. Whoever sows in the spirit (understand: God's inherent life force) will reap eternal Life on the basis of the spirit." This is called the "sow-reap law." The wretched consequence is built into the deviation itself. The 'sanction' does not come from outside (from God, for example) but is 'immanent,' latently present in the deviation itself.

Incidentally : what Jeremiah says was said a century earlier by *Isaiah* , *47:2/3* , regarding the fall of Babylon: "Go fetch the handmill and grind flour. Untie your veil, lift up your robe, bare your legs as if to wade through streams, so that your nakedness may be on display, your shame to be flaunted. I, Yahweh, carry out my rectification so that no one opposes it."

The texts that follow are sometimes shockingly raw. They are accounts from those who were eyewitnesses. Some eyewitnesses openly express their skepticism regarding religion but do not deny what they have seen. This type of eyewitness is perhaps the most reliable, since they see contrary to their axioms.

Whoever reads what follows will be reminded repeatedly of what Jeremiah says concerning the apostasy in Israel. For example: "Yes, for a long time you have broken your (understand: Yahweh's commandments) , shattered your

'bonds' and said: 'I will not be servants.' But on every hilltop, under every green tree, you have lain down like a prostitute."

Which entails renouncing God as a yoke to surrender oneself to naturist rites that are addiction itself, for the nature deities have their harsh demands.

7.1.6. Axiomatics.

The following assumptions emerge from the two samples—chosen at random—

1. Dynamism .

For this, reference is made to *G. van der Leeuw, Phenomenologie der Religion*, Tübingen, 1956-2. Without belief in life force—in ancient Greek 'dunamis'—one understands sacred eroticism merely as a kind of pornographic epidermis. In genitals and what is performed with them—in the spirit in the first place (that is, ritual)—life force is present as a manipulable fluid. As Bernard d'Ignis says, for example, lovemaking (note: also in the imagination) is a fusion and exchange of life energies with all that it entails (such as an convergence of destinies, for example).

Dynamism prioritizes the threefold nature of "given/requested and solution": when engaging in sacred eroticism, and if it truly wishes to be sacred, then it is the 'handmaid' of cosmic life (from before the Bible). And thus, the solution to life's problems. No pornography. No prostitution.

2. Kratophany .

`Kratos' in ancient Greek means 'power' (energy, life force). `Kratophany' is the manifestation—in phenomena that bear witness to `dunamis'—of power.—If erotic sacred acts are what they are meant to be, then some solution to problems such as illness, loss of work, infertility, etc., follows.

Note - It is in that sense that to *Randolph's Sexual magic*—to use its raw term—is based on three axioms: spiritual concentration, astrology (as a clarification of the implantation in a part of the entire cosmos), both aimed at the bipolar sexual life forces of man and woman.

Let us now—in light of what was just said—examine a few samples.

Phallic rites .

Bible st ., J. -A. Dulaure, *Les divinités génératrices (Le culte du phallus chez les anciens et les modernes)*, Verviers, 1974.

The work dates from 1805. - It attempts to situate Christianity among the religions. - “A worship that seems so strange to us, a worship so widespread notwithstanding the object now perceived as immorality, the phallus, deserves that one (...) investigates its origin, its manner of appearance among different peoples (...), its abuses”. (oc, 20).

The testimony of Herodotus (-484/-425) in his Historiai .

As an evolved Greek, he speaks of the religion of the genitals: “But why do those figures (sacred objects) have the male member of such an unrealistic size? Why do those women (*note* : in a sacred procession) move only that? A sacred reason is given for this, but I need not mention it.”

Incidentally :

The sacred phallus is that of goats and bulls as well as of men. -- Dulaure : “They attributed to that isolated image the same life force as to the spring sun.” One sees the dynamism! -

Note - The festively decorated sacred phalluses are considered the visible representation (likeness and connection) of the ' genetic ' (fertility-controlling) deities.

Herodotus.

The inhabitants of Mendes, a city in the Nile Delta, worshipped the copulation of buck and goat as follows: “Something occurred when I was in Egypt—something astonishing, in the region of Mendes: a buck publicly engages in sexual intercourse with a woman. This was generally known.”

Note - The evolved Herodotus no longer has any understanding of that. - But reference should be made to *CA Meier, Antike Inkubation und modern Psychotherapie* , (Ancient incubation and modern psychotherapy), Zurich, 1949, 17.

“The divine healer is simultaneously ailment and remedy. Of him applies the Apollonian oracle: ‘He who caused the evil also restores it.’ Which *W.B. Kristensen* , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 297, confirms: Dis Pater, the subterranean god of wealth in ancient Rome, causes calamity but is also the only one who brings salvation. – This is called the “harmony of opposites”.

Now, to eliminate the evil that was caused by entities, one gains her favor by allowing them to vent their frustrations, visibly represented in an animal—in this case, a goat—not for mere pleasure, but ritually and indeed magically, that is, to unleash her life force which eliminates the evil. The woman is thus a changer of fate (healer, for example).

7.2. Magic, rituals, and supernatural powers

7.2.1. Incantation .

Library st. : *J. Lantier, La cité magique* , Paris, 1972, 91 ss ..

“I have often attended possession rites, especially in Chad, but one of the most exceptional to my knowledge took place before my eyes in a Luba clan (Katanga).” A noblewoman was “possessed by a spirit that had driven out her soul and taken her place.” About twenty people, the majority women, attended the rite in deep reverence.

They had stripped the woman naked and shaved off her hair. They forced several women firmly to their knees on a mat. She kept nodding her head and screamed in terror. Abundant foam flowed from her mouth.

Three musicians made an indescribable noise. Two men struck tam-tams held under their arms with curved sticks. The other blew an Arabic horn. A three-note theme was repeated monotonously. A masked figure in raffia boots and bells emerged from a nearby hut, stamping his feet violently.

The possessed woman stopped rocking her head and began murmuring incoherent words. The masked man threw himself upon her and gave her three terrible blows to the head with a club, “enough to kill an ox.” Blood ran down her forehead, flowed into her eyes, and ran down her nose. The possessed woman stopped screaming and resumed rocking, but now very fast and with her whole body. From time to time, they inflicted violent kicks with their feet on the buttocks and legs of the women they held down. She grabbed one, strangling her almost by the throat. She regularly struck another on the back.

The masked woman brandished a stick, danced, and stomped her feet so that a breathtaking cloud of dust formed. The possessed woman shook her chest and head violently from front to back. When she began to pant, all those present panted along and likewise moved their chests and bodies from front to back. “The collective crying gave me shivers.” This wild ritual lasted about

an hour.

A fetish woman appeared: she held a truncated cow horn in her hand, adorned with magical objects—old coins, cowries (shells), pieces of leopard skin. The women laid the possessed man down on the mat with his buttocks on a pillow. They held his thighs apart. The fetish woman emptied the horn and pushed it with the small point into the possessed man's vagina. From a basket, she took a live lizard and dropped it into the horn. The masked man immediately stuffed the horn shut with a piece of wood that was still burning to force the lizard into the vagina. A horrible odor developed: the horn had apparently been rubbed with a magical product that emits strangling odors when burned. After a few moments, the fetish woman withdrew the horn and stuffed the vagina shut with a bundle of plants, which she secured with a leather belt.

The musicians stopped. The asleep possessed man was stretched out on the mat. The masked man sprinkled a few drops of a whitish syrup on her while he mumbled incomprehensible words.

Suddenly, the possessed woman straightened up to stand gently. She was not surprised by anything and seemed calm. Everyone went home. The possessed woman too. As if nothing had happened.

“I insisted on testing the result of this strange therapy myself a few weeks later . As surprising as it may seem, the madman was now 'normal'. When I asked what had become of the lizard, people seemed shocked by my question. Someone told me that it was a good spirit that, with the combined help of the ancestors and the entire assembled family, had driven out the intruder (*note* : the spirit that took the place of the soul) and resumed its place in the body of the possessed person.”

Note - It is evident that the reintroduction of the 'lizard' (understand: the visible and tangible presenting of a guardian spirit (a totem animal)) is the ultimate goal of all that precedes it. It is immediately clear why primitives rely on a totem being (thing, plant, animal).

7.2.2. Rainmaker .

Library st. : J. Lantier, *La cité magique (Magie et sexualité en Afrique noire)*, Paris, 1972, 220/222.

“Jacques Lantier ” is a pseudonym for a high-ranking civil servant who left for Black Africa in 1960. The following story shows us what a rainmaker does.

It was a year of exceptional drought in the land of the Kirdi (from Chad to Cameroon). Every trace of greenery had dried up. People and animals suffered from hunger and thirst. In Ledé, a rite to bring rain was taking place. The author was allowed to attend the ceremony from a distance and without taking photographs. The rainmaker in this case was a traveling holy man. Common custom: if the rite succeeds, rich gifts follow; if it fails, the holy man is beaten. The villagers gathered along a dried-up river arm that becomes a broad stream when it rains.

The rainmaker hacks a trench into the rock-hard earth with an ancient axe. It is shaped like the female genitalia. Around it, he places twelve round white stones of varying sizes. In between, he places six black stones that have the shape and volume of a musical note. He then sits down at the edge of the trench and takes a flat stone from a sack, which he places in front of him. A helper offers him a chicken, the head of which he chops off onto that stone. Thereupon, he sprinkles “the altar” with the leaking blood while singing a strange song, a melody , which alternates between a slow and a fast rhythm.

melody lasted two hours while he moved the stones around again and again. The sky remained hopelessly blue. Suddenly, the people felt a warm displacement of air for a few seconds. Thereupon the holy man straightened up and, with crossed arms, turned to the sky. The helper quickened the rhythm of the drum. The wind rose again, but this time it continued to blow, now heavier, then softer.

The holy man took an antelope horn from his pocket and extracted a powder which he threw into the ditch. The wind blew in gusts that grew ever more violent. To his great astonishment, the author saw in the distance a phallus rotating on its axis! This white, enormous, immeasurable form approached with dense black clouds in its wake. It follows the dry river arm and blows over us while causing a gigantic cloudburst of rain. In a few moments the entire landscape was flooded: a full river flowed before our feet. The villagers lay on the ground before the deluge. They were immensely happy with their rainmaker and its work.

Note - Oc, 214s.. - To the Kirdi , the cloaca of a chicken resembles the genital opening of a woman. The raw—and perhaps earliest—magical rite posits that chicken blood resembles and is connected to—in the mentality of the Kirdi —fertile female menstrual blood. In this view, one engages in sexual intercourse with the chicken as with a woman. At the moment of the male

orgasm, the magician cuts off the head of the chicken and catches the 'fertile'—understand: result-producing—blood on a stone. Thus, sprinkling the earth will bestow this fertility. In this way, we now understand the rite for causing rain, which at a given moment involves cutting off the head of a chicken so that “the altar” is sprinkled with the blood, to be an essential part of this rite.

In a footnote, Lantier states that sexual intercourse with a chicken is still—his book was published in 1972—a rather widespread custom in some more primitive areas of Europe.

Note - Oc, 7. - The author says: “It is sometimes said that reality surpasses the imagined. This book is not about to deny that assertion. Yet the astonishing histories I recount are real. I have usually experienced the facts told myself. In the other cases, my text is based on testimonies that are irrefutably true.”

Note - Such reports offer us insight into what 'religion' and 'religions' can actually be. They can be shocking. But shocking reports are preferable to sugar-coated portrayals that flatter our Western sensibilities but are far from the facts.

7.2.3. Metamorphosis.

Library st. : J. Lantier , *La cité magique* , Paris, 1972, 84s..

The author attends a customary law investigation in the vicinity of Kinshasa (Congo). A villager had seen his chickens die one after another. Then he saw his wife die “without ever having been sick.” Now, in his village, a young man had been noticed because he transformed into a wild boar . Several people had encountered the wild boar and recognized the young man in it. They are there to testify under oath.

That, at least, is how the author understands it, for the lawyer does not plead but limits himself to performing a few dances with the ringing of bells before the court.

The judge questions the magician – understand: the shape-shifting young man –: he accuses him of having sparkling eyes.

Note - Among the Bakongo in the region around Kinshasa, such magic is called a ' doki ': whoever deviates from tribal or clan behavior is a doki . Certainly in a case of shapeshifting. - Based on that concept, the judge

considers sparkling eyes a case of a ' doki '. - Such 'evidence' suffices to sentence the young man to pay the amount for the chickens and the woman, as well as that for a crate of beer for the court.

Note - This case is not very convincing except with regard to the axioms of customary law. The following is more convincing.

In Congo .

The judicial police in Kinshasa accuse a man of transforming himself into a crocodile to steal a child. About ten years ago, the man, who had a wife but no children, turned to a renowned magician asking him to provide him with a son whom he would raise as his own. The magician agreed and gave him a potion to enable him to transform into a crocodile.

In such guise, the man descends into the stream and follows a vessel in which a six-year-old child is located. To urinate, the child moves to the end of the vessel. The 'crocodile' drops it into the water, seizes it, and carries it to the village. The man resumes his human form and asks his wife to henceforth act as the child's mother.

There will be a process of .

All those involved acknowledge the events as real. This includes the adolescent, who is now sixteen and fully remembers the circumstances of his abduction. The court of Kinshasa sentences the man to return the son to his family and to pay substantial compensation, as well as a heavy fine .

In its considerations, the court emphatically states that the man truly transformed himself into a crocodile to commit his crime.

Note .. - Oc, 82s.. - The author explains the Bakongo 's view of humanity . -

1. The normal aspects . -

a. "I am". This is the soul insofar as it is independent of the body and lives on after death.

b. Clairvoyant soul. - Just as magical plants, medicines, and drugs 'feel', so the soul 'feels'.

c. Decisive soul, called ' ndwenga ' . – The soul united with the totem (thing, plant, animal that provides protection) is capable of calculation and cunning. The seat is located in the head. –

2. The supernormal aspects .

For these two. -

a. The soul as ' yembo ', situated in the spinal cord at the base of the cervical vertebrae and extending to the ears, the eyes, the shoulders, and just before the stomach, 'sees' all that is invisible danger, reacts with fear but unfolds heightened life forces.

b . The soul as ' kasasa ', situated in the glabella (between the eyebrows) and extending into invisible, horn-like 'antennas', is clairvoyant: it 'sees' within itself and in others and 'sees' the future.

Yembo can be practiced through initiation.

Kasasa – poorly developed in most – is found in people who “speak as they go” with a deceitful mind. Some, by virtue of a higher initiation, can master kasasa and become very powerful. They guess what others are thinking and force them to do what they want. Fortune tellers, magicians, and witch hunters apparently possess this gift.

The ability to change shape belongs to the latter type.

7.2.4. Throw of lots .

Bibl.st. :

-- S. Hutin, *Techniques d'envoûtement* , Paris, 1971 ;
-- L. Bemard d' ignis , *Traité du désenvoûtement et du contre-envoûtement* , Rennes, 2002. - By way of introduction what follows .

Magic (sorcery)/witchcraft.

If one S. Greenwood, *Magic and Witchcraft (An illustrated historical account of spiritual worlds)*, Utrecht, 2002 (or.: *The Encyclopedia of Magic and If one is to believe Witchcraft* (2001), then 'magic' is the description of the 'spiritual' or ' spiritual ' side of all things. - 'Spirit' is apparently the same as 'life force' (the basic dynamic concept). - Oc, 122, it is pointed out that “spiritual forces” are neutral in themselves but can be used for both good and bad. The bad use would then be called 'witchcraft'. - However, let us consider one of the top achievements of witchcraft, the lot throw.

Definition.

In any case: autosuggestion in the form of “feeling bewitched” falls outside the strict definition. Hutin defined 'throw of fate' as “the grip of a strong personality on a weak personality” (in the realm of life force). Part of that definition is the fact that the victim believes in it and realizes it.

After reading Bernard d'ignis, he admits that the concept of 'throw of fate' also applies to people who do not realize it and do not even believe in it. Thus, Bernard d'ignis also includes “the memory of walls” (which, even after centuries, still radiate the noxious energies of past occult evil) or the noxious energies of a landscape under the concept of 'throw of fate'. - Throw of fate incantation is then the magical practice by which a cast fate is annulled.

Features .

Bernard d'ignis provides lists that express a criterion for distinguishing a throw of fate from the rest of reality. We summarize them somewhat and arrange them differently.

1. Energy loss .

The ultimate effect is, of course, the deprivation of vitality. - Fatigue - “without apparent reason”. In the morning, one is already dead tired. One has a conversation with someone for a few minutes: in the course of that conversation, one becomes so tired that one seeks a deck chair as quickly as possible.

2.1. Despondency of all kinds .

One “can't take it anymore”. Time and again for more. Fears overwhelm you. Nightmares disturb sleep, which is very restless even without nightmares.

2.2. Isolation .

Those around you avoid you. Family members, colleagues, and friends seem to shun you. Even strangers develop an almost immediate aversion to you. Animals also react negatively.

2.3. Disgust .

The victim themselves develops negative attitudes towards their environment: housemates, the opposite or same sex, and strangers with whom they live or work come across as strangling or disgusting. This can escalate to fits of rage.

2.4. Financial problems.

Usually, the victims also experience breakdowns (computers and anything involving electricity in particular, but also cars and other equipment, do not work or barely work). Accidents “without apparent cause ” strike unusually. Turnover drops unusually despite special efforts. People injure themselves in an inexplicable manner.

2.5. Physical problems .

One experiences a peculiar cold. One feels a rare lump in the throat or stomach. Specific headaches torment the mind. At certain moments, one feels suffocated during the day or also at night. One feels peculiar tingling sensations in parts of the body. One feels nauseous and dizzy. Sometimes one experiences unusual digestive disorders.

3. Extrahuman phenomena

Animals—including pets and stuffed animals—behave aversely. Electric lights and all equipment exhibit unpredictable and unusual behavior, such that the specialist called in “finds nothing” and walks out shaking his head.

At times one feels 'someone' or “a group” behind oneself, indeed, pressing into the back. Streams or forms seem to flow through parts of the body.

Bernard D'ignis states that none of the listed 'phenomena' is sufficient in itself, and that the accumulation of the listed characteristics—the more numerous, the better—is the only thing that offers some certainty regarding the fact that there is indeed a throw of fate. For diagnosing it is a very difficult matter, with the risk—always present—of being mistaken (especially if one takes autosuggestion into account in this regard).

7.2.5. Belief in 'magic'.

Bible st. : J. Lantier, *La cite magique* , Paris, 1972, 199/209 (*Amulettes et gris-gris*).

The use of 'amulets', objects that bring good luck and ward off bad luck, is normally based on dynamism, a belief in life force. But it is not quite that simple.

The role of the amulet becomes clearly apparent in Islamized Africa, specifically in the form of maraboutage . In the countries of Black Islam—especially in Senegal—the religion is half Islamic and half Black African. The common man finds reassurance through an amulet.

Islam does not have priests as holy men, as in Catholicism for example, but rather—at least in some archaic Islamic traditions— magicians who can be equated with the purely Black African magicians — usually ' marabouts ' . The greater part of Black Africa sees marabouts everywhere selling all kinds of 'gris-gris' to Black people or exchanging them with them. Generally speaking, these sacred objects are made from a bladder of leather or animal skin, containing pieces of paper on which verses from the Quran are written.

Often, people content themselves with pieces of old sheets of paper in Arabic script. “Which—it seems—amounts to the same thing”.

Model . - The author knew a chauffeur Ours Paul in Fort- Lamy . He could not drive, but he had bought a driver's license which he wore hanging around his neck along with other papers and amulets.

The author. - One day I saw Ours Paul buying a five-year-old newspaper in the Arabic language at the market in Fort- Lamy . - “What the devilish thing do you want to do with that?” - “That? That is gri-gri .” - “ Gri-gi : how so?” - “What is written on it serves to make gri-gri by marabout .” - “And why did you buy it?” - “My wife, she sleeps with other men when I am not there and she puts the illness of a woman on me. I am going to put the newspaper under my wife’s mat.” - “But surely your wife will see the newspaper when she takes the mat.”

Ours Paul had the following answer, which in my opinion is worth more than a whole philosophical exposition: “It is at the moment my wife sees the newspaper that there will be magic. When she looks on, she will recognize the writing of the gri-gri and will be frightened. She would not obey me, but she would obey the gri-gri .”

Our Paul struck me as a great judge of character. Also: I asked further questions: “The gris-gris you have, is that lucky for you or something for others?” – “It is because the others, by seeing it, realize that it is magic. They recognize it. From that moment on, or were they forced to do as I ask?” “And the elderly who are dead, do they acknowledge them too?” –

“The old ones who are dead, and the spirits!” Ours Paul showed me a kind of tobacco box hanging around his neck. Several pieces of iron were attached to it. I asked him what they meant: “That? That is in the quality of Sara fetish. That is how I know that I am Saragambaye and that that is not an evil spirit, no boom boom in the head.”

Note - The Sara are a people in the extreme south of Chad and in the north of the Central African Republic. There are several subgroups. That explains why Ours Paul calls himself Sara- Gambaye . Although Islam is causing conversions, the Sara remain very attached to their religion.

Myth.

Nouba is the Supreme Being. He founded the universe. Sou and Loa , the twin brothers, are the cultural hero and the god of the sky and thunder, respectively. The village head (' Mbang '), assisted by the mad of the elders, possesses the ritual powers and is responsible for the initiation (' yondo ').

Note - It is clear that Lantier, as a skeptic, focuses on Ours-Paul's psychological explanation to insinuate that ' magic ' is a matter of subjective belief. That is merely one aspect of the full truth. Because the basic belief is precisely a conviction that prioritizes and experiences the life force—which is the basis of magic—as objective reality, it is possible that a byproduct, as Ours- Paul portrays it, is present. Even in the byproduct, the original belief is still recognizable.

7.2.6. A witch.

J. Durand , *Les sorcieres* , Pont-St-Esprit, 1990, presents a series of samples from the world of witches in the Languedoc, the Cévennes , the Vivarais , le Velay , Auvergne, the Haute Provence at the time. According to Durand , a skeptical rationalist, there is no doubt: the witches were overwhelmingly women.

A model.

Catherine Peyretone , “the witch of Montpezat ”, claimed to have sexual intercourse with “the Black Hare”. Who or what that mythical creature was can no longer be ascertained. What is clear, however, is that she felt a spirit—or were there several at once?—in her mind (or in her imagination) that - sexually stimulated her.

Dynamism.

One fact is historically certain: Catherine was supernaturally gifted. Since her 'gift' was primarily malevolent, she sowed (a fear, whether justified or not) in people for three decades. Vivarais . She was arrested on 25 September 1519 with the consequences thereof (oc, 63/71).

Note - Compare this copula “hare/woman” with the one Herodotus mentions in Mendes (“buck/woman”).

Comparison

Library st. : WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions*, Amsterdam, 1947, 201/229 (*The Ancient Conception of Servitude*). - In ancient Rome, slaves—both male and female—visibly

represented the deities of the underworld. Thus, these were regarded as the givers of life and wealth within the family .

Sacred nature.

The holiness of the female slaves was the equal of that of the male slaves. But they represented in particular the 'mystery' (understand: the breakthrough of the sacred into the world) of the ascent of life that they helped to realize. Thereby they became the handmaidens of Juno, the goddess of conception and childbirth, and at the same time of the goddess.

Vesta (the name for Terra Mater, Mother Earth).

Feriae ancillarym . - The celebration of the handmaids on July 7 in honor of Juno Caprotina (literally: Juno with the nature of the goat) comprised the following. Under the leadership of a fellow slave, the female slaves dressed in the attire of the matronas (women of high standing), left the city, and offered a sacrifice in honor of Juno beneath a wild fig tree nicknamed 'caprificus', meaning buck. The fluid from that tree, called ' lac ' (milk), which in that form yielded sacred semen, was mixed with the sacrifice of the female slaves, who were considered 'goats', symbols of fertilization. This rite also included a kind of stone fight and—what the ancient Greeks called ' aischrologia ' — erotic talk. Something that was customary at women's celebrations as a worship of the Earth Goddess, protector of procreation.

Note - It is evident that the “male animal/sacred woman” pair remains unchanged throughout the centuries. The male animal represents within itself a capacity for fertilization and, in a sacred context, a male deity that was visibly manifested within it and coupled its life force to that of the animal. Again, a matter of dynamism, but at the cultural level of the 'pagan' religions, which fundamentally knew no other life force than the life force of plants (including their spirits), animals, and humans.

People made do with the fluid they knew. As a modern person, and certainly as a Bible-believer, one can despise such rites, condemning them as demonic or satanic, but only in such a way that one realizes that pre-Biblical and pre-modern humanity “knew nothing better.” To that humanity, nature was first and foremost a ‘mystery,’ that is, a visible presence of sacred life forces and beings of all kinds, which, if treated correctly, could work in a saving manner through rites that bear witness to an extraordinary closeness to nature.

7.3. Myths, gods and symbolism

7.3.1. The mythical snake.

Library st. : *B. Tanghe , The Snake at the Ngbandi , Brussels, 1919.*

The Ngbandi , also Mbatì , are tribes in the north of what was then called Belgian Congo. The author knew their culture exceptionally well, as missionaries can after living on the ground for decades.

The snake.

On May 15, 1912, the missionary was faced with a thick snake more than four meters long, which the residents, together with him, were only able to kill on May 19, 1912. But then it begins. Ginga , the cook, who had delivered the coup de grâce, began to cry and rant like a madman. Another boy said: “Shut up, for he is a snake.” Suddenly, Ginga stops and speaks as normal and light: “I am a twin child , and therefore I am a snake. I just shot my brother dead. Had I not wept, I would have become ill. Now that I have wept, I am at peace.”

The mourning rite .

The following day, Kumba , Ginga 's twin sister , arrived with her husband; she, too, was a snake. In a small bag of leaves, she had remnants of red mbio wood. She took some of it and drew a broad line on the inside of both Ginga's arms from the wrist to the shoulders. Ginga performed the same on her. Thereupon, they both took the rest of the mbio wood and scattered it on the snake's skin, which was lying in the sun to dry. The belief is that if the rite is not performed, illness and death are to be expected.

The reason .

Only twins and some single individuals, insofar as they are connected to twins, are worshipped as snakes. The author attempted in every way to elicit the reason from the inhabitants, but usually the answer was: “We do not know. God told our ancestors so.”

The extent .

The worship of the snake governs all other customs and practices within families and in public village life.

'God' .

Gasó , a very prominent inhabitant of the Ngonda tribe, said: “Your God is in the church—he pointed to the chapel—; with us the snake is what God is to you.” A twin mother said: “Do you not know that the snake is the Toro

(Supreme Spirit) of the Ngbandi ? The Mbanza and the Ngbugbu have their Ngakola and the Banziri their hippopotamus as Toro. Among the Ngbandi one finds no other Toro than the snake.”

The Bible story .

The origin story in the Bible tells of the serpent as the manifestation of the devil (according to the author). “They asked me ten times in a row whether the serpent was really so evil and whether God was truly stronger than the serpent.”

Life force

Whoever worships the snake enjoys its supreme life force, which can ward off all misfortunes. – Yet this. The dibère is the most extraordinary sacred ash, the effects of which all fetishists know. Nevertheless, a twin was killed by a dibère . Reason: his father had waited too long before paying his debts to a prominent resident of the village. Tired of waiting, this dibère hid under the awning of the father's house, resulting in the death of the twin .

Dreams.

The snake and the twins regularly convey messages in dream sleep. These messages are harsh commands. If they are not carried out, the twin will die or the snake will kill others. But whoever feigns a false dream message will come to bite the field snake.

The author .

The whims of hysterical people, especially women , and of hemp- smoking people lead to the most arbitrary inspirations. For example: the snake wants one to plant two ngbu instead of nduru trees as twin trees . Or: the children were not allowed to suck milk but to slurp eggs and drink banana wine. With the result that both children died shortly after one another. Furthermore: the snake points to someone who was to go fishing the following day, during which he would catch two large fish. The man stepped into the canoe, worshipped the snake, cast the net, and caught, among many others, two large fish.

So much for some insight into what a mythical animal, whose visible and tangible presence is seen in biological animals, can mean within the conceptual framework of a primitive culture.

7.3.2. Ancestors .

Library St. : J. Lantier, La cité magique , Paris, 1972, 40ss..

The author finds himself in the land of the Fali in the Tinguelin Mountains . It is claimed that the ancestors move there during a full moon. He asks a village chief if he may witness such an event. The chief replies that he must “arrange the magic” to do so. For appropriate payment, a magician agreed to do this. He ventures into the wilderness to gather the substances that confer invisibility—invisibility which is necessary if one wishes to see the ancestors move during a full moon—for he was to prepare a mixture with herbs (containing two eyes ripped from the head of a living monkey, urine from a female dog, etc.). Two days later, everything was ready.

The village chief, the author, and the magician drank the mixture that renders one invisible. “I took about three tablespoons of a slimy green concoction. (...). A slight drunkenness took hold of me, whereupon I felt numbed by a kind of paralysis.”

At a sign from the magician, the village chief asked to follow him into his family enclosure as far as the hut of the ancestors, a simple, conical sacred place in hardened red earth. A wickerwork in front of the entrance was lifted. By the light of a kerosene lamp, a pile of stones was visible. In the passageway leading to that pile, there was a sotghum offering and a fist-sized, luminous, and dirty thing that appeared hairy. When the author asked what the latter was, the answer came: “That? That is fetish!”

They sat down in front of the entrance to the hut. The lamp inside illuminated the pile of stones with a faint glow. They remained sitting like this for a long time. The village chief stared intently at the pile of stones . “When will we become invisible?” He signaled to be silent.

Nearby, monkeys shrieked and could be heard galloping. The long silence that followed was interrupted only by a hiss that seemed to come from a snake crawling very close to us. A hyena began to laugh.

The village head, who continued to stare at the pile of stones in the light, invited me to take a look. He seemed deeply impressed. The author, for his part, experienced—without grasping the reason for it— an indefinable fear. “I had no reason whatsoever to experience such unease, for I did not believe in the least bit in this history of the stones.”

Suddenly, the silence was broken by strange sounds. “They would have sworn that stones were falling on those boulders before us. I stared intently at what I could make out. The boulders moved and collided with one another as if they were being shaken. I examined the scene attentively: I clearly heard

the sound of boulders clashing against one another. I saw several of them slowly rise, suddenly turn around, and fall down with a thud.” “It is over. Now we must leave quickly.” Thus spoke the village head.

Thereupon, he and the author found themselves by a fire outside the enclosure. The magician had departed . The nocturnal life of the village continued at its usual rhythm. Every emotion had vanished from his mind. The author was bored. At first, he could not bring himself to say it. A little later, he succeeded: “You told me that we would be invisible, but that was untrue!” To which the answer was: “Yet it was! We were invisible!”

I indeed remembered, while the cobblestones danced, that it seemed to me that for a few moments the village head was no longer present beside me.

Note - The author tells this story to a French captain who was a doctor in Fort Lamy in Chad . The officer burst out laughing: “They played a trick on you! To swindle you out of money. The two rascals gave you a hallucinogenic (meaning: hallucination-inducing) substance to drink and you thought you saw the stones dancing. It is also possible that they dug an opening behind the hut and that someone came to shake the stones with a stick.” The author: “I confess that I was ashamed of my naivety for several days. My astonishment grew when I learned that the captain-doctor had never been to the land of the Fali .”

7.3.3. God.

Library st. : L. -V. Thomas/R. Luneau, *Les sages dépossédés (Univers magiques d'Afrique noire)* , Paris, 1977, 132/169 (*L'homme et le divinité*).

Lantier has presented us with a picture of African 'sacred' facts. He did this based on his positivist axiomatics, which views humanity and its religions evolving from—what he calls—“the magical (primitive) stage” through “the metaphysical stage” (which dissolves into vague concepts) to “the positive (understand: natural scientific) stage”.

Consequently, his perspective is severely limited, for the three stages are in fact all present simultaneously, albeit with different emphases. The preference he displays for the sexual in magic coincides with a tendency toward sexual emancipation. But what he has seen as an eyewitness is highly valuable, partly because he is a radical skeptic and therefore considers the extra- and supernatural impossible as much as possible. Even when he sees with his own eyes what positive science cannot 'explain' with certainty today,

he does not deviate an inch from his skepticism.

Let us now consider what Lantier barely sees, namely the concept of 'Supreme Being' in Black Africa. "The African sees in all that his senses perceive as a given, something other than what he sees." (*R. Bastide, Religions agraires et structures de civilisation* , in: *Présence africaine* 66 (1968)).

The usual course of business .

Oc, 166. - A large number of rites are performed without mentioning God. Not every drought is dramatic, for example, and thus in the course of ordinary days the African situates what occurs within the ordinary course of events, which visibly presents the spirits, the god of second rank today, the ancestors, and the nature spirits as a quasi-immediate given. Lantier 's accounts have made this abundantly clear.

The unusual course of events

For the African, the fundamental given is the existing order of things and events. The ordinary course of events belongs to that order. However, when it is disturbed to an excessive degree, something like a Supreme Being emerges. And indeed, as the pre-eminent reason for what occurs.

When one wishes to summarize the author's scholarly exposition, this becomes apparent: there is a great variety regarding the names given to the Supreme Being (if a name is given to it at all), a variety that reflects the types of culture: a shepherd speaks of 'God' differently from a farmer or a livestock breeder. But the exceptional, understand: the all-transcending essence of the Supreme Being is fundamentally the same everywhere.

Even though it appears (some scholars emphasize this) that 'God' – who should not be confused with the God of the Bible – exhibits paradoxical characteristics that are sometimes mistaken for contradictory ones. At one time 'God' is given names; at another, it is stated that no name exists for Him.

Note - That means that, if the names do not betray the essence of 'God', they may exist, and that, if the names betray that same essence, they must remain absent. That is a paradox, but not a contradiction.

At one time 'God' is far from people (which one might then call “*deus otiosus* ” (deity on vacation)); at another time He is closer to life than all that is visible and tangible. Thus, one can encounter similar 'opposites' in the discourse surrounding 'God'.

Without equal .

One characteristic predominates: 'God' has no equal. He is comparable, but can never be equated.

A model (oc, 159).

The Mosi express it this way. - An yiid Wên dé (Who exceeds God?). - An toê né Wêndé (Who can beat God?). - An tög Wêndé (Who is mightier than God?). - An kêm Wêndé (Who is older than God?). - An gê né Wêndé (Who usually dwells with God?). - Wênnam m'mi (God knows). - Saw be Wêndé (All is in God). - That 's it Wêndé (Do not look God in the eyes). - Da pêlg Wêndé (Do not approach God). Sid bé Wënné (The truth is in God). - Sid bé Wêndé (The truth is with God).

Such as A. Hampaté Ba, *Aspects de la civilisation africaine* , in: *Présence africaine* 1972, says: "For traditional societies, the principle of all true insight (...) always comes from above".

7.3.4. From mask to holy mask.

Library st. : J. Lantier, *La cité magique* , Paris, 1972, 195ss..

The author attends a private consecration of a mask in Diosso , a village near Pointe-Noire (Congo-Brazzaville). The rectangular hut is filled with a wide variety of objects, including the base of the magician. Several men and a woman in rather ordinary clothes were present. The holy man keeps his upper body bare but is laden with a surprising array of magical objects. He sat down during a banal conversation.

At the signal of someone present, he stands up and takes a number of baskets and objects from a corner, which he places in front of him. On a block, he lays a mask painted with geometric figures. From a bag, he takes out a fetish (an object charged with magical power) to which pieces of metal, nails, pieces of keys, etc., were attached.

The woman undresses and begins a melody in a piercing voice , which she sings until the end of the arrangement.

The holy man places the mask on the fetish. He draws a sleepy-looking snake from a basket and seizes it by the head. Slowly, it coils around his arm. While holding the snake above him with outstretched arm, he shakes a basket full of jingling objects three times. The snake unfolds. He grasps it with both

hands and makes it coil around the mask. The animal performs the ritual apathetically. This is how the Lantier appears .

The woman sings, or rather cries, swaying her hips, making gestures, and clapping her hands.

The holy man draws a truncated horn into which he throws a powder. He shakes the horn like someone tossing a die. He brings it to his lips, bends over the mask, and, blowing three times, throws powder onto the mask.

The woman suddenly stops. - The magician places the snake, the horn, and the fetish in their respective baskets and places the mask on the block.

Returning to Pointe-Noire, Lantier expresses surprise at the absence of Dan Sen. He is explained that the mask is not intended for collective purposes but was ordered by one of the men present: two of his children died shortly after one another, and he requests an incantation against a throw of fate.

Axiomatics

O. c., 154. - Lantier notes that, within the presuppositions of such a magical event, the given things have their place and the creation of a new thing is a disruption of the given order. Therefore, an appeal to ancestors, and especially to the founding ancestor, is above all a duty. One wants to know whether what one is about to create pleases them, or one even wishes to impose the creation upon them.

Consequence : every creation is thoroughly a rite directed at “the spirits” to persuade them and which provides the process with the necessary and sufficient safeguards.

Consequence : the construction of cities, villages, huts, - their placement, - the manufacture of tools, - all of this is governed by sometimes very complex rules which, incidentally, show a great variety across the globe.

Note - *Th. P. van Baaren* , **Doolhof der goden **, Amsterdam, 1960, defines the sacred mask as a face covering that usually bears the features of spirits or deities that 'appear' through the mask, being visibly and tangibly present. The mask dance then depicts divine or at least higher beings with the aid of sacred masks.

Lantier's description of the external raises the question of which processes

and presences the holy man, the singing holy woman, the holy snake, the consecrated objects, and the attendees harbor. What is magically certain is that the mask, once consecrated, emits a new life force or 'mana' that manifests itself within the family of the man who orders the mask and whose children died in strikingly short succession.

That life force is that of the magician himself, of his sacred objects, but also and primarily—as van Baaren states—of the founding ancestor and of the ancestral souls, of the spirits connected with these beings, etc. Insight into this is grasping the 'holy' or 'sacred' that lies hidden within and behind all that is external. Only then does one grasp what is actually happening. Only then is there true religious scholarship that sees through the external.

7.3.5. The Mother Goddess.

Th. van Baaren, **Doolhof der goden** (*Inleiding tot de vergelijkende religiewetenschap*), Amsterdam, 1960, 24/30, speaks of “the popularity of the Mother Goddess” as an undeniable fact:

“The Mother Goddess has a legitimate place in almost all religions ” (oc, 29). But in the religions of the Book (the Old Testament, the New Testament, and the Quran) she is officially banned.

We pause for a moment to consider a Mother Goddess religion that is still flourishing today, namely in India. - *R. Lohman*, *Voorbij het bewuste* (*Diary of a Priest-Yogi*), Utrecht, 1969, 109, writes the following.

Pondicherri 12.11.1968. - It is always and everywhere “ the Mother ” but that can mean two things. First of all – which is strongly held in Hinduism – “ the "Mother -God", the Divine Energy, the primordial divine under the aspect of the Mother. Aurobindo is full of this.

And then furthermore there is “ the Mother of ninety-one, a kind of personification or incarnation of Divine Motherhood.

The shakti (shakti). - *J. Bleeker*, *De Moedergodin in de oudheid* , The Hague, 1960, discusses the ancient Mother Goddesses but nevertheless devotes a text (oc, 126/136) to Lakshmi and Kali.

India has a trinity of male gods—not a Trinity as in Christianity, of course—namely Brahma, Shiva, and Vishnu . Now, each of them has a female goddess as an energy source, a ' shakti '. Thus, Shiva has Kali as his shakti ,

who bestows and destroys life force—also called ' shakti' — with her magic (*Note* : once again the harmony of opposites), than Shiva. She bears as many names as roles she plays with her shakti or energy: Durga (the Exalted), Kumari (the Virgin), and the like. Likewise, Vishnu has Lakshmi as his 'consort' and female energy: “The Shakti represents the creative power—magical , erotic, ritual—as an influence of the deity radiating into the world” (oc, 130).

Bleeker adds that “many gods have a Shakti as a companion”.

Note - We encounter once again the peculiar observation that masculine energy does not really 'work without feminine energy'. For, if Bleeker says 'companion', then he says too little: 'energy companion ' would represent the full reality.

The Nepalese Kumari .

It is a case of political theology. – There has already been quite a bit of discussion about what *M.-G. Boulanger, as a journalist, attempts to portray in *Le regard de la kumari* (*Le secret des enfants-dieux du Nepal **), Paris, 2001. – The kumari is a little girl who visibly represents the Shakti Kali- Durga by virtue of a rite that has hitherto remained very mysterious.

A myth —the myth being the appropriate text to express a ‘mystery’ (an intervention of the sacred in our world)—describes: “(...). The Shakti has a thousand arms, a thousand heads. She sits on the throne. She is furious. – The ruler gives her alcoholic drinks, stimulants, and kinds of meat. – The Shakti drinks and is willing to help the ruler”.

One understands the myth that portrays the rite as possession by the Mother Goddess Kal- Durga : without a shakti , a feminine energy, through a chosen girl (the selection obeys sacred norms), the ruler may well reign, but he lacks “ the finishing touch ” that bestows the typically feminine holiness and grants full success.

The ruler represents one male deity or another; the little Kumari the Mother Goddess. – A distinctly erotic element seems to be present – according to what has leaked from the rite of establishment. – Which, given the pagan axiomatics that governs such a religion, leaves no doubt. Let it be recalled that the foregoing.

Note – With this, we can arrive at a conclusion that is simultaneously a question: what is it about woman, about her life force, about her distinctive influence that across the globe—except in the Jewish, Christian, and Islamic religions—woman, her energy, and her influence are prioritized as a kind of foundation for typically male holiness? Just imagine it: a king in Nepal does not rule unless on the basis of a little girl—albeit as a visible present representation of a Mother Goddess of high rank—a child at that (albeit a child that conforms to religious norms)! For what we call “the sacred” entails, it contains aspects that are nevertheless very difficult for our Western way of thinking!

7.3.6. The Argia Dance

Library st. : Cl. Gallini, *La danse de l' argia (Fête et guérison en Sardaigne)*, Verdier, 1988.

The author is a cultural anthropologist. - The main subject is the occasional insect bite (of the *Latrodectus*) *tredecimguttatus* . This ailment is very difficult to cure and, moreover, very painful. It is traditionally clear that there is more than a purely biological phenomenon. The physician can treat the natural aspect but not the occult.

Argia . – Literally ‘ multicolored ones ’. – Sardinians claim that the argia are “evil souls,” the deceased who lived very unscrupulously. It happens that one or more of these argia ‘inhabit’ an insect. Whoever is therefore accidentally bitten by such an insect undergoes a biological process to begin with, but shares in the very noxious life force of one or more argia .

Result :

Apart from possible medical intervention, a ritual is required. For to be even more precise: the argia corrupt the life force of the one who was bitten and of their surroundings that are the target (perhaps of a reckoning from days past or so). In that sense, the insect is the visible and tangible presence of argia .

Exorcism

The 'treatment' of the argia in question consists partly of threatening them and partly of luring them with benevolent gestures (note: sexually suggestive dances) and (note: sexually suggestive) words until the argia let go.

The term ' argia ' is also used singularly, as in a lament that says: “This argia has struck you all, but she is the Mera , the Mistress.” It is as if a female

guardian spirit incites the “evil souls” to do evil, or at least permits such a thing.

Gallini – “The argia , the mistress of disease but also of dance, penetrates the neighborhood and compels it to a rite which is the only means of rendering it harmless.” (oc, 35).

Note - The harmony of the opposing forces is once again very tangible here: the Mistress causes evil—partly through the wicked souls—but is at the same time, afterwards, the remedy (Gallini even says: “The only thing”!). The same applies to the wicked souls. If approached through rites discovered precisely by ingenuity and tradition, then the Mistress and the wicked souls become ‘benevolent’, “favorably disposed”.

This indicates that the mood of both, the Mistress and her wicked souls, is highly decisive. This fundamental role of mood is characteristic of the entirety of pre-Biblical entities. They are—in contrast to, for example, Jesus or his Heavenly Father—unpredictable.

Carnival. - Gallini , oc, 167/181 (*Sexe , rire et jeu d'inversions*), reflects on the similarity between the incantation ritual regarding Argia and Carnival. - Erotic songs and ritual obscenities speak of sexual intercourse. Always to persuade the Argia (incidentally: it is a kind of rhetoric) to show favor! If necessary, the incantatory acts – such as touching the sick person with the foot, jumping over the sick person – are accompanied—one should say 'sauced'—by lifting the skirt to show the genitals or by exposing the breasts. Thus oc, 177s..

Note - This clearly shows that the argia , ruler and souls, are addicted to eros and only become truly benevolent if they are approached, indeed, treated as such .

Result . - Suddenly, the afflicted man being atoned for bursts into laughter: he is cured!

Note - The texts cited by the author are clearly syncretistic , i.e., a mixture of the unshakeable pagan underlayer and a thin 'Christian' upper layer.

But there is more: by performing such rites—sexuality fuses and strengthens energetic bonds—one may temporarily resolve the painful fate of the bitten person, but the perpetrators, who also ‘cure’ the ailment, claim a

portion (if not the whole) of the life force of the bitten person in order to sustain themselves on an energetic level. For every act—certainly of that nature—demands the necessary and sufficient life force. Thus, in the long run—which can take centuries—the end is worse than the beginning. That is the reason why the episcopate in Sardinia is so opposed to the argia incantations which—according to the author—persisted into the 1960s.

7.4. Religion and sexuality

7.4.1. Erotic religion among the Kikuyu (Mau-Mau).

Library st. : J. Lantier, *La cité magique* , Paris, 1972,273/286 (*Une civilization de la masturbati on*).

J. Kenyatta (1893/1978), the first president of Kenya in 1964, wrote a book, * *Au pied du mont Kenya**, Paris, 1967, in which, according to Lantier, he describes quite a few mysterious customs of the Kikuyu , but these must be tested against the observations of serious observers, especially the missionaries.

Curious: the book is dedicated to “all disinherited African youth to perpetuate contact with the ancestral spirits”.

Incidentally: the Mau Mau became notorious for their uprising (1952/1956), which the British bloodily suppressed.

Myth.

A myth is a sacred origin or future story upon which a 'mythical' culture falls to solve problems. - The progenitor of the Kikuyu is Lord Mumbere , the son of the Orgasm. Without the intervention of a woman, the first human, Kikuyu , was created by his sperm. As soon as he was on earth, he made a statue out of clay in which he provided a cavity for his penis. A magical event follows: the statue came to life and became the first woman, Moombi (“the one who screams with happiness”). From the sexual unions of Kikuyu and Moombi arose nine girls who, in turn, became the ancestresses of the nine clans that still make up the Kikuyu tribe .

Mythical sex culture.

In that mythical framework, the woman's duties are in the kitchen and in love. This leads to what follows. Politeness requires that the man lend his wife to the guest for a while after a meal. If he has more than one, it is the first one

who sleeps with the guest. However, she often abuses her position of first rank and offers herself. This is because she is generally neglected by her husband, notwithstanding the sacred 'custom' that the man is obliged to take turns with all the women. As a deterrent to her abuse, several clans have adopted the custom that the first wife has no right to sexual hospitality. Sometimes a man buys a young woman who is to fulfill such hospitality. He chooses with great preference a woman with large buttocks and thighs, something the Kikuyu greatly appreciate.

The real reason.

The preference for said female abdomens is not motivated by the union very frequent in Africa in the manner of apes. Here, the only way of becoming one is face to face. If a man were to treat his wife differently, he would be accused either by his wife or by the inevitable peepers to whom one must get used: with sticks and stones he would be driven out of the village, to wander around afterwards and finally die.

Ngweko .

This term can be translated as “ritual masturbation.” This reveals the myth, the basis of the religion. Every village possesses a 'thingira', a large hut dedicated to love. In this sacred hut—built according to local rules—all sexual acts, whether between couples or in groups, are recommended, except for the full penetration of the penis. Young men enter the thringa with the practical certainty of meeting numerous partners there, day and night. It is packed, especially at nightfall. Everyone is expected to bring food and drink, which is consumed communally. The young men strip completely naked, while the girls put on a protective loincloth made of goatskin to prevent penetration of the erect penis. The girl may indulge in all forms her imagination dictates, except for penetration: the young man who commits this offense is expelled from the clan.

During the Ngweko, young men are obliged to show respect towards girls. Thus, they may only sleep facing each other. The young man may lie on top of the girl, but the reverse is forbidden. The fundamental insight is the virginity of the unmarried woman as an absolute duty: her womb is the shrine in which the primordial father deposits his sperm while lovemaking is taking place.

Control of the soul .

Library st. : J. Lantier, La cité magique , Paris, 1972, 87ss..

The author found himself in Cameroon, among what the Islamized Fulani

call ' Kirdi ' ('naked ones'). A healer claims that he can 'draw' the soul out of the body. The author is granted the privilege of witnessing the procedure. He follows him into his ' saré ', where he sends two women and children to their huts. The room is square, and the floor is leveled with cow dung and shea oil.

“I will extract the soul from a young boy that is about to die. When his soul departs, you will see a bird on the hut (...). It will be his soul. You yourself will test it. It will not take long, otherwise I would no longer be able to retrieve his soul. (...)”. The father asked for a thousand francs, and the healer did the same. The author agreed.

The holy man gave orders outside: a boy of about twelve years old presented himself. He had to lie down undressed on a mat. The man went into the nearest hut, only to return a good fifteen minutes later with a flushed body. He squats down on the mat to the boy's right with a basket full of objects, stretches his arms over him, and begins to murmur a series of rapid formulas. With a kind of white paste, he draws a circle on the skin in the stomach area. In the middle of this, he places a berry, which he crushes. With a knife, he makes a cut at that spot. The boy lets out a loud cry and jumps up. But the man forces him to lie down again. A little blood appears, which flows into a trough mixed with the juice of the berry. The man stretches out his arms again and pronounces incantations in a solemn tone.

Suddenly he stops: “He is dead.” The author expresses his disbelief. Whereupon the man takes a small whip and beats the boy violently with it: the boy does not move. The author stands up: the boy's hands are cold and limp. He opens the eyelids: the eyes are dead. No breath comes from the mouth or nose. The heart—the author listens—is no longer beating.

“His soul is gone. I will show it to you.” The author follows outside: on the ridge of the hut, a bird flies away and circles above. “It is the soul of the boy.” The author, believing he has been deceived, asks: “And if someone kills that bird, what then?” “No one can kill such birds. Have you ever seen any like them? If they are black, then they are magicians. One would indeed want to kill them because they cause harm, but those who dared to do so died a repulsive death.”

They go back into the hut. The boy still shows all the signs of death. The healer squats down, draws eerie lines on the body with a reddish substance, stretches out the arms, and resumes his invocations. He brings out an antelope horn and speaks through the horn in a secret language. He places

the boy's hand on his forehead : he gradually regains consciousness, sits up, and leaves the hut as if nothing had happened. The man pulls the author outside with him: "You see it: there is no bird left."

Note .. - Oc, 86s.. - A man hunting in the wilderness gets a long, black thorn in his buttock.

Upon arriving home, he attempts to remove it, but it penetrates even deeper, resulting in a very painful inflammation. The man comes from a village in the mountains to Mora, a small town in Cameroon, to consult a healer. His buttock and leg are swollen. Apparently, he is in severe pain. The healer asks him to remain standing upright against a tree and moves his hands over the leg from top to bottom in a smooth and light motion. After about ten minutes, he begins to utter incantations in an extremely guttural secret language. Thereupon, he places his lips on the patient's buttock and performs movements with his arms as if he wanted to fly. He resumes his downward and upward movements of his hands over the leg for a few minutes, claps his hands, and spits three times on the earth.

"To my great surprise, I see the thorn come out all by itself and fall to the ground as if an invisible pair of pliers were pulling it out. The healer seizes the thorn and, without saying a word, gives it to the patient from whom he asks his fee. The man takes the thorn, walks a few steps, bends the leg, checks if everything is in order again, and pays. I confess that I was rooted to the spot, but I did not want to show it" (oc, 87). Indeed : the author is convinced skeptic

7.4.2. Sexual initiation .

Library st. : J. Lantier, *La cité magique (Magie et sexualité en Afrique noire)*, Paris, 1972, 239/ 248 (*Avec les femmes-tabernacles*).

The author is particularly familiar with sexual magic among the Yombe , the Vili , and the Kongo (situated between the Atlantic Ocean and Kinshasa).
- The cultural system is matrilineal: authority over the children is exercised not by the father but by the mother's brother.

Basic *insight*

As soon as sexual maturation becomes visible in a girl, she must always wear panties. The reason: the life force (la force vitale) remains in her body and is shielded against evil spirits. Moreover, she must wear a tunic to conceal her organs and their magical value from view.

'Tabernacle' ,

The dwelling place is the gender of the girl. The deity of the ancestors, creator of all things and above all bearer of fertilizing power, dwells in her gender. For in marital union, that deity fertilizes the woman through the man. The child is in the ground of the deity. — The author calls this “the magical, mystical , indeed, metaphysical interpretation”. — What follows must be understood strictly within that framework, otherwise one desecrates the sacred — that is the correct word — in the woman. The virginity with which she enters the first wedding night has that meaning.

Initiation .

The grandfather usually initiates the young girl into the fact that he is called “his wife.” As soon as she is three or four years old, he teaches her to masturbate with him in a kind of love game. The grandmother also plays the same role with the little boy whom she calls “my husband.”

Incidentally: boys and girls live in separate living spaces.

The young men .

A sister of the mother teaches the boy, if he has reached the age for it, all possible means of sexual union. - Moreover, in every village there is a holy woman named “Mama Mfumu ”, who is a widow or at least unmarried. She is appointed by the village head. She takes in sexually needy young people “so that they cannot present an excuse if they assault a girl” (oc, 241).

The young girls .

In every village there is a ' Kumbi '. She lives in a red-painted initiation hut . She lives naked—also made up in red—and often lies on a mat of leaves while girls do her work and bring food. She teaches the girls the ways of unification and demonstrates this with a set of phalluses.

The engagement.

Mama Mfumu helps bring about marriages. In doing so, she relies on her 'intuition' and at the same time on the way she sees young people attracted to one another. The young men who are circumcised and of marriage age are gathered by her into a dance group. After the dance, the girls serve the food they have prepared to the young men. If Mama Mfumu , who observes everything, notices a mutual attraction, she questions the girl first and then the young man “to test the truth of her intuitions” (oc, 242). If there is no objection from either side, the engagement begins.

Note - For those who have not yet found a partner, the annual festival is the opportunity, - once again under the watchful eye of Mama Mfumu . - On the eve, the young man goes to her with two friends who deliver drinks. He presents her with a chicken killed and boiled by his fiancée. A dinner follows. Afterwards - accompanied by his friends who clap their hands and utter lewd language - he makes love with Mama Mfumu one last time .

Palabers .

The following day, the direct preparations for the wedding take place: the brothers of both mothers, in particular, speak of the excellent qualities of the engaged couple. Finally, the village head legally confirms the marriage.

The girl's preparation.

The girl must then withdraw to a hut or sometimes even go to live with the Kumbi for several weeks. The purpose of this period of seclusion is to prepare her so that she can receive her husband in a 'proper' manner. The Kumbi is a type of gynecologist and initiate.

7.4.3. Sexual initiation (continued).

The wedding celebration .

Led by Mama Mfumu , a joyful crowd escorts the bride, carried on a stretcher, to the groom's village. Mama Mfumu sings sensual songs while waving a square cloth back and forth. She leads the girl into the ' love hut ' erected by the groom. She undresses her and rubs her body with oil. She prepares her vagina. At her signal, the groom enters. She strips him of his clothes, anoints him completely, and rubs his penis with a magical remedy.

The unification .

When the penis is ready for use, the Mama places the young man in the correct position while two women hold the girl's legs. The Mama ensures that the deflowering proceeds gently. If the young man is too rough, she restrains him for a moment and then opens the opening with her finger.

Sympathy.

Outside, the villagers listen to the cries from the hut. Fierce cries show that the girl is a virgin. It is a sign of a good upbringing if one exaggerates. Which sometimes tires the groom. If he loses his lust, Mama knows what to do.

The union . At the moment the Mama deems suitable, she pushes on the

man's buttocks. The penetration is then total. Thereupon the bride must immediately let out loud cries of joy to make her happiness known to the people.

The outcome.

Now that her work is finished, Mama Mfumu leaves the hut with both women. They are welcomed with cheers by the villagers. In principle, the man must continue with lovemaking or caresses according to tribal techniques until early morning. The villagers rise early to see the woman come out. She goes to fetch water from the well with the jug her mother-in-law gave her. She must do this in silence. If, upon returning, she shows her satisfaction in the ritual form, the marriage is final. If she leaves the jug in the well and returns to the parental home, the marriage is annulled.

Reflections .

The author says: "One might suppose that such seductive habits aim at a refined hedonism. Not at all! It is a solemnity that largely transcends the magical nature to become religious and even metaphysical" (oc, 245).

Note - The author defines (as is often the case) 'magic' as "non-religious" or "non-metaphysical". His further explanation proves the opposite. "The entire rite demonstrates the sacred nature of the act of marriage and the necessity of safeguarding the purity required of the 'tabernacle' of the spirit of the ancestors".

A sacred female institution like that of the Mama Mfumu has the sole reason of offering an outlet to the unrestrained nature of boys and young men and at the same time protecting the virginity of girls: it serves to offer the divine sperm a vagina that is free from all 'defilement'. For the husband is the holy man who represents the parents. "His role is therefore religious" (oc, 245).

Such a sacred role does not have the intensity of the Hindu Tantrists , certainly not that of the Tantrists "of the left hand" (*note* : who do not take morality so seriously). Here, the woman does not represent the deity as in India, but as a tabernacle she represents a mystical dignity. The union is in itself magical, indeed, divine.

Result: the female orgasm, expressed in the jubilant cry, shows with all clarity the penetration of the god who comes to impregnate the virgin reserved for him.

Side effects .

The strict rules of conduct surrounding virginity as outlined above are one of the unconscious reasons for male homosexuality.

Universality .

Oc, 249. - "The belief in woman as tabernacle is in fact widespread . It lives on in a variety of forms even among the most evolved peoples. In Africa, the protection of woman as shrine of the deity is ensured by numerous female societies. Their primary goal is to morally assist women in the exercise of their "natural role" (*note* : to be the shrine of the deity)".

7.4.4. Ritual rape

Bible st. : J. Lantier, *La cité magique* , Paris, 1972, 114ss..

The author, familiar with the Congo, discusses the Simba in connection with the uprisings of the Mulele and the Soumaliot in Eastern Congo. The Simba, as a secret society, continue the tradition of the leopard-people, notorious throughout Africa.

Briefly outlined.

Through a series of brutal keys, one identifies with the ' simba ' (civet cat) thanks to a ' dawa ' (a fetish) , only to magically transform into an invulnerable animal (panther, leopard, lion).

Incidentally: if a candidate dies during the initiation , the elders cut off his nose, ears, and genitals to make fetish materials from them: the crushed and mingled flesh is mixed with earth and other magical substances. Thereupon, they dig a pit in a secret place in which they bury the unfortunate man.

The Mulele and the Soumaliot , tribes in Eastern Congo, staged uprisings. The secret society there became notorious for its atrocities, for the ritual rape of the Belgian nuns in Bunia . - The missionaries and the nuns had been gathered and locked up - more to protect them than to guard them - in the Hotel Papa Nungovitch - by a major with his soldiers. Everyone awaited the end of hostilities. - Suddenly the situation changed: on the evening of November 16, 1964, a strong group of Simba warriors - like a soldier squadron - entered Bunia . They reached the hotel. To demonstrate the magic of the dawa , they were naked. Their bodies were smeared with sacred paintings. - The Congolese major asked the leader what he wanted. To which the latter replied: "To rape the nuns ". The major resisted, but the leader punched him in the jaw and shouted to his men: "All these filthy whites are at your disposal.

Do with them whatever you please.”

The nuns had understood what was coming: they barricaded themselves in a room . The priests fought but were incapacitated with rifle butts and machetes and dragged outside, bound hand and foot. - The ferocious Simba seized the sisters, who were fighting back screaming in terror: they were stripped naked and thrown one on top of the other in a heap outside. Thereupon the savages formed a circle and, to the sound of drumbeats, danced and stomped, brandishing their weapons. They paused to let out long cries that sounded like the hooting of night owls.

One nun stood up to dance and stomp her feet as well. Her eyes bulged out. Suddenly she stepped straight ahead: the warriors made way and let them flee. In the mentality of the region, the insane are already in the underworld among the ancient souls, and so they are treated with 'reverence'.

This lasted until half an hour past midnight. At that moment, the ritual rape began.

Thérèse, one of the nuns, was raised onto a kind of altar; she passed away around two o'clock in the morning. At six o'clock, the last Simba warriors left the grounds.

Note - Lantier notes that atrocities were committed almost everywhere in the East Congo during that period. - Near Paulis , a 'captain' went insane: he killed six hostages in an exceptionally savage manner. He cut a slit in the lower abdomen, pulled out the victims' internal organs through it to use them as a rope to hang them from trees.

The cannibals also resumed in full swing. Young people from the National Movement Congolese Lumumba in Stanleyville sent a telegram to the Organisation de l'Unité on 20 November 1964. Africaine : “The Congolese people want to dispose of the prisoners of war themselves. Stop. The entire population is prepared to eat prisoners of war if there are other bombardments in our region. Stop. If you refuse, we ask permission to surround all the residences where these prisoners of war are staying with barrels of gasoline, to be ready to burn them alive if Maison-Blanche does not commit to negotiating with the revolutionary government before Tuesday. Stop. Lumumbist greetings. Full stop.” - Cruelty is contagious. Most certainly ritual cruelty.

7.4.5. Clitoris.

Library st. : *J. Lantier, La cité magique* , Paris, 1972, 286ss..

Lantier meets a fetishist and questions him about the female clitoris. We summarize.

How can one, as the mission does, forbid women from engaging with what plays the leading role in unity with the ancestors? God (understand: the primordial father) created the female sex in such a way that only He can visit it to instill His spirit into it at the moment of conception. Furthermore, the woman is driven and aroused by desire in two places: the clitoris and the vagina. By what? The hearth of the vagina is sealed by a hymen and is accessible only after it has been torn. Why did God place this seal there? Why does He desire such a blood sacrifice? God has never done anything without reason. The reason is that only God must come to impregnate the woman by delivering her the spirit of the ancestors.

Result :

She ought to remain a virgin until the day when the husband chosen by the ancestors opens the way that enables God to bring offspring into life. Such a place must not be defiled, for the spirit of the ancestors must find purity. Furthermore, God willed that His presence grant the woman the greatest pleasure she can experience in the course of her existence.

Clitoris

God gave the clitoris to woman so that she could make use of it for marriage, experiencing the pleasure of love without losing the virginity that the Spirit of God requires.

Result:

She has no excuse if she loses it. And what is more: the pleasures she experiences sharpen in her an intense desire to be married.

Clitoridectomy

Clitoris excision is not performed on very young girls because the clitoris serves them for masturbation. The excision is only performed on young girls who are judged to be suitable for conception and marriage. Once they lose their clitoris, they no longer masturbate. As a result, they miss out on a great deal. Then all their desire turns inward: they immediately seek to marry quickly.

Once married – instead of getting lost in vague and insignificant

experiences – they focus everything on the same place and – as is normal – the couples experience a great deal of happiness.

Your God, white ones, acts like a man. We do not understand that. God does not work because He has no hands. God—for us—is the deep purpose in all that exists: everything moves in a direction fixed once and for all. It is our duty to always go in the direction He foresaw. Not deviating.

Difference. - One tribe cuts out the clitoris; the other does not, because each tribe has its own God. Immediately, the tradition differs, and therefore the custom as well. The differences also point in the direction of God.

So much for what the fetish man said.

The author. “The rest of our conversation strayed—I must admit—into far-fetched metaphysic musings of no relevance whatsoever. The reader will—I hope—admit that I do better to reproduce the content of the conversation between me and the fetishist than merely to set out my own opinion on the matter. From what the fetishist asserted, so many ideas and interpretations can arise that I leave to everyone’s reactions.”

His interpretation .

“Why do people in the countries that present themselves as the most advanced still believe, more than they would like to admit, in the importance of girls' virginity? Why are boys left in their almost general ignorance regarding the erotic scope of the clitoris? All questions which we—for what reason?—deem delicate to answer, but which might perhaps ' demythize ' (understand: strip of their mythical character) the ideas of the fetish man and deprive them of their untouchability”—Much has changed since 1972!

7.4.6. There is phallus and there is holy phallus .

Bibl.st. : J. Lantier, *La cité magique* , Paris, 1972, 163ss.

The author discusses the objects that primitives make. Instead of presenting the lengthy theory he develops, which is virtually commonplace among ethnologists, we present a history that is a sample but fully reflects the general idea.

Bakongo region, the sculptors make phalluses. Accompanied by a Canadian—a representative of the UN—who wanted to see how an astonishing fetish (meaning: a magical object) is being created in the author's house, the author travels to a village near Kinshasa. In a workshop full of phalluses of all

sizes—from our little finger to that of an elephant—both stand still in amazement. The sculptor was amazed for the sake of that amazement. To the Canadian's question, "What does that mean here?" the man replies: "That is prokondo ." "And what is prokondo ?" "That is when you approach a woman but are tired, then you proceed with prokondo ."

Thereupon, the sculptor imitates a locomotive traveling from Kinshasa to Matadi with his mouth and cheeks. He takes a prokondo , and turns around a large table with it, sighing and spluttering like the train.

Both men suppress their laughter, as the Bakongo are easily offended. The author points to a prokondo , the largest one, weighing a good twenty kilograms, and asks, "Surely you aren't going to tell us that Bakongo girls can use such contraptions?" "Yes they can! It is a matter of magic: on the wedding day, the woman sits down on it to conceive a child." "But surely there is no reason why sitting on it favors the arrival of a child."

To which the sculptor replied: "Not just like that! This prokondo was made as it should be, with magic in mind, but it has not yet received magic. It involves lengthy work to impart the magic. When the village chief has bought the prokondo from me, he will make the object suitable for magic. After that, the prokondo will be used at weddings."

The Canadian places the order, negotiates the price, and buys. Upon leaving the workshop, the sculptor—perhaps because he had secured him a buyer—slips a beautiful prokondo under the author's arm, "a jet-black one of life size".

The author's interpretation . - In Bakongo culture , every reality is a carrier of ' mana ' (life force), such that it radiates and receives influences. Influences that are sometimes beneficial and sometimes malevolent.

Consequence: "The object deserves reverence and attention" (oc, 152). The author uses the French term 'ambiance', 'environment', to denote the space—the occult space, that is—in which the natives live,—an environment of countless 'influences ', good and evil.—It is from that 'environment' that one can understand the sacred phallus.

He expresses the power that the deity/ancestor places at the disposal of the married woman. If she—married—sits upon it in a ritual manner, then through that phallus which, thanks to 'consecration'—understand: magical

manipulation (it is a lengthy, attentive manipulation)—becomes a sacred phallus, the ancestral deity responds with his divine sperm upon the union with the man.

The author emphasizes:

Magical objects of that type are a message directed to the recipient who provides for supernatural fertilization here. The message, in this case a question: “Grant fertility”, is not limited to thoughts, words, and deeds but becomes 'speaking' as a consecrated object transmits the message, the question. The belief is that the divine progenitor understands the message much better through that sacred object.

Note - P. van Baaren , **Doolhof der goden** , Amsterdam, 1960, 190, emphasizes the same 'rhetorical' meaning of magic: “Man calls upon divine beings for help and at the same time drastically shows those divine helpers what help he expects from them”. Of course, this only succeeds within a single religion with its system of high beings and their openness towards its followers, as a system of mutual understanding.

7.4.7. Eroticism and religion .

Introduction . - L. Bernard d' ignis , *Traite pratique du désenvoutement et du contre-envoutement* , Rennes, 2002, 66, writes what follows .

A friend of the author went to consult an African magician. Initially very politely, he took measurements from head to feet and around the waist and chest with a cord “for his work.” When he proceeded with such intimacies, the woman wanted him to stop. Whereupon he suggested engaging in lovemaking with him “to speed up the work.” Courteously declining, she questioned him whether he did that with the other clients as well: “Of course,” he said. To which she replied: “Are there any who consent?” “Yes, I have sexual relations with half of them.”

Bernard d'Ignis notes in this regard: “Sexual intercourse increases the energy exchange between both partners. But, if there is a difference in spiritual evolution, one can easily impure the other on the subtle level.”

Vodou .

Ask a houngan , a magician, in Haiti whether the core of the voodoo (vaudou) he practices is a form of sexual magic, and if he trusts you, he will say: “Yes, but we do not speak about that.” “Sexual magic” is understood to mean working with life forces that spring from ritually performed sexual acts.

Immediately, such a thing is a form of religion, and not a second-rate one at that.

Unease.

A strong atmosphere of taboo surrounds sexuality and erotica as soon as it is sacred. - When *PB Randolph (1825/1875) his Magia sexualis* around 1868 was published, it was precisely occultists who launched a veritable campaign: "He betrayed traditions. He revealed the mystery." Only initiates were allowed to know what it was about.

Now that some form of Westernized sacred eroticism is gaining ground even among young people (since the beatniks (1955+) and the hippies (1962+), among others) and is being spread by rock and pop, it seems appropriate to us to say something about this subject, paying particular attention to the axioms that govern it.

Religion. - *MF Ashley- Montagu, Coming to Being among the Australian Aborigines, Oceania, 1937*, writes: "It is possible that the most fundamental aspect of religion refers to the difference between the sexes." This refers, of course, to non-Biblical religions.

M. Eliade, *Traite d'histoire des religions*, Paris, 1953, 211/231 (* *Earth, Woman and Fertilization* *), discusses this. He outlines a type, the ancient Greek one: "Earth (Gaia) in the beginning bore a being that was her likeness, capable of covering her entirely, the starry sky (* Ouranos*) (...). Thus Hesiod, *Theogonia*, 126ff..

That first couple performed the first ' hierogamia ', the primordial marriage. It gave birth to all kinds of mythical beings (deities, Cyclopes, for example). The deities will hasten to imitate it, and humans, in turn, will follow suit with the same sacred solemnity with which they imitate every primordial event.

With something like this, we find ourselves at the core of ancient Greek religion. - Eliade, op. cit., notes that the Earth is designated as the source of both life force and soul, as well as fertility (of plants, animals, and humans): Mother Earth is the cradle of all that lives. - It is striking that women hold a first-class position in this regard. Which lends such a religion a female dominance.

Religion . - *B. Hell, Le tourbillon des génies (Au Maroc avec les Gnawa)*, Paris, 2002, 231/243 (*La baraka, une force mystérieuse*), gives a different model.

The Gnawa is a folk religion that practices possession. Central to it is 'baraka', the life force or fluid—a concept that predates Islam. Life force is distributed in two ways.

1. After the spirits have been invoked with their baraka, one consumes food and drinks (milk, dates, bread, etc.).

2. The initiate spreads his force-charged saliva (on the head, in the palm of the hand).

Hell. - “The connection between oral ingestion and the sexual act on the one hand, and saliva and semen on the other, is close enough to suggest that the concept of 'fertilization' is widely accepted within the mentality of the Maghreb by means of baraka.

Consequently, it often happens that, as soon as the food is ingested and the saliva is collected, the beneficiary immediately falls into ecstasy” (oc, 242). Hell noted a strong resemblance to rites in Brazilian Candomblé (which points to universality).

7.4.8. Tantra.

Library st. :

-- K. Friedrichs / I. Fischer-Schreiber / F.-K. Ehrhard / MS Diener, *Dictionnaire de la sagesse orientale (Bouddhism / Hinduism / Taoism / Zen)*, Paris, 1989;

-- A. Mookerjee / M. Khanma, *La voie du Tantra* (Art/ Science / Rituel), Paris, 1978. - We select these two works from an immense literature.

Tantra.

The root is 'tan', unfolding. - Mookerjee / Khanma define: “Tantra (Tantrism) is insight into a – systematic and methodical – empirical method aimed at expanding consciousness, including the development of human potential, so that the spiritual life forces inherent to an individual can achieve results”.

Note: 'Tantra' - in Tibet - are tantric texts.

Asana .

Preliminary. – Sexual acts are – in Judaism, Christianity, and Islam – aimed at procreation and pleasure, – whether or not subject to (strict) norms. – In Tantrism, these two interpretations are transcended by a third. This

manifests itself in the Tantric asana , the unification posture of man and woman (the latter is called ' shakti '), such that both their sexual life forces are transformed (understand: accepted, purified, and elevated to a higher plane) into a peak of life force. The complete fusion of the initially separate male and female life forces makes this possible.

Note - This makes the term 'Tantrism' interchangeable with ' Shaktism '. For the Shakta , the one who practices Tantra, worships the Mother Goddess, Shakti , as the life force from which all cosmic life arises.

Kundalini

The term means “snake, or life force inherent to the snake”. So what is this ‘snake’? The basic life force that determines cosmic life is the sexual life force. This lies coiled (as snakes do) in the lower ‘ shakra ’.

A chakra is a subtle energy center that receives, transforms, and redistributes energies. It should not be confused with certain biological organs that may be associated with it. According to Kundalini Yoga, there are six fluid centers within the spine, while the highest is located floating above the head. They are interconnected by a subtle energy channel.

The Great Axiom. – “If the kundalini is awakened from its slumber, then it rises from center to center, manifesting itself in the form of expanded consciousness, including spiritual discoveries and mystical visions.”

Meditation. - Mookerjee / Khanma . - All kinds of meditation - varying according to times and places - cause the kundalini to 'awaken' and ascend along the spinal channel so that fusion with - what in the East is called - “cosmic consciousness” arises.

Note - A three-tiered mastery is prioritized in this regard:

1. control of consciousness (attention, the cause of meditation, must not lose itself in trivialities);
2. control of breathing (prana yama);
3. control of the outflow of male and female reproductive cells.

Note - If this threefold mastery, including taking the basic concepts of Tantrism seriously, is absent, then, if one invokes the kundalini nonetheless, one risks insanities of all kinds, from the least noticeable to the most striking. That is what all reliable 'gurus' emphasize.

Note - The most vulnerable concept in what was just said is the concept of “cosmic consciousness”. In our Western system of experience and thought, consciousness is always consciousness specific to a living person. Dead things and mere matters are unconscious.

The Western question reads: “If cosmic—also called ‘universal’—consciousness exists, whose living being is it then?” Is it of God? Of the Mother Goddess? Of the three supreme gods and their Shaktis ?

The higher dynamism, repeatedly emphasized (belief in ethereal life force), is clearly commonplace. Western secularist science, for example, rejects this fundamental sacred concept but has never provided the proof that is convincing to all people that such a thing does not exist. Due to the emphasis on life force, Tantrism—however Buddhist and godless it may be—is nevertheless still a religion.

7.5. Secret religious structures.

7.5.1. Secret society.

A society is 'secret' not because it is unknown, but because a secrecy prevails within it. *Th. van Baaren* , **Doolhof der goden **, Amsterdam, 1960, 131ff., states that secret societies play a role in many religions.

J. Lantier , *La cité magique* , Paris, 1972, 109/122 (*Les sociétés secrètes de magie*), devotes an emotional chapter to it—emotional because he brings up the criminal forms, specifically as forms of madness.

Myth . – He cites A.-M. Vergiat , **Les rites secrets des primitifs de l'Oubangui **, Paris, 1951, who recounts the myth of the Manja society (in the northwest of Belgian Congo). – The members center on a powerful spirit, Ngakola , a mythical creature that, when fed by the villagers, revealed a wondrous secret to them: “My power is great: I can kill a man, cut his body into small pieces, and then assemble all those formless fragments into a new man into whom I breathe life. I return him, improved and cured of all his ailments. So send people to me, and I will devour them and return them renewed.”

Vergiat notes that such belief in a man-eater who swallows a young man to hand him over as an initiate is to be found in the course of initiations among primitive populations around the globe.

Note .. - B. Tanghe , **De slang bij de Ngbandi **, Brussels, 1919, 53ff., states the following. - Tribes in the northwest of Belgian Congo (Ubangi), such as the Mbanza and the Nbugbu , worship a supreme spirit, namely Ngakola . The Banziri worship the Hippopotamus as a supreme spirit that is hermaphroditic: the man is called Ngakola and the woman Ngeseme .

The myth says: when the Hippopotamus comes out of the water, a storm rages. Wherever that supreme spirit rages past, the plants, the trees, and the fruits tremble. Among the Mbanza , Yagpa , Furu , and Nbugbu, a kind of monstrosity is worshipped as the supreme spirit, which they call Ngakola .

Myth. - Ngakola lives by a spring deep in the forest. All who wish to become his 'children' seek him out there. They stay there for a very long time and learn the dance and songs of Ngakola .

Secret society . - Tanghe , a missionary in Ubangi , establishes that the members belong to the most prominent among the population. The initiates tell the uninitiated that, when they arrive at Ngakola , he strikes the earth, causing the ground to instantly open up so that all who wish to be initiated are swallowed up into that abyss. When they are then utterly rotten, Ngakola raises them and gives them a new name (understand: a new essence).

Note - We recognize in the myth (in its plural of variants) the progression of initiation into the reality of the underworld. Whoever wishes to reach the - new - life must cast off the old and die. That is the general idea.

But here a unique progression is revealed: the monstrosity, the epitome of the initiates, devours—in other words, eats people, thereby providing them with a new way of existence. The initiates, with those who have been eaten “within themselves,” are 'new' thanks to the victims of the secret society, which, by ritually consuming people, both robs them of their life force and subjugates them in the other world. These then perform tasks in and from the underworld, together with those who killed them.

Thus, two kinds of new people are created: the members of the society who are one with the life force and servitude of the one who was devoured, and also the latter who, indeed deprived of their life force, lead a 'new' existence in the underworld. From here, they live in unity with the members of the society. Seen in this light, there is indeed a twofold initiation.

Demonic . - WB Kristensen , *Collected Contributions to the Knowledge of*

Ancient Religions , Amsterdam, 1947, defines 'demonic' in the sense of religious studies as “harmony of opposites”. He is demonic if he practices both good and evil, both health and sickness, both happiness and miscalculation.

Lantier , in an indignant style, spews out his disgust based on a sort of psychological explanation for the criminality of secret societies. One can understand that. But the 'mystery' of the spirits of the underworld controlling earthly people is not done justice in this way.

7.5.2. Leopard People .

Library st. : *J. Lantier, La cité magique* , Paris,1972, 117ss..

The Leopard People are members of secret societies in Africa that maintained themselves despite all government oppression. The initiation scheme includes the following.

To become a member, one must ritually commit a crime inhumane, namely matricide, but also patricide or kinship.

Lantier cites *J.-P. Lebeuf* , **La civilisation du Tchad **, *Paris*, 1950: “At the time of the Sao, a human sacrifice accompanied the accession to the throne of the new king. The inhabitants gathered in the square. There the future ruler beheaded his mother (...). Then he slit the throat of a cow or a bull. With the skin of the mother and that of the animal, a covering was made for the Koran which had been found on the hill by the first arrivals.”

Lebeuf specifies: a prince who refused the mother sacrifice because he inherited his father's power had to suppress a rebellion. Many Sao were so appalled by this that they fled and committed mass suicide.

The ritual murder is updated by participating in magical crimes that comprise four stages .

1. Abduction. - The participants clothe themselves in the skin of a panther or a lion and rub themselves with the fat of these animals so that the dogs, thinking that they are dealing with wild animals, do not bark.

2. Sacrifice . - The victim must kneel before the cauldron (the fetish). The holy man invokes the spirit of the society and makes it clear to him that the sacrifice serves to honor him, thereby reinforcing the objectives. A helper sits on the victim and presses heavily with his hands on his back. Another helper lifts the head so that the throat becomes clearly visible. The holy man severs the windpipe with a single blow. Result: the victim screams in fear and pain,

but no one hears it. Those present—likely under the influence of drugs—'hear' these “mute cries,” which the invisible spirits immediately 'perceive' as well.

Incidentally: such “stupid wailing” is frequent in archaic cultures.

3. Communion (participation). - With a kind of spoon, the participants then take the blood from the cauldron, which they drink to become occultly one with their spirit.

4. Distribution. - The sacrificed dead is turned over. With a cutting knife, the chest cavity is opened and the heart and liver are removed, which are cut into pieces to be boiled together with magical substances. After boiling, the holy man distributes his share to each participant, which is chewed and consumed in reverence.

The rest of the remains are treated according to local customs: mutilated by the claws of the protective animal—panther, lion—the remains are left near the village to sow terror; often the body is sawed in half and torn to pieces; sometimes the remains are eaten or thrown to the dogs. An extreme form of treatment involves removing the dead from their graves and hacking them into pieces, sometimes resulting in them being eaten.

Note . - Lantier quotes l *Indépendant* (31.07.1970).

London. - An enraged clergyman decided to found a “Society for the Protection of the Dead” with the objective of crushing those who indulge in black magic, and other magicians in Great Britain for whom one of their favorite pastimes is grave desecration.

Reverend Father Percy Gray made such a decision because he was 'shocked'—so he put it—by recent desecration of graves at an abandoned cemetery in Nunhead in south London. “A few days ago ,” he added, “I had to rebury the remains of a child that had probably been exhumed by Satanists. The vandals had removed the body from the coffin and chopped off its head.”

Note – Since July 1970, we have all become accustomed to such newspaper reports and to extensive articles in sensationalist tabloids of all kinds. There are indeed individuals and groups, perhaps secret societies – who in one way or another condone grave desecration, viewing it as macabre rites in the service of their objectives. It is not unlikely that the people in question – as the fashion now puts it – “have it in their genes,” not to mention

those who learn it from books, films, or articles.

7.5.3. Female fetishists .

Library st. : J. Lantier, *La cité magique (Magie et sexualité en Afrique noire)*, Paris, 1972,67/77. –

The author notes that in Afrikaans usage, things such as a mask, a figurine, a tree, a plant, or even a container full of various 'things' are called a 'fetish,' and that those of us humans (men, women) who can/may engage in a fetish undergo a personal initiation through very harsh tests. He was once allowed to witness a rite in a 'monastery' of female fetishists in northern Dahomey (West Africa), just before the annual festival of fetishes in Lolo . The Kaba Lolo attracts many people.

The founding ancestor of the Ber or Bariba , a very primitive people, is named Saccalolo . He is worshipped as a god. The Bariba Fetishists collect earth from Lolo , where he is buried, to use in the creation of fetishes. Two types are known: healing ones made of Lolo earth, and the fetish that provides happiness. The latter are human figurines rubbed with magical mixtures.

The holy women destined to transfer life forces to a fetish undergo a three-year formation. Some telling details: they are first deflowered but remain without sexual relations all that time; each possesses a hut containing a phallus which they touch several times a day but which they are under no circumstances allowed to use as an aphrodisiac. In the courtyard, a rooster can be seen tied to the large fetish that Saccalolo currently possesses. When he crows morning and evening, the novices must masturbate according to the customary rites. The initiation ends with a clitoris excision.

The 'power' of King Lolo .

The initiates, led by the chief fetishist , are dressed in white. They move nearly a kilometer to a large pond in a bend of the river. The villagers keep their distance. The village head lets out a few cries and then throws a series of live chickens into the pond. The numerous crocodiles pounce on the animals.

The initiate leads by singing, followed by the novices. They enter the water until it rises to their waists. The crocodiles—"I saw that fantastic wonder," says Lantier (oc, 76) —clear the way. Thereupon the initiate addresses the crocodiles and, in the name of Lolo , commands them to allow the local women to draw water from the pond all year round. "Here and there the enormous

maws of the crocodiles opened as if to answer” (ibid.). Then the fetishes stepped out of the water backwards. The lower part of their skirts was mud-stained; the upper part was white. What a strange impression. They reach the shore. They undress and return to the water where they bathe amidst the crocodiles.”

Final impression . – “I breathed heavily out of fear of the aggression of these predators. A few minutes later the fetishists emerged from the pond. Thereupon the village women, who held jugs ready, came to draw water in the face of the crocodiles. The animals looked at the village women with the greatest possible indifference” (oc, 77).

Note - One phase of the rite that Lantier was allowed to attend, in which the novices become one with “the hidden powers” (oc, 74), be mentioned. The novices—completely naked—emerge under the guidance of the initiate “with staring eyes” as if they had taken drugs. The village head, to whom Lantier asked if they had taken a 'medicine', got a smile on his lips and said that they were seers.

When asked what they saw, he said: “They see King Lolo in the company of his subjects and his wives. These are satisfied, for the king has conquered all his enemies and the sun is behind him. The king is so powerful that he grants the women who see him the ability to control all that lives.”

Thereupon Lantier asked if he could not see any proof of this. The act of entering the water amidst the crocodiles, described above—and doing so twice—counted in the village head's mentality as 'proof': “Most certainly. It is easy. Be patient,” he had said. He meant the scene in the pond!

Note - Even primitives have their 'miracles' that substantiate the axioms of their religion.

7.5.4. A secret society of women.

Library st. : J. Lantier, *La cité magique* , Paris, 1972, 249/257 (*Sarabandes de femmes*).

The magical role of woman as a shrine of the sperm of the primordial father is ensured in Black Africa by numerous societies that initiate young women. In Gabon, the societies are called ' Nyembe ' (' Nzembe '). In the past, one risked one's life if one attempted to attend or spy on the meetings of the women's societies. The author recounts his experience in this regard . It was

agreed: he was allowed to watch the ceremony and was guided by an elder, not by a holy woman.

The ritual site is an open space shielded from view by a triple circular enclosure consisting of hedges of various plants, some of which bear very fragrant flowers. In the center stands a sacred phallus made of earth, about two meters high.

Lantier was not allowed inside the enclosure ; nor was he permitted to take photographs. He could watch while standing on a ladder against a tree near the clearing. When he arrived, the ritual had already begun. Light clouds obscured the moonlight, but burning torches provided the relief.

In front of the sacred phallus, a woman beat a drum. Some fifty women walked incessantly around the phallus. They formed a train: one after another held her hands on the shoulders of the preceding one. They were completely naked but equipped with a thick artificial penis, with which each woman—or so it seemed to Lantier —touched the buttocks of the one in front.

The ceremony lasted in that monotonous form—such as Africa often has—for at least an hour. Suddenly, however, as if by magic, the sarabande stopped. The woman who was beating the tam-tam mounted her instrument, which resembled a round stool, and addressed the participants. Every now and then, they interrupted the speaker with cries or with repetitions of sentences incomprehensible to Lantier . The speech seemed endless. The speaker ended them with a series of doubled tam-tam beats.

She then bent forward, resting her head against the phallus, and showed her backside to those present. She pulled her buttocks open with her hands. This lasted about ten minutes. Afterwards, each female participant pushed the penis with which she was equipped between the leader's buttocks.

Then the women positioned themselves around the earthen phallus, removing the penises with which they were adorned. The leader struck the tam-tam briefly. The participants resumed their adorned penises and moved them back and forth as a representation of sexual intercourse.

“I wondered how it would all ever end, when the old man who had accompanied me ordered me to leave my ladder. I begged him to let me look for a few more minutes, but he assured me that this was impossible, for we would be killed by I don't know what spirit if we were to attend the most secret

part of the rite. I cast a final glance: one of those women was rolling in the sand while she let out violent cries. Two other women held each other in a grip. But the old man pulled me away” (oc, 257).

Note - The author, oc, 255, says: “It is my conviction that gatherings of that type can be regarded as letting loose, roughly in the sense of those that currently exist in the region of Parijs”.

This statement is surprising, as it conflicts with the rest of the interpretation the author holds regarding the background of sexual magic in Black Africa. That the women in question “let themselves go” is entirely in line with her sacred views. They sincerely experience what the traditions dictate. That this is interpreted as 'indulgence' demonstrates a misunderstanding of its sacred nature. Although a kind of indulgence is apparently an aspect.

The secret societies, as the author describes a meeting, are destined to uphold the rules of conduct of the ancestors on earth and in the other world, in the form just described. Woe to him in such cultures who dares to break them down. That perhaps explains the surrender of the women.

7.5.5. The Vestal Virgins.

E. Lazaire , **Etude sur les Vestales **, Paris, 1986, xv, says: “Vesta, be favorably disposed towards me. In Your honor, in honor of Your worship we now sing. I was absorbed in prayer and behold: I felt the high goddess, while the earth all around radiated a purple light.”

This verse comes from the Latin poet Ovid (-43/+17). - With this, we express the high esteem evoked by the goddess Vesta and in whose sacred service the Vestal Virgins stood.

WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 306/308, outlines: the Vestal Virgins represented the goddess Vesta (Mother Earth) in Rome. They guarded “the ever-burning hearth,” the cradle of Rome's life and happiness.

Incidentally: the fire—in the form of the hearth fire—was always earth fire as the generative, life-giving force of the Earth (understand: of the goddess).

The hearth god .

The Vestal Virgins were the virgin consorts of the god of the hearth: they were appointed by the pontifex maximus (the high priest) as ' amatae ' (lovers) of the god of the hearth. Consequently, they wore the headdress of brides. Their role as guardians of the life that rose from the deities of the underworld and gave to the Romans was deadly serious: upon proven infidelity, they were buried alive, entrusted to their true consort, the God of the underworld, the life-giving god in the hearth fire. For (in ancient interpretation) they had desecrated the earth beneath their feet, broken the laws, and interpreted the commandments as dead letters, such that the covenant with this god of cosmic life was broken.

A story goes: in the dwelling of King Tarquinius (-534/-509), a holy phallus appeared above the hearth fire and fathered a princely son in the royal house with the maid Ocrezia , the Vestal Virgin .

Note - The phallus was the generative life force of the God of the underworld. - *Pliny the Elder* (23/79; *Naturalis historia*) mentions: to the “ sacra popul ” “Romani ” (the sacred objects of the Roman people), which the Vestal Virgins guarded and worshipped in the Temple of Vesta, also includes the “Deus Fascinus ”, the divine Phallus.

Conclusion. - It is clear: the “male god/handmaid (Vestalin)” pair plays a role here that belongs to the political (understand: concerning state life) theology of ancient Rome .

Faustina . - Y. Verbeeck, *La sexualité dans la magie* , Geneva, 1978, 55, recounts. - Marcus Aurelius (Emperor of Rome 161/180), a late-antique Stoic thinker, discovers that Empress Faustina is seeking an affair with a handsome gladiator (swordsmen). - He 'sanctifies' her in a magical rite: he has the gladiator killed, his blood collected, and 'baptized' Faustina with it .

Reasoning :

She has desecrated the earth beneath her feet, for she transgressed the law and broke the covenant with the emperor and, through him, with the Roman state. By 'baptizing' her in the blood of her lover, immersing her, he returned her to her consort of the underworld, the God of Roman fertility. Immediately she joined her lover in the same underworld. By mixing her sexual life force with that of a gladiator, she had become 'unclean' and fallen below her standard of life force.

The fundamental reason for the ritual reckoning with marital infidelity is clearly an abuse of life force and thus a matter of dynamism in the realm of sexuality as 'mystery', i.e., as the breaking through of the other world—here the world of 'chthonic' (situated in the Earth) deities—into our earthly world.