

Pierre Ngijol

Myth of Creation of the Bassa'a

Cameroon

TAGS: [African Mythologies](#) [African Storytelling](#) [African Traditions](#)



We are still trying to obtain permission for posting the original cover.

General information	
<i>Title of the work</i>	Myth of Creation of the Bassa'a
<i>Country of the First Edition</i>	Cameroon
<i>Country/countries of popularity</i>	Cameroon
<i>Original Language</i>	Bassa
<i>Country of the Recording of the Story for the Database</i>	Cameroon
<i>Full Date of the Recording of the Story for the Database</i>	March 14, 2018
<i>More Details of the Recording of the Story for the Database</i>	Bonanjo
<i>Genre</i>	Myths
<i>Target Audience</i>	Crossover
<i>Author of the Entry</i>	Divine Che Neba, University of Yaounde 1, nebankiwang@yahoo.com
<i>Peer-reviewer of the Entry</i>	Daniel A. Nkemleke, University of Yaounde 1, nkemlekedan@yahoo.com Eleanor A. Dasi, University of Yaounde 1, wandasi5@yahoo.com Lisa Maurice, Bar-Ilan University, lisa.maurice@biu.ac.il



Creators



Pierre Ngijol (Storyteller)

Age of Narrator: 70 (in 2018)

Social status: Traditional priest

Profession: Retired Civil Administrator

Language of narration: Bassa

Bio prepared by Divine Che Neba, University of Yaounde 1,
nebankiwang@yahoo.com



Additional information

Origin/Cultural
Background/Dating

Background: This is one of the Bantu ethnic groups in Cameroon, who were displaced by Duala and early European settlers in Cameroon because of their anti-colonialist sentiments. The Bassa played a leading role in the decolonization of Cameroon, but this role was lost after the creation of a postcolonial Cameroon. Most of their heroes, whose names were sung in epic poetry, disappeared (e.g. Njap Makon) or were eliminated by the colonialists. The Bassa people are situated in the Wouri Division of the Littoral Region of Cameroon.

Occasion: Staged performance

Summary

In the beginning, there was a round object and inside this object, were three other objects: a triangle, a stick and another stick with a round end. As a result of violent shocks, this big round object, which was suspended in space, fell and broke releasing its contents. The triangle opened and the stick with the round end, fertilised the triangle, giving birth to a little being.

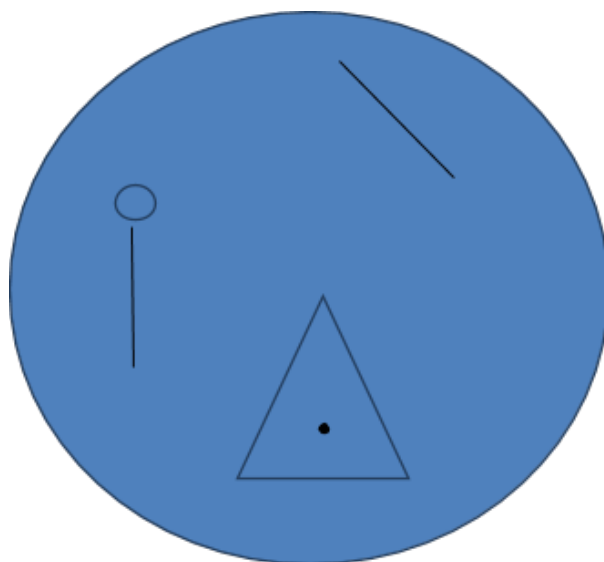


Diagram of the earth before it fell.

Photo designed by Flavie Ariane Nlend, Research Assistant.

Analysis

This creation myth explains the creation of humanity. Amongst the Bassas of Cameroon and humanity as a whole, it helps demystify the nothingness through which humanity was created as other world myths record. This myth shares the element of chaos which opens the Greek myth of creation of the world. Chaos in the above myth is seen in the violent shock and confusion, which served as a catalyst for the emergence of other objects in the world.

Classical, Mythological,
Traditional Motifs,
Characters, and
Concepts

[African Mythologies](#) [African Storytelling](#) [African Traditions](#)

Other Motifs, Figures,
and Concepts Relevant
for Children and Youth
Culture

[Humanity](#) [Religious beliefs](#)

Further Reading

Von Franz, Marie-Louise, *Creation myths*, Boston: Shambhala, 1995.

Sprout, Barbara C., *Primal Myths: Creation Myths around the World*, San Francisco: Harper Collins, 1979.

Luminet, Jean-Pierre, "[Creation, Chaos, and Time. From Myth to Modern Cosmology](#)", *Cosmology* 24 (2016). (accessed: August 21, 2018).

Addenda

Method of data collection: Tape recording and note-taking.

Researcher: Divine Che Neba.

Research Assistant: Flavie Ariane Nlend.



Editors: Daniel A. Nkemeleke and Eleanor A. Dasi.

