Divine Che Neba, "Entry on: The Wife of God by Gabriel Sira", peer-reviewed by Daniel A. Nkemleke, Eleanor A. Dasi and Lisa Maurice. Our Mythical Childhood Survey (Warsaw: University of Warsaw, 2019). Link: http://omc.obta.al.uw.edu.pl/myth-survey/item/627. Entry version as of October 30, 2026.

Gabriel Sira

The Wife of God

Cameroon

TAGS: African Mythologies African Storytelling African Traditions Gods





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

General information	
Title of the work	The Wife of God
Country of the First Edition	Cameroon
Country/countries of popularity	Cameroon
Original Language	Mousgoum
Country of the Recording of the Story for the Database	Cameroon
Full Date of the Recording of the Story for the Databasey	December 15, 2017
More Details of the Recording of the Story for the Database	Noyen
Genre	Myths
Target Audience	Crossover
Author of the Entry	Divine Che Neba, University of Yaounde 1, nebankiwang@yahoo.com
Peer-reviewer of the Entry	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

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Creators



Gabriel Sira (Storyteller)

Age of narrator: 65 (in 2017)

Social status: Commoner

Profession: University lecturer

Language of narration: Mousgoum

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

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Additional information

Origin/Cultural Background/Dating

Background: The Mousgoums are a riverine central African people of the Noyen-Logone region of Cameroon. They are spread across the plains of north Cameroon, south western Chad and eastern Nigeria. They form part of the Kirdis group. Their traditional architecture has been greatly studied. Their ethnonym is drawn from their origin from the Mousgoum village. They speak a Chadian language and they are about 85 900, with 61 500 living in Cameroon alone. The village is located between Latitude 11°45'0" North and Longitude 14°39'0" East.

Occasion: staged

Summary

About a thousand years ago, the god of creation, Boumvouboum, together with his wife and the entire community, sent one of their daughters to the earth to find out how humans were reproducing their progenies. They had just noticed an exponential growth in the human population given that before then, humans were few and their lack of belief led to frequent deaths. So they chose to send their daughter to be born into the family of a very young couple. As a result, this couple gave birth to two children, a boy and a girl. When they grew up, the girl started manifesting some supernatural powers.

As the children grew up, they also noticed that their mother was hated by the clan for giving birth to children of opposite sexes, which was considered as a sign of ill-omen in the community. The family of their father was even of the opinion that the children should be killed to prevent more calamities in the society. Adamant not to kill their offspring, the young couple decided to leave the village for another village known as the land of warriors. Thanks to assistance from one of the warriors, these children grew up knowing their true powers. The boy had the power to cause the rain to fall, and the girl was a prophetess. When they came of age, their mother suggested that they should marry. The custom demanded parents help their children in finding a good spouse, when they came of age.

Then the girl met a young, tall and handsome man. Coincidentally, she had a vision from her father, the creator, revealing that the young man is her rightful husband. So, she agreed to marry him and a great

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feast was organized by both families. Later, this daughter of God gave birth to a beautiful daughter who also had the power to transform into a mermaid. Each time her daughter was sent to the stream to fetch water, she would transform to a mermaid and go into the water in order to communicate with the water Gods, and learn from them how to cast destructive spells on anyone who attempted to hurt her or her family. As time moved on, the bridegroom's family wanted more children from them, but the woman could no longer bear a child. After many futile attempts to produce a baby, the husband's family decided to get him a second wife. The young girl, understanding that her mother would be mistreated, cast a spell on her step-mother, and she gave birth to a blind child. To her greatest dismay, this blind child grew up to love her (mermaid) a great deal. He became so attached to her that she went and pleaded with the Gods to restore his sight but they refused. The blind boy grew up to be loved by his clan.

One day, a powerful member of the clan, led by an evil spirit, on realizing that the girl was ripe for marriage, seized her and forcefully married her, without seeking any parental consent. The Gods of the land and the sea were greatly angered, and decided to strike the village with a plague. There was drought for sixty years and the people started dying one after the other. The couple took their children and left the land for good. From that the day humans learnt that parental consent is necessary for any marriage.

Analysis

The gods, in most world mythologies, have displayed varied behavioral patterns, making it difficult for humanity to be able to have a clear assessment of them. Inasmuch as they are sometimes compassionate, merciful, generous, dynamic, to mention a few positive traits, they can be also rancorous, vengeful and uncompromising. These different qualities are evident in the gods of the riverine Noyen.

Classical, Mythological, Traditional Motifs, Characters, and Concepts

African Mythologies African Storytelling African Traditions Gods

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Further Reading

Peek, Philip M., ed., *Twins in African and Diaspora Cultures: Double Trouble, Twice Blessed*, Indiana: Indiana University Press, 2011.

The Gods' Plum Tree (accessed: December 20, 2020).

The Lake That Travelled With the Undesirable Twins (accessed: December 20, 20202).

Addenda

Researcher: Divine Che Neba

Assistant researcher: Joel Badi Hourloum

Method of data collection: Tape recording and note taking

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