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# SERPENT AND SIVA WORSHIP

AND

## MYTHOLOGY

IN

CENTRAL AMERICA, AFRICA, AND ASIA.

BY

HYDE CLARKE,

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# SERPENT AND SIVA WORSHIP

AND

## MYTHOLOGY

IN

### CENTRAL AMERICA, AFRICA, AND ASIA.

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*From the JOURNAL OF THE ANTHROPOLOGICAL INSTITUTE.*

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THESE observations are not intended for a complete treatise, but merely to put on record facts so far as they have been obtained, nor is it intended to draw any absolute conclusion from them, but to indicate materials for inquiry and examination.

In the "Proceedings of the American Philosophical Society" (June and December, 1875, vol. xiv. p. 483) is an elaborate paper on "The Indian Tribes and Languages of Costa Rica," by Professor W. M. Gabb. This paper, which was read before that Society on August 20th, 1875, is most deserving of attention, as well in its anthropological treatment of the subject, as because of the relations of the tribes. It deals with tribes on which the distinguished traveller Von Scherzer obtained little information and on which Bancroft in his great work supplies imperfect matter. Thomas Belt has also visited the country. This is indeed a little book, and, besides the other information, contains copious vocabularies of the Bribri, Cabecar (2), Tiribi, Terraba, and Brunka or Boruca.

This book having come under my notice, led me to make comparisons with regard to the relations of the languages, which, as usual, proved to be with the Old World.

These Indians are living on both the Atlantic and Pacific slope of Costa Rica, in Central America, and are rapidly diminishing and, under Spanish influence, losing their customs and language. A century ago the population was of thou-

sands, now the Changinas are nearly extinct. The Bribris and Cabecars have lessened one-half within twenty years, and now the numbers are:—

Tiribi	..	..	..	103
Uren	..	..	..	604
Bribri	..	..	..	172
Cabecar	..	..	..	128
The Valley	..	..	..	219
Altogether				.. 1,226

Another hundred will cover the Changinas and outlying Cabecars.

It must not be omitted that many of these natives are very light in colour and are regarded as whites. One fear, as a consequence of impiety, is being termed black.

This remnant, these tribes of a few scores, are the keepers of knowledge, languages, and legends of the past, which their forefathers brought here thousands of years ago. Some Costa Rica natives still use stone axes set in wooden handles, and those under notice in language belong to the stone age.

The languages collected by Mr. Gabb each possess a vocabulary, which he estimates at between fifteen hundred and two thousand words, a larger number than is vulgarly supposed to be used by savages. The several languages, although differing, are shown by Mr. Gabb to be mutually connected on philological examination, and the further evidence obtained by me confirms this.

As the Bribri is one ground on which the mythological observations rest, it is desirable to enter upon the question of its relations. These could be most readily effected with the African languages of Kœlle's "Polyglotta Africana," as that work gives more words of culture than the Indian collections of Dr. Hunter, Sir George Campbell, and Colonel Dalton. Indeed, in the present advance of the studies of culture, the Indian vocabularies founded on Brown's basis are by no means calculated to afford results. They contain words of little value in this respect and omit those that are typical. We want much new comparative vocabularies, which will deal less with grammatical points, and provide for names of animals, weapons, tools, &c.

In my comparisons much help was obtained from Mr. Gabb, for in his vocabularies he has carried out a very useful work, in registering the composition and meanings of some of the words. This has been done in some of the Australian vocabularies, but is generally neglected.

It is, however, a process of great importance, and is the



foundation for psychological philology, an important branch of anthropology, which is now growing up in strength, but is little appreciated by men of science. Dr. E. B. Tylor, so far as he comprehends philology in his treatises on culture, has collected many useful observations. It is when we learn the thought which governed the application of a word that we know how the human mind operated in the prehistoric epoch, and we are thus building up a history of the human mind. This is indispensable for understanding the beginning and progress of the higher culture when we come, for example, to an epoch so remote as when, in the Mediterranean region, there were at once written monuments of Akkad, of Egyptian, and of Khita (Hamath), besides others we know not yet of, and those which must have existed among the Peruvians, the Mayas, and the Mexicans.

Into this school of psychological philology the Germans are entering. Steinthal has expressly dealt with it in his "Philology, its History and Psychology;" and again with Lazarus, in the introduction to their "Journal for Anthropological Psychology and Philology." Indeed this study has reached the stage of a journal, while in England philology in its higher forms cannot be said to have a society or a journal, and is scarcely tolerated by anthropologists, by whom psychology is little pursued. At the British Association it became a question with naturalists whether philology is a branch of science.

As an evidence of the pursuit of psychological philology in Germany a new example is that afforded by the first volume of the "Coptic Researches" of that distinguished scholar, Dr. Carl Abel, which is almost wholly devoted to the investigation of the words for Truth and Right in the Egyptian and Coptic languages. In 1859 Dr. Abel began this career by his work on "Languages as the Expression of National Thought," and in 1871 produced a remarkable treatise on the place of words in Latin construction.

The charm of Professor Max Muller's popular dealings with philology depends on his dealings with these conjoint relations of language and thought in the Aryan languages, and their application in mythology. It is not from want of learning on his part that his labours have by anthropologists been regarded rather as belonging to polite literature than to their science.

One of my objects in my labours on "Prehistoric Comparative Philology" was to illustrate this matter, in direct connection with anthropology, further than Dr. Tylor had done. There will consequently be found there a table of words which are equivalent to each other, and since then my collections have

increased. Mr. Gabb's notes enabled me at once to recognise a number of his equivalents as belonging to the prehistoric epoch, and as he gave many which were new, they afforded a good opportunity for testing them with the African.

Thus were used axe, equal to shoulder-blade; leaves of a tree for its hair, as well as leaf for tongue; comb for hair-scraper; shirt for skin; bowels for dung-snake; face for round, sun and moon; handle for knife, as the knife's sister; needle for thorn; rainbow for snake; shield for shoulder; river mouth, as we call it, being river tail.

While examining the equivalents, it appeared the words were sometimes the same in Bribri and in the African, so that a more detailed examination became needful, which showed that Bribri and its brethren distinctly belonged to the Old World.

The names of animals show this well:—

### Animal Names of *Costa Rica*.

<i>Iguana.</i>	<i>Snake.</i>	Babuma, &c. (Afr.), nku-sho.
Cabecar, boa.	Bribri, kebe.	
" ba.	Cabecar, kebi.	<i>Bat.</i>
<i>Lizard.</i>	Kisi (Afr.), kewo.	Bribri, dagur.
Bute (Afr.), mboca.	Tiribi, bgur.	Alejo (Afr.), koro.
	Pika (Afr.), kuredi.	
<i>Chameleon.</i>	Brunka, tabek.	<i>Deer and Goat.</i>
Boko (Afr.), boe.	Landoma (Afr.), abuk.	Bribri, siri (also arrow).
	Bribri, kwa.	Terraba, shuring.
		Tene (Afr.), sirome.
<i>Frog.</i>	<i>Butterfly.</i>	Gbese (Afr.), sire.
Cabecar, bukwi.	Kano (Afr.), koowa.	Kuri (India), siri.
Landoro (Afr.), gbegbe.	Krebo (Afr.), korakua.	
Bribri, wem.	Tiribi, kwong-wo.	<i>Monkey.</i>
Gbese (Afr.), wian.	Basa (Afr.), ko'ngo.	Bribri (C. Amer.), sar.
Kanuku (Afr.), uwama		Cabecar (C. Amer.), sar-
(monkey).	<i>Bird.</i>	matka.
Bribri, kuru.	Tiribi, einwa.	Kuri (India), sara.
Aku, &c., akero.	Kumu (Afr.), sin.	Japanese, saru.
Landoro (Afr.), koro	Terraba, senowa.	Ankara (Afr.), sirowa.
(lizard).	Brunka, dutsut.	Basa (Afr.), dop.
Landoro (Afr.), koara	Bisfada (Afr.), gunsudu	Terraba (C. Amer.), do.
(monkey).	wasudu.	Tiribi (C. Amer.), duigo.
Tiribi, orang.	<i>Macaw and Parrot.</i>	Aku, &c. (Afr.), edu,
Opanda (Afr.), orange.	Bribri, kukoug.	edo.
Orongu (Afr.), irongo.	Cabecar, kukwa.	Juku (Afr.), do.
Bribri, kuru.	Dayon, &c. (Afr.), kua-	Bribri (C. Amer.), wib.
	kot.	Terraba (C. Amer.), bib.
<i>Leopard or Tiger.</i>	Bribri, pa.	Tiribi (C. Amer.), bibgo.
Brunka, kura.	Cabecar, pa.	Tiribi (C. Amer.), yaigo.
Kam (Afr.), guero.	Bagba (Afr.), pakue.	Tiribi (C. Amer.), duigo.
Bribri, namu.	Cabecar, kwa.	Kambali (Afr.), wianio.
Nupe (Afr.), nampä.	Meto (Afr.), ekucl.	Okam (Afr.), iwig.
Bribri, dure.	Tiribi, kuskwong.	Mbarike (Afr.), abago.
Nya, Nya, Sandeh (Afr.),	Ntere (Afr.), nkushu.	Bisfada (Afr.), gidegwa.
nderu (Hionese).	Terraba, kishkwong.	Toronka (Afr.), go.

Toma (Afr.), koe.	Dhima (India), nhoya.	Ngoala (Afr.), eso, so.
Gadaba (India), gusa.		Nki (Afr.), eshura.
Kol (India), gye.	<i>Elephant—Tapir.</i>	Aleje (Afr.), osuo.
Garó (India), kouve.	Bribri (C. Amer.), nai.	Naga (India), tsu.
Annam (Asia), khi.	Cabecar (C. Amer.), nai.	Japanese, zo.
Yerukala (India), kote.	Brunks, nai.	
Brunks (C. Amer.), uli.	Sobo, &c. (Afr.), eni.	<i>Alligator.</i>
Eki (Afr.), aile.	Wolof (Afr.), nyoi.	Tiribi (C. Amer.), ku.
Igala (Afr.), ailo (chameleon).	Pulo, &c. (Afr.), niwa.	Brunks (C. Amer.), kuu.
Brunks (C. Amer.), nong.	Yerukala (India), ana.	Balom (Afr.), kiu.
Dumi (Nepaul), nuksu.	Tamil, anei.	Timne (Afr.), akui.
	Tiribi, so.	Kosi (Afr.), kuiyo.

The name for elephant is enough to mark the connection. As the immigrants had not the elephant they gave his names to his brother the tapir. Thus we find the same names from Central America to Japan. It has been before pointed out by me that there are many names for elephant, and widely spread about, as if the elephant in the prehistoric epoch was better known than in later times. The names for monkey are as widely extended; so we get those for iguana, frog, alligator, bat, deer, and macaw.

The names recognised for objects of culture include arrow, knife, bow, calabash, pot, bed, salt, house, door, skin, cotton, maize, tree, leaf, forest, drum, rope, chair, sand, smoke, coal, dew, rain, night, day.

### Central America (Costa Rica).

<i>Arrow.</i>	<i>Knife.</i>	Krebo (Afr.), kowoya.
Bribri, sari.	Tiribi, sugro.	
Tiribi, sure.	Ashantoe (Afr.), sukare.	<i>Bed.</i>
Bul'm (Afr.), sor.	Cabecar, tabori.	Bribri, akong.
Timne (Afr.), asor.	Barba (Afr.), wobaru.	Bamom (Afr.), akon.
Kol (India), sar.	Pulo (Afr.), labi.	Bayon (Afr.), akun.
Sanskrit, sara.		Njo (Afr.), ekun.
Brunks, tunkasa.	<i>Calabash.</i>	Tiribi, bukru.
Vei (Afr.), tungba.	Bribri, koku.	Mende (Afr.), buku.
Nyamba (Afr.), tingowe.	Akua (Afr.), koko.	Cabecar, kapugru.
Naga (India), takaba.	Bola (Afr.), kekanda.	Opanda (Afr.), igberika.
Cabecar, ukawu.	Bribri, kyong.	Gbe (Afr.), gboko.
Bribri, kabut.	Vei (Afr.), kungo.	
Ondo Aku (Afr.), akofa.	Banyun (Afr.), gunkonje.	<i>Door.</i>
Goali (Afr.), kowi.	Diwali (Afr.), ekanga.	Bribri, shku (ku, mouth).
Nyamlan (Afr.), ngows.	Brunks, junkra.	Toronka (Afr.), ko.
Banyun (Afr.), gubande.	Kamuku (Afr.), sikoara.	Mende (Afr.), ko.
Limba (Afr.), kobegare.	Barba (Afr.), karu.	Aku, &c. (Afr.), eku.
Houssa (Afr.), kibia.	Opanda (Afr.), okodo.	Musu (Nupe) (Afr.), soka.
Naga (India), takaba.	Marawi (Afr.), hika.	Kuru (Afr.), koo.
	Aukaras, lagudu.	Yasgas (Afr.), nko.
<i>Bow.</i>	Ndob (Afr.), ko.	
Cabecar, ukaibeta.		<i>House.</i>
Koro (Afr.), buta.	<i>Pot.</i>	Bribri, &c., hu.
Ntere (Afr.), buta.	Brunks, kwate.	Tumbuktu (Afr.), ba.
Tivi (Afr.), bada.	Landoro (Afr.), kouhwe.	Whidah (Afr.), ho.

Mali (Afr.), luo.  
 Ihewe (Afr.), oa.  
 Boko (Afr.), ua.  
 Kol (India), oa.

*Cottons.*

Bribri, sawi.  
 Aahantee (Afr.), sawa.  
 Aku (Afr.), owu.

*Skin.*

Bribri, pa.  
 Nupeze (Afr.), epa, pata.  
 Kumi (India), pe.  
 Tiribi, kwota.  
 Ndob (Afr.), koat, koanyu.  
 Cabecar, kwo.  
 Bribri, ikwo.  
 Murundo (Afr.), ngowo.  
 Alejo (Afr.), okus.  
 Tiwi (Afr.), ikuawuro.  
 „ kuarc.

*Navel.*

Tiribi, tuwa.  
 Bribri, mowu.  
 Iocama, &c. (Afr.), otuwe.  
 Bornu (Afr.), dabu.  
 Bodo (Afr.), sabu.  
 Aku, &c. (Afr.), iwo.

*Leaf.*

Bribri, ku (also tongue).  
 Isiele, &c. (Afr.), akukuo.  
 Gondi (India), aki.  
 Pulo (Afr.), hako.  
 Tiwi (Afr.), akoa, ika.  
 Kra (Afr.), koagi.  
 Cabecar, kargu.  
 Bribri, karku.  
 Filham (Afr.), kartoet.  
 Kauro (Afr.), harugo.

*Forest.*

Cabecar, karga.  
 Gbe (Afr.), kurakuli.  
 Filham (Afr.), karamba.  
 Bornu (Afr.), karaga.  
 Akarakura (Afr.), egor.  
 Tiribi, korgarui.  
 Bribri, kongyika.  
 Bode (Afr.), kunu.  
 Udom (Afr.), akanugbe.

*Devil.*

Bribri, bi.  
 Udom, &c. (Afr.), ngbolo.  
 Nupe (Afr.), abili, beli.

*Maize.*

Bribri, ikwo.  
 Cabecar, ikwo.  
 Nupe (Afr.), kawa.  
 Opanda (Afr.), agwa.  
 Eafen (Afr.), nkui.  
 Mbo (Afr.), ekui.  
 Brunka, kup.  
 Kupa (Afr.), akaba.  
 Landoma (Afr.), kebabu.

*Tree.*

Bribri, kar.  
 Tiribi, kor.  
 Toma, &c. (Afr.), guru.  
 Bambara (Afr.), koroma.

*Drum.*

Bribri, sebak.  
 Pulo (Afr.), bags.  
 Konguan (Afr.), baka.

*Rope.*

Bribri, tsu.  
 Noojin (Afr.), sei.  
 Piku (Afr.), tsoli.  
 Juku (Afr.), dsa.  
 Bribri, duki.  
 Okuloma (Afr.), digi.  
 Ndob (Afr.), ndek, ndik.

*Chair.*

Bribri, kru.  
 Aro (Afr.), nkoro.  
 Gajaga (Afr.), koronda-  
 mo.

*Sand.*

Bribri, tsoug.  
 Cabecar, ksoug.  
 Bass (Afr.), ataikono.  
 Nupe (Afr.), jikana.  
 Bribri, chika.  
 Kassauj (Afr.), kisegelo.  
 Tiribi, crasho.  
 Aku, &c. (Afr.), irai.

*Smoke.*

Tiribi, nyo.  
 Guresa (Afr.), nyusha.  
 Yula (Afr.), nyuo.  
 Nupe (Afr.), nawu, nau.  
 Legba (Afr.), nyos.  
 Bribri, shkono.  
 Yala (Afr.), noala.  
 Bass (Afr.), inshiko.

*Coal.*

Cabecar, jikowo.

Ebo (Nupe) (Afr.), jikara.  
 Cabecar, jikowa.  
 Aboja (Afr.), ujekolono.

*Deo.*

Cabecar, moriu.  
 Guresha (Afr.), marulam.  
 Bribri, mowoli.  
 Moso (Afr.), worodo.  
 Tiribi, tomboria.  
 Mandengo, &c. (Afr.), buru.  
 Adampe (Afr.), debuloku.

*Rain.*

Tiribi, shunyo.  
 Toronka (Afr.), sanyiyi.  
 Brunka, jo.  
 Mandengo, &c. (Afr.), sanjo.  
 Ujo (Afr.), osuo.  
 Gouli (Nupe) (Afr.), sheogo.  
 Bribri, kawni.  
 Cabecar, kani.  
 Jelana (Afr.), keah.  
 Limba (Afr.), koyon.

*Night.*

Tiribi, shke.  
 Goali (Nupe) (Afr.), suko.  
 Ngola (Afr.), osoko.  
 Deoria Chutia (Asia), sakokoi.

*Day.*

Cabecar, kanyina.  
 Soso (Afr.), yanyina.  
 Brunka, daboi.  
 Nhalemoi (Afr.), boi-sale.

*Salt.*

Bribri, deje.  
 Undaza (Afr.), leje.  
 Nupe (Afr.), esa.  
 Adampe (Afr.), ejo.

*God.*

Bribri, sibu.  
 Terraba, subo.  
 Udom, &c. (Afr.), sehowo.  
 Nupe, &c. (Afr.), soko.  
 Mboffa (Afr.), juku.  
 Kabenda, &c. (Afr.), nzambi.  
 Ndob (Afr.), nsob.

These comparisons brought me to the names for god and devil. As sibu, the name for God in Central America, was represented in Africa, it was consequently prehistoric, and afforded an early, if not a primary, fact in mythology. This investigation was consequently pursued, and the following table will exhibit the main facts.

<i>God.</i>	<i>Snake.</i>	Isoama, juko.
Ekamtulufu (Afr.), eshowo.	Fulup, &c., siweba.	Kra, juku.
Udom (Afr.), eshowo.	Tene, masiwo.	[Tibetan, nam.]
Ntere (Afr.), njami.	Dewoi, zebe, zewe.	Russian, nebo.
Mutsaya (Afr.), ndzama.	Gajaga, samako.	
Nyamba (Afr.), ntsuma.	Muntu, lidsoga.	<i>Navel, Belly.</i>
Kasanj, &c. (Afr.), neambi.	Marawi, njoka.	Wun, nawo.
Babuma, &c. (Afr.), njambi.	Kisi, kewo.	Musu, nubo.
Kubenda, &c. (Afr.), nzambi.	Aku, ojo.	Alejo, nefo.
Nyombe (Afr.), ndzambi.	Undaza, tadi.	Kamuku, liuwu.
Nupe, &c. (Afr.), soko.	Mutsaya, tade.	Yala, lepu.
Eshitako (Afr.), soko.	Bribri, kibi.	Gajaga, sumpo.
Goali (Afr.), siogoli.	Cabecar, kebi.	Kasanj, mujimbi.
Musu (Afr.), seangoi.	Brunka, tebek.	Dode, sabu.
Isoama, &c. (Afr.), juku.	Sak (India), kapu.	Tiwi, ijombo.
Legba, &c. (Afr.), esho.	Tharu (India), sapa.	Muntu, masaku.
Monde (Afr.), ngewo.	Pakhya (India), sapa.	Baghirmi, jiwili.
Melon, &c. (Afr.), [nyama].	Chentsu (India), sap.	Kandin, jibia.
Bribri (C. Amer.), sibu.	Kooch (India), saump.	Houssa, jibia.
Cabecar (C. Amer.), sibu.	Japan, hebi.	Juku, juko.
Tiribi (C. Amer.), sibo.	Yayu (India), haba.	Houssa (belly), jiki.
Terraba (C. Amer.), subo.	Java, sawer.	Kandin (belly), jiki.
Brunka (C. Amer.), siboh.	Gondi, &c. (India), todas.	" tedia.
Phrygia (Asia), saba (sabazio).	Basque (Europe), sugo.	Isoama, otuwe.
India (Asia), siva, shiva.	Landoro, &c. (Afr.), kali.	Abaja, otubo.
Greece (Europe), seba (worship).		Bribri, mowo.
India (Asia), kali.	<i>Idol.</i>	Tiribi, tuwa.
	Krebo, kusowe.	" (belly) bowo.
<i>Devil.</i>	" sewo.	Brunka, tuwong.
Sarar, usawo.	Vei, nowe.	Soso (Afr.), kuli.
Soso, masibo.	Igala, odsibo.	Abandi (Afr.), ngoli.
Okuloma, sibiribo.	Kiamba, zowa.	
Kasanj, nsumbi.	Abaja, ishiafa.	<i>Fisk.</i>
Undaza, ujumbi.	Opanda, odsibo.	Kisi, suwa.
Marawi, joka.	Yala, ejibe (greegree).	Fulup, siwol.
Pangela, namatubia.	Sobo, sobo (sacrifice).	Kisi, siwo.
Aro (Afr.), iguakala.	Egbir (sacrifice), esewo.	Dewoi, zemi.
Boko (Afr.), kali.	Lubulo (sacrifice), ndzumbi.	Gurma, jamu.
	Sobo, ojo.	Goali, siowo.
	Abandi, ngafu.	Banyun, jokorot.
		Mimboma, zimpfu.
	<i>Heaven, Sky.</i>	Musentandu, zimbizi.
	Ekamtulufu, nobo.	Muntu, usomba.
	Mbofon, sowo-nebo.	Marawi, toamba.
	Udom, lebo.	Bribri, nima.
	Alejo, lebue.	Japanese, siwo.
	Nyombe, ndzambi.	Tamil (India), chepa.
	Lubulo, koandzambi.	Finnish, kala.
<i>Phallus.</i>		
Bribri, kibiwo.		

Sibu or Sowo being the god, the name was of course found for spirit or devil, such degradations of an older god being a

leading fact in mythology. It was also found under the same conditions as idol, sacrifice, and greegree. The conformity of god and sky is a mythological fact well known in Aryan mythology, and indeed it is the basis of the common school of weather mythology, in which the phenomena of the mythologies of the whole world is dealt with in a favourite method. It is, however, a prehistoric fact, predominating Aryan and later operations, and it applies to Sibū.

In searching for the meaning of the name Sibū, reasons led me to seek in that for navel, and it will be found fully represented. Navel and belly words are intermixed. The bowel, however, takes the name of a snake, and this led me to look for snake as an equivalent. Snake is further equivalent to fish.\* The rainbow is also a snake in Bribri. Thus we have a whole apparatus for the mythology of serpent worship and the powers of nature.

On examining eastward for sibo, or sowo, and nebo, many indications present themselves. Nebo or Nabo is the name of a Chaldean god (says Dr. W. Smith), a well-known deity of the Babylonians and Assyrians. In Babylonia Nebo held a prominent place from an early time, and his name forms part of the names of many kings, as Nebuchadnezzar. It is extraordinary that the population of Nebaioth, in Arabia, is found closely connected with the Sabæans.

The question arises whether the rock-monument of Niobe on Mount Sipylus, near Magnesia and Smyrna, may not have been a Nebo. The ancient writers dispute whether it was a man or a woman. The name Sipulus, I thought, was Suburu, Accad, a statue ("Prehistoric Comparative Philology"), but it may also relate to sibū. Every trace of speculation is worth following. Nebo was a mountain name in Palestine.

Seba, in Greek, signifies worship, adoration, veneration, and is worthy of notice as indicating a possible relation to the ancient worship, and with which the term Sabazios may be connected.

There was an Ethiopian god, Assabinus, that is, Assabi or Sabi. Seb, Seb-ra, or Sobok, was a god of the Egyptians, equivalent to Kronos.

Saba was a very old Arabian king. (Rev. Prof. Campbell, "The Ilivites," p. 28.)

One of the Hebrew names of God is צבאות, Tsebaoth or Sebaoth. This is commonly translated Lord of hosts or armies, but it is more possibly Seba. It is to be observed that there are doubts among the Talmudists whether Sebaoth is properly a Hebrew name of God, and whether it is not profane. Turning to Zeus and Diaus, a new conjecture for their origin presents itself.

\* The words also cover the phallus.

In Smith's and the other dictionaries, is to be found Sabasius or Sabazios, and the materials are most confused. He was made into Jupiter Sabazios or Dionusus Sabazios (Bacchus). Re-constructing the materials, we find Saba, an old god of Phrygia, whose worship extended over Asia and Greece. He was torn by the Titans into seven pieces. Serpents figured largely in the initiations, midnight mysteries, and processions. A golden serpent was dropped into the bosom of the initiate, falling out of the bottom of the frock. Mixed up in time with the later mythology, it was a religion of the populace, and by the more scientific was found to belong to Zeus and Dionusus. Demosthenes looked upon it as disreputable.

With these stepping-stones we come to India, and we find Siva as a member of the Hindoo Trimurti under most peculiar circumstances. He is, in most cases, co-equal with Brahma and Vishnu, and his powers and properties are intermingled with theirs. His wife is Kali. They hold their own to this day as popular gods.

Applying our material to deal with Siva or Shiva and Kali, we find not only the former name but the latter in Africa. The connections are those of Siva. Many of the Hindoo gods are decorated with snakes, for such is the inheritance of serpent-worship, but Siva is more particularly so provided.

There are two Hindoo legends of the Creation, but that most popularly depicted represents Vishnu sleeping on a serpent, Ananta, on the face of the waters, after the annihilation of a former Creation. From his navel springs a long stem ending in a lotus, and from this Brahma is born, who produces Siva. The three are, however, brothers born together. Thus the belly is the seat of creation, and from the navel proceeds the stem, which must be assimilated to the snake of the bowel. We have the conformity in this main Siva legend of the god, his wife, of the navel, and the snake. In the present state of Siva worship we have the increments of various ages and of various races, corresponding to those which in a shorter period affected Sabazios in Phrygia and Greece. We are justified in regarding Siva and Kali as a prehistoric legend, which has survived in Hindoo mythology and been dealt with by a later dominant race.

Turning back to Central America, we find in the scanty gleanings of Mr. Gabb many things very suggestive. Sibū is the one god, but he has twenty names. The people were very indignant at the proposition that there was more than one god. A distinct line is drawn between Sibū and the numerous local or individual spirits, demons, or devils and ghosts of the dead. So, too, Capt. Hay says that in Akem, in the corresponding

district in West Africa, the god is one god. This is a very remarkable feature corresponding to the cardinal doctrine of Hindoo mythology, and it is suggestive of a widely-spread doctrine in the early prehistoric epochs. The divinity is one, but he is the spirit of all nature in every form, and in every development of the operations of the natural world. Each man was a manifestation of him.

The staff of the priests is gathered with care and devotion from a mystic timber, because it is guarded by a venomous snake. A circumstance particularly noticed by Mr. Gabb is that the songs of the priests are in a peculiar language, and although most anxious to obtain information on this head, he was most unfortunately prevented.

A curious fact must not be omitted, although not immediately relevant. In Santa Domingo there are no venomous reptiles, but, says Mr. Gabb, a poisonous plant is called kibe, which is the same as the Bribri kebe, snake. Shiva or Shivatt was the Mexican god of war.

In the table of Sibiu names, a few words belonging to the series are introduced, but, as a general principle, the names of the great local god of African tribes conform with navel and snake, like sibiu.

With regard to the tree, it is good to note some points which illustrate its worship and the doctrine of Dryads. With us we talk of the arms of a tree, but in the complete notion of a tree in Africa and Central America there is the trunk, the head, the arms. The leaves figure as fingers or as tongues. In the latter relation we have the idea of the Dryads speaking. The roots, however, have their distinct meaning. In Africa they are toes (see table), in Central America the buttock of the tree. Thus the tree is a complete being on the model of a man, and animation is only a stage forward.

So as to the river. We are familiar with its heads and arms, and in the prehistoric epoch it had its heads and arms, but what we call mouths are in Bribri the buttock or rump. In the case of the river it was most easy to anticipate its possession of a life, and the stage of its worship was a sequence to be looked for.

	<i>Root.</i>	<i>Toe.</i>
Gbe (Afr.)	gbire	bie-gburo, G. gbere, Nupe
Adampe	atiko	dide, A.
Kasm	nade	namina, K.
Sobo	owuse	isiawo, S.
Oloma	ugo	ikanena, O.
Gura	kurugulo	kieroguro, G.
Boko	geano	kia, B.
Konguan	nkanok	henuraka, K. ekinafen, Mbarike



	<i>Root.</i>	<i>Toe.</i>
Pajado (Afr.)	pukado	pukan, Bola (Afr.), &c.
Soso (Afr.)	sankei	senkouno, Mandingo.
Tene (Afr.)	baride	berai, Gbando.
Soso (Ing.) (Afr.)	bilo	bulo, Mandingo (Afr.)
Koama (Afr.)	nakel	nika, Kiamba (Afr.)
Isoama (Afr.)	oboroko	ngbaroga, Ishieli (Afr.)
Yorubo	egbogi	agbalogba, Abaji.
Undaza	moakanga	moaku, Ndoaba.

Toe is of course in many cases = finger.

The scat of Sibn is in the sky, in the zenith, that is, in the navel of the day, and its sphere or belly.

In Bribri, the rainbow is a snake of the sky for the day, and we may expect to find that the milky way is the snake of the night. So we witness the rainbow serving as a road for gods and their messengers, and again Watling Street or the milky way serving as their road.

As a further instance of the light which may be obtained from African sources, to illustrate the origin of mythology, a more direct example than that of Sabazios may be taken.

The mythology of Greece and Asia Minor is usually mixed together, and treated as of one type, and hence there is a difficulty in ascertaining its true relations. That of Thebes, in Bœotia, if separated from the other centres, affords materials useful for comparison.

The names of the kings of Thebes, their wives and children, form a remarkable series.

	<i>Children.</i>
Cadmus = Hermione.	Ino. Agave.
Athamas = Nephele.	Echion.
" = Ino.	Phryxus. Helle.
Amphion = Niobe.	Learchus. Melikertes.
Echion = Agave.	(Palæmon.)
	Pentheus.

In the Caucasus we have

Prometheus.	Deucalion.
Epimedes = Pandora.	Pyrrha.

In Phœnicia we have

Poseidon = Libya.	Agenor. Belus.
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Elsewhere we have

Herakles = Hebe.
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A similarity of names is shown in

Adam = Khavel.	Cain. Abel.
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The incidents of the Theban and allied legends have many points of similarity. The men are founders; there is a creation (*Cadmus, Prometheus*); a woman is created (*Pandora*); the

woman is the cause of evil (Ino, Pandora, Agave); nakedness and dress are referred to (Hebe, Pandora); there is a contest with serpents (Cadmus); they are subjected to exile; the son is killed and the children are unfortunate (Palæmon, and children of Niobe, Cadmus, Echion, and Libya).

In Africa the names of the women of these legends are found in some allied roots.

Khavch, Hebe	Ewa (Ira) Rib	Egba.
Khavch, Agave	Kafef "	Filham.
	Gafe "	Bode.
Agave	Eguha "	Yoruba, &c.
	Eguaya "	Ota.
	Agelag "	Abaja.
Khavch	Efe "	Bini, &c.
Hebe	Abá "	Kupa, &c.

Nephele, Pandora, Niobe, and Ino, can also be distinguished. They are also names for sisters or women. Abel (Mbale) and Cain (Kana) are names given to elder and younger brothers.

Rib is the root, which is equivalent to side, and thereby to brother and sister. So, too, in Accad, bab signifies side, rib, and mother. Thus it is easy to conceive Eve, or Agave, being treated as the rib or side. This word Gafa, or Gaba, is also a negative, and in some instances signified night. Thus a community of idea of night or sleep, rib, and death and evil, is provided in the words as the material for legend, and with the two words for elder and younger brother, a community of legend was prefigured in prehistoric times, which could be distributed in the various regions of the earth.





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