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Sir,

I trust you will pardon the liberty I have taken in addressing you, but I have read your "Mythology among the Hebrews" with a great deal of interest, as in some measure bearing on a research I have been making in S. Africa on what I may term the natural origin of religion.

The conclusion my researches tend to is that circular planned dwellings (at all events in Africa) are derived from models taken from the various termitaria, which there abound; & that they are intimately connected with Serpent Veneration. Among different forms of the word "to eat", Hla and Nya or Nā stand out preeminently (although somewhat dialectically varied).

In Zulu there are two forms of the verb uku-hla, to eat differing only in the amount of aspiration

- (I.) To eat, devour, lose a lawsuit, confiscate, consume by inheriting. (Derivatives, To wear away, corrode, eat out, poison)
- (II.) To happen, come to pass, come by chance, befall, descend

From (I) we have Um-hlwa, the Eaten literally (hlwa contracted passive for hlwiva) but principally the Eater or Termite, corresponding to In-go-nyama, the Eater or Lion allied to In-gwe-nya, the Crocodile.

Um-hlwa and i-hlwa-sisi, are different forms of the winged sexual Termite.

Um-hlwa, in allied Kosa means rust in metal & in corn (Robigo et Uredo) (cp. Arāda, arda, scovpa, termes, tered)

In-pe-hlwa, is a boring insect, either beetle or termite (Scolytes, Cureulio, Cerambyx, vel Termes)

um-pe-hlo, are the chips or sawdust

Uku-pe-hla, is to bore, to make fire by friction, to eat out, to chew

u-hlwai; a little globular masses of hail or snow (tiny plant-like fungi which often abound in termite)

um-hlwa-zi, is a rust-coloured snake

in-hlwa-ti, the Gorgon or Python

In-hlwa-nyelo, seed (Compare o/s or o/s; saws, & o/sa, o/s)

Uku-hlwa-nye-la, to sprinkle seed or sow (the Bushmen with the term nyet & make the winged termite issue.)

The interest connected with these words in relation to natural facts is the absence of nya, to eat in Zulu

and Kosa, while derivatives from it are found parallel with derivatives from hla, while in Mpon = gwe nya or ina, to eat presents a number of derivative forms, but none of the hla type.

If, as I think can be shown, there are peculiar words in Kosa & Zulu, but especially in the former, showing a distant relation to some N. African tongues, it leads to the conclusion that all these originally came from a common centre in spite of a different grammatical structure. Thus in Kosa we have in-kwe-nkwe, a not yet man & in Tshi (Ashanti) a-kwankwa, with the same meaning, but wanting in all intermediate dialects: in-ja, a dog (Zulu & Kafia) ilha, (Chuana) but not met with again till aja, a dog (Zouba) intchwa, a dog (Fanti).

I-nya-ma, means all kinds of wild food especially especially meat with Kafia & Zulu. antelopes or venison. I-nyamazana & I-nyamakazi, are general names for wild edible game, a word we find in the Northern Häusa, as nāman-dagi.

Ukuphla & ukutya, in Zulu & Kafia mean food. (The African Tsogon feeds on insects & berries. Livingstone says that the term hla is associated at day with "Name! Name! meat, meat". A Griqua speaks thus in Shantara.)

While nya, to eat is absent is absent in most of the Southern tongues, nya, ningya, nyua, nywa, nisa, noa, nu &c. nu &c. nu &c. to swallow light food such as porridge or to drink. While in Impongwe we find nia, to eat & dyonga, to drink & in Ibo ni food & ra (a putative existent form of kla, to eat) to drink.

Although no vocabularies published give nya or nia, to eat, it must exist largely in N. C. Africa from the frequent use of the word ñam-ñam, minné-minné, as typical of ^{fish} eaters or cannibals & even in the West Indies among the Negroes.

Barth gives nyo, a large Termitite in Bagirmi, & Kia-ñam, in Borneo, the latter which he states is eaten reminding one of the e-nam, fish-meat in Ashanti, name, (Hausa), & nyam, (Aqua). In Borneo killa-killa is a small red ant & in Xosa nkilla-nkilla, means numbers, swarms, of which application there are many analogies.

Bees & snakes frequent Termitaria, especially Decent to ones, & very general names for them are some form of nyo, thus nyo-si, bee in Zulu, nyoka, snake

while nyo, noe in some Dialect mean snake of themselves and the general meaning I take to be the same as that of in-hlwa-ti, the Gorgon or Python of the Zulus. Nyosi also means honey & = ubusi in Xosa with this meaning.

Um-nyo-ovu, is a wasp & in-hla-mwe, a bee or honey, eaten the Indicator Bird. U-hla-mwe, any living substance bursting forth, such as small seeds &c.

I am afraid of wearying you with too much detail, but it is requisite to explain my subject.

The natives believe that their ancestors assume the form of snakes "Ku tiwa ~~umuntu~~ chufeni u penduka inyoka" = "It is believed that man after death becomes a snake."

Their names in Zulu & Xosa are (1) Amo-hlo-zi ^{Joni} (2) Amo-nya-nya (3) isi-tut ^{or shadow} (4) iji-tu-nsi (5) imi-shologu

with respect to 3 & 4 the connection with snakes & termitites is not clear, iji-tut are ants, & tu-nsi, probably refers to winged ants. The last word found in external tribes is certainly borrowed & its derivation unknown.



Among the Zulus everything good or evil is ascribed to the I-hlogi. When seized by an unaccountable illness the Kosa & Zulus ascribe it to witchcraft or to the influence of the iminyanya or imisholongu.

In all these cases a witch-doctor, inyanga (Zulu) or iggira of Kosa, a name probably borrowed from another tribe, is called in, or sometimes two, to bula, bring out the disease caused by an I-hlogi of some wonda buli or ancestor. The more powerful is called the I-(h)leza-ga or Sun, & the lesser the I-nyanga or Moon, & when the power of both are engaged, they say "Kee bizive i(h)langa ninyanga i.e. Sun & moon have been employed."

The Sun is represented as chasing the Moon & diminishing her. Hence the expression "inyanga i file", "the Moon is dead", or in its last quarter. The Moon however always retains her position (twasa reappears) or becomes new till full (i hla-ngene). From this idea a comparison is drawn between two chiefs - Kwa lwa i(h)langa ninyanga, it was

fighting the Sun with the Moon.

The expression 'twasa' is applied to the isi-limela (Cultivators) or Pleiades, the Moon & to the witch-doctors, as isi-limela si ya twasa, the Pleiades or Rain-makers, ^(isimela of the nyanga) "make their appearance"; "inyanga i twasile", "the Moon is new"; "inyanga i ya twasa", "the Doctor commences his practice". The expression hla-gana applied to the full Moon seems to show the tribal strength or capriciousness of hla, to eat over nya to eat, while the fact that this last enters into the Doctor's name is important since these are generally chosen from an inferior or conquered tribe & in Kosa adjoining the ^{parallel} Hottentots we have the iggira instead with a click (g).

But the most singular point is that the names for Sun & Moon are most different in Kafir, Chewa, & Ngonwe just where the word to eat, (tiya, yea, na) has a form of a different type to that of the Southern Dialects.

The words for spirit are inyambi in Ngonwe & mamba, & smoke & ngake, a termite, the word for termites I cannot find, & which curious & enough in I suspect that ngake is termite & not termite.

Chuana is the equivalent for inyanga, doctor in Tulu.

This word is connected also with the Scaly Manis (said by Stykologists to mean ghost) or Nkaka about which are some strange superstitions.

I am afraid I shall have wearied you with all this but Uw-nyama in Tulu is the Rainbow serpent, the origin of which may be seen when the Sun shines on a Python, in Ashanti it is Nyan-kouton & Anyum, a witch-doctor. Anyi-cwo, the below snake, anyi, a bee anyitsi, honey in Ewe or Dahomey. In Ashanti ani is an eye, just as i-hlo is in Tulu, anya, in Ibo, en'-yin, in Efik.

I should have liked to have explained the flying serpent, the Phallic terminarium, the uses made of the white ant & its nest-substance & its name commonly connected with the letters D, N, D, T i.e. meaning the Generator.

I sent a paper to the Congress. Perhaps it was considered presumptuous on the part of an amateur Naturalist to have intruded on subjects beyond his certain knowledge, ^{such as Philology} but it seems to me that much

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which is included in the Sacred Books of all countries is a mixture of lingering vague tradition from days when writing was unknown commingled with facts of the time. Such at least is the condition of the African's mind. Uku-pehlelela (uka-pehla to bore, as noticed before) is the name of the initiation rites by which the Office of Witch-Doctor is conferred. Yet the milk & millet eating Tulus & Kafas, who never, like their ancestors or cousins of the Tropics, eat the white ant except as medicine or as children (the children are allowed to eat fishes, which the Tulu men regard as a species of snake, ^(in-hlo-nyi, fish)) no longer connect the terms, so far as one can discover, with their past. Yet every time they say Jassa or Josha they use the same words ya & nkra, as the Ashanti warriors do, as also the Tulus of Gagahau, which are in both cases almost certainly derived from the Keremes, the Ant & the Snake. The word Tahi, Tahi is repeated again & again, when they sing the praises of the Amahlozi or Snake-ancestors.

Now it is singular how the Ant & White Ant are connected with stories of Pijmy tribes & workers in metals in Cornwall, & with snakes even among the Aïnu of Japan. The winged forms, confounded with flies & mosquitoes, figure as the *haginji-majiji* of Bruce at Sennaar, they hover about the head of a Serpent in the Kalihari & they seem to me to be connected with Valmiki, S'esha, Cyavana, & Nahusha. Nay, my suspicions go farther why was it that the Hebrews are described as hovering backward & forward to Africa mingling their blood with that of the Ku-shi-tes? Why is Moses represented as dealing with serpents after consulting his Father-in-law; why was the name Jah or Yah, ^(Ya or Ja is the living word for Serpents in Hebrew) or Jahveh kept so secret; what was the manna of an oily substance which stank when kept & vanished before the sun; what were the High Places? were they not copies of Sermitario, such as Nesfield states the Muckeras still use as altars for snake worship & whose

curved surface they regard as the firmament of the world of Nagas. The same kind of stories exist in West & Central Africa, where the Sermites (in their mysterious snake-like covered ways) are the messengers (*angelus*, as Barth states the word were called by the *Amochag*) of the Python, both of which in the expressive Tula *nyenga* snake song.

I notice that Professor E. H. Palmer in his 'Desert of the Exodus' writes of the round houses at 'Ain el 'Elyá' as 'narrens' or mosquito houses in the Arab traditions.

I note you quote *shimshemânâ*. Von Hagen gives also abbreviated forms *schemschama* or *Schuschama* Barth gives *daadun* or *tutsû* for winged termites, *si-si*, *nsinsi*, *ntai-ntai* are winged termites also extended to flies & bees. I am disposed to think that a *cheche* in Makua; *che-che* or *swe-see* also at one time referred to them; in Quichua, S. America 'Hat'-*chimo* gives *Schischi* as a white Ant.

The Naga in India gives the eyes to images of

The Dahomy Snake God,

Buddha & Scites. Dañh-gbi, opened the eyes of the first man & woman according to live traditions.

The bezoar stones are the result of ants as food, the pojo beads of the hot coast are found in snakes & the u-hla, hlope & imimie beads, the last two white & red - the red were the Pythina seeds ^{beads} probably primitive beads, show a termita origin.

U-tingo are the curved rafters or wattles of a native hut. Utingo lwezaku or utingo lwenkhu yenkosikazi, the rafter up above, the rainbow, the bend of the house of the principal wife of chief.

Imika, central post of hut. imikazi, a female under cooverture Amatonga, snake spirits. in-ka-nyosi, a star, a firefly, glow worm; ungazi, the lightning; ungazi, moonlight; i-nyo & isi-nyo, tooth. Urn-nyango, the opening of a hut. Urnnyama, a dark enclosed place, the title of Zulu King from his isigohle or central much fenced dwelling like that of Queen Termita.

Ukukhwa, the evening, when in the damp tropic the termitas generally swarm rising like smoke or mist or falling like flakes of snow. May not this explain the origin of Samson's idole? the termitarium or tabernacle, had a string of the Latin from which honey & meat (contains but the bee grubs "spek'kos" fat food the termita & honey). Hill & termitarium are named often in common

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ant man, lion, elephant &c coupled certainly often with the former. Tab'indoda, a conical peak of the Amatola or Caff mountains of Kafians means Man Mountain or Generator Mountain, & in 1857 the Sun was expected to rise there - the West - as a signal for the Kafir resurrection. Tab'inclue or ohu, the white or black Mountain is another name. Barth gives Tu-isi in several part of W.C. Africa such as Ngoso & Kains as a conical mountain. Isundi is a mountain & termitarium in different dialects, as also urdi, dubi, sometimes differing by a vowel.

In Hosea V. 12 we have a moth applied to Ephraim & a wood worm to Judah. In V. 16. a lion to Ephraim & a young lion to Judah. In Joel 1. 4 we have the biter or cutter, the mud-stick-tedious, the licker & the devourer. In 6. the teeth of a lion & cheek teeth of a peat lion. In 7. the fig-tree is barked, made clean bare & its branches white, & in III. v. 16 the Lord is said to roar out of Zion, his hill or high place.

Samson pulls down two pillars in Dagon's House - Dagon, the wet scaly one has two pillars, the genital chaps or strings as some Africans believe a figure on walls of cross like the water-loving plythan. In Samu. IV. 6 he falls down at Ashtodod before the Ark of Jah; just as Ind-Ra is conquered by

Nabukha, the scorch or drought (s'ukhna)

In the Southern hemisphere the Sun is thought less of than the Moon & both less than the Rain. The seasons being variable every thing depends on rain & its frequency. So far as my experience (Eighteen years in Kaffaria & its neighbourhood) the natives do not tremble themselves about the Menady bodies - but about evil influences & cuncton. The real importance of the Sun, I believe, arose in the North, where Man's first tropical summer had to combat with the stern horrors of a Glacial epoch under which Mammoths perished by hundreds.

I am afraid you will exclaim - "Enough, my dear Sir!" & regretting that I cannot address you in German I hope you will excuse this rather long rigmarole, & which you may perhaps consider less important than its somewhat anxious parent.

faithfully yours
J. P. Manuel Weale.

Van Hagen states that the Schugh-mana are described as ^{in the Fehin's account of Kappapart} gamla, the Camels & galbra, the strong. Curiously enough

The Zulus call imblome, the Elephant, a title of Sobaka, the Great Zulu Chief or Devourer, and Dungaun, who associated him called his principal large circular head-quarters "The Elephant Circle" a vast labyrinthine enclosure. In Kishikongo ngala, ^{ngala, a house & ngasa, the word} is the Termitite & ngara ^(Kanyoko, the snake & some Central dialects become ngoka) the Elephant, the horned Nasuti Termitite soldier-caste has been compared to the Rhinoceros & ngao is also the unicorn lamellicorn Beetle of the Kongo. The Kafia children call species of Cerambyces oxen "inkomo" & play with them as such. The Tulu means the wounded & in Kongo we have ngulu, a species of ant

Von Kriesmann gives the Bashila-ka-ssanga or Termitite people on the Upper Kongo & the Basha-lambembela the Hg people, the word bambela being applied to winged termitite ^(like the Hg people ngambela) in Lower Kongo & in Lower Kongo. ngambi are spirits, just as the pigmy, Abaan of Sierra Leone frequent the Pays de Termitaria, or the Nale of Dahomey the Humpi & mushroom shaped termitaria. The Serpent rearing Duika, Schavenin ^{states} that imitable observer & philosophic anthropologist, directly imitate the same. Compare his illustration with the Termitaria in Natural History Museum, Cromwell Road

(Curios)

F. O. Mammuel Wanda

