

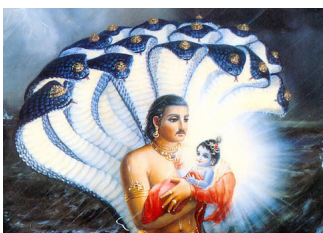


"There was once an Ethiopian monk named Gregory who visited Germany and the way in which he accounted for the tradition of a serpent king is highly interesting as when asked about King Arwe who was the first king he described an ancient tradition amongst his countrymen that the

very early Ethiopians worshipped a great serpent as a god, hence the name of 'Arwe' their very first king means 'snake" - John Bathurst Deane - The Worship Of The Serpent.

Ethiopia was once known as the 'land of the nagas' their kings beheld the title 'nagash' their history was compiled within a book called the 'kebra nagast' meaning history (kebra) of kings (nagast) a great maritime race whose sailors were known as 'bahr nagast' meaning the kings (nagast) of the sea (bahr) and their lawbooks were known as the 'fetha nagast' meaning the lawbooks (fetha) of the kings (nagast).

The source of these names is 'naga' a word from the ancient language of Sanskrit whose meaning is 'snake' 'cobra' 'serpent' whose description is that which goes (ga) within the waters (na) and who are also known as a celestial race whose forms are that of a serpent and whose stories are mentioned throughout the ancient Vedas of India.



'Ananta Sesa' is described within the Vedas as the king of the nagas, the celestial serpent upon whom Visnu reclines and whose hoods are illuminated by thousands of jewels and within the country of Ethiopia we find the town of 'Shashamane' whose meaning is unknown but could possibly be formed from two Sanskrit words meaning 'the jewels (mani) of sesa' a description of Ananta Sesa.

Ancient Puranas speak of Krsna and Arjuna travelling beyond the universe to the causal ocean in search of the dead sons of a grieving brahman and upon arrival they enter into the city of Visnu who reclines upon a thousand headed serpent which is described within this following verse.

"In that palace was the huge awe inspiring serpent Ananta Sesa. He shone brilliantly with the radiance emanating from the gems on his thousands of hoods and reflecting from twice as many fearsome eyes. He resembled Mount Kailasa and his necks and tongues were dark blue" Srimad Bhagavatam 10.89.53.



'Shashamane' and 'sesamani' is undoubtedly tenuous yet its reasonable based upon Ethiopias past, its relationship with India and the surrounding regions which are abound with Sanskrit names such as 'Kuyera' which is hardly different from 'Kuvera' the god of wealth who is also known as the lord of the nagas and upon whose lap sits a mongoose symbolic of one who conquers the nagas.

We also have the regions of Jara, Dosha, Lagu, Guna, Ketu, Asada, Busa, Kula, Adaba, Tulama, Sedika, Durami, Shankula, all regions which surround Shashamane and all to be found within a Sanskrit dictionary and we also find that Shashamane is also surrounded by the Rift Valley lakes and of the major lakes we find that many have names which are related to Sanskrit.

'Abijatta' is a lake which is home to 144 species of water bird as well as the great white pelican and countless flamingos and in Sanskrit the word 'Abhijata' bears the meaning of that which is 'noble' that which is 'handsome' that which is 'wise' an appropriate name for such a beautiful lake.

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Monday, 08 October 2018 17:48 - Last Updated Monday, 07 March 2022 21:09

