

"THE LANGUAGE THAT ADAM SPOKE: IGBO LANGUAGE IN THE ETYMOLOGY OF WORLD LANGUAGES"

(CHAPTER 25 OF *THEY LIVED BEFORE ADAM: PREHISTORIC ORIGINS OF THE IGBO – THE NEVER-BEEN-RULED*, BY CATHERINE ACHOLONU-OLUMBA, DIRECTOR, CATHERINE ACHOLONU RESEARCH CENTER, ABUJA, NIGERIA, www.carcafriculture.org; ikomgram@yahoo.com).

SUMMARY:

They Lived Before Adam is Book Two in our *Adam Series*. It is a 536-page book detailing some of the findings of our 20 years of research into the contributions of ancient (indeed pre-historic Africans) in world civilizations. We encourage our readers to actually read the books so as to see the images we have amassed in support of our argument and to fully follow our line of discoveries and argument in each case. The monoliths which we site in this work are inscribed stones located in the local villages and forests in a place called Ikom in Cross River State, Nigeria. They number over 350 and have been the subject of international research as to who was responsible for their stone inscriptions and when. But until the Catherine Acholonu Research Center went into them, no one had had a clue what they were about. It was thanks to the work of the Center's Director that it was discovered that the inscriptions were linguistic. The following write-up is taken verbatim from chapter 25 of Acholonu's book *They Lived Before Adam*.

As we have already noted, *Shishe* is the name of the monolith (plate 18) reputed in Ikom Oral Tradition to be the first mother of mankind, Eve. This monolith is situated in Emafiabe village, Ikom, and she is the queen of the monoliths. Ikom local tradition says that she was the one who inaugurated the Ekpe cult as well as the culture of writing. This is in sync with the information provided on the Igbo Ukwu Garamma artifact (plate 1). Also as we noted earlier, her name, *Shishe* is, by an uncanny coincidence, also the name which Adam called Eve at the moment of her 'creation', as reported in Hebrew Genesis! In other words, Adam was taken from among the ancient Nigerian Nagas, for he spoke their ancient Nigerian language! In Adam's Genesis language Ish/Shi/Eesh means god-man (or Naga). (Its equivalent in Igbo language is *Eshi*.) And Shi-Sha means woman. We now know that Igbo veneration of the python (Eke) and the deep rooted presence of the serpent motif in Igbo Mbari and water cults go all the way back to the Nagas of Mu (Mmuo) and their Serpentine Goddess of Wisdom, the primal Mother Deity. The *Shishe* monolith and the *Nakaal* monolith together provide water-tight proof that the monoliths were ancient archives of the Nagas; that the Nagas were actually the founders of the lost, pre-historic civilizations of the African continent and the Black race, and that the meanings of African symbols and Pre-historic rock art must be sought in other Naga civilizations worldwide which were offshoots of the African/Atlantean civilization destroyed by nuclear wars and by the Deluge. Other Naga symbols found in the Ekpe cult of Cross River region of Nigeria include the "two hills symbol" which is a reference to the serpent as a "twin-deity" depicting "two cosmic mountains" (Pinkham, p. 106). All these Naga symbols celebrated in Nigerian Art show that the ancient ancestors of Nigerian peoples, not the least of which

were the Igbo and their Kwa brethren, were descended from the *Nagas/Nehusi/Eshi* forest dwarfs: the god-men of ancient African mythologies.

The Igbo god-man titles *Chi/Ichi* and/or *Eshi* are linked with Yoruba *Orisha* and Hindu *Chrish-na*, Chinese *Chi*, *I-Ching*, Greek / Christian Christ and Sumerian *Enshi*. All these words are adaptations of the word *Ish (Eesh)* for man and *Ish-Sha (Eesha)* for woman as spoken by Adam; obviously adapted by him who bears an Igbo name *Ada m* (or by translators) from the original Igbo words *Eshi*, Seed of the Goddess and *Chi*, Holy Spirit/Son of God.

Merritt Ruhlen states in *The Origin of Language*, that similarities in form and meaning between words from different languages can only be accounted for through "convergence, borrowing and common origin." (p. 11-12) There is enough evidence preserved in various surviving languages of the globe to indicate that the earliest global colonialists actually spoke the Igbo language! Through them were sown in the world, the first seeds of the belief in one God and of the god-man and god-woman, the sons and daughters of the Deity, what the Igbo call *mmadu chukwu* (God-man) and or *nwa-anyanwu* (Son of the Sun), which metamorphosed through the Igbo etymon *Chi* to Greek Christ. In China the *Chi* theology gave rise to the *I Ching* and in Hindu Cush, this same phenomenon is upheld in the personality of the god-man Krishna, the black deity also known by the name of Ham's fourth son 'Canaan'! The Pre-historic root of Christianity was sown among the Igbo several millennia before the birth of Christ, with *ichi* representing the cross and the rays of the sun, and *Oji* (kola-nut) representing the Eucharist. The hallmarks of this culture were Democracy or Self-government, (Kinglessness); Divine Justice (*Ogu* or what the Egyptians call *Maat*); Freedom of Thought and Expression and the Divinity of the Human Genius were the philosophies that separated this race of "faultless" men and women from the rest of the world, and were later to spread to Europe and Asia via Greece, Crete, the British Isles, the Levant, India, China and to the Canaanite inhabitants of Palestine especially Phoenicians, the world's great seafarers who frequented the ancient West African homeland of Panchea not only for articles of trade but especially for the hidden mysteries taught by the sons of God. (Panchea and Phoenicia sound like *Ife Nshi /Ife-ani-nshi* - 'Ife the Land of the *Nshi*'). This would make them natives of Old Ife and suggest that their founder's name written in Greek as Phoenix, might well be a cognate of Ife *ani nshi* in Igbo or Old Idu language. Phoenicians, as we have already noted from Greek sources were descendants of a son of Canaan called Phoenix (see Black Athena 1). We think they were West African Ambassadors of the Nagas through whom sacred knowledge was disseminated in the ancient world. The Phoenicians and a number of their cousins the Carians, Danaans and Achaians who plied the world's seas were instrumental to the spread of West African civilization, knowledge, cosmology and goods. To the rest of the world they came to be known as Peoples of the Sea.

The fact that it was Phoenicians and their African brethren who taught the Greeks writing has been reported by many historians. The Phoenicians knew about many ancient secrets of the Nigerian Pancheans and tapped frequently from it while keeping the world guessing as to the source of their knowledge. In fact researchers have already discovered that the Phoenicians intentionally led the world astray as to the true location of the Pillars of Heracles. While they let the world believe that the famous pillars lay near the Western coast of North Africa, their secret records contained undeniable information that the Pillars lay in a horizon coast-land where the sun is overhead and the oil palm tree is the most

common vegetation (plate 33): Equatorial West Africa! As we have already illustrated, symbols on Phoenician coins newly being reinterpreted in this regard indicate that the pillars are actually of the same shape and appearance as the monoliths of Ikom, whose location falls within the geographical landmarks exhibited on the coins (see plate 33). This means that the actual Pillars of Heracles, the secret pre-historic landmarks denoting the hidden location of the Garden of Eden or Paradise, were the standing stones of Ikom! The discovery of the name of Eve, among the ancient inscriptions on the monoliths is another proof of the monoliths link to the Paradise saga. Eve was the *Shesha Naga*, the embodiment of the Primal Serpent. In fact *The Nag Hammadi* reveals that when she first appeared to Adam as the First Sophia, the spirit of the Eternal Mother, she first took the appearance of a tree. After that she then took two more forms: the woman of flesh and the serpent on the tree. In the serpent state, she taught Adam the Wisdom of the Mother:

Then the female spiritual presence came in the shape of the serpent, the instructor. The serpent taught Adam ... and said, 'You will not surely die [from eating of the tree of knowledge], for he said this to you out of jealousy. Rather your eyes will open and you will be like the gods, knowing good and evil.' And the female instructor was taken away from the serpent and she abandoned it as something of the earth (p. 193).

Thus African fascination with the Mother Goddess whose child and alter ego is the serpent, goes all the way back to Eve, the first being embodied on earth as a serpent: the serpent of knowledge and Wisdom, the human representative of the Primal Serpent, the *Shesha Naga*. This was the being represented on the Phoenician coins (plates 33) that mark the actual location of Eden; and through her Ikom name (*Shishe*), Eden is linked to Nigeria.

We have proof that a people who spoke the Igbo language had maintained very early cultural contacts with the original inhabitants of the five continents of the globe, due to the presence of residual cultural and linguistic elements that we have clearly identified as Igbo. Incidentally most Igbo words that have been adapted into these far-flung languages are usually from the Orlu/Okigwe dialectal area. In the British Isles where the god Eri is known as Erin and where the Duru (Igbo/Akkadian word for 'Lord') - titled dwarfs established the magic cult of Druids, words such as English - man (Igbo - *mmanu*), choir (*ukwe*), say (*saa*), go (*gaa*) me (*mi*), animal (*anumanu*), prayer (*ekpere*), look (*lekene*), draw (*doro*), chair (*oche*), land (*ala, alandi*), long (*ogologo*), fair (*mfe*), marine (*mmiri*), six (*isii*), fly (*felie*), rot (*retoo*), cock (*okuko*), cut (*kutuo*), nine (*ite-nani*), create (*kere*), cup (*iko*), eye (*anya*) reveal pre-historic borrowing from a people who spoke the Igbo language, probably reaching into Neolithic times. English 'man' and 'animal' reflect development from Igbo words of the same sound and meaning: *mmanu* and *anumanu*. The English word 'animal' grew via Old Latin and Old French from the word *anima* 'bestial aspect of man', just as its Igbo equivalent *anumanu* grew out of *anu-mmanu* 'bestial aspect of man'. The etymology of the English word 'man' goes all the way back through Old High German *man* (modern German *mann*), Old Norse *manns*, Gothic *manna*, Hindi-Sanskrit *manu* to Igbo (Orlu/Okigwe dialect) *mmanu*. Sanskrit is reputed to be the oldest language, but we have cause to think that it was not older than an African Mother language that was most likely Igbo in its lexicon and morphology. This would tend to suggest that the Igbo definition of 'man' as *mmanu* is in line with the Sanskrit definition of *Manu* as a single individual who represents the Group-Mind of the Human race, or a group of human beings

that act and think as one body and one mind - which is exactly what Obatala/Ela was to the original Black race of god-men (*Eshi*). Again, it is important to mention here that the Pre-Adamic race of humans were referred to in esoteric records as "the I AM race". I AM is the English translation of the Sanskrit intonation of Divine Beingness known by the sound OM or AUM. These are actually Igbo (Orlu/Okigwe dialect) words, where *om* means 'IT IS I', while *aum* (*awum/owum*) means I AM/I AM THAT! In Hindu mystical tradition, it is said that OM/AUM was the primal word uttered by the Supreme Being which brought about the creation of space and time and everything in existence. Here again, we find Igbo language being the language of creation itself and of the creator. Do we need further proof that the Igbo are bearers and preservers of the pristine, divine bloodline that binds mankind to the Supreme Being; that the Igbo are the lost I AM Race of Mu (the Aum Mu), for Aum Mu actually means in Igbo 'I AM MYSELF' (or as Christians would say 'I AM THAT I AM') while the variation Aum Muo means 'I am Spirit'/'I am God'!

Available evidence from Asia strongly suggests that a black race of little people with the exact same cultural, domestic and religious practices as the Kwa of West Africa actually populated Southern India and Burma in Prehistoric times, because of still existing similarities in the village lives of these peoples such as architecture, clothing, cuisine, etc. The Japanese language shares the same lexical structure with Igbo language to the point where the two languages have similar words and names, though often with different meanings, a phenomenon deserving of study. In the case of Chinese, evidence suggests that their earliest ancestors spoke Igbo language or an early form of it, because countless Igbo words have survived in the Chinese language vocabulary. If we go by what was quoted earlier about an African Black race of Mesopotamia Chaldeans and Akkadians having founded the Chinese civilization in the 3rd millennium B. C., then the presence of numerous Igbo 'basic words' in Chinese language would be a clear confirmation of our earlier expressed position that Mesopotamians and Babylonians were Black Africans, and more importantly that they were of Kwa origin and Igbo-speaking. In Chinese and in Igbo: *suo* means 'to shrink', 'to say/to pronounce'; in Chinese and in Igbo *ti* means 'to put forward'; Chinese/Igbo: *wa* 'to dig/excavate'; Chinese/Igbo: *tuo* 'to cast off'; Chinese/Igbo: *mo* 'to sharpen' (knife); Chinese/Igbo: *li* 'to stand'; Chinese/Igbo: *jie* 'to take hold of'; Chinese: *zhi* 'to point at/to show', Igbo: *zi* 'to point at/to show'. Other equally obvious lexical similarities between the two languages are: Chinese *fei*, Igbo *fe* 'to fly'; Chinese: *mai* 'to bury', Igbo: *mai* 'to bury' (Orlu/Okigwe dialect); Chinese: *ni* 'clay/mud', Igbo: *ani* 'earth'; Chinese: *manyi* 'be pleased/satisfied', Igbo: *masi* 'pleasing'. There are countless other examples of similarities in sound and meaning between the two languages indicating without doubt that there was an Igbo presence in China at the formative stages of the Chinese language, or simply that Igbo speakers birthed the Chinese language and culture. The class of Igbo words found in Chinese lexicon may also reveal the period of the contact to have been within the metal age period due to the presence of the etymon *mo/muo* 'to sharpen (knife)'. Proof of Igbo cultural origins of the *I-Ching*, the center-point of the Chinese Cabbala (or Book of Changes), do exist among the Igbo Ukwu artifacts and has been amply illustrated in The Gram Code where we showed that an ancient Igbo model of the *I-Ching* (plate 58a) was the likely inspiration of Phillip Emeagwali's model for the Hyper Ball (plate 58b) and the Internet. Emeagwali is an Igbo-American scientist described as one of the fastest thinkers on the planet and as the Father of the Internet. See The Gram Code; see also Catherine Acholonu: "Africa in the 21st Century: Finding New Frontiers of Knowledge through Traditional Artifacts"

Keynote Address to the 16th Conference of the Archaeological Association of Nigeria (Jos, 2002), published in L. D. Walu ed., *Nigerian Traditional Crafts for Self Reliance*, 2004. In our later book (*The Lost Testament of the Ancestors of Adam*), we demonstrated that the Igbo Ukwu artefact under reference is what Theoretical Physicists Stephen Hawking and Michi Kaku call a *Torus of Hyper-doughnut*.

From Anatolia (Turkey), we have the title of a book: *Bahariye* 'Concerning the Sea', authored around the year 1500 A.D. by the Turkish Admiral and renowned cartographer, Piri Reis in his native Anatolian language. This Anatolian expression *bahariye* 'concerning the Sea' has in-fact an Igbo cognate or original - '*Banyere iyi*' 'concerning the sea', indicating once again that Igbo ancient presence must be sought in those areas. An Anatolian speaking people called the Carians have many shared cultural characteristics with the Igbo. They may have been the carriers of Igbo words into the Anatolian linguistic environment. In Bosnian native language (Eastern Europe) a word like *kame* (stone) is obviously derived from Igbo word of same meaning and sound *nkume* 'stone'. Bosnian is related to Croatian and both are within the range of Anatolian and Turkish which is also the territory of the Carians. An obvious Canaanite and likely Hittite (Ihittite) connection with Igbo language may account for Igbo words in the Caucasus and Anatolia. We have already raised the issue of Igbo relationship with Indo-European, the mother language of Eastern and Western Europe through cognates of the Igbo word *amosu* (mouse) found in most Indo-European languages.

The Canaanite language (mother of Akkadian, Sumerian and Hebrew in that order) roots of west Asian and east Asian Neolithic languages obviously account for what Martin Bernal calls the "genetic relationship between Afro-Asiatic and Indo-European" the two proto languages of Africa, Europe and Asia. (Black Athena, p. 55) The undeniable presence of Igbo etymons in the formative and most basic words from the European and Asian environment is further proof of Canaanite/Kushite genetic links with the Igbo (Kwa) linguistic and cultural environment. It can be thus argued on the basis of available evidence that Canaanite belongs to the Kwa family of languages and that the modern day Igbo speakers and the rest of the Kwa have a Hamitic linguistic heritage proving that the Hamitic migration hypothesis is based on fact, while its Caucasian colouring was not.

The question however remains, who birthed the other, Palestinian Canaanites or West African Kwa? To answer this question is to ask, what language did Adam speak? For one thing we know that his name fits well into Igbo language lexicon; then, the only vernacular he was said to have spoken, which was adopted into Hebrew language, was *Eesh* for 'man', *Esh-sha* 'woman/First Mother of Humanity', which are cognates of the Igbo word, *Eshi* 'God-man', 'Seed of the Goddess'. In fact Igbo *Eshi* is pronounced *Eeshi*! Therefore the linguistic link between the Kwa/Niger Congo (to which the Ikom language belongs along with the Kwa) and the Canaanite, which we demonstrate here, predates the birth of Canaan and can be traced rather to Adam, through his grand-son Enosh whose Sumerian/Akkadian name *Enshi* 'Master of Humanity' is drawn from En 'Master' (as in Igbo enu 'lofty') and Shi 'human'. Whose language could Adam have spoken if not the language of his native Archeulians from among whom he was said to have been abducted by the Nephilim. Those Archeulians, as we have demonstrated here were Igbo: Okigwe/Orlu (i.e. Ugwu-ele) Igbo to be precise!

Canaanite linguistic elements with obvious Niger-Congo/Igbo roots abound such as the presence of labiovelars like *kw* (in the pronunciation of *q*) and *gw* in the earliest forms of the Canaanite language, in Proto-Indo-European and in languages within the Canaanite range of influence such as Greek and West Semitic. Today few languages in the world still use the labiovelar *gw* and Igbo is one of them. Similarities in sound and meaning abound between Igbo and Canaanite oriented languages of Europe and the Levant: Greek *kosm* (cosmos) from Canaanite *qsm* (to distribute or arrange), Igbo *kwasama* (to distribute, arrange in an outward direction); Canaanite *shn* (hate), Igbo *ashi* (hate); Semitic m-h-r (be in front), Igbo *mahara* (go in front of); the name of the Greek God 'Apollo' is derived from Canaanite-Phoenician *Hpr* (where *h* was usually transcribed as *o*) coincides with Igbo *Opara* (First Son, of God?). Apollo as *Hpr* was titled *Harma-chis* 'Horus of the rising Sun', showing that in Igbo and in Greek *chi* was identified with the sun and with deity. Apollo was *Didymos* or a twin (Igbo word *Ejima* 'twin' sounds close enough).

The definite demonstrative pronoun *ha* (Hebrew), *ho* (Greek), *se/he* Indo-European, has an equivalent in Igbo *a/ahu* (as in *onye a / onye ahu*); Ethiopic and West Semitic *gwe / gway* (wide valley) coincide with Igbo *ngwo* (wide valley) and *gwuo* (to excavate, to make a ditch); with time Canaanite *gw* broke down to *g*. Canaanite *Gweye* became *geye* (Gaia in Greek: the name of the watery planet said to have been cleaved into two by collision with another planet (Nibiru the home-planet of the Nephilim), one half forming the Asteroid Belt and the other half having been covered with water formed the planet we now know as 'earth') coincides with Igbo word *Ngwo-lyi* (deep ravine of water). Here, again we find evidence that the origins of Igbo language go back to some one or some people who were witnesses to the creation of planet earth. One is drawn to conclude that Igbo language as we know it had not only witnessed the creation of planet earth, but more than that, it lived through the submersions of the semi-mythical continents of Mu and Atlantis and is still alive today in South-Eastern Nigeria. The Sumerian name for planet earth is *Ki*. Sitchen says that this etymon is an onomatopoeic expression of the cleaving asunder of planet earth, an event that took place several million years ago, long before man (Adam) was even created, and that it has survived in modern languages in such etymons as create, cleave, cut. In fact the primal *Ki* etymon of the earth's creation has survived in Igbo language to such a shocking extent that one is induced to ask, 'Did the Gods themselves speak Igbo?' Igbo *Kie*: to cleave asunder, to create, to divide, to separate one part from another is derived from the same primal event that gave rise to the Sumerian name for earth as a cleaved planet - *Ki*. Evidence that the gods themselves cultivated the Igbo people was that one style of *ichi* has been found to bear the imprint of the Egyptian god, Thoth. This style of *ichi* borne by the generality of Igbo *ozo* title holders is a combination of Naga Serpent symbols of the Goddess (sun and moon) and Thoth's Winged Disk. The combination of Serpent and Wings, implies Winged Serpent - the symbol of Mayan god Quetzalcoatl, who is himself suspected, wrongly or rightly, to be the hidden face Thoth. Quetzalcoatl, the Christ is billed to return in the year 2012 by Maya calendar calculations! The question then arises, is Thoth - the wisest of all the gods of the ancient world, marking the Igbo 'race' as the Christs of the human race? Is he saying that when the Christ returns, he shall do so among the Igbo?

Igbo Origin of the Hebrew Name of God and of the Root Words of the Hebrew Cabbalah:

Igbo generic word *iyi* 'water', 'river' or 'sea' (the Sea Goddess) appears to have been the foundational etymon of the Canaanite religion and to have given birth not only to the names of the major rivers in Palestine, but to the names of God in the Canaanite, Judaic and Cretan/Greek religions. We must bear in mind that the Canaanites lived in Palestine millennia before Abraham arrived. Also the counterpart of the Igbo sea goddess, the earth-goddess Ala appears to have lent her name to the oldest gods of the land of Palestine, a name that may have survived in such later-generation deity-names like El and Allah originating in the Levant. The Igbo word for 'river' is *iyi*. The Hebrew letters for this sound are j- and y-. Of the six main rivers in Palestine, four: Jordan River, *Yarkon* River, *Yarmuk* River and *Jabbok* River bear prefixes rooted in the etymon *yi* or *iyi*. The name of the River Jordan, which flows from the Dead Sea rift, reputed to be the lowest point below sea level on earth, at a depth of minus 3280 feet, seem to be an Igbo expression *iyi Odu ani* meaning 'the river at the earth's bottom'. Litani River rising from Mount Hermon, Palestine's highest peaks (9232 ft above sea level) seems to have taken its name from the Igbo expression *Nlite-Ani* which means 'from the earth's high peaks'. Coincidences? That would be one too many! *Yarmuk* River and *Jabbok* River would thus translate as *iyi ama okwu* 'the sea knows no disputes' and *iyi abu okwu* 'the river causes no disputes', not only because Hebrew/Canaanite k is pronounced *kw* but more so because the *qu* etymon in Hebrew has the double meaning - 'speech' and 'quarrel'. These two later names seem to reflect long years of strife in Palestine, during which opposing camps must have shared the same water sources, conflicts which are still prevalent in Palestine to this day! The Igbo linguistic roots of these names also indicate the antiquity of Igbo/Canaanite presence in Palestine since it is usually the autochthonous inhabitants who name the rivers.

The Nag Hammadi definition of God is in two phases: the invisible, unknowable, unutterable One who is neither male nor female, and about which nothing is known nor can be said, beheld himself in and revealed itself/Himself only to "the light surrounding Him, which is the spring of living water that provides all the realms... his image ... the Spring of the Spirit ... (and he) became enamored to (this) luminous water, for his image is in the luminous water surrounding him" (p. 110, *The Secret Book of John*). This thought, this image became a reality and shone forth from the unknowable one to become the "First power who preceded everything ... the Mother-Father, the First Human, the Holy Spirit, the Triple Power (Trinity), the androgynous One with three names (*n n n nne* [Mother], *nna* [Father], *nwa* [Child]). This second Phase-Divinity is the only Knowable God, the God that has revealed itself to humanity. *Nag Hammadi* calls this aspect of God, "She the Mother-Father", and as we have seen, her nature is luminous water, spring of living water, flowing water. Though current Igbo culture recognizes flowing waters as deities, the aspect of water as the Great Invisible Spirit of God (Chukwu) appears to have been lost in antiquity, though evidence that this belief once existed can be gleaned from Canaanite names for rivers and for God, most of which are rooted in the Igbo etymon *iyi* as in *El-yon* (Most High God), Igbo *Elu-iyi* (High Waters); Greek Yahweh, Hebrew/Canaanite *leue*, (The Self Existent), Igbo *Iyi-Owe/Iyi Onwe* (The Self Existent Waters); *Ein Sof* or *Ein Sofar* (from Hebrew Cabbala: 'The Concealed Fountain/Spring'), Igbo *Iyi Nso Ofor* (the Concealed, Forbidden Fountain of Power); Hebrew *Yi-sh-[ra-el]* (Israel), Igbo *Iyi-eshi*; Greek 'Messiah' from Canaanite *Mashiah*, Igbo *Mma Eshi Iyi* (the Glorious Son of

the Sun, Luminous Living Water); Cabbala *Yihudim* ('unifications of the names of God'), Igbo *Iyi aha dum* (The Waters possessing all names).

The Ten *Sephiroth* of the Cabbala are parallels to the ten mystical powers of the Eze Nri. We might also add here that Israel was the title of Jacob, and Jacob (Hebrew *Jakwub*, whom the Bible also calls 'the deceiver') was the one who came into the world clutching his brother's leg in the rush to outwit his brother Esau (*Eshi awaa*, 'a god-man has arrived!'). Igbo equivalent of *Ja-kwu-b* would thus be *Oji-Ukwu-abia* 'He who Came clutching the Foot' or 'He Who Arrived holding the Leg'! Abraham was called *Ab-Ra-m*, which means 'My Father, Ra', but his God/Ra/Yahweh/Marduk changed it to *Ab-Ra-Ham*, which means 'Ham, My Father, Ra'. This name says more than a lot. It reveals, on the one hand, that the 'Ra' title was Ham's and on the other hand, that HAM'S NAME ALONE CAN CONFER DIVINE LEGITIMACY UPON A MAN AND A GOD! These were early signs that the God of Abraham was intent on using Abraham to upstage the children of Ham from their divine inheritance as the Chosen Sons of the True God. Ra, on the other hand, had decided to adopt the title and identity of the Supreme Being in the affairs of men - a spiritual coup the grace that installed monotheism on earth and earned the Nephilim god Ra a fake identity as the One True God. The coup was begun by Abraham and cemented by Jacob his grandson, who took the title *Yi-ish-ra-el* thus arrogating to himself all the Kwa titles of the god-man: *Iyi-Eshi-(Ra)-Ela*! The Abraham/Marduk connection is the reason that Abraham and his lineage are inexorably linked with Egypt.

Oriental scholar Zecharia Sitchin has given a detailed analysis of the step by step procedures employed by Marduk to transform himself into the sole God and ruler of the whole world after his one thousand year exile in two publications titled *The Twelfth Planet* (1978) and *When Time Began* (2007). That process also involved sacking Ham from his place as the First Son, through Seth and Eve (*Shesha Naga*), of the only true God there is, the God of the Eternal Day, as well as sacking the Goddess of the *Eshi/Archeulians* to create a 'male' God-himself. To make the take-over complete, Marduk planned his coup to coincide with the onset of the zodiacal constellation of the Ram/Capricorn, and was thus able to assume the title of the Ram god which he later bequeathed to his son Osiris (Sitchin, *When Time Began*, p. 318-350). Most importantly, Marduk cast his apostles in the Hamitic mould of god-men by making them take the title *ESHI* which according to the mystical culture of the Sumerians (the Black Headed People or Negroes) meant 'Righteous/Perfect'! This development which was recorded by Sitchin in *The Cosmic Code* (Book Six of *The Earth Chronicles*), brought about the insertion of variations of the etymon *Eshi* in the names of Holy places and kings e.g. Assyria, Jeru-Shalem, Sharrukin, Ashurbanipal, *Asar* (Osiris), Horus (*Orisha*), Esau (*Eshi-awaa*), Shamash (*Eshi-ama-Eshi*). Egyptian Pharaohs also donned the *Eshi* title; an example was Pharaoh Isesi (Igbo: *Isi-Eshi* 'Leader of the Eshi'). Edgar Cayce's readings confirmed the observation of English Egyptologist Mrs. Meguid who lives at Abydos, that many of the inner shrines between the Great Pyramid and the Sphinx bore the title "*Issi*" (p. 152), an obvious indication that ancient Egyptian shrine attendants were the *Eshi* Holy men of Igbo land. This explains why later generation Pharaohs of Egypt sought to obtain pygmies from West Africa to sanctify themselves and their land through the holy "dance of the gods". From the meanings of certain Hebrew words and letters, it is very clear that they were derived from Igbo originals, e.g. Shalem, the City of Melchizedek - (Hebrew meaning: 'Perfect Place/Righteous Land'), Igbo equivalent *Eshi Ali m* (meaning

'My Righteous Land'); *Yeru-Shalem* (Jerusalem) Hebrew meaning: 'Founded by Shalem', Igbo equivalent: *Yiri Eshi Ali-m*: 'Founded my Righteous Land' (for Igbo word *Iyi* also means 'to lay the foundation of', as in *Iyi aja* 'to pile up sand to support a structure', and *Ali* is another variation of *Ala* 'land').

Basic words of the Hebrew Cabbala equally reflect Igbo roots: *Sephirot*, the principal word of the Cabbala, which literally means 'expressions of God', from Hebrew *saper* (to tell, to declare or express God), has a counterpart in Igbo *sapu ire* (loosen the tongue/speak forth, declare); Hebrew vernacular word *Qabbala* means 'tradition', Igbo equivalent *Kwu-ba ala* means 'restore tradition'; *Tipheret* means 'Beauty', 'Adornment', Igbo *tie-eke* means 'dress up', 'adorn'; *Chokmah* 'Wisdom of God' is a cognate of Igbo *chi-oka-ma(ra)* 'the All Wise God'; *Shekinah* 'God's Presence' in Nature, is a cognate of Igbo *Eshikano* ('the Goddess is Ever Present'). The Cabbala says that Adam's Fall was a breaking/smashing to pieces of the unity of the Godhead and that the process of restoration, "repair", "fixing" or binding together of Adam's scattered soul, to restore the original unity of the universe, is called *Tikkun*. (E. Prophet, *Kabbala*, *Ibid.*, p. 152-153) Igbo equivalent of *Tikkun* is *tiko-onu*, which means 'unite', 'bind together', 'join together'. The universal importance of this philosophy is expressed in the symbolism of the Igbo Eucharist - the ritual associated with *Iwa Oji* - the breaking and communion sharing of the kola nut (the Christian Eucharist involves the breaking and sharing of bread as communion), a seed whose individual lobes always stick together. Whenever the kola is broken and shared in Igbo land, the ritual is done with the highest reverence and equanimity; with incantations intoning the spirit of unity, one Life, one Love, one God - one God-race. *Oji* is the embodiment, not just the symbol, but the spirit of Life and Love, which is God. It is also said that one who eats the *oji* with sin or evil in his/her heart, eats a curse and brings the judgement of the earth goddess upon himself. Accordingly those who bring division, cause others pain or use the *oji* ritual to institutionalize a lie bring a curse upon themselves. The Igbo say that 'a maize plant can never grow higher than the person that planted it. Is it not then a lie to insist upon treating women/mothers as an inferior gender group who are not fit to participate in the communion ritual of the kolanut.

The Igbo ritual of Breaking of *Oji* is infinitely older than the Breaking of Bread of the Hindu which in itself is much more ancient than that of the Hebrew, for whereas the one was begun in those earliest periods of human development, while mankind roamed in the wilds, hunting and gathering his food from the largesse of mother nature, even before the dawn of agriculture, the other could only have been introduced when mankind had learned to grow grains, cook and bake. The kola nut ritual is the remembrance of the Eternal Union of the Eternal Day when the Igbo lived in the Eternal Light of the Great Invisible Mother/Father. Yet ironically, women were and are still being excluded from the kola nut ritual by later-day and modern day Igbo men, even though the Earth Goddess whose spirit and presence, the kola nut represents, remains the highest, most powerful and most dreaded Igbo deity, as was clearly demonstrated in Achebe's *Things Fall Apart* (Chinua Achebe: *Things Fall Apart*, p. 8-9, 21-22, etc). Chinua Achebe insists in his novel, and elsewhere, that Mother is Supreme, and that the downfall of Okonkwo as a hero, is his disregard for the women in his life, for in *Things Fall Apart*, *Agbala* is both the name of the dreaded Goddess who destroyed Okonkwo and the generic name for females as a gender group. Thus Achebe's hidden but brazen message to the Igbo and to the world at large, is that to denigrate the woman is to invite the dreaded Nemesis of the Earth Goddess and her emissaries.

Being that the only god known to the Igbo is the Great Mother Goddess, one can conclude without fear of contradiction that the reason why 'things have fallen apart' among the Igbo is their alienation of their women-folk, for women are living embodiments of the Mother Deity, the very same one who destroyed Okonkwo of Achebe's *Things Fall Apart* for breaking her natural order. The second reason is that a people who do not know themselves cannot know where they are meant to be going. For such a people, every movement no matter how well planned or how efficient the vehicle, is a movement in the wrong direction. For such a people, even a great religion like Christianity cannot take them anywhere. How can they know whether the place where they are struggling to get to, is where they really want to be? Jesus said, "In my Father's house there are many mansions. I go to prepare a place for you." Jesus' heaven is a real place. A king who finds himself spending his 'eternal heaven' among hand-clappers and worshipers of fellow kings, would have spent his 'heaven' in utter misery no matter how glorious the environment within the particular 'mansion' in which he finds himself. This eternal clapping of hands and music-making promised by interpreters of the message of Jesus, can be boring if we have to tell ourselves the truth. Let's face it, no one has ever been there and come back, so everything they tell us about heaven can only be summed up as lies because it is also said that "Eyes have never seen, nor ear heard, what God has prepared for those who love him." God must have a sense of humour or heaven would be hell if everybody is uptight there. This little digression is meant to induce us Igbo Christians to ask ourselves questions. If you allow yourself to be preached to by someone who is supposed to be baptized by you, at least let the facts be clear between you two. Don't settle for less when you can have the whole loaf.

We have listed only a few of the numerous examples of Igbo words that spread into the Afro-Asiatic and Indo-European language environment. Martin Bernal establishes the period of borrowing as early as the Neolithic (9,000- 6,000 B. C.) and early Bronze Age (5,000 B. C.), perhaps even earlier (Bernal, *Introduction to Black Athena*, Vol. 1). It is interesting to note that both the Bronze Age and the Iron Age that follows it spread to Europe and the rest of Asia through the Middle East, the land of Canaan. Sub-Saharan Africa was technically isolated from the rest of the world, yet developed its own Metal Age at an indeterminate period in human history. The dug-out canoe unearthed in Yobe State, Nigeria by German archaeologists from the university of Frankfurt, dated 8,000 B. C. - 10,000 years old - points to the use of metal implements in the early Neolithic period in Sub-Saharan Africa, and supports our thesis that the Canaan metallurgists were Black Africans and that metal-working was a Black African first! The Yobe boat could not have been the only such boat at the time it was made. Its existence within the time range of 8,000 B.C. suggests that its construction must have occurred much earlier still. Yet Western archaeologists would like the world to believe that earliest Egyptian boats so far discovered (dated ca. 2,000 B. C.) are the world's oldest boats! The Book of Enoch (Prophet, *Forgotten Mysteries of Enoch*, Ibid., p. 427) records that Ham built the first post- Deluge city almost immediately after the Deluge and that this feat led to sibling rivalry. This confirms Ham and his nuclear family as the master technologists of the human family in the Pre- and Post-Deluge world. Millennia after, Ham's grandson, Nimrud - son of Kush - established and became the first king to rule the kingdoms of Sumer (Assyria), setting up the great cities of Babylon, Erech, Akkad and Nineveh among others which became the cradles of human civilization. (Genesis, 10).

Where Ham's post Deluge city was situated is yet to be ascertained, but considering that it was Ham's son, Kush who established Hindu Cush (India) which took its name after him (see The Gram Code) and the latter's son Nimrud who established and ruled Sumer (Assyria) while the latter's junior brothers Canaan and Mizraim were the founders of the cities of the Middle East including Egypt (Genesis, 10), one can only conclude that Ham's Post-Deluge city must have been situated close to Mount Ararat, the place where Noah's family found themselves marooned and rendered homeless by the Flood waters, and that the Hamites were thus the Post-Deluge rulers of the world. Mount Ararat is located in the region of Anatolia (modern Turkey), bordered by Assyria (ancient Sumer) or Mesopotamia, (Iraq), and Armenia. This is the same region where Nimrud's cities are located, showing that generations of Ham's children reigned supreme in West and Central Asia and that it is to them that the world owes the birth and 'cradle of civilization'. The Anatolian word *baheriye* 'concerning the sea' which we have linked with the Igbo equivalent expression *banyeriyi* 'concerning the sea' is a tell-tale sign that Igbo was spoken by the earliest inhabitants of the region and this calls for research that will undertake an Afro-centric re-interpretation of archaeological finds of the ivory (termed Nimrud ivories) and bronze artefacts belonging to the early inhabitants of the region, most of them with African features. ("Mesopotamian Art and Architecture" Microsoft Encarta, 2008) A Microsoft Encarta entry on Sumer explains that archaeological excavations from Proto-Neolithic non-Semitic inhabitants of the area (9,000 B.C.) revealed rounded mud huts with human skulls within their foundations. This being the immediate Post Deluge period must have been the work of Ham himself. The ancient Igbo built rounded mud huts and buried their elders and titled men within their houses. Neolithic pottery of Mesopotamia (7,000 B. C.) was graced with "figurative and abstract designs" as was the case with Igbo Uri/Uli pottery.

In The Gram Code we dwelt extensively on the linguistic relationship between the Igbo cultural environment and the Akkadian Mesopotamian/Sumerian cultural environment. We cited words that have the same sound and meaning in both languages. As we said at the beginning of this chapter, there is enough evidence preserved in various surviving languages of the globe to indicate that the earliest global colonialists actually spoke the Igbo language. The Akkadians were within the cultural and genetic bloodline of these eldest global colonialists. Akkadian language still holds traces of Igbo language in such words as *Duru* which is a title of great men in both languages; *Pal/Opala* which means 'First Son' in Akkadian and in Igbo respectively; *Urash* (Akkadian name of a deity, *Urash* (Igbo name of a river deity); *ummia* (Akkadian: 'Specialist', 'Scholar'), *Omayya* (Igbo: 'knowledgeable'); *Manu* (Akkadian: 'First Man', *Mmanu* (Igbo: 'Man'); *Shi* (Akkadian, 'Breath of Life') *ishi*, (Igbo; 'to breathe', 'smell'); *Ilu* (Akkadian: 'High'), *Elu* (Igbo: 'High'); *Anu* (Akkadian, 'Heaven'), *Enu-Igwe* (Igbo 'heaven'); *Azu* (Akkadian 'One Who Knows Water'), *Azu* (Igbo 'Fish'); *ki* (Akkadian 'to cut', 'to hollow out', 'to create', *kie* (Igbo 'to cut', 'to hollow out', 'to create'); *mummu* (Akkadian 'One Who Was Born', *omumu* (Igbo 'Those Who Were Born'); *Lulu* ('Worker, Toiler'- general name for humans at the creation of the first human by the Nephilim), *Oluolu* (Igbo 'worker', toiler'); *zu* (Akkadian 'wise'), *izu* (Igbo 'wisdom'); *hyssop* (Akkadian 'cleansing substance'), *hisapu* (Igbo 'to clean off'); *Ensi* (Akkadian 'Righteous Ruler'), Igbo: *Eshi* 'the Righteous', *Eze* 'Ruler', *Nze* 'Righteous Lord'; *Ur* (Akkadian 'City of Clay', Igbo *uro* 'clay'); and so on and so forth. Here is more than ample evidence that the builders of the cradle of civilization spoke the same language spoken today by Igbo people of Nigeria.

The etymon *ki* 'earth, the cleaved planet' featured in the lexicon of the Nephilim gods. It was the root of the name of the god En-ki (Lord of Earth), the extra-terrestrial scientist who engineered the recreation and Fall of Adam. This name was adopted as soon as these gods arrived on earth circa 500,000 B. C. (Zecharia Sitchen ed., *The Lost Book of Enki*) in the Archeulian period when Adam had not yet been 'created'. In the Igbo concept of Eternal Unity-the Undivided Wholeness of God - *kie* means to create by causing the subject to become 'divided', 'separated' 'fragmented', no longer united, at one, centered or whole. This Igbo word actually describes the two fundamental realities of Adam's so called 'creation' by the Nephilim god Enki - the splitting of the atom of his God Essence, leading to his Fall from Immortality to mortality and from Eternal Knowledge to ignorance and fear-centeredness. Thus in the etymology of the Igbo language, the name Chukwu *Okike* or *Chi-na-eke* portrays the male God as a being that creates by dividing, while the name of the female deity Eke portrays a negation of 'division' and translates into 'Don't Divide'. This affirms our earlier discovery that the Original Creator of the Universe and of divine man is a female Being (*Shishe*). The Igbo acknowledgment of this Great Mother is shown among the Igbo Ukwu artefacts as the woman with *ichi* marks and ankle ropes (plate 1, the serpent letters around her and the position of her hands announce her as the 'Mother of the Word' and of the Son of God): another reason why the Igbo should bring their women into the scheme of things. It is the nature of the female to unite and heal and of the male to divide and fragment. Ironically, it was the home planet of the Nephilim that had fragmented the mother planet Tiamat, while they themselves completed the fragmentation of humankind. We are reminded of the Hebrew Cabbalistic idea of *Tikkun* (*tikonu*) by which the fragmentation of Adam shall be healed through the re-unification of his fragmented spirit. Again by the time Adam was 'created' circa 280,000 - 300,000 B.C., the word that, according to Sumerian records, was used by the Nephilim to describe his kind was *Lulu* 'the Labourer', obviously taken from an Igbo original: *oluolu* 'the labourer'. Therefore the question as to what language Adam spoke has finally answered itself. One would rightfully say that mankind's Proto-proto language, Adam's language, which was said to have been lost at Babel, possibly in the time of Nimrud, at the onset of the Sumerian civilization, has revealed itself to be Igbo or a language that birthed the Igbo language spoken today in Nigeria/Old Idu/Mega Kwa. What we can say for certain is that the Proto-Proto language of mankind (Proto Sapiens) is not just a West African, but a Nigerian language! If Adam spoke an Igbo dialect so close to the moment he was created (re-engineered) and his two names *Ada m* and *Olu-olu* are derived both in sound and meaning from Igbo, it is a confirmation of the fact that the Igbo were on earth before him. Certainly the Archeulians were!

It will surprise our reader's to know that even Cain and Abel spoke Igbo language, for as Zecharia Sitchen revealed in *The War of Gods and Men*, the children of Cain, after they were banished by God, roamed the earth under the name - *Amakandu* - 'Those Who in Sorrow Roam'. As years went by some of them got tired of roaming and decided to settle. They called themselves - *Dunu*. In Igbo language, *Amakandu* means 'Condemned to a Life of Roaming', while *Dunu* means 'To Settle'. In fact there is a tribe in Anambra state called Dunukaofia - 'To settle is Better than to Roam'.

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