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#### OGAM (THESAURUS) TRANSLATION 004

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OGAM TRANSCRIPTION: YIXIYLANOLOLCMSA

IGBO TRANSLATION: *Iyi Eshi Iyi lano, lolo chi m asa.*

ENGLISH TRANSLATION: "Waters of Eshi, waters of the **four** Rivers where the Honoured Queen of my god bathes!"

Lolo translates as the honoured wife of an Igbo titled man, but not just any titled man, but a man initiated into the *Ozo* cult of Lords and god-men/Priest-kings. In order words lolo could be simply translated as "Lady", but we choose the word "queen" because a lolo is actually the wife of a priest king. Ozo titled men and women were required to have a facial scarification which constituted of a series of lines etched across the face in the shape of a cross (X-shaped, see Acholonu, *They Lived Before Adam*, see also Acholonu, "Kush the Inventor of Ogam"). This cross has **four** arms of course. The **four** arms of the Cross used as emblem of this inscription is evidence that our "four-rivers) translation is correct and that this

Ogam inscription along with many others around the world are connected (as we have argued in many writings) with Igbo cosmology.

The etymon ***Xi*** is usually pronounced ***Shi*** and is said to be a term that describes the African Kushite cultural bloodline with branches in China, Sumer, Ethiopia and the Americas (see the works of Clyde Winters). Its Igbo translation is *Eshi*. *Eshi* was, according to Igbo mythology, the first son of God and was the creator of man and the leader of the first humans. His later reincarnation was a god-man who has been identified as Kush by some and Osiris by others. **Four** is the basic number of the Igbo cosmos. The Igbo week is a **four-day** week and their market days are four in number, for Igbo are essentially traders. These market days are also market gods Eke, Orie, Afor and Nkwo. They coincide in Egyptian mythology with the four sons of Horus/Osiris. But four is also essentially, the number of the goddess and of the earth – the four cardinal points of the earth, which represent balance. *Eshi* is a god who successfully harmonized his male and his female attributes, thus he wore the symbol of the earth goddess across his face, which makes Ogam an earth-writing, even though in themselves lines are phallic and male, the number four is female.

Elsewhere we have identified this equal-armed cross as a cartographical symbol denoting **the center of the earth** (a Median) – the place where the zero latitude (Equator) and zero longitude meet – a place known in ancient maps of the world as 'Median Biafra', located precisely in present day Nigeria/Igbo land. The Median Biafra was also the place where the River Niger is located and this river (we have discovered) was the so called *Yam Suff* of the Egyptians, otherwise known as 'The Stream of Osiris'. Ancient Igbo mythology says that in the time of the Deluge, an extraterrestrial god arrived in a celestial Ark/bark at the spot where the River Niger forms a **confluence** with another River Omambala. At this sacred spot of the gods' arrival there is a sacred lake from which a dynasty of priest-kings inaugurated by this god, took their oaths of office, and still do to this very day. They are called *Eze Nri* and they are descended from the bloodline of this god, whom we have identified with Thoth through comparison with claims made by Thoth himself in his book, *The Emerald Tablet*. In another article we have identified this cross on one of the stone inscriptions found in ancient Nigeria

(Ikom Monoliths of Cross River State) as well as on traditional seats used by ozo initiates of Igbo land (see Acholonu: "Kush: The Inventor of Ogam").

The four-armed cross also implies **a confluence** of two rivers – Niger and Omambala. In the article titled "Kush: The Inventor of Ogam" we have indicated that the equal-armed Cross (so-called Templar Cross) is a marker implying the River Niger as the origin of the people of the Ogam inscriptions. This passage which speaks about rivers (four rivers to be precise) is yet another evidence that this Cross is an allusion to the River Niger confluence in Eastern Nigeria. Omambala River is a sacred river dedicated to the goddess and associated with the myth of creation and of Eden – a theme treated extensively in our books *They Lived Before Adam* and *The Lost testament of the Ancestors of Adam*. Oma/Amma is the universal name of the goddess and appears to have originated from Igbo language and mythology. The word *Oma-Mbala* translates as 'Oma's **Square**' (see John Umeh: *Igbo People, Their Origin and Culture Area*, 1999), and indicates that the goddess was associated with squares – **four-sided** shapes. All these go to show that this river which forms a confluence with the Niger is the same with that which the Ogam sentence is celebrating in the expression *Iyi lano* – 'Four Rivers'.

In our three books *The Gram Code of African Adam*, *They Lived Before Adam* and *The Lost Testament of the Ancestors of Adam*, we have accumulated evidence demonstrating that Eden was located in the area of the River Niger. The Hebrew Bible and the **Torah** actually says that FOUR Rivers run through Eden of which the central one was called *Kidequel* or *Kideqer* (see Ralph Ellis, *Eden in Egypt*, 2004). The ancient indigenous name of the Niger was *Akwuora*, which means 'Nest of the Sun'. Ancient mythology of the area insists that the Niger and its tributaries had a history of floods. *Kidequer* would in Igbo translate as *Okide Akwuora*, which means 'Flood-Waters of *Akwuora*' – or 'Flood-waters of the Niger'.

R.M De Longe in *The Stones Speaking (De Stenen Spreken)* revealed "**stone-carved maps found in a megalithic grave in France locating the precise entry of the River Niger**" (p. 52). This in itself supports the notion that the Niger was central to the megalith culture, or that the culture and people of the megaliths originated

in the Niger area, which is where Igbo land is exactly located – close to the place where the Niger flows into the Atlantic Ocean.

The four crosses which mark Ogam stones in Europe are also found on statues of the face of the ancient Nigerian god-man god Eshi, whose other local Nigerian name is Obatala. He bears a cross as a facial scarification, but also an inscription. We have transcribed the inscription etched on the face of the god and translated it as follows (see Acholonu “Kush: the Inventor of Ogam”): **Sun, Sea (Iyi), Earth, Moon, God-man/Spirit, Temple.** These are all symbols associated with deity all over the world and with Osiris and Isis. The God-man as a temple of the Deity symbolizes the Christ.

**Another compelling meaning of this Cross Symbol is that Eshi, whom we have elsewhere identified as Osiris, was the first Christ and the inventor of the Templar Cross. We also see evidence that Thoth, the Egyptian god of writing was the brain behind the creation of the Ogam inscriptions, even though it was Osiris/Kush who bore them and whose (Eshi) followers and mystery school popularized them around the world. The story behind this will be told in another article but can be read in *The Lost Testament*.**

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### **THESAURUS OGAM TRANSLATION 003 (Greenhill Stone CIIC, No 58)**

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**Ogam Transcription:** SATTUBUTTAK

**Translation in Igbo language:** *Osa tuta ubu o tuta aku.*

**Meaning in English:** The squirrel that strikes a shoulder with its beak, strikes wealth.

**Explanation:** The shoulder stands for heavy loads. Loads represent work. Work implies wealth and well-being. When a bird touches someone's shoulder with its beak it potentially strikes wealth. This means that to associate with hard working people is to attract wealth. It also simply means: "no work no wealth". The squirrel is a bird that is always busy, as such it is a good metaphor for the intended message.





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OGAM THESAURUS LIST TRANSLATION 005

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OGAM TRANSCRIPTION: YAREQYOCOMYQAM

TRANSLATION: Ya ree kwa! A yoo kwa chi oma, a yoo kwa oma.

MEANING: Let it work out as the Oracle has proclaimed! One who prays to the god (*Chi Oma*) also prays to the goddess (*Oma*).

EXPLANATION: The Igbo expression *Chi Oma* is a pun implying 'male spirit/god' and 'husband of the goddess, *Oma*'. The Igbo word *Oma* is also a pun meaning 'Goodness' and 'Mother Goddess'.

The inscription is an advice on how to obtain favour from the gods. It reveals that the Ogam writers believed in the dual nature of Deity as Father/Mother, and the

statement is a teaching that a prayer is not complete unless it addresses the dual nature of God. Thus it can be simplified as follows: "I wish you luck in your supplication/prayers. I hope you get the answer you seek from the gods. But know that one who approaches the God must also approach the Goddess, else he gets not that which he/she seeks." I dare say that Christianity and Islam need a dose of this maxim.

Over and over again, what we see is that the Ogam writers make references to places, landmarks and gods of Igbo land. That too is important to our thesis of an Igbo origin of Ogam.

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