

EGYPTIAN MYSTERY SCHOOL AND SACRED/ RELIGIOUS LEXICON: THEIR ANCIENT IGBO FOUNDATIONS AND IMPLICATIONS FOR EGYPTOLOGY

By Catherine Acholonu:

The lexicon of Egyptian religious and sacred language is replete with words of same sound and meaning with Igbo equivalents (cognates). Likewise the foundations of some of the deepest concepts of the Egyptian mystery school can be traced to Igbo land through signals borne by two major dialects of Igbo land still found in Egyptian lexicon. This suggests that the earliest Egyptian priests (those who introduced religious practices and worship of gods to Egypt), were Igbo-speaking. The plethora of names of Egyptian gods that are Igbo in sound and meaning suggest that these were imported from Igbo land in ancient Nigeria, where the autochthonous Igbo have lived from the cave-man days of Homo Erectus and had built subsequently a civilization only now being rediscovered.¹

Egyptian religious words with Igbo sounds and meanings are legion. Egyptian religion was initiatory in every respect. It was a religion that was more of a way of life, a culture and tradition all rolled into one. Egyptians did not live outside their religion, for their religion defined and shaped their lives and determined their afterlife. The past, the present and the afterlife were intricately woven together and every individual bore the three dimensions of existence inside his consciousness at all times. Through the process of initiation, each person was able to experience and recall not only his individual past, present and future, but that of the collective – the entire Egyptian society - becoming a living instrument for the ancestors to come alive in the present.

IGBO LOCATION OF EGYPTIAN *YAM* AND OF THE FLOOD WATERS OF THE BEGINNING:

Our research reveals that the land of the ancestors, otherwise called Punt, was located in West Africa, in a Nubian (Negroid) land called *Yam*, a land with a very important body of water called by the same name; a land to which latter-day Egyptians undertook several expeditions for trade in timber, granite for the pyramids, metals and dwarfs. According to Ralph *Ellis Eden in Egypt*,² the Hebrew *Torah* (chapter 1: verse 10) records that when the Creating Gods of Eden gathered the chaotic waters together, Elohim called the dry land 'Earth' (Sumerian records say

¹ See F.N. Anozie: "Archaeology of Igboland: The Early Prehistory" in G.E.K. Ofomata, *A Survey of the Igbo Nation*, AFP, 2002; Toyin Falola ed., *Igbo History and Society: The Essays of Adiele Afigbo*, Africa World Press, NY, 2005. Igbo land is not the only place of Homo Erectus habitation in the world, but its proximity to the Chad-Nigeria basin where a team of French paleontologists discovered in 2002 some 7 million years-old fossil remains of Australopithecus - the direct ancestor of Homo Erectus – makes it the most likely place of earliest Homo Erectus habitation. Also the Nsukka team of archaeologists actually removed several tipper loads of Early and Middle Stone Age implements from the site and concluded that it was an international industry of Homo Erectus Stone implements.

When I presented a public lecture on *The Lost Testament*, at the University of Nigeria, Nsukka in December, 2010, the Dean of Archaeology at the university, Prof E.E. Okafor, announced that samples from an ancient furnace in Nsukka, Igbo land sent to UK for dating, had just been returned with a date of 4,000 BC! By 4,000 B.C. Sumerian civilization, which is supposedly older than that of Egypt, was in its infancy. See E.E. Okafor, "Lejja Bloombank Revisited", *Nigeria Heritage: Journal of the NCMMA*, Vol. 7, 1998.

² Ralph Ellis, *Eden in Egypt*, p. 31

Erthe/Erde/Eridu) and the waters he called ‘*Yam*’. Eridu was the first city founded by the gods on earth around 500,000 BC when the gods first landed on earth. As recorded in Sumerian cuneiform inscriptions, Eridu, earth’s oldest city was supposedly lost in the Deluge.³ It’s name became the proto-type for the English word ‘earth’ (German *Erde*). That Eridu was the name given to the primeval dry land that appeared from the chaotic ocean before the creation, the land upon which creation was conducted, implies that Eridu, the first city on earth, was also Eden – the first place where people, vegetation and animals were created and where they first lived. The waters that were gathered together were called *Yam*. *Yam* was thus either a lake or a river or a river that flowed out of a source-lake.

The *Torah* says that when the *Yam waters* were gathered together, “God saw that it was good”. Igbo term *Iyi Oma* translates literally into ‘Good Waters’. Egyptian word *Ma-yim* means water, and is simply a reverse of the Igbo word *Iyi Oma* – ‘Waters of Oma’. *Oma* is also the age old Igbo name for a sacred lake in Anambra State in Igbo land, where according to the mythology of the Nri,⁴ the god Eri, whom we have identified as Egypt’s god of wisdom, Thoth, splashed ashore in an air ship and began the task of teaching the native Igbo cave-men the rubrics of civilization (agriculture, trade and metal working).⁵ We have evidence from Egyptian records, that ancient Egyptians believed that the measurement of the base of the Great Pyramid of Giza (440 cubits by 440 cubits) were created to reflect the measurement of an ancient square-shaped lake called *Tchau-a* “light source”, from which flow a confluence of two rivers that supposedly feed and nourish the Nile.⁶ This square lake is believed by Egyptians to be the vagina of the earth goddess through which Atum rose out of the deep to begin the creative process. *Tchau-a* (pronounced *chi aua* in Egyptian tongue) is derived from Igbo *Chi awaa* – ‘The Sun-god Emerges’!

We have demonstrated in *The Lost Testament* that the square with opposite sides joined is an ancient Igbo symbol of the goddess (as in *Mbari*)⁷, but also a geometric symbol of the Egypt-style smooth-sided pyramid viewed from the sky. Some call this symbol the *Tetragaram* – the Four-lettered Emblem of Deity. The slopes of the smooth-sided pyramids of Egypt are called *Esh* in Egyptian sacred lore – derived from another Egyptian word *eshedah* - which implies ‘slope/base of slope’. Its Igbo equivalent is *osheda* – ‘that which slopes/pulls down’.⁸ **An Igbo**

³ Zecharia Sitchin, *The Twelfth Planet*, p. 48-49

⁴ Onwuejeogwu, Angulu; *An Igbo Civilization and Nri Hegemony*, 1981

⁵ *The Emerald Tablet of Thoth the Atlantean*, ed. Doreal (published online) contains details that agree with this Igbo myth, giving the impression of an actual event rather than a myth.

⁶ Quoted from Ralph Ellis; *Tempest and Exodus*, p. 25; Herodotus, *The Histories*, p. 84, 90, records that the mythical source of the Nile is the Niger.

⁷ Herbert Cole, *Mbari Art and Life Among the Igbo*, 1982

⁸ Ralph Ellis, *Eden in Egypt*, p. 187. The geometric relationship between Igbo *ichi* scarification and the Great Pyramid is studied in detail in *They Lived Before Adam*, and are advanced in several joint articles Theoretical Physicist Prof Alex Animalu of University of Nigeria, being serialized in *African Journal of Physics*.

word describing the geometry of the Great Pyramid is a discovery with far-reaching implications for the Egyptology and Igbo Studies.

Esh means 'Fire' or 'Light Source'. Its equivalent in Igbo culture is *Eshi* and *Ichi*. *Eshi* is the collective name for the immortal first people/god-men, and *ichi* is also the geometric representation of the *tetragram* represented on the base and slopes of the smooth-sided pyramid! This geometric sign is borne as scarification on the fore-head of initiates of the Igbo cult of immortals (*Eze Nri* or *Ozo*). The Great pyramid of Gizeh is also called *Akhu-t*, which means 'Fire' or 'Light'. The Igbo equivalent is *Oku* – 'Fire, Light'. The hieroglyph for *Akhu-t* is a platform with four dots, which finds its match in the Igbo cosmic number four – the number of days in the Igbo week and the four gods that represent them, who can be likened to the four sons of Horus/Osiris.

The relationship between the great Pyramid and the waters of Igbo land is further preserved in the Egyptian scared name of the Giza Pyramid *mer* - 'water' (Igbo *mmiri* 'water').⁹ Why would the Great Pyramid be called by the Igbo word for 'water' if not as a means of preserving its prehistoric Igbo links with the sacred waters of Omambala in Igbo land? The Egyptian name for this body of water *Tchau-a*, and its Igbo meaning *Chi awaa* "The Sun-God emerges" corroborate the Egyptian mythological claims that the God Atum emerged from the waters of Nut/Neith to begin the act of creation. All these coincidences also confirm that the body of water in question was actually based in Igbo land. The Igbo sacred names for the Great Pyramid indicate an ancient Igbo mystical connection with Egypt. The pyramid's mystical synonymy in geometry and etymology with Igbo *Ichi* and *Eshi* as sources of light (*akhut/oku*), further deepens its connections with Igbo land. Ralph Ellis believes that the word *pyramid* is the foreign rendition of an older Egyptian word *per-em-us*, with the prefix *-us* being derived from *Ush/Esh* – a reference to Osiris. This agrees with our conclusion in *They Lived Before Adam* that Igbo word *Eshi* is an ancient name for the god whom the Yoruba call Obatala,¹⁰ known among the Egyptians as Osiris.

The full Igbo rendering of the word *Yam* is *Iyi Oma*. *Oma* is the Igbo Mother Goddess. This lake is known in Igbo Nri mythology as the Lake of Beginnings. The natives call it *Oma-mbala*. *Oma mbala* means '*Oma* square' for *mbala* means square in Igbo (as in 'village square'). *Oma-mgbala* a variant of the word implies chaotic flooding/overflowing of banks/walls/fences and dykes. This too is very much in tandem with the myth of Atum rising out of the chaotic waters of Nut.

There is another striking link between an Egyptian Deluge story and the Igbo Eri/Nri mythology. The Eri myth says that the god Eri (his name appears to be of the same root with that of the Egyptian sun god Er [El], for the Egyptians cannot pronounce the letter 'l', and usually replace it

⁹ Ellis, *Eden in Egypt*, p. 105 -107

¹⁰ Yoruba *Ifa* mythology says Obatala is the ancestor of the Igbo and the greatest of all the gods – the god of the resurrection.

with 'r' – a quality which they actually share with Anambra people of Igbo land, which includes Nri/Eri people) was said to have arrived Igbo land immediately after the Deluge while the *Oma- mbala* lake was flooding the entire area up to the ocean (Atlantic). He embarked upon a land-reclamation project and raised a plateau (a mound) upon which he built the first Post-Deluge city. We have identified this person as Thoth, who makes the exact same claims, with even greater details, in his book *The Emerald Tablet*. This is illustrated in *The Lost Testament*.

The ancient city of Igbo (latter changed to Igbo Ukwu) is actually built upon a plateau in an area where deep layers of white sea-sand continually gets washed up by erosion waters to this very day, an area in the vicinity of Omambala lake. In Igbo Ukwu, a store house of ancient bronze and pottery artifacts with hundreds of inscriptions and amulets many of which are associated with Egyptian religious practices were discovered by archaeologists in the 1950s.¹¹ Omambala River flows out of the sacred Omambala lake and joins with the River Niger at a confluence of two rivers. This along with the hilly and celestial foundations of the Post-Deluge city in its vicinity, called Igbo, are captured in Egyptian mythology in the *Feminine Stele*, as follows: “There is a town in the midst of the deep, surrounded by Hapi (Apis cult). Yabu by name. It is the first of the first. First Nome of Wawat. First elevation, celestial hill. Twin Caverns is the Water’s name. They are the breasts that nourish all.”¹² The term “first of the first” is suggestive of Eden. The town *Yabu* (also spelt *Yebu*) is obviously a rendering of the name of *Igbo* - the name of the town now called Igbo Ukwu. “Twin caverns” is a reference to the Niger/Omambala confluence of rivers, which are the “breasts that nourish” all Egyptians through the Nile flow, which used to take its bearing from this prehistoric source. Nor is the word Wawat strange to Igbo land, for indeed there is a clan of Igbo people living not too far from Igbo Ukwu known as Wawa. In the area where this people live, huge metal slag (bloom) has been found dating to 4,000 B.C. (older than the Egypt of the Pharaohs).¹³

IGBO LOCATION OF EGYPT’S EDEN:

Was it perhaps as a result of flowing from the Floods of this sacred lake of the Beginning and of the Sun cult on earth, that the River Niger acquired the local Igbo name *Okide Akwu-ora* – ‘The Flood Waters of the Nest of the Sun’ (Igbo *Okide* means ‘Great Flood’, *Akwu* means nest, and *ora* is the Igbo Afa/mystical name for the sun). Accordingly, the origin of the word Cairo, Egypt’s modern capital, is the ancient Egyptian word *quera*, which means ‘Tempest/Flood’ – an obvious cognate of the Igbo word for the primeval Floods - *Akwuora*, the nest of the Sun. The *Torah*, once more gives a clue, for it records that the two main rivers in Eden are also a

¹¹ See the works of Thurstan Shaw and interpretations of same in *The Lost Testament of the Ancestors of Adam* (2011)

¹² Quoted from Ellis, *Tempest and Exodus*, p. 43

¹³ When I presented a public lecture on *The Lost Testament*, at the University of Nigeria, Nsukka in December, 2010, the Dean of Archaeology at the university, Prof E.E. Okafor, announced that samples from an ancient furnace in Nsukka, Igbo land sent to UK for dating, had just been returned with a date of 4,000 BC! By 4,000 B.C. Sumerian civilization, which is supposedly older than that of Egypt, was in its infancy. See E.E. Okafor, “Lejja Bloombank Revisited”, *Nigeria Heritage: Journal of the NCMM*, Vol. 7, 1998.

confluence whose names are *Khide qel* (Egyptian *Khide qer*) and *Bhara-t*. *Khide qer* is a clear cognate of Igbo *Okide Akwuora* – ‘The Flood Waters of *Akwuora* – the Nest of the Sun’¹⁴, which is the River Niger. *Bhara-t* is obviously also a cognate of the word *Mbala*, short form for *Oma-mbala*, the name of the second river of the confluence.

Egyptian words that describe the creation events in Eden as spoken by God are mostly derived from the Igbo lexicon. They include the following expressions of the same meaning in both languages:

Hai (‘let it be’ – Igbo *ha ya*);

Khef gather them/tie them together’ (Igbo *kee fa*);

Ashah ‘multiply’ (Igbo *ghashaa*);

Kha/Ka/Kwa – ‘The Tree of Life’ (Igbo *Nkwo* ‘Palm Tree’, *Igbo Nkwo* – ‘Igbo, the Bloodline of the Palm Tree’ - a genetic name for the Igbo)¹⁵;

Ets daatu ‘the tree which makes known’ (Igbo equivalent of *ets* is *otusi* – ‘bamboo tree’; *ets daatu* is *otusi daatu* in Igbo - ‘the Bamboo tree gives directions/knowledge/teaching’); (the *Torah* says *Ets* was the first tree in Eden).¹⁶

Hai uwr ‘Let there be Light’ (Igbo *haa ya owara* ‘let [the sun] be allowed to break forth’);

Hamar ‘command’ (Igbo *hamara* ‘command on to’). The fruit of the Tree of knowledge was called in Egyptian *Pree-t* and means ‘descendant’. Its very likely meaning in Igbo is *Mkpuru otu*, ‘Fruit of the vagina, for the Eden story in replete with sexual imagery which is studied in a different chapter.

From the words listed under Eden, it can be seen that the Eden lexicon is largely derived from the Anambra Igbo lexicon. This implies that a later generation of Egyptians received the Eden story from Anambra migrants; perhaps these were Nri Priest-kings who we believe were the first pharaohs of Egypt (3100 B.C.). It is also possible to discern hidden and lost details of what happened in Eden by studying the Igbo etymology of Egypt’s Eden story. For example the words *ets* and *otusi* (bamboo tree) tell us that the first tree in the Garden of Eden was the bamboo tree, which was also the Tree of Knowledge – ‘That which Directs’. The bamboo *otusi* is the most important tree in Chinese life, architecture and philosophy – their quintessential tree of knowledge. The palm tree on the other hand is the Tree of Life. It is the Egyptian emblem of Osiris, and from its name *Kha/Kwa* (which also means ‘Pyramid’ in Egyptian and alludes to the primordial Kwa Igbo bloodline of ancient Igbo/Benin/Yoruba etc.), it is obvious that both the Igbo and the Egyptian religion and mystery school are rooted around the concept of the Tree of Life - the palm tree, the commonest three in Igbo land! These complete our basket of evidence that Eden of the Egyptians and the Jews was located in Igbo land, and that as Jewish mythology was Egyptian in origin, so was Egyptian mythology Igbo (Nigerian) in origin.

IGBO: THE CHILDREN OF THE SUN AND THE HEAVEN LAND OF THE EGYPTIANS

¹⁴ Ellis, *Eden in Egypt*, p. 84

¹⁵ We note that in *The Book of the Secrets of Enoch* it is said that the Tree of Life looks like the palm tree. See Acholonu *et. al.*, *The Gram Code of African Adam*, 2005

¹⁶ Ellis *Eden in Egypt*, p. 113

Kr Anubis (Kr Inpw) translated by Martin Bernal as ‘Mouth of Anubis/Underworld’ – the local Egyptian name of the westernmost mouth of the Nile as an entry to the Egyptian Underworld/Duat,¹⁷ is a term that most probably alludes to Igbo land (**Ani Igbo** being **Anubis**) and to the Flood waters of **Akwuora (Kr)** as both the westernmost source of the River Nile and the entry into the Underworld/Duat!¹⁸ From the primordial nest (**Akwu**) is also derived the all-important international ancient word **Akwu Nshi** (‘Nest of Immortals/God-men’) who inhabited primordial Igbo land and whose global migrations birthed religions and civilizations the world over. From the word **Akwu Nshi** is derived words like Egyptian **Khasu/Kwush/Kush** – ‘Sea People’, ‘Nubians’; Greek **Hyksos**, Hindu **Iksh/Kush** - Dravidians, children of the Rama dynasty. The Egyptian word **Kha** with the phonetic quality of **Kwa**, is synonymous with the pyramid, as in **Kha-ba** (pyramid of Sahure), **Kha-kkepera** (pyramid of Usersten II), **Kha-nefer** (Pyramid of Merenra), etc. **Kwa** (short for **Akwu-nshi**) is the genetic appellation of the immortal ancestors of the cave-men of Igbo land – those who according to ancient mythologies, never died but lived in perpetual God-consciousness.¹⁹

Egyptian hieroglyph and sacred name for the famous lake of twin-rivers in Eden is ‘Twin Breasts’, ‘Twin hills’, **Akhet, Tchau**, all of which, by geographic location in Egyptian pyramid records, are placed in the ‘East’. Egyptian East is actually South-West and not due East, as has become clear from new Egyptology research.²⁰ South-west of Egypt (West Africa) is the same for Punt, Yabu and Heliopolis.²¹ It is the famous ‘Horizon Land’ from where Egypt’s ‘sacred Sun’, personified as Ra/Atum – the Creator – rise in the beginning, and still rises and sets regularly from the Eastern part of heaven to its western part – alluding to the east and the west of the River Niger. This is why the Egyptian hieroglyph for the all-important concept of ‘Horizon’ as a place and an idea is a sun-disc rising between two hills/breasts. Egyptian Horizon Land is synonymous with its Heaven land, which Egyptologists conclude, is a real physical location, AN Isle of the Blessed where the followers of Osiris feast themselves of choice food and drink onto eternity – namely the land on the Eastern side of Heaven, which Igbo natives describe as ‘the land of the Rising Sun’.

The Egyptian Apis (Bull) cult, marked by twin bull-horns, is also rooted in these Twin Breasts of the Oma-mbala sacred lake. The word **Apis** is derived from Igbo **Efi** – Bull, while their city of the Bull cult, Memphis, is derived from Igbo **emume efi** – ‘Cult of the Bull’. Accordingly both the Igbo and the Egyptians preserve the bull’s skull as a sacred emblem/trophy in holy places. Needless to say, this is the origin of the ancient Egyptian goddess Hathor bearing twin bull-horns

¹⁷ *Black Athena* I, p. 63

¹⁸ Zecharia Sitchin, *The Stairway to Heaven*, noted that it was at the spot where the stream of Osiris divided into tributaries that the entrance to the subterranean realm was located. The Stream of Osiris was the sacred Lake **Iyi Oma/Yam**, for Osiris was also known as **Yam**.

¹⁹ This thesis is developed in *They Lived Before Adam*, 2009

²⁰ See the works of Robert Bauval, author of *The Egypt Code*, 2006, *Orion Mystery*, 1994, *Black Genesis*, 2011, p. 48.

²¹ Miriam Lichtheim, *Ancient Egyptian Literature, Vol. 1*, University of California Press, London, 2006, p. 115

as her emblem, revealing that Hathor, Egypt's oldest Mother goddess, is none other than the personification of the ancient Igbo mother goddess Oma-mbala. Hathor's fly-whisk/horsetail emblem, which she usually bore in her hand, is a traditional emblem of Igbo matriarchs. The square - the symbol of the goddess in Igbo land and of Omambala is also the emblem of the Apis cult. The bull skull with horns is sacred to elders, to Egyptians and to Hathor.

As noted earlier, the sacred lake of the Twin Caverns was known in Egyptian sacred lore as *Tchau-a* – a term denoting 'Place of the rising Sun'. Its Igbo equivalent is *Chi awaa* or *chi efo*, meaning 'The dawn breaks/The Sun-god Emerges'. The Igbo word *awaa* 'dawn breaks/bursts forth as the sun', has a bearing on the Egyptian place-name *Wawa-t* (Egyptian scribes always add 't' to words that end in vowels) in the sense that the latter could connote *Nwa Awaa* ('Son of the Dawn') or *Wa awaa* ('Dawn of Sun People') and *Owa awaa* – 'Light Dawns', which are in consonance with the fact that people of the Wawa clan call themselves *Onu Anyanwu* ('Mouth of the Sun') while Igbo people generally refer to themselves as *Umu anyanwu* – 'Children of the Sun'.

Another interesting but hidden meaning attached to the concept of the Twin Breasts is the use of a glyph that looks like a cave-man's fire stick or a match flame in the midst of the Twin Hills glyph to denote the word *Tcha*. Ellis in *Tempest and Exodus*²² says that this word (*Tcha*) refers to a "rectangular (square?) lake in Egyptian mythology that measured 440 cubits by 440 cubits – the exact measurement of the floor of the Great Pyramid of Giza". Some say the light glyph in the center of the two hills represent the pyramid, others call it the serpent's tooth. Yet all three interpretations find relevance that link Igbo land with Egypt. Igbo is the land of the cavemen, Igbo Ukwu has emblems of the serpent's teeth in bronze preserved among its archaeological remains. As a matter of fact, ten step pyramids existed in Abaja village in Udi (in what is present-day Enugu State, Igbo land) in ancient times, which were destroyed by the British colonialists.²³

The actual Egyptian pronunciation of *Tcha* is *Chi*, which in Igbo is the word denoting 'daylight/dawn/God/Spirit within'. The cave-man's fire stick is a likely allusion to the Great pyramid as a product of a civilization that in itself is rooted in the Edenic cavemen traditions of Igbo land. The allusions to the Edenic origins of the Egyptian mystical traditions and the identification of Eden as one and the same with the place of the Horizon are expressed in Egyptian sacred literature known as *Maxims of Ani* thus: "The god of this earth is the ruler of the horizon... His likenesses are upon the Earth. He is the King of the horizon."²⁴ A poem to Horus recorded in Lichtheim²⁵ ascribed to the god a "primordial first ranking in the land of the Horizon dwellers, God's place endowed with life", while the Horizon Land is called "the divine nest of

²² P. 107.

²³ Photos of the Igbo pyramids photographed by British anthropologist G.I. Jones in the 1930s can be downloaded Online.

²⁴ Quoted from Ellis: *Tempest and Exodus*, p. 31

²⁵ *Ancient Egyptian Literature*, Vol. 1, p. 114

Horus in which this god flourishes...”. As Horus’ name equates in Igbo with ‘Face of the Sun’ (see below), the allusion to ‘Nest of Horus’ can be seen as an allusion to the Oma mbala lake as the Divine Nest of the Sun God.

YAM - THE STREAM OF OSIRIS AND THE RIVER OF *EXODUS* CROSSING IN IGBO LAND:

All these accumulated pieces of evidence show that the body of water called *Yam* by the ancient Egyptians was located in Igbo land. It is located precisely in the vicinity of the lost ancient city of Igbo Ukwu, precisely in the land where the Eri professional priest-kings of Thoth still live – a place called Agukwu Nri (Great Lions of Nri). *Yam* happens to also be the Egyptian name of Osiris as the god of the dead, and of a body of water sacred to him which Egyptians called ‘the Stream of Osiris’. Zecharia Sitchin, *The Stairway to Heaven*, noted that in the journey of the dead Pharaohs to the Afterlife, they went ‘east’ and it was at the spot “where the ‘Stream of Osiris’ divided into tributaries that the entrance to the subterranean realm was located!”²⁶. This is confirmed by Martin Bernal’s (above) assertion that the word *Kr /Quera/Akwuora* is the term denoting both the entrance to the underground abode of the gods and the source waters of the Nile. In *The Lost Testament*, we amassed evidence demonstrating that Egyptian ‘East’ actually meant south-west (towards West Africa) and not geographical East.²⁷

The ‘Stream of Osiris’, *Yam*, is also very significant in the story of Moses, the Egyptian prince, for in the latter’s *Exodus* journey with the Israelites, he was recorded in the *Torah* and the *Hebrew Bible* to have crossed a Lake called *Yam Suff* (which means in Egyptian and Hebrew ‘Sea of Reeds’)! According to the *Koran*, the ‘Waters of Life’ which Moses visited while in search of his God, was located at “**the junction of two streams – which we now know to be the River Niger and the Omambala River, both confluence-tributaries of Omambala Lake.**”²⁸ We can now state with a great degree of certainty that the Waters of Life which Moses sought after and which many had sought out before him, as reported in ancient mythologies of the world, was the Omambala lake in Agukwu Nri, Anambra State, Igbo land, Nigeria! This explains why a number of the monoliths of Ikom bear the symbol of a confluence of rivers.²⁹

IGBO NAMES OF EGYPTIAN GODS:

The Egyptian word for ‘gods’ is *NTR* or *Neter*. It means ‘Guardian or Watcher’. Its Igbo equivalent/original is *Onetara* (meaning – ‘He who **guards** and **watches**’ over a thing on behalf of someone else). The Igbo original is more explicit, for it shows that these are lesser gods answerable to a Higher Being.

The highest and oldest of the known gods of Egypt was Ptah. He was the father of all the other gods. His name, *Ptah*, means in Egyptian, ‘He who fashions things by carving and opening

²⁶ P. 180-181

²⁷ This is illustrated in the works of Egyptologists like Robert Bauval in his work, *The Egypt Code*, 2006

²⁸ Quoted from Sitchin, *The Stairway to Heaven*, p. 180

²⁹ As we reported in *The Gram Code of African Adam* (2005)

up”.³⁰ The Igbo original of this word is *Okpu-atu* (meaning ‘He who moulds/fashions things by carving and opening up’. Igbo word *tuo/atu* means both ‘to carve and to open a hole’). The Egyptian expression for ‘mansion of the Soul of Ptah’ is *Hu-ku-Pta*. Its Igbo equivalent is *Ihu-chi-Ptah* - ‘Shrine of Ptah’. Ptah’s rule over Egypt began as early as 21,000 BC! His consort was called *Sekhmet*, meaning ‘The Powerful’ because she represented “his fiery feminine energy”.³¹ The word is again derived from the Igbo language environment, where it is rendered as *Ishi-ikem* ‘Source of my Power’.

The Igbo origins of the collective name for the gods of Egypt, *Neter*, implies that an ancient civilization of Igbo extraction existed in West Africa, where the gods, and not men ruled, by at least 22,000 BC; that Egypt was an originally Igbo-speaking civilization and that early Egyptians were descendants of the Igbo.³² These linguistic pieces of evidence suggest that the earliest Egyptian civilization (the time when gods and not men ruled Egypt) before Pharaohic rule began in 3,100 BC was based in West Africa and not in North Africa – the civilization, now lost to which the Igbo Ukwu archaeological finds belong.³³ We have found several pieces of evidence supporting this assertion which will be published in subsequent articles.

Ptah’s son was called *Ra*, meaning ‘Sun/Daylight’. The word’s Igbo original is *Ora* (which in *Afa* – the cult language of Igbo native priests, meant ‘Sun/daylight’). The grandson of Ra was called *Osiris* by the Greeks and *Asar* by the Egyptians. Osiris’ was associated with the number ‘seven’. No one knows the meaning of his name in Egypt³⁴, but in Igbo language *Asaa* means ‘seven’! The son of Osiris was called *Horus*. This is a Greek version of a native Egyptian word *Heru*, which means ‘Face’, as in ‘Face of the Sun’. Its Igbo original is *Iru* – ‘Face’. Horus was known as the Lord of the Horizon. The Horizon being known to the Egyptians as the land of the Rising Sun, a place located in the South-Western direction from Egypt - the original mythological home of the gods of Egypt. Our analysis shows that this land of the Rising sun was known in several other world mythologies as the Center/Navel of the Earth. The actual cartographical center of the earth, as indicated in all old maps of the world is ‘**Median Biafra**’, for median means ‘**Center**’. Biafra is the ancient name for the place now known as Igbo land. It’s location on world maps shows that Igbo land was the true ‘navel of the earth’. Igbo land was thus, that Land of the Rising Sun/that Horizon Land to which Egyptian mythologies and pyramid records refer as the Heaven of the Egyptians. The international word ‘**Horizon**’ is thus derived

³⁰ Zecharia Sitchin, *The Wars of Gods and Men*, Avon Books, 1985, p. 38

³¹ Mark Amaru Pinkham: *Return of the Serpents of Wisdom*, p. 195

³² Kwa is the language family to which Igbo, Benin, Ashanti, Yoruba and a number of other Niger-Congo languages belong. We have argued in *The Lost Testament* that Igbo has shown itself to be the Proto-Kwa language. Evidence continues to demonstrate that Igbo is not a child of the Niger-Congo, but its mother. Chadian migration of Australopithecus to Igboland may account for Igbo being humanity’s oldest mother-tongue and for its being related to Chadic. See the work of French Professor of Paleontology, Michel Brunet on excavations of fossil remains of Australopithecus (direct ancestor of Homo Erectus) in the Chad-Nigeria Basin.

³³ In *The Lost Testament* we analyzed the Igbo Ukwu archaeological finds and compared them with amulets and symbols associated with gods of Egypt, and came to the conclusion that Igbo Ukwu was Heliopolis - the lost mythological capital of ancient Egypt.

³⁴ According to Robert Temple, *The Sirius Mystery*, 1987

from the name 'Horus', which in itself is derived from Igbo word *Iru* – 'Face of the Sun'. To demonstrate their genetic claim to being the true god-men who lived in this land of the gods, Igbo initiates marked themselves with the symbol of the sun – *ichi*, a word derived from another name of the Sun/daylight, *chi*, which is also the name of the spirit of God in Man and from which originated the Greek word *Christ*³⁵.

Egypt's most ancient god is called Amun/Amen/Ammun. He is a god residing under the earth and his name implies 'Hidden inside the bowels of Earth'. According to Martin Bernal³⁶ the word *Amen* is derived from *imn* which is pronounced *Amana*. These two words have Igbo origins. Igbo equivalent of *imn* (Egyptian words are usually not written with vowels) is *ime ana*, and means 'inside the earth', while *amana* is equally an Igbo word referring to the Earth religion, further supporting an originally Igbo-based Egyptian religion and civilization.

Egyptian Hidden God, Amen, lives in an underground place called *On* (in *Genesis*), Igbo *Onu* means Hole under the ground, such as inhabited by serpents. The symbol of Amen is the serpent! Egyptian records claim that there is a section of the Duat which is called a desert. *The Book of the Dead* calls it by an ancient Coptic name (Copts are Black Egyptians) *An-rutef* or *Nauruf*, a word whose meaning is 'never sprouted' or 'that supports not growth'. Its Igbo original is *Ani eritefu* – literal meaning – 'land that supports not growth'. This might be the grazing land close to the vicinity of the monoliths of Ikom today called Obudu. It has no trees, only grass and lies very close to the mouth of a subterranean cave guarded by local Igbo Aro scribes and initiates of a god called Chukwu (Great God). This Great God's cave is called *Obi ini Ukpabi* 'Subterranean Palace of God'. We have reason to believe that he is the same god whom the ancient Egyptians believe was the Dweller in the Duat.

By contrast to the 'Land that Sprouts not', the name *Sekhet-Aanru* represents a Delta land of the god Osiris where he bestowed estates of various sizes to his dead followers to enjoy "food of every kind which was given to them in abundance."³⁷ Igbo original for the word *Aanru* is *Ananeru* 'Land that is Fertile'. This was most probably the Delta region of Easter Nigeria and the Eastern Niger, where Osiris is still worshipped under his ancient Egyptian name *Asar* (his local name in the Delta-based Bayelsa State is *Asari*). *The Book of the Dead* states that the Egyptians could not imagine a heaven without a 'Nile and canals.'³⁸ These were the canals of the Niger Delta, now called 'creeks'. The Nile, the root of the *Hapi/Apis* (Igbo Efi) bull cult had a dual (Twin) aspect: *Hapi* of the North (Lower Egypt) and *Hapi* of the South (Upper Egypt). This shows that pre-historic Egypt conceived of the Niger and the Nile as one body of water³⁹ that

³⁵ See *They Lived Before Adam* for the etymology of the word *Christ*.

³⁶ *Black Athena* 1

³⁷ Wallis Budge, *The Egyptian Book of the Dead*, p. cxxxvi

³⁸ Wallis Budge, p. cxxiii

³⁹ Herodotus observation that the Niger was the ancient source of the Nile ties in with the ancient Egyptian notion of the Niger and Nile as one body of water, which they chose to call 'Nile'. The word Nile implies in Igbo *Nne Ele* 'Mother of the Great God Ele (according to Prof John Umeh, Afa priest and *dibia*, and author. Ele being the local

united the two lands of Egypt of the past (the ancestors/the gods/Yam/Upper Egypt/Yabu/Nubia/Igbo land/Akwa-Nshi) with Egypt of the Pharaohs (the Great Pyramids/the Sphinx/Lower Egypt).

According to *The Book of the Dead*, *Abu/Apu* (a prefix of many Egyptian sacred cities *Abu-Symbol*, *Abydos*) is the name of an ancient “metropolis in the ninth Nome of Upper Egypt (South/Yam), and the seat of worship of the god Amsu, Khem and Min (Menes). In ancient days it was a famous center for stone cutting and linen weaving...”⁴⁰ The Copts who believe this land to be the land of their origins call it *Akhnim* (which in Igbo can be rendered as *Akwu mmimi* (‘Fruiting Nest/Land of Multiple Births’). Amsu was the cult name of Khem, the founder of Pharaonic Egypt, which he named Khemet after himself; but he was also called Min another name for Menes, who united Upper and Lower Egypt by 3100 BC and began the rule of the Pharaohs. This makes Khem identical with Menes, the historical founder of Egypt. Khem was of course none other than Ham, the Biblical, Post-Deluge settler on the African continent, who according to Nigerian oral records, lived in the Nok area of Northern Nigeria, with capital in the Jos plateau. Jos is a rocky city with several miles of broken pieces of rock scattered everywhere the eye can see, even to this very day, attesting that it might have been the very Apu city that was the center of stone cutting in ancient times. The Fulani inhabitants of Jos are adept at linen-weaving.

EGYPTIAN INITIATORY, SACRED, RELIGIOUS AND SECULAR WORDS OF IGBO ORIGIN:

Musi/mose/msi – ‘to give birth’ (Igbo – *mmusi* ‘to give birth to many children’). From this word is derived the names of Pharaohs such as Thoth-*mose* (‘Born of Thoth’), *Rameses* (‘Descended from Ra’), etc. The fact that many pharaohs of Egypt bear this word in their names would tend to add weight to an Igbo origin of Egyptian civilization and divinities. The name of the Hebrew patriarch, *Moses* (Egyptian *Moshe*) is derived from this Igbo etymon, and is rooted in the Orlu dialect *Mushi*.

Tuf - ‘to throw away’ (Igbo: *tufuo* – ‘to throw away’);

Akhu – ‘fire/light’ (Igbo: *oku* – ‘fire/light’). *Akhu* is the sacred vernacular name for the Giza Pyramid – one of the greatest wonders of the world. Its native Igbo name implies that it was possibly constructed by an Igbo-speaking team of ancient engineers, especially because as we demonstrated in *They Lived Before Adam*, many key-words in Egyptian Engineering lexicon are cognates of Igbo language.

Aru - ‘body/form’ (Igbo: *aru* - ‘body’);

Ba - ‘heart’ (Igbo: *obi* – ‘heart’);

Busiris ‘House of Osiris’ (Igbo/Nri/Nsukka dialect: ‘*Obu* Osiris’ – ‘House of Osiris’).

Egypt was known as ‘Black land’. Probably the word ‘*Egypt*’ could have been derived from the Igbo word *Ojikputu*, which means ‘Pitch Black’ (Orlu dialect);

Hike – ‘power/strength’ (Igbo – *ike* – ‘power/strength’);

Igbo version of Amun, reveals that the river Nile derives its name from the same primeval waters of Omambala out of which the creating god Amun had sprung!

⁴⁰ *The Book of the Dead*, p. cxxxiv

Hekau – ‘word of power’ (Igbo - *ike okwu* – ‘word of power’);
Xut/pronounced *kut* ‘sunrise’ (Igbo *ukutu* ‘dawn’ – Orlu dialect);
Sa ‘to shine’ (Igbo *saa* ‘to shine’ - Orlu dialect);
Kher or **Qaa** ‘vomit/thunder/voice’ (Igbo *ukwara* ‘cough’; *ukwe* ‘song’; *okwuru* ‘he spoke’);
Haphap ‘turn away from’ (Igbo *hafu aka* – ‘turn away from’);
Djed ‘tread/walk’ (Igbo *njega* ‘walk!’);
Tet ‘sunrise’ (Igbo *teta* – ‘wake up’);
Rahat ‘sunset’ (Igbo *raha* – sleep!);
Peree-t ‘descendant/royal house’ (Igbo *opara* – ‘son’);
Satu ‘shine down’ (Igbo *satuo* – ‘shine down’ - Orlu dialect);
Shishah ‘six’ (Igbo *ishi ishie* – ‘bundles of six’);
Tua ‘glorify’ (Igbo *too* ‘glorify’ Orlu dialect);
Hru ‘the day dawns’ (Igbo *horo* ‘the day dawns’- Orlu dialect);
Xerkert (pronounced *kirkir*) ‘pieces’ (Igbo *kirikiri* ‘pieces’ - Orlu dialect.
 Egyptian transitive –*k* ‘you’ (Igbo transitive –*k* ‘you’ as in *si ku* - ‘say to you’ - Nsukka dialect).
Mer ‘water’, Igbo *mmiri* - ‘water’;
 Ma’at ‘Wisdom and Divine Law’ (Igbo *ma etu* – ‘Knowledge of Divine law’;
Makkes – ‘a scepter for cutting away evil forces’ (Igbo *nma aka eshi* (‘sacred knife of the Eshi’);
Efodj (*dj* is pronounced *chi*) ‘sacred garment worn by priests while performing rites on the dead’ (Igbo *Efe chi* ‘deity’s sacred garment’);
Ssedjem ‘wooden poles supporting the Egyptian Ark’ (Igbo *osisi chi m* – ‘deity’s sacred wood’).

As the Egyptians recognized nine original great gods, so too they identified nine parts of a person (the Igbo highest sacred number is also nine – the number of the Great God Ele, the master of all Shaman/Afa):

1. The physical Body – *Kha* (Igbo – *Akwa* ‘cloth of the Spirit’ – origin of *Akwa Nshi*)
2. The heart - *ab* (Igbo – *obi* ‘heart’)
3. The shadow - *khaibat* (Igbo *akwa obi* – ‘Cloth of the heart’)
4. The name - *ren*
5. The soul - *ab* (Igbo *obi* – ‘inner person’)
6. The mind - *akh/chi* – (Igbo *chi* – ‘divine mind’)
7. The spirit-body - *sahu* (Igbo *isi ahu* – ‘head of the body’/*Eshi ahu* – ‘God in Man’)
8. The spirit - *ka* (Igbo *Kwa/Nkwo* – the immortals)
9. The Power - *Sekhem/hike* (Igbo – *isi ikem* – ‘source of my power’/ *ike* – power).

The hieroglyph for *ren* (name) is an open mouth speaking over the waters implying that the primeval creative force of God at Eden is tied with one’s name. In Igbo *ren*’s equivalent is *reh*, which means ‘to invoke/to pass a divine verdict’. In language we see evidence of Igbo/Egyptian ancient origins of the Yogic tradition, for in the journey of the soul of a prospective initiate, it is said that when the soul’s metamorphosis culminates in flight, its image/symbol is that of a winged/flying beetle – *Khephri/khefri*. The word *Khefri* is derived from Igbo *Ike fere* (Orlu dialect) - ‘Spirit in Flight’. Indeed the Igbo word *Ike/Isi Ike* (Egyptian *Sekhem/Hike*) is the ninth in the constituent parts of a human being. It is the highest, being the Divine Spirit resident in man. When a person becomes a consummate initiate, or when such a person dies, he becomes the winged beetle – the Egyptian symbol of the Resurrection. Osiris is the quintessential symbol

of the beetle, for Osiris is the Egyptian god of the death and Resurrection. The flying beetle is one of the enigmatic artifacts preserved in the store house of amulets excavated at Igbo Ukwu by archaeologists,⁴¹ most of which we have analyzed in *The Lost Testament* and found them to belong to the Egyptian and Dravidian Indian cultures.

The rising/raising of the yogic concept of the *kundalini* (the etheric fire of spirit located below the spinal cord as a coiled serpent) is symbolized among the members of the Egyptian mystery school with a raised serpent. When the rising *kundalini* breaks through the crown of the head, it means that the person has become a consummate initiate. He now wears the *Uraeus* (the symbol of the raised serpent) on his forehead, as a mark of the awakened god-man. What we have here is proof that the Hindu yogic tradition is a child of the Egyptian mystical tradition and that both are derived from a Pre-historic mystical Igbo tradition. The all-important Egyptian word *uraeus* is derived from *iar* or *aar* which mean ‘to rise’ and appears to also have its etymology in the Igbo word *ari* – ‘to rise. Ari is related to another Igbo word *ar*, meaning serpent’s comb – a characteristic of very old and mature serpents of the cobra family. The Egyptian *Uraeus* symbol is a raised cobra! It translates into Igbo as *Ar-Eshi* (‘Comb of the Eshi/Sirian Serpents’). *Eshi* is a word we have deeply analyzed in *They Lived Before Adam* and *The Lost Testament of the Ancestors of Adam* and came to the conclusion that it is a genetic appellation of the beings from Sirius bequeathed to their original Igbo cavemen (Homo Erectus) Christic bloodline. The word is still in use in Igbo land and means ‘First People/People of the Beginning Days of Igbo Life’ as well as Dwarfs (*Nshi*). In the Egyptian esoteric tradition the serpent’s coil is an ever re-occurring decimal. When the serpent’s fold takes a dip, it is called “*ida*” and stands for ‘The Path of Seth/sun-set of the soul’, but when it rises up it is called “*Pingala*”⁴² and stands for ‘The Path of Horus/sun-rise or awakening of the soul’. Both words/concepts are derived from core Orlu/Okigwe dialects: where *Ida* means ‘The Fall’ and *Pi ngala* means ‘Germinate Here’ or ‘Arise out of this soil and live!’ These terms are, without doubt, alluding to the Fall of Man through the Fall Adam, whose name means in Igbo ‘I have Fallen’ (*adaa m*), and reveal that Adam’s tragic fall was witnessed by the earliest Igbo-speaking community of the earth; that Adam was a member of the Pristine Igbo family of earthlings in Eden, and that it was within the Igbo mystical system that the Path to the redemption of fallen man was originally designed and embedded before it was transferred through the ages to mystery schools around the world.

What we see emerging here from the very fact that Egyptian words *ida* (‘The Fall’), *pi ngala* (‘arise’), *ari* (‘to rise’), *ar* (‘cobra’s comb’) *Uraeus/Ar-eshi* (Comb of the Serpents of Sirius), are all derived from the Orlu/Okigwe dialects, is a confirmation that it was through the Orlu/Okigwe autochthons (descendants of the cave men) that the earliest Egyptian mystery schools obtained their mystery teachings, for Orlu and Okigwe dialects, as Igbo linguists agree, belong to the autochthons – the non migrant descendants of the cavemen who in Igbo land call themselves ‘Sons of the Soil’: those who sprung from the earth!⁴³ Igbo words like *ukutu* – ‘sunrise’ (Egyptian *kut*), *satuo* ‘shine down’ (Egyptian *satu*), *ojikputu* ‘pitch black’ (*Egypt*), *too* ‘praise’ (Egyptian *tuo*), *miri* ‘water’ (Egyptian *mer*), *horo* ‘dawn of day’ (Egyptian *hru*), and so many others, attest that the earliest roots of Egyptian religion go all the way back to an originally negroid, pitch-black (*Ojipkutu/Egypt*) clan of Igbo autochthons; that Egyptian Sun worship

⁴¹ Thurstan Shaw, *Unearthing Igbo Ukwu*, 1977

⁴² Cited from Pinkham, *Return of the Serpents of Wisdom*, p. 199

⁴³ See Toyin Falola ed., *Igbo History and Society: The Essays of Adiele Afigbo*, Africa World Press, NY, 2005

which is rooted in the Sirius Star system was derived from the autochthons of Orlu/Okigwe in Igbo land; and that the Sirius system of stars were linked with the earliest evolution of the human species through the Igbo bloodline!

The consummate initiate of the Egyptian mystery school is called a Djedi Master. He is able to wield the powers of the Immortal First people of Igbo mythology. These powers include the ability to appear and disappear, to undertake astral and inter-dimensional travel (which the Igbo Shaman call *ikwu ekili*), to destroy evil forces using the power of the word (*hekau* – Igbo *ike owa* ‘inner force of the awakened one’) and through the force of the will transmitted through his cutting staff *makkes* (Igbo *mmaka eshi* – ‘cutting knife of Eshi’), and so forth. It takes several years of study and excruciating tests of the will before an Egyptian candidate is adjudged eligible to join the Order of the Djedi. It is interesting to note that the folds of the serpent (*ida* and *pingala*) has the appearance of the yam shoot.

Yam is the staple food of the Igbo, said to have been engineered in Igbo land by Thoth through sacrificing his first son and cutting up his body and burying them.⁴⁴ The Djedi expression *pingala* – ‘germinate here’, ‘arise from this soil and live’, contain tell-tale signs that this too was not a myth, but an actual event; and that Osiris, whose body was cut up by Seth, might have been the Igbo God of Yam, who gave his life that the ancient immortals of Sirius who descended to take on human flesh could have ‘divine food’ to eat – the body of one of their own. Igbo people also share with Indians the belief that the Cow was goddess who became a cow so as to provide milk to suckle the early gods that became man. The story of Hindu Rama agrees with that of Igbo land and of the Dogon of Mali, that an annual sacrifice was celebrated for the god who gave his life for the redemption of the human species. The Igbo see the yam as a human being and do not eat it without sacrifice of thanks to the god who became Yam. The yam is grown by hiding the tuber under the ground and where it takes says to germinate, revealing a luxuriant climbing stem, that climbs like a serpent. The Igbo name for this plant *Dji/Ji* sounds like the origin of the Egyptian word *Djed*, while its English name Yam is Osiris’ mystical name and the name of the sacred lake that birthed the River Niger. Coincidences? Hardly. In fact Ralph Ellis reveals that in Hebrew mythology (which is a child of the Egyptian) *Adam* is called *Ad* and *Ad*, (pronounced *Adj*) has the double connotation of sand/earth and seed for planting, which is not edible.⁴⁵ In Igbo agronomy, yam is called *Ji/Dji* and the non-edible **seed-yam**, which fruits on the yam shoot is called *Ad*!⁴⁶ Hebrew *Adj* and Egyptian *Dj/Djed* obviously have the same root in Igbo word and concept *Ji*, for it can now be seen from the above that *Djed* is a combination of the Igbo words *Ji* and *Ad* (*Ji-Ad* - ‘Seed Yam’)! Converging connotations of the concepts of *Ida* and *Pingala*, death and resurrection, planting and germination and of the *Djed* and of the yam-seedling; linkages with concepts such as *Adama*, *Ad*, *Adj*, *Djed*, *Ji* reveal a deeper mystical connection between Egyptian metaphysics and Igbo agronomy that is rooted in an Igbo based Eden. In fact *Adama* happens to also be the name of the autochthons whom the migrants of Nri met in situ when they arrived in the area of the Omambala lake. Biblical Genesis says that *Adama* means ‘red earth’, which by the above illustration spells *adjama* (Hebrew) or *Aja-oma* (Igbo). *Aja Oma* implies ‘Oma’s Earth/Sand’. The earth/sand in the area of the Omambala lake, like much of the earth all

⁴⁴ Nri mythology as recorded by many scholars including Onwuejeogwu.

⁴⁵ P. 35-36.

⁴⁶ The seed-yam is not edible, but is only used for agriculturally engineering more edible seedlings. When it is buried in the ground, it brings forth a tuber, which is replanted and can then be eaten by the second harvest.

over Igbo land is red earth! *Ad-ji Oma* ('Yam Seedlings of Oma'/Good Yam Seedlings') is of course a reference to the autochthonous Adama of Nri land, the descendants of the First people; for it is said that Adam was *Adama* ('The Good Seed') before he Fell and became *Ada-m* (Igbo 'I have fallen').

As noted above, *Sekhem* 'Source of my Power/My Divine Spirit' (Igbo *Isi Ikem*), is the name of the consort of Egypt's highest and oldest recorded god, Ptah, whose Sumerian equivalent is Enki.⁴⁷ Ptah/Enki came to earth around 500,000 B.C., and it was he who conducted the creation of Homo Sapiens, by altering the genetic code of Homo Erectus cave-men. Mitochondrial DNA research conducted in leading universities in USA and France agree with ancient Sumerian records that Homo Sapiens appeared suddenly on the human evolutionary ladder and without gradual progression around 280,000 BC.⁴⁸ When the Nephilim (Biblical term used in *Genesis* for these ancient extraterrestrials) divided the world among them, Enki was given the African continent and he ruled it for some time before partitioning it among his children. The Igbo etymology of his Egyptian name *Ptah – Okpuatu* – proves that speakers of the Igbo language were Egypt's first citizens and more importantly, that an Igbo-speaking group of humans actually witnessed Enki's creative assault on the human species, by altering their originally divine genetic code (most religions and creation mythologies insist that man was originally divine and immortal before the creative act). This agrees with the archaeological discovery of an Igbo based oldest habitation of *Homo Erectus* on earth, located in Ugwuele, Isuikwuato, Abia State, Nigeria, discovered by archaeologists of the University of Nigeria, Nsukka.⁴⁹ We say 'oldest' because it lies in the vicinity of the oldest habitation of Australopithecus - the ancestors of Homo Erectus. Professor Michel Brunet of the University of Poitiers, France led a combined team of paleontologists from his university and the University of N'Djamena, Chad, to explore the Chad Nigeria border in 2001 and discovered there the fossil remains of 7 million years old Australopithecus, direct ancestors of Homo Erectus. Certainly these were the ancestors of Nigeria-based Homo Erectus (Early, Middle and Late Stone Age remains were found) discovered by the Nsukka team, whose 500,000 to one million year old habitation lies some few hundred kilometers away from Chad in Igbo land.⁵⁰

ANCIENT HELIOPOLIS WAS AN IGBO CITY

Our research provides hard-hitting evidence that the ancient city of Heliopolis now lost was the lost city of Igbo Ukwu, excavated by a young British archeologist in the 1950s and dated wrongly.⁵¹ The items discovered in Igbo Ukwu by the archaeologist, all of which are recorded in his writings,⁵² included several bronze and pottery artifacts covered with diverse kinds of

⁴⁷ From the in-depth analyses conducted by Oriental Scholar Zecharia Sitchin in several publications under the general title, *The Earth Chronicles*. From his study and many others, it is now known that Ptah/Enki came to earth around 500,000 BC and that it was he who conducted the creation of Homo Sapiens, by altering the genetic code of Homo Erectus. When the Nephilim (Biblical term used in *Genesis* for these ancient extraterrestrials) divided the world among them, Enki was given the African continent.

⁴⁸ See *The Gram Code of African Adam*, where we expatiated on this.

⁴⁹ See F.N. Anozie: "Archaeology of Igboland: The Early Prehistory" in G.E.K. Ofomata, *A Survey of the Igbo Nation*, AFP, 2002;

⁵⁰ This was the date given by the Nsukka team.

⁵¹ Thurstan Shaw.

⁵² Thurstan Shaw, *Igbo Ukwu*, Vol. 1 and 2, 1970; *Unearthing Igbo Ukwu*, 1977

inscriptions, including the serpentine *sine* wave, which Egyptians call *ida* and *pingala*, the swastika, the equal-armed cross, diverse geometric symbols; animal statues known to be associated with Egyptian the mystery school, such as the ape, the crocodile, the scorpion, symbol of Isis, horns, Twin Eggs, the beetle, Egyptian symbol of the resurrection of Osiris and of the awakened Djedi who has attained the Path of Horus. Others include some decorated canine teeth – the Egyptian symbol of the serpent’s teeth - which implies ‘sons of gods, lineage of Sirius’,⁵³ the double-headed serpent marking Sekher’s abode in Amenti/Duat, the Egyptian hieroglyph for water, whose combination with earthen pots found in great abundance in Igbo Ukwu, connotes Nut/Neith - the Egyptian Mother Goddess of the Beginning, out of whose Watery Chaos, the Creation God Atum arose to begin the act of first creation in Eden. What Thurstan Shaw found in Igbo Ukwu included several staff-heads made of coiled serpents and inter-wined twin-serpents known respectively as the *Caduceus* and the *Aesculapius* in Egyptian and Greek mystery schools, several ancient Middle Eastern inscriptions executed with great dexterity on bronze, copper and pottery. Shaw’s finds which include bone remains of a queen wearing a copper tiara decorated with zig-zags and quadrangles and dressed in a cloak studded with over 111,000 coloured beads,⁵⁴ filled two museums, leading to the conclusion that he had stumbled on a lost civilization and a lost city – a city and a civilization outside living memory! The Djedi are the initiates of Horus/Osiris. Pinkham reveals that the final initiation of the master Djedi was conducted in Heliopolis. This again agrees with our thesis that the lost city of Igbo Ukwu was one and the same with the lost city of Heliopolis!

IGBO THE FIRST INHABITANTS OF EDEN

Egyptian borrowings from Igbo are in two groups : words borrowed from Orlu/Okigwe dialectal family are far more in number and older in chronological time than those borrowed from the Anambra dialectal family. Since Orlu/Okigwe are held by Igbo historians⁵⁵ to belong to the autochthonous (non-migrant descendants of Homo Erectus) group, this would imply that the earliest roots of Egyptian civilization, when the gods and not men ruled Egypt, began among the autochthons of Igbo land, but did not end there. Latter-day migrant Igbo priest-kings continued to exert influences in Pharaohic Egyptian civilization.⁵⁶ The fact that the Egyptian word for ‘descendant’ and ‘royal house’ (*peree-t/peraa-t*) are derived from Igbo word for ‘son’, implies that Egyptian blood was measured on Igbo son-ship. This is a key factor in understanding Igbo-Egypt relationship and explains why the Igbo proudly scarified themselves with the geometric symbol of the pyramid, asserting by so doing that they were the living pyramids and sources of divine light (Egyptian *Akhut-t*/Igbo *Oku* - ‘light’) for the Egyptians. This assertion is further buttressed by the fact that most if not all Egyptian words referring to their religion of the Sun are Igbo in expression, meaning and origin, to the extent that the Egyptian word for sunrise (*tet*) and sunset (*raha-t*) are formed from the Igbo words for ‘wake up’ (*teta*) and ‘sleep’ (*raha*), respectively!

All these provide conclusive proof as to why Igbo language is at the roots of words that go beyond even the creation of man on the planet, and why we call the Igbo people of Nigeria, the

⁵³ As argued in Robert Temple, *The Sirius Mysteries*, 1987

⁵⁴ As recorded in Shaw’s publications under reference.

⁵⁵ See the works of Angulu Onwujeogwu and Adiele Afigbo.

⁵⁶ This point is demonstrated in *The Lost Testament*.

ancestors of Adam, for surely an Igbo-speaking group of human beings were there when the gods arrived. This Igbo-speaking group of people somehow were able to observe the gods at work, spoke and understood their language, and even interacted with them and were the custodians of the oldest records of the doings of the gods. They were the first inhabitants of Eden, and it was their original mother-tongue, passed down by the gods to them, that humanity first learned to speak. Igbo was thus mankind's original and oldest mother-tongue!

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