Kwame Adapa, PhD

The Restoration of Black Civilization:

Picking up from the 25th Kemetic dynasty and moving to the future

Dedication

I dedicate this book to truth.

Table of Contents

1

INTRODUCTION

This work is motivated by and premised on the notion that there are what I call 'signals' in academic literature and in the cultural, intellectual, and spiritual pursuits of certain blacks pointing to links between the cultures of African and Ancient Egyptian/Hebrew peoples. These signals can be seen for instance in the visit to Asanteman (i.e., Ashanti territory in Ghana) in 1819 of Thomas Edward Bowdich, an emissary of the British empire to the court of the Asante king. During his visit, Bowdich noticed striking parallels between Ancient Egyptian, Abyssinian (i.e., today's Ethiopia) and Asanteman (see Bowdich, 1821). The Asante being part of the greater Akan group, the observations made by Bowdich apply across the greater Akan group. This assertion was indeed confirmed almost a century and a half later when another individual, Eva Meyerowitz, an anthropologist working with the blessing of the colonial and subsequently post-colonial governments at the time, studied yet another Akan group, the Bono, and seemingly came to the same conclusions. In

fact, Meyerowitz went even further than Bowdich. She was able to demonstrate incredible parallels between the kingship system (known as that of the 'divine king', similar to Japanese royalty) between Akan and Ancient Egypt. Meyerowitz did not stop there. She also delved deeply into the religious, or perhaps better to say the spiritual life of the Akan, of which she showed comparable parallels with Ancient Egypt (see Meyerowitz 1951; 1960). Meyerowitz's work in this second regard was only recently confirmed once again in my own book *Kemetic Alchemy and Tantra*, where, drawing on ancient records, I was able to prove that in one very important aspect, the spirituality of the Akan people was the same spirituality of the people of the Nile valley, that is, those of Kemet and Kush.

So, we have these two examples from the works of Bowdich and Meyerowitz as providers of signals from academic literature of connections between Akan (and other Africans) and Ancient Egypt. Outside of academic sources, we *also* find signals in the cultural, intellectual and spiritual pursuits of blacks of the contemporary time. These signals began with efforts by Africans in the diaspora to investigate and learn about their roots beyond those of the African cultural groups they may have come from. In their searches, these blacks discovered links with the Hamitic notion (i.e., the Biblical notion of Ham, father of the black nations). They also discovered connections with Kush (i.e., the Kushite/Nubian) connection, with Canaan (i.e., the Hebrew/Aramaic connection) and with Ancient Egypt (i.e., the Kemetic connection). As a result of these discoveries, we have black scholars who have tied their names and identities to some of these cultural backgrounds of the ancient time. Among some of these

names of black scholars then and now are Yosef Ben-Jochannan, Ashra Kwesi, and Kwesi Ra Nehem Ptah Akhan.

One would notice that of these three name examples, the first has a Canaanite/Hebrew connection while the second and third have Akan cum Ancient Egyptian / Kemetic connection. Why would these scholars choose to combine Akan and Ancient Egyptian names into one name identity? Could it be that they too had picked up the signals and figured out the links? To the black intellectuals and scholars, mainly those in the diaspora, who pioneered the discoveries, forays and studies into connections black people have with the ancient cultures, we thank them!!!! It does not stop with cultural and intellectual pursuits. In the spiritual arena, the well-known spiritual group Ausar Auset, that was founded by Ra Un Nefer Amen, has also organized its cultural and leadership structure after the traditional Akan system of rule (i.e., that of the divine king). Amen was also made an Akan chief in the 1980s by his friend Nana Akuoko Sarpong, chief of Agogo in Asanteman (the Asante Kingdom), at the time. Why would Ausar Auset, a black spiritual society modeled after the traditions of Ancient Kemet, connect so closely with the Akan of West Africa? Could it be that they too picked up their own signals and came to their own conclusions? What some may also not realize is that this traditional system of rule akin to that of Ancient Egypt and still practiced by all Akan people features not only for the Akan of West Africa. Obenga (1985) shows that many Bantu groups in Central, Eastern, and Southern Africa also practice an identical system. If we add to this fact the other fact that this system of rule as shown in Meyerowitz (1960) is virtually identical to that of Ancient Egypt, then we begin to see that the signal

is getting stronger and stronger, as to begin to paint for us a picture. That picture would show that there is in fact a very strong connection between African groups and the cultures of Kemet and Kush, and beyond.

And in fact, this is very much the case, as this present work will show. The story of the connection between African and Ancient Egyptian, Kushite and Kanaanite peoples is not one that is just about the Akan people. The Akan are only one among *many* African peoples with this connection. Let us consider for example the Igbo people of Nigeria. One of their traditions is the Igbo traditional calendar, which is virtually identical to that which was used in Ancient Kemet. Another of their traditions is Igbo traditional writing system known as Nsibidi, a form of writing that was preserved by the leopard society, a traditional secret society. Nsibidi writing has similarities with hieroglyphic writing, and Nsibidi is one of those counterexamples to the notion that African cultures have for the most part been oral cultures. Let us also consider another group of people, those of the Gur languages, who are also central to this present work. Those who speak the Gur languages, that is, the Dogon, the Gurma, Gurusi, and Moosi peoples. These people, among the peoples of Africa, have in my view perhaps the strongest connections with Ancient Egypt and Nubia. Much has already been written about the Dogon people, and their connection with Ancient Egypt. The Earth Center school of Dogon Initiation, currently found in Africa and in certain countries of the west, is correctly premised (as my own research has now confirmed) on the fact that the Dogon and the wider Gur speaking group are among the custodians of Ancient Egyptian culture.

This last assertion might surprise many individuals who may be hearing this information for the first time. Ancient Egyptians must be more connected to Libyans (i.e., the Imazighen or the less favourable term 'Berber' peoples), one might think, or be led to believe. They were Semitic peoples, more akin to Egyptians of today and to Arabs in the region (and perhaps to Sephardic Hebrew people as well) than to the black peoples of Africa. Why is it that black people keep trying to make everybody be like them? Can't they simply accept that their culture today is just their culture, and not need to have to connect to that of anyone else? This is a common line of thought among some individuals who first come across this information. In that case, what if this culture of black people today, which is "just their culture and not that of anyone else" can be show in a scientific way to be very close to the culture of Ancient Kemet, and even in many instances closer to that culture than those of other contemporary Semitic peoples of the region? That kind of demonstration, together with the historical facts and signals that keep coming up from publications in academic literature on the one hand, and from cultural, intellectual and spiritual explorations, forays and pursuits on the other hand, would provide a more solid foundation based upon which to address the question "to what extents can African cultures be shown to be close to those Ancient cultures of Egypt, Kush, Kanaan and perhaps further afield?" This question is important because it rights many historical wrongs. Wrongs that have caused black people today, for the most part, to be perceived in ways that are an incorrect reflection of their achievements, histories, and traditions, since ancient times. This is why I have been doing this work.

In this work, I address the question just posed from the standpoint of linguistic comparative analyses of contemporary African and contemporary Semitic languages on one hand, with ancient languages on the other. The African languages are the Akan, Gur, and Mande languages. Akan speaking people are found in Cote d'Ivoire, Ghana, Nigeria, and Togo. Gur speaking people are found in Burkina Faso, Benin, Cote d'Ivoire, Ghana, Mali, Nigeria, and Togo. The Nigeria part of Akan and Gur speakers will be shown in this work. Mande speaking people can be found in just about every black West African country. These three language groups serve as samples that cover most if not all of West Africa. The contemporary Semitic languages studied in this work are Egyptian Arabic and standard Arabic. The ancient languages (some of which are Semitic) studied in this work are Ancient Kemetic and Ancient Hebrew/Chaldean (and sometimes Akkadian and Sumerian).

A lot of the time, I come across individuals who claim that it is futile to attempt to compare African and Ancient Egyptian languages (as an example) because black Africans have for the most part been an oral culture whereas Ancient Egyptian is a highly documented literary culture. Although this assertion that black African cultures have for the most part been oral cultures is incorrect, as I shall show in the present work, I decided to compare contemporary African languages with those other languages listed in the paragraph above solely on the basis of the languages themselves. If we can show closeness between say, Ancient Egyptian and Akan languages, then it would not matter whether or not Akan people have been an oral culture. Language is a primary transmitter of culture, and of the memory of a people. The languages themselves serve as the data, from which,

through comparisons, we can discern insights, thereby arriving at conclusions. Out of this exercise, the large-scale parities between African and Ancient Egyptian and Hebrew languages were in fact the most surprising (and paradigm-shifting) finding. For instance, the fact that the Ancient Egyptian language, the Metu, has all along in fact been Twi, a language that has been spoken continually by Africans for millennia, is virtually unknown!!! How is that, for calling Ancient Egyptian an extinct language?!? I show this finding in this present work, not only with a small number of word signals, but in a large way. Using a large dataset, I conducted a comparative analysis across contemporary African and Semitic languages and those ancient languages listed. The results revealed in a complex and detailed manner the extents to which African and Ancient Egyptian and Ancient Hebrew / Chaldean languages are related.

What an exciting result this is! Based on my dataset, the Akan language Twi is even closer to Ancient Egyptian than contemporary Egyptian-Arabic is to Ancient Egyptian, and it is virtually identical with Ancient Hebrew. The surprises do not stop there. The Gur language Farefare (known otherwise as Frafra), is also extremely close to Ancient Egyptian. These results were not surprising to me because I started noticing signals between Ancient Egyptian and Akan languages already over a decade ago. With words such as ankh (Ancient Egyptian, meaning life), and nkwa (Akan, meaning life), and also nefer (Ancient Egyptian, meaning beauty), and ɛfɛw (Akan, meaning beauty), I already knew that in both languages these two words were identical in the way they sound and in how they are used. These signals have now been confirmed in a big way, in this work.

Beyond an interest in the fantastic result of a pair of African languages demonstrably being extremely close to Ancient Egyptian and Hebrew, perhaps more important is restoring the original culture and orientation of writing Ancient Egyptian. As such, perhaps the most major focus of this work, assertions which were carefully developed throughout the conceptual framework chapter, and brought full circle in the Discussions chapter, is to demonstrate and thereby reveal the intellectual fraud of "conveniently deleting" the historical importance of the way black people wrote and have continued to represent their manner of writing since Ancient Egyptian times to the present.

The findings from this work will surprise some western mainstream researchers. There has been an interest in western scholarship, past and present, of the links between African languages and Semitic languages. Consider for example the works of the Egyptologists Gardiner (1927) and Hoch (1997), who mention links between Ancient Egyptian and Semitic languages but both of whom wonder about links between Ancient Egyptian and African languages. Gardiner (1927) and Hoch (1997) are discussed in greater length further on in this work. It would seem however that the extents to which African and for instance Ancient Egyptian languages are in fact related may not be known that well to western scholars. On the other hand, the findings in the present work may not surprise black scholars and people who know about research into links between Ancient Egyptian and African languages. Such links have been demonstrated for example in the works of Diop and Obenga.

2

A REVIEW OF EXTANT LITERATURE

Different scholars (c.f., Gardiner, Hoch) appear to acknowledge as a fact that the Ancient Egyptian language is related to the African and Semitic languages. For example, Sir Alan Gardiner, arguably among the most prominent of any British Egyptologists, states in Gardiner (1927):

"The Egyptian language is related, not only to the Semitic tongues (Hebrew, Arabic, Aramaic, Babylonian, &c.), but also to the East African languages (Galla, Somali, &c.) and the Berber idioms of North Africa. Its connexion with the latter groups, together known as the Hamitic family, is a very thorny subject, but the relationship to the Semitic tongues can be fairly accurately defined." (p. 2)

From this quote, we learn that there has been a study of connections between Ancient Egyptian and the Hebrew, Arabic/Assyrian, Aramaic, as well as the Akkadian / Babylonian. Further to these, Gardiner also mentions some Kushitic groups (e.g., Galla, Somalia), and the Berber, although at the time he wrote the quote above, he appeared to think that the subject of the relationship between Hamitic languages and Ancient Egyptian was

uncharted territory. To demonstrate connections between Ancient Egyptian, Hebrew, and Arabic, Gardiner, earlier in his book, gives some cognate examples from these languages:

English	Ancient Egyptian	Hebrew	Arabic
Count	hsb		hasaba
I	ink	anoki	
Eight	hmnw	shemoneh	
Hear	sdm		samira
Heart	ib		lubbu

Table one: Cognate analyses given in Gardiner (1927)

So, from these demonstrations, we can determine that some Ancient Egyptian, Hebrew and Arabic cognate words are comparable. What about cognate words of African languages? In the quote above, Gardiner mentioned two Kushitic languages (Galla, and Somali), but did not give any examples of cognates from these. In fact, there are no examples of African language cognates in Gardiner's work. Gardiner however shows that there are some noted connections between Ancient Egyptian and some Semitic languages, and he noted that the Ancient Egyptian language may also have a relationship with African languages (seeing as Egypt was/is after all on the African continent). At the time Gardiner wrote his work, the relationship between Ancient Egyptian and African languages remained unclear. Therefore, so as not to rule out the closeness of Ancient Egyptian to African languages (to the extent that Egyptian may be classified as one of them), and until the relationship between Egyptian and African languages is further clarified, Ancient Egyptian should not be classified as a Semitic language.

What I find surprising is that eighty years after Gardiner (1927) and those statements therein, even after further progress has been made in classifying languages since Gardiner's time, the situation of further clarifying the relationship between Egyptian and African languages still requires more work (the relationship with Semitic languages is clarified, according to Gardiner). Why is that? Hoch (1997) in regard to this dearth of studies on Ancient Egyptian and African languages, is of this opinion:

"There are five or six main branches of the Afro-Asiatic family: Berber, Chadic (including Hausa), Cushitic, Egyptian, and Semitic. Each of these branches – apart from Egyptian – has subdivisions into distinct languages. Of the Ancient Afro-Asiatic languages, both Egyptian and Akkadian (the Semitic language of Assyria and Babylonia) exhibit a considerable degree of linguistic change, right from the earliest traces in writing. In Egyptian, there are, not surprisingly, many word cognates to counterparts in Hebrew, Arabic and Akkadian, the best known of the ancient languages...There are also cognates with many modern African languages, but these have not yet been studied as thoroughly and in any case are more difficult to compare, given the large gap in time" (p. 3).

In my view, the comment that Hoch (1997) makes above is not true. The part about the large gap in time being a hindering factor, is not true. It comes down to the fact that studies such as these just have not been done yet, even though we have resources to do that work today and have had them for some time. Basically, the academic world did not care enough to delve into this work to do it well enough. Also, there is the perception that black Africans did not generally have a culture of writing in the past, and therefore would not be counted among those ancient civilizations (such as the Hebrew, Assyrian, and Akkadian/Sumerian) that are comparable with Ancient Egypt. This is of course incorrect, and very largely so.

Africans have been writing since pre-dynastic times of Ancient Egypt. After the era of Ancient Egypt ended in the Nile valley region, Africans the continent over continued to engage in different writing systems that greatly resemble the hieroglyphs of Ancient Egypt. It just happened that writing occurred for the most part in African secret societies, themselves continuing the culture of the Ancient Egyptian priesthood. Some of those writing examples are given in this work.

So, in my view, that is why large-scale, in-depth studies of relationships between Ancient Egyptian and African languages have not been done in the Western halls of academia. It was not deemed worthwhile enough, of the time of researchers. It would a dedicated group of blacks, along with their conscious non-black colleagues, who are committed enough to demonstrate the cognates, and who have the time, resources, and most importantly, the authentic motivation to do so, to pull it off. This is where people like me come in. As this present work shows, there are (what might appear to some as) unbelievably strong and relevant Ancient Egyptian and black African cognate words. In many cases, the Ancient Egyptian and African words are virtually identical, so as to cause any honest and serious researcher into this phenomenon of the relationship between Ancient Egyptian and African cultures to stop and to consider for a moment that these black African people could in fact be the Ancient Egyptians.

Hoch (1997) goes on to say:

"Many of the connections are difficult because of metathesis (a shift in the order of the consonants) and phonetic changes".

To me, this is just another excuse to avoid doing the actual work. Even at the time that Hoch (1997) made those comments, there were already several well-made dictionaries of African languages which could have aided in the cognate comparison exercise that both Gardiner (1927) and Hoch (1997) do for Arabic for instance. Dictionaries such as the ones I use in the present work. One such dictionary is of the Akan languages. All across colonial Africa, there were individuals that created African language dictionaries both in Anglophone and Francophone regions. Three examples of such individuals are M. Delafosse, who published widely in Francophone Africa, Reverend J. G. Christaller, and finally, Reverend S.W. Koelle, who published the incomparable tome *Polyglotta Africana* (Koelle, 1854). In this tome, he compared 280 words from 200 African languages and dialects. It was published in 1854 and it has actively been used by the academic community ever since. Such a text would be a great source of data for cognate comparisons between Egyptian and African languages. Again, we cannot accept the excuses.

It is also noteworthy that Hoch (1997), a prominent modern-day Egyptologist, in his classification of the Ancient Egyptian language according to eras or phases of use, completely leaves out the 25th dynasty. This is totally racist by erasure, and here is why. In Hoch's classification, the late period was from 1550 - 715 BCE. For this period, he assigns dynasties 18 - 24. However, the 25th dynasty occurred from 744 BCE to 656BCE, and this is by all conventional accounts. This means that an entire 29 years is not accounted for (from 744 BCE to 715BCE) during which Ancient Egypt had the 25th dynasty and was ruled by blacks. And to make matters worse, it is known that the Nubian kings preferred to use the classical forms of

representing writing (i.e., right to left), which none of the modern European and Anglo-American expositors of the Metu use. This means that during their 88-year reign, the 25th dynasty used and contributed to the development of the language, which would take us at least to year 656BC. Yet, we find Hoch skipping immediately to Demotic at year 715.

This is racist erasure. These are the kinds of subtle actions that motivate me into doing this kind of research in the present work for my own benefit and for the benefit of black people in general. I picked up Hoch's book to learn Middle Egyptian because one of my earliest teachers of Ancient Egyptian (a black man) had used materials from it. And yet, without an eye for these things, as I do have, this subtle omission would have gone unnoticed.

In my view, conscious or unconscious, it was clearly done because the 25th dynasty is admittedly (even amongst the most ardent of conventional Egyptologists) one that was ruled by black kings from the south. Because of this, the 25th dynasty is thought of as being a 'Nubian dynasty' rather than an Egyptian one. This is probably why Hoch left it out. Yet, even if the 25th dynasty was ruled by Nubians, it would not be the first time that a black dynasty has ruled both upper and lower Egypt. That happened also in the Old Kingdom (3rd to 5th dynasties), and during the Middle Kingdom (11th to 13th dynasties). For example, one 12th dynasty very prominent Pharaoh, when he retired, being Kushite/Nubian, he went back to live in Nubia. In fact, the only times that the two lands (upper and lower Egypt) were united were when black dynasties ruled. The difference between these first two eras and the 25th dynasty, is that in the case of the latter, the 25th, all of Kemet and Nubia was ruled by the blacks. But that should

not mean that the part that was still Kemet, even though ruled by people from Nubia, was not Kemet. So, Hoch made a mistake in his work, and I will leave it at that.

Beyond Egyptologists such as Gardiner and Hoch who have hinted at the possibility of connections between African languages, Ancient Egyptian, and Semitic languages, there are scholars from other fields, such as that of linguistics, who have arrived at a similar conclusion as a result of analyses from their research and from conclusions drawn therefrom. One of these scholarly works is Creissels (2009), which shows that, among a number of African languages, the construct forms of nouns in Gur languages (e.g. of these being Dagbani, Farefare, Kusaal, Mampruli, etc.) are akin to those of Semitic languages. This means that Gur languages share a fundamental grammatical structure with Semitic languages because they are in the same class of languages. Creissels (2009) thus implies the need for further studies between Gur (and related languages) and Semitic languages to reveal those relationships and connections.

A connection between Gur languages (arguably members of the Kushitic languages) and the Semitic languages is revealed, this time from a freemasonic text, which comments on the subject of Ethiopian/Kushitic and the Hebrew language. In Porter (1904), it is revealed, from the point of view of this Masonic material, that the Ancient Egyptian language was originally derived from Ethiopian (i.e., Kushitic/Naqada). Here is the account:

"It is now generally acknowledged that the Egyptian religion and system of writing were borrowed from Ethiopia. The necessary consequence of this fact, and what precedes it, is, that the language of Ethiopia contained an explanation of the symbols" (pp. 12 - 13)

Indeed, archaeological evidence given in Ross (2013) argues that Nubian/Kushitic culture is much older than may be generally acknowledged. This quote above is also another reason why, as I point out at the end of the conceptual framework chapter, if the academic world ever hopes to genuinely translate some of the most archaic forms of Ancient Egyptian, it may have to humble itself to learn from certain black African secret societies (the Gur language group, especially) that claim to still write in versions of the Ancient Egyptian language.

We have read also from ancient historians such as Herodotus that before the region of lower Kemet was developed, what was known as 'Kemet' was Waset/Thebes, and its surrounding cultures. These would be the Naqada/Napata culture of the ancient, pre-dynastic time, immediately preceding and including the earliest dynastic times of the Pharoahs. This Naqada culture was a Kushite/Nubian culture. The quote from Porter (1904) in fact teaches us something I think is of great value. If the meanings of the words in the Ancient Egyptian language were derived from earlier Kushitic cultures then it is to those cultures, or to the descendants of those cultures, that we must turn, if we are to understand the earliest versions of writing in the Metu. Of these earliest versions, we see an example in the writing on the Annu obelisk of Annu/On/Heliopolis, an artifact that is shown several times in the present work, including on the cover page. Meanwhile, as will be shown in the chapter on conceptual framing that follows this chapter, writing and the literary culture has existed in black Africa uninterrupted since the time of the priesthood and the scribes of Ancient Kemet and Kush. The literary activity has happened in traditional secret societies across the African continent. It is thus from the learned ones of these

traditional secret societies, such as those of the Gur peoples, descendants of Kemet and Kush, that meanings for the earliest Kemetic writings may be learned. Their ancestors were among the greatest Pharaohs and priests of Kemet and Kush.

So, to sum up, scholars basically realize that there must be some connection between Ancient Egyptian and African languages. The area just remains poorly studied, with some of the reasons for this being excuses. What is missing, is certainly well understood and identified. The gap is the dearth of in-depth demonstrations of relationships between Egyptian and African languages, or a family of them, in ways that reveal extents to which Ancient Egyptian is closer to African languages or farther away from them, as well as to the Semitic languages. This present work attempts to address this gap within the limited context of some African languages found in West Africa, for which the traditional government, culture, spirituality, and certain language 'signals' are very much similar to those of Ancient Egypt.

In order to study relationships between Ancient Egyptian and African languages, it is necessary to first consider the work of other scholars of this subject to reveal what prior work has been done to address this gap. Of these prior scholars, the efforts of three individuals in particular will be reviewed in the present work. These individuals are Cheik Anta Diop, who did a great deal of work to demonstrate links between Ancient Egyptian and Wolof, Thèophile Obenga, whose work in this arena spans a number of Bantu languages, and Fergus Sharman, a more recent scholar whose work also explores links between Ancient Egyptian and some Bantu languages. Let us begin with the most recent effort, being Sharman (2014).

In studying similarities between Ancient Egyptian and Bantu languages, Sharman (2014) adopts a seven-part framework consisting of the following: substantial resemblance and similarities in fundamental vocabulary, organization of parts of speech, morphological analysis, etymology of words, ranking of gender nouns, augmentative gender noun forms, and collective gender noun forms. With this framework, Sharman (2014) distinguishes the manner of his study from those of predecessors (c.f., Professor Obenga, and Dr. Cheik Anta Diop). We are told:

"Professor Obenga has concluded that morphological, lexicological and synthetic similarities amounted to convincing proof of the close relationship between Ancient Egyptian and African languages today. This type of parallelism was impossible between Semitic, Berber and Ancient Egyptian" (p. 23).

It would appear that Sharman (2014)'s methodology is based on the approach that Obenga adopted in the analysis of African languages. The ways that Sharman (2014) attempts to differentiate his work from that of Obenga is in stressing that his approach makes direct or one-to-one comparisons between words across African languages. For example, when comparing the Ancient Egyptian bilateral MM which he says means 'therein', Sharman (2014) compares it with similar words in Swahili:

"Consider the skeletal bi-lateral consonants **MM**. A similar word which describes the inside of a place is given as **MUMO** or **MUMU**, in Kiswahili-Bantu and has the extended meaning of therein inside" (p. 44)

Of Diop's work, and contribution to the study of African languages with that of Ancient Egyptian, Sharma (2014) states the following:

"Professor Diop has made an exhaustive study on correspondences between verb forms in Wolof and Ancient Egyptian. He has also shown correspondences between Ancient Egyptian and Wolof demonstratives." (p. 23)

When we visit Obenga's work, specifically we shall refer to Obenga (1985), which is an incredible work on the Bantu in terms of scope and connections across all Bantu groups. For example, when unpacking the Bantu word 'nganga', which is common across various Bantu groups, he gives many ways in which this word is related to blacksmiths, to sorcery, to war, to medicine and the act of curing, to medicine people, and to force or power (Obenga, 1985, p. 201). It should not shock anyone then, that this Bantu word 'nganga', which many who understand or speak Bantu languages may recognize, has an equivalent in the Ancient Egyptian language. Its equivalent is 'nqehqeh'.

As pointed out in Sharman (2014), Diop goes into much detail regarding some examples of verb forms in Wolof (Diop writes Wolof as 'Walaf') and Ancient Egyptian. What I also found interesting in Diop (1977) is his mention of the colours of red and black peoples of Ancient Kemet:

"En effet, pour les Egyptiens anciens Dieu est noir, les divinites bienfaisantes sont noires, les etres malfaisants sont «rouges». Le noir est la couleur divine et le «rouge» la couleur malefique." (p. 93)

Basically, for those who do not speak or understand French, the quote states that for the Ancient Egyptians,

God, and also the beneficent divinities (the Neter) are black people. On the contrary, the maleficent divinities are "red" people, and that the divine colour is black, while the maleficent colour is red. Here, I think Diop (1977) is referring to the Pharoah as being the divine king. The Pharoah, black Pharoah, being a representative of the Neteru, and in fact a child of them.

It is interesting that these two colours, red and black, should appear in reference to Ancient Egypt. It is a reference that also shows up in regard to the royalty of Akan people (there are "red" and "black" lines), and also to the royalty of the Luba people (Reefe, 1981).

Back to the linguistic analyses of Diop, Obenga, and Sharman. All three works essentially entail word cognates at a certain level, just as is the case with Gardiner and Hoch. The method I use in the present work involves comparing cognates of words of different languages. This method is a major extension of approaches shown in Gardiner (1927) and Hoch (1997) who compare Ancient Egyptian words to those from Semitic languages. The difference with the present work is that I applied the same approach, only that I include African languages in the cognate analyses. My work is also a continuation of prior efforts by Diop, Obenga, and Sharman. As pointed out in this review of the literature, the lack of comparison with African languages is a well-known and identified gap in the literature. This present work addresses this gap in a major way, by not only extending an analytical approach to include selected African languages but also comparing African, Ancient Egyptian, Hebrew and Semitic languages. In the present work, I consider a large number of English words picked at random in order to determine versions of that word across Twi, Farefare, Ancient Egyptian,

Hebrew, Egyptian-Arabic and standard Arabic. In some cases where a pattern exists across African, Ancient Egyptian or Hebrew and Arabic, I also introduce comparisons with Akkadian. This approach is taken to enact a deep dive into comparisons of two West African languages with Ancient Egyptian and other Semitic languages (Hebrew, Arabic, Akkadian, and Sumerian).

In addition to these differences, another major way in which the present work differs from all works cited in this literature review is the emphasis I place on writing *and* on using the Ancient Egyptian hieroglyphs (the Metu) in the right to left orientation. To date this present work is perhaps the only work written in our modern time (by either African or non-African researchers) that emphasizes the right to left orientation for writing and using the Ancient Egyptian languages. In the next chapter, I give justifications and examples for why there should be a continued tradition for writing and on using Ancient Egyptian in this manner rather than in the left to right orientation which has seemingly become the default orientation in our current era.

3

CONCEPTUAL FRAMEWORK

3.1 Writing and literacy in pre-modern black Africa

There is a generally held notion that most of black Africa (south of the Sahara) consists of peoples whose primary means of continuing the memory of their culture is through oral culture. As intimated in the introduction to this work, this notion is not true. There are at least three different types of Africans (more than these, in fact, and not all African groups have all three, but for the purposes of this work, I aim to focus on these three). They are those I have called the DiaLa, the DiaMo, and the DiaGha. The DiaLa and DiaMo peoples have a strong connection with Ancient Egypt and Nubia. For this reason, traditions of the ancient period reflect in the cultures of today's African peoples that have DiaLa and/or DiaMo constituents. These traditions include the tradition of writing. To learn more about the DiaLa, DiaMo, and DiaGha peoples, the reader may choose to refer to my article titled *Polyglotta Africana demonstrates that Akan consists of DiaLa, DiaMo, and DiaGha*. In the sections that follow, I shall provide examples from two African societies (in fact, we can call 'Africa' alternatively by its original name 'Meri Ta') that contradicts the notion that societies in Meri Ta were for the most part based on oral culture, or that they did not

have a written, literary culture. Before that, let us first discuss language and its development in African societies.

3.2 One way to conceptualize language systems

When we think of languages, and how we represent them, one of the first things that may come to mind are symbols. Symbols have meaning ascribed to them. They could for instance represent single sounds, as we find in an alphabet. They could also represent quantities, as we find with numbers. Symbols can also represent qualities, as we find in words for colour, or for the expression of an emotion, or the quality of light (i.e., such as 'bright' or 'dim). Symbols can also represent processes and concepts.

When it comes to contemporary African languages, they are now represented with Latin and Greek symbols. This is because the tradition for writing these languages in modern times largely came out of European missionaries first (and then colonial anthropologists second) who ventured into African indigenous societies, endeavouring to write the languages of those indigenous people, but who ended up using European scripts. Much of these efforts was so that the African people could learn to read the Christian Bible in their languages. This tradition, connected to Christianity and to writing Bibles in indigenous languages is still continuing even to this day in Ghana and elsewhere in Africa.

In this conceptual framing of languages, I shall adopt a novel approach with which to model different indigenous efforts Africans have made over the millennia to represent languages in their own way. I shall draw on the work of

Gray and Tall (2007) titled *Abstraction as a Natural Process of Mental Compression*. The purpose of framing indigenous African languages with the conceptual framing in Gray and Tall (2007) is to demonstrate that indigenous African languages entail different levels of abstraction. Eddie Gray and David Tall, two philosophers of Mathematics working out of Warwick University in the UK, have framed three broad stages of conceptual development. They state:

"Gray and Tall (2001) envisaged at least three distinct types of mathematical concept: one based on perception of objects, a second based on processes that are symbolized and conceived dually as process or object (procept) and a third based on a list of properties that acts as a concept definition for the construction of axiomatic systems in advanced mathematical thinking. Each of these is an abstraction: a mental image of a perceived object (such as a triangle), a mental process becoming a concept (such as counting becoming number), and a formal system...based on its properties with concepts constructed by logical deduction." (p. 24)

Having studied Systemic Functional Linguistics (SFL), Theory of Computation (e.g. Chomsky Normal Form), as well as the principles of computer programming languages as part of my formal education, I find that the structure of human languages follows regular rules in a somewhat mathematical fashion, comparable to the mathematical nature of the rules that govern music for instance. For that reason, I deem it suitable to apply a conceptual framework that has been derived from the study of the development of mathematical thinking and learning to that of language development.

From the quote cited in Gray and Tall (2007), we can think of indigenous efforts by Africans to represent their languages in terms of two of the three given levels of abstraction. These would be the second level, where

perceived objects are set aside to represent processes, concepts, or both, and the third level, where a formal syntax is present that organizes the symbols in the language in ways that can form words, sentences, essays, poems, books, and other literary works. Of these, I would assign the development and use of the Adinkra symbols of the Akan people to level two. I would also assign two other systems of African language representation as being level three (formal system of rules for grammar and syntax). The first of these two other African language representation systems that I shall discuss is the Bantu traditional system of writing that the Zulu shaman Credo Mutwa revealed as being a writing system used by many traditional secret societies in Africa. The second of these is the Metu, or the writing system of Ancient Egypt.

3.4 The Adinkra symbols and system of writing

Adinkra are the traditional symbols of the Akan people found in Ghana, Côte d'Ivoire and Togo. There are hundreds of these symbols that span all kinds of concepts, from cosmology to those found in daily life. These symbols are pictograms and ideograms which have come to be well known as cultural-linguistic symbols of the Akan people of the region. They represent ideas such as the nature of the universe, political beliefs and organization, social, economic and ethical values, aesthetics as well as ideas relating to family, and to daily life (see Arthur, 1999). These symbols not only represent specific ideas and proverbs but are also related to other forms of Akan art such as brick laying (building houses) metal crafts, weaving and wood carving. As to the origin of these symbols, there has so far not been a conclusive or

definitive answer. Some, such as Rattray (1927), have suggested that the symbols derive from Islamic talismans:

"If, as I think more than likely, the Ashanti merely borrowed these patterns, then they probably gave to each a name and a meaning which they invented to suit themselves... It will be seen that many have historical, allegorical, or magical significance, and I cannot help thinking that all are possibly amulet signs or symbols introduced by the Mohammedans from the north" (Rattray, 1927, p. 265)

Others have pointed out that this cannot be the case because of the block-printing technique used by the Akan (which has not changed in centuries) is different from the writing brush and stick method used in Islamic inscriptions (Arthur, 1999). What is known for sure is that the Bron, the Gyaman and the Denkyira, three of the old centers of Akan culture, were involved with weaving in ancient time. It is also said that the name 'Adinkra' comes from a Gyaman king who wore the cloth.

I am of the view that it could very well be that what we know of today as the Adinkra symbols of the Akan people are modern day versions of symbols that ancestors of Akan and other African people made to express themselves in the Nile region during ancient times. In fact, when we make a side-by-side comparison of some Adinkra symbols with actual Egyptian hieroglyphs, we find that this claim I am making is not farfetched.

☉	⊞	⚒	🌿	∿	⊔	✶
◎	☯	⚵	◼	✤	⑥	✴

Table two: Comparison of Metu and Adinkra symbols

From Table two, even where the Metu characters are not exactly equal to the Adinkra symbols, the point here is that with the appropriate formal syntax to organize the symbols, the Adinkra symbols could very well serve a similar function for writing and for representing language as that of the Ancient Kemetic. In this regard, drawing on Gray and Tall (2007), Adinkra symbols, as they currently are, would constitute a "second level of abstraction" of language development. So Akan people of today could have drawn from their own subconscious minds to conceive the Adinkra symbols, which are very similar to the Metu. As such, rather than having "borrowed" the Adinkra symbols from "the Mohammedans", as Rattray thought, it is rather more likely that the Adinkra symbols are a reflection of the Ancient Kemetic heritage of the Akan people. A reminder to them of a writing system they once used in ancient times.

To make matters more interesting, my research has revealed to me that the manner in which the Adinkra is currently developing is reminiscent of how the Metu first started thousands of years ago, before eventually becoming a fully-fledged language with a formal syntax. In other words, the black people of Ancient Kemet started to develop the Metu by representing sounds pictorially. Not only were single sounds represented by a single character, but words were also represented by single characters. In many cases, single characters represented entire words. So, they constructed their entire language from single characters. Some characters represented single consonant sounds, while others represented actual words. The single (regularly pictorial) characters could then be combined into sentences. Very similar to the manner in which Credo Mutwa showed the symbol writing of the African secret societies (addressed below).

Sentences formed in this way were then combined to create literary works. So, the earlier manner of representing sounds and words pictorially would fall under the "second level of abstraction" while the latter manner of representing language by combining characters into sentences would fall under the "third level abstraction" category of Gray and Tall (2007).

In the Metu, the focus on consonants was done on purpose by those who designed the language so that variations brought about by changes in dialect would still be essentially represented with the same writing. One could learn the classical Metu Neter ("Metu Neter", an Ancient Egyptian language, means "language of the gods") by learning about 800 signs. Similarly, when I was learning Mandarin, the Chinese teacher in my university course said to me that after having acquired a vocabulary of less than 1,000 characters, I would essentially be able to read Chinese newspapers.

And so, back to Adinkra. For the very earliest preserved forms of writing from Ancient Kemet, all indications are that during these earliest stages of writing, such as one would find of the writing specimens preserved from the Naqada culture (i.e., black Kushite culture of pre-dynastic times as well as dynasties 1 & 2), one finds that the writing is very much like today's Adinkra. In fact, as I learned the Metu and worked through the characters, I kept thinking and realizing how similar they are to the Adinkra symbols. I was thinking of the glyphs in Metu, "this is just like the Adinkra symbols". By Adinkra symbols, I mean some of the most recent additions to the Adinkra symbol system as given in Arthur (1999). The similarity between Adinkra and the Metu is in the fact that both systems have characters that depict actual contexts

of the lives of the people. Arthur (1999) also presents the Adinkra symbols in a manner that I found to be very similar to how Gardiner put hieroglyphs into categories. In Arthur (1999), there are over 700 Adinkra symbols, some of which are variations of the same. With the Metu, there are thousands of symbols. The main difference, in my view, between the Metu and the Adinkra symbols is the presence of a complex formal syntax for the hieroglyphs in the former (especially by early Middle Kingdom period), and the absence of such a formal syntax in the latter. Let us not forget that it took the ancient people thousands of years to perfect and use the Metu as it was in the ancient time. During this time, they perfected the syntax and use of the glyphs into what they became, and what we find today still on artifacts and monuments.

Adinkra symbols transition from artistic symbols on the one hand to generalizations regarding concepts on the other hand. This is the inductive process. As mentioned, what is missing is a formal syntax that relates all the concepts and symbols together into a cogent system. Were there to be such a formal syntax, the Adinkra symbol system would be virtually akin to that of the Ancient Egyptian Metu. Akan people have been engaging with Adinkra symbols now for a few centuries, however we can already notice some very clear similarities with Adinkra and with the Metu.

Perhaps because of the lack of a formal syntax for indigenous writing efforts such as that represented in the Adinkra symbols, from the point of view of some western scholars, these attempts at writing are looked down upon. Indeed, Arthur (1999) reports the same:

"Pre-colonial African societies are believed to have developed entirely on oral communication because it has been generally assumed they had not developed a recognizable form of writing (Goody, 1977, 1986)...Such critics of pre-colonial Africa tend to assume writing takes only one form – the phonetically-based form of writing, an example of which is the alphabetic system, and that all writing is linear. Non-linear and non-phonetically-based writing systems have come to be seen as inferior...Only recently has it been recognized that many writing systems in West Africa, the best known being those of the Vai in Liberia (Scribner and Cole, 1981; Pilaszewicz, 1985) and Mende (Bledsoe and Robey, 1986), for example, were developed outside the Western context" (p. 7)

And now, moving on to the manner of writing used in some traditional secret societies. Where there has been a lack of a formal syntax to for instance turn Adinkra symbols into words and into sentences, the same cannot be said of the writing system still used among traditional secret societies in Africa. In the writing system used by these societies, the language is organized not only into concepts but also into words that can make up sentences. In this regard, we would categorize the secret society's language from the point of view of Gray and Tall (2007)'s framework as a "third level abstraction" language system. Of this system of writing, Credo Mutwa educates us:

"The Bantu symbol-language – which is our form of writing – is not taught to the common people and is reserved mostly for recording secret things. But the witchdoctors and tribal elders still employ it, and as it is standard for all tribes in Africa, men from such widely separated tribes as the Zulus and the Lundas of Angola, who do not speak the same language at all, can still understand each other's symbol-writing. The various symbols, which have not changed since the earliest times, do not only represent single letters; each expresses a whole word, or more often, a complete idea, rather in the style of Chinese and Japanese writing. I cannot list them all, as they would fill this book, but I have included enough, I hope, to show their interesting scope and variety. Some of these, as indicated, have an abstract as well as a literal meaning" (Mutwa, 1969, p. 182).

What does this Bantu symbol-language system look like? We can see an example of it below, from Mutwa (1969):
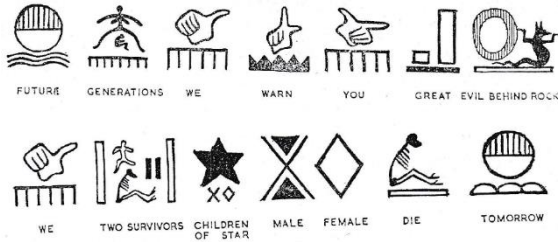
This example affords us a number of points to consider for our conceptions about levels of abstractions of African language varieties. First, we find that for the sentences given above in the secret society's language, there are meanings or concepts ascribed to the symbols (e.g., survival), just as is the case with Adinkra (i.e., level two abstraction). Beyond that, we also find that there are grammar and syntax arrangements pertaining to the symbols, such as the presence of pronouns (e.g., you, we), the presence of verbs (e.g., to die, to warn) as well as indication of time (e.g., future, tomorrow) that allow for the introduction of logical relationships between these symbols when put together in sentence form. The presence of these extra elements of syntax, from the point of view of the classification in Gray and Tall (2007), qualify the secret society's language as an example of a "level three abstraction".

In this example, we are fortunate to have had a translation of the symbols given by Credo Mutwa. Were the symbols given without an explanation for their meanings, we would be at a loss to know what those meanings were. Similar to the scenario of the archaic Ancient Kemetic writing, some of which still remain a mystery to the

academic world. In his book, Credo Mutwa shows that these secret society people wove the symbols into cloth, just as Akan people printed and still print Adinkra symbols on cloth. It is as if cloth has replaced papyrus of Ancient Kemet.

A second point about this language example is in its general similarity with Egyptian hieroglyphs. Just as was shown in the case with Adinkra symbols, the language examples given by Credo Mutwa are based first and foremost on a visual system of pictograms and ideograms. The English words underneath the symbols were given as an aid to the uninitiated.

A third point related to this second one above is that Credo Mutwa stated that this writing system is used by Bantu people all over Africa. I have heard that there are forms of writing among the Gurma (the Dogon and others of the Gur language group) who still preserve Egyptian hieroglyphic writing among their secret societies. So, we can say then that in addition to the Adinkra symbol language system, and also to the language system given by Credo Mutwa, a third way in which Africans have written *and* still write, is in the Ancient Egyptian Metu, a prime example of which is shown on the Annu obelisk. To this, I would say that if scholars and the world at large would like to properly decipher some of the most ancient Egyptian artifacts, it is perhaps to members of these secret societies that scholars would have to humble themselves to. These people probably still write in the version of the Metu that was used during the time of the earliest Pharaohs, or even of the pre-dynastic times. Just as Credo Mutwa revealed the meanings behind the symbols given in the example above, it would be to these people that scholars would have to go to, in order to get

meanings for those very old forms of Metu that may still remain a mystery to the academic world.

Obelisk at Annu/On/Heliopolis (Kemet), City of the Sun

3.5 The Metu Neter grammar as taught in the West

The way that the Metu is taught in Gardiner (1927) is the exact reverse of how the Akan languages are structured. The Akan and Farefare/Gur languages for example are structured exactly in the right to left orientation. Additionally, the Metu is written in left to right orientation in Gardiner (1927), and in the written works of just about every modern scholar that teaches the Metu, although Gardiner (1927) has a few great examples of right to left orientation writing. I must add that of all the western scholars who have written about the Metu, or who have taught it in their written works, I am most drawn to the works of Gardiner, and I have learned from him. However, even with the works of this scholar, I have still had to perform some 'mental acrobatics' to switch from their left to right orientation (including implications in the presentation of grammar) to the original right to left orientation that was the default of the Metu, and still is, in reference to descendant African languages.

Therefore, in order to align the Metu with the Akan for instance, and also have the right to left orientation, the entire syntax needs to be flipped in many places that correspond especially with Old Kingdom grammar, and certainly with the pre-dynastic forms. For example, the *sdm.f* form, said to be so common during the Old Kingdom era (Gardiner, 1927), would instead be written in the *f.sdm* form. When *sdm.f* form is put into *f.sdm* form, this structure actually corresponds with the syntax structure of the Akan languages. Flipping the syntax in this manner is not so strange if we do indeed consider that this happens to be the case in the analysis of really ancient Kemetic names and texts, such as those from the Pyramid

Text period. We find examples of this in the analysis of the word 'Atum' given in Allen (1987):

"The name Atum (*j.tmw*) is a form of the verb *tm*—probably a "noun of action" of the same type as *j.qdw* 'builder' from the verb *qd*." (p. 9)

In another example, from one of the oldest specimens of writing of the dynastic era, the first dynasty, on a stela representing Narmer, the Nile Delta region was written as *t.mhw*. This is also in the *f.sdm* format that I have said comes across very often in the Akan and Gur languages.

3.6 More on the direction of writing the Metu

I have also noticed that our esteemed black teachers and scribes of the Metu, some of my favourites being Ayi Kwei Armah, Thèophile Obenga, and Rkhty Amen, have all publish their work with the Metu represented in the left to right orientation. For example, in Armah (2014), which tells the story of *Sanhat*, we find some interesting things happening. It appears that the Akan as written, if read from left to right, is not fitting exactly with the orientation of the Metu as written from left to right. Let us examine a first example:

smi n sAnht wr n kmt

(i)r(y)-pat Haty-a

Ɔdehye nyimdzeefo manhwɛdonyi,

(Source: Armah, 2014)

In this first example, if we were to match the Metu as written, with the words of the Akan language written

beneath it, it would rather have to read as 'manhwɛdonyi nyimdzeefo Ɔdehye' for the Akan words to match exactly with the Metu. Had this Metu sentence been written in the right to left orientation, one would have found that the Akan as written in Latin script on the exhibit above would have matched exactly with the Metu above it. Let us examine a second example from the same book (Armah, 2014). We have:

xtmw-bity smr waty

Ɔno a okitsa Kemet Anafo hen n'akyeame poma, Ɔhempɔn n'adamfo brɛbo
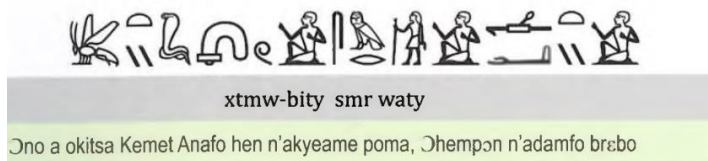
In this second example, if the Metu had been written from right to left, the corresponding Akan language sentence would read as 'Ɔhempɔn n'adamfo brɛbo, Kemet Anafo hen n'akyeame poma ɔno na okitsa'. The way the Akan sentence is written in this second example, which is correct, for it to make sense, you would however literally have to read the Akan words from right to left on the page for the Akan words to correspond exactly with the Metu. Let us examine just one more example, the third line actually, in the story of Sanhat in (Armah, 2014):

sAb aD-mr DAtwt ity tAw styw

Otsitsir a ɔyɛ Nana n'asaase a ɔwɔ Asiaman mu hwɛdofo panyin so,
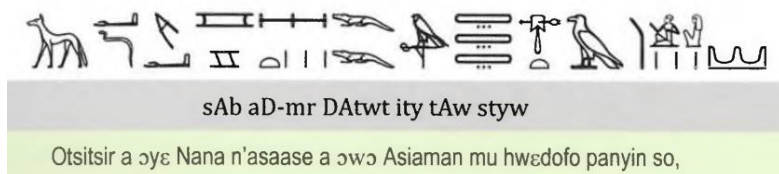
This third example actually reads correctly, however one would have to imagine reading the Akan languages in Latin script from left to right while simultaneously

reading the Metu from right to left (as was also the case with the first example), in order for the two to match.

All of these incongruities come about for one reason. It is unnatural, from the perspective of the Akan languages, for the Metu to be written from left to right. That is why two of the three examples above (the first and the third) were written correctly in regard to the Latin script but written for a scenario where the Metu would have been written in a right to left orientation. The second example is also written correctly (the Twi) however the Twi sentence is written to suit the left to right orientation. To read it correctly, a person would have to read the Latin script from right to left on the page, which is unnatural for the Latin script. Were the Metu to be written from right to left, its default way, these problems would be totally resolved for all three examples. To illustrate further, let us consider my own example:

yie nante

nante yie

As we can see, in the first case having the left to right Metu orientation, the sentence written in the Akan language

(Latin script) does not make sense unless read backwards. Alternatively, in the second sentence, with the same Metu only this time oriented right to left, the sentence makes perfect sense. What these two examples illustrate is that when the Metu is written in its default orientation, which is right to left, it aligns with the Akan language sentence also written in Latin script. The syntax logic is consistent and aligned in both systems (in Metu and in Latin). Alternatively, as seen with the three examples given from Armah (2014), when the Metu is written in left to right orientation, the reader has to perform 'mental acrobatics' to reconcile the two systems. Then they are naturally out of alignment. This is because the left to right orientation is not natural to the way the Akan languages work.

These demonstrations are not a criticism of the work of Armah, or of Obenga or of Amen. Where will we be today, without the likes of these pioneers and pacesetters?!? Rather, I see my work as the next generation taking on the reins of the pioneers and the pacesetters and attempting to 'push the envelope' a little bit further. These three black scholars are not the only ones who adopt the left to right orientation (I mention these three because I study them, and I like their works a lot). As things stand right now, just about everyone out there, both conventional academics and members of black consciousness and spiritual circles who champion the revival of the Metu to date all work in the main with the left to right orientation.

We will see in this work that the right to left orientation was not a fad that began and ended with one dynasty, or that emerged at some point in Kemet. Rather, it was the ancient way, the default way in fact, beginning all the way back in pre-dynastic times, and continuing through the 1st dynasty, all the way into the late dynasties (at least 26th), until the Greeks (led by Alexander and his conquerors) brought Greek into the picture and forced the Demotic (a script created by black people, of which more is said later) to evolve into Coptic. Coptic was/is basically Ancient Egyptian written with Greek characters instead of an indigenous script. The Romans who followed the Greeks preserved this orientation of writing the Egyptian language (the everyday language, at least) in Greek characters rather than in Demotic. Since ancient times, there have always been two languages in Kemet: the priestly or sacred language (the Metu Neter), also used by royalty, and then there was the everyday language. Later, a similar event happened in Kush (Nubia), where the Meröitic script was replaced with Old Nubian which, like Coptic, was now the Kushite languages written in Greek script. This is colonization. Greek (and Ancient Greek) is written from left to right, according to the Ancient Greek historian Herodotus (we shall see a quote from him about it later). It is possible that western (i.e., European and Anglo-American scholars) for the most part adopt the left to right orientation because the Metu was 'deciphered backwards'. Of the right to left and left to right orientations of writing, the well-known Greek historian

Herodotus (who actually visited Kemet, including their temples), had this to say:

"...the Egyptians practise circumcision: as to garments, the men wear two each and the women but one: and whereas others make fast the rings and ropes of the sails outside the ship, the Egyptians do this inside: finally in the writing of characters and reckoning with pebbles, while the Hellenes carry the hand from the left to the right, the Egyptians do this from the right to the left; and doing so they say that they do it themselves rightwise and the Hellenes leftwise: and they use two kinds of characters for writing, of which the one kind is called sacred and the other common."

The manner of writing scripts in Kemet during the ancient time had at least two qualities. The first was that the characters, where they were asymmetric, were oriented toward the direction of the right. The second was that in the case of text written horizontally, the hieroglyphs were read from right to left. Similarly, in the case of text written vertically, text in the rightmost vertical column was read first, and then text in the next rightmost vertical column and so on, in that fashion. For this latter case of text written in vertical columns, the characters, just as in the case of text written horizontally, also oriented toward the right. This is what "from the right to the left" means.

Here is a short inscription written in all four possible ways. The arrows show the direction in which the writing is to be read in each case; the letters give the order of the lines; the numbers indicate the sequence of the individual signs.

(Source: Gardiner, 1927)

As shown in this exhibit from Gardiner, we can see that the first instance of the two examples of text written in vertical columns shows the characters oriented toward the right, and the direction of reading them being from right to left (as shown by the arrow and the letters in 'B ← A'). This is a really ancient way of writing the texts, seen even among pre-dynastic artifacts such as the Annu Obelisk shown previously). Similarly, the first instance of the two examples of text written horizontally shows the characters oriented toward the right, and also by the indication of the arrow, that the direction of reading the text was/is from right to left. This is what Herodotus meant by "the Egyptians do this from right to left". Again, when we examine artifacts from Ancient Kemet, especially during times of strong black leadership (such as those times given below), and also at places that had a strong black presence (such as Waset/Thebes), we almost invariably find examples of vertical text written in the manner of the first instance of the two vertical examples given by Gardiner, and horizontal text written in the manner of the first instance of the two examples of horizontal text orientation that he gives. The corresponding examples for vertical and horizontal text orientations, the left to right (i.e., the second, and the fourth) are precisely what we find, predominantly, in just about every modern text on the Metu.
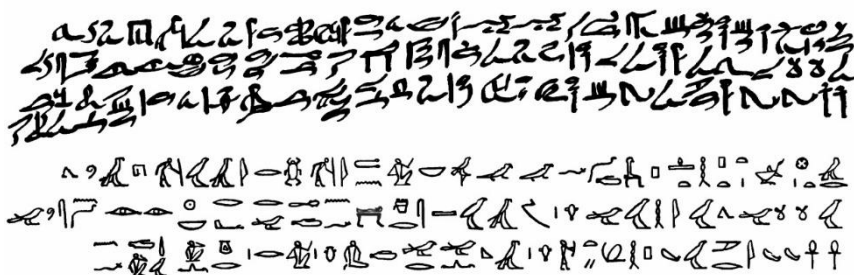
LITERARY HIERATIC OF THE TWELFTH DYNASTY (Pr. 4, 2–4),
WITH TRANSCRIPTION

(Source: Gardiner, 1927)
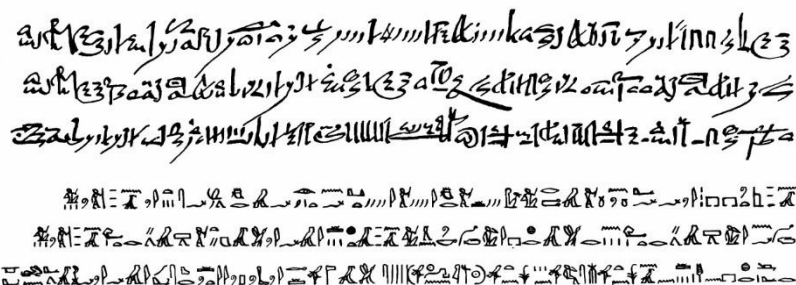
OFFICIAL HIERATIC OF THE TWENTIETH DYNASTY (Abbott 5, 1–3),
WITH TRANSCRIPTION

(Source: Gardiner, 1927)

I show these two exhibits above to highlight an important point. The Metu exhibits above as written in right to left orientation in Gardiner (1927) were done that way because it served as a translation for the Hieratic text above the Metu. However, they show that both Metu and Hieratic were in right to left orientation for works in those two dynastic periods. These 'accidental' examples were given really to showcase both Hieratic and Metu of twelfth and twentieth dynasties respectively. Both dynasties were led by black Pharaohs. The Metu, and the Hieratic (priestly script) derived from it, were originally written in

the right to left orientation. Later in this work, I shall again show that black people wrote from right to left in ancient times by giving modern day exhibits of translated Demotic, also a script created by black intellectuals, scribes and priests of the late 24th dynasty, just as the Hieratic script was created by black priests in the early dynastic periods.

ELABORATE PAINTED HIEROGLYPHS FROM A THEBAN TOMB

(Source: Gardiner, 1927)

(Source: Gardiner, 1927)

46
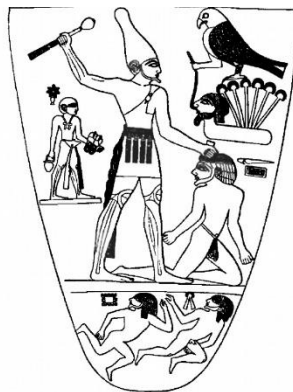
And I add this final exhibit above to illustrate the right to left and left to right orientations. We see in this one that the Kemetic people (it shows in particular Narmer / Nimrod, the first pharaoh) smiting their enemies. These were those enemies that violated Kemet's borders because Kemet, like the ancient Han dynasties of China, for the most part wanted to keep invaders out, rather than flaunt their power to conquer and subjugate others. The Kemetic people are shown in right to left orientation. The foreigners (invading armies), however, are shown in left to right orientation.

In short, whenever black people were in power in Kemet, the right to left orientation was the default. That is, in the first to sixth, tenth to twelfth, eighteenth, twentieth, twenty-second, and the twenty-fifth dynasties. In spite of the historical significance of use of right to left orientation, I have been unable to find one major modern text or tutorial on the Metu (such as one would find with Gardiner, 1927), widely available to the public, that is entirely typeset in the right to left orientation. If you think I am kidding, you can try to find one for yourself (this present work excluded, of course), that was published before I published this present work, and then tell me about it. There is an exception to this that I have so far found, which I shall speak of (in context) at the very end of this work.

That is a major travesty. In that regard, this present work is different. In this work, I make the extra effort, as part of the decolonization process to represent the Metu in its original orientation. That is, the right to left typeset orientation.

3.6 Akan language (Twi) in Metu

In this section, I shall link the Akan languages (Twi especially, but the same applies to Fante) with the Metu (i.e., Ancient Egyptian), using the Latin script. This Latin script has now become the means through which our languages are written and communicated. Writing Twi in Latin script and then mapping to the Medu is a transitional step. Perhaps a time may come when others can read the Metu directly into African languages. The Metu given in this section consists of translations into Twi of selected sections of Dr. Rkhty Amen's book *Mejat Wefa*.

1. Pronouns

Me	
Wo (banyin/barima)	
Wo (basia/obaa)	
Ono (banyin/barima)	
Ono (basia/obaa)	
Yɛ/Yɛn	
Mo	
Wɔ/Wɔn	

2. Nkyia (Greetings)
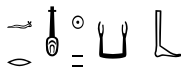
Ma'akye

Ma'aha

Ma'adwo

3. Gender

banyin/barima
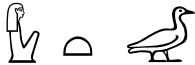
basia/obaa

4. Mdw Ntr / Akan Alphabet

Written in "Abjad" format. Akan has a 22-letter alphabet, similar to **Sogdian/Kangju**, Syriac (Edomite), Punic, Hebrew, Nabataean, Samaritan, Aramaic.

Metu	Twi (Latin script)
	a
	b
	g
	d
	e
	ε
	f

	H
	I
	K
	L
	M
	N
	O
	ɔ
	P
	R
	S
	T
	U

9	w
𝄐 𝄐	Y

5. Inquire about family and friends

ete sɛn?

w'ebusua te sɛn?

wo na te sɛn?

52
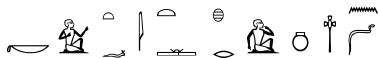
w'obanintan te sɛn?
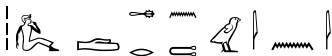
w'enya ŋkwadaa?

6. Getting to know someone

wo ka Twi?

3.7 Ancient Egyptian (Metu) has been Twi, all along

And now, to bring together some of the Twi sentences above with their Ancient Egyptian and English equivalents. Table three below show examples of these:

Deciphered Metu (Ancient Egyptian)	Twi	English	Comments
Ee	Me	I	
Senoo	Wɔn	They	
Nefer masheroo	Ma'adwo	Good evening	
Ah-bet etch nej-xe-ret	w'ebusua te sɛn?	How is your family?	
Ene en etch khe-re-doo	w'enya ŋkwadaa?	Do you have children?	
Ene jed ek Metu	wo ka Twi	Do you speak Metu?	There you have it, FOLKS Twi = Metu/Mtw!!! This fact was staring at us the entire time, and virtually no one noticed it

Table three: Parallels between Ancient Egyptian and Twi sentences

In short, "Twi" means "Mtw", Metu. Translated directly, Metu means "language". How amazing is that?! Just as in the Akan languages, many words have continued to be used since Ancient Egyptian times (ebiara for nb, kasei for qes and also for seb-t, nantwi for negau, kesua for khen-t, ti for tep, ewo for baa, etc. see Tables five and six for many more examples), the word for 'language' in Ancient Egyptian has also continued to be used into the present time to represent the entire language of an Akan group. With the incredible parallels between Ancient Egyptian and Twi (both in terms of word cognates and in terms of parallels between Ancient Egyptian and Twi sentences / syntax), one can extrapolate that Twi was indeed a language spoken by the Ancient Egyptians at one point in their history. It would be the classical language as we know it by in the 3rd, 4th, 5th and 6th dynasties – the Metu Neter. *This is one of the biggest takeaways from this work.*

 I would posit here that Twi was indeed a language spoken during the Old Kingdom period, and it was also

represented using the Metu Neter of that time. **<u>The assertion made here about Twi being the same as the language spoken in the Old Kingdom period will be proven in the results section. Make sure to read EVERYTHING in the written results section!!</u>** Before the Old Kingdom period, the Kemetic language was likely represented more so in cartouche form, more reminiscent of the forms we see in pre-dynastic times, and the form we find on the Annu obelisk.

3.8 The Farefare language in Metu

In this second section, I shall link one of the Gur languages, Farefare, with the Metu using the Latin script, just as was done with Twi. Similar to the case of the Akan, what I shall show here in Farefare pertains to other Gur languages, such as Dogon, Dagomba, Gurmanche, Kusaal, and Mampruli. In fact, the Farefare language is virtually indistinguishable from Kusaal and Mampruli. It is like comparing Akyem Twi with Asante Twi and with Akuapem Twi. Farefare is not my mother tongue, so I have had to learn this language and it has been a great joy. Similar to the case of the Akan language Twi, the Metu given in this section consists of translations into the Farefare language of selected sections of Rkhty Amen's book *Mejat Wefa.*

1. Pronouns

M	𓀒
Fʋ (dau)	⌣
Fʋ (pu'ak)	⬭
Ò (dau)	⌒
Ò (pu'ak)	|
Dɩ	∿ ▪▪▪
Yà	⬭ ∿ ▪▪▪
Bán	| ∿ ▪▪▪

2. Greetings

nɛ ti
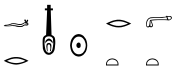
nɛ yinne

ya zaam-zaam

3. Gender

dau

pu'ak

4. Mdw Ntr / Gur Alphabet

Also written in "Abjad" format.

Metu	Farefare
	a
	b
	g
	d
	e
	ε
	f
	h
	i
	k
	l
	m
	n

	o
	ɔ
	p
	r
	s
	t
	u
	w
	y
	z

3.9 Reasons why Demotic should be preserved

Demotic was an invention of the black people of the Nile valley. Beginning with the Hieratic, that text underwent the process of transformation of the Metu to something like our own script such as was the case with Aramaic and Phoenician. A close examination of Aramaic and Phoenician scripts show that they are 'backward compatible' with the Metu. This is because the Metu is the starting point for both. We also find that the Meröitic culture already developed a script that combined Demotic and hieroglyphic scripts, both being used to represent the sounds in the Meröitic language.

If, as I argue, the Demotic should be preserved, then what are the reasons? This position is due to at least four reasons. First, Demotic derives from Hieratic, and Hieratic was first developed and perfected by the black priests of Annu/On/Heliopolis, City of the Sun. From there, it made its way to Waset/Thebes, and to other places. For over 2200 years (i.e., from about 2650 BC to about 420 BC), the Hieratic script was in use. Of course, 2650 BC was right within the 3rd dynasty, a time when ancestors of the Akan peoples of today, and some other African groups, were the Pharaohs and the priests of Ancient Kemet. So, that is the first reason – Demotic can be counted among the intellectual legacies of the black peoples of Africa.

The second reason is that Sesh Shai (Demotic) was elevated during the 25th dynasty of Ancient Egypt. This 88-year period was a time of rule by black pharaohs. These pharaohs ruled both Ancient Egypt and Nubia. So, although most of the ancestors of Present-day African people (those West and South of Kemet and Kush) had already left the Nile Valley region by then, we can and

should also count Demotic as the intellectual legacy of black people, because it was born out of Hieratic. Hieratic, a 'priestly' script representing the hieroglyphic symbols and that can be written in cursive form, was perfected by the ancestors of black people in present-day Africa.

The third reason is that the Demotic is much easier to write than the Hieratic. It took millennia to develop and to perfect these scripts, before colonial forces (Ancient Greece and Rome, mainly) came into the region, eventually enforcing the change of scripts from ours to their own. The fourth reason is that were it not for Demotic, we would not even be reading the Metu in the first place. On the Rosetta stone, it was the Demotic script that acted as an intermediary between the Ancient Greek and Ancient Egyptian/Metu glyphs, thus enabling the latter to be deciphered. Modern people today have the Demotic script to thank for this (as well as the efforts of those who did the translations, and subsequent work to unravel this civilization's entire intellectual legacy).

4

METHODS USED IN THIS WORK

The method I use in for analysis in this work is identical to that used in Gardiner (1927) and also in Hoch (1997) for the analysis of Ancient Kemetic and Semitic language cognate words. That method is shown in Table one in the literature review section. The main difference between the present work and that of the two cited is that I conduct analysis on a much larger scale, including two African languages as well as Ancient Egyptian, Hebrew, Egyptian Arabic, and standard Arabic. On occasion, I also include Akkadian and Sumerian in the analyses.

Language group	Language examples	Dictionary
Akan	Fante, Twi	Christaller (1933)
Ancient Egyptian	Metu Neter	Budge (1920)
Gur	Farefare / Kusaal Kasem	Awimbilla & Naden (2020) Niggli & Niggli (2015)
Hebrew	Ancient Hebrew / Chaldean	Frey (1842)
Kainji	Reshe, Shen, Kambari, Kamuku, Shiroro	Blench (2012)
Mande	Mandinka	Creissels (2011)
Semitic	Akkadian (also Sumerian) Egyptian Arabic Standard Arabic	Black et. al. (2000) Badawi & Hinds (1986) Cowan (1979)

Table four: Dictionaries consulted for languages analyzed

Data for this study consists of words obtained from dictionaries pertaining to each language. The languages and dictionaries are shown in Table four above.

The manner in which I selected words for the analysis shown Table five was such: since the Kainji dictionary (more like a very detailed word list) was the most limited of all the word reference materials for comparing African languages with the Ancient Kemetic language, I selected random English words out of this dictionary (Blench, 2012), and then proceeded to find their equivalents in languages of the Akan (Twi/Fante), Gur (Farefare and Kasem), Kainji (several), Mande (Mandinka), and Ancient Egyptian.

The manner in which I selected words for the analysis shown in Table six was such: using the Farefare / Kusaal dictionary as a guide (it has an index of English to Gur words at the end of the dictionary), I started from letter 'a', and selected English words at random as I worked downward from 'a' to 'z'. Sometimes I would pick one word per page. Sometimes I would pick several. A few times, I picked a series of words in succession. At times I picked no word from a page. Once I had a list of English words, I then found their equivalents in Twi, Farefare, Ancient Egyptian, Hebrew, Egyptian Arabic and standard Arabic.

For Tables five and six, where a word is qualitatively coded in more than one colour, that means the given word aligns with more than one language. In the qualitative analyses conducted on the cognate words, the comparisons between cognate words are made based on how closely they sound when pronounced. Even where

63

different spellings may be used to render a word in different dictionaries, reciting the word produces sounds that can be compared across the renderings.

Now for the way I represented languages in Tables five and six. Instead of using the English Latin alphabet, for Tables five and six, I used the Twi and Farefare alphabets (virtually identical) shown in the conceptual framework section for representing Hebrew, and sometimes also for representing sounds in Egyptian Arabic and standard Arabic.

This is the manner in which I conducted the dictionary searches: while searching for the English equivalent of a word in a given dictionary of one of the languages listed in Table four, I search for the exact word in English. From that exact word, I proceeded to match meanings with corresponding words of the selected language dictionary. If a given language dictionary does not have the word, I skip an entry for it in Table five or in Table six.

The assignments for the 22-letter Hebrew alphabet with the 22-letter Twi alphabet are given below:

ת ש צ ט ס ר פ ק ע נ מ ל כ י ח ו ז ה ד ג ב א
a b g d e ɛ f h i k l m n o ɔ p r s t u w y

As the reader will notice in the analysis given in Table six, with this assignment of Twi to Hebrew letters, when the Twi Latin characters are used to represent Hebrew words from the Old Testament era, they match very closely to both Twi and Ancient Egyptian words, as well as Ancient Egyptian and Ancient Hebrew words also matching extremely closely in many cases. Assignment of Twi alphabets to Hebrew alphabets was especially necessary

became the dictionary I consulted for Ancient (i.e., Old Testament era) Hebrew, Frey (1842), had no Latinized sounds to accompany the Hebrew words. It just had words written in the Hebrew alphabet along with their meanings in English.

For the reader who may not be aware, the Akan/Gur letter 'ɛ' in a word sounds like the 'e' in 'earth', and the letter 'ɔ' in a word sounds like the 'o' in oil. The sound of the letter 'ŋ' in a word is well represented by the two letters 'g' and 'n' in the English word 'gnome'. Of these two letters, the 'g' is less emphasized than the 'n', in 'gnome'.

The proportions calculated for the language alignments from Table six as shown in the results section entail actual number of simultaneous occurrences of both languages for the purposes of a given comparison pair, and not simply the total number of English words in Table six.

I wrote all Metu characters represented in this work (conceptual framework, and other sections) that are not represented as images using the *Jsesh* program.

5

ANALYSES AND RESULTS

5.1 Analysis of African and Ancient Kemetic cognates

In this section, I begin analysis of West African languages and their (cognate) equivalents in Ancient Kemetic. The African languages and the dictionaries which I referred to for the analyses are all given in the methods chapter, which is the chapter that precedes this one.

English	Akan (Twi, Fante) (Christaller)	Gur Farefare/ Kusaase/ Mamprusi (Eddyshaw)	Kainji Kambari, Reshe, Shen etc. (Blench)	Gur Kasena/ Nankani (Niggli)	Mande (Mandinka) (Creissels)	Ancient Kemetic (Budge)
any/some	ebi/ebiara	ba/sieba	babane	sɪdaara	wo	nb
Arm	basa	nu'ug	o-kom	Jʊŋa	búlu	aft shep tcha-t
beard	bogyese	tieŋ	əs-camnu	twam	booraa	mentchu ushem
bird	anomaa	alakim	Nèmà	zunə	dabúdabu	khu upt
blood	mogya	ziim ku'od	m-hyø	jana	yele	senf senfu
bone	kasae	biim	u-caar	kuu	kúlu	qes
branch	dua-basa	Wil		tiu naga	búlu	ana ashem ba-t
bravery	dommarima	kpi'em		baarɪ	fátiŋ	äa pehti per-ä ha-t per-t en ha-t
breast	bo	bin'isir	əb-romə	yʊlɪ	silimbáta	ban-t
bull	nantwinini	na'araug	bi-nak	na-paalɪ	túuraa	nega

						[see results section]
Cat	agyinamoa	amus	ū-mús / mús	digəbu/tiəbu	ñaŋkúma	mau uaua
Cobra	ahurutoa	dunduug	fáʔúrīmjà	kapaa kapa-sɪŋa	bíidaa	am-t amm-t nekhen an-t [see results section]
Cocoyam	menkeni	baŋkan	mènkéní			
Cow	nantwi	naaf	bi-nak	naniə	ninsi	amutnen hem-t menaut; mer-t negau remnit [see results section]
Crocodile	asuboa denkyem	bandaug	ūtú	nyʊŋʊ	bamba	at atu ati
Disease	asonoka	wiim		yawɪʊ	dumu	aat-t abusuna
Dog	okraman obodom otwea apegyebi	baa	u-wɔ	kakurə	wulu	auau uas-t uher tekneru
Duiker	owansan otwe okwadu adoa	nyak zabir	ríʼyò màkùrànâ	tɔgɔ	jiŋkíjaŋka	nerau
Eagle	ɔkɔre	abaar		kukoro		äkhamit
Egg	kesua	gɛl	kɔ́ɔn	kwər-diə	kíli	mes-t khen-t
falcon/ hawk	akroma	silvg		kawulə		neb tema-t tcher-t
Firewood		buntvgudir daug	tɔ̀-bɔ̀ɰɒ́		bíráriŋ	khet shem
Flower		lɔŋ	ək-paru	ga-puŋu	fíri	
frog	ŋk'rokrotibaa	lɔŋ	dínkìrí	kanvogli	koloŋkonotótoo	Heqit qarr

67

English						[see results section]
God	awurade	wina'am	u-rə/u-wə	baŋa-Wɛ	kéndéyáala	RA Re [see results section]
head	ti	zug	o-hi	yuu	mu	tep
heart	koma	susvnf	ər-hur	bɪcar-kli	jusu	beq har-t; hari; ha-t; heri-tchatcha-taui
hippo	susono	Piing	dòoríná	coŋo	mali	Apit
honey	ewo	Sinkpaam	sɔ	tʋʋrʋ	líi	aba-t ba-t baaa
hunger	kɔm	kɔ'ɔm	rumura	kana	kóŋko	heqr [see results section]
kidney	asabo	siyaanini		tapwal-bu	kóokíli	abt amset
iron/metal	adadeɛ ɔ-seŋ	kutnam	o-kwɔm	canna luku	nee	an aqhu
leaf	ahaban	Vaung	kə-va/cə	vɔɔ	fíta	nau-t sir-hatta qemhu gab-t [see results section]
leopard	osebo	ba	ɔŋgɔ	gweeru	sóli	abu [see results section]
lion	gyata	gbigim	zak	nyoŋo	jata	aker am amen ar
lip	ano	nɔŋgban	dɔmbu	ni-tɔnɔ	dáakúlu	sept heri
meat	nam	ni'im	námə́	nwanɪ	subu	ashu neshem [see results section]
owl	ɔkoro-patu	Viiug	Óróorì		kiikíyaŋ	

Python	enini			ə-pi	kaanakwiu	míníyaŋ	mehen
Rib	aparow	sapirig	ya-banə	saŋa	kárákúlu	hu
Salt	ŋkyene	yaarim	i-gumu	yɛ	koô	maa maa-t nehi hemai-t
Scorpion	ahahantwere	naŋ	a-na	nɔŋɔ	búntáli	uhi
Spine	due			təŋə kuə	kóokúlu	mata
Snake	owɔ	wa'a	o-hwɔ	dɪnduu	saâ	au aufa [see results section]
Star	nsoromma	nwadbibis	ringwan	calɪcʋa	looloo	sba
Tail	e-dua	Zvvr	o-tur	nabili	féñe	au [see results section]
Toad	apoŋkyerɛŋ,	agbanna	u-kwəndu	mantɔrɔ	sálánsánti	abnekh
Vulture	opete kɔkɔsakyi	Zvvng	ūsāgrà	ŋwɪ-poŋo		Pekhat
Wasp	abobɔboaa kotokurodu	tangbɛɛnl	a-zazaguma	kalmuni	dondoliŋ	kheb [see results section]

Table five: Cognates of Ancient Egyptian words among the languages of various peoples

5.2 Insights from analyses of cognates

Below are results from analyses conducted in Table five. For the sake of brevity, the names of each language are abbreviated in the manner shown below.

T: Twi
F: Farefare
Kj: Kainji
Ks: Kasem
M: Mandinka
AK: Ancient Kemetic

"bull" across T, F, K, Ks and AK

We find in Table five that in four out of five cases, there is alignment with the Ancient Kemetic word "negau" across African languages.

We have, for example, "bi-nak", from the Kainji language group, that demonstrates this alignment. Such pervasive alignment across the black African languages is evident because cattle are found in just about every African group, and certainly among those Africans in West Africa. For this reason, cattle, of which "bull" is derived, are a common and essential aspect of the daily, secular lives of pre-modern African people. The same pre-modern people whose traditions tell of having come out of Kham/Khem (in reference to Mamprusi traditions, see Rattray, 1932) are the same modern people today, at least across West Africa, who use cattle. We also know from accounts of life in Ancient Egypt that cattle rearing was an integral part of the lifestyle of the common people of the time. It should therefore come as no surprise that the root for the word 'bull' would survive from ancient times to still be used among present-day versions of Ancient Kemetic peoples.

"cobra" across T, F, and AK

For this word, we have two versions from Ancient Kemetic that align with West African languages. The versions are "an-t", and "am-t". The first cited version, "an-t", aligns with aligns with the Farefare/Kusaal word "dungdung", while the second cited version, "am-t", aligns with the Twi/Fante word "ahurotoa". The cobra is a totem of some Mande people, including those of the Cisse clan.

"cow" across T, F, Kj, Ks, M and AK

For this word, much of what was written in relation to the word "bull" above also applies here. What can be added is that in the case of this word, the word equivalents from all five West African languages align with the Ancient Kemetic word. In other words, the words "nantwi" (Twi/Fante), "naaf" (Farefare/Kusaal/Mampruli), "bi-nak" (Kasem), "ɲaniə" (Kambari), "ninsi" (Mandinka) all align with the Ancient Kemetic word "negau". The reason is the same as that given for "bull" above. There was pervasive use of cattle among the peoples of Ancient Kemet, of whom descendant peoples can be found among various West African groups. Cattle use has been an integral part of the lives of all these people, from ancient times to the present. The word for cattle has therefore survived the generations.

"frog" across T, Kj, M, and AK

We find an interesting parallel here between the Twi/Fante word "ŋk'rokrotibaa", the Mandinka word "koloŋkonotót", and the Ancient Kemetic word "Heqit". Heqit is a Kemetic Amphibian (i.e., frog) deity. A possible connection here between African and Ancient Kemetic accounts is with the Nommo of the Dogon people. Secondly, there is also alignment between the Farefare word "dínkìrí" and the Ancient Kemetic word "qarr". Qarr is a common word for "frog" in Ancient Kemetic. Here, I would like to posit that just as Herodotus claimed (see quote given conceptual framework section), there were two main languages in Ancient Kemet. There was the "sacred" language, the language of the Neter, the Metu Neter, which was used in temples, and Metu Maet, the language that was used more common life aspects. We find as a result that certain Ancient Kemetic words correspond with one aspect of life during that period, such as life pertaining to temples, and other Ancient Kemetic words correspond with other, more common aspects of life during that period.

"God" across T, F, Ks, K, and AK

The word for "God" across these languages is revealing indeed. It brings to the fore the importance of the sun (that is, our star in this solar system) to the conceptions of deity among black people. This is because the spiritual life of West African people continues the traditions of reverence of the sun. From the pre-dynastic and early dynastic period, where, in lower Egypt, the people there worshiped in the Temple of the Sun, in the city of Annu/On/Heliopolis (the Greek word Heliopolis even means 'city of the Sun'), to post-dynastic times in the cities of Napata and Meroe, the temple of the Sun has been a core and an integral part of the spiritual life of black people in Africa. This is why Chancellor Williams educates us about Napata, in Kush/Nubia (so, this was the post-25th dynasty period we are talking about here), when he says:

"Napata was a beautiful city that was favored by surroundings that helped to make it so. Located below the Fourth Cataract above the great curve where the Nile has turned southward and, as though changing its mind, turned north again. An imposing hill, the "Throne of the Sun God," was the site of temples. The city itself was regarded as the "Holy of Holies," the capital of what the Egyptians called "The Land of the Gods"" (Williams, 1974, p. 131)

I include this quote to emphasize the importance of the Sun God to the spiritual life of African peoples. As one might guess, in line with the succession of culture from ancient times to the present, those aspects of the Temple of the Sun that were current from the time of the Temple of the Sun in the city of the Sun, Annu/On/Heliopolis (those times were really ancient, even archaic) are still very much present in *the culture and spirituality of Akan people today*!!! Right down to the very words for worship of deity in some most esoteric aspects of Ancient Egyptian temples being the same words in the Akan languages today. For the individual who would like to know more, in this regard of the deep spiritual life of black people from ancient times to the present (this bears on the esoteric, so it is relegated to the 'back end of this work'), they can refer to an article on this topic in the *Miscellaneous Articles* section.

Returning to the mundane, and to our results section pertaining to the word "God", we should not be rattled then, to find that the word for "God" in each of those four languages that align with the Ancient Kemetic equivalent all bear on an Ancient Kemetic root word for the sun. By that I mean that each of the words "awurade" (Twi/Fante), "wina'am" (Farfare), "u-rə/u-wə" (Kambari, Reshe, Shen), and "Baŋa-Wɛ" (Kasem) have the Kemetic word "Ra"/"Re", or variations of it. For instance, in Twi/Fante, we see "Ra", in "a**wura**de". The Akan word "wura" by itself actually means "lord". In Farefare, we see 'Re' in "**wi**na'am". In the Kainji languages, we see "Re"/"Rɛ", and a variation of it, "Wɛ", in "u-**rə**/u-**wə**". The letter "ə" is a variation of the letter "ɛ", representing the same sound.

"hunger" across T, F, Ks, M, and AK

Moving on to this word, hunger, one that is fundamental expressed in every human group (perhaps among every living organism, one could say), it is a word that if it was used commonly by ancient people who were all in one place at one time, then the same word, or very close versions of it, would be found among descendants of those ancient people, descendants who are spread a wide region. This is what we find with the Ancient Kemetic word "hekr", which, for the Akan languages, is known as "kɔm", or its variation in the Akan languages, "ɛkɔm", which is the same word as that used in Ancient Kemet. Similarly, the same word is found in Farefare, spelled this time as "kɔ'ɔm", and one can also see very close

variations of this word among other language groups, such as "kana" in Kasem, and "kóŋko" in Mandinka.

"leaf" across T, F, Kj, Ks, M, and AK

This is an interesting word because in one can find different words in the Ancient Kemetic language corresponding to the English word "leaf". Again, this could be due to a reason already mentioned, relating to the sacred and common languages of the people of Ancient Kemet.

"leopard" across T, F, and AK

The words for leopard in Twi ("osebo") and Farefare ("ba") closely align with that of Ancient Kemet, "abu". In fact, the Farefare word is virtually identical with that of Ancient Kemet.

"meat" across T, F, Kj, Ks, M, and AK

Similar to words such as "bull", "cow", and "hunger", the word "meat" is one of those fundamental words (perhaps more similar to hunger than to the other two words) that cuts across all black peoples and in fact across all of humanity. So, similar to the case of the word "hunger", it is really exciting that the word "meat" has very close alignment with within four of the five West African languages. In other words, "nam" (Twi), "ni'im" (Farefare), "nə́mə́" (Kambari, Kamuku, Shen), and "nwani" (Kasem) all align closely with "neshem" (Ancient Kemetic). Additionally, "nam", "ni'im" and "nə́mə́" align so closely as to be considered the same word.

"snake" across T, F, Kj, and AK

"owɔ" (Twi), "wa'a" (Farefare), "o-hwɔ" (Kambari, Kamuku, Shen), and "au" (Ancient Kemetic) are all the same word. By the way, Kambari = KanBa = AkanBa = child of the Akan! :-D

"tail" across F, Kj and AK

For this word, "o-tur" (Shiroro), and "au" (Ancient Kemetic) are aligned. Also interesting how tail and snake have the same

construction in Ancient Kemetic, seeing as both have a similar physical appearance.

"wasp" across Twi, K, and AK

Finally, "wasp" also finds parallels in Twi and Kasem. In Ancient Kemet, the wasp and the bee were important symbols. Lower Kemet (known those times as the "black land") was associated with the bee. Also interesting is the fact that the bee/wasp is an important symbol of European royalty, such as the Merovingian dynasty.

Twi, Farefare, and Mandinka language syntax

There are other insights and observations beyond the patterns emerging from analyses of the cognates in Table five. One of those observations pertains to the fact that grammar and syntax structure as present in Akan languages is also evident in Gur and Mande languages. As already discussed in the conceptual framework chapter, the classical Metu was originally written from right to left, and this orientation aligns perfectly with the logic and the structure of Twi, an Akan language. While enacting the analyses of cognates with dictionaries of different languages as a guide, I noticed that phrases in Akan and Mandinka languages show very close syntax structure. E.g. for the sentence "selling salt constitutes hard work", the Akan equivalent would be "nkyen ton yɛ den", while in the Mandinka, it would be "koô wáafoo koleyaatá le". Here, in Twi, an explanation of the translation would be "salt" (i.e., "nkyen"), "selling" (i.e., "ton") "is tasking" (i.e., "yɛ den"). Equivalently, in Mandinka, it would be "salt" ("koô"), "selling" ("wáafoo") "is tasking" ("koleyaatá le"). What this observation implies is that the same right to left orientation of writing the Metu that aligns with Twi also aligns with Mandinka, and by extension with the other Mande languages.

Another similar example, this time with the Farefare language, can be demonstrated for the sentence "I am eating my honey and honeycomb". The equivalent Farefare sentence would be "M dii m sinkpaam nɛ li mantigan'ama la". In Twi, it would be "Me di ewo ne ewobaŋ no". The same syntax structure, down to the placement of words in a sentence, is true for Farefare as it is for Twi. By extension, we could say that it is also true for the other Gur languages. The implication here is that the "flipped grammer", or the *f.sdm* form

that was mentioned in the conceptual framework chapter in regard to Ancient Kemetic (pre-dynastic, and early dynastic/Old Kingdom, classical Middle Kingdom, 25th dynasty, etc.) and also to Twi is certainly evident in the structures of the Gur and the Mande languages as well.

Similarities between Akan, Gur, Kainji, Sogdian / Kainju, and Asian languages

Another fascinating insight that emerged during analyses pertaining to Table five are connections between said languages. In particular, what has been said of the Akan and Gur peoples is also very much true of the Plateau Nigerians. The Plateau Nigerians are people in the region of Plateau State, who appear to be a collection of Akan and Gur peoples such as are found in present-day Ghana, Burkina Faso, Cote d'Ivoire, Togo, and Benin. This theory is based both on the names that the people there call themselves, and also on incredible similarities in some of the language elements of the Plateau Nigerians and those of the Akan and the Gur in Ghana (Dagomba, Farefare, Kusaase, Mamprusi). This is why they have groups there among the Plateau Nigerians with names such as Basa (i.e., the Bassare of Ghana,Togo and Benin), the Damankawa (I mean, this is an Akan name, Amankwa), Gurmana (i.e., exactly the Gur/Gurma/Gurene of the other listed countries), Gyem (i.e., the Akan Akyem people), Koromba (i.e., the Konkomba of Ghana and Togo), and Shama (i.e., the Shama Akan people of Ghana).

Just to clarify, there are names the people there call themselves, and there are also language groups within the overall Kainji languages. It is just like with the Akan people, one of their languages is Twi, and Twi is spoken by different groups such as the Denkyira, the Kwahu, the Bono and such.

Among the Plateau Nigerians, the Basa group in particular (i.e., Basa-Gumna, Basa-Koromba, and Basa-Gurara) are strong representations of the Gur group in Nigeria. Add to that those Akan sounding groups such as Damankawa, Gyem, and Shama, and we also have a strong representation of the Akan people in Nigeria. This then is the reason why there are seeming Akan words in the region, displayed in Table five, such as "naniǝ" (cow; in Twi, the word is "nantwi"), "kɔ́ɔn" (egg; in Twi, the word is "kesua"), "o-hi" (head; in Twi, the word is "ti"), "nǝ́mǝ́" (meat; the equivalent in Twi is "nam"),

"o-hwɔ" (snake; its equivalent is "owɔ", in Twi), and "mènkéní" (cocoyam; this word is exactly the same in Twi). Of all these words, "mènkéní" was the most shocking. Perhaps it would be a huge shock for other Akan people as well who speak and understand Twi. It is the exact same word in the Twi language spoken in Ghana today, including all the inflections as shown in the Kainji language written version for the word with the accents. There are also Gur words such as "mús" (cat; in the Farefare, the word is "amus") and "nə́mə́" (meat; in the Farefare/Gurene, the word is "ni'im"), "o-hwɔ" (snake; in the Gurene, the word is "wa'a/waaf"). These examples lead me to think that just as there are many clusters of Akan and Gur peoples living together in Ghana today, and just as there were the same groups, in the Mali region during historical times (c.f., Akan and Dogon people once lived together), and also in the Burkina Faso region during historical times (c.f., Akan and Gurmanche people also once lived together), the Plateau Nigerians consist of clusters of people whom one can think of as the equivalent of Akan, Gur, and perhaps some Guan peoples living together. The only difference between the Kainji language people and the Akan, Gur, and Guan language peoples of Ghana is that one group is currently located in Ghana, while another group is currently located in Nigeria. This thought is confirmed by the fact that the Plateau Nigerians as a group are strongly matrilineal (just as one definitely finds among the Akan people and also in one measure or another among the peoples of the Gur language group). When it comes to the matrilineal tradition, the Kainji language people are an exception within the region, and in fact, within Nigeria as a whole.

Finally, I am of the opinion that there is a hidden and unexplored connection between the Akan, Gur and Kainji language peoples on one hand, and certain Asian cultures such as the Mongolian culture and perhaps even those of China and Japan. The link between the Africans on one hand and the Asians on the other is this group known as the Kangju (often linked with the Sogdian people). Beyond just the similarity between the names 'Kainji' (those found today in Africa) and 'Kangju' (those that were found in the past in Asia), it is through the connection of language that I suspect that, despite the huge distances between the various peoples, and the fantastic nature of this possible finding, that the Akan, Gur, Kainji, and Kangju are all related. This is because all four groups have languages based on the "Abjad" formalism of Semitic languages (Aramaic, Syriac, etc.). In this work, it is proved that Akan and Gur can most likely be thought of as being Semitic languages. It has also

been shown that Akan, Gur and Kainji languages are very highly aligned. And then we have some of those fascinating names of languages, sub-languages in fact, within the umbrella Kainji language group, such as Kamuku, Reshe, Shen, and Shiroro, that, anyone who knows about Asian cultures and languages will realize that these sound like words from Chinese/Mandarin, Japanese, or Mongolian. For example, Reshe sounds very much like 'reshi', a universally revered herb in Traditional Chinese Medicine (TCM), still used in many parts of East Asia and around the world. Shen is the same word as… 'shen', a word for spirit in Mandarin and in Mongolian (same word, same spelling), as well as in the Japanese traditional spirituality, Shinto (i.e., Shen Tao, Tao of dealing directly with spirits). Shiroro sounds like a word right out of Japanese, and the same could be said of Kamuku.

So, one is left with the question – how is it that a small group of people, hidden in the highlands of Nigeria, have language particulars that on the one hand link them with Akan and Gur peoples, and on the other hand (including the very name of their language group, and the names of member languages) link them with Asians, and with an ancient culture now extinct? One answer I have so far come up with is migration. People in ancient times were known to migrate over vast distances. It was not uncommon to find one group of people on different continents. For example, people of Celtic background are found on the British Isles and in France, Scandinavia, and Eastern Europe on one hand, but they are also found all the way in regions bordering Asia, for example the Crimean and Tartar peoples. It is entirely possible, from what we know now about Akan languages being plausibly considered as Semitic languages, that there were black people (in fact, the Chinese knew the Kangju people as… the Kang!...Akan?), some of whom were in Kanaan and the Levant, others of whom where further afield, in Sogdia/Kangju, and still others that were in Ancient Kemet and neighbouring regions, all of whom spoke a language akin to Kangji, Syriac (Edomite), Sogdian and which language would be mutually intelligible with versions of Ancient Egyptian and what is today the Akan and Gur languages. If we can imagine that Akan and Gur speaking peoples migrated from Kanaan and the Levant region, or even from Ancient Kemet, to Kangji/Sogdia, then we can also imagine a migration route in the reverse direction, from Sogdia/Kangji, to the Levant, to the Kemet/Kush region, and further into West Africa, to become today's Kainji. If this is true, then it is quite a new and exciting finding.

The need for a more detailed analysis

Given these significant instances of cognates within the sampled contemporary African languages, a logical next step would be to further explore these instances of cognates for Ancient Egyptian words among African languages. This more extensive investigation would include Akan and Farefare languages. As shown in Table five, both of these had high cognate correspondences with Ancient Egyptian based on words from the dictionaries selected. In addition to these two African languages, I shall include entries from three other languages which have close association with Ancient Egyptian. These are Hebrew, Egyptian Arabic, and standard Arabic. The comparisons between Ancient Egyptian and these five languages (i.e., including the two African ones) are shown in Table six. The reason for including three contemporary Middle Eastern languages of the Semitic family is to enable a side-by-side comparison of words from the two African languages on the one hand, and with Hebrew, Egyptian Arabic and standard Arabic on the other. Such side-by-side comparisons would reveal just how close African language cognates are to Ancient Egyptian vis-à-vis the Semitic languages. I include standard Arabic in the comparison in the fashion that Gardiner (1927) had done in his own work. (Hoch (1997) also makes regular reference to Arabic and Hebrew, in comparison with Ancient Egyptian) to demonstrate those instances where standard Arabic words may be close to those of the Ancient Egyptian and also in the more frequent instances where its words are close to those of Egyptian-Arabic. These more detailed analyses are the subject of the next analysis section.

5.3 Analyses of African and Semitic language cognates

In this section, I extend the analysis began in Table five to encompass a much larger and wider set of English words, and their cognates, as described in the previous section and also as detailed in the Methods chapter.

English	Akan (Twi, Fante) (Christaller)	Farefare/ Kusaase/ Mamprusi (Eddyshaw)	Kemetic (Budge)	Hebrew/ Chaldean (Frey)	Egyptian Arabic (Badawi & Hinds)	Standard Arabic (Cowan)
acquaintance	adamfo	nimmi'id	m'henk mera uten	eodl	fahmadi	ihata
adorn	ahokeka	duor	khaker unkhu sab s-mar-t	hkerɛk	baftik	hasada
adultery	akatɔ	san'am	nehp neq	ekakɛkh	zana	zana
afternoon	anim	nintaŋ	ahait	mideo	iz-zawaal	asa'il
ambassador	m-poma ɔ-pomafo	biig	kheri a kheri tchatcha	diu	is-safiir	samin
amethyst		ametis	hum'qa		gamast	jamast
anything	ebi/ebiara	ba/sieba	nb	heo	farzugi	kubz
arrange	asie	puud	nt-a [see results section]	fɔh	tadbiir	rassa
arrow/spike		piim	aar		hadaadi	tasa
athlete	ɔ-hayɔfo	zɔtzɔt	seka			rabba
bag	kotoku	zin'is	hemaka	mitiɛh	hafa	mukarrif
basket	kɛntɛŋ	pɛog	fa-tenà	dɛd lm	saɛma	marjuna
battlefield		zab bɔn'ɔg	per-t		gitaal	arik
beautiful	ɛfɛw	vɛnl	nefer [see results section]	heɛub	xaalig	hasan
become	kyeŋkyeŋ	nyain	netches [see results section]	ɛrobk	sithammis	ruqba
betrothed	siyere	pu'a-ɛliŋ	shtar [see results section]	wda hwda		
blood	mogya	ziim	senf	fihfk	ɛirif	muhtaqan

			[see results section]			
boundary	o-fu-hye	bɛn	utch	tfeɛk		nutuq
bright	kyirikyirikyiri	tɔɔndi	baq	hwo	l-gaɛda	an-nafs
burst	ɛ-hwere	dabɔɔdɛ	âakhi [see results section]	hɔhk	ykarkaɛ	
cavalry		soogianam	m'shäu		sawaari	kayyala
cattle	nantwi	naaf	negau	ɛhkɔɛk	bagar	buqur
cherub		kpvkpauŋ		kɛɛk		sarubim
city	aseŋ-ko	gbauŋ				
cloth		fuudinɛ	aab			
colour	ŋhoma	khaki		hɛɛkɔdl		
confuse	kraŋŋ	kpɛlim	tekhtekh	mɛkbk	hayyar	amrihi
count		as	ldu			
court (royal)	abaŋŋua		uba-t			muhdir
cow						
crocodile	denkyɛm	baŋ	ati		tamasiih	tamasih
custom	ɔ-bata		hegen [see results section]	mbwɛkk		dariba
dance	kɔm	wa'adib	abu [see results section]			
day						
decline	kama	bɔɔdi		ɛmk		
destruction	akofona	san'auŋ	aqa	mdh	diyaar	bi-zilfihi
dispute	akasakasa	zabid	unun sharsha [see results section]			alaihi
draw						
dusk	anim-mua puŋ	nyɔs-nyɔs		dhw	dayafiif	dujun
east						
elephant	ɛsono	wabug	beth-t			
endurance	abotɔase	zaŋ				
entrance			aqt	aɛklɛk	bawwaaba	tadakkul
excavate		kibig			hafar	harafa
extravagance	ahohwi	ligsan'auŋ			ɛasraf	guluw
fame	tahye	yaanam	teni	duɛkw	hasab	jah
farewell	kosɛɛ	bilimmi			widaaɛ	auda
fear	suro	kpɛn'tɔn'ɔs	satt	arɛɛk	garrit	kauf
figure out	sansi nam nnam	wɛlis	a-t nemm-t [see results section]	hɛk irɛb	fassas	fusuw
flap the wings						
flute	abɛŋ	na'akpak	seb-t	ayiɔɛdwɛb	sibsib	safir
folktale		sɔlima				naqala
fuel	nnyina		tchab-t	hlkaɛbk		

game (play)	kyirem		sti		fibra	
garden	kofi		menqit		ɛrazbakiyya	
garment	ŋkata-ho	fuug	atau		falah	raqa'a
gateway		yaŋir	saut			manafid
governor	adidi-hwɛfo	sv'vd	ânp-heri-em-pet-ta-tuat			munazzim
greed	kɔŋ	dindiisim	afa	yyb	gafiɛ	al-yad
guest	ɔyɔŋko	liebnɛ		hra		
harvest	hum'	bun	uha	ryɛɔh		
height					zahwa	rifˤa
hoe	asɔw	sɔk	aken			ma'aziq
home	efie	nimo	au bet		beet iz-zawgiyya	tirban
honey	ewo	sɔ	baaa	wkrk	ɛasal	sihad
hour	ahwere	awa	amanh	ahyw	saaɛa	sa'a
hunt	aha-yɔ	ie	uha [see results section]	rɛy	saad	sada
husband	okunu	dau	hi	elyk	taɛxiid	bu'ula
immorality	asesa-sɛm	san'am			fugr	da'ar
insane	ɔ-bɔdamfo	gɛɛm			gunuuni	jununi
irrigate		dɔn'	akh-t		rawa	rayy
joker		ninla'adib			fin-nukat	mujjan
joy	ɛnigye	di'ema	aut-ab [see results section]	dɛrdk	ɛalee	aidiyahum
justice	a-trenee-de	barigaŋ	aq	iry	hagganiya	haqqaniya
kitchen	gyaase	dan'aŋ	pessa		matbax	matbak
land	asase	teŋgbauŋ	aat aaut ateb	yrak	gibal	ba'l
large	abɔ kɛse	bɛdir	aai	hker	zatuun	jasuma
last	akyire	yɔɔŋ	arq menkh pehuti [see results section]	ɛɛrha	fuhuur	akir
left	kɔ rokɔ	dɔl	sepi	rɔkɛk	lahma fil	asifin
lefthand	benkum	agɔbigi	ab	ɛlaɛkwɛk	ɛimaal	simal
life	nkwa	nyɔɔr	ankh [see results section]	eieɛk	tinbaas	sair
light	how hua	bitnɛ fa'asa	aba-t nebetchbetch	hly	xaff	kaffa
lodge	da-bea	bvnkɔnbid	shesp-t	hkɛlɛkk	axuu	awa
lord	o-wura	zugsɔb	neb [see results section]	ɛɛrah	akya	aga

luck	ahutu-de	zugsvŋ	Meskhenit nefer		yariib	jadd
lungs	o-hurututu	zilim	sma		ɛayyil	ri'a
lust	akɔnnɔ-ŋhyɛso	pu-abɔ		mhɛahɛk		
mad	adam	ti'tam	rib		siggannin	jann
magic	asuman-sɛm	tiim	Aä-t-nt-khert ariħa Ahkai	ɔɛkmrh	nuguum	ruqya
maize	aburo	kɔɔb			faami	safra
market	e-gua	da'a	mer-t khen khenu		faswaag	aswaq
marriage	aware	dɔlisimi	menhep	hkhb	muqaddas	az-zawaj
mason	ɔ-bo-paefo	mɛɛd kuga	aaka		il-banna	banna
meat	nam	ni'im	neshem [see results section]	lka elkal lkaɛk	ɛala baɛd	qadid
medicine	aduro	tiim	uatu m'ga s-naa	hɛakr	tibb	tibb
meditate	da ntaa-ase	wies	neka	hbhl	ɛit ɛammil	halama
metal	fagude	gbigil wvsa	usekh bennu beshu	lɛkwh	bunta	tibr
miscarry	apoŋ	bas	ukha	hkkw	ɛighaad	jahaza a
miserly	ɔ-kyekyefo	teni			l-gilad	bakil
money	sika	la'af	uaua seshu	ɔmk	bufra	dirham
mountain	bepɔw	zuor	sab-t	rhh	gibaal	tal`a
musician	ɔ-bɛn-hyɛŋfo	nwɛ'ɛd	shmai		musiqaar	mutrib
nannygoat						
net (snare)	bagye asau	sau	Akeru-tepu-ä-Akhabiu	mrh mɔɛrkl	fibaak	ahabil
night	ɔdasum	zaam	akhakh	ɛkɔlɔ ɛɛl	bayyaati	bi-l-lail
nobility	ɔ-dehyeɛ	burikinnim	sah		zahra kaff	saraf
olive			baq-t	mɔbɔɛk	zeet	zaitun
overflow	abɔ	badig	banban nepi ngesges [see results section]	ɛkth ɔɛy	tafah	bataqa
pardon	fa.firi	gaafara		hlmi hɛlml	samaah	safaha
parent	ɔ-baa-taŋ	bidu'ad	sha-t	ɛɔrlɔ	daɛawaat	abawan
persevere	dasu	mɔdig			ɛibra	da'aba
pierce	kurotia	ayɔpɔi	aabekh [see results section]	kɔki	xaraz	karata
pig	boyaa	kukur	apeh			

	prako				
plant	dua kagya	teniŋ	agg-t	yrɔ	salga	batta
pleasure		malisim	uaab mer mer khent	mɔkɛkyk	foog	irtiyah
pledge	abaso-de nsew	fugɔbvgv	auaa	lbh mɔlbh		
pour	hwie	endvgv	atru abeh-t [see results section]	hrkk	daffag	raqa
prey	ɔ-sansa	ni'im	Mes.t pekh-t	ɛkɔrm	farissa	udah
pride	homaŋ	a-dv'vsi-m-meŋ	Metut en per a- ab	ykw		akda`ahu
quiver	wosow	mi'im	akh aspat	rlh	tahtiik	ji'ab
reason	Same as think	Same as think	Same as think	Same as think	Same as think	Same as think
relative	o-fi-nipa	du'adib	m'hau-t	ikɛɛɔ		
repent	aho-nu	tiakir	am-ha-t	mhki	taab	dabbab
replacement		lɛdir			faagid	isti`ada
rest					rabb	raqada
retaliate						qassa
rises	otutuw	tans	thesi		naazil	
risk	To mu				yaamir	qamara
river	Daka	kɔldaug	tchai Nekhir			
riverbank						
road		pal			lil	
roam	ntɛtɛ	gɔɔn	nun		fid-dunya	dawaran
roar	asere-hyehye	lɛ'ɛd	nehemhem	mhk		dawiy
roast			ashu	hly	magli	hamdala
robber		faanda	àriu tha-t	hɛlfk	sarigaat	ibtizaz
rock	ɔ-botaŋ	labin	baka			
rogue		zufa'as				tarrar
rubbish	afa-bo		aaa			
saying	ɔ-ka-hyɛ		setchet-t	ɛrkr		Tala u
secrecy					kitmaan	kifya
secret		man	amen	hɛɛklyh		
seven		sv'oe	sepa			
scribe		gbansɔbid	àri sesh	arks		
shoot		mi' tiraug	Ut		rama	rama
shrine			Behut-t			
silver	dare		ärq ur	mhiksk		
sling	baw	gɔbvs	[see results section]	hkylɔi		maqali
snake	ɔwɔ	wa'a	au [see results section]			dassas
soothsayer					kahana	kuhhan

sorghum	atoko-sa					
spike	Same as arrow/spike	Same as arrow/spike	Same as arrow/spike	Same as arrow/spike	Same as arrow/spike	Same as arrow/spike
stallion	nini	weiddaug	gaua		husaan	fuhul
sting			ubtt	yɔh		
stupid			ukha	ryk		fidam
succeed	kɔ nteŋ	biig	nefer			tabara
suffer		mak	ak	hikɛk		takima
swell		fvlisi	aku-t	hky		zakara
tail			au	kkf		hayya
thatch	fra	mɔɔd				
think	ampa nokware nokwa-kwaŋ susuw	si'ilim	apa m'khai meqmeq neser [see results section]	heɛ kwh	yuhkum farii-ha	kala a
thousand	mpem	tusir	kha Neter-kha	ɔla		sagilin
time	hu/ho fi ehiŋ/ŋhinaa mpɛŋ	saŋa yaɑ	at/atu ahau ur usheb ba-tau [see results section]	ɛkd	Ɛa-baal ma ahziiz atahziiz	nazz
tomb		yavg		rkɔ		lahd
town			Aa-t-en-uäbu			hadari
trap	kuntuŋ	baŋ	abt		xayya	hasa
trial		kpansib	sep		habs	
tribe	abusua	dɔɔgɔ	Uauaiu [see results section]	ykwl	garmag	halla
type of						
uncircumcised				milryh		aglaf
upright	ɔ-sɛŋ-kwaŋmu tee-yɛ	yinne	Aq hati pehk maa-t	rwi rɛwiɛk	zinhaar	
village	kurow		Pekhth			hadaru
villain					firriira	asqiya
vow						
vulture	opete	zvvng	Pekhat			anuq
war	mpi-yɛ		Aha-nebt-benu User-bam - f - em - Uatch - ur			gimara l-harb
warrior						
weak	Kwanoku	bvgvsvm	ahtu			sumat
wealth			steni[t]	lihfɛh		al-mawadd
waterhole		kɔldabvmbɔk				

why						
wither		zɛɛlim		lɛki		
wrap						
yank						
youth	ɔbabuŋ	na'akim	àri nekhen maui	rirɛykɛk	l-gamahiriyya	gilman
Zeal						

Table six: Cognates of Ancient Egyptian words among African and Semitic languages

Below are results from analyses conducted in Table six. I shall first list quantitative results, and a summary of them, and then proceed to detail qualitative results. For both quantitative and qualitative results, the names of each language is abbreviated in the manner shown below for the sake of brevity.

T: Twi
F: Farefare
AK: Ancient Kemetic
H: Hebrew
EA: Egyptian Arabic
sA: standard Arabic
Akk: Akkadian (where appropriate)
S: Sumerian (where appropriate)

E.g. T to F/F to T, stands for "Twi to Farefare/Farfare to Twi".

Insights and detailed results

T to AK/AK to T – 0.557; **T to H/H to T– 0.538**; F to H/H to F – 0.353; T to EA/EA to T – 0.138; H to EA/EA to H – 0.265; **AK to H/H to AK – 0.511**; **EA to sA/sA to EA – 0.608**; AK to EA/EA to AK – 0.216; **F to AK/AK to F – 0.455**

From these coefficients obtained from the proportions of words that align for each given language pair, we can surmise the following: on average, when a large enough random sample of English words are analyzed across these six languages, the proportional coefficient of alignment among Ancient Egyptian and Twi words would likely be close to 0.557. Among Hebrew and Twi words, it would likely be close

to 0.538. Among Hebrew and Farefare words, it would likely be close to 0.353. Among Twi and Egyptian Arabic words, it would likely be close to 0.138. Among Hebrew and Egyptian Arabic words, it would likely be close to 0.265. Among Ancient Egyptian and Hebrew words, it would likely be close to 0.511. Among standard Arabic and Egyptian Arabic, it would likely be close to 0.608. Among Ancient Egyptian and Egyptian Arabic, it would likely be close to 0.216. Among Ancient Egyptian and Farefare words, it would likely be close to 0.455.

As these results are stated, we can realize that the Twi language is nearly as far off from Ancient Egyptian as Egyptian Arabic is as far off from standard Arabic. To a lesser extent, the same can be said of how far off Farefare is from Ancient Egyptian as Egyptian Arabic is from standard Arabic. This is because the alignment between Twi and Ancient Egyptian was 0.557, the second highest alignment in the entire study. On the other hand, the alignment between Egyptian Arabic and standard Arabic is 0.607, which is the highest alignment in the entire study. ***The conclusion from this major finding is that Twi and Farefare are forms of Ancient Egyptian (albeit, somewhat deviated), just as Egyptian Arabic is a form of standard Arabic, although somewhat deviated from it.***

In the same token, based on an alignment coefficient of 0.216 from this dataset, we can say with much less confidence that Egyptian Arabic is a deviated form of Ancient Egyptian.

After stating details of the results of the quantitative analyses, we can now proceed to unpack qualitative analyses details of comparisons of selected cases of aligned words across different languages from the study.

"arrange" across T, AK, sA, and Akk

We see connections between Twi, Ancient Kemetic, Arabic, and Akkadian, when considering the English word 'arrange'. In the Akan languages, a word for arrange/arrangement, thought of in terms of arranging a matter, is the word "asie" (Christaller, 1933, p.83). In the language of Ancient Kemet, a word for 'arrange', is "nt-a". "Asie"

and 'nt-a' are cognates. Similarly, a word for arrange/arrangement in standard Arabic is "rassa". Therefore, as this word has appeared across three ancient languages, I thought to consult the Akkadian dictionary (Black et al., 2000, which also has Sumerian entries) to learn if there is a connection there as well. It turns out that there is. In Akkadian, the equivalent is "rasu", which is very close to the Arabic "rasa". This last word, "rasa" is listed in the Akkadian dictionary as being of Assyrian origin, and we know that the Arabic language has an Assyrian origin. So, it is no surprise then that it is the same word in Assyrian and in Arabic. It would seem that this word asie/nt-a/rassa/rasu is one that cuts across different ancient languages.

"become" across T, F, AK, H, and sA

There are two sides to 'become', in these analyses. On one side, there is the Ancient Kemetic word "netches", with a strong cognate alignment "kyeŋkyeŋ" (Twi), with the Farefare "nyain" not far behind in closeness either. On the other side however, there is a connection between standard Arabic and Hebrew for the same word. It is one of those few words in this work where the analyses resulted in a connection between these two languages.

"betrothed" across T, AK, and H

"siyere" (Twi), "shtar" (Ancient Kemetic), and "wda" (Hebrew), all aligned closely for this word.

"blood" across T, F, AK, H, EA, and sA

For this word, the Ancient Kemetic "senf", the Farefare/Kusaal "ziim", as well as the the Hebrew "fihfk", are literally the same word. What surprised me more, was the alignment between Twi ("mogya"), and standard Arabic ("muhtaqan").

"burst" across T, F, AK, H, and EA

For this word, one main takeaway was noticing the *f.sdm* form in the context of the Akan word ɛ-hwere. I subsequently noticed other examples of this form with other words in the data, such as ɔ-dasum, and ɔ-dehyeɛ.

"custom" across AK, and H

Here, we have a neat alignment between Hebrew "mbwɛkk" and Ancient Kemetic "hegen".

"dance" across F and AK

Among the Farefare people, and in fact among the Gur language people in general (the Gurma, and the Grusi peoples), dancing serves an integral part of social functions. Dancers are invited to social occasions for merrymaking and celebration. Naming ceremonies. Weddings. Or just general merrymaking. So, I was very pleasantly surprised when I learned that this tradition was the norm in Ancient Kemet. So much so that the Ancient Kemetic character for dance is a specific pose of a human standing on one leg with hands stretched out. Cultural alignment right there, ancient and present-day.

"dispute" across T and AK

Among the many occurrences of surprising alignments between Akan (Twi) and Ancient Kemetic is for this English word "dispute". It survived the generations, to still be used in the present time. In particular, one notices the double repeated nature of the root word "kasa" (Twi), and "sha" (Ancient Kemetic). That emphasizes the repeated nature of talking in a dispute.

"hunt" across A, F, AK, H, EA, and sA

For hunting, one of those fundamental activities of early society humans, there is a split in the alignments, where, at one end, the cognates for Twi, Farefare, Ancient Kemet, and Hebrew align, and at another end, those of Egyptian Arabic and standard Arabic align.

"joy" across T, F, H, EA, and sA

In the results that emerged from analyses in Table six, there were some extremely close alignments between Twi and Hebrew. This case, "enigye" (Twi), and "dɛrdk" (Hebrew) is one of them. Other examples from Table six are "ahokeka" (Twi) and "ħkerɛk" (Hebrew) for the word "adorn"; "akatɔ" (Twi), and "ekakɛkh"

(Hebrew) for the word "adultery"; "εfεw" (Twi), and "heεub" (Hebrew) for the word "beauty"/ "beautiful". These close associations are examples that underscore the Kanaanite connection common to both Akan and Hebrew peoples.

"last" across T, F, AK, H, and sA

In another twist emerging from analyses of words in Table six, "akyire" (Twi) and "akir" (Arabic) aligned. This one is another good example to show alignment between Twi and Semitic languages.

"lord" across T, F, AK, H, EA, sA, and Akk

There were some analyses under Table five in regard to "God". For "lord", I would like to bring attention to the Farefare word "zugsɔb" and the Ancient Kemetic word "neb". While "zugsɔb" means "lord", another word from Farefare, which is also common across many of the Gurma, is the word "naba". Now "neb" and "naba" are cognates, and mean the same thing. All across West Africa, the "nabas" are the chiefs, kings, and spiritual leaders among the Gurma. The naba bloodlines trace back to their ancestors in Ancient Kemet.

"meat" across T, F, AK, H, EA and sA

We already considered the analyses regarding "meat" from the entries in Table six.

"overflow" across T, F, AK, H, EA, sA, Akk and S

The Akkadian, "nubalkutu", and the Sumerian, "KI.BAL", each have the root word "bal"/"ban". This root word is found in Twi ("abɔ"), in Farefare ("badig"), in the Ancient Kemetic ("banban"), and also in the standard Arabic ("bataqa"). The Arabic and Akkadian words also sound very close to one another.

"pierce" across T, F, AK, H, EA, and sA

The Farefare "ayɔpɔi" and the Ancient Kemetic "aabekh" are cognates, again underscoring a word that has survived generations across these two languages to the present time.

"pour" across T, F, AK, H, EA, and sA

For the cognates of the Ancient Egyptian "abeh-t", I will focus particularly on the Twi "hwie", and the Hebrew "hrkk", which, once again offer us an opportunity to realize how close Twi and Hebrew words can get.

"sling" across H, sA, and Akk

When I started analyzing cognates for the English word "sling" across the six languages, I could not help thinking about the Biblical story of David and Goliath, but for the purposes of this analysis, the Arabic word "maqali" (which is also quite close to the Akkadian equivalent, "mahnaqu"), aligns really closely with the Hebrew "hkylɔi".

"snake" across T, F, AK, sA, and Akk

We have talked at length about African and Ancient Kemetic cognates for the word snake. Here, I would like to emphasize the Akkadian word "nasallulu(m)", which, together with an Arabic equivalent "dassas" and a Mandinka equivalent "saa", all have the root word "saa"/"ssa", which is also a word for describing the Orion constellation, "sah".

"swell" across AK, H, sA, and Akk

In perhaps the only example in these analyses where I emphasize Akkadian and Hebrew equivalents, we find the Hebrew "hky" aligning closely with the Akkadian "hibsu(m)", for the English word "swell".

"time", "beautiful", "figure out", "think", and "life" across T, F, AK, H, EA, sA, and S

Moving on to examples that include the phrase 'figure out', or the word 'analyze', from the Farefare/Gur language, wɛlis, we find it to be similar to a corresponding Ancient Hebrew word 'irɛb'. Ordinarily, the Farefare language, from the linguistic data I employ, has strong connections with Ancient Egyptian, but there are also

connections with Ancient Hebrew, and this is one of those examples of a strong Farefare/Hebrew cognate connection.

In examining the meanings of the phrase 'figure out' across the six languages, we find some very interesting patterns. One of those patterns in the cognate analyses of Kemetic and African languages is the closeness of certain words used in the language of Ancient Kemetic with those of current day Akan languages. An example of how a current use of a Kemetic word can give us insight into which vowels were used in ancient times is the Kemetic word 'Nemm-t'. In the Akan languages, the equivalent is the word 'Nam'. The usage of this word in the language of Ancient Kemet is identical in every respect (including variations in meaning, and in the sound-spelling of the words) to that of the Akan languages of today.

Kemetic: Budge
nemm: to walk, to stride
Nemm-t: slaughterhouse
Nem-t: gait, walk, stride
nemti: walker, strider
nemmti: to walk, to stride
a-t nemm-t: dissect
nemnem: to run, to hurry one's steps

Twi: Christaller
nam: to walk, to be in any progressive motion, to go, run, crawl, creep, swim, fly, sail &c., to travel
nennam: same as above
nnam: sharp of a cutting instrument
nnam: sharpness, efficacy

The degree to which the words are alike and the detail in which the word variations used in Ancient Kemet are still used today can only mean that these were not words that were "burrowed" by the Akan languages from the Ancient Egyptian languages. Rather, it suggests that the word variations in the use of nemm/nemm-t have been preserved in Akan language and culture as nam/nnam, and the meanings remain the same.

In this same vein, we find that for such a word as nemm/nemm-t with extensive use, the current Egyptian Arabic language is closer to standard Arabic in this respect (this is not always the case) than it is to the Ancient Egyptian languages. In other words, where fassas

in Egyptian Arabic (meaning "to dissect, analyze") is more similar to a standard Arabic equivalent, fusuw (meaning "to reveal, disclose, divulge, spread about") than it is to the Ancient Egyptian equivalent, a-t nemm-t (meaning 'to dissect'), we find that the equivalent of the concept analyze/dissect/reveal in the Akan languages, nnam, is much closer to the Ancient Egyptian a-t nemm-t. Not only that. It also happens that just about all the other meanings of the root nemm/nemm-t have equivalents in the Akan languages. This cannot be a coincidence. It suggests extensive use and integration of this concept in the Akan languages.

In an interesting twist of the analysis, it appears that the Akan languages also have another word for analyze that is close to that of the Egyptian Arabic "fassas", as well as the standard Arabic "fusuw". This is the word "sansi". I must say that this is one of those words which is rarely used in this form, however it does suggest some sort of link between Akan culture and that of the Arabic cultures. I shall venture here to posit that the link between the Akan languages and those of the Semitic variants of Egyptian Arabic and standard Arabic lies in an even more ancient language, that of the Sumerian. This actually happens to be the case, and that claim can be backed up by what we learn in an Akkadian/Sumerian dictionary (Black et. al., 2000, p. 229), which gives us the root word, AS/Ass, in the Sumerian language, of the later variants fassas, fusuw, and sansi:

AŠ/Ass: "commit, entrust (to s.o.)" sceptre, land; "deliver" enemy; "give" order, advice, reason

Of this Sumerian root word, we find that both the Akan "sansi" and the Egyptian Arabic "fassas" are cognates. Perhaps, both Akan and Egyptian Arabic versions can be thought of as being derivatives of the Sumerian. Sumerian, being a truly ancient language, and a core language of the Mesopotamian regions, it could very well be that these apparent connections harken back to that era. Some authors have made links between present day Akan and those past peoples of the Levant and Mesopotamian regions. I also published an article/paper in 2020 titled *Sumerian and Akkadian people were among the Akan and other blacks,* where I make some initial explorations into some linguistic connections between Akan and Sumerian languages.

Nor is this example pertaining to the English phrase "figure out" an isolated instance. We find even more powerful evidence in the data

set across the six different languages in regard to the English word "think". In the data set, we also find equally close and relevant connections between Akan, Gur, and Kemetic languages for the English words 'beautiful', and 'life'.

Let us consider another example where the analysis of cognates reveals deep connections between African languages and the Ancient Kemetic, between Ancient Kemetic and Egyptian Arabic, between Egyptian Arabic and standard Arabic, and finally between Ancient Egyptian, Hebrew, and Akkadian/Sumerian. This example has to do with versions of the English word "time", across the six languages in Table six. Beginning with the African and Kemetic language connections, we find that the Ancient Kemetic word "Ba-tau" has cognates in Twi ("mpɛŋ") and in Farefare ("saŋa"). The Ancient Kemetic word "ahau" also has cognates in Twi ("hu/ho") and Farefare ("ya'a"). Also the Ancient Kemetic word "ur" corresponds with the Twi "fa" and also with the Farefare "ya'a". Finally, the Ancient Kemetic word "usheb" has in Twi the cognate "ehiŋ". Moving on to the Ancient Kemetic and Egyptian Arabic cognates, we find Ancient Kemetic word "Ba-tau" aligning with Egyptian Arabic "Ɛa-baal ma", which also aligns with the Twi "mpɛŋ', as pointed out earlier. So here, we have a case of a Kemetic word, Ba-tau, versions of which are still in use by black descendants of Ancient Kemet and also by contemporary inhabitants of Kemet. As we have previously seen with frequent alignments between Egyptian Arabic and standard Arabic, the pattern holds as well with versions of the English word "time" in both versions of Arabic. Here, the Egyptian Arabic "tahziiz/sitahziiz" aligns with the standard Arabic word "hazz". The connection between these two versions of Arabic in regard to this word is clear. Finally, we get to consider the example pertaining to Ancient Kemetic, Ancient Hebrew, and also with Akkadian/Sumerian. This is in regard to the Ancient Kemetic word "at/atu", whose cognate in the Hebrew language is "ɛkd". Interestingly, neither the contemporary black African languages nor the Assyrian descendants (Egyptian Arabic and standard Arabic) connect, at least as far as I could find. It was to another ancient language, Akkadian, that we find a connection. In the Akkadian language, an equivalent word for 'time', is "arku"/"urku", which also has variants "araku"/"uraku".

Other researchers have also pointed out the connection between the Akan and the region of the Levant, and Mesopotamia. For example, *Akan Doctrine of God* (1968), J. B. Danquah points out (p.

51) that the language of the people of Akkad or Akana was the same as the language of the Akan people today. I would further clarify this assertion by J. B. Danquah to state that the linguistic data from this work has shown that while languages of the Akan people are identical in syntax structure to that of Ancient Egypt, and also virtually identical in many word names to those in Ancient Hebrew (and in the same way, also in most respects to Ancient Egyptian), one can additionally find some alignments between cognate words in Akan and Sumerian languages. This is probably because those nomadic people known as Amorites in the Levant and as the Amarru or the Mar.tu (the Marduk/Ra people, so they were children of Ra, hence Ama-rru/Ama-rra) in Mesopotamia, who were found both in the region of the Levant (Kanaan) and also of Mesopotamia (Babylon, Eridu, etc.), could have also interacted with ancestors of the Akan people, or could have been the same. Furthermore, in the Kanaanite region of the ancient time, some ancestors of the Akan people today and some ancestors of Hebrew people today would be the same people. The Akan people have really ancient roots. In the Akan languages, the word "kan" means "first", "foremost". This is in reference to the notion that Akan people were the first people, so their roots go back to archaic times.

"tribe" across T, F, AK, H, EA, and sA

For this final observation from the data, I would like to focus on only one cognate word for the Ancient Kemetic "uauaiu". That is the cognate "dɔɔgɔ" of the Farefare language. Curious observers might immediately notice that "dɔɔgɔ" is the same as "Dogon". There you go, folks! "Dɔɔgɔ" is the word for tribe among many Gur language peoples (Dogon, Farefare, Kusaal, Konkomba, Gurmanche, Mamprusi, Nanumba, etc.). They are all one tribe. They are all "Dɔɔgɔ" / Dogon !!!!

6

DISCUSSIONS

6.1 Back to the Introduction

In the introduction, I mentioned what I call 'signals' in academic literature and in the cultural, intellectual, and spiritual pursuits of certain blacks pointing to links between the cultures of African and Ancient Egyptian/Hebrew peoples. Academic sources such as Bowdich (1821) and Meyerowitz (1960) show these signals as intriguing and extremely close parallels between Akan and Ancient Egyptian culture. In addition to these academic sources, black scholars such as Diop (1977) and Obenga (1985), through their own research into African languages, have been able to show links between one African language and Ancient Egyptian (in the case of Diop), and also show incredible connections among African languages of some words which connect back to Ancient Egyptian (in the case of Obenga).

In the present work, which is primarily based on linguistic analysis, I set out to address the question "to what extents can African cultures be shown to be close to those Ancient cultures of Egypt, Kush, Kanaan and perhaps further afield?" This was because I identified a gap in the literature, being the dearth of in-depth demonstrations of relationships between Egyptian and African languages, or a family of them, in ways that reveal extents to which Egyptian is closer to African languages or farther away from them, as well as to the Semitic languages. I addressed this gap in the present work (within the limited context of Kwa (Twi), Gur (Farefare, Kasem), and Mande (Mandinka) languages found in West Africa), by conducting

analyses of cognate words in the manner akin to Gardiner (1927) and to Hoch (1997). From the quantitative analysis involving contemporary African, contemporary Semitic, Ancient Egyptian, and Ancient Hebrew languages, among other results, it emerged that words from an Akan language (Twi) aligned more than half the time with both Ancient Egyptian and Ancient Hebrew words, and words from a Gur language (Farefare) aligned with Ancient Egyptian words close to half the time. These results were similar and very close in extent to the rate to which Egyptian Arabic and standard Arabic words aligned, implying that Twi and Farefare should be considered as forms of Ancient Egyptian, just as Egyptian Arabic is considered as a form of standard Arabic. From the qualitative analysis, we get in several cases extremely in-depth alignment of the meanings and uses of words from Twi and Farefare on one hand, and Ancient Egyptian on the other hand. This is one way in which the 'signals' mentioned in the introduction of the present work have been demonstrated to extend from identical cultural practices to identical language. Another way that the 'signals' earlier mentioned are confirmed in the present work is refuting the oft held but often erroneous notion that all Meritan/African cultures only supported oral traditions over the ages. While this notion is entirely incorrect for the ancient time of the Egyptian and Nubian cultures, it is still incorrect in most cases for the later time, as was shown earlier in the conceptual framework chapter. In particular, the manner in which black people have continued to write and to represent their intellectual traditions is entirely aligned with that of Ancient Egypt, especially that of the pre-dynastic and the early dynastic times. The results of the present work also confirm and add to the works of Diop (1977), Obenga (1985), and Sharman (2014).

What exciting results these are! Based on the analysis in the present work, the Akan language Twi is even closer to Ancient Egyptian than contemporary Egyptian-Arabic is to Ancient Egyptian, and it is virtually identical with Ancient Hebrew. The Gur language Farefare is also extremely close to Ancient Egyptian. These results were not surprising to me because I

started noticing signals between Ancient Egyptian and Akan languages already over a decade ago. Others have noticed these signals. It is time for the academic community to take them very seriously. What is required now in the succeeding sections of this chapter is to further discuss and contextualize the results, to address limitations of this study, and to also suggest possible future directions and studies.

6.2 Putting the results into context

Based on the fantastic result of the high alignment between Twi and Ancient Hebrew (0.53 proportional coefficient, the third highest in this study), we are forced to concede that Twi is in fact a Semitic language. Lipinsky, a scholar in Semitic languages, asserts that of the Western Semitic family, that is, the Kanaanite group, of which Hebrew is a member, none of the languages have survived to the present time. This is what Lipinsky (1997) asserts:

> "The name Canaanite, coined from the toponym Canaan, the ancient appellation of southern Syria and Palestine, will be used in the present work to designate, as a rule, the older stages of the Canaanite languages, known from sources of the second millennium B.C. The stages of the first millennium B.C. are classified, instead, as Hebrew, Phoenician, Ammonite, Moabite, and Edomite. The Hebrew language is the only one in this group that survived the Antiquity." (p. 56)

If the results of this study are anything to go by, then this assertion by Lipinsky (1997) in the last sentence of the quote above is not necessarily true. The Hebrew language certainly survived, but so did Twi. I pick the Kanaanite sub-group of Western Semitic languages as the category in which to place Twi as a Semitic language because first of all, from the results, the Twi language can be placed in the Afro-Asiatic group, given that there was a 55% degree of alignment between Twi and Ancient Kemetic, and secondly, among the Semitic language group, it would be the Western Semitic language group that Twi would be placed. Western Semitic has both Hebrew and the Arabic languages. Given that our comparative analysis showed strong alignment between Twi and Hebrew

(53% alignment), and a comparatively much weaker alignment between Twi and Egyptian Arabic (13.8% alignment), Twi should be in the same sub-group of Western Semitic languages that Hebrew is in, which is the Kanaanite sub-group. Perhaps Twi and other Kwa and Gur languages could also fall in the Aramaic sub-group of Western Semitic, along the lines of other Aramaic languages such as Nabatean and Punic, with more data and analysis.

The second reason is that prior Akan scholars (c.f., Danquah, 1968) have made connections between Akan and Kanaan. Add to it the high alignment between Twi and Hebrew languages, we can classify Twi as a Western Semitic language of the Kanaanite variety. Or rather, that the Twi language influenced languages within the Kanaanite sub-group of Western Semitic languages. I would suggest that it is more the latter than the former. That migrants from pre-dynastic and Old Kingdom Kemet settled in the Levant, in the region known as Kanaan, which is also known as Chaldea. This is because historical accounts of pre-dynastic and early dynastic Kemet are older than those of the adjacent Kanaanite region.

We also have evidence from linguistic research that posits that some African languages are intimately linked with the Semitic languages. Consider for instance the linguistic analyses and evidence given in Creissels (2009), mentioned earlier in the literature review section, who has been able to show that African languages (including Gur and related languages) share fundamental linguistic structures with Semitic languages.

That being the case, and assuming that the migration first started from Kemet into Kanaan. Then, from that time onward, there would have been back-and-forth exchanges between Kemetic and Kanaanite peoples. Twi must have been spoken by people in Ancient Kemet and by people in Kanaan (who called themselves names such as the Ammonites or the Edomites). Why else would Twi be so closely aligned with Ancient Kemetic and with Ancient Hebrew? Let us assume that Twi was spoken in both Kemet and Kanaan. In that case, Twi, being the language spoken in both places, one would

expect that peoples of the region during the ancient time, such as the Ammonites and the Edomites, would have also spoken Twi, or a slight variation of this language. Even in the case of a slight variation of 'standard' Twi, we could still envision the Ammonite or the Edomite language as being 'Ammonite Twi', or 'Edomite Twi', just as we can have 'Asante Twi', or 'Akyem Twi', or 'Akwapem Twi' as it is the case in the country Ghana today. All three versions just cited of Twi in Ghana are highly mutually intelligible. Thus, it would be imaginable then that Ammonite Twi, Edomite Twi and Kemetic Twi too could have been highly mutually intelligible. In effect, it would have still been the same language, Twi. As a result of Twi having survived from ancient times to the present, if it was spoken by the people of Kemet and also by peoples of the Levant such as the Ammonites and Edomites of Kanaan, then we can also argue that Hebrew is *not* the only language in the Kanaanite language group that survived antiquity.

A second contextual point from this study, which is perhaps an even more major point than the first one above, is that the current mainstream language classifications such as Afro-Asiatic, Kwa, and Gur languages are obsolete. They probably should be discarded. This is because at the present time, these classifications appear to be based entirely on geographical proximity of peoples speaking certain languages rather than being based on language groups that share common grammatical and syntax structures. For that reason, languages such as Twi and Farefare that are modern-day versions of Ancient Kemetic are currently not part of Afro-Asiatic. Rather, they are classified as Kwa, and Gur languages respectively.

6.3 Conclusions

It is not an accident that Akan royals and their system of divine kingship is so similar to that of Ancient Egypt, as Bowdich (1821) and Meyerowitz (1960) have both amply reported. The same is true of other royal houses across West African and elsewhere in Africa. This is because there are African/Meritan cultures alive today that are descendant cultures of the

Ancient Egyptian culture. For instance, back in those days of the Old Kingdom, the nobles used to be carried around in palanquins, just as they still are among the Akan people of Ghana and Cote d'Ivoire. Not only that. The lifestyle of dance and social gaity found among some of the Gur peoples like the Farefare and Kasena peoples of Ghana and Burkina Faso such as having dance troupes come to celebrate and perform during social events was a way of life of the everyday people in Ancient Kemet. In short, that culture of Ancient Kemet still lives and is alive today among the black peoples on the continent. There is much more to it than being carried in palanquins or the parallels with the gay lifestyle. Meyerowitz (1960) in particular gives a lot of incredibly salient details of the parallels for comparison.

Those are examples from cultural observances. We now have some strong evidence that strong cultural parallels between Ancient Egyptian and contemporary African peoples is also reflected in language parallels between Ancient Egyptian, Twi and Farefare. The study in the present work involving comparisons of Ancient Egyptian cognate words in contemporary African (Twi, Farefare), contemporary Semitic (Egyptian Arabic and standard Arabic, and ancient languages (Ancient Hebrew, and in some cases Akkadian, and also in some cases Sumerian) and this work has shown in a big way that there are strong language parallels between African languages and Ancient Egyptian, as well as Ancient Hebrew in some cases. And so, we can now say that names of black scholars such as Yosef Ben-Jochannan, Ashra Kwesi, and Kwesi Ra Nehem Ptah Akhan, are totally in line with facts!!

Being a study that focused largely on the comparison of words, there was also some focus on analysis of syntax of contemporary African languages vis-à-vis Ancient Egyptian. The syntax analyses revealed that West African languages (Twi and Farefare, and also possibly Mandinka) possess a syntax structure that aligns with the right to left orientation of writing the Metu. This is a major finding that requires further study. From the pre-dynastic time until the end of dynastic Egypt, whenever black leadership and culture was

preeminent, the black people wrote the Metu in the right to left orientation. Not only that. I have shown in this work that some African secret societies that have a culture of writing (with symbols similar to Ancient Egyptian) also had a history of writing from right to left. Therefore, adding that to the irrefutable proof that blacks in Ancient Egypt advanced their intellectual culture by writing from right to left (given in the next section, titled *The Restoration of Black Civilization*), there has been a continual history and preference for writing in this way, among black people. Our contemporary languages such as Twi and Farefare are structured to support this way of writing. This is in contrast to the left to right orientation that has been made to take root in contemporary Egyptology, and that is currently the dominant orientation for writing the Metu.

6.4 The Restoration of Black Civilization

In 1974, Chancellor Williams wrote a book titled *The Destruction of Black Civilization*. In that book, he taught the generations of his time as well as those of future generations that there is intellectual warfare going on in regard to what is represented as versions of history that speak to the truth of a people. Chancellor Williams bemoaned what he called "white scholarship" which often represents itself as the true and the 'objective' version of everyone's history: their own, and that of the rest of the world. In particular, he called out the "Caucasian version of African history" (Williams, 1974, p. 37), which has become so powerful in the education of black minds but which, unfortunately, can come with its own biases, some of which reflect imperialist Western mindsets. More importantly, Chancellor Williams' misgiving with "white scholarship" as it pertains to the history of black people is that it does an injustice to true accounts of black history, including the achievements that blacks of ancient times made that are true and real contributions to humanity and to the world at large. This is even when white scholarship is demonstrably fully aware of these contributions and of these achievements but instead chooses to ignore them or to delete them from the

historical record. They do this because such achievements ran at odds with a certain sense of superiority of one, and of inferiority of another. Chancellor Williams expresses his view thus:

"Even the African revolt against colonialism and the worldwide challenge to white domination of the entire earth — even these signals of change do not disturb these scholars of imperialism. They represent the Lords of the Earth, controlling all levels of education, science and research. They control the education of Blacks throughout the world. Therefore, they see no need, even in the 1970s, to take a new look at the history of the Blacks from its beginning and start the work of restoring the pages they deleted or ignored." (p. 38).

I have come across this "convenient deletion" approach in my own research, and I even cite one glaring example in the conceptual framework chapter of this work. That example, which I called in that chapter "racist erasure" pertains to Hoch (1997) brazenly totally deleting the 25th dynasty of Kemet in his list of the development of the Metu (that is, 88 years of history), and then conveniently continuing on with the period after the 25th dynasty as if nothing ever happened during that time. This is just but one example of the very subtle deletion that an Egyptologist specialist of that calibre would be fully aware of, whether consciously or unconsciously, would make the decision (for whatever reason) to sail right along, leaving behind a historical record that is often seen as 'objective' and that then becomes representative of the knowledge body educating everyone, including black people, the one's whose very history got deleted from the record. Chancellor Williams, in a bit of frustration, laments that these acts of "convenient deletion" should not have to still be happening in the 1970s, especially after European colonization had just ended and after the world was meant to be in a different place. Yet still, those imperialist tendencies remained at the time. His entire work, the book he wrote, the title of which is at the beginning of this section, was his attempt at the time to partially set the record straight. And he asked readers to hold him to account, throughout the book, that the assertion he was making was not baseless. Rather, it was in fact based on truth. As one of his readers, I can attest to the fact that Chancellor Williams was

not simply "race bashing" but was rather attempting to set right an injustice.

Well, barely two decades after publishing his book in 1974, the situation of "convenient deletion" was still apparent, given what I have pointed out in Hoch (1997). Do not get me wrong. Hoch did a great job in that book. There is a lot one can learn from it. We should give credit where credit is due. However, we should also point out shortcomings where they occur, especially where those shortcomings are of a subtle nature that can slip through the cracks unnoticed, festering into unconscious thought and emotional patterns based on falsehoods, and also especially where those shortcomings can be mitigated.

Williams (1974) advises future generations that the situation might not change, unless future generations do something about it, just as he did something about it in 1974. He wrote, from the quote above, "[t]herefore, they see no need, even in the 1970s, to take a new look at the history of the Blacks from its beginning and start the work of restoring the pages they deleted or ignored." *To put forward an alternative narrative that attempts to set right that which is hidden or that which has been distorted or misrepresented by the extant status quo then becomes the work of black people themselves, if they ever hope to bring about any change in the historical record*. The responsibility falls to us. Even where we may have non-black scholars and authors (and there are some great ones out there) who correctly represent black traditions, histories, cultures, and achievements, we cannot expect that to always be the case, or for it to be done correctly every time. The responsibility ultimately falls collectively to blacks, to determine how they are represented on the world stage and in the history of humanity. *We have to own this aspect*.

And so, that is where people like me come in. I wrote my first book because I was reading a book about black people (written by a non-black author) for which I kept shaking my head saying, 'no, this is not correct'. At one point, I was so incensed, that I put the book down, and then started writing,

and I never stopped until three weeks later I had a new book to share with the world. It is with that same spirit that I embarked upon and completed the present work.

In this present work, as Williams (1974) exhorts to "start the work of restoring the pages they deleted or ignored", I have endeavoured to bring attention to restoring certain aspects of black intellectual traditions that have been *totally ignored* by mainstream scholarship, itself largely led by the intellectual traditions of the west. Much more significant than Hoch (1997) deleting the 25th dynasty from his account of the historical record of the development of the Metu, is the total and absolute lack of focus on representing the writing of the Metu in its original representation which was (and still is) the right to left orientation of representing the Metu. This is also the genuine and authentic way black people write some African languages, which I have shown in this work to be demonstrably highly aligned with the Ancient Kemetic language in terms of words and syntax. Total, absolute blackout!!! I have gone back into the historical records in order to check for myself: to look at the works of Egyptologists who did some of the most fundamental works. Those in Germany, those in France, those on the British Isles, those in North America. *They all knew* about the right to left orientation of writing the Metu. Categorical. I have also seen Ancient Kemetic artifacts from the 12th dynasty (it was a black dynasty) and earlier, where *all the writing*, the intellectual works, the pottery, the metal implements and tools, all! Everywhere black people were the power, when writing appeared, it was in the right to left orientation. And to even drive the point home further, when these artifacts and works that I have just mentioned were transliterated into the Latin script by western scholars, the f.sdm form (which I also mention in the conceptual framework chapter) was glaringly apparent in the transliterated Latin text!! *So, they knew, and they still know*. Just as Chancellor Williams claimed. Why then, did western scholarship focus primarily on the left to right orientation of writing, which admittedly does also have a history in Ancient Kemet (but a much smaller one, compared to the scope of material and to the length of historical period

that right to left was represented within the intellectual and the spiritual traditions of Ancient Kemet; left to right orientation was not majorly represented in any of the black dynasties over the entire span of dynastic Egypt)? The answer is quite simple, really. *It comes down to the notion that the right to left tradition represents the intellectual and the spiritual traditions of black people. Contemporary western intellectual traditions and practices do not care enough to use it prominently in order to make it current.* So, if you are a black person and you want to give attention or currency to the authentic representation of this vast span of intellectual culture and tradition, you may have to do much of it yourself.

The fact that black dynasties in the late New Kingdom period still used the right to left orientation for writing, just as their predecessors did at different points earlier in the New Kingdom, and much earlier still, in the Middle Kingdom, in the Old Kingdom, and even during pre-dynastic times, shows that even later blacks still considered this orientation to be a fundamental part of their intellectual and spiritual traditions. Earlier in the conceptual framework chapter, I dared the reader of this work, any reader, to find me a full work written in the modern time, Egyptology book, like Gardiner (1927) or like Hoch (1997) written completely in the right to left orientation.

So, the reader can now see why Williams (1974) was frustrated about black works being deleted or being ignored from the historical record. It is not just doing "black people racist talk" stuff, as some are routinely wont to say. This is a real instance of erasure. It a reality. This has to change. When it comes to this writing orientation, the subtle deletion is so subtle that just about every black intellectually or spiritually conscious writer who is highly invested in learning, writing, or teaching the Metu, writes in the left to right orientation. Currently, it is fully accepted, or just about. So much so that as an example, my very first teacher of the Metu, just over 12 years ago to date, a black man and a prominent member of the black consciousness and spiritual community (do not ask his name, I will not give it) once taught me that the left to right

orientation of writing the Metu is better because in that orientation, the characters face the writer, as should be the case, because people should face one another when they greet each other. This is not the case in the right to left orientation, he pointed out.

I need not say more.

In the last 2,000 years, my current work, is to my knowledge the first time a black person, or any modern person for that matter, is making a very public call, for the world to notice and remember that a 3,200 year span of black intellectual culture and tradition (albeit, intermittent, not continuous over the entire span of that time period), is being "conveniently deleted" from current intellectual practices. This cannot be allowed to happen while black people are still present and can still comment on their own traditions. This has to change.

And so, returning to the comparatively very minor instance of Hoch (1997) deleting the 25th dynasty from his account of the historical development of the Metu, it is for that very reason, and also in regard to the quote from Williams (1974), that I chose the title of this present work to be *The Restoration of Black Civilization*, and also to why I choose to return to the 25th dynasty, in the title of this work, as a point of departure to focus on the continuation of the development of black intellectual traditions in a large way. I do this for a number of reasons. Chancellor Williams did his own study and presentation in his book in order to set some of the record straight when it comes to the history of the black peoples of Africa. He also stressed on the importance of returning to the periods of Kemet and Kush. This is because these cultures, apart from being some of those where blacks lived and contributed much to what is today the world's mathematics, science, medicine, art, architecture, philosophy and much else to do with culture, there still remain monuments and artifacts which tell stories that all can read and based upon which we can all educate ourselves on the achievements and contributions of the people of Ancient Kemet. All too often, when mainstream scholarship talks about black African

civilizations, they begin only with those civilizations of medieval times in Western and Southern Africa. Those such as Ghana, Mali, Songhai, Dahomey, and the Yoruba/Ifa culture. Sometimes they throw in the Abyssinian dynasty.

A problem with citing only these more recent civilizations or empires of black Africans is that there is almost nothing to show in the way of artifacts that speak in a way to black achievements in terms of monuments of civilization. Much that once was, no longer is. Williams (1974) bemoaned this same point when he commented about the Ghana empire, or the empire of Wagadu:

"All this and much more passed away like a dream. What happened? This was a great civilization. What happened to it? The country and its capital was visited by the great Arab geographer, El Bekri, sometime after 960 A.D. He described a vast country of fertile fields with rivers and lakes, woods, and green plains, of busy villages, towns— and "cities of stone." Yet when Bonnel de Mezieres visited the site of the capital city in 1914, all he saw at first was a level wasteland of rocks and sand as far as the eye could see. What happened to the city of stone?" (p. 211)

After almost half a century, someone actually from this culture is now in a position to respond to Chancellor Williams' question. What happened, is that those people who were the builders of the 'cities of stone' chose to migrate rather than become assimilated into Islam. With the brutal incursions of the Muslim Almoravids, the ruling dynasty of the Ghana empire and their people, just as their predecessors had done numerous times in earlier generations, those who did not want to stay, decided to follow members of the royal house of the Ghana dynasty to found new cities and states further south and further west. The tradition of building in stone continued. Akan Asona and Dako/Oyoko clan peoples continued to build stone houses. For example, the Kankyeabo/Kanjama Akan people (of the Asona clan) built stone houses north of what is today Ghana and Côte d'Ivoire, and even within today's Ghana, in a region known as Adanse (the name of this dwelling, 'Adanse', even means 'house building'), members of the Asona clan continued to build stone houses. Additionally, the Dako/Oyoko clan people also built houses of stone, as

evidenced by the old palace of the Asantehene (the King of Asante) that was built of stone.

Now, the second reason, unabashedly, is that the 25th dynasty was arguably the last time that blacks were truly prominent on the world stage. During the 25th dynasty, a period that spanned 88 years, a black dynasty from Kush ruled the Two Lands (i.e., Lower and Upper Kemet) as well as Kush/Nubia. This black center of power on the African continent was prominent throughout the known world. It was not the first time, however. Even though there are some good examples from the Old Kingdom period, I will pick examples from the Middle Kingdom (12th dynasty) of black kings who ruled over the Two Lands to underscore black culture, civilization, and rule. This is because some of the Pharaohs of the Middle Kingdom have been very well studied by western scholars due to the legend of Sesostris (i.e., Senusret III) having conquered lands all the way into Europe and into the Middle East. The three Pharaohs I shall focus on from the Middle Kingdom period are Sensret II, Mentuhotep II, and Senusret III (who the legend of Sesostris is based on). Let us begin with Seruset II. Senusret II was the 4th Pharaoh of the 12th dynasty. A photo of his bust is shown in this section. From his features, he was undoubtedly a black man. An interesting facet about Senusret II's first name, Khakheperre, is that this word has survived in the Akan language. He was the immediate predecessor to Senusret III. Next, let us say a few words about Mentuhotep II, who was the 6th Pharaoh of the 11th dynasty. He was known to be the first Pharaoh since the Old Kingdom period to reunite the Two Lands, Lower and Upper Kemet. However, it is to Senusret III that great acclaim has gone. You see the bust for Senusret II shown in this section? Senusret III was black, just like him. Ruling over the Two Lands, Senusret III, who was also known in Europe (Greek culture) as Sesostris, was a powerful and just ruler who maintained the boundaries of Kemet. He saw no reason to invade other peoples and cultures just for glory and to subjugate others, which he stated. However, whenever Kemet was threatened by outside invaders who violated the boundaries of the territory, he took out his army and "counterinvaded" those invaders. He

punished them greatly, but even in these assaults, he did not subjugate them as a conquering force would. Because of his excursions into the territories of foreign invaders, he was known all over the Levant, Mesopotamia, and even into Europe. He was probably the most powerful of all the Kemetic rulers/Pharaohs of any of the dynasties. During his four decades of rule, no foreign power could invade Kemet, even though many tried, and were all punished for it. Once he retired from office (yes!), this black Pharaoh subsequently settled in Kush/Nubia. I read accounts of Sesostris in Bowdich (1821) and got the impression that he left a lasting impression in the minds of Europeans.

In spite of all these great black rulers in Kemet, Kemet did in fact eventually fall. The first major interruption was known as the 'first intermediate period'. The interruptions leading to this period started in the 6th dynasty. After that, black rule was interrupted until it was once again established in the 11th

dynasty. At some point within the 13th dynasty, black rule was taken over by others. It would not be until the 18th dynasty before it was re-established. If the 12th dynasty was probably the apex of black rule during Ancient Kemet (i.e., Seruset III, and the extent of his reign), the 18th dynasty was probably the most glorious of all the dynasties and eras of Ancient Kemet. It was one last shining glory "before the sun set". After the 18th dynasty came 20th, 22nd and then the 25th and 26th dynasties of black rule. It was during the 25th dynasty that the Hieratic script fully evolved into Demotic and reached its height of use.

So now, let us transition to discussing the Demotic script. To demonstrate how the default way of writing the Metu in right to left orientation could switch to the left to right orientation, I chanced upon a European text on the Demotic script, titled *Demotisches Glossar* (by W. Erichsen). In this text, what struck me as incongruent, however, is the fact that the Demotic script, which is clearly in the right to left orientation, even in this book, sits side-by-side with Erichsen's notes in German and in the Metu. Even though the Demotic text is clearly right to left oriented, all of Erichsen's Metu characters in his notes are left to right oriented. How does one reconcile that?!? Just to be sure that this was the case in the main, I flipped through 70 pages of his book, during which just about every Metu-type character he wrote was in the left to right orientation. The book is 717 pages long. I thought that 70 pages, being a 10% sample, would be enough to get a sense of the direction of things. There was one exception, one case, in which the Metu character was part of the Demotic text. In this case, he wrote it in the right to left orientation, showing that Erichsen could choose to write the Metu this way. That example is given below.

| , ↓

𓀭 Interjektion o! o.ä.
Vgl. die Grammatik.
𓀀 Wb 1,25.

Phrasen:

i tj Imn ḥ3j (ḥj) p3j=f
ꜥḥꜥ u.ä. „O, möchte
Amun seine Lebenszeit
lang machen" u.ä.

i Inpw i ir=f p3 ꜥḥꜥ (n)
p3 Rꜥ „O Anubis, möchte
er die Lebenszeit des Pere
machen" u.ä.

Früh:
å , ꞇ , ꞇ ,
ꞩ , ꞩ u.ä.

Ptol.:
ik , k1 , ꞇ u.ä.

Röm.:
t , ꞇt , ꞹ , k ,
ꞥ , x , mꞇ ,
mꞥ , & , ɑ ,
ꞷ , ꞽmꞽ
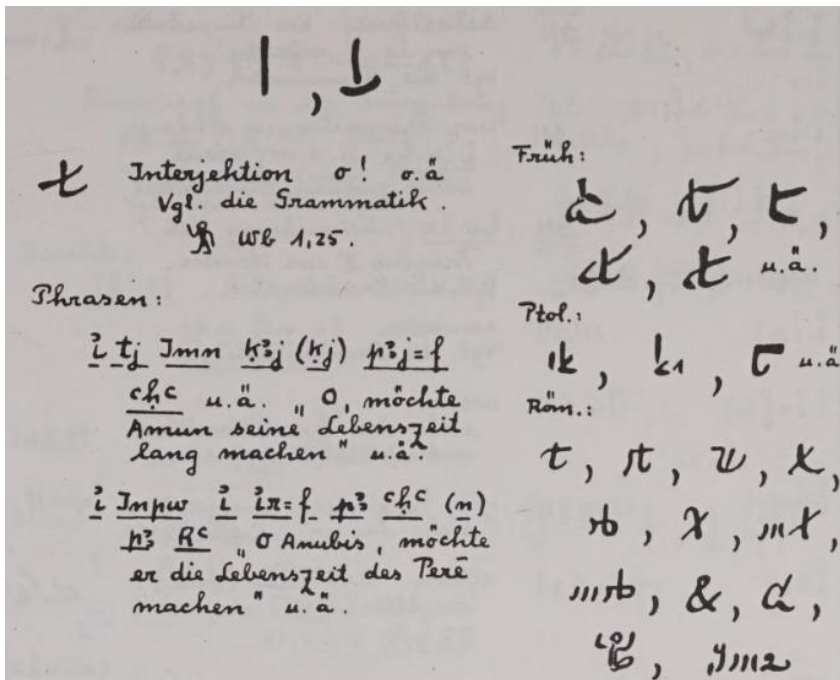
In the image above, one finds the Demotic Text in the column on the right, with German notes in the column on the left. Notice the general orientation of the Demotic text is in right to left orientation, including the 'little man' at the bottom (a Metu character in Demotic text), which is also written in the right to left orientation. On the left, in the German notes, the <u>same</u> Metu character, a man, that was written with the Demotic script on the right, is now written in the left to right orientation! This is even as the Demotic is clearly in the right to left orientation. So, what does one say to that?!?

This German book was written in 1954, so it was not that long ago. As a reference text, it is an excellent text. Full of incredible details. But again, it is subtle aspects like these that can have the most far-reaching consequences. Subtle aspects can often go unnoticed. When that happens, they can reinforce a default which in fact should not be the case. The is NO way that Erichsen did not know that the Demotic character of the man on the right could not be written in the right to left orientation when written in the left column with the German notes. It is

nigh impossible. He wrote both characters!!! And all the other examples of Metu in the German notes on the first 70 pages that I sampled follow this pattern of representing notes in the left to right orientation even where the Demotic script is in the right to left orientation. How does one explain that???

It therefore came as a very welcome departure from the norm in these modern times of writing the Metu in the left to right orientation, that the scholar known as Janet Johnson at the University of Chicago's Oriental Institute wrote a book teaching Demotic in which she chose to display the Metu characters in the right to left orientation, which align with the right to left orientation of the Demotic script. This text by Johnson has been *the* exception to the rule, that I had mentioned earlier. Earlier in the present work, I mentioned that in my search to date, I had not found a text such as Gardiner (1927) or Hoch (1997) on the Metu that teaches students to learn in the right to left orientation. Johnson (2000) is the one exception that I have so far come across. Johnson (2000) is titled *Thus Wrote Onchsheshonqy - An Introductory Grammar of Demotic*. The title derives from a teaching text written by Onchshesonqy, a person from Ancient Kemet and Kush.

In Johnson (2000), it is revealed clearly:

"The Demotic script is an abbreviated development of hieratic; like hieratic, it was written exclusively from right to left. The script in early Demotic texts can often be transcribed into the hieratic from which the Demotic developed" (p. 2)

The image below is an example from Johnson (2000) of how she represents the right to left orientation of the Metu in her book, next to the Demotic which is also in the same orientation.

	DEMOTIC	DERIVATION	REMARKS
ꜣ	? / ꝛ	𓄿	never word-initial / rarely word-final
i	↓ or I	𓏭	word initial only; internal ỉ is III
e	II	𓏭𓏭	prothetic ỉ or internal e; early Demotic ↓ = ỉ
ꜥ	ꝛ		usually with horizontal signs
	‹› or ‹		usually with vertical signs
y	III		

It is to Janet Johnson's credit that for her book, she chose to represent the Metu in its original orientation, which is the right to left orientation. One would think that switching from left to right into right to left was no big deal. Well, that happened not to be the case. It left Janet Johnson having to resort to a specialized way to print her book. She needed to resort to a custom means to print her book. In Johnson (2000), it is told this way:

"The text has been reset using Microsoft Word on a Macintosh llcx. The laser hieroglyphic font was developed by Cleo Huggins and Dexter Sear; I am especially appreciative of their willingness to "flip" the entire font for right-to-left printing." (p. v)

What this quote tells us is that the left to right orientation is so much the default that back when Johnson printed her book (actually, that would be the second edition of the text, released in 1991), an affordance had to be made for right to left orientation printing. I have come across the same difficulty in finding Demotic fonts for personal computers. So much so that there is a "stackoverflow" thread titled *Is the Demotic script represented in Unicode?* (Posed on May 23rd 2020, so that is very recent, to date). I shall post here a response by Philippe Verdy, because I think what he says is very important, and also in case what he says vanishes from the internet, I am posting his response here, unedited.

Philippe Verdy's response to the Demotic script question

Although Demotic is still not encoded, there are already texts encoded in rich-text documents (using specific fonts).

They are based on the Coptic script, with a few additions for the diacritical Yodh on some letters; this works with some ligatures and slightly modified letter forms, but this is not purely a "hack" because in fact the Coptic script was developed from Demotic (on its cursive form used in Thebes) with the simplified forms from Greek adapted for the Late Ancient Egyptian language (which was then transcribed in the same period and the same area of Thebes with BOTH the Demotic and Coptic scripts; while the Demotic script also coexisted with Hieratic, i.e. the cursive form of the complex hieroglyphs highly simplified).

You can see this here:
https://ucbclassics.dreamhosters.com/djm/demotic.html

This work is the working base for a future encoding of Demotic in Unicode, but many searchers can use this font (and the keyboard input layout, which is based on Classical Greek, with a few modifications) on MacOS, Windows and now as well Linux, within several Office word processors, and now as well on the web (provided the web browsers support Opentype features, and webfonts). It still does not allow plain-text, but this works, using the Coptic encoding (with just a few additional generic diacritics, plain-text is possible and even directly readable by Egyptologists).

So the good question is: will Demotic be encoded separately, or will Unicode just consider to unify it with Coptic with the few additions needed? Unicode already chose to unify Egyptian hieroglyphs with Egyptian Hieratic, but this is quite controversial as Hieratic is very far from hieroglyphs (currently encoded for its monumental form carved on stone that have been used with lots of variants during 2 millenia), and much nearer from Demotic.

So may be Demotic will be encoded separately by Unicode (to avoid breaking the modern Coptic script still used today) but unified with Hieratic (which will be separated from Hieroglyphs). This would create an Unicode "Hieratic-Demotic" script, i.e. "Late Egyptian Cursive" (not to be confused with "Egyptian Cursive Hieroglyphs", which is extremely similar to the older monumental Hieroglyphs, but were developped to be painted on papyrus instead of being carved in monumental stones, so their form is much less angular and a bit simplified by the speed of drawing with a brush, but a lower precision of the brush and diffusion of ink on papyrus). For now it is not decided. But Egyptologists already have their tools to create documents easily and discuss them... using a rich text form.

There are other existing fonts. However msot of them are not free. They initially requires proprietary rich text formats, but this is not logner the case with free office suites like LibreOffice and OpenOffice (which can also process MsOffice formats, all supporting as well the ODF formar instead of the old MS formats). Note that ODF is easily convertible to HTML+CSS: this makes publication on the web possible as well.

Note that for Egyptian Demotic, you need much less characters than for Egyptian Hieroglyphs and Egyptian Hieratic: using the Coptic set (mostly based on Greek) with a few diacritics (much less than those used in Classical Greek!) along with rich-text and specific font designs is still the best choice today.

But the most important problem with borrowing the Coptic script for writing Demotic is the directionality (note that this is also a problem inside the Greek script for writing Ancient Greek...)

Also Unicode still does not support boustrophedon correctly and does not support a suitable model the layout needed for hieroglyphs that are encoded, with the same level that Unicode adapted its model for Hangul squares compositions

and for the vertical rendering of sinographic scripts! This will also be a problem for other scripts still to be encoded (e.g. SignWriting, or chemical and mathematical notations, or musical notations; all of them having modern use but requiring specific layouts that are still not representable in plan-text with jut Unicode encoding alone).

So you can't do all you want with just Unicode plain-text, and you need rich-text formats: a solution may be found with HTML+CSS, then supported by OpenType, long before Unicode decides doing something, or just resignates to do nothing before long (because most modern scripts are encoded and there are less companies interested in paying the development of paleographic scripts, and paying their membership to add it and work on it), or there's some new proposals to better encode complex text layouts than just basic directionality (and syllabic square layouts in Hangul, or Arabic-like and Brahmic conjoining layouts, all of them being fully supported by their specific properties) !

Another source you may look at, for a candidate font is http://paleography.atspace.com/ which introduces this set of 279 paleographic fonts for 30 old scripts, available at: https://download.cnet.com/Paleofonts/3000-2190_4-10547504.html or individually at: https://github.com/reclaimed/paleofonts (which is where resides now all the archived fonts). However this huge set only contains one "Demotic" font (in fact for the "Meroitic Demotic" script, not the Egyptian Meroitic, which has partial coverage with just mappings on top of ASCII Latin letters and not the needed diacritics and necessary ligatures). And this legacy font set does not have the quality that we find today: no OpenType features (only TrueType), no or incomplete Unicode mappings, partial coverage, poor metrics, no hinting: they are just small enough to replace fallback fonts that would just display mojibake in Unicode, or for legacy texts translittated to other input scripts.

So many of these paleographic scripts will be developed by community efforts (e.g. within the Noto opensourced project,

and with help of Unicode contributors and other opensourcers to work on them and find and discuss the rare ressources used by paleographers). You'll have to be very patient or try to develop you own community of interest with rare linguists spread in universities around the world with very small budgets, which often have poor knowledge of the technical requirements for developing modern fonts.

However there's now a renewal of efforts, because tools to develop fonts are easier and more reliable to use, and just a few persons with good contacts (in various working languages) could seriously help develop this support that many linguists and poor students would appreciate for their work to revive this important human heritage: Egyptian Demotic with its 2600 years of active use and its real importance for many cultures with which it has been in contact, is really a big gap we should fill. Unicode is just waiting for proposals and active experimentations and talks (which should also involve other standard bodies like W3C for CSS Text, and OpenType for font designs, and various OS vendors). Of course, if this development requires encoding additional characters in the UCS for usage of these scripts in plain-text, ISO working groups will be involved too and will need to agree with Unicode (but we know that this can take many years after proposing encoding new scripts or desunifying any existing script)

(Source:
https://stackoverflow.com/questions/61979651/is-the-demotic-script-represented-in-unicode)

What this response tells us is that there is currently (as far as I checked) NO representation of the Demotic script in Unicode!!! Unicode is the computer programming format for universally encoding all characters that appear on computers. These include characters from all languages. Nothing uniquely for Demotic. So, folks, this is yet another area for further research, and for pushing the envelope. Academics in ivory tower institutions have their tools that help them to do their

work, but for the lay person out there who uses Microsoft Word, or its equivalents, it may not be possible to access and use non-proprietary fonts. For the study and use of Demotic to become mainstream, there needs to be mainstream tools and means. This is the main point. If Demotic is included in Unicode, one could for instance do a self-study with the tutorial that Johnson (2000) gives. Remember the 25th dynasty and its importance to this restoration effort. They should all be in Unicode.

Discussing the Demotic script is a great segue into considering one of the biggest instances of evidence demonstrating that academics, Egyptologists to be specific, have known about the right to left orientation since the very beginning. **Let us now discuss the Rosetta Stone, on which, the reader might have guessed, has both the Metu and the Demotic only in the right to left orientation!!!**

The Rosetta Stone was discovered in Memphis, city of Ptah, in 196 BC. It really should be called something like "the Memphis languages stone". Memphis was home to the first dynasty of Kemet, in 3,200 BC. It was a home of the blacks, and the capital of Ancient Kemet from the first to the fifth dynasty, the key period of the Old Kingdom era. The appearance of the Rosetta Stone was in 196 BC, made for Ptolemy V, according to Budge (1929). The appearance of this artifact heralded the end of the Kemetic black dynasties. It was a stone to heap praise on Ptolemy V, a foreigner of Greek origin (see Budge, 1929). After the Greek era in Kemet declined, then came everybody else: the Romans, Assyrians, Persians, then the Arabs, the Ottomans, and eventually the Europeans (British, French, German, and Italian), who confiscated the most artifacts of the land back to their halls and museums, and those that could not fit in these were displayed in the middle of their cities.

Worst of all, the colonizers, starting with the Greeks, and then the Romans (think Vatican library, which is populated with books from the library of Alexandria) started taking out all the documents and knowledge from Kemet, long before British, French, German and Italian Europeans also made the rounds by taking books from tombs and wherever they could find them, into their museums, halls, and secret societies. The knowledge of Kemet moved from Merita into Europe. This is the most major way in which they took over.

In spite of all this, before the dynasties in the lands of Kemet and Kush were broken, the Rosetta Stone was written in the manner that black people have written their language since the first dynasty. It was written in the right to left orientation. So was the Demotic between the Metu and the Greek. **So, how is it that those who deciphered the Metu, did not then teach the writing of the Metu in the right to left orientation????** It is absolutely clear that they were aware of the right to left orientation. Scholars such as Budge (1929) and Erichsen (1954) were so close to the work of translation (in one case Metu, in the other case Demotic) that it is nigh impossible they were not aware. Yet we find in their written works that they instead chose to represent the language of the entire culture in its minority format. The answer to this question has already been given in this section. Having said that, the inscriptions on the Rosetta Stone were very likely written with black people involved in the actual writing.
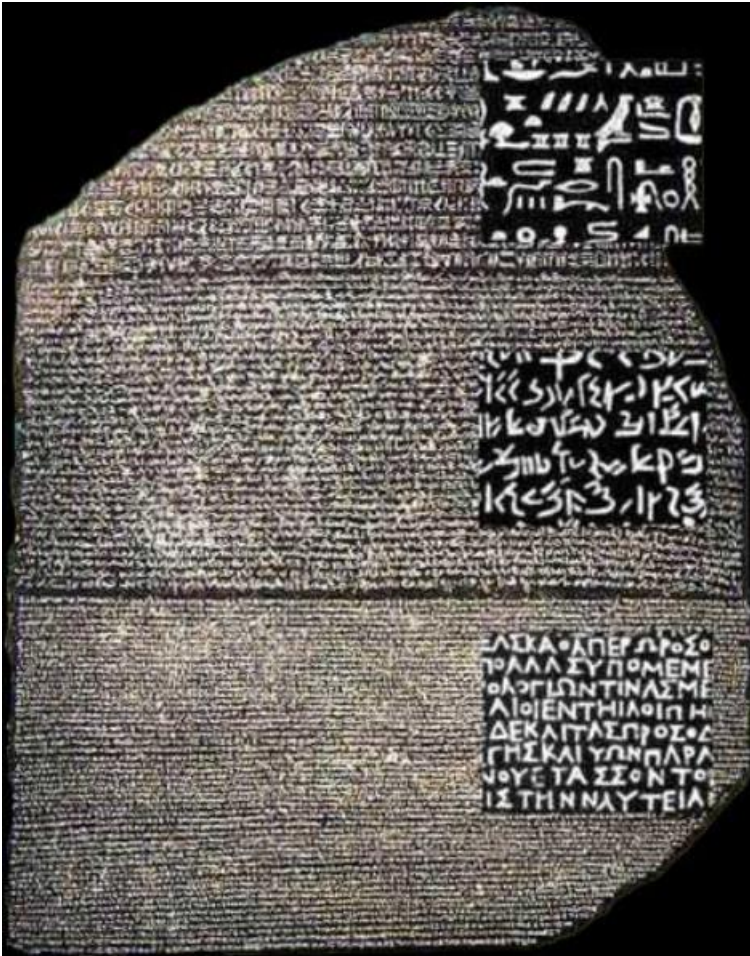
As one can see on the image above, the topmost language layer, which is the Metu, is written in the right to left orientation that has been so far mentioned many times in this work. ***<u>Did no one out there ever notice this, that the Rosetta Stone has all the indigenous Ancient Egyptian scripts in right to left orientation, and publicly bring attention to the fact that just about all teaching of Metu today is left to right orientation, before this work???</u>***

The implication is CLEAR. The Rosetta Stone was written by black people in 196 BC, or at the very least, from the black intellectual culture and heritage.

And to complete this odyssey of discovery, we shall end with the most important artifact of all. This artifact **_proves_** that the intellectual community of the west has known all along that the manner of representing the Ancient Egyptian tradition and culture today, a tradition and culture that started with the black people of the region, goes against the truth of what was in the past. The artifact is known today as the _Royal Annals of the Old Kingdom of Ancient Egypt_. There are seven surviving fragments of this artifact, of which the best surviving one is known as the 'Palermo Stone' (first image of the next three images coming up). This artifact, of which the Palermo Stone is a fragment, tells the entire history of the black peoples of the Old Kingdom period, from the first to the fifth dynasties. Quite like the Sumerian tablets do for Mesopotamia. The Ancient Egyptian language on this artifact, including the Palermo Stone, is written in the language orientation of the blacks. **_The entire artifact is in the right to left orientation_**, just as we find with both the Metu and the Demotic on the Rosetta Stone. To me, this proves that from start to end of the Ancient Egyptian civilization, black people did their writing from right to left, and that <u>this fact has been completely ignored in the present-day representation of this culture as far as writing the Metu in Egyptology</u>. Of its depth, coverage, and significance, the _Royal Annals of the Old Kingdom of Ancient Egypt_ is arguably the most important artifact to be discovered of the entire civilization of the Ancient Egyptian people,

perhaps in modern times second only to the Rosetta stone, which of course helped gain access to the Ancient Egyptian culture and civilization to begin with. Close to 600 years (about 3,000 BC to about 2,400 BC) of the history of the black people of the earliest dynasties, and not only a history of kings'/Pharaohs' names. <u>Details about things like taxes. Religious festivals. Celebrations of smiting the Asiatics, and the Troglodytes (peoples of the East, such as the Hyksos peoples). Celebrations of the union of the "Two Lands" and of the wall built around Kemet to keep foreigners out</u>. This and much more, is recorded on this artifact, and as the reader now knows, the **entire artifact** is written in the default orientation of Ancient Egypt, which is …the right to left typeset orientation!!!
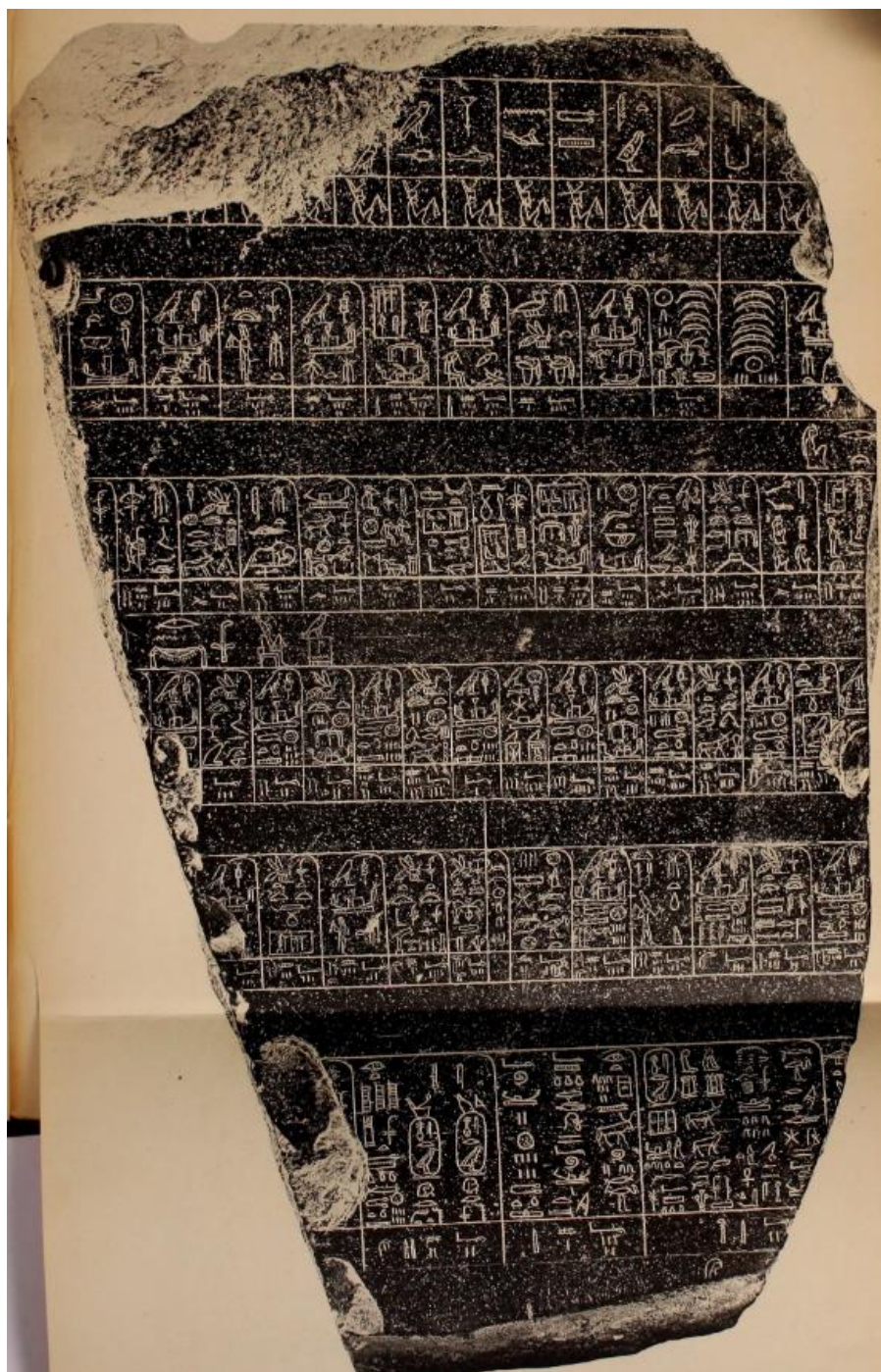
So, how is it that those westerners who did the majority (or perhaps even all) of the work of deciphering the Ancient Kemetic culture missed this?????? How is it????

They have known all along, right from the very beginning of translation in the modern era.

They must have known! In fact, I will say that they knew / know. *This widespread misrepresentation was / is tantamount to intellectual fraud, which up till now has passed unnoticed and would have remained a mainstay into posterity.*

There needs to be a reboot. It is time to restore black civilization. We hope others genuinely help us along this new journey. Otherwise, black people by themselves (as we did in the ancient time, as Chancellor Williams, and many others have done, and as I have been able to show beyond reasonable doubt in this work), *can* and *will* have to do this reboot work alone, by themselves if necessary.

6.5 A call to action

It is time to awaken. Everybody will do it differently. What is most important, as we are taught by the ancestors of the ancient land, is to follow your heart where possible. Learn about your past, to the extent you are capable. Never feel less because you think you and black people around you are unable to live a life of self-determination. Be proud to be black. Explore your spirituality and be open to new possibilities. Develop your faculties. Learn to channel your energies constructively. Be who you are.

And for those able to, and willing, let us continue the work together. What I have started here in this work, can be done for several other African languages. Language is the blueprint of culture. Therefore, it is through exploring our traditional

languages to bring out the knowledge, wisdom, and traditions that we shall achieve one route to restoring black civilization. It would be great to see what I have done in the analysis section also being done for Igbo, Shona, and Oromo languages for instance. Language is our lifeline to our ancestors, to the memory of the race, and to the transmission of and participation in a given culture. This is why it is great that the languages of the Kemetic culture of the Nile valley during ancient times have survived to this day in at least two forms, Twi, and Farefare, even as these two and the language groups they belong to must have transformed and evolved over the ages. For that reason, let us not neglect our traditional languages. There is work there to be done there.

The physical body of black civilization on the continent was ravaged and destroyed. The ancestral lands of Kemet were taken over by foreigners, as they made us acclaim them on the "Memphis languages stone". The spirit and the soul of black civilization however lived on. It lived in the bloodline of those blacks who ventured into the hinterland of Africa. Those who went west of Kemet and Kush, as well as those who went south of the lands. The spirit and the soul of black culture survived. In the traditions. In the cultural observances. And most of all, in the language. That spirit and soul reincarnated into the peoples and nations on the continent today. For a long time, these people have largely been unaware of their ancient history and culture tied to Ancient Kemet. With the exception of the Chosen Ones in our traditional secret societies, as well as those few, increasing in number now, who have awakened to the truth of the past, the mass of the people slept.

The time of awakening has come again. Like a phoenix, like the Egyptian Bennu bird, that spirit and soul of black people on the continent has once again become awake in the new nations. Ghana. Côte d'Ivoire. Burkina Faso. Mali. Nigeria. Zimbabwe. Ethiopia. And the rest. The different parts and the different names are still all on the same continent. That continent was originally known as Merita, the beloved land. We are the Ancient Egyptians. We are still here. We never left the continent entirely, but just descended into darkness.

125

It is daybreak for black civilization. We are back once again into the light!!! Once again, the people of Merita are awakening. Not only economically, politically, intellectually, and socially, but most importantly, also spiritually. At the core of our very being, as black people, is our spirituality. Like the Ancient Egyptian initiation of death, and rebirth into the light, we died to the old, but we are now once again being reborn in the light of the new.

6.6 Limitations of this study

Some of the dictionaries were made over a century ago and so may not have words that are current today. That is one dictionary limitation. Another dictionary limitation pertains to the scope of coverage. Some dictionaries were more extensive and detailed in their coverage than others. A third dictionary limitation is the absence of a standard set of Latin characters used across all dictionaries. Some dictionaries used different characters for the same sound, as we can see with the letter 'ə' being a variation of the letter 'ɛ' but representing the same sound. These three dictionary limitations would necessarily impact the degree to which all the languages featured in this study could be compared on as equal a footing as possible.

A second and related limitation involves the translation of common concepts across different languages. Thus, apart from the fact that dictionaries and word lists of different lengths and qualities were used in this study, another limitation has to do with translating meaning directly from English to other languages. There were cases where equivalents of English words were not found in the dictionaries I used. This could be because a word in that language may not translate directly to English. It could also be because the composer of the dictionary merely omitted that word when compiling the dictionary. For example, the English word arrow/spike appeared in the Farefare, Ancient Egyptian, Egyptian Arabic and standard Arabic dictionaries, but not in

the Twi or Hebrew dictionaries. The same was the case with the English word battlefield, which appeared in those four mentioned dictionaries but not in the latter two.

6.7 Further directions and studies

The methods presented in this study can be easily extended to encompass the words of other African languages. For example, a researcher in the languages of the Ndebele, the Shona, the Oromo, the Igbo or the Dogon peoples (as examples) could choose to compare the same words I used in this paper against words from those languages. Equally important would also be to explore the extents to which other Meritan languages align with the right to left orientation in terms of syntax. In such a case, it may be advantageous to follow the methods demonstrated herein, in regard to syntax. This would be to also determine the extent to which results obtained while studying contemporary African languages other than the ones in this study compare with the results obtained in this study. In regard to using the Metu as a script for a given Meritan language, researchers may decide to propose substitutions of Latin scripts with those of the Metu, as I have done in the present work. There can thus be different languages of Merita (Africa) all of which relate back to the same Metu symbols that every African group, once they have learned the Metu, can understand and use it. While the present work has not conducted research into grammatical structure of phrases as demonstrated in Creissels (2009) but rather taken the form of cognate analyses in the manner of Gardiner (1927) and of Hoch (1997), further deep linguistic analyses such as in the manner of Creissels (2009) would be a natural continuation from the findings and the insights arrived at in this work. Herein, I provide data based on word comparisons to show strong links between Twi and Ancient Egyptian, and also between Farefare and Ancient Egyptian. Where appropriate, I also showed associations with Akkadian words. Further work could delve into more extensive syntax analyses of Meritan and Ancient Egyptian languages, and/or even explore the Aramaic direction.

SOURCES

Allen, J. P. (1987). *Genesis in Egypt: The Philosophy of Ancient Egyptian Creation Accounts*. Connecticut, New Haven: Yale Egyptological Seminar

Amen, R. (2013). *Mejat Wefa Conversation Book – English to Medu Neter*. Great Britain: Institute of Kemetic Philology.

Arthur, G. F. K. (1999). *Cloth As Metaphor: (Re) Reading the Adinkra Cloth Symbols of the Akan of Ghana*. Legon: CEFIKS

Armah, A. K. (2014). *Sanhat: An Official of Ancient Kemet*. China: AsiaPacificOffset Printers

Armah, A. K. (2018). *wat nt shemsw – Myth, History, Philosophy and Literature: The African Record*. Popenguine, Senegal: Per Ankh

Awimbilla, M., & Naden, T. (2020). *Full Dictionary of Kusaal Agole*. Tamale: GILLBT

Badawi, E. S., & Hinds, M. (1986). A dictionary of Egyptian Arabic. كتبة لبنان, [بيرو]

Black, J., George, A., & Postgate, N. (2000). *A Concise Dictionary of Akkadian*. Wiesbaden: Otto Harrassowitz

Blench, R. (2012). *The Kainji Languages of Northwestern and Central Nigeria*. Circulation Draft

Bowdich, T. E. (1821). *An Essay on the Superstitions, Customs, and Arts, Common to the Ancient Egyptians, Abyssinians, and Ashantees*. Paris: J. Smith

Budge, E. A. W. (1920). *An Egyptian hieroglyphic dictionary: (in two volumes, with an index of English words, king list and geographical list with indexes, list of hieroglyphic characters, Coptic and Semitic alphabets*. London: John Murray

Budge, E. A. W. (1929). *The Rosetta Stone in the British Museum: The Greek, Demotic and Hieroglyphic Texts of the Decree Inscribed on the Rosetta Stone Conferring Additional Honours on Ptolemy V Epiphanes (203 - 181 BC) with English Translations and a Short History of the Decipherment of the Egyptian Hieroglyphs, and an Appendix Containing Translations of the*

Stelae of San (Tanis) and Tall al-Maskhutah. London: The Religious Tract Society.

Cowan, J. M. (1979). *A dictionary of modern written Arabic*. Urbana, IL: Spoken Language Services, Inc.

Creissels, D. (2009). Construct forms of nouns in African languages. In P. K. Austin et. al. (Eds.), *Proceedings of conference on language documentation and linguistic theory*. Vol. 2. (pp. 73 - 82). London: SOAS

Creissels, D. (2011). *Lexique Mandinka-Français*. état provisoire

Danquah, J. B. (1968). *Akan Doctrine of God*. London: Frank Cass and Company, Ltd.

Delafosse, M. (1913). Traditions historiques et légendaires du Soudan occidental traduits d'un manuscrit arabe, *Bulletin du Comité de l'Afrique française: Renseignement coloniaux*. 293-306, 325-9, 355- 368.

Diop, C. A. (1977). *Parenté génétique de l'égyptien pharaonique et des langues négro-africaines: processus de sémitisation*. Ifan-Dakar: Les Nouvelles Éditions Africaines

Frey, J. S. (1842). *A Hebrew and English Dictionary: containing all the Hebrew and Chaldee words used in the Old Testament, arranged under one alphabet, the derivatives referred to their respective roots, and their signification in English*. London: Thomas Tegg.

Gardiner, J. (1927). *Egyptian Grammar – Being an introduction to the study of hieroglyphics*. Oxford: Griffith Institute

Gray, E., & Tall, D. (2007). Abstraction as a Natural Process of Mental Compression. *Mathematics Education Research Journal*. 19 (2); 23 - 40

Hoch, J. E. (1998). *Middle Egyptian Grammar*. Mississauga: Benben Publications

Johnson, J. H. (2000). *Thus Wrote 'Onchsheshonqy: An introductory grammar of Demotic*. Retrieved October 2022, from https://oi.uchicago.edu/research/publications/saoc/saoc-45-thus-wrote-onchsheshonqy-introductory-grammar-demotic

Koelle, S. W. (1854). *Polyglotta Africana: or, a comparative vocabulary of nearly three hundres words and phrases in more than one hundred distinct African languages*. London: Church Missionary House

Lipinski, E. (1997). *Semitic Languages – Outline of a Comparative Grammar*. Brussels: Orientalia Lovaniensia Analecta.

Meyerowitz, E. L. (1951). *The sacred state of the Akan*. London: Faber and Faber

Meyerowitz, E. L. (1960). *Divine kingship in Ghana and Ancient Egypt*. London: Faber and Faber

Mutwa, C. V. (1969). *My People, The Incredible Writings of Credo Vusa'Mazulu Mutwa*. London: Anthony Blond Ltd.

Niggli, U., Niggli, I. (2015). *Dictionnaire trilingue – Kasim – Français – Anglais. Environ 5000 mots et expressions*. Ouagadougou: Société Internationale de Linguistique (SIL)

Obenga, T. (1985). *Les Bantu: Langues – Peuples – Civilizations*. Dakar, Senegal: Présence Africaine

Portal, F. (1904). *A comparison of Egyptian symbols with those of the Hebrews*. New York: MaCoy Publishing and Masonic Supply Company

Rattray, R. S. (1927). *Religion and Art in Ashanti*. Oxford: Clarendon Press

Rattray, R. S. (1932). *Tribes of the Ashanti Hinterland, Vol. 2*. Oxford: Clarendon Press

Reefe, T., Q. (1981). *The Rainbow and the Kings: A History of the Luba Empire to 1891*. Berkeley: University of California Press

Ross, L. (2013). *Nubia and Egypt 10,000 B.C. to 400 A. D.: From Prehistory to the Meroitic Period*. Lewiston, N.Y.: Edwin Mellen Press

Sharman, F. (2014). *Linguistic ties between Ancient Egyptian and Bantu – Uncovering Symbiotic Affinities and Relationships in Vocabulary*. Boca Raton, Florida: Universal-Publishers

One of the things I learned, as an FBI agent, is not that I learned to believe in conspiracies more. What I learned to know, is when I am caught up, in a river of deception, and everybody else around me is being taken on the same current, and we're all being taken in one direction, and suddenly one guy has to stick his head up and say, "this isn't right!!!"

John DiSousa
Retired FBI Special Agent
Above Majestic

ABOUT THE AUTHOR

Kwame Adapa is an intellectual and a spiritual being with diverse interests, currently incarnated in an early middle-aged male Akan physical body. He strives to achieve mastery of self, on the physical, emotional, intellectual and spiritual levels of experience while incarnated. Kwame has been writing about and sharing his thoughts and experiences for a decade and a half. Recently, he has been guided to reach a wider audience by sharing his experiences and thoughts with the world. Kwame continues to expand the limits of his knowledge and experience and he continues to develop himself spiritually. To this day, Kwame still practices the out of body projection skills he first learned in 2005, as well as other methods from internal alchemy. Get linked with Kwame:

Email – akwadapa@hotmail.com
Homepage – https://www.theakan.com
Facebook – https://fb.me/KwameAdapa
Instagram – https://www.instagram.com/Kwameadapa
Twitter – https://www.twitter.com/Akwadapa

OTHER BOOKS BY KWAME ADAPA

The Akan, Other Africans & the Sirius Star System: Egyptian and Sumerian gods in African culture – The traditions and the culture of the Akan people of West Africa are a treasure trove of clues to an ancient past, linking to extraterrestrials associated with the Sirius star system who influenced the ancestors of the Akan and other Africans.

Out of Body into Life: Journeys into spirit worlds and how to get there on your own – through out of body journeys, also known as astral projection, Kwame explores the regions that human souls go to after passing through death. He also found answers to who he is as a soul, what ancient civilizations lie within the Earth's caverns, about nature spirit entities that cohabit our planet and about the inhabitants of other star systems.

Dreaming Consciously: Extraordinary journeys and the exercises that created them – An account of over 60 non-ordinary lucid dreams and lucid projections of exploration in nature spirit worlds, extraterrestrial encounters and trainings with spiritual masters in dream realities. These accounts are shared together with the psychic and energy exercises that helped create them.

The Guardians, Earth Humans and Ascension: Spiritually hacking your awareness and DNA – as a sequel to The Akan book, this book discusses the

guardians and the Earth human experiment in significant detail, including but going beyond the Akan and other Africans, to human groups from across the globe. There is also a discussion of techniques to bring about spiritual ascension. These techniques ultimately come from the guardians.

Spiritual Tools for Awakening: A how-to guide – is a counterpart to *Awakening to your Nature as a Spirit Being Incarnated on Earth*. This practical guide offers insights and techniques that can serve as supports on the awakening journey of a spirit being. The guide is written to be broad to cater to the spiritual development interests and needs of different individuals while being specific in each section to include tangible suggestions that can bring improvement into the lives of individuals.

Awakening to your Nature as a Spirit Being Incarnated on Earth – in this unique book, Kwame Adapa details the journey of coming to the awareness of being a spirit being through successive incarnations and awakenings. This book also reveals the greater identities of a spirit being and discusses what it means to be integrated on different spiritual levels of being from the standpoint of Eastern, Indigenous and Western philosophical and spiritual traditions.

Kemetic Alchemy and Tantra: As taught by the Ancient Serpent Cult – after many years of training in internal alchemy and tantra, Kwame comes out in this book to share his knowledge in regard to the existence of an ancient serpent cult that has been teaching humanity along the ages from behind the scenes, and to the revival of practices of internal alchemy and tantra unique to the spiritual traditions of Ancient Kemet and Kush/Nubia.

MISCELLANEOUS ARTICLES

Akan Linguist Staff and Ptah's Djed

[Start of earlier articles written over a decade ago] Ptah, the Egyptian deity was referred to as "the Noble Djed" because of the staff he carried around. Ptah was the first "Djedhi" on Earth. As far as the Akan are concerned, I think Akan linguists hold the "linguist staff" known as "poma" because in the far past those linguists of the time were the ones who translated the words of the Neteru (gods/deities) Ptah. The reason why you find Akan linguists carrying their staffs is because this follows after Ptah and his use of the 'staff', which was a Djed.

The Akan Okyeame (linguist) carries a staff/scepter called 'poma', which modelled after the Egyptian Djed staff carried by Ptah. Interestingly, not only Akan carry the staff. Elsewhere in Africa, this staff is carried by other holders of office. All the way down south, among the Zulu, you find Credo Mutwa carrying a staff/scepter with a bird on top of it. This is symbolic, it means that his initiation stream has links with Ptah's djed. Credo Mutwa was a real life "Djedhi".

134

Akan male chieftains and the pyramid breastplate

One of the significant pieces of regalia which adorn Akan chiefs from all the Akan groups (Akwamu, Akwapim, Akyem, Asante, Denkyira, Fante, Kwahu etc) is the gold pyramid breastplate.

The triangle and the pyramid are important symbols in Akan art. In Akan "Adinkra" symbology, the pyramid is known by its Akan name, "sumpie". In 2 dimensions, it is represented with triangular numbers which make up a triangle. In 3-dimensions, it is represented as a step pyramid. The pyramid shown in the photo is all made of gold.

Akan-Asona Avian-Feline associations and the Asona red snake

This article will focus on the Akan-Asona clan bird, feline and reptile totems. Although it has already been mentioned that the crow is one of the main 'tweneboa' (Akan/Twi word for 'totem' animal) of the Asona, there is another important 'tweneboa' of the Asona clan, which is actually a 'negative totem' or one that is dreaded by the Akan people of the Asona clan. It is called the 'Asonawɔ', the 'red snake' of the Asona. There are at least two versions of the story of how this red

snake became a 'dreaded totem' of the Asona clan of the Akan people. The first version comes from an Akan-Asante clan linguist called 'Okyeame Boateng' from Ejisu in the Asante region of present-day Ghana. This account was obtained by Gerard Pescheux in 1996 and was written in his book *Le Royaume Asante* (page 275 of chapter 6, "Les Clans Matrilineaires: Mmusua Kɛse"). Below is the English translation:

"The great ancestor of Asona, Aso Boada, retained a large quantity of gold dust in a copper container. [On one occasion when she went] to withdraw a certain amount, she found a red snake (Asonawɔ) had placed itself around the container, preventing anyone from obtaining the gold. One day a crow arrived, grabbed the snake, and killed it. In remembrance of this service, the crow became the 'tweneboa' (totem animal) of this clan [Asona] and the red snake the clan taboo. If a clan member sees an Asonawɔ, it is considered bad omen such as the announcement of the impending death of a member of this clan"

In this story, obtained from Okyeame Boateng of Ejisu, we see a deep connection to the idea of Avian influence trumping reptilian influence. This can also be seen in the Akan Adinkra symbol 'Anoma-ne-ɔwɔ', which I wrote about in February 2010.

The second story concerning the 'Asonawɔ tweneboa' can be found in Anthony Ephirim-Donkor's book *African Spirituality: On becoming ancestors* (1997, p. 31) and it goes as follows:

"...One day the archetypical community discovered a pot full of gold, but coiled around the pot was a snake. Every one of the matrilineal families was afraid to retrieve the gold. But Asona [i.e., same as Aso Boadi of the first account] made a decision to retrieve the gold, telling her brother that she would rather retrieve the gold for her children and be bitten, than bequeath nothing to them at her old age. True, she was bitten and afterwards died, but not until she brought the gold to her children. Hence it is said of the Asona Ebusua [Asona clan] that they hustle for a cause [i.e. the proverb/saying "Asona, wɔ nnpir kwa!...which means "Asona clan members don't hustle for nothing!]"

One interpretation of these two versions of the same story is that this feline-avian clan (leopard, bush cat, crow and vulture

totems), the Akan-Asona, "slept with the devil" in order to obtain "the gold" (i.e., knowledge). A similar account is given in the Christian bible of how Eve the wife of Adam was deceived by 'the serpent'. The serpent being referred to here is of course Ea/Enki/Ptah and his bunch of Sirian-Reptilians who created the 'snake brotherhoods' in various parts of the world from since a long time ago.

Below is an account from chapter 6 ("Les Clans Matrilineaires: Mmusua Kɛse") of Gerard Pescheux's book *Le Royaume Asante* which pertains to the Asona clan of the Akan people:

ASONA CLAN

Adanse Kokobiante!
The home of the great clan of Asona
The people of Kuntunkununku
They are the many
Multitudinous legions!
Lineage of heaven's god
That feed on the meat supplied
By the white vulture
The white-crested raven
That says nothing disturbs him
Or else he would not be
Arrayed in white
Mourning his deceased mother
Kokobiante is his domain

Asona! Horde Irrepressible!
Multitudinous legions!
Clan indestructible!
Legions who never desert their cities
Red terrific serpent
Completely the queen's progeny
Lineage of heaven's god
Before whom no battalions stand
White-crested raven
Feeding on the meat of his compeers

Oh the glittering beautiful crow!
With the forbidden flesh-not-edible
My forefathers come from
The great street in Akyem Abuakwa Kyebi
My people are noble

And live in affluence
Asona Werempeh-Akwa
Grandfather of Nana Wiafe Akenten
Innumerable as the sea sand
My symbol is the red snake
Indeed, I am wonderful!

Avian-reptilian symbolism in Akan and African art

I have pointed out in The Akan book that there are both avian
and reptilian (Sirian-Reptilian) influences in Akan DNA make-
up. In fact, all African people seem to have reptilian imagery
of one form or another. These come in the form of snakes,
crocodiles and sometimes as lizards and turtles. Some of these
creatures are sacred to certain African ethnic groups and so
their energies and influences are accessed on a group level,
through ritual. In Akan Adinkra symbology, there are glyphs
of not only birds but of crocodiles and sometimes of snakes.

For the spiritually-oriented African who practices meditation and other spiritual techniques that involve the exploration of consciousness, it is possible to curtail or to remove certain reptilian influences from your make-up, if you choose to do so. These influences are a result of genetic engineering done by the Sirian-Reptilians and their Orion Reptilian allies. Others may choose to keep these reptilian aspects or may even choose to explore them, it is all up to the individual and what they need to individually experience on their path.

Cleansing procedure to remove Reptilian holographic imprints

Disclaimer: This technique is presented for 'personal research purposes only'. Please be aware that you are fully responsible for own physical-energetic, astral and mental vehicles of experience.

One way to energetically/holographically contain or remove reptilian influences from one's being is to use visualization to surround the image(s) that may appear in perception or in dreams with an impregnable sac and then with your imagination, pull this sac from within and then forcefully blow it out of your mouth. As you blow it out, imagine that a small vortex opens up in perception. Toss the sac into the vortex with the intention of having its contents reduced to pure energy. Imagine the vortex closing in order to complete the process. This method can be used again and again whenever it is needed, however one has to have the ability to visualize strongly, to hold the visualized image in mind and to manipulate it adeptly. It takes effort and skill, yet developing one's visualization abilities can be useful for other purposes.

One also finds avian and reptile imagery with other African groups, even as far south as the Zulu. Those who are aware of Malidoma Some's writings will realize that his tribe's spirituality, that which is practiced by the entire group (rather than by certain individuals) is not of a darkside nature. On the

other hand, there are certain African spiritual practices that are of a darker nature, and some of these sometimes employ strong reptilian imagery. I think individuals and groups who practice these darker aspects of African spirituality are being influenced by the Sirian-Orion-reptilian aspects of their dna and energetic make-up. This also likely causes these individuals to attract certain nature spirits of like vibration.

In my opinion it is absolutely fine for an individual to practice whichever desired spiritual practice or discipline, however what I have written here is an attempt to provide some ideas for those wanting to make use of the 'original dna imprint' of the ancient, pre-Orion-Sirian human, in their spiritual practices. The DNA imprint in humans of the Sirian Guardians, and of the Pleiadian and other Guardians.

"Afenanta-Denkyɛm-Sankɔfa"

Akan sword metal work showing bird, crocodile/lizard and snake imagery.
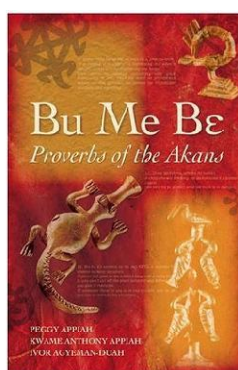
Cover page of Kwame Anthony Appiah's book "Proverbs of the Akans", which shows bird and reptile imagery. This book is full of amazing proverbs, names of animals, trees etc. His mother collected these proverbs from Asante.

Maori movie 'Once Were Warriors'

In section 7.9 of *The Akan* book I mention how Orion and Sirian DNA gone amok can create challenges (for those with this DNA) in contemporary society when channeled out in a way that is seen as inappropriate for 'civilized people'. For the Orion DNA gone amok society sometimes experiences psycho serial killers or twisted evil genius characters who use their

minds in a way that shows that they are predominantly being controlled by their Orion DNA influences.

I just finished watching the movie *Once Were Warriors* [this article was first written in 2009] which was shot in 1995. For those interested in seeing one portrayal of Maori life in contemporary society and the difficulties faced by families grappling with poverty, alcoholism, brutality and some other forms of social strife, this is an excellent movie.

The brutality shown in this movie (including fights, rape, wife-beating, gang-related scenes and various forms of manly 'macho behaviour') reminded me very much of some of the problems that some African American (and also some Native American) societies face in their societies where there is strife and a difficult life. Although social factors play a part in shaping how people behave, you see in this movie that the Maori individuals are in a sense being portrayed as they are (the major actors are all Maori). By this I mean the movie is meant to portray 'typical behaviours', social forces and conditions notwithstanding. When Black people act in a 'typical manner' (rather than for instance because of influences from Western societies) different behaviours are sometimes seen.

The Maori society was traditionally a warrior society. The behaviours in this movie are very much Sirian-oriented. In modern times, acting in a typical warrior manner is seen as out of place and can be shocking to those who are not used to these norms. This is why this movie must be shocking to some. The father of the dysfunctional Maori family is a wife-beater and a gangster who deep down cares for his family but cares more for his friends, his gang, his booze and his macho image. The eldest son, striving to carve out his own identity gets estranged from his dad and joins a dangerous gang where the initiation ceremony involves having all the gangsters (a lot of them) beat up the neophyte, who is expected not to wimp or complain in order to get accepted/admitted. The new member then gets a face tattoo. One of the daughters is a poet/writer who has a good heart but eventually....(well, see the movie).

The second son gets put into a foster home where he gets trained by a western trained but Maori-faithful Maori man-on-a-mission to help young boys from broken families reshape their lives. He does this by training the young boys to 'rechannel' their warrior behaviours into training both mind and body. This is exactly what I said in *The Akan* book about managing DNA influences for them to work for the individual concerned. There's much more, I found it to be an interesting, engaging movie.

On the whole, although this may come across as a shocking movie for some, others may also enjoy it or observe Sirian DNA gone amok in modern society. Such behaviours will have been totally OK in pre-modern societies. You can read about this movie on wikipedia or IMDB or you can get it on Netflix (US) or Lovefilm (UK) or you may buy it from Amazon.com or elsewhere.

Likely reason why Creole is spoken by blacks

While watching the movie Australia (released in 2008) which features Hugh Jackman and Nicole Kidman, I noticed that the Australian Aboriginal people have a version of Creole that was introduced at the beginning of the movie and then later on as the narrator (young half-caste boy) tells the story. Although I am aware that Creole of one form or another is spoken among some Africa, Caribbean and African American groups, I was not aware that the Aboriginal people of Australia also spoke their version of Creole.

Every Black human group seems to speak Creole of one kind or another (after I did some further research). Among Black groups that still maintain their original language (Africans, Australian Aboriginals, Papuans, Torres Straits etc), the Creole is spoken hand-in-hand with their languages.

In Ghana where I grew up, Creole is spoken and understood by almost everyone (in an informal way) but particularly by those who do not have formal education. Young secondary

school boys think it is 'cool' to be able to speak it, it allows them to be part of a group and to avoid being called "Daddy's boy" or "Daddy's child", which is seen among these teenagers as a derogatory title for those who are soft (i.e., a spoiled or pampered child). Even among those who speak perfect English, Creole is also understood. The cool kids speaking Creole have equivalents for English slang such as 'Dude' 'Dunce' and 'wicked'. Old Creole had words like 'massa' (for 'master') and the well-known 'boss man'. I was surprised to hear the Australian Aboriginal kid in the movie Australia refer to Nicole Kidman as 'Mrs Boss'. In West Africa some of the old Creole expressions have been adopted by the new Creole speakers. I had the chance to learn the Ghanaian Creole version while in secondary school and sometimes use it when speaking mostly with old acquaintances (and often even with my siblings) who went through the government secondary schools.

I think Creole first developed as Europeans came into contact with Africans (in the case of these) not formally educated in the Western way. Africans who were then taken off as slaves and bunched together soon lost their original languages but kept the Creole because it was the first form of the master's language that was learnt. It must be remembered that Black slaves for a long time were not given formal education. This means that the Creole eventually became for them a new language replacing their various African languages, in an environment where because of a mixture of languages no one African language could be used to communicate with everyone.

But that still does not get to the heart of the issue. I think the heart of the issue is that Africans first learnt European languages using African grammatical rules. This is why Creole is spoken as a simplified version of European languages (for Africans the European languages of the colonizers were English, French and Portuguese. The reason why I say this is because among those West Africans who speak Creole, those who speak English-based Creole can understand each other, while those who speak French-based Creole can understand

each other, although individuals may have different African languages and originate from different African countries. For instance, I can understand Cameroonian Creole as well as Sierra Leonian Creole, as well as Nigerian and Liberian because these are all based on English. Sometimes it only takes a bit of careful listening to 'get it'. Those Africans who were colonized by the French also have their versions of Creole and with some effort they can understand each other, although they may be from different countries.

Robert Morning Sky and the Tchaama Documents

Robert Morning Sky (who now also goes by Robert Bear Claw) is back online with a new website featuring his current activities. It is a lively website different from the older one in the mid-nineties when website creation was at a different (earlier) stage of development.

The Tchaama Documents

These documents form a central part of the original *Book 1 of the world's oldest religion*. The original Book 1 is over 400 pages long however the Tchaama documents are about 250 pages. This is the 'master key' I have used (together with *LA Transcripts*, *The Star Elder's Story* and to a lesser extent, *Book 2 of the world's oldest religion*) to understand the language of the Sirian-Reptilians and to 'follow the trail', so to speak, of Earth cultures such as some West African, Central and Southwestern Native American cultures whose languages and cultures reflect Sirian-Reptilian influences.

I would thus highly recommend that the interested reader get the Tchaama documents while they still can. Book 1 of the world's oldest religion talks about freemasonry but Part 2 presents the Tchaama documents. The entire Tchaama documents as was presented in Book 1 is what is now being sold on Robert's site for $15 (electronic copy). Robert went to amazing length and did great research to create these documents and in my opinion, this is the 'real cheese' of Book

1. If for no other reason, you'll get loads of references to Ancient Egyptian (from Budge) as well as to the *Women's Encyclopedia of Myths and Secrets*.

Certainly, I encourage all who are interested in Robert's work and who want to, to also help themselves with his other publications. It is possible that there could soon be many cool publications at the trading post section of Robert's website.

Japanese Ainu and the Akan-Kotan

The Japanese Ainu are an indigenous people of Japan who should really be called the 'Annu' (i.e., they are a DiaMo people, from Lemuria).

Genetic Research

The predominant presence of the Y-Haplogroup D among the Ainu suggest that as a people they are much closer to those of the Andaman and Nicobar islands. Tibetans also have a strong link to Y-haplogroup D. Haplogroups D and E both show the "YAP haplogroup polymorphism", which basically suggests that both haplogroups D and E have a common ancestor. Africans feature significantly on haplogroup E. Haplogroups D and E are the only ones on that side of the genetic tree, having no other groups descending from them. Haplogroup CF on the other hand ends the C-line with C but extends down from F.

Most Indo-Europeans have significant amounts of haplogroups F and below, while the oldest human groups on the planet have haplogroups C, D and E.

I would like to suggest that the Ainu have a strong Sirian strain as part of their make-up. They are a type-1 group, whose spirituality recognizes the existence of nature-spirit hierarchies and is shamanic in nature.

I brought up the Ainu because of lake Akan (Akan ko), which is a beautiful lake in Hokkaido, right by the town of Akankohan/Akankotan. I found this lake while carrying out research on the Ainu. The word Akankotan itself is interesting, if looked at from the perspective of Sirian-Reptilian language analysis: A-K-AN-KO/KU-TT-AN. So, a number of Sirian and Reptilian related sounds, which I have previously written about in *The Akan* book.

Kunlun, Blacks, China and Lemuria

Having had some exposure to Taoist training, I am aware of the word "Kunlun". Kunlun is a mountain range that is often reputed to have spiritual adepts that train in various Taoist disciplines. These methods derive from an earlier period of human civilization, dating back to Lemuria, but is essentially a spiritual tradition relating to Sirius. China itself has over 50 indigenous, ethnic groups, darker skinned (type1) folk.

Mohenjo-Daro and Harappan Indus Valley cultures and Mesopotamia

These are the two great settlements (Harappa and Mohenjo-Daro) of the "Indus Valley Civilization" that were contemporaries of the Sumerian-Mesopotamian cultural period. These cultures were located in what is now the Punjab region of Pakistan, however the influence of this culture stretched from the Himalayas to Baluchistan.

The "fish pictogram" was present in both the Indus valley culture and Mesopotamia. This fish symbol has been associated with Oannes and with those of Enki's faction. Contrasting the seals used by Harappa/Mohenjo-Daro and Mesopotamia, one can easily identify the uncanny resemblance.

Pyramids in China and in Korea

My friend 'E' sent me an article which I found interesting. Pyramids were built in many parts of the world. Both Atlantis and Lemuria had pyramids. In the case of the Chinese, there is evidence of interactions with people of the Sumerian-Babylonian period.

There have also been accounts of pyramids found in Korea. The pyramid shown below is from the city of Xian, in China.

The Chinese city of Xian is interesting for many reasons. In the past it used to be an important center for the remnant "Yu" (Jade) civilization of the Gobi Desert. In the Chinese language, the word "Xian" is also used to mean "immortal". There are a number of other dots one can connect in relation to this.

22000-year-old "Sumerian" culture in Ukraine

In another very interesting article sent to me by my friend 'E', there appears to be a record of Sumerian letters in cave drawings of a culture in Ukraine that is over 20,000 years old. This sounds to me like Sirian-Reptilian (Annunaki) influence (see Akan book section 7.4).

Interestingly, the Swastika-looking symbol shown in the article is a symbol that has appeared in many Earth cultures, including the Indian-Tibetan region, some Native Indian cultures (Navajo for sure) and it is actually one of the Adinkra symbols of the Akan people.

Adolf Hitler took this symbol (the Swastika) and turned it around. This is a known (darkside/negative polarity) occult technique.

Akan traditional hairstyle and Egyptian similarities

While going through two of Rattray's books Religion and Art in Ashanti (1927) and Ashanti Law and Constitution (1929), I realized that the traditional hairstyle used by Akan females is done in a way to show an 'elongated skull'. I suspect this has to do with maintaining a tradition that started with the beings from Sirius, who had a large influence in Egypt. If you look at Nefertiti's head you will see that she had this elongated skull. All the images of Akan females are from Rattray's books. Even today, in the 21st century, Akan queenmothers and others undergoing very traditional ceremonies still wear their hair in this fashion. It is not only Akan-Asante females who wear this traditional hairstyle, it is a practice that is common with all the Akan groups. It should be pointed out that not all Akan people have the elongated head structure although it is common. There are those with 'flat heads' as well as other shapes.

FIG. 53. Afua Sapon, Queen Mother of Mampon

FIG. 24. Akosua Akyama
Juaben Ohemā

Avian-Reptilian symbol – The Medical Cadeuceus & the Ptah-Thoth group

The caduceus is not used by the medical establishment without reason. There are a number of ways one can look at what the caduceus represents. One way is to draw an analogy with the current human 2-strand DNA. Another way is to compare the caduceus to the energetic channels connecting the base chakra and all intermediate chakras to the crown chakra. The golden column in the middle represents the balance between the two polarities.

The reptilian genetic scientists of Enki's camp have the cadeusus as their symbol. This, fundamentally, is its connection with modern day medicine. The medical establishment has chosen to adopt this reptilian symbol. The World Health Organization has also adopted this symbol. Does this symbol really depict 'health'? Perhaps in some cases but not in all cases.

I find it interesting that the two serpents encircle a staff governed by the wings of a bird. This is pure Avian-Reptilian symbolism, and this connects with the avian-reptile heritage of the faction of Sirian-reptilians who were involved with the genetic engineering of humans to use for their purposes. The Ptah-Horus-Thoth faction is the same as the Enki faction.

Akan Spirituality and Siberian Shamanism

One may wonder what Akan (and by extension some other African) spiritual practices will have in common with the traditional spiritual practices of the Siberians. Through my studies I have come across some similarities but also some wide differences in the practices of each people. The Siberian cluster of ethnic groups is sufficiently diverse so that different ethnic groups have spiritual practices which are not always identical. One group in particular which I want to focus on in this article are the Buryats. While reading the book *Aboriginal Siberia: A Study in Social Anthropology* (written by Polish-British anthropologist Maria Antonina Czaplicka), I came across work done by a Buryat anthropologist called Dorji Banzaroff (sometimes spelt differently by Russians) entitled *The Black Faith or Shamanism among the Mongols* and was really interested in learning more about what this author wrote. The original paper was a master's thesis written in the 1840's but Banzaroff did not live long enough to do more research in this direction (b.1822, d.1855).

What interested me about Banzaroff's work were the parallels between Akan and Buryat practices relating to ancestral spirits and to the creation of 'spirit mounds' for nature spirits. Both practices are very similar, if not identical. In addition, Buryats call their spirit mount an 'oboo'. This is made from stones and dirt and is used to house a territorial spirit. Among the Akan, the word for stone is ...'obo'! And the phrase for the reverence/worship of nature spirits is 'obo-som'! (literally, 'stone worship'). This phrase then evolved into a word that referred to all nature spirits as 'obosom' or 'abosom'...the worship of the divinities. For me, this is remarkable.

Later on, I learned more about the Siberian (Buryat) shamanism written by Banzaroff in a book by Andrei Znamenski entitled *Shamanism in Siberia*. Here is an excerpt from the book relating to Banzaroff:

(*On: Black Faith or Shamanism Among the Mongols* (1891); Banzarov, Dordhi)

According to Banzarov, his work is the first "systematic and full description of the Black Faith" of the Mongols. The ancient popular religion of the Mongols and neighbouring natives is known in Europe under the name of shamanism. However, the carriers of this religion do not have any special name for it. After they adopted Buddhism, the Mongols started to call it the "Black Faith", which means "crude, unenlightened" faith as opposed to Buddhism, the "Yellow Faith". One of the supreme deities in Mongol shamanism, the heavenly ruler of the world, is a male deity. The second supreme deity is the earth, which is represented by the goddess Etugen. (p. 67)

In heaven there are a large number of secondary deities called tengeri. ["Tengeri" is "Tendani", the land gods and the nature spirits of the Gur/DiaMo peoples of West Africa – October 2022 addition] They symbolize celestial phenomena and human passions. (p.68)

Banzarov also describes how the Mongols revered sacred places called obo. The obo play the role of local temples where people bring their sacrifices to the deities and spirits of the locality they reside in. In old times, the construction of the obo and the sacrifices to obo were simple. A shaman usually announced that spirits who were patrons of a hill or a mountain selected this specific locality as their residence. Then, at a designated place, people erected obo, a small pile of stones and dirt, and performed proper rituals in honor of a territorial spirit. Obo are usually erected next to roads for travelers to place on them some object as a sacrifice. The Mongols believe that the spirit of a locality resides in an obo.

Banzarov discusses the special category of deities (ongons), which originated from the cult of ancestors. In ancient times, when people died, their relatives made their images called ongons, kept them at home and "fed" them with regular sacrifices. Later some ongons evolved into common clan deities and became separated into good and hostile ongons....Whose soul becomes an ongon is for a shaman to define. Not everybody can become an ongon. Only those whoere famous for their good or bad deeds can become embodied in such images. Those who provided substantial

help and benefit to people become good ongons, while famous evil ones become hostile ongons. (p.69)

The first shamans were "people of special spiritual inclinations." They "differed from regular people by their abilities to experience visions and were extraordinarily prone to all things mystical and miraculous. They were endowed with a flaming imagination and a knowledge of powers of nature". To the present day, shamans are divided into false and genuine spiritual practitioners. The former adopt this vocation to pursue personal benefit. Such people do not have any authentic shamanic qualities. On the contrary, "genuine shamans" "do not choose their vocation; they are driven by a natural force or a call; from early childhood such a person exhibits a tense agitated spirit". Native people interpret this as the activities of supernatural forces. (p. 70).

Akan and other west Africans (Gurma and others) make spiritual mounds in the same way as the Buryats do. This is the case from Ghana all the way to Burkina Faso, Togo, Benin, Cote d'Ivoire and perhaps even Nigeria and beyond. So it is a very interesting parallel. The way 'ongons' are fed is also similar to how the Akan 'feed' the 'black stools' of the ancestors during festivals and on other important occasions.

Another source of information that intrigued me was a set of notes written by a shaman called Sarangerel where she classifies the Natural world of the Siberian Shaman into:

1) Father Sky, Mother Earth
2) The Ancestors
3) Tenger, Chotgor and other Nature Spirits
4) Spirits of Animals, Totems, Animal Guides and Hunting
5) Sacred Mountains and Trees

In this classification, the natural world view of the Siberian shaman is almost identical to that of the Akan. This is seen during our libation ceremonies. We always start by addressing Divine Providence. Next is to address the Earth (Asase Yaa), then next we invite the ancestors and the abosom (nature spirits) before going on to make the prayer. I have not found a more similar classification with other native groups, so this was interesting to me.

[October 2022 addition]: Perhaps there is indeed more than a passing connection between Akan and Mongolian cultures, that comes through the Sogdian/Kangju connection. This is seeing as Sogdian is the direct precursor to the Mongolian script. For all we know, Akan and Mongolian cultures have more in common than history ever let known.

Akan Efew and Ancient Egyptian nefer

[Entire article was first published on theakan.com in June of 2011]. This article is full of excitement. It has been a while since I made a personal discovery that almost caused me to fall over the chair I was sitting on. No, literally! I was running off to check both Akan and Ancient Egyptian references to "Ɛfɛw" (Akan) and "Nefer" (Ancient Egyptian) respectively when I almost fell over. Both words mean THE SAME THING in the respective languages. To my knowledge, no one has pointed this out before. Why is this so? Folks, as far as I am know, it is being pointed out here for the first time.

According to Wikipedia:

'Nefer is a word in the Ancient Egyptian language that was used to symbolize beauty and goodness. The exact translation of the word in English is 'Beautiful on the inside and the outside'. (Wikipedia, accessed 18-June-2011)

According to the website "Egyptian Myths":

'The term nefer was very popular throughout the ages with the ancient Egyptians. It appears with a dozen different meanings in their literature... all positive. It was also incorporated into many personal names, including those of the famous queens Nefertiti and Nefertari.'

The nefer hieroglyph was used to convey the concepts of 'goodness' and 'beauty'. This is poignantly illustrated in the statue to the right of Merytamun, the daughter of Rameses II. Her necklace is nothing but rows and rows of the 'nefer' hieroglyph.
(www.egyptianmyths.net/nefer.htm; accessed 18-June-2011)

Indeed, it is true that the word "Nefer" has several meanings, most of which relate to beauty and goodness. Budge's Egyptian dictionary alone lists more than 2 pages of meanings for this word.

Among the meanings in Budge's Egyptian Hieroglyphic Dictionary (Budge: 1920, pgs. 370-372) for the word "nefer":

"to be good, good, pleasant, beautiful, excellent, well-doing, gracious, happy, pretty; for the best, most beautiful of all; a good or beautiful thing"

Here is what Christaller's Twi and Fante Dictionary (Christaller: 1933, pg. 124) has to say about the Akan word, "Ɛfɛw":

"beauty, fairness, handsomeness"
(SEE: Dictionary screenshots below)
NOTE: The character 'Ɛ' sounds very much like the 'e' between the 'r' and 'd' of "red"....obviously on its own, without the 'r' or the 'd'.

This for me is nothing short of fascinating! But wait, that is not all. Let us continue to follow the thread to see where it will lead.

ON NEFERTITI AND NEFERTARE

This word "nefer" appears many times in Ancient Egyptian accounts. The Egyptian queen Nefertiti for instance could be called "Ɛfɛw-tete" which in the Akan language translates literally as "Beauty-Ancient" or more so as "Ancient Beauty"!! And what about Nefertari, one might ask? Well hold on, you won't be disappointed. Nefertari in the Akan language will be "Ɛfɛw-tare", and what does it mean? We now know what "Ɛfɛw" means but what about "tare"?

According to Christaller's dictionary (1933, p.495), "tare" means:

"to cast or lay (at, upon, into); to paste up or on; to be cast, to stick, to be fastened (at, in, on)"

So in that case Nefertari or more appropriately, "Ɛfɛw-tare" means "beauty laid upon" or "beauty cast upon" or "beauty fastened upon"!!

Oh yes! You are probably saying that this is major! It is! I said right at the beginning of this Akan book and website project that it is by looking at the language, cuture/traditions and symbols of the Akan that their link with ancient civilizations and (ultimately) influences from Sirius in particular can be ascertained.

But wait, that is not all. The more major and important implications are about to land and explode like a bomb!

ANCIENT EGYPTIAN MEN-NEFER, GREEK MEMPHIS AND AKAN MAMFE

This one blew my top! As I normally get excited about discoveries and feel shy about such excitement years later, I expect this episode to follow that pattern. But for the moment, to hell with constraints!

According to conventional Egyptian accounts, the city of Memphis was founded around 3,000BCE by the universally acknowledged ruler of the first dynasty, Menes ('Meni' in the Ancient Egyptian language). This city was said to be under the protection of Ptah. Menes was the first king after the Zeph-Tepi (the time of the Neteru) and after the time the Shem-su-Hor (followers of Horus) ruled.

Memphis is the Greek name for this city, a name derived from the older Ancient Egyptian one. What is the Egyptian one? It is Men-Nefer. Now those who did not understand the Akan language may have been unable to see the link. But for me, when the insight came through, it was mind-blowing!

Men-Nefer in Ancient Egyptian is the same as Man-Ɛfɛw in the Akan language!! Oh yes! You see it now, don't you? It is incredible, isn't it? Yes, "Man" is the Akan name for city-state/nation! Man-Ɛfɛw LITERALLY means "State-Beauty"/"Nation-Beauty", which when turned around for readability, could mean "Beautiful Nation". This, I suspect, is the true meaning of the Ancient Egyptian name Men-Nefer which later turned into its Greek corruption, Memphis.

This one is a new revelation, and it is significant, it is major. Folks, you heard it here first! One more piece of the puzzle has been put in place! Although this does not prove that the Akan were in Egypt at the time, it does in my view present a relevant piece of linguistic evidence linking the Ancient language of the (likely pre-dynastic to early dynastic) Egyptians with that of the ancient and modern language of the Akan. I would like to present this piece of evidence to you for your consideration. I am not yet done so let us continue.

MEN-NEFER, MEMPHIS AND MAMFE ARE ONE AND THE SAME NAME

Previously, the Akan chief of the Kwahu Akan people, Dr. Nana Banchie Darkwah, gave an alternative derivation for Memphis in his book *The Africans who wrote the Bible*. He suggested that

we call the Ancient Egyptian city Memphis "Mamfe"/"Mamfɛ", a name which actually belongs to a town found in the Akan area of present-day Ghana.

Let me suggest to readers that Mamfe/"Man-fɛ" and Man-Ɛfɛw mean THE SAME THING, even with the different derivation by Nana Banchie Darkwah, since "fɛ" and "fɛw" are variations of "Ɛfɛw" and can be used in the same context (see dictionary definition for 'Ɛfɛw' below). Strictly speaking, "fɛ" is used as an adjective (beautiful) while "Ɛfɛw" is a noun (beauty), however "fɛ" is sometimes used to connote both 'beauty' and 'beautiful'.

Oh yes! This revelation is SO Sirius! (pun). Now you believe me that I almost fell of my chair! "Man-fɛ" is just a shorter way to say "Man-Ɛfɛw", anyone who speaks the Akan language will instantly see this. It is similar to when in English a person says "won't" instead of "will not". My guess is that the Akan people kept this name "Man-Ɛfɛw" which turned into the colloquial but nevertheless identical name, "Man-fɛ"/"Mamfɛ".

"MENI" (ANCIENT EGYPTIAN) AND "MAN-HENE" (AKAN) ARE TITLES FOR THE RULER OF THE PEOPLE

The name of the Ancient Egyptian king,"Menes", who ruled the first dynasty, is a Greek corruption of the Ancient Egyptian version: "Meni", in which word we can find the Akan words "Man" (State) and "Manhene" (Akan word for king). So, "Menes"/"Meni" quite likely was the "Manhene" of "Man-Ɛfɛw" (Men-Nefer/Memphis in Ancient Egyptian)!! "Oh my god", you might be saying! Oh yes, quite exciting isn't it? After 5,000 years of Earth history, a Higher Self incarnated as an Akan man comes around to reveal that which once was and some of which still remains preserved in the culture of contemporary Akan people.

Once again, "Menes"/"Meni" (king) was the "Manhene" (king) of "Man-Ɛfɛw" (= Men-Nefer = Memphis), the beautiful nation! Go figure!

It is quite possible that the influence happened the other way round, in that "Meni"/"Menhi" in the Ancient Egyptian language became "Man-hene" in the Akan language.

Modern historians are struggling to find out the meaning of "Menes"/"Meni". This meaning has now been given in this article. "Menes"/"Meni" is not actually the name of the ruler (as modern historians will also agree with) but rather his title. We do not know what the actual name of this "Manhene" was, as surviving Egyptian accounts do not seem to give it.

CONCLUSION

So, there you go! One more piece of the puzzle is set in place. Brought to you by The Akan. In *The Akan* Book (section 3.15) I wrote about how Memphis, the "City of Ptah" had the falcon/hawk as its emblem and how this is the bird totem of one of the major clans of the Akan, the Ayoko/Oyoko clan which currently rules the Asante subgroup of the Akan people. In a later section of The Akan Book (section 5.5) I pointed out how the being referred to as Ptah during Egyptian times is actually the same as the Akan 'god' Nyame, the Babylonian god Ea/Hea, the Sumerian god Enki and the Ugaritic god Yamm.

This new information about Memphis/Mamfe, together with the Garamantian/Koromante hypothesis I proposed in section 3 of The Akan Book, gives some foundational basis for extending the Akan migration scenario past Mali/Timbuktu, (which is as far as conventional, publicly available accounts of Akan oral histories go), into (at least) Libya (Garamantia / Koromante) and Egypt (Memphis/Man-Nefer/Man-ƐfƐw) of the early dynastic and possibly of the pre-dynastic period as well.

EXTRAS -- OTHER WORDS FROM BUDGE

(*Egyptian Hieroglyphic Dictionary vol 1*, 1920, pg. 370-372)

Nefer-Tut: the title of the priestess of Memphis (Could this have a reference to the Akan "Tutu"?)
Nefer-T: the beautiful or good land, a name of Amentt (Egypt)
Nefer Shefi: terribly beautiful one

*this word nefer is so pervasive in Ancient Egyptian vocabulary, no wonder it survived till the present time among the Akan. There are 3 pages (370-372) of words related to "nefer" some of which are connected to divine beings/gods.

nefer, to be good, good, pleasant, beautiful, excellent, well-doing, gracious, happy, pretty, to progress favourably in sickness, to recover; Copt. ⲛⲟⲩϥⲉ.

nefer — em neferu, by the favour of; , Israel Stele 6, by the favour of the darkness.

nefer, T. 338, , good, material and immaterial, physical and mental; plur.

T. 338, N. 624, , virtues, noble attributes, beauty;
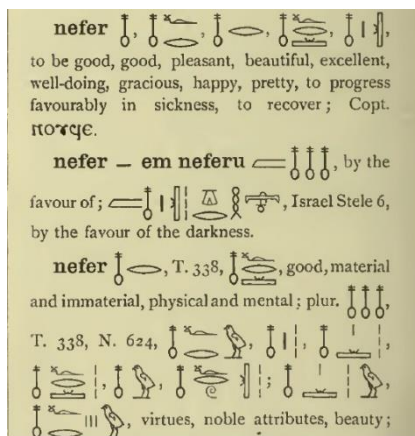
Budge (p.370)

fĕw, v. [red. fefĕw, q. v.] to thrive (of men and beasts); to prosper, flourish; to multiply, to become numerous; woáfĕw = woado, woaya bebree.

fɛw, v. to squeeze, pinch; to jam, to wedge in; syn. fɛm, peŋ, tĭ, tĭtĭ. Ɔde n'akan-taŋŋua afɛw me naŋ; wakã no afɛw dua ntam'. — f. aburow, to take the grains out of the ear of maize = tutu ab. fi abŭrodua hõ.

fɛw, v. F.: fɛw ano, to kiss. Mt. 26,48. Mk. 14,44. = few ano.

fɛw, a. s. fe, fɛfe.

e-fĕw, n. 1. beauty, fairness, handsome-ness; ade no, ne f. ne dɛŋ'! ne f. nè biribiara nsɛl né fĕw dé, woŋkã, its beauty is unspeakable; ne hõ fĕ(w), her (his) good looks — 2. gladness; ɛfĕw à ɛyɛ me no, ɛnyɛ adèwál - F. dzi fɛw, to rejoice. — 3. sport, mock, mockery; di..hõ fɛw = goru..hõ, to make sport of, make a mockery of, mock at, scoff at; cf. di 66.

fĕw, v. [red. fifew] to sip; to lap; to suck, suck up (Job 39,30), suck out (dom-

Christaller (p.124)

The root word 'Sa/Saa' in Akan, Egyptian and Persian

[This article was first published on theakan.com in August 2011] In both Ancient Egyptian and Persian (Zoroastrian) traditions, the root word 'Sa'/'Saa' is connected with wisdom. In the Ancient Egyptian tongue, one meaning for the word 'Saa' is 'wise man'. In Zoroastrianism, 'asa' means truth or wisdom.

Budge's Egyptian dictionary (Budge, 1920, p.585) gives one meaning for the word 'sa': a corps of soldiers, an order of priests, a gang or company of workmen, a class of officials, five orders of priests

Which brings us to the Akan language, for which the word 'nya-nsa' (gain wisdom) is a compound word used to represent knowledge, wisdom etc.

Christaller's dictionary (Christaller, 1933, p.358): Nyansa, -sa, knowledge, learning, wisdom; skill, dexterity; art, artfulness, craft, cunning; "onim nyansa" = "he possesses true knowledge, is wise, intelligent. (Nyansa = Nya-An-Saa or gain serpent know-how)

Comparing the meanings of the word in both Akan and Ancient Egyptian, we find that the word 'sa' is used to represent skill and intelligence. Christaller separated the root word, '-sa', from the compound word and then gave its meaning.

To make the discussion even more interesting, in the Akan language, we find the root word 'sa'/'Saa' (just by itself) linked with many forms of skill and knowledge and also with war (see Christaller, 1933, pgs. 414-417). Below are a few examples:

Sa - to cut in or into, incise, make incisions   (Christaller, 1933, p.414)
Sa - to prick, pierce, lance   (Christaller, 1933, p.414)
Sa - to scarify for cupping, to cup   (Christaller, 1933, p.414)
Sa - to take or apply a clyster, to make an injection   (Christaller, 1933, p.414)
Sa - to scrape, to dig up, to scrape out   (Christaller, 1933, p.414)
Sa - to pick out, cull, select   (Christaller, 1933, p.414)
Sa - to take away (cut off), to cure a disease, to cure, to heal (i.e. sa yare) (Christaller, 1933, p.414)
Sa - to steel or harden iron tools   (Christaller, 1933, p.414)
Sa - to mend a net   (Christaller, 1933, p.414)
Sa - to draw, scoop   (Christaller, 1933, p.415)
Sa - to dance   (Christaller, 1933, p.415)
Sa - to mix, weave   (Christaller, 1933, p.415)

Sa/Saa - so, thus, (in) that manner or way, degree, quality or quantity; (in) such a manner, such; 'saa ara' = just so, in the same way, equally, still so, always the same, without anything in addition   (Christaller, 1933, p.415)

Ɔsa - a path cut through the bush   (Christaller, 1933, p.416)

Ɔsa - war, to go to war, to make war, take to the field   (Christaller, 1933, p.416)
* the sound 'Ɔ' is like the 'o' sound in 'oar' or the 'o' sound in 'roar'.

Asa - loom (i.e. used for weaving)   (Christaller, 1933, p.416)
Nsa - hand, arm   (Christaller, 1933, p.416)

Ansa - first, at first (Christaller, 1933, p.417)
Asaa - hammer (Christaller, 1933, p.418)
Asa-baa - bludgeon, club, cudgel (Christaller, 1933, p.418)
Ɔsa-barima - hero, powerful warrior (Christaller, 1933, p.418)
Sa-bea - Manner of healing (Christaller, 1933, p.418)
Sa-bon - the stock of a gun (Christaller, 1933, p.418)
Asa-de - requisites of war, warlike, military stores, ammunition; booty, war spoils (Christaller, 1933, p.419)
Asa-fo - company, society, association; a division of men of a township or country; troop, band, gang, host, army (Christaller, 1933, pgs. 419-420)

I will stop here, the meanings and examples for this root word go on for several pages in Christaller's dictionary. I will just point out an interesting phrase in the Akan language pointed out above that stands for 'permanence' or for that which does not change: "SAA ARA". Isn't that interesting? This phrase means 'that which is', or 'as it is' etc (see meanings above). So there you have it: Sirian-Reptilian words in the Akan language. Of the two words in that phrase, the first one is of Orion Reptilian origin while the second one is of Sirian wolfish origin. There is also "ANSA"/"AN-SA" (shown above) which means "first" and "at first". This can also be seen to have connections with the Sirian-Reptilian language.

Let me just also point out the importance of the word "Asafo" (i.e. Asa [war/worker etc] fo [people] see definition among the words above). This word ties in directly with the Ancient Egyptian meaning of 'Sa' shown in the image below. (i.e. Akan "Asa-fo" = Ancient Egyptian "Sa")

CONCLUSION
It has been shown that the use of the root word 'Sa'/'Saa' in the Akan language is extensive. What is more -- it is directly related to some uses in the Ancient Egyptian language as well as to some in the Persian language. In addition to this, it is

possible that other African languages have similar uses of the root word. Is this a coincidence? I do not think so. Ancient Egypt was heavily influenced by the Sirian-Reptilian group. We see the same influence on Akan culture, where the very word for knowledge, skill, know-how, is related to the name of the Sirian-Reptilians. My guess is that knowledge came to the Akan was from or was influenced by the Sirian-Reptilian 'Saa' (Snake brotherhoods). It is worth pointing out here (as it has been pointed out in The Akan Book) that in galactic circles, the Sirian-Reptilians go by the name ASA-ARR while the Orion Reptilians go by the name ARI-AN-SAA so readers may be able to connect some dots with the information given above.

Budge's *Egyptian Dictionary*

Christaller's *Akan Dictionary*

Annu (Heliopolis) and the Temple of the Sun

[The remaining articles, starting with this one, were each written in October 2022]. Heliopolis was known as the city of the Sun. In the Ancient Kemetic (Egyptian) language, the city was known as Iwnw, which can also be written as the 'Annu'. The Annu people were those I call the 'DiaMo'. The Sun can be thought of not as the star of our solar system but as that of Sirius. Here in Annu happened the worship of Ra-Atum. This is infinite intelligence, beyond manifestation. Ra is the light aspect of the rising sun, reaching its zenith at noon. Atum is the dark aspect of the setting sun, reaching its nadir at midnight.

This is why in the Akan languages, these two aspects are known as Ɛwia (i.e., Ra) for light/Sun, and Tum (i.e., Atum) for

dark/space. Or, when you have a Gonja traditional leader whose title is 'Tumtumba', it is not just that he is black. Rather, that he is of the Annu, those of the Temple of the Sun, of Atum. The major symbol of the Annu people was the Lion, which is actually a physical manifestation of the One Infinite Spirit. Other felines (c.f. leopard, jaguar, puma) also count. There are lion beings in existence (i.e., if we are thinking in terms of extraterrestrials). They are extremely ancient, extremely advanced in consciousness, and they are a major faction of what is known as the Guardians. They are the Urmah of Mesopotamia (Ar in Ancient Kemetic is lion, and 'Ma' means 'children of'). One group among these felines comprises a warrior faction that are known as the "Warriors of Source Creator", and as the "last line of defence".

It is also in Annu/Heliopolis that we encounter the Ennead, a group of deities associated with creation in Kemetic cosmogonies. They are a group of nine deities, who emphasize the importance of the Amun-Mut-Khonsu and the Asar-Aset-Heru sects to black peoples of the ancient time. The Ennead are Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth and Nephthys. Of these, the first three, Atum, Shu, and Tefnut, can be associated with the Amun-Mut-Khonsu sect. These three are also connected with the Lion/feline energy of the Creator Forces. The next six can be associated with the Asar-Aset-Heru sect. The arrangement of the Amun-Mut-Khonsu deities before the Asar-Aset-Heru ones goes to show that the former sect took precedence in Annu/On/Heliopolis over the latter. In ancient Kemetic times, another city of importance to the Annu/DiaMo people (the Sirians) was Waset/Thebes. There, the temple was built for Amun-Ra. Amun is the anthropomorphic version of Atum.

In the earliest pyramid texts of the 6th dynasty, we learn of the Primeval Creator, Atum, who emerges out of the 'abysmal waters' (the Nun) and who creates the world. In his emerged form, the Creator is Re. Atum then creates the other gods: Shu (associated with air), Tefnut (associated with water), Geb (associated with earth), and Nut (associated with fire). In some academic translations, it is said that Nut is associated

with 'sky'. I shall however give some different interpretations of this creation account of the black peoples of the temples of Heliopolis. I find that it is more correct to associate Nut with fire. Here, the four principles (Shu, Tefnut, Geb, and Nut) represent the elemental forces of the universe, which emerged out of the 'abysmal waters', or the 'primeval chaos'. The other four members of the Ennead, Osiris, Isis, Seth, and Nephytys, represent polarity. In other words, Osiris and Isis represent masculine and feminine aspects of positive polarity, whereas Seth and Nephytys (Nebet-Het) represent masculine and feminine aspects of negative polarity. Here, 'positive' and 'negative' can be thought of as aspects of light, or absence of it, rather than being 'good' or 'bad'. In terms of correspondences, they can be thought of as yang and yin of the Daoist paradigm, or of expansion and contraction. Or, if you will, we can associate these latter four of the Ennead (Osiris, Isis, Seth, and Nephytys), with the 'elemental' qualities just spoken about. In other words, Osiris would be associated with Tefnut (the water element, which is also associated with Ptah/Enki), Isis would be associated with Shu (the air element, which is also associated with Ma'at and Djehuti/Thoth, who was called the 'secretary of the Ennead'), Seth would be associated with Nut (the fire element), and Nephytys would be associated with Geb (the earth element).

Now, to speak of Atum, or perhaps we can speak of Atum-Re, and Nun, the primordial waters. Atum is the aspect of the Creator before manifestation. It can be thought of as the absence of light. Re, on the other hand, is the aspect of the Creator after manifestation, which can be thought of as the presence of light. As we know, each day, there is a cycle of the increase and the decrease of light. Starting at midnight of each day, there is absolute darkness. From midnight to daybreak, and then to noon, there is an increase of light. From noon, to dusk, and then back to midnight, there is a decrease of light. As such, there is a cycle here, of the appearance and disappearance of light. We can think of it as the sun (representing Re, or light manifested, be it the light of our sun, or the first light of the universe) being born each day, at sunrise, and dying each day at sunset, only to rise again the

next sunrise. And so, there is a phoenix-like quality to the descent into darkness, and the ascent from darkness back into the light, and from light back to darkness and so on. At midnight, we have the Nun, and the deepest darkness. At noon, we have Re, with Atum having emerged from the dark, into the light.

As mentioned earlier, in the language of the Akan people of West Africa, Atum is represented by the word 'Tum', or 'Tumtum', which means dark, or the absence of light. Additionally, Re, in the Akan languages is represented by the word 'Ɛwia', which is the word in the Akan languages for the sun. Clearly, Atum as Tum/Tumtum, and Re, as Ɛwia represent the same concepts. How appropriate is that? It is a record in the Akan languages of the observances of Atum-Re, which are among the oldest spiritual observances of Ancient Kemet. Furthermore, the word 'Nun', referring to the primordial waters or the 'abysmal waters' can be thought of as corresponding with the word 'Nom' of the Akan languages. 'Nom', means to drink. It is the word to which the Nommo (those amphibian beings who met the Dogon people) are connected. Nom is connected with water, or liquid, and so is the word 'ano', which means 'mouth' in the Akan languages. Here, we have the image of water or liquid going down into the abyss (the mouth, and down into the belly).

So, from the Kemetic Book of the Dead/Book of Rising Forth into the Light, we can learn the following:

"I am Atum when I was alone in Nun; I am Re in his appearances [i.e., manifestation] when I began to rule that which he had made"

So here, for the black people, Atum is the 'first cause' to manifest out of "primordial nothingness". Before there was light, there was Atum. Consciousness in eternal darkness. Re, is the first light of creation. Then onward, Re represents the light of the stars, which are born of one another. In each universe, there is a Central Sun. In each galaxy, there are Central Stars. In each solar system, there are Central Stars.

And each of us, on Earth, can be thought of as being a star (i.e., our auric/etheric microcosms). And so, taken together, Re represents light, and light represents life. And Atum represents eternal darkness.

The black mind, as represented in the right to left Medu orientation

Writing from right to left (and also from top to bottom) in Old and Middle Kingdom Egyptian scripts corresponds to the orientation of proceeding from involution to evolution, from that which is not manifest to that which is manifest, from spirit to matter, from right brain to left brain, from art and expression, to language, science, logic, and reason etc. It is an inductive orientation. In the spiritual philosophy of the Akan people (Gyekye, 1987), and also of other Africans and blacks (Ani, 1994), the formlessness precedes form. Spirit precedes matter. Of this orientation, Allen (1987) tells us:

"Among the elements of the Egyptian universe described in the preceding chapter, one characteristic should not be overlooked. As both texts and illustrations make clear, the Egyptians lived in a universe composed not of *things*, but of *beings*" (p. 8) [The italics are his]

This orientation is at the root of the black mind, aligned first and foremost to follow the ways of the universe. It can also be called the natural order of progression common in certain pre-modern cultures. It is no accident that the script of the Maya people of the Yucatan (people related to the Ancient Egyptians) also have glyphs and scripts that progress from right to left. Those have not been tampered with.

I imagine that black intellectuals as well as those in the consciousness/spiritual communities have adopted the left to right orientation because they have in turn ultimately learned the Medu from western teachers who, almost unreservedly, adopt the left to right writing orientation, even when they know that the original way of writing the Medu, the way that is most authentic to black people, is the right to left

orientation. Most texts I have come across (c.f., Sethe, Gardiner, Toth, Hoch, Allen, etc.), even where they may mention the right to left, all still ultimately incorporate the left to right orientation in the regular texts and tutorials/lesson materials. As an example of such texts which mention this original orientation, here is what Hoch (1997) says about writing the Medu:

"Egyptian was generally written from right to left. In Middle Egyptian hieratic texts the writing is in columns reading top to bottom and from right to left. Later hieratic was horizontal and always written from right to left" (p. 10).

There is a deep reason why the right to left orientation was foregrounded by blacks in Ancient Kemet. It is because that orientation is aligned with the orientation of the black mind. This is why the actual exhibits of Medu given in Gardiner's book (each from a period when black people reigned) all display the glyphs written from right to left. This was true from the time of Narmer/Nimrod, the first Pharaoh of the first dynasty. It was also true during the Old Kingdom period into the early Middle Kingdom period.

For me, adopting the right to left orientation is not only for its historical importance. It is also an understanding of the nature of energy flows, and of its significance to the orientation of the black mind.

To prove this assertion, about the understanding of energies, I shall give one example, that demonstrates, from my initiation into esoteric orders that has given me a deep understanding of energies, their flow and why things are done in certain ways. Let us consider the Akan taboo of giving things with the left hand. From time immemorial, it has been a taboo to use the left hand to give. Most of us Akan people who grew up in the culture are inculcated into it. Some of us were told that the left hand is used to clean the bum, which is why it is not used to give things to others. Now, that too is true among Akan, but there is a reason for it, a super deep reason. Let me reveal it now, perhaps for the first time ever. Through my initiation in

Taoism (Complete Reality School, Longmen Pai/Dragon Gate sect), I learned, in fact, experienced, that energies flow into one's microcosm from the left and exit from the right. This is true for most physical constitutions, although there are exceptions. Some individuals are wired differently, energetically. Within Akan culture, our right side is the side that gives out. It is good luck to give with the right. It is bad luck to give with the left, *because you open yourself up energetically to receive when you give with your left*. That can be dangerous. Okay, so what about cleaning the backside with one's left hand. By doing so, the left hand connects with the root chakra, which is at the base of one's energetic system (if you were to touch one's forehead or crown with your right hand when giving a blessing, it would be the third eye or crown chakra). So, there is an example of a taboo which, for most observers, likely would seem inane. Perhaps they may not even have known about this taboo. I am exposing my people to the ridicule of the world!

By the way, in reference to the "Black Faith" spoken of by Banzeroff in regard to shamanism of the Mongolian people (see article titled *Akan spirituality and Siberian shamanism*) this black faith is in fact referring to black spirituality, so we can take what Banzeroff said to be in the literal sense. He was talking about the spirituality of the blacks (i.e., the "Black Faith") as opposed to the spirituality of Asians (i.e., the "Yellow Faith"). What is being called the black faith is very old. Very, very old. It is the spirituality of Tano! It is spirituality of the suman. It is spirituality of the Nsamanfo, and the Nananom, the ancestors! This was the first spirituality of Ancient Kemet, during pre-dynastic times, even before the emergence of gods. Among Egyptologists, this has been known for a long time. For example, Budge's 1934 book *From Fetish to God in Ancient Egypt* lays out clearly the progression of spirituality in Ancient Kemet, from what can be called a shamanic spirituality to the more temple-oriented spirituality involving the gods. We can see this from the excerpt below:

services of the spirit lodged within it'. And an object becomes a FETISH when spirits penetrate into it, and so make it the vehicle or organ of their own personality. He carefully distinguishes between the talisman or amulet and the fetish, for in the former the spirits act on inanimate things from without, using them as implements, while in the latter the spirits are embodied in a concrete object. On AFRICAN fetishism see NASSAU, *Fetishism in West Africa*, LONDON, 1904. This work contains the best and fullest account of West African Fetishism which has hitherto appeared.

GODS AND GODDESSES OF FETISH ORIGIN

Among the gods and goddesses of fetish origin may be mentioned the following:

NET, the NEITH of the Greeks. The centre of her cult was SAïS in the Western Delta in the Vth nome of LOWER EGYPT. The oldest form of her name is 𓏌 (see Pyr. § 489). Some think that this hieroglyph represents a shuttle and would connect her name with ∿∿∿ @ ⌓⌓ ⌐

Sources for above article:

Allen, J. P. (1987). *Genesis in Egypt: The Philosophy of Ancient Egyptian Creation Accounts.* Connecticut, New Haven: Yale Egyptological Seminar

Ani, M. (1994). *Yurugu: an Afrikan-centered critique of European cultural thought and behavior.* Trenton, NJ: African World Press

Budge, E. A. W. (1934). *From Fetish to God in Ancient Egypt.* Oxford: Oxford University Press

Gyekye, K. (1987). *An essay on African philosophical thought: The Akan conceptual scheme.* Cambridge, UK: Cambridge University Press

Hoch, J. E. (1998). *Middle Egyptian Grammar.* Mississauga: Benben Publications

Proof that the Akan, Gur and the Kainji in Africa are the Kangju/Sogdians

The Kainji are an Akan/Gur people, or we should say that they are kin to the Akan, the Gur, and the Guan people of Ghana. They are the same people that were in ancient times known as the Kangju/Kangji or those of Sogdia. Kangju/Kangji = KanDia/AkanDia. Sogdia = SoDia, or Dia, who were So/Asona, or Annu. The Kangju were DiaLa, or the DiaNa, the "Serpent Kings" (known as the "Ghanas" (African) or the Kanuls (Mayan). They were Naga and Nommo bloodline people (see

170

section 5.1 of *Kemetic Alchemy and Tantra*). Sogdians were "Annu" people, the ancient Hebrew/Aramaic or Nabatean / Edomite people, those I collectively call "Ammonites" in my recent work. History says little about the Kangju people, only that the Chinese Han recorded them as being called the 'Kang'. 'Kang', is 'Akan'. Kangju or Kainji is KanDia. Akan of Dia. Dia has many possible derivations. In my past works, I have equated Dia to Ta.EA (land of EA), and also to Jha/Egya, the Sun or the people of the Temple of the Sun. In this work, I shall include two other derivations for Dia. One has to do with the Kemetic character ⌐ , pronounced 'dj'. Dia/Dja, an ancient home in West Africa of the black people of Old Kingdom Kemet after they left by early Middle Kingdom period, was the home of the naga bloodline people. The kan/khan, who are also the Ghanas/Kanuls (i.e., serpent kings). That is, the Dako/Oyoko Akan clan, as well as those of the Mande such as the Cisse clan. Another derivation for the enigmatic name Dia/Dja, is of the Pharaoh Djer, who was the third Pharaoh of the first dynasty. 'Ghana' and 'Kanul' are titles for 'serpent kings' in African and in Mayan cultures respectively.

Proof that the African Kainji (and by extension, the Akan people) and the Asian Kangju were/are the same people can be found in the book titled The Tarim Mummies: Ancient China and the Mystery of the Earliest Peoples from the West. In this book, there is a section that details who the Kangju people really were, and these people are tied to the Ghana people (i.e., to the 'serpent kings' or to one line of Africa's Naga/Nommo bloodline). Here is the quote:

"The lands around Ferghana include Kangju (the Jaxartes region) to the northwest, the Wushun to the Northeast, Wushen (Uzun Tati) and Yutian (Khotan) in the east, Daxia (Bactria) to the southwest and the Great Yuezhi in the west. Zhang Qian reported that west of Yutian the rivers flowed into the western sea (like the Greeks, the Chinese imagined a land-based world surrounded entirely by water) while the rivers to the east flowed into the Salt Swamp" (Mallory & Mair, 2000, p. 58).

Three very interesting and important points of note here. The first, foremost, and most important point, is that for all we know, all the Khans of Eurasia are descended from the Kang,

including Genghis Khan!!! For instance, Kublai Khan would be "Kwabena/Kwabla of the Akan". Which, if true, would mean that there are descendants of Akan people all over Eurasia, all those places Genghis Khan and his people stretched their influence!!!! Descendants of the nomadic Sogdians.

This is also probably why it has been reported that the Mongol conquerors (Genghis Khan, Kublai Khan, and others), typically had the elongated skull structure (dolichocephalic) of Africans and of peoples of the Nile valley region, a feature that is still common among Akan people today (see article above, titled *Akan traditional hairstyle and Egyptian similarities*)

In fact, the very name of the Tarim desert, where the Tarim Mummies were found, is the 'Taklamakan' Desert. That is, 'Taklam-Akan'! Here we find a river named Hotan (Hotan = Kotan, see section on Japanese in paragraphs below). We also find one called Kaidu (Kaidu = Hokkaido, locale of the Japanese Ainu). Other river names such as Konqi, Qarqan, Karakax, Toxkan. All these names have Kan/Kon/Kax/qan,

which are variations of Akan. And then to make things _really_ interesting, there is a dwelling, as well as a river, in the region, called 'Aksu' (see map above). **Now, this is right out of the Twi language, because the root word 'su' in Twi means water!!!!**

asú [*pl. s.* asuasú] a *place where water is fetched,* any *body* or *collection of water,* standing or flowing, *well, pond, lake, spring, brook, river;* nsu biara a ɛtaa nea nsu fi ba. *pr. 78. 3066-79. - cf.* asum', nsu 2, asuwa, asuteŋ, asubonteŋ, ɔtare; kɔ asu, *to go for water,*

(Christaller, 1933, p. 478)

This is simply mind-blowing!!!! What this all tells us, is that this desert, the Taklam-Akan desert, is an ancient dwelling of Akan people. It must be very ancient indeed, going back possibly even to Lemurian times. In my other writings, I have posited, based on James Churchward's work, that Naga people entered into Kush/Nubia around 16,000 years ago. Naga, Ghanas, and Akan are all connected. It could be that the Sogdians/Kangju have been traveling between Africa and Asia on what became the "Silk Route", for a VERY LONG TIME!!!! The cultures of the Taklamakan desert must have interacted with those of Kush/Nubia, and of Kemet, and areas in the Levant such as Kanaan. It also tells us that all the neighbouring peoples around Taklamakan desert may have Akan ancestry. These would be the Uighur of Xinjiang (and further beyond Xinjiang, one gets into Mongolia), peoples in Kazakhstan, Kyrgyzstan, Tajikistan, and Tibet! This would speak to the "Annu-Melchizedek" dynamic, which I mention in the next article.

Now, this last one, Tibet, is very interesting! For many reasons! Firstly, Tibet borders the Kunlun Mountains. These mountains, the Kunlun Mountains, are one of the most revered

173

mountains in Taoism. The immortals of Kunlun are known to be really high level. I also wrote an article about a decade ago titled *Kunlun, Blacks, China, and Lemuria*, which was a response to another article I had read, titled *The Magical Kunlun and "Devil Slaves": Chinese Perceptions of Dark-skinned People and Africa before 1500*. All of this also brings to mind the 'Zhang Zhung' period of Tibetan and Mongolian history, which was between 18,000 and 22,000 years ago. Tibet is known to have an intimate connection with Ancient Kemet, as some of the Ancient Kemetic (and Atlantean) texts which did not end up in the Vatican vault are hidden in and around Tibet. All of this also leads to another very interesting possibility. <u>Which is that the Twi language, being the same as the Metu Neter, must have been spoken by the black priesthoods (the 'Asarians') in Atlantis.</u> <u>*If the Asarians/Amorites/falcon clan people are the 'children of the gods' (see next article), then it should not surprise anyone that they also speak the 'language of the gods', the Metu Neter*</u>.

The second, and equally important point, is connecting the Kangju people with **FERGHANA!!!** People, Ferghana is...Ghana. Ghana, Akan, Kangju, Kainji. There is the historical record. There you have it. Staring right in our faces. I am vindicated. The mystery of the Kangju people has been solved, and by extension, that of Sogdians. It is as I have argued in the first paragraph. They are not an extinct people. They are DiaLa people. Those in Asia may have mixed with indigenes there and are no longer a distinct people. Those in **Africa** are very much still alive and kicking. We are *not* extinct. Ferghana of the ancient time can be found today among several African people, including the Akan, Kainji and Mande language peoples of West Africa and also among the Ndebele people of Southern Africa. The Ndebele even have a region among the Southern Ndebele people (located in Southern Africa) known as GHEGHANA. Ferghana = Gheghana. More on the Ndebele people later in this article. The world just did not know that we are still here. By extension, as I argued in the conceptual framework of the main body of this work, the Sogdian/Kangju script is a script of the Ancient Akan people.

That takes us to the next point of equal importance! The connections we have found between Akan and Japanese and Mongolian cultures was not arbitrary. The quote above mentions that the Yutian people were also the Kotan. Now, when we go to Japan, what do we find? We find that the Ainu people in Japan are living by what? They live by a lake called **Akan Kotan**!!!!!! How about that, people?! I am not making this stuff up. It is awesome! The Japanese and the Akan are related, through the Ainu people! It's beautiful. The Ainu are DiaMo. My guess is that the Ainu are of Sogdian origin (SoDia = So/Asona = Annu/Ammonites… = Ainu). I wrote the article *Japanese Ainu and the Akan-Kotan* over a decade ago. This present article brings the information in that older article full circle.

Additionally, the connection between Akan and Mongolian spirituality as detailed in the article above titled *Akan spirituality and Siberian shamanism*, which I also wrote over a decade ago, can also now be seen through the Sogdian/Kangju connection. As I stated in the footnote to that article (written this time around, in 2022), the connection is through the Sogdian/Kangju connection. This is because the current writing script used by Mongolians today is descended from the Sogdian script. This latter fact is actually mainstream information, so it is not in the esoteric side of knowledge or information.

Let us dig further, this time from another source, the book titled *History of Civilizations of Central Asia The Crossroads of Civilization – Vol. 3 A.D. 250 to 750*, we are told more about the Kangju, and in fact, it is also revealed how the Kangju are related to the Chinese/Han people of the 'Wu-Xia' period (i.e., China's ancient period of history). The quote is below:

"The most extensive and stable state in the west of this region was K'ang (the ancient Kangha in the Avesta or K'ang-chü in the Chinese chronicles). Some scholars believe that the K'ang-chü state was centred on oases situated between the upper and lower reaches of the River Syr Darya (Jaxartes) known in ancient times as River Kanga" (Litvinsky et. al., 1996, p. 315).

There are several points of note here. The first I want to draw attention to is the name **Kangha**. This happens to be no other than the most sacred name and meeting place for all the Mande people. Kanga, also known as Kangaba (Jansen, 1998) is a place in Mali where Mande people from all over West Africa, regardless of tribe/ethnic group (or present-day political country) meet. They meet every seven years. Those who know about or have read from my book *Kemetic Alchemy and Tantra* know that the number seven is very important to the nagas (i.e., consider their symbol, the seven-headed cobra, and also that the cobra is one of the totems of the Mande ruling class). Naga means "king of serpents" and Ghana means "serpent king". Mande people, not only from Mali, but even as far south as present-day Ghana, are invited to the secret seven-year Kamablon ceremony (Jansen, 1997). What I am implying here is that the "ancient Kangha" of the Kangju people, which was mentioned in the Avesta, is the same Kangha that is the sacred meeting place of the DiaLa people (i.e., all DiaLa peoples around West Africa, even those people outside the Mande language group of today, including Gonja and even Akan Asante royals, who I have argued are DiaLa). The Founding Father of the Gonja people was Ndewura Djakpa, a Mande Warrior. The Akan Dako/Oyoko clan people (today, the Asante is the main group of these people) are among the ancient rulers of Kemet, same as Amarru/Mar.tu people of the Levant and Mesopotamia, direct Marduk/Ra (Ra, son of Enki/Ptah) bloodline people of the ancient world. So, they also get invited to the Kamablon ceremony. By the way, the Avesta is the primary collection of religious texts of the Zoroastrian religion. It is like the Hindu Vedas.

So, let us learn a bit more about the Kamablon ceremony from Jansen (1998), who actually is an eyewitness who got to attend some of it at least (the secret parts are not open to outsiders):

"My attendance at the 1997 Kamabolon ceremony was well prepared, since I had conducted fieldwork for two years (between 1988 and 1997) among the Diabate griots (or traditional bards) of Kela. My host in Kela, Lansine Diabate, was kumatigi ("master of the word") during the

ceremony; he was thus the person responsible for reciting the Mansa Jigin." (p. 255)

Another point of note regarding Kanga/Kangaba, is that those people doing the research, Jansen and his group, found 19 sacred villages where rites were performed. This is reminiscent of the 22 villages of the Kanjama Akan people, who are mentioned later on in this article. Perhaps there are 22 sacred villages but the research group had not seen them all. That would be very interesting. Here is the account:

"Research premises by the Griaule group are also visible in the way they relate the Kamabolon sanctuary to other sites. De Ganay describes nineteen sacred spots in Kangaba, and concludes that these undoubtedly represent the prestige of Kangaba. This argument may be questioned, since Mande villages used to be filled with all kind of ritual sites. Lansine Diabate told me, in March 1997, that his native village of Kela was full of so-called solidaw, sites for sacrifices; "They were everywhere around you, whereever you looked..."" (p. 257)

So, there you have it. The Kangha of ancient times, that abode of the DiaLa people, survives today (albeit, shrouded in secrecy) as the Kanga of Mande. You cannot make this stuff up.

Moving on, we find a connection between Kan/Akan, and Gha/Ghana (Kangha = Kan-Gha). Add that to the region being called **Ferghana**, and we cannot escape the connection with Ghana. It is glaring. That is a first point. A second point, which is also very exciting, can be gleaned from the name K'ang-chü. Particularly, the second part of that word, chü. Chü refers to the Chü/Zu/Zhou era of Chinese/Han history. What this tells me, is that there is an intimate link between the K'ang-chü, and those of the Zu/Zhou. This is incredible! As someone who has studied Daoism extensively, several times in-person in China, and one who has studied Mandarin, I find this connection between Akan and Chinese culture to be revealing indeed. In this second book, we are told that the Kangju were a nomadic people. One of the last points I mentioned in the detailed results section (in the main body of this work) was a link between Akan, Hebrew, and a possible connection with the nomadic people known as the Amorites, the Amarru or

Mar.tu people of the Levant. Being nomadic people, it is entirely possible that a branch of the Amorite family became known in Asia. They kept their original name, the Kan/Akan, the first or foremost people. Those led by the Ghanas, the 'serpent kings'.

Further on in this same book (Litvinsky et. al., 1996) there is a quote from an ancient Chinese text known as the *Han Shu*, its modern-day title being *Through the Jade Gate – China to Rome: A study of the Silk Routes 1st to 2nd Centuries CE* (this English version is written by John E. Hill, for those that are interested). Chinese culture likes to name an epic work by the name of the author, as a way to honour that person. For example, the Tao Te Ching, that was written by Lao Zi, is often simply just called 'the Lao Zi'. Same idea as the *Han Shu*. In the Han Shu, we learn again some more about Ferghana:

"To the west, the Northern Route crosses the Ts'ung-ling and leads to Ta-yüan [Ferghana], Kang-chü [region of the middle Syr Darya] and Yen-ts'ai [near the Aral Sea]." (Litvinsky et. al., 1996, p. 484)

So, from this quote above, we learn that Ferghana was known among the Chinese people as Ta-yüan. **Ferghana = Ta-yüan / Da-yüan!!!** If you understand the implications of this last one, you will understand a lot of things. Fun stuff! *Those areas that the Kangha people frequented were the homes of some famous, prominent ancient Taoists such as Guangcheng Zi (Kwakye)*, Dongling Shengmu, and Fan Furen. *And it would appear that the Semsiye Elders, the Ancient Mongolian secret school, of whom Robert Morning Sky is affiliated and talks about, and who have some of their supporters in Europe (c.f., Switzerland), are themselves the Sogdians of the ancient time*.

Back to Kangju, whom we can now also call Kainji. This should not be a surprise that there were blacks in that region of what is now Asia. The entire region had black people. Consider the 'Kushan Empire'. 'Kushan' and 'Kushite' are one and the same. They were DiaLa and DiaMo peoples, Aramaics and Kushites.

DiaLa and DiaMo people like living together. One example is of Lower Kemet (the "black" land, or the land of the bee), that was DiaLa led during Old Kingdom time, but there were DiaMo people in Upper Kemet (the "red" land, or land of the reed). In West Africa, the Mande people are majority DiaLa constitutent. The Mossi people are majority DiaMo constitutent. This is kind of like a reproduction of Lower and Upper Kemet, just further west on the continent. Today, the Bambara, a Mande people (DiaLa), and the Dogon people (DiaMo) of Mali live close to one another. Historically, some Akan (DiaLa/DiaMo) and the Dogon people once lived together (Meyerowitz, 1975), and these Akan people, after leaving the Dogon people, also subsequently lived with the Gurmanche people (DiaMo) of present-day Burkina Faso (Meyerowitz, 1975). The Akan of West Africa have DiaLa (Dako/Oyoko clan) and DiaMo (So/Asona clan) mixed into one integrated people.

In Zimbabwe, the Ndebele people are DiaLa led, while the Shona people are DiaMo led. DiaMo people are known to be great builders, the architects, the engineers. Think Imhotep of Ancient Kemet. Pure DiaMo. The Mwenemutapas ('Monomotapas'), that is, the Kings of ancient Zimbabwe, similar to their DiaMo kin built the ancient stone city of Zima'Mje. The Ndebele leaders can be considered among the 'elder brothers and sisters' of the DiaLa umbrella group, Kemetic Naga/Nommo bloodline originating with those great Pharaohs of the 3rd to 5th dynasties. In my view, it is a pity that these Kemetic descendant peoples of present-day Zimbabwe (among whom I have several friends) should be reduced to such difficulties as their country has faced in recent decades. The Ndebele are quite interesting because a close look at the names of the three southern groups that make up the southern Ndebele shows some connections with their kin in West Africa. The three Southern Ndebele groups are Gheghana, Mghumbhane and Mashashani. Thus, we have names such as the first name of the group, Gheghana, which is a connection with the Ghanas (i.e., Serpent Kings). The third name of the group, Mashashani, has a connection with the

Asante/Ashanti, if we consider 'ashani', the last part of the name for this group.

Anyway, so once again, back to the Kangju. To me, it makes sense that Kangju and Sogdia will live together. Kangju are DiaLa, Sogdia are DiaMo. Same pattern that was in Ancient Kemet, and in many other places in Africa today. The Kangju/Sogdian people were in a region found between Eastern and Western Asia, north of what was known as the Kushan empire. Today, the region that the Kushan empire occupied is known in India as Punjab. Even to this day, the Punjab people of India are thought of as being the 'blacks' of India. Sikh warrior culture, and the love that young Sikh people have for some aspects of black culture (including occurences of Punjabi rap/hip hop etc.) is because of their connection with the energy of the traditions that derive from Sirius. In the map below, the Sogdians/Kangju were just west of the Kushano-Sasanians.

The Kainji have equivalents among Akan people of Ghana today. Before present-day Gonja peoples of Ghana today, the region before the Mande general Djakpa incurred further south was known as 'Kanjama' or 'Kandiama' (Meyerowitz, 1975). Kandiama = KanDiaMa = children of KanDia = children of Kanji/Kangju. The root word 'Ma', denoting African peoples

(sometimes as a prefix, other times as a suffix) means "children of". Kandiama was originally made up of 22 confederate villages or towns. Here, we have that number 22 again. The Kandiama were Akan people. After the Kandiama dynasty was broken, those people migrated further south, through the lands of the Bono Akan people, to the coast, eventually becoming known among those called today the Fante. One group of the Fante people, known as the Etsi, according to their own traditional accounts (Meyerowitz, 1951; 1972), are known to have traveled along the Niger river, all the way down, through today's Nigeria, to the Delta region, to the Gulf of Guinea (i.e., the sea/Atlantic ocean – it is called 'Atlantic' ocean because of ancient Atlantis) and then having migrated further East to the coast of what is today's Ghana. Those are their own accounts. The Etsi people. It could be that the Etsi of today, a Fante people, are kin of the those who speak the Cicipu language (i.e., Cicipo = Cici-fo, or the Cici people, where Cici and Etsi are variations of the same name/people). The Cicipu language is one of the Kainji languages of the Plateau Nigerians.

Sources for article above:

Hill, J. E. (2015). *Through the Jade Gate - China to Rome: A Study of the Silk Routes 1st to 2nd Centuries CE*. North Charleston, SC: CreateSpace

Jansen, J. (1998). Hot issues: the 1997 kamabolon ceremony in Kangaba (Mali). *The International journal of African historical studies.* 31(2), 253-278

Litvinsky, B. A., Guang-da, Z., & Samghabadi, R. S. (1996). *History of Civilizations of Central Asia: The Development of Sedentary and Nomadic Civilizations, Volume III: A.D. 250 to 750*. Paris: UNESCO

Mallory, J. P., Mair, V. H. (2000). *The Tarim Mummies - Ancient China and the Mystery of the Earliest Peoples from the West*. London: Thames & Hudson Ltd

Meyerowitz, E. L. (1951). *Akan Traditions of Origin*. London: Faber and Faber

Meyerowitz, E. L. (1972). *The Origins of the "Sudanic" Civilization*. Anthropos, 161-175.

Meyerowitz, E. L. (1975). *The early history of the Akan states of Ghana*. London: The Red Candle Press

The Naga/Amorite and Annu/Ammonite bloodlines of Earth

Amorites are DiaLa. Ammonites are DiaMo. As I mentioned in the previous article, the DiaLa and the DiaMo like living together. This is not a history that started recently. It is truly ancient.

Amorites can be called "children of the gods". The Amorites are originally among the "children of Belial". They are directly descended of the ancient beings from other star systems that have influenced the course of humanity on this planet. There is copious evidence on this one, for any open-minded individual intrepid enough to look 'behind the veil'. In particular, one group known as the Enki group are those the Amorites trace from. Ammonites can be called "children of God". Ammonites are originally among the "children of the Law of One". They are humans that were put here on Earth by beings that have been called by several names, some common ones being 'guardian', 'monitor', 'watcher'.

Members of either Amorite or Ammonite group can choose to go the way of the Supreme Creator Forces/Source Creator of this universe, or instead choose to go their own way, which may not be aligned with that of the former. There have been examples of either path among both groups, over the course of the history of the Earth. The Amorites are not the only Naga people on Earth. I also do not discuss all the Ammonite people in this article.

Peoples related to Amorites: Magan/Makkan (i.e., Ma-Akan) of present-day UAE and Oman, Elamites/Haltamti of present-day Iran, Parthians of present-day Iran (who were also on the "Silk Route"), Eblaites (who were matrilineal, with queenmothers performing same functions as in Africa), Mitanni/Mita anni/Hani-Rabbat (they were Hurrians, i.e. shemsw Hor / Hathor people / falcon clan), and Sumerians (These were cities of the 'black-headed' people aligned with

Ea/Enki: Ur, Kish, Eridu, Shuruppak, Sippar, Umma, and Nippur)

Peoples related to the Ammonites/Kanaanites: Nabateans [Napata/Kemetic/Kush bloodlines; DiaMo], Edomites (can be called the 'red people'; Akan 'dwo' = Hebrew 'Edom' = red; Edomites built Petra and were of Ancient Aman, today's Amman, in Jordan), Armenians, Teimanim/Temanites (whose region was known as the 'Land of Tema'), Samaritans, Punics, and Hebrews (Sephardim)

During Lemurian times, the Amorites of the period were known as the "Amarru Muru". Muru among other things indicates Mu/Lemuria. Among their descendants are many peoples of South and North America, such as the Incas (and the later Quechua peoples), and the Toltec/Aztecs. Possibly also the Japanese royalty. The Ammonites of the period were mixed with the Nagas/Amorites of the time. The Ammonites then were known as "Annu-Melchizedek", the Annu part being Afro/dark brown, and the Melchizedek part being Polynesian/brown, and Asian/yellow. There were different proportions of the Annu-Melchizedek people: some members are more Annu/black, while other members of the overall group are more Melchizedek/yellow, and a lot somewhere in between.

In Ancient Kemet, there too, there were Nagas/Amorites, and there were Annu/Ammonites. In Lower Egypt, the main center for the Amorites was a place called Uadjet. It is known today as Buto. Naga people congregated in Lower Egypt from Atlantis (via Yemen, Dilmun/Oman, etc.) and from Lemuria (via India). In Atlantis, the Nagas were known as the 'Asarians' (Kemetic Asar = Asare, in the Twi/Fante languages). Atlantis was known as AmanPtah ("NationPtah"). Ptah was the same as Poseidon, and Vulcan. Three out of the ten islands of Atlantis had the black Asarian people of the time. They were black, and mostly temple people. So that is the Naga group of Atlantis that became one of the Naga groups of Ancient Kemet. The other Naga line, the Amaru Muru line (Akan Bosommuru), also descended of Enki and his group, mixed with Lemurian

Ammonites. They came from Lemuria to Africa (Kush/Nubia), via Cambodia, Thailand, Burma, and India. From Atlantis, after it went down, the Asarians went to Dilmun, which is today's Oman. And then they came to Kemet. Members of the Hathor clan (Hut-Heru, or the falcon clan) of Asarian black people thus relocated to Kemet via Dilmun (today's Oman, and Yemen) to become pharaohs of the Old Kingdom period. From Old Kingdom Kemet, they went to several other places. Of these Asar-Aset people, Per Uadjet (House/Temple of Uadjet), was their sacred place in Lower Kemet. Uadjet is a Kemetic female serpent deity. The cobra that is in the crowns of the Kemetic royalty. Close to Per Uadjet, the Asarians built Memphis (Man-Nefer, or Oman-ɛfɛw, in the Twi language). Oman-ɛfɛw, was the continuation of the legacy of Aman-Ptah, or Atlantis.

In Armah (2018), there is a third shemsw that appears to have left out. The third shemsw were known as the shemsw Heru, or the shemsw Hor. As the name implies, this shemsw were the followers of Horus, the falcon deity of Kemet. The background leading to the creation of the shemsu Hor was the falcon deity Horus/Heru having "two mothers", who were the "Two Ladies" of the Two Lands. The Two Lands were Upper and Lower Kemet. These ladies were the Cobra lady (Nebet-Het), patron of the North (lower Kemet), and the Vulture lady (Aset/Maât), patron of the South (Upper Kemet). One found in ancient times that the Horus/falcon king or Pharaoh of the Two Lands wore the symbols of the cobra and of the vulture.

Also in Lower Egypt, the main center of the Ammonites was Annu/On. It was the city that housed the Temple of the Sun in Lower Egypt. This city continued the traditions of the Temple of the Sun in Lower Kemet. For the region of Merita (Africa), the original Annu are the Kushitic peoples. They are mostly black people. Often lighter skinned (i.e., chocolate brown, or "red") than the black Asarians, but still black people. These Ammonites, or Kushitic people, Semites, if you will, have been on Merita for a very long time. The Ammonites of Merita were put here by the watchers, a very long time ago (tens of thousands of years). They were found mainly in Upper Egypt

and what is now Kush/Nubia. Ammonites were also found in the Levant, and all the way stretching into Asia. Some of these Ammonite groups were not native to Africa. They were from Atlantis and Kemet. Many of these are the Aramaic peoples. Those that settled in Africa from Atlantis are known as the Imazighen. Some that settled in the Levant from Atlantis go by many different names, such as Edomites, Nabateans, Punics, etc. Some also settled in the Caucus region, in Armenia, Persia, Turkey, Azerbaijan, etc. Many places. Let us also remember that people from other places (Mesopotamia/Sumerian cultures, especially), also settled in many of these same places (Levant, Arabia, Persia, Turkey, Azerbaijan, etc.). It is a complex tapestry of people.

Other Naga family members (Asarians/Amorites/Marduk) people, when they started leaving Old Kingdom Kemet, went in the opposite direction of their kin who went into the Levant, Mesopotamia and further into Asia. This second branch went further into the African continent. Some went west and others went south. Of those who went west, they ended up forming the Kingdom on Dia (Dja). Dja was a Naga kingdom in the heart of West Africa. This kingdom was first set up by royal bloodlines of the Hathor/falcon clan people who had ruled in Old Kingdom Ancient Kemet. Meyerowitz (1960) states that Ayoko clan members (i.e., Dako/Oyoko) were the rulers of the Dia Kingdom:

"More than a thousand years ago the ancestors of the kings and queen-mothers of Bono, Asante, and Bono-Takyiman, who belong to the Ayoko clan whose totem is the falcon, ruled over a kingdom called Diadom or Djadum, literally, 'Dia (or Dja) Confederation" (p. 23)

The Dia Confederation that they ruled comes from the Kemetic character 'Dj', which is the character for serpent, ⌐ . Dia was home to most of the West African peoples today. Almost every group can trace back to Dia. In fact, Dia was a recreation of Ancient Kemet, so there were Ammonite/DiaMo peoples within the confederation as well. The falcon hieroglyph was indicative of kingship since the earliest times (pre-dynastic, Scorpion-king era) in Kemet. As such, the

Dako/Oyoko falcon clan, is basically the descendant family of the Ancient Kemetic kingship. The entire clan is a royal clan (although there are also royals among royals, by descents). The falcon clan people ruled in Dia for a long time, about 2,000 years (from about 2000BC until the time when the Romans invaded Africa). From then on, Dia still existed, but the Dia people started spreading out to different locales across west Africa. Among those emigrants were falcon clan family members and DiaMo peoples who set up new states and kingdoms elsewhere.

There are at least ten Naga lines among African peoples today in Central, Southern and West Africa, all of which derive from the same overall family, the Asar-Aset group (the Asarians of Ancient Kemet, who came there from Atlantis), which has been strongest with the serpent sect in Africa, as well as the Amaru Muru, the Lemurian sect. Their descendants are all over Africa now. Among these are the Akan, Baganda, Bambara, Dioula, Gonja, Kongo, Lesotho, Mandinka, Mongo, and Ndebele. All of these people have leaders and members that are direct descendants of the Asarians, or of those black Pharaohs of the Old Kingdom period. This simply means that of those groups of Asarians that left Kemet, among those that went South were those that have become the Baganda, the Lesotho, the Kongo, the Mongo, and the Ndebele. Among those that went West were those that have become the Akan, the Bambara, the Dioula, the Gonja and the Mandinka.

Ammonites are those black people who supported to cult of Amun from the most ancient of times, even during Lemuria and Atlantis. They are the DiaMo people. The strongest DiaMo collectives in black Africa today are the Gurma (i.e., Basaare, Dagomba, Dogon, Farefare, Gurmanche, Kusaase, Mamprusi, Nanumba, Tem, etc.). Comparable groups elsewhere in Africa are the Oromo, Shona, Igbo, Luba, Amhara, the Imazighen, etc. Many other groups such as the Akan have a large Gur percentage constitution. Ammonite people in Africa also have Pharaoh ancestors, even of a greater span of time than the people descended of the Asarians. The Ammonite Pharoanic dynasties, of whom black people in West and Southern Africa

today can trace back to, occurred first during the earliest dynastic period, and again during the Middle Kingdom period. Merita's DiaMo groups can however trace back to vizers, priests and scribes throughout the Old Kingdom period into the Middle Kingdom period.

Sources for article above:

Meyerowitz, E. L. (1960). *Divine kingship in Ghana and Ancient Egypt.* London: Faber and Faber

Armah, A. K. (2018). *Wat Nt Shemsw – Myth, History, Philosophy, and Literature: the African Record.* Popenguine, Senegal: Per Ankh

Who the 'real' Djedhi are

The Star Wars universe about Yoda and also about the Djedhi was taken from the spirituality of black peoples. The word 'Yoda' actually relates to the word 'Yadda' from the Gur language, which means faith, or spirituality. The Gur peoples (of which the Dogon people are members) are direct descendants of Ancient Egypt. As direct as you can get. We also know from the title of Yada D' Shitee (a high priest of an ancient Earth civilization whose people were extremely similar to the Ancient Egyptians) that the title 'Yada' means 'priest'. So, Yadda/Yada/Yoda, all of these refer to the spirituality of black peoples. Add to that the title "Djedhi", another reference to black people and their culture / spirituality. The "Djedhi", are those who carry Ptah's Djed. The real Djedhi, those still alive and on surface Earth today, are those African peoples who carry Ptah's Djed. These are those who carry the staff of the linguist, or of those wise elders of African society who carry the staff. Some examples (not exhaustive) of African peoples today that have "Djedhi" among their ranks, are: Akan (primary members), Bambara, Dogon, Farefare, Igbo, Kongo, Lesotho, Mongo, Ndebele, Zulu.

Vusa'Mazulu Credo Mutwa. The Lion Shaman. Africa's "Djedhi Master". May he RIP