

**"IGBO LANGUAGE: A FORMER GLOBAL LINGUA FRANCA AND THE MOTHER OF SEMITIC LANGUAGES"**

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**SUMMARY:**

Twenty-year long research into African Pre-history by the Catherine Acholonu Research Center has revealed that ancient West Africans nurtured a high civilization that was an off-shoot of the fall of Atlantis and the migrations of its peoples in search of new lands. This work demonstrates through Comparative Linguistics that a West African tribal language which happens to be the mother of Semitic group of languages, was spoken in Atlantis and by the original ancestors of the authors of the Biblical story of Eden. This language, which dates as far back as Adam's time, was spoken in the lost Pre-historic city of Heliopolis (Yebu) in Egypt's Punt/Panchea, and still remains the language of the Igbo People of Nigeria to this very day. In another article "Unearthing Igbo Ukwu, the Lost City of the Gods of Egypt and Dravidian India", Acholonu references archaeological evidence to support her thesis that Punt, the Pre-Deluge City of the gods of Egypt was a West African location, and that this lost forest city now called, IGBO UKWU, excavated in the 1950s by British Archaeologist Thurstan Shaw, was where the Egyptian and Dravidian gods of the *Ramayana* and *Mahabharata* epics of Hindu Kush began their story. Kush was the African name for Osiris/Rama, the world civilizer whose story began in Atlantis. Kush and his West African followers were stone builders and megaliths authors whose stone inscriptions (Ogams, Runes, spiritual symbols) are scattered all over the world. (More of Acholonu's write ups and relevant images from her researchon diverse related topics are to be found on the official website of Catherine Acholonu ResearchCenter: [www.carcaficulture.org](http://www.carcaficulture.org))

## **INTRODUCTION:**

Igbo Language is a language of the Niger-Congo family, spoken by over 40 million people living in the South-Eastern part of Nigeria, West Africa. Igbo is mainly spoken by native Igbo speakers in Igbo land, but also by Igbo native speakers millions of who live and earn their living in practically every part of the globe. Igbo people are the most adventurous people in the world, and they journey to every nook and cranny of the known and unknown world in search of better living, to work and to trade. Before colonialism, Igbo people were consigned to the Igbo area, bordered by non-Igbo-speaking areas of the Niger Delta and the Atlantic Ocean in the South, the Benin in the West and Igala in the North. The Igbo, though highly adventurous, are highly attached to their native homes, and most emigrants usually return home once a year to participate in Festivals (especially the New Yam Festival) which take place in the height of the dry season between September and December.

Igbo people are quick to acquire new behavior. This is a survival skill that usually places them at a competitive advantage when dealing with a new culture but one that has cost them dearly in the sense that they have lost vital aspects of the language and customs since the dawn of colonialism. Accordingly, the greatest casualty of colonialism and religious acculturation East of the Niger, might well be Igbo language and with it the culture and collective consciousness of the people. We say casualties because, with the onset of Colonialism and Christianity, Igbo Language and Culture stopped growing and began to die, and with it the

collective consciousness of the Igbo as a nation and a people began to crumble.<sup>1</sup> Buoyed by the natural Igbo zeal for learning and acquiring new ideas, the Igbo nation was the fastest in losing their cultural and linguistic identity among all Nigerian and indeed, one could say African peoples, so much so that a recently released UNESCO assessment of endangered indigenous languages concluded that Igbo would be extinct by the next 50 years.

Ironically, the 20 year-long research centering on the African Origins of culture and civilization by the Catherine Acholonu Research Center, Abuja, Nigeria has revealed that Igbo language is a very old language; in fact on-going research continues to suggest that Igbo may be the oldest language in the world, a language to which practically many other languages on the face of the earth including Indian Sanskrit, which is purportedly one of the oldest languages, are child-languages.<sup>2</sup> The two-decades long research by the Catherine Acholonu Research Center aimed at exhuming the lost records of ancient Pre-historic Africans, had indeed turned up ground-breaking and (what some call “myth-devastating”) evidence that the first world-teachers, priests and philosophers, traders and sailors who travelled the world’s oceans to bring light and learning to the farthest reaches of the known and unknown world, **were of Igbo stock and spoke the Igbo language.** They transplanted their ancestral language to the five continents of the globe in two major waves of migration, one

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<sup>1</sup>Many Conferences have been held on the topic of the problem of the Extinction of Igbo Language notably “The 1<sup>st</sup> and 2<sup>nd</sup> International Conference on the Extinction of Igbo Language, held at Alvan Ikoku College of Education, Owerri, Nigeria on 16<sup>th</sup> and 17<sup>th</sup> July 2010, at which this paper was originally presented as Keynote Address.

<sup>2</sup> See Catherine Acholonu *et al.*, *They Lived Before Adam, Prehistoric Origins of the Igbo, The Never Been Ruled and The Lost Testament of the Ancestors of Adam.*

Pre- and the other Post-Deluge, traces of which are still in existence to this very day. These two waves of linguistic migration were illustrated in various research projects.<sup>3</sup>

The thrust of this paper is to illustrate the ancient history of Igbo language as the first *International Lingua Franca* of the ancient world – a language of learning and of human evolution and development - and to demonstrate the quantum of loss incurred by the Igbo and indeed the world through the decapitation (by the colonial system in Nigeria) of a language that could be the world's oldest language and indeed the Mother language of humankind. Igbo language and culture have a great potential to bring rebirth to the Igbo people and to the world at large in the 21<sup>st</sup> Century. *They Lived Before Adam: Pre-historic Origins of the Igbo - The Never-Been Ruled*, won the Flora Nwapa and Philis Wheatley Awards at the 2009 Harlem Book Fair in New York.<sup>4</sup> It was subsequently featured on *C-Span Book TV*, USA as a major breakthrough in research. It also won the 2009 International Book Awards in the Multi-cultural Non Fiction Category, also in USA. These awards attest to the fact that our work is seminal and that our claims regarding the international status of Igbo language as the global Mother of Languages, are not idle claims.

#### **IGBO – THE NAME OF A LANGUAGE, A PEOPLE AND THEIR GOD:**

The word IGBO has been defined by scholars, linguists and historians alike as a name which describes the concept of 'Great Age' (*Gbo*). In this regard it means 'First People' *Ndi Mbu, Ndi Gbo, Ndi Agali Odi* in *Afa* – supposedly understood among Igbo Shaman (*dibia Afa*) as the

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<sup>3</sup> See Rene Noorbergen, *Secrets of the Lost Races*, 1977

<sup>4</sup> *They Lived Before Adam* was discussed live on *C-Span Book TV* in USA and was aired more than thrice in the year 2009.

ancient Igbo name of the universal language of the First People, now largely lost<sup>5</sup>. The concept of *Ndi Gbo* is derived from the time-line *Mgbe Gbo* ('in the Beginning Days of Human History'). Igbo scholars believe that *Igbo* is derived from *Gbo*, but our findings are that it is actually the other way round. *Gbo* is a short form for *Igbo* and *Igbo* seems to be one of the earliest words in existence. Yoruba *Ifa* Mythology says that 'Igbo' is the name of God. Accordingly, the Yoruba name for 'Almighty God is' *Igbo Olodumare*. By *Ifa* definition and mythology, *Igbo* defines the concept of the 'All Might' and 'All Power of God' – the Creator.<sup>6</sup> The greatest of the sixteen sons and daughters of God who came to re-deem earth from the Evil One, according to *Ifa* mythology, is a god called Obatala who the Yoruba worship as the ancestor of the Igbos and the greatest of all the Sons of God who have incarnated on earth. They call him 'The Ancient of days' Vice Gerent of the Omnipotent, Mediator between the Almighty and Man. *Ifa* says *he died and resurrected after sixteen days in the grave*. And his praise-song says, "Death has no power over Obatala".<sup>7</sup> His title is Obatala *Osere Igbo* – a title, which according to *Ifa*,<sup>8</sup> strikes immense fear and awe whenever and wherever it is mentioned, reason being that *Igbo* is the name of the Almighty in his capacity as the God who dealt an unforgettable defeat upon the forces of evil in the most devastating war ever fought on earth between good and evil. *Ifa* calls that war "the Great Igbo Battle". This war, needless to say, was the same great battle between good and evil referred to in other great mythologies around the world, not the least of which is the Hebrew Bible. In Igbo tradition, the word Igbo originated also as the name of a deity. This deity was the father and founder of the Igbo race. Surviving mythology about

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<sup>5</sup> John Umeh, *After God is Dibia*, 1997

<sup>6</sup> Titi Euba, "Ifa Literary Corpus as Sourcebook for Yoruba History", in Alagoa 1990

<sup>7</sup> Emmanuel Abosede – *Odun Ifa*, 2000.

<sup>8</sup> Titi Euba, see above.

this entity called *Igbo*, says he was the founder of the first core Igbo community – a community now called Igbo Ukwu, but which was originally also called IGBO. The ancestor was said to have appeared from nowhere. This was probably during the time of the First People (the cave-men), whom according to ancient traditions of the Egyptians, Igbos and Hebrews, did not die, for in their time *death had not yet come into the world*.<sup>9</sup> The god-man Igbo surfaced in Igbo Ukwu and taught the cave-men who were then living in Igbo forest-land, the basic arts of survival such as smithing, agriculture and trading. *Igbo* invented commerce and founded the first market in ancient Nigeria, then known as Nkwo. *Nkwo* was actually one of his names - a name which was later corrupted by Europeans into *Kwa*. European linguists discovered that Igbo, otherwise called Igbo-Nkwo, is the Mother Pot of all cultures in Southern Nigeria, because it is the original culture of the autochthons or cave-men, who themselves were the original dwellers of WestAfrica and the rest of the African continent. By anglicizing the word *Nkwo* to *Kwa*, the early European linguists argued that Kwa was the origin of the Mother Cultures of West Africa which included Ashanti, Akan, Igbo, Yoruba, Benin, Igala, etc. Of late Adiele Afigbo has argued, though not very convincingly that Kwa was a mega-Igbo civilization. But our findings prove him right, for indeed, Kwa mother culture originated from the concept of the 'First People' whom the Igbo and their neighbours called *Ndi Ichie Akwu* or *Akwa Nshi*, from which the words *Nkwo/Kwa* are derived. In Cross River State the concept of *Nkwo* is referred to as *Qua* as well as *Akwa Nshi*, all of which are expressions of the First People who were death-less and who according to our research findings spoke a divine

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<sup>9</sup> Mythologies handed down through the first people of Igbo land insisted that in the earliest times "death had not yet come into the world. This is captured in Adiele Afigbo, *Igbo History and Society*, 2005. The Hebrew Genesis' claim that before Adam's Fall there was neither death nor striving and similar claims in the mythology of the Dogons and Egyptians (*Book of the Dead*) all confirm this.

language known among the native Igbo Shaman as *Afa* language was the original language of the gods. Today what is left of it is only used by the *Dibia Afa* during oracular utterances.

**AFA – THE LANGUAGE OF THE FIRST HUMANS:** We found that the original form in which Igbo was spoken was in the form which is known as *Afa* – the language of the first people. Research conducted and published by Prof. Angulu Onwuejeogwu formerly of University of Benin and by Professor Emeritus John Umeh of UNN, show that *Afa* was the language of oracle. It had been handed down in the time of the First Humans, who according to Igbo mythologies, *Hebrew Genesis* and *The Egyptian Book of the Dead*,<sup>10</sup> lived in the world at the time when “death had not yet come into the world” and God communed freely with man. These First People were god-men. In recent usage they and their unmixed descendants were/are called *Mmadu Chukwu/Mmadu Okpu/Adama or Eshi/Nshi*). Surviving folk memory insists that they could travel long distances by the power of mind control. They were perfectly in tune with their environment, and both *flora* and *fauna* responded to and understood the *Afa* language spoken by these god men and god-women.<sup>11</sup> Today traces of *Afa* can still be found in the cult language of masquerades initiation ceremonies and *Ifa* divination sessions among the Yoruba, Benin, Igala, Igbo and others. Its presence in the cult languages of masquerades in parts of the Middle Belt region of Nigeria, show a common origin with the Igbo. *Afa* language appears to have been used all over the world at a time when the population of the world was small. This language which the First Human Family probably spoke was bequeathed to the rest of the human family over time, because we have seen vestiges and remnants of words with similar

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<sup>10</sup> See above.

<sup>11</sup> John Umeh, 1997, *Igbo People Their Origin and Culture Area*, 1999; Onwuejeogwu, M.A.: *Afa Symbolism and Phenomenology in Nri Kingdom and Hegemony: An African Philosophy of Social Action*, 1997

Igbo sounds and meanings in most languages that we have studied around the world including Chinese, Turkish, English, Eskimo, Greek, Cretan, Egyptian, Akkadian, Sanskrit, Canaanite, Sumerian, Hebrew – the last four being Semitic.<sup>12</sup>

In fact many surviving international words that have found themselves in Englishlanguage from its Roman, French and Celtic influences turn out to have etymological roots in Igbo/Afa. Apart from numerous basic words like cock (*okuko*), fair (*mfe*), go (*gaa*), say (*saa*), pray (*ekpere*), choir (*ukwe ora*), animal (*anumanu*), the following generic words indicate that Igbo was the root of the international linguistic phenomenon: Create (*kere – etu*, which means in Afa ‘Created the laws of life’); Eve (*Ava/Afa*) – Logos; Life – (*Ele ife*) ‘Light of Ele’/‘Light of God’ (Ele is the god of the Autochthons and equivalent of Hebrew El, Yoruba Ela and Muslim Allah); Love (*Ele Ovu/Ofu*) – ‘One God’; Oracle (*Ora okala*) - ‘Divination’; Prince (*Opara Eshi*) – ‘Sun king’ King (*Ikenga*) – ‘Power base of manhood’; Circle (*okirikiri Ele*) – ‘Surround Ele’; Good (*Ogu Odi*) – ‘Truth and Justice Being’; Chief (*Ichie Efu*) – ‘non initiate Community head’; Queen (*Akwu Nne*) – ‘Nesting place of the Mother Deity; Mind (*Omi Ndu*) – ‘Depth of Life/Spirit’; Human (*Oha mmuo ana*) – ‘Community of Earth-dwelling Spirits’; Temple (*Ite mkpu ele*) – ‘Anthill of Ele/Dwelling Place of the deity on earth’...

We have found Igbo Ukwu excavated symbols to share similarities with ancient writing systems of the Middle East, such as Old Cretan Linear A/B, Cretan Hieroglyphics, Cypro-Minoan, Old Sumerian, Proto-Palestinian, Elamite-Indic, Proto-Sinaitic, Hittite and Old Phoenician, to name a

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<sup>12</sup>See analyses in Catherine Acholonu, *They Lived Before Adam* (2009); *The Lost Testament of the Ancestors of Adam* (2010)

few (see plate 1).<sup>13</sup> This has but one implication, namely that ancient Igbos had a writing system and a civilization whose influences reached as far as the Middle East by at least the second millennium B.C.<sup>14</sup> This confirms our thesis that Igbo Ukwu (*Igbo*) was the hub of a global civilization that had not only influenced latter-day Egypt, but was actually its lost mythical capital *Yebu*, otherwise known as Heliopolis – “City of the Sun”.<sup>15</sup>

### **WAS INDIAN SANSKRIT LANGUAGE A CHILD OF AFA?**

Our evidence on the Igbo origin of Sanskrit language is demonstrated at great length in our latest publication in the Adam Series<sup>16</sup> where we dedicated a sub-chapter to this phenomenon. The use of linguistic evidence in the demonstration of common origins of peoples and cultures has advanced anthropological studies a great deal. Researchers like Martin Bernal<sup>17</sup>, Charles William Johnson<sup>18</sup>, Merritt Ruhlen<sup>19</sup> Zecharia Sitchen<sup>20</sup> and countless others have demonstrated convincingly that language is a powerful tool for synthesizing cultural and historical contacts between peoples and nations over millennia. Linguists see the existence of *cognates* (words of similar sounds and meanings occurring in different languages often continents apart) among languages as a sign of borrowing and/or common origin of languages.<sup>21</sup> In the case of Igbo and Sanskrit words of similar sounds and meanings are legion. The fact that most, if not all, such

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<sup>13</sup> See table of comparisons labeled plate 1, analyses from I. J. Gelb, *A Study of Writing*, 1963

<sup>14</sup> The writing systems under study developed in the 2<sup>nd</sup> millennium B.C.

<sup>15</sup> See Catherine Acholonu, “Unearthing Igbo Ukwu /Heliopolis – The Lost Celestial Capital of the Gods of Egypt and Dravidian India”, ISA Conference , 2011; see also Acholonu et. al., *The Lost Testament*, 2010

<sup>16</sup> *The Lost Testament of the Ancestors of Adam* (2010)

<sup>17</sup> *Black Athena*, Vols 1, 2.

<sup>18</sup> Charles W. Johnson *The Sound of Meaning: Comparative Linguistics of Ancient Egyptian, Maya and Nahuatl*

<sup>19</sup> Merrit Ruhlen, *The Origin of language, Tracing the Evolution of The Mother Tongue*

<sup>20</sup> *The Earth Chronicles*

<sup>21</sup> Merritt Ruhlen: *The Origin of Language: Tracing the Evolution of the Mother Tongue*, 1994.

words belong mostly to the defunct Igbo *afa* vocabulary, that is to say, words used by the Igbo Shaman/priests, but not by the common folk, has much to say about the period of contact or birth of the child language among the two, i.e Sanskrit, for *Afa* language was in use in Igbo land in the earliest days of the birth of the Igbo nation. *Afa* was the language of the immortal ‘First People’ whom the Igbo call by a range of names such as *Adama*, *Ndi Agali Odi*, *Ndi Ichie Akwu*. According to Emeritus Professor John Umeh,<sup>22</sup> a practising *Afa* initiate, *Afa* was the oldest language on earth, a language handed down by God which was/is understood by all the members of the ecosystem including animals and trees; and *afa* was the earliest form in which Igbo was handed down to humankind at the beginning. *Afa* was the language of the first god-men who took up incarnation on earth. It was a language to which all life gave ear, out of which only a remnant still survives today, namely in the utterances of *afa* (native Igbo) priests. *Afa* language was not spoken but sung.

Sanskrit words originating from Igbo/*Afa* vocabulary include: Sanskrit *Dev* (god man/deity) – Igbo *Ide-Ava* or *Ide-Afa* (*Afa* deity); Sanskrit *Manu* (Divine man) – Igbo *Mmanu* (Man); Sanskrit *Aum* (the Divine Creative Word ‘I Am’) – Igbo *A wum* (I am); Sanskrit *Kr* (to create) – Igbo *Kere* (Created); Sanskrit *Kush* (Hindu genealogical name) - Igbo *Akwu Nshi* or *Kwa Nshi* (the First People from which the Igbo/the Kwa descended); Sanskrit *Vishnu* (the name of the Hindu Christ/Son of God) – Igbo *Ava Nshi* (‘the name of god-man’); Sanskrit *Sindhu* (the name of a river from which the word ‘India’ is derived. Like Egypt’s Nile, *Sindhu* is the main life-support of India) – Igbo *Isi Ndi* (pronounced *Isindhu*, means ‘Source of Life’); Sanskrit *Indra* (Solar deity) – Igbo *Ndu Ora* (*Afa* word meaning ‘Life of the Sun’); Sanskrit *Sri* (Sage) – Igbo *Ose Ora* (Sun-king).

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<sup>22</sup> John Umeh, Interview with Catherine Acholonu; see also his book *After God is Dibia*, 1997.

The word **Sanskrit** is regarded as a divine language and writing system. Its Afa equivalent is something like **Ose ana kara ete**, which means 'Writing System in which Creator Meets Creation'. From such Igbo words like **Ndhu/Ndu** ('Life' Sanskrit *Si-ndhu*), **Mmanu** ('Man', Sanskrit *Manu*), **Awu m** ('I am', Sanskrit *Aum*), which are from the Imo/Abia dialectal family, it can be seen that Sanskrit contains words belonging to the autochthonous First People whose dialectal base was and still is Imo/Abia dialectal axis. This would suggest that the Speakers of Sanskrit had branched off from the direct descendants of the autochthons, and that they had been among the original settlers of Igbo land, beginning from a period that preceded the Sirian, Kush period. Their clan name Hindu Kush shows that they too were Kwa and that they were both followers of Osiris and, like Osiris, they would be genetically classified as descendants of the First People.

#### **IGBO - THE MOTHER OF SEMITIC LANGUAGES:**

Linguists who have conducted research on cognates and other similar phenomena world-wide in order to ascertain the origin of languages, have concluded that **one single language which was Semitic, seeded all known languages of the world in two major waves of migration, one of which was Pre-Deluge and the other Post-Deluge.**<sup>23</sup> We have researched this claim and found it to be correct. Because of our discovery that Igbo shares cognates with all the major Semitic languages we studied, we concluded that not only is Igbo that mother language, but that Igbo is most possibly the mother of Semitic, for in our award-winning publication *They Lived Before Adam: Pre-historic Origins of the Igbo - The Never-Been- Ruled* (2009) we demonstrated that Igbo was both the mother of Canaanite and of Akkadian, Sumerian and

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<sup>23</sup> Cited in Rene Noorbergen, *Secrets of the Lost Races*, 1977.

Hebrew, all of which belong to the Semitic family of languages, and that Canaanite, a possible child of Igbo language, is the mother of both Akkadian, Sumerian and Hebrew languages. Several Igbo cognates abound in Canaanite and Hebrew languages, and as surplus examples are given in *They Lived Before Adam* and in our other works, we shall give only a few examples here.<sup>24</sup> Canaanite *gweye* (origin of the Greek word *Gaia*) meaning – ‘valley/ravine of water’ is a cognate of Igbo word of the same sound and meaning *ngwo iyi*. Canaanite word *qosm* - ‘to arrange or spread outwards’ (origin of the Greek word ‘Cosmos’) is of the same sound and meaning with Igbo word *kwasama*. Hebrew word *Tikkun*, which is the *Cabbala* word for ‘sacrament of uniting together the divided soul of Adam’, is obviously derived from Igbo word of the same sound and meaning *Tiko onu* – ‘to unite’. Hebrew word ‘Cabbala’ which means ‘restore tradition’, is the same in sound and meaning with Igbo word *kwuba ala* – ‘to restore tradition’. Other examples are: Hebrew – *saper* (‘to declare, to express’, to loosen the tongue in speech’), Igbo - *sapu ire* ‘loosen the tongue’, ‘speak out’; Hebrew – *Chokmah* (‘the All Wise God’), Igbo – *Chi Okamara* – ‘the All Wise god’; Hebrew - *qu* (‘speech/quarrel’), Igbo – *okwu* – ‘speech/quarrel’; Hebrew *ereh/ireh/irah* (as in *Terah*- the name of Abraham’s father and as in *Jehovah Jireh*) means ‘oracle’ or ‘oracular pronouncement of God’ is derived from Igbo word *ireh* or *ereh*, which also means ‘pronouncement of the oracle/god’. An example is in the Igbo word *ire*, *ere*, which equally refers to the ‘pronouncement of the oracle’. Historically and linguistically speaking, Igbo language is older than Hebrew, for as linguists tell us, Igbo was already a distinct language by 4,000 B.C.<sup>25</sup>

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<sup>24</sup> We refer our readers to our Adam Trilogy.

<sup>25</sup> Adiele Afigbo, *Igbo History and Society*, ed. Toyin Falola, 2005.

By contrast, Abraham, the founder of the Hebrew nation was said to have been born around 2,100 B.C.<sup>26</sup>, which implies that the Hebrew nation and language as a distinct nation and language are not older than 2,100 B.C. Accordingly the language similarities between Hebrew and Igbo provide evidence that Hebrew is a child of Igbo language and not vice versa. Accordingly, this brings us to the next derivable conclusion, namely that Hebrews could have originated from among the Igbo and not vice versa, contrary to popular claims among the Igbo merely on the basis of language and cultural similarities between the two people. In any case and for the avoidance of all doubt, we have amassed ample evidence in *The Lost Testament* of the Igbo origins of Hebrews through the delineation of evidence of the survival of their deepest mystical traditions among the Nri and Arochukwu clans. It is very important to note, and we have continued to stress this aspect of our findings, that we have discovered enough archaeological and historical evidence in Egyptian records to support a thesis of an Igbo origin of Egyptian and world civilizations, based on the discovery that mythical Egypt or Khemet of the gods Osiris/Khem, Thoth, Ra and Isis was not located in North Africa, as Egyptologists would like us to believe, but rather in West Africa, and precisely in the land legendary land of the gods known in Egyptian records as Punt and to the Greeks as Panchea. In *They Lived Before Adam*, we have provided ample ethnographical and historical evidence to the fact that Panchea was precisely located in the place known today as Nigeria. More evidence amassed after the publication of *They Lived* and published under the title *The Lost Testament* provide blow by blow evidence that Igbo Ukwu was the lost capital of mythical Panchea, that Panchea was not

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<sup>25</sup> Zecharia Sitchen, *The Wars of Gods and Men*, 1985

just a myth, but an actual location with a history; a history, which though beyond living memory, can once more be reconstructed.

Khem/Osiris, known in West Africa as **Kush/Akwa-nshi** was a world conqueror and civilizer. He was known among different peoples of the world by various different names, all of which converge into one personage through the similarities in character, lifestyle and activities of the god. Egyptian records insist that this group of gods, whose activities have been recorded also in the Nigerian mythological and cultural environment, had their hey days between 12,000 and 10,000 B.C.<sup>27</sup> and precisely in the period preceding and following the Deluge. Archaeologists maintain that the Deluge took place by 11,000 B.C.<sup>28</sup>

In *The Lost Testament*, we have amassed ample evidence to the effect that Egyptian language, hieroglyphs and mystical cultures, and the all important *Maat* philosophy of Justice and Equity are Kwa-based - Kwa being the common name for the ancestral culture of some ancient West Africans of the Niger- Congo family, which include, as already noted Igbo, Yoruba, Benin, Akan, Ashanti, and their sub-cultures. But, again as already noted, the Kwa/Nkwo culture itself is a Mega-Igbo concept, culturally, linguistically and mystically, having been founded by the early West African god-man Kush under the guidance of a ancient West African god called **Igbo** among the members of the Kwa cultural bloodline. The god in question was called **Ele** by the Igbo cavemen, **EI** by the Hebrews, **Ela** by the Yoruba and Amen/Ammun/Tmu by the Egyptians. The culture which this Olden God founded, has as its main stamp of identity and expression – the Igbo language. Our findings as illustrated in *They Lived Before Adam*, is that archaeologists

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<sup>27</sup> Murry Hope, *Ancient Egypt – The Sirius Connection*, 1990.

<sup>28</sup> Zecharia Sitchen, *The War of Gods and Men*.

from the University of Nigeria, Nsukka, had discovered in the nineteen seventies, that *Homo Erectus* cave-men lived in Igbo heart-land around 500,000 B.C.<sup>29</sup>, and that this Olden god and his cavemen community were probably the first speakers of Igbo language on the planet and as such were responsible for Igbo being the oldest language used by humankind, and for its global dissemination through the god-man Kush – who is known worldwide as a world civilizer.<sup>30</sup> Kush has his local equivalent in the Yoruba god and Igbo ancestor Obatala. His equivalent in Igbo mythology is Eshi. In Hebrew mythology Kush was the son of Ham and father of Canaan, and herein lies the Mega-Igbo etymology of Semitic languages, for as we noted in *The Gram Code of African Adam*, the Hebrew culture and language were actually Hamitic. Similarities between Igbo language and culture and those of the Hebrews are so common place that several books have been written on the phenomenon following on the work of Olaudah Equiano on the subject, by Igbo scholars and non-scholars intent on using this as proof of a Hebrew origin of the Igbo nation<sup>31</sup>.

A Pre-Deluge Mother Language has been found to have been the bearer of a Neolithic and megalithic culture of stone writers (and global cartographers) whose stone inscriptions have been found all over Europe, Asia, Africa and the Americas. Some megalith researchers in Europe have found that the stone writers were affiliated to the Niger River or that they came from there, because they left a stone map in an ancient grave in France, showing the exact location

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<sup>29</sup>Oforimata, G.E.K., *A Survey of the Igbo Nation*, 2002

<sup>30</sup>Middle Eastern records describe Kush as a world civilizer whom some African god had made immortal (see Acholonu et al. *The Gram Code of African Adam*, (2005)

<sup>31</sup>See Olaudah Equiano – *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa – the African, Written by Himself*, 1789.

of the River Niger<sup>32</sup>. The implications of this discovery is enormous, because, for one thing it shows that the megalithic authors of Europe and their counterparts from elsewhere were commuters of the River Niger, a river that has its mainstay in Nigeria and Igbo land. As if this was not weird enough, we have also found that many samples of the most widespread of their stone writings, which is known in Europe as Ogam has been translated into Igbo Language, even though Ogam researchers in Europe and America had asserted that no one has successfully translated Ogam into any language.<sup>33</sup> However, today, we are pleased to announce that we have published several of our translations of Ogam stone writings from various collections, including the *Thesaurus Collection of Ogam stone inscriptions listed Online*.<sup>34</sup>

#### **WAS IGBO: THE LANGUAGE THAT ADAM SPOKE? A COSMIC ORIGIN?**

The above examples show that as a medium of expression, Igbo language has had a very ancient history and a very far-reaching impact not only in human development, but also and more importantly in the development of the human mind and of the cosmos. How else can one explain the fact noted above, that the word *cosmos* is derived from Igbo. And as if that is not bizarre enough, the Igbo origin of the Greek word Gaia (*gweye*), which is the name of the planet that scientists and mythologists say existed before earth. The mythologies of the ancient Sumerians and many other peoples around the world say that Gaia was smashed into by another planet from deep space and that out of her remaining half, earth was formed, several

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<sup>32</sup> Reinoud De Jonge et. al. *De Stenen Spreken (The Speaking Stones)*, 1996

<sup>33</sup>See the works of Edo Nyland online and Fell, Barry, "Irish in America Before Columbus", *Wonderful West Virginia Magazine*, Nr. 1, Vol 47, 1983 et. al., *The Gram Code of African Adam*, 2005

<sup>34</sup>To access these translations see the CARC Website, [www.carcaficulture.org](http://www.carcaficulture.org); but also *The Gram Code* and *They Lived Before Adam*.

millions of earth years ago. The name of this planet *Gaia* – bears the tell-tale story of its harrowing experience as a watery planet that was cleaved asunder. Indeed the word *Gaia* explains the nature of the catastrophe that befell the mother-planet in the beginning days of the history of the cosmos. The fact that this Canaanite word ***gaia/gweye*** and the story it tells, is a cognate of Igbo (for in Canaanite and in Igbo *Gaia gweye/ngwo iyi* mean ‘Ravine of Water’), further supports the thesis that Igbo is a very ancient language, possibly the oldest language on earth, and a language whose origins seem to have been cosmic. What the above examples show is that Igbo is the language of the people who brought the mythological story of creation into the world (as can also be deduced from the etymology of the word ‘cosmos’ – *qosm/kwasama*). The fact that the word *cosmos* is a cognate of Igbo language, would tend to suggest that Igbo civilization in its hey-days, certainly dealt with issues pertaining to astrology and the cosmic, and that the founders of Igbo civilization were probably the beings who charted the cosmic waters of the universe and kick-started the path of planetary evolution and human civilization. This thesis is supported by the story of Adam’s Fall, for ***Adam***, the name of the Fallen Man means ‘I have Fallen’ (*Adaa m*) in Igbo, and the Hebrew word *Tikkun/tikonna*, which expresses the hope of Adam’s restoration through unification with the god within is (as noted earlier) also an Igbo word (*tikonu* – ‘unite’). All these aid our conclusion that Semitic is a Mega-Igbo linguistic phenomenon and that Igbo language was that ‘Semitic’ language which linguists claim seeded other languages in two major Pre- and Post-Deluge migrations.

The deepest traditional belief in the Hebrew Cabbala is that when Adam fell from divine grace, he lost his divinity because his inner man became divided and he was no longer whole, unified (holy). Accordingly, the greatest hope of the Hebrew nation is that one day Adam (Modern

Man/*Homo Sapiens*) will become whole again when the scattered parts of his consciousness are brought together in a cosmic union of the physical man with the God within. It is this mystery that the Hebrews traditionally define as *Tikkun* – the union of the separate parts into one spiritual whole. Our research has shown beyond every doubt, that the sacrament of this hoped-for union, which in the Christian religion is demonstrated in the Sacrament of the Holy Communion, has its origin in the Igbo ritual of Holy Communion otherwise called *Emume Oji*, a ritual which is conducted in the exact same way as the Christian Holy Communion and the Hebrew Breaking of Bread.<sup>35</sup> Igbo *Emume Oji* is the oldest of its kind anywhere on earth, having been inaugurated since the days of the First People (the descendants of the *Homo Erectus* cave men). This, we have demonstrated in *They Lived Before Adam*.

#### **WAS IGBO THE LANGUAGE OF CREATION AND OF THE NATIVES OF ATLANTIS ?**

As our findings reveal, original Egypt of ancient mythology was located in West Africa, and precisely in present day Nigeria, and it was only in 3100 BC that a Black African called Menes crossed the River Niger with a band of ancient Nigerian warriors and went to North Africa, conquered the natives and annexed them to the Nubian empire. Egyptian history says that Menes was a Nubian, but Egyptologists claim that the actual origin of this Nubian is unknown. That is because of the fact that latter-day Egyptians obliterated all records of Black origins of Egyptian civilization.<sup>36</sup> It is generally believed that Nubia is an exclusively East African location, but our findings reveal that the original, Pre-historic Nubian empire was located in West Africa, from where it spread to East Africa, and that it actually has its core in the Niger Delta. The word

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<sup>35</sup> See the demonstration of the steps of these rituals in *They Lived Before Adam* (2009)

<sup>36</sup> The destruction evidence of Black natives of Egypt's earliest pharaohnic dynasties has frustrated many an Egyptologist. See piles of evidence in Acholonu, et. al., *They Lived Before Adam*.

'Nubia' originates in the name of the River Nun, the mouth of the River Niger which empties into the Atlantic Ocean in the Delta Region of Nigeria. There is some evidence that the notion upheld in Ancient Egyptian and Chinese<sup>37</sup> mythologies that creation began in mythological 'River Nun' is somehow connected Nubia as an Edenic Nigerian location. To begin with, the word **Nubia** means in Igbo 'Descended from Nu', implying that Nubia was a land of origins of Black civilization, which connects it with ancient Nigeria. Ancient Egyptians actually believed that **Nun** was an the androgynous Creation Goddess whose form is the serpent. Her hieroglyphs included the Egyptian symbol for water.<sup>38</sup> Characteristically they also believed that the River Niger was the original source of the Nile. Herodotus,<sup>39</sup> confirms this. This adds to the already high pile of evidence that Pre-historic Nigeria was the scene of a very cosmic drama which gave rise to the birth of the most ancient and primordial mythologies of the human race.

We have already noted that, the territory of the Niger was known and well charted by megalithic Europeans. The River Nun (i.e. the Niger) must have been the source of human history. Ancient Egyptian mythology agrees with Chinese mythology that the primeval creator of humankind was a mythological serpent or water goddess called Nun (*Wikipedia*) and her Egyptian hieroglyphics which consist of pottery, the palm-frond symbol and the Egyptian zigzag letter N are all found among the goods excavated at Igbo Ukwu by British archaeologist

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<sup>37</sup> Both Egyptian and Chinese languages have a several Igbo cognates as demonstrated in *They Lived Before Adam*

<sup>38</sup> Wikipedia definitions of Nun online

<sup>39</sup> Herodotus, *The Histories*

Thurstan Shaw! <sup>40</sup> The palm frond is the commonest vegetation in Igbo land where it is viewed and used as a sacred tree of the gods.

Countless elements within the mythologies of the ancient Egyptians confirm that the origins of their ancestors and of their oldest myths and legends lay in West Africa, and precisely in the area of the Niger Delta and Igbo land. According to the Egyptian *Book of the Dead*, the *Benben* or Primeval Mound or Plateau was a mound-city said to have been raised by God at the moment of creation when he rose from the deep, divided the Waters of Chaos (known in Egyptian records as the Chaotic/Primeval Waters of Nun) and thereby caused the first primeval plot of land to appear from the Abyss. Oriental researcher Ralph Ellis<sup>41</sup> has revealed that Egyptian and Hebrew *Genesis* stories use the same vernacular words to describe the creation story. Both say that God stood on a Divine Mound and began the process of creation, by saying “Let there be Light...**Let the Waters under heaven be gathered together**”. Ellis says that Hebrew traditional book of records, *Torah* says in its version of *Genesis* that the words God spoke onto the Waters were “*Qavah!* which means ‘Sweep the Waters together!’ and *Khef!* - ‘Tie them together!’ (Igbo equivalents with the exact same meanings are *Kwoo vah!* *Kee fah!* *Kwo vah* or *Kwo fah* is Anambra dialect meaning ‘Sweep (the Waters)’, for *Kwoo* is a verb for ‘sweep’ only used when referring to water. *Kee fah* means literally ‘Tie them!’ This is not a coincidence but a historical proof that the Eden story in Hebrew Genesis was an Igbo story as more examples continue to indicate. Ellis also confirms that God’s creative decree, ‘Let there be Light!’ is recorded in the *Torah* as *Hayah uwri* which again derives from an Igbo original *Haa ya*

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<sup>40</sup> Shaw, *Unearthing Igbo Ukwu*, 1977

<sup>41</sup> Ralph Ellis, *Eden in Egypt*, 2004; *Tempest and Exodus*, 2004

**owuru** (Let it be allowed it to Be!). The *Torah* word for God's 'Command' is **Hamara**, which in Igbo means 'Command with a Thundering Voice'! The *Torah* says that God's name is **Hayawu**, which is a cognate of Igbo (**Anyanwu** 'Sun'). All these similarities are too many and too close to be allotted to chance. The *Torah* records furthermore that when creation was finished, God said: **Towbi** (Hebrew meaning - 'It is good!'). Again this expression is derived from Igbo **Otu obu!** which means, 'It is as it should be!' (God is not judging but affirming the existence and bene-ness of his work!) All these provide water-tight evidence that the origin of the Hebrew creation story is primordial Igbo land/Nigeria, that the original authors of these oldest, traditional Hebrew mythologies/Genesis were Igbo-speaking and that the **Semitic language family has its roots in the Mega Igbo phenomenon within the Niger-Congo family of languages**. Even the Niger-Congo language group must now be reinterpreted, for it is looking more like the Mega-Igbo linguistic phenomenon is older than the Niger Congo which is supposed to be its mother. Perhaps, Niger-Congo was in itself a Mega-Igbo phenomenon.

From the above quotation from the *Torah* and from the fact that Ndi Igbo call themselves **Umu Anyanwu** – 'Children of the Sun', **Umuchukwu** – 'Children of God', we know that Creation was an originally Igbo story. This gives a new interpretation to the Yoruba notion that the ancestor of the Igbo was the 'First Son of God', an immortal who was the king of all deities on earth; as well as the equally compelling notion in *Ifa*<sup>42</sup> that the name of the Creator/the Almighty was '**Igbo Olodumare**'. This also explains the myth of the ancient serpent goddess shared by the Egyptians, the Nri Igbo, the Chinese and not the least of which is the Biblical notion of a

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<sup>42</sup> Titi Euba, "Ifa Literary Corpus as Sourcebook for Yoruba History", in Alagoa, 1999

Leviathan an ancient water Serpent of gigantic proportions that was reputed to be God's playmate.

All these linguistic evidence indicate without equivocation that the Jews were Igbos and Igbo was the original language of the original authors of the Biblical *Genesis* story. From examples shown above, and in the Adam Trilogy, there is little doubt that Igbo was the oldest language used by man as his earliest means of linguistic expression, communication and instruction. Igbo appears to have been the language that Adam spoke. It was probably Adam and his lineage who spread this language all over the world. A lively and elemental example to further demonstrate this assertion is the fact that the words **Adama** and **Adam** are both Igbo and Semitic. *The Nag Hammadi Scripture*, the earliest Christian Bible insists that *Adama(s)* was the name of the collective divine identity of The First Human whose nature is the Christ.<sup>43</sup> But **Adama** is the Anambra Igbo word for the 'Land Chiefs' (*Ezeana*) who, according to Igbo traditional belief were the descendants of the 'First People' – the Seed People/Autochthons who lived before death came into the world and who never migrated from or to anywhere.

From Igbo language we can confirm the *Nag Hammadi* claim that Adam was **Adama** before the Fall and **Adam** after the Fall from spiritual grace, for in Igbo language **Adama** means 'Divine Man', while **Ada m** means 'I Have Fallen'! Thus Igbo (Nri) and Biblical traditions agree, as clearly illustrated in the Gnostic *Nag Hammadi* *Scriptures* of the first century Christians that **Adama** is the Hebrew name of the First Sons of God who were unborn and deathless. In Nri tradition, the

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<sup>43</sup> *The Nag Hammadi Scripture*, the earliest Christian Bible of the Gnostics was lost for 2,000 year but was found in the 1940s in the Nag Hammadi village in the Egyptian desert. It is providing fresh information about Jesus' true life and teachings. See Marvin Meyer: *The Nag Hammadi Scriptures, The International Edition*, 2007.

**Adama(s)** are the children of the original cave men. In Igbo *Afa* language they were called *Ndi Mbu/Eshi/ Ndi Egede/Ndi Agali Odii* – ‘People of the God-head’), who were sons of the soil and one with earth’s creating principle. According the **Adama** were of the unborn and deathless First People (we call them ‘the uncreated’), but their descendants, who still sojourn on earth, now suffer death like the rest of the human family, probably because of genetic admixtures. In Igbo land where the descendants of the original Adama still live, they are still called Adama to this very day, and they are known as descendants of the cavemen - the first inhabitants of the land – the land-chiefs.<sup>44</sup> There is no other place on the planet to find people going by this name preserved in *The Nag Hammadi Scripture*, except in Igbo land – not even in Palestine. This in itself is evidence that Igbo land is the tradition about which the Biblical stories of creation were initially written.

In fact we were able to demonstrate in *They Lived* and *The Lost Testament* that Igbo was the language spoken in Atlantis because the few surviving Atlantean words preserved in Plato’s record of Atlantis<sup>45</sup> were cognates of Igbo words and expressions. Even the name of the beloved wife of the Nephilim god of Atlantis Poseidon **Cleito** (Plato says that she was from among the natives) had an Igbo meaning. Cleito would be *Chilliito*, which translates as – ‘She Shall Be Loved By a God’ – an apt prophecy of the destiny of the Atlantean Queen, who was so loved by the god Poseidon that he had her hemmed in with concentric rings of water and land, so that no man could seduce her! Another surviving Atlantean word was *Orichal-cum*<sup>46</sup> – a

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<sup>44</sup>Nwankwo Nwaezeigwe – *The Igbo and their Nri Neighbours*, 2007; Angulu Onwuejeogwu, *Igbo Civilization, Nri Kingdom and Hegemony*, 1981.

<sup>45</sup> Plato, *Timeaus and Critias*, 1977

precious metal which when spread on any surface makes the surface to shine like blazing fire. The Igbo equivalent of this word is *Oruchalu-Nkume*. *Oruchalu* means ‘precious substance’, *nkume* means rock or metal (as in *Nkume Igwe* –‘iron’). The implication of these two surviving Atlantean words being Igbo in sound and meaning is that Atlanteans must have spoken the Igbo language and that Igbo civilization and Igbo Ukwu artifacts were remnants of the great civilization of Atlantis. In fact our analysis of Igbo Ukwu artifacts tend to confirm rather than disprove this assertion. Our findings, as delineated in *The Lost Testament* and affirmed in Yoruba *Ifa* mythology<sup>47</sup> indicate that Atlantis was a locale for the mythological Great Battle between Good and Evil in which the Great God ‘Igbo Olodumare’ demonstrated his mettle as the Almighty by sinking an entire continent. Atlanteans were rivals of the Great Igbo nation of which Igbo Ukwu was the capital city. God the Creator, who according to surviving Igbo and Biblical mythologies, then sojourned among men in the Garden of Bliss<sup>48</sup>, was apparently sojourning among the Igbo autochthons in the mainland, when therival Atlanteans made war (the Great Igbo Battle between Good and Evil) on his people. The Indian *Ramayana* and *Mahabharata* epic battles bear testimonies about this war and its harrowing nature.<sup>49</sup>

Our analysis revealed that Igbo Ukwu India’s Bharat and Egypt’s was Heliopolis, the lost Celestial Capital of the Gods. Its Lords were Osiris and his sister-wife Isis, the Queen Goddess, the remains of whose body was excavated in the grave in Igbo Ukwu wearing one hundred and eleven thousand coloured beads in various shades of blue (the colour of the Goddess) and

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<sup>47</sup> As noted above, this point is illustrated in the work of Titi Euba, on *Ifa* as Source Book for Yoruba History.

<sup>48</sup> Adiele Afigbo recorded local myths that claim that in the beginning the Igbo were immortal and lived with God and God , neither sleeping, nor toiling nor dying, and were fed God-substance from the Almighty’s largesse; see Afigbo, *Igbo History and Society* ed. Toyin Falola

<sup>49</sup> See detailed analyses in Acholonu, *The Lost Testament*.

yellow (the symbol of Wisdom). In India this two god-couple are remembered as Rama or Yama and Sita. Another equally important discovery is that Igbo Ukwu was also the city of Thoth, the Egyptian god of Letters and Knowledge, who worked closely with the family of Osiris to build a lasting Egyptian literate dynasty. The inscriptions on Igbo Ukwu artifacts provide evidence of a literate society, whose symbols were known to the Egyptians and to the entire ancient Middle East.

Another equally compelling evidence of Thoth's influence in Igbo land, is that the story Thoth told of himself in the world-famous ancient books he authored on stone tablets under the collective title *The Emerald Tablets*, was exactly the same story that is preserved in Eri mythology, which provides evidence that Thoth was Eri, the founder of Nri dynasty of priest-kings; and that Osiris, whom the Igbo now only remember in a long lost name – Eshi, was his creative partner. Together they founded the enduring *Igbo/Yebu* civilization whose capital was later called Heliopolis 'City of the Sun'<sup>50</sup> by the Greeks. The native pronunciation of the name of the city was '*Igbo*', but the Egyptians recorded it as *Yebu*, which is close enough to the original. We are reminded that Igbo Ukwu was originally called Igbo and that it was founded by a god-man of the same name, who according to local mythology, had appeared from nowhere. Osiris and Thoth founded the first dynasty of Pharaohs (*Opara Ohas* or Priest-kings) in ancient Nigeria, with its capital at Igbo Ukwu. Thoth's version of his arrival among the Igbo cave-men and how he conquered them by magic science and subsequently taught them basic technologies for survival are contained in his book, *The Emerald Tablet of Thoth the*

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<sup>50</sup> The *Wikipedia* definition of 'ancient Heliopolis' says that its location is unknown.

*Atlantean.*<sup>51</sup> It is an almost word-for-word repetition of the Nri myth about the arrival of the god-man Eri in a flying boat, which some Igbo Historians and anthropologists have interpreted as a space-ship, but we think it was an airship. Thoth called it an “Ark” and claimed that he actually flew in it to the Land of Khem. Thoth’s story of his landing from the sinking continent of Atlantis immediately after the Deluge, to take refuge in a land he called “the Land of Khem”, as we illustrated in *The Lost Testament* (recently published), provides added evidence to support of the claim we made in *They Lived Before Adam* (2009) that Thoth was an ally of the Igbo nation, and that the god-man whom the Egyptians called Khem was the same ancestor of the Ibos whom the Yoruba called **Obatala**, the Benin **Idu**, the Igbo **Eshi/Idu**, the Indians **Rama/Kush**, the Greeks **Osiris**, the Egyptians **Khem** and the Bible **Ham**.<sup>52</sup> The revelations in *The Emerald Tablet* also provide further evidence that Igbo language was indeed spoken in Atlantis, and might have been brought from there to West Africa.

**PRE-HISTORIC STONE, POTTERY AND BRONZE INSCRIPTIONS IN ANCIENT NIGERIA - ANOTHER EVIDENCE THAT MYTHOLOGICAL EGYPT WAS A PREHISTORIC NIGERIAN CIVILIZATION?**

Linguistic analyses of stone inscription conclude that ancient **symbols left on rocks and stone tablets through-out the world by an ancient race of world travelers who mapped the world to its extremities**, confirm one single source of language, writing and culture, from which the rest

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<sup>51</sup> *The Emerald Tablet of Thoth the Atlantean*, edited by Doreal, published Online.

<sup>52</sup> Incidentally Egyptian mythology records that Osiris was a refugee from Atlantis, who arrived Egypt before it fell. That Egypt was actually an ancient Nigerian location, which we now know to be the great nation of Biafra, otherwise called Punt/Panchea in Egyptian records.

of the world learned all it knows in terms of astronomy, sacred science, geography and so on.<sup>53</sup>

They insist that parallel inscriptions have been found in Africa, Asia, Europe and America.

The discovery by the research team of the Catherine Acholonu Research Center, of stone inscriptions in Ikom, Cross River state, and of another set of inscriptions on bronze and pottery in Igbo Ukwu which have similarities with those of the Middle East (including Egypt),<sup>54</sup> added to the fact of the existence of Igbo cognates in many languages of the world, have demonstrated convincingly that Africa, indeed Nigeria was the original source of the global distribution of the earliest writing forms. Further research has shown that almost every known symbol used by the early Igbos were divine and cosmic symbols. We also found that many symbols used yesterday and today in astronomy, Christianity and in Mathematics and secular literature, were invented and originally in use by ancient Igbo sacred scientists/Shaman/Afa Priests. The list of symbols found in inscribed on Igbo Ukwu bronze and pottery is long and includes the equal-armed cross, the Sine Wave, the *Caduceus*, the *Aesculapius*, the Christian chalice cup, the palm-frond/palm tree, the X-shaped *ichi*, the Duad, the falcon/eagle (*ugo*, as in the *Ozo ichi*, which imitates the shape of a flying falcon, which happens to also be the emblem of Egyptian god Horus – the son of Osiris by Isis). Most of these inscriptions were also in use among the followers of the Egyptian god Thoth, also called Hermes among the Greeks. The symbol of the *swastika* found among the archaeological excavations at Igbo Ukwu was globally very widespread by 2,000 B.C., up to ancient India, Greece, Crete, Phoenicia, etc. It is the symbol of the fire-bearer and marks the great milestone of the discovery of fire. In religious literature this

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<sup>53</sup> Research by William Tobish and the Coxons as reported by Noorbergen, see above.

<sup>54</sup> Plate 1 (below).

symbol is a classical form of the Cross and represents the resurrection and the risen Christ. The presence of inscriptions of the Cross and the Chalice cup imply a deep link with Christian theology and to the myth of the Grail. Perhaps its implication is the Igbo land is the actual land of the Grail myth.

Ancient Egyptian emblems or totems found in Igbo Ukwu include also the beetle, the Serpent's Tooth, the scorpion, twin eggs, the crescent, the sun disc, and many many more. Most of them are known emblems of Osiris, Isis and Thoth and other Egyptian gods. **It is shocking that Igbo Ukwu had all the major emblems and symbols known to the ancient Egyptians as the symbols of their two most important gods - Osiris and Isis.** In fact, according to the records provided by the archaeologists who excavated Igbo Ukwu, **one of the graves they opened contained the highly dilapidated remains of a person wearing a crescent<sup>55</sup>, metal crown and clothed in a regalia and a headdress strung with no fewer than one hundred and eleven thousand beads!**<sup>56</sup> This person's metal crown was made of copper. The crown, like many other items found in the grave is highly decorated with many symbols associated with the goddesses of Egypt. The crown is a crescent crown – *a tiara*. Tiaras are worn by queens, and never by kings. Kings wear round crowns while their wives wear tiaras. The combination of metal tiara and 111,000 beads on the queen's regalia, speak of a female monarch of global influence and power. Such a queen was Isis. Everything dug up by Thurstan Shaw- the British archaeologist who excavated Igbo Ukwu, shows that Igbo Ukwu was an ancient city of international importance, comparable to the greatness of ancient Egypt, Babylon, Mesopotamia.

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<sup>55</sup> Plate 2 (see below)

<sup>56</sup> According to the records by the British archaeologist who excavated there in the 1950s. See Thurstan Shaw, *Unearthing Igbo Ukwu*, 1977

Yet Igbo Ukwu had many cultural elements specifically associated with the Igbo through the ages, such as the facial scarification called *ichi*, the metal spiral anklet worn by married women and by girls going through the rite of marriage, which is also an emblem of the mother-goddess of Mbari, all confirm confirming that this was not a foreign, but rather a native Igbo civilization. There only three pits excavated by Thurstan Shaw, and these three pits yielded were hundreds and thousands of highly ornate bronze objects, more than three thousand earthenware and over five thousand coloured carnelian beads. The implication of the sheer mass, number and sophistication of the finds is that Igbo Ukwu was not a chance burial of ancient goods, but a city and the remnant of a highly sophisticated civilization. The fact that this city and its history has been lost to all living memory means that **Igbo Ukwu was a lost city belonging to time immemorial.** A Lost City with all the trappings of Egyptian gods and Egyptian civilization speaks for itself and speaks volumes about the credibility of the British archaeologists who gave a 900 A.D. date to the artifacts whereas the gods whose story it bears lived in Egypt between 12,000 B.C and 10,000 B.C. Igbo Ukwu was a lost city of mythology, whose name and identity must be sought Egypt – the one African civilization known for its meticulous records.

However, analysis conducted, and evidence provided in *They Lived Before Adam*, suggest that there were two major strings of Igbo dialects – of which the first was spoken by the cavemen, the natives also called Autochthons or First People. These were variously known in Igbo land as ***Ndi Agali Odi, Ndi Ichie Akwu, Ndi Ezeana or Adama*** - the cave-men, the descendants of the *Homo Erectus* (Forest People).<sup>57</sup>

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<sup>57</sup> In *They Lived*, we indicated that the notion of 'Forest 'People' (*Ndi Ugbo*) and 'First People' (*Ndi Gbo*) gave the Igbo their generic name *Igbo*.

The second dialectal string was spoken by the immigrants. In *They Lived Before Adam*, we indicated that the notion of 'Forest 'People' (*Ndi Ugbo*) and 'First People' (*Ndi Gbo*) gave the Igbo their generic name *Igbo*.<sup>58</sup> This means that the autochthons were the original speakers of the Igbo language, and that if the Atlanteans spoke Igbo, it was either because they learnt it from the Igbo First People or that Igbo was the *Lingua Franca* of the whole world at that time. In any case, the fact that the leading Atlantean god, Poseidon, married an Igbo-speaking Atlantean native, would tend to support the thesis of an Igbo native language of Atlantis! All these would then suggest that the Nri descendants of Eri/Thoth, whom we have described in *They Lived Before Adam* as migrant Igbo, or descendants of Adam<sup>59</sup> might have inherited the second string of Igbo dialect from their Atlantean ancestors. These two dialectal strings of Igbo are spoken today in Imo/Abia and Anambra areas of Igbo land, for the autochthons, whose original base was in Ugwuele in Abia State<sup>60</sup> could only have been the speakers of the original Igbo dialect by virtue of being the First People. Herein lies the main difference between Anambra dialect and Imo-Abia dialects.

Our comparison of ancient inscriptions found on thousands of bronze, copper and pottery utensils and wares dug up in Igbo Ukwu, with ancient inscriptions of countries of the Middle East, show that Igbo Ukwu shared a number of letters with some Middle Eastern Alphabets such as Cretan Linear A & B, Proto-Phoenician, Proto-Sinaitic, Sumerian, Hittite, Elamite and Indic, to name a few, most of which developed between 2,000 and 1,500 B.C. (plate 1). This research, now published under the title *The Lost Testament of the Ancestors of Adam*,

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<sup>58</sup> Among the Yoruba, the word *Igbo* means 'Forest'. *Ugbo* means 'Forest Farm' in Igbo language.

<sup>59</sup> Adam is *Homo Sapiens* and as such a direct descendant of the Igbo First People, the *Homo Erectus*.

<sup>60</sup> As copiously illustrated in *They Lived Before Adam*.

*Unearthing Heliopolis/Igbo Ukwu – The Celestial City of the Gods of Egypt and India* also provides evidence that Old Kingdom Egypt which, according to Egyptian records, was ruled by the gods between 12,000 and 4,000 B.C. (the latter-day Egypt ruled by men sprang up by 3,100 B.C.) was actually located in Nubian West Africa, and precisely in ancient Nigeria, with Igbo Ukwu as its Divine Capital. It was from this divine capital city that Osiris took off with a large band of followers on the world civilizing mission reported in many world mythologies, notably those of the Middle East and India. It was also this world- civilizing mission of Osiris that transported Igbo language and the mystical traditions of their earliest ancestors all over the ancient world, as demonstrated in *They Lived Before Adam* (2009). The achievements of Osiris in this world-civilizing mission are recorded in ancient mythologies, worldwide, under the general name of **Kush**, a word derived from the ancient Kwa clan-name **Akwwu Nshi** – the Mega-Igbo name of the West African First People.<sup>61</sup>

Those who excavated and studied Igbo Ukwu artifacts are surprised by the obvious Indian features of these artifacts.<sup>62</sup> This is further proof of the con-quest of India by Osiris (whom the Indians called Rama) and of the Mega-Igbo origin of his followers, and that the Indian civilization was a product of the early Igbo civilization which had been fashioned by Osiris/Eshi/Kush in the days of yore, remembered as the Days of Eshi (*Kamgbe Eshi*) in Igbo heartland dialects, while the Anambra speakers remember those early days as the ‘Days of Eri’

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<sup>61</sup>The word Kush, pronounced *Kwush* in Egyptian native tongue and in Semitic, is derived from Igbo word *Akwwu Nshi* (First People) and is preserved in *Akwa Nshi*, the native name of the monoliths of Ikom, Cross River State. Its relationship with the word *Nwa Nshi* (dwarf) implies that the first People were dwarfs, and that Osiris was the bearer of the lost testament of the original autochthons, the Biblical *Adamas*. As the Founder of the Indian civilization, his name is preserved in the generic name of the People of India – Hindu *Kush*.

<sup>62</sup> Shaw, *Excavating Igbo Ukwu; Ekpo Eyo, Two Thousand Years of Nigerian Art*, 1990

(*Eri Mbosi*). Incidentally Igbo Ukwu people speak the dialect of the Autochthons, showing them to have been directly descended from the Manu/Group Soul<sup>63</sup> of the First People *Ele* otherwise called *Igbo*.

### **CONCLUSION - IGBO LANGUAGE TODAY, WHAT PROSPECTS FOR THE 21<sup>ST</sup> CENTURY?**

Today the state of Igbo language is a sorry one. The language is in a state of near extinction, and is actually facing total extinction.<sup>64</sup> It is hoped that Igbo teachers and Igbo people generally will be encouraged to protect Igbo language and to learn more about it and teach it with added gusto, if they know the global importance of the language and culture that the ancestors bequeathed to them. Ndi Igbo should be aware that Igbo traditional heritage is world heritage, because world civilization started in Igbo land. As such they should prepare themselves for the a new surge of interest in Igbo language and culture that will see Igbo citizens at home and abroad around the world being called upon to teach and share aspects of this heritage (tangible and intangible) with other citizens of the world. This is without prejudice to the fact that everything we have so far studied suggests that Igbo civilization was actually programmed for extinction by the colonists. **Many do not know that the colonialists found ten step-pyramids, each the size of a single storey building in Abaja, Nsude in Nsukka region of Igbo land,**<sup>65</sup> but made sure that they were not entered into any existing official records, and that they were subsequently destroyed and forgotten. The discovery of these step-pyramids (plate 3) adds to

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<sup>63</sup> Discussion on the Group Soul phenomenon is found in *The Gram Code*.

<sup>64</sup> According to a UNESCO report, Igbo language would have been extinct in the next 50 years (*Odinala Magazine of the Center for Igbo Arts and Culture*, Maiden Edition, Nov. 2010 – Jan. 2011).

<sup>65</sup> See Igbo pyramids from the Bournemouth University archives Online, and from photographs published from the private collection of anthropologist G.I. Jones, plate 3.

**our pile of proofs that original Egypt was ancient Nigeria, part of which was known as ‘Median Biafra’<sup>66</sup> in ancient maps of the world, and Igbo Ukwu was its sacred capital.**

Colonial linguists have posited that the Igbo, along with the Yoruba, Igala, Ashanti, Idoma, Ijaw, Edo and a host of other West African tribes, are under the Proto-Kwa linguistic family group<sup>67</sup>, which means that it was their collective ancestors that founded the ancient **Kushite** civilization, for **Kwa** is short for **Akwa** in **Akwa Nshi**. Professor Adiele Afigbo insisted that Kwa was a Mega Igbo civilization.<sup>68</sup> We think our work has amply demonstrated that he was right. Afigbo’s thesis is that the Mega Igbo phenomenon was the cultural hub (navel) of West African civilizations. We cannot agree more because after all, as the Median of ancient world maps, Biafra was the ‘Navel of the Earth’! The Bantu tribes who migrated from ancient Nigeria, two millennia ago, we also from the Kwa linguistic and cultural family group.<sup>69</sup> The fact that the Bantu tribes, which actually make up three fourths of Sub-Saharan Africa, were also of ancient Nigerian cultural, linguistic and geographical origin, says much about Nigerian peoples as the bearers of civilization and as about Nigeria as an ancient hub of world migrations and world civilizations. In The Gram Code, we discussed at length the compelling religious and spiritual causes of the expansion migrations with respect to the presence in the area of a Manu or a Group-Soul/God Man who initiates these migrations for the purpose of disseminating knowledge and religious beliefs, in other words, these migrations were the earliest forms of missionary activity, and their impacts reached worldwide including North and South America, Asia, Europe and

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<sup>66</sup> Median means ‘Center of the World’.

<sup>67</sup> Adiele Afigbo explains this in *Igbo History and Society*, p. 146.

<sup>68</sup> Afigbo, *Igbo History and Society*, ed. Toyin Falola, 2005.

<sup>69</sup> See Jocelyn Murray, *Cultural Atlas of Africa*, 1988 and Acholonu et. al., *The Gram Code of African Adam* (2005), where this theme is treated exhaustively;

Australia. Though this topic is outside the scope of this paper, suffice it to say that the Pre- and immediate Post Deluge migrants were mostly the earliest inhabitants of the places to which they migrated. And where such was not the case, the migrants brought an enduring new knowledge and religion which they planted among those they settled with. They also brought the knowledge of stone writing, symbols, body tattoos, pottery and bronze inscriptions. They were predominantly smiths, stone cutters, megalith builders and architects of enduring stone structures,<sup>70</sup> miners, traders, sea farers and farmers, which skills they also imparted to their hosts.

With what has been said, it is obvious that the prospects of Igbo language in the 21<sup>st</sup> Century cannot even be quantified at this time. Much research needs to be done. Government and relevant institutions in Nigeria and Igbo land must sponsor cultural research, for that is where the future lies. It is important to emphasize that the study of Igbo civilization has now become a global phenomenon and that the entire Kwa civilization was originally one people. Therefore any deep study of Igbo culture needs to be Kwa-based and must also look at the Igbo global Diaspora to learn from what the ancient Kwa-Igbo West Africans bequeathed to the Old world (and also from the mistakes they might have made) towards the edification of the modern-day Igbo, Nigerian, African and all members of the ecosystem.

With the work we have done, and with the immediate success that greeted our work on the world stage, Igbo language and culture will most certainly, in the not so distant future be the

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<sup>70</sup>Runoko Rashidi, "Blacks in ancient Britain" in Ivan Van Sertima ed., African Presence in Early Europe, 1987, demonstrates from works of early British authors that the earliest inhabitants of Britain were Black Africans and that they were the builders of the ancient stone castles which they inhabited . It was through their lineage that royal lines were formed that have survived to pre-modern times.

subject of global research interest, Pilgrimage and Cultural Tourism; thus Igbo and Kwa-based governments ought to prepare their citizens for cultural Tourism through the establishment of Cultural Tourism Industries as enabling environments for growth in the sector.

Igbo growing populations need to be exposed to the various Igbo dialects, because it was through our own understanding of many Igbo dialects that we were able to correctly carry out the linguistic research analyses that were the basis of most of our discoveries.

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