

**EGYPT'S BLACK GENESIS: LOCATING THE SECRET UNDER-WORLD OF
ANCIENT EGYPT AND THE LOST 'HALL OF RECORDS'**

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INTRODUCTION: EGYPT'S BLACK GENESIS

In their most recent publication, *Black Genesis: The Prehistoric Origins of Egyptian Civilization* (2011), Egyptologist, engineer and author of many best-selling titles on Egypt, Robert Bauval and Thomas Brophy (Ph.D), have detailed their field-work discoveries of undeniable evidence of a Black African origin of Egyptian civilization. Their work involved tracking pre-historic artifacts left behind by Negroid inhabitants of the Egyptian Sahara – ancestors of the Bedouins and the Tebu – present day inhabitants of the Western desert of Egypt. These included stone records, cave paintings, stone circles very similar to the Nigerian monolith circles. Bauval et. al. revealed in their publication that in 1998, Professor Fred Wendorf, an American Anthropologist, and his colleagues, astronomer Kim Malville and fellow anthropologist Romuald Schild had announced in the respected scientific journal *Nature*, that they had discovered the oldest astronomical megalith site in the world, predating Stonehenge by at least 1000 years – a location in Egypt's Western Desert, 100 kilometers west of Abu Simbel. They had called the site Nabta Playa. "Wendorf and his team then concluded that the African-origin prehistoric people of Nabta Playa were most probably the ancestors of the pharaohs, and it was them, with their well-developed knowledge of astronomy, agriculture, and cattle-herding, who provided the impetus that inspired the civilization of ancient Egypt."¹ The results of the field study of the cave art left behind by the prehistoric people of Napta Playa all through the Egyptian Sahara, reveal them to be a Negroid race of people in appearance, customs, body adornment, and in their general ways of life. The Bauval team was able to track the existence of these Black Africans in the Sahara as far back as 9,000 B.C., commencing from a northward migration from the Chad basin around 12,000 B.C.: Their conclusion is that

The evidence to date compels us to conclude that the original sub-Saharan Black race that first settled in Chad highlands subsequently gave rise to the cattle people of the lower Sahara, who, in turn, spawned Egyptian civilization when they

¹ Robert Bauval et. al. *Black Genesis: Prehistoric Origins of Egyptian Civilization*, 2011, p. 306

finally migrated into the Nile valley as the Sahara became super arid. All the evidence seems to point to a north-ward spreading of a Black African people from the Chad highlands into the green Sahara during the humid period that started around 12,000 BCE² (emphasis mine).

Bauval *et. al.* insist that the arrival of the Napta Playans into Egypt happened circa 3,200 B.C., a date that coincides with the arrival of the first Pharaoh – the Nubian, Menes - into Egypt; the beginning of Pharaohnic rule and the founding of Egypt's oldest city, Elephantine.³

NEITH THE WOMB OF EDEN

To understand ancient Egyptian worldview, their religion, cosmology, mythology, mysticism, the origin, identities and functions of their gods and goddesses, one must understand the secret underworld of the ancient Egyptians. That secret underworld revolves around an entity known by the name of Neith, and of her son, the solar deity called Atum. Neith, otherwise called Nut is conceived both as the mouth of the sacred Lake of the Beginning and as the subterranean path of the Soul through the Underworld. Egyptian *Pyramid Texts* (tomb texts) from Edfu indicate that Neith is a real place and not a myth, and that it is the location of the Underworld *Duat* – the burial place of Osiris, the heaven land of the Egyptians, the home of their great God Atum (also called Tem), and the true navel of the earth. In a previous write-up/chapter, we have identified this hallowed land as the land of Yam, repeatedly mentioned in Egyptian texts as a place from where thousands of Egyptian troops were recruited from, a land so far it took eight months to one year for princes of Egypt, such as Harkhuf, to make a round trip to it for the import of timber (ebony), granite for the pyramid, grain, hide and skin, elephant tusks, bulls, etc. – all products of tropical Nigeria to this very day.⁴

Egypt's *Yam (Iyi Oma)* is, as we have argued, derived from the sacred Omambala Lake in Nri, Anambra State, Nigeria – a lake located in no other place than Agukwu Nri, the land where the descendants of Eri still live. Nri also happens to be the land of origin of the this all-important Igbo staple crop, the Yam, which, according to mythology was engineered by the god Thoth, when he killed and dismembered his first son and buried the parts in the ground in obedience to the god who lives under the earth, and in order to provide food for the incarnate Primeval Ones.⁵ Lawrence Emeka's portrayal of the Eri myth says, "No one knows where Eri came from, but the Anambra people of Omambala River believe that he came from God, and when he arrived he

² Bauval et al., p. 191-192

³ p. 322

⁴ *Black Genesis*, p. 44 – 45; see also Miriam Lichtheim, *Ancient Egyptian Literature*, Vol. 1

⁵ Lawrence Emeka, "Eri: The Founder of the Igbo Nation", *Uwa Ndi Igbo, Journal of Igbo Life and Culture*, p. 41-43, see also M.A. Onwuejogwu, *An Igbo Civilization and Nri Kingdom and Hegemony*, 1981

met forest dwellers who had no law and no means of providing for themselves. The first thing he did was to dam the Flood Waters of Omambala Sea preventing it from overflowing its banks and drowning the people”.⁶ From the Igbo etymology of Egyptian lexicon of mythological and mystical words listed in previous chapters/write-ups, we know that Omambala (*Iyi-Oma/Yam*) was the same sacred lake where the creator God of Eden emerged from to utter the primeval words of *Genesis* - ‘Let the Waters be tied together!’ (Egyptian *Khef* – Igbo *Keefa* ‘Tie them!’). Back then the world did not exist as we know it, only the chaotic Waters of the Firmament existed, and the Deity wrestled with the waters, swept/tied them together and surfaced through a hole which thereafter became the womb or the vagina of the goddess Neith. There he caused the first mound of earth to appear, which the Igbo call *Aja ana* (Egyptian *Ayan*?) and is considered All Holy.⁷

As if all these coincidences were not enough, Egyptian records call the primeval Flood Waters that were calmed by Atum – *Nun*. And *Nun* just happens to be the native Nigerian name of a tributary of the River Niger that flows directly into the Atlantic Ocean! The Niger *Okide Akwuora* (Egyptian *Khide qer*), as we illustrated in a previous chapter is the central river in Eden, the larger of the confluence of two rivers that flow out of the Sacred Omambala/Neith Lake, and out of Eden. Neith – the Omambala lake in Agukwu Nri, is the cognate of *Nne Ete* from Igbo Afa terminology – meaning ‘Mother of the Horizon’. *Ete* describes a circle or an arch/arc that holds things in – the womb/vagina of the goddess. It agrees with the Egyptian idea of Neith/Nut as the belly that swallows the sun at sunset and vomits/coughs it out at dawn (Egyptian *qer/qara* and Igbo *ukwara* also imply ‘voice out/cough out’).⁸ Ralph Ellis in *Eden in Egypt*,⁹ noted that the journey of the Sun/Sirius into the mouth of the goddess Neith, its sojourn for a period of time in her underworld/belly, and rebirth through the vagina of the goddess parallels the path of death, sojourn in the tomb and resurrection of the initiate, as exemplified in the lives of Jesus Christ and the prophet Jonah. One of the artifacts excavated at Igbo Ukwu by British archaeologist, Thurstan Shaw is a bronze pot-stand with a man and a woman back-to-back with eight serpents between them (eight is the number of Thoth). The man bears on his fore-head, a dot inscribed in a circle – the Symbol of Ra/the sun, while the woman has one hand pointing at her mouth and the other at her vagina – a direct allusion to the path of the sun through the underworld body of Neith! The woman wears a double tiara on her head and on her face the traditional Nri/Igbo scarification of the consummate initiate – *ichi*. This artifact, we believe, is a

⁶ Translated from Igbo language by this author, *Uwa Ndi Igbo, Journal of Igbo Life and Culture*, p. 41-43.

⁷ Lawrence Emeka, *ibid*.

⁸ The word Nut appears to have been a pun of the Igbo word *Nne Otu*, which means ‘Mother Vagina’ or the ‘Mother of all vaginas’. The Atum/Neith metaphor in Egyptian mythology is generally replete with sexual connotations.

⁹ *Eden in Egypt*, Edfu Books, 2004, p. 68-69.

dead give away to the fact that Igbo Ukwu is the horizon-land of the ancient Egyptians, the entrance into the *Duat*, and a civilization built by the same gods who created Egyptian mythology and initiation system. Most of the artifacts from the Igbo Ukwu excavations were lodged in the British Museum and can be accessed there by researchers. In *They Lived Before Adam*, we demonstrated that the Igbo Eze Nri also observe this ritual initiation of mock death, burial, three-day sojourn in a shallow tomb and resurrection, before assuming the office of priest-king. The Eze-Nri priest-kings are reputed to be of the direct bloodline of the god Eri (Thoth), and were the priest-kings (first Pharaohs) who officiated in the ancient city of Heliopolis, now called Igbo Ukwu, as illustrated in *The Lost Testament of the Ancestors of Adam* (2011). Their characteristic emblem that marks them out from other royal persons in Igbo land is that they wear eight feathers (symbol of Thoth) on their caps, dress in white wrapper slung over the left shoulder, and carry the mess of royal priesthood handed to them by the *Adama* – the Pre-Adamaic descendants of the Primeval Ones.

Nne ete also means the ‘spider’s web’ or ‘net’ (the English word *Net* appears to be derived from Igbo *Nne ete* and Egyptian *Neith*) - a metaphor for the cosmic grid that holds all things in place within the universe. This all-important metaphor is drawn from the Igbo ‘palm-tree climbing rope’ which is called *Ete*. *Nne-ete* thus implies not only the physical horizon, but also the ‘Primeval Horizon’ where the sun first rose at the creation of the physical world, when God uttered the words, ‘Let the Light appear!’ (Egyptian *Hai uwr* – Igbo *Haya owara* – ‘Let it break forth as dawn’). These discoveries agree with the Egyptian idea of *Neith* as the location of the Horizon through which the sun/Sirius climbs on its daily/heliacal journeys.

THE PRIMEVAL ONES AND THE ISLAND OF THE EGG

Egyptian Pyramid Texts allude to a First Time, the time of First Creation, which coincides with the arrival/emergence of beings known as ‘The Primeval Ones. The time in question is called *Zep Tepi* in Egyptian records¹⁰. As in Igbo Mythology¹¹, this period begins for the Egyptians “with the appearance of a company of divine beings, referred to as Primeval Ones, the **Eldes** **Ones**, or even the Most Aged Ones, who **emerge from the nothingness**, the product seemingly of a **creative power in the form of a snake**... (who) begat themselves without father or mother ... and were the seed of their own creation.... The Fathers who fertilized, the Mothers who gave birth, the ones who were the first to beget and to create the **egg**; the **bulls** who impregnated, the **cows** who conceived”¹² From the fore-going, it might appear that the word *Zep Tepi* would have

¹⁰ Andrew Collins, *Beneath the Pyramids*, 2010, p. 58

¹¹ Igbo mythology calls this call this the Eternal Day, and the beings of that period as Immortal First People, the Primeval Ones, *Eshi*, God-men: *Akwu Nshi* or *Ichie Akwu* (Egypt’s *Akh*). See Adiele Afigbo, *The Age of Innocence*, 1985; and *Igbo History and Society* ed. Toyin Falola, 2005

¹² Andrew Collins, *Beneath the Pyramids*, 2010, p. 58.

been drawn from Igbo *Izu Efi Ete Efi* 'Age of the Bonding of Bulls and Cows'. This myth has its double in Igbo folklore.¹³ Andrew Collins further reports that "the first act to occur in the mythical world, according to the *Edfu* Texts, was the bringing forth of the *bnnt* (*benenet* or *benben*) ...where the mystic union between the Primeval Ones and Nun occurred."¹⁴ By bleeding their phallus onto this *bnnt*, they are able to fertilize it, and it becomes the First Mound of Earth, covering the embryo. This becomes the primeval Egg – an Island of first creation. This took place in a place of reeds of which the first solid matter formed was a lotus.

Correlations with Igbo environment, language and mythology equally abound here. Anambra State is a place of reeds and the native roofing material is the reed. Houses were built in circular or square form with conical roofs as if replicating the Primeval Egg, Island and Mound or the pyramid. The Igbo venerate the serpent as the son and the totem of the Earth goddess, whose shrine as seen all over Igbo land is the earth mound. A Primeval Mound of earth said to have existed from the Beginning exists to this very day in Igbo Ukwu and is called *Oda* ('Place of Alighting', where deity first alighted to begin creation). It is also called *Ebe* 'Judgment Seat/Mound of Deity', from which it appears the Egyptian word *bnnt/benenet* is derived, meaning *ebe nne ete* – 'Mound of the Earth Mother/Mound of *Nne ete/Neith*'. The Lotus, as we noted in *The Lost Testament*, is an emblem of the Kwa dynasty of god-men, whose full impact on global metaphysics is yet to be understood.¹⁵

The Edfu story of the Primeval Ones does not end there, it further says that from the River Nun there appears a second group of mythical beings called the *Kas*, the creators, who draw forth the sun god Re. He shines out from the Lotus. Along with the *Kas* are another group of beings who represent the 'radiant countenance' of the sun god Re (a representation of the Primeval Serpent). They are called *Neter-hr Nefer-hr*, with the *Hr* element alluding to their 'shining countenance' – Igbo *Ihu Ora* means 'Face of the Sun'. Egyptian *Neter* means 'Watchers/Guardians/Gods', Igbo *Onetara* means 'watcher/guardian'. *Neter-hr* and *Nefer-hr* (*Onefe ihu ora*) mean in Igbo 'Those Who Watch and Worship the Radiant Countenance of the Sun God'. Needless to say, the *Kas* (the Creators) are the *Kwush/Kush* or *Akwu Nshi* – the ancient Igbo name for 'the Primeval Ones', ancestors of the Kwa clan of the Niger-Congo in West Africa.

Together these beings constructed a Pillar in the center of the lotus and built around it the first earth shelter, "fashioned from a bound bundle of reeds" – a style of building which Anambra people have been replicating to this day. The structure is called the Mansion of *Isden* (Igbo - *Ishi*

¹³ See the works of Professor John Umeh.

¹⁴ Collins *Beneath the Pyramids*, p. 59.

¹⁵ P. 475. See also Acholonu *et. al.*, *The Lost Testament of the Ancestors of Adam* (2011) where we showed that the Lotus is a symbol borne on the back of one of the elders represented among the Esic Soap stones in Kwara state.

Ndu ani – Source of Earth's Life-Force').¹⁶ This name gives the impression that the house first built was a pyramid, for as we saw in a previous chapter *Obi Ndu (Bindhu)* is the name of a pyramid of the ancient Kashi dynasty of India. This is the origin of the notion in Egyptian Edfu texts that the base-measurement of the Great Pyramid of Giza (440 cubits x 440 cubits) is a replication of the square measurement of the Primeval Lake of Yam/Neith¹⁷. The Hebrew *Torah* agrees with the Edfu texts in placing the location of the events of the Eden in *Yam*. *Yam* means 'Reed' in Hebrew and Egyptian. **This agrees with the revelation noted above that the first settlement in Eden is a 'House of Reeds', so too the first pyramid! The Reed House is called "Image of the Front of God" and in it is placed a White Mess/Staff of Power and Sovereignty called 'The Great White. A Metal Staff/Mace has remained the emblem of Sovereignty for Nri Kings, whose official regalia is a white cloth. White chalk with which they also adorn themselves, is the Igbo symbol of purity. The square/quadrangle remains the Igbo Symbol of the goddess and of her womb/genital. It is also the most common symbol in Igbo cosmology followed by the zigzag – the Egyptian hieroglyph for water and for Neith.**

EGYPTIAN SYMBOLS OF FIRST CREATION LOCATED IN ANCIENT NIGERIA

As Egyptian Pyramid records illustrate, the Home Land of the Primeval Ones is also the place where the Hidden God Seker/Soker (a secret name of Atum) rests in an oval tomb under a mound-like object whose head is the Mother Goddess (Neith). Under the feet of the hidden god is a double-headed serpent, whose tail terminates in a bearded human head. The oval tomb is flanked on each side by a sphinx. The underground mound is topped by an inverted beetle, which in turn is topped above-ground by a bell-like mound/omphalos/phallic stone on which two birds are perched – a seeming allusion to the primeval mound and the two-rivers of Niger and Omambala. The beetle, the Egyptian symbol of the resurrection of Seker/Osiris is characteristically linking that which is underground with what is above ground and struggling to push out from the underground mound into the conical mound on the surface. We believe that the double headed serpent on which Sokar is standing represents a long cave that runs all the way between Lower Egypt in North Africa (left of the image) and Pre-historic Upper Egypt in Nigeria (right side). The serpent's forked head represents the twin Breasts - the Confluence of the River Niger and Omambala. One snake-head is marked by the Egyptian symbol of Life, the *Ankh* or the cross, which as argued below, is the symbol of the Igbo name and concept of *Nkwo* - the local name of the palm tree – the Tree of Life, but also the Living Bloodline of Osiris. Osiris' ancient association with the palm tree has been preserved in the oracle center of Apollo in Delos¹⁸ and in Christian symbolism. Robert Temple says that the horizontal circle such as the

¹⁶ P. 61.

¹⁷ The Hebrew *Torah* says that the waters there were gathered together by the creating deity was called *Yam*. *Yam* means Reed

¹⁸ Robert Temple, *The Sirius Mystery*, 1976, p. 148

one in which Sokar is standing is the orbit of Anubis (Sirius B).¹⁹ The implication here agrees with our interpretation that the “oval island” of Sokar is the circle of orbit of the star Sirius as it circles Upper and Lower Egypt - the Land of the Two Shores, with the bearded head of Osiris (right side) acting as guardian sphinx for the land of the Twin Breasts (Igbo land), while a person wearing a Pharaoh’s head-gear acts as Sphinx for Lower Egypt.

The Omphalos:

It does appear that the point of First Creation is also the cartographical and astronomical Center of the Earth, otherwise called the *Omphalos* as many recent studies reveal. The commonest image of the *Omphalos* is a protruding navel and/or a conical shape such as a cone-shaped sand-mound or a stone pillar. *Omphalos/Omphali* is derived from the Greek word *omphe* – which means ‘Oracle’, as in Igbo *Oma afa* ‘Oma/Goddess Oracle’ and *Omphale* – ‘Goddess Oracle of Ele’. As Igbo land is located in the region of the Equator where the zero latitude meets the zero longitude, the place called ‘Median’ in world maps, which means ‘Center of the Earth’, this is further proof that Nigeria is the *omphalos*, the place where the creators of the universe plugged in while creating life on planet earth. To further mark this location, the Primeval Ones set up a series of stone circles in Eastern Nigeria in a place now called Ikom in Cross River State. The oral tradition of Ikom says that the stone circles were set up by the Primeval Ones – People of the Stone Age who lived as the First Age Grade of humans on earth. They describe this as a time when child-bearing had not yet commenced; when people increased in number by mental projection. Some of the yet un-deciphered inscriptions on the stones include the Pre-cuneiform Sumerian letter [*ki*] which stands for ‘earth’.²⁰ Elsewhere, we have noted that Sumerian cuneiform could have taken its root from these monoliths, more so because, as we also noted, Sumerian king Assurbanipal of Nineveh was quoted bragging that he could replicate the ancient writings on stone tablets like those known to Adam from the days before the Flood. These, along with the long-enduring evidence from the Western Sahara of a megalith culture of Stone-circle builders who migrated all the way from the Nigeria-Chad basin to Egypt, to inaugurate the most enduring civilization of all time, add up as evidence that the Nigerian monoliths of Ikom might have been part and parcel of the legacy of Eden.

The *Omphalos* is associated with Osiris who is called the *Omphis*,²¹ in Igbo *Efi Oma* – the ‘Bull of the Primeval Goddess’. The Underground tomb of Sokar, where Osiris is also believed to be buried is associated with caves and crocodiles. There are numerous caves in Anambra state of

¹⁹ P. 79-80.

²⁰ See Acholonu The Gram Code of African Adam (2005)

²¹ Temple. P.187

which some are reputed to be several miles long.²² A lake not far from Igbo Ukwu, known as Agulu Lake is inhabited by sacred crocodiles and sea turtles, which no one is allowed to kill or remove from the lake because they are seen as gods. This agrees with Robert Temple's claim that the Duat/underworld habitation of Osiris is a real place, "a mythological locality" inhabited by "crocodile gods".²³

The Inscribed Stone Tablets of Pre-historic Nigeria:

The discussion on omphalos will not be complete without the an illustration of its link with the prehistoric inscribed stone tablets of Nigeria located in the Niger Delta region of Ikom in Calabar area.²⁴ The stones were discovered around 1960 by a British anthropologist. Since then they have been subject of research from many countries, but none before us suspected that their inscriptions are a form of writing.²⁵ The monoliths so far found are over 350 in number (too close to 365, the number of days in a year). They all bear highly protruding navels, indication that their location is the Navel of the earth (omphalos). Many are laced with symbols of Ra (circle with a central dot), Osiris (conical crown, ram with horns), Thoth (figure eight, as above so below), Egyptian hieroglyph for R (slightly open mouth), Atlantean/Cayce's equilateral triangle with a central dot (symbol of the all-seeing eye of the Dweller/Watcher), two Pre-cuneiform Sumerian letters (*Ki* and *Shi*); and mostly they bear with bizarre symbols that are neither Egyptian nor of any known hieroglyph. These stones were excavated from the ground by natives, who now worship them as gods and claim the earliest of them were created by another Pre-Homo Sapiens Root Race of dwarfs from the Stone Age in an earlier Age when death and sin had not yet come into the world. They show an inscribe stone dedicated to a woman they call *Shishe*, who they say was the mother of the first human to be born through conception and pregnancy – the one through whom sin and death came into the world. *Shishe* happens to be the Hebrew name of Eve!²⁶ Are these the stone tablets referred to by Edgar Cayce in his readings?²⁷

²² See the NACD Website online, under Anambra Caves.

²³ p. 191.

²⁴ Through our research work and recommendation, the stones were listed in 2008 on the World Monument Fund 2008 Watch List of 100 Most Endangered Sites (see www.wmf.com, 2008 Watch List), and their inscriptions as a form of writing executed before 2000 BC.

²⁵ *The Gram Code of African Adam* is devoted to the study and deciphering of the monoliths inscriptions. In *The Lost Testament* we gave ample evidence of Egyptian/Atlantean Pre-hieroglyph pictographs, Egyptian symbols of Ra, Thoth and the Dweller found on the monoliths.

²⁶ For more on this see *The Gram Code*.

²⁷ Andrew Collins, *Beneath the Pyramids* CD.

Other Igbo/Igbo Ukwu and Kwa sacred symbols from First Creation reflected in the Edfu pyramid texts and Egyptian culture include but are not limited to the following: the ram, the lion, the conical hat which marks out Upper Egypt and is the emblem of Osiris; the Lotus – first tree to sprout in the *Zep Tepi* (First Time), even before the emergence of the Creator God from Neith/Nut; the equilateral triangle, the serpent, the X, the axis mundi, the cross inscribed in circle, the feathered cap, the horse-tail symbol of royalty, the metal staff/mace; the bull-horns, the double-headed serpent, the step-pyramid, belief in a heaven located in the underworld, the crescent cup which only initiates drink from (which forms the Egyptian Hieroglyphic letter K/Kw), the girdle (which forms the Egyptian letter G), the rope (letter Th), the stole (letters S/Z), the mound (letter Q/Kw), the reed (letters I/Y), the double helix/Caduceus (Egyptian letter H), zigzag (Egyptian letter N), stripped pot (letter Kh), cloth (letter X), the noose/ loose knot (letters O/U/W), the slightly open lip (letter R) and lots of others. These symbols are found among the Igbo Ukwu excavations or are inscribed on them, or else on the monoliths and ancient statues in the Kwa nation. Some are general symbols of worship and initiation shared by all Kwa peoples.

EDGAR CAYCE AND A LOST HALL OF RECORDS LOCATED IN IGBO UKWU

Researcher Andrew Collins has conducted field excursions to the Giza Pyramid in search of a lost Hall of Records which he and many other Egyptologists believe lie deep within the bowels of the Giza pyramid and the Sphinx. He believes that the sacred records of Edfu, coupled with other secret and sacred Pyramid texts such as “The Book of Two Ways”, “Sacred Book of the Early Primeval Age of the Gods”, “The Unas Texts”, “The Maxims of Ani”, “The Famine Steele”, to name a few contain cryptic references to a lost Hall of Records not unconnected with the Place of First Creation – a place which the texts call ‘The Homeland of the Primeval Ones’. He takes his bearing from the readings of America’s sleeping prophet Edgar Cayce in which the world renowned psychic claimed that a Hall of Records would be unearthed in Egypt at the turn of the 21st Century which would reveal lost knowledge that would advance human civilization. Cayce himself drew an image of the place. The image is an equilateral triangle girded by a circle. By the right of the triangle is a body of water with swans, on the left is another body of water with a sailing ship or large boat with sails. Inside the triangle there is a well, three West Africa type palm trees behind which emerges a rising sun at the horizon. Edgar Cayce had never been to Egypt, but most of his readings pertain either to Atlantis or to Egypt, which he claimed was an outpost of sunken continent.²⁸

In another chapter we had alluded to the information in the Hebrew *Torah* to the effect that the palm tree is the Edenic Tree of Life.²⁹ In fact Enoch claims that the Tree of Life resembles the

²⁸ *Beneath the Pyramids*, p. 84.

²⁹ In *The Forbidden Book of Enoch*, (E. Prophet, *Forbidden Mysteries of Enoch*, 1983, p. 113) the author claims that the Tree of Life resembles the palm tree.

palm tree.³⁰ Ralph Ellis in *Eden in Egypt*, revealed that the Egyptian name for the Tree of Life is *Ka*. A word that as we also noted above, is both the Egyptian name of the 'Primeval Creators' of Eden and of the immortal First People (*Akwu*) who were the original ancestors of the *Kwa* bloodline of ancient Nigerians. The Igbo name for the palm tree is *Nkwo*. But *Nkwo* is also the name of the Primeval ancestor of Igbo Ukwu, who according to ancient mythology, fell from a tree (was not born). Traditionally the Palm Tree is the Igbo Tree of Life because it supports every aspect of Igbo life and living. Because Igbo Ukwu is the homeland of the primordial Igbo Ancestor whose names are *Igbo* and *Nkwo*, Igbo people call themselves by the genetic name *Igbo Nkwo* - a word that sounds very much like the name of the Egyptian symbol of Life, the *ankh*, whose sign is a looped Cross. The cross happens to be the sacred symbol of Igbo initiates of the *ozo* cult of god-men (presumably initiated by the God Eri/Thoth) and of the Eze Nri – the priest-kings of Eri/Thoth. All these further point to the descendants of Osiris, whose genetic symbol is also a tree from which he is said to have emerged. In his capacity as a tree god Osiris is called *Apuat*. *Apu* is the name of the tree from which the Igbo god fell! It is also believed that spirits of Igbo people come into the world from the *Apu* tree (called *Akwu* tree in Orlu dialect, which coincides with *akwu* as palm tree/seed – going back to the 'tree of life' imagery)!

In *The Lost Testament of the Ancestors of Adam*, we amassed much evidence to demonstrate that ancient Nigeria was besieged by a massive migration of a people fleeing a sunken homeland that disappeared in a massive Deluge.³¹ Our second thesis related to this is that mythological Egypt/Punt, the Homeland of the Primeval Ones, even Eden was an ancient Nigerian location and that Cayce's readings about Egypt do not relate to the present-day Egypt which began by 3100 B.C., but rather to the Pre-Pharaonic Egypt located in West Africa, which had been there before the Deluge and to which Atlanteans had escaped (as claimed by Thoth in the *Emerald Tablet*) to escape the Deluge.³² Cayce's readings of a lost Hall of Records, are therefore not to be sought in Egypt of North Africa, but in Pre-historic Egypt of West Africa! In fact the image created by Edgar Cayce shows clearly a West African location and Igbo land in particular. The triangle represents a side-view of the Primeval Pyramid of First Creation located in Igbo land and symbolized by the Primeval Waters of Yam (*Iyi Oma* otherwise called Omambala), which is the proto-type of the Great Pyramid of Giza. The equilateral triangle also implies a bifurcation implying the confluence of two Rivers of Eden which flow out of the Primeval Waters of Yam, represented by the two bodies of water on both sides of the triangle/pyramid, out of which one is a waterway traversed by ships and boats, just like the River Niger, and the other a rivulet with only birds and animals for traffic. The triangular shape also implies the conical shape of the

³⁰ E. Prophet, *Forbidden Mysteries of Enoch*, 1992, p. 113.

³¹ Various Nigerian tribes have myths that speak of migrations to their present homeland from a deluged land where the gods ruled. Their gods have the same attributes as those of Sumer.

³² Doreal Ed., *The Emerald Tablet of Thoth the Atlantean*, available Online.

Primeval Mound. Robert Temple in *The Sirius Mystery*,³³ notes that the base of a triangle (*tepi*) stands for “the first day of a period of time”, but also ‘divine Oracle’ (*tep ra*) - Igbo *ete ebe ora* – ‘primeval mound oracle of the sun’. These reveal that the Primeval Mound is both the place of Beginnings, the geodetic center of the world and the Primeval Oracle, and that both fall within the Igbo primeval geographical and linguistic environment.

The sun rising on the horizon implies Egypt’s Horizon Land of the Rising Sun and agrees with the traditional notion of Igbo land as the Land of the Rising Sun and Median Biafra, but also with our pile of evidence that Igbo land is the Horizon Land of Egypt. The three palm trees the center of the triangle represent the vegetation of Igbo land where the most common tree is the palm tree of the very type shown in Cayce’s drawing. The well brings us even closer to the place being referred to – Igbo Ukwu! Igbo Ukwu is a city set on a plateau, which according to ancient sources was constructed by a god after the Deluge, by piling up sand to raise a hill out of the *Okide Akwuora (Khide qer)* the primeval flood waters of *Akwuora* (‘Nest of the Sun’).³⁴ That is not all, Igbo Ukwu, by virtue of being located on a hill has no water. Accordingly every family has a well and wells are the only source of water in the whole of Igbo Ukwu.

Again, Igbo Ukwu has actually proven itself as the location of some kind of Lost Hall of Records, in the sense that as long as the town has been in existence, it has been throwing up Pre-historic pottery and bronze vessels bearing bizarre inscriptions. Natives digging wells and graves often dig up piles and piles of strung and unstrung beads, votary offering earthen pots, highly ornate bronze and pottery ware such as bells, basins, staff-heads, animal images, etc. In the 1950s, a young British archaeologist by name Thurstan Shaw was invited by the Nigerian Department of Antiquities to excavate Igbo Ukwu. He opened only three pits some of which were located under the foundations of people’s houses. What he found would fill an entire museum. They include several objects associated with gods of Egypt: staffs of power topped with coiled serpents a number of them shaped like the *Caduceus*, the *Aesculapius*, the *Ida* and *Pingala*, symbols of the *Djed* Masters journey of initiation, Egyptian hieroglyph for the Mother Goddess of the Primeval Ones, Neith (made up of the zigzag glyph for water and earthen pots, and many others). In fact it does appear that the Neith/Nut hieroglyph is a reference to this place of earthen pots covered with the zigzag glyph, the swastika, the whirling sun, a copper tiara, symbol of the Egyptian goddess of letters and constructions, Sheshat; palm frond images, ram heads, a crocodile head, ape heads, fish, elephant horns, decorated canine teeth (Egyptian symbol of the serpent’s teeth – implying Sirius - the place where gods germinate; double-horns, beetle (Khepher) – symbol of the death and resurrection of Osiris, the double-headed serpent – symbol of the Hidden God Seker/Sokar, smoothened sacred stones shaped into spheres and cubes

³³ P. 187-188

³⁴ See Osaren Omoregie, *Great Benin I* and I.N.C Nwosu, *Ndi Ichie Akwa Mythology*. See also *Ifa* mythology which speaks of the building of a City of Light (Ife) on a plateau, a city whose geographic location places it in Igbo land.

(ancient power objects for rain-making and invocation of the gods), a long chain of scorpions, a serpent holding an egg in its mouth, a strange bird brooding a set of Twin Eggs (reminiscent of the Twin Breasts/Twin Rivers of Nut), but also alluding to the strange *bennu* (phoenix) bird that hatches its eggs at the end of every great Age; many ornate bells, alluding to the bell-like object atop the mound-tomb of Soker, many rows of copper wires, and thousands of other sacred items impossible to list here.

Added to all these piles of evidence is yet the fact that Igbo Ukwu had an ancient mound of sand known as *Oda*, which, according to the natives, marks the place where their first ancestor fell from the sky or a tree. This agrees with the words of the Egyptian *Coffin Texts* referring to “the secret things” in the “deep place in Rostau” named also the “House of Osiris”³⁵. The texts say “Rostau is hidden since he [Osiris] fell there...”.³⁶ All the other known Egyptian names for the Underworld of Sokar also have Igbo sounds and meanings. *Duat n ba* ‘Underworld of the Soul’ is derived from Igbo *Odu uwa n’Obi* – ‘Underworld of the Heart/Soul’ (the variation *Tua-t* means *Otu uwa* - ‘Vagina of the World’ in Igbo), *Shetayet* ‘Tomb of God’ means in Igbo *Eshi tuya atu* – literally ‘Hewn out by the Gods’. Rostau ‘the Hidden Dwelling Place of the Sun God’ – Igbo *Ora site o wa* ‘The Path through which the Sun God emerges’. Even the word *Sokar* said to be derived from *Aker* “his twin double-headed form,” is equally derived from Igbo *Isi Okara* – ‘Halved Head’. It is also a pun on *Okwara* ‘First Son’.

The Subterranean world of Sokar is also associated in Egyptian folk memory with an ancient well/cistern and with a lost city filled with gold and treasure.³⁷ Igbo Hall of Records was full of copper (formerly more valued than gold) and bronze, also called brass. As if all the above evidence were not enough, the archaeologist who excavated Igbo Ukwu had actually excavated at a depth of over four meters, an ancient well, which he interpreted as indicating the existence of a temple. The well was full of thousands of tiny votive offering earthen pots signifying that the place was a very important temple or shrine frequented from far and near in Pre-historic times. Unfortunately, perhaps due to the barrage of controversies and tribal insinuations by the museum authorities at the time, the young archaeologist was not courageous enough to give the true date of his findings. The date of 900 AD, which he gave has created more problems than solutions, because it does not agree with any known historical or mythological phenomenon in the area. However, considering the fact, claimed by the natives, that the town had been yielding dug-up beads, bronze, pottery and copper artifacts for as long as the present inhabitants can remember, it has become clear that the town is standing on a buried city, a lost city and a lost civilization outside living memory, for no one has any information regarding the lost civilization. This new

³⁵ Collins, *Beneath the Pyramids*, p. 51

³⁶ Collins, *Beneath the Pyramids*, p. 51

³⁷ Collins, p. 79-80

twist to the Igbo Ukwu saga has elicited questions about the authenticity of the initial date given by Thurstan Shaw.

Another evidence that indeed the location of the tomb of Sokar, known under other names such as “Mountain of Upper Rostau” and “Gebel of Upper Rostau (Upper Egypt)”, was in Igbo land we refer to the etymology of the word *Gebel*. *Gebel* (‘hill/mount’) – a place name in Egypt, close to the Great Pyramid, is derived from the Arabic words *gibli/qibli* (‘south’) and *qiblah* (‘direction of prayer’). All the words that are linked with the meaning of *Gebel* allude to an Igbo location of the Duat, for example *Gebel* literally means in Igbo ‘Go to Ele’s House’ (*Ga be Ele*). Ele is the Igbo god of the Hills and the caves. Igbo connotations of the word *qiblah* imply *kwaba ele* and *akwa ebula*, which mean ‘Intone the Funerary Dirge of Ele’ and ‘Cry of the Ram’ – Ele’s funerary animal, respectively. The connection of these words with the origin and meaning of the Muslim direction of prayer, the *Kaaba* is unmistakable. Here it becomes also obvious that the direction of the Muslim prayer, the Eastern Place of the Rising Sun, is not the cartographical East, but Egyptian ‘East’, which is no other place than West Africa, Igbo land – the true Land of the Rising Sun. And Ele emerges as the true identity of Allah, a god to which the migrant Arabs cry in memory of the lost ‘City of gods of Light’ (their primeval ancestors), who like the Copts once spoke Igbo language, as we demonstrated in a previous chapter. (*Ife* in Yoruba, was one of many names of this lost city, and *Ife* means ‘Light’ in Igbo, but not in Yoruba).

AKHE-T: A WORD AND A CLUE

The *Torah* says that when the *Yam* waters were gathered together, “God saw that it was good”. Igbo term *Iyi Oma* translates literally into ‘Good Waters’. Egyptian word *Ma-yim* means water, and is simply a reverse of the Igbo word *Iyi Oma* – ‘Waters of Oma’. *Oma* (Omambala) is the age old Igbo name for that often-referenced sacred lake in Anambra State in Igbo land, where according to the mythology of the Nri,³⁸ the god Eri, whom we have identified as Egypt’s god of wisdom, Thoth, splashed ashore in an air ship and began the task of teaching the native Igbo cave-men the rubrics of civilization (agriculture, trade and metal working).³⁹ We have evidence from Egyptian records, that ancient Egyptians believed that the measurement of the base of the Great Pyramid of Giza (440 cubits by 440 cubits) was created to reflect the measurement of an ancient square-shaped lake called *Tchau-a* ‘light source’, from which flow a confluence of two rivers that supposedly feed and nourish the Nile.⁴⁰ This square lake is believed by Egyptians to

³⁸ Onwuejiegwu, Angulu; *An Igbo Civilization and Nri Hegemony*, 1981

³⁹ *The Emerald Tablet of Thoth the Atlantean*, ed. Doreal (published online) contains details that agree with this Igbo myth, giving the impression of an actual event rather than a myth.

⁴⁰ Quoted from Ralph Ellis; *Tempest and Exodus*, p. 25; Herodotus, *The Histories*, p. 84, 90, records that the mythical source of the Nile is the Niger.

be the vagina of the earth goddess through which Atum rose out of the deep to begin the creative process. *Tchau-a* (pronounced *chi aua* in Egyptian tongue) is derived from Igbo *Chi awaa* – ‘The Sun-god Emerges’)!

We have demonstrated in *The Lost Testament* that a square with opposite sides joined is an ancient Igbo symbol of the goddess⁴¹, but also a geometric symbol of the Egypt-style smooth-sided pyramid viewed from the sky. Some call this symbol the *Tetragaram* – the Four-lettered Emblem of Deity. The slopes of the smooth-sided pyramids of Egypt are called *Esh* in Egyptian sacred lore – derived from another Egyptian word *eshedah* - which implies ‘slope/base of slope’. Its Igbo equivalent is *osheda* – ‘that which slopes/pulls down’.⁴²

Esh means ‘Fire’ or ‘Light Source’. Its equivalent in Igbo culture is *Eshi* and *Ichi*. *Eshi* is the collective Igbo name for the immortal first people/god-men, whom the ancient Egyptians called the “Primeval Ones”, and *ichi* (Igbo facial scarification representing four smooth sided pyramids joined at the base) is also the geometric representation of the *tetragram* – the four-letter name of God!⁴³ This geometric sign is borne as scarification on the fore-head of initiates of the Igbo cult of immortals (*Eze Nri* or *Ozo*). The Great pyramid of Giza is also called *Akhu-t* or *Akhe-t*, which means ‘Fire’ or ‘Light Source’. *Akhet-Khufu* means ‘Khufu’s Great Pyramid’ of Giza. The Igbo equivalent to *Akhe-t* is *Oku* – ‘Fire/Light’. The hieroglyph for *Akhe-t* is a platform with four dots, which finds its match in the Igbo cosmic number four – the number of days in the Igbo week and the four gods that represent them, who can be likened to the four sons of Horus/Osiris. *Akh* is also pronounced *Ich* (also spelt *tch* as in *Tchau-a* above - ‘Light Source’), which is why the name Akhenaton is also pronounced *Ich-naton*. *Ich* is an Igbo pun meaning *chi* – ‘the sun/the dawn’, *Chi* – ‘God/Soul/deity’ and *Ichi* - facial scarification (the pyramidal *Tetragramm-aton* – the sacred identification mark of the highest initiates of the cult of the sun-god).

Thus we have in this all-important Egyptian word *Akhe-t* and its variation *Tchau*, a most enduring clue of the Igbo origins of the Egyptian religion, their most sacred and ancient Pyramid Texts and of the mystical import of the pyramids themselves. That is not all. The root *Akh*, is very far-reaching in its sacred connotations. Its meanings include⁴⁴ “‘radiant spirit’, ... ‘a

⁴¹ Herbert Cole, *Mbari Art and Life Among the Igbo*, 1982

⁴² Ralph Ellis, *Eden in Egypt*, p. 187. The geometric relationship between Igbo *ichi* scarification and the Great Pyramid is studied in detail in *They Lived Before Adam*, and are advanced in several joint articles Theoretical Physicist Prof Alex Animalu of University of Nigeria, being serialized in *African Journal of Physics*.

⁴³ Professor Emeritus of Theoretical Physics, Alex Animalu has published several articles in *The African Journal of Physics* on the *ichi* geometry as illustrated in the Acholonu’s Adam Trilogy.

⁴⁴ Collins, *Beneath the Pyramids*, p. 55, 116, 151.

glorious' or 'shining spirit – a radiant being – at one for all eternity with the *akhu* - the Great Ones in the north of the sky'. Also it means 'the horizon' ... 'ascended being at one with the stars'...".⁴⁵ Its glyph includes the *ibis* bird of Thoth, which means that it is a Hermetic concept, and that Thoth was behind the mystery school of the Egyptian Djed masters, who went through deep initiations to transform into the *Akh*. This finds its corollary in the Igbo *Ozo* school of mystics of the god Eri (whom we identify with Thoth) – those who go through series of initiations culminating in the *ichi* facial scarification which marks them as faces of the sun and as sun-gods – *akh/chi*/deities. Rituals for the coronation of an *Ezenri* priest-king, which we illustrated in *They Lived Before Adam: Pre-historic Origins of the Igbo – The Never-Been Ruled* include a mock death, burial, three days sojourn in a tomb under the earth and resurrection. All these were instituted by the god Eri, whose name actually coincides with the ancient Egyptian name of the Olden god, *Er* (Egyptian pronunciation of *El*), who is said to have uttered the contents of the *Book of the Dead* - Egypt's oldest religious texts. *Akh* when reversed becomes *Kha/Ka* – the name of the Primeval Clan of Creators who drew forth the sun god Re from Nun/Eden. This means that *Akh* is derived from *Kha*. In Semitic languages such as Hebrew (which is a child of Egyptian, as Egyptian is a child of Igbo), *Kha/Ka* is usually pronounced *Kwa*, and *Kwa* is the clan name of the Primeval ancestors of the group of Nigerian and Ghanaian tribes to which the Igbo, the Benin, the Yoruba, the Akan, Ashanti and other related tribes belong, while *Akwu* is the Igbo name for the Primeval Ancestors. *Akwu* and *Kwa* are both part and parcel of the etymology of Egyptian *Akh* and *Akhet* – the Egyptian 'Tree of Life' and the 'Great Pyramid'.

What we are about to demonstrate is the fact that the etymological, phonological and semantic links between Nigerian word *kwa* and the Egyptian word *akh* bear deep-rooted clues meant to lead the seeker to the hidden roles of the Igbo-speaking Primeval Gods of Eden in fashioning creation on planet earth, for *Akh/Akhu*, which is the name of the creators, is also the root of the Igbo name for the seed of 'Tree of Life' – the palm tree (*akwu*), but also of the Egyptian symbol for Life/Tree of Life, the *ankh* (Igbo *nkwo* – 'palm tree'). Other range of meanings of the etymon *kw* in Igbo are equally very revealing and dead on target:

Akwu – *Ndi Ichie Akwu* 'Primeval Ones' (Igba Akwu – Festival of Silence/ Celebration of God Being)
Akwu – Primeval Time, the Time Before the Beginning, Silent Stillness, Peace, Non-violence
Akwu Ete (*Akhe-t*) – the Universal Grid/Net of Light Beings/stars, the spiritual and physical horizon
Akwu ora – nest of the sun
Akwu – seed of the palm tree
Akwa – Egg, Seed, Gene (of the Primeval Ones)
Nkwu - Palm tree (first fruit-tree engineered by the god Eri and Tree of Life in Eden)
Akwuete – native Igbo woven cloth, metaphor for the universal grid of Light Beings
Akwa ete – men's wrap-round cloth tied at the hip, symbol of strength, coming of age
Akwa ete – a circular enclosure (as in the Egyptian symbol of Ra)

Nkwo – genetic name of the Igbo Ukwu Primeval ancestor whose name was also *Igbo*
Nkwo – name of oldest market in Southern Nigeria located in Igbo Ukwu
Igbo Nkwo – genetic name of the Igbo
Kwa – genetic name of the descendants of the Primeval Ones
Ikwu – gene, kinship among the descendants of the Primeval Ones
Okwu – the word (*ukwe* – song, *nkwa* – drum – all sounds that derive their names from *kw*)
Okwu – shrine of the gods...

Robert Temple reveals that *arq-et (arq-heht)* is the Egyptian word for Sirius as a region of departed souls, and that their word for ‘the beginning of a cycle’ and ‘end of a cycle’ is *arq*, which also means ‘oracle’ and ‘triangle’. *Arq* also means ‘complete’, ‘the conclusion/completion of a thing’. Its Egyptian determinative sign is a dot inside a circle. It has astronomical meanings in the sense of being “a distant reference to an orbital period of Sirius B ... by the additional meaning of *arq* – ‘girdle, representing ... something around a center. *Arq* has the further verbal meaning of ‘to bind around’, implying specifically a revolution (to revolve around).”⁴⁶ Indeed, as shown above, Igbo *Akwa* means ‘wrap-round cloth’, *akwa-ete* has the double meaning of ‘wrap round, knotted cloth’ and ‘horizon’. But *aru akwa (arq)* is even more dead-on-target, for it means ‘to wrap a cloth around oneself and tie it into a knot (closure/completion)’.

The English words *arc*, *arch* and *ark* are all derived from *arq*. The Igbo etymology and roots of this word and of the concept it implies is unmistakable. To tie the a wrapper is the Igbo symbol of the attainment of manhood, at the completion of the childhood period of a man’s life. That this should also be the astronomical symbol of the orbital path of Sirius B (Anubis) around Sirius A (Sothis/Isis), is a wonderful revelation of not only a linguistic link but also an astronomical one between the Igbo and the Egyptians, indicating that the direction of influence was from Igbo land towards Egypt, and not vice versa. Here too lies the root of the Egyptian symbol of Ra/Sun/Day/Dawn – the circle enclosing a dot – a symbol which constitutes the commonest inscription on the artifacts excavated at Igbo Ukwu (the Hall of Records).

NRI/ERI CONNECTIONS IN NAPTA PLAYA AND THE YAM SYMBOLISM OF THE DJEDI

The remnants of the Napta Playans are a Negroid people who still inhabit the Sahara. They call themselves *Tebu* and their rulers bear the title *Herri*. The Tebu inhabitants of the Sahara claim that the megaliths were the work of their ancient ancestors called the *Djinn*, who occupied the Sahara in Olden times. The Tebu people inhabit an important oasis of the Western Sahara known as Jebel Uwainit. *Uwainit* is said to be derived from the local word *uwyun* ‘eyes’ in Arabic, – a reference to the pools of water that dot the oasis.⁴⁷ A close examination of these words, seem to indicate an ancient Igbo etymology. *Uwyun* ‘eyes’ (describing what the pools of water look like when viewed from above) sounds like Igbo *uwa anya* or *anya uwa* – ‘earth’s eye’. *Djinn* is obviously the ancient root of the Egyptian word *Dji* from which is derived the word *Djed*. Its Igbo original is *Dji anunu* – a species of Yam whose special characteristic is that it hardly rots

⁴⁶ Temple, *The Sirius Mysteries*, p. 179 and 198.

⁴⁷ These vernacular and their meanings are drawn from the Bauval *et. al.*: *Black Genesis*.

and it outlasts all other species of yams in storage. Its meaning in the present context hardly needs further explanation, for as our research has continued to reveal, as a metaphor, the Yam has succeeded in resurrecting the Igbo origins of the lost Word through millennia. *Tebu* is no doubt a corruption of *Ndi Igbo* (for the letters *d* and *t* are often interchangeable in Oriental languages), while *Herri* (the title of the Tebu ruler) is a rendering of the Igbo word *Eri/Nri* – the title of the dynasty of Priest-kings of Igbo land founded by a god called *Eri* whom we have identified as Thoth – the Egyptian god of knowledge.⁴⁸

In *The Lost Testament of the Ancestors of Adam*, we made the assertion that based on our findings from Thoth's revelations in his book *The Emerald Tablet of Thoth the Atlantean*,⁴⁹ we could conclude that the Nri priest-kings of Igbo land were the sons of Thoth and that they were the first Pharaohs of Egypt. Linguistic evidence such as the Egyptian word *Peraa/Paraa* which mean 'descendant'/'royal house', which is the origin of the word *pharaoh* (derived from Igbo *Opara* 'first son/heir') and the Egyptian word *Musi/mose* 'born of', as in Thotmose – 'Descendant of Thoth', derived from Igbo *musi* 'gave birth to/children of', make it clear that the concept of Pharaohnic rule as well as the bloodline of the Pharaohs were brooded and hatched in Igbo land. In Nabta Playa's Tebu people, the title of their leader *Herri*, the ancient name of their *Djinn* ancestors, their language, megaliths and cave-art, we come face to face with even more evidence of the path taken by this most ancient of ancient migrations from West Africa, through the neighboring land of Chad, past the Western Sahara into Egypt. According to *Black Genesis*, the Egyptian word Yam is *Ta-akhet-iu* and means both the 'Land of the Horizon Dwellers' and 'Foreign Land far away in the South-West'⁵⁰ But *akhet* also denotes 'spirits of light', 'deities'. And the hieroglyph for *ta-akhet-iu* (people of the Land of *Akhet*), consists of an oblong shaped island with three dots underneath it, Thoth's ibis bird glyph, a stripped circle and three squatting deities wearing ostrich feathers on their heads: meaning, three separate chiefs perhaps of three villages belonging to the same land, associated with Thoth. The ostrich feathers identify them as Anambra Igbo for Igbo chiefs usually wear single feathers on their caps, but Anambra kings wear ostrich feathers! The stripped circle is the hieroglyph for the letter *Kh* - (the *Kas/Kwa*). It is preserved on pottery (in *The Lost Testament*) as one of the items excavated by archaeologists from an ancient storehouse in Igbo Ukwu.⁵¹ Igbo Ukwu and Nri are neighbors who have fought several wars of conquest. These words allude to Igbo civilization as emanating from the people of the *Akh* – the People who possibly created the Great Pyramid, the Divine Beings of Light, the descendants of the Primeval Ones. These pieces of evidence show that Igbo Ukwu and Nri were

⁴⁸ Er is also the name of the Olden god who uttered *The Book of the Dead*, according to ancient Egyptian sources.

⁴⁹ Edited by Doreal, available online.

⁵⁰ P. 48.

⁵¹ Acholonu et. al. *The Lost Testament*, p. 205; see Thurstan Shaw, *Igbo Ukwu*, vol. 1 & 2, 1970

most probably among the three villages whose chiefs founded the Pharaohic civilization of Egypt under the guidance of Thoth.⁵²

The identification of the land of the gods of Light, the immortals who founded Egypt as *akh-et*, 'Light of the Horizon', is in itself further evidence that the beings in question are Igbo people, for *akh* 'light' is a cognate of Igbo word *oku* ('light'), while *Akh-et* is a pun on *Aka-ete*, which is Igbo *Afa* word for 'Horizon'. The Land of the Horizon is also the Land of the Rising Sun, the Heaven Land, the Home of the Primordial Ones, Eden, the Land of Neith and Atum, the land of First Creation, the Isle of the Blessed, otherwise called the Island of the Egg,⁵³ shown in the hieroglyph for *akhhet* as a piece of land shaped like an oval. There are indications from Egyptian records that this land of the Primeval Ones harbors a lost Hall of Records along with some power objects that are essential for the sustenance or resurrection of the original creative impulse of the Primeval Ones, which was lost during a period of great conflict with gods of chaos.

THE IGBO COBRA GOD DWELLING IN THE LABYRINTH AND THE MOUNT CAMEROON CONNECTION

Another very important clue lodged in Igbo land is the Egyptian hieroglyph for Sirius as a goddess. Temple⁵⁴ says that the hieroglyph for 'the Goddess Sirius' (Isis) is a triangle and a raised cobra, whereby the triangle stands for "the serpents tooth" and the cobra alludes to the *Uraeus* (symbol of the *Akh* - awakened Djedi. The serpent's tooth (a standing triangle), according to him, represents, "Sirius rising over the horizon", but also "the tooth growing up from the ground as from a gum, that is, the ground is giving birth to a tooth", a concept carried over to Greece and Anatolia as *anatole* (Igbo *anatolie* means 'growing from the ground!'). This metaphor of the sown teeth/sown men can be found in all of Greek mythology and stands for the genetic concept of being 'earth-born' or autochthonous. "Hence," says Temple, "all the many earth-born creatures are linked to the stars, and especially to Sirius!"⁵⁵

Enduring astronomical clues pertaining to Sirius existing in Igbo culture include the cobra (the Egyptian *Uraeus* serpent), - the only snake that bears a comb. The cobra's comb is called *Ar* in Igbo language. Some authors refer to the outgrowth on the cobra's head as horns while others call it a halo. We prefer to use the word comb, because in Igbo culture this outgrowth on a cobra's head is likened to a cock's comb and is a sign of maturity and age in male cobras. Incidentally a cobra with a comb is a common Egyptian symbol of the *akh* and the symbol of the Primeval Earth Snake - *Agathodaemon* which is thought in

⁵² Egyptian mythology says that Thoth left from South-West Africa with a goddess (who goes in the guise of *Maat*, but whom we identify as Isis) to set up the latter-day Egyptian civilization in North Africa. This goddess might be linked with the Tiara excavated in Igbo Ukwu by Thurstan Shaw implying a Queen-ship in Igbo Ukwu as opposed to the kingship of Thoth's/Eri's Nri, for Isis ruled after her husband Osiris was killed ca. 10,000 BC.

⁵³ Andrew Collins, *Beneath the Pyramids*, 2010, p. 58

⁵⁴ P. 174-9

⁵⁵ P. 175.

some ancient traditions to inhabit the caves beneath the Pyramid of Giza. The *Uraeus* is derived from Igbo *Ar-eshi*, which means 'serpent's comb of the gods of Sirius'. An Egyptian image of the Shetayet (Tomb of Sokar and of Osiris) shows a seated god wearing the horned head-dress of Osiris, sitting atop a raised serpent under which is a step-pyramid flanked by a cobra and a vulture, beneath which lies a mummified falcon god. The cobra and the vulture are also totems of Igbo gods.

There is a clan of Igbo land that takes its clan-name from the cobra's comb and is called *Ar*. Its people are known specifically for the very fact that they are the guardians/keepers of an ancient cave-labyrinth where God (*Chukwu/Ukpabi*) is said to live. The cave is called Obini Ukpabi (*Obi ini Ukpabi*) – 'Tomb Dwelling of God'⁵⁶ The *Ar*, popularly called *Ar/Aro-Chukwu* ('God's *Ar/Comb/Uraeus*) - a name that presupposes that 'God' is an ancient male cobra - are also the traditional sacred scribes of Igbo land, preservers of the native system of writing and textile batik printing known as *Nsibiri* ('printed by the *Nsi/Nshi/Dwarfs*') acquired from autochthonous dwarfs. We have no doubt that *Obi ini Ukpabi*, the Tomb-dwelling of God, situated in a maze of labyrinths in the vicinity of Cameroon Mountains in the same as what the Egyptian Edfu Texts call the 'Tomb of God', 'Tomb of Sokar', who is also a horn-headed cobra. Is it a coincidence that the words Sok-ar and Cobra have the letters *ar* and *ra* in them? In several writings, we have maintained that the **Cameroon Mountain** range, with its range of seven mountains, the highest being Mount Cameroon (the highest in West Africa), has been a constant feature in ancient migration mythologies such as those of Olmecs, Mayans and Aztecs. Egyptian representations of the underworld 'Tomb of God' also include some where the mummified god is lying at the foot of a 'seven-step pyramid', which we see as a cartographical land-mark referring to the seven-mountains at the Cameroon/Nigeria border, where the Aro initiates of Sokar live, of which the highest, located in the midst of the other six, is shaped like a throne, but also uncannily like the Egyptian three-hills symbol, making the seven mountains look like a step pyramid!⁵⁷ Certainly the cobra association with the Igbo *Ar/Aro* and the Egyptian *Uraeus* implies that the Igbo 'God' of the Labyrinth is the same Egyptian cobra-God of the Underworld.

The fact that a range of ten step-pyramids existed at Abaja locality in Udi in what is today Enugu State in Igbo land (though now lost), is added evidence that Igbo land was originally a land of pyramids, a hidden out-post of the Shetayet – the Tomb of Sokar, also called the 'Tomb of God'. Photographs of the ten pyramids captured by British colonial anthropologist G.I. Jones in the nineteen thirties⁵⁸ are preserved in the archives of the Bournemouth University in UK, and can be viewed online. The natives of Abaja in

⁵⁶ In the pre-colonial period, this cave labyrinth and its indwelling God were highly feared. During the slave-trade, it became very notorious as an avenue for diverting worshippers of the great God reputed to live in the labyrinth into slave ships, so the colonialist authorities closed it down. People went there to seek the judgment of 'Chukwu' over crimes. Those found guilty would be 'eaten' by the god. In slave trade period, the priests thought it better to make money from the judgment of God, so rather than have culprits disappear into the bowels of the Duat, they had them secretly sold into waiting ships on the nearby Atlantic coast. No one would have been the wiser, if not the same slavers who later became colonialists.

⁵⁷ See *They Lived Before Adam* where we demonstrated this. See also Enoch's description of this seven-mountain range as the throne of the future Christ (Sokar?) when he returns to judge the earth, E. Prophet, *Forbidden Mysteries of Enoch*, p. 113.

⁵⁸ See Igbo pyramids photographed by G.I. Jones online, property of Bournemouth University, UK. They were razed without a trace by British and church authorities.

Udi were said to have used the pyramids as shrines for the worship of their local gods. Ten huge pyramids in a row, must have contained the remains of ancient god-men, and might have been made by Atlantean migrants to West Africa to store the remains of the TEN first kings of Atlantis who were sons of Cleito – the highly beloved wife of the Atlantean high god, Poseidon, whose Igbo identity is revealed in the prophetic meaning of her name, which means in Igbo ‘She Shall be Loved by a God’! By Igbo custom, a fugitive always directs his steps to his mother’s place of origin, for there, he is seen as a beloved son.

The Igbo Ukwu ‘Hall of Records’ and others that might still exist in the location of the ten step pyramids of Abaja, still waiting to be excavated, were, most likely either transported from Atlantis, or, as Cayce suggested, copied from Atlantean originals prior to the Deluge.⁵⁹ This would agree with Edgar Cayce’s reading that the Hall of Records “is in a pyramid... of its own”.⁶⁰ Also his revelation that migrants in Post-Deluge Egypt began “to build upon those mounds which were discovered through research”, implies that second and third generation habitations were built on top of the Edenic landmark-mounds of the First People of which there had been many in Igbo land, since the mound was the most common form of shrine known to the ancient Igbo. This agrees with the notion in Igbo creation myths that the City of Light – Igbo Ukwu was reconstructed on an old sacred site in the vicinity of the Primeval Mound – *Neith* and the Twin Rivers (Twin Breasts/Eggs) of Eden – *Khide-quer* (*Okide Akwuora*) and *Barath* (*Mbala* or *Mbara*) – which are today called the Niger and Omambala Rivers in Igbo land. The Egyptian word *quer* ‘divine nest’ (Igbo *akwu ora* - ‘Nest of the Sun-god/Horizon Land’) is preserved in many Egyptian sacred texts and invocations and well as place names (as in Cairo and Peqer). It is a reference to the River Niger and to Igbo land. All Egypt’s Gods and Pharaohs get their great titles in being associated with the horizon lands where the sun nests. Miriam Lichtheim notes that Punt (gods’ land) was part of the land of the horizon-dwellers, and that Horus is lauded as “having primordial first ranking among the land of Horizon Dwellers; God’s Place endowed with life, Divine nest of Horus in which this god flourishes ...”.⁶¹ Egyptians, gods and men alike were only too proud to be associated with the Flood Waters of *Akwuora* in Igbo land, from where the Nile flood flowed in Olden times. Menes, otherwise called Min, Egypt’s first Pharaoh, who united Upper and Lower Egypt, is recorded in most texts as a native of the land of the Horizon Dwellers and of the “divine Nest of Horus”,⁶² which makes him a native of Igbo land and most likely of the Nri dynasty of Thoth where the mouth of the Niger/Omambala primeval confluence lies. This explains why the reference to the Two Lands/Two Shores/ Upper and Lower Egypt is in fact a reference to the two ‘Egypts’ of West and North Africa.

Robert Temple reveals that the Egyptian hieroglyph for ‘serpent’, - *ara* or *ar* - which implies ‘god’ or ‘goddess’, is the cobra,⁶³ and that the serpent, the *uraeus* of the Pharaohs and the serpent hieroglyphs are

⁵⁹ Edgar Alan Cayce, *Edgar Cayce on Atlantis*, p. 143.

⁶⁰ *Venture Inward*, Magazine of Edgar Cayce’s A.R.E., April, May, June, 2011, p. 13.

⁶¹ Miriam Lichtheim, *Ancient Egyptian Literature*, Vol. 1, 2006, p. 115

⁶² Lichtheim. p. 114.

⁶³ *The Sirius Mysteries*, p. 175-179.

all associated with Sirius, the gods of light, whom we identified earlier as the *Akh* – or the Kwa bloodline. Our earlier observation, as revealed by Temple, that *arq* refers to “an orbital period of Sirius”, “the completion of a matter in the sense of a cycle - the completion of an old cycle and beginning a new cycle”; whose prime metaphor is a wrapper or girdle, applies specifically to the people of *Arochukwu* – the servants of the ‘cobra-God’ of the labyrinth. The *Arochukwu* ‘Coming of Age Ceremony’ is a highly initiatory ceremony, culminating in the initiate being decorated with *nkara* batik wrapper which actually showcases an array of sacred symbols including step-pyramids, concentric circles, crosses, serpents, the Egyptian water symbol/hieroglyph for the letter N, the Ra symbol of dot in a circle, the three-hills symbol for horizon, and a number of other known Egyptian symbols and hieroglyphs.⁶⁴ The Egyptian hieroglyphs for *arq*, whose metaphor is a girdle/wrapper, include a chord with two ends crossing like an X. This is the characteristic emblem of Osiris and Anubis – two gods associated with Igbo land, with Igbo symbols and with blackness. The X is the geometric shape of the Igbo *ichi* facial scarification of consummate initiates. It is the symbol of all Igbo deities. A piece of wood marked with the X symbol or shaped like an X is understood to be a deity.

The metaphor of the wrapper (*arq*) goes really deep into the mystery of Sirius, for, according to Robert Temple⁶⁵, it represents the orbit of Sirius B around the main Sirius star, both of which stand for Nephthys and Isis respectively. Sirius B, which is called Anubis has as its totem the jackal or the Dog. The dog is important in Egyptian religion because it is not only a representation of the hidden god *Anubis*, but also of the entire constellation of Sirius, which has the name ‘Dog Star’. The relevance of this further demonstrates the close links between Igbo and Egyptian religions, for in Igbo religion the earliest, most common and most enduring deities after the mound consist of Twin Deities with a dog between them. This twin (male/female) deities is so ancient in its origin that natives have mostly forgotten their origin or who they stand for, their widespread existence shows how rooted they are in Igbo religious identity. We concluded that they are evidence of early astronomy and Sirius origins of Igbo religion.⁶⁶ As the dog represents guards the twin deities in the Igbo world, so in the Sirius mystery Anubis embodies the Isis/Nephthys relationship. This hidden god, Anubis, that determines the revolution and passing of time, is relevant to the Igbo world in the sense that it is the symbolic representation of the hidden aspects of Egyptian religion lodged in Igbo land/Black Africa, and only made known to the deepest initiates of the Black Rites of mystery schools. At the center of this black rite are Osiris and Isis, the meanings of whose names are, according to Temple, unknown in Egypt, but known only in Igbo language, and nowhere else: Osiris whose vernacular Egyptian name is *Asar* and his number is ‘seven’. Likewise, Isis’ real name is *Ast* and her number is ‘eight’.⁶⁷ The Igbo word for ‘seven’ is *Asaa* and ‘eight’ is *Asato*. These are the true meanings to the Egyptian names of Osiris and Isis. Is there any more doubt that the roots of these gods identities lies in Igbo land? The metaphor of this secret mystery is the masquerade, whose origin is said to

⁶⁴ See *The Lost Testament* where we analyzed the *nkara* cloth with reference to Egypt.

⁶⁵ P. 79 – 80.

⁶⁶ Anthropologist Sabine Jell-Bahlsen studied this concept in Nsukka. Also see Herbert Cole, *Mbari Art and Life Among the Igbo*, 1982.

⁶⁷ *The Sirius Mysteries*, p. 193.

lie in Igbo land.⁶⁸ Osiris is the seventh among the olden ape gods under the leadership of Thoth, who is the eighth. Isis represents the whole eight Ape gods. Apes in Egyptian religion underscore the connection of Sirius with the cavemen (ape men) or Homo Erectus, the earth-born ancestors of Adam, whose root is in Igbo land.⁶⁹ To ensure that this connection is not missed, the Sirians who planned the Igbo Ukwu 'Hall of Records' (now largely lodged in the British Museum) had also a plaque surrounded with alternating apes and fishes, for Sirians are water-dwellers – hence fish-people or amphibians.

In Egyptian worldview, “an *arqu*” is one wearing a form of wrap-round cloth, signifying “an educated man, a wise man, an expert, an adept ... an initiate...”⁷⁰ Thousands of adepts dressed in this manner and wearing Egypt-style girdles (which also happens to be the traditional dressing style of Nigerian elders), whom we identified in *The Lost Testament* as the *Shemsu Hor* (see below), were found in an ancient circle of stone-statues located in the little town of Esie in South-Western Nigeria. These have been popularly identified in Nigerian culture circles as ‘Esie Soap-stones of Kwara State’. Among the symbols found in the dressing and adornments of the persons represented in the statues are several Egyptian symbols such as the *axis mundi* (palm frond symbol, which happens to be one of the symbols borne by the gods that guard the ‘Tomb of God’ in the images from the Tomb of Thutmosis III),⁷¹ the lotus – first tree in the Eden of the Primeval Ones, the pyramid, the caduceus, the conical hat of Upper Egypt, and lots more. The latter implies that Upper Egypt did extend to ancient Nigeria at least in olden times.

ELE AND PTAH: THE TUNNEL-MAKERS

The serpent motif represents the gods of Sirius, but the cobra specifically represents Sokar. The underground serpent actually stands also for caves and tunnels that run all the way between Igbo land – the land of the Primeval Ancestors and present day Egypt. The fact that such a tunnel exists is confirmed by the presence in Igbo land of caves that are said to run for hundreds of kilometers and could harbour entire villages; and also, as revealed by Robert Temple, that tunnels run for thousands of miles across the Sahara floor.⁷² We believe, and mounting evidence shows, that the Napta Playans traveled underground through these tunnels, emerging whenever the climatic conditions allowed them to sojourn above ground. Ancient records show that conflicts between the gods of Sirius and other rival gods destroyed a once thriving (even high-tech) Negroid civilization on the African continent and plunged its African inhabitants back to the Stone Age. The Sahara Desert is a witness to the sheer magnitude of the devastation.

⁶⁸ As made clear in the ‘Moremi’ myth of Yoruba land.

⁶⁹ As we have demonstrated in *They Lived Before Adam*.

⁷⁰ *The Sirius Mysteries*, p. 179.

⁷¹ *Venture Inward*, Magazine of Edgar Cayce’s A.R.E., April, May, June, 2011, p. 13.

⁷² Temple, p. 195

Linguistic evidence from the Hebrew *Torah* reveals that the original dwellers of the sacred mountain 'Horeb', where god dwelt, were cave-dwellers, and that their clan name *El Hor* implies 'Hewn out by God'. Here is evidence that we are speaking of an Igbo clan of people, for the phrase *Ele horo* means in Igbo 'hewn out by Ele. From this can be deduced that the caves and tunnels of old that were inhabited by the ancient Africans, were dug out by the gods themselves. This is further deducible from the name Ptah 'He who fashions and digs out holes' – Igbo *okpuatu*. From this can be seen that the English word 'hole' has an Igbo etymology from Igbo *oho-Ele* 'cave dwelling/inner quarters of El'. We also see in the word *Copt* (*Kwopt/Nkwo-okpuatu/Kwa-Okpuatu* – the native name of Black Egyptians), a possible revelation to the effect that the Egyptian god Ptah could be identified with Ele (Atum/Sokar), whose genetic name is *Nkwo* – 'Tree of Life'; and that the Copts, whose clan-name is *Kwa-okpuatu* ('Kwa Seed of Ptah/Kwa Seed of Ele') were the remnants of the Igbo Napta Playans! Accordingly we ask, was it the cave god of the hills/mounds, El, in his capacity as Ptah, the tunnel-cutter, the mine god, who had hewn thousands of miles of tunnels for the Africans to dwell in and travel through in the course of the millennia, or did the warring gods divide the people of the Kwa bloodline among them, with the Nephilim Ptah, shepherding the Napta Playans all the way through the Chad basin into Egypt, and Ele retaining a remnant in the Primeval Land of Beginnings? We favor the latter conclusion. Whatever the case, we know there was constant war between the gods Thoth and that Thoth favored Ele, while Ra favored Ptah. In addition, the etymology of the word *Copt* as illustrated here, gives a clue as to the origins of the earliest Egyptian Pharaohs, for Menes, also called Min (a title of Khem after whom Egypt is named Khemet), is often called "Min of *Coptus*",⁷³ a title that reveals his Kwa origin (*Kwa-ptah/Kwa-Okpuatu* - 'Kwa People of Ptah'). Egyptian records have often indicated that Menes was a Nubian, but were unclear as to what part of Nubia he comes from. It is now clear from the foregoing that Menes (Igbo *Mmanu Eshi* – 'God-man of the Sirius Bloodline') was from an Igbo-speaking Kwa lineage associated with Ptah, which is why Ptah was ranked as the highest and first ruling god of Egypt of mythology – a mythology that, needless to say, has its primeval root in Igbo land. There is a pun on the Nigerian name of Ptah which is relevant to Egyptology and the Kwa bloodline, namely that *Okpo* is Igbo word for 'catfish'. Sirians are fish/water people, and most Kwa people (the Benin for instance) honour the catfish and totems of their primeval ancestors, which is why some bronze images of Benin kings have catfish for legs.⁷⁴

The question of whether Ptah was Ele becomes even more acute when it is revealed, again through the etymology of Egyptian words, that the Egyptian collection of wise sayings, which define the philosophy of *Maat* ('Wisdom and Equity/Wise Sayings' - Igbo *Ima Atu*: 'Knowledge of Wise Sayings', Afa: *Oma Atu* – 'The Word/Son of the Mother', *Oma Etu* – 'Wisdom of the Mother' or 'Equity and Justice') originated from the Igbo-speaking Primeval Ancestors. The body of Wise Sayings of the Egyptian priests and philosophers, who laid the foundation for Greek philosophy, is known as *Instructions of Amenemopet*. According to Oriental scholar and Egyptology linguist, Ralph Ellis, *Amene-mo-pet* means

⁷³ Lichtheim, p. 114

⁷⁴ Benin mythology honours an ancestor that coincides with Ptah/Sumerian god Enki as their highest god, as illustrated in *They Lived Before Adam*. This agrees with our discovery that Sumerians were Western Niger Igbo speakers. Benin means 'Bounteous Harvest' – Igbo - *Oba Nni* – 'Bounteous harvest'.

in Egyptian - 'First People, Children of Ptah'.⁷⁵ Its Igbo original is *Amana umu Ptah* or *Amana Umu Okpuatu*, literally 'Autochthonous Children of Ptah' or 'Primeval Descendants of the God who Creates by Holing Out', or "Primeval Descendants of God the Creator and the Tunneler"! *Amana* is Igbo for 'Children of the Earth', 'descendants of the cave-men', 'autochthons', but also 'the Culture of the Earth-Goddess'. *Umu* means 'children of', 'seed of'. From these it becomes clear that the Egyptian god Ptah lays claim to the autochthons, as does Ele/El, leading to the unavoidable question as to whether Ele is a hidden face of Ptah or whether Ptah is usurping Ele's identity, as is often the case with Nephilim gods, who frequently lay claim to the identities of the gods of Sirius. Ellis also notes that the Biblical books *Proverbs of Solomon* and the *Wisdom of Solomon* were both originated from the *Instructions of Amenemopet*, whereby 'Wisdom' was identified as the goddess *Maat* – the Igbo Mother-goddess *Oma*.

THE AXIS MUNDI AND THE SPHINX

Egyptian philosophy and mythology hold it that the goddess *Maat*, along with none other than Thoth (whom we identified earlier as the Igbo god Eri), traveled from a distant land in the South-West of Egypt in a celestial barque on the arched back of the primeval mother-goddess Neith. This might be a portrayal of the Egyptian/Igbo mystical concept of the ability of the Primeval gods to travel inter-dimensionally through an invisible network (*Net/nne-ete*) or grid of light, which scientists are only now beginning to understand.⁷⁶ Robert Temple explains the existence of this grid in relation to what he calls 'the Theory of Correspondences', whereby ancient geodetic centers were intentionally situated in a network of locations that were equidistant from each other; and that traveling on any one of these routes at any given time, was equivalent to traveling on all the routes at once.⁷⁷ This is very much in agreement with the new discoveries of Quantum Physicists.⁷⁸ The corollary to the *Law of Correspondences* is that physical presence was not necessary for contact to be made between any two points or persons along or within the network of the grid; and that it is possible to travel at the speed of light between any two given points on the grid. This grid is what the ancient Egyptians and their Igbo ancestors/teachers called *Neith/Nne-ete*, respectively, which is the etymology of the English words 'net' and 'network'.

A strange bronze artifact portraying this grid exists among the Igbo Ukwu body of archeological discoveries. Is a system of inter-connected equilateral triangles joined by nodes, forming a large doughnut-like object. Scientists at the University of Nigeria Physics Department have identified it as an

⁷⁵ *Eden in Egypt*, p. 22.

⁷⁶ This topic is treated exhaustively in *The Lost Testament of the Ancestors of Adam*. Theoretical Physicists Stephen Hawking and Michio Kaku call this grid the Torus and hyper-doughnut, respectively. Nigerian born physicist, reputed to be one of the foremost inventors of the Internet, Philip Emeagwali calls it Hyper-Ball, and admits it was instrumental to the invention of the Internet. It has been also discovered that Igbo mystics travelled along an invisible grid of light, and called this system of non-physical travel *Ikwu-ekili* (literally 'hooking onto the grid').

⁷⁷ *The Sirius Mysteries*, p. 176. This geometric grid connecting geodetic centers across the planet can now be tracked on *Google Maps* and can now be downloaded from the Internet and studied by anyone interested in the subject.

⁷⁸ See Catherine Acholonu, *The Earth Unchained – A Quantum Leap in Consciousness* (1995), where the relationship between the discoveries of Quantum Physics and the lost science of the ancients was treated exhaustively.

example of what Stephen Hawking and Michio Kaku refer to as a Torus and a Hyper-doughnut, respectively.⁷⁹

Another important aspect of this grid is that it is not only inter-earth, but, as noted by Philip Gardiner and Gary Osborne, it is inter-galactic and cosmic.⁸⁰ This means that “its correspondences” bring about interconnectedness between worlds that is linear and geometric. Gardiner and Osborne insist that the ancient Egyptians believed that there is an invisible system of interconnected nodes, points, openings in the earth’s atmosphere, which was associated with the goddess Neith and with the Duat. That the Shamans of all civilizations, be they Hopi, Celtic, Egyptian, Greek, etc., traveled along this grid and through its holes to make contact with the invisible forces in the earth. The holes were known as the womb or vagina of the goddess which swallowed and vomited/birthed the Shaman as it swallowed and birthed the sun daily. They conclude that this common metaphor shared by all ancient cultures of the world “provide evidence that for an early worldwide distribution of knowledge from a single source”.⁸¹ They further argue that this single source of global knowledge is represented by the metaphor of “the Tree of Life or the Palm Tree”, whose ancient symbol was the *Axis Mundi* or Cosmic Axis.⁸² In *They Lived Before Adam*, we demonstrated that the axis mundi – a system of concentric Vs, is the Igbo *ichi* symbol of the Eze Nri, preserved copiously in the Igbo Ukwu ‘Hall of Records’. It is the shape of the arrangement of leaves on the palm frond/palm-branch. Several earthen pottery preserved in Igbo Ukwu bear this symbol, thus demonstrating in no uncertain terms that **Igbo Ukwu is the *Axis Mundi* – that lost global center of distribution of Knowledge!** The image of *Axis Mundi* which the Igbo Nri initiates call *ICHI*, happens to be the symbol of the Egyptian goddess Sheshat (Sumerian Nisaba), the goddess of Writing, of Wisdom, Measurements, Architecture – the consort and companion of Thoth.⁸³

In fact Neith, wearing the characteristic Anambra ostrich feather, is reputed to have brought along with her, on this non-physical first journey to Egypt, an *ankh* – the symbol of Life, which we have identified as the a symbol of Palm Tree - the ‘Tree of Life’, which as demonstrated above, is also Sheshat’s symbol. These coincidences reveal that Maat, who traveled with Thoth to Egypt, was none other than Sheshat, the official consort of Thoth. It becomes also clear from the foregoing, that the goddess/queen buried in Igbo Ukwu, who wore a copper Tiara (the characteristic symbol of Sheshat), was either an incarnation or a priestess of Sheshat or both, whose body, having been interred with that dead civilization of Igbo Ukwu, enabled the goddess to travel even more unencumbered through the grid of light called *Nne Ete*, to inaugurate the new civilization of the Pharaohs without the need for physical embodiment. All these hard-

⁷⁹ Emeritus Professor Alex Animalu, former Dean of Physics at University of Nigeria has been studying this phenomenon in Acholonu’s Adam Trilogy. His analyses are published in several issues of *African Journal of Physics* since 2009.

⁸⁰ Philip Gardener et. al., *The Serpent Grail*, 2005, p. 31

⁸¹ Philip Gardener et. al., *The Serpent Grail*, 2005, p. 29.

⁸² The image of the *axis mundi* is shaped like the palm frond, forming a system of concentric Vs as demonstrated in Acholonu, et. al., *They Lived Before Adam*, 2009.

⁸³ See Zecharia Sitchin, *When Time Began*, p. 160 – 164.

hitting piles of clues show unequivocally that the ruins of Igbo Ukwu (ancient Heliopolis) are at least 6,000 years old, the period immediately preceding the onset of Pharaohnic Egypt.

The Egyptian Sphinx had the sacred name of *Akeraken* in early Egyptian mythology,⁸⁴ which means 'Great Light/Great Fire', but also 'Great Lion'. Its hieroglyph is made up of two back to back sphinxes. Sphinxes mark tombs and sacred places in Egypt. An Egyptian Sphinx is the statue of a man with a lion's body, which we think could also imply a special god-like characteristic, even a race of beings with such qualities or bloodline. In fact there is evidence from Igbo land that such is the case. The oldest and largest Egyptian Sphinx is that positioned next to the Great pyramid of Giza. Evidence from Sumerian records says both structures were built by Thoth.⁸⁵ Sphinxes appear frequently on tomb texts marking the Tomb of Sokar and can thus be a vital identification factor for the Tomb. The word *Akeraken* contains two words *Aker* and *Akh*. *Aker* is a name of Sokar, referring to his 'Twin Double-Headed Form' in the Duat. It is this twin double-headed form of Sokar that is represented by the two back-to back sphinxes found in all images of the Tomb of Sokar.

As noted earlier, *Akh* refers to the divine beings of light, who we have identified as the Kwa residents of the Horizon land. We also identified the word *Aker* as being derived from Igbo Afa word *Okara*, meaning 'halved', 'divided', 'twin' as in two joined parts of a thing ('Siamese') – an entity made of two indivisible parts. *Akeraken* has many Igbo puns that allude to Sokar which include: *Okara oku* – 'Twin/Halved Light', *Okara Agu* – 'Twin/Halved Lion', *Oke Oku* – 'Great Fire/Great Light', *Okureoku* – 'A Fire Consuming Itself'), *Oke Agu* – 'Great Lion'. The idea of the Twin or the Siamese or halved entity lodged in the underworld (the Sokar sphinxes usually share one body) seems to us to allude to two nations/peoples (Egyptians and Kwa-Igbo) bound together by one common subliminal destiny or origin. This idea is supported by the fact that the clan-name of the Nri priest-kings descended from the god Eri/Thoth is actually *Agu Ukwu* – 'Great Lion', and the name of their homeland is *Agu Ukwu Nri* ('Great Lion Nri')! Whether or not this name alludes to a sphinx buried underground, it is obvious to us that the town of *Agu Ukwu Nri* serves as a geographical, even geodetic counterpart of the Great Sphinx in Giza. Egyptian records indicate that the place of the counterpart sphinx is a place associated with the palm tree, a river traversable by barges, a place of reed houses, water-birds, a place where step-pyramids and the equal-armed cross inscribed in a circle are located.⁸⁶ All these are applicable to Nigeria, the last symbol being a sacred emblem of the Nri priest-kings and *Ozo* initiates – a symbol which we have also identified in our works as a cartographical symbol that marks ancient Nigeria as being located in the center of the world – the Median (formerly marked as 'Biafra Median' in world maps). This symbol is also preserved on the monoliths of Ikom,⁸⁷ further emphasizing that the equal armed cross inscribed in a circle is a native Nigerian symbol, and that Nigeria is the navel of the world. In ancient Middle East records, the 'Median'/

⁸⁴ *The Serpent Grail*, p. 119.

⁸⁵ Zecharia Sitchin, *The Lost Book of Enki*, 2004.

⁸⁶ Zecharia Sitchin, *Stairway to Heaven*, 1963, p. 307

⁸⁷ See *They Lived Before Adam*, p. 105, 106; *The Lost Testament*, p. 89.

navel of the earth, is referred to with such terms as *sheti/sheti-ta/ebensheti ya*.⁸⁸ These terms allude to a place from where measuring lines/cords are drawn, a kind of foundation stone from where and to which sacred cities all over the ancient are aligned – Igbo *sheti* means ‘pull [a rope]’ and *ebe nsheti ya* means literally, ‘place from where the cords are stretched’, ‘Foundation Stone from which measurements are drawn’. The Igbo etymology of all these words that describe the median, the navel/*omphalos* of the earth, the geodetic center of the world, the *axis mundi*, coupled with the fact that all the 350 monoliths so far found in Nigeria bear protruding navels, all attest that Nigeria is the place of beginnings and the center of the world civilizations!

Accordingly we can conclude that the two sphinxes with one body, which mark the Tomb of Sokar is an allusion to a subliminal bridge of light connecting Igbo land/Nigeria in West Africa (mythological Egypt/Upper Egypt) with dynastic Egypt/Lower Egypt in North Africa. These two lands are the Twin Breasts, the Land of the Two Shores, two horns, Two Ways, Two Horizons, Two Deltas – symbolized by the Twin Eggs preserved in bronze in Igbo Ukwu being brooded by a single strange bird of no known specie – the *bennu* bird, symbol of Osiris, who returns at the end of every major Age to inaugurate a new civilization. We believe that Pre-historic Egypt stretched from West to North Africa, and that when the West African civilization of Upper Egypt, was destroyed, the remnants once again fled, as they had done previously from Atlantis and that some of those who follow the Way of Horus, Thoth and Osiris landed with the guidance of Thoth and Sheshat in North Africa. Igbo Ukwu is calling for a major archaeological project that will astound the world.

THOTH SIRES A LINEAGE AND FOUNDS A CITY IN THE LAND OF THE CAVEMEN

In *The Emerald Tablet of Thoth the Atlantean*, by Doreal, Thoth claims that the great god under the earth, whom he (Thoth) called Dweller, the god who sank Atlantis, had ordered him to take a remnant of Atlantean citizens in an ark and proceed “to the land of Khem”, there to settle among the cavemen. Thoth did as he was told and “flew to the land of Khem”. The details of what he did among the cavemen are told in the Nri mythologies of Igbo land where also a god is said to have arrived in a celestial or flying barque (a ‘space ship’ or perhaps ‘an airship’, ‘a magical ark’). Thoth’s use of magic to subdue the resistance of the cavemen is told in both his as well as in the Nri version of the story. His introduction of agriculture and other basic technologies to the cavemen is told in both versions too,⁸⁹ thus making it clear that the ‘Land of Khem’ is Igbo land. Khem is the founder of Egypt, which he named Khemet after himself and ‘Khem’ is synonymous with ‘Ham’, who according to the Hebrew *Book of Jubilees*, **built the first Post-Deluge city.**⁹⁰ The word Khem means ‘Black’ and is a reference to Negroes.⁹¹ Nigerian mythologies claim that the first post-deluge city was built in Nigeria, and the description of its location coincides with Igbo Ukwu. Nigerian mythologies say that the first city after the Flood was built in South-Eastern

⁸⁸ Zecharia Sitchin, *The Cosmic Code*, 2007, p. 219 – 220.

⁸⁹ See M.A. Onwuejeogwu, *An Igbo Civilization and Hegemony* (1989) and Lawrence Emeka op. cit.

⁹⁰ E. Prophet, *Forbidden Mysteries of Enoch*, 1983, p.427.

⁹¹ Robert Bauval, *Black Genesis*, p. 182.

Nigeria; it was a city on a hill, a plateau, created through a global land-reclamation project undertaken by a fleeing Atlantean leader; a city where the first global temple was sited, and from where the submerged planet was gradually repopulated. That city was Igbo Ukwu, and the Igbo etymology of world languages is strong evidence that it was from Igbo land that the world was repopulated after the Deluge. The Yoruba call that city *Ife*, which in Igbo means 'Light' and is further evidence that the *Akhet* – Egypt's 'Light Beings' were from Igbo Ukwu/ancient Nigeria. It was here that Thoth, Osiris and Horus along with Isis and Sheshat created an enduring civilization which now lies under the sand.

CONCLUSION

The full detail of who did what, when and where and of how the gods in their battle over the Kwa bloodline of god-men, destroyed ancient Nigeria and created the world's first Diaspora, is subject of perhaps yet another book. For now, suffice it to say that, according to the authors of *The Serpent Grail*, the *Turin Papyrus* says that the mysterious, mythical beings, described in Egyptology as the 'Followers of Horus' (*Shemsu Hor* – Igbo *Eshi Ma eso Ora* – 'God-men Who Know and Follow the Ways of the Sun-god'), were linked with the Neter gods Thoth, Osiris and Horus; and that "they were known as *Akhu*, which means 'the Shining Ones' (Igbo *Oku* – 'Light'), which is also the word for *Serpent/Magi* ('*Aken* 'Light') among the Chaldeans, and links the Chaldean heritage to the Kwa. The etymology of the word *Akhu*, which as we saw earlier is rooted in the Igbo 'Tree of Life and the Kwa Bloodline of ancient Nigeria, reveals that the *Shemsu Hor* were of an Igbo/Nigerian line of Primeval Ancestors!

The Igbo-speaking *Shemsu Hor* were said to have been a mysterious race of beings who came to Egypt from a submerged land.⁹² The *Turin Papyrus* says that the *Shemsu Hor* "ruled for 13,000 years before the first historical pharaoh who was identified as Menes (3,100 B.C)." Bauval *et. al.* conclude that "this means that the start of the *Shemsu Hor* lineage was about 16,420 BCE, which can be rounded to 16,500 BCE", and accordingly, they suggest that Napta Playans are descendants of the [Igbo-Kwa] *Shemsu Hor*, based on their discovery that "this very date 16,500 BCE is found in the astronomy of the Calendar Circle at Napta Playa?" If the *Shemsu Hor* came from Submerged Atlantis, this would suggest that a Primeval Igbo civilization anchored around native Africans had taken very early roots in that sub-continent also. All over the world, ancient mythologies allude to an ancient mother civilization that sank under the waves, from which survivors abound. Ancient Nigerians were not left out. In *They Lived Before Adam* and *The Lost Testament*, we gave ample evidence that mythologies of various Nigerian tribes share the common claim of having survived a global Flood that submerged the earth and destroyed the olden civilizations of the time.⁹³ Igbo *Ndi Ichie Akwu* (Primeval Ones) mythology as narrated by I.N.C Nwosu under the title *Ndi Ichie Akwa Mythology or Folklore Origins of the Igbo*, as well as the Benin mythology under the title *Great Benin*, vol., 1 – 4, agree with Yoruba *Ifa* mythology captured by several authors, that the ancient Southern Nigerians migrated to their present location from a land ruled by the gods; that the gods sank the country and destroyed the world in a flood due to the sinfulness of humans. The three

⁹² *The Serpent Grail*, p. 1 - 17.

⁹³ See various versions of these stories in Yoruba *Ifa* mythology, Benin Ogane mythology narrated by Osaren Omoregie, and Igbo *Ndi Ichie Akwu* mythology from diverse sources.

mythologies agree that the destruction of the world was as a result of conflict among the gods over a matter that had to do specifically with the Igbo bloodline or the Igbo leadership of the world. *Ifa* actually asserts that the name of the greatest god known on earth is *Igbo* and that He was the righteous son of God Almighty⁹⁴ Olorun, also called *Igbo Olodumare* by the Yoruba.

Ndi Ichie Akwa Mythology specifically claims that a mythical ancestor of the Igbo known as *Nkwo* - a world renowned warrior and mystic with immense supernatural powers, led the Igbo nation (then called Biafra, see ancient world maps) during prehistoric times of great tribulation. His name actually coincides with the name of the first god-man still remembered to this very day by people of Igbo Ukwu as their Primeval Ancestor. This name (*Nkwo*), as we already noted above, means in Igbo 'Palm Tree' and connects this ancestor with the first tree in Eden -- the *Axis Mundi*. He established a market in Igbo Ukwu that still exists and bears his name and is reputed to be the oldest market in Igbo land and in all of Southern Nigeria. *Ndi Ichie Akwa Mythology* records significantly that *Nkwo's* body was mummified when he died.⁹⁵ Ancient Igbo people actually performed mummification of dead persons of very high standing, though the custom has died out. The palm tree was not only the first tree in Eden, it was also the first tree engineered in Igbo land by the god Eri (Thoth) when he arrived there after the Deluge. This re-engineering of the 'Tree of Life' in Igbo land after it was lost in the Deluge suggests a successful attempt to re-establish Igbo land as the *axis mundi* of the world after the Deluge. In other words, one can see the Igbo primeval connection with the palm tree as a symbol that Igbo land is the Palm tree of the world -- the global Tree of Life.

All these pieces of evidence fit neatly like pieces of a jig-saw puzzle. Edgar Cayce's readings say that before Atlantis sank, its ruling king commissioned its records to be copied down on stone tablets and to be taken away. He also said that its High Priest (Ra-Ta) been banished to Abyssinia (sub-Saharan Africa) where he settled among the natives, and from there, sent a team to rescue the records of Atlantis before it sank. In *They Lived Before Adam*, we drew the conclusion that the 32 circles of inscribed stones distributed in Ikom near Calabar, are the records of Atlantis commissioned by Ra Ta, and that they are the 32 stone tablets which Cayce says will be recovered at different places on earth. We are inclined to believe, based on our findings that Ra-Ta was Thoth and Khem was Osiris, the last king of Atlantis -- the two gods whose enduring presence can still be found all over ancient Nigeria and especially in Igbo Ukwu and on the inscriptions of the monoliths of Ikom as well as on the body adornments of the Esie soap-stones in Kwara State.⁹⁶

Many of Edgar Cayce's readings conclude that Egypt was originally a country by Black natives before 11,000 B.C. before it was overrun by the Nephilim gods and men with blue and grey eyes, and not only

⁹⁴ Titi Euba, "Ifa Literary Corpus as Sourcebook for Early Yoruba History", in E.J. Alagoa ed., *Oral Tradition and Oral History in Africa and the Diaspora*, p. 119-128.

⁹⁵ P. 33.

⁹⁶ These have been studied extensively in our major publications *The Gram Code of African Adam*, *They Lived Before Adam* and *The Lost Testament*.

Egypt but Atlantis, too, was inhabited by Black natives. It therefore seems safe to assume that the earliest use of the word 'Egypt' was an allusion to the entire land mass that includes most of West and North Africa, with the rest of Sub-Sahara being called by Cayce, Abyssinia (Ikom monoliths are located at the lowest West African shores of the Atlantic Ocean). He also revealed that Sub-Saharan Africa was influenced by Atlantis, which implied that Atlantean refugees also migrated there.⁹⁷ He spoke of "records in the rocks" and of "old records in forms that were partially in old characters of the ancient or early Egyptians [stone inscriptions] and part in the newer form of the Atlanteans [Igbo Ukwu bronze and copper inscriptions?]", which "will be found ... when the house or tomb of records is opened a few years from now".⁹⁸ Igbo Ukwu was excavated and its 'House of Records' opened about 10 years after this prophesy! Cayce did not say that a search will be organized for these records before they are found. Rather he specifically said the records "will be opened" **a few** years from 1941. The records in the rocks would seem to refer to the over 350 inscribed monoliths that are located in Ikom, Cross River State, obviously written "in forms that were partially in old characters of the ancient or early Egyptians" which predate "the newer form of the Atlanteans"! **This of course refers to the rock inscriptions such as those found in caves in Napta Playa⁹⁹ and on the Ikom monoliths of Nigeria, and implies that the earliest native Africans had a form of writing and a culture that was Pre-Atlantis! This is a very crucial discovery - one that still hacks back to an African origin of civilization.**

Interestingly, too, the few surviving words from Atlantis listed from the works of Thoth and Plato¹⁰⁰ have been found to also have Igbo etymology: as in *orchalcum* 'precious stone which shines like light when used as an overlay' (Igbo *orichalu nkume* – 'precious stone overlaid with a shiny substance'); *Cleito* 'name of native Atlantean girl, beloved by the god Poseidon' (Igbo *Chiliito* – 'She shall become the beloved of a god', short form of *yala chi li ito*); *Amenti* 'Open Hall for Listening' located underground, where the gods called 'Watchers' permanently sit, watch and judge – Igbo *Ama nti* – Open Hall/village square for Listening¹⁰¹; the Dweller – 'the great God who lives under the earth, who sits, watches and judges' (Igbo *Idu Ele* – this is a pun meaning 'He who Sits and Watches/Ele the Black One/the Black One Who Watches'). Ele is the name of the great God of the autochthons. His name actually means in Orlu/Okigwe dialect of the descendants of the autochthons - 'He Watches'! An image of a very regal individual (possibly the Dweller Himself as Watcher) marked with the equilateral triangle with a dot in the center (symbol of the All-Seeing Eye of God, the Watcher) was found among the monoliths of Ikom). Mark Amaru Pinkham says that the equilateral triangle with the dot in the center is a sacred symbol of Atlantis.¹⁰²

⁹⁷ Edgar Evans Cayce, *Edgar Cayce on Atlantis*, 1968, p. 148.

⁹⁸ Edgar Evans Cayce, *Edgar Cayce on Atlantis*, 1968, p. 146. Reading dated July 17th 1941.

⁹⁹ Robert Bauval, *Black Genesis*, p. 196.

¹⁰⁰ *Timaeus and Critias*, 1977.

¹⁰¹ As recorded by Thoth in *The Emerald Tablet*.

¹⁰² *Return of the Serpents of Wisdom*, 1997.

The evidence that Igbo was spoken in Pre-deluge Atlantis and by the Pre-historic Napta Playans who founded Egypt, coupled with the fact that several words that define concepts that are Pre-historic, Edenic and even cosmic, have been traced back to Igbo language (as we have demonstrated in several essays, and books) compel us to continue to assert that Igbo was the mother language of humankind.

We shall not end this piece without a reference to two Egyptian myths that have serious bearing to Nigeria and may also help in clearing the last hurdles about the importance of Nigeria in solving the mystery of the Lost Hall of Records. Reading and watching Collins' *Beneath the Pyramids*, the book and the documentary CD, we noted how much importance he attached to an Egyptian myth of El Hanash a mythical serpent said to inhabit the caves that hold the Hall of Records and to guard them. El Hanash bears a large diamond, and will blind anyone who attempts to enter his cave and secure access the records. A similar Igbo myth, which I heard in my youth, says that there is a species of a great boa constrictor that bears a large diamond which will make any one who possesses it (the diamond) rich beyond imagination in addition to possessing all knowledge (hall of Records?). The myths says that the diamond is the eye of the serpent, and that the serpent will go blind if the diamond is removed or covered with an opaque material or cloth. The Igbo folktale actually says that a great mystic was able to have access into the dwelling place of the serpent and that he used a wooden mortar to cover the 'eye' of the serpent, and subsequently succeeded in removing the diamond... I do not remember the rest of the story. However, this folklore appears to have its match in the Atlantean story of Thoth-Hermes and "the Archetypal Teacher and Primal Serpent", Pymander, who is said to be "the Mind and Creative intelligence of the Universe".¹⁰³ Pymander is said to also have the capacity to produce a hologrammatic image of all of the history of the universe, past, present and future in the form of an "effulgence" of light (El Hanash's diamond?), which is also a form of himself. Thoth's communication with the Dweller as illustrated in the *The Emerald Tablet of Hermes the Atlantean* and in another Hermetic text titled *Pymander* indicates that he was the one who (according to the Igbo myth of the boa with the diamond) accessed the Primal Knowledge guarded by the Primal Serpent.

Another Egyptian myth connected with Nigeria, though perhaps, unconnected with the Hall of Records, is the story of Egypt's Queen Hatshepsut, who (as noted by Collins in his CD edition of *Beneath the Pyramids*) was said to have traveled with the Egyptian prince Harkhuf in one of the latter's journey to Yam (West African Nubia) around the Middle of the second Millennium BC., and never returned to Egypt. This coincides with the presence of an ancient rampart in Yoruba land said to have been built by "the queen of Sheba". A recent BBC report recorded Online on Eredo says it rivals the Great Pyramid of Giza in man-hours and amount of sand moved for its construction. Hatshepsut is known in Egypt as a great builder of the great temple of Luxor which still astounds tourists. She is buried in the shrine at Eredo, where worshippers still tell the story of her great love affair with a Yoruba chief.¹⁰⁴ Not far away from Eredo is Esie, where a thousands of ancient statues of chiefs worshipping a central figure bearing the conical Crown of Upper Egypt, topped with an Uraeus and a Caduceus – all symbols of Osiris. This again lends even more credence to our claim that Nigeria was the ancient center of the prehistoric worship of

¹⁰³ *The Return of the Serpents of Wisdom*, p. 274-275.

¹⁰⁴ For more on Eredo, see *The Lost Testament of the Ancestors of Adam*.

Osiris, to which Harkhuf's political expeditions were an enduring testimony¹⁰⁵ and Hatshepsut's visit, a religious pilgrimage.

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¹⁰⁵ See *The Lost Testament* for detailed analyses.