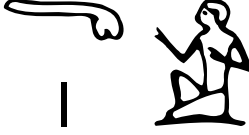


BANTU ROSETTA STONES PART B

Indelible evidence

Ancient Egyptian: MT  MALE, MAN

Kiswahili-Bantu MTU = man, person, male (as seen from symbol above)

THE KISWAHILI-BANTU RESEARCH UNIT FOR THE ADVANCEMENT OF THE ANCIENT EGYPTIAN LANGUAGE

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Strictly Bantu and Ancient Egyptian Cognates Near Consonantal Matching

Researched by FERG SOMO © July 2008


This investigation follows on from my previous researches called the Bantu Rosetta stones. The present findings form Part B of the Bantu Rosetta Stones. I have also included relevant books for references.

The word cognate derives from the Latin *cognatus* 'born together'. Therefore cognates are those words that derive from a single earlier common ancestor or original form of language. These words have diversified into similar forms in contemporary languages. My research will demonstrate the sound and meaning relationships between the two languages thus further establishing a linguistic link. The more pairings of similar sound/meanings words which can be identified between languages the greater is the likelihood that languages are related.


According to the linguist Russell Schuh, when comparisons are made between languages which are supposedly genetically related one must look for a good number of words which give clear sound/meaning relationships. Stable vocabularies between languages consist of items which do not exhibit much change over time and these might include a possible collection of the following words:

- (1) Words for small numbers, 'one', 'two'
- (2) Terms used for parts of the body such as 'throat', 'arm', 'leg', 'hand', 'eye', 'nose', 'ear', 'mouth'
- (3) Universal environmental terms such as words used for 'sun', 'moon', 'water', 'fire'.
- (4) Verbs referring to basic life functions which may consist of the following words: 'die', 'eat', 'drink', 'smell'
- (5) Depending on geographical locations terms of words may include the following such as 'cow', 'snake', 'dog', 'cat', 'mouse', 'rat', 'elephant', 'duck', 'goat', bovine or domestic animals grouped as a herd which include 'sheep', 'goat', 'ox'.

The following groups of words which I have researched, demonstrate a probable linguistic connection between the Bantu and Ancient Egyptian languages.

In the Ancient Egyptian language there are a considerable number of terms of demonstrably Bantu origin, but their exact source within the Bantu domain have never been properly identified. The Ancient Egyptians incorporated Bantu words from Southern Africa into their vocabulary for animals derived from the generic term for an animal of the bovine type such as a cow, ox or bull. The etymology of the words which describe bovine animals may best be understood by examining the Kiswahili-Bantu noun, **komo** which means, end, or end part. This word also appears in the Ancient Egyptian language as a verb **km**  to bring to an end, given in the Kiswahili-Bantu language as **koma**, to come to an end. Thus any bovine animal possessing a projecting forehead or front, the end part would be described by the noun **komo** or **ukomo**.

Tsonga-Bantu: Homu = cow

This is a variation on the word for a cow. Again the ending in **t** is a feminine marker. These two sets of hieroglyphics are meant to be the same, but there seems to be some confusion with regard to their interpretation. Both Gardiner and Faulkner give the meaning as a cow, since the determinant represents the uterus of a heifer seen here  Refer to Gardiner page 492, N41 and also page 466, F45. In this instance the pronunciation of the word changes, to give the Tsonga-Bantu word for a bovine animal such as a cow as **homu**.


Example 4: FIGHTING BULL Faulkner 112

mry  fighting bull

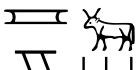
Kiswahili-Bantu: Mori, male fighting animal such as a bull

The Kiswahili-Bantu word which describes the anger or ferocity of male animals such as bulls when fighting for females of the species is given as **mori**. **Mori** also means a heifer Thus **mori** could be a male fighting animal such as a bull.

There are many meanings attached to the word **mori**. **Mori** is a strong portion of medicine administered to produce anger or ferocity. In the Sesutu-Bantu language **more** is a drug or medicine.

Budge has the set of hieroglyphics **mr-t**  on page 314 consisting of the feminine ending **t**. This translates as **mori**, a heifer, a young cow in the Kiswahili-Bantu language whilst in the Kuria-Bantu language a heifer is known as **emoori**.

Example 5: BULLS (collective) Faulkner 111

Ancient Egyptian: mrw  bulls

Kiswahili-Bantu: Mori-wao (collective)


This also translates as **mori**. The Ancient Egyptians used the ending **w** as the plural form for the word **mori**. The ending **w** could be approximated to **wao**, meaning those. In other words it may be interpreted as those belonging to **mori**, the bulls, that is, **mori-wao**.

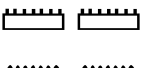

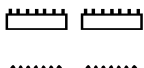

The collective in **-t** are written as plural strokes. In these two examples the words for cattle or a herd appear to be duplicated. The word for a domestic animal which includes sheep, goat or ox in the Luvale-Bantu language is given by using the prefixed word **chi-muna**. This is clearly shown in the set of hieroglyphics given by Budge on page 299 as seen below. In the Oshindonga-Bantu language **muna** means, raise, rear, breed livestock.

Example 6: DOMESTIC ANIMALS

Faulkner 109

Gardiner 61

Ancient Egyptian: **mn**  domestic animal

mnmn-t   cattle, **mnmn-t**   herd

Luvale-Bantu: Chi-Muna, domestic animal such as sheep, goat or ox

The Luvale-Bantu word for a domestic animal, sheep, goat or ox is given by the prefixed word **Chi-muna**. These two similar examples taken from Faulkner page 109 and Gardiner pages 61, 459, which contain the duplicated words are **muna+muna** followed by the feminine ending in **-t**. Thus one obtains **munamuna-t** giving the Ancient Egyptian meaning for cattle or herd.

Example 7: CATTLE STALL


Gardiner 524, V19, Faulkner 123, Budge 337a

Ancient Egyptian: **mtch-t**    cattle stall, cattle pen

Ancient Egyptian: **mtch-t**   cattle stall, cattle pen

Kiswahili-Bantu, chaa, a cattle pen

The two sets of hieroglyphics are identical and convey similar meanings. They show an enclosure for cattle, or a stall for containing cattle. The Kiswahili-Bantu word **cha** defines a stable or enclosure for cattle and **m-cha** would mean the stable. The ending **t** signifies that the Ancient Egyptian word is a feminine noun and does not detract from the sound/meaning of the word.

The sounding of the word **chaa** is given by the serpent seen here,  and is to be pronounced as a **dj** sound according to Gardiner. Meanwhile Budge gives the sounding as a **tch** sound. In either case the Kiswahili-Bantu sounding is equivalent to the **j** or **ch** sound and is in accordance with the Ancient Egyptian sounding of the word.

Example 8: SHEEP, DOMESTIC ANIMAL

Gardiner 557

Faulkner 44

Budge 126a

Ancient Egyptian: ankhu     **goat, any small domestic animal**

Ancient Egyptian: ankht     **goat**


Northern Soto-Bantu: NKU = sheep

In this instance, the Northern-Soto-Bantu language **Nku** is the word which defines a sheep.

Example 9: GOAT

Gardiner 459

Faulkner 15

Ancient Egyptian: ib     **kid**

Ki-Kamba-Bantu: M-BUI = goat

The Proto-Bantu term **budi** used for a goat in many Bantu languages may be pronounced differently depending on the ending of the word. A kid is a young goat hence the word for a goat could be a suitable substitute for the word kid.

Here are a few Bantu pronunciations: **m-bushi**, **m-buzi**, **m-buti**, **m-budzi**, **pudi**. **M-bui** is the closest match with the Ancient Egyptian word. It is derived from the Ki-Kamba-Bantu language. Note the Ancient Egyptians used the prefix **i** instead of the Bantu prefix **m**. Thus it is clear that the Ancient Egyptian word would be pronounced as **i-bui** instead of **m-bui**. Compare the prefix **i** with the prefix for the word for dog, **i-waa** shown below.

Example 10: DOG
Gardiner pg 459 E 14
Faulkner pg 12

Ancient Egyptian: iw  **dog**

Luvale-Bantu: Ka-wa = the dog, 'the barker'

The word for a dog is derived from the repeated sound, **wa,wa,wa** made by a barking dog. The Proto-Bantu word for a dog is **bu**. In the Luvale-Bantu language the root is **-wa** and the prefixed by **ka-** to give **ka-wa**, 'The barker', a dog. The form **u-wa** means the state of being a dog. Clearly the Ancient Egyptian letter **i** acts as a formative prefix to derive the word **i-wa** for a dog. Thus the Bantu prefix **ka** is equivalent to the Ancient Egyptian prefix **i**. Other Bantu forms of the word for a dog are **mb-wa**, or **emb-wa**.

Example 11
Faulkner 285

Ancient Egyptian: ky  **monkey**

Kiswahili-Bantu: kima, monkey
Proto-Bantu, kima, monkey

The word for a monkey seems to be derived from the word for tail of a monkey. **M-kia** means tail and seems to fit in with ideas about a monkey having a long tail. Hence the word 'tail' for a monkey.

Example 12: CAT
Gardiner page 459 E13.
Faulkner 104
Budge 277

Bemba-Bantu
[The cat = miaow or niau (nyau)]



Question:

How does one pronounce the characteristic high-pitched cry of a cat? Is it a **miaw**, **miaow**, or **miau**? The word for a cat in Southern Africa is synonymous to the cry of a cat and is pronounced with the consonant **n** instead of the consonant **m** giving a **niau** or **nyau** sound. The Kiswahili-Bantu and Bemba-Bantu word **nyau** or **niau** mimics the cry of a cat and is

used as the word for a cat. Below are three forms which describe possible pronunciations of the word for a cat. The last set of hieroglyphics consists of the feminine form ending with the consonant **-t**. If one assumes the form **miaow** instead of the form **niau** then the feminine form would be given as **miaow-ti**.

Ancient Egyptian: miw  cat

mi  cat


Bemba-Bantu; Kiswahili-Bantu: The cat = niau (nyau)

miaou-ti

Ancient Egyptian mi-t  cat (feminine)

Example 13: MOUSE

Gardiner 183

Ancient Egyptian: pnw  mouse

Kiswahili-Bantu = pania (panya), rat, mouse

The Kiswahili-Bantu word for a small rat, mouse is given as **panya** or **pania**, with a slight variation to the Ancient Egyptian consonantal ending in *w*.

Example 14: BIRDS: DUCK

Gardiner 471 G38

Faulkner 3

Ancient Egyptian: apd  duck

Kiswahili-Bantu: bata = duck

This is a good example which shows the interchange between the equivalent consonants **p** for **b** and **d** for **t**. The Bantu word for a duck is **bata**, Proto-Bantu **baata**. Its Ancient Egyptian pronunciation would be **apada**. Other Bantu words for a duck include **pato**, **mbata**, **bakha**, **libata**, **ombaka**, **li-dada**.

Example 15: SNAKE
Raymond Faulkner 126,
Budge 345b
Christian Jacq 149

Ancient Egyptian: **nik**  **serpent**

Kiswahili-Bantu nioka, nyoka = Snake, Serpent

This word has been mentioned before. The word for serpent or snake in Bantu languages is derived from the Proto-Bantu **joka, nyoka**, root **-oka**. By using different prefixes attached to the root one arrives at different pronunciations. As an example the word used in Luvale-Bantu is **li-noka**. Other examples are **ey-oka, nj-oka, noha**. In the Kiswahili-Bantu language the word is given as **ny-oka** or **ni-oka**. The word **ni-oka** gives an exact match in sound and meaning with the Ancient Egyptian word, **nik**.

Example 16: SNAKE
Faulkner 317

Ancient Egyptian: **tcht**  **cobra**

Proto-Bantu: cato, snake python.

Kiswahili-Bantu: chatu = snake, python

Body Parts and their actions

There are a few words for parts of the body which share a common origin. These have been identified with words dealing with the hand, throat, neck, or leg.

Example 17: THROAT
Faulkner 197

 
khkh   **neck, throat.**

Kiswahili-Bantu: throat = koo

The proto-Bantu word **kodo (kolo)** defines the throat or gullet. **Nkolo** defines the throat in the Tsonga-Bantu language. The Kiswahili-Bantu language uses the word **koo**, for the throat. The Ancient Egyptian form **khkh** forms a duplicated word and may be given as **khokho**. Contrast this to the Venda-Bantu word for the throat of cattle, given as **khokhokho**. In the scheme of things the throat is part of the neck and would also share the same word.

Example 18: HAND
Faulkner 191

Ancient Egyptian: khn  **direct ones hand**

Kiswahili-Bantu: The lower arm and hand = kono

The Proto Bantu root **kono** means forearm, arm, hand or leg. In the Kiswahili-Bantu language the word **m-kono** is used for the lower arm and hand and the form **kono** means something that projects or sticks out such as the hand, handle or the shoot or sprig of a plant. The hand is often used to guide or indicate direction in the sense, ‘this way please!’ This fits in with the Ancient Egyptian meaning of **khono**, to direct ones hand.

Example 19: CLAP HANDS
Faulkner 192

Ancient Egyptian: khn  **clap of hands**

Kiswahili-Bantu: Kono, hand used to clap

Faulkner 192

In this instance the Ancient Egyptians used the Proto-Bantu and Kiswahili-Bantu word **kono** to indicate the clap of hands, or beating time as may be seen by the forearm with the palm of hand in a downward position.

Example 20: REBEL
Faulkner 191

Ancient Egyptian khn  **rebel**

Kiswahili-Bantu: M-kono, kono, thieving hand, vagabond

A rebel could be any one who possesses the following traits, thief (the stealing hand), vagabond, traitor, lawless person, outcast, disobedient person, or outlaw. The Kiswahili-Bantu word used for the arm and hand, **m-kono** or **kono** is also used for describing what a rebel is in terms of the descriptions given and are in accordance with the Ancient Egyptian notions. Thus **m-kono** or **kono** means a rebel or vagabond.

Example 21: TREAD DOWN WITH FOOT
Faulkner 195

Ancient Egyptian khnd  tread down foes, tread ways

Kiswahili-Bantu: Ku-unda = to tread down, to tread ways

The Kiswahili-Bantu verb **unda** have several meanings. The meaning specific in this instance is, to stamp on or tread down, especially an enemy. Thus **unda** means, tread on, put foot on, crush with the sole of the foot. The Ancient Egyptian word may be best described as, **khnd= ku+unda** giving **kuunda**, which means, to stamp down with the foot, to crush with the foot to tread on, to tread upon or to trample under ones feet. Refer to the Kiswahili-Bantu meaning in 'Kamusi ya Kiswahili Sanifu'

BANTU AND ANCIENT EGYPTIAN WORDS FOR THE SUN

Apart from the familiar word **Ra** used for the sun, the Ancient Egyptians also used three other Bantu words for the sun derived from Bantu languages. The word **Ra** appears in the ChiDigo-Bantu language of Tanzania and means, be bright, glitter, gleam, give light, shine of the sun.


Example 22
Gardiner Page 577b


 Ancient Egyptian: Ra | Sun

ChiDigo-Bantu: Ra, give light, shine as the sun

Example 23: THE SUN
Antonio Loprieno 60

Faulkner 219

Ancient Egyptian: *sba*  star

Bemba-Bantu: ka-suba = the sun

The Bemba-Bantu word for the Sun is given as **ka-suba** derived from the Proto-Bantu word for the sun **juba**, **ba** means shine. By definition the sun is a star that is a source of heat and light in the solar system. **Ka-** is a prefix of the word **suba**, which denotes shine, hence **ka-suba**

Example 24: THE SUN

Gardiner H6 page 474,

The air God, Faulkner 263, Faulkner 263, sun, sunlight

Budge 731 b

Ancient Egyptian: *shu, shw*  the sun, daylight, light


Ki-Kamba-Bantu: Syua, Siua = the Sun

The Kiswahili-Bantu word for the sun is **jua** or **juwa**, derived from the word **waa**, or **baa**, shine brightly. The Proto-Bantu word for the sun is **juba**. There are several combinations of Bantu forms derived from this word. Here are a few examples. In Shona-Bantu it is **zuva**. In Luganda-Bantu it is **njuba**. In Chichewa-Bantu it is **dzuba**. In Silozi-Bantu it is **liyuwa**. The Ancient Egyptians made use of the root **waa** or **ua** as in **juwa** or **jua**. If one considers the word for the sun in the Kikamba-Bantu language one obtains a good approximation of the Ancient Egyptian word for the sun. The Ki-Kamba-Bantu word for the sun is **syua** or **siua**.

Example 25: THE SUN

Faulkner 33

Gardiner 555

itn  sun

The Proto-Bantu word **tanya** or **tania** means midday sun or sun. The Tsonga-Bantu language word **sana** means warm ray of the sun, sunbeam. In the Lingala-Bantu language **tana** means shine, radiate light. The Oshindonga-Bantu word for the sun is **etango**, or **itango**, the sun and time included in the word. The Kiswahili-Bantu words **m-tana** or **m-chana** means daylight, daytime, day sun.

In the Ancient Egyptian language the word **itn** consists of the prefix **i** + **tana**, compare to **m** + **tana**. The prefix **i** may be compared to the Ancient Egyptian word for the dog, **iw**, giving **iwaa**, the barker. In this case **i-tana** would mean, 'that which shines', 'the shiner', 'the sun'.

Example 26: FIRE

Gardiner 586

Ancient Egyptian: kh-t  fire

Kiswahili-Bantu: Kaa, a burning piece of charcoal

This is given as **kaa-t** consisting of the feminine marker **t**. **Kaa** is a burning piece of charcoal.

WATER, DRINK, SMELL

Example 27: WATER

Faulkner 105

Ancient Egyptian: *mw*  water, rain

Kiswahili-Bantu: Mvua = rain, water

The Kiswahili-Bantu word for rain is *mvua*. To my knowledge the Ancient Egyptians did not use the consonant *v* but instead used the consonant *w*.

Example 28: STREAM

Budge 400a

Ancient Egyptian: *nt*  stream, canal

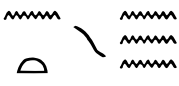
Kiswahili-Bantu: mto = brook, stream, estuary

There ideophone **to** or **nto** denotes the dripping of water in Zulu-Bantu, and **m-to** is a brook or stream of water in Kiswahili-Bantu.

Example 29: STREAM

Gardiner 572

Budge 400


Ancient Egyptian: **nt**  **water**

Zulu-Bantu: nto = dripping water

The Kiswahili-Bantu word for a stream is **nto**. Since **m** and **n** are interchangeable consonants, the Ancient Egyptians would have used the word **nto**. If one examines the Zulu-Bantu language, the word **to** or **nto** means dripping or gurgling water.

Example 30: DRINK

Budge 350 b

Ancient Egyptian: **nw**  **drink beer with companions, swill**

Oshindonga-Bantu: nwa, drink

Bemba-Bantu: nwa, drink

Proto-Bantu: nu, nyo drink

The word **nwa**, **nywa**, is derived from Proto-Bantu **nu** or **nyo** and means to drink, suck up or consume liquid. The Ancient Egyptians used the Bemba-Bantu or Oshindonga form, **nwa**.

Example 31: SMELL

Budge 383a

Ancient Egyptian: **nha**  **to stink, to be in a foul condition**

Tsonga-Bantu: nuha, smell, stink

Kiswahili-Bantu: nuka, smell, stink

The Proto-Bantu word **nuuk**, means smell, stink. The consonants **h** and **k** may be interchanged. In the Kiswahili-Bantu language **nuka** means smell, give out a smell. Notice the ending **ka**. The question one poses is this: does a Bantu language exist giving a similar sound meaning relationship to the Ancient Egyptian language? Fortunately yes, for the Tsonga-Bantu language provides us with the exact word which fits the sound meaning relationship.

It is *nuha*, to stink. Thus this is a fitting example which shows that the consonants *h* and *k* are interchangeable.

I hope these few findings will prompt your imagination and stir you forward towards the advancement of the Ancient Egyptian language. If you find any errors in the work please feel free to let me know. I look forward to hearing from you.

The next instalment of the Rosetta Stones is currently being prepared.

Just Enjoy!!

Researched by FERG SOMO © July 2008

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