

BANTU ROSETTA STONES PART C

indelible evidence

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

Example 1

Budge 331a, Samuel Mercer 153, James P Allen, 460, Faulkner 120

Ancient Egyptian: MT  male, man

Kiswahili-Bantu: MTU, person, man, male (with the correct symbol)

Luvale-Bantu: MUTU, person, man,

Researched by FERG SOMO © August 7th 2008

MTU



Researched by Somo © August 27th 2008

| [Email Me](#) | [References](#) | [Back to Contents](#) |

Strictly Bantu and Ancient Egyptian Cognates Near Consonantal Matching

I hope you find these typically Bantu terms absorbing. They all deal with the human touch. You may be acquainted with some of the examples shown in previous investigations.

From these investigations, it is becoming increasingly clear in the scheme of things that the Kemetic language consists of substantial amounts of vocabularies belonging to Bantu languages. The Afro-Asiatic language does not have a significant input into the Kemetic language as the Bantu languages of Africa do.

I have only seen a few unconvincing examples, so much so that it would be extremely difficult to make a realistic claim that the Afro-Asiatic language, despite being an African language could match up with the vocabularies discussed in this investigation. The precise meanings of these words examined may only differ slightly with the Kemetic skeletal consonants of the language in as much as a consonant here or there may not be quite fitting, otherwise a click fit is maintained giving a clear sound/meaning relationship.

For a long time I had overlooked this important word and finally decided to tackle it to see whether the words **MTU**, **MUTU**, or **MUNTU** were part of the Ancient Egyptian vocabulary. To my surprise the words are part of the Ancient Egyptian language. I had to unravel skeletal consonants to see whether I could find the words **MTU** or **MUTU** wrapped up within the consonants, not only that I had to find out the plurals of words relating to these terms. My breakthrough came when I examined the set of hieroglyphics taken from Budge page 331a which shows a male man with the unmistakable symbol; pardon me here, the phallus! The symbol for a 'man' also appears in Samuel A. B. Mercer's book page 153. It also appears in James P Allen, page 460 and in Faulkner page 120

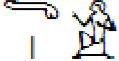
The distinguishing symbol seen here  belonging to a male person, shows the vital force of man, and has the consonants **mt**. It is a powerful reminder that the Ancient Egyptian language is an African language and owes its origin to the Bantu languages of Africa. The Afro-Asiatic word for male or man in the Berber language is given as '**balul**'- the penis and does not fit the Ancient Egyptian or Bantu model. I have not come across the Bantu term **mtu** in any other language which defines a man and to me this word stands out as being truly unique between the Ancient Egyptian and Bantu languages.

What we observe here is that the fundamental word for a person has not changed and still remains intact in the Ancient Egyptian and Bantu languages right to this day. There are many ways of pronouncing the word

for a person in Bantu languages. Thus **mtu**, **mutu**, **muntu** all define a person in Bantu languages.

By all accounts the Kiswahili-Bantu word **MTU** defines a person, a human being, a man. The word **UTU** defines human nature, humanity, manhood, membership in the human race. As an example in the ChiTonga-Bantu language **MUNTU** means man, human being, person. **U-NTU** defines, being, manhood, semen, or sexual seed of the male. This is similar to the Kiswahili-Bantu word **UTU**, just discussed.

However the Ancient Egyptian depiction of the hieroglyphics uses the word **MTU** or **MUTU** to define a male or a man as may be seen here:

MT  **male, man**

In Bantu languages the word **MTU** or **MUTU** could mean either a male or a female person. The distinguishing difference between male and female is quite obvious, and the Ancient Egyptians showed this by using the phallus symbol. Thus by observing the hieroglyphics, it instantly distinguishes in the mind that it is a male person, a **MTU** who is the subject.

[**mtu** + the male symbol] → [**mtu** + ]

I would now like to examine the following set of hieroglyphics which proves unmistakably that the words **MTU**, **MUTU** were part of the Ancient Egyptian vocabulary. Consider the following:

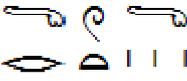
Example 2
Budge 331a

MT   seed, offspring, semen, progeny

This is given as **MTO** in the Luganda-Bantu language. The word is derived from the adjective **-TO** which means young, small, not fully formed. **MTO** means a child or offspring. The Kiswahili-Bantu language uses the word **MTOTO** which is explored next with a different set of hieroglyphics. See Proto-Bantu table

MAIN	 LH (A)	little, small; young
7185		petit; jeune
	Total Distribution:	Regions: 2: Ce Zones: 5: D E F G J NE
	MAIN 7185 	LH A little, small; young

Example 3
Faulkner 121

MTWT  seed, progeny, semen

The consonants spell out the word **MTOWTO**, pronounced as **MTOTO** in the Kiswahili-Bantu language. The word **MTOTO** means the early stages of development, produce, production, that which is born in a given place, home born, indigenous, a native, a child, offspring, young person, descendent. **TOTO** also means a big fine child, or offspring. The fruit bud on a banana stalk is called a **TOTO**.

It is becoming increasingly clear that the words **MTU**, **MUTU**, **MTOTO** which are all Bantu words were used in the vocabulary of the Ancient Egyptians. For such a fundamental word, for a person to be witnessed as being existent in the Ancient Egyptian language is truly enlightening.

A variation of the above set of hieroglyphics is included in Faulkner on page 120,

Example 4
Faulkner 120

Ancient Egyptian: mt  bolus

Sir Alan Gardiner takes the bolus given by Faulkner, seen here  to be an egg, which represents the seed containing a developing embryo. This is clearly connected with the male reproductive organ, the testicle. Hence the word representing the consonants **mt** would be the Bantu word **mtu**.

Example 5
Budge 331, b

Ancient Egyptian: mt  chief, governor, president

Kiswahili-Bantu, (other Bantu): mtu, moto, moti, muata

The symbol shows the status of a male person in charge, hence a chief, or governor. The Kiswahili-Bantu word for a man is **mtu**. The word **mtu** when used in an emphatic sense means a person of rank, importance or consideration. The equivalent word in the Lingala-Bantu language is **moto**,

a person. Here too **moto** when pronounced in an emphatic sense means, head, or chief. In the Luvale-Bantu language, the word **mu-ata** means an elder, master, or lord.

The next example is also connected to a man and shows a different set of hieroglyphics.

Example 6
Faulkner 296, Budge 828b

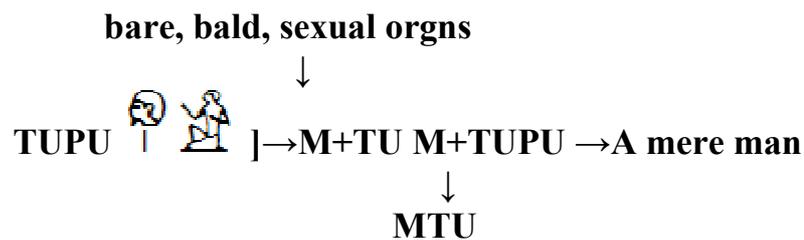
Ancient Egyptian: tp   **man, person, individual, man or woman**

This set of hieroglyphics is the epitome of what defines the unique physical qualities of a human being, a mere person, a complete man, or woman, one born in ones birthday suit!, born in a naked state and defines the state of nudity, and nakedness together with the relevant sexual organs of a person.

The word which describes this scenario of a mere person is the Kiswahili-Bantu word **tupu** which is derived from Proto-Bantu. The adjective given as **-tupu** have the following meanings, bare, bald, empty, naked, nude, by itself (themselves), exactly, simply. The word **utupu** defines nakedness, nudity and the sexual organs of a person.

Thus one says in Kiswahili-Bantu language ‘**MTU MTUPU**’, a mere man or person

This may be shown as:



The Ancient Egyptians also used the word **tupu** seen here  as a bald head to define the head as being the topmost bald part of a person or thing. The word **tupu** have the additional Ancient Egyptian meanings as, the head, the top of anything, point, tip or the beginning of a journey. Refer to Faulkner 296, Budge 828a, b.

4837	t v(l, A)	Proto-Bantu Table
		alone, empty, vain
		seul, vide, vain
	Total Distribution:	Regions: 5: NW Zones: 10: B C D E F G



SW Ce NE SE K L P R

MAIN 4837 t v I, A alone, empty, B C D E G L P
vain

DER 5168 t t p H V make mistake L

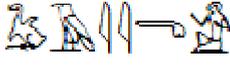
DER 5171 t t p t HH I, A only; empty; D E F G K L R P
vain

See also:

4838 t v V finish L

Example 7

Gardiner, 601, 456, D52, D53, Budge 848 a

Ancient Egyptian: tjay  **man, male**

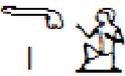
Shona-Bantu: jaya = young man of marriageable age

Kiswahili-Bantu: m-ja = a person, a newcomer

This is an interesting set of hieroglyphics. The Shona-Bantu word **jaya** means a young man of marriageable age. The Kiswahili-Bantu equivalent word is **m-ja**, a man. The etymology of the word is derived from the Southern-Soto-Bantu language by the use of the verb **tjha**, or **cha**, which means, to burn. It is also related to the Kiswahili-Bantu word **ja**, come and by prefixing **m-**, one obtains **m-ja**, one who comes, a newcomer, a person. Generally in Bantu languages the word for, ‘burn and new’ are synonymous. The idea behind this concept is that burnt grass produces new growth. Thus **-tjha** also means new, fresh, or young and the word **se-tjha** formed by the prefix **se-** means young people, or youth. **Mo-tjha** with the prefix **mo-**, the one who is, means a young person. The little duckling on its own  pronounced as **tja** would mean a nestling, newly come or a child. Clearly this is equivalent to Bantu **-tjha** which means new, fresh or young.

THE PLURAL OF MTU

The two examples shown below demonstrate that the Ancient Egyptians used the plural of **MTU** as **WATU**.

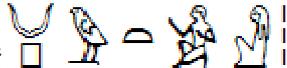


Kiswahili-Bantu	Mtu	Watu, Atu
Bemba Bantu	Muntu	Bantu
Lingala-Bantu	Moto	Bato
Oshindonka-Bantu	OMuntu	Aantu
Zulu-Bantu	Umuntu	ABantu
Luvale-Bantu	Mutu	Vatu
Rukwangali-Bantu	Muntu	Vantu
Setswana-Bantu	Motho	Batho
Tsong-Bantu	Munhu	Vanhu
Southern-Soto	Motho	Batho, Bantu, black races south of the equator
Chichewa-Bantu	Munthu	Anthu
Ruknyankore-Rukiga- Bantu	Omuntu	Abantu
Lega-Bantu	Monto	Bantu
Thimbukushu-Bantu	Munu	Hanu

Kuria-Bantu	Omonto	Abanto
Shona-Bantu	Munhu	Vanhu

Example 9

Faulkner 59, Budge 161a

Ancient Egyptian: *wpwt*  household, crowd, census

Kiswahili-Bantu: **wapo-watu, wapowatu, the people who are present here,**

The Kiswahili-Bantu word which fits the Ancient Egyptian consonants **wpwt** consists of **wa+po+watu**, giving **wapowatu**, which means they, the people who are present here. **Wapo** is a verb form, they are here.

Example 10

Budge 303a

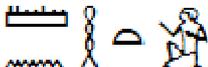
mnh  young man, boy, youth

Shona-Bantu: munhu, person

The Shona-Bantu language provides us with the word **munhu** which means a person. Observe the word in the table above. Thus a person could be either male or female. The determinant of the male  implies that the subject is a male, hence a young man, a boy. Contrast the above set of hieroglyphics with the one seen below showing a female person. It would appear that the scribe who carved out the setting inserted a male figure instead of a female figure. In other words the scribe made a mistake. However we do know that the setting should show a female person as seen here,  since we are given the feminine ending **t**.

Example 11

Budge 303b

mnh-t  girl, maiden

Shona-Bantu: munhu, person

The Shona-Bantu word for a person is **munhu** and **munhu-kadzi** is a female person, **kadzi** being the feminine suffix.

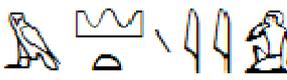
There are many Bantu feminine suffixes. The most appropriate one here is from the Siswati-Bantu language which has **-kati** shortened to **-ati**. Thus a bovine animal is given as **inkhomo** and a cow becomes **inkhomo+ati**, giving **inkhomati**.

On further observations the Ancient Egyptian word **mnh** could very well be the Kiswahili-Bantu word **muana**, which means a child, boy or girl. However the Ancient Egyptian ending **h** presents a slight problem as the Kiswahili-Bantu language does not have this ending except for **muanye** or **muanae** which means his child.

Could the ending **-ye** be the equivalent for **-he**? Or could the Ancient Egyptian pronunciation be given as **muanaḥ**, with the ending **naḥ** equivalent to just **na**?

If this can be shown, then this form of the word **muanaḥ** would be the acceptable word.

Example 12 Budge 306b

mty  compatriot

Kiswahili-Bantu: mtuye, person belonging to him, a compatriot, his fellow person

It is interesting to observe again that the Ancient Egyptians used the word **mtu**, which means a person. Here again the word appears and describes a compatriot. A compatriot is described as a fellow countryman or a person belonging to him from the same country, which gives **mtuye**, or **mtuyake** in the Kiswahili-Bantu language. Notice the symbol  denoting a foreign land. Here we observe the Ancient Egyptian ending in **y**. This is a shortened form used for **yake** his, hers, it.

Thus **ye** = **yake**, belonging to him. As an example **babaye** would mean his father.

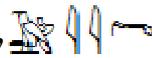
Example 13

Faulkner 82, Budge 215a, b

bwa  mighty one, lord, chief, magnate

The Kiswahili-Bantu word **BWA-NA** seems to convey similar meanings to the Ancient Egyptian word, despite the Kiswahili-Bantu ending **NA**. **Bwana** means sir, master, lord, owner, chief, an important person, a powerful person.

Example 14
Faulkner 101

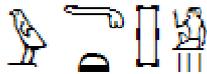
Ancient Egyptian: *may*  fetus

Kiswahili-Bantu: **mayai** = eggs, seeds, testicle (consisting of two eggs), embryos

M'yai would mean the egg.

Example 15

Faulkner 60, Budge 164a

Ancient Egyptian: *wmt*  mass of men

Kiswahili-Bantu: **waume-tu**, mass of men, men only, husbands

This word is derived from the adjective and noun **ume**. Some of its meanings include anything big, firm, strong, thick, solid, manliness, potency, masculinity. **Muume** or **mume** defines a male man, a husband and **waume** is the collective word for husbands or men. The ending **tu** in the Kiswahili-Bantu language means exactly, nothing more or nothing less. Thus **waume-tu** means a mass of men or husbands only. As mentioned the word **ume** signifies things which are strong, solid, firm and it is for this reason that the wall  is shown as the determinant.

Example 16
Gardiner 539, Faulkner 63

Ancient Egyptians: *wndjw*  subjects, associates

Kiswahili-Bantu: **wenieji-wote** = owners, inhabitants, citizens, subjects

By using the Kiswahili-Bantu language the consonants **wndjw** may be de-agglutinated into the following parts: **wa+enie+ji+wa+ote**. In this instance

wa means all those who, **enye** or **enie** derived from Proto-Bantu, **jene**, self, same, **jenie**, **jenye** owner. **-Ji** means habitual, **wa** again means those who are, **ote** means all, the entirety. Hence the word which describes the subjects of a country is derived from the Kiswahili-Bantu word **wenieji** or **wenyeji**, the owners, which include householders, citizens, inhabitants or subjects of a town or country. The form may be condensed from **wa+enie+ji+wa+ote** to **weniejiwote** which means all the subjects. **Wote** means all, the whole.

Example 17
Gardiner 554, Budge 61b

Ancient Egyptian: **inm**  **skin of human being**

Bemba-Bantu (other Bantu): niama, nyama, nama, meat, flesh with skin

The Bantu root **nama**, **nyama**, **niama** means an animal, beast, body, meat, flesh and skin, substance. In the Bemba-Bantu language the term **iniama** means the meat, and is commonly used. The Proto-Bantu form is given as **nyama** or **nama**.

Example 18
Budge 62a

Ancient Egyptian: **inmw**  **skins, human beings**

General Bantu, (Cushitic-Bantu) inama-wao, wao = those who are human beings

From the definitions given above **iniama** means, an animal, flesh or skin, hence the Ancient Egyptians used this word to denote a human being. Indeed in the Cushitic-Oromo language, **nama** is the word used for body, people, human being, fellow countryman. In the Shona-Bantu language **unyama** is the word used for human skin.

Example 19
Gardiner 555, Faulkner 32

Ancient Egyptian: **it**  **father**
Shona-Bantu: **tata = father, my father**
Southern-Soto-Bantu: **n-tate = father, my father**

Diop describes the word for father as **yitt** which means ‘beat, discipline’ which could mean bringing up a child or training a child. The proto-Bantu word for father is **tata**.

Chi-Chewa-Bantu, father, my father, **tate**. Refer to Proto-Bantu table.

		Proto-Bantu Table		père, mon père	
Total Distribution:		Regions: 5: NW Zones: 14: A B C E G H J SW Ce NE SE K L M N P R S			
MAIN	2806	t á á t á	LLH N	father, 1a/2 father	my A B C E H J K L M P S
COMP	9227	t á á t á b í á d á	LLHHH N	father-in-law 1a	J L M
COMP	9228	t á á t á b ò g ì á	LLHLL N	my chief	J L
INC	2807	t á á t á	LLH N	my father 1a/2	
INC	2809	t á á t é	LLH N	my father 1a/2	
VAR	2808	t á á t é	LLH N	father, 1a/2 father	my A G K L N P R S

Example 20
Faulkner P 312, Gardiner 602b

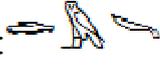
Ancient Egyptian: *dm*  **to pronounce, proclaim, name, mention, be renowned**

Kiswahili-Bantu: **domo = large lip: Kiswahili-Bantu: domo = words, language speech, talk, conversation, brag, boasting**

Shona-Bantu: doma = call a list of names, speak relevantly

MAIN	d ò m ò	LL (N 3/4)	lip, mouth, beak lèvre, bouche, bec
Total Distribution:		Regions: 5: NW Zones: 11: C D E F G J K SW Ce NE SE L M N S	
MAIN	1110	d ò m ò	LL N 3/4 lip, mouth, C D E F G J K L

					beak	M N S
DER	6485	dóm	H	V	suck; peck	C J
INC	1111	dòmò	LL	N 3/4	mouth	

This is an interesting word which is derived from Proto-Bantu word **domo**, lip, mouth, entry. The Kiswahili-Bantu word **domo** means a large lip, beak, protuberance, a projection, a thing resembling a beak of a bird, an overhanging. Hence the word **domo** is associated with the mouth and from this one derives its additional Kiswahili-Bantu meanings of talk, speech, conversation, gossip. Indeed in the Shona-Bantu language, **doma** means to call a list of names, speak relevantly. It is interesting to observe that the knife seen here  resembles the beak of a bird, in other words it has a pointed or sharp protuberance. The consequence of this is shown by the hieroglyphics seen here:  **dm**, be sharp. This would be considered to be **domo**, a sharp point or protuberance.

Example 21
Faulkner 111, Gardiner 569, U23 page 518

Ancient Egyptian: *mr*  sick man, be ill

Kiswahili-Bantu, (other Bantu): muere, muele, mwele,, a sick person

The etymology of the word is derived from the word **-uele** which means sickness or illness and derived from Proto-Bantu **beed**, be ill.

					Proto-Bantu Table	
MAIN	béed	H (V)			be ill	
119					être malade	
Total Distribution:			Regions: 3:	NW Zones: 7:	B C D H K L	
			SW Ce		R	
	MAIN 119	béed	H	V	be ill	B C D H K L

The Ancient Egyptians did not use the consonant **l** but instead used the consonant **r**. Thus consonants **l** and **r** may be interchanged without loss in meaning. This is also true in the Shona-Bantu and Kiswahili-Bantu languages. The Shona-Bantu language does not use the consonant **l** but chooses to use the consonant **r** as may be seen in the word for a sick person. This is in keeping with the Ancient Egyptian language. The Shona-Bantu word for a sick person is given by **mu-hwere**, or **mu-rwere**. Compare the

pronunciations of the word for a sick person in the Kiswahili-Bantu language, **muele**, **mwele** or **muere**. It is becoming clear that the Ancient Egyptians used the Bantu word **mu-ere** or **muele** for a sick person.

CHILD, MOTHER, NURSE

Example 22 Faulkner 183

Ancient Egyptian: kha  little, be young

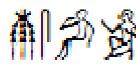
Bantu diminutive prefix: ka-, ki-

The Proto-Bantu word for little or small is given as **kee** or **ke**. Refer to table. In present day Bantu languages the prefix **ka-** or **ki-** are used before nouns to signify diminutive forms. As an example **nama** means an animal, **ka-nama**, a small animal.

		Proto-Bantu Table	
MAIN	 HL (A)	little, small	
7984		petit; peu	
	Total Distribution:	Regions: 5: NW Zones: 13: B C D F G H	
		SW Ce NE SE J K L M N P S	
	MAIN 7984 	HL A little, small	B C D H J L M

Example 23

Gardiner 69 Faulkner 116 James P Allen 460 Budge 321 b

Ancient Egyptian: *ms*  child,
Kiswahili-Bantu: **mzao** (**msao**) = A child, offspring, descendant

Note the sound **z** in the Kiswahili-Bantu language is equivalent to the sound **s** in the Ancient Egyptian language. The Kiswahili-Bantu word **mzao** or **msao** means a child, offspring or descendent. The etymology of the word is derived from the Kiswahili-Bantu language. The concept behind the word, **zaa** or **saa**, depending on pronunciation, is one of emergence. It represents the vital stages of reproduction, giving birth, producing offspring or bearing fruit. Refer to Proto-Bantu table below.

MAIN 3158  LH N 1/2 girl at puberty; C E F G J K L M N
woman; woman P R S

lately given birth
 INC 3156  LH N 1/2 woman
 INC 3157  LH N 1/2 give birth lately

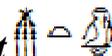
Example 24
Faulkner 116

Ancient Egyptian: *ms-wt* (collective)  children, offspring

Kiswahili-Bantu: *mizao-wote* = children, offspring

The plural of **mzao**, a child is **mizao**, children or offspring. The collective plural may be given as **mizao-wote**, which means all, everyone the complete lot, or set of children or offspring.

Example 25
Faulkner 116

Ancient Egyptian: *ms-t*  mother

Kiswahili-Bantu: *mzaa* (*msaa*) = one who gives birth, a mother

This is given in Kiswahili-Bantu as **mzaa** or **msaa**, one who begets or gives birth, a mother. The feminine ending **t** may be given as **ati**. Refer to gender nouns coming soon.

Example 26
Budge 322a

Ancient Egyptian: *ms*  a baby

Kiswahili-Bantu: *mzao* = baby, child, offspring, descendent

Example 27
 (different form of hiero)

Ancient Egyptian: *ms*  child,

Kiswahili-Bantu: *mzao* (*msao*), a child, offspring, descendant

Example 28
Faulkner 138
Budge 388a

Ancient Egyptian: *nkhn*  child, baby

Shona-Bantu, (other Bantu): *kana*, small child
Venda-Bantu: *hana*, child

VAR 2233  H N 12 child

This word for a child is derived from the Proto-Bantu root **-ana** which means small, young. Bantu languages attach different prefixes to the adjective **-ana** to derive the word for a child. Examples of this may be seen by examining the Kiswahili-Bantu word for a child, given by the prefix **mu-** to give the word **mu-ana**. Likewise the Shona-Bantu word for a child attaches the diminutive prefix **ka-** to derive the word **kana**, small child. It follows in this instance that the Ancient Egyptian word must have been derived from the Proto-Bantu root **-ana**, which means small, young. By inserting the Ancient Egyptian diminutive prefix **nka-**, which is similar to the Shona-Bantu diminutive **ka-** one may derive the Ancient Egyptian word for a child as **nka+ana** to give **nkana**.

Example 29

Faulkner 230 Gardiner 514, T22

Ancient Egyptian: *sn*  brother

Shona-Bantu *zana*, big child

Refer to the Proto-Bantu table above. The Shona-Bantu word **zana** defines a big child, male or female. In the Kiswahili-Bantu language the word **zaana** derived from **za** means to bear offspring. It also means to breed together. Moreover the word **usena** means, friend, relationship, being of the same family.

Example 30

Ancient Egyptian: *sn-t*  sister

The feminine form seen above could be reconstructed as **zana-ti** in a similar way to the example given as **inkhomo**, a cow becomes **inkhomo+ati**, giving **inkhomati**. As another example in the Northern Sotho-Bantu language, **morwa** means a son and **morwa-di** means daughter.

Example 31
Faulkner 166

Ancient Egyptian: hwn  **child, young man**

Shona-Bantu: hwana = young thing, seedling

Kiswahili-Bantu: muana, mwana, young child

This example is closely related to the above example. The root of the Ancient Egyptian word is derived from the Bantu adjective **ana** which means small, young. From this one derives the Shona-Bantu words **hwana** and Kiswahili-Bantu word **muana, or mwana**.

Example 32
Faulkner 150, Budge 428 a

Ancient Egyptian: rr  **to nurse a child, bring up, nurse**

Shona-Bantu, (other Bantu): rera = lera = lea, to bring up a child, nurse, educate

In the Kiswahili-Bantu language the word **lea** means bring up a child, nurse, educate. The word is a shortened form and begins with the consonant **l** instead of **r**. The Shona-Bantu equivalent word **rera** has the precise consonantal form as the Ancient Egyptian word and give similar meanings. So does the Kurea-Bantu word **rera**. The Oshindonga-Bantu language from Namibia gives the word as **lela** with the double consonants **l**, whilst the Lugand-Bantu language gives it as **lera**, having a mixture of consonants **l** and **r**. It would appear that the Ancient Egyptian word with the double consonants **rr** follows the Shona-Bantu and Kurea-Bantu forms of the word **rera** giving an exact match in sound and meaning.

Example 33

Gardiner 518 U23, Faulkner 220

Ancient Egyptian: smr  **friend, courtier**

Shona-Bantu, shamwari, shamuari, friend

Example 34
Budge 323b

Ancient Egyptian: *ms*  chief, prince

Kiswahili-Bantu; *mzsee* = *msee* = an elder, chief, headman

The possible root is derived from the word **saa** or **zaa**, give birth, hence a chief is one who is an elder, so having given birth to many children.

The Kiswahili-Bantu word **mzee** or **msee** means an elder, a person of old age, one who is a senior or a headman of a group of people.

Example 35 Faulkner 138

Ancient Egyptian: *nkhhk*  be old, old age

Kiswahili-Bantu: **kuukuu**, aged, old, worn out

This is given as **kuukuu**. The Ancient Egyptian form would be **n-kuukuu**, formed by the prefix **n**.

WORK

Example 36 Gardiner 453, D 28

Ancient Egyptian: *ka-t*  work, labour or toil

Kiswahili-Bantu: **kazi** = work, labour

Proto-Bantu table

DER 412	cɛdɪ	HH	N 7	work	B C
DER 413	cɛdɔ	HL	N	work	B C H
			(7/8)		
DER 9037	cɛdɪ	HL	N 1	worker	C
REF 414	cɛdɔ	HL	N	work	
			(7/8)		

The Kiswahili-Bantu word **kazi**, derived from Proto-Bantu **cadi** fits the description **ka-zi** which means, work, labour, toil. The ending in Ancient Egyptian is **t**. It would appear that there has been an interchange in the

endings between the Ancient Egyptian word **ka-ti** and the Kiswahili-Bantu word **ka-zi**. However the interchange between the endings **-ti** and **-zi** may be explained by considering other Bantu languages to see whether such an exchange is possible. As an example the word for a goat in the Kiswahili-Bantu language is **mbu-zi**. The same word in the Tsonga-Bantu language is given as **mbu-ti**. Thus we see a relationship between **-ti** and **-zi** endings. Hence the Ancient Egyptian word **ka-ti** is similar to the Kiswahili-Bantu word **ka-zi**. The etymology of the word is derived from the word **kaa** which in the Kiswahili-Bantu language means to endure, overcome, pick up a load carry, covey. Its proto-Bantu form is **cadi**, work.

Example 37
Gardiner 569, Budge 311a

Ancient Egyptian: *mr-t*  serfs, slaves

Sesouto-Bantu: **mo-ruuoa(ote)** = all slaves, serfs

The three consonants **mr-t**, refer to serfs or slaves and include the feminine collective ending in **t**. The Kiswahili-Bantu word **-ote** is used here as a collective and means, all, the entire lot.

The word for a slave formed by the consonants **mr** may be derived from the Sesuto-Bantu language. The word **mo-ruuoa** means a slave. As a point of interest, notice the amount of vowels the word consists of. The etymology of **mo-ruuoa** is derived from the verb **rua** which means, to gain, to earn, to own, to be rich, to possess. Thus the three consonants **mr-t** gives **mo-ruuoa** + **ote**. This is a common way of expressing plurality in the Ancient Egyptian language and will be discussed later. Thus plurality is formed from a singular noun **mo-ruuoa** a slave in this case together with **ote**, all, all the ones, the entire lot, all of them.

The history of forming the plurality in this way may be studied in the book on the Adventures of English by Melvin Bragg, page 269.

The singular word for servant, slave, or peasant is shown by the hieroglyphics below:

Example 38
Budge311a

Ancient Egyptian: MR  servant, peasant, dependent, slave
Sesouto-Bantu: **mo-ruuoa** = slave

HOLDING, EMBRACING

Example 39
Budge 614a

Ancient-Egyptian: skh  grasp, hold

Kiswahili-Bantu, (other Bantu): shika, hold fast, catch, grip, arrest

The Kiswahili-Bantu word shika means, hold fast, grip, grasp.

Example 40
Faulkner 241, Budge 693 a

Ancient Egyptian: skhn  to embrace, contain or hold each other

Kiswahili-Bantu: shikana, hold each other, embrace

The Kiswahili-Bantu word **shika+na** consists of the word **shika**, hold firmly, and **na**, with. The meaning would be to hold or embrace.

Example 41
Budge 531 a

Ancient Egyptian: khm  to embrace

Kiswahili-Bantu: kama = to embrace, to hold, to contain, to squeeze

The etymology of the word given by the consonants **khm** is derived from the Kiswahili-Bantu language. Refer to the Proto-Bantu table below. The word **kama** means, to squeeze or hold with the hands. It also means to embrace. Thus **ka-** means to take or carry in the hand, and **-ama** means so that it ‘stays firmly’ in the hand, hence the word **kama**. The proto-Bantu form is **kam**, squeeze. In the Luvale Bantu language **kama** means clasp, hold in the hand. The equivalent word in the Zulu-Bantu language is **khama**. Various Bantu forms of **kama** are, **khama**, **hama**, or **gama**.

MAIN 1689	kám	H	V	squeeze; wring	B C D E F G H J K L M N P R S
DER 1691	kámud	H	V	wring; squeeze	B C F G H J K L N R S
DER 1698	kámat	H	V	seize	

Example 42
Gardiner 456, D49

Ancient Egyptian: amm  **to grasp**

Kiswahili-Bantu: ama = clasp, join, connect or stick to, be attached to, cling

The Kiswahili-Bantu word **ama** has the following meanings, clasp, join, connect or join together. This is similar to the set of hieroglyphics shown below which has the extra **m** omitted. The two words thought spelt differently convey similar meanings.

Example 43

Budge 6a

Faulkner 3

Ancient Egyptian: am  **to seize, to grasp**

**Kiswahili-Bantu: ama = (same as above with one m)
Clasp, join, connect or stick together**

 **am**, burn up or burn of brazier. Notice the brazier with flame rising. The Kiswahili-Bantu word which matches this word is **ama** and means to dry by the application of fire.

MOUNTAIN, BOUNDARY, LIMIT

Example 44

Budge 411a

Ancient Egyptian: ntch  **limit, boundary**

The Kiswahili-Bantu word **ncha** means, the point, tip, end, extremity. This can also be pronounced as **nta**. By extremity one means, limit, outer limit, end, boundary, farthest point. This is also given in the Setswana-Bantu language as **Ntla**, a point, an end, a tip, an apex. The word for point is derived from Proto-Bantu, see the table below.

MAIN  H (N (9/10))	point
389	pointe
Total Distribution:	Regions: 3: Ce Zones: 5: E G J L S NE SE
 MAIN 389 	H N point E G J L S

(9/10)

Example 45

Gardiner 489, N26, James P allen472

Ancient Egyptian: djw  mountain

Kiswahili-Bantu, jiwe, stone, rock, rocky hill, rocky mountain

The Kiswahili-Bantu word **jiwe** defines a stone, a rock, a hilly rocky mountain. The word for stone is derived from Proto-Bantu **bue**, see table below.

Proto-Bantu Table

MAIN  LL (N 5/6)	stone
285	pierre
Total Distribution:	Regions: 5: NW Zones: 13: C D E F G J K SW Ce NE SE L M N P R S
 MAIN 285  LL N 5/6	stone

BLOCK UP

Example 46

Faulkner 321, Gardiner 604a

Ancient Egyptian: djba,    stop up, block

Kiswahili-Bantu: **ziba**, means, to fill up a hole, stop up plug, dam, close, shut, block

Lingala-Bantu **jipa**, similar meanings

Luvale-Bantu: **jika**, similar meanings

Souther-Soto-Bantu: **thiba**, similar meanings

Notice the interchange between the endings, **ba** and **pa** in the words.
Compare Ancient Egyptian **jiba** with Lingala-Bantu **jipa**.

It is becoming clear that the Ancient Egyptian word **djba** is another Bantu form and can be reconstructed to yield **jiba**. No doubt there exists a Bantu language which gives the exact Ancient Egyptian form.

UNDERSTANDING

Faulkner 303

Example 47

Ancient Egyptian: tjaw, tchaw  book

The Kiswahili-Bantu word for a book is **juwo**, **chuwo**. However the word 'to know' or to 'understand' is given as **jua**. Thus the other form for the word for a book would be **juawo**.

Example 48

Antonio Loprieno 306, 125, 153, 200 Faulkner 151, Gardiner 37

James P Allan 462

Budge 430a

ELEKEA, EREKEA

TO KNOW, UNDERSTAND, TO BE CLEAR

Ancient Egyptian: rkh  know, become acquainted, understand or learn

Kiswahili-Bantu: elekea (erekea), know, perceive, comprehend and understand

The Ancient Egyptian language does not use the consonant **l** but instead substitutes it with consonant **r**. Thus consonants **l** and **r** are freely interchangeable without loss in meaning. This type of a substitution was carried out to decipher **CLEOPATRA'S** name where consonant **r** replaced consonant **l** in her name. **CLEOPATRA'S** name was spelt **CREOPATRA**

in the Ancient Egyptian language. Thus the name **CREOPATRA** = **CLEOPATRA**.

The Ancient Egyptian word given by the consonants **rkh** is derived from the Kiswahili-Bantu word **elea**, be clear, be intelligible to one, that is understand what one says. This is also given by the Southern-Soto-Bantu language as **ela**, to become clear.

The Kiswahili-Bantu word **elekea** or **elewa** mean to understand, to know or realise. If the consonant **l** in the Kiswahili-Bantu word **elekea** is replaced by the consonant **r**, giving the word **erekea** instead of **elekea**, then one obtains the right Ancient Egyptian word which closely matches the Kiswahili-Bantu word. Thus **ELEKEA** = **EREKEA**.

Miscellaneous

Example 49

Faulkner 321

Ancient Egyptian: tchba  garment

Kiswahili-Bantu: juba, an open coat or garment

Shona-Bantu juba, cut cloth with scissors

GO TO SLEEP

Example 50

Faulkner 133

Ancient Egyptian: nma  go to sleep

Example 51

Budge 374b

Ancient Egyptian: nm  to sleep, slumber

Example 52

Budge 374b

Ancient Egyptian: nm  to repose, to sleep, to slumber

The above three examples may best be described by the Kiswahili-Bantu word **nyamaa**. The word means be silent, become quiet, peaceful, be still, at rest, calm, settled.

MISCELLANEOUS

Example 53

Faulkner 94

Ancient Egyptian psi  cook

Kiswahili-Bantu: upishi = cookery, cooking

Faulkner 94

The Ancient Egyptian word for cook **psi** is derived from the Proto-Bantu word **pi**, be burnt, be hot, be cooked, become ripe. The Kiswahili-Bantu word **pika** means cook, prepare by the use of fire. The form **upishi** means, cookery, cooking, the art of cooking, cuisine and **m-pishi** is a cook.

Example 54

Budge 772b

Ancient Egyptian: *knn*  to be fat

Kiswahili-Bantu: kinene = big, thick, fat

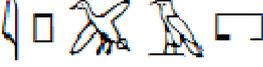
Proto-Bantu table

MAIN 2289  L V be fat; ; be soft; D F G H J L M N S
be palatable

The Kiswahili-Bantu word **kinene** is derived from the word **nene** which means fat, big, stout, thick or plump. Proto-Bantu form **non**, be fat

Example 55

Budge 42a

Ancient Egyptian: *ipa*  house, dwelling

Kiswahili-Bantu: paa, roof of a house, dwelling. The word kipaa also defines the roof of a house.

It is interesting to observe that the Ancient Egyptian word **ipaa** has the initial prefix **i**. This is equivalent to the Kiswahili-Bantu prefix **ki**. Thus **ipaa = kipaa**

KOMA- END

Example 56

Gardiner 597, Budge 787b, Budge 770 a, Faulkner 286

Ancient Egyptian: *km*  to end, to finish, to complete

Kiswahili-Bantu: koma, cease, come to an end, bring to an end, close, complete

The proto-Bantu word **kom** means to kill. This is given as **koma** in the Kiswahili-Bantu language. **Koma** means to cease, put an end to, come to an end or kill. In the Luvale-Bantu language it is **kuma**. It also means conclusion.

References:

- Civilisation and Barbarism by Cheik Anta Diop*
- Ancient Egypt and Black Africa by Theophile Obenga*
- Ancient Egyptian Grammar by Sir Alan Gardiner*
- A Concise Dictionary of Middle Egyptian by Raymond Faulkner*
- The Origin of Language by Merritt Ruhlen*
- Standard Shona Dictionary by M Hannan*
- Middle Egyptian by James P Allen*
- Ancient Egypt a Linguistic Introduction by Antonio Loprieno*
- A Dictionary of the Kiswahili Language by Rev. Dr. L. Krapf*
- Ancient Egyptian Hieroglyphics Dictionary by W Budge*
- Kiswahili: People, Language, Literature by Assibi Apatewon Amidu*
- The Manifestation of Gender in some African languages by Lioba Moshi*
- Swahili Grammar by E. O. Ashton*
- Foundations in Southern African Linguistics edited by Robert K. Herbert*
- Luganda English dictionary by R.A Snoxall*
- Southern- Soto English dictionary by, R. A Paroz*

Sesuto English Dictionary by Mabile
Northern Soto dictionary by T. J Kriel
Bemba English dictionary, White Fathers
Oshindonga English Dictionary by E. Tirronen
Oromo (Cushitic) English Dictionary by Tilahun Gamta
BLR 3 – Bantu Lexical Reconstructions 3
Languages of Africa by Joseph Greenberg
Black Athena by Martin Bernal
The Peopling Of Africa by James L. Newman
A Vocabulary Of Ici-Bemba by Malcolm Guthrie
The Children Of Woot by James Vansina
Africa Counts, Number and pattern in African Culture by CLAUDIA ZASLAVSKY.
Words and Meanings in Yoruba Religion by Modupe Oduyoye
Swahili Origins by James De Vere Allen
Adventures of English by Melvin Bragg
The Use and misuse of Language in the study of African History By Russell Schuh UCLA Department of Linguistics

Researched by Somo © August 27th 2008

| [Email Me](#) | [References](#) | [Back to Contents](#) |

Please feel free to criticise and communicate your thoughts to me. Should the page references given to the hieroglyphics be in error or you cannot find them in the references, please let me know by email.

Visit my website, at the following URL: www.kaa-umati.co.uk

Email: Ferg@kaa-umati.co.uk

Without limiting the rights under copyright reserved above, no part of this research may be reproduced without the written permission of the copyright owner.