

THE PYRAMID DECODED

PART 2

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

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DECODING 'MR' THE ANCIENT EGYPTIAN WORD FOR THE
PYRAMID

MERU = MR



MOUNT MERU



This is the second part of the investigation in which the Ancient Egyptian word **MR** representing a pyramid will be investigated in keeping with cosmological ideas relating a pyramid to the primeval mount.

Egyptologists have for a long time developed numerous theories as to why the tombs of the early pharaohs were built in the shape of a pyramid. In many ways the configuration of a pyramid closely resembles the natural form of a volcanic mountain erupting and spewing out fiery matter from the interior and pushing it upwards thus forming a mound.

The word Pyramid is said to be derived from the Greek, 'Piramis' and 'Piramidos', translatable as 'Fire in The Middle'. This concept of 'fire in the middle' seems strange, but could the symbolism in resemblance between an erupting volcanic mountain and a pyramid be a valid supposition? It seems plausible that the 'fire in the middle' represented the many Ancient Egyptian rituals of incense burning and offerings that took place in the pyramid to placate the spirit of the deceased King or Queen before entombment.

Achieving the pyramidal shape is a natural phenomenon and may also be compared to filling grain into a sack or container and forming a conical heap.

In my initial **Part 1** investigation the word for a pyramid was related to the Bantu word for '**funeral**' given as **MARIRO** or its compacted form **MARIO**. This matches the Ancient Egyptian **MR** for a pyramid.

The question one poses is this:

Does the concept of '**funeral**' relate in any way to a tomb or grave? The evidence which indicates this form of enquiry lies in the Southern-Soto-Bantu language.

In the Southern-Soto-Bantu language the word **PHUPHU** defines a burial place, a grave, or tomb, and the same word is used for '**funeral**'. Thus the evidence presented here for the initial word defining the pyramid in **Part 1**

of the investigation relates to '**funeral**' as a place of lamentation and entombment which supports the function of a pyramid as a tomb or grave.

In keeping with the word for a tomb, the Bemba-Bantu word **LUPUTA** defines a mound made at the beginning of the rainy season on which beans, sweet potatoes are planted. **LUPUTA** is also the word for a tomb. The word for a pyramid in the Oshindonga-Bantu language is given as **MPAMPA**, and defines a cone made of poles placed on the tomb of a king; it is a royal tomb.

The Ancient Egyptians built pyramids as tombs for their Kings and Queens. However, according to the renowned Egyptologist Mark Lehner, there is no evidence that any burial of an Egyptian King or Queen has ever been found. There are no inscriptions or indications to be found anywhere which substantiates the fact that the Ancient Egyptian Pyramids contained the bodies of the deceased Kings or Queens. This leads one to the idea of the 'ascension' of the deceased King or Queen. Thus the Pyramid was the means by which the King was able to be resurrected into the office of the celestial beyond as the son of Ra, the sun God.

Pharaohs in Ancient Egypt were buried in pyramids of different shapes and sizes from before the beginning of the Old Kingdom to the end of the Middle Kingdom. According to Ancient Egyptian cosmology the pyramid symbolically represented the primeval hill rising from the watery mass. The first land to appear at the beginning of time was called the '**BEN-BEN**'. The ideas associated with the **BEN-BEN** stone are complex and will form a part of a special investigation whereby the etymology of the word will be realised.

In Ancient Egyptian literature there were several confusing creation legends about the universe. Therefore it is not always possible to say which legends were most widely accepted, as legends varied according to the locality of the place which developed them. However all creation legends in Ancient Egypt describe a mound rising above the primeval flood waters. The appearance of the primeval mound or hill denoted the emergence of the world and the creator God commonly known as Atum rested on the primeval hill.

In the Pyramid texts one reads that Atum himself was addressed as '**hill**'. 'O Atum! When you came into being you rose up the '**High Hill**'. You shone as the **BEN-BEN** stone in the temple of the Phoenix'.

From pre-dynastic times the sun temple at Heliopolis contained the sacred symbol of the Sun, the **BEN-BEN** stone. The pyramid shaped stone was the capstone of the pyramid or the tip of an obelisk. It was the representation in rock of the primordial rays of the rising sun. The **BEN-BEN** was made of polished shining material, gold, silver, or other types of rock that gleam in

sunlight. The relationship between the pyramid and the **BEN-BEN** is that the pyramid is a gigantic **BEN-BEN** which dramatises the illumination of the life giving powers of the creator.

Meanwhile the city of Memphis created its own personification of the primeval hill in the form of the 'elevated land'.

Thebes later maintained that it possessed '**the glorious hill**' of the primeval beginning and was, therefore, likely to be more ancient than any other town. In Osirian symbolism the primeval hill was interpreted as being the '**Gods tomb**'. Tombs of Osiris which were set up in various places were usually situated on an island. Thus the ebbing tide and the rise of water were supposed to allude to death and resurrection.

THE WATERY MASS

The Ancient Egyptians designated the bowl $\overset{\circ}{\cup}$ to represent the mass of water which spread endlessly during primeval times. This is also known as the celestial waters **NW** $\overset{\circ}{\cup}$ $\overset{\circ}{\cup}$ $\overset{\circ}{\cup}$. In all probability the bowl is a representation of a vessel used for drinking water or any similar fluid.

From a Proto-Bantu perspective the word for '**drink**' is derived from the verb **NU**, **MU**, **NYU**, or **NYO**. Drinking implies swallowing a fluid or liquid. Water is a good example of a drink. Thus a 'drink' is a fluid or liquid suitable for drinking. In some ways it is highly likely that the Ancient Egyptian word **NW** which describes the mass of water is related to the Proto-Bantu form of the word. There are many current Bantu forms of the word in use today which are derived from Proto-Bantu.

The following combinations of verbs are currently used in Bantu languages for the verb 'drink', swallow water or liquid.

NWA, drink, Tsonga-Bantu

NYWA drink, absorb, suck up, Kiswahili-Bantu

NYWO, or **MNYO**, a drink, mouthful of water, Kiswahili-Bantu

NWA, drink, Bemba-Bantu

MWA, **NWA**, drink, Shona-Bantu

NWA, drink, take in, absorb, Oshindonga-Bantu


NWA, drink, Luvale-Bantu

MU-NWA, river flowing into two separate streams, derived from **NWA** in Luvale-Bantu

THE PYRAMID



THE ETYMOLOGY OF THE ANCIENT EGYPTIAN WORD FOR A PYRAMID, THE MOUND

The Ancient Egyptians designated the consonants **MR** to represent the word for a pyramid. The word begins with the chisel , a metal tool with a sharp pointed end used for shaping wood or stone. The phonetic value of the chisel is **MR**. Upon reflection; an upside-down chisel could indicate a pointed tip, a protuberance similar in form to the tip of a pyramid.

From observations of the Ancient Egyptian creation accounts, the first land was formed as a mound rising from the watery mass. Thus the Ancient Egyptian word **MR** must be related to a mound and symbolically represents a pyramid.

Mount Meru is an impressive volcanic mountain situated in Tanzania and is considered to be Mount Kilimanjaro's little sister. The Masai people know Mount Meru as the 'quiet or silent place'. **MERU** is also known as the black mountain due to its volcanic rock structure.

Mount Meru is Africa's fourth highest mountain and is dwarfed by neighbouring Mount Kilimanjaro which is also a volcanic mountain. It is an impressive peak in its own right. Seen from the west, Mount Meru has a conical profile. The east side of Mount Meru formed about 7800 years ago when the summit of the volcano collapsed. The historically active ash cone forms a prominent symmetrical cone.

MOUNT MERU (VOLCANIC)



By all accounts the word **MERU** is of ancient origin and its current etymology is unknown. Thus **MERU** represents Mount **MERU** in Tanzania and the word **MERU** is not applied to any other mountain in Africa.

However in Indian mythology **MERU** is a sacred mountain which is usually identified as the golden mountain, the great central mountain of the world and the naval of the earth. Could **MERU** in Tanzania have a connection to **MERU** in India? More research needs to be done.

In this investigation I have researched the etymology of the word **MR** by using Bantu vocabulary to arrive at a possible etymology for the meaning of the word **MERU**. It is not always possible to break down a word into its constituent parts but the following analysis will address the issue, hopefully. In Proto-Bantu there is no distinction between words for cloud, sky or heap. See the Proto-Bantu table and the words in green below.

In Bantu languages consonants **L** and **R** are frequently interchangeable. Thus consonant **L**= consonant **R**. As an example **LILA**, cry is equivalent to **RIRA**.

Proto-Bantu: Cloud, Sky

MAIN 217	b̀̀ ɔ ɡ̀̀ LL (N 5/6)	cloud nuage		
	Total Distribution:	Regions: 2: Ce	Zones: 4: E G M N	NE
MAIN 217	b̀̀ ɔ ɡ̀̀	LL N 5/6	cloud	E G M N
DER 218	b̀̀ ɔ ɡ̀̀	LL N 11	sky	E G
	See also:			
4455	b̀̀ ɔ ɡ̀̀	LL N 11	fog	C H L

Proto-Bantu: Sky, top, heap, hill

1486	ɡ̀̀ d̀̀ LL (N 5)	sky; top ciel; sommet		
	Total Distribution:	Regions: 5: NW	Zones: 16: A B C D E F	SW Ce NE SE G H J K L M N P R S
MAIN 1486	ɡ̀̀ d̀̀	LL N 5	sky; top	A B C E F H J K M R S
DER 1488	ɡ̀̀ d̀̀	LL N 7/8	heap; anheap	F G J K L M N S
DER 1489	ɡ̀̀ d̀̀	LL N	hill	B D F J L R
		11/10		
INC 1487	ɡ̀̀ d̀̀	LL N 5	top	

REF 1618	ᵚᵚᵚᵚ	LH N 5	top; sky	
REF 1619	ᵚᵚᵚᵚ	LH N 5	top	
VAR 1491	ᵚᵚᵚᵚ	LH N (3),	upstream	
		5		
VAR 1492	ᵚᵚᵚᵚ	LH N 5,	sky; top	A B C E G J H L
		(3)		N P R
VAR 4617	ᵚᵚᵚᵚ	LH N 9	rainbow	C

Oshindonga-Bantu:

In the Oshindonga-Bantu language the word for heaven, sky is **e-GULU**. The word **o-HULO** means top, peak, point, end, extremity, or tip

Southern-Soto –Bantu language:

In the Southern-Soto-Bantu language the word for cloud is given as, **LE-RU** which is derived from **–RU**. The plural form **MA-RU** means lightning.

Bemba-Bantu language:

In the Bemba-Bantu language **MU-LU**, means heaven, sky, atmosphere, the top, summit, and ‘a great quantity’.

Chichewa-Bantu language:

MU-LU represents a heap or a pile, a heap of firewood.

Luvale-Bantu language:

In the Luvale-Bantu language, **LI-ILU**→**LILU** means the above, sky, heaven. The word for ‘on the top’, above, overhead is given by, **HA-ILU**→**HELU**, and the word for ‘the heavens’ is **MA-ILU**→**MELU**. This could very easily be pronounced as **MERU**, having consonants **MR**, matching the Ancient Egyptian consonants.


Zulu-Bantu language:

The Zulu-Bantu language also provides a similar insight into the word, **ZULU** which is derived from **-ULU**, and means sky, heaven, weather or lightning.

Thus the word **MERU** defines a rising ground, a mound or hill with the summit approaching the limits of the sky or heaven.

THE ANCIENT EGYPTIAN WORD FOR SKY, HEAVEN

The word for sky or heaven can be illustrated by the following set of hieroglyphics, Faulkner page 176. It is similar to the Bantu words for sky, heaven.

HR-T  sky, heaven

The Ancient Egyptian word for sky, heaven is similar to the Luvale-Bantu word **HELU** or **HERU** derived from **-ILU**, the above, sky, heaven. This is similar to the Zulu-Bantu word **Z-ULU**, which is the word for sky or heaven. Indeed the Bemba-Bantu word **M-ULU** also defines the sky or heaven. The Ancient Egyptian word consists of the feminine ending **T**. Excluding the feminine **T** does not affect the Ancient Egyptian meaning of the word for sky or heaven. Refer to proto-Bantu table.

THE ANCIENT EGYPTIAN HILL TOMB

The Ancient Egyptians buried their dead in tombs in the hills. A hill cemetery is shown by the following set of hieroglyphics, Faulkner, page 175, Budge page 498b.

HR-T  tomb, a hill cemetery

AN OBSERVATION

A hill is a mound, and the hill side was the place in which tombs were hewn. The word for a hill, 'the above' is given by the Luvale-Bantu word **HA-ILU** → **HELU**. Thus this must be the word the Ancient Egyptians used for a tomb to denote the hill used for burying the dead.


PLENARY

This is Part 2 of the investigation

The Ancient Egyptians used the consonants **MR** to define a tomb in keeping with their creation cosmology and refer to the primeval mound present since the beginning of time.

Bantu ideas on the word for a tomb describe a tomb as mound similar to a mound for planting seeds. They also describe a tomb as a place for wailing and entombment and used the same word for funeral and tomb. There is also a description of a royal pyramid tomb in the Oshindonga-Bantu language and the word for a pyramid defines a tomb with a conical structure of wooden poles built on top of the tomb.

The word **MERU** defines a mountain and its etymology was derived from the Luvale-Bantu language. Other Bantu languages were used to give support in the investigation. Bear in mind that the consonants **L** and **R** are interchangeable in Bantu languages. Thus the word **HELU** defines, 'on the

top', 'above', 'overhead'. The word for 'the heavens above', is defined as **MELU**. This could easily be pronounced as **MERU** and would tie in with mount **MERU**. Both words are derived from **LI-ILU**, the above, sky, heaven. The Ancient Egyptian word given as: **HR-T**  for sky or heaven provides a good match with the Luvale-Bantu word **HELU**.

Your critical comments would be greatly appreciated. Please feel free to enter into a discussion.

Independently Researched by Ferg Somo © 29th May 2008

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