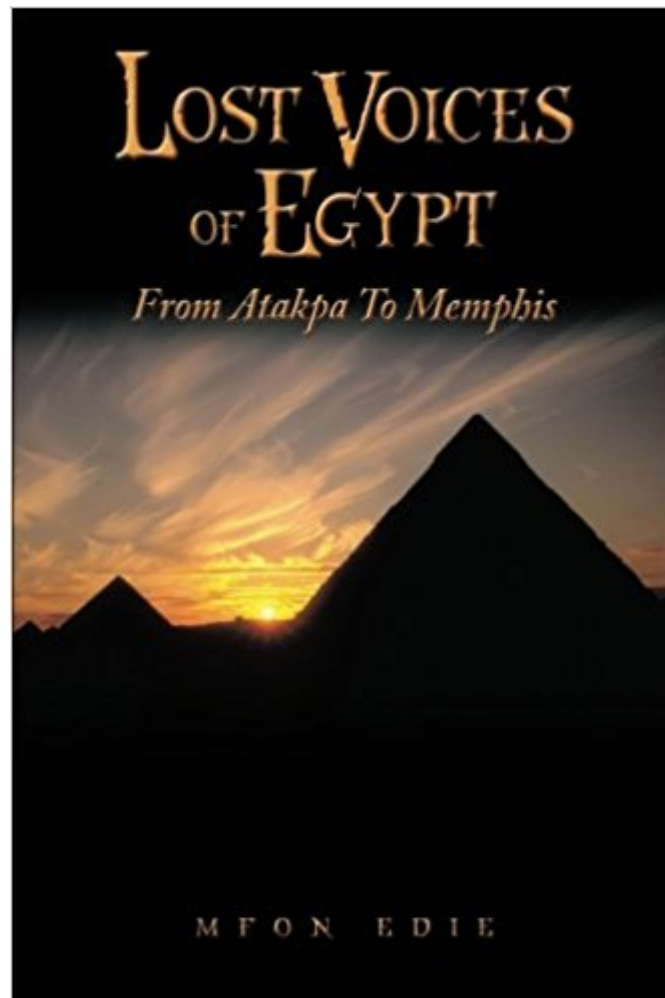




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Lost Voices Of Egypt: From Atakpa To Memphis



Synopsis

By offering some insights into a key area of West Africa, this book attempts to take the wonders of Ancient Egypt out of the realm of myths and folklore. The credit for the longevity of Ancient Egyptian traditions belongs to their erstwhile scribes, who managed to keep extensive records of Egypt's history and achievements over an exceptionally long period. The Anang, Efik, and Ibibio people also deserve recognition for maintaining a spoken language that has not changed very much from that spoken by the Ancient Egyptians at the various stages of their development, and for perpetuating a very unique culture that allows for the uncomplicated linkage of these two worlds. By studying this ancient language and culture, we can pose some formidable questions about our present – questions that shape our understanding of the genesis of the three main Middle Eastern religious movements, and that help explain the evolution of modern science. The fact that other venerated civilizations, including the Semites, Persians, and Greeks, represented “Egyptian” words inaccurately does not warrant perpetuating such corruption, as this would rob those words of their true essence. Much as the corrupted “English” words Ikobi, inokobi would not sound familiar to an English-speaker as the words “To be, or not to be,” neither do “words” like miri, kem, or osiris represent the Ancient Egyptian *muara*, *ekim*, and *ase*, respectively..... Page 56, “re men kimi” - In Efik, these corrupted words should read as *uyo mÁfÁn ekim*, meaning “black voices” (voices of those who are black). Up until the earlier period of the present-day Copts, Egyptians referred to themselves as such: *mÁfÁn ekim*. In a similar vein, the present-day speakers of this language – including the Efik, Ibibio, Anang, *ÁfÁrÁn*, Etinan, Uyo, Nsit, IbunÁfÁ, Itu, IkÁfÁt Abasi, ÁfÁ “fÁfÁt, Ediene, Eket, Abak, IkÁfÁt Aran, IkÁfÁt UbÁfÁ, Oku, Itam, MuaÁfÁ a (iba) – are described in similar fashion, i.e., “mÁfÁn so-and-so.” In this case, *mÁfÁn* is used in a generic manner as opposed to *nuÁfÁ*, which has particular relevance to family or ancestors.

Book Information

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Customer Reviews

The author was born in Akwa Ibom, one of the states of Nigeria's delta region. Raised in a household where the ancient worship in the "house of prayer" was a serious undertaking. He also lived in close proximity to an *Ekpo* (nb kh) (grand master of the spirits/masquerades), where the exposure to some out of this world music left an indelible mark. That searing experience would be unequalled, until the connection became established along the lines of Jazz music. A 1983 graduate of Texas Southern University in Houston, Texas where there was the encounter with a somewhat demanding instructor - Dr Thomas Freeman (of the Barbara Jordan debate team fame). One of the selected books used for a class project on the Hellenic era contained surprises of what were archaic Efik words like *abre* - a type of music, *abre* - a spitting snake, *urukikot* - snake. Such unexpected collection of unique Efik words would offer the inkling that the Ancient Egyptians could have been first and foremost, Efik speakers. That suspicion led the author to a process of relating, many of what were once thought to be "Egyptian" words, to a different etymology that has an Efik focus. The result is the introduction of distinctive modalities that allow for fuller appreciation of the sounds of Ancient Egyptian words.

This author does a superb job in his research . He has demonstrated, as have so many other scholars these days, that the Niger-Kordofanian Family of languages, which were originated from Black West Africans, were the first languages of man. West Africans migrated to the East!!!! not vice versa.

Great Book

How will the deniers react to such strong etymological and cultural linkages between ancient Egypt and the concept of blackness.

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