

WHO IS THE IGBO? GENETIC AND ETHNOLINGUISTIC PROOFS

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Abstract

The word Igbo comes from the words I gbo, meaning 'to mediate', in Owerri dialect, it is I bo. The Owerri dialect was used in earlier religious text of the **Bible** (Igbo language: **ibo ibe Eli**, meaning 'mediators and witnesses of the Most High God'). The Igbo were the people of Ancient **Egypt** (Igbo language: Greek: **Aígyptos**; Igbo language: A **gọ Ya**, a **pa atụ Ose**, meaning 'prays to God and takes advice from the Almighty God'; **Egypt**; Igbo language: A **gọ Ya**, a **pa atụ**, meaning 'pray to God and take advice'), ruled by the dynastic **Pharaohs** (Igbo language: **efere oha**, meaning 'your worship of the people') who built the **Great pyramids** (Igbo language: **pĩa Ya Orié Oma ide**, meaning 'the carvings of God at the Temple of Almighty God like a heap of sand'). These ancient pyramids are seen to this day in Igbo land at Nsude, Agbaja, Enugu State and at Ezianya, Okigwe. Igbo language has two major forms, pictographic forms (hieroglyphics and nsibiri) and the script forms (Greek and Hebrew). The pictographic form depicts a known popular name of an object similar to the sounds in the words (subject expression) you really want to say. Igbo pictographic writing is also known as **hieroglyphics** (Greek 'hieros' meaning 'sacred' and 'glyph' meaning 'carving'; Igbo language: **ihe e ro, e gee olu ife a kaa**, meaning, 'the thing you think about, when you listen to the sounds [phonemic clues] of the object mentioned') and nsibiri (meaning 'printing patiently'). The Igbo Egyptians were enslaved in their own land of Egypt and hence became the **Hebrew** (Igbo language: **oha e bu uru uwa**, meaning 'the people who bear the wickedness of the world') and they called their God, **Oseburuwa** (Igbo language **Ose e bu uru uwa** 'the God that bears the wickedness of the World'). The Exodus pushed them out of Egypt to the land of **Canaan** (Igbo language: **oke Nna**, meaning 'the allotment of the Father') in present-day Nigeria. On the journey to Nigeria, they were consecrated as priests and hence were called Igbo, meaning 'the mediators'.

Introduction

The word Igbo comes from the words *I gbo*, meaning 'to mediate', in Owerri dialect, it is *I bo*. The Owerri dialect was used in earlier religious text of the **Bible** (Igbo language: *ibo ibe Eli*, meaning 'mediators and witnesses of the Most High God'), and many of authors of the ancient scriptures including Jesus Christ were from the old Owerri district area. The Igbo people were the people of Ancient **Egypt** (Igbo language: Greek: **Αίgyptos**; Igbo language: *A gọ Ya, a pa atụ Ose*, meaning 'prays to God and takes advice from the Almighty God'; **Egypt**; Igbo language: *A gọ Ya, a pa atụ*, meaning 'pray to God and take advice'), ruled by the dynastic **Pharaohs** (Igbo language: *efere oha*, meaning 'your worship of the people') who built the Great **pyramids** (Igbo language: *pia Ya Ori Oma ide*, meaning 'the carvings of God at the Temple of Almighty God like a heap of sand'). The Igbo Egyptians were enslaved in their own land and hence became the **Hebrew** (Igbo language: *oha e bu uru urwa*, meaning 'the people who bear the wickedness of the world') and they called their God, *Oseburuwa* (Igbo language *Ose e bu uru urwa* 'the God that bears the wickedness of the World'). The Exodus (Igbo language: *Chi e d/ụ sa*, meaning 'God led the people') about 1200 B.C, pushed them out of Egypt to the land of **Canaan** (Igbo language: *oke Nna*, meaning 'the allotment of the Father') in present-day Nigeria. On the journey to Nigeria through **Chad** (Igbo language: *Chi e du*, meaning 'God led'), they were consecrated as priests and hence were called Igbo, the mediators. When they arrived in Nigeria, 'the land of milk and honey' (mistransliterated from '*a laa mmanu anwu*'; correctly in Igbo language: *ala Mma nu nw/ụ*, meaning 'the land where the Goodness [referring to Christ Jesus] died'), that was promised by God to their ancestors, they settled as the nation state of Twelve tribes of Ancient Israel (Igbo language: *{ zara Eli*, meaning 'you answered the Most High'), which was the other name of the people because of the ancestry from Jacob (Igbo language: *Ya a kaa ebe*, meaning 'God bears witness'). They were also known as Jews (Igbo language: *ji urwa*, meaning 'they control the world') reflected their dominance as the ruling class in the ancient world particularly of the people of the tribe of **Judah** (Igbo language: *Ya ode oha*, meaning 'God resounds among the people').

The observation that, the Igbo people have identical cultural and linguistic similarities with the people of ancient Israel and ancient Egypt is complimented by population genetic studies that show, that Igbo people have the original Eve genes in common with ancient Jews. In the

genetic tree of mitochondrial DNA (mtDNA) there are Super groups, which are really only three basic groups. They came from three main female lines of the haplogroups, who are descendants from a single female Super group, namely haplogroup L (Hg L) or the Eve gene. This one female line Hg L, which is a Super L, then split into L1, L2 and then L3. The line L3 diverged and from L3 came the other mtDNA mutations. Thus, all females came from one Eve whose mtDNA line was L. The Igbo of Nigeria belong to haplogroup L1, believed to have first appeared approximately 150,000 to 170,000 years ago in East Africa. The L groups L1, L2, and L3 are all found in Africa and are the major groups almost exclusively in sub-Saharan West Africa. This is the basis for the 'Out of Africa Evolutionary Theory'. The only exceptions are North Africa in Ethiopia and the Western pygmies where there are large diversities of the mtDNA haplogroups [1] with traceable Igbo origins. The L Super group is Nilotic, while the Arab ancestry is associated with haplogroups N and I mtDNA. The mtDNA genomes haplogroups K1a9 and N1b2 of 81% of Ashkenazi Jews have European source, while only 8% have Middle Eastern source of lineages [2].

The dark African skin evolved *pari passu* with the loss of body hair and was the original state for the genus *Homo* [3]. Anthropologists suggest that the pale skin was acquired quite recently, about 6,000 to 12,000 years ago [3]. On the basis of genetic evolution, the issues related to history of ancient Egypt, ancient Greece and ancient Israel from their beginnings were totally unrelated to people of Caucasian race. On the basis of modern population genetics, the Igbo people of Nigeria have a traceable history as the original people of ancient Egypt (Igbo language: *A gọ Ya, a pa atu*, meaning 'prays to God and takes advice'; Greek: Αίgyptos Igbo language: *A gọ Ya, a pa atu Ose*, meaning 'prays to God and takes advice from the Almighty God'; Egyptian: **Hwt-ka-Ptah**; Igbo language: *họwụtaa ke a pa atu Iho*, meaning 'chosen as the one who takes advice of the Divine Light'), ancient Israel (Igbo language: *Ị zara Eli*, meaning 'you answered the Most High'), and ancient Greek (Γραική, *Graikē*: Igbo language: *ogo ri ike* meaning 'district of a strong people', the Igbo Greeks). They gave rise to the ancient Igbo people of Europe who spoke a form of Igbo language called Latin (Igbo language: *olu otu ana*, meaning 'language of a united country') by the people usually referred to as Etruscans (Igbo language: *itiri isi oke ana*, meaning, 'the great land of people of black hair') [5]. Ethnolinguistics and paleoanthropology data demonstrate that Egyptian hieroglyphics is Igbo pictographic writing and Hebrew language was

formed from Igbo language consonants [5]. Igbo is a natural language from which all languages of ancient civilizations take their origin according to agreed conventions of any given people [5]. I further postulate that, hieroglyphics and nsibiri are Igbo pictographic writing forms, while Greek, Hebrew and Latin are all script forms of the same Igbo language.

Methods

Language is a uniting medium for any given people to trace their origins backed with population genetics data. The relationship between ancient Egyptians and the Igbo could be investigated through ethno linguistics. There are important linguistic differences between **hieroglyphics** (Greek 'hieros' meaning 'sacred' and 'glyph' meaning 'carving'; Igbo language: *ihe e ro, e gee olu ife a kaa*, meaning, 'the thing you think about, when you listen to the sounds (phonemic clues) of the object mentioned') and English. Ancient Egyptian hieroglyphic writing has 24 different sounds, somewhat like the sounds of the English alphabet. However, Igbo language from which Egyptian hieroglyphics and **Hebrew** (Igbo language: *oha e bu uru uwa*, meaning 'the people who bear the wickedness of the World'), were derived has 36 alphabets. Hebrew language and hieroglyphs are written without vowel sounds (*a, e, i, o, u*), but only sounds of consonants are given but the reader must insert the correct vowels. This creates several ambiguities, which makes it difficult, especially for non-indigenous speakers of Igbo language, from which the hieroglyphs and Hebrew scripts were derived. Western Egyptologists may not know for sure what a particular word sounded like, since they can only estimate (usually from the equivalent word in Coptic) what the sound may have been. They scholars tend to use the vowel "e", to fill in hieroglyphic words just like in English, which would not be the case in Igbo language, where there are many additional vowel sounds. According to Western Egyptologists, fourteen of the sounds in ancient Egyptian have some similarity to those of the English alphabet: *b, d, f, g, h, k, m, n, p, r, s, t, w, and y*. The remaining ten sounds are not normally made in spoken English, and require special transliteration symbols. There are standard hieroglyph transliteration symbols, as used in vocabularies for example, is: *ʒ, ı̇, y, ˘, w, b, p, f, m, n, r, h, ħ, ħ̄, ħ̅, s, š, k, k, g, t, ı̇, d, and d̄*.

The standard written form of Igbo language is based on the Owerri (Igbo language: *owe eri*, meaning 'leaders from time immemorial') and Umuahia

dialects and has been in use since 1962. In ancient Egyptian Igbo texts, the standard was Owerri dialect spoken in the area in Upper Egypt called **Thebes** (Igbo language: *otu oha ebe ose*, meaning, 'the united people of the region at the waterfront') and Onitsha (Igbo language: *ani otu ocha* meaning 'land of white sand at the riverside') dialect spoken in the area in Lower Egypt at the Nile Delta.

In Igbo language, the most commonly-used alphabet is *Onwu* (/oŋwu/) alphabetical order, as follows:

a b ch d e f g gb gh gw h i j k kp kw l m n nw ny ñ o ọ p r s sh t u ụ
v w y z

The high tone (unmarked), step tone (̄), low tone (˘).

The order is strictly alphabetical, in that dotted letters follow their undotted counterparts (e.g. ì follows i) and double letters (digraphs) follow single letters (e.g. gb follows g).

The ancient Egyptians used much of the same sounds and alphabets as in Igbo language today. However, the ancient Egyptians as in some Igbo (e.g. Owerri) dialects to this day, don't write double consonants such as in the pronoun 'nke' (meaning 'of which, whose') would be written as 'ke'. In the ancient Egyptian and Hebrew texts, there was a deliberate omission of vowels and conjunctions in titles and names, for example, the word Herod (Greek transliteration: Ἡρώδης, **Herodes**; Igbo language: *A hooro di isi*, meaning 'the chosen one at the head'). The ancient Igbo texts do not add the extensional suffixes which might not be necessary for full understanding of the meaning, such as 'ra'. For example, *a hoputaa* (meaning 'chosen') is used instead of '*a hoputara*', because this would shorten by one consonant the hieroglyphs, while not changing the meaning of the text. However, more importantly, in most cases, words ending with 'ra' suffix were reserved to be used only to designate God as in 'Orie' or 'ora' for 'people'. Western Egyptologists mistakenly transliterated 'ra' for 'god'. These reservations applied to other names, and were incorrectly assessed by early Biblical translators that, the ancient Igbo Egyptians and Israelites did not pronounce the name of God (Igbo language: *Ogo di*, meaning 'Eternal Divine Mercy') and hence the tetragrammaton - YHWH (Yahweh) (Igbo language: *Ya, Iho wu ihe*, meaning 'God, the Divine Light that Enlightens').

The process of Igbo pictographic reading includes [5]:

1. Enumeration: numbering of objects from right to left, bottom to top.
2. Igbo object naming: identifying the names of the object in the image in ancient Igbo language.
3. Igbo phenomenology: identifying each phonemic unit in the Igbo object words.
4. Synthesis of Igbo subject expression: synthesis of words from the identified object phonemic clues that maintains the consonants but different vowel sounds, that best match the context in the Igbo subject expression.

The synthesis of the Igbo subject expression may follow ten guiding steps, that include:

1. Enumerate the articles in the drawings by Igbo names, starting from right to left, bottom to up, in sequential order.
2. Identify the side views of the object.
3. Identify the object by colour.
4. Identify the number of the object.
5. Identify the bigger object that the object seen is part of.
6. Identify the object as part of a whole entity, human or animal.
7. Derive the phonemic clues from the object word to obtain the Igbo subject expression.
8. The Igbo subject expression has same consonants but different vowels from the object Igbo word.
9. The Igbo subject expression may have several words derived from one object Igbo word.
10. To derive the phonemic clues for the Igbo subject expression from the Igbo object words, there may be more than one subject expression from an object word depending on the context.

Results

The human genetic tree shows the origin of the Super groups and the Semite gene L1 of the Igbo (Figure 1.). The other line of evidence of the ethnolinguistic proof given below.

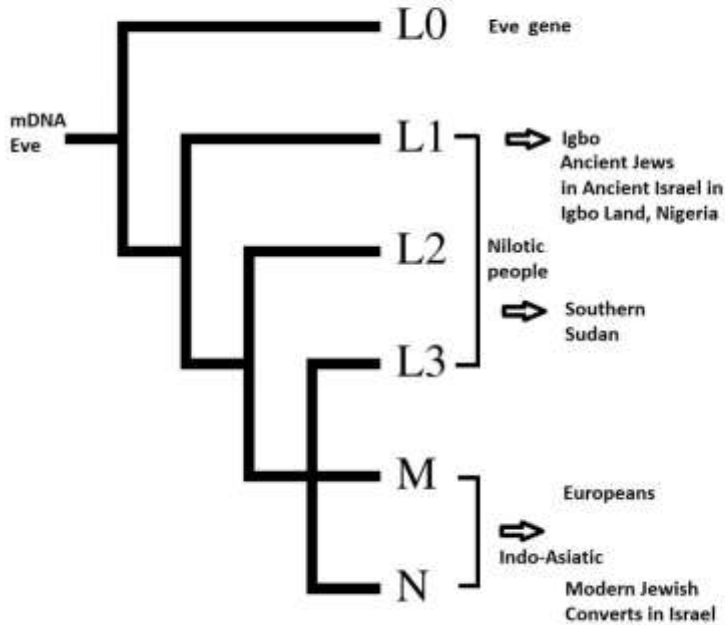


Figure 1. The Human Genetic Tree.

1. *Igbo Writing in Colour*

The Igbo sculptural and pictographic writings are colour-coded images with each having an object form description and a subject expression as given in Table 1 below.

Table 1. Igbo Colourimetric Writing

English Colour Names	Igbo Object Names of Colours	Igbo Subject Expression	English Subject Expression
Black	<i>ojii</i>	<i>e jee</i>	to go to
Blue	<i>otanjele</i>	<i>uta a na-eje e le</i>	wrongdoings you go to look into
Brown	<i>nchara</i>	<i>a na-achiarị</i>	to meditate
Green	<i>inine</i>	<i>e nenee</i>	carefully look into
Red	<i>odo odo</i>	<i>i do e bu</i>	To bring peace to what is at hand
White	<i>ocha</i>	<i>a chaa</i>	to be forgiven
Yellow	<i>edo</i>	<i>i do</i>	to bring peace

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2. Igbo Anatomic Writing

In ancient Igbo language used in Egypt, Greece and Igbo land, human and animal **anatomy** (Igbo language: *anụ a tọọ a mụọ ya*, meaning 'flesh that is dissected and studied') was developed for the study of medicine in much the same way as it is practiced today. However, they also used the object names of the human parts to obtain phonemic clues for subject expressions of what they want to say in science (Science; Igbo language: *ese akq na uche*, meaning 'inquires of common sense and intelligence'; Greek: Episteme; Igbo language: *apa ese a tū ama*, meaning 'disputed questions measured intelligently'; Latin: Scientia; Igbo language: *ese akq a na-atu*, meaning 'inquiries of common sense you measure'), culture and religion. These anatomic parts of both humans and animals were drawn in Igbo pictographic writings.

A general application of the object names of these human parts and the common subject expressions drawn from their similar phonemic clues are given in Table 12 below.

Table 2. Igbo Anatomic Writing

English Object Names	Igbo Object Names	Igbo Subject Expression	English Subject Expression
Abdomen	<i>afọ</i>	<i>ufu</i>	Pains
Armpit	<i>mkpa abụ</i>	<i>mkpa e bu</i>	Difficulties at hand
Back	<i>azu</i>	<i>izu</i>	In private
Biceps	<i>mkpa</i>	<i>mkpa</i>	Difficulties
Buttocks	<i>otula</i>	<i>a tulee</i>	To deliberate
Calf of leg	<i>afọ ukwu</i>	<i>ufu okwu</i>	Pains in the quarrel
Chest	<i>ngu</i>	<i>a na-ago</i>	To pray
Chin, jaw	<i>aba, agba</i>	<i>a baa agba</i>	To go into a covenant
Claws, paws of leg	<i>mbo, bọọ ukwu</i>	<i>mbubo okwu</i>	Allegations in the quarrel
Curved horn	<i>mpi nkuko</i>	<i>mepia nkuko</i>	Bring closure to quarrels
Ear	<i>nti</i>	<i>a na-eti</i>	Shouted about
Elbow	<i>ikili</i>	<i>ikili</i>	Outstanding matters
Eye	<i>anya</i>	<i>na Ya</i>	To God; from God's perspective, on to God
Eyebrow	<i>agba anya</i>	<i>agba na Ya</i>	Meeting with God,

			covenant with God
Face	<i>ihu</i>	<i>Iho</i>	The Divine Light
Finger of hand	<i>mkpisi aka</i>	<i>mkpesa a kaa</i>	Complaints made
Forehead	<i>egedege iru</i>	<i>e gee, dee, geruo</i>	Listen, digest, hear out
Hair of head	<i>abuba isi</i>	<i>obube ese</i>	Cries of conflict
Head	<i>isi</i>	<i>ese</i>	Conflict
Heart	<i>obi</i>	<i>o bie</i>	To bring to an end
Heel of leg	<i>ikili ukwu</i>	<i>ikili okwu</i>	Outstanding matters in the quarrel
Horn	<i>mpi</i>	<i>mepia</i>	Bring closure
Knee of leg	<i>ikpere ukwu</i>	<i>ikpe i re okwu</i>	Case to be resolved
Left hand	<i>aka ikpa</i>	<i>a kaa, a kpa</i>	Talk, discuss
Leg	<i>ukwu</i>	<i>okwu</i>	Speech
Liver	<i>imeji afo</i>	<i>i meju ufu</i>	To calm pains
Mouth	<i>onu</i>	<i>a nu</i>	To listen
Navel	<i>otuwe</i>	<i>otu iwe (onu a waa alo)</i>	Many annoyances (opening through which the umbilical cord was cut)
Neck	<i>olu</i>	<i>elo</i>	Thoughts
Nose	<i>imi</i>	<i>ime</i>	Inside, in depth
Right hand	<i>aka nri</i>	<i>a kaa, a na-ari</i>	Talk, plead
Shoulder	<i>ubu</i>	<i>ubo</i>	Hostility
Skin of leopard	<i>abuba agu</i>	<i>obube Ogo</i>	Cries to the Divine Mercy
Spleen	<i>Ama afo</i>	<i>Ama, ufu</i>	Spirit, pain
Teeth	<i>eze</i>	<i>Eze</i>	King
Thigh of leg	<i>apa ukwu</i>	<i>apa okwu</i>	Dispute in the quarrel
Tongue	<i>ire</i>	<i>i re</i>	To resolve
Waist	<i>ukwu</i>	<i>e kwuo</i>	To speak out
Wrist	<i>nkweko</i>	<i>nkweko</i>	Agreement

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3. Igbo Numerology Writing

The Igbo writing forms included the use of numbers as object names from which similar phonemic clues were drawn for subject expressions. A list for numbers 1-10 are given in Table 3 below.

Table 2. Igbo Numerology Writing

English Object Names	Igbo Object Names	Igbo Subject Expression	English Subject Expression
One	<i>otu</i>	<i>otu</i>	Many
Two	<i>abuo</i>	<i>e bu</i>	To present or at hand
Three	<i>ato</i>	<i>a to</i>	To unfold
Four	<i>ano</i>	<i>a no</i>	To stay
Five	<i>Ise</i>	<i>isi</i>	Head
Six	<i>isii</i>	<i>e see</i>	To quarrel
Seven	<i>asa</i>	<i>a saa</i>	To respond
Eight	<i>asato</i>	<i>a saa, a to</i>	To respond and unfold
Nine	<i>Itoli</i>	<i>i to Eli</i>	To praise the Most High
Ten	<i>Iri</i>	<i>eri, Eri</i>	Time immemorial or 'Ancient of Days'
Many	<i>imiri</i>	<i>mere</i>	What happened
Small	<i>Nta</i>	<i>a nata</i>	To be granted

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The other forms of Igbo pictographic writings such as Igbo object and animal onomastic writing described in detail elsewhere [5]. These in combination with colourimetric, numerology and anatomic writing could be used to produce writing scripts from carved images. This writing form in ancient Israel was called Aramaic (Aramaya; Igbo language: *ire ama Ya*, meaning, 'the language (tongue) of the Church of God').

4. *Igbo Uli and Ichi Rock Writings.*

The Igbo pictographic rock writings (petroglyphs) use *Uli* and *Ichi* as symbols of ancient Igbo culture seen across Africa. Others have identified this type of writing as the Gram code [6] on the ancient stone inscriptions of Ikom (Igbo language: *ị kọọ ama*, meaning 'inscribed information'). Some of the oldest rock writings are found in the Lope area in present-day Gabon which has been inhabited for nearly 400,000 years, there was migration from the East to the West, across the southern Sahara, the Sudan to the Nile and Niger, taking their origin from ancient Nubia (Igbo language: *anị ibo*, meaning 'Igbo land'). The approach to reading the inscriptions have been demonstrated (Figure 2) with the glyphs for Nubia [5].



Figure 2. The glyph for Nubia. Nubia shown with Egyptian symbol Nebu (Igbo language: meaning *anị ibo* 'porcupine door shutter' as the object form for the subject expression: *anị ibo*, meaning 'the land of mediators').

Articles:

1. Black yellow porcupine door shutter - *anị ibo ojii edo*

Igbo language:

anị ibo e je i do.

English language:

Land of mediators that go to bring peace.

Discussion

The question then arises, how then are Igbo people living in Nigeria and not a place called Canaan? The Igbo came down to Nigeria also called **Canaan** (Igbo language: *oke Nna*, meaning 'the allotment of the Father'). Nigeria is written with consonants **N-G-R** (Igbo language: *Nga Orie*,

meaning 'the place of God') or N-g-g-r (Igbo language: *Nga Ogo ora*, meaning 'the place of the people of the Divine Mercy'). The enclave they live in was called **Biafra** (Igbo language: *ebe e fe Ori*, meaning 'where God is worshipped'). This was vowelized by the British as the **Niger**. They named the biggest river in this area where the Ancient Israelites settled as Niger. The Black people from this area were then called **Negro** or **Nigger**. However, the modern full name Nigeria comes from 'Niger area', which first appeared in an essay written by Miss Flora Shaw, who later became the wife of Lord F. Lugard, who put forward this argument in the Financial Times of London of January 8, 1897 thus:

"The name Nigeria applying to no other part of Africa may without offence to any neighbours be accepted as co-extensive with the territories over which the Royal Niger Company has extended British influence, and may serve to differentiate them equally from the colonies of Lagos and the Niger Protectorate on the coast and from the French territories of the Upper Niger."

It would be relevant to trace the population genetics of the people living in Nigeria and see the match with Nilotic genes. In the tree of mtDNA, we find some interesting group derivatives, which include the so-called Super groups, which are really only three basic groups.

They came from three main female lines, which corroborate the biblical account of only three females that bred supposedly as wives of Shem, Ham, and Japheth. These haplogroups are descendants from a single female Supergroup, namely Haplogroup L. This one female line Hg L, which is a Super L, then split into L1, L2 and then L3. The line L3 diverged and from L3 came the other mtDNA mutations N and M. Thus, all females came from one Eve whose mtDNA line was L. The Igbos of Nigeria belong to haplogroup L1, believed to have first appeared approximately 150,000 to 240,000 years ago in East Africa. They are the Hebrews of the first of God's creation from Adam (Igbo language: *A daa mu*, meaning 'I fell') and Eve (Igbo language: *E wo*, meaning 'the body that transforms into another body'; or **woman**; Igbo language: *e wo mmanu*, meaning 'transforms into a human being'). The L groups L1, L2, and L3 are all found in Africa and are the major groups almost exclusively in sub-Saharan West Africa, with L1 predominant in Igbo land, Southeastern Nigeria. The L1 and L2 genes are also referred to as the Nilotic genes which means genes of people of Igbo and Southern Sudanese extraction that founded the civilization of ancient Egypt and

ancient Nubia, along the River Nile (Igbo language: *mmiri Niile*, meaning 'all the waters'). The only exception is North Africa in Ethiopia where there are large diversities of the mtDNA haplogroups with traceable Igbo origins in diaspora. The Igbo Greek origins show traces of L1 haplogroup especially in Greek Macedonia.

The genetic analysis is the basis for the 'Out of Africa Theory' of migration of modern humans. On the basis of modern genetics, only the Igbos of Nigeria can be the Hebrews of Ancient Israel! It must be underscored that there are significant gene flows between Nigerian tribes especially the Igbo-Yoruba. In fact, the word **Yoruba** (Igbo language: *oyiri ibo*, meaning 'they look like the mediators') underscores the genetic similarity which is upto 99% in certain groups. The European gene haplogroups N, M are mutations of the L3 gene. The white skin evolved only 6000-7000 years, and contrary to what is commonly presumed, the white Europeans did not play a significant role in the ancient civilizations of Egypt, Israel, Greece and Babylon until late towards the beginning of the first century AD.

The data from population genetic analysis is consistent with the facts of history, that the ancient **Egypt** (also Mizraim, Masr, Misraim, Mitzraim, Hebrew: מצרים / מצרים , Tiberian: Mišrāyim / **Miṣrāyim** ; cf. Arabic: مصر , Miṣr; Igbo language: *mī zara Ya ama*, meaning 'I answered God at the Church'; Greek: **Agyptos**; Igbo language: *A gọ Ya, a pa atụ Ose*, meaning 'prays to God and takes advice from the Almighty God'; Egypt; Igbo language: *A gọ Ya, a pa atụ*, meaning 'prays to God and takes advice'; Egyptian Amarna: **Hikuptah**; Igbo language: *họọ ke a pa atụ Iho*, meaning 'chosen as the one who takes advice of the Divine Light'; Egyptian: **Hwt-ka-Ptah**; Igbo language: *họwụtaa ke a pa atụ Iho*, meaning 'chosen as the one who takes advice of the Divine Light') was inhabited by Igbo people who spoke Igbo language as illustrated by ethnolinguistic analysis. They used Igbo sculptural and pictographic writing, as the original universal way of communication among the generality of the people. The same people would be conquered and enslaved in their own land and were then known as Israelites. They will later be lead out of Egypt in the Exodus (Igbo language: *Chi e du ọsa*, meaning 'God leads the people') to the Promise Land of Canaan (Igbo language: *Oke Nna*, meaning 'the allotment of the Father') in the present-day Igbo land. According to the Biblical account in Exodus [19:6], they were consecrated as a nation of priestly mediators (Igbo language: *I gbo*, meaning 'to mediate') for the

remission of sins. It was not surprising that, we established cultural and ethnolinguistic similarities of the peoples of ancient Egypt, ancient Israel and present-day Igbo land [5].

It has been demonstrated that, Igbo pictographic writing is the basis for Church art even during the time of Jesus Christ (Hebrew: יהושוע Transliteration: Yēhowshuwa; Yeshua, Jesus; Igbo language: *Ya shì uwa* or *Ya si ọsa*, meaning 'God from the world' or 'God from the masses'; Christ; Igbo language: *Chi Orié sị e tii*, meaning, 'God, that the Almighty God said should be put in place'; Christopher, Igbo language: *Chi Orié sị e tii e fere*, meaning 'God, that the Almighty God said should be put in place to be worshipped') [5]. This form of temple art was called Psalm (Igbo language: *pị si elu Oma*, meaning 'carvings from the heavenly Temple') [5]. It has been suggested that, Our Lord Jesus and the foster-Father of (Joseph) Josef (Igbo language: [*onye*] *o je e so a fu*, meaning '(the person that He) follows to go out') both were wood sculptors (not just carpenters) to return the practice of performing Igbo sculptural writing and perhaps Igbo pictographic writings [5]. Such that the entire Gospel (Igbo language: *e gee Ose apa a laa*, meaning, 'if you listen to God, unbelief will vanish') was carved or painted in Igbo

Sculptural and pictographic writings, and was explained to the people [5]. The Apostles (Igbo language: *apa Ose a tualị*, meaning, 'the converters of unbelievers in Almighty God') may have been taught how to write in Igbo sculptural and pictographic writings by Jesus Christ. This may explain the early church arts and paintings. In fact, church tradition has it that St Luke (saint of painters) painted the original image called 'Black Madonna' (Igbo language: *Omu e do Nna*, of Czestochowa (Igbo language: *a chọọ ị zọta*, *a chọwa*, meaning 'if you want to be saved, you search for it') in Poland (Igbo language: *opolo ana ide*, meaning 'shrimp land by waterside') [5]. In ancient Poland shrimp (Igbo language: *opolo* or *oporo*, meaning 'shrimp') was a main export food, even to this day. Church art such as the Crucifix (Igbo language: *e kere sị e fee Chi*, meaning 'was tied to be worshiped as God'), has been shown to be Igbo sculptural writing [5]. The picture of the 'Good Shepherd', showing the picture of a shepherd and a lamb - *onye nche nwa aturu* and image of the old wire money - *echi* placed on a python - *eke*, at the centre - *oma*, provide the phonemes for the subject expression: *Onye a na-eche Nwa aturu Chineke Oma* meaning 'the Person Who is awaited, the Son (Child) offered to God the Creator at the Temple' [5].

It is plausible that, the woodworks associated with Our Lord Jesus and Joseph was an indication of his association with the Igbo sculptural writing to teach and document the Holy Scriptures and matters of Igbo jurisprudence to the Apostles (Igbo language: *apa Ose a tuali*, meaning, 'the converters of unbelievers in Almighty God') and Disciples (Igbo language: *ode a si kaa apa olu Ose*, meaning, 'scribes who were told to tell the unbelievers the voice of Almighty God'). The discovery of these original carvings will give insight into the original text of the Holy Scriptures.

In conclusion, the task of Igbo scholars and ethnographers is to reconstruct the original Igbo language from what is known about Igbo pictographic writings. I hope that this concise introduction and materials from the books [5] and teaching audio-visuals at www.yahwehcultureoflife.com will help make a head start.

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