Who Are the Hebrews?

By Asar Imhotep

The MOCHA-Versity Institute of Philosophy and Research

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Who are the Hebrews?

In the Bible, EBER is the name of the ancestor of the ben-ey ‘Eber’ “sons of Eber.” These are the ‘iber-iym, “the Hebrews” (Gen. 10:21, 24; 11:14-17). This name for Eber is comparable to the wandering Fulani of west Africa known as ABORE in Nigeria, and BORORO in Chad; FULA in Senegal/Gambia; PEUL in Guinea; PULO in Senegal/Gambia (Ful-be plural).

The b-r/p-l/p/r/f-l root can be found in many African languages. Observe:

- **Abar** (Hebrew): cross over, trespass, pass on, pass by
- **abo’r suwfah**: wind whistling by
- **boro** (Twi): to trespass, passer-by, alien, European
- **purboro-fo**: to exceed
- **afara** (Yoruba): bridge, ford
- **ibaibara**: across (the nose)
- **shor cut**: (across an area)
- **afeeburu**: breeze

The Hebrews got their name because, them being nomads, they were always seen “passing by” the cities of Canaan, for example, in mass: never settling. The -b-r root means “pass on, pass by” in Judges 19:12b, 18a and in Ruth 4:1.

“We shall not turn aside into a city of strangers who are not part of ben-ey yisera’el. No. We will ‘aBar until Gibe’ah [Judg. 19:12]

For 4 millennium the -b-r have been in and out of Africa as far as the Western savannah (= Hebrew sefelah). Your Fula-ni (-ni is a suffix denoting ethnic group/people) are descendants of the ben-ey ‘Eber. The Pula are the relics of the Apiru. We have to remember that the Fulani phenotype is atypical of West Africa, and why researchers ultimately give an east African origin for them. The “Hebrews” were everywhere in ancient times. Dr. GJK Campbell-Dunn (a linguist) has even discussed the Fulani in Minoa in ancient times in his book **Who Were The Minoans: An African Answer.**
The Iber’iym in Egypt

**aprw** -- an Asiatic people, Apiru [noun]

**apw** passing, the striding [noun] (note that the chick sign can also be an /r/ - think of Elmer Fud trying to say "silly wabbit")

**aprw** an Asiatic people, Apiru [noun]

**aprw** an Asiatic people, Apiru [noun]

**ysrir** Israelis [noun]

### B-R Ethnic Groups with sound shifts

<table>
<thead>
<tr>
<th>p-r</th>
<th>p-l</th>
<th>b-r</th>
<th>f-l</th>
<th>f-r</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apiru</td>
<td>Puel</td>
<td>Pulo</td>
<td>Pheleti</td>
<td>Eber</td>
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</tbody>
</table>
Adam = TMHHW?

Zeh sefer to"-if'd-ot 'adam:
B"-yo"m b'ro' &lohiym ha-'adam
Bi-d'"m-"t &lohiym 'asah 'ot-"w

This is the book of the to"-if'd-ot of Adam:
On the day when the gods created the Adam
It was in the d'"m-"t of gods that he mad him [Gen. 5:1-2]

Adam of the Biblical myth derives from the d-m root that Atum belongs to as well. Adam is the progenitor of all of mankind. It is not to be taken as if Adam was a human being who gave birth to all of mankind, but the vital life principle (the source) from which man derived. Adam belongs to the Afro-Asiatic d-m root which is found in the Hebrew word dam "blood" and dem-ut "vitality." It should be noted that this d-m root is associated with the color red which explains the feminine version of the word Adam in Hebrew, adam-ah "red soil," (earth) and Edom (Esau) who was born "ruddy" in Genesis 25:25. This d-m root is t-m in Egyptian and is reflected in the following terms:

<table>
<thead>
<tr>
<th>t-m root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>tms “red, ruddy, violet”</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>tms “red, ruddy, violet”</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>tmHy “red ochre”</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>tmHw “Libyans” (of the desert, red land).</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>tmyw “bad mannered people.”</td>
</tr>
<tr>
<td></td>
<td>(Often the Libyans were seen as enemies. The Libyans may have become a euphemism to the Egyptians).</td>
</tr>
</tbody>
</table>
In Africa, the same name for God is the same name for man. It is no surprise then to find this d-m (t-m) root in Egyptian related to mankind. In the Biblical myth Ben ‘adam also represents mankind.

*T3 tmw = all mankind, humanity*

**The curse on Ogun (Qayin)**

The call of the dam-iym of your ehi is shouting to me from ‘adam-ah.

Now, accursed are you from the ‘adam-ah which opened her mouth with an oath to receive the dam-iym of your ehi from your hand.

If you till the ‘adam-ah laboriously, she will no longer give you its vitality...[Gen. 4:10-12]
AAMU

Aam = Asiatic, a nomad from the eastern Desert

Aamw = shepherd, nomad, herdsmen, farmer

Aamw = Fellahin (shepherd, nomad, herdsmen, farmer)

Aam = animal, beast, cattle of Egypt

Tshiluba = ngombe
Sumerian = BULL, ĝar, gar, ĝá
PWS na “bull, cow”,
Alagiang nama “cow”
PWN NAM “animal, meat”
Bantu (ny)ama “animal, meat”
Soko nama “meat”
Mande gama, dama “ox”
Mangbetu gbama “young man” (sexual)
Mangbetu ga “horn”
Mande gama, dama “ox”
PWS na “bull, cow”,
Alagiang nama “cow”
PWN NAM “animal, meat”
Bantu (ny)ama “animal, meat”
Sumerian am, (ama2) “savage bull”

PWS = proto western sudanic
PWN = proto western negritic

**NGUNI (Bantu)**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gₐ</td>
<td>bull</td>
</tr>
<tr>
<td>Gₔ</td>
<td>(class of bull)</td>
</tr>
<tr>
<td>(reduction of Gₐ)</td>
<td></td>
</tr>
<tr>
<td>kₙ₃</td>
<td>bull, ox, cow</td>
</tr>
<tr>
<td>kₘ₃</td>
<td>young bull</td>
</tr>
</tbody>
</table>

Literally means cows. But among the Zulu (according to Mutwa) means “those with no land.”
The Nguni tribes consist of the following ethnic groups: Swazi, Phuthi, Zulu, Xhosa, Thembu, Pondo Ndebele, and Ngoni.
Euphemism

A euphemism is a substitution for an expression that may offend or suggest something unpleasant to the receiver, using instead an agreeable or less offensive expression, or to make it less troublesome for the speaker, as in the case of doublespeak.

The purpose of the substitution may also be to avoid revealing secret or sacred names to the uninitiated, or to obscure the identity of the subject of a conversation from potential eavesdroppers. Some euphemisms are intended to amuse.

Usage

When a phrase is used as a euphemism, it often becomes a metaphor whose literal meaning is dropped. Euphemisms may be used to hide unpleasant or disturbing ideas, even when the literal term for them is not necessarily offensive. This type of euphemism is used in public relations and politics, where it is sometimes called doublespeak. Sometimes the use of euphemisms is equated to politeness. There are also superstitious euphemisms, based (consciously or subconsciously) on the idea that words have the power to bring bad fortune (for example, not speaking the word “autism”; see etymology and common examples below), and there are religious euphemisms, based on the idea that some words are holy, or that some words are spiritually perilous (taboo; see etymology).
Fulani Migrations over time
**Qayin = Cain = Ogun**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Yoruba</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Qum</strong> “rise up, stand up”</td>
<td>Gun (oke) “climb” (hill)</td>
<td>Qaama “he rose”</td>
</tr>
<tr>
<td></td>
<td>gun (akaba) “climb” (a ladder)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gun (esin) “ride” (a horse)</td>
<td></td>
</tr>
<tr>
<td><strong>Qomah</strong> “height” standing place</td>
<td>O gun “he is tall”</td>
<td>Maqama “combat”</td>
</tr>
<tr>
<td></td>
<td>i.e. “it is long”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>O gun “it is erect”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>O gun ‘yan “she is protruding at the breasts. Her breasts have become erect.”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ogun “war”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gun le “to settle”</td>
<td>Aqama “to settle, to stay in place”</td>
</tr>
<tr>
<td></td>
<td>a-da-gun-odo “stagnant waters”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gun “to pound” (pulverize)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gun yan “to pound iyan”</td>
<td></td>
</tr>
<tr>
<td><strong>Qemah</strong> “flour”</td>
<td>agunmu “medicinal herbs” (pound into a powder)</td>
<td>Aqama “sterile”</td>
</tr>
<tr>
<td></td>
<td>agan “barren (woman)”</td>
<td></td>
</tr>
<tr>
<td><strong>Qayin</strong> “Cain”</td>
<td>Ogun “god of iron”</td>
<td>Qayn “smith”</td>
</tr>
</tbody>
</table>

We have two Qayins in Genesis: *Qayin* “farmer” and *Tu’bal Qayin* “blacksmith.”
Additional “Hebrews”

The Hurrians were a branch of the Aryans from the Caucasian Mountains who migrated into and invaded areas of North and Northeastern Mesopotamia in the 2nd millennium BC.
Cain Vs. Abel

- *Fulani/Bororo, Oke Ogun farmers’ endless class over farms.*
- Retrieved September 28, 2010

(Genesis 46:34b) “all shepherds are an abomination to the Egyptians.”

Hebel

- In Genesis *HeBel* (h-b-l) was a *ro-eh so’n* “a feeder of sheep and goats” (Gen. 4:2). *YaBal* was the ancestor of those who dwell in ‘*ohel* “tents” and own *mi-qeneh* “cattle” (Gen. 4:20).
- *YaBal*, the name of the first tent-dwelling cowherd, is cognate with Twi *aben* “horn”; Si-swati *i-m-pala* “horn, trumpet”; Iwerri Igbo *ebulu* “ram”; Onitsha Igbo *ebunu* “ram”; Fulfulde *m-bala* “sheep”; Serer *mbal* “sheep”

Seth (Set/St)

- God of violence, chaos and confusion: Seth was the "Red One", the ill-tempered god who personified anger, rage and violence, and who was often regarded as evil personified. As the god of chaos he opposed the harmony of *maat* (truth) and was a veritable dark side to the fabric of the universe. As a god of the desert or 'Red Land', he opposed and threatened the vegetation upon which life itself depended; and as the inimical foe of Osiris, rightful king of Egypt, he represented rebellion and strife. *(From the Complete Gods and Goddesses of Ancient Egypt pg 197)*
Figure 32: Economic Systems in Africa:
Zone 1 Gatherers
Zone 2 Nomad shepherds practicing cattle raising
Zone 3 Farming during the rainy season with cattle raising
Zone 4 Farming during the rainy season without cattle raising
Zone 5 Permanent farming
Zone 6 Oasis farming with artificial irrigation
Zone 7 Plow farming

By comparing this map to the next one, one realizes that the forest zone without cattle raising and, particularly, without horses is the noncasted zone, where the taboo of the blacksmith not only does not exist, but where he often is a part of the nobility and can become king; whereas the zone of the Sahel, that of the horsemen of the conquering empires, is the zone of the castes. (Hermann Baumann and D. Westermann, *Les Peuples et les Civilisations de l’Afrique*, Paris: Payot, 1948, fig. 24)
Figure 33:
1. Pastures, cattle raising
2. Agriculture
3. Hunting
4. Respect for the blacksmith
5. Contempt for the blacksmith

Moors from Mauritania
Set

Asar (Wa-Shil, Mujilu, Awaju-Ori, Awujale, Àṣẹ)
Staffs of Authority from Left to right

a,b,c

- A = Egyptian staff (Cairo Museum)
- B = Peul of Sengal (A. M. Lam)
- C = Nanakana of Ghana (I’Fan Museum Dakar)

- Notice the Jackal head on the one from Ghana and hook on bottom of staff from Senegal
...a hook at one end and a fork at the other end was already known in Ancient Egypt and today is still used in South Omo by the Arbore (r-b-r), the Hamar and others’

“is also extended to the realm of ritual where the fork of the staff is used to ward off what is unwanted (disease, and the hook is used to draw close what is wanted (health, abundance, peace). Hisada should use the hooked end of the staff, Ivo said, to attract large funds and many scholars to the center, and with the forked side he should keep away poverty, thieves and liars.”
Delta Sigma Theta Sorority

An Offshoot of Alpha Kappa Alpha Sorority
By Ashley Anderson

Delta Sigma Theta Sorority was founded on January 13, 1913, at Howard University by twenty-two former members of Alpha Kappa Alpha Sorority.

As Alpha Kappa Alpha Sorority began to grow on the campus of Howard University, some members began to become unhappy with the state of the organization. In 1913, some members felt that changes needed to be made and that a permanent organization needed to be established.

History of Delta Sigma Theta

The founding members of Delta Sigma Theta Sorority were originally initiated into Alpha Kappa Alpha Sorority in October of 1912. The twenty-two new members, however, voted to change the name of the organization and many of its identifying characteristics. These women also wanted the sorority to become more politically active to reflect the philosophical underpinnings of the times.

After a graduate member of the chapter gave the members a deadline to stop the reorganization of Alpha Kappa Alpha, the twenty-two women split off and formed Delta Sigma Theta on January 13, 1913. Delta Sigma Theta received its articles of incorporation from the District of Columbia on February 18, 1913, and was nationally incorporated in 1930.

Read more at Suite101: Delta Sigma Theta Sorority: An Offshoot of Alpha Kappa Alpha Sorority http://www.suite101.com/content/delta-sigma-theta-sorority-a167616#ixzz15ER3dg2Z
Great Southward Migration (Bantu)

This student remembers Baba Mukulo offered the following explanation for the reasons the Maseko left their home land of South Afrika:

Preserving life has always been our foremost goal. When we were faced with the chance of saving life or taking life, we always chose to save life. This is the Bantu way. Everyone understood and respected this law until the arrival of Inkosi ya Makosi Shaka, whose mission was to create total subjugation or total destruction. All that we knew and stood for was threatened, so we took the only sensible action to preserve our political institutions. I was told most of our people wanted to stay and fight for their land but our forefathers asked, “Why kill your brother when the land is so vast and can support all of us?” They also told us that staying would signal the end for our way of life but if we moved we could re-establish our power as a whole without compromise to another people (Baba Mukulo, personal communication, 1981-2).

27 Other names that have been used to identify the Nguni are Mnguni, abaNguni, abe-Nguni, vaNgoni (Tsonga) and baKoni (Sotho).

28 The eastern routes were chosen primarily because they avoided the lowlands because of dense forest in certain areas but more importantly because high grounds in high altitudes were free of “tsete-fly (Glossina morsitans and G. brevipalpis), the vectors of Trypanosomaisis or sleeping sickness,” and diseases like malaria, hook-worm, and bilharzias (Pike, 1968: 21).

On the issue of who the Nguni are he states:

In those days, too, was formed the great nation called the Nguni, whose name means “people who have no land”. The Nguni was formed out of myriads of different tribes, and even today their language contains hundreds of words, which were taken over from these tribes. My children, a tribe rises naked from the 49 ground, which rises from the charred remains of the destroyed people: this tribe has nothing whatever to lose, and is the fiercest and cruelest tribe of all. Revenge is the meaning of its existence (Mutwa, 1969: 47-48).

Baba supports this position when he states: We are the product of aggression in defense, they (non-Ngunis) know of our fury, for we were wounded innyath (buffaloes) (Personal communication, 2003). This evidence shows that the Nguni military developments and movements were born from efforts of trying to preserve life. We know the Nguni survived the onslaught of foreign invaders, Ma-Iti (Greek) and Egyptian just to name a few.29 The Nguni are legendary as warriors, but their goals of migration as reflectively stated earlier were motivated by the search for a peaceful existence, desire to preserve Bantu values and most importantly preserve life above all.
In light of sacred oral pfuko histories, Baba Mukulo’s narration summarized the Maseko Ngoni’s odyssey from Natal to Malawi with this overture:

Many moons past, an all-powerful Inkosi ya Makosi Shaka ruled over our land like an angry wounded innyathi (buffalo). Inkosi loved and hated, maintained grudges and sought revenge, formed alliances and fought wars. Our ancestors were angry. To punish Inkosi for the misery he had inflicted on the Nguni, they sent droughts by the gross. Many died. Others migrated north under the wise leadership of Zwangendaba Jere and Ngwane Maseko. Although they spoke the same language and shared their bloodlines, these two were jealous of each other’s talents in leadership and war. Each plotted the overthrow of the other. Arrogantly one day, Jere bellowed, “I’m the lion of the land admired by all.” Unimpressed Maseko retorted bitterly and dismissively, “Usima yedwa njengalanga, lona limi lodwa ezinzulwini.”[He who stands alone like the sun stands in the sky] His pride wounded, Jere threatened to kill Maseko and all males in his clan. Fearful of fighting his kin, Maseko fled. With the stealth of a lion, Jere gave chase. At Mbire area, Jere cornered Maseko and defeated his rag-tag army. Day and night, Maseko plotted revenge. Meanwhile, proudly and excessively, Jere celebrated his victory. Still nursing his humiliating defeat like a cock that had lost a battle to a rival, Maseko was joined by Nxaba, another runaway from Mfecane. Quickly they formed an alliance. Both hated and despised Jere. One day they attacked and defeated their archrival, Jere. Following this defeat, Jere and his disciples crossed the Zambezi River during the month of the eclipse, travelling on the sunset side of the Lake. A few years later, Maseko and his followers crossed the mighty Zambezi and travelled further north on the sunrise side. They were determined to avoid any conflict (Baba Mukulo, Personal Communication, 1981-82).
The rock painting in Figure 3 above shows a history of conflict between the Bantu and the BaTwa. Baba reports that these conflicts centered on cattle as our ancestors protected their cattle fearlessly (Personal communication, 2003).
Places of Origin

The linguistic evidence demonstrates that the ancestors of the Hebrews and the ancestors of Black Africans once lived in the same speech community. The African religions and that of Judaism originate from a common shrine which was located in the Sahara (Kayinga) before its dessication. The ancestors of the Jews migrated east at the time of the desiccating Sahara while others migrated south. Neither stopped until they got to a viable river – the Nile, the Jordan, the Tigris, the Eurphrates to the east; the Kwara (Niger), the Binuwe (Benue), the Kongo, the Zambesi to the south.

It is during the times of the occupied Sahara when the myths of ‘dm, Hwwh (woman as mother of all life) and Qyn (the smith as a person of superhuman occupation) were shared. What each decided to do with the myths in later years became completely different. Those who migrated West and South venerated ‘adm and Qyn, whereas the Hebrews got God to curse them both.

The veneration of dimu as ancestor in Africa reflects an older situation than the curse of ‘Adam by the Hebrews. Hebrew religion was a conscious innovation: Abraham consciously broke from the religion of his ancestors. The Hebrews rejected the religion of the Africans just as they rejected the religion of the Canaanites, based on their earlier beefs. Remember Genesis 46: 34.

Judaism is the creation of idealists who called their people to swim against the cultural tide. Only diviners as was done in Canaan, Egypt and Kush, Saul did not find it difficult to trace an obeah woman (es-et ba’l-ey ‘owb “a woman who is expert at ‘owb” in I Samuel 28:7). It is this underground religion that had its origin in African religion. There was a similarity of religious concepts between Canaan, Egypt and Kush. The Jews were in all these but their ideologues declared themselves not of it.

We are all familiar with the fact that the Israelites were a mixed multitude and in this mix were the apiru who during the Armana age the Egyptians called them “troublesome marauders.” It included Midianites, with whom Moses intermarried. A subgroup of the Midianites were haq- qen-iy “the Ken-ites,” the itinerant guild of smiths.