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ABOUT THE AUTHOR

Moustafa Gadalla is an Egyptian-American independent Egyptologist who was born in Cairo, Egypt in 1944. He holds a Bachelor of Science degree in civil engineering from Cairo University.

Gadalla is the author of twenty-two published, internationally acclaimed books about various aspects of Ancient Egyptian history and civilization and its influences worldwide.

He is the Founder and Chairman of the Tehuti Research Foundation (https://www.egypt-tehuti.org)—an international, U.S.-based, nonprofit organization dedicated to Ancient Egyptian studies. He is also the Founder and Head of the online Egyptian Mystical University (https://www.EgyptianMysticalUniversity.org).

From his early childhood, Gadalla pursued his Ancient Egyptian roots with passion, through continuous study and research. Since 1990, he has dedicated and concentrated all his time to researching and writing.
PREFACE

This book will show that the Egyptian Alphabetic language is the MOTHER and origin of all languages; and how it was diffused to become other ‘languages’ throughout the world.

It is the aim of this book to provide such an exposition: one which, while based on sound scholarship, will present the issues in language comprehensible to non-specialist readers. Technical terms have been kept to a minimum. These are explained, as non-technically as possible, in the glossary.

The book is divided into seven parts with a total of 24 chapters, as follows:

Part I. Denial, Distortion and Diversion has 3 chapters—Chapters 1 to 3:

Chapter 1: The Archetypal Primacy of The Egyptian Alphabet will show the role and remote history of alphabetical letter-forms writing in Ancient Egypt prior to any other place on Earth.

Chapter 2: The Concealment of The Supreme Egyptian Alphabet will show the incredible Western
academia scheme to conceal the Ancient Egyptian alphabetical letter-forms from its prominent position in the history of writing.

Chapter 3: The Diversion of A Proto-Sinaitic “Phoenician Connection” will uncover all the facts about having “Phoenicians” as the inventor of alphabets on Egyptian soil!

Part II. Formation and Forms of Egyptian Alphabetic Writings has 6 chapters—Chapters 4 to 9:

Chapter 4: Genesis of Egyptian Alphabetic Letters/Writing will refute the unfounded obsession that alphabetical letter-forms were derived from pictures; and will explore the differences between ideograms, signs and alphabetical writing.

Chapter 5: The Egyptian Sound Organization of Letters will cover the primary three vowels as the originators of all vowel sounds and associated consonants.

Chapter 6: The Egyptian Alphabetic Writing Styles will sort out the present common confusion of Ancient Egyptian styles of writing and set the two primary styles as uncial and cursive.

Chapter 7: The Profession of Egyptian Scribes will cover the range of Egyptian writings; the profession of scribes; writing surfaces and instruments; and the documentation of official missions by Egyptian scribes.

Chapter 8: Multiple Writing Forms of a Single
Document will cover the commonality of having several styles of the same language on a single document; and will give examples of multiple writing forms on Egyptian magical divination papyri as well as on Egyptian stelae.

Chapter 9: Multiple Writing Forms of The Rosetta Stone will expose the total misrepresentation of the three Egyptian writing forms on the Rosetta Stone as (incorrectly) being Egyptian and “Greek”!

Part III. How The One World Language Became The Many has five chapters—Chapters 10 to 14:

Chapter 10: The Beacon of the Ancient World will cover Egyptian settlements throughout the world; Ancient Egypt and The Seven Seas; Ancient Egypt as the world economic engine; the dominant Egyptian language; and the Egyptian Mother language of all language families.

Chapter 11: Common Characteristics of Ancient Egyptian Alphabetic Writing System will detail such characteristics.

Chapter 12: Letter-forms Divergence of World Alphabets From Its Egyptian Origin will cover the apparent variations of alphabetical letter-forms in world alphabets from its Egyptian origin as well as providing an overview of the archetypal 28 Egyptian alphabetical letter-forms and their divergence into other regions of the world.

Chapter 13: Sound Divergence of World Alphabets From Its Egyptian Origin will cover the systematic
sound variations as well as causes and effects of sound divergence from its Egyptian origin into other world alphabets.

Chapter 14: Cavalier Designations of New Languages will cover how a new language has been awarded as a symbol of identity for winners of wars and new religions; as well as how “new” languages were fabricated from Egyptian scripts.

Part IV. The Primary Linguistic Characteristics of The Egyptian Language has one chapter—Chapter 15:

Chapter 15: The Primary Linguistic Characteristics of The Egyptian Language will cover the four pillars of a language; as well as reviewing the Egyptian prototypical interconnected lexicon, grammar, and syntax.

Part V. Out of Egypt—Diffusion Patterns To Asia and Africa has 5 chapters—Chapters 16 to 20:

Chapter 16: Hebrew and Moses of Egypt will show the Egyptian origin of Hebrew and the absence of any linguistic distinction between Hebrew and the Ancient Egyptian language.

Chapter 17: The Ancient Egyptian Hegemony of Asiatic Neighbors will discuss the found scripts in North and South Arabia, and will clear up all apparent differences between them and the Ancient Egyptian writing system.

Chapter 18: The African Connections will discuss the history and details of the Ethiopic language(s)
and will clear up all apparent differences between them and the Ancient Egyptian writing system.

Chapter 19: From Egypt To India and Beyond will cover the two primary inscription styles in the Indian Sub-Continent; and will clear up all apparent differences between them and the Ancient Egyptian writing system.

Chapter 20: From Egypt to The Black Sea Basin [Georgia & Armenia] will cover affinities of languages from Central Asia To the Black Sea Basin; Ancient Egyptian settlements in the Black Sea Basin; the pre-existence of “Armenian/Georgian” alphabets in Ancient Egypt; and the sameness of the Ancient Egyptian alphabetical writing system to later “Georgian & Armenian languages”.

Part VI. Out of Egypt—Diffusion Patterns To Europe has two chapters—Chapters 21 & 22:

Chapter 21: Greek: A Shameless Linguistic Heist will cover the role of Greeks in Ancient Egypt as hired security guards; the pre-existence of the proclaimed “Greek” alphabetical letter-forms in the Ancient Egyptian system; robbing and postdating Egyptian scripts to rename them as “Greek”; and the absence of any linguistic distinction between Greek and the Ancient Egyptian language.

Chapter 22: The European Languages will cover Etruscan, Latin and Hispanic languages and the absence of any linguistic distinction between them and the Ancient Egyptian language.
Part VII. The Ancient Future of The Universal Language has two chapters—Chapters 23 & 24:

Chapter 23: Egyptian Alphabetical Vocalic Language [Past, Present & Future] will cover the state of the vocalic and written language in Egypt and the minor changes that occurred over thousands of years.

Chapter 24: Renaissance and Seeking the Universal Language—The Ancient Future will cover an overview of the English language’s inconsistent phonetic writing system; the Renaissance search for a Universal Language; and how such a language, by all accounts, is the [Ancient] Egyptian Language.

Moustafa Gadalla
STANDARDS AND TERMINOLOGY

1. The Ancient Egyptian word neter and its feminine form, netert, have been wrongly, and possibly intentionally, translated as ‘god’ and ‘goddess’s by almost all academicians. Neteru (plural of neter/netert) are the divine principles and functions of the One Supreme God.

2. You may find variations in writing the same Ancient Egyptian term, such as Amen/Amon/Amun or Pir/Per. This is because the vowels you see in translated Egyptian texts are only approximations of sounds which are used by Western Egyptologists to help them pronounce the Ancient Egyptian terms/words.

3. We will be using the most commonly recognized words for the English-speaking people that identify a neter/netert [god, goddess], a pharaoh, or a city; followed by other ‘variations’ of such a word/term.

It should be noted that the real names of the deities (gods, goddesses) were kept secret so as to guard the cosmic power of the deity. The Neteru were referred to by epithets that describe particular qualities, attributes and/or aspect(s) of their roles. Such applies to all common terms such as Isis, Osiris, Amun, Re, Horus, etc.
4. When using the Latin calendar, we will use the following terms:

**BCE** – Before Common Era. Also noted in other references as BC.

**CE** – Common Era. Also noted in other references as AD.

5. The term **Baladi** will be used throughout this book to denote the present silent majority of Egyptians that adhere to the Ancient Egyptian traditions, with a thin exterior layer of Islam. The Christian population of Egypt is an ethnic minority that came as refugees from Judaea and Syria to the Ptolemaic/Roman-ruled Alexandria. Now, 2,000 years later, they are easily distinguishable in looks and mannerisms from the majority of native Egyptians. [See *Ancient Egyptian Culture Revealed* by Moustafa Gadalla, for detailed information.]

6. There were/are no Ancient Egyptian writings/texts that were categorized by the Egyptians themselves as “religious”, “funerary”, “sacred”, etc. Western academia gave the Ancient Egyptian texts arbitrary names, such as the “Book of This” and the “Book of That”, “divisions”, “utterances”, “spells”, etc. Western academia even decided that a certain “Book” had a “Theban version” or “this or that time period version”. After believing their own inventive creation, academia then accused the Ancient Egyptians of making mistakes and missing portions of their own writings (?!!).

For ease of reference, we will mention the common but arbitrary Western academic categorization of Ancient
Egyptian texts, even though the Ancient Egyptians themselves never did.
THE 28 ABGD LETTERS & PRONUNCIATIONS

– Actual Egyptian 28 ABGD letters are indicated in Capitals—non-capitals letters are inserted to help English speaking people pronounce the Egyptian words.

– When 2 letters are underlined together (in the “Roman” script) they represent one sound. For example Th sounds like ‘Th’ in the English word ‘Three’. Another example is Dh sounds like the Th’ in the English word ‘There’.

– An underlined letter followed by a dot indicates an Egyptian letter close to the English sound of such a letter.

– Three Egyptian letters [A,W&Y] are “weak consonants” i.e. each can be pronounced as a consonant or a vowel sound, depending on the word and its context.
<table>
<thead>
<tr>
<th>Letter Sound</th>
<th>Numerical Value</th>
<th>Letter sound in English words</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ALeF</td>
<td>1</td>
<td>Adam (as a cons.), fat (as a vowel sound)</td>
</tr>
<tr>
<td>2. BeYT</td>
<td>2</td>
<td>Boy</td>
</tr>
<tr>
<td>3. GyM</td>
<td>3</td>
<td>Girl</td>
</tr>
<tr>
<td>4. DaL</td>
<td>4</td>
<td>Delta</td>
</tr>
<tr>
<td>5. Heh</td>
<td>5</td>
<td>He</td>
</tr>
<tr>
<td>6. Waw</td>
<td>6</td>
<td>We (as a cons. sound), FOOD (as a vowel sound)</td>
</tr>
<tr>
<td>7. Zayn</td>
<td>7</td>
<td>Zero</td>
</tr>
<tr>
<td>8. Het</td>
<td>8</td>
<td>strongly aspirant H made in the throat which is defined as a ‘fricative faucal,’ that is a strongly marked continuous guttural sound produced at the back of the palate. The sound does not exist in English, French, or Italian, but comes near to the ch in the German lachen, or the Scotch loch (Spanish x and j.)</td>
</tr>
<tr>
<td>9. Ta</td>
<td>9</td>
<td>emphatic T (close to the sound of double ‘t’ at the end of the English word ‘butt’)</td>
</tr>
<tr>
<td>10. Yad</td>
<td>10</td>
<td>Yes (as a cons. sound), Feet (as a vowel sound), a semi-consonantal glide, like the y in “yellow”</td>
</tr>
<tr>
<td>11. Kaf</td>
<td>20</td>
<td>Milk</td>
</tr>
<tr>
<td>12. Lam</td>
<td>30</td>
<td>Lane</td>
</tr>
<tr>
<td>13. Meem</td>
<td>40</td>
<td>Milk</td>
</tr>
<tr>
<td>14. Noon</td>
<td>50</td>
<td>No</td>
</tr>
<tr>
<td>15. Seen</td>
<td>60</td>
<td>Safe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>16. <strong>Ayn</strong></td>
<td>70</td>
<td>does not occur in English, but represents a deeper guttural consonant, perhaps a voiced glottal stop</td>
</tr>
<tr>
<td>17. <strong>F</strong></td>
<td>80</td>
<td>Food</td>
</tr>
<tr>
<td>18. <strong>S. ad</strong></td>
<td>90</td>
<td>emphatic S (close to the sound of letter ‘s’ in the the English word ‘sun’ or in the name ‘Sandra’)</td>
</tr>
<tr>
<td>19. <strong>Qaf</strong></td>
<td>100</td>
<td>It is defined as a ‘hard, explosive ultra guttural,’ and may be described as a guttural having an affinity with k, but formed further back, between the posterior soft portion of the palate and the back of the tongue. Sounds like a backward k; rather like q in queen</td>
</tr>
<tr>
<td>20. <strong>R</strong></td>
<td>200</td>
<td><strong>Rise</strong></td>
</tr>
<tr>
<td>21. <strong>Sheen</strong></td>
<td>300</td>
<td><strong>Show</strong></td>
</tr>
<tr>
<td>22. <strong>T</strong></td>
<td>400</td>
<td><strong>Table</strong></td>
</tr>
<tr>
<td>23. <strong>Th</strong></td>
<td>500</td>
<td><strong>Three</strong></td>
</tr>
<tr>
<td>24. <strong>Kh</strong></td>
<td>600</td>
<td>Gutteral Aspirate—like ch in Schotch loch—perhaps like ch in German ich</td>
</tr>
<tr>
<td>25. <strong>Dhal</strong></td>
<td>700</td>
<td><strong>OTher</strong></td>
</tr>
<tr>
<td>26. <strong>D. ad</strong></td>
<td>800</td>
<td>emphatic D</td>
</tr>
<tr>
<td>27. <strong>Z.</strong></td>
<td>900</td>
<td>emphatic Z</td>
</tr>
<tr>
<td>28. <strong>Ghyn</strong></td>
<td>1000</td>
<td>A voiced velar fricative /ʔ/ or a voiced uvular fricative</td>
</tr>
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MAP OF EGYPT AND SURROUNDING COUNTRIES
PART I : DENIAL, DISTORTION AND DIVERSION
CHAPTER 1: THE ARCHETYPAL PRIMACY OF THE EGYPTIAN ALPHABET

1.1 THE DIVINE “INVENTOR” OF THE EGYPTIAN ALPHABETICAL LETTERS

In Genesis II:1, we are informed:

“And the whole earth was of one language and of one speech”.

The more one studies the various languages (and dialects) in the world, the more it becomes clearer and clearer that there was originally one language that split into various tongues. The Bible and ancient writers affirm such an original language. Because of false pride and the prejudices of Western academia and religious (Judaism, Christianity, and Islam) zealots, the origin of this universal mother language has been ignored. Evidence confirms that Ancient Egypt is the single source of universal language.

On this subject matter, Plato admits the role of Egypt in his Collected Dialogues [Philebus 18-b,c,d]:

“SOCRATES: The unlimited variety of sound was once discerned by some god, or perhaps some godlike man;
you know the story that there was some such god in Egypt called Theuth...

It was because he realized that none of us could ever get to know one of the collection all by itself, in isolation from all the rest, that he conceived of ‘letter’ as a kind of bond of unity, uniting as it were all these sounds into one, and so he gave utterance to the expression ‘art of letters,’ implying that there was one art that dealt with the sounds."

The reference to “Theuth” above [in Plato’s Collected Dialogues] is the same “Theuth” mentioned in the Phaedrus, where we are explicitly told that he was an Ancient Egyptian neter (god), “the one whose sacred bird is called the Ibis”, so as to exclude all doubt about his identity. It is obvious that his account is based on a genuine Egyptian tradition, because the ibis-headed Theuth [Thoth] is an Egyptian neter (god).

Theuth [Thoth] is portrayed as an ibis-headed figure, writing on a tablet.
It must be noted that the Ancient Egyptians NEVER gave credit to a mortal human for any “invention” and always gave the credit to the Divine’s attributes/qualities/energies being represented by the Neteru (gods, goddesses) as the only source of knowledge.

It is very clear that Plato (in *Philebus* [18-b, c, d]) did not refer to pictorial forms of expression (hieroglyphs), but rather to expression by individual and diverse letters, each with its own particular sound value.

Theuth [Thoth] represents the Divine Messenger who articulates and writes the spoken/written language, knowledge, etc.

Several of Theuth [Thoth]’s attributes were confirmed by Diodorus of Sicily:

> “It was by Thoth, according to Ancient Egyptians, that the common language of mankind was first further articulated, and that many objects which were still nameless received an appellation, that the alphabet were defined, and that ordinances regarding the honors and offerings due to the neteru (gods, goddesses)were duly established; he was the first also to observe the orderly arrangement of the stars and the harmony of the musical sounds and their nature.“ [Book I, Section 16-1]

The Ancient Egyptian alphabet consists of 28 letters. Plutarch referred to the number of articulated letters in the Ancient Egyptian alphabet in *Moralia, Vol. V*, [56A]:
“Five makes a square of itself, as many as the letters of the Egyptian alphabet.”

The three primary/quantal vowels A, Y and W were not counted in the number of the 25 consonants/letters because they were/are not produced by the human articulating organs.

Such practice was universal at that time. Moreover, it continues to be endorsed by modern-day linguists.

More about the three primary/quantal vowels A, Y and W in a later chapter of this book.

[For a complete list of the ABGD letters and their corresponding numbers and sound values, look at the beginning of this book: The 28 ABGD Letters and Pronunciation.]

1.2 REMOTE AGE OF EGYPTIAN ALPHABETS

Most modern Western scholars affirm, explicitly and implicitly, that the Ancient Egyptian alphabet (and language) is the oldest source in the world. In his book The Literature of the Ancient Egyptians [page xxxiv-v], the German Egyptologist Adolf Erman admits:

“The Egyptians alone were destined to adopt a remarkable method, following which they attained to the highest form of writing, the alphabet…”

The British Egyptologist, W.M. Flinders Petrie, in his book The Formation of the Alphabets [page 3], concluded:

“From the beginning of the prehistoric ages, a cursive
system consisting of linear signs, full of variety and distinction was certainly used in Egypt.”

The most eminent authority on languages, Isaac Taylor, in his book History of the Alphabets, Volume 1, page 62:

“The immensely early date at which symbols of an alphabetic nature are found on the Egyptian monuments is a fact of great interest and importance. It is of great interest, inasmuch as it constitutes the starting point in the history of the Alphabet, establishing the literal truth of the assertion that the letters of the alphabet are older than the pyramids—older probably than any other existing monument of human civilization.”

Isaac Taylor, in his book History of the Alphabets Volume I, pg. 64, wrote about the Egyptian King Sent:

“King Sent, in whose reign the alphabetic characters were already in use, may be taken to have lived between 4000 and 4700 BCE. Startling as the result of such calculations may appear, it must be affirmed to be probable that the beginnings of the graphic art in the valley of the Nile must be relegated to a date of seven or eight thousand years from the present time.”

It is very clear that the Ancient Egyptian alphabetical language was the FIRST in the world thousands of years prior the much-to-do-about nothing “Sinai scripts” [see a later chapter about this topic].

In his book The Formation of the Alphabet, W.M. Flinders Petrie has collected and tabulated alphabetical letter-
forms that extended from the early prehistoric age of Egypt to the Greek and Roman eras. Petrie also compiled (from several independent scholars) similar-looking alphabetical letter-forms from 25 locations in Asia Minor, Greece, Italy, Spain, and other locations throughout Europe. All are much younger than the Ancient Egyptian alphabetical letter-forms.

Petrie’s tabulation of these alphabetical letter-forms shows that:

1. All alphabetical letter-forms were present in Ancient Egypt since early pre-dynastic eras (over 7,000 years ago), prior to any place else in the world.

2. All the Egyptian alphabetical letter-forms are clearly distinguishable in the oldest recovered so-called Egyptian “hieratic writing” more than 5,000 years ago.

3. The same exact Ancient Egyptian alphabetical letter-forms were later adopted and spread to other people throughout the world.

1.3 THE DISTINCTIVE PRE-HYKSOS EGYPTIAN ALPHABETICAL PAPYRI

The eminent German Egyptologist Adolf Erman wrote, in his book *Life in Ancient Egypt*, page 339:

“*Even under the Old Kingdom [2575-2040 BCE] a special cursive hand had already been invented for daily use, the so-called hieratic.*”

Isaac Taylor, in his book *The History of the Alphabet*, Vol.1,
pages 94 and 95, referred to three important Ancient Egyptian manuscripts from the Old and Middle Kingdom eras [2575-1783] prior to the Hyksos period [c.1600 BCE], which had very clear and distinctive alphabetical cursive scripts. The three papyri agree essentially with each other as to the general style of the writing and the forms of the individual alphabetical characters in neat cursive.

These early alphabetical writings [Hieratic] clearly show a true cursive character: black, rounded, and bold.

The three Ancient Egyptian manuscripts referred to by Isaac Taylor are:

1. An Egyptian manuscript in the possession of Prof. Lepsius in which mention is made of the builder of the Great Pyramid of Giza, Khufu [Cheops], and other kings of the earlier dynasties of Memphis [2649 -2465 BCE].

2. The most perfect specimen of the alphabetical neat cursive writing of the early period is the celebrated papyrus which was acquired at Thebes by M. Prisse d’Avennes, given by him to the Bibliotheque Nationale at Paris. This manuscript is usually called the “Papyrus Prisse.” It was published in facsimile by M. Prisse in 1847, and consists of eighteen pages of a magnificent alphabetical cursive writing, unequaled in size and beauty, the characters being unusually large, full, and firm. A statement at the end of the papyrus shows that it is only a copy of the original work, which purports to have been composed by
Prince Ptah-Hotep, who lived during the reign of Assa, a king of the fifth dynasty [2465-2323 BCE].

3. In the Museum at Berlin, there are some fragments of a Hieratic papyrus during the times of the Egyptian kings Amenemhat and Usurtasen, who belonged to the twelfth dynasty [1991-1783] which preceded the invasion of the Hyksos.

Here is the Facsimile of papyrus Prisse, where letter-forms look exactly like letter-forms throughout the recognized Ancient Egyptian history and beyond.

Here is an enlarged portion of this very Ancient Egyptian papyrus showing distinctive alphabetical letter-forms which every other country will adopt, as the evidence will show throughout this book.

Other early alphabetical writings are numerous. Here are a few examples:
1. Clear alphabets from the Old Kingdom era [2575-2040 BCE] from a letter from a widow, written on linen, Egyptian Museum, Cairo, JE25975.

2. This is the third of a cycle of five hymns to Senwosret III, which was found in the town of el-Lahun. The hymn to Senwosret III shows the strophic arrangement, and was written in mid 12th Dynasty [1991-1783 BCE].

3. The writing shown here is a memorandum from the Overseer of the temple to the Lector priest at Nubkaura Temple at el-Lahun (during the time of Senwosret II, 1897–1878 BCE), notifying him that Sirius would rise on the 16th day of the 4th month, so as to take note of its exact location and time to enter it into the temple records.
4. Several other similar samples on various topics and purposes can be found in R.B. Parkinson’s book [see Selected Bibliography.]

5. Other Ancient Egyptian papyri with neat alphabetical writings on all kinds of subjects from this very early era are referred to throughout various publications by Moustafa Gadalla and are in most Egyptological references.