# Table of Contents

- The Kingdom of Kongo dia Totela, alias ISOLELE ................................................................. 4
- The People Who Speak The Bible ......................................................................................... 8
- The Kongo Language and Genesis in the Bible: A Perfect Match ........................................ 10
- mPaSSI ...................................................................................................................................... 11
- nKenTo ..................................................................................................................................... 15
- MunTu ...................................................................................................................................... 19
- Counting in Kikongo is a Recital of Genesis ......................................................................... 21
  - From One to Six, The Six Days of Creation – nSeMa (SM) .................................................. 21
  - The Different Steps of Creation, Logos by Logos ................................................................. 25
- The First Decalogue or TMH’s First Ten Words ................................................................. 28
- Kikongo’s influence on Greek civilization ............................................................................. 32
- Other Kikongo Words That Speak The Bible ..................................................................... 33
  - Kongo-dia-nTotela ................................................................................................................. 33
  - nZamBi (ZB) .......................................................................................................................... 35
  - nKanGu (KG) ......................................................................................................................... 38
CHAPTER V

The Kingdom of Kongo dia Totela, alias ISOLELE

It is with exulting excitement that we start this chapter on the Kingdom of Kongo-dia-nTotela. The founding fathers, who were outstanding actors in this amazing drama conceived by The Most High himself, have been expecting this particular event: the Apocalypses or, in other terms, the Revelation of the Truth.

Said otherwise, the living awareness of individuals who seem to have died physically many centuries ago have been expecting that the world would finally recognize them. The Third Secret of Fatima will acknowledge that men of a nation, although humble among the humblest today, bestowed upon humanity the greatest of all inheritances.

As this era comes to a close, the Kongo people are yet not recognized for having produced scholars, inventors, and geniuses. They are not feared for possessing nuclear weapons. All this is left to those who claim that “they are Jews, and are not, but do lie”.¹ They want their glory to emanate from a clean conscience, they claim that they correspond exactly to the following divine criteria:

“The Lord did not set his love upon you, or choose you, because ye were more in number than any people; for ye were the fewest of all people.”²

ISOLELE and IZOLELE whose phonetic nearness with ISRAEL is obvious, mean “I have chosen thee” and “I have loved thee” in Kikongo, the language of the Kingdom of TMH. Now, Jah, Lord of Isolele defined the criteria for selecting.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.”³

¹ Revelation 3:9
² Deuteronomy 7:7
³ 1 Corinthians 1:26-29
Chapter V – Kongo-dia-nTotela or The Kingdom of The Totality

By these oracles to which echo back the words of the Messiah: “If one wants to be the first, yes let him be last of all and the servant of all”, all is said.

It was therefore compulsory to the tribes of Isolele, if they wanted to have their fair share in Christ’s kingdom, the kingdom to come, to be placed in the last row or rank. To start with their color, they have to reflect total humility. That is why they have the black color, the color of mud, which was used to create the original man; they have the color of shadow, of mystery, of what is hidden.

These people, like their Messiah, had to carry the sufferings of the world on their back. Although disdained, crushed, trampled, their only and one hope is that the Return of the Holy One of Isolele in the midst of His people will do them justice at last.

The time has arrived! With the Third Secret, this nation which was “hidden in the quiver of the Most High”\(^4\) comes out of the shadow. The spouse of the Lord, Kangu-dia-nTotela\(^5\), is holding her head up again. “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: All they gathered themselves together, they come to thee: Thy sons shall come far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee, and forces of the Gentiles shall come unto thee.”\(^6\)

This glory, Kangu-dia-nTotela, the Spouse of the Lord, has well deserved, as we will see in the following lines. She did in fact, through her prophets, produce and give the Bible to humanity. We can say to ourselves, there has never been a bigger contribution to humankind than the light brought by the Bible, to enlighten the nations, which in the past lived in darkness.

Israel, the second one, does not ignore the idea of the lost twelve tribes. This is evidenced by the following extract from a book written by a prominent member of the Khazar-Jew community:

---

\(^4\) Isaiah 49:2

\(^5\) Kangu: Spouse, beloved. Two other meanings of the word kangu are (a) covenant and (b) people. Thus, when the Almighty speaks to His people, He calls them « My Covenant, My Beloved Spouse ». 

\(^6\)
“As for the Jews, they continue to believe that their lost brothers live in some kind of limbo, exiled beyond a mysterious Sambayyon river. But we encounter as many legends about the lost tribes than the sites where to locate them. It has been asserted that the lost tribes of Isolele produced Japanese, Tartar, American Indians, Chinese, Bantu, Dutch, Greeks, Russians, etc. Several works prove that the Kurds, Mongols, and Khazars are Israelites. A recent magazine said that the Greeks are direct descendants of the tribe of Dan. In the United States, some fundamentalist churches declare that the British and Americans are descendants of the lost tribes of Isolele. It seems as though everywhere in the world, groups identify themselves as the lost Jews, the Quechua Indians in the Andes, or a colony of Indian Jews close to the town of Pachura in Mexico. In Africa, missionaries have identified all the Sudanese Nubians, the Masai of Kenya, and the Zulu of South Africa as the lost tribes of Isolele. In Ethiopia, other tribes, other than the Falashas, claim their Judaism.”

However, there is only one place in the world where one could find the lost, more or less, hidden tribes. Remember the indication “the river Sambayyon” led Portuguese explorers, headed by Diego Cão, up to the mouth of a big and majestic river. The natives who live in this region, in their language, have a radical serving to express the sacred: SAMB.-

Samba means to pray, nSambu means blessing or sanctification, eSambilu means the house of God, and Samb.uadi means Number Seven. Samb.atyon, although it is obviously a Greek word, belongs undoubtedly to the same lexical family. This indication and others led the Zionists to attempt to locate the hidden tribes of Isolele.

7 Note that « lost » in Kikongo is mavila, the very name of « tribe » in the language of the Kingdom.
8 LOUIS RAPOPORT, Les Falashas d’Ethiopie, p. 65
That is why another outstanding member of the Jewish community, Dr. S. A. Anahory, proposed in 1886 to the Zionist leaders who were in search of a land for the Khazar Jews who were being persecuted across Europe, to make a request. The inquiry consisted of a request to the Portuguese government to grant them a portion of the Angolan territory.

Lobbying by the Zionists for this purpose on the Portuguese Parliament ended on June 15th, 1912. They adopted a resolution named “Project Bravo” offering the plateau of Benguela to the Zionists.9

However, the Jewish Territorial Organization, in charge of locating a site of refuge for the so called Jewish people during its congressional meeting, which took place from June 27 through the 30th, 1912, in Vienna, rejected this option.

The time had not yet come for the two Israels to share again the same territory. The reason is that the Messiah announced in Fatima was to be born shortly afterward in Portuguese Angola; he could not appear among the very people who continue to reject him - to the extent of insulting him and persecuting his followers.10

In any case, the attempt by the Zionists to emigrate to Angola failed.11 This indicates at least one thing: that some “scout masters” among European Jews knew about the presence of the mavila, the lost tribes of Isolele in this African country.

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9 Benguela is situated in the Central Western region of Angola
10 The references to Christ in the Talmud are particularly offensive: he was called «son of a bitch» or «bastard conceived during menstrual period». The reference to the synagogue of Satan (Revelation 2:9) is amply justified in this regard.
Among the Zionists, there was still some doubt about the true identity of the people of Kongo-dia-nTotela. The Israelites know that theirs is the earliest spoken language, as it came directly from heaven “before the confusion of languages at the Babel Tower.”

In the turn-of-the-19th-century Zionists had examined the language of the people of Angola, they would have met some remarkable surprises and “coincidences” considering their idea to move there. Given the fact that the people of Isolele are above all odds the people of the Logos - the Word --, their language contains certain characteristics. In other words, when you squeeze a lemon, you get lemon juice; when you squeeze the language of Israelites, it produces Bible juice.

Kikongo is undoubtedly Hebraic. The clues are many. For example, bana means “children”; same word in Yiddish; tonda means “thank you”, it is toda in Yiddish; minu means “faith”; in Yiddish it is emouna; sana is “praising, sanctifying, laudation”; the radical is the same in the Yiddish word hosanna. The list of similar words is highly extensive and unlikely to be meaningless coincidence.

“Tell me how you speak, I will tell you who you are”, is the credo of the linguist. Each language expresses a particular conception of the world. Language expresses the ideas and feelings that establish the spiritual, moral, and cultural patrimony of the nation that speaks it, all within a certain character that sets it apart from those same elements of a different tongue. In that way, language can define a people with a fashion of precision.

It is this theory, focusing on the symbolism inherent in a given tongue, that for a long time led researchers and bibliologists to study the Yiddish/Hebrew language, thought to be the language of Revelation. The results erred often as these linguists lacked proper references to substantiate their hypotheses. What they lacked was the language as it was used comparatively by the direct descendants of the original Hebrews.

Returning to symbolism: All things expressible by words - matter, numbers, colors, activities, abstractions - are justified by their logical enmeshing with the supreme maxims as understood by the culture who express it - in this case, the culture whose origins are found in the Bible.
A word, like a human being, has a past, a present and a future. The past of a word belongs to its initiators; these are conceptual artists who did not work out a word and its spoken and written form arbitrarily.

They dedicated a high degree of intelligence and observation to name the beings and things around them. When it happens, as is the case with Kikongo, that the Creator Himself is attributed to have carved out the vocabulary and grammatical rules of that language, it attains qualities and perfections denoting a superhuman influence.

In this regard, Holman Bentley, a British linguist sent by the Baptist Missionary Society to São Salvador of Kongo-dia-nTotela in 19th century, undertook the task of formulating a dictionary and lexicon of Kikongo. He came across an important discovery. At the end of his work, in 1887, he wrote:

“At every point and turn new surprises, were met with, as the richness, flexibility, exactness, subtlety of idea, and nicety of expression of the language revealed themselves... We find then the Kongo people speaking a language so exact and truthful that tricks, double intention, falsities and illogical perversions which are so freely perpetrated in European languages, would not be possible in Kongo argument. Half the quibbles and and mountains of reasoning, thrown up upon strained usages of words and indefinite expressions, which have vexed and separated sections of the Christian Church, could trouble no Kongo citizen, with so exact and definite a speech at their command.”

Indeed, Bentley’s confession is staggering, considering the racism of his day. He places Kikongo above all other European languages, including his own English.

Another German linguist had already made the same discovery in 1880. Seven years before Bentley, he was amazed with the Bantu language, which seemed to him to be a skeleton on which other languages had fleshed out their forms.

If Bentley had analyzed Kikongo in a biblical context, he would have been further surprised. He would have found that this Bantu language “speaks” the Bible.

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12 HOLMAN BENTLEY, Dictionary and Grammar of the Kongo Language, Preface, p. xxiii
The holy book did not reach Africa through 15th century missionaries. The Kongo language demonstrates that Kongo people were the true authors of the Bible, an inspired Book that revolutionized the world. The following may serve as evidence.

The Kongo Language and Genesis in the Bible: A Perfect Match

To begin, let us take one of the most precious words in the European languages, that is *passion*. Etymological dictionaries say that this word derives of the Latin word *passio*, meaning “suffering, pain”. Where did the Latin word originate? No explanation is given. This is not surprising because the word *passio* or, more exactly, *passi*, the letter “o” being an affix acting only as a bridge connecting the radical with the suffix of the genitive (*passi-o-nis*), is a Kikongo term.

Using the *Meloitic Writing*, which better fits the genius of Kikongo in particular, and all Bantu idioms in general, the correlation becomes even clearer.

This writing, following examples of their classic art of writing, is consonantant. It gives demonstrable logic to a word. Most linguists also know that the consonant represents the skeleton of a word, which creates their meaning. The word may then be compared to a flag. The consonant of the word is like the post that holds the flag. It is fixed and stiff. The vowel would represent the material which floats with the wind, changes form, if

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14 The *Meloitic* is an inspired writing using only TEN characters corresponding to the TEN Logos encountered in the first chapter of the Bible.
going from left to right, or based on what direction the wind directs the flag. This directs the beauty of this sound.

To illuminate this concept, we will write consonants in capital letters and the vowels in lower case.

The *meloitic* writing also allows us to get rid of nasals *m* and *n*, which if they agree with the Bantu alphabet writing, nevertheless distort Bantu consonants. Thus, instead of writing *mbote*, you write *bote*, “good, beautiful”. The nasals are made with a specific sign placed within the consonant. Hence, when *mbote* is written as *bote*, it immediately shows the relationship with French, for example, and other Roman languages’ word for *beauty*.

\[
\begin{array}{c|c|c}
B = P & \ddagger & A > - \\
D = T & \ddagger & E > ø \\
F = W & \ddagger, ñ & I > . \\
G = K & \ddagger & O > .
\end{array}
\]

The Meloitic

**mPaSSi**

*mPassi* is written in *meloitic* as *PaSi* or *P S*. In Kikongo, a direct link is established with the first book of the Bible -- Genesis -- namely the creation of Adam and Eve.
“And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

In all the languages we have studied so far, even in Yiddish/Hebrew, this biblical passage loses most (if not all) of its savor, which is not the case in Kikongo. In fact, the word *mPaSi* (PS) comes from *mPaTi* (PT). *mPaTi* designates the total of 24 ribs in the human body. The singular of this word is *VaTi* (VT). Hence:

\[
\begin{align*}
    & \text{VaTi (VT)} = \text{A rib, one rib} & \text{PaTi (PT)} = \text{Ribs}
\end{align*}
\]

When one awakes from a surgical operation, the first thing he feels stirring is pain. This is how Adam/Muntu woke up from a deep sleep into which the Most High had plunged him. For the first time in his life, he felt pain. Putting his hands where he felt this unpleasant sensation, he uttered the first shout of pain in the history of humanity, a shout that still sounds today in most major languages of mankind:

\[
    mPaTi (PT) ! \text{ which means “My ribs” !}
\]

Therefore, this word in the Kongo language was borrowed by Latin and Greek in the following way:

**Latin:**

\[
    PaTi = \text{To suffer, to be affected by pain.}
\]

**Greek:**

\[
    PaThos = \text{Suffering, pain.}
\]

From *mPaTi* in Kikongo derives the verb *pâtir* in French, which means “to suffer” and the English *pathology* (the science of pain). We could add many other words to this list, such as *pity*.

In Yiddish/Hebrew, the word for suffering is *ishorim*. Far from adopting this latter, why would European linguists instead adopt a word in Kikongo, a *bantu* idiom?

All Bibles carry the expression “Passion of Jesus Christ” to relate his terrible suffering, from the moment he was arrested at the garden of Gethsemane, until his last breath at the cross at Calvary? From the word *mPaSi* derive “passion” in English and French, “pasión” in Spanish, “paixão” in Portuguese, etc. This act of allegiance by the Latin and Greek Patriarchs toward Kikongo,

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15 Genesis 2:21-23
recognized in ancient time as the language of the Hebrew people and nowadays a primitive African language is self-explanatory.

Our analysis does not stop here. Let us take the singular of \textit{mPaTi} which, as shown above, is \textit{VaTi}.

Contemplating his partner with great love, the Bible says that Adam exclaimed “she shall be called \textit{Woman} because she was taken out of \textit{Man}. The whole world adopted the name Eve or Eva to designate the mother of us all.

However, Eva is a diminutive of the word \textit{VaTi}. So it was just a matter of shifting the vowels, the “a” being replaced by “i” to find in Latin a word imbedded like a jewel in most European languages, namely the word:

\[ \text{ViTa (VT)} = \text{Life} \]

Here is how in a single word a staggering truth comes out. \textit{VaTi} or \textit{ViTa} is the symbol of \textit{LiFe} as she was the first life-giver in the world. Thus is she celebrated thousands and thousands times a day through such words as \textit{ViTality}, curriculum \textit{ViTae}, \textit{ViTa-min}, \textit{ViTals}... A Bantu language brings this into broad daylight.

An extension of \textit{VaTi} in Kikongo is \textit{WuTa}, meaning to give birth or to give life. In Latin, you will find it in the word \textit{UTerus}, the mother’s womb.

If \textit{VaTi} is our mother, the logic requires that \textit{PaTi} be the father. Once again, Latin makes an act of allegiance to the Kongo language, borrowing \textit{PaTi} to make out:

\[ \text{Eve is in fact VaTi} > \text{ViTa} > \text{Life} \]
PaTer, PaTris = Father

Moreover, based on the biblical reference, it is said that the Lord God “took one of his ribs, and closed up the flesh instead thereof.’ If The Most High had been a man, He would have used a surgical instrument to perform this surgical operation called Braun’s scissors. Braun’s scissors open the flesh, causing a wound. The word that designates “wound” in Kikongo is:

$mPuTa$ (PT)

The two consonants are a perfect match to the word $mPaTi$ (PT) (ribs).

$mPuTa$ (PT) = $mPaTi$ (PT)

Using the same principle to designate the wound and the rib, Kongo people establish a direct link with the biblical passage by advising us that the first man (Adam) received the first wound in his ribs! Moreover, a wound always connotes suffering, thus the kinship between $mPuTa$ and the Greek $PaThos$ (suffering).

Let us now analyze a last word: $mPaTu$ which means “garden”.

$O$ Yave wa nZambi okunini $mPaTu$ muna este muna Edene.

The English translation of this Genesis scripture from Kikongo is “And the Lord God planted a garden eastward in Eden”.

Once again, it is obvious that Kikongo is the original language of the Bible. In fact, we can easily see a perfect match between the words $mPaTi$ (ribs = father); $VaTi$ (rib = mother); $mPaSi$ (pain); $mPuTa$ (wound), and $mPaTu$ (garden). In five words, Genesis is told, or else:

“There was a man who is the father of all (PaTer), whom The Most High used taking out one (VaTi) of his ribs ($mPaTi$) to make “she” that was going to give life ($ViTa$). This man ($PaTi$) felt pain ($mPaSi$) for the first time because of the wound ($mPuTa$) inflicted to him. This man lived in a garden ($mPaTu$).

Thus, to reset the clock with the proper time, the true Garden, the cradle for Mankind, is not Eden but $mPaTu$. This is easily demonstrated when one considers that it is this word that gave the word PaTrie (in French), PaTria (in Spanish and Portuguese) which means “Fatherland”.

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16 Genesis 2:21
17 Genesis 2:8
In other words, *mPaTu* (the Garden) is the fatherland of everybody. To conclude with these series of words, let us select two other words directly deriving from the word *mPaTu*:

*PaTis* (grazing a herd) and *PasTure*.

As you may notice, a single word in Kikongo casts an illumination upon the Bible, glowing from a very ancient filament coming out from the beginnings of time to our present days.

**nKenTo**

Let us study yet another word in the Kongo language which reverberates in the Bible:

\[ nKenTo = \text{woman, wife} \]

Besides the word *VaTi* there is another word to designate the rib:

\[ KeTo = \text{Rib} \]

This word carries a slight difference in meaning with *mPaTi*. It is no longer a technical term emerging from an anatomical platform, but a more general term designating at the same time “the rib and the side”. Thus, when a man from Kongo calls his wife, he says:

\[ nKenTo \ ame \ (\text{my wife, my spouse}) \]

However this term taken literally means “my rib or my side”.
The same character or frame KT is found in the word KaTi which means “half”. Where at, there is less possible arguing in Kikongo on the supposed superiority of a male over his mate. The language determines the place of a woman in society. She and her man are “half and half” of each other, which understates that they are equal, hence the well known expression “she is my other half”. This is confirmed by the fact that “male” in Kikongo is ToKo (TK). Hence:

\[ \text{Toko (TK)} = \text{nKenTo (KT)} \text{ or } \text{TK} = \text{KT} \]

If only explorers, missionaries and other European colonial administrators had not been blinded by egotistic resentment. How could they, after having studied Kikongo, not notice what was so conspicuous?

Not only did the Kongo people know the Bible before being “discovered” by Europeans, but they lived it everyday, at every instance, through their idiom.

Let us continue our demonstration:

- TuKa (TK) means “genesis, beginning, alpha”.
- nTeKe (TK) means “soil, mud, clay”.
- ToKo (TK) means “male, man”.
- KoTo (KT) means the most feminine part of a woman’s body.
- nKenTo (KT) means “woman, female”.

Out of spiritual mathematical exercise, we have the following equation:

\[ \text{TK} = \text{TK} = \text{TK} = \text{KT} = \text{KT} \]

Let us resume with Genesis: “But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”.18

In Kikongo a parallel is made between:

- Genesis, the beginning, the origin = TuKa (TK)
- Clay, mud = nTeKe (TK)
- Man, male = ToKo (TK)

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18 Genesis 2:6-7
• Woman, female = nKenTo (KT)
• The female essence = KoTo (KT)
• Rib = KeTo (KT)

The above equivalences convey the following message:

In the beginning, the Creator modeled clay (TK) to make the original man (TK); subsequently he took a rib (KT) to make man’s mate, the woman (KT).

Hence: TK = TK vs KT = KT

Kongo people practicing Kikongo, the Creator’s idiom cannot ignore this biblical lesson because it is inlaid in their language like a set of diamonds.

André Chouraqui\footnote{Translator of the Bible in its version closest to the Yiddish/Hebraic language.} in his translation of the Bible directly from Yiddish/Hebrew calls Adam The Muddy, which translates in Kikongo as nTeKe (TK). We will take advantage of this explanation to note that mud in general is black, in any case never white. If there is such a thing as “white mud”, it would be the slippery substance caused by rain on a salt flat, or alkali flat, which does not support biological life.

Russian geologists have a specific word to identify mud, which is especially rich and fertile: Tchernosium. The word is based on the scientific radical tcherno which means “black”. 
“It is established that all the material substance on earth consists of 92 basic natural materials, called elements. It is also a fact that the human body on the average is composed of 18 of these basic elements, and they are essential to human life. To have and maintain them in good order and good health is essential. It is said that the surface of the earth consists of 68 to 79 percent water and 30 to 32 percent earth or minerals. It is said that the human body consists of 68 to 70 percent water and 30 to 32 percent of elements or substances. The fluid part of the blood, the plasma, contains 91 to 92 percent water. The bloody plasma is a water tissue. An average man has approximately 7 liters of blood”.

The scripture tells us that “life is in the blood”. It is on this basis that the construction and composition of the earth in elements and mineral substances depends. “We know that man was created from the earth, and depends, for his survival, on the elements of the earth and its mineral substances. We know also that there is no such thing as white mud, nor have we seen white earth containing the 92 basic elements, or even a white earth containing the 18 basic elements that are essential to life or man’s existence on earth”.

We see that Kikongo registers what have come to be known as the basics of the earth sciences in its everyday language. Why this elegant feature of this ancient language has escaped many scholars must be due to omission.

This man - ToKo (TK) - had in him already the principle of what became the opposite sex, the woman - KoTo (KT) ---. In verse 27 of the first chapter of Genesis, it is said that The Most High (TMH) created the human being - MunTu (MT) - both male and female. André Chouraqui, whom we have just quoted, briefs us on this subject:

“Elohim formed him, the mud in his own likeness, male and female, he created them”. Notice the use of singular: “He created him”, and immediately after, the use of plural: “He created them”. Subsequently, TMH separated the male - ToKo - from the female - KoTo --, to form from one (an unity) a duality, i. e. the human being, man and woman. No spoken language illustrates this truth better than the original language of humanity, Kikongo.

“And God said, Let us make man in our image, after our likeness”. The Kongo language explains it in the most sober way, with a single word: NaNi

20 Leviticus 17 :11
21 CLARK JENKINS, The Black Hebrews of the Seed of Abraham ‘…) after 430 years in America, p. 32
22 Genesis 1 :26
(NN), meaning “The Person”, deriving from NaNa (NN), meaning Number Eight since it is the Eighth Logos uttered by TMH which created Man. The latter being the Ancestor of Humanity, Kikongo is up to its reputation with NuNu (NN), meaning “The Ancestor, The Old Man”.

Hence: NaNi = NaNa = NuNu, or NN = NN = NN

Returning to ToKo (TK), since the first Man was made in the likeness of TMH he certainly must have been handsome and beautiful. This is rendered in the most sober way in Kikongo with the word “ki-ToKo” (beautiful).

Let us have a better understanding and memory of this account. So that when the time comes to reveal the Third Secret of Fatima, urbi and orbi, in other terms publicly, the true name of our Father, the one that the Bible designates under the mysterious title of The Ancient of Days will be disclosed: ToKo!

To finish with the radicals TK and KT, let us point out that such a common verb as “to cut” takes a sacred meaning in Kikongo because it is intimately correlated with the creation of Man as related in the Bible. “To cut” undoubtedly derives from the verb KaTa (KT). It is amazing to see that the frame of “to cut” makes a perfect equation with KeTo (KT - the rib), and KenTo (KT - the woman), implying that TMH had to cut, in other words, remove a rib from the “He-man” so that the “She-man” comes into existence:

Hence: KaTa = KeTo = KenTo, or KT = KT = KT summed up as follows:

To Cut = The Rib = The Woman.

Kikongo is indeed the most intelligent and powerful language in the world!

MunTu

MunTu, Mankind, derives from nTu, The Head. Literally Mu = In, into and nTu = The Head.

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24 Daniel 7 :9
Bantu is a word designating hundreds of millions of Africans living in central, south, west and east Africa. Here must be underlined that few outside the bantu linguistic realm know that Bantu is the plural form of MunTu. This word has such symbolism that it illuminates the story of Genesis in a particular way.

What differentiates Man - MunTu - from the animal? It is what he has in his head - mu nTu - meaning his mind, dreams, thoughts, or imagination... It is the hub of thought, the brain, which makes Man “in the likeness of God”. Deprived of this fabulous organ Man is no longer The Head - nTu -- of Creation from the smallest animal to the largest.

The first word(s) one finds when opening the translation of the Bible by Chouraqui, in Yiddish/Hebrew is bereshit, deriving from the radical rosh, the head.

The fact that the word “head” is the first word of the Torah (Judaic Bible) is not fortuitous. An analysis of the structure of the head, or more exactly the brain structure, shows a brain divisible in six parts, corresponding to the six days of Creation.

In a remarkable work, two French scientists, J. & A. Delmas, present a sketch representing the brain’s cortex. The text illustrating the corresponding drawing mentions that a cut of the perpendicular coat to its surface shows the existence of six layers, if we consider it on the disposition of the structure of cellular bodies. Going from the surface towards the depth, they are called:

1. Molecular coat (layer)
2. External granular coat (layer)
3. External pyramidal coat (layer)

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25 J. & A. DELMAS, Voies et Centres Nerveux, p.163
4. Internal granular coat (layer)
5. Spindle-shaped coat (layer)

For more clarity and to better understand the correlation between the brain cortex and Genesis, read the conclusion of the story of Creation.\(^{26}\)

Here is one more thing that we would like to borrow from Chouraqui: “Elohim sees all that he has made, and behold deep good. And it is one evening and one morning, day sixth.”

Hoping not to annoy the readers with pedantic explanations, we stop here. We advise those who are interested by the subject to read a book written by Dominique Aubier.\(^{27}\)

In summary, Aubier demonstrates that the head is connected with the principle of Creation. Those that establish a link between the creative principle \(-nTu\) - and Man \(-MunTu\) - know that Man, created in the likeness of God, has in his head, i. e. in his brain, the sketched plan of the Creation.

This is why the Latin language selected, none other than Kikongo to forge two words which join the ones we have mentioned:

1. *Mundus* meaning the Man \(-MunTu\) - and by extension means the humanity or the world.
2. *Mentis* meaning the spirit, the thought, the intelligence, or a distinctive trait or feature of the Man in comparison with the animal.

### Counting in Kikongo is a Recital of Genesis

**From One to Six, The Six Days of Creation \(-nSeMa (SM)\)**

In all languages of the world, counting is a commonplace exercise. The biblical language of Genesis, the original language, creates spiritual links with numbers.

*MoSi, ZoLe, TaTu, Ya, TaNu, SamBanu, nSamBuadi, NaNa, Vua, KuMi = One, Two, Three, Four, Five, Six, Seven, Eight, Nine, Ten.*

\(^{26}\) Genesis 1 :31
\(^{27}\) DOMINIQUE AUBIER, *La Face Cachée du Cerveau*, Editions Seveyrat, 1989
So what? Will you rightfully ask...

The frame or the consonants of the word “one” is MS. The first verb that we find in the Bible is quite naturally “to create”. “In the beginning, God created the heavens and the earth”.28

In Kikongo, a perfect symbiosis exists between “one” - to create - and the Creator, i.e. MoSi (MS), SeMa (SM) and nSeMi (SM). Their consonants are as you can see perfect matches. The equation between “one” - MS - and the Creator - SM - brings once again the proof that fortunately no honest European missionary denied, that the monotheism existed in the Kingdom of Kongo long before the Europeans arrived. When one knows the polytheism which characterized European nations29 before their conversion to Christianity, one could not avoid shaking his head in amazement about what was written about the so-called African polytheism.

Christianity took about three centuries, until the conversion of Emperor Constantine in 313 C.E. to be officially recognized as the main religion in Europe. The King of Kongo nZinga welcomed the Bible and the missionaries with open arms in 1485. In 1509, the King’s son Dom Affonso built twelve churches in the capital, representing the original twelve tribes.30

The difference in reception for Christianity between Europe and Africa, rested on two principal facts. On one hand, monotheism was completely unknown to Europeans. The notion of a unique Creator, omniscient and omnipresent appeared to them as a complete aberration. On the other hand, Christianity worked against their natural tendencies which is what Fabre d’Olivet, already referred to, reports in the following lines:

“It was without doubt an unexpected spectacle. To see these wild people, for whom devastation and destruction was almost a need, with their arms armed with iron and flames, inflicting death and fire everywhere, to stop suddenly in the middle of their victories; and to receive from those they loathed, sciences and arts, a religion which enchained their fury, and opposed to all their tendencies. It is necessary to consider the amazing contrast of their character with their position, to go through our dreadful archives, since the middle of the 5th century up to the beginning of the 11th

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28 Genesis 1:1
29 The city of Athens, Greece’s capital city, had at the time of Apostle Paul, the unbelievable total number of 30000 divinities.
30 Cf Au Temps des Grands Empires Africains in La Vie Privée des Hommes, p.50
century. I do not believe that anything more remarkable appeared on earth”.

During the introduction of Christianity in the heart of Europe, believers were served alive to hungry wild animals in the circuses. They also served as burning torches for Roman Emperor Nero, and were obliged to hide in caves.

This is what Father Rui Aguilar, a Capucin Missionary, wrote to the king of Portugal, on May 25th, 1516, about the King of Kongo, Dom Affonso I:

“Of his quality as a Christian, Your Highness will know that it seems to me that he is not a man, but an angel that the Lord has sent to this Kingdom, in order to convert it, based on what he says and expresses. For I certify here that he, the King, is teaching us and knows the prophets and the gospel of our Lord Jesus Christ and the lives of the saints and everything about our Holy Mother of the Church better than we ourselves know them.”

Astounding, isn’t it, for a primitive and illiterate savage? No. This African king proved in many ways that he was heir to the holy book, which the missionaries supposed they were introducing to him.

For having displayed this truth overtly to the Vatican wolves disguised as lambs, one of the King’s descendants, Dona Beatrice do Kongo, alias Kimpa Vita, was burned alive on July 2nd, 1706. We will discuss again with more detail the story of this heroine of Kongo, who died at age 22 because of the passion she had for her nation.

Kongo and Bantu people had already been monotheists for centuries. Their recognition of a unique God was hardly some novelty brought to them by missionaries scouting for property. It was ingrained in the people’s language. Number One in Kikongo, MoSi (MS) and nSeMi (SM) translates to One Creator. MS and SM proclaim the uniqueness of God, the basic intellectual facet of monotheism.

Here is what German ethnologist Leo Frobenius wrote on this matter:

“The revelations made by the navigators of the 15th through the 18th century prove beyond any doubt that black Africa, which extends from the southern desert zones of the Sahara was still in full blooming, in all brilliance of harmonious, well planned civilizations. They were destroyed by the European

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31 FABRE D’OLIVET, Histoire Philosophique du Genre Humain, p.99
32 RAPHAEL BATSIKAMA, L’Ancien Royaume du Congo, p.35
33 Kimpa Vita opened the way for what will be called two centuries later Kongo Messianism.
conquerors as they penetrated deeper and deeper into the continent. Because the new country of America needed slaves, Africa was offering them by hundreds, thousands of ship hulls full of slaves! However, the trading of blacks required justification: this is why the notion of the fetish was invented as a symbol for African religion. Therefore, the idea of barbaric Negro is an European forgery! As for myself, I have not seen a single black African country where the natives worship fetishes. The Negro had to be considered as a half-animal, a merchandise. Pure European libel!”  

Before we jump to the number representing two - ZoLe (ZL) --, let us raise another remarkable concordance with Genesis:

“And God said, let there be light; and there was light. And God saw the light, that it was good. And God divided the light from the darkness. And God called the light Day and the darkness he called Night. And the evening, and the morning were the first day”.  

In Kikongo, this light, the gigantic flash of creative fiat, is called nSeMo (SM). Hence, Number One, The Creator and The Light are narrowly linked as follows:

\[ \text{Mosi} = nSeMi = nSeMo \text{ or } MS = SM = SM \]

34 LEO FROBENIUS, Histoire de la Civilisation Africaine, p.15  
35 Genesis 1 :3-5
The Different Steps of Creation, *Logos by Logos*

**The First Day of Creation**

*Mosi SeMa nSeMi nSeMo* which translates “First (day) Created TMH Light”.

$$MS = SM = SM = SM$$

What fabulous harmony!

**The Second Day of Creation**

“And God called the firmament Heaven. And the evening and the morning were the second day”.  \(^{36}\)

Number two in Kikongo is *Zole (ZL)* and the sky or heaven is *ZuLu (ZL)*. We have the following frame:

$$ZL = ZL$$

This is another perfect example showing that those who use the same word frame to designate Number Two and heaven know that the second day TMH created the sky/heaven.

An advanced lesson in Christian theology can ensue from the following equation:

*Zola (ZL) means “love”* and *ZuLu (ZL)*, sky/heaven, implying that without love you cannot go to heaven; “You will love your neighbor as yourself, stated the Lord.

Let us add that Christ who occupies the second place - *ZoLe* - in the Trinity, is love - *ZoLa* -. Kikongo teaches these two highly theological lessons with a single word, Number Two. Amazing :

**The Third Day of Creation**

“And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so”.  \(^{37}\)

Number Three is *TaTu (TT)*. The earth is *nToTo (TT)*. The frame of these two words is exactly the same, i.e. TT = TT. Another perfect equation! Is this coincidence? Not at all! Let us continue our demonstration. It was also the

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\(^{36}\) Genesis 1:8  
\(^{37}\) Genesis 1:9
third day that TMH created “grass, the herb yielding seed, and the fruit tree yielding fruit after his kind”.  

A herb is *TiTi* (*TT*). The contraction of *TiTi* is *nTi* meaning tree. With *TaTu* meaning Number Three, we have here another similar frame: *TT*. It is now the occasion to give tribute to two English words and their holy nature. The similarity between the two words *Three* and *Tree* is quite obvious. We must understand that if these two words have such similarity, it is due to biblical link - the tree having been created when was uttered *Logos n° Three* by the Creator. And it requires an African language to bring this mystery into light. Unimaginable!

**The Fourth Day**

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; let them be for signs, and for seasons, and for days, and years; And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.”

We invite the readers to pay close attention to the following explanations because they open an unexpected window on the history of *Isolele*.

Number Four is *Ya* in Kikongo. From this word comes the verb *YaLa* which means “to govern, to preside, to dominate, to lead, to direct”. This is amply confirmed by the fact that there are, to be able to direct and orient yourself, four cardinal points. In the book written by the American theologian J. Bullinger, we learn that Number Four symbolizes in the biblical sense the number of governing, of power, of dominance, of monarchy or kingship.

Based on this biblical law, we understand why the Messiah on whom rest majesty and dominance could - among the twelve tribes constituting *Isolele* - originate only from the fourth tribe, that is the tribe of Judah.

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The

38 Genesis 1:11  
39 Genesis 1:14-15
scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”  

The original form of the name Judah is the word YaDi (YD) meaning The Ruler in Kikongo. It is substantive of the verb YaLa (YL) which itself comes from the word Ya, number four.

Throughout the centuries, generations of biblists have wondered about the reason the name Judah, diminutized into Jew, came to represent Isolele as a whole. “You will receive the homage of your brothers” said TMH through the father of the twelve tribes. The preeminence of YaDi (YD) was meant to remain throughout the centuries until its climax, when the Lion of Judah, namely Christ, comes in the middle of his people, wearing the crown of YaDi (YD) by excellence, the King of kings.

Number Four is the number of governing, as noted above. Chouraqui confirms: “Elohim makes two big candle sticks, the big candle stick for the government of the day, and the little stick for the governing of the night and the stars”. No other language can explain this like Kikongo which establishes a direct link between fire and Number Four with the word TiYa (TY), literally “the stick of four” and which translates “fire, heat, flame”.

The Fifth Day of Creation

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.”

Number Five is TaNu (TN). It is in this verse that we find, for the first time, the notion of flesh or body with the creation of animals. Flesh and body is NiTu (NT). This gives us the following equation : TN = NT. With the creation of animals, is also introduced the notion of reproduction. NaTa (NT) means to carry and bears the same frame with NiTu (NT). It is this verb, NaTa (NT) that Latin borrowed to form the substantive of the word NaTale (birth).

It is also the first time that a notion of separation between the species is mentioned. The English/Kongo dictionary of Holman Bentley teaches that the

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40 Genesis 49 :8-10
41 Genesis 1 :16
42 Genesis 1 :20-21
word *TiNi* (*TN*) means bit, piece, fraction, or fragment. With the word *E TiNi* meaning in parts, we inherit another equation:

\[
\begin{align*}
\text{TiNi} &= \text{Species} \\
\text{TaNu} &= \text{Number Five} \\
\text{Hence, TN} &= \text{TN}
\end{align*}
\]

**The Sixth Day of Creation**

“And God said, Let us make man in our image, after our likeness... and God blessed them, and God said unto them, be fruitful and multiply and replenish the earth, and subdue it.”

The Creator introduced human beings on the sixth day. It is natural for us to establish a link between the word blessing - *nSamBu* (*SB*) - and Number Six - *SamBaNu* (*SBN*). The opportunity has already arisen to meet the radical *SamB.* with *SamBatyon*, the mystical river which led the explorers up to the site of retreat of the twelve tribes.

The other biblical implications of number six will be given when we reach the next step of the series “God Said”.

**The First Decalogue or TMH’s First Ten Words**

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

In reference with the statements made above, we can assume that each time God speaks, He releases a creative power to fulfill His words. Consequently, once the Lord speaks, His words become, without failure, a reality.

In Kikongo the verb expressing this powerful word is *LoKa* (*LK*). It connotes very powerful intentions. This is why creation as a whole is called *LeKua*.

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43 Genesis 1:26-28
44 Isaiah 55:11
It is through the word *LoKa (LK)* that we find the Latin verb *Loqui* (to speak, to talk). In English, some derivatives are “loquacious” or “eloquent”.

But let us return to our sheep. The sentences beginning with “God said” appear ten times in the story of Creation. This has a correlation with the most advanced physics, as you will soon see.

**God Said, the 5th and 6th Time**

For the significance of this repetition to surface, we need to again analyze the language of Creation. Thus, when TMH pronounces this sentence: “Let there be lights in the dome of the sky, to separate day from night”, it is the fifth time that the “God Said” sentence appears in the Bible.45 Number Five is *TaNu (TN)* and the verb “to shine, to illuminate” is *TaNa (TN)*.

It is during the fourth day that the creative word was pronounced for the fifth time. We find in the number five the notion of government encountered during our analysis of Number Four. Reason for which the ideas of Kingship, Lordship are expressed through the word *TiNu (TN)*. The latter means “king, emperor” in Kikongo.

Consequently, Kikongo drives the following biblical message: The fifth time (*TaNu*) that TMH spoke was the first time the words “to illuminate and to govern” appear in the Bible. This shows a perfect communion which the following three words express:

*TaNu (TN) = TaNa (TN) = nTiNu (TN) or in other terms > Five = To illuminate = King*

**God Said, the Seventh Time**

In reading the sentence recorded in Genesis 1:22, “God blessed them, and said”, you will see for the first time appear the verb “to bless” which will be found a thousand times in the Bible. The first blessing is introduced in the Bible at the very time when TMH utters His seventh *logos* or creative word. The perfect connection that we find between Number Seven - *nSamB-uDiDi (SBD)* - and the verb “to bless” in its conjugated form - *nSamB-uiDi (SBD)* - is the prerogative, the exclusivity of a single and unique language: the language of The Creator, that which preceded Creation.

*nSamBuaDi (SBD) = nSamBuiDi (SBD), literally > Seven = I bless*

Let us point out along the way that in Old French “Seven” was *SamBeDi (SBD)*, a perfect match with Kikongo *nSamBiDi (SBD)* which means “I pray”!

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45 Genesis 1:14
nSamBeDi (SBD) = nSamBiDi (SBD), literally > Seven = I pray

In modern French SamBeDi (SBD) has mutated to SaMeDi (SMD) obeying to euphonic law: labial B dropped to the benefice of labial M.

However, the greatest influence of Kikongo is on Latin as nSamBuaDi (SBD) gave the Latin word SaBBaTi dies (SBT), meaning “the seventh day”, which we easily find in the English expression “Sabbath day”.

God Said, the Eighth Time

“And God said, Let us make man in our image, after our likeness”.

During this phase of Creation, it is the eighth time that the logos, the creative word, is pronounced. Eight is NaNa (NN). We have already have the occasion to introduce NaNi (NN) and NuNu (NN) meaning “The Person” and “The Ancestor”. Bentley’s dictionary indicates for NaNa (NN): “so, thus, in the same fashion, like” or, in other terms “resembling, similar”. In the biblical sentence “after our likeness”, likeness is NaNa (NN), which makes a perfect match with Number Eight.

Hence, NaNa (NN) = NaNa (NN) = NaNi (NN) = NuNu (NN) > NN = NN = NN

Or > Eight = In the Likeness = The Person = The Ancestor (Adam).

God Said, the Ninth Time

“And God said: Be fruitful, and multiply, and replenish the earth, and subdue it”.

Number Nine, Vua fits a perfect equation with the verb Vua meaning “to possess, to have, to enjoy, or to dominate”. From vua comes the French verb avoir (a-voor-ar).

Vua also means to finish, to end, to conclude, to achieve. It is with this number that the unit digits end. The tenth, which we will analyze shortly, constitutes the base for the decimal system.

We are in the sixth day, the ultimate day of Creation, when the creative word is pronounced for the ninth time. Nine represents the meanings of completion or conclusion, as well as expresses the idea of ownership or subjection, as contained in verse 28 of Genesis. We can only be enthralled by such a concordance, whose perfection carries undoubtedly a divine seal.

46 Genesis 1:26
47 Genesis 1:28
God Said, for the Tenth and Last Time

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life. I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” 48

It is with these words that God concluded Creation, “the work of His hands”. 49

Hands in Kikongo is MoKo (MK). This word also means “the sum of words pronounced by someone”. The verb “to talk, to speak” is, indeed, MoKa (MK), MoKeNe (MKN). As the word of TMH is not spoken without something being materialized, after the twin-words seen before LoKa (LK) and LeKua (LK), i.e. “to speak” and “the thing created”, we have here another twin-words, MoKa (MK) and KiMa (KM) with exactly the same meanings : “to speak” and “the thing created”.

Number Ten is KuMi (KM) which is a twin-word to MoKo (MK). MoKo (MK) means “the hands” or “the TEN fingers”. KuMa (KM) means “power, force” whilst it indicates at the same time “the Universe”.

Deduction: In TMH’s sacred language, the TEN (KuMi) fingers (MoKo) of The Almighty, created the Universe (KuMa) out of the TEN (KuMi) logos (MoKo) symbolizing thus His supreme Power (KuMa).

Hence > KuMi = Moko = KuMa = KuMi = MoKo = KuMa

48 Genesis 1:29-31
49 Psalms 8:7
Kikongo’s influence on Greek civilization

Ancient Greek scholars learned from their African mentors that Number Ten is a mystic number, a symbol of the Universe. This is why the school of Greek philosophers, notably the Aristotelian, borrowed from Kikongo the word KuMi – ten --, deriving from KuMa – the Universe – to forge the word KosMos (KM) which is believed to be a typical Greek word.

By the link established between Number Ten and the concept of the Universe, Kikongo shows that the people who speak this language had reached a zenith of civilization centuries before the Bible was compiled for the purposes of modern Christianity.

Number Ten is what the scholars call the steno of mathematicians. Without the decimal point, no given mathematical problem can be solved. Computers could not exist except for the figure “10”, for example.

Such a simplicity of language conveying such sophisticated knowledge sheds a light on the true character of the Kongo people. They must have led their world in all matters. Meinhof, an early 20th century linguist and ethnologist, studied the Bantu linguistic system and concluded that a system this advanced “could only be explained by a Hamitic link among the Negro.” He postulated from this basis that this language emanated from a superior race, hypothesis evidenced by such a regular and logical system.”

50 This sentence is a model in the art of lying; as we have previously read, the Hamites are, according to the Europeans themselves, blacks per excellency.

51 WESTERMAN, Classifications of groups of languages in Africa, p. 193.
Meinhof incorrectly presumed that Mesopotamians brought a sophisticated language to primitive Africans. It never occurred to him that the people to whom his studies condescended were the same to which Europe owed “its arts, sciences, and even the use of language”.

“I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent”, said the Lord.

Other Kikongo Words That Speak The Bible

**Kongo-dia-nTotela**

Ask a proselyte Jew the question: “Do you know the etymology of the word Israel?” Most of the time, he will tell you the story of patriarch Jacob who, having wrestled a whole night with the Angel of the Lord, was attributed the name Israel. As feasible as it may sound, this story does not give the etymology.

To penetrate into the mystery of this word, let us confront this word with the logic of Kikongo; because as mentioned earlier, *Israel* and *Kongo-dia-nTotela* are synonymous.

Let us compare the two words, beginning with *Israel*. This word is composed of three syllables, all of which have their appropriate meanings. *Is* in Yiddish/Hebrew and *Si* in Kikongo are in fact the same. *Si-Kongo* means “stemming of, children of”. As for *Ra*, it comes from *Ro’e* meaning shepherd in Yiddish/Hebrew. By extension, it becomes “king” or “kingdom”. Let us note that the term *ra* forming the second syllable of *Israel* is the same word as the second syllable of the word *pha-Ra-oh - king, sovereign --*. *Ra* is also found to be a perfect synonym of the word *Kongo*.

*Kongo* emanates from the verb *Kenga*, which means “to act as a shepherd, to guard, or protect”. This sends us back to a time in the history of Israel, when the twelve tribes, envious of the Canaanites, who were established in monarchy, demanded to the Lord to also have a king. In spite of the warnings of the Lord knowing the rift that could ensue from such a system of government, the people insisted by saying: “… Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.”

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52 C. F. VOLNEY, *Voyage en Syrie et en Egypte*, p.77
53 1 Corinthians 1:19
54 Genesis 32:24-32
55 1 Samuel 8:19-20
This is how a king was selected. *Saul* was his name. This word alone is very significant as it comes from Kikongo words *Sola* (to select, to choose, to elect) and *Solua* (the one who is elected or chosen). The anagram of *Solua*, as you will probably notice, gives us *Saulo* which, when the “o” is removed, gives *Saul*. *Saul* means, therefore, the chosen one, the elected.

It remained to define the tasks reserved for the king. The elders of *Isolele* gathered, and sat in palavers. After deliberating, they went to Saul and gave him an object symbolizing the tasks of his kingship. It was the stick of a shepherd. Symbolically, this stick is very eloquent: Saul, and any other Israeli king after him, had to act as the shepherd of his people. To honor this title, he was obliged to shelter, cover, protect, and properly guide his people. This is why Christ’s most famous title is “The Good Shepherd”, *nKengi a mBote* in Kikongo.  

And so became the stick of the shepherd symbolizing a monarchy worldwide, which has been maintained, until nowadays. But let us go back where we left off.

The verb *Kenga* gave the substantive *nKengi* (shepherd, king) which, in turn, gave *Kongo* (Kingdom). It is from the word *nKengi* that *King* is derived in English and *Konig* in German. Using the first two syllables of the word *Israel*, we can achieve their true meaning in Yiddish/Hebrew and in Kikongo.

<table>
<thead>
<tr>
<th>Yiddish/Hebrew</th>
<th>Kikongo</th>
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<tbody>
<tr>
<td><em>Is</em> = Children of</td>
<td><em>Si</em> = Children of</td>
</tr>
<tr>
<td><em>Ra</em> = Shepherd, king</td>
<td><em>Kongo</em> = Shepherd, king</td>
</tr>
</tbody>
</table>

Remaining are the two last words *El* and *Totela*. *El* is the contraction of *Elohim*, God. Being the Creator, God is the beginning and the end of everything. This notion is justified in the English word *all* and in Greek *Olos*, the Whole.

Regarding *nTotela* : it comes from the verb *ToTa* (*TT*) - to collect, to gather, to congregate), whose relationship is with the Latin word *totus, tota, totum* meaning *all*. A connection between romance-language and English words “total, totality” and Kikongo *nToTeLa* (*TTL*) is unmistakable.

From the above demonstration, it is evident that the meaning of the two words *Is-Ra-El* and *eSi-Kongo-dia-nTotela* is without doubt, the same. Both words mean “Children of the Kingdom of Totality, or better said, the

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56 *nKengi*, shepherd in Kikongo, is the root of King...
Kingdom of TMH”. Thus, linguistic science establishes a clear connection between the first Israel - *Isolele* - of the twelve tribes, and the second one (that of the proselytes or converted).

**nZamBi (ZB)**

To designate God, the European nations, in one form or another, used two main words: the lexical groups *Theos, Deus, Dios* and *Dieu* for the first word and *God, Gott* for the second. It is found that the two sources betray the heathen nature of their speakers from remote times. In fact, the roots of these two groups are *Zeus* for the first, and *Goth*, for the second. We all know that *Zeus* is the chief god of the Greek pantheon. As far as *Goth* is concerned, here is what Fabre d’Olivet - again - wrote:

“This name, written and pronounced God or Goth, has remained God’s name in most of the northern dialects, in spite of the changes from cults and the establishment of Christianity.”

The French philosopher understated something: starting from the moment the northern nations (the Europeans) adopted Christianity, the name by which they designated God should have been adapted to their new belief. Zeus and Goth, heathen divinities should have logically been replaced by Yaveh or Yahweh or Jehovah, the name used by the Hebrews, to whom they owe their new faith.

When they set foot in the Kingdom of Kongo, the heart of Africa, the Europeans projected that these “primitive” peoples were heathens. But this was not the case. On the contrary, when they were asked with what name they designated their God, the answer was unanimous: “There is only one God, and His name is *nZambi*.”

It did not take long for the Europeans to understand, as indicated in the extract of a speech that the Belgian Minister of Colonies, Mr. Jules Renquin, delivered to the missionaries living in Belgian Congo, in 1920.

He said: “The task which you are urged to carry out here (in Congo) is very delicate and requires a lot of tact. Priests, you certainly came to evangelize; however, this mission has to be inspired by our great principle: first and above all for the interests of Belgium. The essential aim of your mission is not to teach to Africans to know God. They know Him already. They talk to and obey a *nZambi* or a *mVidi-Mukulu*, or whatever name. They know that to

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57 FABRE D’OLIVET, *Histoire Philosophique du Genre Humain*, p.45
kill, to steal, to insult, etc. is wrong. Let us have the courage to admit it. Therefore, your principal task is to facilitate the task of European administrators and industrialists. This means that you have to interpret the gospel in a way which will best serve our interests in this continent.”

These missionaries took Christ hostage by brainwashing gullible Congolese into supposing their ancient God was a devil. This was the most effective weapon in the service of the Stolen Legacy. Deferring to the interests of Babylon, they ignored the God known to Africans, who was the same God chronicled in the Bible.

*nZambi* is the superlative form of the word *nSeMi (SM)*, which means “Creator”. Consequently, *nZambi* means the Creator of creators or the Master Creator. However, we are more interested in establishing a link between the name God in Kikongo and the Bible, based on the word *nSeMi* which would lead us back to the Third Secret of Fatima. To illuminate this mystery, let us analyze a prophecy in the book of Zechariah:

“And speak unto him saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is Seed; and shall grow out of his place, and shall build the temple of the Lord”.

This prophecy refers to the Messiah of *Isolele*, the Christ. By shuffling the letters in Messiah, we obtain *Simiah*. This is a homonym of the word *nSeMi*. In addition, the word that means seed in Yiddish/Hebrew is *Semah*, a perfect homophone of *SeMa* in Kikongo (to create).

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58 This superlative for mis also found in the following two words : *nSi* meaning «country, territory» which becomes *nZa*, the world.

59 Zechariah 6:12
Knowing that the Latin word *Semen* - seed - is derived from *SeMa* in Kikongo, the link between the oracle indicated by Zechariah and the name of God in Kikongo becomes obvious. Moreover, “seed” in Lingala (the Bantu idiom most kin to Kikongo) is *ZeMi* (ZM). This is where we find again a narrow link between “Seed” - *ZeMi* - and *nZaMbi* - God --.

Hence the conclusion that the Seed - *SeMah* - and the Messiah of *Isolele* are the same person. However, there is one fact that remains to be clarified: Why this mysterious name of *Seed*?

A seed is the only element in nature capable of coming back to life in another form after being buried in the ground. It symbolizes at the same time the resurrection and perpetual renewal, in other words, *eternity*. Thus, it is easy to understand the The Seed, *SeMah* denotes none other than TMH of *Isolele*. He whose name is “Seed” is like a grain of mustard seed, which, when it is sown in the ground, is less than all the seeds that be in the earth; but, when it is sown, it growth up, and becometh greater than all herbs, and shooteth great branches; so that the fowl of the air may lodge under the shadow of it.”

But let us not stop here. We believe, until proven otherwise, that Kikongo is the only language where the name for God is contained in the verb “to pray” asserting once again the monotheism of those who draw such a parallel.

*nZamBi* = God and *SamBa* is to pray. In many languages, the phonemes “s” and “z” are interchangeable, like in Spanish *zorro* - the fox - is pronounced *sorro*. Hence, *nZamBi* could be spelled *nSamBi* where *nSamBi* - the prayers - deriving from *SamBa*, to pray, is obvious.

It is equally easy to see watermarked in *SamBa* the word *Sabbath*, the holy day of the tribes of *Isolele*, which is at the same time inlaid in the divine name.

Last but not least, we know in linguistics that:

- Z = J = Y
- B = V = W

From the above equation, we invite you to break down the word *nZamBi* (ZB) or as in Lingala, *nZamBe* making sure that we eliminate the nasals: the

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60 There is also a correlation between the French word « semis » (the action of sowing) and the Kikongo word *nsemi*, the person who creates, the *Seed* which gives life.
61 Mark 4 :31-32
radical becomes ZaB. Let us remove the first veil and it becomes JaV, the “z” and the “b” having experienced a mutation as described above. Let us take off the second veil: “j” and “v” change into “y” and “w”. Thus, it is just a matter of removing, evidently in an abstract way, two veils, to obtain the following metamorphosis:

\[ nZamBe = ZaBe = JaVe (JehoVah) = YaWeh \]

nKanGu (KG)

Ask a converted or proselyte Jew what the name Hebrew means. He would probably say that this word is derived from the Yiddish/Hebrew verb avar (to cross or to pass). “We are the people of crossing, nomadic, this is why we are called Hebrews.”

This explanation is worth what it is worth. We propose another one through the sacred language of Isolele, Kikongo.

The skeleton of the word KonGo, taking into account the nasal this time, is KNG. The same skeleton is found in the word nKanGu (alliance). It is exactly the same word for “people, betrothed, wife, beloved spouse”: nKanGu. Consequently, when TMH says “My People” in Kikongo, it simultaneously implies “My Alliance, My Beloved Spouse”.

The junction point with the word “Hebrew” is found in the word “alliance” which is b’rit in Yiddish/Hebrew. Alliance is said ha b’rit which is phonetically much closer to the word “Hebrew” than avar. “Hebrew”, therefore, means “The People of The Alliance”, which makes more sense biblically than the “nomadic people” as classically proposed.

A comparison between those who call themselves “nomadic people” and those who have inserted in their language, in one word “we are the people of the Alliance, the Spouse of TMH” are easy to sort out. The disclosure of the Third Secret that we will make in the following chapter will, we are convinced, remove any lingering doubts.

4. KiSi (KS) means Christ

What is the link between the following two terms: Caesar and Christ? At first sight none. However, when one analyzes the etymology of Caesar, a window opens to enlighten the two words in question.
The Assimil book on Latin\(^{62}\) makes the following remark concerning the Roman Emperor Julius Caesar: “Julius Caesar was called Caius (praenomen; first names); Julius (nomen, gentilicium; name); Caesar (cognomen; nickname: the frizzy)”.

Why was this nickname given to him? Although it is not glamorous from a Eurocentric point of view, it became the most prestigious Roman name lending itself as a title for kings, such as Kaiser and Czar. To understand this nickname, we have to resort to a group of similar words in Kikongo.

SaKu (SK) is the name of the tribe which is in charge of priesthood among the twelve characterizing the Kongo society; SuKa (SK) means last one; SuKa (SK) means at the same time to wash or purify; KuSa (KS) means anointing or what is sacred; SuKi (SK) means hair; KiSi (KS) means anointing, sanctify, sacred and, finally, KoSi (KS) means The Lion. The above gives us the following frames:

1. SK for the Kongo levite tribe;
2. SK for the last one;
3. SK for to cleanse, to purify;
4. KS for to anoint;
5. KS for anointing, sanctification;
6. SK for hair;
7. KS for lion.

Let us now clarify our point...

1) nSaKu is the true name of the tribe of Levites in Isolele. For proof, it is this word - and not Levite - that was adopted by the holy language of Christianity, Latin, to get the word sacrum. NSaKu = Sacrum. This word gave a series of words in European idioms such as sacral, sacred, sacrament, sacristy, sacrifice, sacrilege, sacristan, etc.

As for the name Levi which gave the word “levite”, it comes from the Kikongo word VauLa (VL) meaning to wash, to cleanse, to purify. Its anagram, i.e. the shifting of syllables, gives LaVau (LV) which is found in the Latin word LaVare (LV), to wash, which gave in its turn the French LaVer (LV), to wash, to purify. The past tense of VauLa is VeLeLa (VLL) which signifies purified, cleansed, sanctified, or holy\(^{63}\), origin of the noun VeLeDi (VLD), root of LeViTe (LVT).

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\(^{62}\) A famous collection of books that teach foreign languages.

\(^{63}\) Muand’avelela means « Holy Spirit » in Kikongo.
If LeViTe had superiority over SaKu, we would certainly have found its traces in Latin, with all the above developments. No, the only words we find in the dictionary are “levitical” and “Leviticus” which, if we exclude their link with levite, have no significants at all if a correlation is not established with the Kikongo verb VauLa.

2) Suka (SK), the last. The translation in Yiddish/Hebrew of this term is Aaron. This is a precious indication demonstrating that the original Bible was in Kikongo. Subsequently, when the Assyrian invaders settled down in Isolele (cf the chapter dedicated to the twelve tribes) and they converted to Judaism, this conversion mandated a translation of the Holy Book from the original language of TMH to the idiom spoken by the Assyrian migrants. It is worth mentioning also the elaboration of the Babylon Talmud, which required such translation too. It is evident that the nKangu language (the idiom of the Alliance) was left, in conformity with The Almighty’s will, hidden.

To be convinced of this fact, just check the story of Aaron, the elder brother of Moses.

The famous Pharaoh who had not known Joseph having decided to kill every male child who would be born among the nKangu people, the parents of Moses had prayed that Aaron would be the last male in their house. This is why he was nicknamed him nSuKa (SK), the last.

The ways of The Creator, as everyone knows, are unfathomable. The Almighty resolved to arouse The Liberator within this family. And so was born another son that, by fear of the decree from Pharaoh to kill every nKangu male, they abandoned on the Nile river. The daughter of Pharaoh then recovered the child and named him MaZa (MZ) or MaSa (MS) - meaning “water” - because he was removed from water. MaZa, as time elapsed became Moshe in Yiddish/Hebrew, Moïse in French, Moses in English, Moussa in Arabic, etc.

When the time came for MaZa to carry out his mission, TMH showed Himself to him in a burning bush and ordered him to take his people out of Egypt. But MaZa doubted The Almighty Lord:

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64 Exodus 1:8
65 Exodus 3:10
“And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue”.  

Irritated by this lack of faith in Him, the Almighty said to MaZa:

“Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shall speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God”.

This is how Aaron became the representative of all sacrificers, the Ne nSaKu (SK) according to Kongo traditions. In Kikongo, this story has a particular meaning because Aaron the Levite translates nSuKa the nSaKu establishing a perfect match between:

\[ nSuKu = nSaKu \text{ or } SK = SK \]

3) \( nSuKu \) (SK) substantive of the verb SuK.ula (to purify) being the cleanser of Isolele by definition needs a perfect equivalence between his name and his role. Whereas \( nSuKu \) - Aaron - and SuK.ula - to cleanse, to wash, to purify.

4) KuSa (KS) means “to anoint”. One of the principal functions of a sacrificer (Ne-nSaKu) within Isolele was to anoint (KuSa) temporal authorities(kings, governors, judges) as well spiritual leaders (priests, sacrificers, prophets). An example from the Bible is the coronation of Saul, the first King of Isolele.

“Then Samuel took a vial of oil - MaZi (MZ) - and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?”

Once again, we see the symphony (from Greek simfoni = concordance) existing between words of the same character: nSaKu (sacrifice) and KuSa (to anoint), or : SK = KS.

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66 Exodus 4:10  
67 Exodus 4:14-16  
68 1 Samuel 10:1
5) *KiSi (KS)* means the unction, the Anointed one. The result of the anointing is the sanctification, the holiness, the election of the anointed. As evidenced by the Holy Text, not a single person could become a king or a priest without going through the anointing ceremony; it is the Messiah, who is the figure of Melchizedek, King of Salem and Sacrificer of TMH. The Messiah was the only one allowed the privilege to carry or have the two crowns: temporal and spiritual. It is therefore, without doubt, that the title which both intended for him was *KiSi (KS)* - The Anointed One --. It is from this word, *KiSi (KS)* that derives the title *Christ*, *Kristos* in Greek, *Christus* in Latin, constituting only a slight alteration of the Kongo word.

Considering that the past tense of the verb *KuSa (KS)* - to anoint - is *KuSua (KS)* and that a letter can undergo a mutation from one language to another - eg: “Warrior” in English and “Guerrier” in French are the same, the “w” has become “g”, the “k” of *KuSua* has changed to “y” when this word was borrowed from Kikongo by the semitic idioms. The result is that *KuSua* has undergone a mutation into *YuSua* which, in turn, has along the centuries experienced several changes of tremendous importance: *Yehoshua, Joshua, Jesus*!

Thus a single verb, *KuSa*, carries in its root not only the title, but also the name of the Messiah of Isolele:

- *KiSi* = Christ
- *KuSua* = Yehoshuah = Joshua = Jesus

6) *SuKi (SK)*, Hair. Remember that in the beginning of this chapter we asserted that there is a link between *Caesar* and *Christ*. Also remember that *Caesar* means “the frizzy”, in other words “he who has woolen hair”.

Now what do we read in the Bible? Spiritually speaking, the highest character in the Holy Scriptures, the one that Prophet Daniel calls *The Ancient of Times*, has woolen hair:

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire”.

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69 Hebrews 7:1
70 Daniel 7:9
Christ - *KiSi* - the Anointed one\(^{71}\), having wooly hair - *SuKì* - Julius Caius adopted the nickname of *Caesar*, whose radical is found in the attribute *coarse hair* in English. It is therefore not surprising to find in the word *coarse* the anagram *caesor*, alias *Caesar*. The metathesis of *SuKì (SK)* is *KuSi (KS)*. The latter pertains to the same family as *KiSi (KS)* and *KuSua (KS)*. This explains why in the past the Europeans kings and judges adopted woolly hair as the sign of their election by wearing long, curly white wigs.

7) *nKoSi*, The Lion. We previously have seen that the name *Judah* comes from *nYaDi (YD)*, a substantive of the verb *YaLa (YL)* - to govern, to rule, to lead, to dominate. This is why the Messiah, he who is called to dominate not only over *Isólele* but over the whole world, could only belong to the tribe of *YaDi*. The fourth tribe among the twelve of *Isólele*. Patriarch Jacob, while blessing JuDah/nYaDi said: “Judah is like a lion”\(^{72}\). This is also why Christ chose, among all animals living on earth, the Lion to be his emblem. One of Christ’s most famous titles became consequently *The Lion of Judah*.

It is by virtue of this title that Kikongo gets the two titles married:

- *nKiSi* - the Anointed One
- *nKoSi* - the Lion
- *KS = KS*

Let us add to end with this linguistically pregnant chapter that the South African national anthem is entitled *nKoSi SiKelele Africa*, meaning “Lord bless Africa”.

\(^{71}\) Note that « the Anointed one », *KiSi*, means The Messiah, not only Jesus of Nazareth...

\(^{72}\) Genesis 49 :9
The relationship between The Lord and The Lion is thus confirmed. Africa being the continent *par excellence* where lions are found, the title *Lion of Judah* proclaims that it is in Africa that Christ will appear at the end of times.

*Ingeta!*