

DOWNLOAD PDF KALENJIIN PEOPLES EGYPT ORIGIN LEGEND REVISITED

Chapter 1 : You Missed This: Kalenjin Secrets

The Kalenjiin People's Egypt Origin Legend Revisited has 10 ratings and 2 reviews. Egyptian religion is most intriguing and exciting and there exist vol.

No wonder it took an American to draw my attention to a book of historic importance in those shops. Simply because I had never heard of him. I am interested more in the circumstances of its publication. Why was a book of such significance to Africa published quietly in an African city and sneaked into its bookshops without a single word of publicity? Whether you call her Asiis Kalenjin or Aset the Sudanic Luo or Ast the pharaonic Copts, she is the essence of the Nilotic monotheon - whose plethora of divine manifestations appear to the uninitiated as "many gods" and "many goddesses". This is what has led Europe to the profoundly mistaken idea that African religion was decidedly polytheistic and to the claim that "monotheism" was a Jewish invention. There was only one Deity, Asiis, whose name the Hellenes corrupted into Isis. Spreading out of the Nile, she dominated religious thinking from the Limpopo to the Dnieper, from the Hwang-ho to the Shannon, from the Irrawady to the Senegal and, beyond the great sea, to the Arkansas and the Orinoco. As the "Morning Star" Venus, Ast was also the origin of such celestial words as "aster", "Sterne", "etoile" and "star" itself. Kipkoech traces a thousand other "Greek" terms to purely Nilo-Hamitic origins. One of the most interesting is "Logos", which is clearly derived from the Kalenjin "Logooi" - "the Word" which, as St John affirms, "was with God" and which, in Nilotic lore, was what the creator Deity uttered to call forth the universe. But let me not tell it all. You must read it personally. But, again, the question is: How could the publisher send such a book to the shops without informing Kenyans, other Africans and, indeed, the whole world? Does it make even commercial sense? Kenya and Africa do not have any deep reading culture. In the newspaper trade, we have to use all sorts of tactics - we call them "gimmicks" - to coax and cajole people into reading our titles. Almost no Kenyan ever makes it a habit to visit the bookshops. A book like that demands heavy publicity in the run-up to its publication. And, in the same process, the book should be given a new, more punchy - a far less wordy - title. It also suffers from certain dictional, grammatical and syntactical problems which a good editor should clean up. Otherwise, I fully recommend the book to Kenyans, Africans and other citizens of the world. To contact the copyright holder directly for corrections "€" or for permission to republish or make other authorized use of this material, [click here](#). AllAfrica publishes around reports a day from more than news organizations and over other institutions and individuals, representing a diversity of positions on every topic. We publish news and views ranging from vigorous opponents of governments to government publications and spokespersons. Publishers named above each report are responsible for their own content, which AllAfrica does not have the legal right to edit or correct. Articles and commentaries that identify allAfrica. To address comments or complaints, please Contact us.

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Chapter 2 : Project MUSE - The Misiri Legend Explored

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Nilotic peoples Linguistic evidence points to the eastern Middle Nile Basin south of the Abbai River , as the nursery of the Nilotic languages. That is to say south-east of present-day Khartoum. The general location of this point of cultural exchange being somewhere near the common border between Sudan, Uganda, Kenya and Ethiopia. He suggests that the cultural exchange perceived in borrowed loan words, adoption of the practice of circumcision and the cyclical system of age-set organisation dates to this period. Elmenteitan The beads and pendants forming this c. The former took shape among those residing to the north of the Mau range while the latter took shape among sections that moved into the Mara and Loita plains south of the western highlands. Elmenteitan culture , as well as a locally limited transition from the Neolithic to the Iron Age. D and have been associated with the early development phase of the Sirikwa culture. The spread of iron technology led to the abandonment of many aspects of Pastoral Neolithic material culture and practices. Elgon region and possibly into Uganda. Sirikwa people By the thirteenth century the fully developed Sirikwa societies emerge to become the dominant population of the western highlands of Kenya for the next six centuries. Archaeological evidence indicates a highly sedentary way of life and a cultural commitment to a closed defensive system for both the community and their livestock during the Sirikwa era. Family homesteads featured small individual family stock pens, elaborate gate-works and sentry points and houses facing into the homestead; defensive methods primarily designed to proof against individual thieves or small groups of rustlers hoping to succeed by stealth. There was also a south-eastern projection, at least in the early period, into the elevated Rift grasslands of Nakuru which was taken over permanently by the Maasai, probably no later than the seventeenth century. Here Kalenjin place names seem to have been superseded in the main by Maasai names [18] notably Mount Suswa Kalenjin " place of grass which was in the process of acquiring its Maasai name, Ol-doinyo Nanyokie, the red mountain during the period of European exploration. Impelled by demographic and ecological pressures sparked by the Aoyate the long dry time drought, they began encroaching on the territory of Sirikwa era Sengwer and Loikop thus setting off a period of widespread chaos and warfare [20]. As the Maasai were displaced from the homeland in the north of Kenya, they developed or borrowed an array of social and political changes that allowed them to expand swiftly, transforming them in a few generations from an obscure group to the regions dominant society. The change in methods introduced by the Maasai however consisted of more than simply their possession of heavier, and more deadly spears. There were more fundamental differences of strategy, in fighting and defense and also in organization of settlements and of political life. The practice of the later Kalenjin " that is, after they had abandoned the Sirikwa pattern and had ceased in effect to be Sirikwa " illustrates this change vividly. On their reduced pastures, notably on the borders of the Uasin Gishu plateau, they would when bodies of raiders approached relay the alarm from ridge to ridge, so that the herds could be combined and rushed to the cover of the forests. There, the approaches to the glades would be defended by concealed archers, and the advantage would be turned against the spears of the plains warriors. This process was halted in by the imposition of British colonial rule. Traditional Kalenjin society , Kalenjin mythology , and Ibinda age set The Maasai era saw the formation of the new Kalenjin societies that at their core remained the same; these new societies, like the Sirikwa societies of the middle ages and after and the proto-Sirikwa before them were primarily semi-nomadic pastoralists. They were still raising cattle, sheep and goats and cultivating sorghum and pearl millet on the western highlands of Kenya [24] as they had since at least the last millennium B. C when they arrived. Of these geographic classifications, the Kokwet was the most significant political and judicial unit among the Kalenjin. The governing body of each kokwet was its kokwet council; the word kokwet was in fact variously used to

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mean the whole neighbourhood, its council and the place where the council met. Resistance to British Rule[edit] Main article: They first arrived in territory occupied by the Lembus People and faced fierce resistance. In the late 19th century, the Lembus fought with the British to protect their lands and more so their forest Lembus Forest. The Lembus resistance eventually led to a peace treaty being signed between the British and the Lembus in a ceremony at Kerkwony in Eldama Ravine. The Nandi people were also resisting the British almost the same time with Lembus. Thompson in was warned to avoid the country of the Nandi, who were known for attacks on strangers and caravans that would attempt to scale the great lands of the Mau. At about the same time, a popular local radio broadcaster by the name of John Chemallan would introduce his wartime broadcasts show with the phrase Kalenjok meaning "I tell You" when said to many people. They would call it Kalenjin meaning "I tell you" when said to one person. This identity would be consolidated with the founding of the Kalenjin Union in Eldoret in and the publication of a monthly magazine called Kalenjin in the s. They campaigned on a platform of majimboism devolution during the elections but lost to KANU. Religion[edit] Christianity was introduced and rapidly spread through Kalenjin speaking areas during the colonial period. Traditional Kalenjin religion which was undergoing separate change saw a corresponding decline in this time. This period also saw the introduction of the mid-day meal as well as the addition of wheat based foods such as bread and less often pancakes and maandazi to the morning meal [32]. Literacy[edit] A significant cultural change of the colonial period was the introduction and adoption of the Latin script for transcribing first the Bible, and later Kalenjin lore and history.

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Chapter 3 : Table of contents for Library of Congress control number

*The Kalenjiin People's Egypt Origin Legend Revisited: Was Isis Asiis? A Study in Comparative Religion [Kipkoech araap Sambu] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Check your email and click the link to confirm your subscription. Friday, July 18, Kalenjin Secrets As a young child in Kakamega in the late 60s I remember my Kalenjin playmates fairly vividly including the son of a very famous Kalenjin family. Very cheerful folks, these guys, with hearts of gold. Much later in life I retained this image of the community that produced the second president of Kenya. Pelekea watoto chakula mzee na uwache hio upuzi ya pesa, take food to the children and forget that nonsense of wanting to pay for it he would say. That good man and also very corrupt is now 6-feet under. But something happened in January that Kenyans are yet to understand. Indeed it has been puzzling this writer for months on end why a community I thought I knew so well suddenly turned into animals. Regular readers of this site will already know that I am a firm believer of going back in history to understand stuff. For instance, next time you see a hopeless drunk wasting his life away on the bottle shortly before you dismiss them, remember that they have a history. Human beings do not behave the way they do without reason. Delve into his background a little and chances are that you will discover a very sad story that may just make you a wee bit more sympathetic. In fact next time you see that hopeless drunk bear in mind that you are seeing Kumekucha himself as he was a while back. And a serious womanizer to boot. But that is a story I will probably never tell in detail because I am so ashamed of that part of my life. Anyway I have done just a little digging into Kalenjin history and their past and what I have discovered has shocked me to the core of my bones. The information you are about to read proves that what happened in the Rift Valley was almost inevitable and more alarming still is the other conclusion I came to. For starters it is important to note that there is no such tribe as the Kalenjin, just like there is no tribe called Luhya that exists. Both are mainly terms used to cluster together numerous similar tribes under one umbrella for administrative or political reasons. Having said that, the largest and most influential tribe within the Kalenjin community are the Nandi, their influence within the entire Kalenjin community has been so immense that they have literally overshadowed almost into oblivion other smaller tribes within the same community like the Turgen retired President Moi is a Turgen. It is only recently that scanty information has begun to emerge. I suspect the reason is because of sheer embarrassment more than anything else. It amazes me immensely that the Nandi managed to resist the British, not for a few months or even a year or two. Think about that for a moment. In fact the Brits finally had to make peace with the Nandi and it is only during that brief truce that they were able to complete the railway line. The mighty colonialists had guns and canons, the Nandis only had bows and arrows but so terrified did the British become of the Nandi that at one time they brought into the country two armored railway wagons as they carried out their final assault against the Nandi. Now why would one need armored wagons to defend themselves against some primitive tribe with only bows and arrows, you must be asking? Why bring in bullet-proof armored wagons? It is instructive that one of the clips that amazingly made it into national TV in Kenya at the height of the post election violence showed security personnel firing off camera. There were two groups. One group was wearing red berets and was firing while lying flat on the ground. The other group was standing and was firing almost non-stop. Their attire told you immediately that those were the Kenya army and the less courageous folks on the ground were the Police General Service Unit. But who were they exchanging fire with so intensely off camera? Who was the unseen foe, so to speak? I urge your patience because by the end of this weekend you will fully understand the answers to those questions. Indeed the culture of the community seems to have remained intact and most of these skills have clearly been passed down the generations as security forces in the country realized too late and were caught completely flat-footed in the recent skirmishes. A lot of effort was expended in Kisumu and Nairobi , shooting to death stone throwers and innocent Kenyans fleeing from the scene, while in the Rift Valley the terror that had terrorized the British barely years earlier was unleashed once again with devastating

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consequences. But let us start from the beginning shall we, with the intriguing tale of how the Nandi executed their own leader by stoning him to death. They suspected that he had used his magical powers to cause a drought in the land. But the real reason was that this Orkoiyot ruler and spiritual leader of the Nandi had made a prediction that the Nandi did not want to hear. Oh and the prediction that the Orkoiyot uttered that cost him his life was spot on. He had foretold that the White man devils as the Nandi called them would one day subdue and rule over the Nandi. The fierce Nandi could not bear to hear that, so their ruler had to die for saying it. But there is much more fascinating stuff! Caption: This man was the military genius behind the troubles the Brits suffered in the hands of the Nandi for 11 long years. Some of his devastatingly brilliant offensive tactics were unleashed in the Rift Valley last January. Read his spellbinding story in my next post click the headline below. Are you interested in always getting Kumekucha Updates of breaking news and early announcements of upcoming articles in this exciting Kumekucha Weekend Special? Email Me right away Posted by Chris at.

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Chapter 4 : Kipkoech araap Sambu (Author of The Kalenjiin People's Egypt Origin Legend Revisited)

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One is that ignorance -- even when it is deployed against a longstanding evil -- may prove just as dangerous as that evil. A white-skinned editor is reported to have been fired for using the word "niggardly" in an editorial commentary against a well-known black American institution. The newspaper owner was livid with rage. Although also white, he is a liberal whose enthusiasm for Barack Obama is militant. This was clearly an example of "misguided enthusiasm. It was his intellect that let him down. He had no idea that the lexical resemblance between a nigger and a niggard is completely fortuitous. There is just no etymological connection. Niggardly means meagre, tight, mean, stingy. A niggard is a skinflint. Though a nigger may be a niggard, it will be an individual trait. His niggardliness will have exactly nothing to do with his "niggertude," so to speak. That is the lamentable thing. For, although his victim may be a niggard, he may have nothing against niggers as a group. Nigger -- we have to agree -- is a disrespectful term, a racial pejorative. It occurs, for instance, in the idiom "nigger-in-the-woodpile" -- coined by trans-Atlantic slave drivers and popularised by coeval white American media -- to mean the stray fly that spoils good meat or, in general, any hidden snag. Nigger-in-the-woodpile originally meant that if even a single black person were found in an organisation of whites, that organisation must be ruined beyond repair. Black people were so squalid that it was simply unthinkable to share any comestible with them. As we know from Jerome Corsi, that is exactly how many white Americans think of Obama. Negro, its etymological ancestor, was originally a completely harmless word. Tracing its history in his book *Made in America*, Bill Bryson writes: Blacks were generally called blacks or, more politely, coloureds until the s when Negro became the preferred term. He is well educated and, for an American, extraordinarily well informed about the human world. It is simply impossible to associate him with any form of chauvinism. But here he could have been a little more careful with his words. Yes, Negro was the "preferred" term. But "preferred" by whom? Clearly, preferred not by the Negroes themselves, but, at that time, only by the slave drivers. It has never been for slaves of any colour to choose nominal clothing for themselves. Moreover, the African slaves would have had no good occasion to refer to themselves by a European term. For Negro was a Spanish word derived from the Latin niger. But niger meant "black" tout court. In the beginning there was no value judgement in its use. That is probably why two African countries -- Niger and Nigeria -- have decided to retain those colonially given names. The cinch is that the European empire builders imposed those appellations with insolent intentions. Niger and Nigeria mean nothing but "black. It was through Cortes, Pizarro and other Spanish conquistadors that niger reached the Americas as negro. But negro continued to carry no ethical or aesthetical value. Latin Americans of all rainbow colours sing the song *Yo vendo unos ojos negros* "I am selling some black-eye peas" with equal gusto. Perhaps it was after niger entered German as Neger that the word began to refer specifically to the skin complexion of a certain group of human beings. The German Neger and the French negre were probably also innocent at the beginning, both derivatives of the Spanish negro, ultimately from the Latin niger. Originally, the English verb to denigrate meant no more than to literally paint something black. It probably had not even a whiff of racial, leave alone racist, connotation either. Only gradually did it take on the figurative significance of to spoil the reputation of a person or thing or idea. Even the hateful nigger may originally have been innocent. It evolved from negger, a 16th-century dialectal English rendition of the French negre. And it was among these farmers -- all barely literate and racially jingoistic to the core -- that even nigger began to be used as a term of abuse. Yet, as recently as the early s, when I was an undergraduate student in Chicago, the mass of black Americans remained at best ambivalent about it. On the one hand, if uttered by a white person, nigger riled most of them a great deal. But, on the other, Negro was the term that even they used for themselves. As Bryson reports, "Coloured" or "People of Colour" was also common, especially in intellectual discussions. Maya Angelou, the great black poetess, uses it all the time. But, of course, even it was a misleading term. By implying that

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gypsum -- the epidermal appearance of "white" people -- was not a colour, it could have armed white racists into asserting that Caucasians were so superior as to be colourless and that such a smear as colour could belong only to the inferior races. In the light spectrum, it is black that represents absence of colour. White represents a mixture of all the colours in the prism. But, of course, "white", "black" and "yellow" are terrible misnomers for human skins. No European has ever really been white. Similarly, every time I put my hand against a truly black background, it amazes me how brown I am. The upshot is that all human beings are various shades of brown. It depends on the amount of melanin in your blood system. That is why black skin makes excellent biological sense on the equator and white skin makes equally good sense in Lapland and Kamchatka. Griffin had darkened his skin and curled his hair by swallowing certain chemicals. Under this disguise, he travelled as a "Negro" all over the south to gain a first-hand experience of how a Negro felt under the yoke of discrimination and abuse. After victories over certain black Neanderthals, whom he saw as white stooges, Ali wrote and published a two-word poem -- "Me? After, all, he was a real victor. More important, it was a reference to his blackness. Soon the rebellion would assert it for all and sundry to hear: Negro was contaminated with years of blood and denigration, while black remained relatively unprejudiced. For a time, too, the people toyed with the terms "black American" or "Afro-American. Today, however, even "black" has moved over, overthrown by the adjective "African. But having said that, I must admit that blood is thicker than water. In the first place, because he is a true American -- and a jolly good fellow -- he deserves the oval office as much as any white person. But, secondly, as a man who shared with his father both the Luo ethnicity and the black race -- as well as friendship into the bargain -- I will benefit an extraordinary deal from the ethnic and racial pride that this victory will generate. To contact the copyright holder directly for corrections or for permission to republish or make other authorized use of this material, click here. AllAfrica publishes around reports a day from more than news organizations and over other institutions and individuals, representing a diversity of positions on every topic. We publish news and views ranging from vigorous opponents of governments to government publications and spokespersons. Publishers named above each report are responsible for their own content, which AllAfrica does not have the legal right to edit or correct. Articles and commentaries that identify allAfrica. To address comments or complaints, please Contact us.

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Chapter 5 : Africa: Black And Proud - calendrierdelascience.com

Kipkoech araap Sambu is the author of The Kalenjiin People's Egypt Origin Legend Revisited (avg rating, 10 ratings, 2 reviews) and The Misiri Legen.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Acknowledgements This is the second book resulting from research work that I started twenty years ago. There have been several reprints in between. Over that long period there have been many well wishers and active helpers without whose involvement this volume could not have reached the stage of publishing. They are too many to mention: Included among the anonymous are all the ancestors of the Kalenjiin-speaking people and their descendants who have held so tenaciously to the oral tradition and kept alive the language to the extent I could compare it with various stages of the not-so-lucky, dead ancient Egyptian language. My special thanks go to the Coptic Church and Center, Nairobi, and to the Coptic Bishop for African Affairs lately in charge of South and West Africa , Bishop Antonious Markos, who has since transferred from Nairobi and is now serving from Johannesburg where this medical doctor-cum-cleric and master of the Coptic language, was still in place to work closely with me when I was a doctoral student at the University of South Africa. Many thanks also go to his two Nairobi priests: Poulos Sidhom, whose initial welcome and teaching of the Coptic language in was crucial to the beginning of this project; and Fr. Dr Antonious Halim, from whose personal counsel and huge library this project benefited until Thanks too to the late Professor Dr Zaki Shenouda, Director of the Institute of Coptic Studies, Cairo, Egypt, who expressed high regard for my command of the Coptic language and script and kindly granted me an interview at the papal residence, Cairo in Being the top Coptic authority at the time, his recognition boosted the confidence in me that ensured the continuation and completion of this project. And then there are the two professors who, by dint of profession came by this work and could not rest until it was published: Many thanks also go to Mr. Sababu Shabaka of Maryland, USA, who encouraged this project from the beginning, to the temporary end, , scouting for rare books, and Ms Ingrid Gaddis of California, who did the same. He was there sparring with me, and urging me on, and this enabled me to continue learning a lonely, dead language! The Misiri Legend Explored xii There are, of course, my many other friends, towards whom I feel special sense of gratitude and affection for their advice, moral support and for being there when I needed them: Julius Lamaon, the staff of that station as well deserve commendation for facilitating the testing of the new ideas that this project necessarily came up with, and for creating awareness of, and marketing my publications so effectively. Special thanks go to my principal field research assistant, high school classmate, and now Dr David Kiprop araap Kolil who not only covered the widest area, often literally on foot, but was also at hand to deliberate on the contents and the physical circumstances behind the field tapes. Dr Davy Kiprotich araap Koech, urged me on, and personally helped with the immense research expenses, including air tickets to Egypt and then to Israel, accommodation, and rent, just so this work and new knowledge would be guaranteed the light of day. I thank that great lover and pursuer of knowledge many times fold and may Asiis pull him out of the problems that may have been visited upon him due to the sheer enormity and sheen of his own successes. This work would probably have had little chance of You are not currently authenticated. View freely available titles:

Chapter 6 : Kenya: Something of Value Ignored in Our Midst - calendrierdelascience.com

The Kalenjiin People's Egypt Origin Legend Revisited: Was Isis Asiis? A Study in Comparative Religion The Kalenjiin People's Egypt Origin Legend Revisited Asar Imhotep has examined linguistic connections and spiritual connections of the Congo to Kemet by examining the linguistic findings of Jean-Claude Mboli and the analysis of religion by the late Dr. Kimbwandende K. Bunseki Fu-Kiau.

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Chapter 7 : Kalenjin people - Wikipedia

Africa is not shenzi What will I say about the cradle of civilization that is Egypt and fail to mention that Egypt was the original home of the Kalenjiin. Egypt itself is a corruption of the Greek Kiptaiyoos (aka Kiptaiyaat aka Kagiptai or our original home).

Chapter 8 : African Books Collective: The Misiri Legend Explored

The Misiri Legend Explored: A Linguistic Inquiry into the Kalenjiin People s Oral Tradition of Ancient Egyptian Origin establishes the Kalenjin oral tradition of Misirian origin on the basis of linguistic evidence a genuine tool which Egyptology scholars and researchers need to have relied on much more to bring greater and more final results to their investigations.