12 Translation a Cultural Ting! An Exercise in Pan-Afrikan Translation

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The Afrikan base of the Jamaican language, as with Caribbean languages in general, has been studied extensively.[1] However, due to the predominance of English-derived vocabulary, it is conceptualized as a "creole" or "patois." This hybrid terminology overlooks the Niger-Congo base of Jamaican grammar and, instead, reduces it to a black ethnic remix of English. Consequently, its epistemological value in understanding the Afrikan language has been overlooked.[2] This chapter addresses this problem by creating an approach to translation that puts Afrikan languages, across time and space, in conversation with each other on Afrikan terms by giving centrality to the cultural unity within Afrikan languages. As such, this chapter is an exemplar of Pan-Afrikan translation, but it is also a reaffirmation of the Jamaican language as an Afrikan language. Thus, this study illuminates the Afrikan ontology of Caribbean Afrika and its epistemic implications in the context of language.[3]

The epistemic orientation of this essay is informed by the Afrocentric Paradigm as outlined by Ama Mazama.[4] The Afrocentric paradigm is an Afrikan Cultural Nationalist metaparadigm with three fundamental aspects—cognitive, structural, and functional. The cognitive principle of the Afrocentric paradigm is the centrality given to the Afrikan experience, across space and time, for Afrikan people. This historical and cultural grounding in the Afrikan experience provides epistemic centeredness for Afrikan people. The functional aspect, most important, maintains that the knowledge produced must have a liberatory thrust.[5] This exercise in Pan-Afrikan Translation shows the importance of internal translations in Afrikan language in furthering Afrocentric consciousness.

Mazama identifies the three ways that Afrikan language advances the Afrocentric reconstruction project: (1) dissolution of cultural dislocation; (2) transmission of positive Afrikan cultural values and images of Afrikan people; (3) standardization of Afrikan languages.[6] Pan-Afrikan translation addresses all three dimensions. Cultural dislocation is alleviated on the linguistic level by putting Afrikan languages in conversation with each other across time and space. The emphasis on cultural unity helps combat and lessen ethnic tensions. Afrocentric values and positive Afrikan imagery are transmitted by the systematic illustrations of the relationship between Afrikan grammar and the Afrikan cultural perspective. For example, the reaffirmation of Jamaican Afrikanity in this study shows how Afrika is within Afrikans of the diaspora through language, which, in turn, dispels the

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all-too-common fallacious narrative of complete Afrikan language loss in diaspora. Furthermore, Pan-Afrikan translation helps standardize Afrikan languages by using concepts in Afrikan languages to create Afrocentric terminology and typologies for Afrikan languages.

Pan-Afrikan translation is a mode of translation in which the cultural unity of Afrikan language, across space and time, is central in the interpretation of African texts (literary and/or oral). There are three tenets for Pan-Afrikan translation. First, the languages in conversation must be Afrikan languages. This includes both the indigenous Afrikan languages and the contact languages, i.e. Ebonics. Secondly, the language materials discussed must be drawn from Afrikan cultural and historical contexts to be considered Afrikan texts. For example, Jamaican translations of Yoruba proverbs (and vice versa) are valid because these materials are part of the Afrikan cultural matrix. A Wolof translation of Chinese epics or Greco-Roman literature, in contrast, would not qualify as Pan-Afrikan translation. Third, any commentary or systematic analysis must locate the languages within an Afrikan context. Overall, these tenets ensure that the Afrikan experience informs any systematic engagement with the Afrikan language.

Since the Jamaican language, the translation medium in this exemplar (see Table 12.1), is an Afrikan contact language of the Caribbean, it is important to contextualize the Africological perspective on the Ebonics concept. Ebonics, a combination of Ebony and phonics, which translates to "Black Sounds," was coined by Afrikan-centered psychologist Robert Williams. Williams created the Ebonics concept as a descriptor for the contact languages of the Afrikan diaspora that situates them in relation to Afrikan language. The Ebonics concept recognizes the languages of diasporic Afrika as a collective of various ethno-national relexifications of the Niger-Congo language system.[7] However, Africologists have expanded the geographical range of the concept to include the contact languages of the Afrikan continent.[8] Thus, Caribbean languages are Ebonics languages, which makes them Afrikan languages.

This author provides a regional typology for Ebonics languages in Afrika and the Caribbean (Table 12.2). The ***Fi Mi Langwij Dem*** and equivalent ***Lang yo Pa Mwen*** are Afro-Caribbean model phrases that refer to Ebonics languages that have English and French relexification, respectively. The phrase ***Di Kyaribian Langwij Dem*** **(KL),** "the collective of Caribbean languages," refers to Caribbean languages with a predominance of English vocabulary borrowing, such as the Bajan, Gullah, Guyanese, and Jamaican nation languages. The phrase ***Lang Karayib yo*** **(LK)** does likewise for those with French relexification. This group includes *Lang Ayisyen* "Haitian Language" and, also, *Lang Antil yo* "Languages of the Lesser Antilles" which includes several nation languages, such as those of Guadeloupe and Martinique.

Moreover, the model phrase *Iboniks ina Afrika* **(IA)** "Ebonics languages of Afrika" distinguishes continental Afrika by location, while the Ebonics nomenclature distinguishes the contact languages, such as *Naija* (Nigerian Ebonics) and *Kamtok* (Cameroon Ebonics), from the indigenous ethno-national languages of Continental Afrika. Likewise, a Ayisyen model ***Lang Ebonik yo nan Afrik*** **(EA)** is used for the Ebonics languages in Afrika which are the nation languages of

Table 12.1 Alfabet ina Jamiekan/The Jamaican alphabet

	Jamaican	*English*
a	*aki*	ackee
aa	*baal*	ball
ai	*laim*	lime
b	*buk*	book
ch	*chrii*	three (or tree)
d	*daag*	dog
e	*elifant*	elephant
f	*fuud*	food
g	*guot*	goat
hn	*waahn*	want
i	*igwaana*	Iguana
ie	*kiek*	cake
ii	*tii*	tea
j	*Jamieka(n)*	Jamaica(n)
k	*kot*	cut
l	*liin*	lean
m	*manggo*	mango
n	*nais*	nice
ng	*ting*	thing
o	*op*	up
ou	*ous*	house
p	*piil*	peal
r	*ron*	run
s	*si*	see
Sh	*shaak*	shark
t	*tuu*	two
v	*venda*	vendor
w	*waal*	wall
y	*yam*	yam
z	*zuu*	zoo
zh	*vorzhan*	version

Note: The alphabet consonants and letters are based on the orthography established by the Jamaican Language Unit at the University of West Indies Mona Campus (2009), but author uses some different examples.

Table 12.2 Ebonics classification system

Ebonics	
Fi Mi Langwij Dem (FML)	**Lang Yo Pa Mwen (LPM)**
Di Kyaribian Langwij Dem (KL)	*Lang Karayib Yo* (LK)
Iboniks ina Afrika (IA)	*Lang Ebonik yo nan Afrik* (EA)
Afrikan American Ebonics (AA)	

Note: This table was created by the author.

Mauritius, Reunion, and Seychelles. The use of Afro-Caribbean expressions for typological terminology reaffirms the interconnection between The Continent and Diaspora.

The ***Fi Mi Langwij dem*** typology conceptualizes Ebonics as a unified language system. Firstly, this typology highlights the Afrikan grammar of Ebonics. The possessive adjective—*fi mi*/*pa mwen* "mine"—in Caribbean languages is a continuity from Niger-Congo grammar. Moreover, the post-nominal placement of the third-person-plural pronoun—*dem/yo*—refers to a unified collective (see Table 12.3), which is another continuity from Niger-Congo grammar. In addition, the Afrikan prepositional sentence, discussed in detail later, is also used to classify Continental Ebonics. Further, the first-person singular *mi/mwen* is a lexical continuity from the Niger-Congo language. Thus, the FML/LPM typology reaffirms the Afrikan ontology of the Ebonics system.

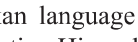
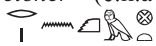
As an additional lexical refinement in conceptual terminology, the term Continentalism is used to reference direct transfers from indigenous Afrikan languages to Ebonics as opposed to the "Afrikanism" concept. There are two types of linguistic continentalisms in Ebonics, lexical and ebonicized. For example, a lexical continentalism in several *Kyaribian* languages is *unu/wunna* "y'all" which comes from Igbo, while *yai waata* "eye water" (tears) is an ebonicized continentalism from West Afrikan concepts such as *anya mmiri* (Igbo) and *nisuo* (Akan). In short, the Continentalism concept reaffirms the Afrikanity of Ebonics languages and, by

Table 12.3 Linguistic gloss table

Gloss	*Concept*
1, 2, 3	First, second, third person
A	*A*-element*
F	Feminine
M	Masculine
NAME	Personal name
COMPL	Complementizer
COLL	Unified Collective*
PL	Plural
POSS	Possessive Phrase
P	Preposition
REL	Relative
SG	Singular
WWA	*Wa wi apm* "what eventually happens"*
WAGA	*Wa go apm* "what is to happen"*
WAG	*Waa gwaan* "what is going on"*
Ø marking for the verb	*Wa dem se* "what they say"*
WA	Wa'apm "what has happened"*
DN	*don nuo* "already know"*
WDG	*Wa did gwaan* "what had happened"*

Note: The * is for linguistic concepts created by the author.

extension, that of Diasporic Afrikans by illuminating the different ways that Ebonics is connected to general Afrikan language.

The Afrikan language of focus is  *mdw nṯr* "*Medu Netcher*" (e.k.a Ancient Egyptian Hieroglyphics). "The Words of Nature" which is  *rɜ n(y) Kmt* "the Language of Kemet" in its written form.[9] The Jamaican language is used as an epistemological translation medium for engaging its grammatical features and deep thought concepts. This qualifies as PanAfrikan translation because the languages are Afrikan and the examples are part of an Afrikan cultural and historical matrix. Given that Kemet is a classical civilization within the Afrikan cultural and historical matrix, a systematic demonstration of correspondences between Jamaican and the Kemetic language illuminates the historical depth and geographical expanse of Afrikan cultural unity. Furthermore, there has been earlier research on these Afrikan linguistic connections and their cultural dimension.[10] Building on the "*Medu Netcher* in/through Ebonics" discourse, the cultural commentary brings attention to the Afrikan deep thought embedded in *Medu Netcher* and Jamaican grammar. Thus, Pan-Afrikan translation illuminates the ontological implications of the Niger-Congo base of the Jamaican language.

This study has four subsequent sections. The first section deconstructs Afrikan equational sentences and outlines a *Saa na wɔte* classification system for them. The second section outlines the *Saa Berɛ Yi ne Saa Berɛ No* "dem taim an dem taim de" model as a culturally appropriate framework for the Afrikan verb system. The third section is an exercise on the role of PanAfrikan translation in clarifying deep thought concepts from Kemet, specifically notions of existence, being, and knowledge. The final section is a conclusion that summarizes the overall analysis.

Saa na wɔte

The equational sentence system of Afrikan language is referred to as *Saa na wɔte* (SNT) system, which translates to *A dem stie* "that's how they are" in Jamaican. This expression illuminates the fact that Afrikan equational sentences are different types of cosmological juxtapositions that communicate different situations of being. This emphasis on the cultural perspective is important because oftentimes these constructions are misinterpreted as copula variation, i.e., zero-copula constructions. Indo-European language requires a copula, i.e., "to be" verb, to express an equational relationship because of the Eurocentric assumption of fundamental alienation.[11] In short, these morphological juxtapositions communicate different situations of ontological unity.

The constructions in the *Saa Na Wɔte* system are described in Jamaican terms because of the genetic relationship between the Akan and Jamaican languages. The phrase *Dem gud* (DG) "Are you okay?" refers to the adjective sentence. The model expression *we yu de* (WYD) "where you are" refers to the prepositional sentence. The phrase *wa yu niem?* (WYN) "What's your name" refers to an affirmative identity statement with two juxtaposed nouns, i.e., bipartite nominal juxtaposition. The *A*-element is used in affirmative identity and interrelated identity statements referred

to as *A Dat Mi Se* (ADMS) and *Eniting A Eniting* (EAE), respectively. The examples below show that the Jamaican **SNT** system is Niger**-**Congo grammar. Observe:

1 *Dem gud* (Ewe)
Wonyó (*Wo-nyó*)
3PL**-**pretty
Dem priti
"They are beautiful"

2 We yu de (Igbo)

a *Ha nọ n'ụlọ*
3PL LOC P house
Dem (de) ina di ous
"They are in the house"

b *Igbe dị n'ụlọ*
box LOC P house
Di baks (de) ina di (h)ous
"The box is in the house."

3 *Wa yu niem* (Mende)
Nya laa Kofi
1SG name Kofi
Mi niem Kofi
"My name is Kofi."

4 *A*-element sentences (Igbo)

a *A Dat Mi Se*
Ọ bụ Emeka
A NAME
A *Emeka*
"It's Emeka."

b *Eniting A Eniting*
Ada bụ nwaanyi
NAME *A* woman
Ada a uman
"Ada is a woman."

There are, however, situational differences. Niger**-**Congo languages often require a locative element in prepositional sentences. For example, Igbo uses *nọ* (**2a**), used exclusively for animals and humans, or *dị* (**2b**), which, as discussed later, is the etymological source of the existential *de* in *Di Kyaribian langwij dem*. Secondly, the only affirmative identity juxtaposition in Jamaican is the naming construction **(3)** and the affirmative *A*-sentence **(4a-b)**. It should be noted that some Afrikan

languages do affirmative nominal juxtaposition **(3)**, while others use the interrelated identity construction, discussed later, for names, such as Igbo and Ayisyen.

The *A*-element is a nominal phrase in the Jamaican language that can be used in affirmative or interrelated identity statements. The *A*-element is glossed as *A* (see Table 12.3) because it is present in other *Kyaribian langwij* and, also, it is a lexical continentalism. Observe below:

5 *A dat mi se*
A mi
A 1SG
"It's me!" (alt. "That's Me")

6 *Eniting A Enting*
Dem a tiicha
3PL *A* teacher
"They are teachers."

A Dat Mi Se "Das what I'm talkin' bout" construction is an affirmative identity statement (**5**) in which the *A*-element is the Topic of the Sentence. The expression *A Dat Mi Se* is the model phrase for this construction because it is a common Jamaican expression. The Jamaican expression of indifference *Eniting a Eniting* (**EAE**) "Everything is Everything" (**6**), expresses and reflects the highest form of ontological unity which makes it the ideal model phrase for interrelated identity.

The Jamaican *A*-element is a continuity from the Niger-Congo language system, but it is also a lexical continentalism derived from the *na* phrase in Akan. Observe:

7 Akan

a *Ama na odi apataa*
1SG *A* 3SG.eat fish
A Ama nyam fish
"Ama eats fish."

b *Me a*[12]
1SG *A*
A mi
"It's me!"

c *Kwasi a*[13]
NAME *A*
A Kwasi
"It's Kwasi."

d *Kofi yɛ ɔkyerɛkyerɛfo*
NAME *A* teacher
Kofi a (wan) tiicha
"Kofi is a teacher."

e *Kofi ne ɔkyerɛkyerɛfo no*
NAME *A* teacher DET
Kofi a di tiicha
"Kofi is the teacha'."

The Akan *na* phrase **(7a)** has a condensed form resembling the Jamaican *a*-element. The Akan *a*-phrase is only used with an intrinsically specific noun, such as a pronoun (**7b**) or name (**7c**).[14]

Akan, uses *yɛ* for general identity **(7d)** and *ne*, a *na* + *yɛ* compound, for exclusive identity (**7e**). The syntax of the *na* phrase and its condensed form suggest that it is the etymological source of the Jamaican *a*-phrase.

The *na* phrase in West Afrikan Ebonics, such as *Kamtok* (Cameroonian Ebonics), *Salone Krio* (Sierra Leonean Ebonics), and *Naija* (Nigerian Ebonics), is identical to the Jamaican *A*-element. Observe:

8 Kamtok

a *Na Massa Paul dat*[15]
A Mister NAME DEM
A Mas Paal dat
"That's Mister Paul."

b *Ma papa na ticha*[16]
My father *A* teacher
Mi fada a tiicha
"My daddy is a teacher."

c *Yu bi big man*[17]
2SG *A* important man
Yu a big man
"You're a big man."[18]

9 Krio

a *Na mi os*[19]
A 1SG house
A mi (h)ous
"That is my house."

b Mi na ticha
1SG *A* teacher
Mi a tiicha
"I'm a teacher."

10 Naija

a *Na nyam we a chop*
A yam REL 1SG eat

A (wan) yam mi nyam
"We ate a yam."

b *Uche na ticha*
NAME *A* teacher
Uche a di tiicha
"Uche is the teacher."[20]

c *Uche bi ticha*
NAME *A* teacher
Uche a tiicha
"Uche is a teacher."[21]

The Akan *na* and *yɛ* dynamic is equivalent to *na* (**8b, 10b**) and *bi* (**8c, 10c**), respectively, in *Kamtok* and *Naija*. However, Krio *na* functions like the *a*-element in Jamaican (**9**), which likely reflects the historical connection between Jamaica and Sierra Leone.[22] Thus, the syntax of *na* in West Afrikan Ebonics further confirms that the Jamaican *A*-element is a lexical continentalism from the (*n*)*a* phrase in Akan.

The *Saa na wɔte* is present in  *Medu Netcher*. The grammar of these constructions is retained in the Jamaican translation of Classical Kemetiu texts. Although SNT is a shared grammatical characteristic, there is a nuance in how it is used. Observe:

12 *Dem Gud*

nfr *pr=i*
nice house=1SG
mi ous nais
"My house is nice." (*Sanhat* B 155)[23]

13 *Wa yu niem*

a

rn *n*(*y*) *(i) t(i)=s* *ywiʒ*
name POSS.3MSG father=3FSG NAME
(fi) ar fada niem Yuuya
"Her father's name is Yuya." (*Urk.* IV, 1741, 12)[24]

b

mwt=i *nwt*
mother=1SG DIVINITY
Mi muma niem Nuut
"My mother's name is Nut." (*Book of the Dead* 69 Ca)[25]

14 *A Dat Mi Se*

a



ntf *pw* *m* *mɜꜥt*
3MSG *A* P true
A im fi chuu!
"It's really him!" (*Sanhat* B 267)[26]

b



ink *pw* *šw*
1SG *A* DIVINITY
A mi niem Shu!
"I'm Shu!" (*CT* II, 3d)[27]

15 Eniting A Eniting



it=i pw ntf
1SG *A* 3MS
Im a mi fada
"He is my father." (*Urk*. IV 156, 17)[28]

16 We yu de



ḥr.wt=k *m* *pr=k*
Possession.FCOLL=2MS P house=2MS
Yu ting-dem (de) ina yu (h)ous
"Your possessions are in your house." (*Smi n skty pn* B1, 124)[29]

The nominal sentences are the most striking examples of the importance of Pan-Afrikan translation. The *a*-element clarifies the *pw* sentence because they are equivalent expressions. For example, the (**14b**) sentence is interpreted by Egyptologists as an interrelated identity statement because the *pw* phrase is in the middle position,[30] but it is actually an affirmative identity statement, which is evident by the placement of the Independent pronoun. The independent pronoun is the Comment when it precedes *pw* (**14a**), but when it follows *pw*, it is the Topic as with  *ntf* "im" in (**15**). The Jamaican name statement, "X *niem* Y," can provide an effective approximation of the affirmative identity statement in *Medu Netcher* because it explicates the relationship between name and identity (**13b, 14a**). However, as stated previously, the Jamaican language only has dual noun juxtapositions—naming (**13a-b**) and *a dat mi se*. As such, other identity statements in Jamaican are expressed in terms of interrelatedness via the *Eniting A Eniting*

Table 12.4 Saa na wɔte (Afrikan equational system)

Saa na wɔte *"A so dem stie"*		
	Jamiekan	*Medu Netcher*
Dem Gud? (DG)	*Dem gud*	 *nfr pr=i* "*mi ous nais*"
We yu de? (WYD)	*Dem (de) ina di ous*	 *ḥr.wt m pr= k* *"yu ting-dem(de) ina yu ous"*
We yu niem? (WYN)	*Mi niem Kujo*	 *rn n (i)t(i)=s ywyʒ* *"fi ar fada niem Yuuya*"
A Dat Mi Se (ADMS)	*A mi*	 *ntf pw* *"A im"*
Eniting A Eniting (EAE)	*Mi a tiicha*	 *it=i pw ntf* *"im a mi fada"*

Note: This table was created by the author.

construction. Consequently, the other uses of the affirmative identity statement in *Medu Netcher* would be translated as *EAE* constructions in Jamaican.

The Jamaican translations make the *Saa na wɔte* system (see Table 12.4) in *Medu Netcher* intelligible on a grammatical and epistemological level. The strongest expression of ontological unity is the nominal sentence because it is an identity statement that expresses the fundamental interrelation between two things. The *A*-element sentence is the most dynamic as it can express an affirmative and interrelated identity. *Eniting A Eniting* as a concept, for example, is a powerful syntactical expression of ontological unity. Thus, Pan-Afrikan translation helps illuminate the connection between the Afrikan cultural perspective and the cosmological juxtaposition system in *Medu Netcher*.

The Saa Berɛ Yi ne Saa Berɛ No System

Time is understood as a cyclical phenomenon within the Afrikan cultural perspective, which, in turn, mirrors the rhythm of nature as metaphorized in rituals and other activities.[31] In this perspective, events move from temporal immediacy to foundational time cyclically and rhythmically. This cyclical perspective on time, unsurprisingly, informs various aspects of Jamaican culture.[32] Jamaican concepts that help articulate this are *dem taim ya* and *dem taim de*, respectively.

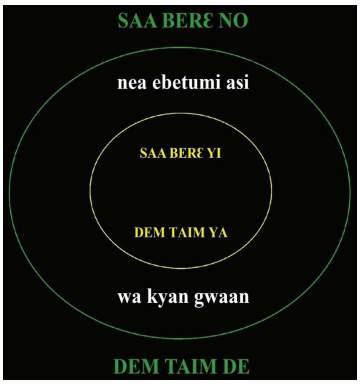


Figure 12.1 Saa Berɛ Yi ne Saa Berɛ No.
Source: Author.

Dem taim ya "here and now" via the locative adverb *ya* "here" is a metaphoric expression of closeness. While *dem taim de* "those times passed" via the locative element *de* "thereness" expresses relative distance. The complementary dynamic of *dem taim ya* and *dem taim de* are Jamaican forms of Afrikan temporal concepts.

The *Saa Berɛ Yi ne Saa Berɛ No* "Dem taim ya an Dem taim de" model (Figure 12.1) intellectualizes Akan and Jamaican expression to conceptualize the two dimensions of Afrikan time. Akan-Twii is a suitable natural Afrikan language reference for a verb chart because it is a foundational contributor to the Ebonics languages in the diaspora, especially the KL group.[33] The notion of temporal proximity is communicated by the expression *saa berɛ yi* "this time" which corresponds to *dem taim ya* and *saa berɛ no* correlates to *dem taim de* "that time" as both express temporal distance. The phrase *nea ebetumi asi* "wa kyan gwaan" is an expression of potentiality. The concept *nea ebetumi asi* is middle space, rather than a dimension of time, because potentiality is time expected to happen in accordance with the rhythm of nature.[34] Overall, the similarity between the *Saa Berɛ yi ne Saa Berɛ no* and *dem taim ya an dem taim de* grounds this typological framework in an ontological continental-diasporic interrelationship.

The *Saa Berɛ Yi ne Saa Berɛ No* **(SBY & SBN)** chart provides a typology for the Afrikan verbal system based on the singular preverbal particles and zero-marked Afrikan verbs. The subcategories are terms derived from the Jamaican language. These verb particles are referred to as SBY or SBN Markers, henceforth. Observe below (Table 12.5):

This chart is an Afrocentric corrective to the Sasa-Zamani paradigm articulated by Kenyan theologian John S. Mbiti. Mbiti articulated this dynamic using the Kikamba terms *mituki* "quick" for temporal proximity and *tene* "antiquity" referring to the totality or end point of all time,[35] but he later replaced them with *sasa* "now" and *zamani* "old times," respectively, from Kiswahili.[36] Mbiti is correct to construct an Afrikan verb paradigm based on the Afrikan notion of time, but the

Table 12.5 Jamaican and Akan-Twi verb systems

	JA	*AK*
Saa Berɛ Yi "dem taim ya"		
*Wa **wi** apm*	Mi **wi** nyam Wi **wi** nyam	Mɛdidi (M-**ɛ**-didi) Yɛ**bɛ**didi (Ye-**bɛ-**didi)
*W**a go** apm* *(Wa + **a** + **go** apm)*	Mi **a go** nyam	Me**rebɛ**didi (Me-**re**-**bɛ**-didi)
*Wa**a** gwan* *(Wa + **a** gwan)*	Mi **a** nyam	Me**re**didi (Me-**re**-didi)
Wa dem se	Mi nyam	Me**didi**
Wa'apm	Mi **nuo**	Me**nim**
Saa Berɛ No "dem taim de"		
*Yu **don** nuo*	Mi **don** nyam	Medidi**i** (Me-didi-**i**)
*Wa **did** gwaan*	Mi **did** nyam	M**a**didi (M-**a**-didi)

Note: This table was created by the author.

Saa Berɛ Yi ne Saa Berɛ No typology has two critical differences. Concepts from an indigenous Afrikan language are used in the base typology, in contrast to Mbiti's inclusion of the Arab-derived term *Zamani*. Moreover, the subcategories are expressed in Jamaican phrases as opposed to English verb tense concepts. Overall, the *Saa Berɛ Yi ne Saa Berɛ No* typology is a Pan-Afrikan typology for the Afrikan verb system that illuminates Afrikan cultural unity across space and time.

The beginning of *Saa Berɛ Yi* is marked by *wa wi apm* (WWA) "what eventually happens" which, concisely put, is an expression of eventuality. This eventuality aspect is a transition out of SBN and starts the trajectory of SBY. The Jamaican phrase ***wi*** is etymologically derived from "will" in English, but semantically identical to the Akan preverbal **bɛ** phrase. Jamaican has another preverbal phrase, such as *mos*, which conveys a sense of eventuality. Compare these two Jamaican proverbs:

17 *Ef yu kyaahn (h)ier yu mos fiil*
If 2SG NEG hear 2SG WWA feel
"If you don't listen, you gon' feel it."

18 *Ebri die yu guod dangki wan die im wi kik yu*
Every day 2SG goad donkey one day 3SG WWA kick 2SG
"If you keep messin' with dat donkey—he gon' kick ya'."

The connotations of eventuality expressed by the preverbal *mos* phrase are evident (**17**), but ***wi*** is clearly the highest expression of eventuality evidenced by the donkey proverb (**18**). The *mos* phrase connotes a strong sense of expectation, while *wi* expresses an eventual outcome.

Consequently, the ***wi*** phrase is best as the model phrase for eventuality.

The *wa go apm* (**WAGA**) "what is to happen" stage expresses an action that is closely approaching its point of manifestation or expected to be so. The WAGA concept in Jamaican *a go* is about motion towards something, observe the proverb.

19 *Wa swiit nani guot a go ron im beli*
What sweet goat WAGA pain 3SG belly
"All 'at sweet stuff gon' make da goat sick."

The proverb **(19)** clearly indicates an immediately inevitable or expected outcome. The morphology is similar to the Akan **rebɛ** preverbal particle, which also consists of a WAG + motion prefix. The **WWA** and **WAGA** markers both connote the trajectory of an action prior to its point of manifestation, but they differ in degree with the latter being a stronger trajectorial expression.

The WAG concept is based on the iconic Jamaican expression *waa gwaan* which immediately conveys ongoing activity. Jamaican and Akan have a singular phrase to express WAG. Jamaican uses the locative prepositional ***a-***phrase, while Akan ***re*** is not a prepositional phrase. The concept *Wa Dem Se* (**WDS**) "what they say" is used to convey a general reality as signaled by the unmarked verb. As such, unmarked verbs predominate in proverbs because they articulate general facts and lessons of life. However, some unmarked verbs are actions that come about as an immediate result of a process. Observe below:

20 *Dem nuo*

IG	Anyi mara
	3PL know.WA
AK	*Yɛnim* (*Yɛ* + *nim*)
AY	*Nou konn(en)*
JA	*Wi nuo*

The verb of knowledge tends to be stative in the Afrikan language **(20)**, such as *nim* (AK), *imara* (IG), and *konn(en)* in *Lang Ayisyen* (AY). In fact, it will be shown later that Jamaican *nuo* is a relexified continentalism from Akan *nim,* and its stative context reflects the Afrikan perspective on knowledge (see Section 3). Thus, the WA syntactic default of the knowledge verb phrase illuminates the Afrikan cultural perspective embedded in Caribbean language.

There are two model expressions for the *Saa Berɛ No* dimension—*don nuo* (**DN**) "you already know" and *Wa did gwaan* (**WDG**) "what had happened." The preverbal *don* in Jamaican marks a completive aspect, while the vowel is lengthened in Akan. The preverbal *don* can also refer to something that is expected to be obvious, hence the choice of the classic expression *yu don nuo* "you already know." The preverbal *did* refers to a temporally anterior action that has background relevance to the subject matter. Jamaican has generational and regional variations for WDG markers—*behn, ehn,* and *wehn.* The *behn* phrase is like *bin* (West Afrikan

Ebonics) and *been* (AA and Gullah). However, *did* is used in the model phrase because of its dialectical universality. The example below clarifies the semantic difference between *don* and *did* particles:

21 *Wa did gwaan*

a *A so dem did tel mi*
A so 3PL WDG tell 1SG
"That's what they told me"

b *A so im *don* tel mi*

This expression **(21a)** refers to a prior conversation that has contemporary relevance which requires the *did* phrase. The preverbal *don* phrase would be ungrammatical because it simply connotes the terminal point of an action (**21b**). Thus, both categories express anterior things, but they vary in their degree of relevance to the current situation as perceived by the speaker(s).

The *Saa Berɛ Yi ne Saa Berɛ No* system proves to be effective at contextualizing the basic elements of the *Medu Netcher* verb system. Observe the chart below (Table 12.6):

The WWA and WD**S** both have zero-marking, but they can be distinguished either by syntactical context or the presence of the  *iw* particle. The WAGA marker is derived from a prepositional phrase. *Medu Netcher* uses two prepositions for WAG. Observe the examples below:

22



ḫt.w ḥr gmgm
Tree.MCOLL WAG crack
Di chrii dem a tier aaf
"The trees breakin'." (Shipwrecked Sailor, 59)[37]

23



m=t wi m hɜt r Kmt
PTC=2FSG 1SG WAG descend P Kemet
Ier mi nou, mi a go dong a Kemit
"Yo, I'm going down to Kemet." (*Smi n skhty pn*, R 1.2–3)[38]

As shown above there are different prepositions used for certain types of verbs. The  *ḥr* preposition is the predominant WAG marker in general **(22)**, while the *m*-preposition is only used with intransitive verbs **(23)**. Moreover, the stative verbs are identifiable by word order and endings attached to the verb, whereas Jamaican and Akan use context cues. *Wa Dem Se* is unmarked as seen in Jamaican and Akan.

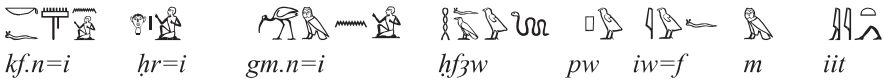
Table 12.6 Jamaican and mdw nTr verb systems

	JA	*KM*
Saa Berɛ Yi		
WWA	Mi **wi** ier	 **ø** *sḏm* *=i*
WAGA	Mi **a go** kom	 *iw* *=i* *r* *ii.t*
WAG	Mi **a** kom	 *iw* *=i* *m* *ii.t*
WDS	Mi **ier**	 *iw* *sḏm* *=i*
WA	Mi **nuo**	 *iw* *=i* *rḫ.* *kwi*
Saa Berɛ No		
DN	Mi **don** kom	 **ø** *ii.n* *=i*
WDG	Mi **did** kom	 *iw* *ii.n* *=i*

Note: This table was created by the author.

The post-verb *.n* affix is used for the *Saa Berɛ No* dimension and, hereafter, is referred to as the **SBN-affix**. The  *iw* particle can appear with WDG, but not in a DN situation. If the *iw* particle is not present, the context will determine the *Saa Berɛ No* aspect being expressed. In the passage cited below, a shipwrecked sailor is describing his encounter with a giant serpent:

24 Shipwrecked Sailor, 60–62[39]



kf.n=i *ḥr=i* *gm.n=i* *ḥfȝw* *pw* *iw=f* *m* *iit*

remove.DN=1SG face=1SG find.WDG=1SG snake *A* PTC=3MSG WAG come

a *Mi don tek mi an aafa mi fies, mi did si se a wan sniek we a kom*
b *Aafta mi tek mi an aafa mi fies, mi si wan big sniek we a kom*
c *Aafta mi tek mi an aafa mi fies—a wan big sniek mi si a kom*
d *Wentaim mi go luk—a wan big sniek a kom*

The connotations of the **SBN-affix** can be translated as *did*, *don*, a time word, and/or untranslated, depending on the context and/or translator's interpretation of the passage. The first translation of the passage (**24a**) is literal, but not quite intelligible in a Jamaican context. The verb  *kf.n=i* "mi don tek mi an aafa…" (I had removed my hand) is a **DN** because the **SBN-affix** connotes a completed action, while  *gm.n=i* "mi did si se…" is a contingent action. However, a Jamaican would likely use a time word to establish the anteriority of the situation within a storytelling context (**24b-d**). As such, the subordinate clause is best translated as a verb chain "go luk" to better contextualize the narrative sequence for a Jamaican audience (**24d**). Thus, it may not have a direct translation in every instance, but the essence of the **SBN** aspect expressed in *Medu Netcher* is conveyed in a slightly different way in Jamaican expression.

The *Saa Berɛ Yi ne Saa Berɛ No* typology provides a culturally appropriate framework for the Afrikan verb paradigm. The use of Akan terms and Jamaican model phrases as typological and subcategorical concepts, respectively, clarifies the inner workings of an action in Afrikan terms.

In addition, the linguistic and genetic kinship between Akan people and Jamaicans symbolizes the fundamental interrelation between the continent and the diaspora. Through Pan-Afrikan translation, we see how action is perceived in *Medu Netcher* through the Jamaican language. Overall, the *Saa Berɛ Yi ne Saa Berɛ No* illuminates the unity within the Afrikan language through the Afrikan understanding of time.

Concepts of Afrikan Deep Thought

Theophile Obenga has provided substantive scholarship on the Deep Thought concepts in Kemet, especially  *wnn* "*unen*,"  *ḫpr* "*kheper*," and  *rḫ* "*rekh*."[40] While Obenga deconstructs these concepts in the Kemetiu context, this section builds on his analysis through Pan-Afrikan translation. More specifically, this subsection provides a Pan-Afrikan perspective on *unen, kheper,* and *rekh* through the Jamaican Language. As a translation medium, the Jamaican language further illuminates Obenga's observations on the Deep Thought embedded in these Kemetiu concepts, which, in turn, reveals the Afrikan deep thought embedded in the Jamaican language.

The  *wnn* "*unen*" "to exist" phrase is a reduplication of the *wn* "*un*" "to be" verb phrase. The Jamaican equivalent is *de-de,* which is also a reduplicated verb. The *de* concept, as noted earlier, is a lexical continentalism from

Igbo in Jamaican and *Kyaribian Langwij* in general. Observe the translations below:

25 Jamaica

a *Dem de-de*
3PL exist
"They (be) dere."

b *We yu de?*
Q 2SG be
"Where you at?"

c *Wi de ya*
1SG be here
"We here!"

26 Igbo

a *Ọ dị n'ebe ahu*
3SG exist LOC
I(t) de-de.

b *Ebee ka ọ dị*
Q 3SG be
We it de?

c *ọ dị ebe a*
3SG be LOC
I(t) de ya!

d *Anyị nọ ebe a*
1PL be LOC
Wi de ya!

27 Akan

a *yɛwɔ hɔ*
1PL-exist LOC
Wi de-de.

b *Ɛhefa na wowɔ*
Q 3SG-be
We yu de? (Lit. *A wish paat yu de*)

c *yɛwɔ ha*
3SG-be here
Wi de ya!

As noted previously, Igbo uses the *nọ* phrase for people and animals (**26d**), while *dị* is used for things, such as natural phenomena (**26c**). Evidently, though derived from Igbo *dị* phrase, the Jamaican *de* phrase has the same syntactical function as the Akan *wɔ* phrase (**27**). However, unlike *dị* and *wɔ* verb phrases, *de* has a reduplicated form (**25a, 27a**). Moreover, the *de* concept is informed by the Afrikan understanding of existence. Anthony Ephirim-Donkfor explains that the power of the Akan *abosom* is rooted in the fact that they are always *there*. People achieve this longevity when they become ancestors, which is the ultimate stage of existential thereness.[41] In other words, thereness is the basis of existence in the Afrikan perspective. The *de-de* concept expresses the Afrikan notion of existential thereness and reflects the sacredness associated with existence itself through the Jamaican language.

The root and reduplication in Jamaican *de(-de)* correlate with *unen* as they are used in the same syntactical situations. Consequently, Jamaican *de-de* clarifies the semantics of the Classical Kemetiu concept in its root and reduplicated form. Observe the examples below:

28 *unen*

a *Shipwrecked Sailor*, 126[42]



wn=i *im=f*
be=1SG P=3MSG
mi de pan it (alt. *mi de ina it*)

b *CT* VI 382[43]



wn=k *tn*
be=2MSG Q *we yu de?*

c *Urk.* IV, 348, 9[44]



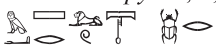
wnn *pt* *wnn=t* *ḥr=i*
exist.EMPH sky exist=2FSG under=1SG
solangks di skai de-de, yu wi de-de wid mi

Obenga explains that *unen* connotes a sense of "eternity."[45] The notion of existential thereness effectively contextualizes the nature of this eternity. The base form  *un* expresses the situational thereness in terms of location (**28a-b**), while *unen* expresses the broader scope of thereness (**28c**). The *netcher* *Wsir* "Asar," for example, has the epithet *wnn-nfr* "*unen-nefer*" which translates to *Misa De-De Kyaahn Don* "He whose exists continually in perfection"—referring to his immortality. In other words, Asar's existential thereness is the source of his divinity, as with the *abosom*. Thus, *unen* is the earliest known expression of existential thereness in Afrikan language.

The  *ḫpr* "*kheper*" concept refers to processes of existence, namely being, becoming and transformation. The intransitive form communicates processual phenomena, while its transitive form expresses the facilitative processes of becoming. Observe below:

29 *Sanhat*, R18[46]

ḫpr.(w)
happen.WA-3MSG
wa gwaan (alt. *wa'apm*)

30 *Westcar Papyrus*, 2, 11[47]

mšrw *ḫpr.(w)*
Evening happen.WA-3MSG
Ivlin kom

31 Neferty 29[48]

wȝt=f *ḫpr.ti* *m wḏb=f*
waterway=3MSG transform.WA-3FSG P shore=3MSG
it waata ton (ina) san

32 *Papyrus Bremner Rhind*, 28.20[49]

ḫpr=i *ḫpr* *ḫpr.w*
Become=1SG bring forth manifestation.COLUN
Mi kom kyari (di ting dem) kom

The Jamaican language has several concepts that translate these two aspects of *kheper*. Jamaican processual verbs, such as *apm* "to happen," *gwaan* "to go on" (**29**), *kom* "come into being" (**30**), and *ton* "transform (into)" (**31**), convey the different aspects of becoming. These processual verbs correlate with Niger-Congo languages, such as *dane* "ton" (Akan) and *ṣẹlẹ* "gwaan" (Yoruba). For example, Jamaican *waa gwaan* greeting is the same as *kilo n ṣẹlẹ* in Yoruba. However, it should be noted that *ton* tends to be transitive, much like *dane* in Akan, while the transformative *kheper* is intransitive **(31)**. Jamaican facilitative verbs, like *kom* "to bring about" and *kyari* "to bring forth" have a facilitative function. These facilitative action verbs are continuations of Niger-Congo languages. For example, Akan instrumentals *de* and *fa* semantically align with *tek*, *kyari*, and *bring,* and ingressive prefix *bɛ*, e.g. *bɛdidi* "kom nyam" and regressive prefix *kɔ*, e.g. *kɔdidi* "go nyam" are facilitative motions. This facilitative aspect is especially evident in sequential

verb sequences **(32)**. Thus, Pan-Afrikan translation shows that Jamaican processual and facilitative verbs reflect and express Afrikan notions of being, process, and transformation.

N. K. Dzobo explains that the ability to learn lessons from experience and/or formalized training is highly valued in Afrikan society.[50] As such, knowledge is understood as the immediate result of a learning process. This cultural context explains why  *rḫ* "*rekh*" "to come to know" is a WA aspect, rather than WDS. Observe below:

33 *nuo se*
mi nuo se yu waahn mi
1SG know.WA COMP 2SG want 1SG
"I know you want me."

34 *nim sɛ*
Me nim sɛ yɛdi
1SG know.WA COMP 1PL-eat
Mi nuo se wi nyam it

35 *CT* 342b[51]

rḫ.ki *tn*
know.WA-1SG 2FSG
menim wo
Mi nuo yu

As noted earlier, the **WA** verb is determined by syntactic context in Akan and Jamaican. One notable example is the compatibility with the quotative *sɛ* phrase. The Jamaican *nuo se* construction is a relexification of *nim sɛ* **(33, 34)**. In contrast, *Medu Netcher* has specific endings for **WA** verbs (**35**). The *rekh* concept presupposes that knowledge is an immediate result of learned experience. Thus, the Afrikan cultural perspective on knowledge is reflected in the syntax of the knowledge verb.

The concepts of  *unen,* *kheper,* and  *rekh* are clarified through Pan-Afrikan translation. The Jamaican *de-de* illuminates the notion of perpetual thereness that is expressed by *unen*. The Jamaican language has several verbs that illuminate different aspects of *kheper*. Jamaican process verbs and the facilitative verbs express Afrikan options of becoming, being, and transformation. Furthermore, the grammatical and syntactic context is clarified for these concepts. For example, the stative syntax of *rekh* reinforces the Afrikan cultural perspective on knowledge as a result of learned experience. The Jamaican translation of *Medu Netcher* concepts provides a systematic demonstration of the Afrikan deep thought embedded in Ebonics.

Conclusion

Pan-Afrikan translation helps facilitate an Afrocentric understanding of Afrikan language. The *Saa Na Wɔte* system illuminates the ways in which the principle of ontological unity informs Afrikan grammar. For example, the syntax and cultural context of the  *pw* sentence is clarified by the Jamaican *A*-element sentences. The *Saa Berɛ Yi ne Saa Berɛ No* typology connects the Afrikan verb system to the Afrikan cultural perspective through the notion of cyclical time. Verbal action is understood as a transition from *wa go apm* to *wa did gwaan,* which correlates to a cyclical view of time. The Pan-Afrikan framework for these critical aspects of Afrikan grammar illuminates the organic interconnectedness between the continent and the diaspora.

Pan-Afrikan translation makes Classical Kemetiu concepts of  *unen*,  *kheper*, and  *rekh* become less distant and more familiar to those in the current Afrikan world, especially the Ebonophone diaspora. Caribbean languages have concepts and expressions that speak to the Afrikan perspective on existence, being, and knowing. The Jamaican translation of *unen* clarifies the intellectual significance of *de* as a concept of existential thereness. The Jamaican verbs that translate different aspects of *kheper* show how Afrikan language can use multiple words to describe aspects or states of being or a single phrase. The concept of *rekh* illuminates the Afrikan understanding of knowledge, which, in turn, situates the *nuo* verb within the Afrikan cultural perspective through translation. Thus, Pan-Afrikan translation illuminates the transcontinental and transgenerational dynamics of Afrikan Cultural Unity through language.

Notes

1 For example, see Alleyne, Mervyn C. *Comparative Afro-American: An Historical-Comparative Study of English-Based Afro-American Dialects of the New World* (Ann Arbor: Karoma, 1980); Alleyne, Mervyn C. *Roots of Jamaican Culture* (Pluto, 1988); Rickford, John R., and Angela E. Rickford. "Cut-Eye and Suck-Teeth: African Words and Gestures in New World Guise." *The Journal of American Folklore* 89, no. 353 (1976): 294–309.
2 Afrika is spelled with a "k" because it reflects Continental Afrikan orthography.
3 Caribbean culture is understood as that of the Afrikan people of the Caribbean which, in turn, makes Caribbean culture a geographic extension of Afrikan culture, hence the concept Caribbean Afrika.
4 For further discussion, see Mazama, Ama. "Africology and the Question of Disciplinary Language." *Journal of Black Studies* 52, no. 5 (2021): 447–64; Mazama, Ama. "The Afrocentric Paradigm." In *The Afrocentric Paradigm,* ed. Ama Mazama (Africa World, 2003), 3–34.
5 Mazama, "The Afrocentric Paradigm," 5–7.
6 Mazama, Ama. "The Relevance of Ngugi Wa Thiong'o for the Afrocentric Quest." *The Western Journal of Black Studies* 18, no. 4 (1994): 211–18.
7 Williams, Robert L. "The Ebonics Controversy." *Journal of Black Psychology* 23, no. 3 (1997): 208–14.
8 For example, Blackshire-Belay, Carol Aisha. "The Location of Ebonics within the Framework of the Africological Paradigm." *Journal of Black Studies* 27, no. 1

(1996): 5–23; Samuels, Tristan (Adodo, Talawa). "Translation as a Cultural Act: An Africological Analysis of *Medew Netcher* from a Jamaican Perspective" (Dissertation, Temple University, 2021).

9 The acronym "e.k.a" means "Eurocentrically known as."

10 See, Nehusi, Kimani "From Medew Netjer to Ebonics." In *Ebonics and Language Education of African Ancestry Students*, ed. Clinton Crawford (Sankofa World, 2001), 56–122; Mayers-Johnson, Sheila. "The Word as a Conduit for African Consciousness: MDW NTR through Ebonics." *Journal of Culture and Its Transmission in the African World* 1, no. 2 (2004): 145, 147–74, 176.

11 Carruthers, John. *MDW NTR: Divine Speech* (Karnak House, 1995), 89–105.

12 Boadi, L. A. "Focus-Marking in Akan." *Linguistics* 12, no. 140 (1974): 28.

13 Boadi, "Focus-Marking in Akan," 28.

14 Boadi, "Focus-Marking in Akan," 27–29.

15 Ayafor, Miriam. "Cameroon Pidgin English (Kamtok): Morphology and Syntax." In *Varieties of English, Vol. 4: Africa, South and Southeast Asia*, ed. R. Mesthrie (Mouton de Gruyter, 2008), 436.

16 Ayafor, "Cameroon Pidgin English," 438.

17 Ayafor, "Cameroon Pidgin English," 438.

18 The "a" in the AA translation is an indefinite article not to be confused with the *A*-element.

19 Smith, Norval. "Krio as the Western Maroon Creole language of Jamaica, and the/na/ isogloss." In *Language Contact in Africa and the African Diaspora in the Americas: In honor of John V. Singler,* eds. Cecelia Cutler et al. (John Benjamins, 2017), 251–74.

20 Faraclas, Nicholas. "Nigerian Pidgin English: Morphology and Syntax." *Varieties of English: Africa, South and Southeast Asia*. Volume 4, ed. Rajend Mesthrie (Gruyter, 2008), 354.

21 Faraclas, "Nigerian Pidgin," 354.

22 See Smith, "Krio," 2017.

23 Bak, Shemsw. *SANHAT: A Multilingual Translation of an Ancient African Hieroglyphic Text* (Per Ankh, 2014), 186.

24 Helck, Wolfgang. *Urkunden der 18. Dynastie: Urkunden des Ägyptischen Altertums IV.* Heft 20 (Leipzig and Berlin, 1920), 1741.

25 Naville, Edouard. *Das aegyptische Todtenbuch der XVIII. bis XX. Dynastie*. Volume 2 (Berlin, 1886), 148.

26 Bak, *SANHAT*, 298.

27 Buck, Adriaan de. *The Egyptian Coffin Texts*, Volume 2 (University of Chicago, 1938), 3d.

28 Sethe, Kurt. *Urkunden der 18. Dynastie: Urkunden des Ägyptischen Altertums IV*, Hefte III (Leipzig and Berlin, 1906), 156.

29 Bak, Shemsw. *Smi n skhty pn: A Multilingual Translation of a 4,000-year-old-African Story* (Per Ankh, 2016), 134.

30 Allen, James P. *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphics*. Third ed. (Cambridge, 2014), 94.

31 See, Mbiti, John. S. *African Religions and Philosophy* (Heinemann, 1969); Fu-Kiau, KK Bunseki. "Ntangu-tandu-kolo: The Bantu-Kongo Concept of Time." In *Time in the Black Experience*, ed. Joseph K. Adjaye (Greenwood Press, 1994), 17–34; Nnajiofor, Osita Gregory. "Justification of the Concept of Time in Africa." *OGIRISI: A New Journal of African Studies* 12 (2016): 253–81; Ossai, Benjamin Anayo. "Time in Igbo Cosmology: The Ritual and its Values." *Ogirisi: A New Journal of African Studies* 12 (2016): 54–67.

32 Alleyne, *Roots*, 155–56.

33 For example see, Alleyne, *Comparative*; Kambon, Obadele Bakari., and Duah, Reginald Akuoko, "Non-African Linguists Be Like, "This Is a New Way to Quote!"". *Ghana Journal of Linguistics* 6, no. 2 (2017): 85–115.

34 Mbiti, John. S. *African Religions*, 19–36.
35 See Mbiti, John S. *New Testament Eschatology in an African Background: A Study of the Encounter between New Testament Theology and African Traditional Concepts* (Oxford University Press, 1971).
36 Mbiti, *African Religions*, 19–36.
37 Blackman, Aylward Manley. *Middle Egyptian Stories* (BA 2: Brussels, 1932), 43.
38 Bak, *skhty pn*, 6.
39 Blackman, *Middle Egyptian Stories*, 43.
40 See, Obenga, Theophile. "Egypt: Ancient History of African Philosophy." In *Companion to African Philosophy*, ed. Kwasi Wiredu (Wiley-Blackwell, 2004), 31–49.
41 Ephirim-Donkor, Anthony. *African Spirituality: On Becoming Ancestors* (University of America, 2011), 7–8.
42 Blackman, *Middle Egyptian Stories*, 45.
43 Buck, Adriaan de. *The Egyptian Coffin Texts*, Volume 6 (University of Chicago, 1956), 382.
44 Sethe, Kurt. *Urkunden der 18. Dynastie: Urkunden des Ägyptischen Altertums IV*, Heft V (Leipzig and Berlin, 1906), 348.
45 Obenga, Theophile. "Egypt: Ancient History of African Philosophy." In *Companion to African Philosophy*, ed. Kwasi Wiredu (Wiley-Blackwell, 2004), 38.
46 Bak, *SANHAT*, 20.
47 Blackman, Aylward Manley. *The Story of King Kheops and the Magicians, Transcribed from Papyrus Westcar* (Berlin Papyrus 3033), ed. By William Vivian Davies (Reading, 1988), 2.
48 Helck, Wolfgang. *Die Prophezeiung Nfr.tj* (KÄT; Wiesbaden, 1970), 26.
49 Faulkner, Raymond Oliver. *The papyrus Bremner-Rhind, (British Museum no. 10188)* (Édition de la Fondation égyptologique Reine Élisab eth, 1933), 69.
50 Dzobo, Noah Komla "Knowledge and Truth: Ewe and Akan Conceptions." In *Person and Community*, eds. Kwasi Wiredu and Kwame Gyekye (Council for Research in Values and Philosophy, 1992), 73–84.
51 Buck, Adriaan de. *The Egyptian Coffin Texts*, Volume 3 (University of Chicago, 1947), 342b.

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Translation A Cultural Ting!
An Exercise in Pan-Afrikan Translation

Publication Errors Notice

Talawa Adodo

I found several errors in my chapter contribution in *Cheikh Anta Diop's Transdisciplinary Legacy: Impacts on Contemporary Africology* (ed. Victor Oguejiofor Okafor 2026). These errors were not present in the revision draft that I had sent the editor of the volume and, further, I had not seen any finalized proofs prior to the publication of record. I notified the volume editor shortly after the release of the publication and he then immediately notified the publisher. The response by the publisher, forwarded to me by the editor. To put it concisely, the publisher cited logistical challenges of correction and concluded that the errors below did not qualify for a correction to be made (which I think is incorrect). So, I have attached this record to my electronic copy of the chapter, so that others are aware.

I have listed the errors in terms of type. The "Phrase or Sentence Adjustment" is as indicated by the name refers to a word or punctation that needed to be added, removed, and/or replaced. The bolded and/or highlighted items and the phrase on the positive end of the greater than sign, i.e. >, show the correction that is needed. I noticed that the copy editors capitalized 'english' an 'arab' (which I did not do), but they did not address these typological errors – quite perplexing. The "Alignment Issues" refer to the alignment of the linguistic examples provided in the text which, if not known could confuse readers. Here, I simply display the correct alignment in the areas that are misaligned in the publication of record.

Phrase or Sentence Adjustment

P. 192

- *Dem Gud "*are **they good**?" > "are you okay?"
- **Pan-**Afrikan > PanAfrikan (**this happened twice**)
- *A **so** dem stie > A dem stie* (correct phrasing is on **Table 12.4**)

P. 197

- ***A***-element > *a*-element

P. 199

- Akan **(Twi)** > Akan-Twii

P. 200: The last sentence on P. 200 "Consequently…" should be part of the previous paragraph as a closing sentence.

Alignment Issues

Example 13 (p. 196)


rn n(y) (i)t(i)=s **ywiA**
name POSS.3MSG father=3FSG **NAME**
(fi) ar fada niem Yuuya

Example 14 (p. 197)


ntf pw ***m*** ***m3ʿt***
3MSG *A* **P** **true**
A im fi chuu!

Example 15 (p. 197)


it=i pw ***ntf***
1SG *A* **3MS**
Im a mi fada

Example 16 (p. 197)


ḥr.wt=k ***m*** ***pr=k***
Possession.FCOLL=2MS **P** **house=2MS**
Yu ting-dem (de) ina yu (h)ous

Table 12.5 (p. 200)

	JA	**AK**
Saa Berɛ Yi “dem taim ya”		
*Wa **wi** apm*	Mi **wi** nyam Wi **wi** nyam	Mɛdidi (M-**ɛ**-didi) Yɛ**bɛ**didi (Y**ɛ**-**bɛ**-didi)

(This is not the whole chart, I’m just showing the area where the problem is)

Example 18 (p. 200)

Ebri die yu guod dangki wan die im ***wi kik yu***
Every day 2SG goad donkey one day 3SG **WWA kick 2SG**
“If you keep messin’ with dat donkey – he gon’ kick ya’.”

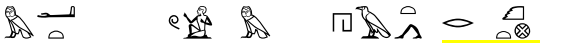
Example 20 (p. 201)

IG Anyi **mara**
3PL **know.WA**

Example 22 (p. 202)


ḫt.w ***ḫr gmgm***
Tree.MCOLL **WAG crack**

Example 23 (p. 202)


m=t wi m h3t ***r Kmt***
PTC=2FSG 1SG WAG descend **P Kemet**

Example 31 (p. 207)


w3t=f ***ḫpr.ti*** ***m wḏb=f***
waterway=3MSG **transform.WA-3FSG** **P shore=3MSG**

Example 32 (p. 207)


ḫpr=i ***ḫpr*** ***ḫpr.w***
Become=1SG **bring forth** **manifestation.COLUN**

Example 33 (p. 208)

mi nuo se ***yu waahn mi***
1SG know.WA COMP **2SG want 1SG**

Example 35 (p. 208)



rḫ.kỉ ***ṯn***
know.WA-1SG **2FSG**