

AFURAKA/AFURAITKAIT

THE ORIGIN OF THE TERM 'AFRICA'



PARTS 1-4



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[From the **Hunefer Sheft** – *Papyrus of Hunefer* - 3,300 years ago]



Au f Hr Kai

[From the **Temple of Auset** in **Paaraka** (*Pilak, Philae*) - 2,400 years ago]



Au Ra Ka



*In the language and culture of Ancient **Kamit** (Egypt), the term **resit** means 'south' while the term **ament** means 'west'. The **south land** was/is recognized to be the **head-land** or **top-land**, while the west is also considered 'right' and east is considered 'left'. The ancient and proper orientation of the continent of **Afuraka/Afuraitkait** (Africa) is thus with the **resit** or **south** at the **top** as shown above. Moreover, the proper orientation shows that the continent describes a form similar to that of the **human heart**, for **Afuraka/Afuraitkait** is the **heartland** of the world. It reflects the shape of the **Ka** or **Kai medut** (hieroglyph) meaning **high land**. Yet it is also used as a determinative medut for the name **Auf Hr Kai** and **Au Ra Ka** – variations of the name **Afuraka/Afuraitkait** as found in the Papyrus of **Hunefer** and the Temple of **Auset** in **Paaraka** (*Pilak, Philae*), respectively, shown above. [Note that **Pilak** is an Ancient **Khanitu** (Nubian) form of the name **Paaraka** that predates **Coptic** by hundreds of years. See Appendix beginning on page 58.]*

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AFURAKA/AFURAITKAIT – THE ORIGIN OF THE TERM ‘AFRICA’ was first published as a three-part article series in the **AWUSISEM** section of the first, second and third issues of our **AFURAKA/AFURAITKAIT NANASOM NHOMA – Afurakani/Afuraitkaitnit (African) Ancestral Religion Journal** in 13007-13008 (2007-2008). We published part four of the series in 13011 (2011). We made the pdf version of each individual installment of the series a free download from our website as they were published. Here, we have combined all four parts into one document for ease of study. We have elected to retain the original headings as they appear in the original first three issues of our rhoma as well as the subsequent fourth installment. We have also included an *Appendix* with additional information, newly published in 13014 (2014), which did not appear in the original series.

Numerous scholars over the centuries have attempted to delineate the etymological origins of the name *Africa*. However, they have failed because of a lack of understanding of Afurakani/Afuraitkaitnit (African) Ancestral Religion, cosmology and culture. **Odwirafo Kwesi Ra Nehem Ptah Akhan** is the first to elucidate and publish the actual etymological origins of the name *Africa* demonstrating the name to be derived linguistically and cosmologically from **Afuraka/Afuraitkait** – the original male and female aspects of the name. This includes showing the actual term written by our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors in the **medutu** (hieroglyphs) of **Ancient Kamit** (Ancient Egypt) – a discovery which heretofore had never been accomplished. Afuraka/Afuraitkait is an indigenous designation for the continent first propounded by **Afurakanu/Afuraitkaitnut** (Africans~Black People) prior to the existence of any other people on Earth.

The myths put forward by eurasians seeking to locate the origins of the name *Africa* outside of the continent of Afuraka/Afuraitkait (Africa) and in the greek, latin, sanskrit, arabic, phoenician and other languages, have been shown in this article series to be a **deliberate attempt** by the non-Afurakanu/non-Afuraitkaitnut (non-

Africans/non-Blacks) to **misinform** Afurakanu/Afuraitkaitnut (Africans~Black People) and dispossess us of our heritage and culture. This is nothing new. We have been and will continue to be at war - culturally, intellectually, spiritually and physically - with the whites and their offspring, their culture and their pseudo-religions (inclusive of all forms of christianity, islam, judaism/hebrewism, hinduism, buddhism, taoism, pseudo-esotericism, etc.) until the whites and their offspring no longer exist in the world. We will always meet the challenge and will emerge triumphant on every level.

The proper etymology of the term *Africa* was first given to us in the 12990s (1990s) by our **Nananom Nsamanfo** – *Akan* term for our *Honored* or *Spiritually Cultivated* Afurakani/Afuraitkaitnit (African) *Ancestresses and Ancestors*. It was our Nananom Nsamanfo who would also lead us to the tangible evidence supporting the etymological origins of the term in the languages, cultures and ritual practices of Afuraka/Afuraitkait (Africa) – inclusive of Ancient **Khanit** and **Kamit** (Nubia and Egypt). We would subsequently release our publication: **KUKUU-TUNTUM The Ancestral Jurisdiction** in 13002 (2002), wherein we defined the term **Afuraka/Afuraitkait** and its cosmological roots in the first section. The release of our article series in 13007-13008 was designed to provide a more detailed analysis of the nature and function of the name **Afuraka/Afuraitkait** (Africa) as it applies to Black People – *and Black People only* – and to expose the misinformation which continues to be propagated deliberately by the whites and their offspring, as well as by misinformed Afurakani/Afuraitkaitnit (African~Black) scholars, teachers, authors, etc.

This four-part series is the first volume of a greater series. There are numerous manifestations of the term and name Afuraka/Afuraitkait (Africa) all over the continent and in the places we traveled after having migrated away from the continent thousands of years ago for the first time in our **trustory**. This is an attestation to the ancient spiritual roots of the name **Afuraka/Afuraitkait**. The information can and will fill many volumes. This is a never-ending project.

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AWUSISEM

KRADIN

AFURAKA/AFURAITKAIT

The origin of the term 'Africa'

The Earth's surface is comprised of approximately 71 percent water and 29 percent landmass. Initially, the Earth's surface was completely covered by water. Our **Afurakani/Afuraitkaitnit** (African) Ancestresses and Ancestors learned the process of the development of Earth's first landmass and codified this process in their writings and illustrations. They/We learned of this process directly from the **Abosom** (Deities; Goddesses and Gods), the Spirit-Forces of Creation, Who affected the process itself. It is within our Ancestral cosmology, language and writing system of ancient **Keneset** and **Kamit** (ancient Black Civilizations of Nubia and Egypt) that we find this process codified and named with terms that are over 40,000 years old.

Earthquakes on the ocean floor of the primordial Earth caused a portion of the ocean floor to rise up above the surface of the water. This raised land became the first landmass of Earth. The masculine term for: *raised land, high land, exalted land, hill, mountain* in the language of **Kamit** (ancient Egypt) is **Ka** (kah). The feminine term for the same is **Kait** (kah-ette'), also written **Kat** (kaht). These terms are often written **Qa** and **Qait** (or **Qat**). The term for *soul* in Kamit is also **Ka**.

The **metut** (hieroglyphic symbol) representing *soul, Ka* is:



The **metut** representing *raised land, exalted land, high land, Ka (Qa)* is:



The two arms representing **ka/soul** are the same two arms of the individual who is reaching upward in the **metut** for **ka (qa)/high land**. The term **Ka (Qa)** is also defined in the language of Kamit as: *the land above the banks of the river; the high ground upon which the Deity of Creation first stood*. The term is also doubled: **Qaqa** or **Kaka**. The doubling concept is widespread in Afurakani/Afuraitkaitnit languages when a particular quality or attribute is being emphasized. The term **Qa** also has the variation **Qi (Ki)** or **Qe (Ke)** in the language of Kamit.

In the **Twi** language of the **Akan** people of Ghana, the term **Koko** is defined as: *hill, raised land*. This is the **Kaka** of Kamit. In Akan cosmology the area called **Koko-Afuo** is defined as: *the region where the Great Ancestress and her family settled after having descended from the sky/heaven on a golden chain after the beginning of the world*.

In the language of the **Yoruba** people of Nigeria, the term **Oke** is defined as *mountain, hill*. This is the **Qi** or **Ke (oKe)** of Kamit. There are five sacred hills in *Yoruba* cosmology, one of them being **oke ara** which is defined as: *the hill upon which the Orisha (Yoruba for 'Deities') first descended to create the world*.

The terms **ka** (qa), **koko** (kaka) and **oke** (qi; ke) in *Kamit, Akan* and *Yoruba* all refer to *raised land*, and also a *sacred raised land associated with the foundation of the world*. The same is true of many Afurakani/Afuraitkaitnit languages all over the continent for they are all derived from the ancient languages of Keneset and Kamit. *We are the same people*.

One of the most important definitions of **Qa (Ka)** in the language of Kamit is: *the high ground upon which the Deity of Creation first stood*. The Deity of Creation spoken of in this definition is **Ra** (*male name*) and **Rait** (**Rat**, *female name*).

In the language of Kamit, **Ra** (rah) is the most ancient name for the Creator of the world. **Rait** (rah-ette?) is the most ancient name for the Creatress of the world. **Ra** and **Rait** function Together as One Divine Unit---the Great Spirit of The Supreme Being. **Ra** and **Rait**, as the Great Spirit, are the Divine Living Energy moving throughout all of Creation. The life-force energy animating plants, animals, minerals and Afurakani/Afuraitkaitnit humans, the energy moving throughout our bodies, is a portion of the Divine Living Energy, the Creative Power, the Creator and the Creatress, **Ra** and **Rait**. Just as the air in your lungs is connected to a greater source of air, the atmosphere of Earth, so is the life-force energy in your body a portion of and connected to the Greater Divine Life-Force Energy animating all *created* entities in Creation.

It was **Ra** and **Rait** Who created the primordial Earth. The Great Spirit then moved through the primordial Earth causing the perturbations on the ocean floor. The vibrations, earthquakes, volcanic eruptions, separation and movement within the ocean floor forced a portion of the ocean floor to surge upward above the surface of the water. This was the first **Ka/Kait**, the first land, high land, raised land, hill, mountain. The Great Spirit, **Ra** and **Rait** then moved through this landmass and Their Divine Living Energy caused separation and development within the landmass. This would eventually lead to the development of the physical forms of mineral life, plant life, animal life and Afurakani/Afuraitkaitnit human life. **Ra** and **Rait** would ultimately move through the newly fashioned bodies of plants, animals, minerals and Afurakani/Afuraitkaitnit humans in order to enliven us. **Ra** and **Rait** use the **Aten**, the Sun, as a physical transmitter of Their Spiritual Energy. The solar heat/energy circulating through your body and the bodies of other *created* entities is the power of **Ra** and **Rait**.

The term **Af** in the language of Kamit means *flesh* as well as *house, chamber* in the language of Kamit. *Flesh* and *house* are conceptually related because your *flesh* is a *house*, a place of residence, for your spirit. The plural of **Af** is **Afu** (ah-foo?). In the Twi (Akan) language the term for *home/house* is **ofie** or **ofi**. The term **aafin** is the Yoruba term for *palace*. **Af**, **Ofie**, **Ofi** and **Aafin** in *Kamit, Akan* and *Yoruba* are all genetically related, phonetically related and conceptually related.

Moreover, the Twi term **Afo** is defined as: *carcass of an animal; that which is discarded and taken up once more*. The 'o' in *Afo* is a nasal 'o'. When pronounced nasally, the term *Afo* sounds virtually identical to *Afu*. The Twi *Afo* describes *animal flesh; carcass*. This is critical for our discussion, for when **Ra** moves through matter, matter becomes the *house or place of residence, the flesh* of the Creator. This is why in Kamit, the title of **Ra** when He moves through matter is **Afu Ra**. The Creator as **Afu Ra**, takes on the form/flesh of a Ram.

In the cosmology of Kamit, **Ra** operates *through* the **Aten** (Sun). [**Ra** is not the “sun-god”. **Aten** is the Sun-God]. **Ra** rides in a sun barque/boat across the sky from horizon to horizon, from sunrise to sunset. He then travels in his barque for the 12 hours of the night through the spirit-realm or underworld. After His underworld journey the solar barque emerges from the underworld on the eastern horizon as the new sunrise and the beginning of a new day. As the solar light (energy of **Ra**) moves into the underworld (inside Earth) at sunset, the Earth becomes the *flesh, house, place of residence* for the solar light. **Figure 1** below is a depiction of **Ra** in His barque. Notice the **Aten** on His head and in front of Him:



Figure 1

The Creator, **Ra**, sails the **Aten** (Sun) through the sky from the eastern horizon to the western horizon. The solar barque then dips below the western horizon and sails from the western horizon to the eastern horizon--underground--bringing “light” to the underworld during the 12 hours of the night. **Figure 2** below is a depiction of **Ra** as **Afu Ra**, after His barque has descended into the Earth, in the underworld. Notice that as **Afu Ra**, He has taken the form/flesh of a Ram-headed Divinity:

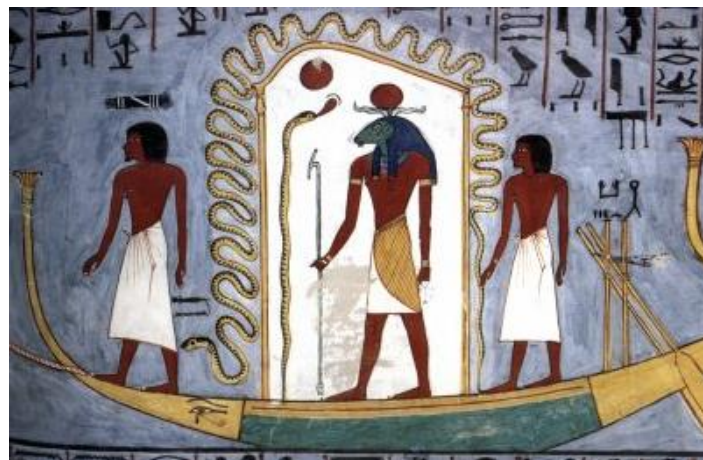


Figure 2

When the life-force energy of the **Aten** (Sun) enters your body via the air that you inhale, the life-force energy has now entered your house; your flesh. The air inside your lungs is internalized air; air inside matter. It could thus be called, “**Afu-Air**”, while the air outside of your body is simply “**Air**”.

When **Ra** and **Rait** first moved through the primordial hill, the **Ka/Kait** to make it vibrant, to give it life, the **Ka/Kait**, the raised land, became the house or place of residence for **Ra** and **Rait**. It is for this reason that **Ra** and **Rait** take on the titles **Afu Ra** and **Afu Rait**.

This is why the first landmass is called the **Ka** of **Afu Ra**, *the land of the Creator* and the **Kait** of **Afu Rait**, *the land of the Creatress*.

The **Ka** of **Afu Ra** is **Afuraka**. The **Kait** of **Afu Rait** is **Afuraitkait**. **Afuraka/Afuraitkait** is the *Divine Land*.

Geologically, this first emergent landmass is of the continental plate, **Afuraka/Afuraitkait**. The male title, **Afuraka** was corrupted by the whites and their offspring into Africa.

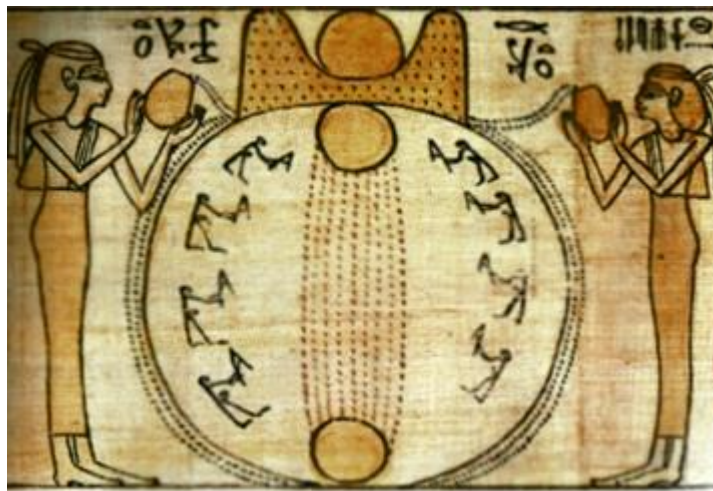


Figure 3



Figure 4

Figure 3 is from the **sheft** of **Khensumes** (papyrus of Khensumose). From a bird’s-eye view, it actually depicts the **Ka/Kait**, the high land, which first appeared above the surface of the water to become the Earth’s first landmass. This **Ka/Kait** is described in many texts of Kamit as the “*primordial mound of Creation*” in the region of **Khemennu** or the **Kaka (Qaqa)** or **Qa** in *Khemennu* (later called *Hermopolis* by the greeks).

The depiction shows **Ra** and **Rait** moving through the land, **Ka/Kait**, as **Afu Ra** and **Afu Rait within the Solar disk** in two phases. Here, They are **Afu Ra** and **Afu Rait** because They are moving through matter/flesh/the house. Eventually **Afu Ra** and **Afu Rait** rise within the Solar disk above the horizon (between the mountains) for the first time, creating the first sunrise in the *trustory* of the world (top of the illustration). **Afu Ra** and **Afu Rait** are thus transformed into **Ra** and **Rait**.

The Eight figures depicted on the mound are **Amen** and **Amenet**, **Ka** and **Kait**, **Nun** and **Nunet**, **Hehu** and **Hehut**--the Ancestresses and Ancestors of **Ra** and **Rait** (often called the *Ogdoad*-primordial Deities who existed before the creation of the world). **Auset** and **Nebt Het** are depicted through the forms of **Merit Meht** and **Merit Shema**, the Northern and Southern Nile Goddesses of the inundation. These Two Spirits pour water, libation, from two vases into the primordial waters which nourish the **Ka/Kait**.

This is an actual depiction of **Afuraka/Afuraitkait**, a depiction painted by one of our Afurakani or Afuraitkaitnit Ancestors or Ancestresses which dates back over 3,000 years.

Figure 4 is a depiction of a **fertilized ovum** (egg) of a woman. The creation of the first landmass of Earth, by **Ra** and **Rait** mirrors the fertilization of an ovum. Earth became *fertile* and thus *productive* when the Great Spirit, **Ra/Rait**, the Divine Life-Force operating through the *Aten* penetrated the **Ka/Kait** and “fertilized” it—making it capable of sustaining life(force). This insight is woven into the fabric of Afurakani/Afuraitkaitnit cosmology and is the reason why we codified these geological and biological processes in our language and our illustrations in ancient Kamit.

It is important to note that the name **Afu Ra** or **Afra** exists in the language of the Akan. A major **Obosom** (God; Deity) worshipped in Akan culture is the *Obosom* named **Afram**. The feminine version of this name in Akan culture is **Afra**. Moreover, it was stated above that in Akan cosmology, the area where a certain Ancestress settled with Her people after having descended from heaven on a golden chain is the region now called **Koko-Afuo**. Again, *Koko* means *hill, raised land* in Twi and in Kamit (*Kaka or Qaqa*). *Afuo* is a term in Twi meaning *fertile land, farm land; land that is vibrant*. The pronunciation of *Afuo* in Twi depending on the dialect sounds like and is often written **Afur**. Thus **Koko-Afur** is a reference to a land of origins. A fertile, *Afur*, high land, *Koko*. *Koko-Afur* is **Afur-koko** (Afurko/Afuraka). The reason why land is fertile is because the energy of **Ra** and **Rait** is circulating through it, making it vibrant and full of life. Today, the name *Koko-Afuo* has been contracted to **Kokofu**, a well known region of Ghana.

It is also worthy of note that the Twi term, **fura**, means: *to put on* (example: to put on clothing). This is directly related to the notion of **Ra**, when entering matter, taking on matter as His flesh or house, thus having the title (A)**fura**. He has “put on” flesh/matter. As shown in the illustration, **Ra** when moving through the underworld also takes on the form/flesh of a Ram-headed figure. He has put on (*fura*) the animal form that will eventually become a carcass. It is a form/body that **Ra** will discard once He reaches the point where He leaves the underworld and appears on the horizon as the energy emanating through the **Aten** at sunrise. This

animal form will be taken up again, put on again, once **Ra** returns to the underworld. Again, this is the definition of *Afo* in Twi: *carcass of an animal; that which is discarded and taken up once more.*

The Twi term **fra** or **afra** also has the meaning: to become intermixed; co-mingled. This points to the fact that **Ra** and **Rait**, upon intermixing or comingling with matter/flesh become **Afu Ra** and **Afu Rait**. **Afura**, **fura** and **afra** are all related phonetically and conceptually. The Twi term **fram** also has the meaning: *to be on fire, to burn, blaze; flame fire*. This term **fram**, related to the name of the *Obosom Afram (Afura)* shows the connection to the life-force energy being transmitted through the *Aten* (Sun; solar fire).

We should note also that the term **kua** in the Twi language means: *farm*. **Kua** or **Koa** is related to **Ka** as *land*. Specifically, the land which became fertile (*farmland* is fertile) as a result of **Ra** and **Rait** moving within it to make it vibrant.

See correspondences below:

Kamit

Afu – flesh; house; flesh of **Ra/Rait**

Afu Ra and **Afu Rait** – title of **Ra**, title of **Rait**

Kaka – high land

Ka – high land; land

Twi (Akan)

Ofi – house, home; also used for sanctuary/temple (**Abosomfie**)

Afo – animal carcass; flesh; that which is put on, discarded and taken up again

Afu (Afu) – land that is fertile; farmland; plantation; land with vibrant energy moving through it

fura – to put on

afra – to become intermixed; comingled

fram – to be on fire, to burn, blaze; flame, fire; **Afram** and **Afra (Afura and Afurait)**

Koko – hill, mountain; high land

Kua – farm (fertile land)

False Etymologies (false origins) of the term ‘africa’

The idea that the romans, greeks, arabs, hindus or any of the whites and their offspring created the name *Africa* is absolutely inaccurate. Moreover, the land was not named after Scipio Africanus, nor Leo Africanus. The arab version *ifriqia* comes from the roman corruption *africa*. It is often suggested that the reason why the romans used the term is because the roman suffix *-ca* means ‘land’ and **Afri** is the name of a **Berber** tribe who occupied the land when the romans invaded. The romans are therefore said to have called the territory in the northern part of the continent: the land, *ca*, of the **afri** people, hence *afri-ca*. The *Berber* ethnic group mentioned is called the **Aourigha**, often written **Afarik**. We have shown above clearly that the term *ka (qa)* definitely does mean *land* (high land), however it is not a term created by the romans. The roman *ca*, is a version of the term *ka*, that the romans learned of when they invaded Kamit. The *Afri* people or *Afarik (Aourigha)* did not materialize on the continent when the romans arrived. Their Ancestry, their language and thus their ethnic name reflects the culture of the region that they inhabited, North Afuraka/Afuraitkait. This of course is the region of Kamit and the areas west and east of Kamit where the Pharaonic culture was found

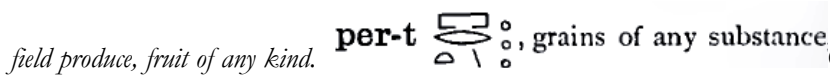
as well. The ancient *Aourigha* inhabited these areas over 10,000 years before the invasion of the whites. Today's *Berbers* or **Amazigh** are represented by the original Afurakani/Afuraitkaitnit *Aourigha* of the region and misrepresented by the descendants of white europeans and white arabs who invaded and polluted the blood of some of the Afurakanu/Afuraitkaitnut. The white and white-arab mixed descendants of white invaders/rapists falsely refer to themselves as *Amazigh* (*Aourigha*) and *Berbers*, just as white arab invaders in Kamit (Egypt) today falsely call themselves "Egyptians". The terms **Afarik** and **Afri** are related to **Afura** and **Afurai(t)**. The terms **Afu**, **Ra**, **Rait**, **Ka** and **Kait** are over 40,000 years old. They pre-date the existence of the whites and their offspring on the planet.

The suggestion that *africa* is derived from the greek term *aphrike*, meaning *not cold*, i.e., *hot* or the *hot country* is also inaccurate. In the *metutu* of Kamit we find the origins of this idea. In the *metutu*, the term **Afer** means: *to burn, to be hot*. The term **Afri** means: *smoke, hot vapor*. This is the reason why the greeks, having learned of these terms after invading Kamit, used the term *aphrike*, *not cold*. The latin term *aprica* meaning, *sunny*, is also a corruption of terms from Kamit. The *p*, *pb* and *f* interchange in various languages. The suggestion that *aprica*, meaning sunny, is the origin of *africa* is inaccurate and points to the reality that the whites learned that the **Ka** of **Afu Ra**, was associated with being the land of the **Aten** (Sun). The whites and their offspring in the past, and to this day, have falsely assumed that **Ra** is the "sun-god". This is why *aprica* was associated with a land that was "sunny". It is the land of **Ra** (and **Rait**), and the whites assumed this to mean the "land of the sun" or the "sunny land". The *metut* for **Aten** is: ☉ This *metut* also makes up part of the name **Ra**. It is also used as a determinative *metut* to denote: *day, sun, time*. One honorific title of **Ra** is **Pa Ra**, meaning *The Ra* (*The God Ra*). **Pa Ra** was often written **Pra** in Kamit. This became **Phra** and **Phre** in the *Coptic* dialect (Late Egyptian).

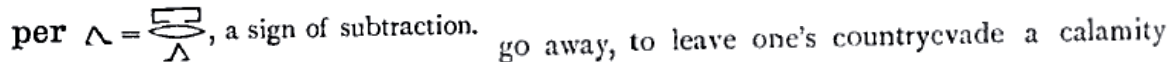


To this day, the whites and their offspring will translate **Pra** or **Pre** (fre) as **Ra**, as **Helios** (greek version of **Ra**) and as "the sun", just as the romans called **Pre** the sun and *pre-ca* (*aprica*) the "sunny land". We can also see in the above examples how *Afer*, *Afri* and *Afra* are not only related, but because **Ra** and **Rait** operate *through* the **Aten**, the land can be associated with solar energy/heat, fire. We also see the root of the name *Afri* people or the *Afarik* in these terms.


The suggestion that *africa* comes from the **Phoenician** word for *corn* or from the *Phoenician* term **friqi** or **pharika** meaning *land of fruit* is also inaccurate. In the *metutu*, the word **per** is defined thusly: *grain, corn, wheat,*





field produce, fruit of any kind. **Coptic** is the late form of the Kamau (Egyptian) language spoken at the latter part of the ancient civilization. This dialect came into use about 2,000 years ago. In the *Coptic* form of the language, the term *per* is written and pronounced: **fre**. The *p* sound often interchanges with the *pb* sound and the *f* sound linguistically. The term *per* or *fre*, meaning *corn, fruit* is the origin of the *Phoenician* term *friqi* or *phari-ka*, meaning *land (qi, ka) of corn* or *land of fruit*. This is a reference to a *fertile land* or *land of fertility*. The people who became known as *Phoenicians* were ancient Black migrants from Kamit. This is why the linguistic terms are identical. The notion of *pharika* (*Afuraka*) being defined as the fertile land points to the reality that **Afu Ra** and **Afu Rait** make the **Ka/Kait** fertile. The suggestion that the *Phoenician* root **faq**, meaning *separation* including the notion of *diaspora*, is the origin of the term is also inaccurate. One of the meanings of **per**, written with a determinative symbol of two legs walking: ⚙️ is defined in the *metutu* as: *a sign of subtraction; to go forth, to go out, to go away, to leave one's country, to evade a calamity.*



We also have the related term **perkh** (written **prkh**) meaning: *to divide; to separate*. The words *per* (Coptic: *fre*) and *perkb* becoming **freq** or *faraq* in Phoenician are the origin of the idea of subtraction, separation, a diaspora (separation/leaving from one's country of origin) being associated with the *land of fruit*. These terms passed over from Kamit into the dialect of the Afurakanu/Afuraitkaitnut called Phoenicians and those non-Afurakanu/non-Afuraitkaitnut who eventually invaded that area.

perkh  **to divide, to separate**

The suggestion that the **sanskrit** and **hindi** term **apara** is the root of *aparica* or *africa* is also inaccurate. The term *apara* is defined in sanskrit and hindi as: *that which comes after*. The false assumption is that because of its geographical position, the hindus would consider “africa” to “come after” india. In reality, the term mentioned above in the *metutu*, **per**, with a different determinative *metut* is defined as: *seed, progeny, posterity, descendants*. This definition of **per** (*pera* or *para*) points to that which “comes after”, for this is the definition of

posterity, progeny. **per-t** , grains of any substance, **per-t**  what comes forth, offspring

Afuraka/Afuraitkait is the origin of the term *Africa*. The false etymological origins of this term have been created and promoted by the whites and their offspring **deliberately** to rob Afurakanu/Afuraitkaitnut of the awareness of our true identity, cosmologically, biologically, genetically, geologically, culturally and spiritually.

Our Collective Identity

One of the definitions for the term **nu** (noo) in the *metutu* is: *children*. Also, it is used to refer to a plurality, the definition in this sense being: *they, them, belonging to them*. In the Twi language the term **nom**, pronounced ‘noom’, is a term for the plural. We therefore have the terms:

oyere – wife **oyerenom** – wives **nua** – sibling **nuanom** – siblings

The Akan term **nom** is derived of the Kenesu-Kamau term **nu**. The feminine form of **nu** is **nut**.

[It should be noted as well that the Akan term **nom** also means: **to drink**. In Kamit, the term **nu** with a different determinative *metut* means: **to drink**. Two separate and distinct meanings for **nu** in Kamit are identical for **nom** Twi.]


The term **nut** (noot) is also defined in the *metutu* as: *village, town, city, community, settlement*. The related term **nutu** is defined as: *citizens, townspeople, natives*.

The terms *nu* and *nut* representing *offspring, children* and the related definition of *townspeople, citizens, natives* are connected conceptually and related to the Twi *nom* when used to designate a plurality. We thus have the following terms:

Afurakanu – Africans; male children/natives (**nu**) of the land of the Creator (**Afuraka**)
Afuraitkaitnut – Africans; female children/natives (**nut**) of the land of the Creatress (**Afuraitkait**)

The Twi term **ni** is a contraction of *ne yi*, meaning: *to be, this is*. It is used as a suffix to denote an individual in the singular sense. An Akan individual, male or female, is thus **Akanni**, meaning *to be Akan*. Akan people in

the plural is written **Akanfo**. A Black individual is **Obibini** from **obibi** (black). Black people in the plural are **Abibifo**. The same occurs with the **Fula** people of Afuraka/Afuraitkait. A **Fula** person is called **Fulani**, meaning *to be Fula*.

There is a relationship between the Akan and Fula suffix **ni** and the term found in Kamit: **ni**. The definition in Kamit is: *I, me; my*. The determinative *metut* in this word is an individual pointing at himself.  We therefore have the following terms:

Afurakani – African; male individual of the land of the Creator (**Afuraka**)

Afuraitkaitnit – African; female individual of the land of the Creatress (**Afuraitkait**)

Pronunciation key: (note: The name of the Creatress, **Rait** is also spelled **Rat**)

Afuraka (Ah'-foo rah-kah')

Afuraitkait (Ah'-foo rah'-ette kah'-ette) also Afuratkat (Ah'-foo raht-kaht')

Afurakanu (Ah'-foo rah-kah' noo)

Afuraitkaitnut (Ah'-foo rah'-ette kah'-ette noot) also Afuratkatnut (Ah'-foo raht-kaht' noot)

Afurakani (Ah'-foo rah-kah' nee)

Afuraitkaitnit (Ah'-foo rah'-ette kah'-ette neet) also Afuratkatnit (Ah'-foo raht-kaht' neet)

Finally, it must be clearly understood that only Black people are and can be referred to as Afurakanu/Afuraitkaitnut and Afurakani/Afuraitkaitnit.

Our identity is rooted in our biology, our biological/physical and spiritual connection to the original **Ka/Kait**, our spiritual connection to **Afu Ra** and **Afu Rait** as well as our **reincarnation through specific blood-circles**. This distinguishes us from all other groups. **Black people, wherever we are found in the world are Afurakanu/Afuraitkaitnut.**

This article will continue in our next issue.

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AWUSISEM

KRADIN



AFURAKA/AFURAITKAIT


The origin of the term ‘Africa’

Part 2

The name **Afuraka/Afuraitkait** is multi-layered in meaning. We have shown conclusively in the first part of this article that the term *africa* has absolutely no etymological nor cultural roots in any european/arab/asian languages, but is directly derived from terms from **Keneset** and **Kamit** (Nubia and Egypt) that are over 40,000 years old. We have shown how **Afuraka/Afuraitkait** encapsulates our collective identity as **Abibifo** (Black people). We will now expand on this reality to show how it relates to our spiritual make-up.

We mentioned that **Ra** and **Rait** are the Creator and the Creatress. Together They are the Divine Living Energy moving throughout and animating all of Their *created* entities in Creation. Together, They are the Great Spirit. In the language of Kamit, the term for the conscious spirit of life and animation is **ba** (bah)

represented by a bird  or a human-headed bird .

The term for soul is **ka** .

The life-force moving through you, giving you the *ability* to move, act, think, is your **ba**. When we transition from this world, the *ba* (life-force spirit) leaves our bodies. It “flies” away from our bodies “like a bird”. This is one of the reasons why the *ba* is depicted as a bird or a human-headed bird in the illustrations of Keneset and Kamit, the human head on the bird being the head/image of the deceased individual who is now a spirit. The *ba* also “flies through”/animates/circulates throughout your entire being perpetually, making and keeping you alive throughout your existence in your physical body while living in the physical world.

Your **ka** (kah) is your Divine consciousness. It is a “drop” of Divine Consciousness (Awareness, Intelligence) from the Supreme Being’s “Ocean” of Consciousness. Your *ka* is that Divine Force of consciousness within your head that is always pulling you in the right direction--in the direction which is in harmony with Divine Order. It is up to you whether or not you harmonize with that pull, or reject that pull and move in the other direction. The physiological center of the *ka* is the brain. The brain organizes all of the activities taking place within you. Yet, your brain needs oxygen-carrying blood in order to function. The oxygen-carrying blood permeates all of your organs and systems. It is through this all-permeating substance that the entire body can function/live. The physiological residence of the *ba* is within the oxygen-carrying blood.

Just as your physical body contains a smaller body--the brain--which is the control center for the entire body, so does your spirit-body (called **sahu** in Kamit) contain a smaller spirit-body—the spirit-brain, your *ka*--

which is the control center for the entire spirit-body. Your Divine consciousness, your soul, your *ka* is your spiritual brain.

Just as your physical body, including your brain, needs a continuously circulating life-energy source (oxygen-carrying blood) in order to function/live, so does your *sabu*, your spirit-body, which includes within it your *ka*, need a continuous life-animating force in order to function/live, operate. This is your *ba*.

You thus have a force of life/existence (*ba*) and you have a consciousness/awareness (*ka*). You have a spirit (*ba*) that animates you, that makes you alive and a soul (*ka*) that makes you aware. You are a conscious (*ka*) living (*ba*) being operating through a physical body (called **khat** in Kamit). *There are many other aspects of your spirit that comprise your entire being, just as there are many other organs beyond the brain that comprise your physical being. We focus here on the ba and ka, the two major aspects, because of the subject matter at hand.*

The ba and ka are Divine in provenance and exist as components within Afurakanu/Afuraitkainut (Africans~Black People) only.

In Afuraka/Afuraitkait we recognize the reality that there are **Abosom (Orisha, Vodou, Arusi, Ntorou/Ntorotu--Goddesses and Gods)** that govern the various aspects of our spiritual make-up and our physiological make-up. The water in your body ultimately comes from the great source of water on the planet, the Ocean. The air in your lungs is a portion of the greater source of air on the planet, the atmosphere. Your *ba*, your spirit, is a portion of the Great *Ba*, the Great Spirit. That Great Spirit is **Ra** and **Rait**. They are the Great **Ba** and the Great **Bait** (female aspect of spirit) animating all *created* entities. Your *ka*, your soul/consciousness, is a portion of the Great **Ka**, the Great Soul. The Great Soul is **Ka** and **Kait**. **Ka** and **Kait** are the Male and Female Forces of Divine Consciousness in Creation. Together, They are the expansive and contractive aspects of the Soul/Divine Consciousness (Awareness, Intelligence) of The Supreme Being.

In the first part of this article **Ka** and **Kait** are mentioned as Two of the Eight *Abosom (Deities)* represented on the primordial mound of Creation (**Amen** and **Amenet**, **Ka** and **Kait**, **Nun** and **Nunet**, **Hehu** and **Hehut**). They are Two of the Ancestresses and Ancestors of **Ra** and **Rait**. In the physical universe **Ka** and **Kait** are the *Black Substance of Space*, which is a *Divine Substance*. The Black substance of Space within which the planets, stars, etc. dwell has always been recognized by Afurakanu/Afuraitkainut as a united Male and Female Entity responsible for organizing the operations of the various living Entities (celestial bodies) within The/Their Universe. The whites and their offspring initially rejected this reality, however they have recently decided to pretend as though they have knowledge of it, by recasting **Ka/Kait**, the Divine Black Substance of Space, in so-called scientific journals as **dark matter**. The actual Identity of this “dark matter (dark substance)”, has always been known to Afurakanu/Afuraitkainut.

Ka and **Kait** are also called **Kaku** and **Kakut (Keku and Kekuit)** in Kamit. As **Ka** and **Kait**, They are called the: *Grandfather and Grandmother of the Gods and Goddesses*. As **Kaku** and **Kakut (Keku and Kekuit)** They are called the *Ntoro/Ntorot* or Divine Personifications/Embodiments of *darkness; blackness, night*. A portion of the Divine Black Substance of Space (dark matter) is what comprised the primordial planet Earth, when Earth first took shape as a celestial body/planet. A portion of this Black Substance called Earth is what comprised the oceanfloor of the primordial Earth. A portion of this Black Substance of the primordial Earth’s oceanfloor is that which surged above the surface of the water to become Earth’s first landmass. This first raised land, a black hill, was called/named **Ka** and **Kait** *after the original Ka/Kait (the Divine Black Substance of Space)*. Our bodies as Afurakanu/Afuraitkainut were fashioned from this original landmass as well. We were/are thus originally black-skinned people with a Divine Black Substance in our brains, major organs and

body-systems. This chemical black substance is what we call from the language of Keneset and Kamit: **Ka-Nu/Kat-Nut**, which basically translates as: the *Conscious Black-Energy substance; Soul substance*. This chemical substance is called **melanin** in english. *Melanin* is the chemical which gives us our skin, hair and eye color, yet does so much more (see **ABATUMM** in the **ADWOASEM** section of this *nboma* for more information). It is actually a portion of the **Ka/Kait**, the Divine Black Substance of Space, which we inherited and which dwells within our bodies.

It should be noted that in the **Twi** (Akan) language the term **kra** (contraction of **kara**) is the term for: *soul, Divine consciousness*. The term **bra** (contraction of **bara; obara, obra**) is a term denoting *life* in the context of *existence*. The *ka-ra* and *ba-ra* of the Twi language is directly derived of the *ka* and *ba* of Kamit. A similar occurrence linguistically is found with the word for law in Kamit: **maa**. The same term is **mmara** (mma-ra) in Twi. All three terms are phonetically and conceptually/cosmologically related. See correspondences below:

Kamit

ka soul; Divine consciousness
ba spirit; life principle
maa law

Twi

kra (*kara*) soul; Divine consciousness
bra (*bara; obra*) life; existence
mmara law

The term *ka* in Kamit shows the **metut** (hieroglyphic symbol) of two arms reaching out to receive. The *ka* (soul) *receives* the *ba* (spirit). When the *ka* and *ba* unite, the entity is a living conscious entity. When your brain *receives* oxygen from the blood, only then can you function. This is why in the Twi language the term **ka** also means: *to touch; to come in contact with; to take possession of*. This definition in Twi is a description of the actual

metut for *ka* in Kamit .

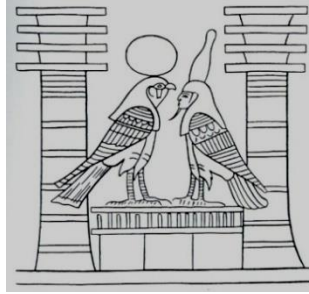
[In Kamit, the term *ka* also means: **to speak**. Again, in Twi another meaning of *ka* is: **to speak**.]

In the cosmology of Kamit, the *Ntoro* and *Ntorot* **Ausar** and **Auset** were elevated to and directed by **Ra** and **Rait** to be the Entities governing the **Ka** and **Kait** of all of the Deities as well as all Afurakani/Afuraitkaitnit males and females. This is why **Ausar** has the title **Ka** and **Auset** has the title **Kat (Kait)**.



Auset (Kait) nursing Heru

Ausar (Ka)



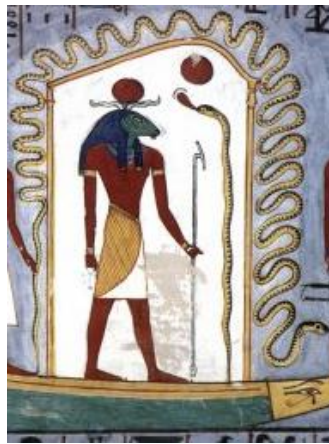
Ra (Hawk-headed) and **Ausar** (Human-headed) meeting in **Tettetu** (image from *sheft* of **Ani**)

In the **sheft** (*papyrus*) of **Ani** we find that **Ausar** and **Ra** meet and embrace: “**Ausar** pu aq - f er Tettetu qem nef ba am en **Ra** aba en hept en ki am aba enu kheper em bainu her ab Tchafî—It is **Ausar** when He goes into [city of] Tettetu, He finds the ba of **Ra** there, They embrace One Another there and thus comes into being the dual souls within the dual Tchafî.”

In other words, the **Ka** and the **Ba**, the *soul* of Creation and the *spirit* of Creation unite. The result is a spiritual form wherein **Ra** and **Ausar** take up residence in the same body. The *spirit* and *soul* work together harmoniously to sustain the being, *just as the oxygen-carrying blood and the brain work harmoniously together to sustain your body and being*. Below is a depiction of **Ausar** and a depiction of **Ra** as **Afu Ra** (Ram-headed):



Ausar



Afu Ra

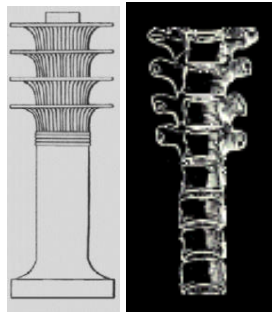
Below are depictions of **Afu Ra** and **Ausar** after having merged (from the tomb of **Nefertari**):



The mummified bottom half of the merged figure represents **Ausar**, while the Ram-headed top of the figure represents **Ra**. The inscription states: **Ra is at peace with Ausar; Ausar is at peace with Ra**. It points to the reality that the spirit and the soul, the consciousness and the living energy, the *ba* and the *ka*, are in harmony with one another---They are balanced in their working together. What is critical to understand here is that **Ra** has the form of a Ram-headed Divinity. This is the form of **Ra** called **Afu Ra**. **Ausar** has “received” **Ra**, “embraced” **Ra**. In this function, **Ausar** is called **Ka**. This is why one of His titles is: **Ka Hetep**. The **Ka at peace**. This figure is actually a representation, from top to bottom of **Afu Ra Ka**---as a Divinity.

(It should be noted that the word for ram in Kamit is ba. Ra calls Himself the Ba of all beings in the text: The Book of the Cow of Heaven/Destruction of Mankind)

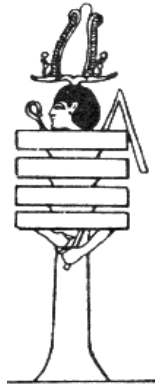
The **djed** pillar is called the *backbone* of **Ausar**. It represents stability. Note the similarity between the *djed* pillar and the top of the vertebrae/backbone of a human:




Below is another depiction of the *djed*/backbone of **Ausar**, this time with His two arms in the *ka* position:



Another depiction of **Ausar** as **Djed** (Tata/Tet), His head appearing at the top of the *djed*/backbone:

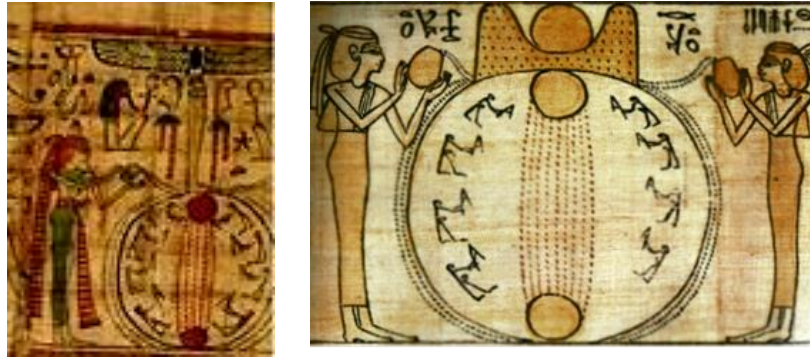


Below is another example from the *sheft* (papyrus) of **Ani**. The **djed** (**tet**) pillar on the base is one of the forms that **Ausar** takes. His two arms reach out and touch/receive the red solar orb. This is **Ausar** reaching

out in His **Ka**-form (). This red solar orb is a depiction of **Afu Ra** as He emerges from the underworld during the 12th hour of the night to be born into the sky at sunrise. This is a snapshot *just before* He makes it fully into the day sky-boat. When **Afu Ra** moves beyond this point, He transforms from **Afu Ra** back into **Ra**. Again, this is a motif of **Ra** and **Ausar** united into One figure. From top to bottom, this is **Afu Ra Ka**:



We must also take note of the *sheft* of **Nespakashuty** (left) in comparison to the *sheft* of **Khensumes** (right):



Notice that in the *sheft* of **Khensumes** (on the right) the **Aten** (Sun) begins to appear between the two mountains (top of illustration) creating the first sunrise in the trustory of the world. **Afu Ra** is emerging from the **Ka** (raised land), and will transform into **Ra**, *once clear of the mountains*. In the *sheft* of **Nespakashuty** (on the left), the same principle is demonstrated in a different way. **Ra** is shown standing **partially mummified** (lower half) and **partially in the form of a winged scarab beetle** (upper-half/head). **Ra** is mummified because He is still **Afu Ra---Ra** moving through matter, through the **Ka**, the body/kingdom of **Ausar**. Moments later, *He will be free from the bandages and operate through the solar orb in the day sky as a Hawk-beaded Deity*. Here, the mountain (recall that the term for *raised land; mountain* in Kamit is **Qa/Qat** or **Ka/Kait**) with the *Aten* (as in the Khensumes depiction) is replaced by the mummified **Ra** symbol. The bottom half (mountains, **Ka/Kait**) is replaced with the **mummiform (Ausar or Ka)**. The *Aten* (through which **Ra/Rait** operates) is replaced (upper-half) with **Afu Ra** in the form of a scarab beetle, called **Khepera**. This is the same message depicted in two different ways.

The detail in the *sheft* of Nespakashuty shows that **Ra** is still **Afu Ra** (mummified/joined with **Ausar**), before and until He enters the sky (leaves the flesh/underworld/Earth). The detail in the *sheft* of Khensumes shows that the two mountains take on the **Ka** shape/form. In fact, the ka-form itself is representative of the Earthly **Ka/Kait**:



In various illustrations above the *ka* (arms or mountains or mummified/*ka* portion) is receiving the *ba* (**Afu Ra** in the form of the solar orb or the winged scarab).

In both *sheft* illustrations above, **Afu Ra** is about to emerge from a **Ka**—from **Ka (Ausar)** in one depiction and from **Ka** (mountain/raised land) in the other depiction. In both depictions, **Afu Ra** is still united with **Ka (Afuraka)**.

In the various depictions above, notice that the *Ntorotu* (Goddesses) **Auset** and **Nebt Het** are supporting **Afu Ra** and **Ausar** by provocation with Their hands or through **ohwie** (libation).

The Body of Ausar as Tuat

It is stated in the texts of Kamit, that because **Ausar** is the Sovereign of the Spirit-Realm (underworld), *His body makes up the whole of the Tuat (underworld)*. As the boat of **Afu Ra** sails “underneath” the world for the twelve hours of the night, He is passing through the *tuat*, the “kingdom” of **Ausar**. Each of the twelve hours of the night is represented by a division of the *tuat* that **Afu Ra** must sail through. Below is a depiction of **Afu Ra** and His attendants moving through the 12th (last) division of the *tuat*, in the 12th (last) hour of the night:



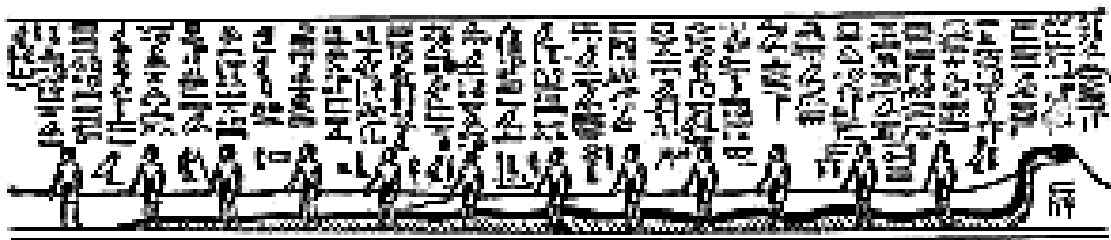
When **Afu Ra** reaches the twelfth hour of the night, the text in the *Shat am Tuat (Book of What is in the Underworld; tomb of Seti I)* says that His boat passes **directly through** a great serpent: **from the tail through the mouth**. *Once He comes out of the mouth of the serpent He has appeared at sunrise, the beginning of a new day in the sky*. This serpent is called **Ka en Ankh Ntorou (Neteru)**. This is a form connected to **Ausar** as the **Ka** of the *Ntorou/Ntorotu*. We thus have **Afu Ra** moving through the **Ka**. The **Ka** (soul) of the **Ankh** (living) **Ntorou** (Deities). Again, **Ausar** was appointed **Ka** of all of the **Ntorou** by **Ra** and **Rait** in the cosmology (Pyramid texts of **Pepi, Mer en Ra** and **Teta**).

The text in the *Shat am Tuat* describing the journey of **Afu Ra** in the 12th hour of the night reads:

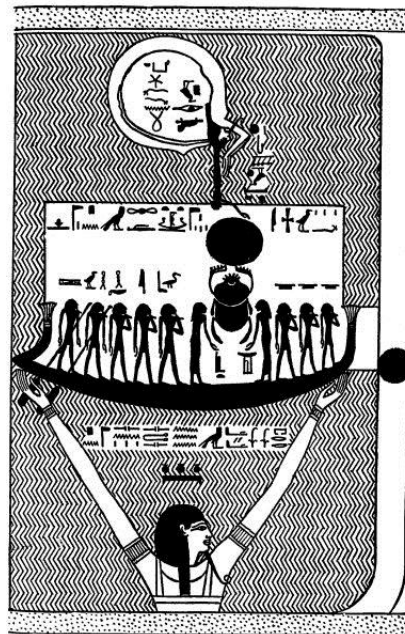
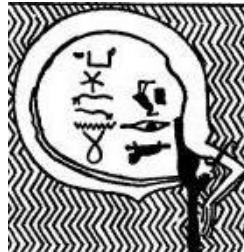
"This Great God in this picture [**Afu Ra**] journeys along through this city by means of the faithful servants (*amkhu*) of this hidden image of [**KA** of] **ANKH-NTOROU (NETERU)**. His Gods draw him along by a cord, and He **enters into His tail and comes forth from His mouth**, and **comes to the birth under the form of Khepera**, and the Gods who are in His boat [do] likewise. He takes up His place on the face of the hidden image of the horn (or, forehead) of the sky **at the end of the thick darkness**. . . . **Then** this Great God takes up His position in the Eastern Horizon of heaven, and **Shu** receives Him, and He comes into being in the East." [sunrise]

"Those who are here are they who have their bodies, and they come forth in the following of this Great God into heaven. This is the hidden image of **Ka** of the serpent **Ankh-Ntorou**, which is by His den in the Tuat, and he rests in [his] place every day.."

Below is a depiction of the great serpent **Ka en Ankh Ntorou**:



The boat of **Afu Ra** enters the tail of this serpent called **Ka**, *moves through/inside His body* and out of His mouth—emerging as the sunrise in the East. This happens in the 12th hour of the night. However, the same process is shown in a variation of the scene where **Ausar’s Own body is in the form of a circle in the 12th hour of the night**. In this variation, again, after **Afu Ra** passes through this circle/**Ausar’s** region, He emerges in the day sky as the sunrise in the East (from the **Shat en Sbau** (*Book of Gates*) sarcophagus of **Seti I**):



This is a variation of the same theme. **Afu Ra** is seen in His boat (operating through the solar orb) with His attendants. **Ausar** is shown above the boat, His body bent around in a circle. His feet are touching the back of His head. The text within His circular body reads: “**Ausar** is the circuit of the *Tuat*.” This is a depiction of the 12th hour of the night. The *Ntoro* (God) **Nu** is holding up the boat of **Afu Ra**. **Nu** is the celestial waters/energy upon which the boat is sailing. **Afu Ra** is within the solar orb. The figure on top of **Ausar’s** head is the *Ntorot* (Goddess) **Nut**. The Beetle **Khepera** is pushing the solar orb into the arms of **Nut**. **Nut** is the sky *Ntorot*. **Afu Ra** is about to be delivered into the morning sky as the new sunrise. **Nut** (sky) is ready to receive Him and then *birth* Him. He will then transform from **Afu Ra** into **Ra**. **Afu Ra** will cast aside the **Afu** (flesh form) and operate through the *Aten* (*Sun*).

Ausar is called **Kam-Ur**, meaning the *Great Black One*. His Body makes up the entire strip of fertile Black Land comprising the country of Kamit. Similarly, **Ausar’s** Body is said to make up the entire strip of Black land making up the circuit of the *Tuat*. Notice that the feet of **Ausar** touch the back of His head, yet His Head holds the *Ntorot* **Nut**, through Whom **Afu Ra** will be born into the sky as **Ra**. Since **Ausar’s** Body is

the circuit of the *Tuat*, the boat enters the circuit through the feet (like the tail of the serpent **Ka**) and leaves through the head (like the mouth of the serpent **Ka**). Here we have **Afu Ra** moving through Two representations of **Ka**. This **Ka** (**Ausar** or the Serpent **Ka en Ankh Ntorou**) represents the land (**Ka/Kait**) from which **Afu Ra/Afu Rait** will emerge from to enter the sky. Cosmologically, this is the **Ka** of **Afu Ra, Afuraka**. Various indications of the Divinity of **Afuraka/Afuraitkait**:

Ausar is called variously in texts from Kamit: **Ka Ausar; Ka Hetep; Ka Amentet; Ka; Qa**

Afu Ra unites with **Ausar (Ka)** in the form of a dual Divinity.

Afu Ra moves through the serpent **Ka en Ankh Ntorou** in the last division of the *Tuat*.

Afu Ra moves through **Ausar (Ka)** in the last division of the *Tuat*.

The last division of the *tuat* is the last division that **Afu Ra** operates *within the Earth*, the **Qa/Qat (Ka/Kait)**.

It must be noted that **Auset** is also called **Auset-Rait**. **Auset** is also called **Kat**. The terms *ka* and *kat (kait)* are also used in Kamit for **bull (ka)** and **cow (kat)**. As the Divine Bull and Divine Cow, **Ausar** and **Auset** are called **Ka** and **Kait**. **Auset** in the form of a Divine *Kat* (cow) is depicted with the body of a woman and the head of a *Kat* (cow/heifer). The terms *ka* and *kait* also mean *phallus* and *vagina*. The union of **Ausar** and **Auset** as **Ka** and **Kait** thus also speaks to the Divine balance of male and female in the process of conception.

We have used the depictions of **Ra** and **Ausar** only because they are most readily available and accessible. However, it is important to note that **Rait** and **Auset** figure equally in all aspects of the cosmology dealing with Afuraka/Afuraitkait.

This article will conclude in the next issue.

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Pyramid Texts of: **Pepi, Teta and Mer en Ra**
Tomb of **Seti I** (*Shat am Duat-Book of What is in the Underworld*)
Sarcophagus of **Seti I** (*Shat en Sbau-Book of Gates*)
Sheft (papyrus) of **Khensumose**
Sheft of **Nespakashuty**
Pert em Heru, Sheft of Ani
Tomb of **Nefertari**
Let the Ancestors Speak, Ankh Mi Ra
Twí-English/English-Twí Concise Dictionary, Paul Kotey

AWUSISEM

KRADIN

AFURAKA/AFURAITKAIT

The origin of the term 'Africa'

Part 3

In the second part of this 3-part article we demonstrated the relationship between the **Abosom** (Deities) **Ra**, **Rait**, **Ausar** and **Auset** and the spirit, **Ba/Bait** and soul, **Ka/Kait**. We delineated the connections between the Great *Ba* (Spirit) of Creation, **Ra**, working in harmony with the Great *Ka* (Soul) of Creation, **Ausar**. **Ra** as **Afu Ra** working harmoniously with **Ausar** as **Ka** is a manifestation in the world, in our spirits and in our bodies of the reality of **Afu Ra Ka**. **Rait** as **Afu Rait** working harmoniously with **Auset** as **Kait** is a manifestation in the world, in our spirits and in our bodies of the reality of **Afu Rait Kait**. We conclude this 3-part series by detailing the functional relationship of **Ptah** in this process. We will also show additional etymological connections to the term **Afuraka/Afuraitkait**.

PTAH, Fashioner of the Raised Land

The *Ntoro* (Ntr/God) **Ptah** is the Divine-Spirit Force in Creation operating through the inner-most core of the **Aten** (Sun), stars and planets including the innermost core of **Asaase** (Earth). **Ptah** is called the *Great Fashioner, Creator/Maker, Excavator of the Universe*. He fashions the stars, suns, moons, planets, atmospheres as well as the bodies of plants, animals, minerals and Afurakani/Afuraitkaitnit humans. **Ptah** also fashions our spirit-bodies and thought-forms.



PTAH

You have life-force energy circulating throughout your body, *yet that life-force energy can and must be shaped, fashioned into forms that carry the potency to accomplish your objectives.* You can fashion your life-force energy into muscular energy, enabling your body to walk, lift, jump. You can fashion/form/direct your life-force energy into specific potent units capable of shaping your thoughts into energetic-matrices that will **compel** you to fulfill/execute certain actions/behaviors. The energy of **Ptah**, operating through your brain, is the *formative power of your spirit.*

Ptah takes the life-force energy of **Ra/Rait** and fashions that energy into specific forms, in order that you may be empowered to accomplish your specific objectives. In the same fashion, your brain fashions/structures the actions of the various organs and organs' systems in your body, so that you may function properly.

Ptah operating through the innermost solar-energetic core of *Asaase* fashions the life-force Energy streaming in from the *Aten* (Sun) and through *Asaase* (Earth) into forms that are capable of shaping the surface and inner-structure of *Asaase*. Heat and cooling, expansion and contraction, are the dynamics of Form in Creation and the Divine Former/Fashioner, **Ptah**, governs this process in its masculine aspect. **Sekhmet**, the *Ntorot* (Goddess) Who is the Wife of **Ptah** governs this process in its feminine aspect.

In Keneset and Kamit, **Ptah** is thus called the Fashioner of the Universe. By extension He is also the Patron *Ntoro* (God) of master craftsmen/craftswomen, architects, builders, sculptors, artisans. As the Divine Energy operating through the innermost core of *Asaase*, **Ptah** receives the solar energy, takes it and molds it within His Divine workshop at the center of *Asaase*. Through the molten iron in *Asaase's* core (approximated to be 9000° fahrenheit) **Ptah** works to fashion forms, just as your brain takes the living energy moving through you and fashions it into thought-forms, behaviors, ideas, that are capable of facilitating your proper manner of living/functioning in the world.

The Conscious-Living Energy of the inner-core, **Ptah**, was the first to begin *shaping* the primordial Earth. In Keneset and Kamit, **Ptah** is therefore recognized to be the First King of Earth. **Ptah** became Potah, Podah, Podeh and **Boade** (**Oboadee**) in the **Akan** language. **Oboade** is defined in Akan culture as the *Creator, Fashioner, Former, Architect, Excavator of the Universe.* In **Yoruba**, He is called **Obaluaiye** (**Babaluaiye**), while in **Fon** and **Ewe** culture (**Vodoun** tradition) He is called **Sakpata** (**Sagbata**) or **Da Zodji** and is referred to in both traditions as the *Orisha or Vodou* (the Deity) Who was/is the First King of Earth.

Because **Ptah** was/is the First King and Fashioner of the Divine Black substance of the Primordial Earth into the first raised land, He has the title: **Ka**. It is **Ptah's** two arms that received the *Ba* (Spirit/**Ra**) of the newly Created planet Earth initially. As the primordial Earth's surface began to take shape and cool, the Kingship of Earth passed from the molten iron and solar *core*, through the *mantle*, the *crust* and eventually to the *soil/surface*. Thus the texts of Kamit speak of the Kingship of Earth eventually being passed down from **Ptah** (inner core) to **Heru** (outer core) to **Atem** (lower mantle) **Shu** (upper mantle) to **Geb** (crust) to **Ausar** (Black soil substance) to **Heru** (**Heru's** solar energy moving from the outer core through the various levels and being birthed into the world through plant life (**Heru** rising from the lotus)—connecting with the solar energy entering the atmosphere from the *Aten*).

As **Ptah** transfers His right of rulership to His Heirs, These *Ntorou* take on the title **Ka** and its associated function. **Geb** (*Ntoro* of Earth/crust) is thus called the **Ka of the Ntorou/Ntorotu** (Gods and Goddesses). When **Geb** transfers the rulership to His Son **Ausar**, **Ausar** eventually inherits the title, **Ka of all of the**

Ntorou/Ntorotu. **Ausar** executes the same function on the *surface* of Earth that **Ptah** executes at the *inner-core*. This is one of the core reasons why **Ptah** and **Ausar** are united in their functioning as the Divinity: **Ptah-Ausar** and **Ptah-Seker-Ausar**.



PTAH-SEKER-AUSAR

Represented as a Twa, the small-statured original People of Earth, Ancestresses and Ancestors of all Afurakanu/Afuraitkaitnut

In the *Shabaka* text (so-called “Memphite Theology”), **Ptah** is said to have caused the rising up of the inert/inactive land (**Ta-Tunen**) into the primordial mound. The *Ntoro Atem* then emerges from **Ptah** to sit upon the hill/raised land and creates, with His Wife **Atemet**, the Twins **Shu** and **Tefnut**, (*Ntoro* and *Ntorot* of expansion and contraction manifest here through Fire and Water). **Shu** and **Tefnut** in turn give birth to **Geb** and **Nut** (Earth/crust and Sky). **Geb** and **Nut** in turn give birth to **Ausar**, **Auset**, **Set** and **Nebt Het** (Black Earth, River waters, Red Earth (including deserts) and Rain water).

What is key for the purposes of this discussion is the fact that *the solar energy at the innermost core of Asaase is fashioned into a form that forces the energy from the core to the surface*. This results in the upsurgence of a portion of the primordial ocean floor up above the surface of the primordial Earth’s waters. This first raised land/hill again is called **Ka/Kait**. As stated previously, it is the Energy of **Ra/Rait**, the Creator and Creatress moving through the *Aten* (Sun) which penetrates *Asaase*. Once this energy gets to the innermost core it is taken by **Ptah** and He begins His work of fashioning. He fashions this energy into potent forms which cause an eruption, forcing a portion of the ocean floor to surge upwards. Once the Divine black hill/raised land—**Ka/Kait** has emerged, **Ra/Rait** then move through/within that landmass to make it full of life/vibrant. They are thus known as **Afu Ra** and **Afu Rait**, for They are moving through/within matter (*Afu*).

The sacred city of **Ptah** is called **Men Nfur** (Men Nefer corrupted into Memphis), wherein exists the ancient temple **Hat Ka Ptah** meaning: *House/Sanctuary (Hat) of the Soul (Ka) Ptah*. It was also spelled **Hat Ptah Ka** (an example of this spelling is in the victory stela of **Piankhi**).

In the **Coptic** dialect (Late Egyptian) the term **Hat (Het)** was often written and pronounced **At**. For example, the *Ntorot Het-Her (Hat-Hor)* was often written **Athor** or **Athyr** in the *Coptic* dialect. Once again, the letters *p*, *ph* and *f* are interchangeable linguistically. This is how the name of the sanctuary of **Ptah, Hat Ptah Ka**, came to be pronounced: **At-Phtah-Ka**, At-Ftah-Ka (very similar to **Afuraka**).

Hat means *sanctuary/temple/thouse*.

Af or **Afu** means *flesh* as well as *house*.

Ka means *raised land* as well as *soul*.

The city/region sacred to **Ptah, Men Nfur** was often referred to as **Hat Ptah Ka**. It is from this region of the surface of *Asaase* that **Ptah** centered His work of fashioning the landmass, **Ka/Kait**. It is where the **Ka** (soul) of **Ptah** dwelled on the surface of *Asaase*.

Thus, while **Afu-ra-ka** and **Hat-ftah-Ka (Hat Ptah Ka)** refer to the same landmass, **Afuraka** describes the nature of the energy which created the landmass, while **Hat Ptah Ka** describes the nature of its functioning.

In the greek language **Ptah** was often corrupted into *Phtas*. It is inaccurate to suggest that the name *egypt* comes from *Hat Ka Ptab* (Hikuptah). It is true that the greeks called the region *ai-guptos*, however the etymological root of *ai-guptos* is not *hikuptah*.

The *-os* or *-s* is a greek linguistic device and is often added to the end of foreign words co-opted into their language. Thus **Heru** or **Horu** becomes **Horus** in greek. **Ausar** or **Usir** becomes **Ausarus** or **Osiris (Usiris)** in greek. The Male Deity of *Asaase* (Earth) in Kamit is **Geb**, the Father of **Ausar**. The masculine word for land (as in flat land; plain) in Kamit is **Ta**. The name of the Earth-*Ntoro* **Geb** is often written with the addition of the determinative *metut* for land, *Ta*.



The word **Ta**, land, in the *Coptic* dialect becomes **To**. When the Greeks corrupted the title, they read it as **Geb Ta** or **Geb To (Geb's Land)**. **GbTo**, through the greek linguistic corruption became *Gebtos*, *Gbtos* or *ai-guptos*. This later became *egyptos* or *egypt* in english. We must also note the **Qebtu** or **Gebtu** is also the name of the capital of the 5th **hesp (nome/region district)** of Southern Kamit (later corrupted into *Coptos*). **Gebtu** is related to **Geb Ta**.

The term **Qebh** is also a general term that the Kamau used to denote the country of Kamit. Finally, the term Kamit, was sometimes *written* without the vowels in the **metutu**. It would thus be spelled **Kmt** in some *written* texts. *Kmt* would be corrupted by some greeks into *kmtos*. *Kmtos* and *Gptos* (ai-gptos) sound virtually identical when spoken at regular conversation speed.

The greeks, copying from our texts, co-opted fragmented information about **Ptah** and renamed Him *Hephaistos*. Because of His function as the Divine Fashioner operating through the innermost core of *Asaase*, including the molten iron found there, the greeks focused their discussion of **Ptah** (He-phaisto-s) on His function as a smelter of metals and a Divine artificer. They also focused much on His fiery energy causing the upsurge of landmasses, as He is the *Ntoro* Who governs fiery mountains/hills known as **volcanoes**. The english term *volcano* is taken from the roman perversion of the name of **Ptah**. The romans learned of **Ptah** as *hephaistos* from the greeks, as well as from having invaded the civilization of the Kamit. The romans, after

learning of **Ptah** as *hephaistos*, called **Ptah** by the name **vulcan**. Hence the english term for fiery mountains or *volcanoes*.

Again, linguistically, the letters *f* and *v* are interchangeable as well as the fact that *r* and *l* are interchanged when foreign words which contain the letter *l* are translated into the language of Kamit. This is why the following names are directly related and why the romans used the name:

vulcan

vula-can

Fura-kan

A-fura-kan(i)

At-ftah-ka

Hat Ptah Ka (At Futah Ka) is the sacred city of **Ptah**, for it is here that He centered His work of fashioning the world. The energy radiated from this center (just as the energy radiates from the inner core) to the entire landmass. The name *Hat Ptah Ka* is related to **Ptah** as the **Ka** of Creation fashioning the primordial landmass. The name **Afuraka** is related to **Ra** *moving through* the primordial landmass *giving it life*, while *vulcan* is a corruption related to **Ptah** fashioning the original landmass by causing the fiery hill (*volcano*) to surge upward above the surface of the primordial waters. Both terms **Afuraka** and **Hat Ptah Ka** (At-futah-Ka) refer to the original landmass of *Asaase*. **Ra/Rait** first gave the original landmass (**Ta/Tait**) life/vibrancy, while **Ptah** took that life-energy and fashioned it into the specific shape/form, creating a Divine hill/raised land—**Ka/Kait** (later imitated in the construction of the **mer**/pyramid).

We should note that the sanctuary of **Ausar** (called Osiris by the whites) was labeled by them as the *Osiricon*. The addition of the *-on* suffix at the end of the title is a european linguistic feature. The sanctuary of **Ptah**, *Hat Ptah Ka*, would thus be called the sanctuary of *Hat Ptah Ka* or **A-phutah-ka-on** or **vula-ka-n** (vulcan and volcano).

Al-Kebu Lan

The name **alkebulan** (alkabulan) has been widely promoted in Afrocentric/Afrikan-centered circles as the only true indigenous name for the continent of Afuraka/Afuraitkait.* The term is in reality an arabic-influenced term used by Afurakanu/Afuraitkaitnut who had been arabized through the practice of the pseudo-religion of islam.

The prefix *al* is the definite article found in arabic, aramaic and which also passed into spanish after the moorish invasion. The prefix can be found in such terms as al-kitab, meaning: the (*al*) book (*kitab*); al-nur meaning: the (*al*) light (*nur*). *Al* becomes *El* in spanish. Thus, *el-presidente* meaning: the (*el*) president (*presidente*); *el-torro* meaning the (*el*) bull (*torro*).

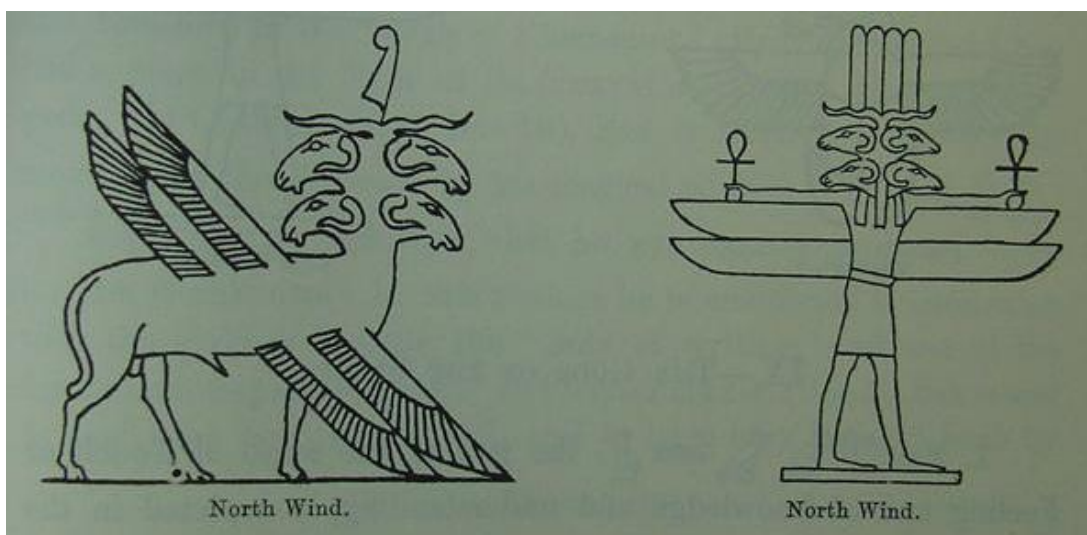
Al is a title in ancient **Kanana** (Canaan; ancient Black Civilization of Palestine) of the Creator while **Alat** is the title of the Creatress. The root of this prefix is found in ancient Kamit as **Ur** and **Urt**. **Ur** means: *great* or *the great*. **Urt** is the feminine. Various *Ntorou* and *Ntorotu* carry this title: **Heru Ur** (**Heru** the Great); **Amen Ur** (**Amen** the Great) **Ra Ur** (**Ra** the Great One); **Urt Hekau** (the Great Goddess of Divine Words).

[*Leo Africanus, in his “*A Geographical History of Africa*” written in 1526 A.D., states that the ‘*Arabians* and Ethiopians’ refer to the continent as ‘**Alkebulam**’. The false claim that Alkebulan is an indigenous name arises from this source.]

In ancient Black Arabia (before the incursion of the white arabs) the Creator and Creatress were called **Lah** and **Laht**. The same as **Al** and **Alat** in *Kanana* and **Ra** and **Rat** in *Kamit*. Because the rolling ‘r’ is translated as ‘l’ in some languages which incorporated or co-opted *Kamau* terms into their own, **Ra Ur** or **Ur Ra** became **Ul-Lah** and **Al-Lah**. **Urt Rat** became **Ul-Lat** and **Al-Laht**. Note that **Ra** and **Rait** are the *Creator* and *Creatress*, while **Amen** and **Amenet** are the *Supreme Being*. **Ra** and **Rait** *serve* **Amen** and **Amenet**.

The white arabs corrupted **Al-Lah** into *allah* and *ilab* and reduced **Al-Laht** into *allat*, a daughter of *allah*, so that female would be inferior to male. They then added this corrupt title to a make-believe entity (god/*allah*) and foolishly claimed that this entity was the supreme being. **In reality, whenever the white arabs speak of allah, they are speaking of their own perverse desires masquerading in the personage of a make-believe “creator”. Ra and Rait have never and will never communicate with the whites and their offspring (including white arabs). The arabs simply manufactured a fake god and decided to name it with a label that was similar to what Afurakanu/Afuraitkaitnut were already familiar with.**

The root, **kebu**, of the name *alkebulan* is key to our discussion. **Kebu** or **Qebui** is actually the name of the *Ntoro* of the **north wind** in *Kamit*. Two depictions of **Qebui** are below:



In rome, the god of the *southwest wind* was called **Afer Ventus** (African ventus/wind) or **Africus**. The romans, just as the greeks, **had absolutely no indigenous Deities**. They learned of the existence of Deities from Afurakanu/Afuraitkaitnut. The reason why the southwestern wind god was called *africus* or *afer ventus*, the *african* wind, by the romans is because: **the major regions of Northern Afuraka/Afuraitkait that the romans dealt with are south/southwest of rome, italy**. The southwestern wind was thus the wind blowing up from Afuraka/Afuraitkait and therefore the wind god of the southwest was named by the romans the ‘african wind’, *afer ventus* or *africus*. What is **southwest** from the perspective of one stationed in rome is considered **north** if one is stationed in *Kamit*. **This is why the *Ntoro* of the North wind called Qebu or Qebui by the Kamau, is the exact same *Ntoro* which the romans learned about and called africus**. The romans initially invaded Northern Afuraka/Afuraitkait and were not familiar with the interior of the continent, nor the far southern or western parts of the continent. They eventually referred to the entire continent by the name that they utilized for the northern portion of the continent. As has been shown, that name, *africa*, was derived by them from Afuraka/Afuraitkait. Because the romans eventually called the northern part of the continent by the name which they used for the entire continent, they would also refer to

the wind-god of the southwest, the direction of Afuraka/Afuraitkait, by the same name, hence *africus*. In a similar fashion, one who lives in the Bahamas who is traveling by boat to florida, upon approaching florida, may refer to that landmass by saying, “we are now approaching florida” or they may say that “we are now approaching america.” Both statements are accurate from their perspective, for the landmass represents, from their perspective, the *state* of florida as well as the *continent* of north america. See picture below:



Notice that the western half of the province of Africa is southwest of Italy and north of Kamit

These facts are the basis for the nomenclature, *alkebulan*, being used by arabized Afurakanu/Afuraitkaitnut a few centuries ago to refer to the northern part of the continent of Afuraka/Afuraitkait. They were simply repeating a corrupt form of the title as passed on via a roman idea representing the continent as the land of the (al) north wind Deity (kebu/qebu). Moreover, the name *alkebulan* as an arabic corruption, repeated by Afurakanu/Afuraitkaitnut centuries ago, does not encapsulate at all the definition of Afuraka/Afuraitkait. Our people in Afuraka/Afuraitkait did not refer to our continent as the “land of the north wind Deity” nor to themselves, as a people, as the “people of the land of the north wind Deity.”

It is critical to understand the direct connection between the roman corruption *africa*, initially denoting the northern part of the continent in their minds, the roman term *africus*, denoting the North Afurakani/Afuraitkaitnit (North African) winds and **Qebui**, the *Ntoro* of the North winds. This will preclude some Afurakanu/Afuraitkaitnut from rationalizing the continued use of *alkebulan* by saying that **kebu**

represents **gebu** or **Geb** (earth). We have shown that the romans referred to the northern part of the continent with the same corrupted name that they eventually used to refer to the whole continent. The association of **Geb** with *guptos* was learned by the romans from the greeks as no more than a title of the country of Kamit. The arabs used the term *qubt* to refer to Kamit as well. Thus, the greeks, romans and arabs used the corruption of **Geb** or **Gbtu** (*ai-guptos, aegyptus, qubt*) when referring to Kamit alone. The romans used the corruption *africa* when referring to the continent. The arabized Afurakanu/Afuraitkainut (African moors) used the arabic corruption of the name of the *Ntoro* **Qebui** or **Qeb**, or the (*al*) **Qeb** (*kebu*) to refer to the entire continent as an extension of the corrupted name of the northern part of the continent dominated by the northern wind *Ntoro*, **Qebui**.

Qebui, Al-Qebui and Al-Gebul (El-Gabal)

The term **gabal** (*gebel; gebal; hebrew gevul, arabic gebel or jebel*) means *mountain* in the language of **Kanana** (Canaan). The people of Kanana were Afurakanu/Afuraitkainut who had originally emigrated from Keneset and Kamit thousands of years ago and established a civilization north of Kamit. Thousands of years later the whites and their offspring invaded this civilization which existed in the area which today is erroneously called palestine/israel, syria and lebanon. In the language of the **Kananu** (also called Phoenicians, Canaanites), the form of the Deity **Al** (El) called **El-Gabal** was called the *Great Father/Old Man/Elder/Great One (Al, El) of the Mountain (gabal/gebel)*. He was associated with the *Aten (Sun)*, because of the rising and setting of the *Aten* between the mountains back in Kamit, where the people of Kanana migrated from in ancient times. The *Aten* rises above the *eastern mountain* called **Bakhau** in Kamit and sets below the *western mountain* called **Manu** in Kamit. **Ra** (Al/El) operating through the *Aten* has an important relationship with these mountains when the *Aten* is rising and setting. The mountain reference is also a reference to the original mountain/raised land, **Ka/Kait**, upon which **Ra/Rait** first descended to create the first landmass of *Asaase* (Earth).

The wife of **El-Gabal** in Kanana was called **Baalat Gebal**. The great temple of **Baalat** in the city of **Gebal** was called the **Baalat Gebalat**. [*She was associated by the Kananu with **Het-Heru** in Kamit. In Kamit the *Ntorot Het-Heru* was called **Herit** and also the “Lady of the Red Mountain”.*]

The ancient **Kanani** civilization had a major city called **Gebal** (also **Gubla**), which was later called **byblos** by the greeks. This Kanani name *gebal* became *gebalene* as used by the romans. The term *gebalene* also exists in arabic as *gebelein* meaning *two mountains* as in, “between two mountains”. **Khart Hadast** (Carthage), an important colony of the Kanani civilization which exists in the region of today’s Tunisia, North Afuraka/Afuraitkainut is connected to the mountain range now called the “atlas” mountains.

When the whites and their offspring invaded the ancient Near East, they co-opted information about our **Nanasom** and corrupted it. In syria, after the white invasion and takeover of certain areas the Kanani Deity, **El-Gabal** (*Elder/Great One of the Mountain*), became known by the white syrians as simply “the sun-god”--- just as the white greeks and romans promoted the false idea that **Ra** is simply “the sun god” and nothing more. During the severan dynasty of the roman empire the emperor who was eventually called *elgabalus* was a dissexual/homosexual who came from syria. He brought the corrupted (white) form of pseudo-worship of **El-Gabal** from syria to rome. This emperor was named *elgabalus* because he falsely claimed to have “inherited” the title of the high priest of **El-Gabal**. **El-Gabal**, the Deity, was called *elgabalus* by the romans and *heliogabalus* by the greeks. (*helios* is the greek corruption of the God **Ra**. *helios* means “sun”). The shrine established by emperor *elgabalus* for the Deity **El-Gabal**, was called the *El-Gabalium*. **El-Gabal** was eventually

called the *deus sol invictus*, “god, the undefeated sun”, whose birthday was December 25th. (*sol* is the roman word for “sun”)

There is an intricate relationship between the arabized Afurakanu/Afuraitkaitnut known as moors’ usage of the term **Al-kebulan** (alkabulan) and **El-Gebelein, El-Gebal** and **(Al) Qebu**.

One of the forms of **Ra** is that of a *flat-horned ram-headed Ntoro*. There are other *Ntorou* as well which have the head of a ram, including a form of **Amen**. The *Aten* (Sun) rises above the *eastern mountain* called **Bakhau** in Kamit and sets below the *western mountain* called **Manu** in Kamit. (Recall the arabic term: *gebelein* meaning ‘two mountains’). As the *Aten* sets in the west descending below the western mountain, **Manu**, the temperature begins to go down. The cool **north winds** directed/sent by the *Ntoro Atem* (Atum) are then felt. In the **Pert em Heru** (misnomered *Book of the Dead*) it is stated:

“... I am a follower of **Tehuti**, rejoicing in all that He has done. He brought the sweet air for your nose, life and vigor to gladden your face, **and the North Wind [Qebu] that comes from Atem** for your nostrils...”

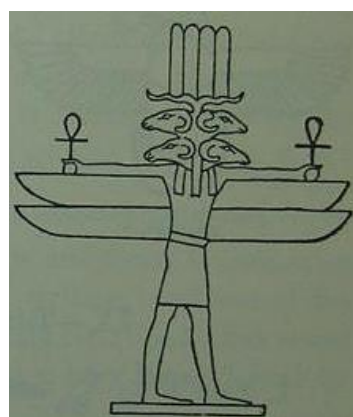
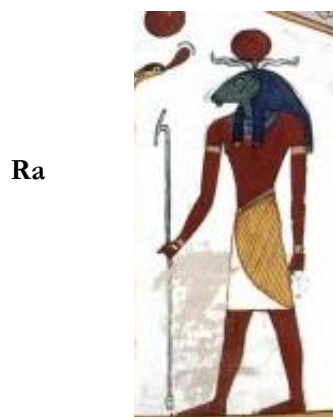
Atem is seen in certain forms as the *Ntoro* operating through the setting Aten (Sun). See below:



Atem (Temu) sitting inside of the Red (setting) Aten/Sun

When **Atem** operates through the setting Aten (as the *Aten* sets upon and then below the western mountain) **Atem** sends **Qebu**, the North Wind *Ntoro*, to cool, to refresh us. (note that the general term **qebh** in Kamit means *cool, refreshing*).

The whites confused and deliberately confounded the manifestation of the *flat-horned ram-headed* form of **Ra** (**Afu Ra**) with the *flat-horned ram-headed* deity **Qebu** because of Their close association cosmologically and pictorially:



Qebu

In their effort to manufacture the foolish doctrine/philosophy of *monotheism*, the foolish idea that there is only “one god”, the whites and their offspring sought to fuse various Deities into one, while eliminating others totally. Another example of this kind of fusion is with the *Ntorou*, **Khepera**, **Ra** and **Atem**. In the text of **Ra** and **Auset**, **Ra** tells **Auset** that:

*“I am **Khepera** in rising, **Ra** at Noon and **Atem** in setting”*

Many whites have attempted to promote the false idea that **Khepera**, **Ra** and **Atem** are all one in the same *Ntoro*. This of course is inaccurate. **Atem** is an *Ntoro*. **Khepera** is a different *Ntoro* and **Ra** is distinct from both of Them, yet They all work harmoniously together just as your various organs work together to comprise and maintain your body.

The God (*Aḥ*) **Qebu** (*Gebul*) is the North Wind, whose spirit is sent by **Atem** after **Atem** sets (through the *Aten*) **in the *gebelein* (mountains)**. It is via the corrupt process of fusion that **El-Gebal** or **Al-Gebul**, became simply “the sun god” and was then fused with **Qebu**.

To the romans, El-Gebal and Qebu or Al-Qebu were now one and the same Ntoro (God).

The Afurakanu/Afuraitkaitnut who became arabized adopted this false fusion of Deities and thus the “land of the God of the North Wind”, **Al-Gebalat**, **Al-Qebu**, **El-Gebelein**, became **Al-kebulan**.

It is important to know that in the *metutu*, the city of **Gebal** or **Gubla** is written **Kbn** or **Kepuna**. **Kepuna** (**Qebuna**) is written in this fashion because there is no ‘p’ in the language of Kamit. As stated previously, any loan-word or loan-name that includes an ‘p’ is translated into the language of Kamit by using the *metut* for the letter ‘r’. However, in the language of Kamit, just as in Twi, the rolling ‘r’ is sometimes indistinguishable from the ‘n’ sound, because both require that the tongue tap the roof of the mouth once. This is why if one says *Kepuna* and *Gebura* (*Gebula*) out loud, they sound identical at regular conversation speed--when the ‘r’ in *Gebura* is “rolled” once. [*A similar result can be found in the name of the Akan ethnic group, the **Bono**, whose name is also written **Bron** or **Brong**. **Bono** and **Bron** pronounced with the rolling ‘r’ sounds virtually identical.*]

Once again, the arabized Afurakanu/Afuraitkaitnut who became known as moors adopted the roman corrupt fusion of **Gebul** (**El-Gebal/Ra**) and **Qebu** into one Deity in contradistinction to the reality that **Ra** (El/Al) directs **Atem** to complete the day through facilitating the sunset (*Aten* or *Tem* also means “to complete” or “the complete One” in Kamit). Once **Atem** completes the day by causing the *Aten* to set **in the mountains** (**gebelein**) two things take place. 1) **Ra** becomes **Afu Ra**, and thus Ram-headed. 2) **Atem** sends the ram-headed *Ntoro* **Qebu**, the *north winds*. The cosmological function of **Al-Gebal** was misinterpreted by the whites as well as that of **Qebu** via the corrupt fusing of **El-Gebul** and **Qebu**. This corruption was repeated by the arabized Afurakanu/Afuraitkaitnut when referring to the northern part of the continent. See below:

Gebal, Gebel, Gebul, Gubla, Gebalene, Gebalein, El-Gebelein, Al-kebulan.

Gebal, Gebul, Qebu, Kbn, Kebun, Kepuna, Gebura, Gebula, Baalat Gebalat (Kebalan).

All of the above names and titles refer to that which is **north** from the perspective of Kamit. **Gebal** (*byblos/Kanana*, country north of Kamit). **Qebu** (North Wind). **Kepuna(n)** (Gebal; byblos; Kanana). *gebalene* (roman corruption of Gebal; region north of Kamit). The moors brought the pseudo-religion of islam/mohammedanism to North Afuraka/Afuraitkait initially. This is why these North

Afurakanu/Afuraitkaitnut utilized the roman/arabic corruptions of our language and cosmology to identify the northern part of the continent *alkebulan* (al-gebelein; Al-kepuna(n)), eventually misnaming the continent itself.


Aa en Ka and Amen Ra Ka

In the papyrus text very often called, *The Tale of the Shipwrecked Sailor*, written approximately 4,000 years ago we have another reference to a Divine raised land called **Ka**. The story in the text is about a sailor from Kamit whose ship was destroyed in a storm. The other crew members died in the sea but the sailor was cast on an island by a wave of the sea. Once marooned on this land the sailor says:

“I found figs and grapes there. Leeks were ruler there. Sycamore figs were there together with notched sycamore figs. Cucumbers were there as though cultivated. Fish were there together with birds. There was nothing that was not in it. Then I satisfied myself and I placed some of it on the ground because it was too much upon my hands. I took a fire drill and made fire and made a sacrifice to the Ntorou/Ntorotu (Gods/Goddesses).

Then I heard the voice of a storm. I thought it was a wave of the sea. The trees shook, and the Earth was moved. I uncovered my face, and I saw that a serpent drew near. He was thirty cubits long and his beard greater than two cubits. His body was overlaid with gold and his eyebrows were of true lapis lazuli. He coiled himself and raised up before me. Then he opened his mouth....and he said to me, ‘What has brought you...little one?’....Then he took me in his mouth and carried me to his resting-place and put me down without any hurt. I was whole and sound and nothing was gone from me....and he said, ‘What has brought you...little one, what has brought you to this isle which is in the sea, and of which the shores are in the midst of the waves?’” The sailor told the Great Serpent about the shipwreck. The Great Serpent told him, *“Fear not little one and make not your face sad. If you have come to me, **it is the Ntoro (the God) Who has let you live.** For it is He who has brought you to this **Aa en Ka** (island, isle/land of the **Ka**), where nothing is lacking and which is filled with all good things.”* The Great Serpent then told the sailor that this land was occupied with **75 Serpents**, His family, and that the sailor would ultimately be returned home after four months to see his loved ones once again. The Great Serpent told the sailor during their discourse that He was the **Lord of Punt**. Punt is the region of today’s **Somalia** and other parts of **Ethiopia**. In ancient times, this land south of Kamit was called **Ta Aakhu**, the *Land of the Spirits of the Honorable Ancestresses and Ancestors*.

For the purposes of this discussion, it is important to note that the land raised up from underneath the sea, an



isle, was called the **island** of the **Ka**, **Aa** or **Aau en Ka**. **ⲁⲓ | ⲙⲓⲛⲓ** | [Au pn n Ka – ‘Island this of Ka’ or ‘This island of Ka’] It is important to recognize also that the major representation of **Ra** and **Rait** in Keneset and Kamit is the circular **serpent** with Its tail in Its mouth. There is a major text which is called the *Litany of Ra* or the *75 praises of Ra* found in the tombs of the 19th and 20th dynasties at **Ta Apet** (Thebes). They describe the **75 forms of Ra**.

We thus have a raised land, called **Ka**, upon which **75 serpents** reside, lead by One called the Lord of **Ta Aakhu**, Lord of the land of the Ancestresses and Ancestors. This is a reference to **Ra** as the owner of a raised land, **Ka**, of origins. Some writers have associated this text with the origins of the tale of *atlantis*.

We should also take note that in ancient america the term ‘ca’ or ‘ica’ (in the language of the Inca of Peru) means: *raised land, mountain, high land*. The term **amaru** means: *plumed (feathered) serpent*. The ancient title *amaruca*, means *land (ca) of the plumed serpent (amaru)*. **Amaru** is a rainbow serpent who is the creator of the

world. This was borrowed by the **migrants** from **asia** who **settled** in america, who now erroneously call themselves “native” americans of Peru. All over Afuraka/Afuraitkait the serpent with It’s tail in It’s mouth is the symbol of the Creator and the Creatress and very often associated with the rainbow. This rainbow serpent can be found in the **Fon/Ewe** (Vodoun) as: **Da** and **Ayida Hwedo**, in **Yoruba** (Ifa’Orisha) as: **Osumare** and **Odumare**, in **Akan** as: **Nyankonton** and **Nyankopon**. Again, They are **Ra** and **Rait** in Keneset-Kamit.

The Afurakanu/Afuraitkaitnut who migrated to ancient **Amaruka** building pyramids and mounds all over the north, central and south american continents of course brought their religion with them. In Kamit the male name of the Supreme Being is **Amen**. The female name is **Amenet**. **Amen** is often called **Amen Ra**, while **Amenet** is often called **Amenet Rait**. What distinguishes **Amen** in the iconography of Keneset and Kamit are the two tall plumes rising up from His crown. [*Below we have two pictures of **Amen** showing His plumed crown. We also have a picture of **Amenet** and a picture of **Amen** and **Amenet**, The Two Halves of the Great Whole, The Supreme Being*]:



Amen

Amen

Amenet



Amen and Amenet (Nyame and Nyamewaa)

Amen Ra can thus be called the *plumed (feathered) serpent* (**Ra** with His tail in His mouth). This is the origin of *amaru* (plumed serpent). Moreover, the term for *west* in Kamit is also **ament**. The extreme west of Kamit is the *western hemisphere*. **Ra** (through the **Aten**/Sun) rises in the east (*abtet*) and sets in the west (*ament*). **Amen(t)** or **Amen Ra Ka** (America/amaruca) is the land (*ka*) of **Amen Ra**---the western (*ament*) plumed (feathered) serpent (**Ra**). The bearded serpent in the text is related to the plumed (feathered/bearded) serpent of the western “paradise”. We should take note that the scribe who penned the *Tale of the Shipwrecked Sailor* in Kamit over 4,000 years ago was named **Ameni**.

Of course, just as people who visited or lived in Afuraka/Afuraitkait (Africa) named themselves after or were *named after* the continent (Leo Africanus, Scipio Africanus, Terence Afer, etc.) so did the akyiwadefo (spirits of disorder/whites and their offspring) engage in the same process---but for malicious reasons. *Amaruca* is an ancient name for the continent, learned by the Inca of ancient Peru from the original Afurakanu/Afuraitkaitnut who built civilization here. The whites named themselves after the continent *after* having learned of the name when they arrived here a few centuries ago to plunder the land. This is the origin of the caucasian giving himself the name amerigo vespucci. Ameraka (amaruca) is the root of amerigo. Finally, the word for *lion* in Kamit is **ru**. When **Ra** takes the form of a lion in certain aspects of the cosmology, He is called **Ru-Ra** or **Ru**. Amaruka, Amaraka, Amenraka, amaruca, are all related.

Paaraka

(Pilak; Philae)



Image of the reconstructed **Paaraka (Pilak)** temple

In the southern region of Kamit near the juncture of Keneset and Kamit is the island **Paaraka** (P'aaqat) which was called **Pilak** in Coptic and *Philae* in greek. *Paaraka* lies near what is called the “tropic of cancer”, the place where the *Aten* reaches its highest point at the summer solstice and then turns and “retreats backwards” until the time of the winter solstice. *Paaraka* was the last *public* sanctuary of **Nanasom** in ancient Kamit. The great temple of **Auset** was the last temple of Kamit to be officially closed and destroyed by the whites and their offspring. This took place about 1400 years ago or in what would be called the 6th century of their calendar.

Paaraka was called the “island of the Time (of **Ra**)”. The island was adjacent to one of the most sacred regions of Kamit, a burial place of **Ausar**. Its structure and placement recalled the rising up of the primordial

mound and the beginning of Creation. In the *Coptic* dialect *Paaraka* was written and pronounced *Pilak*. Once again, the ‘r’ being interchanged with the ‘l’. In greek, the ‘p’ was pronounced ‘ph’. Here we have another association of the primordial mound (island) associated with **Ra** carrying a name which is related to **Afuraka**, **Afarik** and **Hat Ptah Ka: Afuraka, At-Phta-ka, Paaraka, Pilak, Philae**. Here again is one of the many reasons why the corrupted term ‘africa’ was used by the whites and their offspring.

We have shown that Afuraka/Afuraitkait originates with Afurakani/Afuraitkaitnit people and Afurakani/Afuraitkaitnit people alone. The term ‘africa’ has no roots in any language or culture outside of Afuraka/Afuraitkait.

Afuraka/Afuraitkait is the origin of the term ‘africa’

Afurakanu/Afuraitkaitnut reclaim our name, so that we may realign ourselves with our collective **nkrabea**.

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Selected References:

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Shabaka Text (*Memphite Theology*)
Sheft of Ra and Auset (Legend of **Ra** and **Auset**)
Piankhi (Piye) “Victory Stele”
Apet Asut (Temple of Karnak)
Tomb of Seti (Tomb of Seti; Litany of **Ra**)
Paraakat (Sanctuary/Temple of **Auset** in Philae)

*See our companion to this publication entitled: **MMARA NE KYI—Divine Law and Divine Hate.***

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AFURAKA/AFURAITKAIT

The origin of the term 'Africa'

Ofa a eto so Nan

Part 4



A continuation of the original three-part series first published in the first three issues of:

AFURAKA  AFURAITKAIT

NANASOM NHOMA

Afurakani/Afuraitkaitnit Ancestral Religion Journal

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

AFURAKA/AFURAITKAIT

The origin of the term ‘Africa’

Ofa a eto so Nan - Part 4

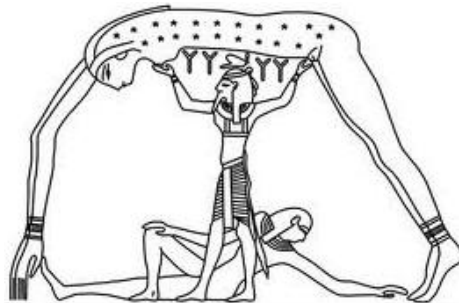
In the first three parts of this series we proved that the term ‘africa’ is a corruption of **Afuraka**. We proved this through comparative linguistics and Afurakani/Afuraitkaitnit (African) cosmology. In addressing our ancient cosmology we cited numerous textual references from ancient Kamit. One of the major texts that we cited was the **Ru Nu Pert em Hru**.

In the *Ru Nu Pert em Hru*, often misnomered the *Egyptian Book of the Dead*, Afurakanu/Afuraitkaitnut (Africans) of ancient Kamit relay what the **Abosom** (Deities) taught us about the origin of Creation and the establishment of the first landmass of Earth. In what is referred to as *chapter 17* on *plate 7* of the **Ani sheft** (papyrus of Ani) version of the *Pert em Hru*, there is a description of how **Ra**, the Creator of the World, rose up for the first time out of the primordial waters to raise and establish the first landmass of Earth. An excerpt from this portion of the text reads:

*I am **Ra** in His rising, in the beginning ruled this bas He
Who then is He?*

*It is **Ra** in the beginning when He rose within Henen Nsut as King within existence,
Not [yet] had come into being the pillars [of] **Shu** [Before the pillars of **Shu** came into existence]
He existed upon the highland in Khemennu [of that within/ inner Khemennu]
I am the Great God*


In the *Pert em Hru* the question-and-answer formula is part of the format. This formula is found throughout the text. The **Obosom** (Deity) identifies Himself as **Ra**. He describes His rising (through the **Aten**/Sun) in the beginning. The text then states that when **Ra** rose up from the primordial waters for the first time, He rose as King/Sovereign. The text stipulates that this was **before** the *pillars* or *supports* of **Shu** came into existence. **Before Shu** separated **Geb** from **Nut** (Earth from Sky):



Shu separating the Obosom **Geb** (Earth) from the Obosom **Nut** (Sky)

At night it appears that the night Sky is “embracing” the Earth. At dawn the air of the atmosphere appears to “push” the night Sky up away from Earth. In the picture above, **Shu**, operating as the Obosom in the Air, separates **Nut** from **Geb** or Sky from Earth. **Ra** directed **Shu** to execute this act **after** Earth was established.

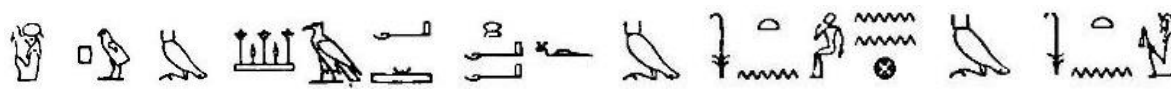
The 'pillars of **Shu**' reference the four cardinal points, the four supports of the Sky, held up by **Shu**. The four sticks with the 'v' top above **Shu** in the depiction reference the four supports. The text speaks of **Ra** being 'He Who is upon the hill/raised land' that exists within the region of what was later called **Khemennu**. It is in this line wherein the term **Auf-hr-kaka** (Africa) can be found. See the actual **metutu** below:


nuk Ra m kba f m shaaa Hek pn nf


I am Ra in rising - his in beginning ruled this - He


Pu tra arf su

Who then is He?


Ra pu m Shaaa Kbaa - f m Nsut Henen m Nsut

Ra it is in beginning rose - He within Henen-Nsut as (in) King (sovereignty)

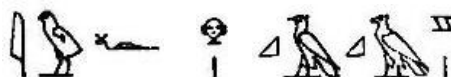

m unt an kebeper sths Shu au - f hr kaka

within existence. Not come into being pillars [of] Shu, Existed - He upon highland/hill


n ami Khemennu nuk Ntoro Aa





of/that within/inner Khemennu. I am God Great.

Here is evidence from the texts of Kamit that Afurakanu/Afuraitkaitnut referred to the first landmass at the beginning of Creation as the mound/highland upon which **Ra** rose for the first time: 'He Who exists (*au f*) upon (*hr*) the highland (*kaka*)':




Au f hr kaka



This is the land of the beginnings—the hill/highland of **Ra** and **Rait**. This is an indigenous Afurakani/Afuraitkaitnit term which is linguistically and cosmologically exact and the roots from which the english perversion ‘africa’ was stolen by the whites and their offspring.

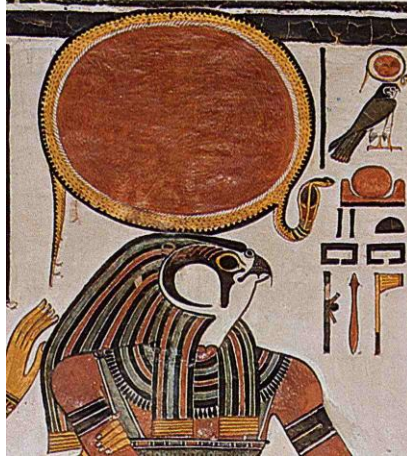
- au  *to be; exist*
- f  *he*
- hr  *upon*
- kaka  *highland; exalted land; hill; mound; mountain*

The term **hr** meaning *upon* within this term is critical to understand. The actual metut is the depiction of a *face/head* in the heavens:



This term is also the root of the term **hr**, **hri** or **heri**  meaning *chief, king, he who is above, leader*. The reason why the terms reference a *face/head* in the sky is because the face is that of **Ra** in the masculine aspect. **Ra**, as Creator, is the *Chief, King, He Who is above, the Original Leader*. The texts of Kamit state that the *left eye* of **Ra** is the *Moon* and the *right eye* of **Ra** is the *Sun*. **This is because the Face of Ra is the original Face in the sky with two eyes in the masculine aspect.** The term **hr** in **auf hr kaka** not only references ‘*upon*’ as in *upon the kaka* (hill), but also references **Ra** Himself. The term **hr** is a title of **Ra** as *Chief, He Who is above, upon; The Head; The Face in the Heavens*. **Auf Hr Kaka** is truly **Auf Ra Kaka** or **Afuraka**.


The text in the *Pert em Hru* clearly establishes that it is **Ra** who is the original Face  in the Heavens, *He Who is upon the primordial hill*. The term **hr** also is the term for **Heru** or **Hr** the *hawk* . **Ra** is the original male *Hawk-Headed (Hr-Headed)* Obosom of Creation:










Ra as Hr (Heru) the Hawk

All of the other Male Abosom with **Hr** or **Heru** heads (hawk heads) such as **Heru Sa Ausar Sa Auset**, **Heru Behudet**, **Khensu**, **Mentu**, etc. derive their **Hr** or **Heru** energy and character directly from **Ra**, Who is Their First Patricircular (Patrilineal) Ancestor and Progenitor. **Ra**, the Creator, is thus the original **Hr (Her, Heru, Hor** in Coptic). The **Auf Hr** in the name **Auf Hr Kaka** as written explicitly in chapter 17 of the *Pert em Hru* specifically references **Ra (Afu Ra)**.



It is also critical to understand that the metut for the 'k' in **kaka** shown above is not a 'q'. Some so-called egyptologists, when transliterating sounds from Kamit into english, assigned the letter 'q' to the right triangular metut . This is simply because in the language of Kamit there are a number of metut that have the 'cuh' or 'k' sound. Just as english has two primary letters with the 'cuh' sound, 'k' and 'c', so does the alphabet of Kamit have more than one symbol representing the 'cuh' sound. There are in fact four primary phonetic metutu that represent this sound. We must recall that the english alphabet is a corruption of the ancient alphabet of Kamit with many omissions.


When transliterating the texts, the whites assigned the letter 'k' to the basket metut in Kamit: . Subsequently, when confronted with another metut that has the 'cuh' sound, some egyptologists decided to use the letter 'q'. This is how the metut:  came to be transliterated as 'q'. However, even in their translation of this metut as 'q' it was understood that this was not the letter 'q' with the sound 'qn' as in 'queen' but the 'cuh' sound as in the word 'unique'. In fact, the capital **Q** in eurasian alphabets was stolen directly from the **hieratic** (cursive) form of the  metut. The  hieratic (cursive) form of this metut is: . This hieratic or cursive form of became the english capital letter symbol **Q**.

More importantly, in the **Coptic** dialect (Late Kamau/Egyptian), the ancient Kamau transliterated the  metut with the Coptic letter 'k'. Thus, 'k' and  are identical and both carry the 'cuh' sound. In fact, in

Coptic the  and the  metutu are used interchangeably because they both represent the same ‘cuh’ sound. Moreover, the metut itself is actually the image of a slope or hill .

The word for slope or hill/high land is *ka/kat*.

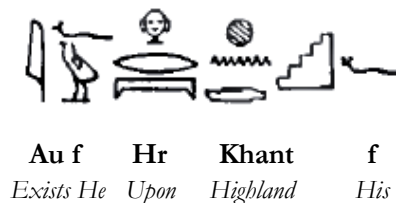


The term **Auf hr kaka** as found spelled out and defined in the *Pert em Hru* is illustrated in the **Khensumes sheft** (*Khensumose papyrus*) above. This is the primordial mound from a bird's-eye view. **Ra/Rait** as **Afu Ra/Afu Rait** move within the solar disk, initially through (under) the mound, to ultimately rise above the mound/hill within the solar disk to manifest the first sunrise in the trustory of Creation. The *Aten/Sun* rises between two mountains on the eastern horizon: .



Auf Hr Khant f

Illustration (left) of Actual Photo (right) - Tomb of **Ramessu VI**



Auf Hr Khant f - *He who is upon His highland/throne/elevation* is a title of the Baboon-headed Obosom depicted above found in the *Second Hour* in the **Shat em Tuat** (*Book of the Spirit-World/Underworld*).



The word **kh- n-t** or **kh-n-d**, transliterated *khant*, *khand*, *khent* or *khend* with the



determinative of a *terraced hill/slope* (sometimes called a “staircase”) is once again a word referencing a *highland* and also *throne*. The highland or terraced slope, **Khant**, is a *variation* of the straight slope/elevation in its relation to highland: **Ka** or **Kat**. The terraced *khant* is the “throne” of He who dwells upon it. This is related to the straight *ka*/high land being an Earth-throne upon which **Ra/Rait** first sat as a culmination of the process of raising and establishing the first landmass of Earth. [*The term **kh-n-t** (*khant*) is also a term referencing the first land as we will see in the next section.*]

Auf Hr Kaka and **Auf Hr Khant f** are directly related, as the Obosom **Aufhrkhant** (African) is a protector of **Afu Ra** as the boat of **Afu Ra** passes through the “underworld” during the twelve hours of the night. The **Aufhrkhant** (African) is a protector of **Auf Hr (Afu Ra)**.

[**Auf Hr Khant f** has also been transliterated **Afu Her Khent f**. **Auf Hr Khant** is a name just as **Auf Hr Kaka** is a name.]



Au f Hr Kaka



Auf Hr Khant



Shat am Sbau (Book of Gates) – 5th hour of the night – Tomb of **Ramessu VI**

Ausar sitting on His throne which rests upon a **Khant**/terraced slope. This is an elevation of Earth, a terraced **Ka**.



Ra-Ausar – Tomb of **Nefertari**

Ra (Ram-headed as **Afu Ra**) and **Ausar** (*Mummified bottom portion of figure*). They are united in one body. **Ausar** is referred to as **Ka** or **Ka Hetep**. This is **Afu Ra** and **Ka united**: **Auf Hr Kaka** - *He Who is upon Ka*.

Aourigha – Ahwene Koko

The term **Aourigha** was addressed in the first part of this series as a term related to the origin of the word ‘africa’. It is true that some of the original/true **Berbers**—the **Blacks** of ancient North Afuraka/Afuraitkait—called themselves *Aourigh* which is also pronounced **Afarik** and **Afri**. Their land is thus called *Aourigha*. It must be understood that linguistically, ‘v’, ‘u’ and ‘w’ are interchangeable. Moreover, the ‘f’ sound is also interchangeable with the ‘u’ sound.

Alphabetically, the symbol representing the ‘v’ sound was transformed by the whites and their offspring into the letter ‘u’ approximately 1,500 years ago. The letter ‘u’ was in turn transformed into the letter ‘w’ approximately 1000 years ago. The letter ‘w’ is the *double-u* often written as two ‘u’ letters side-by-side or as two ‘v’ letters side-by-side. Certainly, in european languages the interchangeability of these letters is apparent. Names such as *sweden* are also written and pronounced *sweden*. The name william is written and pronounced villiam and vilhelm. The relationship between the ‘v’ sound and the ‘f’ sound is obvious. While the symbols have been altered by the whites and their offspring, the principle related to the sounds are constant across Afuraka/Afuraitkait. This is why **Aourigha** can be written and pronounced as **Aurigha**, **Avrigha** and **Afarika**.

This interchangeability can be found not only in the language of Kamit but also in a most poignant example in the **Twi** language of the **Akan** people of Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa).

In Akan orthography, the ‘hw’ sound is also written ‘fw’. This is because the two pronunciations are related. The ‘hw’ sound can be pronounced as hoo-wuh with the ‘hoo’ portion pronounced as a near whisper. The ‘fw’ sound is simply a more forceful pronunciation of the ‘hw’. When pronouncing the ‘hoo’ the lips are simply placed more closely together, with more force, thus providing the ‘foo’-wuh sound. Depending on the Akan dialect and particular speaker, words spelled with this letter combination are pronounced differently. An example is the Akan name **Ahwene-Koko**. Depending on the dialect and the speaker one will hear the name pronounced:

Ah – hoo – whene – Kaw – kaw	Ahwene-Koko
Ah – foo – whene – Kaw – kaw	Afwene-Koko

This example is most important, for amongst the Akan people **Ahwene-Koko** is the name of the capitol of what later came to be known as the **Wankyi** region. Amongst Akan whose roots are in the Wankyi area, **Ahwene-Koko** or **Afwene-Koko** is referred to as the capitol of the place where the first people originated, for it is said by them that:

*Wankyi is the place where **Odomankoma Boade**, the Divine Prosciber/Evolver/Fashioner of the Universe, made the world*

*“Sedee **Odomankoma Boade**, bo Wankyiman”*

“It is said Odomankoma Boade, created/made Wankyi”

The Akan of Wankyi state that *after the creation of the world they came from out of a hole in the Earth*. They found that they were the only people in the area and referred to themselves as **Yefri** meaning ‘*we are the aborigines*’. They established their capitol and called it **Ahwene Koko (Afwene Koko)**. This region where they first emerged from a hole in the Earth at the beginning of human existence and established a capitol was later called Wankyi. [Note: This is in Ghana, Afuraka/Afuraitkait *not asia*.]

*Notice that the Akan **Yefri** as a name of Akan people describing themselves as the ‘aborigines’ is phonetically and conceptually the same as **Afri**.*

Linguistically, the letter ‘N’ and the rolling ‘R’ are interchangeable. One can demonstrate this by pronouncing *Kana* (Kah-nah) and *Kara* (kah-rah) over and over again. When pronouncing *kara* with a rolling the ‘r’ (tongue tapping the roof of the mouth once), there is no readily discernable difference from the pronunciation of *kara* and *kana* at regular conversation speed. In fact, the **Bono** Akan people are called Bono, Boron and Brong (Boron with a nasal ‘n’) – the ‘n’ and rolling ‘r’ interchanging in these pronunciations. Taking these facts into account, we can see how the Akan Ahwene-Koko is also Ahwere-Koko, Auerekoko, Aouerikoko, Aoueriko, Aouerigho and Aourigha. Afwene-Koko, also is Afwere-Koko, Afuerekoko, Afuereko, Afueregha, Afuarika.


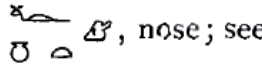
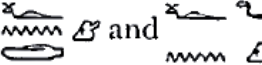

[Note: Three-hundred years ago, when the dutch were reporting on Afwene Koko in the year 12715 (1715), a dutch writer attempted to approximate the spelling of Afwene Koko:




“...Butler’ the Dutch factor at Axim in 1715 noted that ‘a few years ago the Zay had sent an army of 3000 men against an inland country called Affidie Coco..... (Quotation drawn from NBKG 82. From sub-factor van Naerssen to Butler, February, 1715..”

*Affidie Coco is their approximation of Afwene Koko. The writer heard an Akan speaker at that time pronounce the ‘hw’ as ‘fw’. Again, when the rolling ‘r’ is pronounced it can sound like a ‘d’ or ‘n’. Affidie (ab-fee-dee-ay) and Afenie (ab-fee-nee-ay) are the same as Aferie or Afere (ab-feh-ree-ay or ab-feh-reh-ay). The name Yefri is also spelled **Yefre**. The people are called **Yefrefo**, Yefre-People or Yefrifo. This also shows the relationship between Yefri or Yefri and Afwene. Afwene koko is thus also Yefere-koko and Yefri-koko. The **Yefrihene** is the Yefri King.]*

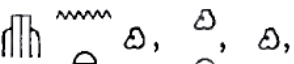

Ahwene or **Afwene** has two meanings. One meaning is *beads*, while another meaning is *nose* — that which is in *front, foremost, lead*, etc. The term **koko** in Akan means *hill/raised land*. Afwene-Koko (Afuereko) is the *front* (prominent) *raised land*--the **capitol** of the world established after Creation by **Odomankoma**. As stated in the first part of this series, the Akan term *koko*, meaning ‘hill’ is directly derived of the Ancestral term from Kamit, **Kaka**, meaning ‘*hill/raised land*’.

The term Afwene or Ahwene meaning *nose, prominent*, is also directly derived of the Ancestral language of Keneset and Kamit.



fent , Anastasi I,
23, 8, , nose; see  and ;
Copt. **ϣ&NTE**.

Here the actual metutu for the term are **f-n-t**  the symbol of the horned viper (f), the wavy line (n) and the semi-circular loaf image (t). The determinative metut is a nose  or the symbol for flesh . The Akan language provides one of the pronunciations for **f-n-t** meaning 'nose'. This is the Akan **Afwene** or **fw-n-t** (fwenet) with a silent 't'. We should take note that the **Coptic** (Late Kamit/Egyptian) spelling of the term is:

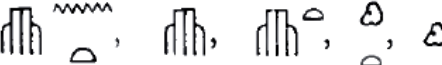
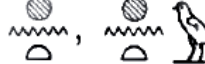
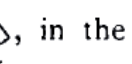
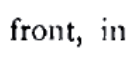
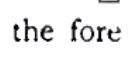

Copt. ⲢⲚⲏⲧⲉ Another Coptic variation is: **Copt. ⲢⲚⲁⲛⲧ**. These spellings are rendered **shante** or **shaant** in english. This is important, for another variation of the pronunciation in Akan of the 'hw' letter combination is 'shw'. Some Akan speakers will thus pronounce the term Ahwene in a manner that sounds like 'Ashwene'. This is also why a variant spelling of the same term in Kamit is **Khent** or **Khanit**:

khent, khenti 
 the nose, the face;
Copt. ⲢⲚⲏⲧ.

Again, the actual metutu are **kh-n-t**. The white egyptologists often place the letter 'e' in between consonants when they are unsure of how the words were pronounced. Sometimes the 'e' is an accurate placement and sometimes it is not. Languages such as those of the Akan and other Afurakanu/Afuraitkaitnut (Africans) can fill in the blanks being that they are genetic descendants of the original language. Thus, **kh-n-t** is found as the alternative spelling for 'nose' in Kamit and as the alternative for 'nose' in Akan as Ashwene (shenet or shaant in Coptic):

Kamit: **fent** ; **khent** 
Akan: (a) **fwene** (nose) (a) **hwene**, (a) **shwene** (nose)

Moreover, this term as **kh-n-t** (khenet, khanit; shaant) also means the *front, before, aforeside, formerly, previously, in the beginning*.

khent 
, , , , 
 in the front, in the fore part
 before, aforeside, formerly, previously, in ad
 vance, the beginning, the land south of Egypt

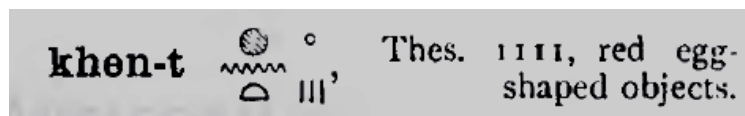
This term also lends itself to the name **Khanit** (Khent or Khenti), a title for **Keneset** (Nubia) the *Front land, First Land, Land of the Beginnings*. [*Khanit* Land is *Akanni* Land/*Akan* Land]

Ashwene is **Shwene** or **Shene/Shenet/Shaaant** in Kamit. This is **Ahwene** or **Afwene**, the first/front land, the Afwene Koko, the first/front (Afwene) raised land (Koko)—the capitol of the first landmass of the Created world. The terms *ahwene*, *ahwere*, *afwene*, *ashwene*, meaning *nose* in Akan and the same *fenet* and *shenet* meaning *nose* in Kamit are not only figurative, but cosmological. The Abosom of Kamit are seen placing the **ankh**, *the symbol of life*, to the nose of an individual to give him or her life. The nose is thus not only prominent or *first* because of it being the most forward/frontal point of the body above the mouth, but it is also through the nose that we receive our *first* breath. It is thus the cosmological and biological life-*first*. The nose is the raised area/mound where life/**ankh-force** first comes into the body (world). The dual channels/nostrils stream the masculine/feminine polarities of the Energy, the Spirit of **Ra/Rait** circulating within the mound. This is a replication of what occurs within the Earthly mound (kaka).




Amen (**Nyame** - Male aspect of Supreme Being) placing the **Ankh**, the talisman of *Life*, to the nose of **Senusert**

The name **Ahwene Koko** has also been defined by some Akan as meaning ‘red beads’. One of the reasons for this can be found in the ancient language of Kamit:



The term **kokoo** (extra ‘o’) can be defined as *red* in Akan. This relationship of “red egg-shaped objects” to *khent/shent/fent* (Ahwene/Ashwene/Afwene) will be addressed as we discuss the metutu of the name *Aourigha*.

As stated above the ‘hw’ and ‘fw’ sounds are interchangeable in Kamit and Akan. This interchangeability was also retained by the whites and their offspring in English. The English letter combination ‘gb’ can carry the ‘b’ or ‘hw’ (*hub*) sound as in *weigh*, *high*, *bough* and *thought*. However, the ‘gb’ combination can also carry the ‘f’ sound as in *rough*, *tough*, *enough* or *laugh*. Here the open ‘b’ sound and the ‘f’ sound interchange.

Another retention in English of ancient Kamau sounds is represented by the ‘*kb*’ combination as addressed above. The  metut representing the ‘*kb*’ sound has two major pronunciations. This sound can be pronounced like the ‘*cb*’ in *check* or like the ‘*cb*’ in *chronology*. Indeed, the ‘*cb*’ in English is stolen directly from the ancient ‘*kb*’ metut from Kamit. However, there is also a third pronunciation related to the ‘*kb*’ metut which is less frequent. It is the ‘*sb*’ or ‘*sbm*’ sound mentioned above. This third pronunciation also has its retention in English, for the ‘*cb*’ combination can also be pronounced ‘*sb*’ as in ‘*charlotte*’ or ‘*chagrin*’. Just as in ancient Kamit and Akan, the ‘*sb*’ sound for the ‘*cb*’ combination in English is used less frequently.

[With respect to Akanfo, the etymologies of kbant and fent reveal the ancient origin of the names Asante/ Ashante (Kbenti) and Fante (Fenti)-two prominent/ leading Akan sub-groups].

From the **Ghana National Commission on Culture Website** [emphasis ours]:

“...Thus according to Wenchi [Wankyi] legend of origin, their founding fathers “came out from a hole in the ground at a place called Bonaso near the source of Ayasu Stream.” The leader, Nana Tabiriku Anye Amaniampon of the Asene clan, was accompanied by her sister, Asaseba Odinse and a large retinue.

*Another version of the tradition refers to the hole as Asomanini, claiming that Bonoso (ie. ‘above the hole’) is the exact site a little off the mysterious hole. **The existence of ancient mounds surrounding the hole** and the oral traditions which relates that brass bowls were cleansed in the Ayasu Stream (Ayasu lit. means ‘brass water’) **provides fairly convincing proof that there was a settlement near the hole**. The hole itself is said to have several galleries leading to various directions which looked like ancient goldmine or a place of refuge in time of war. **This ancient settlement, now revered as the cradle of the people of Wenchi** must have attained a high level of material culture. This can be seen in the quality of the State paraphernalia, the molten metal, the brass and silver products, the woven kente cloth, the terra cottas (brownish and glazed pottery), the artistic excellence which is now widely acclaimed by experts.*

*Because the land was uninhabited at the time of occupation, they assumed the name **YEFIRI**, meaning, “we are the aborigines”....”*

<http://www.ghanaculture.gov.gh/index1.php?linkid=65&archiveid=2066&page=1&adate=18/06/2011>



Paraaka (Pilak, Philae)

Af, Auf, Au – Flesh and Island

The interchangeability of ‘u/w’ and ‘f’ is found in a most poignant example in the language of Kamit. The term for *flesh* in Kamit is **Af, Auf**. However, the term for *flesh* can also be written as **Au**. This is because the ‘u’ and ‘f’ interchange just as the hw (hu-wuh) and fw (f-wuh) in Akan interchange:

âf 𓆎𓅓, U. 268, 519, 𓆎𓅓𓆏,
 flesh, meat, joint, member; plur. 𓆎𓅓

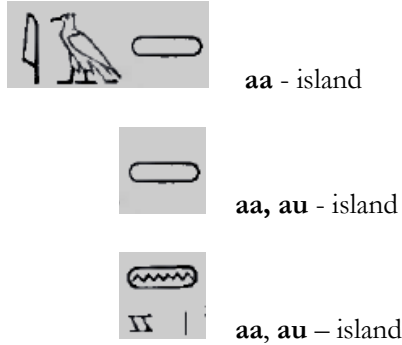
âuf 𓆎𓅓𓆏, 𓆏𓅓𓆏, 𓆎𓅓𓅓, 𓆎𓅓𓅓𓅓,
 𓆏𓅓𓆏, 𓆎𓅓𓅓, flesh, meat, body, carcase;

âu 𓆏𓅓𓅓, 𓆏𓅓𓅓, limbs, members,
 flesh.

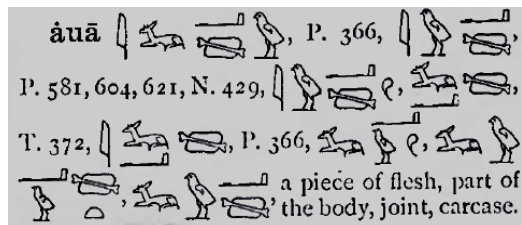
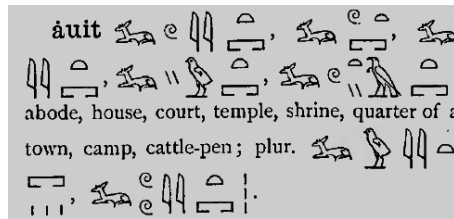
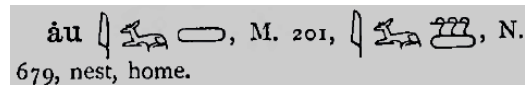
The term **af**, *flesh*, is also related to the term representing a *house, dwelling place, chamber*. **Afai, Afaa** and **Aftt**:

âfait 𓆎𓅓𓆏𓅓, 𓆏𓅓𓅓, 𓆎𓅓𓅓,
 𓆎𓅓𓅓, tent, camp, chamber.

This interchangeability again is key. For the term for island is typically translated as **Aa** or **Au**:

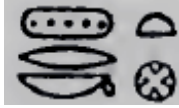


Moreover, related terms also define a *nest* or *home* as well as *flesh*:

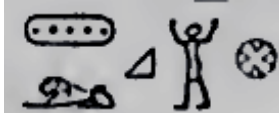


Aa, Au and **Aua** as *island, home, sanctuary* and *flesh* are all related conceptually and have their parallels in **Af, Auf** and **Aft** meaning *flesh* as well as *dwelling place, sanctuary*, etc. **Aua** also refers to *flesh* as in *posterity, lineage* (one's flesh and blood). The *flesh* is the *home, sanctuary* for the spirit and soul, just as the *island* (first raised land) was/is the *flesh* for the Great Spirit, **Ra/Rait**, the Creator-Creatress. It became the home/sanctuary for the Great Spirit to take up residence in Nature. These definitions are key, for as we mentioned in the third part of this series, the island of **Paaraka** (*Pilak, Philae*) was referred to by the Priests and Priestesses of Paaraka as the *land of the beginning*, the place where the world was created. Paaraka was seen as the primordial mound/hill that first rose up at the beginning of Creation. It is the Island of **Ra**.

There are various spellings of the name of this island. In the inscriptions on the **tekhen** (obelisk) of ptolemy IX and the inscriptions in the Temple of **Auset** (misnomered 'Isis') in Paaraka, different spellings of the name can be found. Some egyptologists misspell the name **Aa Rek** meaning the "island of **Rek**". Some of the actual spellings in metutu are below:









Au Ra Ka t



Au Ra Ka

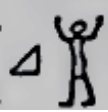


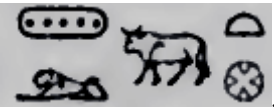
Au Ra Ka t

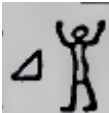
The  metut is a variation of the island metut with circles (grains, beads) inside of the landmass (island). The  (island). The  metut is the letter 'r'. The  metut is the letter 'k'. The  metut is the letter 't'. The  metut is the determinative metut denoting that the word is designating a *place*.

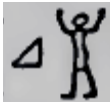
The first metut representing the **Aa** or **Au** is the island, an ovular landmass surrounded by water. We know that the 'r' metut and the 'k' metut are followed by the vowel 'a' for a number of reasons. In Coptic, the name for Pa Aurakat or Paarakat is **Pilak**. The definite article 'pi' meaning 'the' is followed by 'lak'. There was no letter 'L' in Kamit. As mentioned previously there only existed the rolling 'r'. The Coptic shows that the 'L', which is the letter 'r' in the metutu, is followed by the vowel 'a'. The root reason for this is because the name is referencing **Ra** and **Rait**.

We also know that the letter 'k' should be followed by the vowel 'a'. In the variant spellings the metut for the

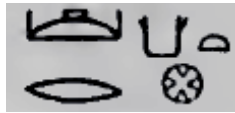
'k' sound is followed by the metut of a man raising his arms in the air in the 'KA' pose:  This is

actually the word 'Ka'. We have further evidence via the variant spelling: . Here, the lion represents the letter 'R'. The word for bull in Kamit is 'Ka'. The bull is thus substituted for the end of the

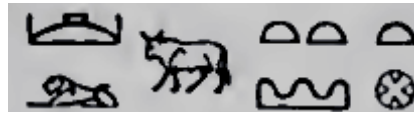
name because  and  are phonetically identical and are both pronounced 'Ka'.

Moreover  **Ka**, literally means *raised, exalted; high*. When referencing land it means "*raised land, high land; exalted land; holy land; mountain, hill*." It is the Divine/Sacred/Exalted/High land upon and through which the Creator and Creatress first operated.

Finally, we have evidence from the title of the temple town of **Pilak** (Philae) which is spelled **Aat Ra Ka**:




Aat R Ka t

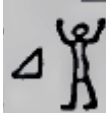





Aat R Ka tt

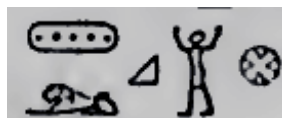


Aat Ra Ka t *Actual inscription from the temple in **Auraka/Aurakat** (Paarakat/Pilak)*

The **Aat** term references the *sanctuary (temple), sacred space*. The  metut depicting raised arms is 'Ka'.

Again, we see that the term **Ka** was spelled in three different ways:  , Ka,  , Ka,  , Ka.

This also proves conclusively that the  metut represents the 'k' sound and not the 'q' as in 'qu'.



Au Ra Ka







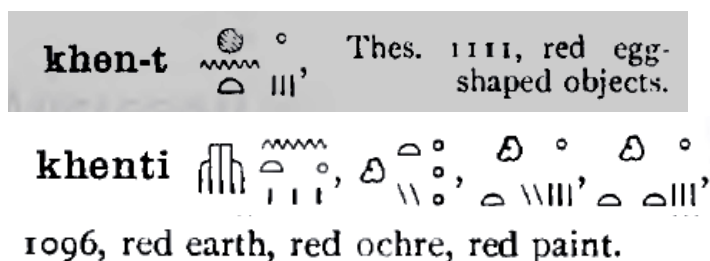
Au Ra Ka t


Auraka and **Aurakat** are the male and female variations of **Afuraka/Afuraitkait**. We deliberately employ both terms, together, to reinforce respect for the Divine Balance of male and female. **Auraka/Aurakat** or **Afuraka/Afuraitkait** - This is the first Divine Land, the Land of **Afu Ra/Afu Rait**, the first land to rise up

from beneath the surface of the water. It is the land of **Auf Hr Kaka**, the land upon which **Ra (Hr)** and **Rait (Hrt)** existed before the coming into being of the pillars of **Shu**.

Auraka can also be found replicated in/as the term **Aourigha/Aurigha**. **Auraka** is also replicated as **Abwerekka (Abwere koko)**.

Finally, we must recognize that the terms *island* and *continent* are english words. Both terms reference *a landmass surrounded by water*. The metut representing *a landmass surrounded by water* is  and  and . In the first variant the metut for the *grains* are placed inside of the metutu: . This metut is typically a determinative for *grains of soil, sand, mineral/earth*. In another variant the wavy line representing the letter 'n' (wave energy) is placed inside of the landmass. This is showing the Divine Energy of **Ra** and **Rait** subsistent within the landmass. This is depicted in a different manner in the Khensumes illustration showing **Ra/Rait** (active Divine Living Energy) moving through (within) the landmass before rising within the Aten/Sun for the first time on the horizon of Afuraka/Afuraitkait. Moreover, these grains/minerals are the “red beads” referenced in the definition of Ahwene Koko above.



 As **Auraka/Aurakat**, this landmass surrounded by water references the first and only landmass existent at the time. **This landmass surrounded by water as Auraka/Aurakat is a metut referencing a continent – the original continent of Afuraka/Afuraitkait**. As mentioned in the first part of this series, this landmass was the first to rise up from beneath the surface of the water. Eventually, the rest of Earth’s landmass would emerge and subsequently separate. **The original emergent landmass however still exists on the heartland, Afuraka/Afuraitkait**. It must be understood that this is not asia, europe, the americas, australia, antarctica or any of the mythological “lost continents” (mu, lemuria, atlantis) that in reality never existed and are fabrications of the whites and their offspring. **This landmass was/is Afuraka/Afuraitkait and still is Afuraka/Afuraitkait today.**



Au Ra Ka

*Actual inscription from Temple of **Auset** in **Auraka/Aurakat** (Paaraka, Pilak, Philae)*

Berber - Abibiri

The original inhabitants of North Afuraka/Afuraitkait were unmixed Black people. Those groups who refer to themselves as **Berbers** and **Amazigh** today are represented by the **original Blacks** and misrepresented by the **invading whites** who polluted the blood of some of those Blacks. The white “berbers” are in reality descendants of the white invaders who misrepresent themselves as Berbers, just as descendants of white arab invaders of Kamit misrepresent themselves as “Egyptians” today and falsely claim to be descendants of the original Kamau/Kamitu (Egyptians).

The term *berber* has an etymology which is unknown to the whites and their offspring. The ancient term **brbr** later became *barbar* and corrupted into *barbarian* in english. The term as a name is actually an ancient one. The Akan maintain the original term as a designation for *Black people/Africans*.

The Akan term **biri** means ‘dark, black’. The suffix ‘fo’ in Akan designates a plurality of people. *Akanfo* for example means *Akan-people*. The term ‘obi’ or ‘bi’ means *someone*. **Bibiri-fo** or **Abibirifo** means **Bibiri people** or ‘Black People’ in Akan. **Obibiri-ni** or **Obibi-ni** means *Black Person* in Akan. **Abibiriman** or **Abibiman** means ‘Afuraka/Afuraitkait (Africa)’ in Akan because **Abibiri-man** means the *Black (Abibiri) Nation (oman)*.

Bibiri can also be written **biribiri**. An **obirifo** is also defined in Akan as one who is not just a Black person but one who is *unusually powerful* for black signifies *power*. **Bibiri** or **Biribiri** designating Black People is derived from **Brbr** (Berber).

Ifri, Ifru

In the ancient Black Berber (Bibiri) cosmology, which is over 10,000 years old, there is a Female Obosom called **Ifru (Ifrou)** or **Ifri (Afri)**. **Ifri** or **Ifru** was recognized to be a “Sun Goddess *and* a Cave Goddess”. **Ifri** was the most influential Female Obosom. Nearly 2,000 years ago the roman author pliny the elder stated that nobody in Africa began any undertaking without first consulting the **Goddess Africa**. *Africa* was the roman title of the Berber Obosom **Ifri**. **Ifri** as the Goddess Africa or *Dea Africa* in latin was depicted on roman coins of the time. Two examples:



These are coins stamped during the time of the roman emperor hadrian. They show the Goddess *Africa* reposing on a bed. Above the Obosom is Her name spelled out in latin, *Africa*. This is the Obosom Whom the Berbers called **Ifri** or **Afri** or **Ifru**. The Obosom **Ifru** is none other than the Obosom **Rait** or **Rat** as **Afu Rait** or **Afurat**. **Afurat** became **Afruat**, **Afrua** and **Afru/Ifru/Afri**. The reason why **Ifru** or **Ifri** is described as a Sun Obosom and a Cave Obosom is directly related to Her role in Creation. **Rait** is the Creatress of the World, just as **Ra** is the Creator of the World. They Both use the **Aten**/Sun as a physical transmitter of Their Spiritual Energy. Just as **Ra** becomes **Afu Ra** when He operates through matter “goes into the underworld” so does **Rait** or **Rat** become **Afu Rait** or **Afurat**. The Sun Goddess becomes the Cave Goddess. Indeed, in the texts of Kamit **Ra** is shown moving through the underworld as **Afu Ra** and one of these major texts of the New Kingdom of Kamit is called the **Book of Caverns** (Caves). Just as **Ra**, **Rait** also operates through the Aten/Sun and these Caves/Caverns.



Ra as Afu Ra in His boat in the underworld from the Book of Caverns

It should also be noted that the reason why the arabs define “Ifriqiyah” (Africa) as “Queen of Heaven” is because **Rait** is the Obosom Who is the Queen (**Herit**) of Heaven. She is the Creatress operating through the most prominent *heavenly* orb, the Aten/Sun. The arabs learned of the Goddess Ifriqiyah (Dea Africa) from the romans. This is why the Berbers, later in their trustory, were referred to by the arabs as Banu Ifran or the *Children of Afri*. ‘Africa’ was recognized by the romans and others as the ‘*ca*’ (*land*) of the *Afri* and the *land of the Goddess Afri* (*Afwene* or *Yefri-koko*). The romans learned of the Obosom from the Berbers and other Afurakanu/Afuraitkaitnut who worshipped Her in Kamit and those north of Afuraka/Afuraitkait in the Near East. **The name Ifri/Ifru/Afurat and the intricate cosmology associated with it was not created by the romans.**

Images of **Rait** – Ancient depictions of **Ifri/Ifru (Afurait)** from Kamit:



Rait – Temple of Khensu
Painted Gold – Color of the Aten/Sun



Rait – Stela of Inherkau



Rait – Late Period of Kamit

In addition to **Rait/Afurait/Afru/Afri** the Berbers also worshipped **Amen, Ausar, Auset, Set** and many other Abosom worshipped in Kamit and Keneset. This is because Afurakanu/Afuraitkaitnut (Africans) across the continent share the same roots.

With respect to etymologies, ‘*t*’ or ‘*ti*’ is a feminine prefix in Berber languages just as ‘*t*’ is the feminine suffix in Kamit. Thus, when speaking of a major Berber group such as the **Tuareg** the ‘*t*’ is the prefix while the root is *uareg*. The etymology of *tuareg* is often related to the name **Targi**. *T-argi*, *T-ouareg*, *T-wareg* are all variations of *aurigh*, *aourigha*. Moreover, the script of the Berbers called **Tifinagh** again employs the feminine prefix ‘*ti*’. The root is **finagh**. *Finagh* is phonetically *Finak*, *Firak*, *Firaka*.

Finally, the group of Berbers called the **Fulani Berbers** have **Fula** as the root of their name. *Fula* is also pronounced **Peul** by some Fula. Here we have the interchange of the ‘P’ and the ‘F’. This interchange of sounds is seen in English ‘p’ and ‘ph/F’ as well as the name Paraaka (*Pilak*, *Philae*) and Faraka. Of course, the *Fula* are the *Fura*, *Afura*/*Afurai*/*Afri*. Recall also that the Akan of today’s Wankyi first called themselves **Yefri**, *we are the aborigines*.



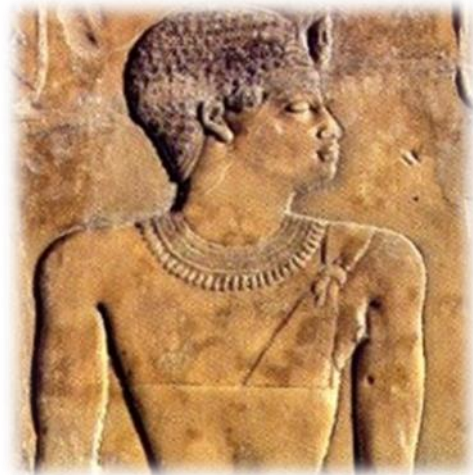
Fula women



Black Berber



Tuareg women



**Iuput II – Berber (Libyan) King of Kamit
23rd Dynasty
Ancient Original Black Berber/Afri**

Afuraka is not derived from africanus

Many misguided Afurakanu/Afuraitkaitnut (Africans) have promoted the false belief that Afuraka/Afuraitkait (Africa) came from the name of the roman general scipio africanus. The family tree of scipio africanus proves this belief to be false. The individual called scipio africanus was born publius cornelius scipio. His father was publius cornelius scipio. His grandfather was lucius cornelius scipio. His great grandfather was lucius cornelius scipio barbatus. The brother of publius cornelius scipio was born lucius cornelius scipio:

lucius cornelius scipio barbatus	great-grandfather
lucius cornelius scipio	grandfather
publius cornelius scipio	father
lucius cornelius scipio	brother

The individual named publius cornelius scipio later took on the title **africanus** only after his army won a battle against the famous Afurakani General **Hannibal** in Afuraka/Afuraitkait (Africa). scipio took on this title after having won a *battle* in “Africa”. What is also important to note is that his younger brother is known as lucius cornelius scipio **asiaticus**. His brother only took on the title **asiaticus** after having won a *battle* in a portion of asia. **As we can see from the family tree, no individual in the family line had the name africanus or asiaticus.**

When the two sons of publius cornelius scipio won battles in portions of Afuraka/Afuraitkait (Africa) and asia, one took on the surname **africanus** and became publius cornelius scipio africanus, while the other took on the surname **asiaticus** and became lucius cornelius scipio asiaticus.

The continent of asia was not named after scipio asiaticus nor was the continent of Afuraka/Afuraitkait (Africa) named after scipio africanus. They named themselves after the continents. Both brothers whose surname was scipio took on the names asiaticus and africanus after having won battles in parts of asia and Afuraka/Afuraitkait (Africa).




Coin depicting the Afurakani General **Hannibal** on the front and his elephant on the back – c2,200 years ago

Afer, Afri, Afar



It is often stated that the latin term **Afer** is the singular term for **Afri**. Both are terms used by the romans to mean *African*. Many suggest that the term was originally given to the romans by the Afurakanu/Afuraitkainnut of Carthage. It is further suggested that the Afurakanu/Afuraitkainnut of Carthage received the term from the Berbers who originally occupied what would later become Carthage. Centuries later, etymologies for the term Africa were put forward including a derivation from the greek *apbrike* meaning “not cold”, i.e., “hot”. We can see the true origin of these terms above. The terms **Afr** (Afer) and **Afri** exist in the ancient language of Kamit referencing *smoke, hot vapor* and *to burn, to be hot*. Cosmologically, this is a reference to the Life-Force Energy of **Ra/Rait** as **Afu Ra** and **Afu Rait** (*Afer Afri*), moving through **matter** (*afu*). When the solar energy moves through solid matter it causes ‘*heat, smoke; to burn*’ and when moving through water/liquid matter causes ‘*hot vapor*’.

The letters ‘*b*’, ‘*f*’ and ‘*v*’ interchange phonetically. In the **Ewe** (Togo, Benin, Ghana, Nigeria) language for example the name of the **Vodou** (Deity) called **Heviosso** (**Heru** in Kamit) is also pronounced **Hebiosso** by some Ewe. The ‘*f*’ or ‘*v*’ sound interchanges with the ‘*b*’ sound. The same interchange is seen in eurasian languages as well. Some spanish speakers, whether hispanics in latin america or asians from the phillipines who speak spanish, will interchange the ‘*v*’ sound with the ‘*b*’ sound. They will pronounce the word ‘very’ like ‘bery’ or the word ‘have’ like ‘hab’. This interchange of the ‘*v*’ or ‘*f*’ sound with the ‘*b*’ sound is ancient. This is why **Afer** or **Ferfer** can become **Berber**. **Afri** or **Frifri** can become **Biri** or **Biribiri**. Again, whether it is pronounced with the ‘*f*’ or ‘*b*’ the definition references that which is *black, to burn, be hot*, i.e. Black People.

It is also important to note that the term ‘**afar**’ defined as ‘*dust*’ referencing *grains of soil, earth, sand* is derived of the island/continent metut ‘**au**’ containing the determinative metut of a series of small circles representing **grains**:  *soil, earth, sand*. In fact, the related term **aa**, *island*, can also mean ‘*mound*’ or ‘*heap of dust*’. **AuRa** (**AufRa**), *island/mound/soil/earth dust* of **Ra** becomes *Afar*. *Afar* meaning *dust* is another derivation of ‘*africa*’ promoted by the whites and their offspring, yet without them having knowledge of the actual roots of the term. **Afar** is also the name of an Afurakani/Afuraitkainnit ethnicity who live in **Ethiopia, Eritrea** and **Djibouti**. The **Afar** are truly named after **Afra/Afrat** (**Afu Ra/Afu Rat**).



Afar Woman of Ethiopia

NOKWARE

Misinformed Afurakanu/Afuraitkaitnut (Africans) seek to denigrate and reject the name **Afuraka/Afuraitkait** (Africa) and attempt to seek the *name's origin* outside of Afuraka/Afuraitkait. They also attempt to seek their *own origins* as Black People **anywhere** outside of Afuraka/Afuraitkait including asia, ancient america, mythological lost continents (mu/lemuria, atlantis, etc.) and even other galaxies (extraterrestrialism). The reason behind such mis-guided seeking is that such individuals have incorporated a fundamental false sense of self-hatred which has been and continues to be forced on us by the whites and their offspring – when we accept it. Self-hating individuals would prefer to **mis-identify** and **mis-name** themselves and their children with false-perverse names such as *moor, asiatic, native american, indian*, etc. and associate themselves with mythological groups who never existed including: *semites, israelites, hebrews, ishmaelites, atlanteans, lemurians/children of mu, extraterrestrials* and other outlandish titles – **all created by whites**. This is because they have yet to reject the whites and their offspring, their culture and their false religions. Such Afurakanu/Afuraitkaitnut have refused to reject disorder and thus the lies which disorder spawns.

Such self-hating individuals include Afurakanu/Afuraitkaitnut ***on the continent*** of Afuraka/Afuraitkait: those bearing the titles priest, priestess, elder, elderess, king and queenmother who have actually **woven white pseudo-religious and pseudo-historical perversions into Afurakani/Afuraitkaitnit cosmological, oral, ritual and written traditions after contact with the whites and their offspring.**

Such self-hating individuals also include Afurakanu/Afuraitkaitnut ***outside of the continent*** of Afuraka/Afuraitkait: those in europe, the near east, india, china, australia, north, central and south america, the Caribbean and the pacific islands who have similarly **woven white pseudo-religious and pseudo-historical perversions into their oral, ritual and written traditions after contact with the whites and their offspring.**

When Afurakanu/Afuraitkaitnut make the decision to embrace Order, we reject the whites and their offspring, their culture and their false religions fully. We embrace ourselves and thereby open ourselves to **nokware, truth**, which is **irrefutable**.

Afuraka/Afuraitkait is the origin of the term ‘Africa’

Afurakanu/Afuraitkaitnut, Black People, reclaim your name and reclaim your identity, yourself, in truth, nokware

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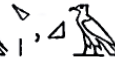



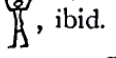

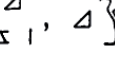

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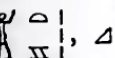

by **Ankh Mi Ra**
Papyrus of Ani
Papyrus of Khensmose
Obelisk of ptolemy IX
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Appendix







q Δ = Heb. ק; Copt. Κ and Ϯ.

qaa Δ , Δ , Δ 
 Δ, N. 663, Δ , Rec. 30, 189,
 Δ , ibid. 31, 28, Δ ,
 Pap. 3024, 59, Δ , Δ ,
 Δ , hill, high ground, high place.


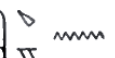
qaqa Δ , B.D. 17, 9, Δ 
 Δ , hill, high place.


qa-t Δ , U. 229, Δ , IV, 974,
 Δ , P. 174,
 M. 440, N. 941 = Δ , P. 174, N. 941,
 U. 494, T. 235 = Δ , high land,
i.e., the Nile banks above the river; plur.
 Δ , Δ ; Copt. Κ&ΕΙΕ.

qa-t Δ , high, fine building.




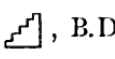
qai-t Δ , Δ ,
 IV, 364, Δ , Δ , Love
 Songs 2, 4, Δ , Δ ,
 Hymn Darius 23, the land high above the sur-
 face of the Nile; Copt. Κ&ΙΕ, ΚΟΙ.

qai-t Δ , Δ , a
 high place; and see Δ .

qai en ānkh Δ , Δ ,
 “hill of life”—a name of the territory of the
 temple of Denderah.

Qa Δ , N. 767, a title of Temu.

Qau Δ , Δ , the
 god of Creation.

Qa, Qait Δ , Δ ,
 Δ , Δ , B.D. 1, the high place on
 which the god of creation stood.

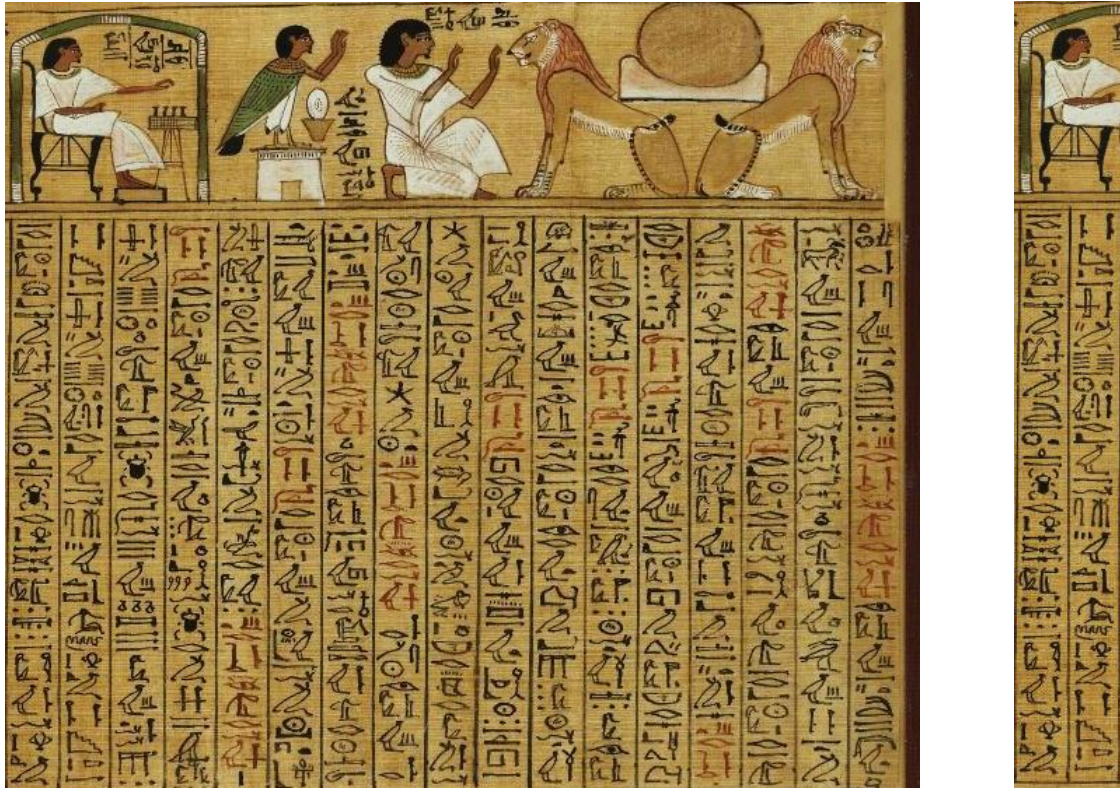
Qaqa Δ , Δ ,
 B.D. 17, 9, a hill in Khemenu on which the
 heavens rested.

In our publication we demonstrate that the term **Ka/Kait** references a *high, exalted, sacred land* upon which the **Ra**, the *Creator*, first dwelled. As shown above, the ‘q’ **medut** and thus the word transliterated ‘**qait**’ is written

Copt. Κ&ΕΙΕ.

ΚΑΕΙΕ in *Coptic*:

Notice also that a variation of **Qaqa** or **Kaka** is **Qai (Kai)**. While the dual form ‘Kaka’ or ‘Qaqa’ is found in Chapter 17 of the papyrus of **Ani** as shown in part 4 of our series, the singular form ‘Kai’ (Qai) can be found in the *same Chapter 17* of the papyrus of **Hunefer**. Hunefer was a *Scribe of Divine Offerings* and *Overseer of Royal Cattle* under the **Nsut** or **Per Aa** (King or Pharaoh) **Seti I** during was is referred to as the Nineteenth dynasty of Kamit. This was approximately 3,300 years ago. See images from Hunefer’s version of the **Ru Nu Pert em Hru** (misnomered Book of the Dead) below:



From Chapter 17 from the Papyrus of **Hunefer**

2 columns

In the above excerpt from *Chapter 17, section 5* of the actual papyrus of **Hunefer** we find the term **Auf Hr Kai** at the bottom of the first column and top right of the second column (isolated above right). For ease of reading we have placed the **medutu** (hieroglyphs) from right to left below:



Au



f



Hr



Kai

Auf Hr Kai in the *papyrus of Hunefer* is rendered **Auf Hr Kaka** in the *papyrus of Ani*. It is the same text in the same chapter 17 in both versions of the **Ru Nu Pert em Hru**. It is a reference to **Ra** as Creator establishing the first land above the surface of the water at the beginning of Creation. **Au f** (He exists) **Hr** (upon) **Kai** (the exalted/high land) Once again, this is **Afuraka/Afuraitkait** (Africa) phonetically, conceptually and cosmologically.



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THE OKRA/OKRAA COMPLEX - The Soul of Akanfo

AKAN - The People of Khanit (Akan Land - Ancient Nubia/Sudan)

The Origin of the Term Abosom in Kamit

The Origin of the Term Nsamanfo in Kamit

Origin of the Name Aakhuamu (Akwamu) in Kamit

NKOMMERE – Ancestral Shrine Communication

NSAMANKOM and the Seven Senses

AKRADINBOSOM - The Abosom [Deities] of the Okra/Okraa and the Akan 7-Day Week

AKANFO NANASOM – Ancient Authentic Akan Ancestral Religion

Note on the Origin of the Name Nyame in Ancient Khanit and Kamit

NYANKOPON and NYANKONTON - RA and RAIT

ODOMANKOMA - ATMU KHOPA

TWEREDUAMPON - KHERER RA

Akan Origin of the Term Hoodoo

Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom

Abosom Do Not Ask For Money

AMANEHUNU - Overcoming Transcarnational Suffering

ANKH – The Origin of the term ‘Yoga’

KARA-KASA – The Origin and Nature of the ‘Chakra’

MOOR Means ‘DEAD’

Note on the Term Ngg Wr (Negg Ur) or Ngng Wr (Nganga Ur) in Kamit - Ngg Ur is Not 'nigga'

The Origin of the Term 'God' - Ngg Ur is not 'nigga' - Part 2

NEHESU - NEGUS – NKOSO - Negus is Not 'nigga'

Instruction 35 of Ptah Hetep - Proper Translation of Pre-Pubescent Sexual Taboo

Divine Prohibition Against dissexuality/homosexuality in Ancient Kamit

Note on Ni Ankh Khnum and Khnum Hotep - Identical Twins - Not dissexual/homosexual

SET and ANAT: The Dating of 'The Contendings of Heru and Set'- dissexuality/homosexuality was Never Accepted in Kamit