



NOTE ON THE TERM NGG WR OR NGNG WR IN KAMIT
NGG UR IS NOT 'NIGGER' PART 1



THE ORIGIN OF THE TERM 'GOD'

NOTE ON THE TERM NGG WR OR
NGNG WR IN KAMIT NGG UR IS NOT 'NIGGA' –
PART 2



NEHESU – NEGUS – NKOSO

NEGUS IS NOT 'NIGGA'



RA AKHA – NANKA – NAGA

NAGA IS NOT 'NIGGA'

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

ANIDAHO



There is a great deal of misinformation being propagated in the Afurakani/Afuraitkaitnit (African~Black) community regarding the etymological origins of the terms ‘nigger’, ‘nigga’, ‘naga’, ‘negus’ and ‘god’. There are individuals in the Afurakani/Afuraitkaitnit (African) community who propagate this information out of ignorance, attempting to conflate the derogatory term ‘nigger’ and its variation ‘nigga’ with ancient terms from **Kamit** (Egypt), **Harrapa** (Ancient Black India) and **Ethiopia**.

Because of a lack of self-esteem programmed into the spirits of Afurakanu/Afuraitkaitnut (Africans) by the whites and their offspring – the spirits of disorder/our absolute enemies – some individuals desire to make the derogatory label ‘nigger’ a pseudo-‘divine’ label meaning ‘god’. This allows the individual with low self-esteem to make themselves ‘feel good’ on the surface, while affording them the opportunity to continue to be defined by the whites and their offspring whom they still view as superior to them. This is one of the many manifestations of the pathology of enslavement still present within the spirits of our people. It is absolutely no different than skin-bleaching, hair straightening, cosmetic surgery to obtain white facial features, etc.

The whites and their offspring (white americans, europeans, hispanics, pseudo-‘native’-americans, asians, hindus, arabs, etc.) incarnate as spirits of disorder – **all of them** – and are therefore spiritually and physiologically inferior to all Afurakanu/Afuraitkaitnut (Africans~Black People). Our lack of attunement to this spiritual and physical reality is a result of the blunting of our perception when we embrace white cultural values. We therefore seek to protect ourselves and empower ourselves by ‘claiming’ and ‘redefining’ the labels of inferiority forced upon us by the whites and their offspring as opposed to simply rejecting them. We therefore have misinformed individuals ‘fighting’ for the right to make ‘nigga’ a title of ‘divinity’, while simultaneously the pseudo-scholar, **agents** of the whites and their offspring in our community propagate this misinformation in order to keep Afurakanu/Afuraitkaitnut (Africans) spiritually enslaved, unaware of our identity and therefore unaware of our true enemies and how we must confront them.

We initially published the articles and the appendix in this publication separately. We have combined them here for ease of study and distribution. **Anidaho** is an Akan term meannig *awareness*. It literally means the **eye** (ani) **lies upon** (da) the **self** (ho). We must have *awareness* of who we are, who our enemies are and how they and their agents exploit our ignorance to keep us enslaved. Only then can we reorganize and move against them effectively.

Odwirafo Kwesi Ra Nehem Ptah Akhan

Aakhuamuman Amaruka Atifi Mu

(Akwamu Nation in North America)

www.odwirafo.com

July, 13014 (2014)

NOTE ON THE TERM NGG WR OR NGNG WR IN KAMIT



NGG UR IS NOT 'NIGGER' – PART I





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NOTE ON THE TERM NGG WR OR NGNG WR IN KAMIT


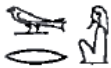
NGG UR IS NOT 'NIGGER' – PART I

neg , Hh. 541, to cackle.


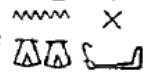

negg , N. 749, to cackle, to quack.

negaga 
, to cackle, to quack.


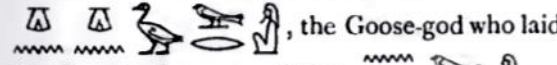

negà , cackler.



Negg-ur 
, B.D. 59, 3, the goose-goddess who laid the sun-egg.

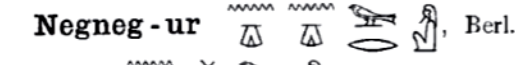
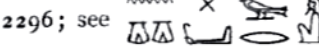
Negneg - ur , Berl.
 2296; see .

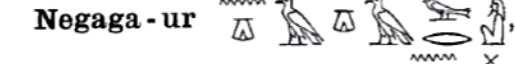
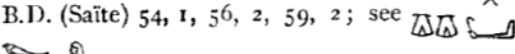
Negaga - ur 
 B.D. (Saïte) 54, 1, 56, 2, 59, 2; see 
.

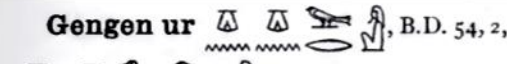


The terms **Ngg**, **Nga**, **Ngg Wr**, **Ngng Wr** or **Ngaga Wr** have been promoted as the etymological origin of the word 'nigger' and thus associated with the false notion that 'nigger' actually means 'god'. This false conception can be clarified when we look at another common form of the term **Ngng Wr** which is **GnGn Wr**:


Gengen ur , B.D. 54, 2,
, the Goose-god who laid
 the Cosmic Egg; var. (Saïte) .

Negg-ur 
 B.D. 59, 3, the goose-goddess who laid the sun-egg.

Negneg-ur 
 2296; see .

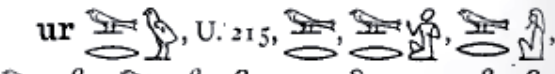
Negaga-ur 
 B.D. (Saïte) 54, 1, 56, 2, 59, 2; see .

Gengen ur 
 B.D. 54, 2, , the Goose-god who laid the Cosmic Egg; var. (Saïte) .


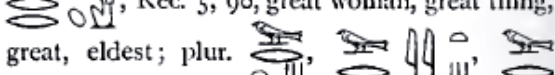

Gaga ur 
 B.D. 56, 2, 59, 2, "Great Cackler"—a title of Geb.

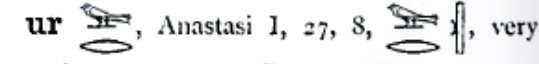
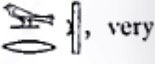
As we can see Ngg Wr and Ngng Wr and Negaga Wr are identical to Gngn Wr. This is because the term is actually pronounced Nganga (in-gahn'-gah). Gangan or Ganga and Nganga are the same term. The 'wr' (ur) is a descriptive title meaning 'the Great':


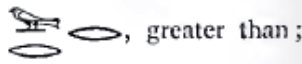
ur 
 great, much, superior, very, greatness, great size;
 dual ; plur. 
 P. 808, great piece of flesh from the joint.






ur 
 U. 215, 


 great man, great god, prince, chief, noble, eldest

ur-t 
 Rec. 5, 90, great woman, great thing,
 great, eldest; plur. 


ur 
 Anastasi I, 27, 8, , very great, how very great; Copt. ⲠⲚⲣⲓ.

ur 
 great; , greater than;

neg , Hh. 541, to cackle.
negg , N. 749, to cackle, to quack.
negaga ,
, to cackle, to quack.
negà , cackler.

Nga (in-gah') means 'to cackle' or 'to quack'. It is also a title meaning 'cackler'. **Nga** or **Ngga Wr** means the 'Great Cackler'.

In the cosmology of **Kamit** at **Ta Apet** ('thebes'), it is revealed that the *Great Divine Nganga* (Cackler, Goose) in the form of the Great **Ntoro** (Ntr/Deity) **Amen** 'cackles' at the beginning of Creation and causes the primordial waters of **Nun** and **Naunet** to begin to vibrate. The primordial waters of **Nun** and **Naunet**, within the Great Black Substance of Space (**Kaka** and **Kauket** or **Ka** and **Kait**) ultimately give birth to **Ra** and **Rait**, the *Creator* and *Creatress* who manifest as Fire and Light piercing through the Blackness and eventually manifesting through the **Aten** (Sun).

What is key here is that the 'cackling', 'quacking' or *production of sound waves/vibrations/power* set in motion *movement/transmission of energy* within **Nun** and **Naunet**, the energetic substratum from which **Ra** and **Rait**, the Creator and Creatress and ultimately all *created* entities would emerge. This notion and the terminology referencing it continue to be used by Afurakanu/Afuraitkaitnut (Africans) today. The **Bakongo** people are an example. In the Kikongo language, the term **nganga** means a 'master', referencing a 'healer'. From: **Self-Healing Power and Therapy** by K. Kia Bunseki Fu-Kiau – pages 18-19:

http://books.google.com/books?id=MdRAVFEiegYC&pg=PA3&lpg=PA3&dq=nganga,+self+healing+power&source=bl&ots=zd74e_ZZpp&sig=qjYf87ELbUHbBxXpCscEgW36iAk&hl=en&sa=X&ei=RBvSUZLVILOq4APM_oHQBg&ved=0CDMQ6AEwAQ#v=onepage&q=ghanda&f=false

"....*Ghanda* ("to be initiated") is to join the circle of **nganga** ("masters") and become oneself, **nganga**, a doer. **Nganga** of the archaic verbal root **ghanga**, of which the modern form is **vanga** (to do, to make, to act, to realize) is a *m'vangi*, i.e., an individual of deeds (*mavanga*)....It is earned by merit by enduring proofs of initiation, *ku kanga*, at the initiation institution site.

Through *Ku kanga* or *kongo*, one learns to discover one's own **sun** or package of life, its **power and radiations**: the genetically, spiritually and physically inherited strength of **self-healing power**. Once at *ku kanga* or *kongo*, the "candidate" must learn to speak the language of **kinganga** [ki-nganga], a **specialized language**. Without knowledge of this sophisticated language spoken by initiator-masters....one may find it hard to digest the sophisticated knowledge taught in these institutions of initiation.






















Because of the lack of printed material, teaching constituted passing down of key principles of life through *bikumu* (“repeated mottoes”) *ngana* (“proverbs”)....”

[Emphasis ours.. Note the connection between the Kikongo *Nganga* and *Ghanga*. This is found in ancient Kamit as *Nganga* and *Gangan*]

The Nganga is typically recognized in ritual contexts to be a healer, medicine person, one who can call on the Spirits of the Deities (Divine Forces in Creation). The Nganga’s ritual efficacy is dependent most often upon the Nganga’s ability to make proper ritual invocations/prayers/chanting. This is true of Afurakani/Afuraitkaitnit (African) Traditional Healers/Healeresses in general. Proper, effective invocatory *chanting* moves the energy of the Forces in Creation and opens the way for transformation to occur. Indeed, the word ‘chant’ has etymological origins in ‘kan’ and the **gan** of ancient Kamit (Also see: **ka** (pronounced with a ‘nasal’ ‘A’) - *to speak* and **kankye** - *to pray* in the Twi language of Akan).

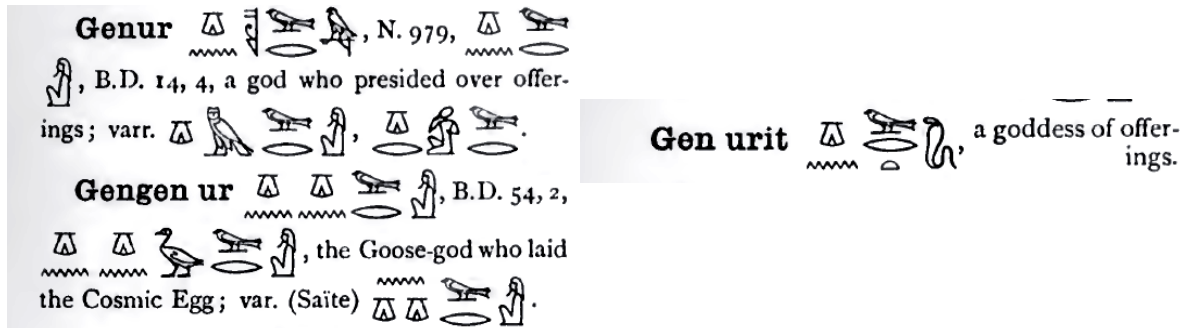
gen , , to cry out, to beg,
to beseech; , petitioner; Copt.


Moreover, the sacred proverbial wisdom of the Bakongo, **ngana**, mentioned in the quote above, are an *archive* of the *key principles of life*. Hence the term **gan** (**gn**) meaning *archive* in Kamit:

gen-t , N. 979, , ,
P. 364, N. 1078, , , ,
, L.D. III, 194, 27, memorial,
record, archive, memorandum; plur. ,
Rec. 31, 25, , A.Z. 1880, 49, ,
IV, 500, , , , ,
, Tombos Stele 15, ,
, IV, 1183, , Mar. Karn.
52, 20, , Thes. 1285, annals.
gengenu , , Rougé I.H.
256, records, archives, annals.

It should also be noted that **Amen** takes the form of a *Divine Goose* and *Cackles*, emits the Sacred Sound vibrations, at the onset of Creation. Technically, **Amen** takes the form of the

Gander (male Goose) while the Great Ntorot (Ntrt/Deity/Goddess) **Amenet** takes form of the *Goose* as **Gan Writ**:



It is **Amenet** as the Female Goose who lays the Cosmic Egg from which **Ra** and **Rait** will be born. **Amen** and **Amenet** function Together as One Divine Unit, the Supreme Being.

As **Nganga** or **Gan Gan Wr** or **Ngaga Wr**, **Amen** takes the form of a *Gander* in order to ‘Cackle, Quack’, as opposed to a *serpent*. [*The Naga serpents of the Tamil speaking Afurakanu/Afuraitkaitnut (Africans) of ancient India are actually the Ra Akh or Raakha serpents. The ‘rolling ‘R’ and the ‘N’ interchange linguistically. Ra and Rait are subordinate to Amen and Amenet. See our Nyankopon and Nyankonton – Ra and Rait article for details: <http://www.odwirafo.com/Nyankopon and Nyankonton-Ra and Rait.pdf>*]



NGANGA WR

As we can see, the cosmological and etymological root of the term **Nganga Wr** or **Ngga Wr** or **GnGn Wr** is **gan**. **Ngg Ur** is not *nigger*. The term *nigger*, said to be derived through *negro*, *necro* from the proto-indo-european root *nekwt* or *nek* referencing ‘dead, dark, night’ etc., actually has its origins in the terms **Neq**, **Neqr**, **Neqau**, **Nek** and related terms in Kamit:

Negro (n.) 

"member of a black-skinned race of Africa," 1550s, from Spanish or Portuguese *negro* "black," from Latin *nigrum* (nominative *niger*) "black, dark, sable, dusky," figuratively "gloomy, unlucky, bad, wicked," of unknown origin (perhaps from PIE **nekw-t-* "night," cf. Watkins). As an adjective from 1590s. Use with a capital *N*- became general early 20c. (e.g. 1930 in "New York Times" stylebook) in reference to U.S. citizens of African descent, but because of its perceived association with white-imposed attitudes and roles the word was ousted late 1960s in this sense by **Black** (q.v.).

Professor Booker T. Washington, being politely interrogated ... as to whether negroes ought to be called 'negroes' or 'members of the colored race' has replied that it has long been his own practice to write and speak of members of his race as negroes, and when using the term 'negro' as a race designation to employ the capital 'N' ["Harper's Weekly," June 2, 1906]

Meaning "English language as spoken by U.S. blacks" is from 1704. French *nègre* is a 16c. borrowing from Spanish *negro*.

night (n.) 

Old English *niht* (West Saxon *neaht*, Anglian *næht*, *neht*) "night, darkness;" the vowel indicating that the modern word derives from oblique cases (genitive *nihte*, dative *niht*), from Proto-Germanic **nakht-* (cf. Old Saxon and Old High German *naht*, Old Frisian and Dutch *nacht*, German *Nacht*, Old Norse *natt*, Gothic *nahts*).

The Germanic words are from PIE **nekwt-* "night" (cf. Greek *nuks* "a night," Latin *nox*, Old Irish *nochd*, Sanskrit *naktam* "at night," Lithuanian *naktis* "night," Old Church Slavonic *nosti*, Russian *noch'*, Welsh *henoid* "tonight"), according to Watkins, probably from a verbal root **neg-* "to be dark, be night." For spelling with *-gh-* see **fight**.

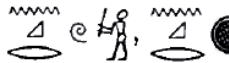
The fact that the Aryans have a common name for night, but not for day (q.v.), is due to the fact that they reckoned by nights. [Weekley]

Cf. German *Weihnachten* "Christmas." In early times, the day was held to begin at sunset, so Old English *monanniht* "Monday night" was the night before Monday, or what we would call *Sunday night*.

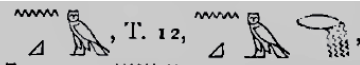

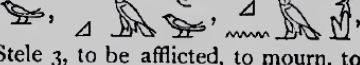
To *work nights* preserves the Old English genitive of time. *Night shift* is attested from 1710 in the sense of "garment worn by a woman at night" (see **shift** (n.1)); meaning "gang of workers employed after dark" is from 1839. *Night soil* "excrement" (1770) is so called because it was removed (from cesspools, etc.) after dark. *Night train* attested from 1838. *Night life* "habitual nocturnal carousing" attested from 1852.

necro- 


before vowels, *necr-*, word-forming element meaning "death, corpse, dead tissue," from comb. form of Greek *nekros* "dead body, corpse, dead person," from PIE **nek-* "death, natural death" (cf. Sanskrit *nasyati* "disappears, perishes," Avestan *nasyeiti* "disappears," *nasu-* "corpse," Old Persian *vi-nathayatiy* "he injures;" Latin *nex*, genitive *nevis* "violent death, murder" (as opposed to *mors*), *nocere* "to harm, hurt," *noxius* "harmful;" Greek *nekus* "dead" (adj.), *nekros* "dead body, corpse;" Old Irish *ec*, Breton *ankou*, Welsh *angeu* "death").

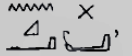
neqr , Rec. 5, 86, 16,
159, to sift ; Copt. **ⲛⲟⲕⲉⲣ** (?)


neqr , dust, powder, what
is sifted.

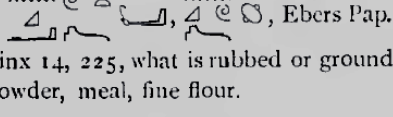
neqem , T. 12,
N. 959, ,
,
Metternich, Stele 3, to be afflicted, to mourn, to
grieve, to lament.

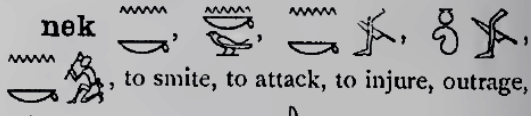

neqmu , mourners, afflicted
ones.

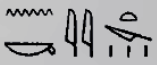
neqeb , Metternich Stele 6, to
mourn, to be afflicted.


neqā  to rub down, to grind grain, to polish (?)


neqāut  Ebers Pap. 87, 5, Ebers Pap. 25, 3, Sphinx 14, 225, what is rubbed or ground down to powder, meal, fine flour.

neqāut  B.D. 27, 1, 175, 25, foes crushed or beaten to death.

nek  to smite, to attack, to injure, outrage, crime, murder ; see .

nekit  pieces cut off, slashings, hackings.

nekut  Peasant 119, transgression (?)

nek-t  injury, outrage, some wanton act, crime.

These terms are related to the *dead body, corpse, death*, the treatment of the body in a negative fashion, etc. [*The terms **negro** and **necro** is addressed in Part 2.*]



Sacred Gangan (Goose) of Amen

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The Origin of the Term ‘God’ – Ngg Ur is Not ‘nigga’ – Part 2

THE ORIGIN OF THE TERM 'GOD'



NOTE ON THE TERM NGG WR OR NGNG WR IN KAMIT

Ngg Ur is not 'nigga' – Part 2



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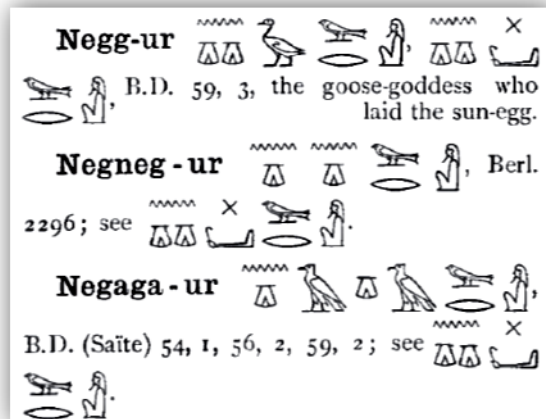
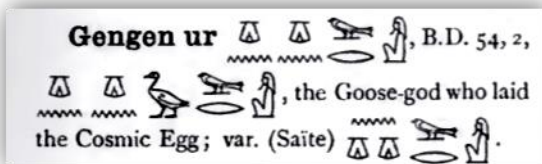
THE ORIGIN OF THE TERM ‘GOD’



NOTE ON THE TERM NGG WR OR NGNG WR IN KAMIT


Ngg Ur is not ‘nigga’ – Part 2

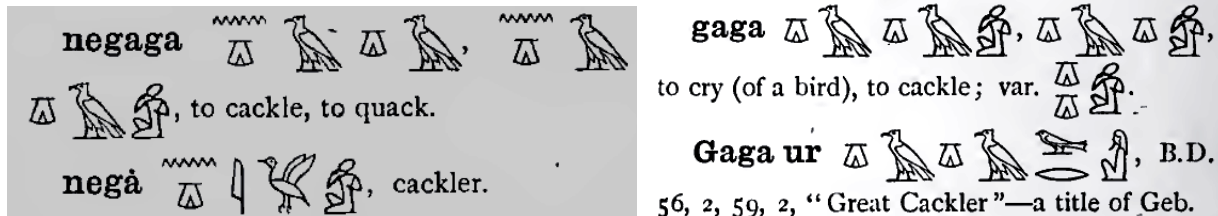
In Part 1 of our Note on the Origin of the Term Ngg Wr or Ngng Wr in Kamit we demonstrated that the title Ngg Wr or Ngg Ur is actually the term Gngn Wr:



We demonstrated the that proper pronunciation is **Nganga** (in-gahn’-gah) and **Gangan** (gahn’-gahn) and is still used by the Bakongo people today as a title for a ritual specialist/healer – *nganga*. The ‘N’-sound is a nasal prefix, thus Gangan can be pronounced and written nGangan (in-gahn’-gahn). **The root of the term is Ga or Gan (Gn).**

The root term **ga** (gah’ or gahn’) also pronounced with the ‘N’ as a nasal prefix **nga** (in-gah’) means ‘to cackle’ in reference to a *Divine Goose* or *Gander*, but specifically meaning to *emit*

sound vibrations. The ‘a’ in ga is ‘nasal’ and this is why the term was written *ga* or *gan* – the **metut** (hieroglyph) for the letter ‘n’  the wavy water/energy metut representing the nasal ‘N’ pronunciation (“NNN”). The term ‘ga’ pronounced with a nasal ‘a’ thus sounds like ‘gan’.



[Notice that the term is actually spelled **n-g-a-g-a** (in-gah’gah) or **n-g-a** (in-gah’). The ‘egyptologist’ inserted an ‘e’ because of uncertainty of how the term was pronounced.]

As we stated in Part I of the series:

“...**Nga** (in-gah’) means ‘to cackle’ or ‘to quack’. It is also a title meaning ‘cackler’. **Nga** or **Ngga Wr** means the ‘Great Cackler’.

In the cosmology of **Kamit** at **Ta Apet** (‘thebes’), it is revealed that the *Great Divine Nganga* (Cackler, Goose) in the form of the Great **Ntoro** (Ntr/Deity) **Amen** ‘cackles’ at the beginning of Creation and causes the primordial waters of **Nun** and **Naunet** to begin to vibrate. The primordial waters of **Nun** and **Naunet**, within the Great Black Substance of Space (**Kaka** and **Kauket** or **Ka** and **Kait**) ultimately give birth to **Ra** and **Rait**, the *Creator* and *Creatress* who manifest as Fire and Light piercing through the Blackness and eventually manifesting through the **Aten** (Sun).

What is key here is that the ‘cackling’, ‘quacking’ or *production of sound waves/vibrations/power* set in motion *movement/transmission of energy* within **Nun** and **Naunet**, the energetic substratum from which **Ra** and **Rait**, the Creator and Creatress and ultimately all *created* entities would emerge...”

From the **Temple of Heb** (Hibis) – Columns 23-24 – **Hymn to Amen**:

“...*Your ancient throne is the highland (qait/kait) of Khemenu, it is from the lake of Two Knives that you reach land.*

It is from the water surface that you appear in the hidden egg, Amenet being with you...”

From the so-called **Leiden Papyrus I 350**, chapter 90 regarding **Amen**:

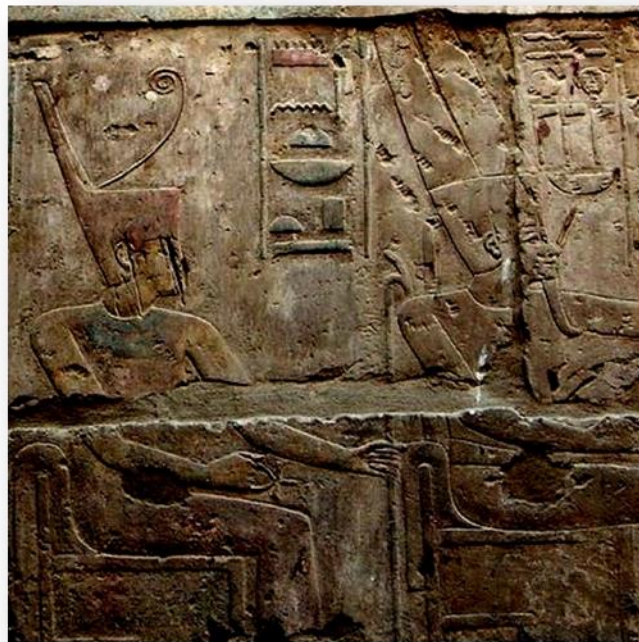
*“...Light was His coming into existence on the first occasion, with all that exists in stillness for awe of Him. He [Amen] cackled by voice, as the **Great Cackler**, coming into a land that He created for Himself...*

*He began **speaking** in the midst of silence, opening every eye and causing them to look. He began **crying out** while the world was in stillness, His **yell** circulated while He had none like Him, **so that He might give birth to what is and cause them to live**, and cause every man to know the way to walk. Their hearts live when they see Him...”*

From the **Leiden Papyrus I 350** Chapter 100:

*“...The One who initiated existence on the first occasion, **Amen**, who developed in the beginning, whose origin is unknown.*

*No Deity came into being prior to Him. No other Deity was with Him who could say what He looked like. He had no mother who created His name. He had no father to beget Him or to say : "This belongs to me." **He Who formed His own egg**. Power of secret birth, who created His (own) beauty...”*



Amenet and Amen

Gagait and Gaga; Gagait Urit and Gangan Ur; Ngaga Writ and Ngangan Wr

Amen and **Amenet** are the Great Father and Great Mother, Whom Together comprise The Supreme Being. When Amen and Amenet began the act of **gaga** or **gangan** (cackling, honking), the primordial waters of the Black Substance of Space, the unformed Matter,

began to vibrate ████████. A separation took place as the Divine Egg was formed within the Great Divine Goose, **Amenet**. She laid the Divine Egg from which emerged the **Aten** (Sun) through which **Ra** and **Rait**, the Creator and Creatress were born and emerged. Ra and Rait are the Creator and Creatress, the first Fire and Light to pierce the primordial darkness at the beginning of Creation separating dark from light and eventually morning from night.



Sacred Goose and Gander of **Amen** and **Amenet**

“...The word goose is a direct descendent of Proto-Indo-European root, *ghans-. In Germanic languages, the root gave Old English **gōs** with the plural **gēs** and **gandres** (becoming Modern English goose, geese, and gander, respectively), New High German **Gans**, **Gänse**, and **Ganter**, and Old Norse **gās**. This term also gave Lithuanian **žąsis**, Irish **gé** (goose, from Old Irish géiss), Latin **anser**, Greek **χίην/khēn**, Albanian **gatë** (heron), Sanskrit **hamsa** and **hamsi**, Finnish **hanhi**, Avestan **zāō**, Polish **gęś**, Russian **гусь**, Czech **husa**, and Persian **ghāz**...” [Wikipedia – Goose]

Note that the etymological origin of the term ‘goose’ is falsely posited by the whites and their offspring to be derived from the proto-indo-european root ‘ghans’. Of course, the true origin is **Gan**, the ‘cackler’, from ancient Kamit and Khanit.



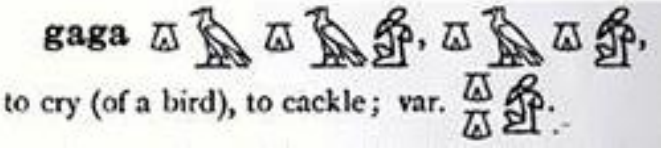
Amen and **Amenet**, **Gagait Wrt** and **Gangan Wr** in the primordial waters before Creation

“...Observe the actions of the geese. When they reach maturity (about three years old), the male tends to be more dominant and aggressive than the female, especially in mating season. The male is more protective of the nesting area as well. Listen to the sounds of geese, the male goose lets out a high-pitched honking sound to attract the female when they are ready to mate while female lets out a low-toned quack when she is ready to mate...”

The cackling, honking or quacking – the **gaga** or **gangan** – is related to *mating*. When Amenet and Amen as **Gagait** and **Gaga** (Gangan) were ready to mate in order to Create the Universe, Amen, the *Great (Wr) Gangan* began to ‘ga’ – ‘cackle’, ‘honk’, ‘cry out’ and Amenet, the *Great (Writ) Gagait* responded. The sound vibrations caused the waters of the womb within the Great Mother Amenet to vibrate as Nun and Naunet. These dark waters are of the Black Substance of Space called ‘dark energy’ and ‘dark matter’ by physicists which makes up over 99% of the Universe. Amenet then produced the Divine Egg out of which the Aten (Sun) would emerge.



The root of Gangan is **ga** and **gai**. As the Great Cackler, Gangan Wr, Amen **invokes** (calls from within) His own Creative Power. Chanting (‘cackling’) is the original **invocation**.



The term **ga** also means *to sing*, **gaua** means *to sing; to praise* and **gangar** means *to sing*. **This praise/song is ritual invocation**. The determinative metut of the man raising his hands in the air is an act of **ritually provoking (invoking) the energy of the Deity**, in this instance via ritual



song (sound vibrations, **gngn**). This metut is the determinative metut for words describing *prayer, praise, ritual practice*. Note that the term **gangar** is written in Coptic (Late Kamit dialect) as **knkn** or **gengen**: **Copt. Ⲙⲛⲕⲛ, ⲭⲉⲛⲭⲉⲛ**. This is why in the Akan language the terms **ka** and **kankye** (the 'a' being nasal in both) mean *to emit a sound, to speak* and *to pray, to invoke a Deity*.

ga ⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ, to sing, to sing to a musical instrument.

gaua ⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ, to sing, to praise;
var. ⲁ ⲛⲁ ⲛⲁ ⲛⲁ.

gangar ⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ, to sing; Copt. Ⲙⲛⲕⲛ, ⲭⲉⲛⲭⲉⲛ.



The term **ga** meaning *to cry out* again has the variation **gan** (**gn, gen**) meaning *to cry out, beseech, petition*, while the **ganu** (bird, goose) is a variation of **gan** (**gn**):

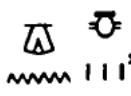
gaga ⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ, to cry (of a bird), to cackle; var. ⲁ ⲛⲁ ⲛⲁ.

gen ⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ, to cry out, to beg, to beseech; ⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ, petitioner; Copt. Ⲙⲛⲕⲛ.


genu ⲁ ⲛⲁ ⲛⲁ ⲛⲁ ⲛⲁ, a kind of bird, crane (?)

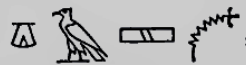
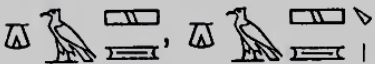
Moreover, the same terms **gai** and **gnu** (**gnu**) also reference *pots, vessels* and *pouring*.

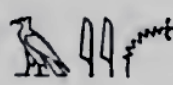
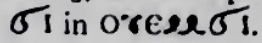
gai[t] , Rechnungen 66, bottle, wine-pot; , P.S.B. 13, 411, to work the bottle, *i.e.*, to get drunk.

genu , metal pots or vases.

The related term **gash** meaning *to spill, to pour out, to sprinkle, a pouring out, inundation* is the origin of the english term '*gush*' meaning *to pour out, inundate*, etc. However, the root is **gai**. Notice the **two lips** of the **gai** (vessel) with the *wavy line for water/energy* being poured

out  function as the determinative metut (hieroglyph) for **gash** and **gai**:

gash , A.Z. 1868, 9, , to spill, to pour out, to sprinkle, to bedew, a pouring out, inundation.

gai , Rev. 13, 22 = Copt. .

The two lips of the vessel (**gai, gn**) releasing water/energy as '**gai**' are related to the two lips releasing the invocation '**ga**' or '**gan**' when '**crying out**', '**petitioning**' and with regard to **Amenet** and **Amen** '**cackling**' – **Ga** or **Gan**.

The wavy water/energy **pouring out from the lips** is related to the energy activated in the waters of the Blackness of Space, the waters of Nun and Naunet, when they are stimulated by the **gaga** or **gangan** (cackling) of **Amenet** and **Amen** and the onset of Creation. The invocation of **Amenet** and **Amen** is a release of energy – **a pouring out of energy** necessary for the birthing of the Universe.

This is why **Amenet** and **Amen** as **Gn Ur** (**Gangan Wr**) and **Gn Urit** (**Gagait Writ**) are referred to also as the God and Goddess of *Offerings*:

Genur , N. 979, 
, B.D. 14, 4, a god who presided over offerings; varr. 

Gengen ur , B.D. 54, 2,
, the Goose-god who laid the Cosmic Egg; var. (Saite) 

Gen urit , a goddess of offerings.

Certainly, the pouring out of the seed of the male (seminal fluid) and the release of blood of the female carrying the ovum, are a replication of this cosmological, foundational function of **conception** and **creation**. The white ‘blood’ (seminal fluid) and red blood (carrying the ovum) are the **blood offerings**, *sacrifice*, given by the mother and father in order to bring an Ancestral Spirit back into the physical world via conception. [*Union of the red and white crown in Kamit and the union of Mogya and Ntoro in Akan.*]

The cosmological foundation of these functions of **pouring** and **invocation** are critical, for they are the origin of the term ‘god’:

god (n.)

Old English *god* "supreme being, deity; the Christian God; image of a god; godlike person," from Proto-Germanic **guthan* (cf. Old Saxon, Old Frisian, Dutch *god*, Old High German *got*, German *Gott*, Old Norse *guð*, Gothic *gub*), from PIE **ghut-* "that which is invoked" (cf. Old Church Slavonic *zovo* "to call," Sanskrit *huta-* "invoked," an epithet of Indra), from root **gheu(e)-* "to call, invoke."

But some trace it to PIE **ghu-to-* "poured," from root **gheu-* "to pour, pour a libation" (source of Greek *khein* "to pour," also in the phrase *khute gaia* "poured earth," referring to a burial mound; see **found** (v.2)). "Given the Greek facts, the Germanic form may have referred in the first instance to the spirit immanent in a burial mound" [Watkins]. Cf. also **Zeus**.

Notice that the whites and their offspring trace the origin of the word ‘god’ to two possible proto-indo-european roots:

Gheu (geu) meaning: *to pour, pour a libation*

Gheue (geue) meaning: *to call, invoke*

The whites and their offspring are unsure of *why* the roots *gheue* and *gheu* would have anything to do with *pouring* and at the same time something to do with *invoking* (calling). This is because they stole the term from ancient Afuraka/Afuraitkait (Africa) and claimed it as their own (‘proto-indo-european’).

It is in our culture where we find the **cosmological infrastructure** which gives birth to these terms. The terms *gheu* and *gheue* (goeh and goeh) are merely *corruptions* of **Ga** and **Ga** – meaning *to pour, pour out a libation* and *to invoke, cry out*. The ‘a’ is ‘nasal’. Thus Amen is Gaga or Gangan the **Great Gan** or *Great God*. Amenet is Gagait the Great Gagait or Gad-es (Gait-s/Goddess). **Ga or Gan, became Gheu, Ghaeut, Got, Gad, and God.**

Amen is literally the Great Gan (Gad/god) – Amen Gan Wr

This is the reason that the name Amen is invoked at the end of prayers in the false religions of christianity, islam (amin) and judaism. The name was stolen by the whites and their offspring and falsely redefined as a term meaning ‘so be it’.

It is important to note that in the **Twi** language of the **Akan** of Ghana and Ivory Coast we have two important terms:

gu to pour, to sprinkle [**hwie gu**, to pour a libation; **nsagu liquor** (nsa)
pouring (gu) pouring libation with liquor as opposed to water]

go (agoo) an invocation, an announcement before one enters a house; a call for attention

In Akan culture when one is about to enter a dwelling, one can knock, but they also cry out, ‘**Agoo**’ – ‘*May I have your attention, I am here*’. The response by those within the dwelling to acknowledge the individual is ‘**Amen**’ (also spelled **Amee** with the *nasal* ‘ee’ pronunciation). This same formula is used when one attempts to get the attention of a large or noisy crowd. It is a **call to Order**. An individual will thus cry out, ‘Agoo’ in the midst of a large noisy crowd. The crowd is thereby alerted to quiet down and pay attention because something important is about to be said. The crowd then responds by saying ‘Amen’ – ‘We are listening, we submit, you have our attention.’

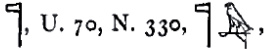

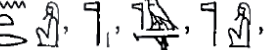
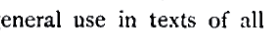
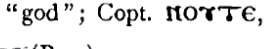

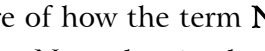
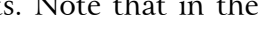


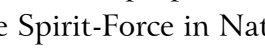
Yet, this formula is first and foremost used ritually. Before any important task, meeting, function, etc. Akan people engage in the ritual of **pouring libation**. This is true of many Afurakanu/Afuraitkaitnut (Africans). In Akan culture, before pouring the liquid the officiant **cries out** ‘Agoo’, ‘Agoo’, ‘Agoo’. This is an **invocation** to the Mother and Father Supreme Being **Nyamewaa-Nyame** (**Nyamewaa** is *Ny-Ament-waa* while **Nyame** is *Ny-Amen*), the **Abosom** (Deities), an evocation to the **Nananom Nsamanfo** (Spiritually Cultivated, Honorable Ancestresses and Ancestors) and the community. The community then responds by saying, ‘Amen’, ‘Amen’, ‘Amen’. The call and response pattern is: **Agoo-Amen, Agoo-Amen, Agoo-Amen**. The officiant then begins to **pour**.


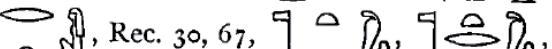
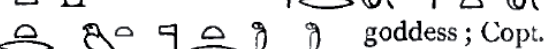

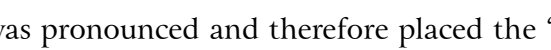
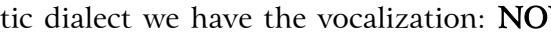


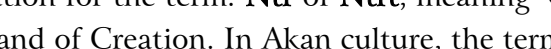
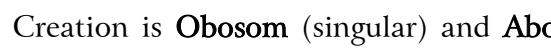

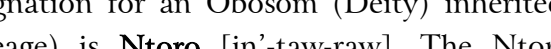
What we have in Akan libation is a ritual replication of the Creation of the Universe.

The **invocation** (goo) is followed by the **pouring** (gu). This is Amen and Amenet as Gaga Ur and Gagait Urit engaging in the **invocation** (**ga** – *cackling, crying out*) and the **pouring** out of their Divine Energy (**gai** – *to pour*). The cackling of Amenet and Amen is a **call to Order** the Universe.

This is also why the Akan response to the **goo** (invocation) and **gu** (pouring) is **AMEN**. This is also why the whites and their offspring recognized that the root of the term ‘god’ means ‘pouring’ and ‘invocation’ (gheu and gheue), yet had no understanding of *how* and *why* these two terms are related. Our actual, authentic cosmology demonstrates how inextricably related these two terms are – phonetically, conceptually and ritually.

In the language of Kamit, we have the term **Ntr** meaning ‘Deity’ (male) while **Ntrt** means ‘Deity’ (female):

neter, nether , U. 70, N. 330, ,
 T. 237, , M. 147, , N. 649,
, , , , ,
, *, the word in general use in texts of all
 periods for God and "god"; Copt. **Ⲣⲟⲩⲧⲉ**,
 = **Ⲣⲟⲩⲧⲉ** (Rev.)

netrit , , , , , ,
, Rec. 30, 67, , , ,
, , goddess; Copt.
ⲧⲢⲟⲩⲧⲉ.

Egyptologists are unsure of how the term **Ntr** was pronounced and therefore placed the ‘e’ in between the consonants. Note that in the Coptic dialect we have the vocalization: **NOUTE**

Ⲣⲟⲩⲧⲉ,

In the Akan language, we find a proper vocalization for the term. **Ntr** or **Ntrt**, meaning ‘God’ or ‘Goddess’ is a Divine Spirit-Force in Nature and of Creation. In Akan culture, the term for a Deity, Goddess, God, Divine Spirit Force in Creation is **Obosom** (singular) and **Abosom** (plural). The term **Bosom** is derived from the Kamiti terms **Bsu** and **Msu** (*See: The Origin of the Term Abosom in Kamit*). The Akan designation for an Obosom (Deity) inherited by blood from the Father’s patricircle (patrilineage) is **Ntoro** [in’taw-raw]. The Ntoro is therefore referred to as the **Egyabosom** meaning *Father’s* (Egya) *Deity* (Bosom). The term Ntoro is a proper vocalization of Ntr. The feminine version of the term in Akan is **Nton** (Ntoron) referencing the **Abusuabosom** – the Obosom (Deity) inherited from the **Abusua** or **Nton** (Ntoron) – the Mother’s matricircle (matrilineage).

The Kamiti term **Ntr** meaning *Divine Spirit Force of Nature and Creation* was retained in european languages. **Ntr** is the etymological origin of the term ‘Nature’. As a Divinity this would be *Mother Nature*.

It is important to note that the terms **Ntr**, **Ga**, **Gai** meaning *Deity*, to *invoke* and to *pour* are three different terms – **all three of which exist in the same forms in Kamit and Akan** as well as their corruptions in european languages:

Kamit	Ntr	<i>Deity</i>
Akan	Ntoro	<i>Deity</i>
european	Nature	<i>Deity (Mother Nature)</i>
Kamit	Ga	<i>Invoke</i>
Akan	Go	<i>Invocation</i>
european	Gheue	<i>Invoke</i>
Kamit	Gai	<i>Pour, libation</i>

Akan	Gu	<i>Pour, libation</i>
European	Gheu	<i>Pour, libation</i>

Ngg Wr, Neter, Negus, Naga

There is an extant body of misinformation purporting to elucidate the origin of the term ‘Nigger’ (Nigga) by erroneously attempting to trace the roots to **Ngg Wr, Neter (Netcher), Negus, Naga** or *all of the above*. There is also an extant body of misinformation regarding the etymology of the term ‘God’. In this two part series and our related articles, we have given the proper etymologies supported by the cosmological infrastructure in Khanit (Nubia) and Kamit which gave birth to these terms.

Gan is doubled as **Gangan**, also **Ngangan**. The root is **Gan** or **Ga**. **Ga is not the term ‘nigger’**.

Ntr is **Noute** in Coptic, **Ntoro** in Akan and also **Tro** in Ewe. **Ntoro is not the term ‘nigger’**.

Negus or **Nagas** is derived from **Nehesu (Nhsu)** written **Nkoso** in Akan. The root is **Hs** or **Hsu (Koso)**. **Hsu or Koso is not the term ‘nigger’**. [See our publication entitled: **Nehesu-Negus-Nkoso – Negus is not ‘nigga’** for details]



Ra Akhu or **Ra Akh** is a title of **Ra** the Creator. This title of **Ra** is found in Akan as **Nanka** (Nan ka, Dan ga, Ran ga, Ran ka), **Onanka**, **Odanga**, **Edanga** and **Ananga**, **Nyanka**. The rolling ‘R’ and the ‘D’ and ‘N’ interchange. **Ananga is Naga** in Tamil (India). The root is **Ra Aakhu** or **Ra Akha**. **Ra Aakhu is not ‘nigger’**. [See our publication entitled: **NYANKOPON-NYANKONTON – RA-RAIT** for details.]

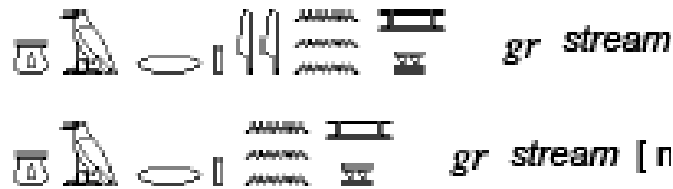
All four of these terms are different and expressive of their own meanings and functions in our cosmology. Most importantly, *all four of these terms exist in the same language of ancient Kamit as well as the genetically descendent Akan language and none of them spell out ‘nigger’ or ‘nigga’*. **These are not different words from different languages around the world all pointing to the term ‘nigga’ meaning ‘god’**. They are four different terms from the same language with four different meanings – none of which are ‘nigger’. These terms are still spoken today by the Akan. The roots tell the **trustory** (true-story, true-history):

Kamit	Akan
Gan	Go

Ntr	Ntoro
Hsu	Koso
Ra Aakha	Dan-ga (Edanga, Ran-ka, Nan-ka)

Moreover, the term for the river called ‘Niger’ is not a variation of the word ‘nigger’. The **Tuareg** people of North, Central and West Afuraka/Afuraitkait (Africa) since ancient times have referred to the this river as the **gher n gheren**. The term **gher** means ‘river’.

The title **gher n gheren** means ‘river of rivers’. The root is **gher**. Some have posited that a fragment of the phrase ‘n gheren’ meaning ‘of rivers’ was corrupted by the whites and their offspring into *n-gheren* and *nigeren*, *niger* because *niger* already existed in latin and sounded similar to their corrupted pronunciation of *n gheren*. The key however is that the root is **gher** and the Tuareg did not in the past nor do they today refer to the river as the ‘Niger’ in their Ancestral language. The term **gher** is actually derived from the terms **gari** and **gar** meaning ‘stream’ in Kamit:







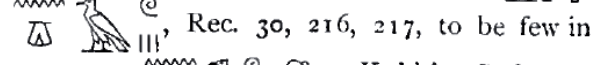
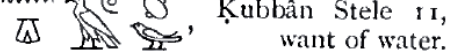
As we can see, none of the above terms nor their roots actually spell out ‘nigger’ or ‘nigga’. The term *nigger* is derived from the same root as *negro*, *necro*, *neg* (*negate*, *negative*), *night*:

- nigger (n.)** 1786, earlier *negor* (1568, Scottish and northern England dialect), from French *nègre*, from Spanish *negro* (see **Negro**).
- Negro (n.)** "member of a black-skinned race of Africa," 1550s, from Spanish or Portuguese *negro* "black," from Latin *nigrum* (nominative *niger*) "black, dark, sable, dusky," figuratively "gloomy, unlucky, bad, wicked," of unknown origin (perhaps from PIE **nekw-t-* "night," cf. Watkins). As an adjective from 1590s. Use with a capital *N*- became general early 20c. (e.g. 1930 in "New York Times" stylebook) in reference to U.S. citizens of African descent, but because of its perceived association with white-imposed attitudes and roles the word was ousted late 1960s in this sense by **Black** (q.v.).
- necro-** before vowels, *necr-*, word-forming element meaning "death, corpse, dead tissue," from comb. form of Greek *nekros* "dead body, corpse, dead person," from PIE **nek-* "death, natural death" (cf. Sanskrit *nasyati* "disappears, perishes," Avestan *nasyeiti* "disappears," *nasu-* "corpse," Old Persian *nathayatiy* "he injures;" Latin *nex*, genitive *necis* "violent death, murder" (as opposed to *mors*), *nocere* "to harm, hurt," *noxius* "harmful;" Greek *nekus* "dead" (adj.), *nekros* "dead body, corpse;" Old Irish *ec*, Breton *ankou*, Welsh *angeu* "death").
- night (n.)** Old English *niht* (West Saxon *neht*, Anglian *næht*, *neht*) "night, darkness;" the vowel indicating that the modern word derives from oblique cases (genitive *nihte*, dative *niht*), from Proto-Germanic **nakht-* (cf. Old Saxon and Old High German *naht*, Old Frisian and Dutch *nacht*, German *Nacht*, Old Norse *natt*, Gothic *nahts*).


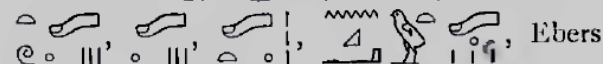
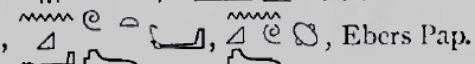
The Germanic words are from PIE **nekwt-* "night" (cf. Greek *nuks* "a night," Latin *nox*, Old Irish *nochd*, Sanskrit *naktam* "at night," Lithuanian *naktis* "night," Old Church Slavonic *nosti*, Russian *noch'*, Welsh *henoid* "tonight"), according to Watkins, probably from a verbal root **neg-* "to be dark, be night."


deny (v.) 



early 14c., from Old French *denoïir* "deny, repudiate, withhold," from Latin *denegare* "to deny, reject, refuse" (source of Italian *dinengarre*, Spanish *denegar*), from *de-* "away" (see **de-**) + *negare* "refuse, say 'no,'" from Old Latin *nec* "not," from Italic base **nek-* "not," from PIE root **ne-* "no, not" (see **un-**). Related: *Denied*; *denying*.


neg, nega ,
,
 Amen. 12,
 4, to lack, to want, to be short of; ,
 Rec. 30, 216, 217, to be few in
 number;  Kubbân Stele 11,
 want of water.

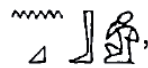
neqan  to be lacking, or
 wanting.

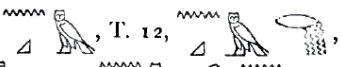

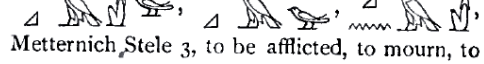
neqāut ,
 Ebers
 Pap. 87, 5,  Ebers Pap.
 25, 3, Sphinx 14, 225, what is rubbed or ground
 down to powder, meal, fine flour.

neqāut ,
 B.D. 27, 1, 175, 25, foes crushed or beaten to
 death.

Neqāiu-ḥatu ,
 B.D. 27, 1, the fiends who tore up hearts.

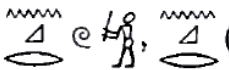
nequ-t , something
 crushed, meal, powder (?)

neqeb  Metternich Stele 6, to
 mourn, to be afflicted.

neqem , T. 12,
 N. 959, ,
 Metternich Stele 3, to be afflicted, to mourn, to
 grieve, to lament.

neqmu  mourners, afflicted
 ones.

neqn-t , injury, affliction.

neqr , Rec. 5, 86, 16,
159, to sift ; Copt. **нокер** (?)

neqr , dust, powder, what
is sifted.

As shown above, the whites and their offspring trace the terms *necro*, *negro*, *night* to the roots ‘nekw’t and ‘nek’ yet are unsure of their etymological origins. This is because they have stolen terms which have no roots in their culture and then relabeled them as ‘proto-indo-european’. The root of these terms can be found in Khanit and Kamit, predating the existence of europeans upon **Asaase** (Earth). The association of *negro*, *necro*, *night*, *negative* (*neg-* meaning *not*, *no*, *lack*) with *nekw’t* and *nek* is rooted in the terms:

neqan	to be lacking, wanting (not having)
nega	lack, want
neqn	injury, affliction
neqaut	foes crushed or beaten to death

The related terms **neqr**, **nuqr** referencing *sifting; dust, powder, what is sifted*, etc. are related to that which is *crushed, beaten, pounded*. This is what happens in a *negative* sense to the *body, corpse* of a foe in Afurakani/Afuraitkaitnit (African) culture.

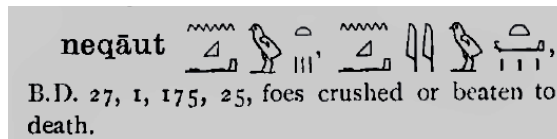
In a positive sense we do not crush, pound or cremate the body of the deceased. We engage the embalming and mummification process to preserve the body as an Ancestral shrine of the departed Ancestress or Ancestor. It is only in the *negative* sense that the body is treated otherwise, hence the related terms **neqem** and **neqeb** referencing *mourning, afflicted, grieving* and **Neqaiu hatu** – *the fiends who tear up hearts* in the spirit realm after the person died.

The loss of the heart was a grievous possibility in the spirit-realm, rendering the deceased spirit vulnerable to the attacks of other negative discarnate entities. This is why there are numerous chapters in the **Ru Nu Pert em Hru** (Book of Coming Forth by Day) wherein the individual invokes the Ntorou/Ntorotu (Deities) to not allow his or her heart to be taken away from him or her or destroyed/torn up.

However, in the culture of the whites and their offspring, cremation was/is a central feature of their funerary practices. The destruction of the body was not a desecration to them, but a common practice. Afurakanu/Afuraitkaitnut (Africans) always preserved the bodies of our deceased in sacred ceremonies, that they may become **the most potent Ancestral shrines** of the departed Honorable Ancestor or Ancestress for family members to communicate with at sacred burial sites during Ancestral observances. Since the whites and their offspring have no

honorable ancestresses and ancestors, there was no ritual practice of preserving the melanin-recessive, perverse bodies of their deceased. They only began practicing embalming, mummification and elaborate burial practices after observing and imitating Afurakanu/Afuraitkaitnut (Africans).

Yet, because the whites and their offspring observed the sanctity of preserving the body, burial and Ancestral Communication amongst Afurakanu/Afuraitkaitnut (Africans) they always sought to desecrate the bodies of our deceased whenever they could during warfare, invasions, etc. They would also eventually use terms to identify us with the *dead, negative, afflicted, crushed*, etc. in a pejorative sense. This is the origin of the roots of terms such as **neqaut** being used in later European dialects to refer to Black people in general. Black used in the sense of *negative, not, lacking light* (therefore dark, black, gloomy), *lacking life* (dead), etc. [night, negro, necro, neg, naught, etc.] The **neqau** became the nekwt, nekus, nekros, necro, nigrum, niger, negre, negro, negroes, nigras, niggers, niggas, etc:



Neqau – Nigga

‘niggas’ are those who are crushed, beaten to death

This association of Black or Dark with *death, lack, want, negative* was utilized by the whites and their offspring in an attempt to demonize Afurakanu/Afuraitkaitnut (Africans). The same process undergirds their usage of the term ‘moor’ to refer to Black people in general as ‘Dead’. [See our publication entitled: **Moor Means ‘Dead’**]



Afurakanu/Afuraitkaitnut (Africans) who have accepted the false concept of what a ‘God’ or ‘Goddess’ is from the whites and their offspring have been spiritually corrupted. The association of the Supreme Being with fictional white characters such as Jesus, Yeshua ben Pandira, Muhammed, Abraham, Isaac, Ishmael, Jacob, Esau, Moses, Aaron, Solomon, Sheba, Menelik, Buddha, Brahmin, Yahweh, Allah, etc. – **none of whom existed of any race or in any form whatsoever** – was/is designed to emotionally coerce Afurakanu/Afuraitkaitnut (Africans) to embrace self-hatred. Such self-hatred manifests in Afurakani/Afuraitkaitnit (African) people foolishly attempting to trace their lineage back to these fictional characters, blacken-

up these fictional characters, insert themselves into non-existent ‘clans’ and ‘tribes’ of these fictional characters, etc. We thus have misguided individuals referring to themselves as hebrews, moors, muslims, christians, buddhists, taoists, hermeticists, yogis, nuwapians, five percenters, aboriginals, masons, children of mu, extraterrestrials, etc.

Such self-hatred also manifests in the insane quest of such individuals to embrace and/or manufacture **contorted, absurd and totally inaccurate and baseless rationalizations** to force ‘nigger’ or ‘nigga’ to mean something sacred or divine. Yet, internally, psychologically, these individuals are actually seeking to hold on to the denigrating title given to them by the white slaver because they really accept it as their identity.

Another manifestation of this learned self-hatred is Black people referring to themselves as ‘god’. Because we have accepted a false definition of ‘God’ from the whites and their offspring and in turn have an inferior reflection of ourselves in relation to that false definition, we then compensate by attempting to *de-inferiorize* ourselves through claiming ‘the black man is god’ or ‘the black woman is god’. Black people who have low self-esteem seek to make themselves feel good by chanting such slogans to themselves, when in reality and internally they know it is nonsensical. **They have taken on the perverse and imbalanced white male masculinist and white female feminist complexes of seeking to be superior to the other sex as well as to be superior to the ‘human being’ in general.** Such Afurakanu/Afuraitkaitnit (Africans) therefore cannot ‘settle’ for being a ‘human’, they must be ‘god’, ‘goddess’ or a ‘spiritual being having a human experience’. This foolish mindset bespeaks the lack of understanding of who they truly are as Afurakani/Afuraitkaitnit (African) people in relation to **Amenet-Amen (Nyamewaa-Nyame)**, the actual Supreme Being - Goddess/God. It also betrays the deeply embedded self-hatred spawned by the perverse doctrines of the whites and their offspring.

When we understand the cosmological foundation of **Abode** (Creation) we recognize the reality that **Amenet** and **Amen** function as One Divine Unit – Two Complementary Halves of the Divine Whole. All *created* entities including plant life, animal life, mineral life and Afurakani/Afuraitkaitnit (African) human life (Afurakani/Afuraitkaitnit human life only) have a Divinely demarcated place and function (role) in the world.

Our value is encoded in the Divine Function that we have been given to execute as ‘cells’ within the Great Divine ‘Body’ of Amenet-Amen.

Just as your heart cells, liver cells, bone marrow cells, etc. each have their own *value* in the body, based on the *functions* within the organs’ system they are a part of and support, so is every Afurakani/Afuraitkaitnit (African) individual encoded with a *Divine Function* to execute in the world which is expressive of his or her value in the world as a ‘cell’ within the Great Divine ‘Body’ of Amenet-Amen. We are each given an **Okra/Okraa (Ka/Kait; Ori Inu; Se Lido)** which is encoded with this Divine Function. The Okra/Okraa is our Soul/Divine

Consciousness – a *Deity* (Obosom, Orisha, Vodou, Ntoro/Ntorot) a Spirit-Force in Creation which dwells within our head-region and guides us throughout our lives. **This is our conscious connection to Divinity**, for our Okra/Okraa is a child of the Great Okra/Okraa (Ka/Kait - Soul/Divine Consciousness) of Amenet-Amen (Nyamewaa-Nyame).

Heart cells do not need to seek to be ‘the heart’ (organ) in order to feel better about themselves. Lung cells do not need to claim that they are ‘not really cells of the organ’ they are an ‘organ having a cellular experience’. They have no need to denigrate their function in the body in order to seek a ‘higher’ function. No cells need to claim that they are actually the ‘entire body’ (the Great Being) and not ‘merely’ a ‘cell’. Every cell has its place. Every organ has its place. The structure/place is Divinely designed. The same is true for Afurakanu/Afuraitkaitnut (Africans). Our function as **human beings** (the only *true/created* human beings) in relation to plant life, animal life, mineral life and the Abosom (Deities) has value and is undergirded by **Nyamewaa-Nyame Nhyehyee (Amenet-Amen Sekher)** -The Supreme Being’s Order, Divine Order. We have no need to attempt to foolishly and pseudo-intellectually, step outside of our roles – which in **reality** we could **never do anyway**.

Pseudo-scholars, pseudo-metaphysicians, pseudo-traditional ‘spiritualists’, pseudo-conscious ‘culturalists’ and others in america, the west as well as in Afuraka/Afuraitkait (Africa) seek to take advantage of certain Afurakanu/Afuraitkaitnut (Africans) who are emotionally unstable as well as those Afurakanu/Afuraitkaitnut (Africans) who are simply ignorant to facts and are therefore misguided. Such parasitical pseudo-‘teachers’ seek financial gain, sexual favors, prestige as well as accolades from the whites and their offspring for working as their agents against the interests of the Afurakani/Afuraitkaitnit (African) community. Such parasites are easily exposed and dismissed for good with accurate information. The same is true for well-meaning, yet misinformed ‘scholars’, ‘teachers’ and ‘elders’.

Our connection as Afurakanu/Afuraitkaitnut (Africans) to **Nyamewaa-Nyame/ Amenet-Amen, Gagait Writ** and **Gangan Wr** is written into our Okra/Okraa – *pre-incarnation*. We must take the responsibility to ground ourselves in **reality** based on this Divine connection. We consciously *align* with **Gangan Wr** and **Gagait Writ, Amen** and **Amenet**, by *directly invoking Them* and *learning directly from Them*.

We are not ‘god’. We do not have a need to be ‘god’. As Afurakanu/Afuraitkaitnut (Africans~Black People), we are **nnipa** – human beings, the *only authentic* human beings. Recognize your *value* as **nnipa** rooted in the **reality** of your function and your place in **Abode** (Creation). This is our exclusive inheritance as Afurakanu/Afuraitkaitnut (Africans).

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See our publications referenced in the text:

Note on the Term Ngg Wr or Ngng Wr in Kamit – Ngg Ur is not ‘nigger’ – Part 1

[www.odwirafo.com/Note on the Term Ngg-Wr or Ngng-Wr in Kamit Ngg-Ur is not nigger.pdf](http://www.odwirafo.com/Note_on_the_Term_Ngg-Wr_or_Ngng-Wr_in_Kamit_Ngg-Ur_is_not_nigger.pdf)

NEHESU-NEGUS-NKOSO – Negus is Not ‘nigga’

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NYANKOPON-NYANKONTON – RA-RAIT

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The Origin of the Term Abosom in Kamit

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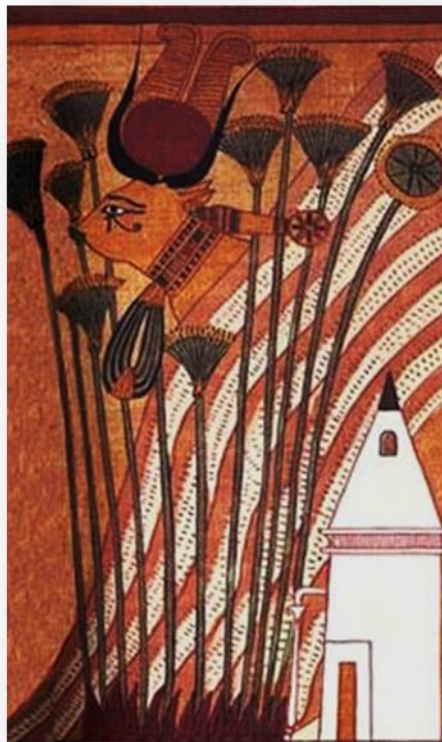
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NEHESU – NEGUS – NKOSO

Negus is not 'nigga'

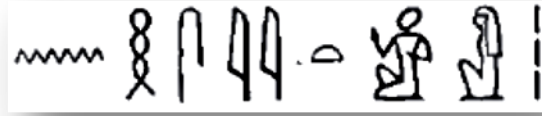


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Negus is not ‘nigga’

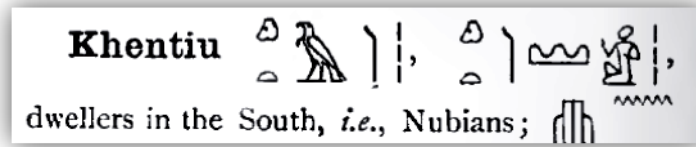


Odwirafo Kwesi Ra Nehem Ptah Akhan

In our publication: **Akan – The People of Khanit** we elucidated the etymological origin of the name **Akan** as a designation for the Akan ethnic group who live primarily in the West Afurakani/Afuraitkaitnit (African) countries of Ghana and Ivory Coast. There are many Akan in the western hemisphere as well, descendants of those who were enslaved as prisoners of war during the **Mmusuo Kесе** (Great Perversity/Enslavement era). The root of the name Akan is **kan**, which in the Twi (Akan) language means: *first, foremost* as well as *to count, to reckon, to calculate*. The oral traditions of the Akan state that the reason that we refer to ourselves as Akan is because we are recognized to be a component part of the *first people to exist in the world* as well as the *first people to engage in calculation (reckoning)*, which is the foundation of study, measurement, ritual and scientific inquiry and hence the capacity to replicate of the Order of Creation in the institutions of a social Order (civilization).



Ancient Khanitu (Akanni - Nubians) visiting Kamit



We showed that the root **kan** is derived from our Ancestral languages of Kamit and Khanit (Egypt and Nubia). A descriptive title of Nubia is **Khnt (Khanat)** from the root **khn (khan)**. The term **khan** in the ancient language means *first, foremost* as well as *to count, to reckon*. The name Khanat or the Khanit land means the *first land, south land, front land, land of origins*, etc. The people of the Khanat or Khanit land are the **Khanitu** – the *first people*. This descriptive title of the first people of the original land Khanitu is still used by their descendants today – Akan or Akanni people. [See: www.odwirafo.com/Akanni_Khanit.pdf]

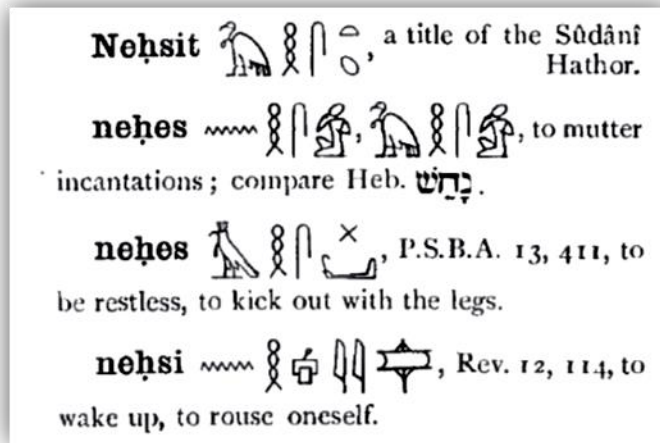
A unique feature of Akan culture is the **kradin** concept. The term **kradin** is composed of **Kra** or **Kraa** (krah or krah'ah – also **Okra/Okraa**) meaning '*Soul/Divine consciousness*' and **din** (deen) meaning '*name*'. The **kradin** is thus the '*Soul's name*'. In Akan culture, we recognize that there are **Abosom** (Deities) that govern the solar, lunar and planetary bodies which govern the **nnawotwe** or 7-day inclusive week. The names of the seven days are based on the **Abosom** (Deities) Who govern the celestial body and hence the day. When an Akan person is born, the day upon which he or she is born is an indicator of which **Obosom** (Deity) he or she was assigned to in the spirit-realm *prior* to birth. He or she thus takes on a **kradin**, a soul-name, reflective of the **Obosom** Who governs the day as well as his or her **Okra/Okraa** (Soul). For example, the day called **Benada** is 'tuesday'. In Akan it is the day (da) of the **Obosom Bena**. In Kamit the **Obosom Bena** is called **Heru Behdety** (Behdet, Behdat, Behda or Bena; **Ogun** in Yoruba). Males born on **Benada** therefore automatically receive the name **Kwabena** meaning that they are a subject (kwa) of the **Obosom Bena**. This means that his **Okra** is aligned with and governed by this Divine Force in Creation.

In Akan culture the Female **Obosom** governing **Fida** (Friday) is the **Obosom Afi** also called **Afua**. She is the Female **Obosom** Who animates the planet **Afi**, called 'venus' in english. Her title **Afi** in Akan from the root **Fi** (fee) is derived from one of her descriptive titles in Kamit: **Fait** (fah-eet'). This is a title of **Het Heru** (Hathor). **Afi** (Het Heru, called **Oshun** in Yoruba) is the **Obosom** of beauty, song, art, dance, music, adornment, creativity, innovation, exploration, adventure, etc. She governs the sensual attraction which is the precursor to procreative activity and that which replenishes its harmony (pleasure). This is the foundation of creativity (procreativity) and thus she governs various expressions of creativity. Physiologically, **Afi** governs the reproductive system in the **Afurakani/Afuraitkaitnit** (African) body (fallopian tubes in the female, epididymis in the male) as well as the Divine

Reproductive System in Creation – the Divine Body of **Amenet** and **Amen** (Nyamewaa and Nyame) – the Mother and Father Supreme Being. [See our: [AKRADINBOSOM www.odwirafo.com/akradinbosom.html](http://www.odwirafo.com/akradinbosom.html) and **Afi - The Obosom of Afi and Fida:** www.odwirafo.com/Akradinbosom_Afi.pdf]

In Akan culture, all of the **akradin** (soul-names) have **mmrane** or *praise names* associated with them, which are expressive of different aspects of the Obosom as well as the nature of the Okra/Okraa (Soul) of the person who is born under that Obosom on that Obosom’s day. One of the mmrane or praise names for a Fida (Friday) – born female is **Nkoso**. This is also an mmrane for Afi. **Nkoso** references that which is: *splendid, grand, gorgeous, brilliantly adorned*, etc. It also references *progress, furtherance, success, prosperity*. The verb ‘**ko**’ means ‘to go’ while ‘**so**’ means ‘*up, above*’ and also ‘*upon*’. The mmrane Nkoso thus references the nature of the energy-complex of Afi and her children who ‘go above, upon, beyond’. They are adventurous, creative, innovative, artistic, wanderers, explorers, progressive (in the natural sense), prosperous, re-productive, furthering of the clan, people, progeny, etc.


The name vocalized as **Nkoso** (un-kaw’-soh) as a title of **Afi** (Het Heru) in Akan is the same title of **Het Heru (Fait)** in Kamit spelled **N-h-s** in the metutu (hieroglyphs):






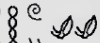

The term **nhs** (spelled ‘nehes’ by egyptologists because of uncertainty about the vocalization) meaning *to be restless, to rouse oneself* is an exact description of an **Afua** (child of Afi) also called **Nkoso** in Akan culture. Children of Afi are said to be *restless wanderers, easily aroused (creatively/artistically or procreatively/sensually) and able to arouse or inspire others through art, song, dance, creativity, sensuality, etc.* The ‘n’ in Nkoso is a nasal prefix. The same is true in the language of Kamit and Khanit. The ‘Sudani’ meaning ‘**Khaniti**’ title of Het Heru is **Nhoso** and the **Akanni** title of Het Heru is still **Nkoso**. The root is **Koso** in Akan, the vocalized version of **Hs** (Hos, Hoso written ‘hs’ or ‘hes’, ‘hesi’ by egyptologists). Note the


Coptic dialectal vocalization **Copt. εωκ.** [Hawc or Haws – Kos (Kaws) in Twi]:



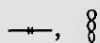






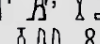



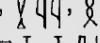
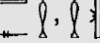
Hēh-neb-Hēh-ta 



, B.D. 64, 38, a god.


hēh , Shipwreck, 36, to strike;
, to cut, to smite off, sword.

hēhui (P) , , the two ears; var. .





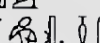



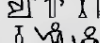




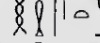



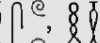



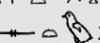






hēhes , a kind of bird.






hes , , ,
, Sinsin II, 20, , ,
, , , ,
, , , ,
to praise, to commend, to honour, to do honour to, to reward, to recompense, to remunerate, to requite, to show favour to; , to sing or recite laudatory writings, praises, etc.; Copt. **ⲉⲱⲥ**.

hess , IV, 972, ,
to praise, to ascribe merit to, to applaud.

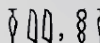

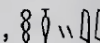



















hessu , praises, hymns of
praise, songs.







hessu , one who is praised.


hes-t, hesu-t , Rec. 31, 166,
, , , ,
, , , ,
, P. 655, M. 760, ,
IV, 944, , , ,
, , , ,
, , , ,
, , ,
, , ,
praise, approval, approbation,
commendation, favour, reward, gift, act of grace,
gratification.








hess-t , , ,
IV, 1154, , , favour, an


act of grace, something that pleases, a reward,
pleasure.







hesi, hesu , , ,
, , ,
, one to whom grace and favour
have been shown [by Osiris], *i.e.*, a dead person,
one who is approved of by a god; plur.
, , , ,
, , , ,
, , ,
, , ,
, the blessed dead.






hesi , he who is praised,
he who praises; , ,
, the praised one who
praises those who are to be praised; ,
, IV, 967, the praises of those who
are praised.

hesit , I, 139, a personal decoration
or mark of favour.


hesutá , P. 424, N. 1212,
, praised, renowned, famous; said
of a weapon, , , ,
, , "thou seizest thy
famous javelin."



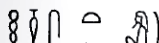
hestá , Tombos Stele 10,
will.



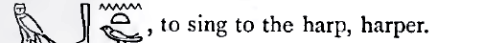
hes, hesi , , ,
, , ,
to sing, to chant, to repeat laudatory com-
positions; Copt. **ⲉⲱⲥ**.


hesi , , ,
, A.Z. 1906, 123, , to sing
to the accompaniment of an instrument.

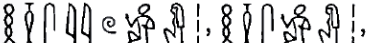
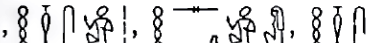
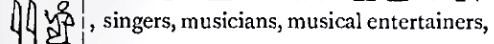


hes , Rev. 12, 32, song;
Copt. **ⲉⲱⲥ**.

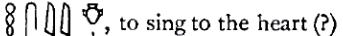
hes-t , chant.


hesu , chant, song, any
rhythmical composition; 
(var. , the 70 chants or
songs of Rā.


hesi em ben-t ,
,
, to sing to the harp, harper.

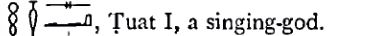
hesi em te-t , to
sing to the hand, *i.e.*, to sing whilst playing a
musical instrument.


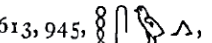
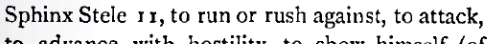
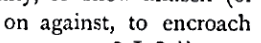
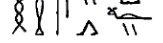
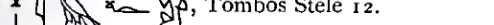
hesiu ,
Rec. 21, 97, ,
,
singers, musicians, musical entertainers,
professional mourners; ,
male singers; , female singers,
wailing women.

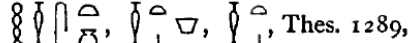
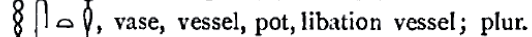
hesi-âb , to sing to the heart (?)

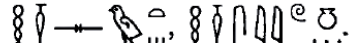
hesi-t , Love
Songs 4, 1, a song of love.

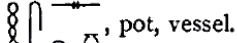
hesi ,
a spell to be recited against evil creatures in the
water.

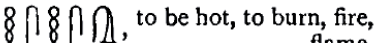
Hes-â , Tuat I, a singing-god.

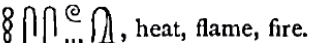
hesi , IV, 971, , IV, 1105,
, IV, 85, 613, 945, ,
Sphinx Stele 11, to run or rush against, to attack,
to advance with hostility, to show himself (of
the enemy), to come on against, to encroach
(of the sand about the Sphinx); ,
, Tombos Stele 12.

hes-t , Thes. 1289,
, vase, vessel, pot, libation vessel; plur.



hes-t , pot, vessel.


heshes , to be hot, to burn, fire,
flame.

hes , heat, flame, fire.

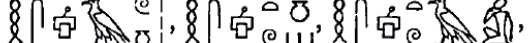
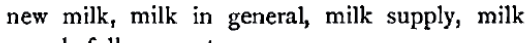
hes-t , Rec. 32, 66, to sprout.

hesti (?) , U. 337, two
sceptres (?)

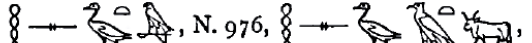
hesa ,

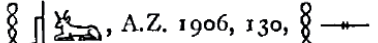

Hearst Pap. 3, 2, 


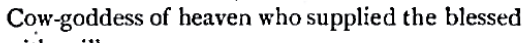
Songs 1, 7, 

,
,
new milk, milk in general, milk supply, milk
vessels full or empty.

Hesait , P. 204 + 10,



Rec. 26, 224, 

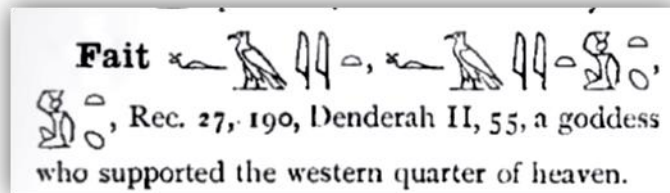
,
,
the
Cow-goddess of heaven who supplied the blessed
with milk.

hesau , P. 306, the
Milky Way (?)

As we can see, the root **hs** (**koso** in Twi) references those who are *creative, singers, entertainers, splendid, approved by the Deity, lauded, celebrated, praised, honored, favored, decorated*, etc. These are all attributes of Afi and children of Afi (Het Heru). We also see the reference to the *Great Divine Cow of Heaven* who supplied the blessed with milk. **Het Heru** as **Fait** is the *Great Divine Cow* and also the support of the western (amenti) Heaven:


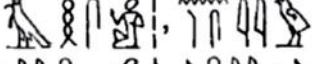
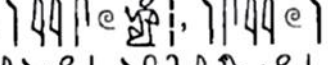




Het Heru as the Divine Cow in the amenti (western region)

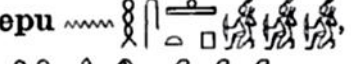
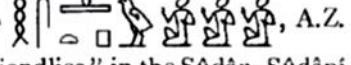



We also recall that Het Heru heals the eyes of **Heru** with milk when they were torn out during his fight with **Set**. This association is key, for Het Heru as a title means the ‘House of Heru’. Het Heru is the Queen Mother who nurtures (gestates) the King in her womb (het/house). Indeed, a title of Het Heru is **Herit** meaning ‘She Who is Above, Leader, Chieftainess’ while the male counterpart is **Heri**, ‘He who is above, Chief, King’. Het Heru is also called **Neft Pet** (*Nbt Pt*) and **Henut Ntorou Nebu** (*Hnwt Ntrw Nbw*) meaning ‘Mistress of Heaven’ and ‘Queen of All of the Deities’.


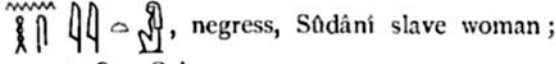
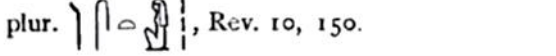
This is the foundation of the root **hs** (**koso**) meaning the one ‘*who is praised*’, ‘*renowned*’, ‘*blessed*’, etc. in reference to royalty. The ancient *title* of Het Heru, **Nhst** (**Nhosot**), vocalized as **Nkoso** in Akan is the origin of the term **Nagast** and **Nagas** (**Negusit** and **Negus**) – an Ethiopian title descriptive of *royalty* as in *to reign*. This term was also used for **Khanitu** (Nubians/Ethiopians) by the Kamau in general:

Neḥsi  he of the Sûdân,
 Sûdâni, negro; plur. 
 Rec. 15, 179, 
 P.S.B.A. 19, 262, 
 IV, 695, 721,
 IV, 743.

Neḥesu  the
 Sûdâni tribes in the Ṭuat, the results of the
 masturbation of Râ.

Neḥsiu ḥetepu 
 Décrets 104,  A.Z.
 1905, 10, the "Friendlies" in the Sûdân, Sûdâni
 police.

neḥsiu thaiu 
 IV, 703, male Sûdâni slaves.

neḥsit 
 negress, Sûdâni slave woman;
 plur.  Rev. 10, 150.

The **Neḥesu** are vocalized as the **Negesu** or **Nagasu** in Geez. Those who are *first, foremost, from the land of the Ancestresses and Ancestors (first land, etc.)*. The Negus and Negusit (Nagas and Nagasit) are the Nehes and Nehesit – the *first, head, leader, governor, governess, etc.* They are those who are *praised, adorned, etc.* Just as the term ‘Nubia’ is derived from the term ‘nub’ in Kamit meaning ‘gold’ and thus the **Nubitu** or *Nubians* are the ‘golden’ people, *adorned people, those worthy of praise, etc.* so is the term **Neḥesu** (**Nkoso**) representative of these characteristics.

Notice, however, that the egyptologists attempt to denigrate the name, for they desire to associate Black and Afurakani/Afuraitkaitnit (African) with ‘slave’ ‘negress’, etc. as a pejorative. Yet, even in their attempt to denigrate the character of the Afurakanu/Afuraitkaitnut (Africans) south of Kamit, the **cosmology of the culture precludes them from doing so.**

When the Nehesu are associated with ‘masturbation’, this is **deliberately misrepresented by the whites and their offspring** in order to associate Afurakau/Afuraitkaitnut (Africans) with sexual deviance. However, the reference to ‘masturbation’ is **inaccurate.**

When the Obosom/Deity **Atem (Atum)** in Kamit speaks of ‘having union with His clenched hand’ in order to create his Children, **Shu** and **Tefnut**, the ‘clenched hand’ he is speaking of is the Obosom/Deity **Iusaaset Nebet Hetepet (Ausaaset called Asaase Afua** in Akan). She is a wife of Atem who is also called the ‘*Lady of the Vulva*’ as well as the ‘*Hand of the God*’. The vagina was regarded as a ‘hand’ because of its function in the act of procreation. Just an Afurakani man today will call his wife his ‘right hand’, so did we refer to the ancient Goddess Mother as the ‘Hand of the God’. It demonstrates that **the woman is an active participant in the procreative process** as opposed to being merely an empty, passive vessel waiting for the male to fill her with his seed. The woman is magnetic, *actively* drawing the male to her. The vagina *actively* pulls the seed out of the male. The ovum *actively* pulls/draws, magnetically, the sperm to itself. On every level, the woman is as equally active as the male in the process.

[See: **Asaase Afua and Asaaase Yaa: Earth Mother Abosom:** www.youtube.com/odwirafo]

The notion of the Nkoso (Nehesu, Negesu, Negesut), Ethiopians/Nubians being associated with the ‘Hand of the God’ is once again associating them with an original (first) procreative *function* of Het Heru, who also operates as the ‘Hand of the God’. Het Heru, is **Nehesit** (Negusit, Nagast), **Nkoso**. As shown in our article on Afi, in Akan culture Afi is called **Kyekye** (Che-che), *the evening star*. The title **Kyekye** is the Akan variant of **Het Her** (Che-cher).



Fait Het Heru Nhosot (Nhst) – Afi Kyekye Nkoso

While we can see the cosmological foundation for the term Nkoso (Nhosou) in Kamit and Akan in association with the Nubians/Ethiopians south of Kamit we must also recognize the political reality of the relationship between the Afurakanu/Afuraitkaitnut (Africans) of Kamit and Khanit during different times in **trustory** (true history). There were periods where they were allies, while during other periods they were adversaries. This is where the notion of the Nehesu being those who ‘mutter’ incantations, engage in negative forms of ‘witchcraft’, etc. derive from. The ritual practice of chanting, ritual song, ritual dance, spirit possession, etc. can be used for productive or non-productive purposes. While the Khanitu were known for having powerful ‘magic’ – ritual capabilities, during times of conflict this capacity was re-characterized as the Nubians/Ethiopians being ‘sorcerers’. The same dynamic exists today amongst various Afurakani/Afuraitkaitnit (African) groups. Some ethnic groups regard their neighbors as steeped in sorcery and characterize them as spiritual criminals not to be trusted. There are some Akan for example who label the neighboring and related Nzema people in this fashion.

From the text of **Khaemwaset and Sa Ausar** (Khamwas and Si-Osiri):

*“...Said the other of them after saying: ‘Let **Amen** not find for me misfortune nor the Kwr of Kamit cause abomination to be done to me: I would **cast my magic** up to Kamit that I might cause the Per Aa of Kamit to be brought to the land of **Nehes**, and cause him to be beaten with a scourging, 500 blows of the stick in the midst before the Viceroy, and cause him to be brought back up to Kamit in six hours precisely.’*

*When the viceroy heard what the **three men of Ethiopia** had said, he ordered them to be brought before him. He said to them: ‘Who of you is he that said, “I will **cast my magic** up to Kamit, I will not allow them to see light in three days (and) three nights”?’ They said: ‘It is Heru, the son of the Sow.’*

*Said he: ‘Who is he that said, “I will cast my magic up to Kamit, I will bring Per Aa to the land of **Nehes**, I will cause him to be beaten with a scourging, 500 blows of the stick in the midst of the Viceroy, I will cause him to be taken back to Kamit in six hours precisely”?’ They said: ‘**It is Heru, the son of the Nehesit.**’ <http://www.reshafim.org.il/ad/egypt/texts/khamuas.htm>*

As we can see, there are political reasons why the **Nehesu (Nkoso)** at certain times were labeled as ‘sorcerers’ in Kamit. The term **hos** (hes, hesi - **koso**) referencing ritual practices are therefore **selectively** given a pejorative connotation at times when referencing the Khanitu.

The cosmology of Khanit and Kamit and its continuum in Akan culture today is the infrastructure which gave birth to the term **Nhsu (Nkoso)** as a title of Het Heru, Her Divine function in Creation, Her association with royalty (House of Heru – the King; Herit – Queen) and more. Nehes, Nhsu, vocalized as Nkoso in Akan is the origin of Negus, Nagas etc. **The root hs, hsu (koso) is clearly not the word ‘nigger’ or ‘naga’.** For details about the *actual* etymology of the word ‘naga’ being derived from a title of **Ra** (Ra Akh, Da Akh, Na Akh) see our publication: **Nyankopon-Nyankonton – Ra-Rait**. For details about the term **Ngg Wr or**

Ngg Ur from Kamit which is not the origin of ‘nigger’ see our publication: **Note on the Term Ngg Wr or Ngng Wr in Kamit – Ngg Ur is Not ‘nigger’**. For accurate information about proper notions of identity see our publication: **AFURAKA/AFURAITKAIT – The Origin of ther term ‘Africa’**. Also see our publication: **MOOR MEANS ‘DEAD’** for accurate information about the origin of the term ‘moor’, which is actually a **pejorative** term for our people used by the whites and their offspring. Download these articles from our links below.

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Appendix

[Excerpt from pages 19-23 of our publication: NYANKOPON-NYANKONTON – RA-RAIT]

RA AAKHU – NANKA

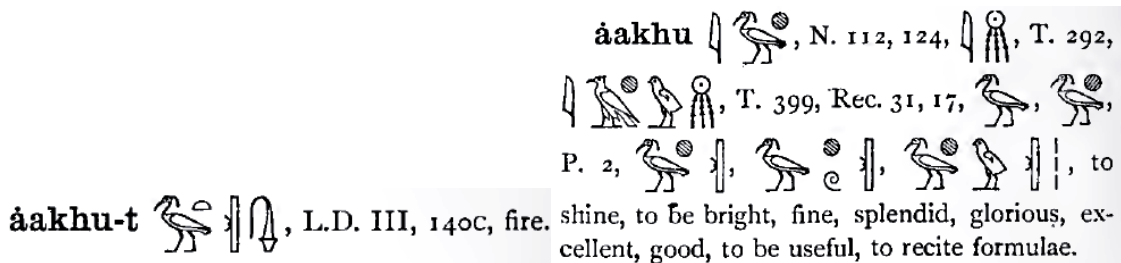
The name **O-nanka** as a title for the Creator in the form of a snake becoming **O-danga** or **E-danga** is derived from a title of **Ra**. In the *Book of the Heavenly Cow*, found in the tombs of **Tut Ankh Amen**, **Seti** and **Ramessu**, we find that **Ra** is referred to as **Ra Aakhu**. The metutu are:

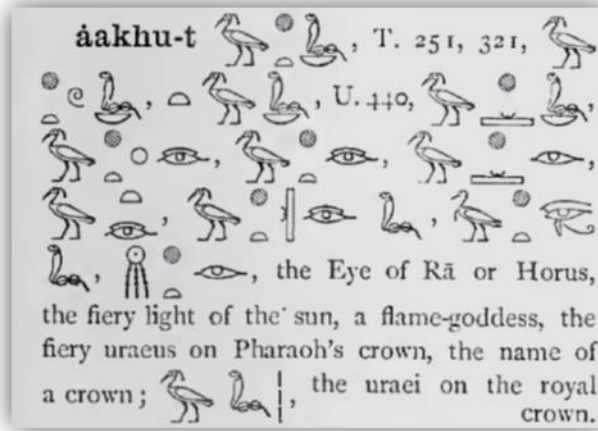
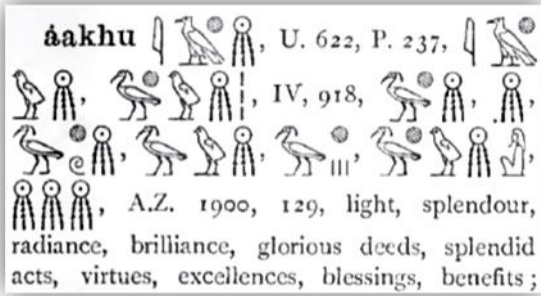


“Whoever says these words works his own protection by means of the words of power, *I am the Deity Heka and I am pure in my mouth and in my body. I am Ra from whom the Deities proceeded. I am Ra Aakhu.*’ When you say this, step forth in the evening and in the morning on your own behalf, if you would make to fall the enemies of **Ra**.”

[Book of the Cow of Heaven – Tomb of Seti]

Ra Aakhu is defined as **Ra** operating as **Aakhu**, the Light/Fire. **Aakhu** and **Aakhut** are also written **Aakh** and **Aakht**. Different aspects of the term **Aakhu** or **Aakh**:





The terms **Aakh** or **Aakhu** and **Aakht** or **Aakhut** thus reference *Fire, Light, brilliance, radiance*, the *Aten* (Sun) as well as the *fiery Serpent on the Royal Crown*:

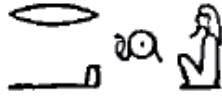





Ra Aakhu is Raakhu, Raako, Daako, Danko, Dango, **Nanko** **Nyanko**

Ra Aakh is Raakh, Raakha, Daaka, Danka, Danga, **Nanka** **Nyanka**

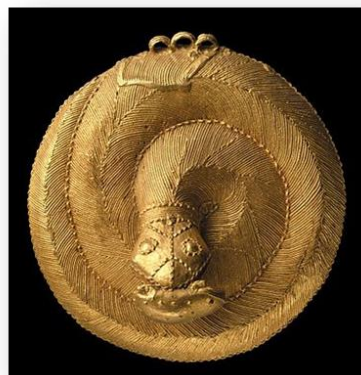
Recall that in Akan culture, the birth-place-name for the second child born after twins can be written **Nyankomago** or **Nyankamago**. The 'A' and 'O' are used interchangeably. Note also that **Da** in Vodoun is also commonly written and pronounced **Dan**. The 'A' in **Da** is *nasal*, thus sounding like **Dan** (Dah-ng)

when enunciated, similar to the ‘N’ in the word *senior*. This nasal ‘A’ is derived from a pronunciation of the name **Ra**. In the metutu when the name **Ra** is spelled out we have:



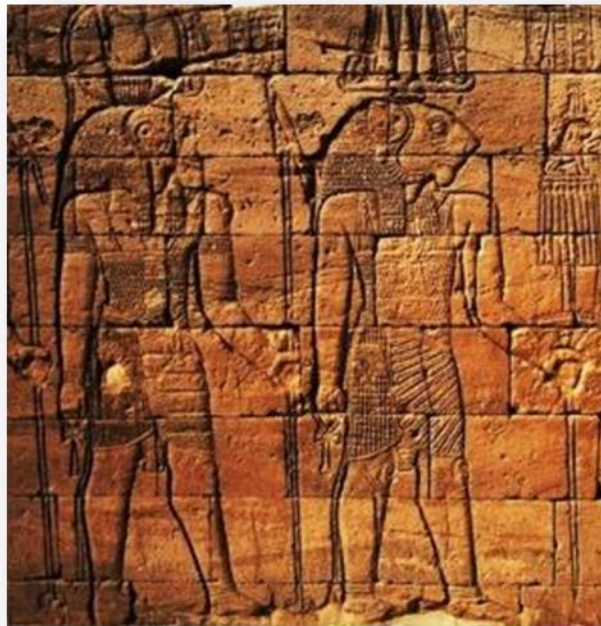
The  metutu is the character for the letter ‘R’. The  metutu is the character for the letter ‘A’. The other two metutu, the serpent surmounting the Aten (Sun) and the mummified, seated figure are *determinatives*. They are not read or enunciated. They are *markers*, indicators that this word ‘ra’ refers to the serpent around the Aten who is an Obosom (Deity - the mummified figure denotes Divinity/sacredness). There are three different metutu for the ‘A’ sound in Kamit. The metutu of a forearm and open hand with palm turned upward for the letter ‘A’  is sometimes written in the **Coptic dialect** (Late Kamit dialect) as ‘AW’. Thus, the ‘A’ in **Ra** could be thus be pronounced like the ‘AWNG’ in the english word ‘*wrong*’ and taking on a nasal tone. **Ra Aakhu** would thus be pronounced like **rawn-ah-ko’**. The difference between pronouncing **Ra** and **Ra** with a nasal tone is [rah] and [rawn or rah-oong]. This is also the difference between the Vodoun versions **Da** and **Dan** (Dah-ng) The pronunciation dah-ng sounds like dah-oong. This is the same as O-Dang-a and E-Dang-a. It is also **Nanka** (Nah-ng-a). Just as some Afurakanu/Afuraitkaitnut speaking the Fon language pronounce **Da** with a nasal ‘N’ - **Dan** (dahng) today, so did some Afurakanu/Afuraitkaitnut in Kamit pronounce **Ra** with a nasal ‘N’ in ancient times. **Ra-Aakhu** or Ra[wn]-Aakhu thus became Ra[ng]-Aakhu, Daankhu, Daanko, Danga, Naanko and **Nanka**.

Note: The **Ebrie** people, another **Akan** sub-group in Cote de’ Ivoire, call the Creator **Nyangka** or **Nyanka**. This fact in relation to the forms **Ananga-man**, **Odanga** and **Edanga** proves that the **Nyanko** or **Nyanka** component of **Nyankopon** and **Nyankonton** is a dialectical variant of **Nanka**.







Circular serpent pendant, manifestation of **Nyangka**, from the **Ebrie** Akan of Cote de’ Ivoire

Ra Aakhu or **Ra Aakh**, the fiery Circular Serpent (cobra) as **Da Aakh**, **Na aakh**, is found in the ancient temple of **Naga** in Khanit (Sudan, Nubia). Moreover, some of the Afurakanu/Afuraitkaitnut of ancient Khanit (Nubia) migrated east and settled india over ten thousand years ago. This is why the term **Naga** (also written Naya, Naka) is a name of the *Divine Cobra* in different parts of **pre-aryan** (pre-white) india. When the whites and their offspring began to invade india approximately 4,000 years ago they came into contact with the indigenous Afurakanu/Afuraitkaitnut – the descendants of the Afurakani/Afuraitkaitnit migrants from Khanit. The false religions of hinduism and buddhism would *later* incorporate and corrupt the meaning and function of the Naga. The **Naga** in Black india, **Naga** in Khanit (Nubia) is the same **Nanka** in Akan. They all derive from **Ra Aakha** and **Rat Aakhat** or **Ra Aakhu** and **Rait Aakhut**.




Ra and Lion-headed Obosom **Apedemak** from the Temple in **Naga** – ancient **Khanit** (Nubia)





In the first two of the three spellings of the name **Rat** (raht) above the  metut is the letter 'R', the  metut is the letter 'A' the  metut is the letter 'T'. The  metut of an egg is a determinative


referencing *female*. The seated female figure is also a determinative indicating *female*. In the second variation we simply have the circular serpent for **Ra**, the ‘T’ metut and the egg symbol denoting **Rat** (*female*). In the

third variation we have the circular serpent, the ‘T’ and the large cobra: . This cobra metut is a determinative metut. It means *Female Deity* (Goddess). These variations are of the name **Rait**. We also have variations of the name when pronounced **Rait** (rah-ette’):



The three variations of the name **Rait** above include the metut for the ‘P’: . The second and third variations of the name **Rait** above include another version of the raised cobra denoting Female Divinity:

. Note that this is the same determinative found in the term **aakhut** or **aakht** the *fiery serpent on*

the royal crown: **áakhu-t** . This term **aakhut** not only references different Abosom (Deities) Who have the title “*Eye of Ra*”, such as **Uatchet**, but also references **Rait** as the *Original Ancestral Female Creatress*. **Rait** is the *Progenitress Serpent Obosom* (Deity) from Whom all other Female Abosom Who carry that energy and title *descend*. The above also is a reference to the feminine title **Rait Aakhut** or **Rat Aakht**, the female **Nanka** or Naga.



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ADEBISA – Akan Divination in America

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’

ANKHUT – Original Terms from Kamit

KOKOBO

--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

UR, EL and JEZREEL – Israel Does Not Exist Upon the Mer en Ptah Stele

KAM UR – KAMIT URT – Ausar, Auset and the Enslavement and Restoration of the Afurakani/Afuraitkaitnit (African) in Amenti – The West

