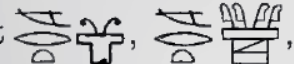
















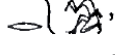
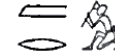
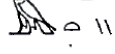

(*merh*): Copt. **ⲙⲏⲣⲉ**. In this instance, the placement of an 'e' sound in between **MR** to facilitate the pronunciation **MER** (**MHRE** in Coptic) is a valid placement.

As we can see the term **mr** (**mer**) has the definition: *collection of water, pool, flood; swampy land*. It can also mean *desert land, waste, wilderness*.








What kind of water? There is a relationship between the **flood** (water overrunning the land) causing *destruction, displacement, death: swampy land* (marsh, morass); *wasteland* (infertile/dead land), *wilderness*. We thus have the term **mr** also meaning *death* and related to death: *fatality, the dead, the damned*.

mer-t , funerary chest or coffer.

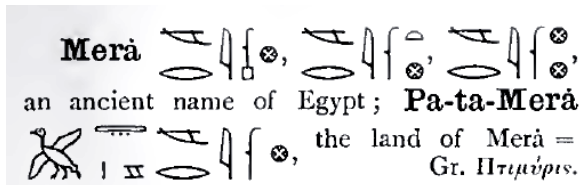
mer , U. 607, P. 286, ,
, Amen. 25, 21, ,
, to be sick, to suffer pain, to grieve,
to be sad, to feel sympathy for someone.
meru , Pap. 3024, 131, a
sick man.
mer ari , a sick
man.

mer-t ,
P. 830, M. 448, N. 465, 773, ,
, Rev. 14, 12, sickness, illness, pain, sorrow,
cruelty, grief, fatal disease; ,
Rec. 31, 30, , Pap. 3024,
, sickness.
mer (mut) , Amen. 21, 10,
, to die, dead, death.
merti (miti) ,
, the dead, the damned.
Mer , A.Z. 49, 55, the damned
one, a name of Set.

As we can see above the term **mr** also means a *funerary coffer or chest* – a reference to *death*. Also: *sickness, illness, pain, sorrow, fatal disease; to die, dead, death*. The **mr** and **merti** are *the dead, the damned*. A title of the **Ntoro** (Deity) **Set** is **Mr** meaning *the damned one*.

mer , M. 202, ,
, N. 681, , N. 682, ,
, Amen.
2, 9, pyramid, tomb; plur. ,

The term **mr** is also the term for *pyramid* which is a structure *dedicated to the dead*. The dead were often buried in the **mr** (pyramid). Finally, we have a name of Kamit being **Ta Mra**. The term **Ta** means *land*. **Ta Mra** thus references the *land of Mra* or *Mra-land*.



This references the 'dead land' with **mr** referencing *dead, death, flood, swamp*, etc. Why is this so? It is rooted in the *cosmology* of ancient Kamit. First however, let us look at the etymology of the term **moor** as propounded by the whites and their offspring. From etymonline.com (online etymology dictionary):

moor (n.) "waste ground," O.E. *mor* "morass, swamp," from P.Gmc. **mora-* (cf. O.S., M.Du. Du. *meer* "swamp," O.H.G. *muor* "swamp," also "sea," Ger. *Moor* "moor," O.N. *mörr* "moorland," *marr* "sea"), perhaps related to *mere* (n.), or from root **mer-* "to die," hence "dead land." The basic sense in place names is 'marsh', a kind of low-lying wetland possibly regarded as less fertile than *mersc* 'marsh.' The development of the senses 'dry heathland, barren upland' is not fully accounted for but may be due to the idea of infertility. [Cambridge Dictionary of English Place-Names]

As we can see, the whites and their offspring trace the term **moor** only back to proto-germanic and proto-indo-european 'roots'. They list the following definitions:

1. waste ground
2. morass, swamp
3. sea
4. 'perhaps related to mere or from root mer "to die" dead land

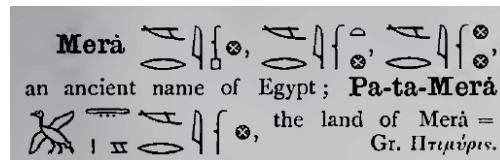
These four definitions are **stolen directly from our Ancestral language of Kamit** as shown in the metutu:

1. **mer-tt** desert land, waste, wilderness.

2. **mer** swampy land.

3. **mer** P. 485, P. 484, Fest-schrift 117, A.Z. 1905, 19, any collection of water, lake, pool, cistern, reservoir, basin, canal, inundation, flood, stream; plur.

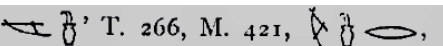
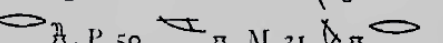
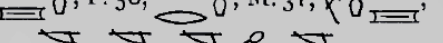



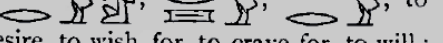
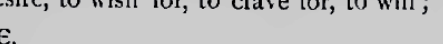


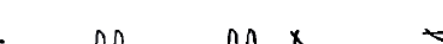
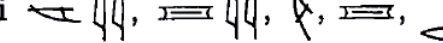
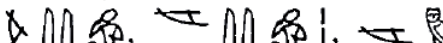








4. **mer (mut)** Amen. 27, 10, to die, dead, death.
merti (miti) the dead, the damned.
Mer A.Z. 49, 55, the damned one, a name of Set.


























The language of Kamit is an Afurakani/Afuraitkaitnit (African~Black) language that predates any european or asian language by thousands of years. These four definitions found in the metutu prove conclusively that

the term **mr** (*moor* and *mere*) originated with Afurakanu/Afuraitkaitnut (Africans) thousands of years before the whites invaded ancient Kamit and learned of the term.

The Akan have a proverbial saying, *Love is death*. This is more than the notion that being ‘in love’ with someone is often ‘painful’ or makes someone want to ‘die’. There is a cosmological meaning. First, the concept can be found in the term **mr** in Kamit:

<p>mer  T. 266, M. 421, , T. 283, , P. 50, , M. 31, , N. 64, , , , P. 64, , , U. 224; Rec. 27, 224, , , , to love, to desire, to wish for, to crave for, to will ; Copt. ⲙⲉ.</p>	<p>merriu , , , , those who love, lovers, friends.</p> <p>merr-t , , , P. 69, N. 36, IV, 1045, love, desire, wish, something longed or wished for ; plur. </p>
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<p>meri , , , , , , , , , U. 532, lover, a loved one, something loved.</p> <p>meriu , , , , beloved one, darling.</p> <p>meriti , , , U. 532, , , Rec. 4, 135, , , , , Jour. As. 1908, 278, beloved ; Copt. ⲙⲉⲣⲓⲧ.</p>	<p>Merr , “beloved one,” a title of several gods.</p>
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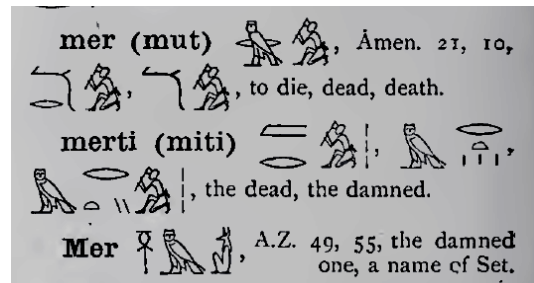
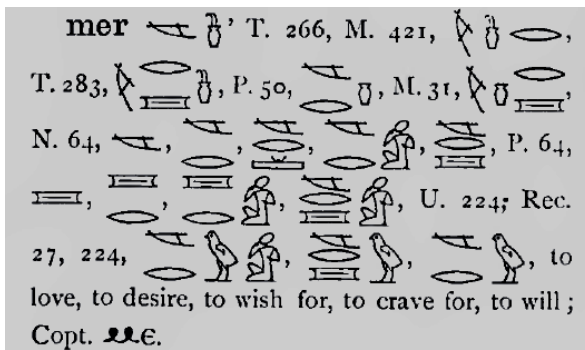
As we can see the term **mr** also means *love, desire, to crave for*. One who is ‘beloved’ is thus called **mri**. The beloved are called **mriti**. One’s *beloved* (masculine) is **mri** while one’s *beloved* (feminine) is **mrit**. The ‘t’ feminizes nouns in Kamit. [This is where the ‘ette’ in english as a ‘feminizer’ originates – Paul, Paulette; Anton, Antonette; the diminutive: cigar, cigarette, etc.]

We see above that the term written **MR** in the metutu is written **mer** by the egyptologist. In the Coptic dialect the term is written with the ‘e’ and thus spelled **ME**: **Copt. ⲙⲉ**. The term for *lover, beloved* is written **MRIT** and translated by the egyptologist as **merit**. In Coptic the term is spelled **MERIT**: **Copt. ⲙⲉⲣⲓⲧ**. The Coptic dialect has given us a proper dialectical variant of the word with an ‘e’ vowel placement (as opposed to placing a ‘u’ or ‘o’ between **MR**). Further confirmation comes from the Akan language. The Akan term for *love* in the sense of *desire* is **ope** or **pe**. A term for *lover* has the forms **mpra**, **mpena**. The Coptic version of **Mer** is **ME**. The ‘R’ is dropped. This features in many

Afurakani/Afuraitkaitnit (African) speech patterns where we drop the ‘R’ at regular conversation speed when it occurs at the end of a word. Afurakanu/Afuraitkaitnut (Africans) in America have continued this practice when pronouncing words such as: *her* (pronounced ‘huh’) or *there* (pronounced by some as ‘theh’ as in ‘see theh’ [‘see there’]). This features prominently in the Akan language as well. This is how **MER** in ancient Kamit becomes **ME** (meh) in ancient Coptic and **PE** (**OPE** - from **MPE**, **MME**, **ME** - Coptic) in Akan. This is how **Meri** (lover) in Kamit becomes **Mpera** (**Mmera Mpena**, **Mpra**) in Akan.


The ‘R’ is pronounced as a rolling ‘R’ in Afurakani/Afuraitkaitnit (African) languages (tongue tapping the roof of the mouth once). This is why the rolling ‘R’ and the ‘N’ interchange in various words. They sound identical when speaking at regular conversation speed because the pronunciation of the ‘N’ sound also requires that the tongue taps the roof of the mouth once.

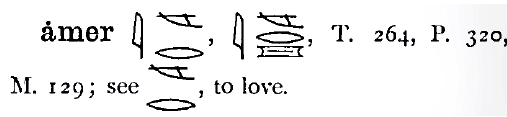
Note that **mr**, *love* is also **mr**, *death*:



The Akan have the **ebe** (proverb) which says ‘Love is death’. In Kamit, the word for *love* (desire) **mr** is also the word for *death*, **mr**. This is a manifestation of cultural and cosmological continuity, for the Akan are one of many Afurakanu/Afuraitkaitnut (Africans) in West Afuraka/Afuraitkait (Africa) who migrated from ancient **Khanit** (Nubia/Sudan) and Kamit in ancient times.

Moreover, just as the term **mr** (mer) was corrupted into **moor** (mohr) by the whites meaning *swamp land, water, sea, wasteland, marshland, death*, so was the term **mr** (mer) meaning *love*, corrupted by the whites into **mour** (mohr) as in **amour** (love) and *mi amour* (my love):

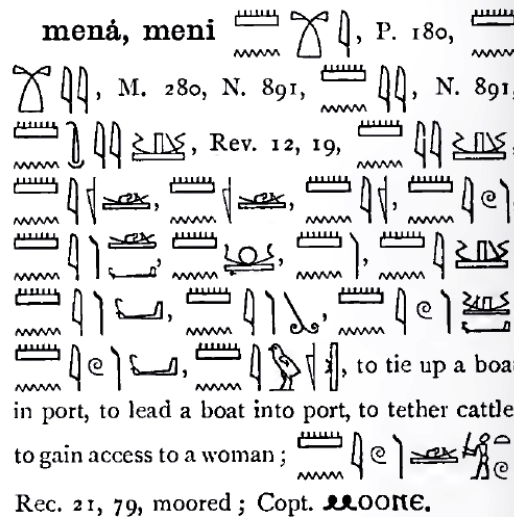
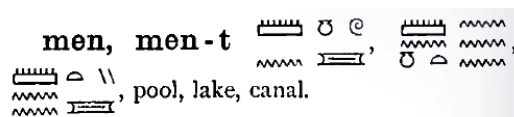
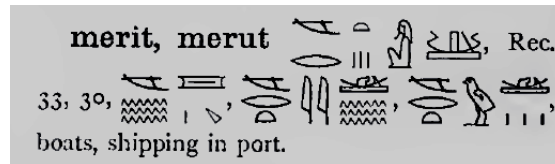
amour (n.) 
 c.1300, "love," from Old French *amour*, from Latin *amorem* (nom. *amor*) "love, affection, strong friendly feeling" (it could be used of sons or brothers, but especially of sexual love), from *amare* "to love" (see **Amy**). The accent shifted 15c.-17c. to the first syllable as the word became nativized, then shifted back as the naughty or intriguing sense became primary and the word was felt to be a euphemism.
 A common ME word for love, later accented *amour* (cf. *enamour*). Now with suggestion of intrigue and treated as a F[rench] word. [Weekley]



In both instances the term spelled with an ‘e’ in the Coptic dialect was changed to an ‘o’ by the whites and their offspring: **Mer** (mehre) meaning *swamp/land* becomes **moor**. **Mer** (me) and the variation **amer**, meaning *love* becomes **amour**.

These facts once again prove the Afurakani/Afuraitkaitnit (African) origin of the term popularly rendered ‘moor’. The five definitions (*wasteland, swamp, sea, death, love*) found in eurasian languages are identical to the same five definitions found in the earlier metutu because this is their origin.

We also have the term **mr** meaning *boats, shipping in port*. This is key to the cosmological understanding of **mr** meaning *love, death, water, wasteland, swamp*, etc.



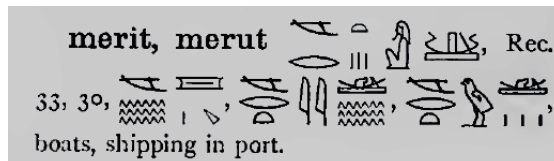
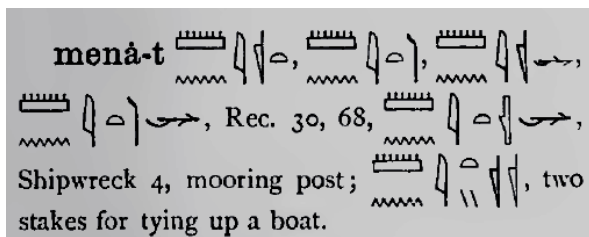
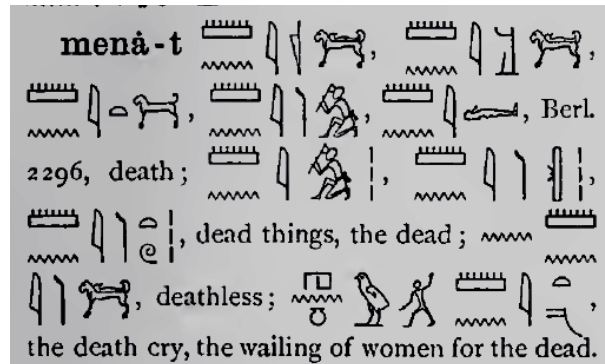
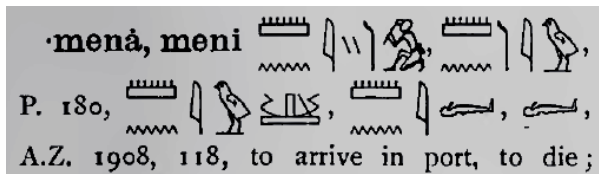
As shown above, the term **mn** (**men**) means *pool, lake*. The term **mna** or **mni** means *to tie up a boat in port – to moor a boat*. Notice in the Coptic dialect it is spelled **MOONE**. **Copt. MOONE.**

As stated above, in the language of Kamit as well as Akan and other Afurakani/Afuraitkaitnit (African) languages, the letter ‘R’ is pronounced as a ‘rolling R’ meaning the tongue taps the roof of the mouth once. This is why the ‘N’ and ‘R’ interchange. If you pronounce **Mera Mena Mera Mena** out loud and ‘roll’ the ‘R’ you would not be able to tell the difference between the two words. This is why **mera** (*water, lake, pool*) is also written **mena** (*water, lake*). This is also why in Akan the name **Bena** is also written **Bera** or **Bra** and **Bono** is also written **Boron**. There are numerous examples of this in the languages of Kamit and Akan. The term **mna** pronounced moone [mooh-neh] in Coptic sounds like moore (mooh-reh) with a ‘rolling R’. The term moone (moo-reh) became **moor** in english, as in ‘to moor a boat’:

moor (v.) 

"to fasten (a vessel) by a cable," late 15c., probably related to O.E. *mærels* "mooring rope," via unrecorded **mærian* "to moor," or possibly borrowed from M.L.G. *moren* or M.Du. *maren* "to moor," from W.Gmc. **mairojan*. Related: *Moored*, **mooring**. French *amarrer* is from Dutch.

As we can see, the whites and their offspring have stolen a term and attributed it to themselves. The term **mni** and the Coptic **moone** (moorey) is the exact same term as **moor** for the language of Kamit holds the etymological root. Related terms:



The term **mna** or **mni** (**mra** or **mri**) means *to arrive in port, to die; boats, shipping in port*. The term **mnat** means *the dead*. The term **mnat** also means *mooring post*. Ancient Kamit was a riverine culture. We quote at length from our article: **The Origin of the Term Nsamanfo in Kamit** for the cosmological context:

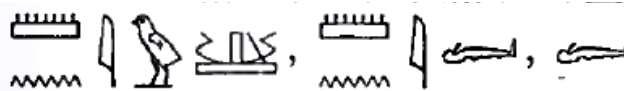
Pages 1-3:

“...Ancient **Kamit** (Egypt) and parts of **Khanit** (Nubia/Sudan) were/are riverine cultures. Our **Nsamanfo** (n-sah-mahn’-foh), our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors, thus had/have an understanding of the value of water and images and concepts related to water are found throughout the texts, symbolism and culture of Kamit and Khanit. The sky for example is seen to be comprised largely of a mass of water. Thus, as the **Aten** (Sun) moves through the sky it is depicted as *sailing through the sky in a boat*. The Aten rises in Its boat in the **abtet** (east), sails across the sky and sets in Its boat in the **ament** (west):



Ra, Hawk-headed, sitting inside the disk of the **Aten** (Sun) which is inside of the *boat* of the **Aten** (Sun) as it sails across the sky

When the Aten sets in the *ament* (west), it sinks down below the horizon. Here, the Aten is said to *enter the hidden (ament) land (ta)*, the *underworld*, the spirit world – the **Ancestral realm**. The Aten has ‘died’ or moved through the *gate of Death* to now bring light to the spirit world for the 12 hours of the night. The Aten subsequently reemerges in the *abtet* (east) at sunrise and appears above the horizon. The Aten has thus been ‘born’ or ‘resurrected’ from the ‘dead’. The Afurakani/Afuraitkaitnit (African) human is recognized to go through the same process, not only in the context of rising in the morning (sunrise) and going to sleep at night (sunset), but through our life-times. Our *sunrise* is our appearance in the world at birth, while our transition to the spirit world through the gate of Death is our *sunset*.



To arrive in port, to die

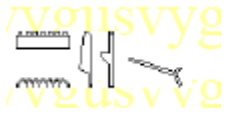
When a boat arrives at its port, its final destination, it docks. The inhabitants then leave the boat. The same is said of the boat of the Aten. The Aten rises above the horizon through the *eastern mountain range* in Kamit called **Bakhau**. On the western horizon is the *western mountain range* called **Manu**. When the boat of the Aten arrives at the mountain range of Manu in the west (*ament*), the Aten has *arrived at its port*. The boat docks and the inhabitants – Spirits – leave the *day boat (Mandjet boat)* and go into the spirit world (*underworld*). For the spirit world journey, They board the *night boat (Mesektet boat)*.



*Aten rising above **Bakhau** mountains in the *abtet* (east) in Kamit*



*Aten setting upon **Manu** mountains in the *ament* (west) in Kamit*



mna – death, the dead



mnau – to die



mna – death, the dead



mna – dead one

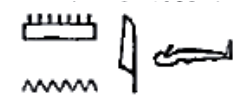


mn – dead one

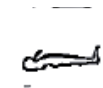
The term **mn** or **mna** meaning *to die* or *dead one, the dead* and *death* as shown above is also the term for: *to arrive in port*. Three versions of the term **mn** or **mna** meaning *to arrive in port, to die* are below:




mnau – to arrive in port, to die







mna – to arrive in port, to die





mn – to arrive in port, to die

The first version of the term is comprised of the **metutu** (hieroglyphs) for the **mn** combination , for

the letter ‘n’ , for the letter ‘a’  and for the letter ‘u’ . The final metut (symbol) is a *determinative* metut. This is a symbol that is not pronounced but is an *indicator* or *determiner* of what is being spoken of in the

word. The *determinative* metut in this instance is the boat: .

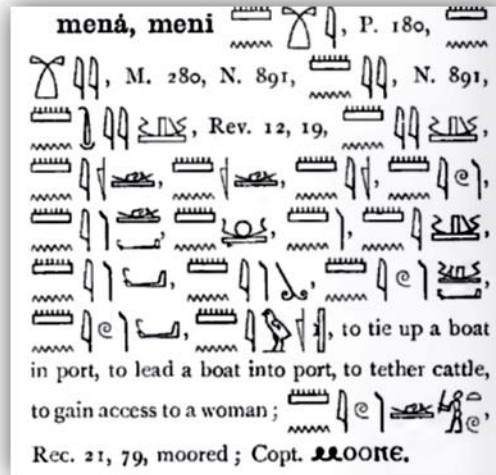
In the second version of the word we have the metutu for the word **mna**, however the determinative is not a boat. It is the *mummified body* – a dead person: .

In the third version of the term **mn** the metut of the *mummified body*/ *dead person* is used *alone* and encompasses the word *and* the idea *in total*:  **mn**. It is a common practice in the written language of Kamit to spell out the entire word *and* use a determinative metut or to simply use the determinative metut *alone* to signify the word and concept....”

Quote from pages 6-7:

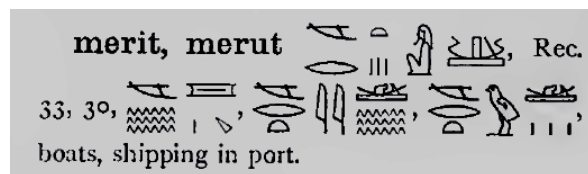
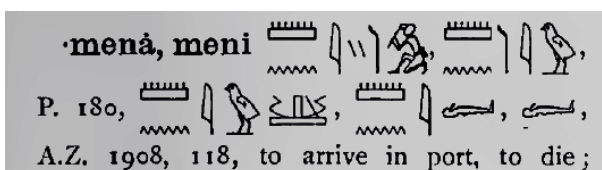


“...It is relevant in this regard that the term **mn** means *dead one, mummified one, one who has arrived in port*. The one who arrives in port, or docks has his/her boat ‘moored’ or *tied/fastened*. The term **mn**i thus means ‘moored’ and is the etymological origin of the english term ‘moor’ as in ‘mooring post’:





Once the boat has arrived in port, it is **mn**i - *moored* or *tied to a mooring post*. [See the Coptic version of the term: **MOONE** (*Moob-reh*): Copt. MOONE from which the english ‘moor’ is derived. The rolling ‘r’ sound (tongue tapping the roof of the mouth once) and the ‘n’ sound are identical and interchange in Afurakani/ Afuraitkaitnit (African) languages. *moone* (*moo-neh*) thus sounds identical to *moore* (*moo-reh*).]...”


The key here is the relationship between **mn** meaning *to arrive in port, to die* and **mr** meaning *death, the dead* but also *boats, shipping in port*:

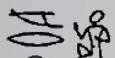
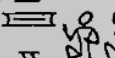
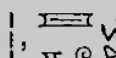

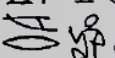
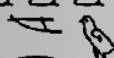


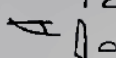


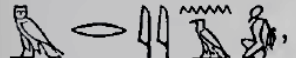

A *moored* boat is one that has *arrived in port* (**mn**i, **mr**i) and is *fastened*. Like a person reaching their final destination (death) and the body is placed in the ground (port) and ‘tied’ to **Asaase Afua** (Earth Mother), so is the boat which reaches its final destination *fastened* after its arrival/death. It will not be sailing anymore – its journey has come to an end. *There is no longer freedom of movement*. When the boat arrives in port and is moored, the inhabitants *disembark* - leave the boat. When the individual arrives in port, dies, and his/her body is ‘moored’, fastened to **Asaase Afua** (buried in Earth), the inhabitant (spirit) of the body leaves for the body is dead. *There is no longer freedom of movement for the body*. The spirit therefore *disembarks*, leaves the physical vessel.


The notion of *death, lack of freedom, being moored/tied, submerged (flood water, buried)* and more is the basis for a **class of people** who are referred to as **mr** or **mrw** (plural, also written **mrw**), meaning not only *the dead* and *the damned* but also *servants, slaves, bondsmen/women, serfs, vassals, dependents*, etc. They are the ‘socially dead’ - *tied, fastened, lacking of freedom, weak, wretched*, etc:




mer , Rec. 16,. 70, ,
 Rec. 12, 12, servant, peasant, dependant.




merà , a female slave.



mer-t , Palermo Stele, Rec.
 26, 236, Rec. 31, 26, , ,
, Décrets 9, , IV,
 1147, , ,
, Dream Stele 40,
, serfs, servants, vassals,
 peasants, hereditary servants on an estate;


merina ,
, IV, 665, captive chiefs; compare
 Heb. מרין (?)

merua , Rec: 15, 158, weak,
 wretched.

-  **mrw** Servants, Underlings, Partisans, Supporters
-  **mrw** Bondsmen, Servants, Underlings, Partisans, Supporters
-  **mrw** Serfs, Lower Classes

mer (mut) , Amen. 27, 10,
, , to die, dead, death.

merti (miti) ,
, the dead, the damned.

Mer , A.Z. 49, 55, the damned
 one, a name of Set.

We also have the english term ‘*mourn*’ which is also directly tied to the term ‘*moor*’ with its etymological roots in **mer** and **mn**i – death:



Merit Shema



Merit Meht

Merit is the name of the **Ntorot** (**Ntrtr/Netert** *term for Goddess*) of the *inundation* of the river in Kamit. There are Two Female 'Nile' river **Ntorotu** (Goddesses), **Merit Shema** and **Merit Meht** meaning **Merit** of the *Southern Branch* of the river and country and **Merit** of the *Northern Branch* of the river and country. These Two Ntorotu are often shown to be the Wives of the Male **Ntorou** (**Ntru** *plural term for Gods*) of the Nile – **Hapi**:



Hapi Meht and Hapi Reset

Above are the Twin **Ntorou** (Gods) **Hap Meht** (**Hapi** of the *North*) and **Hap Reset** (**Hapi** of the *South*). The Nile River is often referred to simply as the *Hapi* river. However, when speaking of the *inundation* (flood) of the river we are focused on the Female Ntorotu, the **Meriti** (dual **Merit**) Who are the Female Spirit-Forces behind the flood.

[*The term for water in Kamit is mu. Mu Hap Meht means waters (mu) of the Northern Nile Deity Hap Meht. MuHapMeht was corrupted into muhammed by the whites and their offspring and applied to a fictional character/prophet of the false religion of islam who in fact never existed at all. See our KUKUU-TUNTUM – The Ancestral Jurisdiction for details.*]

In ancient Kamit, it very rarely rained. However, every year the river would **flood** creating a tremendous lake, hundreds of miles long and 10-12 miles wide in certain regions. Kamit was situated along the river which is the longest river in the world. When the river would flood once a year, it was a time of ritual invocation of the Ntorou/Ntorotu (Gods/Goddesses) to ensure a promising future crop-yield. The flooding of the river would bring black silt and deposit that black silt along the river banks. Months later when the water would recede, there would be fertile land wherein the people would plant their seeds. The **Kamau** (people of Kamit - *'Egyptians'*) were totally dependent upon the flood of the river every year for their sustenance.

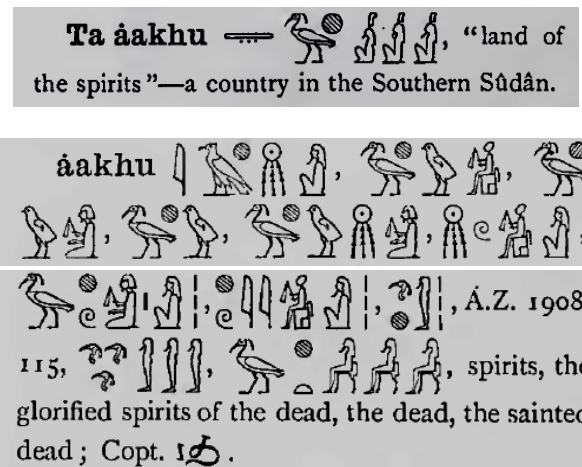
When the river would flood, **Merit Shema** and **Merit Meht** were the Spirit-Forces Who presided over the *swelling* or *'pregnancy'* of the river [Note: in Akan the term **menem** [**merem**] means *'to swell'* as in the *swelling of a river*]. To the dwellers along the riverbanks, it appeared that the *entire country* had been inundated. It appeared as it was in what is called the **Sep Tepi** or *First Time – The beginning of Creation*. In our cosmology, we recognized that at the beginning of the Creation of the world there was no land, only water. While today approximately 71% of the Earth is covered by water, in the beginning the entire Earth was covered by water. **Ra** and **Rait** (*Creator and Creatress of the Universe*), operating as a Spirit-Force through the solar energy/fire of the **Aten** (Sun), activated the fire in the Earth's core thereby activating the Earth Mother. This resulted in earthquakes on the ocean floor and volcanic eruptions which ultimately caused a primordial hill to surge up from underneath the surface of the water. **This raised land would become the first landmass of Earth - Afuraka/Afuraitkait (Africa).**

Every year during the inundation, the Kamau were reminded of the cosmology. When **Merit Meht** and **Merit Shema** presided over the *pregnancy/swelling* of the body of the river, a large portion of the *land* was *buried* or *submerged* under water. This was a form of *death*. The plant life was submerged. The land animals living along the banks retreated. The land was *buried/submerged* for a period. However, when the new season came it was time for a re-emergence, a rebirth. The land emerged from its submergence/burial/death, the plant life was *'resurrected'*. This recalled the story of **Ausar**, the Ntoro (Deity) who was killed, buried and resurrected. Ritually, this recalled the notion of initiation being a process of someone *'going under'*, dying to the old self and resurrecting as a new individual with new responsibilities (priesthood/priestesshood) and much more. It also recalled the fact that when men and women were in conflict with regard to their love-relationships, the desire (**mr**) for their significant other manifested as the *flood of the rivers of blood* in the body to the heart. One's heart would then be *submerged, flooded*, become *heavy with anxiety*, would *pain* them and he or she would feel like a *death (mr)* has occurred – *'love is death'* (**mr is mr**) – the heart would *'freeze'* or *'stop'*. There may even be a flood or inundation of tears – crying. Resolution of conflict however would bring an end to the *heavy* (dead) heart. A rebirth or restoration of balance would occur as the heart would begin to palpitate at its normal rhythm again. The tears would cease. The flood waters would recede.

It is important to note that in Afurakani/Afuraitkaitnit (African) culture, Death in and of Itself is not seen as evil or as a curse. Death also is *not* the opposite of life. One is born into the world, we *live* in the physical world, then go through the gate of Death and *live* in the Ancestral world. In our culture, we recognize *Death to be the opposite of Birth – life is continuous* in the physical realm (after birth) and the spirit-realm (after death).

Ancient Kamit was distinguished in many ways. The **mru** (pyramids) are magnificent structures which define an aspect of Kamit. The yearly inundation governed the entire economy and social life of the people. This is why Kamit would be referred to as **Ta Merit**, the land of the *inundation*. This name is also related to **Mer** meaning the *land of the Mer* or *pyramids*. However, in both instances we are referring to *death (mr)*, *submergence, burial, inundation, shrines for the dead (meru)*, etc. This is why those who died were referred to as those who *arrived in port (mni or mri)* like a boat docking and being moored (**mni, mri**).

This is not without precedent. The land south of Kamit, contemporary Sudan and Ethiopia, was called **Ta Aakhu** meaning – *Land of the Ancestresses and Ancestors (Aakhu) – Land of the Venerable Deceased Spirits/Dead*:



The people of Kamit and Khanit paid great attention to those who lived honorable lives and continued to support us as Ancestresses and Ancestors (**Aakhu/Aakhutu**) from the Ancestral realm. They were/are our *beloved (mri, mriti)* deceased. We therefore built our *beloved (mr) dead (mr) shrines/pyramids (mr)*. This practice was only for those who lived in harmony with Divine Order while on Earth.

However, societally, those who were engaged in self-destructive lifestyles were referred to as being ‘dead’ – **meru (mru)**. Those who were *slaves, servants (prisoners of war or convicted felons* for example) were *tied (mr)* to their lot in life and thus to those whom they served. In contemporary culture we often refer to those who are *tied/addicted* to drugs as ‘dead’ or those who are engaged in self-destructive behavior as mentally or spiritually ‘dead’. The same is true of the culture of ancient Kamit:

“...As for the fool does not hear, he can do nothing at all. He looks at ignorance and sees knowledge. He looks at harmfulness and sees usefulness. He does everything that one detests and is blamed for it every day. He lives on the things by which one dies. His food is evil speech. His sort is known to the officials who say, **‘There goes a living death every day’**. One ignores the things that he does because of his many daily troubles...” [Instructions of Ptah Hetep - c4400 years ago]

When the whites and their offspring invaded Kamit, they learned of these terms from our language and continued to use them. We have proven conclusively that this is the case, for the varied definitions of the

term ‘moor’ (*waste land, sea, swamp, death, love, fastening a boat*) have been shown to have their roots in the language of Kamit. The whites and their offspring continue to use the terms to this day with the exact same six meanings – *although they lack cosmological understanding*. **The same is true of the whites and their offspring designating Black people as Moors:**

Moor (n.)

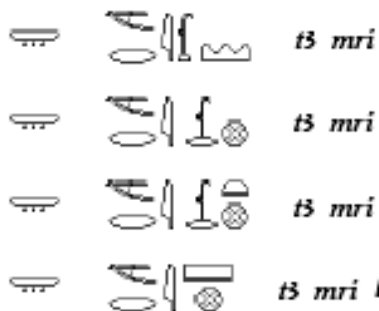
"North African, Berber," late 14c., from O.Fr. *More*, from M.L. *Morus*, from L. *Maurus* "inhabitant of Mauritania" (northwest Africa, a region now corresponding to northern Algeria and Morocco), from Gk. *Mauros*, perhaps a native name, or else cognate with *mauros* "black" (but this adjective only appears in late Greek and may as well be from the people's name as the reverse). Being a dark people in relation to Europeans, their name in the Middle Ages was a synonym for "Negro;" later (16c.-17c.) used indiscriminately of Muslims (Persians, Arabs, etc.) but especially those in India.



The terms *moor* and *blackamoor* were used by europeans as a descriptive of Black people who were muslims and Black people in general over time. The term was also used to identify anyone who was darker than the western european such as white arabs and hindus, **although white arabs and white hindus are not Afurakanu/Afuraitkaitnut (Africans~Black People)**. [*The original people of these areas were Black. However, just as in 'egypt' today, the white invaders are in control of these regions. The white invaders in arab-controlled regions of the world, in india and elsewhere are not Black.*] Just as the term **mer** (love) was corrupted into **amour** (ah-mohr) meaning 'love' in european languages, so was the term **mer** (singular) or **meru** (plural) referring to '*dead people; the damned; slaves, servants, vassals*' etc. corrupted into **moor** (mohr) and **moors** in european languages.

In Kamit, to be labeled a 'mer' or a dead, damned person or a slave was a pejorative. This carried over into the european usage of the term. The only difference being that *all Black people* were labeled 'moors' as a pejorative by the whites. The europeans understood that the color *Black* was associated with *Divine Power, Ancestrally vested power* in Kamit. It was therefore associated with *death*. Because the whites and their offspring improperly associated death with evil, they sought to associate being Black with death in a pejorative sense, and therefore with evil. This is how **mr** (*dead, damned, slave, servant*) was connected with **Ta Merit** – *land of the Dead (submergence/inundation/wasteland - see mere the 'dead land')* and because **Ta Mert** (land of the pyramids) was also **Kam-t** (*Kam - Black; Kam-t - Black land/Land of the Blacks*) then Black was improperly associated by the whites with 'death', 'slave', 'servant', etc. We must also recall that it is the **Merit** Ntorotu, the Goddesses of the inundation/flood/submergence/death, who bring the **black silt** from the south to deposit on the banks of the river. The *merit-water (flood-water* as opposed to the water during the remainder of the year) was thus the '*black'-water*. The black silt comprised the **Kam-t** or *Black land*. The black silt is sacred to **Ausar**. It is His shrine on Earth. He thus has the title **Kam-Ur**, the *Great (Ur) Black One (Kam)*:



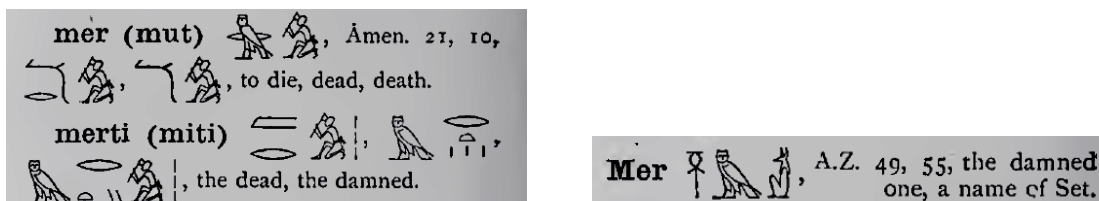
Ausar also called **Kam-Ur**. **Ausar** is the Sovereign of the Ancestral Realm – *The Realm of the 'Dead'*




Above are four different versions of the name **Ta Mri** or **Ta Mra**. Note that in the first version the determinative metut is that of the *notched palm branch*  which references *time* as in the *beginning of a season or period*. We also have the metut for *desert land*  - *dead land, wasteland, land of the west, land of the setting Aten/Sun where the boat of Ra arrives in port (mni, mri)* [Note that *waste* means 'desolate region'. The land of the *west* is the desertland (*waste/westland*) where the Aten (Sun) goes to 'die' (*mer*)]

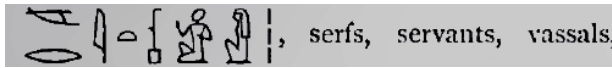


Ta Mri is thus the land which returns, via inundation, to a *dead-land* (*mere*), the land which is buried for a *season*, then resurrected/reborn. It is important to recall that in Kamit, the Ntoro (Deity) **Set** is the Ntoro of the *desert/dead land*. **Set** is also called **Mr** – the '*damned*' one meaning one who *works with deceased spirits*:



[**Set** or **Seti** was corrupted by the whites into *Setin* or *Satan* – *the spirit who rules the dead, the damned, in the underworld/bell.*]

The term **mrw** (**mrw**, **meru**) meaning *the damned* is indicated by the determinative metut of a man on one knee *driving an axe through the middle of his forehead*:  He is engaged in self-destructive, suicidal activity. The axe through the head shows that he is not only *mentally dead* but *spiritually* and *physically dead*. Self-destructive behavior, inclusive of suicide is taboo, *Divinely prohibited*, in Afurakani/Afuraitkaitnit (African) culture. This *dead person* is thus a *damned person*. In Akan culture the term **akyiwade** is the word for *taboo*. It describes that which is **kyi** - *hated* by **Nyamewaa-Nyame** (*the Supreme Being*). Just as in all of Afuraka/Afuraitkait (Africa), taboos are *Divinely prohibited/Divinely hated* deeds, entities, objects, etc. If we violate an *akyiwade*, a Divine prohibition or restriction, we '*damn*' ourselves because we place ourselves out of harmony with Divine Order. The term **mrw** meaning *serfs, servants, vassals* is also spelled with the *notched palm branch*:

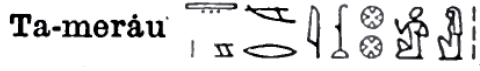


Mrat



Ta Mra

In the second and third versions of **Ta Mri** above, the *notched palm branch* is the determinative metut along with the metut for *country, territory*. **Ta Mri** is thus a descriptive of the country in the context of the *time/season* of the **merit** – *inundation (submergence, death)*. This is why we have the term **Ta mrau** with the *same determinative symbols* referencing the *time of the inundation – death, submergence* when referring to a group of people:

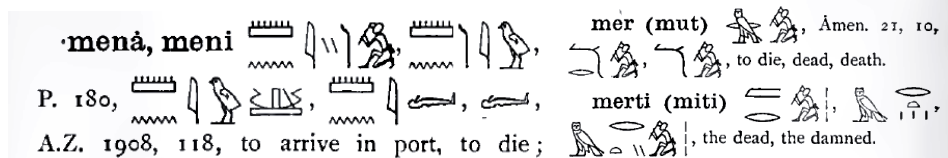


Note that the ancient name of the country most often used is **Kamit** and the people **Kammau**:

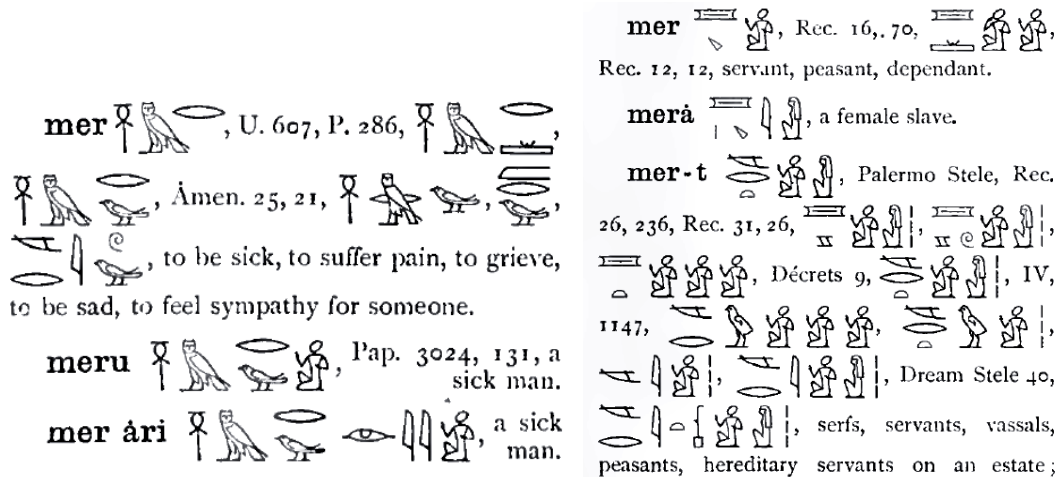


The name **Ta Mra** or **Ta Mrit** is not attested until the 11th dynasty – thousands of years after the civilization was founded. The name **Kamit** is used from the early dynasties. In the last version of the term **Ta mri**

above, the determinative is the metut for a *mass of water* and the metut for *country or territory* – the land/country of the great **merit** – *inundation (submergence, death)*. These facts collectively show that **Ta mert** is defined specifically as the *land of the inundation, death, submergence* and not the *'beloved land'*.



Notice the metut of the man driving the axe through his head is found in both the terms **mna, mni (mra, mri)** - *to arrive in port, to die* and in **mer** – *the dead, the damned*



Again, the whites and their offspring took a term that was a **pejorative** when referring to a *class of people in Kamau society (mr or mru)* and used that **pejorative** term to apply to *all Black people*. Instead of simply referring to us all as **Kamau** (Black People/Blacks – Black being Divine) – *as we referred to ourselves* - they decided to use the term **mr** (corrupted into ‘moor’) - **specifically because it was/is pejorative**.

Ancient Black people of Kamit and those outside of Kamit never referred to themselves as ‘Moors’

Again, some Black people colloquially refer to drug addicts in america as the ‘walking dead’. A white foreigner could enter a Black community in america, learn of the label that Black people use - ‘walking dead’ - and begin to refer to *all Black People* (including all those not addicted to any drugs) as the ‘walking dead’. This is a **pejorative** used by a community for a *certain segment of the population* who are self-destructive being taken by a *foreigner* and used as a label of identity for the *entire community*. **This is a deliberate attempt to insult and redefine the people.** [*In fact, many whites in america do refer to all Black people in america in these terms today.*]

The whites and their offspring, after invading Afurakani/Afuraitkaitnit (African) civilizations and losing numerous wars to Afurakanu/Afuraitkaitnut (Africans), decided to work on destroying our Ancestral Religion and Culture. This was a means by which they believed that they could disrupt the society, exploit divisions and ultimately divide and conquer. Part of the process was to *demonize Black people*. This is why all throughout white pseudo-religion *black* is defined as *evil, of the devil, demonic, etc.* **Black** is associated with **death** in a *negative* fashion. This goes directly back to ancient Kamit where *Merit* (*death* of the crops, flooding of the land, end of a cycle/season) was associated with *Mer* (pyramids/shrines for the *dead*) and *mer* (the *dead*, those who *arrived in port* and were *mer-ed* or *moored* and also the class of the *dead* who were *damned*) [see the related terms: *morose, morbid, mortuary, moron, etc. meaning melancholy, psychologically unhealthy – associated with death, sanctuary of the dead, ignorant – mentally dead, etc. – all of which have the same roots in mr and later moor and are pejoratives*]. Yet, the association with a **social class** (*slaves, servants – socially dead/bound/moored/fastened to their labor and service*) and a **spiritual designation** for a **certain class** of the deceased (*the damned*) was *artificially expanded* by the whites as a definition of all Black people.

Those Afurakanu/Afuraitkaitnut (Africans~Black People) who have embraced the idiocy of ‘moorish’ culture and identity and refer to themselves as ‘moors’, ‘muurs’, etc. are perpetuating the perverse agenda of the whites and their offspring. They are identifying themselves as ‘dead people’.



Mru (Moors) – the dead, the damned

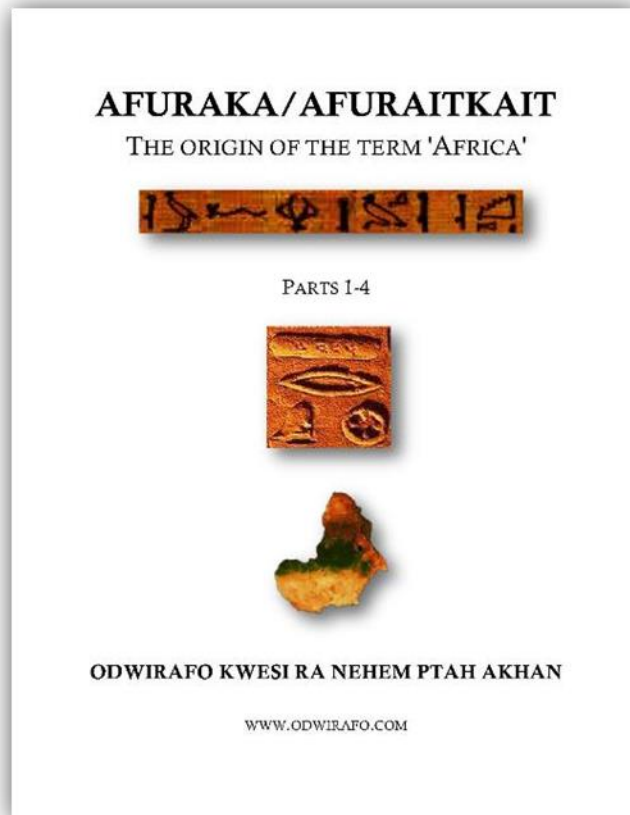
Many of these individuals perpetuate as well the false notion that the term Black means ‘death’. They therefore do not call themselves Black nor do they understand the proper etymology of the term **Afurakani/Afuraitkaitnit (African)**. They therefore do not recognize nor embrace the reality that they are Afurakani/Afuraitkaitnit (African).

Black does not mean death – Moor means death

Such individuals have been given false and foolish definitions – directly from the whites and their offspring – and have accepted these false definitions because of a **deeply seeded** and **deeply seated self-hatred**. The whites and their offspring have spent centuries attempting to convince us that ‘Black’ and ‘African’ mean inferior, ugly, ignorant, slave, etc. This began before the enslavement era and continues today. Misguided individuals who identify themselves as ‘moors’, ‘muurs’, etc. have internalized this false doctrine and thus have a **psychological need to believe** that they are something – *anything* – other than Black or Afurakani/Afuraitkaitnit (African). Many of them *detest the mention* of the word African. Yet, deep inside they know that is exactly who and what they are. They know this from genealogy, trustory, archaeology, genetics/DNA and common sense. However, they hate this reality and therefore seek any measure to distort it. This is a manifestation of their ingrained conditioning to accept Black inferiority and the insane notion of white supremacy. **This ingrained conditioning is also made manifest in their maniacal search of the entirety of the ancient world for words with the consonantal structure ‘MR’ in order to make them mean ‘moor’ in order to retro-fit a false assumed identity.**

There are also those Black people who are agents of the whites who know the truth but continue to serve their white masters by miseducating as many Blacks as possible about our identity. All of the founders of these ‘moorish’ as well as ‘Black muslim’ and ‘hebrew’ movements fit into this category.

We have published an extensive analysis of the term ‘Africa’ and have shown that his term was created and used by Afurakanu/Afuraitkaitnut (Africans) thousands of years before any other group existed on Earth:



www.odwirafo.com/AFURAKA-AFURAITKAIT.html

In the publication we show that the *Creator* and *Creatress* of the Universe are called **Ra** and **Rait** in Kamit. They operate *through* the **Aten** (Sun). When **Ra** and **Rait**, the *Great Spirit/Divine Living Energy in Creation*, move within matter, they take on the titles **Afu Ra** and **Afu Rait**. The term ‘**afu**’ means ‘*house*’ or ‘*flesh*’. On an individual level, your *flesh/body* is the *house* or *place of residence* for your spirit. When the Spirit of **Ra** and **Rait** moved *within* the primordial Earth to activate It and give It life (like sunlight penetrating Earth and stimulating the Earth’s core), They were/are referred to as **Afu Ra** and **Afu Rait**. When Their movements caused earthquakes on the ocean floor, ultimately resulting in volcanic eruptions and a portion of the ocean floor surging upward above the surface of the water which covered Earth, this first ‘raised land’ or hill became the first landmass of Earth. The male/female terms for ‘hill’ or ‘raised land’ in Kamit are **Ka** and **Kait**. The **Ka** of **Afu Ra** is **Afuraka**. The **Kait** of **Afu Rait** is **Afuraitkait**. *Afuraka/Afuraitkait* is the *land of the Creator and Creatress*. This information is detailed in the above referenced article-series.

Because **Ra** and **Rait** operate *through* the Aten (Sun), They are often erroneously referred to as the ‘*Sun God*’ and ‘*Sun Goddess*’. In reality, **Ra** and **Rait** *use* the Aten (Sun) and other stars as *physical transmitters* of Their Spiritual Energy. This is how They manifest through the **fire of the Aten** (Sun).

The term **black** is erroneously traced back to eurasian languages by the whites and their offspring:

black (adj.)

Old English *blæc* "dark," from P.Gmc. **blakaz* "burned" (cf. Old Norse *blakkr* "dark," Old High German *blah* "black," Swedish *bläck* "ink," Dutch *blaken* "to burn"), from PIE **bhleg-* "to burn, gleam, shine, flash" (cf. Greek *phlegein* "to burn, scorch," Latin *flagrare* "to blaze, glow, burn"), from root **bhel-* (1) "to shine, flash, burn;" see **bleach** (v.).

The same root produced Old English *blac* "bright, shining, glittering, pale;" the connecting notions being, perhaps, "fire" (bright) and "burned" (dark). The usual Old English word for "black" was *sweart* (see **swart**). According to OED: "In ME. it is often doubtful whether *blac*, *blak*, *blake*, means 'black, dark,' or 'pale, colourless, wan, livid.'" Used of dark-skinned people in Old English.

bleach (v.)

Old English *blæcan* "bleach, whiten," from P.Gmc. **blaikjan* "to make white" (cf. Old Saxon *blek*, Old Norse *bleikr*, Dutch *bleek*, Old High German *bleih*, German *bleich* "pale;" Old Norse *bleikja*, Dutch *bleken*, German *bleichen* "to bleach"), from PIE root **bhel-* (1) "to shine, flash, burn" (cf. Sanskrit *bhrajate* "shines;" Greek *phlegein* "to burn;" Latin *flamma* "flame," *fulmen* "lightning," *fulgere* "to shine, flash," *flagrare* "to burn;" Old Church Slavonic *belu* "white;" Lithuanian *balnas* "pale"). The same root probably produced **black**; perhaps because both black and white are colorless, or because both are associated with burning. Related: **Bleached**; **bleaching**.

As we can see, the term **black** is traced to the proto-indo-european root **bhleg** and the root **bhel** meaning ‘*to shine, flash, burn*’. The greek and latin related terms are **phlegein** and **flagrare**. Note that **flagrare** is the root of the english term **flagrant**. We can also see that the term **bleach** is traced to the same root. The reason why *bleach* and *black* are related is because *bleach burns* and something that has been on *fire* or has *burned* becomes *black*. The whiteness associated with *bleach* and *black* (both related to burning) has to do with the fact that the **fire** of the Aten (Sun) and fire in general *shines/burns* ‘*white*’ and *burns things black*. **These terms also have their roots in ancient Kamit.**

As we show in the **AFURAKA/AFURAITKAIT** article series, the people of North Afuraka/Afuraitkait (Africa) called **Aourigha** also pronounced **Afarak** and **Afri** have their roots in Khanit and Kamit. The terms **Afer** and **Afri** in Kamit mean *to burn, to be hot* and *smoke, hot vapor* respectively:



This is because the roots of these terms are **Afu Ra** and **Afu Rait**. **Ra** and **Rait**, the Creator and Creatress operating through the **Aten** (Sun), the Great white shining, burning **fire**, caused the water of the primordial Earth to *boil* and create *vapor*. It is Their Divine Energy which activates our **abatumm**, melanin, and causes us to become *black*. Some of the descendants of the Northern Afurakanu/Afuraitkaitnut (Africans), now called **Berbers** (the **Black Berbers** as opposed to the white invaders who now erroneously call themselves Berbers) are called **Fula (Fulani)**. The name **Fula** is directly derived from **Afura (Afri people)**.

[In ancient Kamit there was no letter 'L'. The metut (hieroglyph) used to translate foreign words that included the 'L' sound is the metut for the letter 'R'. This is because the rolling 'R' and the 'L' interchange linguistically. The greek title Ptolemis is translated in the metutu as Ptuaemis for example. The same is true in the Akan language. There is no letter 'L'. If an Akan speaker pronounces a foreign word that includes an 'L' sound, he or she will pronounce it with a rolling 'R'. The foreign term 'mulatto' is pronounced by Akan speakers as 'murato-ni' for example. This is why Fula and Fura are identical.]

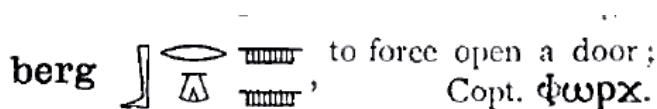
The Fula or Fulani can be found across the continent of Afuraka/Afuraitkait (Africa), from East Afuraka/Afuraitkait (Africa) [in Sudan/Khanit] through Central, North and West Afuraka/Afuraitkait (Africa) all the way to the regions of Senegal and Gambia.

There are variations in the way that the Fula pronounce their name. In Afurakani/Afuraitkaitnit (African) languages the 'P' and 'F' often interchange. This is why some **Fula** people pronounce and spell their name **Peul** or **Pel**. Thus, a branch of the ancient Aourigha or Afarak, Afurak, Afri – the Furak or **Fula**, also call themselves the **Peul**. This is a *manifestation* of the ancient roots of the relationship between *bhleg* and *bbel* - *Fula* (Furak, Afarak) and *Peul*. The 'B', 'P' and 'F' in european languages interchange because this feature was taken from Afurakani/Afuraitkaitnit (African) languages. This is how *bhleg* becomes *phlegein* and *flagrare*. This is how the name of the ancient region of Kamit called **Paaraka (Pilak** in Coptic – 'R' and 'L' interchanging) becomes **Philae** in greek. The 'P' becomes an 'F' (PH) sound. Another example is a title of the Creator, **Ra**. A major title of **Ra** in Kamit is **Pa Ra**. The term **Pa** is the definite article. **Pa Ra** means '*The' Ra – Thee* God.

In Coptic, **Pa Ra** or **Pra** becomes **Phre (Fra or Freh) φρη.**

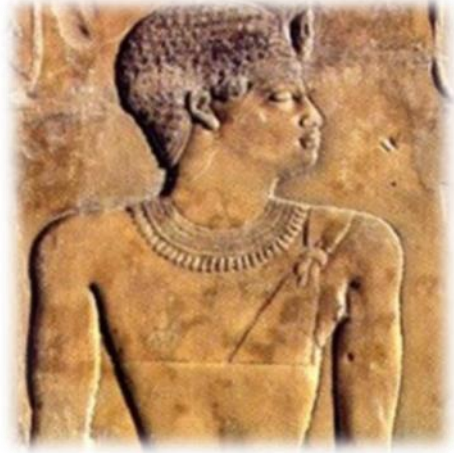


Moreover, the 'B' and 'F' (Ph) sound interchange in Kamit. The term **brg** (barg) in ancient Kamit becomes **pharg** in Coptic **φωρχ.**





Fula Women



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

The Aourigha or Afaraka, Afuraka, Afurak, Afura, Fula people were/are black people because *black* refers directly to our *skin color*, our **abatumm** (melanin) and the *solar fire* moving through our *afu* (flesh). When the *white, shining, fire* of **Ra/Rait** moves inside of the physical matter of the body (**afu**) we have *Blackness* as a result. This is the connection between the english corruptions *black* and *bleach*. The titles **Afura** and **Afurait** are also the origin of the english term ‘**fire**’ (**Fura**). This also accounts for the notion of the adjective ‘pale’ (Peul, Fula) being associated with *black* and *bleach*. It references the *radiant light* (pale/white), light of the *fire* of **Fura - Afura** and **Afurait**. Moreover, the terms *phlegien, flagrare* are rooted in **Afarak(n)** and **Afuraka**.

The first landmass, called **Ka/Kait**, to rise up from the primordial ocean in the *Sep Tepi* (First Time) was a primordial, Black, landmass. The terms **Ka/Kait** and their variations **Kaka/Kakait (Kk, Kkt** – often written **Kek** and **Kekut**) references *Divine Blackness* – Deities of the *Divine Black Substance of Space*. The Black Substance of Space (see *Dark matter* and *Dark energy* in astronomy) within which all of the planets, Suns, stars, dwell is that plasma from which the bodies of the planets and stars (see *Black Bodies* in astronomy) were formed. This is why the original Earth’s first landmass was recognized to be a **Ka/Kait** – a primordial *Black* hill or ‘raised land’. The terms **Ka** and **Kait** are also the masculine and feminine terms for ‘*Soul*’ in Kamit.

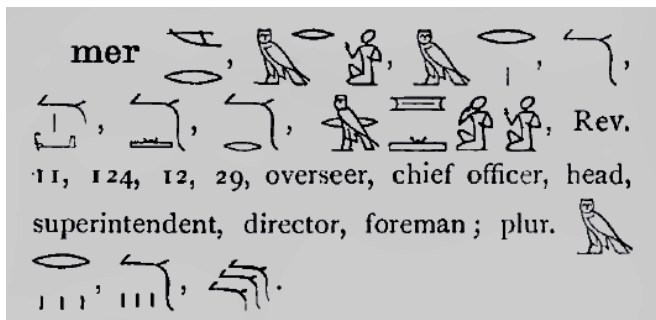
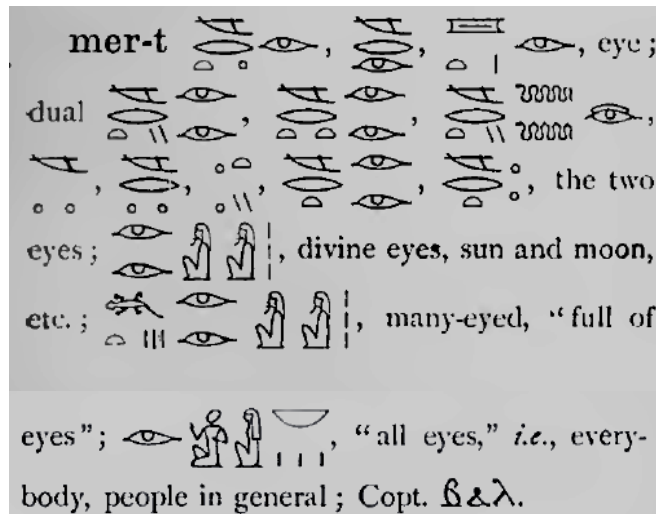
The term **Black** as a designation for Afurakani/Afuraitkaitnit (**African**) people has always been a sacred designation referencing our skin color as well as our identity as children of Afu Ra and Afu Rait. Afu (flesh) Ra (Spirit) Ka (Soul and melanin-body), Afu (flesh) Rait (Spirit) Kait (Soul and melanin-body) – Afurakanu/Afuraitkaitnut (**Africans~Black People**).

[See: **BLACK: Etymological & Cosmological Origins in Khanit & Kamit:** <https://youtu.be/27H1nFmGWYg>]

MAR/BAR

In Akan culture the term for **law** is **mmara**. The ‘m’ and ‘b’ interchange in Akan as well as ancient Kamit. This is why *mmara – law*, has as its singular form **bara**. As a verb, **bara** often contracted to **bra** means *to forbid*. The noun and plural form becomes **mbara** or **mmara** – *law*. Those who uphold the law are called **barafo** (**mmarafo**) pluralized as **abrafo**. The suffix ‘fo’ means ‘*people*’ as in *a group*. The **abrafo** or **abarafo** are that *group of people* ‘fo’ who *uphold the law* **bara** (**mmara**). They are the **bara** (law) **fo** (people). In common english,

this group of people are referred to as the ‘police officers’ [In american parlance, police are often called ‘lawmen’ or ‘the law’]. They *oversee* the proper functioning of various aspects of the nation on a continuous basis. This title and function have their roots in Kamit:



A designation for the *Two Divine Eyes, Sun and Moon* is **Mrt (Mart)**. The egyptologist translated the term as **Mert**. However, notice that in the Coptic dialect the term is pronounced **BAR**: Copt. β&λ. The term **Mr** meaning *overseer, chief officer, director*, etc. written **Bar** in Coptic is the same title **Bara** (Barafo, Mmarafo) in Akan. The **obara-fo** is the **bara** or **mmara** person – *the law person* – the police officer. This is the individual who **in-spects** all activity in the nation in order to determine where imbalance exists so that he/she may exercise his/her authority to uphold law by enforcing order. This is the association of the *Divine Eye* (**MAR** or **BAR**) with the one who *in-spects* (*looks* within), the over-*seer*, the chief officer (**BARA-fo**).



Mr-ti (Bar-ti) the *two (ti) Eyes (mar/bar)* from the coffin of **Hetep Nebi**

amenti a denizen of
 Amen-t, one belonging to Amen-t, U. 578,
 N. 966.

amentiu those who are in the West,
i.e., the dead.

mená-t death;
 2296, death; dead things, the dead;
 deathless;
 the death cry, the wailing of women for the dead.

Manu the West, the country of the sunset.

As quoted above, the Aten rises from the mountain range called **Bakhau** in the east (**abtet**) and sets in the mountain range called **Manu** in the west (**ament**). The term for the western mountain range, the region where the Aten *dies* (**mn**), *sets* (**mn**), *arrives in port* (**mn**) is called **Manu** and has the same roots as the term **mn** - *dead, hidden* (**amn**). The name **Manu** or **Mnu** related to **Amnt** becomes **Mar.tu** or **Mar.ta** in Sumerian meaning 'west'. A description of the people called **Mar.tu**, later referred to as **Amurru** or **Amorites** can be found in Sumerian texts:

"...The MAR.TU who know no grain... The MAR.TU who know no house nor town, the boors of the mountains... The MAR.TU who digs up truffles... who does not bend his knees (to cultivate the land), who eats raw meat, who has no house during his lifetime, who is not buried after death..."

[E. Chiera, Sumerian Epics and Myths, Chicago, 1934, Nos.58 and 112]

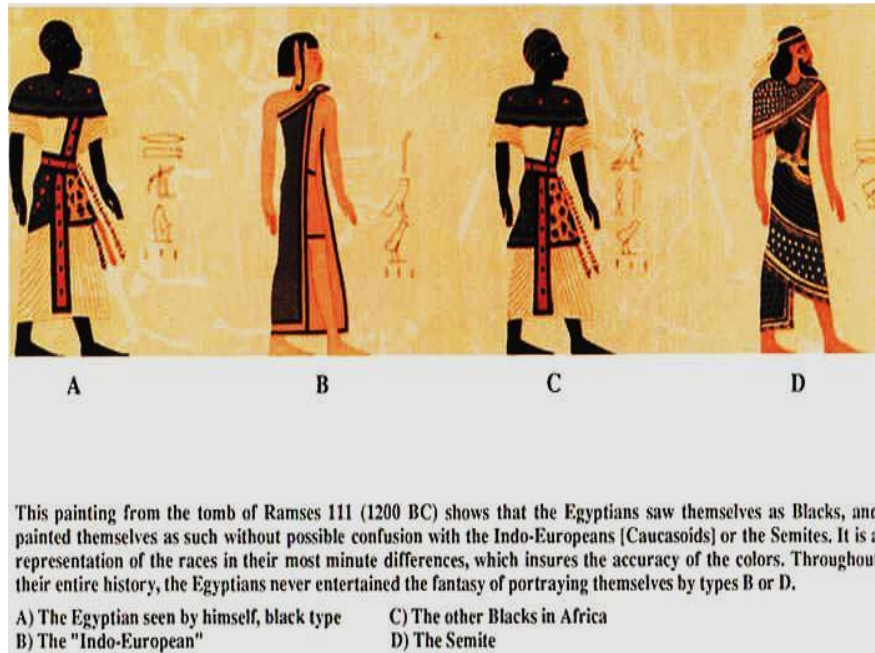
They have prepared wheat and gú-nunuz (grain) as a confection, but an Amorite will eat it without even recognizing what it contains!..."

[E. Chiera, Sumerian Texts of Varied Contents, Chicago, 1934, No.3]

Again, we have the ancient association of those who are considered *socially 'dead'* called **mar.tu** (**manu**, **mnu**, **mrtu** – the rolling 'R' and 'N' interchange). They are called the *boors of the mountains* - **Manu** – the *western (martu) mountain range (manu)* where the Aten 'dies' – **mn**. The English word 'boor' chosen by the translator means 'uncivilized, unrefined'. They are uncivilized and are not buried after death (**mn**). The *unburied* are the 'perpetually dead'.

The term **mar.tu** of Sumer is descendent of the term **mru** (**mrt**) – socially 'dead' of ancient **Kamit**. This is a cosmological concept that the ancient **Khanitu** and **Kamau** (Nubians and Egyptians) carried with them as they migrated from **Khanit** and **Kamit** to the Near East thousands of years ago.

As we can see in the excerpt addressing the character of those referred to as mar.tu, the description fits the character of the whites and their offspring. The **Mar.tu** were later called **Amurru** which translates in English to **Amorites**. In Kamit, these people were called **Aamu**. [Note that **Amurru** means 'west' and is a version of **amnu (amenut/amanu)**. **Aamu** also means 'west' and 'right']. The original inhabitants of the region of what is now called Palestine, Israel, Lebanon and Syria were Afurakanu/Afuraitkaitnut (Africans) who migrated from Khanit and Kamit. Some of these people migrated further east to establish Sumer. However, these areas were invaded by the whites and their offspring. The **mru (mar.tu)** designation meaning 'uncivilized', 'socially dead' was naturally given to the white invaders as a group of *uncivilized criminals*. This is why the Aamu (Amurru, Mar.tu, Amorites) in the murals of ancient Kamit were typically depicted as non-Black:



This excerpt from **Civilization or Barbarism** by Cheik Anta Diop shows an artist's rendition of a mural inside of the tomb of Ramesses III. [See the KV11 tomb for actual images]. The first figure, **Rtu** is a Kamau. The second figure, **Aamu**, is an 'amorite'. The third figure, **Nehesu**, is one of the people of Khanit (Nubia) and the fourth figure **Tmhu**, is one of the white invaders of North Afuraka/Afuraitkait (Africa), East Afuraka/Afuraitkait (Africa) and Arabia which includes the Arab-type [*The Arabian peninsula was originally populated by Afurakanu/Afuraitkaitnut (Africans). The whites invaded thousands of years later. They also corrupted the traditional religion – which was the same as that of Kamit – and manufactured the false god Allah, the fictional character Muhammad and the false religion of Islam*]. The Aamu figure (called Mar.tu, Amurru in Sumer) is one of the whites and their offspring. These invaders of the Black civilizations of the ancient Near East had the characteristics of barbarians as shown in the quoted text. They were uncivilized, spiritually and mentally *dead* individuals. Those who would attempt to trace the term 'moor' back to the mar.tu are tracing the term back to white, uncivilized, barbaric invaders. They also reinforce the reality that the term defines *'the dead/damned'*.

Moreover, the name **mar.tu** is related to the name **Mari** which was a city-state to the *west* of central Sumer and situated on *west bank* of what is now called the Euphrates river. Mari flourished about 5,000 years ago. The original inhabitants of this area were Afurakanu/Afuraitkaitnut (Africans) who had migrated north from ancient Khanit and Kamit. The name **Mari**, directly related to the later **Mar.tu** also references the *'west'*. The names Mari, Mar.tu, Amurru have their etymological roots in **Mni**, **Mrt**, **Mnu** and **Mru**. They reference the

'west' as a *geographical region*, but most importantly the aspect of our cosmology wherein *the nature of the inhabitants of the 'west' are defined as the 'dead'*. The ancient designation **mni, mri** meaning the *dead land* was carried by Afurakanu/Afuraitkaitnut (Africans) from Kamit wherever we migrated. This is why the later kingdom of **Maure (Mari)** geographically to the *extreme west of Kamit*, bears this title. It was the greeks and romans who began to use the term *maure* (mauri) to refer not only to the people of the **Numidian** kingdom of that time (Mauritania - c2200-2300 years ago) but to *Black people in general*. The greeks, romans and later arabs were familiar with the root of the name **maure** being the term **mru** – *the dead, damned*, etc. - and its origins in Kamit for they had invaded Kamit, occupied Kamit for centuries and learned of the language including this term. The greek and roman invaders of Kamit not only began to imitate the dress, statecraft and ritual practices of the Kamau, but also misused the language. As stated previously, the white invaders took the term **mru** that was a pejorative designation for a certain class of society in Kamit and over time labeled the entirety of the Black race with the term – *wherever they came into contact with us in the world*.

Just as the whites and their offspring did in the past, so do they continue today. The whites and their offspring including arabs, turks and others utilized the derogatory term **mru**, corrupted into 'moor', to apply to Black people in general. They then use Black 'moors' to brainwash other Black people to accept the insanity of white supremacy and Black inferiority – which includes the false religion of islam and the pseudo-esotericism of masonry.

This is the origin of such individuals as Timothy Drew/Noble Drew Ali, Elijah Muhammad and Abdul Hamied Sulaiman – all of whom were worshippers of the white arab or turk as divine or 'god' – dedicating their lives to brainwashing Black people with white worship. The Canaanite Temple, Moorish Science Temple of america, Nation of islam, all other forms of islam, Nuwaubianism, all forms of hebrewism including Moorish hebrewism and others continue to perpetuate the agenda of the white slavemaster from eastern eurasia, just as Black 'christians' continue to perpetuate the agenda of the white slavemaster from western eurasia and america.

These individuals all taught Afurakanu/Afuraitkaitnut (Africans~Black People) to **hate ourselves** – *reject the reality that we are Afurakani/Afuraitkaitnit (African)* – and to embrace a pseudo-'asian' identity. They taught us to denigrate and reject Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture and to worship the white arabs, turks and hindus as 'god' or as having a divine position as custodians of the 'true religion'. **This is the contemporary origin of Black people foolishly referring to themselves with the derogatory name 'moors'. The title 'moor' is an insult to the intelligence of all Afurakanu/Afuraitkaitnut (Africans) and all of our Ancestresses and Ancestors. It is the equivalent of calling ourselves 'nigger'. [Notwithstanding the false etymologies now being circulated regarding 'nigger' by the uninformed].**

The ancient origin of this self-denigrating behavior is rooted in the greek, roman and arab invasions of ancient Kamit and the advent of what is referred to as the 'arab slave trade', 'indian ocean slave trade', asian enslavement of Afurakanu/Afuraitkaitnut (Tang dynasty in china) and the 'atlantic slave trade'. *[It must be understood that Afurakanu/Afuraitkaitnut (Africans) were not 'slaves' – we were captured as prisoners of war and forced into 'enslavement']*. The whites and their offspring continue to promote the false 'moorish', 'islamic', 'christian' and 'hebrew' identities among Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa) and outside of Afuraka/Afuraitkait (Africa) today through their Black agents. They will continue until we eradicate them.

After having endured enslavement as Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere, many Afurakanu/Afuraitkaitnut (Africans) embraced the perversity of Black self-hatred promoted by the whites and their offspring *[Externally manifested through hair-straightening, skin-lightening, etc. Internally manifested through the*

acceptance of the insanity of white-worship]. This is why it has been relatively easy for white christians, muslims, hebrews, hindus, buddhists, vedantins, pseudo-new age ‘spiritualists’, pseudo-‘native’ american spiritualists, pseudo-esotericists, pseudo-metaphysicians, ‘extraterrestrialists’, ‘lost-land-ists’ [*those who promote the idiocy of our origins being in the mythological ‘lost lands’ of atlantis and mu. Note: mu/mut in Kamit means ‘mass of water’ and also ‘death’*] and others to lure us away from Afuraka/Afuraitkait (Africa) and our **actual direct** Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors. The same is true of the relative ease with which the Black agents of these white criminals can lure our people into an organized system of self-hatred – their promoted pseudo-‘spiritualities’ – for we were already pre-programmed with a disdain for Afuraka/Afuraitkait (Africa) and anything Afurakani/Afuraitkaitnit (African) as a result of enslavement.

However, that ability to perpetuate these false identities amongst Afurakanu/Afuraitkaitnut (Africans~Black People) has come to an end. We have returned to our **Nananom Nsamanfo** (Akan term for Honored/Spiritually Cultivated Afurakani/Afuraitkaitnit Ancestresses and Ancestors), Who have given us our **true cultural and spiritual identity** which is rooted in our connection to **Nyamewaa-Nyame** (**Amenet-Amen**, the Supreme Being) the **Abosom** (Deities) and our reincarnation through specific **Afurakani/Afuraitkaitnit (African)** blood-circles – blood-circles which have not been broken for thousands of years predating the existence of the whites and their offspring on **Asaase Afua** (Earth Mother).

Akan, Ewe, Yoruba, Igbo, Bakongo, Bambara, Dogon, Minianka, Goromantche, Nguni, Afar, Batswana, Fon, Ovimbundu, Bassa, Fula, Fang, Azande, Gikuyu, Maasai, Galla, Chokwe, Mende, Lobi, Kru, all other Afurakanu/Afuraitkaitnut (Africans) on the continent of Afuraka/Afuraitkait (Africa) and wherever we find ourselves in the world as a result of migration or forced-migration, are not, never were and never will be moors, hebrews (a fictional people), atlanteans or children of mu (fictional groups) or any other foolish and degenerate designations.

We are **Afurakanu/Afuraitkaitnut** - the **Ka/Kait** *bodies and souls* of **Afu Ra** and **Afu Rait**.

**Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu**

**www.odwirafo.com
www.odwiraman.spruz.com
www.youtube.com/odwirafo**

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NHWEHWEMU - Research Articles: www.odwirafo.com/nhwehwemupage.html

Appendix

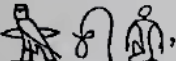







The **Akan** people of Ghana and Ivory Coast West Afuraka/Afuraitkait (Africa) are directly descendant of ancient **Khanit** (Nubia) and **Kamit**. The language, culture and religious practices including the names of the Deities from ancient Khanit and Kamit are thus found intact within Akan culture today. [See our publication: *Akan – The People of Khanit* (Akan Land – Ancient Nubia/Sudan): www.odwirafo.com/Akanfo_Nanasom.html]

Naturally, we find that the term **mr** (mer, merew, mere) continues to be used in the Akan language today:

mmerew, *a.* [berew, berɛberɛ] 1. soft (e. g. wood, pr. 1244.), impressible, yielding. — 2. meek, mild. — 3. tender; delicate, effeminate. — 4. weak, feeble, infirm, sickly; *nehō yɛ m.*, he is not strong (bodily); — *oye m.*, a) = *odwō*, he is meek; b) he is weak, yielding, pliable, indulgent; *n'asō yɛ m.*, he is obedient. — *Syn.* *bètɛ*, *bódō*, *bɔkō*, *bɔrɔgō*, *dábō*, *dufudufu*, *dɛfɛ*, *fifā*, *fɛfɛfɛ*, *hòdwō*, *horòhorò*, *n'ā*, *n'ì*, *nyámō*, *siámō*, *pósoposo*, *pósoposo* &c. *opp.* *deù*.



o-bɛrɛfo, *pl. a-*, a needy, indigent, poor, destitute man; *syn.* *obiani*, *omanahunufo*. *Ps.* 41, 2. 72, 13.



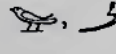
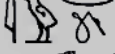

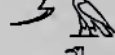
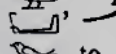
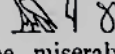

[A Dictionary of the Asante and Fante Language Called Tshi (Chwee, Twi). J.G. Christaller]




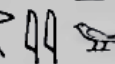


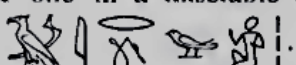
<p>merua  Rec: 15, 158, weak, wretched.</p>	<p>mer  , U. 607, P. 286,   , Amen. 25, 21,   , to be sick, to suffer pain, to grieve, to be sad, to feel sympathy for someone. meru  , l'ap. 3024, 131, a sick man. mer ári  , a sick man.</p>
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As we can see above, in the Akan (Twi) language the sounds ‘m’ and ‘b’ interchange. We thus have **mmerew** and **berew**. The same is true for the term ‘law’ written in the Akwamu Twi dialect ‘mbra’, while written in the Asante Twi dialect ‘mmara’ (ma-ra, maa(t) in Kamit). The the suffix ‘fo’ denotes *plurality* as in a group of people, while ‘ni’ denotes *individuality*. Thus **Akanfo** means *Akan people* (fo), while **Akanni** means an *Akan individual* (ni). The term **mmerew** when describing an individual means: *weak, feeble, infirm, sickly*. The **mmerew-fo** are those *people* (fo) who are *weak, feeble, infirm, sickly*. The **mmerew-ni** is an *individual* who is *weak, feeble, infirm or sickly*. This is directly derived from **mer** and the variation **merua** meaning *weak, wretched* in Kamit. Note that the synonym in Twi for **mmerew** is **omanahunufo**. This term means *a sufferer, one who labors in affliction; trouble, wretchedness, torments, misery*:

amanne-húnɔ, *inf.* [hū amane] suffering, affliction, tribulation, trouble, adversity, unhappiness, misery, wretchedness, torments; *yegyina amandzahunum*, F. we stand in jeopardy. *am.-kúrow*, hell. *tichenu*, the place of torment. — **o-mannahunufo**, *pl. a-*, a sufferer, one who labours under affliction.

maār , to be oppressed, bound, miserable; see .

maār , 
,  IV, 1139, Berl. Pap. 3024, 128, , 
,  to be miserable, misery, wretchedness, poverty, affliction.


maār , Peasant 204, 
,  Peasant B. 2, 112,
,  IV, 972, Berl. 3024, 22, a poor man, one of humble condition, or one in a miserable or oppressed state; plur. 

mer , U. 607, P. 286, 
, Amen. 25, 21, 
, to be sick, to suffer pain, to grieve, to be sad, to feel sympathy for someone.
meru , Pap. 3024, 131, a sick man.
mer ári , a sick man.

merua , Rec. 15, 158, weak, wretched.

[Note the variation **maār** (**mer**) meaning *oppressed, bound, miserable; afflicted, wretchedness*]

o-bērefo **mmerew, u. [berew, berere]**

The term **bere-fo** also written and pronounced in some Akan dialects as **mberefo**, **mmerefo** are the group of *people* (fo) who are *needy, indigent, poor, destitute, afflicted*. The Akan term **bere** (mbere, mmere) is derived from **mer** (mere) in Kamit referencing the *indigent, destitute, needy, servants, slaves, etc.* This is what it means to be a ‘moor’. It has always been a pejorative term. It was therefore used by the whites and their offspring to falsely identify our people as a race of weak, wretched, indigent, afflicted people. Just as it is an insult today in Akan culture to label someone as *mmerew* or *bere* (mbere, mere) – **mr** (moor) – *weak, wretched, sickly, infirm*, when they are truly not that, so was it an insult in ancient Kamit to label someone a *mr* (moor), *slave – socially dead, spiritually dead/damned, afflicted, wretched*, etc. when they truly were not that. This is precisely why the whites and their offspring decided to label all Black people ‘mr’ (mer, moor). Only the ignorant amongst us can accept such a designation.



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