

NOTE ON ‘TUA RA’ BEING THE ORIGIN OF THE TERM ‘TORAH’

The image above is from plates 1 and 2 of the **Ani sheft** or *Papyrus of Ani*. Ani was a scribe who died in ancient **Kamit** (Egypt) approximately 3,300 years ago. This sheft or papyrus was found in his tomb. It was a common practice to bury copies of these texts with the deceased. These texts were also carved and painted in the walls of tombs, inside coffins, in the **meru** (pyramids) and more.

The above image with its related text is a beginning ‘chapter’/section from the work called the **Ru Nu Pert em Hru** – *Chapters of Coming Forth by Day*, often misnomered the *Egyptian Book of the Dead*. The title Book of the Dead is a misnomer, for the writings which were read, recited as incantations, ritual prayer, etc. from the Ru Nu Pert em Hru were not only to be read for the spirit of the deceased individual to assist him or her on the journey to the **Tuat** (Ancestral Realm) to live a peaceful existence with his or her Ancestresses and Ancestors who proceeded him or her in death. These ritual incantations were also utilized during the course of everyday life for our spiritual sustenance, development and protection on Earth. We thus have the statement at the end of ‘chapter’ 18 of the Ani Sheft:

*“...If one says this chapter, while pure, it means going forth by day after he has been buried and the assumption of which of his forms he desires. Now as to anyone over whom this incantation is recited, **it means being prosperous upon Earth**; he shall emerge from every fire; nothing evil shall encircle him. A matter a million times true...”*

The same **Ntorou/Ntorotu** and **Aakhu/Aakhutu** (Deities and Ancestral Spirits) that we invoke and evoke to protect and guide the spirits of our deceased family members in the spirit world after the transition of death are the same Ntorou/Ntorotu and Aakhu/Aakhutu that we invoke and evoke daily to protect and guide us throughout our lives in the physical world.

The Ntorou/Ntorotu and Aakhu/Aakhutu in Kamit are the **Abosom** and **Nananom Nsamanfo** in Akan, the **Orisha** and **Egungun** in Yoruba, the **Vodou** and **Kuvito** in Fon and Ewe culture, etc. As Afurakani/Afuraitkainit (African~Black) people, we have worshipped, invoked, been possessed by, been healed by and received guidance from these same Deities and Ancestral Spirits who are connected to our blood-circles for thousands of years. This continues today, wherever we are found in the world



































including the western hemisphere for those who practice **Hoodoo, Juju, Vodoun, Gris Gris, Gullah-Geechee** religion and more.

The title of this beginning chapter/section of the overall work is properly translated as the **Worship of Ra**. The **Ntoro** (Ntr/God) **Ra** is the Creator of the Universe, while the **Ntorot** (Ntrt/Goddess) **Rait** is the Creatress of the Universe. Ra uses the **Aten** (Sun) as a physical transmitter of His spiritual energy. This is why He is often misnomered the ‘Sun God’. However, Ra and Rait actually *created* the Aten (Sun). Below is an image of Ra sitting in the Solar Boat next to the Aten (Sun):



Ra in His Falcon-Headed Form sitting in the Boat of the Aten which rises from the Eastern Horizon and ‘sails’ through the sky to ultimately set in the Western Horizon.

The beginning of the day is sunrise and we thus see Ra rising in the boat of the Aten (Sun) to inaugurate a new day/cycle. Each day that we rise thus begins with the **Worship of Ra**. We thus have the beginning of our ritual texts titled: **Worship of Ra when He rises in the Horizon of the Eastern Heaven**. However, we also have variations of this title including simply: **Worship of Ra**. In the language of Kamit this title, Worship of Ra, is **Tua Ra (Dua Ra/Dwa Ra and Tua Ra)**. See the **medutu** (hieroglyphs) below:

<p> ṭua * , to do something in the morning. ṭua *  *  *  *  *  *  *  *  *  *  *  *  *  *  *  *  *  *  the morning, to-morrow morning; Copt. ṭooṭi, Ḫṭoṭe, Amharic ጡጡ, ṭuwat. </p>	<p> ṭuá   U. 96,       M. 201, N. 374,        to call, to cry out. </p>
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tua — 𓂏 * 𓂏, U. 47, P. 677, —
 𓂏 𓂏, U. 226, — 𓂏 * 𓂏 𓂏, T. 192,
 — 𓂏 𓂏 *, N. 1289, — 𓂏, — 𓂏
 𓂏 |, — 𓂏 𓂏 * 𓂏 |, — 𓂏 * 𓂏
 𓂏 |, — 𓂏 𓂏 * 𓂏 𓂏 𓂏 |, *
 𓂏: * 𓂏, * 𓂏, — 𓂏 *, * 𓂏 𓂏.
 — 𓂏 𓂏 * |, — 𓂏 𓂏, * 𓂏 =
 𓂏 |, * 𓂏 𓂏 𓂏, * 𓂏 |, * 𓂏 |,
 * 𓂏 𓂏, * 𓂏 𓂏, * 𓂏, * 𓂏 𓂏,
 IV, 1081, to praise, to adore, to honour.

tua-t * 𓂏 𓂏, praise, a hymn of praise;
 plur. — 𓂏 𓂏 * 𓂏 |, — 𓂏 𓂏 𓂏
 * 𓂏 |.
 tuau — 𓂏 * 𓂏 |, * 𓂏 |, * 𓂏 |,
 * 𓂏 𓂏 𓂏 |, * 𓂏 𓂏 𓂏 |,
 * 𓂏 𓂏 |, * 𓂏 𓂏 |, — 𓂏
 𓂏 𓂏 * 𓂏, Thes. 1286, praises, praisers,
 written hymns of praise.

Rā 𓂏, U. 305, 748, 𓂏 |, Pap.
 3024, 60, 𓂏, 𓂏, 𓂏 |, 𓂏 𓂏, 𓂏 |,



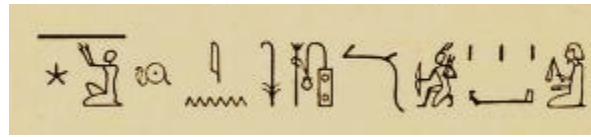
Tua (Worship)
 Ra (Creator)

[Image from the Ani Sheft above. Same text and transliteration below.]



Tua Ra khft uben f m akhet abtet pet
 Worship of Ra when rises he from horizon eastern sky

From a different papyrus of the royal scribe and head of the soldiers named **Nakht** – 3,500 years ago:



Tua Ra an su an mar menfitu Nakht

Worship of Ra by royal scribe, overseer of the soldiers, Nakht

Here we have the basic title of the text, the **Tua Ra** of the scribe and overseer Nakht, which was buried in his tomb as well. Although the text begins with an invocation of **Temu Heraakhuti** as a title of Ra who rises in the horizon, this added descriptive was not included in the title of the text. It is simply titled the **Tua Ra** of the scribe Nakht. The same is true of various other renditions as well. All in society were familiar with the text and ritual practice called the **Tua Ra** the **Worship of Ra**.

Now we take note of the hand positions of the worshipper in the medutu and the image of Ani himself:



The posture shown by the individual in the medutu and by Ani is not a static posture but a **functional act**. The individual is involved in the ‘worship’ or ritual invocation of the Deity through **provocation**. When the hands are turned outward in a ‘pushing’ fashion, we are ritually and literally ‘provoking’ the energy of the Ntoro/Ntorot (God/Goddess). This ritual movement continues to be used today. When we engage in the **‘laying on of hands’** to provoke the energy of the person’s body for healing or for the repelling of negative spirits in the practice of Afurakani/Afuraitkaitnit (African) Ancestral Religion, we are engaged in ritual **provocation**. In contrast, if our palms are turned upward in a *receiving* posture we are engaged in ritual **convocation**. We are *drawing* energy to us. The act of provocation is literally a projecting, shooting of energy outward to stimulate the energetic-body of the Deity, Ancestral Spirit, plant, animal or individual we are focused upon. This is a lived experience which is quantifiable.

In the same fashion that two magnets on a table whose like polarities are facing can ‘push’ one another across a table without touching because of their magnetic fields, we have the capacity and proactively employ our capacity to project our energy outward to ‘touch’, ‘push’, ‘provoke’, the individual or entity upon whom we are focused ritually.

This is why the term **tua** also means *to cry out, to call*. Sound vibrations are matrices of energy that are projected. One can sing at such a pitch and volume that the sound vibrations alone can break a glass. This is the releasing, shooting, sending out of energetic-vibrations, unseen power, that can effect solid matter in a manner that can be measured and quantified.

The terms **tua** and **tuau** related to the ‘morning’ and ‘doing something in the morning’ is referencing our invocation of Ra and Rait as soon as we rise. **This was a practice in ancient Kamit and continues to be our practice today.** When we rise (with the Aten) the first thing that we do is cleanse ourselves and go directly to the family shrines to invoke the Abosom and Nsamanfo (Ntorou/Ntorotu and Aakhu/Aakhutu – Deities and Ancestral Spirits). This is true of children and adults. It is only after saluting the Deities and Ancestral Spirits at the shrines that we can then go and exercise, eat breakfast and prepare for the day.

Every morning (tuau) we engage the ritual of tua, the Tua Ra. This is a **living culture rooted in our cosmology** which is founded upon our **direct communication with the Deities** - unbroken for thousands of years.

The whites and their offspring learned of religion upon their invasions of our ancient centers of civilization. They learned of the ritual of **Tua Ra** as well as the writings (so-called scriptures) titled Tua Ra when interacting with our people in ancient Kamit. After the greek and roman invasions, they employed themselves as scribes and wrote copies of the Tua Ra themselves, copying from our texts. The Tua Ra or invocation/provocation/worship of Ra was a daily occurrence until the person died. Upon death the last Tua Ra ritual for the person was written in the texts which were buried in his/her tomb. They were recited to help propel/project the discarnate spirit to the community of the Ancestresses and Ancestors without incident. We engage the same ritual practice today when our loved ones transition to the Ancestral realm via death.

The whites who invaded and settled in Kamit heard the invocation Tua Ra and observed its ritual practice within our community every single day. Some of them would of course begin to imitate our ritual practices, learn our language and copy our writing system. The phrase and action, Tua Ra, was spoken by them and vulgarly imitated by them every day of their lives for centuries after the invasions.

When the whites and their offspring decided to attempt to destroy the religion of ancient Kamit and manufacture the pseudo-religions of christianity, islam, judaism, etc. they deliberately co-opted our words, ritual practices, stories of the Deities, place names, ritual dress, statecraft and more. They would corrupt fragments of our culture and then claim it as their own creation.



d ua

The term spelled in the medutu with the open palm turned upward, the curved rope and the bird is phonetically **d** and **ua (wa)** which is **dua**. However, the variation of the same term spelled with the medut for the ‘T’ sound is also part of the language:

tua 𐎠𐎢𐎡𐎢𐎠, 𐎠𐎢𐎡𐎢𐎠, Peasant
 299, 𐎠𐎢𐎡𐎢𐎠, Metternich Stele 101, 𐎠𐎢𐎡𐎢𐎠
 𐎠𐎢𐎡𐎢𐎠, 𐎠𐎢𐎡𐎢𐎠, 𐎠𐎢𐎡𐎢𐎠, 𐎠𐎢𐎡𐎢𐎠
 𐎠𐎢𐎡𐎢𐎠, 𐎠𐎢𐎡𐎢𐎠, to pray to, to praise, to
 address, to make a report, to honour; Copt.
 𐎠𐎢𐎡𐎢𐎠.
tuau 𐎠𐎢𐎡𐎢𐎠𐎢𐎠, praises, honourings,
 glorifyings.

tuá 𐎠𐎢𐎡𐎢𐎠𐎢𐎠, Jour. As. 1908, 268,
 morning; Copt. 𐎠𐎢𐎡𐎢𐎠, Amhar. ጢት :

The medut for the ‘T’ sound: 𐎠 is shown above in the word **tua** meaning *to pray, praise* as well as *morning*. We thus have **dua** (*dwa*) and **tua** (*twa*) both meaning *ritual prayer* (invocation – provocation) and *morning*. The relationship to the ‘morning, sunrise, beginning, first, primary’, etc. is key to understanding the cosmological implications of the term and why the first books and chapters would be named such. The symbol of the curved rope with a loop at the end – **ua** (*wa*) is typically translated as the ‘O’ sound in the **Coptic** dialect. This is the dialect of the ancient language which came into use at the late period of Kamit nearly 2,000 years ago. There was no medut for the letter ‘O’, the ‘ua’ (*wa*) sound is that which forms the ‘O’ sound.

In our publication **KUKUU-TUNTUM The Ancestral Jurisdiction** we spoke about the origin of the term ‘torah’:

Page 72:

“...The torah, which are the first five books of the old testament of the bible, are not holy writings. They are not divinely inspired. In the language of Kamit, the term **tua** means: *worship*. **Tua ra** thus means: the *worship of Ra*. This is a title of many compositions written in Kamit by Afurakanu/Afuraitkaitnut for thousands of years. **Tua Ra** or the worship of **Ra** was corrupted by the whites into **torah**, and used as a title for a series of plagiarisms and perversions describing the whites’ false philosophy and worship of their fictional god...” www.odwirafo.com/kukuutuntumpage.html

We demonstrate in the **KUKUU-TUNTUM** that abraham, isaac, ishmael, mooses, aaron, david, solomon, sheba, menelik, jesus, yeshua ben pandira, muhammad, bilal, allah, yahweh, buddha, brahmin, etc. are all absolutely fictional characters who never existed of any race or in any form whatsoever. We show the actual Deities from ancient Kamit from whom names and descriptive titles were stolen and applied to fictional white (and later fictional Black) characters who never existed and placed into ‘history’ in Palestine, Arabia, Syria, etc.

We mention that the term Holy Bible is derived from **Helios Biblios/Byblos/Papyrus**. The papyrus of **Helios** simply means the papyrus (writings, papers, scrolls) of the Deity Helios. The name Helios is the greek perversion of the Deity **Ra** from Kamit. The Holy Bible or Helios Byblos/Papyrus, is a descriptive of the **papyrus/papers/book of Helios or Ra**. Of course, the content of the bible is all misinformation and has nothing to do with the reality of Ra. This is the nature of the lie.

We also show that the term **Khu Ra**, the illumination or **wisdom of Ra**, is what was corrupted by the whites and their offspring into the **quran**. See our article proving this through actual informed linguistics and cosmology: www.odwirafo.com/Khu-Ra_quran.pdf

We have shown that the term Tua Ra means the worship of Ra. We can therefore see that each of the three major western pseudo-religions have named their pseudo-holy-books after Ra and falsely associate them with Ra, the Creator, in some fashion. **The papers/papyrus of Ra, the illumination of Ra, the worship of Ra** [Helios/Ra Biblios, Khu Ra, Tua Ra]. This was done to lure the local population into accepting these pseudo-religions when they were first manufactured. The belief was that if the whites offered our people something that we were already familiar with, we would more readily accept the lies, pseudo-rituals and empty symbolism attached to the familiar names. **Some would even be lured into the foolish belief that Ra had something to do with the creation of the ‘new’, false religions.**

As with all things regarding our trustory, cosmology and culture, the whites and their offspring have deliberately lied about the etymology of the term torah. They could not come forward and state that they stole the term from Tua Ra in order to control the minds of our people while seeking to destroy our Ancestral Religion. No more than racist whites today admit to structural racism in schools, the workplace, community policing, etc. The foolish and pseudo-scholars in our population who are actually enamored with the whites and their offspring, while claiming to be ‘Afrocentric’ and ‘scientific’, are not capable of properly analyzing data because they refuse to admit that the whites and their offspring are intellectually dishonest when it comes not only to history in general, but linguistics and cosmology as well. However, all it takes is an actual return to our authentic Ancestral Religion, culture and cosmology, founded in ritual practice, to overcome these mental blockades.

The whites and their offspring put forward the pseudo-etymology of the term torah in typical fashion:

Etymology and meaning of the name Torah

The **Hebrew** word for Law (*Torah*) is a derivation of the verb ירה (*yara*), meaning to throw, cast or shoot:

[Abarim Publications Theological Dictionary](#)

יָרָא יָרָה

The forms ירה (*yrh*) and ירא (*yr'*) are officially unrelated but their basic mechanisms appear to overlap somewhat. Both reflect an exchange of energy from a higher, dispensing level to a lower, receiving level. It appears that the form ירה (*yrh*) mostly describes the sending of the energy; either the exchange viewed from the perspective of the dispensing side, or else the shock-free absorption of the energy on the receiving side. The form ירא (*yr'*) appears to deal mostly with the receiving of the energy; the exchange viewed from the perspective of the receiving side, and that usually with the anticipation of intense alteration.

Note that one of the two verbs **ראי** (*yara'*) is a by-form of **ירה** (*yara*), and also note the similarity between these forms and the verb **ראה** (*ra'a*), meaning to see or look at:

ירה

The verb **ירה** (*yara*) means to throw cast or shoot. It's is used when arrows are shot (1 Chronicles 10:3), stones are stacked (Genesis 31:51) and even when lots are cast (Joshua 18:6). This verb is also connected to the act of raining (Hosea 6:3) and to teaching or instructing (Exodus 35:34, Proverbs 4:4).

As we can see above, when aliens steal from our language and culture, they do not understand the 'why' of the definitions of the terms. The root **yara** meaning *to throw, cast, shoot, project* is a **descriptive remnant** of the original term definition.

In Kamit, we show the man or woman actually engaged in the act of projecting (throwing, casting, shooting) their life-force energy through ritual provocation to the 'target' which is the Deities and Ancestral Spirits themselves:



Ani engaged in **Tua Ra** – Plate 20 of Sheft Ani

Because the whites and their offspring do not have the original term, the original medutu that demonstrate (act out) the term, nor the actual ritual practice of invoking Deities and Ancestral Spirits who actually respond through spirit-communication and spirit-possession, **they cannot comprehend the cosmological foundation of the term. All they are left with are remnant descriptions, innuendos, etc.**

Another pseudo-etymology which is typical:

http://www.ancient-hebrew.org/articles_torah.html

“...Let us start by looking at the Etymology of the Hebrew word Torah so that we may better understand its true definition. The word Torah comes from the Hebrew root word "Yarah", a verb which means "to flow or throw something". This can be a flowing of an arrow from an archers bow, or the flowing of a


finger to point out a direction. Nouns are derived from the verb by making one or two changes to the verb root. In this case the Y (yud) is replaced by an O (vav) and an M (mem) is added at the front of the word to form the noun "Moreh". A Moreh is "one who does the flowing". This can be an archer who flows an arrow, or a teacher who flows his finger to point out way the student is to go in the walk of life. Another noun is formed the same way except that a T (tav) is placed at the front of the word instead of an M and we have the word "Torah". Torah is "what is flowed by the Moreh". This can be the arrow from the archer or the teachings and instructions from the teacher.

A hebraic definition of Torah is "a set of Instructions, from a father to his children, violation of these instructions are disciplined in order to foster obedience and train his children"..."

Notice here that the author states that the root verb **yarah** means **to flow or throw something**. Most importantly, **this can be a flowing of an arrow from an archers bow, or the flowing of a finger to point out a direction**. What is missing here is the **cosmological context from which the term was actually born** in Kamit. The author cannot answer the question **‘why’** does it mean the ‘flowing out’, the ‘flowing of a finger to point out a direction’? **Why** do these sounds represent these ideas? We have the sounds, the ideas and the actual images that go with the sounds and ideas in the original language:



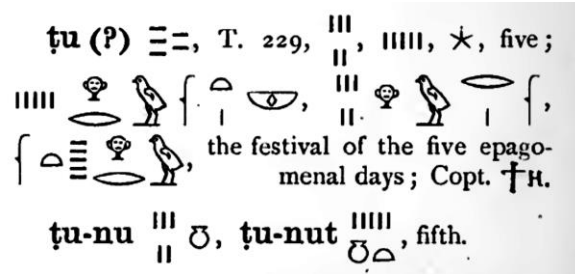
Once again, what is ‘flowing out’ of the fingers is the energy of the one who is provoking, projecting, shooting his/her energy to Ra through ritual invocation in order to receive a response from the Deity. The whites and their offspring cannot answer these questions, nor can the Black pseudo-linguists, and pseudo-scholars who have no knowledge of cosmology and thus by default promote eurocentrism in black-face. However, we can and have answered these questions fully and completely through an experiential knowledge of cosmology and its expression in our ancient texts and current (unbroken) ritual practices.

We must also understand that the medut for the ‘d’ sound  is not only pronounced like the ‘d’ in ‘day’ but also like the ‘dg’ sound in ‘judge’. The name of the sacred city **Abdu** can thus be rendered **Abdju** in Kamit. The sacred, pure mountain in **Napata** called **Uab Du** is thus often rendered **Wab Dju** (this is Gebel Barkal in Sudan). We have a similar interchange in the **Akan** language. In the Asante Akan dialect the term for ‘iron’ is **dade**. In the Fante Akan dialect it is pronounced **dadze**. The name **Fante** is pronounced with the ‘t’ sound as in ‘time’ by the Asante, however, amongst the Fante people themselves they pronounce the name like **Fantse**. The ‘t’ and ‘d’ in the Fante Akan dialect is not a forceful ‘t’ or ‘d’ but a ‘soft’ ‘t’ or ‘d’ and sounds like the english ‘dz’, ‘ts’, etc. The name of the Deity **Tehuti** is also written and pronounced **Djehuti**. When the whites and their offspring heard our people enunciating the term dua Ra, tua Ra, on a daily basis, and read our texts where we wrote Tua Ra, Dua Ra as a title of our religious compositions over the course of thousands of years, they simply copied what they heard and read. Dua Ra becomes Djua Ra (Djo rah), Yorah, Torah, etc.

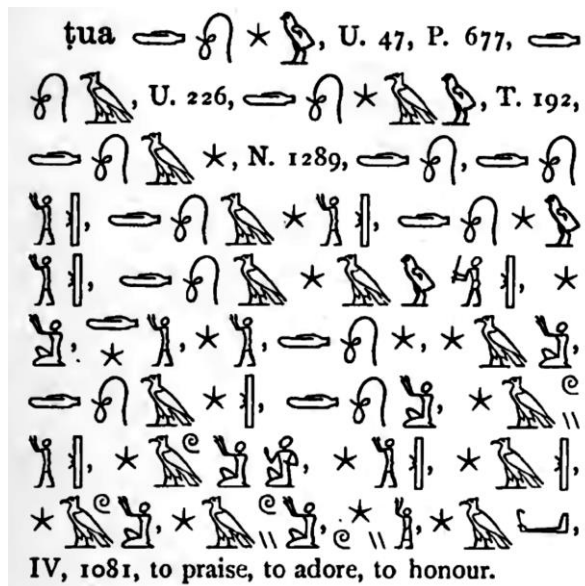
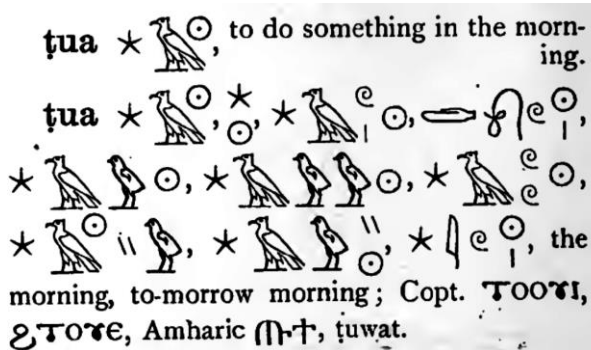
Just as the whites and their offspring did not adhere to the cosmology of our culture when they recasted titles of Deities as fictional characters in Palestine (moses, aaron, abraham, isaac, ishmael, jacob), they also did not make sure to follow the rules of linguistics when stealing our terms and misapplying them.

When explicating their cultural theft, the whites and their offspring do not admit to stealing the entire ‘moses’ story from the ancient Kamiti text called the **Book of the Cow of Heaven**, wherein Ra asks Tehuti to come with him to the mountains and Ra then takes the form of a Divine Light and decrees that Tehuti would be His representative on Earth and directs him to scribe the spiritual law. Ra subsequently creates the Divine Field of Peace – **Sekhet Hetep** – with Divine Food placed therein and decrees that the followers of Tehuti would have access to this promised land in the Ancestral realm. **This is the entire story of the moses character, going up on the mountain to talk to the ‘god’ in the form of a Divine Light (burning bush), being given the charge to lead the people, scribe the Divine law (ten commandments, etc.) and lead the people to a promised land.** The whites and their offspring will never admit to this cultural theft, for it destroys their entire purpose for manufacturing a false religion – to control the minds and thereby the land and resources of our people. Their approach is to manufacture ‘histories’, ‘scholarship’, ‘archaeology’, ‘genetic studies’, etc. to feed their false narrative of being the ‘chosen of god’. In the same fashion, they put forward false etymologies for the names of characters, their books, place names, etc. to feed the false narrative. The notion that the torah is simply the hebrew noun form of yarah is part of this deliberately false narrative designed to obfuscate the issues.

We have direct evidence of the cultural theft of the whites and the offspring. When knowledge of our cosmology and trustory are firmly grasped, we cannot be derailed by a blind acceptance of manufactured folk-etymologies.



Finally, as we can see the term for ‘five’ in Kamit is **tu** while ‘fifth’ is **tu nu**. The five pointed star is a representation of the word **tu** for ‘five’. However, as we have seen above, the five pointed star is also the determinative medut for the words **tua** meaning ‘morning’ and ‘worship, praises’ (invocation):



The Aten (Sun) rising in the morning (**tua**) is the beginning of the day, the beginning of our activities the time for praise/prayer/invocation/worship (Tua Ra). It is the first of the chapters of Ru Nu Pert em Hru – Book of Coming Forth By Day. This is why the Tua Ra corrupted into torah was structured into **tu** (five), the first/beginning (morning) five books also later called the **pentateuch** (five books).

This note will be included in a larger upcoming publication.

KUKUU-TUNTUM The Ancestral Jurisdiction
www.odwirafo.com/kukuutuntumpage.html

Note on Khu Ra Being the Origin of the Term ‘Quran’
www.odwirafo.com/Khu-Ra_quran.pdf

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