AFURAKA/AFURAITKAiT
THE ORIGIN OF THE TERM 'AFRICA'

PARTS 1-4

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

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

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

The myths put forward by eurasians seeking to locate the origins of the name Africa outside of the continent of Afuraka/Afuraitkaitnit (Africa) and in the greek, latin, sanskrit, arabic, phoenician and other languages, have been shown in this article series to be a deliberate attempt by the non-Afurakanu/non-Afuraitkaitnit (non-
Africans/non-Blacks) to misinform Afurakanu/Afuraitkaitnut (Africans~Black People) and dispossess us of our heritage and culture. This is nothing new. We have been and will continue to be at war - culturally, intellectually, spiritually and physically - with the whites and their offspring, their culture and their pseudo-religions (inclusive of all forms of christianity, islam, judaism/hebrewism, hinduism, buddhism, taoism, pseudo-esotericism, etc.) until the whites and their offspring no longer exist in the world. We will always meet the challenge and will emerge triumphant on every level.

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

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

©Copyright by Odwirafo Knesi Ra Nehem Ptah Akhan, 13007, 13008, 13011, 13014 (2007, 2008, 2011, 2014). All rights reserved. www.odwirafo.com
The Earth’s surface is comprised of approximately 71 percent water and 29 percent landmass. Initially, the Earth’s surface was completely covered by water. Our Afurakan/Afuraitkaitnit (African) Ancestresses and Ancestors learned the process of the development of Earth’s first landmass and codified this process in their writings and illustrations. They/We learned of this process directly from the Abosom (Deities; Goddesses and Gods), the Spirit-Forces of Creation, Who affected the process itself. It is within our Ancestral cosmology, language and writing system of ancient Keneset and Kamit (ancient Black Civilizations of Nubia and Egypt) that we find this process codified and named with terms that are over 40,000 years old.

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

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

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

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

In the Twi language of the Akan people of Ghana, the term Koko is defined as: hill, raised land. This is the Kaka of Kamit. In Akan cosmology the area called Koko-Afuo is defined as: the region where the Great Ancestress and her family settled after having descended from the sky/heaven on a golden chain after the beginning of the world.
In the language of the Yoruba people of Nigeria, the term **Oke** is defined as *mountain, hill*. This is the **Qi** or **Ke** (**oKe**) of Kamit. There are five sacred hills in Yoruba cosmology, one of them being **oke ara** which is defined as: *the hill upon which the Orisha (Yoruba for ‘Deities’) first descended to create the world.*

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

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

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

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

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

Moreover, the Twi term **Afo** is defined as: *carcass of an animal; that which is discarded and taken up once more*. The ‘o’ in **Afo** is a nasal ‘o’. When pronounced nasally, the term **Afo** sounds virtually identical to **Afu**. The Twi **Afo** describes *animal flesh; carcass*. This is critical for our discussion, for when **Ra** moves through matter, matter becomes the *house* or *place of residence*, the flesh of the Creator. This is why in Kamit, the title of **Ra** when He moves through matter is **Afu Ra**. The Creator as **Afu Ra**, takes on the form/flesh of a Ram.
In the cosmology of Kamit, Ra operates through the Aten (Sun). [Ra is not the “sun-god”. Aten is the Sun-God]. Ra rides in a sun barque/boat across the sky from horizon to horizon, from sunrise to sunset. He then travels in his barque for the 12 hours of the night through the spirit-realm or underworld. After His underworld journey the solar barque emerges from the underworld on the eastern horizon as the new sunrise and the beginning of a new day. As the solar light (energy of Ra) moves into the underworld (inside Earth) at sunset, the Earth becomes the flesh, house, place of residence for the solar light. Figure 1 below is a depiction of Ra in His barque. Notice the Aten on His head and in front of Him:

![Figure 1](image1.png)

Figure 1

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

![Figure 2](image2.png)

Figure 2

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

7
When Ra and Rait first moved through the primordial hill, the Ka/Kait to make it vibrant, to give it life, the Ka/Kait, the raised land, became the house or place of residence for Ra and Rait. It is for this reason that Ra and Rait take on the titles Afu Ra and Afu Rait.

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

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

Geologically, this first emergent landmass is of the continental plate, Afuraka/Afuraitkait. The male title, Afuraka was corrupted by the whites and their offspring into Africa.
**Figure 3** is from the sheft of Khensumes (papyrus of Khensumose). From a bird’s-eye view, it actually depicts the Ka/Kait, the high land, which first appeared above the surface of the water to become the Earth’s first landmass. This Ka/Kait is described in many texts of Kamit as the “primordial mound of Creation” in the region of Khemennu or the Kaka (Qaqa) or Qa in Khemennu (later called Hermopolis by the greeks).

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

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

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

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

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

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

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

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

See correspondences below:

Kamit
Afu – flesh; house; flesh of Ra/Rait
Afu Ra and Afu Rait – title of Ra, title of Rait
Kaka – high land
Ka – high land; land

Twi (Akan)
Ofi – house, home; also used for sanctuary/temple (Abosomfie)
Afo – animal carcass; flesh; that which is put on, discarded and taken up again
Afuo (Afur) – land that is fertile; farmland; plantation; land with vibrant energy moving through it
fura – to put on
afra – to become intermixed; comingled
fram – to be on fire, to burn, blaze; flame, fire; Afram and Afra (Afura and Afurait)
Koko – hill, mountain; high land
Kua – farm (fertile land)

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

The idea that the romans, greeks, arabs, hindus or any of the whites and their offspring created the name Africa is absolutely inaccurate. Moreover, the land was not named after Scipio Africanus, nor Leo Africanus. The arab version ifriqia comes from the roman corruption africa. It is often suggested that the reason why the romans used the term is because the roman suffix –a means ‘land’ and Afri is the name of a Berber tribe who occupied the land when the romans invaded. The romans are therefore said to have called the territory in the northern part of the continent: the land, ea, of the afri people, hence afri-ca. The Berber ethnic group mentioned is called the Aourigha, often written Afarik. We have shown above clearly that the term ka (qa) definitely does mean land (high land), however it is not a term created by the romans. The roman ea, is a version of the term ka, that the romans learned of when they invaded Kamit. The Afri people or Afarik (Aourigha) did not materialize on the continent when the romans arrived. Their Ancestry, their language and thus their ethnic name reflects the culture of the region that they inhabited, North Afuraka/Afuraitkait. This of course is the region of Kamit and the areas west and east of Kamit where the Pharaonic culture was found.
as well. The ancient Aourigha inhabited these areas over 10,000 years before the invasion of the whites. Today’s Berbers or Amazigh are represented by the original Afurakani/Afuraitkaitn Aourigha of the region and misrepresented by the descendants of white europeans and white arabs who invaded and polluted the blood of some of the Afurakani/Afuraitkaitnut. The white and white-arab mixed descendants of white invaders/rapists falsely refer to themselves as Amazigh (Aourigha) and Berbers, just as white arab invaders in Kamit (Egypt) today falsely call themselves “Egyptians”. The terms Afarik and Afri are related to Afura and Afural(t). The terms Afu, Ra, Rait, Ka and Kait are over 40,000 years old. They pre-date the existence of the whites and their offspring on the planet.

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

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

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

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

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

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

**Our Collective Identity**

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

- **oyere** – wife  
- **oyeronom** – wives  
- **nu** – sibling  
- **nuanom** – siblings

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

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

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

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

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

The Twi term *ni* is a contraction of *ne yi*, meaning: *to be, this is*. It is used as a suffix to denote an individual in the singular sense. An Akan individual, male or female, is thus *Akanni*, meaning *to be Akan*. Akan people in
the plural is written **Akanfo**. A Black individual is **Obibini** from *obibi* (black). Black people in the plural are **Abibifo**. The same occurs with the **Fula** people of Afuraka/Afuraitkait. A **Fula** person is called **Fulani**, meaning *to be Fula*.

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

- **Afurakani** – African; male individual of the land of the Creator (**Afuraka**)
- **Afuraitkaitnit** – African; female individual of the land of the Creatress (**Afuraitkait**)

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

- **Afuraka** *(Ah’-foo rah-kah’)*
- **Afuraitkait** *(Ah’-foo rah’-ette kah’-ette)* also Afuratkat *(Ah’-foo raht-kaht’)*

- **Afurakanu** *(Ah’-foo rah-kah’ noo)*
- **Afuraitkaitnut** *(Ah’-foo rah’-ette kah’-ette noot)* also Afuratkatnut *(Ah’-foo raht-kaht’ noot)*

- **Afurakani** *(Ah’-foo rah-kah’ nee)*
- **Afuraitkaitnit** *(Ah’-foo rah’-ette kah’-ette neet)* also Afuratkatnit *(Ah’-foo raht-kaht’ neet)*

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

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

This article will continue in our next issue. ©**Kwesi Ra Nehem Ptah Akhan, 13007** *(2007)*

**Selected References:**

- Pyramid Texts of: **Pepi, Teta and Mer en Ra**  
- Tomb of **Seti I** *(Shat am Duat-Book of What is in the Underworld, Third Hour of the Night)*  
- **Sheft** *(papyrus)* of Khensumose  
- **Sheft** of Nespakashuty  
- **Tekhen** *(Obelisk)* of Hatshepsut  
- **Let the Ancestors Speak, Ankh Mi Ra**  
- Twi-English/English-Twi Concise Dictionary, **Paul Kotey**  
- History of the Ashanti Kings and the Whole Country Itself, **Nana Agyeman Prempeh**  
- Imoye: A Definition of the Ifa Tradition, **Baba Ifa Karade**
The name Afuraka/Afuraitkait is multi-layered in meaning. We have shown conclusively in the first part of this article that the term Africa has absolutely no etymological nor cultural roots in any European/Arab/Asian languages, but is directly derived from terms from Keneset and Kamit (Nubia and Egypt) that are over 40,000 years old. We have shown how Afuraka/Afuraitkait encapsulates our collective identity as Abibifo (Black people). We will now expand on this reality to show how it relates to our spiritual make-up.

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

The term for soul is ka.

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

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

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

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

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

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

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

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

Ka and Kait are also called Kaku and Kakut (Keku and Kekuit) in Kamit. As Ka and Kait, They are called the: Grandfather and Grandmother of the Gods and Goddesses. As Kaku and Kakut (Keku and Kekuit) They are called the Ntoro/Ntorat or Divine Personifications/Embodiments of darkness; blackness, night. A portion of the Divine Black Substance of Space (dark matter) is what comprised the primordial planet Earth, when Earth first took shape as a celestial body/planet. A portion of this Black Substance called Earth is what comprised the oceanfloor of the primordial Earth. A portion of this Black Substance of the primordial Earth’s oceanfloor is that which surged above the surface of the water to become Earth’s first landmass. This first raised land, a black hill, was called/named Ka and Kait after the original Ka/Kait (the Divine Black Substance of Space). Our bodies as Afurakanu/Afuraitkaitnut were fashioned from this original landmass as well. We were/are thus originally black-skinned people with a Divine Black Substance in our brains, major organs and
body-systems. This chemical black substance is what we call from the language of Keneset and Kamit: Ka-Nu/Kat-Nut, which basically translates as: the Conscious Black-Energy substance; Soul substance. This chemical substance is called melanin in English. Melanin is the chemical which gives us our skin, hair and eye color, yet does so much more (see ABATUMM in the ADWOASEM section of this nhoma for more information). It is actually a portion of the Ka/Kait, the Divine Black Substance of Space, which we inherited and which dwells within our bodies.

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

<table>
<thead>
<tr>
<th>Kamit</th>
<th>Twi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>kra (kara)</td>
</tr>
<tr>
<td>ba</td>
<td>bra (bara; obra)</td>
</tr>
<tr>
<td>maa</td>
<td>mmara</td>
</tr>
<tr>
<td>soul; Divine consciousness</td>
<td>soul; Divine consciousness</td>
</tr>
<tr>
<td>spirit; life principle</td>
<td>life; existence</td>
</tr>
<tr>
<td>law</td>
<td>law</td>
</tr>
</tbody>
</table>

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

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

In the cosmology of Kamit, the Ntoro and Ntorot Ausar and Auset were elevated to and directed by Ra and Rait to be the Entities governing the Ka and Kait of all of the Deities as well as all Afurakani/Afuraitkaitnit males and females. This is why Ausar has the title Ka and Auset has the title Kat (Kait).
In the sheft (papyrus) of Ani we find that Ausar and Ra meet and embrace: "Ausar pu aq - f er Tettetu qem nef ba am en Ra aba en hept en ki am aba enu kheper en bain her ab Tchafi—It is Ausar when He goes into [city of] Tettetu, He finds the ba of Ra there, They embrace One Another there and thus comes into being the dual souls within the dual Tchafi."

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

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

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

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

Below is another depiction of the **djed**/backbone of **Ausar**, this time with His two arms in the **ka** position:
Another depiction of Ausar as Djed (Tata/Tet), His head appearing at the top of the djed/backbone:

Below is another example from the sheft (papyrus) of Ani. The djed (tet) pillar on the base is one of the forms that Ausar takes. His two arms reach out and touch/receive the red solar orb. This is Ausar reaching out in His Ka-form (\( \text{Ka} \)). This red solar orb is a depiction of Afu Ra as He emerges from the underworld during the 12th hour of the night to be born into the sky at sunrise. This is a snapshot just before He makes it fully into the day sky-boat. When Afu Ra moves beyond this point, He transforms from Afu Ra back into Ra. Again, this is a motif of Ra and Ausar united into One figure. From top to bottom, this is Afu Ra Ka:
We must also take note of the *sheft* of Nespakashuty (left) in comparison to the *sheft* of Khensumes (right):

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

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

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

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

In the various depictions above, notice that the Ntorntu (Goddesses) Auset and Nebt Het are supporting Afu Ra and Ausar by provocation with Their hands or through ohwie (libation).
The Body of Ausar as Tuat

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

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

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

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

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

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

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

Ausar is called Kam-Ur, meaning the Great Black One. His Body makes up the entire strip of fertile Black Land comprising the country of Kamit. Similarly, Ausar’s Body is said to make up the entire strip of Black land making up the circuit of the Tuat. Notice that the feet of Ausar touch the back of His head, yet His Head holds the Ntorot Nut, through Whom Afu Ra will be born into the sky as Ra. Since Ausar’s Body is
the circuit of the *Tuat*, the boat enters the circuit through the feet (like the tail of the serpent *Ka*) and leaves through the head (like the mouth of the serpent *Ka*). Here we have *Afu Ra* moving through Two representations of *Ka*. This *Ka* (*Ausar* or the Serpent *Ka en Ankh Ntorou*) represents the land (*Ka/Kait*) from which *Afu Ra/Afu Rait* will emerge from to enter the sky. Cosmologically, this is the *Ka* of *Afu Ra*, *Afuraka*. Various indications of the Divinity of *Afuraka/Afuraitkait*:

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

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

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

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

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

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

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

This article will conclude in the next issue.

©Kwesi Ra Nehem Ptah Akhan, 13007 (2007)

**Selected References:**

Pyramid Texts of: *Pepi, Teta* and *Mer en Ra*
*Tomb of Seti I* (*Shat am Duat-Book of What is in the Underworld*)
*Sarcophagus of Seti I* (*Shat en Shau-Book of Gates*)
*Sheft (papyrus)* of *Khensumose*
*Sheft of Nespakashuty*
*Pert em Heru, Sheft of Ani*
*Tomb of Nefertari*
*Let the Ancestors Speak, Ankh Mi Ra*
*Twi-English/English-Twi Concise Dictionary, Paul Kotey*
In the second part of this 3-part article we demonstrated the relationship between the Abosom (Deities) Ra, Rait, Ausar and Auset and the spirit, Ba/Bait and soul, Ka/Kait. We delineated the connections between the Great Ba (Spirit) of Creation, Ra, working in harmony with the Great Ka (Soul) of Creation, Ausar. Ra as Afu Ra working harmoniously with Ausar as Ka is a manifestation in the world, in our spirits and in our bodies of the reality of Afu Ra Ka. Rait as Afu Rait working harmoniously with Auset as Kait is a manifestation in the world, in our spirits and in our bodies of the reality of Afu Rait Kait. We conclude this 3-part series by detailing the functional relationship of Ptah in this process. We will also show additional etymological connections to the term Afuraka/Afuraitkait.

PTAH, Fashioner of the Raised Land

The Ntor (Ntr/God) Ptah is the Divine-Spirit Force in Creation operating through the inner-most core of the Aten (Sun), stars and planets including the innermost core of Asaase (Earth). Ptah is called the Great Fashioner, Creator/Maker, Excavator of the Universe. He fashions the stars, suns, moons, planets, atmospheres as well as the bodies of plants, animals, minerals and Afurakani/Afuraitkaitnit humans. Ptah also fashions our spirit-bodies and thought-forms.
You have life-force energy circulating throughout your body, yet that life-force energy can and must be shaped, fashioned into forms that carry the potency to accomplish your objectives. You can fashion your life-force energy into muscular energy, enabling your body to walk, lift, jump. You can fashion/form/direct your life-force energy into specific potent units capable of shaping your thoughts into energetic-matrices that will compel you to fulfill/execute certain actions/behaviors. The energy of Ptah, operating through your brain, is the formative power of your spirit.

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

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

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

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

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

As Ptah transfers His right of rulership to His Heirs, These Ntorou take on the title Ka and its associated function. Geb (Ntoro of Earth/crust) is thus called the Ka of the Ntorou/Ntorotu (Gods and Goddesses). When Geb transfers the rulership to His Son Ausar, Ausar eventually inherits the title, Ka of all of the
Ntorou/Ntorotu, Ausar executes the same function on the surface of Earth that Ptah executes at the inner-core. This is one of the core reasons why Ptah and Ausar are united in their functioning as the Divinity: Ptah-Ausar and Ptah-Seker-Ausar.

PTAH-SEKER-AUSAR

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

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

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

The sacred city of Ptah is called Men Nfur (Men Nefer corrupted into Memphis), wherein exists the ancient temple Hat Ka Ptah meaning: House/Sanctuary (Hat) of the Soul (Ka) Ptah. It was also spelled Hat Ptah Ka (an example of this spelling is in the victory stela of Piankhi).
In the Coptic dialect (Late Egyptian) the term **Hat** (Het) was often written and pronounced **At**. For example, the **Ntoro Het-Her** (Hat-Hor) was often written **Athor** or **Athy** in the Coptic dialect. Once again, the letters **p, ph** and **f** are interchangeable linguistically. This is how the name of the sanctuary of **Ptah**, **Hat Ptah Ka**, came to be pronounced: **At-Ptah-Ka**, **At-Ptah-Ka** (very similar to **Afuraka**).

**Hat** means sanctuary/temple/house.

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

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

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

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

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

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

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

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

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

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

vulcan
vula-can
Fura-kan
A-fura-kan(i)
At-ftah-ka

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

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

Al-Kebu Lan

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

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

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

[*Leo Africanus, in his “A Geographical History of Africa” written in 1526 A.D., states that the ‘Arabians and Ethiopians’ refer to the continent as ‘Alkebulan’. The false claim that Alkebulan is an indigenous name arises from this source.]*
In ancient Black Arabia (before the incursion of the white arabs) the Creator and Creatress were called **Lah** and **Laht**. The same as **Al** and **Alat** in Kamau and **Ra** and **Rat** in Kamit. Because the rolling ‘r’ is translated as ‘l’ in some languages which incorporated or co-opted Kamau terms into their own, **Ra Ur** or **Ur Ra** became **Ul-Lah** and **Al-Lah**. **Urt Rat** became **Ul-Lat** and **Al-Laht**. Note that **Ra** and **Rait** are the Creator and Creatress, while **Amen** and **Amenet** are the Supreme Being. **Ra** and **Rait** serve **Amen** and **Amenet**.

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

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

In rome, the god of the **southwest wind** was called **Afer Ventus** (African ventus/wind) or **Africus**. The romans, just as the greeks, **had absolutely no indigenous Deities**. They learned of the existence of Deities from Afurakanu/Afuraitkaitnut. The reason why the southwestern wind god was called **africus** or **afer ventus**, the **african wind**, by the romans is because: **the major regions of Northern Afuraka/Afuraitkait that the romans dealt with are south/southwest of rome, italy**. The southwestern wind was thus the wind blowing up from Afuraka/Afuraitkait and therefore the wind god of the southwest was named by the romans the ‘african wind’, **afer ventus** or **africus**. What is **southwest** from the perspective of one stationed in rome is considered **north** if one is stationed in Kamit. **This is why the Ntoro of the North wind called Qebu or Qebui by the Kamau, is the exact same Ntoro which the romans learned about and called africus**. The romans initially invaded Northern Afuraka/Afuraitkait and were not familiar with the interior of the continent, nor the far southern or western parts of the continent. They eventually referred to the entire continent by the name that they utilized for the northern portion of the continent. As has been shown, that name, **africa**, was derived by them from Afuraka/Afuraitkait. Because the romans eventually called the northern part of the continent by the name which they used for the entire continent, they would also refer to
the wind-god of the southwest, the direction of Afuraka/Afuraitkait, by the same name, hence *africus*. In a similar fashion, one who lives in the Bahamas who is traveling by boat to Florida, upon approaching Florida, may refer to that landmass by saying, “we are now approaching Florida” or they may say that “we are now approaching America.” Both statements are accurate from their perspective, for the landmass represents, from their perspective, the state of Florida as well as the continent of North America. See picture below:

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

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

It is critical to understand the direct connection between the Roman corruption *africa*, initially denoting the northern part of the continent in their minds, the Roman term *africus*, denoting the North Afurakan/Afuraitkaitnit (North African) winds and *Qebui*, the Ntoro of the North winds. This will preclude some Afurakanu/Afuraitkaitnut from rationalizing the continued use of *alkebulan* by saying that *kebu*
represents gebu or Geb (earth). We have shown that the romans referred to the northern part of the continent with the same corrupted name that they eventually used to refer to the whole continent. The association of Geb with gyptos was learned by the romans from the greeks as no more than a title of the country of Kamit. The arabs used the term qubt to refer to Kamit as well. Thus, the greeks, romans and arabs used the corruption of Geb or Gbti (ai-gyptos, aegyptus, qubt) when referring to Kamit alone. The romans used the corruption africa when referring to the continent. The arabized Afurakanu/Afuraitkaitnut (African moors) used the arabic corruption of the name of the Ntor Qebui or Qeb, or the (al) Qeb (kebun) to refer to the entire continent as an extension of the corrupted name of the northern part of the continent dominated by the northern wind Ntoro, Qebui.

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

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

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

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

When the whites and their offspring invaded the ancient Near East, they co-opted information about our Nanasom and corrupted it. In syria, after the white invasion and takeover of certain areas the Kanani Deity, El-Gabal (Elder/Great One of the Mountain), became known by the white syrians as simply “the sun-god”--- just as the white greeks and romans promoted the false idea that Ra is simply “the sun god” and nothing more. During the severean dynasty of the roman empire the emperor who was eventually called elgabalus was a dissexual/homosexual who came from syria. He brought the corrupted (white) form of pseudo-worship of El-Gabal from syria to rome. This emperor was named elgabalus because he falsely claimed to have “inherited” the title of the high priest of El-Gabal. El-Gabal, the Deity, was called elgabalus by the romans and heliogabalus by the greeks. (helios is the greek corruption of the God Ra, helios means “sun”). The shrine established by emperor elgabalus for the Deity El-Gabal, was called the El-Gabalium. El-Gabal was eventually
called the *deus sol invictus*, “god, the undefeated sun”, whose birthday was December 25th. (*sol* is the roman word for “sun”)

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

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

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

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

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

The whites confused and deliberately confounded the manifestation of the *flat-horned ram-headed* form of *Ra* (*Afu Ra*) with the *flat-horned ram-headed deity Qebu* because of Their close association cosmologically and pictorially:
In their effort to manufacture the foolish doctrine/philosophy of monotheism, the foolish idea that there is only “one god”, the whites and their offspring sought to fuse various Deities into one, while eliminating others totally. Another example of this kind of fusion is with the Ntoro, Khepera, Ra and Atem. In the text of Ra and Auset, Ra tells Auset that:

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

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

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

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

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

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

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

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

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

All of the above names and titles refer to that which is north from the perspective of Kamit. Gebal (byblos/Kanana, country north of Kamit). Qebu (North Wind). Kepuna(n) (Gebal; byblos; Kanana). gebalene (roman corruption of Gebal; region north of Kamit). The moors brought the pseudo-religion of islam/mohammedanism to North Afuraka/Afuraitkait initially. This is why these North
Afurakanu/Afuraitkaitnut utilized the roman/arabic corruptions of our language and cosmology to identify the northern part of the continent alkebulan (al-gebelein; Al-kepuna(n)), eventually misnaming the continent itself.

Aa en Ka and Amen Ra Ka

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

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

Then I heard the voice of a storm. I thought it was a wave of the sea. The trees shook, and the Earth was moved. I uncovered my face, and I saw that a serpent drew near. He was thirty cubits long and his beard greater than two cubits. His body was as overlaid with gold and his eyebrows were of true lapis lazuli. He coiled himself and raised up before me. Then he opened his mouth….and he said to me, ‘What has brought you….little one?”….Then he took me in his mouth and carried me to his resting-place and put me down without any hurt. I was whole and sound and nothing was gone from me…..and he said, ‘What has brought you…little one, what has brought you to this isle which is in the sea, and of which the shores are in the midst of the waves?’”

The sailor told the Great Serpent about the shipwreck. The Great Serpent told him, “Fear not little one and make not your face sad. If you have come to me, it is the Ntoro (the God) Who has let you live. For it is He who has brought you to this Aa en Ka (island, isle/land of the Ka), where nothing is lacking and which is filled with all good things.”

The Great Serpent then told the sailor that this land was occupied with 75 Serpents, His family, and that the sailor would ultimately be returned home after four months to see his loved ones once again. The Great Serpent told the sailor during their discourse that He was the Lord of Punt. Punt is the region of today’s Somalia and other parts of Ethiopia. In ancient times, this land south of Kamit was called Ta Aakhu, the Land of the Spirits of the Honorable Ancestresses and Ancestors.

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

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

We should also take note that in ancient america the term ‘ca’ or ‘ica’ (in the language of the Inca of Peru) means: raised land, mountain, high land. The term amaru means: plumed (feathered) serpent. The ancient title amaruca, means land (ca) of the plumed serpent (amaru). Amaru is a rainbow serpent who is the creator of the
world. This was borrowed by the migrants from asia who settled in america, who now erroneously call themselves “native” americans of Peru. All over Afuraka/Afuraitkait the serpent with It's tail in It's mouth is the symbol of the Creator and the Creatress and very often associated with the rainbow. This rainbow serpent can be found in the Fon/Ewe (Vodoun) as: Da and Ayida Hwedo, in Yoruba (Ika'Orisha) as: Osumare and Odumare, in Akan as: Nyankonton and Nyankopon. Again, They are Ra and Rait in Kaneset-Kamit.

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

![Amen](image1.png)  ![Amen](image2.png)  ![Amenet](image3.png)

![Amen and Amenet](image4.png)
Amen Ra can thus be called the plumed (feathered) serpent (Ra with His tail in His mouth). This is the origin of amaru (plumed serpent). Moreover, the term for west in Kamit is also ament. The extreme west of Kamit is the western hemisphere. Ra (through the Aten/Sun) rises in the east (abtet) and sets in the west (ament). Amen(t) or Amen Ra Ka (America/amaruca) is the land (ka) of Amen Ra—the western (ament) plumed (feathered) serpent (Ra). The bearded serpent in the text is related to the plumed (feathered/bearded) serpent of the western “paradise”. We should take note that the scribe who penned the Tale of the Shipwrecked Sailor in Kamit over 4,000 years ago was named Amen.

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

Paaraka

(Pilak; Philae)

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

Paaraka was called the “island of the Time (of Ra)”. The island was adjacent to one of the most sacred regions of Kamit, a burial place of Ausar. Its structure and placement recalled the rising up of the primordial
mound and the beginning of Creation. In the *Coptic* dialect *Paaraka* was written and pronounced *Pilak*. Once again, the ‘r’ being interchanged with the ‘l’. In greek, the ‘p’ was pronounced ‘ph’. Here we have another association of the primordial mound (island) associated with *Ra* carrying a name which is related to *Afuraka, Afarik* and *Hat Ptah Ka*: *Afuraka, At-Phta-ka, Paaraka, Pilak, Philae*. Here again is one of the many reasons why the corrupted term ‘africa’ was used by the whites and their offspring.

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

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

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


Selected References:

*Let the Ancestors Speak*, by Ankh Mi Ra
*Sheft Ameni*, Papyrus of *Tale of the Shipwrecked Sailor*
*Shabaka Text* (*Memphite Theology*)
*Sheft of Ra and Auset* (*Legend of Ra and Auset*)
*Piankhi (Piye) “Victory Stele”*
*Apet Asut* (Temple of Karnak)
*Tomb of Seti* (Tomb of Seti; Litany of *Ra*)
*Paraakat* (Sanctuary/Temple of *Auset* in *Philae*).

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

Download this companion 3-part series here:

**AFURAKA::AFURAITKAIT**

**NANASOM NHOMA**

Afurakani/Afuraitkaitnit Ancestral Religion Journal

www.odwirafo.com/nanasom.html
AFURAKA/AFURAITKAIT

The origin of the term 'Africa'

Ofa a eto so Nan

Part 4

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

AFURAKA/AFURAITKAIT
NANASOM NHOMA
Afurakani/Afuraitkaitnit Ancestral Religion Journal

ODWIRAFO KWESI RA NEHEM PTAH AKHAN
AFURAKA/AFURAITKAIT

The origin of the term ‘Africa’

Ofa a eto so Nan - Part 4

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

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

I am Ra in His rising, in the beginning ruled this has He
Who then is He?
It is Ra in the beginning when He rose within Henen Nsun as King within existence,
Not [yet] had come into being the pillars [of] Shu [Before the pillars of Shu came into existence]
He existed upon the highland in Khemennu [of that within/inner Khemennu]
I am the Great God

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

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

At night it appears that the night Sky is “embracing” the Earth. At dawn the air of the atmosphere appears to “push” the night Sky up away from Earth. In the picture above, Shu, operating as the Obosom in the Air, separates Nut from Geb or Sky from Earth. Ra directed Shu to execute this act after Earth was established.
The ‘pillars of Shu’ reference the four cardinal points, the four supports of the Sky, held up by Shu. The four sticks with the ‘v’ top above Shu in the depiction reference the four supports. The text speaks of Ra being ‘He Who is upon the hill/raised land’ that exists within the region of what was later called Khemennu. It is in this line wherein the term AUF-HR-KAKA (Africa) can be found. See the actual metutu below:

nuk Ra m khai f m sbaaa Hek pn nf
I am Ra in rising - his in beginning ruled this - He

Pu tra arf su
Who then is He?

Ra pu m Shaaa Khaa - f m Nsn Henen m Nsn
Ra it is in beginning rose - He within Henen-Nsnut as (in) King (sovereignty)

m unt an khaper sths Shu au - f hr kaka
within existence. Not come into being pillars [of] Shu, Existed - He upon highland/hill

n ami Khemennu nuk Ntoro Aa
of/that within/inner Khemennu. I am God Great.

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

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

**au** to be; exist

**f** be

**hr** upon

**kaka** highland; exalted land; hill; mound; mountain

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

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

The text in the Pert em Hru clearly establishes that it is Ra who is the original Face in the Heavens, He Who is upon the primordial hill. The term hr also is the term for Heru or Hr the hawk. Ra is the original male Hawk-Headed (Hr-Headed) Obosom of Creation:
All of the other Male Aboson with Hr or Heru heads (hawk heads) such as Heru Sa Ausar Sa Auset, Heru Behudet, Khensu, Mentu, etc. derive their Hr or Heru energy and character directly from Ra, Who is Their First Patricircular (Patrilineal) Ancestor and Progenitor. Ra, the Creator, is thus the original Hr (Her, Heru, Hor in Coptic). The Auf Hr in the name Auf Hr Kaka as written explicitly in chapter 17 of the Pert em Hru specifically references Ra (Afu Ra).

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

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

More importantly, in the Coptic dialect (Late Kamau/Egyptian), the ancient Kamau transliterated the metut with the Coptic letter ‘k’. Thus, ‘k’ and are identical and both carry the ‘cuh’ sound. In fact, in
Coptic the \( \Delta \) and the \( \text{setImage} \) metutu are used interchangeably because they both represent the same ‘cuh’ sound. Moreover, the metut itself is actually the image of a slope or hill \( \Delta \).

The word for slope or hill/high land is \( ka/kat \).

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

Auf Hr Khant f
Illustration (left) of Actual Photo (right) - Tomb of \text{Ramessu VI}

\( \text{Auf Hr Khant f} \) - He who is upon His highland/throne/elevation is a title of the Baboon-headed Obosom depicted above found in the \text{Second Hour} in the \text{Shat em Tuat} (Book of the Spirit-World/Underworld).
The word kh- △ n-t or kh-n-d, transliterated khand, khet or khent with the determinative of a terraced hill/slope (sometimes called a “staircase”) is once again a word referencing a highland and also throne. The highland or terraced slope, Khant, is a variation of the straight slope/elevation in its relation to highland: Ka or Kat. The terraced khant is the “throne” of He who dwells upon it. This is related to the straight ka/high land being an Earth-throne upon which Ra/Rait first sat as a culmination of the process of raising and establishing the first landmass of Earth. [The term kh-n-t (khanit) is also a term referencing the first land as we will see in the next section.]

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

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

Auf Hr Kaka

Auf Hr Khant

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

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

Ra-Ausar – Tomb of Nefertari

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

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

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

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

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

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

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

Wanky is the place where Odomankoma Boade, the Divine Proscriber/Evolver/Fashioner of the Universe, made the world

“Sedee Odomankoma Boade, bo Wankyiman”

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

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

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

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

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

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

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

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

\[
\begin{align*}
\text{fent} & \quad \text{ ş  ş , ş  ş , ş  ş , Anastasi I,} \\
\text{ ş ş } & \quad \text{ ş ş , nose ; see ş ş and ş ş ;} \\
\text{Copt. ş ş ş ş ş ş .}
\end{align*}
\]
Here the actual metutu for the term are \( f \cdot n \cdot t \) the symbol of the horned viper (f), the wavy line (n) and the semi-circular loaf image (t). The determinative metut is a nose or the symbol for flesh. The Akan language provides one of the pronunciations for \( f \cdot n \cdot t \) meaning ‘nose’. This is the Akan \textit{Afwene} or \textit{fw-n-t} (fwenet) with a silent ‘t’. We should take note that the \textbf{Coptic} (Late Kamit/Egyptian) spelling of the term is: \\
\textbf{Copt.} \textit{\textalpha\texteta\texttau\textepsilon} Another Coptic variation is: \textbf{Copt.} \textit{\textgamma\textalpha\textnu\texttau\textepsilon\tau\textepsilon}. These spellings are rendered \textit{shante} or \textit{shaant} in english. This is important, for another variation of the pronunciation in Akan of the ‘hw’ letter combination is ‘shw’. Some Akan speakers will thus pronounce the term \textit{Ahwene} in a manner that sounds like ‘Ashwene’. This is also why a variant spelling of the same term in Kamit is \textit{Khent} or \textit{Khanit}:

\[
\textbf{Kamit:} \quad \textit{fent} \quad \textbf{Akan:} \quad (a) \textit{fwene} \quad (nose) \quad (a) \textit{hwene}, (a) \textit{shwene} \quad (nose)
\]

Moreover, this term as \textit{kh-n-t} (khenet, khanit; shaant) also means the \textit{front, before, aforetime, formerly, previously, in the beginning}.

\[
\textbf{Kamit:} \quad \textit{khent} \quad \textbf{Akan:} \quad (a) \textit{hwene} \quad (nose)
\]

This term also lends itself to the name \textit{Khanit} (Khent or Khenit), a title for \textit{Keneset} (Nubia) the \textit{Front land}, \textit{First Land}, \textit{Land of the Beginnings}. [\textit{Khanit Land} is \textit{Akanni Land}/\textit{Akan Land}]
Ashwene is Shwene or Shene/Shenet/Shaant in Kamit. This is Ahwene or Afwene, the first/front land, the Afwene Koko, the first/front (Afwene) raised land (Koko)—the capitol of the first landmass of the Created world. The terms ahwene, abwere, afwene, ashwene, meaning nose in Akan and the same fenet and shenet meaning nose in Kamit are not only figurative, but cosmological. The Abosom of Kamit are seen placing the ankh, the symbol of life, to the nose of an individual to give him or her life. The nose is thus not only prominent or first because of it being the most forward/frontal point of the body above the mouth, but it is also through the nose that we receive our first breath. It is thus the cosmological and biological life-first. The nose is the raised area/mound where life/ankh-force first comes into the body (world). The dual channels/nostrils stream the masculine/feminine polarities of the Energy, the Spirit of Ra/Rait circulating within the mound. This is a replication of what occurs within the Earthly mound (kaka).

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

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

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

As stated above the ‘hw’ and ‘fw’ sounds are interchangeable in Kamit and Akan. This interchangeability was also retained by the whites and their offspring in english. The english letter combination ‘gh’ can carry the ‘h’ or ‘hw’ (bub) sound as in weigh, high, bough and thought. However, the ‘gh’ combination can also carry the ‘f’ sound as in rough, tough, enough or laugh. Here the open ‘h’ sound and the ‘f’ sound interchange.
Another retention in English of ancient Kamau sounds is represented by the ‘kh’ combination as addressed above. The metut representing the ‘kh’ sound has two major pronunciations. This sound can be pronounced like the ‘ch’ in check or like the ‘ch’ in chronology. Indeed, the ‘ch’ in English is stolen directly from the ancient ‘kh’ metut from Kamit. However, there is also a third pronunciation related to the ‘kh’ metut which is less frequent. It is the ‘sh’ or ‘shw’ sound mentioned above. This third pronunciation also has its retention in English, for the ‘ch’ combination can also be pronounced ‘sh’ as in ‘charlotte’ or ‘chagrin’. Just as in ancient Kamit and Akan, the ‘sh’ sound for the ‘ch’ combination in English is used less frequently.

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

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

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

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

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

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

The term af, flesh, is also related to the term representing a house, dwelling place, chamber: Afai, Afaa and Afft:
This interchangeability again is key. For the term for island is typically translated as Aa or Au:

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

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

There are various spellings of the name of this island. In the inscriptions on the tekhen (obelisk) of Ptolemy IX and the inscriptions in the Temple of Auset (misnomer ‘Isis’) in Paaraka, different spellings of the name can be found. Some Egyptologists misspell the name Aa Rek meaning the ‘island of Rek’. Some of the actual spellings in metutu are below:
The metut is a variation of the island metut with circles (grains, beads) inside of the landmass (island). The metut is the letter ‘r’. The metut is the letter ‘k’. The metut is the letter ‘t’. The metut is the determinative metut denoting that the word is designating a place.

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

We also know that the letter ‘k’ should be followed by the vowel ‘a’. In the variant spellings the metut for the ‘k’ sound is followed by the metut of a man raising his arms in the air in the ‘KA’ pose: This is actually the word ‘Ka’. We have further evidence via the variant spelling: Here, the lion represents the letter ‘R’. The word for bull in Kamit is ‘Ka’. The bull is thus substituted for the end of the name because and are phonetically identical and are both pronounced ‘Ka’.

Moreover, Ka, literally means raised, exalted; high. When referencing land it means “raised land, high land; exalted land; holy land; mountain, hill.” It is the Divine/Sacred/Exalted/High land upon and through which the Creator and Creatress first operated.
Finally, we have evidence from the title of the temple town of Pilak (Philae) which is spelled Aat Ra Ka:

![Image of Aat Ra Ka](image)

Aat Ra Ka t

Actual inscription from the temple in Auraka/Aurakat (Paarakat/Pilak)

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

Again, we see that the term Ka was spelled in three different ways: , Ka, , Ka, . This also proves conclusively that the metut represents the ‘k’ sound and not the ‘q’ as in ‘qu’.

![Image of Auraka](image)

Auraka and Aurakat are the male and female variations of Afuraka/Afuraitkait. We deliberately employ both terms, together, to reinforce respect for the Divine Balance of male and female. Auraka/Aurakat or Afuraka/Afuraitkait - This is the first Divine Land, the Land of Afu Ra/Afu Rait, the first land to rise up
from beneath the surface of the water. It is the land of Auf Hr Kaka, the land upon which Ra (Hr) and Rait (Hrt) existed before the coming into being of the pillars of Shu.

Auraka can also be found replicated in/as the term Aourigha/Aurigha. Auraka is also replicated as Ahwereka (Ahwere koko).

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

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

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

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


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

Ifri, Ifru

In the ancient Black Berber (Bibiri) cosmology, which is over 10,000 years old, there is a Female Obosom called Ifru (Ifrou) or Ifri (Afri). Ifri or Ifru was recognized to be a “Sun Goddess and a Cave Goddess”. Ifri was the most influential Female Obosom. Nearly 2,000 years ago the roman author pliny the elder stated that nobody in Africa began any undertaking without first consulting the Goddess Africa. Africa was the roman title of the Berber Obosom Ifri. Ifri as the Goddess Africa or Dea Africa in latin was depicted on roman coins of the time. Two examples:
These are coins stamped during the time of the roman emperor hadrian. They show the Goddess Africa reposing on a bed. Above the Obosom is Her name spelled out in latin, Africa. This is the Obosom Whom the Berbers called Ifrri or Afri or Ifru. The Obosom Ifrri is none other than the Obosom Rait or Rat as Afu Rait or Afurat. Afurat became Afruat, Afrua and Afru/Ifru/Afri. The reason why Ifrri or Ifri is described as a Sun Obosom and a Cave Obosom is directly related to Her role in Creation. Rait is the Creatress of the World, just as Ra is the Creator of the World. They Both use the Aten/Sun as a physical transmitter of Their Spiritual Energy. Just as Ra becomes Afu Ra when He operates through matter “goes into the underworld” so does Rait or Rat become Afu Rait or Afurat. The Sun Goddess becomes the Cave Goddess. Indeed, in the texts of Kamit Ra is shown moving through the underworld as Afu Ra and one of these major texts of the New Kingdom of Kamit is called the Book of Caverns (Caves). Just as Ra, Rait also operates through the Aten/Sun and these Caves/Caverns.

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

Rait – Temple of Khensu
Rait – Stela of Inherkau
Rait – Late Period of Kamit

Painted Gold – Color of the Aten/Sun

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

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

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

Tuareg women

Black Berber

Iuput II – Berber (Libyan) King of Kamit
23rd Dynasty
Ancient Original Black Berber/Afri
Afuraka is not derived from africanus

Many misguided Afurakanu/Afuraitkaitnut (Africans) have promoted the false belief that Afuraka/Afuraitkait (Africa) came from the name of the Roman general Scipio Africanus. The family tree of Scipio Africanus proves this belief to be false. The individual called Scipio Africanus was born Publius Cornelius Scipio. His father was Publius Cornelius Scipio. His grandfather was Lucius Cornelius Scipio. His great grandfather was Lucius Cornelius Scipio Barbatus. The brother of Publius Cornelius Scipio was born Lucius Cornelius Scipio.

Lucius Cornelius Scipio Barbatus  
Lucius Cornelius Scipio  
Publius Cornelius Scipio  
Lucius Cornelius Scipio

The individual named Publius Cornelius Scipio later took on the title Africanus only after his army won a battle against the famous Afurakani General Hannibal in Afuraka/Afuraitkait (Africa). Scipio took on this title after having won a battle in “Africa”. What is also important to note is that his younger brother is known as Lucius Cornelius Scipio Asiaticus. His brother only took on the title Asiaticus after having won a battle in a portion of Asia. As we can see from the family tree, no individual in the family line had the name Africanus or Asiaticus.

When the two sons of Publius Cornelius Scipio won battles in portions of Afuraka/Afuraitkait (Africa) and Asia, one took on the surname Africanus and became Publius Cornelius Scipio Africanus, while the other took on the surname Asiaticus and became Lucius Cornelius Scipio Asiaticus.

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

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

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

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

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

Afar Woman of Ethiopia
NOKWARE

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

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

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

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

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

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

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13011 (2011)

References:
Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher by Ankh Mi Ra
Ru Nu Pert em Hru, Ani Sheft Papyrus of Ani
Khensumes Sheft Papyrus of Khensmose
Tekhen of ptolemy IX Obelisk of ptolemy IX
Kasahorow - Afurakani/Afuraitkaitnit Online Language Resource www.kasahorow.com
Nzima Kotoko - Akan Culture and Trustory Resource www.nzima-kotoko.org
In our publication we demonstrate that the term Ka/Kait references a high, exalted, sacred land upon which the Ra, the Creator, first dwelled. As shown above, the ‘q’ medut and thus the word transliterated ‘qait’ is written KAEIE in Coptic.

Notice also that a variation of Qaqa or Kaka is Qai (Kai). While the dual form ‘Kaka’ or ‘Qaqa’ is found in Chapter 17 of the papyrus of Ani as shown in part 4 of our series, the singular form ‘Kai’ (Qai) can be found in the same Chapter 17 of the papyrus of Hunefer. Hunefer was a Scribe of Divine Offerings and Overseer of Royal Cattle under the Nsut or Per Aa (King or Pharaoh) Seti I during was is referred to as the Nineteenth dynasty of Kamit. This was approximately 3,300 years ago. See images from Hunefer’s version of the Ru Nu Pert em Hru (mismnered Book of the Dead) below:
In the above excerpt from *Chapter 17, section 5* of the actual papyrus of *Hunefer* we find the term *Auf Hr Kai* at the bottom of the first column and top right of the second column (isolated above right). For ease of reading we have placed the *medutu* (hieroglyphs) from right to left below:

Auf Hr Kai in the *papyrus of Hunefer* is rendered *Auf Hr Kaka* in the *papyrus of Ani*. It is the same text in the same chapter 17 in both versions of the *Ru Nu Pert em Hru*. It is a reference to Ra as Creator establishing the first land above the surface of the water at the beginning of Creation. *Au f* (He exists) *Hr* (upon) *Kai* (the exalted/high land) Once again, this is *Afuraka/Afuraitkait* (Africa) phonetically, conceptually and cosmologically.
We have a combined total of 15 books, over 60 research articles as well as 48 educational videos (60+ hours) and 9.5 hours of audio webcasts to date, with more forthcoming. We have made all of the e-nhoma (e-book) versions of our publications available as free downloads. Our books are also available in soft-cover.

MMARA NE KYI - Divine Law and Divine Hate – Parts 1-5
KUKUU-TUNTUM - The Ancestral Jurisdiction
UBEN-HYENG - The Ancestral Summons
UAB-ODWIRA - Pa Nsaman Atemmu
THE OKRA/OKRAA COMPLEX - The Soul of Akanfo
AKAN - The People of Khanit (Akan Land - Ancient Nubia/Sudan)
The Origin of the Term Abosom in Kamit
The Origin of the Term Nsamanfo in Kamit
Origin of the Name Aakhuamu (Akwamu) in Kamit
NKOMMERE – Ancestral Shrine Communication
NSAMANKOM and the Seven Senses
AKRADINBOSOM - The Abosom [Deities] of the Okra/Okraa and the Akan 7-Day Week
AKANFO NANASOM – Ancient Authentic Akan Ancestral Religion
Note on the Origin of the Name Nyame in Ancient Khanit and Kamit
NYANKOPON and NYANKONTON - RA and RAIT
ODOMANKOMA - ATMU KHOPA
TWEREDUAMPON - KHERER RA
Akan Origin of the Term Hoodoo
Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom
Abosom Do Not Ask For Money
AMANEHUNU - Overcoming Transcarnational Suffering
ANKH – The Origin of the term ‘Yoga’
KARA-KASA – The Origin and Nature of the ‘Chakra’
MOOR Means ‘DEAD’
Note on the Term Ngg Wr (Ngg Ur) or Nng Wr (Nganga Ur) in Kamit - Ngg Ur is Not 'nigga'
The Origin of the Term 'God' - Ngg Ur is not 'nigga' - Part 2
NEHESU - NEGUS – NKOSO - Negus is Not 'nigga'
Instruction 35 of Ptah Hetep - Proper Translation of Pre-Pubescent Sexual Taboo
Divine Prohibition Against dissexuality/homosexuality in Ancient Kamit
Note on Ni Ankh Khnum and Khnum Hotep - Identical Twins - Not dissexual/homosexual
SET and ANAT: The Dating of 'The Contendings of Heru and Set'- dissexuality/homosexuality was Never Accepted in Kamit