

AFURAKA/AFURAITKAIT

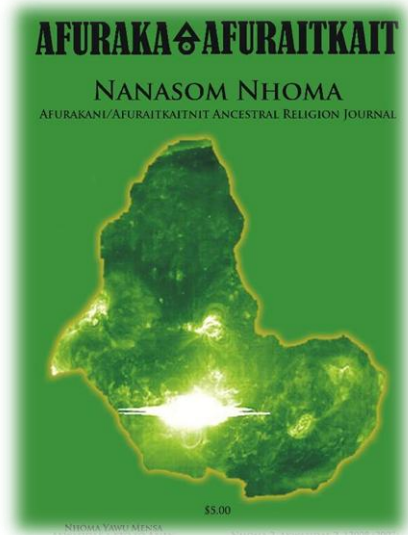
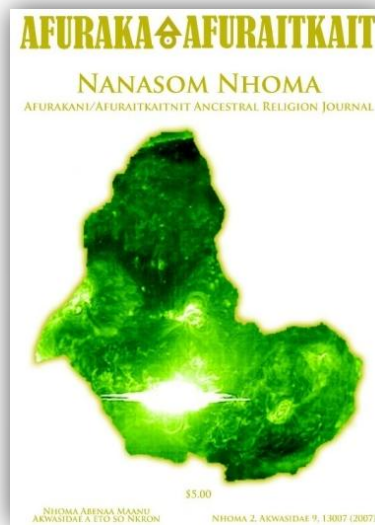
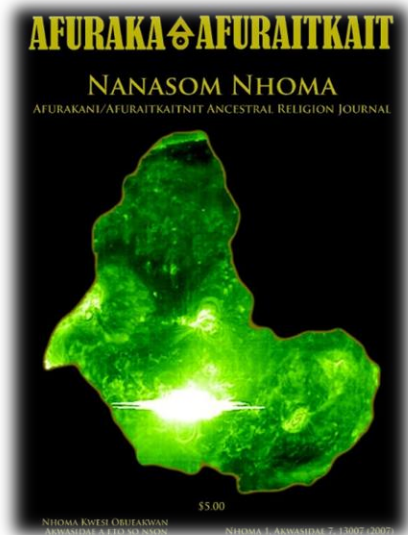
The origin of the term 'Africa'

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KWESI RA NEHEM PTAH AKHAN

AFURAKA/AFURAITKAIT

The origin of the term 'Africa'

KWESI RA NEHEM PTAH AKHAN

This article series can be found in the **AWUSISEM** section of the first, second and third issues of **AFURAKA.:AFURAITKAIT Nanasom Nhoma**. Here, we have combined all three parts into one document for ease of study. We have elected to retain the original headings as they appear in the three issues of our **nhoma**. For information about: **AFURAKA.:AFURAITKAIT Nanasom Nhoma**, **Afurakani/Afuraitkaitnit Ancestral Religion Journal**, and to place orders for single issues or subscriptions, please visit our website at:

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AWUSISEM

KRADIN

AFURAKA/AFURAITKAIT

The origin of the term 'Africa'

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

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

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



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



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

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

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

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

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

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

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

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

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

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



Figure 1

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



Figure 2

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

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

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

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

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



Figure 3



Figure 4

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

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

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

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

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

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

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

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

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

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

See correspondences below:

Kamit

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

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

Kaka – high land

Ka – high land; land

Twi (Akan)

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

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

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 *-ca* means ‘land’ and **Afri** is the name of a **Berber** tribe who occupied the land when the romans invaded. The romans are therefore said to have called the territory in the northern part of the continent: the land, *ca*, of the **afri** people, hence *afri-ca*. The *Berber* ethnic group mentioned is called the **Aourigha**, often written **Afarik**. We have shown above clearly that the term *ka (qa)* definitely does mean *land* (high land), however it is not a term created by the romans. The roman *ca*, is a version of the term *ka*, that the romans learned of when they invaded Kamit. The *Afri* people or *Afarik (Aourigha)* did not materialize on the continent when the romans arrived. Their Ancestry, their language and thus their ethnic name reflects the culture of the region that they inhabited, North Afuraka/Afuraitkait. This

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

The suggestion that *africa* is derived from the greek term *aphrike*, meaning *not cold*, i.e., *hot* or the *hot country* is also inaccurate. In the *metutu* of Kamit we find the origins of this idea. In the *metutu*, the term **Afer** means: *to burn, to be hot*. The term **Afri** means: *smoke, hot vapor*. This is the reason why the greeks, having learned of these terms after invading Kamit, used the term *aphrike*, *not cold*. The latin term *aprica* meaning, *sunny*, is also a corruption of terms from Kamit. The *p*, *ph* and *f* interchange in various languages. The suggestion that *aprica*, meaning sunny, is the origin of *africa* is inaccurate and points to the reality that the whites learned that the **Ka** of **Afu Ra**, was associated with being the land of the **Aten** (Sun).

The whites and their offspring in the past, and to this day, have falsely assumed that **Ra** is the “sun-god”. This is why *aprica* was associated with a land that was “sunny”. It is the land of **Ra** (and **Rait**), and the whites assumed this to mean the “land of the sun” or the “sunny land”. The *metut* for **Aten** is: ☉ This *metut* also makes up part of the name **Ra**. It is also used as a determinative *metut* to denote: *day, sun, time*. One honorific title of **Ra** is **Pa Ra**, meaning *The Ra (The God Ra)*. **Pa Ra** was often written **Pra** in Kamit. This became **Phra** and **Phre** in the *Coptic* dialect (Late Egyptian). To this day, the whites and their offspring will translate **Pra** or **Pre** (fre) as **Ra**, as **Helios** (greek version of **Ra**) and as “the sun”, just as the romans called **Pre** the sun and *pre-ca* (*aprica*) the “sunny land”. We can also see in the above examples how *Afer*, *Afri* and *Afra* are not only related, but because **Ra** and **Rait** operate *through* the **Aten**, the land can be associated with solar energy/heat, fire. We also see the root of the name *Afri* people or the *Afarik* in these terms.

The suggestion that *africa* comes from the **Phoenician** word for *corn* or from the *Phoenician* term **friqi** or **pharika** meaning *land of fruit* is also inaccurate. In the *metutu*, the word **per** is defined thusly: *grain, corn, wheat, field produce, fruit of any kind*. **Coptic** is the late form of the Kamau (Egyptian) language spoken at the latter part of the ancient civilization. This dialect came into use about 2,000 years ago. In the *Coptic* form of the language, the term *per* is written and pronounced: **fre**. The *p* sound often interchanges with the *ph* sound and the *f* sound linguistically. The term *per* or *fre*, meaning *corn, fruit* is the origin of the *Phoenician* term **friqi** or **pharika**, 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 *metutu* as: *a sign of subtraction; to go forth, to go out, to go away, to leave one's country, to evade a calamity*. We also have the related term **perkh** (written **prkh**) meaning: *to divide; to separate*. The words *per* (*Coptic: fre*) and *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** (*peru* 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 ‘noom’, is a term for the plural. We therefore have the terms:

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

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

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


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

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

Afurakanu – Africans; male children/natives (**nu**) of the land of the Creator (**Afuraka**)

Afuraitkaitnut – Africans; female children/natives (**nut**) of the land of the Creatress (**Afuraitkait**)

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

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

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

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

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

Afuraka (Ah'-foo rah-kah')

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

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

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

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

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

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

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

This article will continue in our next issue.

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AWUSISEM

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AFURAKA/AFURAITKAIT


The origin of the term ‘Africa’

Part 2

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

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

represented by a bird  or a human-headed bird .

The term for soul is **ka** .

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

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

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

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

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

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

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

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

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

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

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

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

Kamit

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

Twi

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

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

metut for *ka* in Kamit .

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

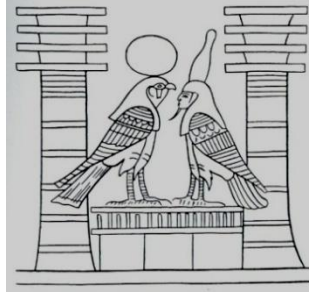
In the cosmology of Kamit, the *Ntoro* and *Ntorot* **Ausar** and **Auset** were elevated to and directed by **Ra** and **Rait** to be the Entities governing the **Ka** and **Kait** of all of the Deities as well as all Afurakani/Afuraitkaitnit males and females. This is why **Ausar** has the title **Ka**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



Auset (Kait) nursing Heru



Ausar (Ka)



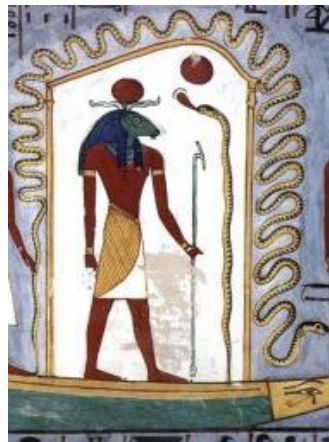
Ra (Hawk-headed) and **Ausar** (Human-headed) meeting in **Tettetu** (image from *shefti* of **Ani**)

In the **sheft** (*papyrus*) of **Ani** we find that **Ausar** and **Ra** meet and embrace: “**Ausar** pu aq - f er Tettetu qem nef ba am en **Ra** aba en hept en ki am aba enu kheper em baini 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):



Ausar



Afu Ra

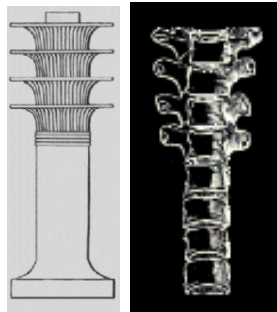
Below are depictions of **Afu Ra** and **Ausar** after having merged (from the tomb of **Nefertari**):



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

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

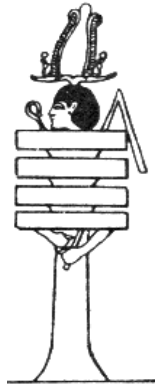
The **djed** pillar is called the *backbone* of **Ausar**. It represents stability. Note the similarity between the *djed* pillar and the top of the vertebrae/backbone of a human:




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



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



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

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



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



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

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



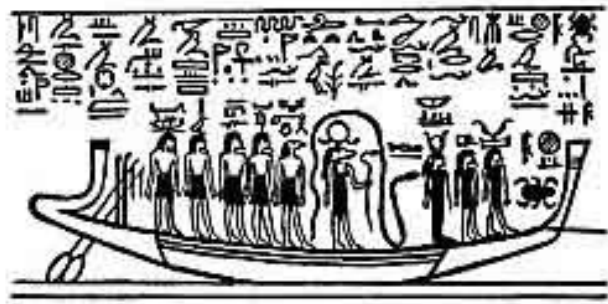
In various illustrations above the *ka* (arms or mountains or mummified/*ka* portion) is receiving the *ba* (**Afu Ra** in the form of the solar orb or the winged scarab).

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

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

The Body of Ausar as Tuat

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



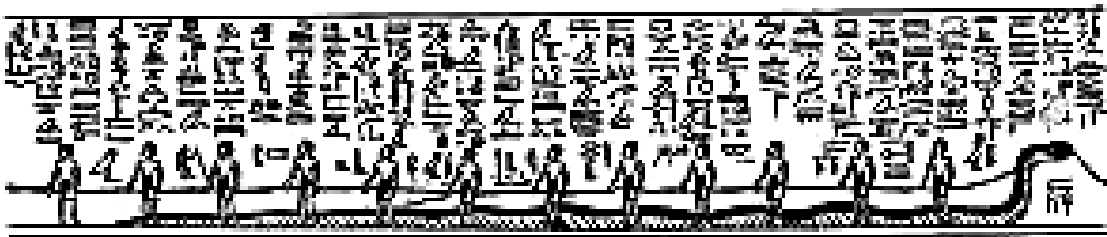
When **Afu Ra** reaches the twelfth hour of the night, the text in the *Shat am Tuat (Book of What is in the Underworld; tomb of Seti I)* says that His boat passes **directly through** a great serpent: **from the tail through the mouth**. *Once He comes out of the mouth of the serpent He has appeared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

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

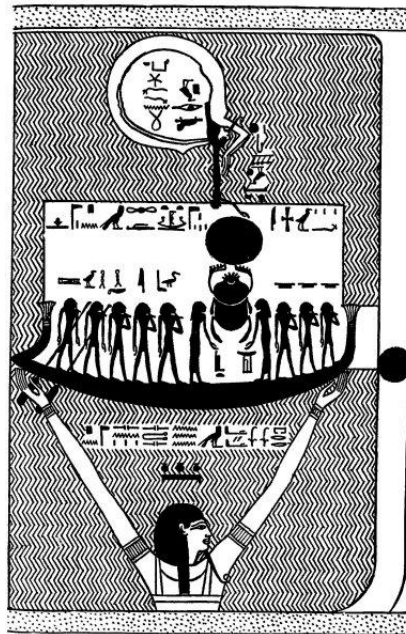
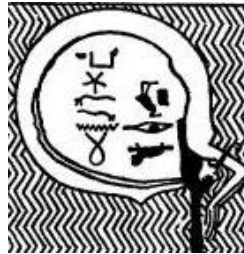
"This Great God in this picture [**Afu Ra**] journeys along through this city by means of the faithful servants (*amkhu*) of this hidden image of [**KA** of] **ANKH-NTOROU (NETERU)**. His Gods draw him along by a cord, and He **enters into His tail and comes forth from His mouth**, and **comes to the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

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

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



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



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

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

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

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

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

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

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

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

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

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

This article will conclude in the next issue.

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Sarcophagus of **Seti I** (*Shat en Sbau-Book of Gates*)
Sheft (papyrus) of **Khensumose**
Sheft of **Nespakashuty**
Pert em Heru, Sheft of Ani
Tomb of **Nefertari**
Let the Ancestors Speak, Ankh Mi Ra
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AWUSISEM

KRADIN

AFURAKA/AFURAITKAIT

The origin of the term 'Africa'

Part 3

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

PTAH, Fashioner of the Raised Land

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



PTAH

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

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

Ptah operating through the innermost solar-energetic core of *Asaase* fashions the life-force Energy streaming in from the *Aten* (Sun) and through *Asaase* (Earth) into forms that are capable of shaping the surface and inner-structure of *Asaase*. Heat and cooling, expansion and contraction, are the dynamics of Form in Creation and the Divine Former/Fashioner, **Ptah**, governs this process in its masculine aspect. **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 9000° fahrenheit) **Ptah** works to fashion forms, just as your brain takes the living energy moving through you and fashions it into thought-forms, behaviors, ideas, that are capable of facilitating your proper manner of living/functioning in the world.

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

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

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

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



PTAH-SEKER-AUSAR

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

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

What is key for the purposes of this discussion is the fact that *the solar energy at the innermost core of Asaase is fashioned into a form that forces the energy from the core to the surface*. This results in the 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 *Ntorot Het-Her (Hat-Hor)* was often written **Athor** or **Athyr** in the *Coptic* dialect. Once again, the letters *p*, *ph* and *f* are interchangeable linguistically. This is how the name of the sanctuary of **Ptah, Hat Ptah Ka**, came to be pronounced: **At-Phtah-Ka**, At-Ftah-Ka (very similar to **Afuraka**).

Hat means *sanctuary/temple/thouse*.

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

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

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

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

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

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



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

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

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

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

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

vulcan

vula-can

Fura-kan

A-fura-kan(i)

At-ftah-ka

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

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

Al-Kebu Lan

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

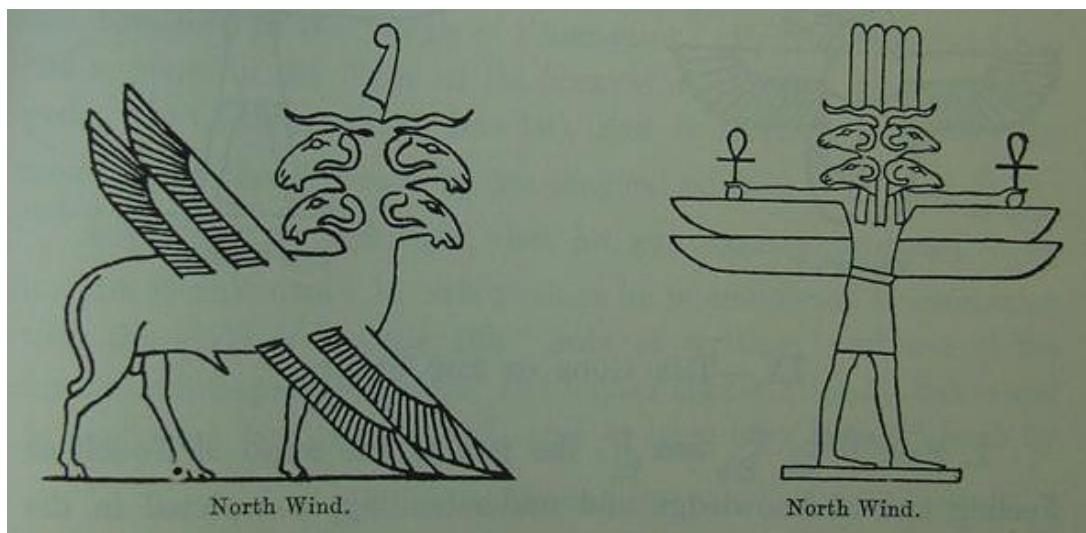
The prefix *al* is the definite article found in arabic, aramaic and which also passed into spanish after the moorish invasion. The prefix can be found in such terms as al-kitab, meaning: the (*al*) book (*kitab*); al-nur meaning: the (*al*) light (*nur*). *Al* becomes *El* in spanish. Thus, *el-presidente*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

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

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

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

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



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

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



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

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

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

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

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

The term **gabal** (*gebel, gebal*; hebrew *gevul*, arabic *gebel* or *jebel*) means *mountain* in the language of **Kanana** (Canaan). The people of Kanana were Afurakanu/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 **Kananu** (also called Phoenicians, Canaanites), the form of the Deity **Al** (El) called **El-Gabal** was called the *Great Father/Old Man/Elder/Great One (Al, El) of the Mountain (gabal/gebel)*. He was associated with the *Aten (Sun)*, because of the rising and setting of the *Aten* between the mountains back in Kamit, where the people of Kanana migrated from in ancient times. The *Aten* rises above the *eastern mountain* called **Bakhau** in Kamit and sets below the *western mountain* called **Manu** in Kamit. **Ra** (Al/El) operating through the *Aten* has an important relationship with these mountains when the *Aten* is rising and setting. The mountain reference is also a reference to the original mountain/raised land, **Ka/Kait**, upon which **Ra/Rait** first descended to create the first landmass of *Asaase* (Earth).

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

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

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

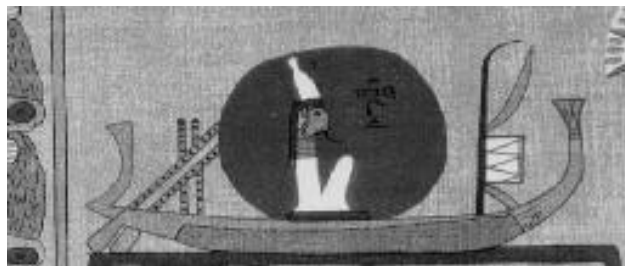
called the *deus sol invictus*, “god, the undefeated sun”, whose birthday was December 25th. (*sol* is the roman word for “sun”)

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

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

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

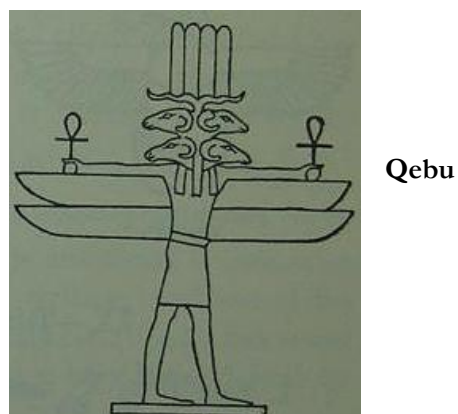
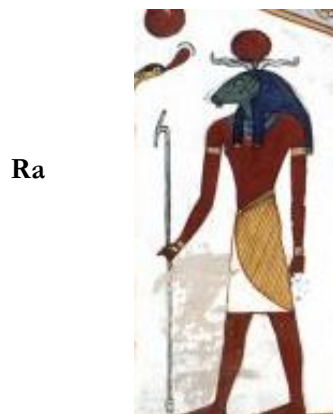
Atem is seen in certain forms as the *Ntoro* operating through the setting **Aten** (Sun). See below:



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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

Aa en Ka and Amen Ra Ka

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

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

Then I heard the voice of a storm. I thought it was a wave of the sea. The trees shook, and the Earth was moved. I uncovered my face, and I saw that a serpent drew near. He was thirty cubits long and his beard greater than two cubits. His body was 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**. It is important to recognize also that the major representation of **Ra** and **Rait** in Keneset and Kamit is the circular **serpent** with It’s tail in It’s mouth. There is a major text which is called the *Litany of Ra* or the *75 praises of Ra* found in the tombs of the 19th and 20th dynasties at **Ta Apet** (Thebes). They describe the **75** forms of **Ra**.

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

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

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

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



Amen



Amen



Amenet



Amen and Amenet (Nyame and Nyamewaa)

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

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

Paaraka

(Pilak; Philae)



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

In the southern region of Kamit near the juncture of Keneset and Kamit is the island **Paaraka** (P'aaqqat) 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**.

This concludes our 3-part series.

UPDATE:

AFURAKA/AFURAITKAIT – The origin of the term ‘Africa’ - Ofa a eto so Nan (Part 4)

www.odwirafo.com/Afuraka-Afuraitkait_Article_Nhomawaa_Nan.pdf

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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:

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