

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

KWESI RA NEHEM PTAH AKHAN

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Part 4

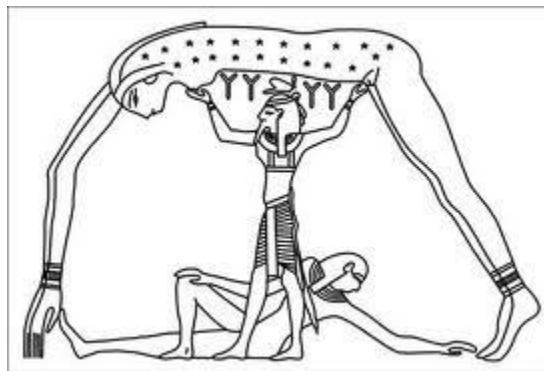
In the first three parts of this series we proved that the term ‘africa’ is a corruption of **Afuraka**. We proved this through comparative linguistics and Afurakani/Afuraitkaitnit (African) cosmology. In addressing our ancient cosmology we cited numerous textual references from ancient Kamit. One of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

In the *Ru 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 sheft** (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 Nsut 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:



nwk Ra m kbai f m shaaa 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 Nsut Henen m Nsut

Ra it is in beginning rose - He within Henen-Nsut as (in) King (sovereignty)



m unt an kheper stbs Shu au - f hr kaka n

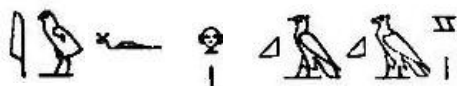
within existence. Not come into being pillars [of] Shu, Existed - He upon highland/hill of/that



ami Khemennu nuk Ntoro Aa





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.

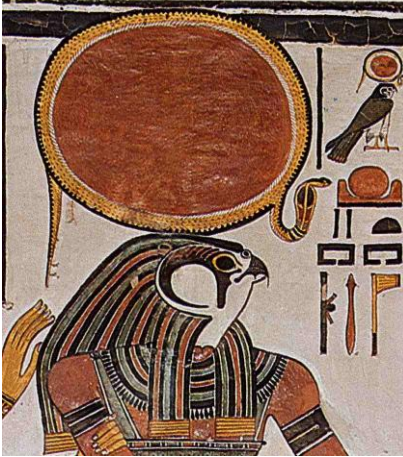
- au  *to be; exist*
- f  *he*
- hr  *upon*
- kaka  *highland; exalted land; hill; mound; mountain*

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:












Ra as Hr (Heru) the Hawk

All of the other Male Abosom 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.

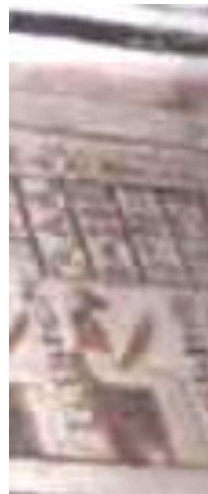
When transliterating the texts, the whites assigned the letter ‘k’ to the basket metut in Kamit: . Subsequently, when confronted with another metut that has the ‘cuh’ sound, some egyptologists decided to use the letter ‘q’. This is how the metut:  came to be transliterated as ‘q’. However, even in their translation of this metut as ‘q’ it was understood that this was not the letter ‘q’ with the sound ‘qv’ 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  and the  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 . The word for slope or hill/high land is *ka/kat*.



The term **Auf hr kaka** as found spelled out and defined in the *Pert em Hru* is illustrated in the **Khensumes sbeft** (*Khensumose papyrus*) above. This is the *primordial mound* from a *bird's-eye view*. **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 *tristory* of Creation. The *Aten/Sun* rises between two mountains on the eastern horizon: .




Auf Hr Khant f

Illustration (left) of Actual Photo (right) - Tomb of **Ramessu VI**



Au f Hr Khant f
Exists He Upon Highland His

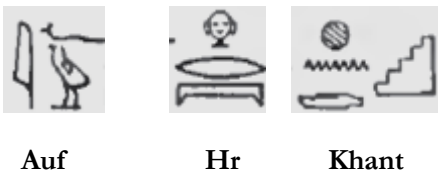
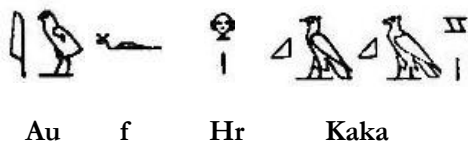
Auf Hr Khant f - *He who is upon His highland/ throne/elevation* is a title of the Baboon-headed *Obosom* depicted above found in the *Second Hour* in the **Shat em Tuat** (*Book of the Spirit-World/ Underworld*). The word **kh-n-t** or **kh-n-d**, transliterated *kbant*,

kbant, *kbent* or *kbend* 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: \triangle **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** (*khant*) 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.]



Shat am Sbau (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 Hetep**. 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 *sweden*. The name William is written and pronounced William and Wilhelm. 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 **Wankyi** region. Amongst Akan whose roots are in the Wankyi 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:

*Wankyi is the place where **Odomankoma Boade**, the Divine Prosciber/Evolver/Fashioner of the Universe, made the world*

“Sedee Odomankoma Boade, bo Wankyiman”

“It is said Odomankoma Boade, created/made Wankyi”

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 Ahwere-Koko, Auerekoko, Aouerikoko, Aoueriko, Aouerigho and Aourigha. Afwene-Koko, also is Afwere-Koko, Afuerekoko, Afuereko, Afueregha, Afuarika.

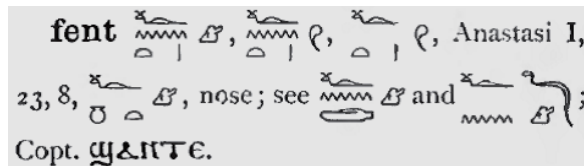
[Note: Three-hundred years ago, when the dutch were reporting on Afivene Koko in the year 12715 (1715), a dutch writer attempted to approximate the spelling of Afivene Koko:

“...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..”

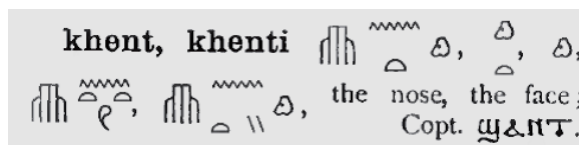
Affidie Coco is their approximation of Afivene Koko. The writer heard an Akan speaker at that time pronounce the ‘hw’ as ‘fw’. Again, when the rolling ‘r’ is pronounced it can sound like a ‘d’ or ‘n’. Affidie (ab-fee-dee-ay) and Afenie (ab-fee-nee-ay) are the same as Aferie or Afere (ab-feb-ree-ay or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



Here the actual metutu for the term are **f-n-t** 𐌃𐌆𐌆 the symbol of the horned viper (f), the wavy line (n) and the semi-circular loaf image (t). The determinative metut is a nose 𐌃 or the symbol for flesh 𐌆. The Akan language provides one of the pronunciations for **f-n-t** meaning ‘nose’. This is the Akan **Afwene** or **fw-n-t** (fwenet) with a silent ‘t’. We should take note that the **Coptic** (Late Kamit/Egyptian) spelling of the term is: **Copt. 𐌃𐌆𐌆𐌆** Another Coptic variation is: **Copt. 𐌃𐌆𐌆𐌆**. These spellings are rendered **shante** or **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 Ahwene in a manner that sounds like ‘Ashwene’. This is also why a variant spelling of the same term in Kamit is **Khent** or **Khanit**:





















Again, the actual metutu are **kh-n-t**. The white egyptologists often place the letter ‘e’ in between consonants when they are unsure of how the words were pronounced. Sometimes the ‘e’ is an accurate placement and sometimes it is not. Languages such as those of the Akan and other Afurakanu/Afuraitkaitnut (Africans) can fill in the blanks being that they are genetic descendants of the original language. Thus, **kh-n-t** is found as the alternative spelling for ‘nose’ in Kamit and as the alternative for ‘nose’ in Akan as Ashwene (shenet or shaant in Coptic):

Kamit: **fenet**  **khent** 

Akan: (a) **fwene** (*nose*) (a) **hwene**, (a) **shwene** (*nose*)

Moreover, this term as **kh-n-t** (khenet, khanit; shaant) also means the *front, before, aforeside, formerly, previously, in the beginning*:

khent  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  ,  , in the front, in the fore part before, aforeside, formerly, previously, in advance, the beginning, the land south of Egypt

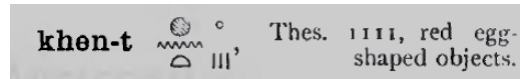
This term also lends itself to the name **Khanit** (Khent or Khenti), a title for **Keneset** (Nubia) the *Front land, First Land, Land of the Beginnings*. [*Khanit Land is Akanni Land/ Akan Land*]

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 *abwene, 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 ‘gb’ can carry the ‘b’ or ‘hw’ (*hub*) sound as in *weigh, high, bough* and *thought*. However, the ‘gb’ combination can also carry the ‘f’ sound as in *rough, tough, enough* or *laugh*. Here the open ‘b’ sound and the ‘f’ sound interchange.

Another retention in English of ancient Kamau sounds is represented by the ‘*kb*’ combination as addressed above. The  metut representing the ‘*kb*’ sound has two major pronunciations. This sound can be pronounced like the ‘*cb*’ in *check* or like the ‘*cb*’ in *chronology*. Indeed, the ‘*cb*’ in English is stolen directly from the ancient ‘*kb*’ metut from Kamit. However, there is also a third pronunciation related to the ‘*kb*’ metut which is less frequent. It is the ‘*sb*’ or ‘*shm*’ sound mentioned above. This third pronunciation also has its retention in English, for the ‘*cb*’ combination can also be pronounced ‘*sb*’ as in ‘*charlotte*’ or ‘*chagrin*’. Just as in ancient Kamit and Akan, the ‘*sb*’ sound for the ‘*cb*’ 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* (*Kbenti*) and *Fante* (*Fenti*)-two prominent/leading Akan sub-groups].

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

“...Thus according to *Wenchi* [*Wankyi*] legend of origin, their founding fathers “came out from a hole in the ground at a place called *Bonos* near the source of *Ayasu Stream*.” The leader, *Nana Tabiriku Anye Amaniampon* 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 *Bonos* (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 cottas* (brownish and glazed pottery), the artistic excellence which is now widely acclaimed by experts.

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

<http://www.ghanaculture.gov.gh/index1.php?linkid=65&archiveid=2066&page=1&adate=18/06/2011>



Paraaka (Pilak, Philae)

Af, Auf, Au – Flesh and Island

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:

âf 𓆎𓅓, U. 268, 519, 𓆎𓅓𓆏,
flesh, meat, joint, member ; plur. 𓆎𓅓

âuf 𓆎𓅓, 𓆏𓅓, 𓆎𓅓𓆏, 𓆏𓅓, 𓆏𓅓𓆏,
𓆏𓅓, 𓆎𓅓𓆏, flesh, meat, body, carcase ;

âu 𓆏𓅓, 𓆏𓅓, limbs, members,
flesh.

The term **af**, *flesh*, is also related to the term representing a *house, dwelling place, chamber*: **Afai, Afaa** and **Aftt**:

âfait 𓆏𓅓𓆏, 𓆏𓅓𓆏,
𓆏𓅓, tent, camp, chamber.

This interchangeability again is key. For the term for island is typically translated as **Aa** or **Au**:



aa - island

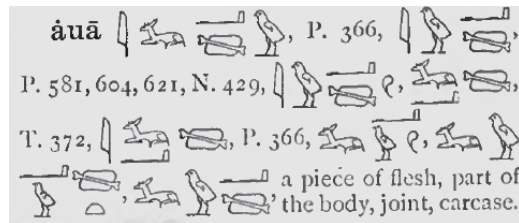
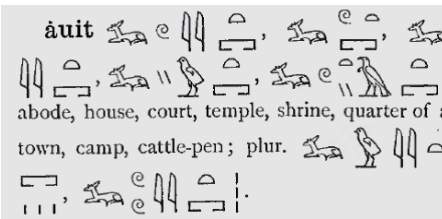
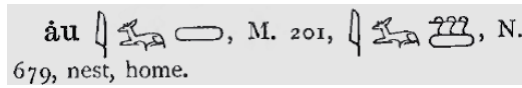


aa, au - island



aa, au - island

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

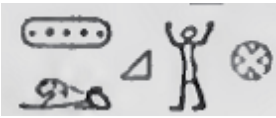


Aa, Au and **Aua** as *island, home, sanctuary* and *flesh* are all related conceptually and have their parallels in **Af, Auf** and **Aft** meaning *flesh* as well as *dwelling place, sanctuary*, etc. **Aua** also refers to *flesh* as in *posterity, lineage* (one's flesh and blood). The *flesh* is the *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**.

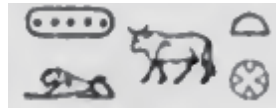
There are various spellings of the name of this island. In the inscriptions on the **tekhen** (obelisk) of ptolemy IX and the inscriptions in the Temple of **Auset** (misnomered 'Isis') in Paaraka, different spellings of the name can be found. Some egyptologists misspell the name **Aa Rek** meaning the "island of **Rek**". Some of the actual spellings in metutu are below:








Au Ra Ka t



Au Ra Ka

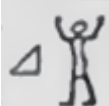


Au Ra Ka t

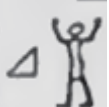

The  metut is a variation of the island metut with circles (grains, beads) inside of the landmass (island). The  metut is the letter 'r'. The  metut is the letter 'k'. The  metut is the letter 'l'. The  metut is the determinative metut denoting that the word is designating a *place*.


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

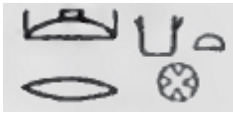
followed by the metut of a man raising his arms in the air in the '**KA**' pose:  This is actually the word '**Ka**'. We have

further evidence via the variant spelling: . Here, the lion represents the letter 'R'. The word for bull in

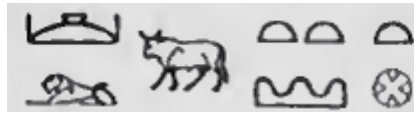
Kamit is '**Ka**'. The bull is thus substituted for the end of the name because  and  are phonetically identical and are both pronounced '**Ka**'.

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**:




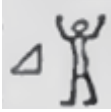



Aat R Ka t

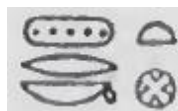


Aat R Ka tt



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**, , **Ka**. This also proves conclusively that the  metut represents the 'k' sound and not the 'q' as in 'qu'.







Au Ra Ka t






Au Ra Ka

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 *Abwereka (Abwere 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  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.

khon-t  Thes.  red egg-shaped objects.

khenti    

1096, red earth, red ochre, red paint.



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.**



Au Ra Ka

*Actual inscription from Temple of **Auset** in **Auraka/Aurakat** (Paaraka, Pilak, Philae)*

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*.

The Akan term **biri** means ‘dark, black’. The suffix ‘fo’ in Akan designates a plurality of people. *Akanfo* for example means *Akan-people*. The term ‘obi’ or ‘bi’ means *someone*. **Bibiri-fo** or **Abibirifo** means **Bibiri people** or ‘Black People’ in Akan. **Obibiri-ni** or **Obibi-ni** means *Black Person* in Akan. **Abibiriman** or **Abibiman** means ‘Afuraka/Afuraitkait (Africa)’ in Akan because **Abibiri-man** means the *Black (Abibiri) Nation (oman)*.

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 **Ifri** or **Afri** or **Ifru**. The Obosom **Ifru** 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 **Ifru** 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.



Ra as Afu Ra in His boat in the underworld from the Book of Caverns

It should also be noted that the reason why the arabs define “Ifriqiyah” (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 Ifriqiyah (Dea Africa) from the romans. This is why the Berbers, later in their trustory, 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 (*Afivene 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
Painted Gold – Color of the Aten/Sun



Rait – Stela of Inherkau



Rait – Late Period of Kamit

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/Afuraitkaitnut (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-ouareg, T-wareg* are all variations of *aurigh, aourigha*. 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/f’ 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**.



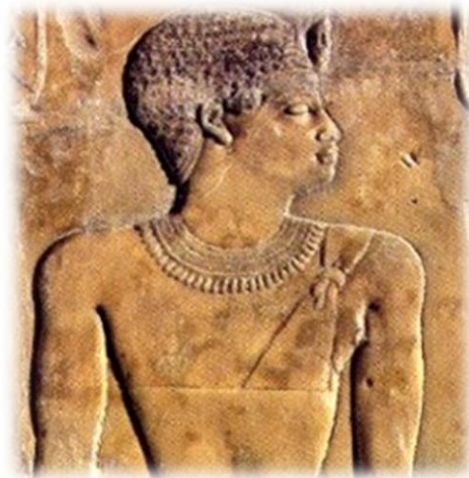
Fula women



Black Berber



Tuareg women



**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	great-grandfather
lucius cornelius scipio	grandfather
publius cornelius scipio	father
lucius cornelius scipio	brother

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 **Heviosso** (**Heru** in Kamit) is also pronounced **Hebiosso** 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 phillipines 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 *Afar*. *Afar* 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. **Afar** is also the name of an Afurakani/Afuraitkaitnit ethnicity who live in **Ethiopia, Eritrea** and **Djibouti**. The **Afar** 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-perverse names such as *moor, asiatic, native american, indian*, etc. and associate themselves with mythological groups who never existed including: *semites, israelites, hebrews, ishmaelites, 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

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