MOOR MEANS DEAD

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The term in ancient Kamit (Egypt) written MR in the metutu (hieroglyphs) has been identified as a cognate for the term moor found in English as a noun and a verb. The term in Kamit is typically pronounced in the Coptic dialect (Late Kamit dialect which came into use c2000 years ago) as MER or MAR/BAR. Note that in the language of Kamit the ‘m’ and ‘b’ sounds can interchange. This interchange also exists in the Akan language of Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa). For example, the word for blood ‘mogya’ is also written and pronounced ‘bogya’ in Akan. The term MR in Kamit:

Many ‘Egyptologists’ arbitrarily place an ‘e’ between consonants of words from Kamit when they are unsure of the ancient pronunciation. Sometimes this placement is accurate and sometimes it is not. The means by which we can find out the proper pronunciations of words spelled in the metutu (hieroglyphs) such as MR is to look at the languages of Afuraka/Afuraitka (Africa) which are directly descendent of the language of Khanit (Nubia) and Kamit. This includes languages such as the Akan, Yoruba, Ewe, Igbo, Bakongo and many more. We can also find the proper vowel placements for different dialects of the ancient language in the Coptic dialect (Late Kamit dialect coming into use about 2000 years ago). For example, we see above that the term MR written in the metutu is written mer by the Egyptologist. In the Coptic dialect the term is written MHRE.
In this instance, the placement of an ‘e’ sound in between MR to facilitate the pronunciation MER (MHRE in Coptic) is a valid placement.

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

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

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

The term **mr** is also the term for **pyramid** which is a structure dedicated to the dead. The dead were often buried in the **mr** (pyramid). Finally, we have a name of Kamit being **Ta Mra**. The term **Ta** means *land*. **Ta Mra** thus references the *land of Mra or Mra-land*. 
This references the 'dead land' with mr referencing dead, death, flood, swamp, etc. Why is this so? It is rooted in the cosmology of ancient Kamit. First however, let us look at the etymology of the term moor as propounded by the whites and their offspring. From etymonline.com (online etymology dictionary):

**moor (n.)**

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

[Cambridge Dictionary of English Place-Names]

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

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

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

1. mer-tt, desert land, waste, wilderness.
2. mer, swampy land.
3. mer, P. 485, 484, P. 486, West-schrift 117, A.Z. 1905, 19, any collection of water, lake, pool, cistern, reservoir, basin, canal, inundation, flood, stream; plur.
4. mer (mut), Amen. 21, 10, to die, dead, death.

The language of Kamit is an Afurakani/Afuraitkaitnit (African~Black) language that predates any european or asian language by thousands of years. These four definitions found in the metutu prove conclusively that
the term **mr** (*moor and mere*) originated with Afurakanu/Afuraitkaitnut (Africans) thousands of years before the whites invaded ancient Kamit and learned of the term.

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

![Terminology Chart]

As we can see the term **mr** also means *love, desire, to crave for*. One who is ‘beloved’ is thus called **mri**. The beloved are called **mriti**. One’s beloved (masculine) is **mri** while one’s beloved (feminine) is **mrit**. The ‘t’ feminizes nouns in Kamit. [This is where the ‘ette’ in English as a ‘feminizer’ originates – Paul, Paulette; Anton, Antonette; the diminutive: cigar, cigarette, etc.]

We see above that the term written **MR** in the metutu is written **mer** by the egyptologist. In the Coptic dialect the term is written with the ‘e’ and thus spelled **ME**. The term for *lover, beloved* is written **MERIT** and translated by the egyptologist as **merit**. In Coptic the term is spelled **MERIT**.

The Coptic dialect has given us a proper dialectical variant of the word with an ‘e’ vowel placement (as opposed to placing a ‘u’ or ‘o’ between **MR**). Further confirmation comes from the Akan language. The Akan term for *love in the sense of desire* is **ope** or **pe**. A term for *lover* has the forms **mpra**, **mpena**. The Coptic version of **Mer** is **ME**. The ‘R’ is dropped. This features in many
Afurakani/Afuraitkaitnit (African) speech patterns where we drop the ‘R’ at regular conversation speed when it occurs at the end of a word. Afurakanu/Afuraitkaitnut (Africans) in America have continued this practice when pronouncing words such as: *her* (pronounced ‘huh’) or *there* (pronounced by some as ‘theh’ as in ‘see theh’ [‘see there’]). This features prominently in the Akan language as well. This is how *MER* in ancient Kamit becomes *ME* (meh) in ancient Coptic and *PE* (OPE - from MPE, MME, ME - Coptic) in Akan. This is how *Meri* (lover) in Kamit becomes *Mpera* (Mmera Mpena, Mpra) in Akan.

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

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

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

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

In both instances the term spelled with an ‘e’ in the Coptic dialect was changed to an ‘o’ by the whites and their offspring: *Mer* (mehre) meaning swampland becomes *moor*. *Mer* (me) and the variation *amer*, meaning love becomes *amour*. 
These facts once again prove the Afurakani/Afuraitkaitnit (African) origin of the term popularly rendered ‘moor’. The five definitions (wasteland, swamp, sea, death, love) found in eurasian languages are identical to the same five definitions found in the earlier metutu because this is their origin.

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

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

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


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

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

**Pages 1-3:**

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

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

To arrive in port, to die

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

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

Aten rising above Bakhau mountains in the abtet (east) in Kamit
The term mn or mna meaning to die or dead one, the dead and death as shown above is also the term for: to arrive in port. Three versions of the term mn or mna meaning to arrive in port, to die are below:

The first version of the term is comprised of the metutu (hieroglyphs) for the mn combination 𓊶, for the letter ‘n’ 𓊷, for the letter ‘a’ 𓊸 and for the letter ‘u’ 𓊹. The final metut (symbol) is a determinative metut. This is a symbol that is not pronounced but is an indicator or determiner of what is being spoken of in the word. The determinative metut in this instance is the boat: 𓊷.

In the second version of the word we have the metutu for the word mna, however the determinative is not a boat. It is the mummified body – a dead person: 𓊸𓊷. In the third version of the term mn the metut of the mummified body/dead person is used alone and encompasses the word and the idea in total: 𓊷mn. It is a common practice in the written language of Kamit to spell out the entire word and use a determinative metut or to simply use the determinative metut alone to signify the word and concept….”
“….It is relevant in this regard that the term \textit{mn} means \textit{dead one, mummified one, one who has arrived in port}. The one who arrives in port, or docks has his/her boat ‘moored’ or \textit{tied/fastened}. The term \textit{mni} thus means ‘moored’ and is the etymological origin of the English term ‘moor’ as in ‘mooring post’:

Once the boat has arrived in port, it is \textit{mni} - moored or tied to a mooring post. [See the Coptic version of the term: MOONE (Moob-reb): \textit{Copt. MOOONE} from which the English ‘moor’ is derived. The rolling ‘r’ sound (tongue tapping the roof of the mouth once) and the ‘n’ sound are identical and interchangeable in Afurakani/Afuraitkaitnit (African) languages. moone (moo-reb) thus sounds identical to moore (moo-reb).]…”

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

A \textit{moored} boat is one that has \textit{arrived in port (mni, mri)} and is \textit{fastened}. Like a person reaching their final destination (death) and the body is placed in the ground (port) and ‘tied’ to \textit{Asaase Afua} (Earth Mother), so is the boat which reaches its final destination \textit{fastened} after its arrival/death. It will not be sailing anymore – its journey has come to an end. \textit{There is no longer freedom of movement}. When the boat arrives in port and is moored, the inhabitants \textit{disembark} - leave the boat. When the individual arrives in port, dies, and his/her body is ‘moored’, fastened to \textit{Asaase Afua} (buried in Earth), the inhabitant (spirit) of the body leaves for the body is dead. \textit{There is no longer freedom of movement for the body}. The spirit therefore \textit{disembarks}, leaves the physical vessel.
The notion of death, lack of freedom, being moored/tied, submerged (flood water, buried) and more is the basis for a class of people who are referred to as mr or mru (plural, also written mrw), meaning not only the dead and the damned but also servants, slaves, bondsmen/women, serfs, vassals, dependents, etc. They are the ‘socially dead’ - tied, fastened, lacking of freedom, weak, wretched, etc:

We also have the English term ‘mourn’ which is also directly tied to the term ‘moor’ with its etymological roots in mer and mni – death:
Mnt or Mnut (Mrt or Mrnut) meaning suffering, mourning, etc. is the root of the term ‘mourn’. We also have:

As we can see above, we have the term agb meaning to mourn, grieve and the same term agb meaning flood, primordial waters, inundate. Some have identified the term egp.t (Egypt - the land of the inundation) being derived from agb, the inundation. The notion of a descriptive title of the country being defined through flooding, inundation and mourning, death in the term agb is identical to the notion of mer (death, mourning) and mer (inundation, flood) being used as a descriptive title of the country – Ta mri. It should be noted that the swelling of the river during the inundation is said to be caused by a tear-drop falling from the star Sapadet (Sopdet – also called Sirius or Sothis by the whites). This star has the title ‘Eye of Ra (Creator)’. The ‘crying’ or mourning (agb or mn/mr) from this Divine tear-drop thus causes the inundation (agb or mn/mr). These terms and definitions are all united through the cosmology of Kamit.
Merit is the name of the Ntorot (Ntrt/Netrt term for Goddess) of the inundation of the river in Kamit. There are Two Female ‘Nile’ river Ntorotu (Goddesses), Merit Shema and Merit Meht meaning Merit of the Southern Branch of the river and country and Merit of the Northern Branch of the river and country. These Two Ntorotu are often shown to be the Wives of the Male Ntorou (Ntru plural term for Gods) of the Nile – Hapi:
Above are the Twin Ntorou (Gods) Hap Meht (Hapi of the North) and Hap Reset (Hapi of the South). The Nile River is often referred to simply as the Hapi river. However, when speaking of the inundation (flood) of the river we are focused on the Female Ntorou, the Meriti (dual Merit) Who are the Female Spirit-Forces behind the flood.

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

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

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

Every year during the inundation, the Kamau were reminded of the cosmology. When Merit Meht and Merit Shema presided over the pregnancy/swelling of the body of the river, a large portion of the land was buried or submerged under water. This was a form of death. The plant life was submerged. The land animals living along the banks retreated. The land was buried/submerged for a period. However, when the new season came it was time for a re-emergence, a rebirth. The land emerged from its submergence/burial/death, the plant life was ‘resurrected’. This recalled the story of Ausar, the Ntoro (Deity) who was killed, buried and resurrected. Ritualy, this recalled the notion of initiation being a process of someone ‘going under’, dying to the old self and resurrecting as a new individual with new responsibilities (priesthood/priestesshood) and much more. It also recalled the fact that when men and women were in conflict with regard to their love-relationships, the desire (mr) for their significant other manifested as the flood of the rivers of blood in the body to the heart. One’s heart would then be submerged, flooded, become heavy with anxiety, would pain them and he or she would feel like a death (mr) has occurred – ‘love is death’ (mr is mr) – the heart would ‘freeze’ or ‘stop’. There may even be a flood or inundation of tears – crying. Resolution of conflict however would bring an end to the heavy (dead) heart. A rebirth or restoration of balance would occur as the heart would begin to palpitate at its normal rhythm again. The tears would cease. The flood waters would recede.
It is important to note that in Afurakani/Afuraitkaitnit (African) culture, Death in and of Itself is not seen as evil or as a curse. Death also is not the opposite of life. One is born into the world, we live in the physical world, then go through the gate of Death and live in the Ancestral world. In our culture, we recognize Death to be the opposite of Birth – life is continuous in the physical realm (after birth) and the spirit-realm (after death).

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

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

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

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

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

When the whites and their offspring invaded Kamit, they learned of these terms from our language and continued to use them. We have proven conclusively that this is the case, for the varied definitions of the
The term ‘moor’ (waste land, sea, swamp, death, love, fastening a boat) have been shown to have their roots in the language of Kamit. The whites and their offspring continue to use the terms to this day with the exact same six meanings – although they lack cosmological understanding. The same is true of the whites and their offspring designating Black people as Moors:

**Moor (n.)**

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

The terms *moor* and *blackamoor* were used by Europeans as a descriptive of Black people who were Muslims and Black people in general over time. The term was also used to identify anyone who was darker that the western European such as white Arabs and Hindus, although *white Arabs and white Hindus are not Afurakanu/Afuraitkaitnut (Africans~Black People).* [The original people of these areas were Black. However, just as in ‘Egypt’ today, the white invaders are in control of these regions. The white invaders in Arab-controlled regions of the world, in India and elsewhere are not Black.] Just as the term *mer* (love) was corrupted into *amour* (ah-mohr) meaning ‘love’ in European languages, so was the term *mer* (singular) or *meru* (plural) referring to ‘dead people; the damned; slaves, servants, vassals’ etc. corrupted into *moor* (mohr) and *moors* in European languages.

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

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

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

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

The term mru (mrw, meru) meaning the damned is indicated by the determinative metut of a man on one knee driving an axe through the middle of his forehead. He is engaged in self-destructive, suicidal activity. The axe through the head shows that he is not only mentally dead but spiritually and physically dead. Self-destructive behavior, inclusive of suicide is taboo, Divinely prohibited, in Afurakani/Afuraitkaitnit (African) culture. This dead person is thus a damned person. In Akan culture the term akyiwade is the word for taboo. It describes that which is kyi - hated by Nyamewaa-Nyame (the Supreme Being). Just as in all of Afuraka/Afuraitkait (Africa), taboos are Divinely prohibited/Divinely hated deeds, entities, objects, etc. If we violate an akyiwade, a Divine prohibition or restriction, we ‘damn’ ourselves because we place ourselves out of harmony with Divine Order. The term mru meaning serfs, servants, vassals is also spelled with the notched palm branch:
In the second and third versions of Ta Mri above, the *notched palm branch* is the determinative metut along with the metut for *country, territory*. Ta Mri is thus a descriptive of the country in the context of the time/season of the *merit* – inundation (submergence, death). This is why we have the term Ta mrau with the *same* determinative symbols referencing the *time of the inundation – death, submergence* when referring to a group of people:

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

The name Ta Mra or Ta Mrit is not attested until the 11th dynasty – thousands of years after the civilization was founded. The name Kamit is used from the early dynasties. In the last version of the term Ta mri above, the determinative is the metut for a *mass of water* and the metut for *country or territory* – the land/country of the great *merit* – inundation (submergence, death). These facts collectively show that Ta mert is defined specifically as the *land of the inundation, death, submergence* and not the ‘beloved land’.

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

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<table>
<thead>
<tr>
<th>Metut</th>
<th>Description</th>
<th>Reference</th>
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<tbody>
<tr>
<td><strong>metut</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>mená, meni</strong></td>
<td>mass of water</td>
<td>P. 180, A.Z. 1908, 118, to arrive in port, to die</td>
</tr>
<tr>
<td><strong>mer (mut)</strong></td>
<td>to die, dead, death</td>
<td>Åmen. 21, 10, to die, dead, death</td>
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<tr>
<td><strong>merti (máti)</strong></td>
<td>the dead, the damned</td>
<td></td>
</tr>
<tr>
<td><strong>mer</strong></td>
<td></td>
<td>Rec. 16, 70, Rec. 12, 12, servant, peasant, dependant.</td>
</tr>
<tr>
<td><strong>merá</strong></td>
<td>a female slave</td>
<td></td>
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<tr>
<td><strong>mer-t</strong></td>
<td>Palermo Stole, Rec. 26, 236, Rec. 31, 26, Decrets 9, 147, IV,</td>
<td></td>
</tr>
<tr>
<td><strong>meru</strong></td>
<td>a sick man</td>
<td></td>
</tr>
<tr>
<td><strong>mer ári</strong></td>
<td>a sick man</td>
<td></td>
</tr>
<tr>
<td><strong>merua</strong></td>
<td>Rec. 15, 158, weak, wretched</td>
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</tr>
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</table>
Again, the whites and their offspring took a term that was a pejorative when referring to a class of people in Kamau society (mr or mru) and used that pejorative term to apply to all Black people. Instead of simply referring to us all as Kamau (Black People/Blacks – Black being Divine) – as we referred to ourselves - they decided to use the term mr (corrupted into ‘moor’) - specifically because it was/is pejorative.

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

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

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

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

Mru (Moors) – the dead, the damned

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

Black does not mean death – Moor means death
Such individuals have been given false and foolish definitions — directly from the whites and their offspring — and have accepted these false definitions because of a deeply seeded and deeply seated self-hatred. The whites and their offspring have spent centuries attempting to convince us that ‘Black’ and ‘African’ mean inferior, ugly, ignorant, slave, etc. This began before the enslavement era and continues today. Misguided individuals who identify themselves as ‘moors’, ‘muurs’, etc. have internalized this false doctrine and thus have a psychological need to believe that they are something — anything — other than Black or Afurakani/Afuraitkaitnit (African). Many of them detest the mention of the word African. Yet, deep inside they know that is exactly who and what they are. They know this from genealogy, trustory, archaeology, genetics/DNA and common sense. However, they hate this reality and therefore seek any measure to distort it. This is a manifestation of their ingrained conditioning to accept Black inferiority and the insane notion of white supremacy. This ingrained conditioning is also made manifest in their maniacal search of the entirety of the ancient world for words with the consonantal structure ‘MR’ in order to make them mean ‘moor’ in order to retro-fit a false assumed identity.

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

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

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

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

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

**black (adj.)**

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

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

**bleach (v.)**

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

As we can see, the term black is traced to the proto-indo-european root bhleg and the root bhel meaning ‘to shine, flash, burn’. The greek and latin related terms are phlegein and flagrare. Note that flagrare is the root of the english term flagrant. We can also see that the term bleach is traced to the same root. The reason why bleach and black are related is because bleach burns and something that has been on fire or has burned becomes black. The whiteness associated with bleach and black (both related to burning) has to do with the fact that the fire of the Aten (Sun) and fire in general shines/burns ‘white’ and burns things black. These terms also have their roots in ancient Kamit.
As we show in the **AFURAKA/AFURAITKAIT** article series, the people of North Afuraka/Afuraitkait (Africa) called **Aourigha** also pronounced **Afarak** and **Afri** have their roots in Khanit and Kamit. The terms **Afer** and **Afri** in Kamit mean *to burn, to be hot and smoke, hot vapor* respectively:

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

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

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

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

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

**Pa Rā** (Fra or Freh) : 

Moreover, the ‘B’ and ‘F’ (Ph) sound interchange in Kamit. The term **brg** (barg) in ancient Kamit becomes

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

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

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

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

**MAR/BAR**

In Akan culture the term for *law* is *mmara*. The ‘m’ and ‘b’ interchange in Akan as well as ancient Kamit. This is why *mmara – law*, has as its singular form *bara*. As a verb, *bara* often contracted to *bra* means *to forbid*. The noun and plural form becomes *mbara* or *mmara* – *law*. Those who uphold the law are called *barafo* (*mmarafo*) pluralized as *abrafo*. The suffix ‘fo’ means ‘people’ as in a group. *The abrafo or abarafo* are that group of people ‘fo’ who *uphold the law bar(a) (mmara)*. They are the *bara* (law) *fo* (people). In common english,
this group of people are referred to as the ‘police officers’ [In american parlance, police are often called ‘law-men’ or ‘the law’]. They oversee the proper functioning of various aspects of the nation on a continuous basis. This title and function have their roots in Kamit:

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

Mr-ti (Bar-ti) the two (ti) Eyes (mar/bar) from the coffin of Hetep Nebi
The two *Divine Eyes*, the Sun and Moon, are often referred to as the *Right and Left Eyes of Heru*. *Heru Ur* is depicted as a Hawk – the highest flying bird in the sky in Kamit with the keenest vision. He is the great *Over-Seer*. He is also, as *Heru Behudet* (*Behdety*), the *Enforcer of Divine Order*. He is called *Bena* in Akan culture. *Bena* is often contracted to *Bera* and *Bra*. He is the *Obrafo Kesee*, the *Great Obrafo, Divine Executioner*, created at the beginning of the world to *Enforce Divine Order* in Akan cosmology. There are many titles in Kamit referencing ‘overseer, inspector’ beginning with ‘Mr’ which are rooted in this cosmological reality.

The term *mr* (mar) in Kamit meaning *overseer, chief, head* as well as *brave man* was corrupted into *mir* and *emir* in arabic meaning ‘commander’. The arabic language is not an ancient language nor is it Afurakani/Afuraitkaitnit (African). It includes numerous words with roots in ancient Kamit (just as english, latin, greek, sanskrit, etc. do also) because of the invasions of the whites and their offspring and their cooptation and perversion of our language and culture. There is a relationship between *mr* (mar) meaning *overseer, inspector* and *mer* meaning *death*, for in Akan culture the *abrafo* (bara-fo) are also *adumfo* meaning executioners. When someone is convicted of a crime and sentenced to death (mr) the *mr* (bara-fo) carries out the execution. The term *mr* as *mar/bar* however is not the origin of ‘moor’.

The term *mr* (mar) is also found in ancient *Sumer* (later called Babylon). Sumer was an ancient Afurakani/Afuraitkaitnit (African) civilization founded by migrants from Afuraka/Afuraitkait (Africa) over 6,000 years ago. The migrants from Khanit and Kamit who established what would later be called Sumer of course brought their language, culture and cosmology with them. This is why the term *Mar.ta* also written *Mar.tu* means ‘west’. This is the same term from Kamit - *amn.ta* or *amn.t* meaning ‘west’. The general term *amn* (amen) in Kamit means ‘hidden’ or ‘concealed’. When the Aten (Sun) sets in the west and sinks below the horizon it becomes the ‘hidden’ Aten (Sun). The west was thus called the ‘hidden land’ – *amnt* (ament). The Ancestral Realm was also called the ‘hidden’ land (*amnt.t*).

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\[ \text{Manu} \]

\[ \text{the West, the country of the sunset.} \]

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\[ \text{amn-t} \]

\[ \text{P. 610, T. 81, M. 254, N. 612, the west wind.} \]

\[ \text{Inscrip. of Darius 9, the west bank of the Nile and the land westwards.} \]

\[ \text{amenti} \]

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

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

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

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

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

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

The term mar.tu of Sumer is descendent of the term mru (mrt) – socially ‘dead’ of ancient Kamit. This is a cosmological concept that the ancient Khanitu and Kamau (Nubians and Egyptians) carried with them as they migrated from Khanit and Kamit to the Near East thousands of years ago.
As we can see in the excerpt addressing the character of those referred to as mar.tu, the description fits the character of the whites and their offspring. The Mar.tu were later called Amurru which translates in English to Amorites. In Kamit, these people were called Aamu. [Note that Amurru means ‘west’ and is a version of amnu (amenut/amanu). Aamu also means ‘west’ and ‘right’]. The original inhabitants of the region of what is now called palestine, israel, lebanon and syria were Afurakanu/Afuraitkaitnut (Africans) who migrated from Khanit and Kamit. Some of these people migrated further east to establish Sumer. However, these areas were invaded by the whites and their offspring. The mru (mar.tu) designation meaning ‘uncivilized’, ‘socially dead’ was naturally given to the white invaders as a group of uncivilized criminals. This is why the Aamu (Amurru, Mar.tu, Amorites) in the murals of ancient Kamit were typically depicted as non-Black:

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

Moreover, the name mar.tu is related to the name Mari which was a city-state to the west of central Sumer and situated on west bank of what is now called the euphrates river. Mari flourished about 5,000 years ago. The original inhabitants of this area were Afurakanu/Afuraitkaitnut (Africans) who had migrated north from ancient Khanit and Kamit. The name Mari, directly related to the later Mar.tu also references the ‘west’. The names Mari, Mar.tu, Amurru have their etymological roots in Mni, Mrt, Mnu and Mru. They reference the
‘west’ as a geographical region, but most importantly the aspect of our cosmology wherein the nature of the inhabitants of the ‘west’ are defined as the ‘dead’. The ancient designation mni, mri meaning the dead land was carried by Afurakanu/Afuraitkaitnut (Africans) from Kamit wherever we migrated. This is why the later kingdom of Maure (Mari) geographically to the extreme west of Kamit, bears this title. It was the greeks and romans who began to use the term maure (mauri) to refer not only to the people of the Numidian kingdom of that time (Mauritania - c2200-2300 years ago) but to Black people in general. The greeks, romans and later arabs were familiar with the root of the name maure being the term mru – the dead, damned, etc. - and its origins in Kamit for they had invaded Kamit, occupied Kamit for centuries and learned of the language including this term. The greek and roman invaders of Kamit not only began to imitate the dress, statecraft and ritual practices of the Kamau, but also misused the language. As stated previously, the white invaders took the term mru that was a pejorative designation for a certain class of society in Kamit and over time labeled the entirety of the Black race with the term – wherever they came into contact with us in the world.

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

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

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

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

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

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

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

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

Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu

www.odwirafo.com
www.odwiraman.spruz.com
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Appendix

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

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

As we can see above, in the Akan (Twi) language the sounds ‘m’ and ‘b’ interchange. We thus have mmerew and berew. The same is true for the term ‘law’ written in the Akwamu Twi dialect ‘mbra’, while written in the Asante Twi dialect ‘mmara’ (ma-ra, ma(a(t) in Kamit). The the suffix ‘fo’ denotes plurality as in a group of people, while ‘ni’ denotes individuality. Thus Akanfo means Akan people (fo), while Akanni means an Akan individual (ni). The term mmerew when describing an individual means: weak, feeble, infirm, sickly. The mmerew-fo are those people (fo) who are weak, feeble, infirm, sickly. The mmerew-ni is an individual who is weak, feeble, infirm or sickly. This is directly derived from mer and the variation merua meaning weak, wretched in Kamit. Note that the synonym in Twi for mmerew is omane hunufo. This term means a sufferer, one who labors in affliction; trouble, wretchedness, torments, misery:
The term bere-fo also written and pronounced in some Akan dialects as mberefo, mmerefo are the group of people (fo) who are needy, indigent, poor, destitute, afflicted. The Akan term bere (mbere, mmere) is derived from mer (mere) in Kamit referencing the indigent, destitute, needy, servants, slaves, etc. This is what it means to be a ‘moor’. It has always been a pejorative term. It was therefore used by the whites and their offspring to falsely identify our people as a race of weak, wretched, indigent, afflicted people. Just as it is an insult today in Akan culture to label someone as mmerew or bere (mbere, mere) – mr (moor) – weak, wretched, sickly, infirm, when they are truly not that, so was it an insult in ancient Kamit to label someone a mr (moor), slave – socially dead, spiritually dead/damned, afflicted, wretched, etc. when they truly were not that. This is precisely why the whites and their offspring decided to label all Black people ‘mr’ (mer, moor). Only the ignorant amongst us can accept such a designation.
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AFURAKA/AFURAITKAIT – The Origin of the term ‘Africa’ – Parts 1-4
MMARA NE KYI – Divine Law/Love and Divine Hate – Parts 1-5
KUKU-TUNTUM - The Ancestral Jurisdiction
UBEN-HYENG - The Ancestral Summons
UBAB-ODWIRA - Pa Nsaman Atemmu
OBARIMA – Afurakani Manhood
THE OKRA/OKRA COMPLEX - The Soul of Akanfo
AKAN - The People of Khanit (Akan Land - Ancient Nubia/Sudan)
The Origin of the Term Abosom in Kamit
The Origin of the Term Nsamanfo in Kamit
Origin of the Name Aakhuamu (Akwaamu) in Kamit
NKOMMERERE – Ancestral Shrine Communication
NSAMANKOM and the Seven Senses
AKRADINBOSOM - The Abosom [Deities] of the Okra/Okraa and the Akan 7-Day Week
AKANFO NANASOM – Ancient Authentic Akan Ancestral Religion
ADEBISA – Akan Divination in America
Note on the Origin of the Name Nyame in Ancient Khanit and Kamit
NYANKOPON and NYANKONTON - RA and RAIT
ODOMANKOMA - ATMU KHOPA
TWEREDUAMPON - KHERER RA
Akan Origin of the Term Hoodoo
Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom
Abosom Do Not Ask For Money
AMANEHUNU - Overcoming Transcarnational Suffering
ANKH – The Origin of the term ‘Yoga’
KARA-KASA – The Origin and Nature of the ‘Chakra’
ANIDAH – Awareness – Origin of the term ‘God’; Ngng Ur, Negus, Naga is not ‘nigga’
KOKOBO – Warning – dissexuality/homosexuality was Never Accepted in Kamit
UR, EL and JEZREEL – Israel Does Not Exist Upon the Mer en Ptah Stele
KAM UR – KAMIT URT – Ausar, Auset and the Enslavement and Restoration of the
Afurakani/Afuraitkaitnit (African) in Amenti – The West