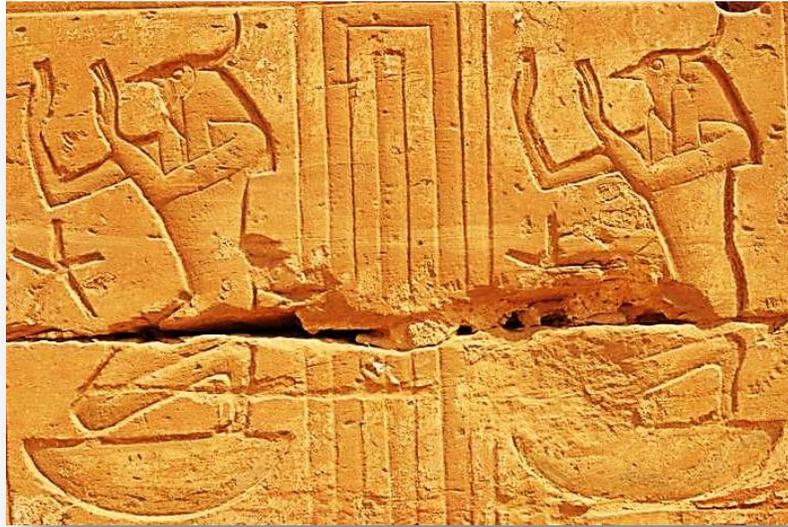


REKHIT HENA SPERET

ETYMOLOGY AND COSMOLOGY OF RELIGION AND SPIRIT



ANCESTRAL RELIGION IS SPIRITUALITY

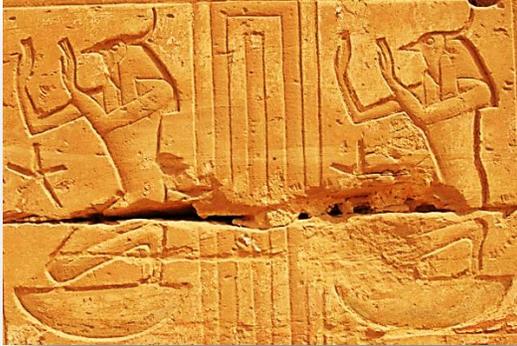


ODWIRAFO KWESI RA NEHEM PTAH AKHAN

REKHIT HENA SPERET

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ANCESTRAL RELIGION IS SPIRITUALITY



The notion that one is *'spiritual but not religious'* or *'into spirituality and not religion'* or that *'religion is different from spirituality'* is totally inaccurate and born of ignorance of the etymological and cosmological roots and origins of the terms. The terms **religion** and **spirit** come directly from the Ancestral language of Afurakani/Afuraitkaitnit (African~Black) people as documented in ancient **Khanit** and **Kamit** (Nubia and Egypt), our civilization founded over 40,000 years ago. Our cosmology born of our ritual practices as Afurakanu/Afuraitkaitnut (Africans~Black People) interfacing with the Deities and Ancestral Spirits gave birth to the words in our primordial Ancestral language. This includes the origins of the terms religion and spirit. These root terms continue to be spoken in our contemporary Afurakani/Afuraitkainit (African) dialects today wherever we exist in the world. This is the first publication to accurately elucidate the etymology and cosmology of religion and spirit.

Religion and Spirituality are identical. It is pseudo-religion which is incongruent with spirituality.

It was and is a political ploy initiated and perpetuated by the whites and their offspring to separate religion from spirituality and misdefine both terms. This ploy is designed, on one hand, to promote the pseudo-religions with their **fictional characters who never existed in any form nor of any race** including: christianity and jesus, islam and allah, judaism and yahweh, hinduism and brahmin, buddhism and buddha, etc. The doctrines of these pseudo-religions are designed to enslave the minds of Afurakanu/Afuraitkaitnut (Africans) and by extension support white socio-economic and political control. On the other hand, the whites and their offspring promote alternative pseudo-*'spiritualities'* to entrap those of our people who have broken away from the established pseudo-*'religions'*. New-age *'spirituality'*, *'native'-american 'spirituality'*, kabbalism, sufism, hermeticism, wicca, gnosticism, various forms of european *'magic'*, vedanta, taoism, eastern and oriental *'spirituality'*, extraterrestrialism, drug-addict *'spirituality'* and more are variegated expressions of these pseudo-*'spiritualities'* which serve to enslave the minds of Afurakanu/Afuraitkaitnut

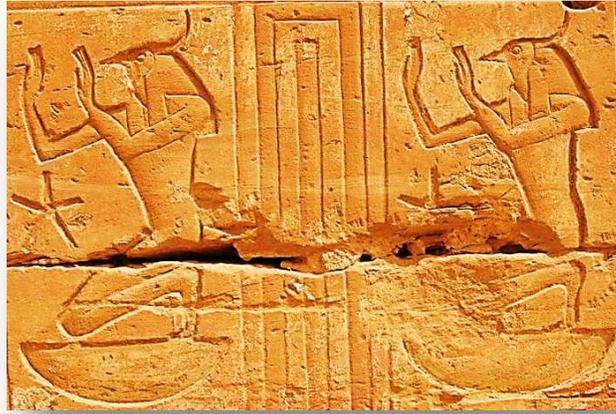
(Africans) as well, simply packaged in different yet related rhetoric and symbolism. The result of embracing the pseudo-religions and pseudo-spiritualities for Afurakani/Afuraitkaitnit (African) people is the rejection of our identity, our Ancestral culture, our connection with the **actual** Deities/Divine Spirit-Forces in Creation and the Ancestral Spirits of our direct blood-circles and thus our capacity to align with Divine Order – **inclusive of the Divine Mandate to exterminate our enemies.**

None of the ‘practices’ of the whites and their offspring qualify as religion nor spirituality. The only religion that has ever existed and ever will exist is Afurakani/Afuraitkaitnit (African) Ancestral Religion in its varied expressions in Afuraka/Afuraitkait (Africa) such as: Akan, Yoruba, Fon, Ewe, Fang, Senufo, Khoi Khoi, Twa, Maasai, Gikuyu, Chokwe, Bassa, Lemba, Tuareg, Bakongo, Fula, Xhosa, Bambara, Dogon and more. Afurakani/Afuraitkaitnit (African) Ancestral Religion also includes its varied expressions outside of Afuraka/Afuraitkait (Africa) wherever Afurakani/Afuraitkaitnit (African~Black) people migrated or were forced to migrate around the world including in the western hemisphere inclusive of **Hoodoo** (Akan), **Vodoun** (Fon, Ewe), **Juju** (Yoruba), **Gris Gris** (Bambara), **Wanga** (Ovambo), **Ngengang** (Fang, Bakongo), **Lukumi** (Yoruba), **Candomble** (Yoruba, Fon), **Winti** (Akan) and more. All of these expressions of Ancestral Religion are united as they derive from our Ancestresses and Ancestors and thus our inherited capacity to align with the Great Mother and Great Father, **Amenet** and **Amen** – The Supreme Being through the agency of the **Ntorotu/Ntorou** and **Aakhutu/Aakhu** – the Deities and Ancestral Spirits. This capacity to align with Divine Order is the exclusive domain of Afurakani/Afuraitkaitnit (African~Black) people as we are the only *created* people in Creation and thus the only people who can experience *spirit-possession* and *spirit-communication* – direct interfacing with the Divinities that animate the Created Universe. This is Afurakani/Afuraitkaitnit (African) Ancestral Spirituality.

The return to Afurakani/Afuraitkaitnit (African) Ancestral Religion is the reembracing of our Ancestral Spirituality as Afurakani/Afuraitkaitnit (African~Black) people. It is the animation of our Ancestral Culture, our **transcarnationally inherited** way of life, which is defined as the *Divine acceptance (Law/Love) of Order and the Divine rejection (Hate) of disorder.* **Amenet-Amen Sekher, Nyamewaa-Nyame Nhyehyee**, The Supreme Being’s Order – Divine Order is our foundation. It is the basis of our development and the root of our **Revolutionary-Resolunary** capacity to eradicate our enemies, reestablish our civilization and maintain our civilization.



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The term **religion** is directly derived from our Ancestral language of **Khanit** and **Kamit** (Nubia and Egypt). It is descriptive of the ritual means by which we reconnect, realign ourselves in every thought, intention and action with the **sekher**, Order, of **Amenet** and **Amen**, the Great Mother and Great Father Who together comprise the Supreme Being. **Amenet** and **Amen** are called **Nyamewaa** and **Nyame** in Akan, **Mawu** and **Lisa** in Fon and Ewe. Afurakani/Afuraitkaitnit (African) Ancestral Religion is properly defined in essence as the *Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance*. This means that through *ritual* we incorporate those things, objects, deeds and entities we need to incorporate in order to harmonize every thought, intention and action with Divine Order and through *ritual* we reject those things, objects, deeds and entities we need to reject in order or restore balance to our thoughts, intentions and actions and thus realign ourselves with Divine Order.

The ritual incorporation of Divine Law and the ritual restoration of Divine Balance are thus the Expansive and Contractive poles of Ancestral Religion.

Religion animates Ancestral Culture. Afurakani/Afuraitkaitnit (African) Ancestral Culture is properly defined as the *Divine acceptance (Law/Love) of Order and the Divine rejection (Hate) of disorder*. Just as our respiratory and circulatory systems draw in (accept) what is needed and our immune and lymphatic systems repel (reject) what would otherwise be deleterious to our health, so it is with our spirit-bodies as Afurakani/Afuraitkaitnit (African~Black) people. In our book **MMARA NE KYI – Divine Law/Love and Divine Hate**, we define the nature of Divine Order as being comprised of the Expansive and Contractive Poles Law/Love and Hate and governed by the Male and Female Deities of Divine Law (Love) – **Maa** and **Maat** – and the Male and Female Deities of Divine Hate – **Heru Bedehty** and **Sekhmet**.

As we deal with the ritual incorporation of Law/Love and ritual restoration of Balance, the focus is the *ritual* – a *special means* by which we accomplish incorporation and restoration. We seek to align every thought, every intention and every action, every moment of everyday with Divine Order. When we make mistakes and experience imbalance in our lives, we employ ritual processes for the restoration of balance. This is *tied* into – literally – the etymology of the word ‘religion’ and its root in Khanit and Kamit and our cosmology.

The **rekhitu** exist as a group within the Afurakani/Afuraitkaitnit (African) population and retain this status upon transition to the Ancestral-realm after death. Hence, the declaration quoted above from the *Pert em Hru*. The deceased individual comes before **Ausar**, the **Ntoro** (**Ntr**/God) Who is the Sovereign of the Ancestral realm, and notes that by virtue of purification **Ausar** has taken up His position with **Ra** (Creator) in the **Sektet** boat. **Ausar** therefore encircles the heavens in this ‘boat’ of the **Aten** (Sun). He beholds **Ra** and also the **Rekhit** spirits. The spirit of the deceased individual endeavors to be pure and participate in the same process as **Ausar**. Moreover, in the *Emergence of Sekhmet*, it is stated that **Ra** is the “*Creator of men and women and sovereign of the rekhit.*” [www.odwirafo.com/The_Emergence_of_Sekhmet-Het-Heru-Arit-Ra.pdf]

The **rekhitu** are symbolized by the lapwing bird with hands raised in the act of *ritual provocation*. They are also represented in human form with the wings of the bird or as humans with the head of the bird:



The rekhit as a sacred *Divine* bird denotes the capacity of our spirits to enter, fly, between the physical world and the spirit-realm. The upraised hands not only denote *worship*, but *ritual provocation* of the energy and consciousness of the **Ntorotu/Ntorou** and the **Aakhutu/Aakhu** – the Goddesses/Gods and our Spiritually Cultivated Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors.

The **rekhit** is a *spirit-medium*. A rekhit provokes the energy and consciousness of the Ntorotu/Ntorou and Aakhutu/Aakhu by entering into communion with Them. Such communion facilitates **spirit-possession** of various forms. The rekhit thus becomes a *human divinatory instrument* utilized by the Ntorotu/Ntorou and Aakhutu/Aakhu for the healing and empowering of the Afurakani/Afuraitkaitnit (African) community. Their capacity to heal not only facilitates realignment of the individual from the disalignment of disease. It also motivates us to re-discover our *own capacity* to heal and empower ourselves and our families through realignment with the Ntorotu/Ntorou and the Aakhutu/Aakhu Who are connected to us by blood. In this manner the community reestablishes its footing within the **sekher** (plan) of **Amenet** and **Amen**, the Great Mother and Great Father Whom Together comprise the Supreme Being.

Yet, the capacity of the rekhit to become a divinatory instrument of healing is solely dependent upon the receptivity of the rekhit to his or her **Ka/Kait** (Soul-Divine Consciousness), the **Ntorotu/Ntorou** connected to him/her and his/her **Aakhutu/Aakhu**.

The rekh, rekhit (rekht) and rekhu, as spirit-mediums, those who become possessed by the Deities and Ancestral Spirits are found in the religious practices of Afurakanu/Afuraitkaitnut (Africans) all over Afuraka/Afuraitkait (Africa) and wherever we have migrated or have been forced to migrate in the world.

This includes those Afurakanu/Afuraitkaitnut (Africans) who practice **Hoodoo, Juju, Vodoun, Wanga, Ngengang, Gris Gris** and other expressions of Ancestral Religion in North America.

Linguistically, the letter ‘L’ and ‘R’ are interchangeable. This is evidenced in the language of Kamit. In the language of ancient Kamit there is no letter ‘L’. The **medut** (hieroglyph) used to translate foreign words which contained the letter ‘L’ was the symbol for the ‘R’. The rolling ‘R’, enunciated with the tongue tapping the roof of the mouth once is typically symbolized in the **medutu** (hieroglyphs) with the image of the open mouth . This is the shape that the mouth takes and also the form that the life-force energy contained within the breath takes when the sound is enunciated. The image of the couchant lion is also used

as a medut for the ‘R’ sound: . This usage is predicated upon the fact that the ‘R’ sound naturally emanates from the lion and lioness when they communicate via the ‘ROAR’. Indeed, the term for lion in Kamit is ‘**Ru**’.

Just as in the language of Kamit, in the Twi language of the Akan, there is no letter ‘L’. The rolling ‘R’ is also used to translate any foreign word which contains an ‘L’. Thus when an Akan speaker hears the foreign word ‘mulatto’ he or she will pronounce it as ‘murato-ni’.

Taking the interchangeability of the ‘L’ and ‘R’ sounds into account we find the term ‘**rekh**’, ‘**rekhu**’, ‘**rekht**’ in the Yoruba and Akan languages. The Yoruba, Akan and other ethnic groups in West, Central and South Afuraka/Afuraitkait (Africa) are directly descendent of ancient Khanit and Kamit genetically and culturally. This is a blood-circle which spans over 40,000 years.

In the language of the Yoruba of Southwest Nigeria, a term for one who becomes possessed by the Spirits of the **Orisha** and **Egungun**, the Deities and Ancestral Spirits, is **elegun**. This term would be transliterated in the medutu as **eregu** or **erekhu**. The (e)**rekhu** or **elegun** is the spirit-medium – he or she who *gathers, collects, draws in* the Spirits and thus the Divine Wisdom in order to transmit that knowledge to the community during ritual. This is the same term with the same meaning and ritual function over thousands of years unchanged.

In the Twi language of the Akan of Ghana and Ivory Coast, those who *teach, instruct, show*, knowledge and wisdom on a mundane level as well as through ritual are called **okyerefo**. The suffix ‘fo’ denotes ‘*people, folks*’ in a plurality, thus **okyerefo** means one of the group of *people (fo)* who *teach, instruct, guide* (kyere). The singular form is **okyerefo** or **kyerefo** while the plural form is **akyerefo**. The root term **kyere** (ch eh-reh) is an emphatic or enlarged form of **kye** (ch eh) which means in its verb form, ‘*to show, teach, instruct*’. The term can also be reduplicated for emphasis – **kyekye, kyekyere, kyerekyere**.

c) by infixing r (or n, when the vowel is nasal). E. g. wa, wāre, to be long; kyè, kyere, to last; kō, koro, one; pà, to take off superficially, prá, pārá, to sweep; bà, to come, brá, bārá, to come (i. e. be born) again into this world; bā, to come,

Note that the root word is *emphasized* or *enlarged* by an ‘R’ or ‘N’: kye, kyere; ko, koro; pa, para; ba, bara.

kye, v. 1. Ak. = kyew. — 2. F. (khe) kyékýé, red. v. [cf. kyere, kyekyere] 1. = kyekye, kyere, kyekyere. to bind, tie (up), bind together. pr.

ǝ-kyeré, the act of teaching; doctrine, ǝ-kyeréfó, pl. a-, teacher, instructor; s. rule, precept, instruction. ǝkyerekyerefo.

kyeré, v. [*red. kyerekyere, q. v.*] **1.** to show forth, produce, exhibit, present to view (often preceded by *de, fa, yi*, with the object that is shown): *fa mfonini yi kyere no, show him these pictures! mede maky. no (or, maky. no mf.); - fa wo hō or yi wo hō kyere, show yourself! pr. 51; okyere ne hō (dodo), he is ostentatious, boastful, vaunting. pr. 382. 1318. - yi..kyere, to manifest, reveal, make known. John 1, 31. 2, 11; to profess, pretend, cf. 9. - mekyere-wo nsā, your health! Answer: éjko wo yiye, may it do you good. — 2.* to show, point out (to); to guide or lead to; *kyere no kwan, show him the way! kyere no oday a obedam', lead him to the room where he is to sleep! pr. 1617. 1653. — 3.* *kyere ase, to show the reason, meaning, sense, i.e. to explain, interpret. pr. 1950. 1908; to upbraid or abuse somebody by reminding him of his ancestors; kyere ano, to state or declare the amount, number, weight &c., F. to declare. — 4.* to teach, instruct in: *mekyere no ghoma-kan, I taught him to read (cf. red.); kyere..ade, to teach, instruct; cf. kyerekyere. — 5.* to advise,

The relationship between *binding* and *tying together* and *instruction* as definitions of *kye, kyere* and *kyekye* is rooted in the capacity for the one who has insight, perception to investigate or *examine* data and *gather an understanding, meaning, value* from various aspects or pieces of data. He or she can *pull it all together* and paint the proper picture. He or she *binds (kye)* together information in order to *show, teach, instruct (kye/kyere)*.

The related noun form is **adekyere** or **adekye** meaning '*instruction, teaching*'. The general term **ade (de)** in its noun form means *thing, object, deed, entity*. The term *adekyere* or *adekye* thus references *that which is kyere (taught), i.e. — instruction, teaching*. This term **adekye** is rooted cosmologically in the related term **adekyee** meaning *daybreak*:

adekyéé [*cf. ade kyē*] **1.** *day-break, morning (cf. anapa). pr. 524. 1664. — 2.* *the next or following day. pr. 272.* — **3.** *day-light (cf. a'via), the whole day including morning, noon, afternoon, and evening (anapa, o'wigyinae, hetwabere a.s. mfare tubere, a'wummere). Mt. 20, 6. adekyé-hémā, the first ray or streak of light on the horizon in the morning sky; morning-twilight, dawn, day-break, day-blush, the purple glory of the morning.*

ade-kyeré, inf. *instruction, teaching.*

kyè, *v.* 1. *to become clear, visible; to appear, come to light; to come or*

bring forth, to obtain or impart subsistence. This v. is only used in connection with ade: adé kyè, the day breaks (lit. things become visible). pr.

àdé, Ak. *ádée*, F. *adzé* [fr. *de, v.*] *pl.* *ádé*, *nnéema* (F. *nyemba, ndzemba*), *nnèwá*, *nnèwa*, 1. *thing, substance, espec. an inanimate object; any object of the senses or of thought. pr. 783—88.. (cf. asem, any object of speech, transaction, occurrence, affair, event); something, s. bə 85. — 7. the things: visible in daylight or performed in the day-time: ade kyè, things appear, become clear, visible, i. e. the day breaks; ade akyè, it is daylight, morning; - ade sã, things*

The related term **kye** meaning *to become clear, visible; to appear, come to light* being the root of **adekye** meaning *daylight, morning* references that which is *shown, visible*. When darkness dissipates in the morning and light shines we are able to *see, know, perceive* and thus *show, guide, instruct*. Things become clear. One who engages in **adekye** or *instruction* is one who has the capacity to *see through the darkness* of ignorance, *bind together* facts harmoniously and *show, teach, instruct* and thus *shed light* on the subject matter - make things *clear*.

Ritually, the first appearance of light piercing the darkness is related to the Spirits of the **Abosom** and **Nsamanfo**, Deities and Ancestral Spirits ‘coming down’ during spirit-possession to *alight upon*, mount – **possess** the individual. This is why in Akan culture the term **kankye** (**ka** – *speak, utter incantations* **kye** – *to make to come forth*) means to employ ritual incantations to call the Spirits down to possess and communicate. [See: **Kankye - Akan Origin of the term ‘Conjure’ as Hoodoo** www.odwirafo.com/Kankye_Conjure_Akan.pdf]

One becomes *open* to receive the Spirits during the ritual process and the Spirits thus alight, possess and utilize the body of the individual as a vessel of communication to the community.

The term **de** in its verb form references **possession** and **action**. The ‘D’ sound is also interchangeable with the rolling ‘R’ sound as both are enunciated by tapping the tongue on the roof of the mouth. This is why in Akan **ode** in its continuous active function is written and pronounced **re** or **ore**.

dè, v. [red. dede] 1. to hold, have, possess; to own: onó ná òde kùró yí, he is the possessor of this town. pr. 713. 2134—38; òde ne hó, he possesses himself, i.e. he is free, his own master, not in bondage. — 2. to owe: òde (me) káw, he owes (me) a debt. pr. 747. 776. — 3. to have seized or befallen: awow de me, I am cold; okom (osukom) de no, he is hungry, (thirsty). Mt. 25, 35. Rom. 12, 20. — 4. to contain, to be: ne dín dè déŋ? what is his name? — to have the name of, be called: òde Kofí, his name is Kofi. — 5. to hold on, keep on, persist in, continue: brekó no na òde sù, he went on weeping. 1 Sam. 1, 10. 6, 12; òde no

dè is very often used as an *aux. v.* introducing an object to which the action expressed by the principal verb refers, or by means of which it is performed, or of which some other thing is made;

re- is a *prefix* of the progressive and second future forms of the verb, marking action in the *progress of performance*, such action being considered by itself alone, or as joining to a preceding action or state. Gr. § 91, 5. 7. 173 f. 176 f. [It seems to have originated in the verb de: óréyè = ódè yè, he holds (the thing) does = he is doing or he proceeds to do; cf. (n)aye

r is the rolled or trilled Scottish r. It does not begin any genuine Tsbi word or root, but only secondary syllables (pra, fr̄e = pára, fère). In the prefix re-, also in ara and nnera, it was originally *d*. Before nasal vowels r interchanges with n; e. g. trã, tēñã. In foreign words r is used instead of l.

In the medutu of Kamit, the  symbol is transliterated as 'kh'. This combination can be pronounced like the 'ch' in *check*, the 'ch' in *chagrin* or the 'ch' in *chronology*. Indeed the 'ch' in English is derived directly from this medut. In the Akan orthography, these sounds are written with the 'ky' combination. Thus *adekye* is pronounced: ah-deh'-cheh or ah-reh'-cheh. [Note in the Asante Akan dialect the 'ky' is pronounced like the 'ch' in 'chronology'. Note also below the variation in the Fante Akan dialect (F.) with the spelling *khe*.]

ky occurs before palatal vowels, and both constituent letters are sounded; y, however, weaker before e, ē, i, ī. In Akem the pronunciation of ky slightly approaches to that of 'ch' in *church*, whereas in Fante it is nearly like *ch*. In Asante the y is sounded less distinctly, especially before r; e. g. kère = kyere.

kye, v. 1. Ak. = kyew. — 2. F. (khe)
= kyekye, kyere, kyekyere.

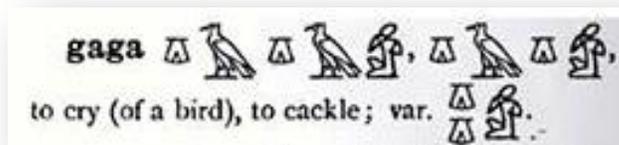
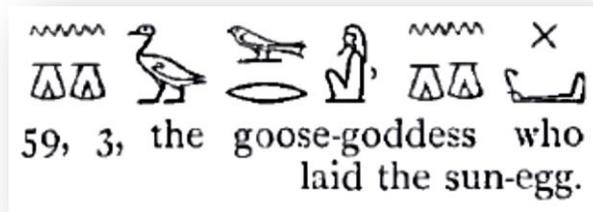
The Akan term **adekye** [ah-reh'-cheh] is transliterated in the medutu as **rekh**, **rekhit** or **rekht** (rech, re-cheh). The term **rekh** meaning *knowledge*, **rekhit** meaning *that which is known, wisdom*, etc. is defined in the Akan language by the same term. When we look at the medut of the open mouth for the 'R' sound, we are looking at a symbol referencing 'opening', 'expansion' . The shape can also be found for the open 'eye' in the medutu .

The open mouth and open eye denote an opening, expansion, which leads to revelation – of sound and sight. Sound being released is a form of communication/revelation. Sight or illumination, perception is a form of communication/revelation which is received and transmitted.

In the cosmology of Kamit it is shown that **Amenet** and **Amen**, in the form of the *Great Goose* and *Great Gander*, 'cackled' sending forth sound vibrations that birthed the Black Substance of Space, caused it to vibrate and eventually bring forth the explosion of Fire and Light out of the Blackness which was the manifestation of **Ra** and **Rait** the Creator and Creatress.



*Sacred Goose and Gander, Animal Totems of **Amenet** and **Amen***



From our publication **ANIDAHO**:

“...**Nga** (in-gah) means ‘to cackle’ or ‘to quack’. It is also a title meaning ‘cackler’. **Nga** or **Ngga Wr** means the ‘Great Cackler’.

In the cosmology of **Kamit** at **Ta Apet** (‘thebes’), it is revealed that the *Great Divine Nganga* (Cackler, Goose) in the form of the Great **Ntoro** (Ntr/Deity) **Amen** ‘cackles’ at the beginning of Creation and causes the primordial waters of **Nun** and **Naunet** to begin to vibrate. The primordial waters of **Nun** and **Naunet**, within the Great Black Substance of Space (**Kaka** and **Kauket** or **Ka** and **Kait**) ultimately give birth to **Ra** and **Rait**, the *Creator* and *Creatress* who manifest as Fire and Light piercing through the Blackness and eventually manifesting through the **Aten** (Sun).

What is key here is that the ‘cackling’, ‘quacking’ or *production of sound waves/vibrations/power* set in motion *movement/transmission of energy* within **Nun** and **Naunet**, the energetic substratum from which **Ra** and **Rait**, the Creator and Creatress and ultimately all *created* entities would emerge...”

From the **Temple of Heb** (Hibis) – Columns 23-24 – **Hymn to Amen**:

“...Your ancient throne is the highland (**qait/kait**) of *Khemenu*, it is from the lake of *Two Knives* that you reach land.

It is from the water surface that you appear in the hidden egg, Amenet being with you...”

From the so-called **Leiden Papyrus I 350**, chapter 90 regarding **Amen**:

“...Light was His coming into existence on the first occasion, with all that exists in stillness for awe of Him. He [**Amen**] **cackled** by voice, as the **Great Cackler**, coming into a land that He created for Himself...

He began speaking in the midst of silence, opening every eye and causing them to look. He began crying out while the world was in stillness, His yell circulated while He had none like Him, so that He might give birth to what is and cause them to live, and cause every man to know the way to walk. Their hearts live when they see Him...”



Amenet and Amen

Sound as the first manifestation or revelation of existence is the basis of the *open mouth* medut being the first medut in the word for 'knowledge'  . The 'kh' or dark circle medut  is that upon which the open mouth - *instrument of sound-vibrations once opened and released* - would then act upon. The combination of the 'R' medut and 'KH' medut is the description of the *opening, expansive power, acting upon the dark energy/matter to show forth Creation, to bind together the primordial elements, to make visible, clear, teach, instruct.*

rekh  ,  ,  ,  ,  ,
 to be wise, to know, to be acquainted with, to
 be skilled in an art or craft;    ,

We thus have rekhui, rekhut, rekhitu being described as *those of knowledge, teachers*, those who are *skilled* and also descriptive titles of Deities:

rekhit    , knowledge, learning.

rekh  , science, knowledge.

rekhui    , IV, 972, the known characteristics of a person.

rekhā   , Jour. As. 1908, 281, wise, understanding.

rekhui    ,
   , skilled workmen, craftsmen,
 trained mechanics;   , N. 55, knowers of god.

Rekh   , Tuat XI, the god of knowledge in the Tuat.

Rekhit   , B.D.G. 461,   , knowledge personified.

Rekhit   , Thes. 99, a title of Isis-Sothis.

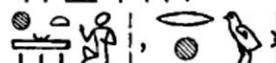
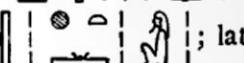
This is why as stated above there are a specific class of Afurakanu/Afuraitkaitnut (Africans) who carry this title on Earth as well as in the **Tuat** – the *Spirit Realm* as Ancestresses and Ancestors after death:

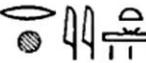
rekhit  , Palermo Stele,   ,
  , U. 646,    ,
  , Rec. 27, 225,   ,
 Rec. 31, 18;   , IV, 1026,  ,
   ,   ,
   ,   ,
   , men and women,
 mankind, rational beings.

Rekhit     , Denderah III, 77, a class of human beings in the Tuat.

rekh-t    , acquaintance (female);   , a woman well known in her town;   , Egyptian women.

rekhā-t   , Rec. 11, 187, wise woman, i.e., Isis.

rekh kh-t  , sage, learned man ; plur. 
 , Pap. 3024, 146, 
 ,  ,  , 
 ,  ; late form,

rekh-t  , list, catalogue, statement, summary, account, report, contents of a document.
rekhit  , a detailed statement, an account.

rekh re  , skilled mouth, i.e., wise in speech.

As shown above it is the capacity for those who are open to receive the Spirits of the Deities and Ancestral Spirits who have the capacity to bind together information, give a detailed statement, account, report. They are skilled in mouth, referencing the capacity for effective ritual invocation of the Deities and Ancestral Spirits so that the Deities and Ancestral Spirits respond and come down to possess and communicate. This is the **cosmological foundation** for Religion being in essence the *ritual incorporation* (binding together) of Divine Law and the *ritual restoration* of Divine Balance.

It is also the **etymological foundation** for the term:

religion (n.) 
 c. 1200, "state of life bound by monastic vows," also "conduct indicating a belief in a divine power," from Anglo-French *religiun* (11c.), Old French *religion* "piety, devotion; religious community," and directly from Latin *religionem* (nominative *religio*) "respect for what is sacred, reverence for the gods; conscientiousness, sense of right, moral obligation; fear of the gods; divine service, religious observance; a religion, a faith, a mode of worship, cult; sanctity, holiness," in Late Latin "monastic life" (5c.).
 According to Cicero derived from *relegere* "go through again" (in reading or in thought), from *re-* "again" (see *re-*) + *legere* "read" (see *lecture* (n.)). However, popular etymology among the later ancients (Servius, Lactantius, Augustine) and the interpretation of many modern writers connects it with *religare* "to bind fast" (see *rely*), via notion of "place an obligation on," or "bond between humans and gods." In that case, the *re-* would be intensive. Another possible origin is *religiens* "careful," opposite of *negligens*. In English, meaning "particular system of faith" is recorded from c. 1300; sense of "recognition of and allegiance in manner of life (perceived as justly due) to a higher, unseen power or powers" is from 1530s.
 To hold, therefore, that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name. [Pope Leo XIII, *Immortale Dei*, 1885]

lecture (n.)

late 14c., "action of reading, that which is read," from Medieval Latin *lectura* "a reading, lecture," from Latin *lectus*, past participle of *legere* "to read," originally "to gather, collect, pick out, choose" (compare **election**), from PIE **leg-* (1) "to pick together, gather, collect" (cognates: Greek *legein* "to say, tell, speak, declare," originally, in Homer, "to pick out, select, collect, enumerate;" *lexis* "speech, diction;" *logos* "word, speech, thought, account;" Latin *lignum* "wood, firewood," literally "that which is gathered").

To read is to "pick out words." Meaning "action of reading (a lesson) aloud" is from 1520s. That of "a discourse on a given subject before an audience for purposes of instruction" is from 1530s.

rely (v.)

early 14c., "to gather, assemble" (transitive and intransitive), from Old French *relier* "assemble, put together; fasten, attach, rally, oblige," from Latin *relegare* "fasten, bind fast," from *re-*, intensive prefix (see **re-**), + *ligare* "to bind" (see **ligament**). Sense of "depend, trust" is from 1570s, perhaps via notion of "rally to, fall back on." Typically used with *on*, perhaps by influence of *lie* (v.2). Related: *Relied*; *relying*.

ligament (n.)

late 14c., from Latin *ligamentum* "band, tie, ligature," from *ligare* "to bind, tie," from PIE **leig-* "to bind" (cognates: Albanian *lith* "I bind," Middle Low German *lik* "band," Middle High German *geleich* "joint, limb"). Related: *Ligamental*; *ligamentary*.

re-

word-forming element meaning "back to the original place; again, anew, once more," also with a sense of "undoing," c. 1200, from Old French and directly from Latin *re-* "again, back, anew, against," "Latin combining form conceivably from Indo-European **wret-*, metathetical variant of **wert-* "to turn" [Watkins]. Often merely intensive, and in many of the older borrowings from French and Latin the precise sense of *re-* is lost in secondary senses or weakened beyond recognition. OED writes that it is "impossible to attempt a complete record of all the forms resulting from its use," and adds that "The number of these is practically infinite" The Latin prefix became *red-* before vowels and *h-*, as in **redact**, **redeem**, **redolent**, **redundant**.

As shown above from www.etymonline.com the whites and their offspring trace the term religion to so-called **Proto-indo-european** roots (**PIE**). The Proto-indo-european language phylum is posited to be the mother language for all indo-european languages. The whites and their offspring place the origins of the Proto-indo-european language phylum between 6000-8000 years ago, most settling on the 6000-6500 years BP (before present) range promoted as the 'Kurgan hypothesis' and supported by recent ancient DNA analysis.

What the whites and their offspring almost invariably do not admit is that the so-called Proto-indo-european language phylum is Afurakani/Afuraitkaitnit (African) at its roots, the so-called **Niger-Congo** language phylum being the foundation.

Afurakanu/Afuraitkaitnut (Africans) migrated into Europe tens of thousands of years ago when no other group existed upon Earth. Naturally, we carried our language, culture and religion with us. A minute population who were forcibly separated from the larger group of Afurakanu/Afuraitkaitnut (Africans) were

drawn into Northern eurasia thousands of years ago and would eventually become isolated in that region during and until the end of the last ice age. That isolated population would lose their melanin during the last ice-age because of a shift in diet (lack of nutrients), lack of sufficient sunlight, but most importantly intergenerational **in-breeding**. Inbreeding greatly increases the incidence of albinism and the transference of genetic defects. This population, originally forced out of the larger Afurakani/Afuraitkaitnit (African) population because of criminality would, over generations of isolation and inbreeding, produce descendants with **extra-vitiligo** and **albinoid** characteristics: *white skin, blond hair and light eyes*.

Their spiritual degeneration led to a physical isolation and physiological disfigurement. While isolated they continued to speak their original language. However, because of isolation and lack of attunement to Nature and the Ntorou/Ntorotu (Deities), Spirit-Forces of Creation animating Nature, the dialect began to degenerate. Yet, the root words remained constant. This is why the terms we find in the so-called Proto-indo-european language phylum can all be found in the language of ancient Khanit and Kamit as proven in the medutu.

In the above entry for the etymology of ‘re’ we see that the term is defined as ‘*again, back*’ and derived from the PIE root meaning ‘*to turn*’. Yet, the author states, “Often merely intensive, and in many of the older borrowings from French and Latin the precise sense of *re-* is lost in secondary senses or weakened beyond recognition. OED writes that it is “impossible to attempt a complete record of all the forms resulting from its use...”

There is no lost meaning. The whites and their offspring deliberately lie about the origins of PIE words because they know that the origins lead to ancient Afuraka/Afuraitkait (Africa) demonstrating the anteriority and superiority of Afurakani/Afuraitkaitnit (African~Black) civilization. As we can see below, the term ‘re’ meaning *back* or *again*, rooted in the definition of ‘*to turn*’ comes directly from ‘rer’ in Kamit:

rer (read **pekhar**) , to turn round,
to go round;   , Rev. 12, 66, 
  | Amen. 22, 13, to answer.

The two legs walking ‘back’  contained within the spelling of ‘rer’ is a literal symbol of ‘returning’, to ‘go round’ or to go ‘back around’. Cosmologically this references the foundational cyclical movement of Earth around the **Aten** (Sun). When **Asaase** (Earth) goes around the Aten, it *re-turns*’ to its point of origin making a complete revolution around the Aten. Moreover, the shape of the mouth when open and enunciating the ‘rer’ sound causes the air and life-force energy within the air to emerge from the mouth in a circular, cylindrical fashion. This is the etymology and cosmology of the term ‘rer’ perpetuated in english as ‘re’.

The ‘re’ in the term religion is the prefix. The root is ‘ligion’. As we can see above, the whites and their offspring trace this term to ‘ligio’, ‘legere’, ‘ligare’, ‘leig’ and ‘leg’. They are unsure of the connection between ‘leig’ meaning ‘to bind’, ‘leg’ meaning ‘to read’ rooted in ‘to pick, gather, collect’. As we have shown, these definitions are united in our cosmology.

Because there was no letter ‘L’ in Kamit, the medut to translate the letter ‘L’ from foreign words is the medut for the ‘R’. Thus the root term ‘leig’ or ‘leg’ from which ‘ligio’ and ‘religio/religion’ is derived is written in Kamit as not ‘leg’ but reg/rekh:



“...Those who are in this image take the towing rope of the boat of **Ra** when He comes forth [**per**] from the serpent **Ankh Ntorou** and they tow this Great Deity into the sky and lead him along the ways of the upper sky. It is they who make to arise in the sky gentle winds and humid breezes and it is they who order those who live upon Earth to place themselves in the great boat in the sky...” [Shat em Duat – 12th Hour of the Night - Book of What is in the Spirit-Realm]

Per, Pert, Speret

Ra is the name of the Ntoro (Deity/God) who is the Creator of the world. **Rait** is the name of the Ntorot (Deity/Goddess) who is the Creatress of the world. **Ra** and **Rait** are the *Great Spirit* animating the Black Substance of Space, Stars, Planets, Moons, Oceans, Rivers, Earth, Fire – all *created* entities in Creation. The stars including our star the **Aten** (Sun) are utilized as physical transmitters of the Divine Living-Energy of **Ra** and **Rait**. They ‘possess’ the Aten (Sun) as in spirit-possession and utilize that vessel as a vehicle of transmission. This is one of the reasons why the whites and their offspring misinterpret **Ra** and **Rait** as the ‘Sun-God’ and ‘Sun-Goddess’. Actually **Aten** and **Atenit** are the Sun God and Sun Goddess. **Ra** and **Rait** are called **Nyankopon** and **Nyankonton** in Akan, **Odumare** and **Oshumare** in Yoruba and **Da** and **Aido Hwedo** in Fon and Ewe.

Ra and **Rait** are called the Great **Ba** and **Bait** [bah and bah-eh?], the Divine Living-Energy or *Spirit* animating all *created* entities. The **ba** and **bait** (male and female expressions) are depicted in Kamit as a *bird*, a *bird in front of a bowl of burning incense* or a *bird with the head of the human being it belongs to*:



In the above image the **ba** bird stands before a bowl of burning incense. This is a reference to the **animating** (winged) **fire** (burning energy) which surges through our blood-stream as Divine Living-Energy (life-force energy), a portion of the Divine Living-Energy of **Ra** and **Rait** that surges through and animates all of the *created* Universe [Note: *Cancerous entities are not naturally created. This includes the whites and their offspring.*]

When the Aten (Sun) rises in the east it is a *coming forth*, an *emergence* of the solar orb and the fiery energy of the orb. It is a *rebirth*, a *return*. It is an explosion of energy, fire and light, akin to the first emergence of **Ra** and **Rait** exploding from the Black Substance of Space at the beginning of Creation. Once the **explosion** of energy manifests, the energy is **radiated** throughout the Black Substance of Space, just as the energy of the morning Aten bursts through the horizon and radiates across the land bringing warmth, illumination and revivification.

The term **per** in the language of ancient Kamit and Khanit means to '*come forth*'. The noun form **pert** means *that which has come forth*.

per , , , , , ,
 , , , , Rev., , , , ,
 Jour. As. 1908, 277, to go out, to go forth, to go away, to depart, to leave one's country, to withdraw from a place, to proceed from, to be born, to arise from, to flow out, to empty itself (of a river), to issue, to escape, to march to an attack, to come up or sprout (of plants), to manifest oneself, to appear, to run out, to expire, to perish, to be sacrificed, to pass a limit, to evade a calamity; Copt. **περπε**, **περπε** (?);
 , , , , coming out and going in.

per-t , , , , , Metternich Stele 55, exit, issue, what comes forth, manifestation, outbreak of fire, offspring; plur. |.

per , ,

Three common variations of the spelling of the term shown above are instructive. In the first spelling we have the medut of the bird's eye view of a building with an opening (doorway) above the medut of the open

mouth: . The 'P' sound references the explosive energy. When enunciating the 'P' sound the lips are placed together until enough air is generated for the release or explosion or 'pop'. Once the 'explosion' takes place the energy is 'rolled' with the open mouth (circular, cylindrical). 'P' and 'R' are thus *explosion* and *radiation*. This is why the term **per must** mean 'to come forth'. It is a vocal replication of explosion and radiation. The descriptive variation of the term shows the same two medutu with the determinative of the

two walking legs: . This recalls the same determinative medut found in the term '**rer**' meaning to '*turn, go round*'. The rising of the Aten is an explosive and radiant event, yet it is also a return, a rebirth. The Aten 'sets' in the west, moves through the 'twelve hours of the night of the underworld' and 'returns' to the east at sunrise. This is akin to the breathing in of air, drawing its oxygen into the lungs and bloodstream and eventually releasing/returning air including carbon dioxide back into the atmosphere. This in *turn* is related to

the **Ba/Bait** in the bloodstream as the blood ‘rises’ from the east (left) ventricle and is sent (radiated) into the circulatory system. This oxygenated blood fires the cells of the organs and systems. The ‘used’ blood subsequently ‘sets’ (returns) in the west (right) atrium of the heart, is sent to the lungs for oxygenation (purification) and then sent into the left atrium and ventricle to be reborn and circulated throughout the body once again. This is the rising and setting of the Divine Living-Energy of **Ra** and **Rait** – The **Ba** and **Bait** or *Great Spirit* – within the body. Every inhalation and exhalation, every complete circuit of the blood, is a return or rebirth Δ .

Note in the Akan language we have the same term vocalized as *pere* meaning *to walk around*:

père, *v.* [*red.* pepere] 1. = peré 1. — 2. ne hõ p. no (= haw no), *he is impatient, passionate* (nea ɔrehwehwe no, ontumi ntweɲ gyé se ne nsa akã ansã). — 3. p. hõ, *to be anxious, impatient or eager for, to be unquiet, fidgety about.* pr. 559; *to desire ardently*; mpere hõ mmu ntɛɲ, *do it without prejudice.* 1 Tim. 5,21; *syn.* bõ hõ mmõdeɲ; ɔpere (or ɔperé) asem no hõ, *he is anxious to know about the matter* (cf. peré 3). — 4. (p. kwaɲ,) *to go, walk or travel along.* pr. 2679; yéhyiaa no na ɔresũ pere kwaɲ no ba, *he was walking along the road weeping when we met him*; ɛhá dẽ, wonsũ mpéré máɲ! *here*

per *v.* F. *to strive, struggle, press upon.* Mt. 12,19.

péré, *v.* [*red.* perépère] 1. *to struggle; to make efforts with a twisting, or with contortions, of the body* (pr. 559); *to strive, contend, use great efforts.* Lk. 13,24; *to labour in pain or anguish, to be in agony*; wuyi anomaa na ɔye kitikitikiti pũtuputupu a, wuse: ɔperé or ɔpère (pl. wɔpépéré); ɔperé or ɔpere, ɔperese, *he is in the agonies* (or *struggle*) of death; pere katirikatiri, *to pant.* Ps. 38,11. — 2. *to strive or contend for.* pr. 3667. Gen. 26,21f. - *to defend, protect, fight or plead for*; ɔperé né hõ, né ti, *he defends his own life.* pr. 3258; mepere me ti fi ne sõtore hõ, *I defend my head against his blows, I strive to ward off a box on*

the ear; ɔpere no = ogye ne ti, *he defends him, fights for him*; ɔp. amã onipa yi, *he pleads for this man*; mepereẽ no na wãnkum no. — 3. = père 2.3. — 4. *to vibrate, pulsate, beat, throb* = home 3.

In part 4 of the second definition of *pere* above we see that it means *to vibrate, pulsate, beat, throb*. The next reference is to the Akan term ‘home’. We thus look to the synonym ‘home’ in Akan. We see that in part 3 of the definition ‘home’ means *to vibrate, pulsate, beat or throb, as the arteries and the heart*. Home is term for ‘breath’, yet breath is a *coming forth* of air carrying the pulsating, vibratory energy of the ba/bait within the blood.

homé, *v.* 1. *to breathe.* pr. 2771; wawu, ɔhome bio, *he is dead, has ceased to breathe*; ontumi ɔhome nsi so, *he cannot breathe well, breathes with difficulty.* — 2. *to rest, repose*; mabère, mekahómé kakra; ɔwigyinae mehomee; wɔ Aburi; se woforo bepɔw yi wíe a, wóbehóme. — 3. *to vibrate, pulsate, beat or throb, as the arteries and the heart*; ntini home, s. ntini.

The variation of **per** including the medut of the *horned viper* coming forth from the enclosed space:  is a variation on the theme of *rising out of* or *emerging* from the darkness. The horned viper medut when used alone is the medut for the ‘**F**’ sound. Indeed, the english letter **F** is derived directly from the horned viper’s

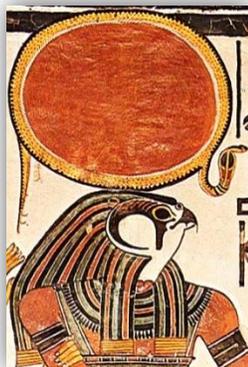


form in a perpendicular position:

[It must be noted that the whites and their offspring never created an alphabet. **All** of the characters making up the english alphabet (as well as the so-called ‘hebrew’, syriac, proto-sinaitic, sanskrit, latin, greek, etc.) have their origins in the medutu of Kamit and Khanit. The same is true of the numeral system 0-9 misnomered ‘hindi-arabic numerals’.]

The ‘**F**’ sound is similar to the sound that a serpent makes when ‘hissing’, moving or spitting venom. The symbol also references the ‘snake’ moving, undulating in the ‘enclosure’ *when the sound is made*. This is the **tongue** (snake) inside the midst of the **mouth** (enclosure) when the ‘**F**’ sound is actually pronounced .

However, in the term **per** the ‘**F**’ medut is used as a *determinative* and not pronounced. It is referencing the serpent power of **Ra** and **Rait**, the electromagnetic, wavy, undulating, serpentine life-force energy of the Great Spirit (**Ba/Bait**) and miniature **ba/bait** within the body of the Afurakani/Afuraitkaitnit (African) human being.



Ra



Ra-t

The serpent encircling the Aten (Sun) – symbols of **Ra** and **Rait**

Just as the heat in your body is connected to the solar heat outside, so is the **ba/bait** within your physical and spirit-bodies connected to the Divine Source **Ba/Bait** of **Ra** and **Rait**. The explosive and radiant release of that energy is effected through the pronunciation of the ‘**P**’ and ‘**R**’ sounds making up the word **per** – literally.

In the language of Kamit the two different medutu for the 'S' sound  and  are utilized as **causatives**. They *cause something* to take place. Thus **per** means 'to come forth', while the term **s-per** means to *make/cause (s)* something *to come forth (per)*.

per , , , , , ,
 , , , Rev., , , , ,
 Jour. As. 1908, 277, to go out, to go forth, to go away, to depart, to leave one's country, to withdraw from a place, to proceed from, to be born, to arise from, to flow out, to empty itself (of a river), to issue, to escape, to march to an attack, to come up or sprout (of plants), to manifest oneself, to appear, to run out, to expire, to perish, to be sacrificed, to pass a limit, to evade a calamity; Copt. **neipe**, **nepe** (?);
 , , , , , coming out and going in.

s-perr , Rec. 34, 177, ,
 IV, 968, Thes. 1480, to make to come forth, to act with strength; caus. of ; Copt. **n̄pe**.

s-per[r] , to make to come forth; caus. of .

What is being made to come forth? It is the **Divine Living-Energy of Ra and Rait**. Through ritual provocation we invoke the Deities and Ancestral Spirits to *come forth, possess, communicate, heal, guide, instruct*. This is why **sper** also means *entreaty, supplication; prayers*:

sper-t , IV, 970, , ,
 , prayer, petition, request.
speru , Hh. 439, ,
 , , IV, 971, petitions, prayers.

sper , to ask, to pray, to entreat.

It is through the ritual practice that we invoke and evoke the Deities and Ancestral Spirits. The provocatory power of prayer stimulates the ba/bait within other Afurakani/Afuraitkaitnit (African) human beings, within the Spirit-bodies of the Deities and Ancestral Spirits and the Great **Ba** and **Bait**, the Great Spirit **Ra** and **Rait**, the Creator and Creatress themselves. [Note that **Ra** and **Rait** as Creator and Creatress are *servants* of and *functionaries* of **Amenet** and **Amen** the Supreme Being.]

The 'B' sound in ba/bait is similar to the 'P' sound. This is why these sounds are often interchangeable. However, the 'B' sound is an expression of emergent energy while the 'P' sound is an expression of explosive energy. The 'P' sound is more forceful than the 'B' sound. The term 'ba' combines the emergent energy of the 'B' sound in connection with the expansive energy of the 'A' (ah) sound. This emergent energy of ba/bait is akin to a child being born out of the womb. In fact the term for child is **oba** in Akan. There is a distinction between *emergent* energy and *explosive* energy. Similarly, there is a distinction between a flame burning incense and expanding in comparison to an explosion of fire such as a lightning strike causing something to be burned.

The explosive energy of **per**, *to come forth* and its noun form **per-t** *that which has come forth* is connected to the energy of the Great Ba/Bait, **Ra** and **Rait**, animating the Aten (Sun). We thus find that the term **per** has related meanings referencing the *rising of the Aten, to splendor, shine; the coming forth of a heavenly body or Deity; that which has come forth (produce, grains)* in connection with the revivifying energy of **Ra** and **Rait** animating the Aten:

<p>per  = , to rise (of the sun).</p> <p>per , , splendour, to shine; Copt. πειρε εβολ.</p> <p>per-t , , the appearance of a heavenly body, or of the figure of a god or goddess, which was usually celebrated by a festival.</p> <p>per-t āa-t , , , the "great appearance," or the great festival; a ceremony in the miracle play of Osiris; , , the great day of grief, <i>i.e.</i>, the day of the death of Osiris.</p> <p>per-t  = , appearance, festival.</p>	<p>per-t , , , , , , , , </p>
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'76 in reference to the qualities that sparked and sustained the American Revolution is attested by 1797 in William Cobbett's "Porcupine's Gazette and Daily Advertiser."

From late 14c. in alchemy as "volatile substance; distillate;" from c. 1500 as "substance capable of uniting the fixed and the volatile elements of the philosopher's stone." Hence *spirits* "volatile substance;" sense narrowed to "strong alcoholic liquor" by 1670s. This also is the sense in *spirit level* (1768). Also from mid-14c. as "character, disposition; way of thinking and feeling, state of mind; source of a human desire;" in Middle English *freedom of spirit* meant "freedom of choice." From late 14c. as "divine substance, divine mind, God;" also "Christ" or His divine nature; "the Holy Ghost; divine power;" also, "extension of divine power to man; inspiration, a charismatic state; charismatic power, especially of prophecy." Also "essential nature, essential quality." From 1580s in metaphoric sense "animation, vitality."

According to Barnhart and OED, originally in English mainly from passages in Vulgate, where the Latin word translates Greek *pneuma* and Hebrew *ruah*. Distinction between "soul" and "spirit" (as "seat of emotions") became current in Christian terminology (such as Greek *psykhe* vs. *pneuma*, Latin *anima* vs. *spiritus*) but "is without significance for earlier periods" [Buck]. Latin *spiritus*, usually in classical Latin "breath," replaces *animus* in the sense "spirit" in the imperial period and appears in Christian writings as the usual equivalent of Greek *pneuma*. *Spirit-rapping* is from 1852.

spire (n.)

Old English *spir* "a sprout, shoot, spike, blade, tapering stalk of grass," from Proto-Germanic **spiraz* (cognates: Old Norse *spira* "a stalk, slender tree," Dutch *spier* "shoot, blade of grass," Middle Low German *spir* "a small point or top"), from PIE **spei-* "sharp point" (see **spike** (n.1)). Meaning "tapering top of a tower or steeple" first recorded 1590s (a sense attested in Middle Low German since late 14c. and also found in the Scandinavian cognates).

spike (n.1)

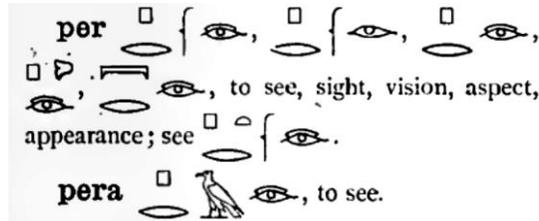
"large nail," mid-14c., perhaps from or related to a Scandinavian word, such as Old Norse *spik* "splinter," Middle Swedish *spijk* "nail," from Proto-Germanic **spikaz* (cognates: Middle Dutch *spicher*, Dutch *spijker* "nail," Old English *spicing* "large nail," Old English *spaca*, Old High German *speihha* "spoke"), from PIE root **spei-* "sharp point" (cognates: Latin *spica* "ear of corn," *spina* "thorn, prickle, backbone," and perhaps *pinna* "pin" (see **pin** (n.)); Greek *spilas* "rock, cliff;" Lettish *spile* "wooden fork;" Lithuanian *speigliai* "thorns," *spitna* "tongue of a buckle," Old English *spitu* "spit").

The English word also might be influenced by and partly a borrowing of Latin *spica* (see **spike** (n.2)), from the same root. Slang meaning "needle" is from 1923. Meaning "pointed stud in athletic shoes" is from 1832. Electrical sense of "pulse of short duration" is from 1935.

As we can see above, the whites and their offspring trace the term **spirit** to the PIE **(s)peis** meaning 'to blow'. The term **peis** (peh'ee) means 'blow' while **(s)peis** means 'to cause to blow'. This is directly derived from the 'S' being the causative factor in the language of a Kamit. However, the whites and their offspring are not clear as to the true cognate of the term: "...related to *spirare* "to breathe," perhaps from PIE **(s)peis-* "to blow" (cognates: Old Church Slavonic *pisto* "to play on the flute"). But de Vaan says "Possibly an onomatopoeic formation imitating the sound of breathing. There are no direct cognates..."

In reality the direct cognates can be found in our Ancestral language of Kamit. What *comes forth* from the mouth is not only speech/sound vibrations but also breath. The medut of the open mouth in the term

per and **sper** reference both functions of speech and breath. Thus, **inspire, expire, aspire**, all relate to that which is *coming forth* from the individual whether it be ideas, emotions, breath, sound or energy. The same is true of the **eyes** which take the similar shape of the open mouth in the medutu. What *comes forth* and *goes forth into* the eyes affects the emotions and thus emotional/energetic output of the person:



The term **per** is thus the root of the English term 'peer' as in to 'peer into/look into something'.

The energy of **per** moving through the open mouth medut signifies a circular, cylindrical, *turning* energy. Thus the meaning of **per** and **sper** meaning *to go out, come in, come around* and *to cause to go out, go forth, come in, come around* with the determinative medut of the walking legs. We thus have the cosmological connection to the etymology which the whites and their offspring are unable to detect:

Pokorny Etymon: 2. peis-, speis- 'to blow, **fizz**' **Semantic Field:** [to Blow](#)

Indo-European Reflexes:

Family/Language	Reflex(es)	PoS/Gram.	Gloss	Source(s)
English				
Old English:	*fistan	vb	to fist	OED
	fisting	n	fist	IEW
Middle English:	fiesten	vb	to fist	OED
	spirit	n	spirit	W7
English:	fist	n.obs	fart, stink, foul smell	OED
	fist	vb.obs	to fart, break wind	OED
	fizz	vb	to hiss, whiz, sputter, effervesce	W7
	fizzle	vb	to fizz; fail/end feebly	AHD/W7
	spirit	n	vital/animating life principle	W7
W-Germanic				
Middle Dutch:	veest	n	fist	OED
Dutch:	veest	n	fist	IEW
	veesten/vijsten	vb	to fist	OED

	vijst	n	fist	OED
Middle High German:	vīsen/visten	vb	to fist	IEW
	vist	n	fist	IEW
German:	fispern/fispeln	vb	to fizz	IEW
N-Germanic				
Old Norse:	fisa	vb	to fist	W7/IEW
Norwegian:	fisa	vb	to fist, blow	IEW
Danish:	fise	vb	to fist	OED
Italic				
Latin:	spīritus	n.masc	breath, soul, spirit	IEW
	spīro, spīrare	vb	to blow, breathe	IEW
Old French:	spirit	n	spirit	W7
Slavic				
Old Church Slavonic:	piskati	vb	to hiss, wheeze, whistle	IEW

Pokorny Etymon: 3. sper- 'to turn, wind' **Semantic Fields:** [to Turn](#); [to Wind, Wrap](#)

Indo-European Reflexes:

Family/Language	Reflex(es)	PoS/Gram.	Gloss	Source(s)
English				
English:	esparto	n	Spanish/Algerian grass	AHD/W7
	sparteine	n	liquid alkaloid extracted from common broom	AHD/W7
	spiral	n	winding/helical curve	W7
	spire	n	spiral	AHD/W7
W-Germanic				
German:	Spirale	n.fem	spiral	LRC
Italic				
Latin:	spartum	n.neut	reed, broom, esparto	W7

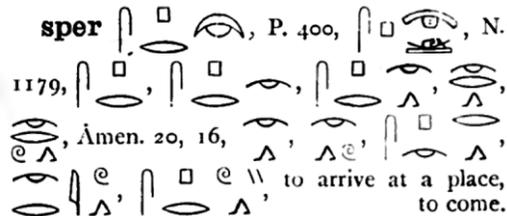
	spira	n.fem	coil, spiral	W7
Medieval Latin:	spiralis	n	spiral	W7
Spanish:	esparto	n.masc	reed	W7
Baltic				
Lithuanian:	springti	vb	to choke while swallowing	W7/LD
Hellenic				
Greek:	σπάρον	n.neut	rope, cable	LS
	σπείρα	n.fem	coil, spiral	LRC
Late Greek:	σπαργᾶνó ω	vb	to wrap in swaddling clothes	LRC

<http://www.utexas.edu/cola/centers/lrc/icalex/U/P1845.html>

As we can see in the above entries the terms **(s)peis** being referenced as the root of **spirare** and **spirit** comes directly from **s-per** meaning *to make to come forth* – not only of breath/air – but of the **Ba/Bait** (Spirit) in the process of ritual invocation (sper). The relationship of the **spire, spike** (that which rises up, comes forth; sharp point, tall slender tree) from the PIE ‘root’ **s(peis)** is directly derived from **per** and **sper** referencing the *grains, produce that comes forth from, penetrates, pierces* the soil as a ‘spike’ or ‘spire’ to emerge under the light of the Aten (Sun).

The PIE term **sper** meaning to ‘turn’ as in ‘turn around, spiral’ is directly derived from **sper** meaning *to cause to come forth, come back around* as in the coming forth of the Aten after coming ‘back’ around from the underworld

with the determinative of the walking legs:  - *returning*. This is also why **sper** means to ‘arrive at a place; to come’ with the medut of the Moon which *goes and comes* from new Moon, crescent, half-Moon, three-quarters, full-Moon and eventually ‘back’ to new Moon:



Moreover, we have the name of an Ntorot (Goddess) of dawn, one of the twelve Ntorotu (Goddesses) who tow the boat of **Ra** as He *emerges, is born, returns, comes forth* (per) into the eastern sky at the rising of the Aten:

Sper-t neter-s , **Tuat XII:**
(1) a wind-goddess of dawn; (2) one of the 12 goddesses who towed the boat of Af into the eastern sky.

Spert Ntoro Es is *'She who makes to come forth her Ntoro (Deity)'*, meaning she who participates in making **Ra** – the Great **Ba** in Creation to come forth at dawn on the horizon. Here we have the Divinity of **Spert** (Spirit) in the cosmology of Kamit, connected with the *re-turn* (sper), *rebirth* or *making to come forth* (sper) the Creator, **Ra**. These twelve Deities make *prayers, invocations, entreaties* (sper) to **Ra** for the revivifying energy he along with **Rait** endows upon all *created* entities every day.

The terms **sper** and **Speret** are intricately tied to the functioning of the Divine Living-Energy of **Ra** and **Rait** within Creation and thus within our physical and spirit-bodies as Afurakanu/Afuraitkaitnut (Africans~Black People).

Rekhit Hena Speret – Religion and Spirituality are identical. They have the same cosmological foundation, an expression of our obligation to effect the ritual incorporation of Divine Law and the ritual restoration of Divine Balance in order that we may align every thought, every intention and every action with Divine Order every moment of everyday.

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See our related broadcasts wherein we examine the nature of the sound groupings making up the names of Deities and words in our Ancestral languages. These sound groupings are rooted in the Spirit-Forces movement through Creation generating specific sets of sound vibrations that we replicate through speech:



ENE: The Sounds of the Abosom (Deities) - The Nature of their Birth-Names

<https://www.youtube.com/watch?v=YaNVBKfHYhs>



Ancestral Religion IS Spirituality – Etymology of Religion and Spirit

(broadcast over one year prior to publication of REKHIT HENA SPERET)

<https://www.youtube.com/watch?v=LNZopEKRBz8>

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