

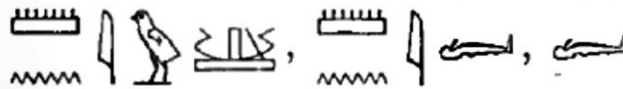
THE ORIGIN OF THE TERM NSAMANFO IN KAMIT

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 rising above **Bakhau** mountains in the **abtet** (east) in Kamit



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



mna – death, the dead



mnau – to die



mna – death, the dead



mna – dead one

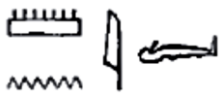


mn – dead one

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:







mnau – to arrive in port, to die




mna – to arrive in port, to die





mn – to arrive in port, to die

The first version of the term is comprised of the **metutu** (hieroglyphs) for the **mn** combination  , for the letter 'n'  , for the letter 'a'  and for the letter 'u'  . 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:  .

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:  . 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*:  **mn**. 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.

The notion of the rising and setting of the Aten (Sun) being related to the birth and death of the Afurakani/Afuraitkaitnit (African) individual points to the fact that we have always been recognized as **Atenu/Atentu** (Suns). **Ra** and **Rait** are the Creator and Creatress Who operate *through* the Aten. Thus, when we see the Aten, we see **Ra** and **Rait**. The Aten is called the ‘right eye of **Ra**’ while the **Iah** (Moon) is often called the ‘left eye of **Ra**’. In the texts of Kamit, Afurakanu/Afuraitkaitnit (Africans) are said to have been created by the tears from the Aten (Sun), the right Eye of **Ra**:



“...Then **Shu** and **Tefnut** rejoiced from out of the inert watery mass wherein they were, and they brought to me my Eye (i.e., the Sun). Now after these things I gathered together my members, and I wept over them, and men and women sprang into being from the tears which came forth from my Eye...” [Book of Knowing the Manifestations of Ra and of Overthrowing Apep]

“...Then **Ra** spoke...listen to these men and women who were created by my Eye...”
[Book of the Heavenly Cow – Tombs of Tut Ankh Amen, Seti and Ramessu]

All over Afuraka/Afuraitkait (Africa) we have referred to ourselves in our various languages as ‘Children of the Sun’. We thus follow the cycles of the Aten/Sun. As we ‘set’ or *arrive in port* and make the transition via the gate of Death to the spirit world, we *withdraw* from the physical world. The term meaning ‘to retire, to withdraw, rest’ is **smn**, the *active* or *causative* version (**s-mn**) of the term **mn**:



smn – to retire, to withdraw, rest

The metut for the letter ‘s’:  is often used in the language of Kamit as the *causative*. It is prefixed to a word to indicate that something is *being made/caused to happen*. The term **mn** means *to die* while **mn** or **mnt** means *dead one*. The causative **s-mn** means *to become ‘dead’*. Conceptually, it references the individual who has *withdrawn* from the physical world, *retired* from the physical world, gone to the land of *rest*, to the *ament* (*hidden land, the ‘west’, land where the Sun sets*), gone to the spirit realm. The determinative metut in the term **smn** is the image of *two legs walking*  . They are reference motion, movement. The movement here is a *return to the spirit realm*, the **ament**, land of the Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors. There are many variations of the terms **mn**, **mnt**, **smn**:

mená-t ,
 , Berl.
 2296, death; ,
 , dead things, the dead; ,
 , deathless; ,
 the death cry, the wailing of women for the dead.

meni , to set up a memorial.
menu , U. 605, Rec. 34, 117,
 shrine, pavilion.
menu , Palermo Stele, ,
 ,
 ,
 ,
 ,
 ,
 monument, monuments, temples, com-
 memorative buildings of colossal scale, obelisks,
 palaces, walls, etc.; , monuments
 made of basalt (?); Copt. , ,
.

men ,
 , a colossal statue of a god
 or king; plur. ,
 ; Copt. .
meni , image, statue; plur.
.

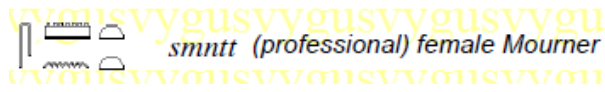
[The arbitrary insertion of the letter 'e' is a philological device used by many 'egyptologists' when they are unsure about the proper pronunciation of a term.] In the examples above, notice that the term **mn** or **mni** (**mna**) is also used as a descriptive term for *images, statues*. These colossal statues, when referencing human beings are typically dedicated to the *memory of an Ancestral figure*. They are memorial statues. This is why the determinative metut

for such figures is the *mummified body/ dead person* standing upright: . The same determinative metut is used in the version **smn** or **smnu**:

smenu , image, figure.

We also have the related terms with *Ancestral, memorial, funeral* and *mourning* references:

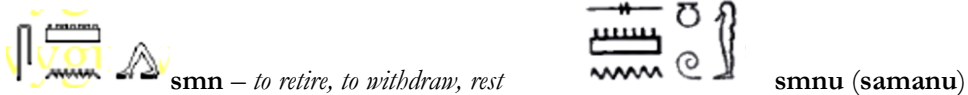
smnt cult site, (processional) way station





We should also take note that the pronunciation of **mn** in *Coptic* (Late Kamit language dialect) is **MAEIN**:
Copt. **ⲙⲁⲉⲓⲛ**.

These facts are important because the term for deceased individual in Akan is **saman** (sah-mah'-een).

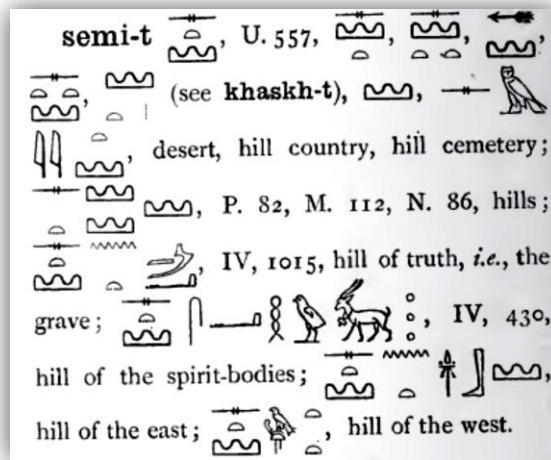
The 'n' in **saman** is nasal thus making the 'a' in the second half of the word (man) sound like the 'l' in the english word 'like'. The Akan term **saman** is the term **smn** and **smnu** from ancient Khanit and Kamit:




The **saman** or **smn** in Kamit and Akan culture is the *dead person* (mn), the individual who has *withdrawn* from this world (smn), *retired* (smn) from this world to *rest* (smn) in the spirit realm. The individual has been

mummified (mna)  and *memorialized* (mn) . This individual has *arrived in port* (mn). The port is the last stop of the *Mandjet* boat, the *day* boat of **Ra** which docks or sets below the mountain of sunset in the *ament* (west) called *Manu* (mnu). The individual then enters into the underworld, the hidden land, the Ancestral realm, **Amentt**.

Another term for *mountains* or *mountainous terrain* in Kamit is **St** or **Smt**. The land of the west, ament, is the land of the setting Aten. The spirit world is thus called **Ament** and **Amentet** (**amntt**). This is why the *necropolis* or the *city of the dead* in Kamit is often referred to as **Smt** or **Set Amentet**:



 **smyt** desert, necropolis, family tomb, bank, shore, edge

 **imntt** the West, Realm of the dead, necropolis

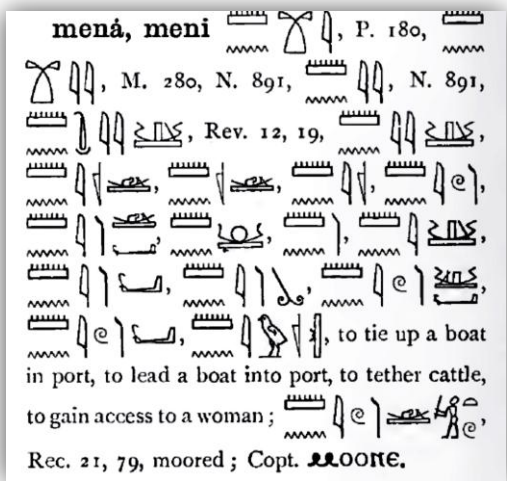
The examples above show that the necropolis is *the hill cemetery, the hill of truth, the hill of the spirit bodies*. It is the hill of the west, **ament**. The terms **smt**, **smtt** and **st amntt** are where the terms **Asaman** and **Asamando** in Akan are derived from. The terms **Asaman** and **Asamando** are the terms meaning the *Ancestral realm* or the realm of the **Asamanfo** or **Nsamanfo** the *Ancestresses* and *Ancestors*. The term **smtt** with vowels becomes **sama(n)tot (samando)**. **Set Amentet** or **St Amntt** becomes **Sa amantot** or **A-samando** in Akan.

The term **Asamanfo** or **Nsamanfo** is the plural of **saman** or **osaman**. It refers to the *people* or *group* (fo) who are **saman** (discarnate, deceased spirit). The **saman** is a spirit who lived upon **Asaase Afua** (Earth Mother) and died. It is important to note that in Akan culture every individual that dies is not always referred to as a saman spirit or a member of the group (fo) of saman spirits - Nsamanfo. The term saman is typically used for those deceased spirits who have transitioned to the Ancestral realm.

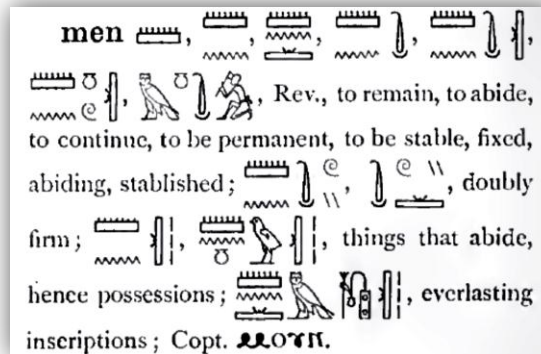
There are some spirits who for various reasons do not make a smooth transition to or settle harmoniously within the Ancestral realm, Asamando, upon death. Such discarnate spirits thus remain *earthbound*. Some are found to be lingering around the place where they died or were killed. Some attempt to harass ('haunt') the 'living' members of their family or other people who are spiritually receptive. These spirits, often translated as 'bad spirits', are called **sasa** or **sesa** in Akan. The term **sesa** is defined as *loose, disorderly, deranged*. This defines the behavior of the spirits of those who have died, yet have not become grounded in Asamando amongst the community of Nsamanfo. They are often wayward, aimless, unstable and discordant.



It is relevant in this regard that the term **mn** means *dead one, mummified one, one who has arrived in port*. The one who arrives in port, or docks has his/her boat 'moored' or *tied/fastened*. The term **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 **mn** - *moored or tied to a mooring post*. [See the Coptic version of the term: **MOONE** (*Mooh-reh*): **Copt. ⲙⲟⲟⲛⲉ** 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 interchange in Afurakani/Afuraitkaitnit (African) languages. *moone* (*moo-neh*) thus sounds identical to *moore* (*moo-reh*).]. It is thus stabilized and no longer able to sail or float away. If the boat was docked and not moored, a tide could cause it to float aimlessly into the water. This could cause damage to the vessel or other vessels sailing in the water. The notion of **mn** meaning *to tie up or stabilize* or *to tie a boat to a mooring post* is related to the term **mn** meaning *abiding, stable, permanent*:



The deceased individual spirit, when returning to the spirit realm becomes **mn** or **smn**. He or she is *stabilized* (**mn**), *grounded/moored* (**mn**), *memorialized* (**mn**, **smn**), *mummified* (**mn**). To *mummify* (**mn**) is to make one *permanent, abiding, stable, grounded* (**mn**). It is to make one **smn** (**saman**).

Like the unfastened boat that floats aimlessly away from the port of ament (west), the individual who does not become grounded in Asamando is not called a **saman**, but **sasa**. The **mn** aspect is dropped from sa-man and the **sa** or **sasa** is all that remains. This means that the *stabilizing, permanent, grounded aspect* of the spirit, the **mn** (**man**) aspect, is absent. Without such grounding, the **sa** or **sasa** spirit is aimless, earthbound, wandering, deranged, floating, etc.

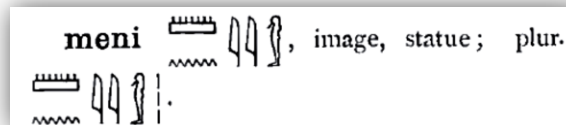
It is also important to note that **mn** has its foundation in the names **Amen** (**Amn**) and **Amenet** (**Amnt**) the Great God and Great Goddess, Whom Together comprise the Father and Mother Supreme Being. **Amen** and **Amenet** are the ultimate **mn** – **stability, permanence – in/as Creation**. The term **amn** also means *hidden, invisible*. **Amen** and **Amenet** are the *Great Hidden Mother and Father Supreme Being* – the *unseen* Entity Whom are the foundation for the *seen* (physical universe). This is why the west is called **ament**. It is the place where the Aten sets or *becomes hidden, invisible* and enters the *hidden world, underworld, spirit world*. This is the world of the *unseen* (hidden) beings the **mn** (the dead, the Ancestral Spirits).

We also note that the term **oman** in Akan means a *nation* while the **aman** or **aman-fo** are the *people* of the *nation*. The **aman** are the citizenry, populace, the nation. In Afurakani/Afuraitkaitnit (African) culture a civilization is defined as *a social order patterned after the Divine Order of Creation*. The **oman** (nation) is thus an *entity*, an ordered entity, which is rooted in Divine Order. Divine Order is permanent, stable, abiding. The **oman** is thus **mn** (stable, permanent, abiding) and the people (**aman**), when living in harmony with the order, also maintain stability in the physical world and also in the Ancestral realm, Asamando, upon their transition via Death.

In the Akan language as well as the language of ancient Khanit and Kamit, the letters ‘b’ and ‘m’ often interchange. Thus, the term **mer** or **mar** in Kamit meaning *Divine eyes* is also spelled **br** (**bar**). In Akan, the term **mogya** meaning *blood* is also spelled **bogya**. Moreover, terms that begin with the letter ‘b’ in Akan are spelled with a double ‘m’ when written in the plural:

bara	law
mmara	laws
abusua	family, clan
mmusua	families, clans

This interchange is important, for the Akan term **ban** is directly derived of **mn**. The Akan term **ban** is defined: *form, figure, shape; fashion; manner; nature, race, species*. This is a form of the term **mn** meaning *form, shape, image, figure*:



The saman or osaman is the *form* that the individual takes after the **sunsum** (spirit) leaves the body. The closest english equivalent to the term osaman or saman is *ghost*. Your sunsum, your spirit, is invisible. On **Asaase Afua** (Earth Mother), your spirit operates through a physical body. The physical body is the *seen form* within which the *unseen* sunsum/spirit dwells. When you die and the sunsum separates from the body, the sunsum retains the *spirit-body-form*, the **saman**. This is the *spirit-body-form* that some people can see clairvoyantly as well as the form that the spirits take when they visit us in dreams. This form is the **ban** (**mn**), *the image, shape, figure* that is referred to in english as a ghost. It is the radiant form of the physical body *retained* by the sunsum and within which the sunsum now dwells.

Our physical bodies constantly radiate energy. This energy not only generates an aura, but a subtle form of the physical body – similar to the exact replica or mirror image of yourself born of the interplay of light and darkness that you see when you look into a river. *It is this subtle form that is retained by the magnetism of the sunsum/spirit after the death of the physical body*. The sunsum can thus continue to manifest in this form in the spirit realm and upon **Asaase Afua** (Earth Mother). It is important to note that in Kamit, statues themselves were often called the *shadow-spirits* (**shwt**) of the individual, for they were typically *mirror images* or *reflections* of the individual.

When the boat of the Aten arrives in the ament (west) at sunset, the boat or vessel has arrived in port and docks. The Spirits leave the day-boat. They then board the night-boat for the journey in the underworld. In the same fashion, the Afurakani/Afuraitkaitnit (African) individual, as a sunsum (spirit), operates through a physical *vessel* (body). Upon the transition of death, the sunsum leaves the physical vessel and operates through the non-physical form/*vessel* as a **saman**. It is this luminous spirit-body-form or vessel that we take on as Ancestral Spirits and is also the luminous form that we take on when entering and interacting in the dreamworld.

Because the sunsum operates through the saman, when we see the saman ('ghost' vessel) we see the individual. The same is true in the physical world. Because the sunsum operates through the physical body, when we see the physical body we see the individual and identify him or her in relation to his or her physical body.

The Akan term **saman** referencing the Ancestral Spirit is a term from our Ancestral culture of Khanit and Kamit and demonstrates the continuity of our culture from East Afuraka/Afuraitkait (Africa) to West Afuraka/Afuraitkait (Africa) to the descendants of West Afurakanu/Afuraitkaitnut (Africans) in america – the extreme **ament** – the extreme west, the western hemisphere.

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