



AKWAMU, GYAMAN AND THE ORIGIN AND MEANING OF THE NAME ‘KAMIT’

[Revised and Expanded Edition]

The term **Kamit** also written **Kemet**, **Kmt** is the ancient name for the Afurakani/Afuraitkaitnit (African) country and civilization which would later be mislabeled **Egypt**. The term Kamit designates the country and the land as the ‘Black Country’ and ‘Black Land’. The term **kam** (km) means ‘black’ in the ancient language as well as the **Coptic** dialect, the late period dialect of the language which came into popular use approximately 2,000 years ago. As we have shown in our publication **Kam Ur - Kamit Urit: Ausar, Auset and the Enslavement and Restoration of the Afurakani/Afuraitkaitnit (African) in Amenti - The West**, the people of Kamit being designated as **Kamitu** or **Kamau** identifies them as people of the ‘Black Country’, ‘Black Land’ but also the **Black People** referencing their **skin color**. In our publication we demonstrate that those who are designated as ‘Black’ (kam) are dark brown people with black undertones, while those designated as ‘Red’ (desh) are dark brown people with red undertones. They manifest the energetic-complex, temperament and physiological characteristics of the Deities, the Divine Spirit-Forces in Creation, who animate and thus govern the Black Land and Red Land - the Deities **Ausar** and **Set** respectively.

As we examine the term Kamit and its definition ‘black’ we can gain a proper understanding of the **medutu** (hieroglyphs) which make up the term when we have a proper understanding of the cosmology that birthed the term. The medut of the *burning, flaming piece of charcoal* representing kam (km) as well as the *crocodile’s tail* or *paw* representing the term kam (km) is accounted for in the cosmology. Both medutu define the blackness of the soil and the nature of the Deity who animates the black soil. They also define the nature of the country itself and its development, topographically and politically.

The proper understanding of the medutu comprising the name Kamit and its cosmological, physiological and political implications can be found in **Akan** culture today. We can thus confirm the ancient texts in the living culture and language of the Akan, who are directly

descendant of ancient **Khanit** (Nubia/Sudan) and Kamit. We have shown the genetic, linguistic and religious ritual identity of the Akan with our Ancestresses and Ancestors of Khanat/Khanit (Nubia) in our publications: **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America - Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)** and **HOODOO MAYN Nhoma - Hoodoo Nation Festival Journal**. In this note, which is part of a larger forthcoming work, we demonstrate that the name Kamit (Kmt) also exists in Akan culture designating **a people** and **a nation**. The name in Akan includes the reference to the **burning charcoal** and all of its cosmological implications.



The Akan people number over 20,000,000 in West Afuraka/Afuraitkait (Africa). Approximately 45% of the population of Ghana is Akan while approximately 42% of the population of neighboring Cote de 'Ivoire (Ivory Coast) is Akan. As one of the largest ethnic groups on the continent of Afuraka/Afuraitkait (Africa) in general and West Afuraka/Afuraitkait (Africa) in particular, millions of Akan people suffered many losses as a result of the **Mmusuo Kese** (Great Perversity/Enslavement Era). There are millions of Akan people in North, Central, South America, the Caribbean and Europe today, directly descendant of those who were forced into enslavement.

The **Akwamu** are a sub-group of the larger Akan ethnic group. Akan people migrated from ancient **Khanat** (Nubia) to West Afuraka/Afuraitkait (Africa) after the fall of Kamit nearly 2,000 years ago. Our Akan (Khan) Ancestresses and Ancestors then established the empire of Khanat (**Ghana**). Nearly 1,000 years later, the empire of Ghana was invaded by muslim groups. Because of the deterioration of the 'neighborhood' and because the Akan were against the embrace of the pseudo-religion of Islam, Akan people began migrating further south in waves. They would eventually pass through and settle in the regions of today's Ivory Coast and Ghana. During these migrations, the Akwamu settled in **Kong** (Northern Ivory Coast) and would eventually continue through today's Northern, Central and Eastern Ghana. The Akwamu became one of the first and largest Akan empires.

In the late 1240s (1400s), a segment of the Akwamu people separated and established a new nation. These people called themselves the **Gyama** people - **Gyamafo** or **Gyaamanfo** and the nation the **Gyama** Nation - **Gyaman** or **Gyaaman**.

The term 'oman' or 'man' in the Twi language of the Akan means 'nation, people'. **Akwamuman** is thus the Akwamu Nation. **Asanteman** is the Asante Nation. **Gyama** or **Gyamman** (Gyaman, Gyaaman) is the **Gyam** or **Gyama** Nation. The suffix 'fo' in the Twi/Akan

language denotes a plurality of people similar to the english term ‘folks’. **Akwamufo** thus means Akwamu People (Akwamu folks). **Akanfo** means Akan People. **Gyamafo** means Gyama People.

Because of the artificial borders imposed upon the region by the whites and their offspring in the late 12800s (1800s) the traditional territory of the Gyama people was divided between Ghana and Ivory Coast. We thus have Gyama people in Northwest Ghana and Gyama people in Northeast Ivory Coast. Ghanaian Gyaman and Ivorian Gyaman were formerly called British Gyaman and French Gyaman.

The name **Gyama** amongst the two branches is spelled variously: **Gyama, Gyaama, Gyam** (Ghanaian Gyaman) **Kyama, Tchama, Kama, Cama** (Ivorian Gyaman).

In the **Ebrie** Akan dialect (Ivorian Branch of Gyaman), the **Gyama** (Chah-mah or Jah-mah) people are also called the **Kama** (Cah-mah) people. As we will see in this short note, the **Gyama** or **Kama** people are the **Kamat (Kamau)** people. Just as ancient Kamit was born out of ancient Khanat (Khanit/Nubia) in East Afuraka/Afuraitkait (Africa), the same dynamic played out as we migrated from East Afuraka/Afuraitkait (Africa) to West Afuraka/Afuraitkait (Africa). The Gyama/Kama people reemerged from the larger Akan (Khana) parent and reestablished themselves after the migration away from the empire of Ghana.

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In the **Twi** language of the **Akan** of Ghana and Ivory Coast there are a few grammatical features that are important to take into consideration for this discussion.

The suffix which denotes ‘female’ or a diminutive has dialectical variants:

obaa
obe
waa
aa

The term for woman is **obaa** in the Asante dialect and **obe** in the Akwamu dialect. It is also a suffix representing the diminutive.

The male and female **Abosom**, Akan term for ‘Deities’, Who govern the planet ‘mars’ are called **Bena** and **Abenaa** in Akan culture. **Bena** and **Abenaa** are the Deities **Heru Behdety** and **Sekhmet** in Kamit. All Akan people born on tuesday (**Benada, Abenaada**) are thus given the soul-name (**kradin**) associated with the Deity Who governs the day. A male child born on **Bena**’s day (Benada) is thus a *servant* or *subject* (akoa, kwa) of **Bena**. His soul-name is therefore **Kwabena**. A female born on **Abenaa**’s day is thus a *servant* or *subject* of **Abenaa**. Her soul-name is therefore **Abenaa**. There are variations based on dialect: **Abena, Abenawa, Abenaba, Abenaa**. As we can see the diminutive suffix is variously spoken -wa, -ba, -aa.

The term for ‘madame’ or ‘mistress’, a higher societal office than ‘brother or sister’, is **awuraa** in the **Asante** Akan dialect. However, it is **ewuraba** in the **Fante** Akan dialect. The -aa and -ba suffixes interchange. The -ba suffix can also be pronounced -ma.

From the **Asante-Fante Dictionary of the Tshi (Twi) Language**:

a) Gender. Tshi has no grammatical gender; natural sex is indicated: (1) by different words; as *ɔ̀bàrimá, man; ɔ̀bèa, woman; agyá, ɔ̀sè, father; zɛ́á, ɔ̀wó, mother; okúnnu, husband; ɔ̀yére, wife.* — (2) by adding nouns meaning *man, woman, or male, female*; as *ɔ̀bá-barimá, son; ɔ̀bá-bea, daughter; akókɔ̀-ɛ̀ni, cock; akókɔ̀-beré, hen.* — (3) by adding the diminutive suffix *wa* (orig. *ba = ɔ̀bá, child, young*) to indicate the feminine; when joined to a final *a*, *wa* is with the latter usually contracted into *aa*. In dialects, *ba* & *wa* are still in use. E. g. *atá, atáwa (Ak.), male twin; atáá, female twin; owúrá, ɔ̀wírá (Ak.), master; awuraa, wuraba (F.), aʋira-wá, -bá (Ak.), mistress.* Gr. § 41. — On the birth-names *Kwadwó, A'dwówa* &c., see Dict. p. 599, III. — Concerning the pers. pron. *ɔ, o, e, e*, cf. p. XXV.

We also have the ‘ky’ combination and ‘gy’ combination in the Twi/Akan language. The ‘ky’ is similar to the ‘ch’ combination in English with its varied pronunciations. The ‘ch’ can be pronounced as the ‘kuh’ sound in ‘character’ or the ‘chuh’ as in ‘check’. The ‘gy’ combination can also be pronounced as the ‘chuh’ sound. The ‘gy’ is very often pronounced similar to the ‘j’ sound in ‘jump’:

ky occurs before palatal vowels, and both constituent letters are sounded; **y**, however, weaker before *e, ɛ́, i, í*. 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. *kɛ̀rɛ = kyers*.






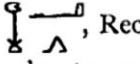


gy is softer than **ky**, and appears before *(a), e, í*; before *ɛ́, i, í* the **y** sounds weak. In certain Fante dialects **gy** is pronounced like English *j*.



The term ‘**mu**’ in Akan means ‘interior, within’. When the term **mu** is used at the end of a phrase or name, the ‘**u**’ is typically dropped. Thus the Akwamu are often called Akwam. When one is knocking on a door and they who are in the dwelling say ‘**bra dan mu**’ meaning come (bra) house/dwelling (dan) within (mu), the phrase is typically spoken ‘**bra danmu**’ or ‘**bra dam**’ - the ‘**u**’ being dropped.

high tone. When used as a postposition or complement, the vowel **u** is often dropped, and the remaining **m** connected in pronunciation with the noun or pronoun to which it refers, or with the verb. — 5. In some phrases

We also have the interchange of the ‘m’ and ‘b’ sounds


‘m’ is pronounced as in English. When original, it is united with nasal vowels; when followed by pure vowels, it is a transformation of b, caused by a preceding m (or orig. n, ŋ). It interchanges with b, w, n, ŋ. — M before f is by some persons not formed with both lips, but with the lower lip only; e. g. ahemfó; usual form: ahemfó.


khaā , IV, 658, 
, , Rec. 147, 17, 
, Rec. 21, 92, , to leave, to forsake, to cast aside, to release, to reject, to abandon, to cast away, to slip away from, to yield, to throw; , rejected, forsaken; Copt. $\chi\omega$, kw.


khaā , , to leave, to forsake; Copt. kw, $\chi\omega$.

gyāw, v. [red. gyigyaw] 1. to leave, quit, depart from (for a time). Mt. 4,13. — 2. to part from (never to return), to forsake, desert, abandon, relinquish. Mt. 4,20: 22. — 3. to leave (behind), let remain. pr. 1261. 2735. 2776. John 4,28. Mt. 22,25. — 4. to leave in or commit to the care of, intrust. — 5. gyaw mu, to depart this life, expire, give up the ghost; cf. wu; onnyā nuyaw mu e, he has not yet breathed his last; wāgyāw mú = wawu. — 6. gyaw biribi (wə)..mu, to make up what is wanting, to complete. — 7. to leave (out), omit, translated by without (pr. 221), rather than (Prov. 8,10). — 8. odidi gyaw ne yere (ne yənkō &c.) ase, he eats by himself, without his wife (his friend &c.). — 9. ógyāw mfēmēm, he grows a moustache; s. ano-da-so. o-gyāw, inf. forsaking, desolation. Isa. 6,12.

gya, v. Ak. (s. gyaw), 1. to leave; gya hə, F. to leave, forsake. Eph. 5,31. — 2. to worship.






As we can see above, the term in Kamit ‘khaa’ is written with the medut of the lotus plant  representing the ‘kh’ sound. This can be pronounced ‘chah’ or ‘kah’ like the ‘ch’ in ‘check’ or the ‘ch’ in ‘character’. The second ‘a’ in the first instance is the forearm with the open palm.

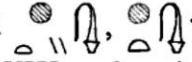
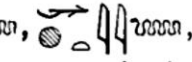
 The vocalization of the word is thus ‘chaw’. In the second entry the second ‘a’ is

represented by the ‘reed’ . The vocalization of the word is thus ‘chaah’. We can confirm this in the Akan language. As you can see above the term ‘gyaw’ and the variation ‘gya’ (chaw and chah) mean ‘to leave, to forsake, abandon’. This is the same word and its variation in both languages with the exact same meaning.

It is important that in the Coptic dialect we see that the ‘chuh’ sound and ‘kuh’ sound for the

‘kh’ is interchangeable: Copt. $\chi\omega$, kw. This gives a vocalization of ‘Chaw’ and ‘Kaw’. This same interchangeability is found in Akan as we will see. First we must look at the term for ‘fire’:


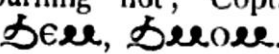
khe-t , Rec. 31, 167, 
 Amen. 5, 14, fire, flame, heat, to burn
 up; , , burning incense.

Khe-ti , 
 Tuat VII, VIII, a fire-spitting serpent in the
 Tuat.

o-gyá, 1. *fire*. pr. 467. 1245. 1247-53;
 ogya so, dew, fram, tatu sransrag, dum;
 - the power of striking fire. pr. 490.
 - to (of, károw...) mu gya, s. to b. -
 da gyá to sleep by the fire. pr. 559;
 wotœ ogyam', they fell (i.e. died) on
 the spot. Cf. nnyahyee. - ne gya ahye
 = n'asem ahye, s. hye. — 2. *fuel*; cf.
 nnyansiŋ, nnyentia, nnyina, anyan. pr.
 1246 f.

As we can see, the term for 'fire' in Kamit is spelled 'kht'. The egyptologist inserted an 'e' arbitrarily to approximate the vocalization. In Akan, we have the vocalization. The term 'gya' means 'fire' and is the term 'kht' (khat, kha) in the medutu. Moreover, 'khaa' meaning 'leave, forsake, leave behind' and 'kha' meaning 'fire' are cosmologically related. This is why the terms are identical.

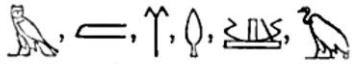
We next show the relationship of 'kha' and 'mu' referencing 'burning, hot':

kham. , burning hot; Copt. 

gyám'-gyám', adv. [gya mu, lit. in fire, repeated] *hotly, i.e. eagerly, swiftly, rapidly*; wœakœkœ asem no gy. mã a-tœraw, s. ahyésém.

khamm , Rev. 11, 141,
 heat, fire, hot, fever; Copt. 

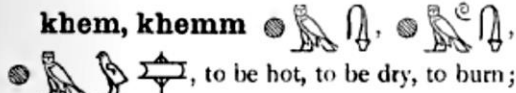


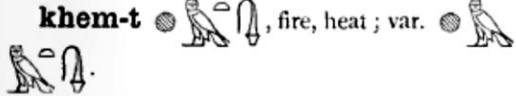
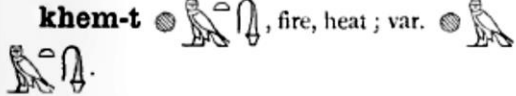
Here we have the 'fire within' **kham** as demonstrated in the Akan rendering of the term **gyam**. The term 'gyam' is comprised of 'gya' and 'mu' - *within the fire*. The difference between **khaa** and **kham** (fire and burning) in Kamit is the same as the difference between **gya** and **gyam** (fire and fire within). Of course the 'm' also shown to be 'mu' with the medut of the vulture in the language of Kamit means 'in, into' just as 'mu' does in Akan:

m , a preposi-
 tion: in, into, from, on, at, with, out from,
 among, of, upon, as, like, according to, in the
 manner of, in the condition or capacity of.

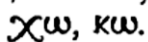
e-mú (u = ū), the interior. 1. the inner or middle part, inside; any part or point within the limits of a line, surface or body. pr. 148 f. — 2. the inner parts, cf. anom', asôm', mfêm', yam' &c.; the space within or inside. — 3. the interior of a country: emú nohë (no-hôa) 'tœng, far in the interior. — 4. As a postposition after nouns & pronouns it stands for the foll. prepp. & adv.: in, at, into, through, within, inward, inside; between; of time: in, at, during, within; of a plurality of things: among, amongst: con-

Recall the linguistic rule in Akan where the final 'u' in 'mu' is dropped when spoken. This is also found in the language of Kamit as can be shown here.


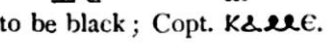


We also have the variations ‘khem’ and ‘gyem’:

khem, khemm , to be hot, to be dry, to burn;
 varr. ; Copt. 
khem-t , fire, heat; var. 

o-gyém' [obs.] = ogyá mù, *in or into (the) fire* (pr. 2634). — **o-gyém** [= ogyù mù, *in the fire*]: wáyì no gyém, *he has killed him*; osì a woresi ho na woáyì wo gyém, *as soon as you step there, you are done for*. Se wonom aduru yi a, ne nnansā so na ogyém, *if you take this medicine, you are a dead man in three days*.

We recall that the ‘kh’ medut can also be pronounced as ‘K’ as demonstrated in Coptic: Copt. .

This applies to the terms ‘khamm’, ‘kham’ and ‘kam’:

kam, kami , to be black; Copt. 
kamm , Rev. 13, 15, 14, 10, to be black; Copt. 





Note that the term **kamm**, meaning ‘to be black’ is also written **KMOM, KMEM** in Coptic:


kamm , Rev. 13, 15, 14, 10, to be black; Copt. . Copt. .

Notice that the determinative medut is the symbol of the ‘Sun’ the circle with the dot in the middle. This is associating the term ‘kam’ meaning ‘to be black’ with ‘fire’, ‘solar fire’.



Kam , B.D. 142, IV, 20,
,
, Egypt;
 Copt. **K&amp;amp;amp;E, KH&amp;amp;E, KH&amp;amp;H, KH&amp;amp;I.**

Tcham 
 Rev. 14, 46, 51, Egypt; Copt. **ΧΗ&amp;amp;E.**

Note the variation in spelling: **Kam** and **Tcham**. Note also the use of the medut for the ‘fire drill’ in the spelling of **Tcham**.  This is the variation amongst Akan people in Ghana and Ivory Coast: **Kama** and **Gyama** (**Tchama**)

There is a folk-etymology regarding the origin of the name **Gyama** people (Gyama-fo) as shown in the above entry: **gyaw wo man** meaning ‘left, abandoned your nation’. In a negative connotation it references those who forsook their parent nation (Akwamu) and separated. However, gya and gyaw as we saw above means to ‘leave behind’. When a plant or mineral is burning, that which is ‘left behind’ is the black, carbon, burned substance.

In the cosmology of ancient Kamit, when the river **Hap** floods the entire country, the waters begin to recede after a number of months. What is ‘left behind’ when the water recedes is the ‘black soil’ deposited on the banks of the river. This is **Kamit**, the black soil, left behind. This is the body of **Kam Ur** (The Great Black One)- **Ausar**, whose body was ‘left behind’ after being drowned in His water (Shabaka text).

However, the black soil is the rich, fertile soil as opposed to the infertile, red, desert sand of **Set** (Deshert). The black soil is fertile because the fire, energy, of **Ra** and **Rait**, the Creator and Creatress who use the Sun (Aten) as a transmitter of their Divine Energy, is moving within the black soil. It is literally the ‘fire within’ **gyam, kam, kham**. The fire of **Ra** and **Rait** will resurrect **Ausar** so that He can impregnate **Auset** who will give birth to **Heru**. The green vegetation, life, will emerge from the black soil as **Heru** rises out of the **seshen** (lotus). **Ausar** becomes fertile when He receives the fire of **Ra** and **Rait**. **Ausar** goes from being called **Kam Ur** (Great Black) to **Wadj Ur** (Great Green One). [See Pyramid text of **Teti** for **Kam Ur** and **Wadj Ur** as titles of **Ausar**].



Ausar as Kam Ur and Wadj Ur (Km Wr, Wadj Wr)

The medut of the burning coal designating the black land is the same coal in Akan designating the **Gyama** nation, **Gyama** people and culture.

Gyám. Gyama.

Ogyám, a nickname for Kwabena.
gyám-gyám', *adv.* [gya mu, lit. *in fire*, repeated] *hotly*, i. e. *eagerly, swiftly, rapidly*; wɔakɔkɔ asem no gy. mā a-tɛrɛw, s. ahyɛsɛm.

As we have shown in our **Akradinbosom** article series, in the **Bena** and **Abenaa** articles, one of the praise-names (**mmrane**) of those males and females born on Benada, Abenaada (tuesday) is **Gyam** (male) and **Gyamaa** (female). These names designating people born under the energetic complexes of the Deities **Bena** and **Abenaa** (**Heru Behdety** and **Sekhmet**) reveal that these are individuals with the 'fire within'. The planet **Bena/Abenaa** (mars) is the planet of 'war', 'fire' and more. The Deities **Bena** and **Abenaa** are warrior and warrioress Deities who are the Enforcer and Enforceress of Divine Order. They operate as the Divine Immune and Lymphatic Systems within the Great Divine Body of **Amen-Amenet** (Supreme Being) and have similar shrines within our bodies as Afurakanu/Afuraitkaitnut (Africans~Black People).

Fire within coal burns red and upon the complete burning out of the substance 'leaves behind' (kha, gya) the 'burned, blackened' substance. The Gyama people (Kama in Ebrie dialect) are those who separated from and *left behind* the larger group. They are the people who had the 'fire within'. They are black people. The Ebrie Akan people share in their oral traditions that the term 'Ebrie' was given to them by their neighbors the **Aboure** people after a battle. They typically refer to themselves as Akan or **Tchama, Kyama, Kama**. They state that their neighbors used a negative connotation of the name 'ebrie', which is from the root '**biri**' meaning 'black, dark'. In Akan, 'biri' meaning 'black, dark' references 'power'. An **obirifo** means an 'unusually dark' person but also 'unusually powerful'. However, in a negative manner 'dark' can be used to mean 'dirty'. Just as 'soil' is used to mean 'fertile land' which is sacred to us, yet 'soil' can mean 'dirt, dirty', as in 'my clothes are soiled'. The blackness of 'soil' or 'dirt' is not negative. However, the manner in which it is applied can suggest a negative connotation.

biri, *adj.* in epds., *black, dark*; cf. adubiri, akokobiri, ɔpɔŋkobiri &c.
birii, F. *blackness*.

biri, *v.* to grow, be, or make black, dark, dirty; ɔdaŋ yimu biri, *this room is dark*; aduru no mmiri bobrebe, *the ink is not black enough*. pr. 810. 3162 f.; ne wusiw (wisi) biri me, *it is fearful to me, I am afraid of it*; cf. owusiw; wabiri ne tam, *he has soiled his 'clothes'*; ntama a abiri, *soiled linen*; ntade nsimma - nsimma no

o-birifo, obirifo, *pl. a-*, a fellow of unusual power; also = sumanni; e. g.

In the same fashion ‘biri’ meaning the ‘dark, black’ people is natural and sacred. This is a description of the Gyama (Kama) people in Ivory Coast – those with the ‘fire within’. However, their neighbors attempt to use the term in a negative fashion because of their conflicts culturally and militarily.

We must also mention that in Akan, the term ‘biri’ is the root of **Obibirini**, **Abibirifo** and **Abibiriman**. The term ‘obi’ means ‘someone’. Obi-biri-ni means ‘one who is dark, black’. Abibiri-fo means those people ‘fo’ who are ‘dark, black’. Abibiri-man means the nation ‘oman’ of Black people. In Akan culture, **obibini** means simply ‘Black person’ as opposed to a ‘white person’. **Abibifo** (Abibirifo) means ‘Black People’. **Abibiman** means ‘Africa – the Black Nation/People’.

Abibi-mán, *the Negro- country. pr. 1477.*
o-bibini, *pl. a-fo, negro, black man, African. pr. 1796. — o-bibiniwa [dim.] a negro boy or lad.*
Abibirí(m), *the Negro-country, Africa;*

One who is ‘very black’ is called **Obiri**. This is also a title of the **Obosom** (Deity) **Awusi** in Akan meaning *Black One*. **Awusi** is **Awusir** (**Ausar**) in Akan culture. We also have the term **tuntum** meaning ‘black’. It is from the root ‘**tumm**’ meaning ‘dark or black’. The term ‘**tumi**’ meaning ‘power’ is derived from ‘**tumm**’ – black, dark. This is the association of blackness with power, inclusive of Divine Power. When one is blacker than the average person, they are called **tuntuuntum** (black-black). While all people are obibirifo (Black People) some are blacker than others.

o-tuntum’, *a black person.* **tuntuuntu(m)**, *very black; s. tumm, tuntum; t. hrâhrâhrâhrâ, glossy black.*

The key here is that Gyama people in Ivory Coast are called ‘biri’ or **Ebrie**. The Gyama people are the ‘Black’ people. They are those with the ‘fire within’ that makes them ‘black, dark, powerful’. The Kama (Kamit) people are the Black people.



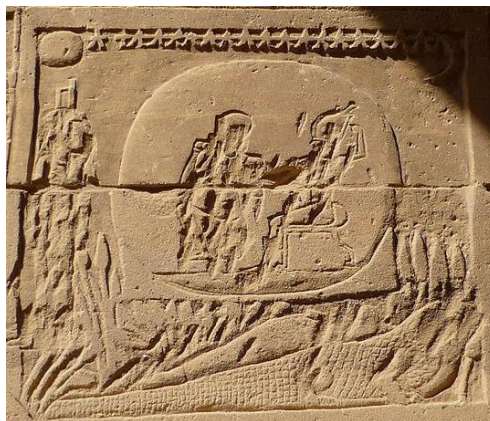
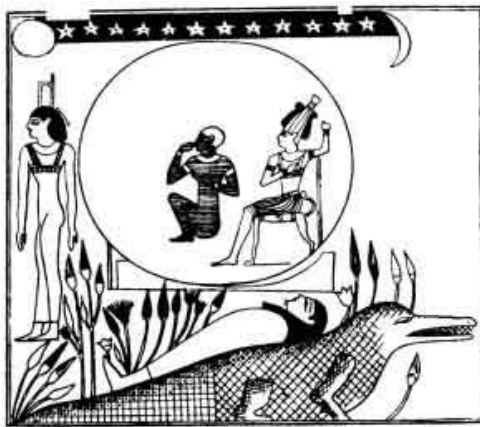
Gyaman Nananom (Elders, Royals, Chiefs) in Ivory Coast



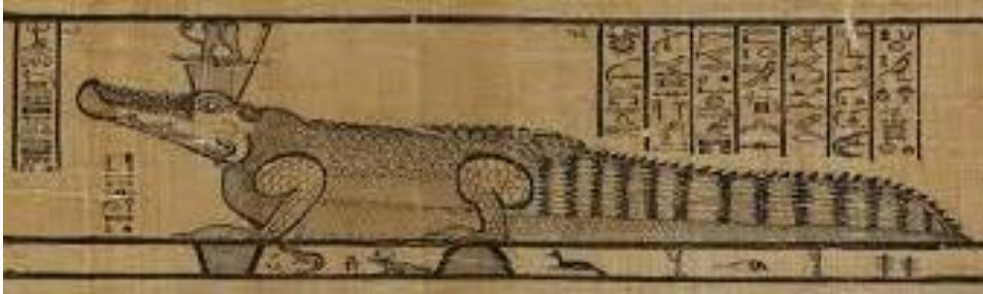
Odenkyem da nsuo mu, nanso mframa.. ‘The Crocodile lives in water but breathes air’ - Akan proverb

The crocodile swims with his nose, eyes and tail above water while the rest of his body is submerged. He lives in the water but breathes air, meaning he knows instinctively that he cannot function, breathe, in the same manner as those who are in his present environment (fish). If he did so, he would drown. **He must come out of the water to breathe** and thus sustain his life by drawing from the air and the energy of the Sun. As the crocodile emerges from the flood water, **the first sight of him appears to be the emergence of a black mound from the waters**. This is the emergence of the **kam**, the black land, from the waters of the flood.

The crocodile Deity **Sobek** carries the body of **Ausar** out of the water after the drowning (flooding). The emergence of the crocodile from the depths of the water is the emergence of the black land (**Kamit**), the primordial mound, at the beginning of Creation and from the flood waters after the inundation. The black and greenish color of the crocodile references the Black and Green sacred colors of **Ausar** – the black soil giving birth to green vegetation – based upon the ‘fire within’ (**kam/gyam**) the land – the fire of **Ra** and **Rait**. **Sobek** is also called **Sobek Ra** showing that he has the ‘fire within’. The term ‘kam’ meaning ‘black’, based upon the burning of the charcoal, the ‘fire within’ and also meaning ‘completion, to come to an end’ also represented by the crocodile’s tail and paw (the *end* of the body from front to back and the *end* of the body from top to bottom), also references the ‘completion, burning, blackening, empowering’ of a certain phase of the Creative and Regenerative process.



Sobek bearing the mummified body of **Ausar** upon his back. Temple of **Paaraka** (Philae).



Sobek from the 'Book of the Faiyum'. The tail is the 'end' or 'completion' of the body 'km'.

ákam
 Düim. H. I, 1, 19,

 shield; plur.

a-kyém, pl. a-, a shield plaited of twigs. pr. 306. 312.-1932 f.; ḡwene ky., to make a shield; woyz no teteres ahiḡ-anaḡ; buckler; cf. ḡwákyém, wókyém.

As we can see in the Akan language, the term **okyem** means 'shield'. This is the **same term we have used for thousands of years** as can be shown above from the spelling of **akam** in the medutu. Recall that in Akan the 'ky' can be pronounced like the 'kuh' sound or the 'chuh' sound. The term **okyem** is thus pronounced 'aw-chem' and 'aw-kem' by different Akan speakers. The shield is made of sticks as a framework and covered by the **hide** or **skin** of an

animal which is typically a **dark brown** or **black skin**. The shield is the 'end' or the extension of the person's, the fighter's 'skin'. It is his/her protection just as the skin on the body is the 'end', 'edge' or 'last' part of the person and our protection from infection and injury.

kam , vine; Copt. **Ⲫⲁⲛⲉ**.

agyámó-mmaa, Aky. a thick climbing plant; cf. hāmā 2. [Ezek. 5,16.

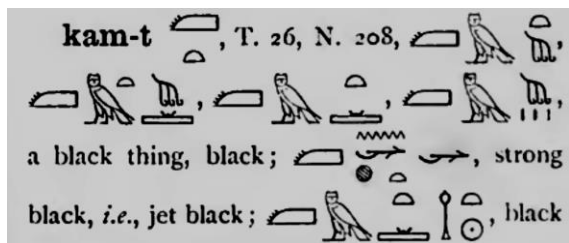
The related **kam** and **agyamo-mmaa** terms regarding **creeping, climbing plant, vine** show the identity of the term and concept of **kam** in ancient Kamit and contemporary Akan culture. The vine, the **kam** or **agyamo-mma** is the plant rising up from the black soil. It **grabs onto another living structure in order to rise up, climb** as it reaches towards the Sun.

This black or green entity, rising up from the soil is **Ausar** the Great Black One (**Kam Ur**) and the Great Green One (**Wadj Ur**) being **resurrected**. He is pulled up by **Heru, Auset** and **Nebt Het** after he had 'drowned in His water' as shown in the Shabaka Text. Like the black or green vine, he **grasped** onto **Heru, Auset** and **Nebt Het** in order to rise up from the soil. He then entered into the heavenly realm to connect with **Ra**, the Creator, who operates through the **Aten** (Sun):

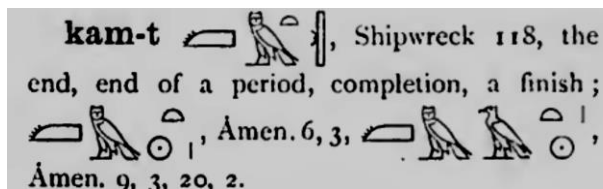
“...The Great Throne (Men Nefer) that gives joy to the heart of the Deities in the House of **Ptah** is the granary of **Tenen**, the mistress of all life, through which the sustenance of the Two Lands is provided, owing to the fact that **Ausar** was drowned in his water. **Auset** and **Neft Het** looked out, beheld him, and attended to him. **Heru** quickly commanded **Auset** and **Neft Het** to grasp **Ausar** and prevent his drowning. They heeded in time and brought him to land. He entered the secret portals in the glory of the Lords of Eternity, in the steps of him who rises in the horizon, on the ways of **Ra** at the Great Throne...” [Shabaka Text]

As we show in our publication: **KUKUU-TUNTUM The Ancestral Jurisdiction**, the Deity **Ausar** is the Spirit animating the black soil substance (**kam**). He is deposited on the banks of the river after the inundation (flooding). His body is what is ‘left behind’. **Heru**, **Auset** and **Neft Het** were able to retrieve the body of **Ausar** with the assistance of the crocodile Deity **Sobek** who swam through the water to bring the **Kam Ur** (Black One) to the river bank. The black/green One is then resurrected and ‘climbs up’ to the heavens to sit in the boat of the Aten (Sun), wherein **Ra** resides. [This is the foundation upon which the greeks would later associate **Ausar** with **Dionysus** the ‘god of the vineyard’ as ‘**Osiris-Dionysus**’.]

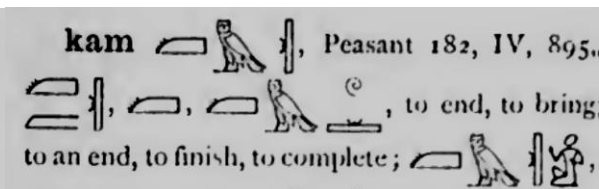
Kam, Kamit defined in Kamit and in Akan:



Black, burned



Completion, come to an end, expire



kam 𓆎 𓆏, vine; Copt. 𐤀𐤊𐤈.

agyámó-mmaa, Aky. a thick climbing plant; cf. hāmā 2. [Ezek. 5,16.]

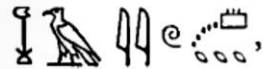
Vine, creeping plant

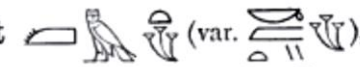
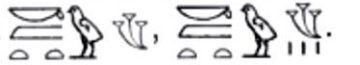
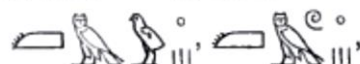
Kam , B.D. 142, IV, 20,
,
, Egypt;
 Copt. **Këe**, **KHëe**, **KHëH**, **KHëI**.

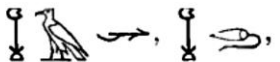
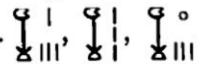

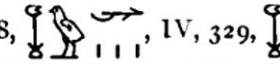
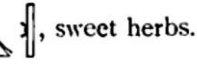

Black land

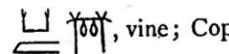
Kamm&au , with ,
 Jour. As. 1908, 285, Egyptians.


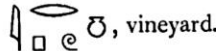
Black People

khai , grain, wheat.

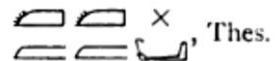
kamt-t , grain
 plant; plur. 
kamu , seeds
 or fruit of the kam plant.

kha , plant,
 herb, flowering plant (?); plur. 
, Love
 Songs 7, 8, , IV, 329, 
 IV, 524, , sweet herbs.

kam , vine; Copt. **ëeë**.


kamu en &armp 
, vineyard.


agy&am6-mmaa, **Aky.** a thick climbing
 plant; cf. **h&amA** 2. [*Ezek.* 5,16.

kamkam , Thes. 1199, to
 vanish, to pass away, to disappear, to decay.

gy&aw, v. [*red. gyigyaw*] 1. to leave, quit,
 depart from (for a time). *Mt.* 4,13. —
 2. to part from (never to return), to
 forsake, desert, abandon, relinquish.
Mt. 4,20: 22. — 3. to leave (behind),
 let remain. *pr.* 1261. 2735. 2776. *John*
 4,28. *Mt.* 22,25. — 4. to leave in or
 commit to the care of, intrust. — 5.
 gyaw mu, to depart this life, expire,
 give up the ghost; cf. wu; onny&aw
 mu ë, he has not yet breathed his last;
 w&agy&aw mu = wawu. — 6. gyaw
 biribi (wë).mu, to make up what is
 wanting, to complete. — 7. to leave

Note that **gyaw mu** (**gyam**) includes the meaning: 'to depart this life, expire'

kha , the last; Copt. **ëëë**, **ëëë**.

The term **kha** meaning the 'last' or that which is 'left behind'. Related to **kha** and **kham**. The
 determinative of the 'hair'  references the 'end', 'edge' of the physical body as well as the
 color 'black, blackness'. Also used in different spellings of 'kam'.

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