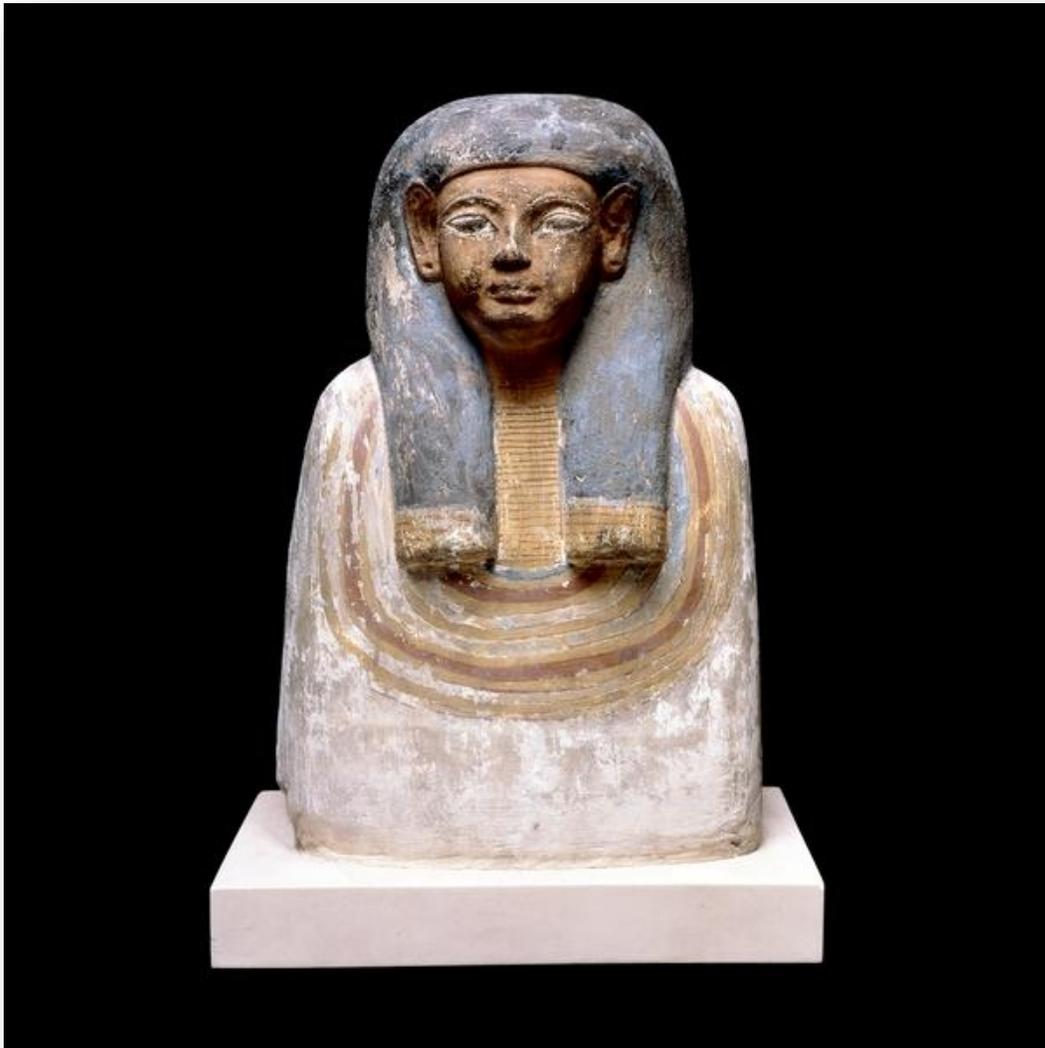


NSAMANKOMMERE

Ancestral Shrines in Kamit



What follows are excerpts from our discussion on Ancestral Communication on our forum:

AFURAKA/AFURAITKAIT NANASOM NHOMA NTONTAN

Afurakani/Afuraitkaitnit (African) Ancestral Religion Journal Network

www.afuraka-afuraitkait.ning.com

The above image is one of many Ancestral busts from **Kamit** (Egypt). These sculptures were placed in the homes of the ancient **Kamau** (Black People/Egyptians), often in the niche of a private part of the house and used as **Nsamankommere**, *Ancestral Shrines*. Stelae and basins were also used for this purpose.

Honorable Ancestresses and Ancestors had different titles including **Akh** (singular), **Akhu** (plural). The spirit of the Ancestor or Ancestress would be often called: **Akh iqer en Ra** meaning an '*Effective Spirit of Ra*' or '*Able Spirit of Ra*'. They are Those **Nsamanfo** (*Ancestral Spirits* in Akan culture) Who have the capacity to protect, heal and guide us. They also communicate with **Ra**, **Rait** and the other **Abosom** (Deities) on our behalf.

Libation was given to the **Akhu/Akhutu** (male and female) at shrines such as the one pictured above. Prayers were made, offerings of food were given, etc. Letters were also written to the **Akhu/Akhutu**.

Everything that those who are Akan, Yoruba, Ewe, etc. do at our **Nsamankommere**/Ancestral Shrines today (libation, prayer, song, dance, chant, divination, etc.) is a continuation of what we have done in our homes for thousands of years. Such busts could also be placed outside of the home.

It is often taught that the establishment of an Ancestral Shrine in the home was something that we did not do in Afuraka/Afuraitkait (Africa) because we typically had communal shrines to go to. It is said that the rationale for erecting shrines in the home was a result of having been enslaved and cut off from communal worship. *The above is ancient proof that this belief is inaccurate.*

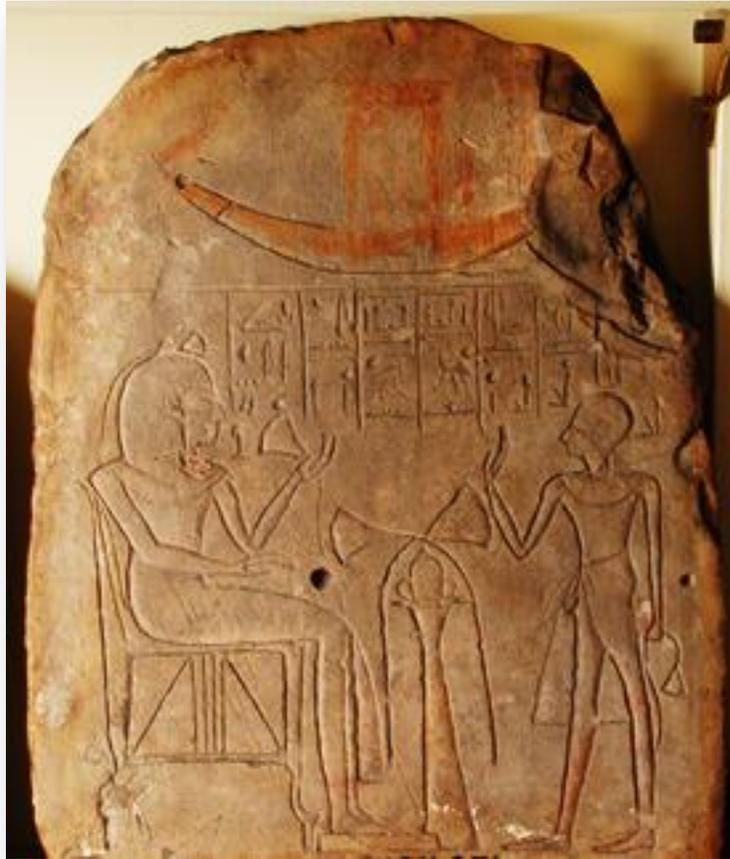
A portion of a prayer to an **Akh** reads:

"Become an akh for me before my eyes so that I can see you in a dream fighting on my behalf.."

Recall in the article on the *Kradinbosom*: **Akua - The Obosom of Aku and Akuada** (www.odwirafo.com/akradinbosom.html) we show images of **Akua** sculptures. These sculptures in Akan culture are made as shrines for the deceased individual and offerings are given to commune with the **Nsamanfo** through these shrine sculptures.

The **Akua** sculptures in Akan culture are a continuation of the **Akhu/Akhutu** sculptures from ancient **Khanit** (Nubia) and **Kamit**. We continued the same *practice* and continue to use the same *terminology* after thousands of years [**Akua-Akhu**].

Below is an example of an **Akh iqer en Ra** (**Akh aqer en Ra**) Stela:



An image of the deceased individual is carved or painted on a flat surface (stela) and utilized as a part of an Nsamankommere. The equivalent today is using a photograph, drawing or painting of our Nsamanfo and placing it on an Nsamankommere.

The term **aqer (iqer)** means '*excellent*', '*effective*', '*able*', etc. It refers to **Nananom Nsamanfo**, *Spiritually cultivated* Ancestresses and Ancestors.

Another example is that of **Mut em Inet**, the mother of **Amenmesu (Amenmose)**:



Our urge as Afurakanu/Afuraitkaitnut (Africans) to re-establish **Nsamankommere** in our homes is an Ancestral urge directly from our ancient **Akhu/Akhutu**. It is an Ancestral mandate to return and reconnect to **Nanasom – Afurakani/Afuraitkaitnit Ancestral Religion**.

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