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

mna – dead one

mna – to die

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:

mna – 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 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 Afurakan/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 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 Afurakan/Afuraitkaitnit (African) Ancestresses and Ancestors. There are many variations of the terms mn, mnt, smn:
[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: 𓉣. The same determinative metut is used in the version smn or smnu:

We also have the related terms with Ancestral, memorial, funeral and mourning references:
We should also take note that the pronunciation of \textit{mn} in \textit{Coptic} (Late Kamit language dialect) is \textbf{MAEIN}: Copt. \textit{MAEIN}.

\textbf{These facts are important because the term for deceased individual in Akan is \textit{saman} (sah-mah'-een).}

The ‘\textit{n}’ in \textit{saman} is nasal thus making the ‘\textit{a}’ in the second half of the word (\textit{man}) sound like the ‘\textit{i}’ in the \textit{english word ‘like’}. The Akan term \textit{saman} is the term \textit{smn} and \textit{smnu} from ancient Khanit and Kamit:

\begin{itemize}
\item \textit{smn} \textendash{} to retire, to withdraw, rest
\item \textit{smnu} (samanu)
\end{itemize}

The \textit{saman} or \textit{smn} in Kamit and Akan culture is the \textit{dead person} (\textit{mn}), the individual who has \textit{withdrawn} from this world (\textit{smn}), \textit{retired} (\textit{smn}) from this world to \textit{rest} (\textit{smn}) in the spirit realm. The individual has been \textit{mummified} (\textit{mna}) \textendash{} and \textit{memorialized} (\textit{mn}). This individual has \textit{arrived in port} (\textit{mn}). The port is the last stop of the \textit{Mandjet} boat, the \textit{day} boat of \textit{Ra} which docks or sets below the mountain of sunset in the \textit{ament} (west) called \textit{Manu} (\textit{mnu}). The individual then enters into the underworld, the hidden land, the Ancestral realm, \textit{Amentt}.

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

mena, meni, P. 180, M. 280, N. 891, Rev. 12, 19, Rec. 21, 79, moored; Copt. moone.
Once the boat has arrived in port, it is mni - moored or tied to a mooring post. [See the Coptic version of the term: MOONE (Moob-reb): Copt. ΜΩΟΝΕ 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-neb) thus sounds identical to moore (moo-reb)]. 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 mni 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:

\[
\text{meni} \quad \text{image, statue; plur.}
\]

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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