



Could the Kongo be Modern-Day KMT?

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luntu/lumtu/muntu

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Abstract: In this article we will look into whether one of the names of ancient Egypt (*km.t*) is in fact reflected in the general name of central Africa (Kongo)? There appears to be a relationship between the two names which are both rooted in the hidden, creative power of blackness.

Introduction

This essay is meant to address two things: 1) is an inquiry into whether there is sufficient linguistic evidence for us to render the ancient name for Egypt (*km.t*) as *Kongo*? And, 2) to address the decades old debate as to whether *km.t* actually means ‘black land’ or ‘black people’.

Synchronic linguistics is the study of a language at a given point in time. Many persons trying to understand obscure terms in a language attempt to get an understanding of the term by engaging in a synchronic analysis which almost often leads to folk etymology. In other words, they try to explain a term by observing words solely in the language under examination at a given point in time and try to make that definition apply to all periods.

Diachronic linguistics is the branch of linguistics concerned with the study of phonological, grammatical, and semantic changes, the reconstruction of earlier stages of languages, and the discovery and application of the methods by which genetic relationships among languages can be demonstrated.¹ This is better known as historical comparative linguistics. This process seeks to better understand the spirit of the language by examining related languages for clarity of terms and expanded meanings. Many persons attempt to come to a definitive meaning of ancient lexical items without examining related languages. This method of examination is flawed and inevitably leads to errors in results.

Methodological procedures in comparative philology require a deep familiarity with a language to be able to discover and explain polysemy² and to be able to spot puns and alliteration. We will see throughout this discourse that our term under investigation (*km.t*) is in fact polysemic and simply trying to force one meaning (black) on the root cluster *k-m*, and by not comparing the term with other Black African languages, one is bound to end up in the bottomless pit of folk etymology.

Folk etymology is currently passing from oral tradition into books. Major mistakes in analysis have been recorded by some of the most educated and well intended of our time. Individuals who read these works and do not know any better believe what is written without scrutinizing the texts and say things like this or that word “literally means” or is “derived from” this. After this happens, as Oduyoye often notes, a new attitude emerges in which people will argue to the death about its

¹ <http://www.britannica.com/EBchecked/topic/267374/historical-linguistics>. Retrieved April 16, 2010

² The capacity for a word to have multiple meanings.

true meaning simply because it is written in a book by an authority. From here we get into some strong linguistic fundamentalism with proponents on both sides not willing to budge on their convictions (black land vs. black people). The monolingual folk etymologist makes the mistake in thinking that Egyptian language can be fully explained by examining the Egyptian language exclusively: without engaging related African languages.


This is exactly the case with the term *km.t* (black land). My hope throughout this discourse is to “liberate the reader from the confusion” of intra-Egyptian etymologizing – seeking the etymology of obscure words within the confines of the ancient Egyptian language (as Modupe Oduyoye would say). With that said, we will seek cognates for the word *km.t* in the Tshiluba, Yoruba, Hebrew and Arabic languages (with high concentration on Yoruba and Tshiluba) with the hope that it will bring clarity to this age old debate; while at the same time using that knowledge to ask new research questions: i.e., Does *kmt* = kongo?

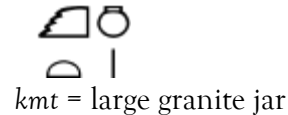
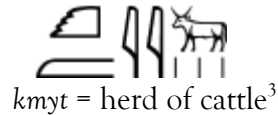
Meaning of KM.T

There has been much ink spilled in trying to determine the true meaning of the word **KM** (*km.t*) in *kiKami* (ancient Egyptian language). There is a rendering of the word KM which means BLACK. The controversy surrounds whether the BLACK (*km*) is referring to the soil or the people in the name *kmt*. Typically those in the Eurocentric camp believe it is referring to the land. The African-Centered camp believes it is referring to the skin color of the inhabitants.

Without going into all of the details of the debate, I believe that the *k-m* root in *km.t* refers to two things: 1) a nation, country or city, and 2) farmland. I do not believe it is referring to the color of the skin of the black Egyptians. We do not have space here to address this adequately, but I will give some clues as to why I currently hold this conviction throughout this discourse.

The hurdle for those who believe that *km* means black in regards to the color of the people, in contrast to the soil/the land, is the earliest attestations of the word *km.t* as a national designation and the determinatives following *km.t* that inform us as to what it is referring to. Some believe the *k-m* root means black exclusively and this is not the case; as it can mean “to create, complete, entire/all, mineral/copper, and a god.”

There are individuals who believe that the charred piece of wood symbol used to write the consonant cluster *km* has the *exclusive* meaning of ‘black.’ As can be seen below, this is not the case. The *km* symbol  by itself does not mean black and that adjective cannot be associated with everything that it is attached to. Therefore, just because it is associated with name for the nation of Egypt, doesn’t necessarily mean it means “black nation/black land.”



The earliest forms of the word *km.t* have the Alan Gardiner sign N23 ^𓆎 as the determinative (see Gardiner 2007:33). It is a sign of “irrigated or cultivated land.” Adolf Erman and Hermann Grapow in their *Wörterbuch der Aegyptischen Sprache* state that the earliest form of *kmt* belongs to a Dynasty VI Old Kingdom inscription in Dendarah. Ogden Goelet argues the earliest is the XI or XII Dynasty. The following appears in the Hammamat graffito of an early Dynasty XII official Antef which referred primarily to the Nile Valley as the place people dwelled (Hammamat 199, temp. Amenemhat I).⁴

ḥꜥ.n ḥꜣi.kwi r 𓆎 𓆏 **kmt** mšꜥw r dr.f nn ht šms n(n) mwt wr nds ph(.i)
 𓆎 𓆏 **kmt** m ḥtp ḥr spd(.i)m prt n st

Then I and the entire force descended to the black land without there being any retreating of any follower or the death of a great person or a little person, I reaching the black land safely, because of my skill in ascending to (this) place.²⁹

Notice that there are two different forms of *km.t* in the passage above. One omits a determinative and the other has the N23 (irrigated land) determinative. We see another rendering of *km.t* with the N23 sign in the following:

KM.T with N23 Determinative⁵

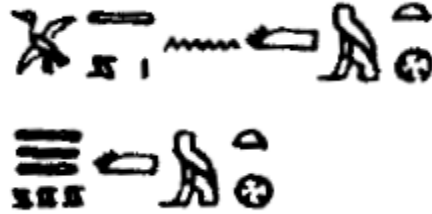


³ There is also a dialectical variant in Egyptian *gnw* which means “cattle.”

⁴ Couyat and Montet, *Quadi Hammamat*, 100-102.

⁵ Adolf Erman, Hermann Grapow: *Das Wörterbuch der ägyptischen Sprache. Zur Geschichte eines großen wissenschaftlichen Unternehmens der Akademie*. Berlin 1953. Check the last pages of this document for other renderings and their W.B. page numbers.

KM.T preceded by land (*ta*) signs with N23 determinatives



The determinative signs bring our attention to the inspiration behind the word. The N23 sign is an image with two strips of land connected by irrigation channels: a procedure one does to bring necessary water to areas needed for planting crops or drinking. This is an indicator that this land is being occupied by human beings as irrigation is an activity of urban development. Later on the *niw.t* determinative was used instead of the irrigated/cultivated land symbol.

Ferg Somo in an unpublished essay titled *Niw.t Decoded*, convincingly renders the ancient *kiKami* word *niw.t* by the Kiswahili-Bantu term *UAENIEWE* which means **UA** (they) + **ENIEWE** (the owners, the people themselves, the occupants, the masters, citizens of a town, inhabitants, and natives of a place). *NIWT* (again) denotes an occupied territory where the people are natives, the owners, inhabitants of that space. This supports the argument for *km.t niw.t* “*km.t* nation.” What appears to be the case is that when there are different determinatives, different meanings are to be implied (as expected). In this case we have two primary meanings: cultivated land/farmland and nation/country.

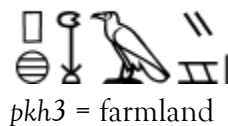
The question is, “can we demonstrate this in other related African languages?” Can we find the *k-m* root to mean “farm” and/or “country/polis?” In fact we do find such terms. Observe the following table:

Table 1: Variations of KM in other African Languages

Km "polis" - Egyptian	Km "farm" - Egyptian
Kami "Egypt"	Kaam "farm" - Basa
Kom "country, region" - Balue	Kaam "farm" - Doai
eKoma "city" - Okam	eKaam "farm" - Esitako
Kom "rural area" - Ndzem	Kam "farm" - Ngodzin
Komwa "country, region" - Bakweri	Kumadin "farm" -Runda
-khumbi "nation" - Amazulu	Gomdji "land which grows warm and is healthy cultivated" - Galla
Guma "country, region" - Pende	
Gumo "village, city" - Dewoi	
Gumi "rural area" -Caga	k > g
Gumba "city" -Lingala	

As we can see from the table above, we find that the root *km* does in fact mean *nation*, *country*, *polis* without any color indication. There is no “black country” or “black nation” for the *k-m* root. This is critical to understand because there is a city in ancient Egypt called *km wr*. It is also the name of a lake. One cannot argue that *km wr* refers to color of the skin of the people in the city within a larger ‘black’ nation. I say *km wr* simply means “great city;” as *km* in related languages means *city*. Neither is it convincing that *km wr* literally meant a ‘black lake’ inside the black nation. This could possibly be interpreted as “great waters” as *okun* in Yoruba means “ocean” [*Olu okun* “lord (spirit) of the ocean” which is a major deity of *Ifa* in Ile Ife, Nigeria]. Here we see the *k-m/k-n* correspondence which will be articulated throughout this work.

We know that when we see the irrigated land symbol that it should be rendered something close to ‘fertile land’ or ‘farmland’ as indicated by the respective terms in the other black African languages. Observe some other words for farm in the ancient kiKami language and notice the determinative:



iht = farmland, cultivated land

Again, the determinative (the signs at the end of the words) are there to bring clarity to the term and inform the reader of the inspiration behind the lexical item under examination. When the N23 sign is used as a determinative, it is undoubtedly referring to land: land, its cultivation/exploitation is the inspiration. I think the determinatives are clear on their meanings. It should also be noted that there are renderings with people determinatives in the plural sense.⁶ This would further indicate people, nation. However, there is no evidence to support the notion that they meant black skin.

Some help from the Yoruba language

Linguists such as Theophile Obenga⁷ and Modupe Oduyoye⁸ have already demonstrated without a shadow of doubt that the Yoruba and ancient Egyptian (kiKami) languages are in fact

⁶ See many of the renderings for *km.t* at the end of this article.

⁷ See Obenga, T. (2007). *Ancient Egyptian and Modern Yoruba: Phonetic Regularity*. In Ankh Journal #16. Per Ankh. Paris, France. Also see Obenga, (1992) *Ancient Egypt and Black Africa: A student's handbook for the study of ancient Egypt in Philosophy, Linguistics & Gender Relations*. Karnak House. London

related, although the current mainstream linguistic classification has these two languages under different language families: Niger-Kordofanian and Afrisan respectively. With this as a foundation, we should be able to utilize the Yoruba language to bring clarity to obscure terms in Egyptian.

The term under examination is the root *k-m* which we have demonstrated means *country, city, village, nation* and *cultivated land (farm)* in related African languages to Egyptian. We also have mentioned that the *k-m* root means black and this can be demonstrated in other African languages as well:

KaMa → Black in Coptic,
KaMi → Charcoal in Malenke - Bambara
KaMbi → Charcoal in Malenke - Bambara
iKaMa → Blackened in Mbochi
KaMi → Burnt in Bambara
KeMi → Burnt in Mandjakou
KeM → Burnt in Wolof
KiM → Burnt in Mossi
KaMMi → Dark in Dravidian (Tamil)
KaMMu → Dark in Dravidian (Tamil)
KeMbou → Charcoal in Pulaar
KeMpori → Black in Vai
KeMatou → Completely burnt in Mandjakou
GêM ~ GyêM → Black in Dogon (k > g)

The question now becomes are the variations of the *k-m* root derived from the meaning of black (is black the core meaning)? Are the later terms (country, nation, farm) secondary meanings by way of metaphor or conceptual elasticity? It appears this is in fact the case, somewhat, as even the term black appears to be a metaphor of another principle as we shall see further below.

In Yoruba we have these words for black: *agin, ogan, egàn*. Here the *k* (Egyptian) > (becomes) *g* (Yoruba) and *m* > *n*. So in Yoruba we have *g-n* to the Egyptian *k-m* root. This will be very important when we examine this correspondence in regards to the word *kongo*. In Yoruba (a language related to Bantu) the /g/ and /k/ alternate in the language. A few examples will demonstrate this fact⁹:

⁸ See Modupe Oduyoye (1996) *Words & Meaning in Yoruba Religion: Linguistic Connections in Yoruba, Ancient Egyptian and Semitic*. Karnak House. London

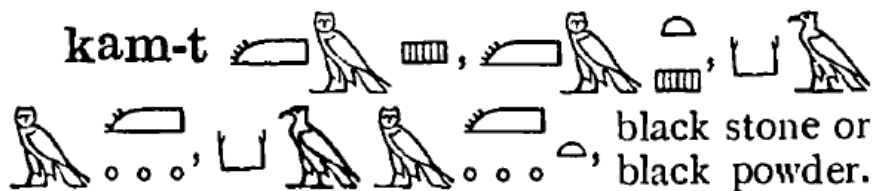
⁹ Oduyoye (1996:87)

Table 2: g/k alternations in Yoruba

/g/		/k/
Ogún “God of iron, war, hunting”	Akin	“bravery, brave, valor”
	okun	“strength”
	akoni	“brave person, hero”
	okàn	“(lion) heart” – heart
gún “to pound”	kàn	“to hammer”
	kúná	to be powder – smooth
ogún “twenty” (cf. Hausa <i>gama</i>)	kun	“to be full”
gún “finished product”, grade1	okan	“1” – integer
igun “angle, edge, extremes”	èkun	“ends, limits”
òogun “perspiration” (moisture)	ikun	“moisture in the nostrils”
ègún “thorns”	ikín	“stalk, reed”
ológinní “cat”	ekun	“tiger” (cat family)
	kinníún	“lion” (cat family)

Notice the Yoruba word *èkun* (**k-n**) “ends, limits.” *KM* in *kiKami* also means to “complete, to end, to terminate, to close.” An alternate spelling is *khm* “to bring to an end.” This in Kiswahili is *koma* (bring to an end, a close). In *ciLuba* (a major language in the Kongo) we have the following: *kanga*, *kangika*, “close;” *kama* “burthen, end, stop;” *kamununa* “fully express.” In Yoruba we have *ogún* “twenty” which is related to Hausa *gama* “complete:” *ogún* twenty is a complete count in the Yoruba vigesimal system of counting. In Hausa ten is a complete count; hence Hausa *goma* “ten.” In Yoruba the word *kun* also means “full.” Also we have *okan/igan* “one/grade one quality cloth.” All of these forms have the basic idea of fullness, the completeness of integer and integrity. This is why, in part, I interpret *km.t* to mean “the entire nation” as *km/qm* can mean “complete” and in this case would signify “the two lands” (the entire territory: *kom*, *komwa*, *guma*; **the country**).

Also mentioned above is the Yoruba word *kúná* “to be powder, smooth.” In the Egyptian we have the following:



We mentioned that the Yoruba words *agin*, *ògàn*, *egàn* mean *black* and they are in fact cognate with the ancient Egyptian term *km* “black.” It is from this root that we get *egàn* “virgin forest, black loamy soil/fertile soil” in Yoruba. This corresponds to *km* [N23 determinative] in Egyptian and all of the other Black African languages mentioned earlier meaning “farmland, cultivated, fertile land/soil.” In Hebrew the word *gan* means “garden.” In Hausa *gona* means “farm.”

The Hebrew word *gan* is an interesting term because it is from a verbal root *ganan* “to fence around,” which is also related to another Hebrew noun *gann-ah* (Yoruba *iganna* “wall fencing in a yard”). This is reflected in Arabic as *jannah*, the symbol in the Qur’an for ‘*al jannah* (>> Hausa>>Yoruba *alujonna* “paradise” [Heaven]). For the Hebrews a *gan* was not a farm but a garden when inside a city. Thus YHWH *eloh-iyim* put *ha-adam* in the *gan* he had fenced around in ‘eden.¹⁰ This gives us evidence to suggest that on one level a *gan* or *km* can be a walled paradise or a cultivated area of land that has a border. This provides some grounds to speculate, in meaning, a possible alternative for the *niw.t* symbol which in essence is a “walled, fenced, bordered” settlement. In the ciLuba language we may have a related term: *cimana* “partition, wall.” One should note that there is a rendering of *km ur* which means a “fort or town.”

Kam - ur , N. 648,
, T. 274, a fort or town (?)

¹⁰ Oduyoye (1984:38,39)

Vili kingdom of Luongo (Lwango) – precolonial city in present day Republic of Congo



Loango city on the Atlantic coast, in a 17th century print from Olfert Dapper's, *Description de l'Afrique* (French, German, and original 1665 Dutch editions are evident in the inscriptions). Founded in the 12th century as one of a cluster of Equatorial African kingdoms, Loango was in full engagement with Europeans and global trade by the 16th century. Scenes include: king's palace; wives' compound; crier's tower; royal wine house; royal dining house; public audience court; royal garden; and wives' garden.¹¹

In the ciLuba language, a branch of the ancient kiKami language, we find support for our root *k-m/k-n* in regards to the earth and fertility:

- Cinkandà = [kmt?]
- (a) earth piece, field
- (B) a field that one plows in a day

¹¹ <http://wysinger.homestead.com/loango.html>

nkùnà(ò,ù)

Nkuna, nkuna mamina, kena amina

I plant and plant the seeds, they do not sprout (i.e., I am continually planting)¹²

Nkuna means to plant, to invest.

Kanga = farm

Darkness: A place for the spirits, God and the ancestors

The principle cult center for *Wsir* (Osiris, Asar) in ancient Egypt was *Abju* (Abydos). In this name for the place where *Wsir* ruled is the word *ju* “mountain-wilderness.” In the Yoruba language we have two cognates to the name *Abju* which are both heteronyms – totemic variations on the same phonemic root:

<i>iboji</i>	“shade” (ib- <i>ojiji</i> “the place of a shadow, shaded place”
<i>iboji</i>	“the grave”

A shadow evokes images of darkness as a shadow is black and obscure. We know *Wsir* is the lord of the underground (*Amen-ta*, the hidden land), the place of dead souls (the grave, *iboji*). Thus why the name of *Wsir* is reflected in the Yoruba word *isale* “down below.” In Hebrew the name becomes *Sheol* “the place to which all dead go.”

Side stepping for a moment, we mentioned earlier that the phrase *km wr* is the name of a lake in ancient Egypt. *Km Wr* is also a title given to *Wsir* (Osiris) which Egyptologists usually render to mean “great black.” I think we can plausibly argue that it could mean “lord of the primordial ocean or darkness (the underworld).” In liturgical *Ifa* (the spiritual system of the Yoruba) the ocean or deep waters are symbolic of the primordial consciousness or the spirit world. Often spirit is symbolized by water. Abundance comes from deep within the spirit world (*orun*) and then manifests on the physical plane (*aiye*). This is why cowry shells were used as currency in traditional Africa because it symbolized abundance as it came from the ocean. This is also why it is used in divination because the shells are a gift from deep within the ocean (the spirit world, the abyss of deep consciousness).

In respect to our *k-m/k-n/g-n* root correspondences, we have the Yoruba word *okun* which means “ocean.” A principle deity in Ile Ife, Nigeria is *Olukun* (Olu okun) “lord of the ocean.” I believe that the Egyptian *km wr* is the Yoruba *olukun*. Contrary to popular belief, the Egyptian /w/ can be any vowel in the leading position. The /r/ and /l/ are interchangeable. Thus the sound shift *w > o* and *r > l* (*wr = olu*). They both mean “lord or great.” The word *Olu* (Oluwa) is often contracted to *Ol’* and is cognate with Canaanite *El* (God), proto-Bantu **y-ulu* (God), and Arabic *Allah* (God).

¹² Grammar and Dictionary of the Baluba pg 74

The *km* in Egyptian is interpreted as black. As we will see later on, blackness is symbolic for the deepness (boundlessness) of the spiritual world from which the *creative generative powers of heaven* derive to make things manifest on earth. So *km* is reflected in *oKuN*: the deep (black/blue) spiritual waters where the ancestors live.

The Darkness of the Forests

The concept of darkness and the spiritual world is not limited to the ocean. As mentioned earlier, the city of *Wsir* (*Abju*), is cognate with Yoruba *iboji*. *Abju* indicates the place in the wilderness of the mountain desert on both sides of the Nile. *Ju* means “mountains” in Egyptian. In Yoruba *iju* means “jungle” to the rain forests dwellers. The farmer didn’t have a desert to contend with like in the Sahara. But one cannot farm amongst trees.

Yoruba *iju* “jungle” is cognate with Egyptian *ju* “mountain.” The underlying semantic spirit of each term demonstrates a primary connotation of “wilderness.” The wilderness for the Yoruba was the jungle: for the Egyptians it was the inhospitable desert of the red mountains (*dsrt*). The inhospitable wilderness of the jungle is described in Yoruba as *aginju* “dark wilderness.” The qualifier *agin* (cf. *egàn* “the soil under the forest cover” – black, fertile, soil) is from the same root *oganjo* (*ogan-jo*) “the dark part of the day,” the dead of night, *oganjo oru*.¹³

The Yoruba *agin*, *ogan* and *egàn* are cognate with Middle Egyptian *km* “black” from which the place name *Km.t* derived: denoting the black loamy soil along the Nile (the cultivated land). Within this same semantic field, in Egyptian we have *knmt/qnhw* “darkness/darkness.” In Yoruba we have *okunkun/kannakanna*, “darkness/crow (black bird).” The Yoruba word *iju* then suggest the *darkness of the wilderness*. An idiophone reflects this in the word *juujuu* “without form and void” the condition which existed in the beginning before God began the work of bringing order into chaos by saying “Let there be light” in Genesis. The Yoruba *juujuu* became *juju* in the New World (especially in Louisiana) in relation to the spiritual practice of drawing from the spirit world (the deep ocean/forests/wilderness) divine spiritual energy (*ase* in Yoruba) and using that power (through sound, words) to make our desires manifest on earth: so-called Black magic.

J.G.A. Ojo in his work *Yoruba Culture* (1966) informs us that for the Yoruba farmer, “by far the best type of soil for his select crops” is *egàn* “the black, fertile soil:” *gan* in Hebrew (garden) and *km* in Egypt (black fertile soil, irrigated land). The Hebrew *gan* became the Garden of Eden. The well watered *egàn*, with the rivers flowing out of it to irrigate the *gan* (*km*), became a welcome ideal to dwellers in Palestine who had the threat of desert (*dsrt*). Therefore in the Middle East *gan*, *egàn*, *km* became the symbol of ‘paradise’ and is thus reflected in Arabic as *janna* “paradise” (the Garden of Eden).




¹³ Oduyoye (1996:119)

The Forest: Place of initiation and ancestral radiations

We now get into the crux of our discussion here as to *Km.t*'s possible relation to the place-name *Kongo*. We've already seen that *k/g/j* and *m/n* are interchangeable with Egyptian and [other] Black African languages. So the hypothesis thus far is that Egyptian *k-m* is at the root of the place-name *Kongo* as *k-n*. The *-go* suffix is a very old Niger-Congo affix that is typically attached to personal pronouns, persons, etc. But I believe (in agreement with GJK Campbell-Dunn¹⁴) that it was attachable to all nouns. The Egyptian god *Itn* becomes *Iton-go* (God and the ancestral spirits of the community) among the Xhosa and Amazulu. *Itn* is cognate with Efik-Ibibio *utin* "sun" and Yoruba *tàn* "to light up, to spread rays." The name Akhenaten, the so-called heretic who worshipped *Itn* (Aten) of the 18th Dynasty, becomes the name *Kantan-ga* in ciLuba. The suffix *-go* is an alternation of *-ko*, *-ka*, *-ga*.

GJK Campbell-Dunn¹⁵ has demonstrated that there is a close relationship to the Maori language and Niger-Congo: that it is in fact a Niger-Congo language. In Maori we have *moko* "facial tattoo" (us. men), Mande *moko* "man."

The word *Kongo* appears to be from earlier term **Kanga*. N-C **ka* "hand, cut, **wood, burn**". It appears there is a relationship to *Kanga/Kongo* and *forests* as one 'cuts wood' from the forest for housing, heat and the making of idols. Also you would burn forests to create space to create farms. This ancient African technique is called *slash-and-burn*. The burning of the soil makes the land more fertile for the growing of crops. There may be a connection here with *km.t*, burning and fertile soil as the symbol used for the bi-consonantal sound *km* is a piece of live coal (slow charred from wood). It is no wonder we find the following in the ancient Egyptian records in regards to *km* and wood:

kam , , , **black wood.**

There is such a thing as African Blackwood or *Mpingo* (*Dalbergia melanoxylon*). It is found in seasonally dry regions of Africa from Senegal east to Eritrea and south to the Transvaal of South Africa. The ancient Egyptians used it to make furniture in ancient times. If our hypothesis is correct, that *Kongo* and *Km.t* (*kam*, *kami*, *kame*) are connected conceptually in terms of a forest (trees, wood), then we may find further support in the Egyptian language with the following reflexive terms: *qm3h* "leaves, branches;" and *qmh* "twigs, branches, leaves." The /q/ is a soft /k/ sound. We've already mentioned how /m/ alternates with /n/. Often the /h/ sound is guttural

¹⁴ Personal correspondence

¹⁵ *Māori : the African evidence*. Christchurch, N.Z. : Penny Farthing Press, 2007

and may have a /ch/ as in “hoch” sound. This can easily morph into a /g/ sound; thus convincingly giving us the word *k-n-g (q-m-h)* “kongo.”

Egyptian *km* also has an alternate spelling as *khm* (root *ka*, N-C **ka* “burn”) and has the following meanings (taken from Budge’s Hieroglyphic Dictionary):

pg 285 *M’Kha* - fire, flame, to burn up (mkaa in Kiswahili means a burning peace of charcoal)
pg 285 *Kha* - furnace, fire place, cauldron,
pg 531 *Khaam* - heat, fire, hot, fever
pg 527 *Khamm* - to blaze, to be hot

We also have in the ciLuba language many terms with the *k-m* root that deal with heat, dryness, etc. Observe¹⁶:

-Kama⁴

(At) dry, evaporate

(B) be paid (said of a case), end

(C) stop (said of rain) [in other words to end]

Kamakana-15 / 0 intransitive verb

(A) dry, dry completely

(B) be strong, solid

☛ Dér.: Kama4A [n + i> nyi] ⇒-sèlela [2006-07-08 08:00:01]

Kaminyina-15 / 0 intransitive verb

adhering to dry

☛ Dér.:Kama4 [n + i> nyi] ⇒-sèlela

Kamisha-15 / 0 transitive verb

dry, dry

kukàmisha mwoyi coocooco / nyoonyoonyo

refuse (to give) stubbornly

Kamuka-15 / 0 intransitive verb

dry, evaporate

☛ Dér.:Kama4 ⇒-sèlela

The cutting of wood is also used in the process of making *coal* for fuel, heat, etc., and has a great spiritual significance as well.¹⁷ Thus in Maori we have the term *konga* “live coal.” In the Malay language we have the reflex *kongkong* “pillory.” A pillory is a **wooden** framework on a post, with

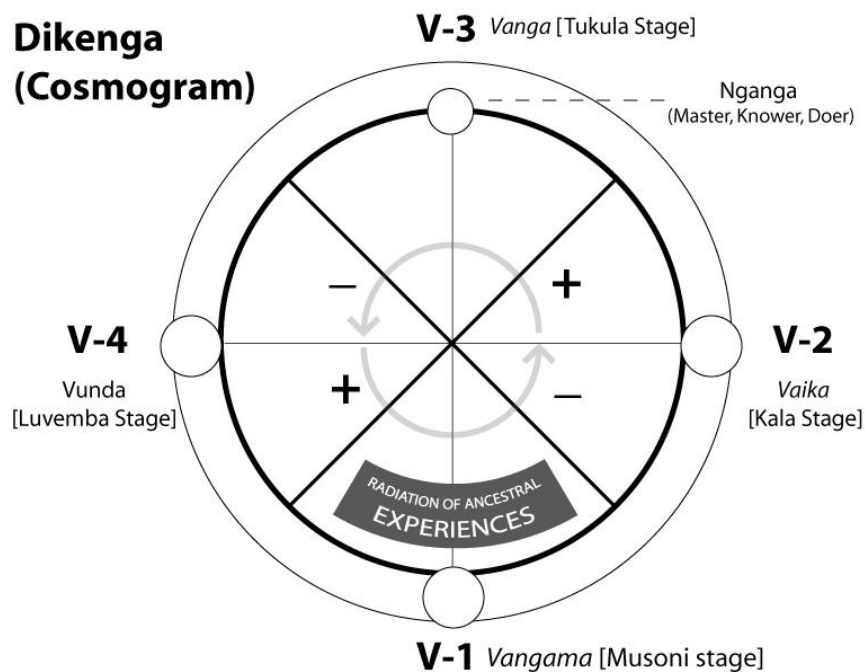
¹⁶ Ciyem Online CiLuba database: <http://www.ciyem.ugent.be>

¹⁷ See my work *The Bakala of North America: The Living Suns of Vitality: In Search of a Meaningful Name for African-Americans.* (2009) MOCHA-Versity Press. Houston, TX.

holes for the head and hands, in which offenders were formerly locked to be exposed to public scorn as punishment.

The forest for African people is the place where initiations happen.¹⁸ It is the corridor and gateway to the ancestral realm.¹⁹ Dr. Kimbwandende kia Bunseki Fu-Kiau provides an excellent treatise on this subject in his definitive work *African Cosmology of the Bantu Kongo*. The breadth of this subject, the Bantu-Kongo cosmology, is beyond the scope of this essay and will not be treated here fully. I recommend the reader analyze the already cited text by Fu-Kiau to get a better understanding of this concept which directly informs our discussion today.

The life cycle of all things can be crystallized in a diagram called the *Dikenga dia Kongo* which graphically showcases the apparent movement (dingo-dingo) of the sun (the human being) and its four primary demarcation points on the circular path.



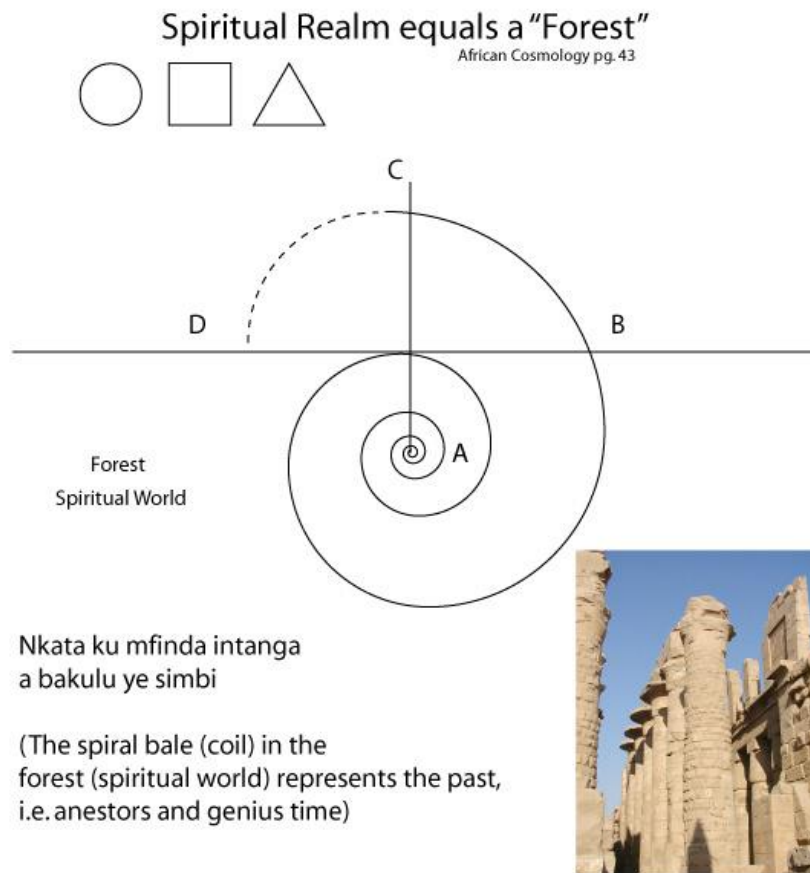
The four stages of development are labeled *Musoni-Sun (Vangama)*, *Kala-sun (Vaika)*, *Tukula-Sun (Vanga)* and *Luwemba-Sun (Vunda)*. The only point of demarcation we will focus on in this discussion is *V1-Vangama (Musoni-Sun)*. We can see that our term *vangama* has the *g-m (k-m)* root. The *Musoni (Yellow) sun* is the sun of the “go order” [*lutumu lwa mvangumunu*] to all beginnings. Fu-Kiau (2001:137-138) informs us that:

¹⁸ For an excellent account of initiation in the forest, I recommend Dr. Malidoma Some’s book *Of Water and the Spirit* which details his initiation into manhood among the Dagara people of Burkina Faso West Africa.

¹⁹ So are caves. It appears that any deep, dark area is a portal to the ancestral realm.

The first, V1, is called Vangama, especially at the initiation spot/institution [**Kanga or Kongo**]. It is the formation process stage of life or Musoni stage. At this starting stage of the formation process [mvangu-munu] of biological life, all genetic codes [tambukusu] are imprinted [sonwa] into the future “living sun” to be, the child. The function of Vangama is accomplished under the conception action [yakwa].

Here he informs us that *Kanga/Kongo* is the place of initiation (the bush/forest) and it is the dark forest that inspires the metaphoric relationship between darkness, the wilderness (*k-m/k-n*) and initiation. This is symbolically represented as the “dark room” of the mind from which ideas are birthed: a printing dark room like that associated with developing film. The Musoni area of the Dikenga cosmogram is also the location of Ancestral Radiations (the accumulated human experiences – the ancestral realm). It is this realm that one directs one’s prayers – the deep, black, cosmic ocean/forest of accumulated knowledge – for information to help the living in their day-to-day lives.



It should be noted that among current anthropologic and genetic consensus, man evolved along-side apes from a common ancestor, by way of evolution, in the forests of Ethiopia, Uganda regions. It appears as if our ancestors believed this as well and is why one must go to the forest

(where the apes) live to get closer to God and the ancestors; or to get instructions (a reminder) of your mission on earth.

A matter of fact, the word Kongo also means God. In the Malay languages (in Asia) *kong* (*tokong*) means "image of god" from which we get the name *Hong Kong*. Hong Kong has gone through a semantic shift and refers to a Cantonese rendering of "香港", meaning "fragrant harbour" in English. But with our knowledge of the *k-m/k-n* root which refers to ocean, we can plausibly make a connection to the deeper meaning of vast wilderness, darkness, blackness, and ocean. We should all be familiar with the popular character *King Kong* who was a giant gorilla that of course lived in the forests of the Congo.

We showcased an image of the pre-colonial city of Vili in the kingdom of Loango (Lwango), Kongo. I believe that Loango is simply another word for Kongo and it has the meaning of God as well. Another name for God in Bantu is *muluku*, *m-luko*, *mlungu*, *mulungu* (God, heaven) which derives from a reconstructed proto-Bantu term *-dÓk-* "to rain" (*-dók-*, rain, drip). In Proto-Bantu **d* often changes into *-l-* in historic attestations. Here *mu-lungu* simply became *Luango*. Mubabinge Bilolo often notes that the *lwa-* prefix can also be *ci-* or *ki-* in ciLuba.²⁰ So we could rightfully render Luango, Lwango as Ki-ngo. Bantu languages are all about vowel harmony so the *ki-* prefix would turn into *ko-* for which we would get *Kongo*. *Kongo* (God, forest) and *Kanga* (farm) are rooted in a principle of the **hidden creative force of the universe that fertilizes creation** (causes to grow, activates its latent potential into actuality).

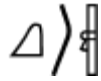
The Bantu-Kongo name for God, *Kalunga*, also means "ocean." It consists of two words: *Kala* and *Lunga*. *Kala* means "black, charcoal, existence, to be, to come into being." It derives from the root *ka*. *Lunga* means "complete" and the terms together are rendered in Kikongo "the completely complete being." So here we have a word for God also associated with the color black and the ocean: all terms used to represent sources of life (*kala*, existence).

We find support in the ancient Egyptian language to associate *km* with God.



This derives from the root meaning to create:

²⁰ See footnote 28



qm3 = create, beget, produce, carry out
(teaching), think up, offer up



qm3 = form, appearance, nature

We find the rendering of the land of *Km.t* (kanda [*k-n-d*], “earth piece, field”) with the *Ntr* (*Ndele* in ciLuba) determinative in the *rau nw pr.t m hrw* (Word utterances for coming forth by day). *Ntr* is commonly rendered “God” or “divine.”



Km.t = Egypt
Budge (BoD) pg 340

The major characteristic about blackness is that no concepts are conceivable in the midst of blackness (try to see your hand in front of you in the dark). This is why this color is associated with the unknown, invisible source, power of creation. In Yoruba *dudu* means “black.” It is the root of the name of God *Oduduwa* “the spirit of Black Character.” Black in liturgical *Ifa* is a symbolic reference to that which is invisible, the opposite of light. *Oduduwa* is the Creator and the source from which all phenomena derive.²¹

Here we are instructed that the visible world is powered by the organization of invisible forces. We see this concept in another word in liturgical *Ifa* *da*, which means to create. *Dada* is the *Spirit of Vegetation* in liturgical *Ifa* (Yoruba spiritual system). Repeating the word *da* (create) suggests recreation or the power of vegetation to continuously go through the process of birth, growth, death and rebirth. We should understand that *Wsir* in the ancient Egyptian myth was represented primarily as two colors: black (the beginning) and green (the result) (the personification of vegetation). They both have the same underlying concepts of the rejuvenating/creative powers of the hidden forces in the universe. It should also be noted in Egyptian *d3d3* means “to copulate, to fornicate: both are acts of creation. *Wsir* (Asar, Osiris) in Tshiluba is rendered *Ashil*, *Asha*, *Ajil*, *MuJilu*, *Mushilu*, *Wa-Shil*, *Wa-Shal*. *Ashil* is “to build for;” *asa* “to begin” (cognate with Hebrew *swh* and Yoruba *se* “to come to pass,” Yoruba *ase* and Tiv *tsav* “the power to cause to happen;” Hebrew *siwwah*, Amarnian *ez*, Yoruba *se* “to command”); *Mujila* “the sacred one.”

²¹ Oduyoye (1996:103) however interprets *Oduduwa* to mean “Oracular utterance created life.” He breaks down the term as *Odu-o da uwa*. I however do not find this convincing primarily because he doesn’t take into account how a Yoruba priest deals with this term: he interprets it outside of the tradition which specifically works to draw the energy (*ase*) from the invisible world into the physical. The whole system of *Ifa* is based on *Odu* which is the womb which gives birth to all things (the mother principle). *Odu* is cognate with *Ntu* which is beingness itself (a thing). *Ntu* and *Odu* are names (titles) for God in Africa. It is the physical aspect of something that houses the spirit as a cup holds water (the spirit). See Asar Imhotep *The Bakala of North America: The Living Suns of Vitality* (2009).

Dr. Fu-Kiau (2001:26) supports this philosophy among the Bantu-Kongo when he states

The Kala [on] and kalazima [off] concept itself is associated with **blackness** and is used as a symbol of *emergence of life*, the physical world [ku nseke]. The *ngunza*, spiritual man, is associated with the forces behind this concept and this process. (emphasis mine)

Here we see that blackness is associated with the *emergence of life* and now we can better understand the underlying philosophy behind blackness, black fertile soil, and farming. It is speaking about the ultimate creative principle behind the development of new life.

We can better appreciate why African initiation rites of passage involves going into the depths of the bush/forests for its rituals. It is amidst this *blackness/darkness* that one emerges as a new person. In basically all occultic initiatory ritual experiences, one has to go through a symbolic death and resurrection. Often this is done in a dark hidden place or within water (baptism) to simulate a child emerging out of the womb (*odu*) of his/her mother. It is in the forests, the ocean/rivers, the depths of the mind that one goes to consult the ancestral records to get instructions for one's mission here on earth. Initiation, in part, is where a young person discovers his/her purpose in life, learns how to negotiate the resources of their environment, and goes through a series of developments to gather the mental, spiritual and social tools to successfully complete their mission on earth. This development is like the development of a young child in the womb of its mother. The forest is the womb.



In the heart of central Africa's Ituri forest, boys from the Mbuti, one of several pygmy [Batwa] groups in the area, angle for their lunch. It's all part of their initiation into manhood²²

²² <http://btheremag.com/2009/08/01/in-africa-18/>

In Yoruba the word *Odu* means “womb” and this term is built off the word *du* or *dudu* “black.” It is from *Oduduwa*, the (black) womb of the universe, from which all things derive: the invisible, unknowable power *Imn* (Amen, Imana, Mwene).

The Egyptian temples, with their gigantic columns, were designed to simulate the environment of their ancient origins: *ta ntr* (the ancestral land, the spirit in nature). The columns are meant to be trees in the temples. With the lack of forests in the Nile Valley, they had to create the forest in stone to continue in the tradition of initiations in the ‘wilderness’. The natural forests were man’s first temples.



Karnak Temple (Columns as trees)

In the center of the temples (the forests) were the “holy of holies” and shrines for the most high ranking of priests to conduct rituals and commune on behalf of the community to God and the ancestors. It is no surprise then that we find a similar sounding term to our *k-m* (*k-n* + *-go*) root that hints at this relationship:



khm = shrine (holy of holies)



khm = shrine, holy of holies


Budge 546b

The “holy of holies” is the deep, dark, impenetrable forests of the hinterlands of Africa.

The Creative Power of Kmt

In Egyptian the word *kma* means “to create, to fashion, to form.” *Kmamw* is a “god/spirit of creation.” There is also *kma.t* which is a “goddess of the south.”²³ One of the two Yoruba words for “things” – inanimate objects is *kiní*. The other term is used primarily in the Oyo/Ibadan dialects: *ohun*. Both of these terms are based on a verbal root which indicates the creative process that produces a thing.

The root **kn** in *kiní* refers to making – of manufactures and of creatures. In Hebrew the equivalent is *qoneh*. The root also occurs in the word *kan* “to touch.” It also means to hammer. In Middle Egyptian the word *qm3* means “to hammer out.” This very root is included in the deity who fashioned humanity with his hands in the Egyptian myth, *Khnum*, on his potter’s wheel. Our term from above *qm3*, is cognate with Yoruba *kiní* (*q-m/k-n*):


qm3 = create, beget, produce, carry out
 (teaching), think up, offer up


qm3 = form, appearance, nature

Ohun is an older form of the term and speaks of a created thing: a thing/ a mere creature, an animal, a beast. This root shows up in Middle Egyptian *hmww* “craftsman, expert, carpenter,” *hmt* (*hm-t*) “skill,” *hmw* “to be skillful.” All of these imply a creative process. Note that the /h/ is an alternate of /k/. In Egyptian we have *ihm* “mourning, sighing;” *3hm.t* “sorrow;” *gmw* “mourning;” *kmd* “mourn;” *km3* “mourn.” In Tshiluba we have *mu-kèmu* “groan, sigh;” *Kutwa mi-kèmu* “sigh, groan.” In Kiswahili we have *kame* “desolate.”

We have in Egyptian *hmty* “coppersmith,” *hmt* “copper.” The word *kmw* in Egyptian means “mineral.” Budge²⁴ has an entry with alternate spelling *khm.t* “copper.” It should be noted that a few names for major places around the Nile Valley are associated with minerals:

Ta Sty (yellow, red)

sty ochre (red, yellow ?) [noun - min.] J32 - X1 - Z4 - N33 - Z2
 sty Nubian mineral (ochre ?) [noun - min.] J32 - X1 - Z4 - N33 - Z2
 sty Nubia [noun - loc.] J32 - X1 - Z8

Km.t (black)

kmw (a mineral) [noun - min.] I6 - G17 - Z7 - N33 - Z2

²³ See pg. 339 of Budge’s *Book of the Dead: A Vocabulary of Hieroglyphs*.

²⁴ Op. cited pg 250

kmt Egyptians [collective noun] I6 - X1 - A1 - B1 - Z2
kmt the Black Land, Egypt [noun - loc.] I6 - X1 - O49

Ta Dsr (red)

tA Dsr the Sacred Land (necropolis) [noun] N16 - N21 - Z1 - D45 - D21 - N25
Dsrt holy ground, sacred area [noun] D45 - D21 - X1 - Z4 - X1 - N25
TmHy red ochre [noun - min.] U33 - G17 - V28 - M17 - M17 - N33 - Z2
didi haematite, red ochre [noun - min.] X8 - X8 - N33 - Z2
TmHw Libyans [noun] U33 - G17 - V28 - M17 - T14 - A1 - B1 - Z2

Conclusion

We initially set out to see if the name for central Africa, *Kongo*, is a modern name for ancient *Km.t*. We have discovered an interesting set of correspondences that support our hypothesis for a correlation. We have also discovered, by way of comparative linguistics, some rich expanded meanings for the word *km* in *km.t*. We understand the following common sound shifts for the *k-m* root: *k-m/k-n/g-m/g-n/j-n*. We come to understand that this root, *k-m*, is conceptually elastic and all meanings derive from a root that means “the divine creative spirit responsible for life and existence.” It is this creative spirit which makes farming possible. It is with this understanding that we can better appreciate how the Bakongo view the earth (*futu*): as a *futu dia n’kisi diakanga Kalunga mu diambu dia moyo* – a sachet (parcel) of medicines tied up by Kalunga (God) for life on earth.²⁵

A *futu* is perceived as a container of “something secret and of great price” to its owner. The word *futu* and *odu* essentially are the same word as they are both containers of something, of hidden contents (the spirit of a thing). It is this hidden energy, the secret to all life (*moyo*, life’s vitality) that is present in the *km*, *khm*, *egan*, *gan*, *janna*, *kon-go*, etc.

The place-name *km.t* cannot be reduced simply to the color of the land. I do not find evidence that it has ever referred to the skin of the people who lived there. Proponents of this idea would have to explain the city *Km Wr* in *Km.t* in an all black continent: it just doesn’t make any sense. The references, as well as the determinatives are clear, that *km.t* refers to land. The people determinatives signify a nation in the *mdw ntr* (*Madu Ndele*, *Mr Adw-a Ndelu*, *Mr Adw-a-Mfidi-ciLuba*) writing.

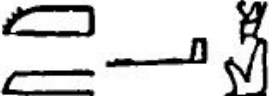
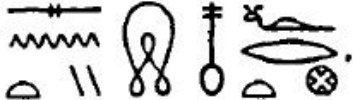
Among the BaLuba, Egypt is called *CiKam* < *km.t*, *CiKam CiKulu-or-Bukama buKulu*. *Kulu* is added because *CiKam* and *Bukama* are names of villages and cities in the Congo. *ciKam ciKulu* would be ancient Egyptian itself: It is the old *km.t* (*kulu* = old) with the *ntr* (*ndele*) determinative. *Kulu* deals with being exalted, mature, being a master, at the height or summit of one’s experiences and talents. This is the meaning behind the *Hrw* symbol as this is really the word *Kulu*. The /h/ is

²⁵ Fu-Kiau (2003:111). *Self Healing Power and Therapy: Old Teachings from Africa*. Imprint Editions. Baltimore, MD.

a /kh/ sound in this regard. The *ru/rw/lu* in *hrw* means “high, sky, heavens, high point, apex.” This is what was later palatalized to become *Zulu* (spirit of the heavens). So following the term should be read *CiKam ciKulu* or *Bukama bu Kulu*:



ciKam ciKulu or *Bukama buKulu* (old Egypt)²⁶

Kam-ā , Denderah IV, 61,
 B.D.G. 720, a hawk-god of .

The determinative should be read as *Kulu* (*hrw*) and here are the primary meanings along with synonyms in the Tshiluba language:

-Kulu-adjective

(A) old, ancient, elder

(B) primary, principal, supreme

Mvidi Mukulu Supreme Spirit

(C) older, older

Taatu Mukulu big brother of the father, paternal uncle older than the father

☛ Syn.:**Külumpè** (at) ☛ Ant.:**Akùnyì** ✖ **kùdù**adulte; old; eldest principal large, old, middle:

The BHKR DEGJNS Luvulè [2006-04-02 12:18:04]

-Adjective **akùnyì**

younger young

Baaba-mwakùnyì young maternal aunt

☛ Ant.:**Kulu** Luvulè [2006-04-02 12:17:56]

Külumpè-(at) adjective

adult

☛ Syn.:**Kole** (a): B ☛ Coder.:**Külumpa** Luvulè [2006-04-05 19:00:26]

bakùlù² adjective 2 ☛ V.:**kulu** [2006-02-27 14:19:04]

bikùlù² word ☛ V. 8:**kulu** [2006-02-27 14:21:25]

²⁶ See also Mubabinge Bilolo *Theologie de la “terre Tres Sainte” Cikam ou Bukam* unpublished article.

bukùlù¹ word ☛ V. 14:-kulu [2006-02-27 14:34:32]

bukùlù² 14 / 0

(A) primogeniture, seniority rule, precedence, rule

(B) birthright

Read / By: *Bukùlù ntubèse, Nansha biikàdile Pamwe. Kadi patwàyà kusòmba Panshi u kusangana mpala mikètemikètu, ke kumanya Kudi Mukulu* The primogeniture, one can dispute it, especially when one has the same size. However, when we sit, we see the wrinkled face. While known to the eldest

☛ V.: ✕-kulu kùdù¹⁴vieillesse; **greatness birthright**: RL EFGJMNPS Lwakányine [2006-03-25 19:58:17]

bukùlukulu 14 / 0

(A) decay

(B) being outdated

(C) conservatism

☛ V.:-kulu [2006-02-06 21:42:59]

bukùlùkulu 14 / 0

archeology

-à/-a bukùlùkulu

archaeological

☛ Dér.:Kulu [2006-02-01 18:55:23]

cikùlù³ word ☛ V. 7:-kulu [2006-02-27 14:21:03]

cikùlukùlù 7 / 8

ancient custom, ancient custom

☛ Dér.:Kulu [2005-06-19 20:06:18]

dikùlù word ☛ 5 V.:-kulu [2006-02-27 14:19:56]

12 **kakùlù²** pronoun ☛ V.:-kulu [2006-02-27 14:22:31]

adjective kukùlù 15, 17 V: -'to-,kulu [2006-02-27 14:35:03]

Kùlula²-15 / 0 transitive verb

use, age

V.:-**Kulu**, **kùlumpa**-[l + i> di] ⇒-sèlèla [2006-07-10 11:24:28]

Lukulu word ☛ V. 11:-kulu [2006-02-27 14:21:54]

Makulu word ☛ 6 V.:-kulu [2006-02-27 14:20:21]

mikùlù word ☛ 4 V.:-kulu [2006-02-27 14:19:32]

mukùlù¹ 1 / 2

(A) Elder

(B) old, grandfather

(C) Chief, Director, President

Mukulu wa Cipangu Parish Council President
(D) principal wife of a polygamist ☞ Syn.: Mwadi

Read / By: **Mukulu ngudi Kantu nè ku byanza** ☞ Ant.: Mwakūnyi1, ☞ For.: Kantu, ☞ Dér.:
Kulu ✕ kōdō 1/2adulte; significant; brother (or sister) eldest old: The ABCR EFGMS Luvulè [2006-07-10 04:25:20]

mukùlù² adjective 1, 3, 18 ☞ V.:kulu [2006-02-27 14:18:36]

pakùlù word ☞ V. 16:-kulu [2006-02-27 14:35:28]

tukùlù word ☞ V. 13:-kulu [2006-02-27 14:33:57]

There is the city **CiKama, Mbuji-Mayi** or the city **Bukama**, in the ancient capital of Luba, Katanga. The ciLuba rendering of the name Akhenaten is *Kantanga* or *Katanga*. Akhenaten of the 18th Dynasty also had a city by the name of Akhenaten (*Kantanga*).

As Dr. Mubabinge Bilolo²⁷ has demonstrated, the "determinatives" were actually spoken and the concept of a feminine ending *-t* is really an affix (suffix or prefix) in the ciLuba language. The feminine *-t* suffix in Egyptian is actually a prefix with the sound value of *-ts*. This *-ts* became *ci-* in ciLuba. Thus why it is called ciKam where in conventional writing it would be *Kam-ci[ts]* (*km.t*).²⁸

We have already demonstrated that the root *km* can mean, "country, city, rural area, and nation." I will add "community" to these definitions. The *kn* root is in the word *Kanda* which generally means "community." Here we have Egyptian *k-m-t* with Bantu-Kongo *kn-d*. *Kanda* is used in the sense of the extended family that perpetually expands its family circle. It is believed that Egyptian and Semitic languages are the only languages who build words from bi- and tri-consonantal roots: but this is not the case as Yoruba and Tshiluba (and other Black African languages) does it as well.

We have the term *N'kangi-dikanda*, the clan's pattern; a structured totality of structured totalities within a great ensemble of ensembles (Fu-Kiau 2001:42). In other words, the *Nkangi*

²⁷ Bilolo, Mubabinge. (2010). *Invisibilité et Immanence du Créateur Imn (Amon-Amun-Amen-Iman-Zimin). Exemple de la Vitalité de l'Ancien Égyptien ou CiKam dans le Cyena Ntu*. PUBLICATIONS UNIVERSITAIRES AFRICAINES: Munich, Freising, Kinshasa.

²⁸ As Bilolo notes, "instead of *Ci / Ti-Ti*-variants, *Ti-Ki-*, we can also say *Lw-Lw-ena* or *Ntu Untu (> Luntu) C* is the *Ci-/Ti-*prefix that" *Esperanto Egyptology* transcribed as *RT* and appears as a suffix or as the ending of the feminine gender. Cf A. GARDINER, *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*,³ revised edition, Oxford, 1988. Always remember that the words written in hieroglyphic, hieratic, demotic and Coptic, for example; *rome, romi, lomi - noyte, Nthr*, are *Ntore ciKam* or *ciKapita*, but the transcript, for example, *rmtw - ntrw* - and are not the correct grammar. These last two are from the register of what I call *Esperanto Egyptology*. I'm not saying that this transcript is false. Ciluba shows me that it is largely correct - but it is imprecise because it does not reproduce the extensions called "determinatives." [In other words, the mainstream way of reading *Mdw Ntr* does not vocalize the determinatives when in fact they should].

Dikanda is the social patterns for the nation that is associated within a larger cosmological framework that consist of *muntu* (the person), *buta* (family, immediate), *Moyo* (family of grandmother’s decent), *mwelo-nzo* (set of mioyo, singular – moyo), *kanda* (community, set of *mielo-nzo*, ethnic group), *Nsi* (n’toto, land, region, country), *Nza* (world, universe).

Km.t/kanda is a large territory of individuals who belong to the same ethnic group, whose ties are not only by blood, but by cosmology; as everything relates to the cosmology of the people. Thus one’s identity as *km.t/kanda/kongo* is intimately tied to the land (*kmt, egan, gan, janna, ekaam, kumadin, kanga*), nation (*kmt, kom, eKom, guma, gumo, gumba*), the ancestral realm (*kmt, kongo, km-wr, olukun*), and God (*km wr, khm, Kongo, Kalunga*). What binds these elements together is love. Love is so tied to the philosophy of ancient *km.t* that they called it “the beloved land” (*ta mry*).

In the ciLuba language, we get a better understanding and a more complete framework for the term *ta mry*: "Land of Righteousness, Justice, Truth [*Dya-Malelela, Cyamalela*] or [*Dya-Malela, Dya-Malanda*] "Land of Love, Friendship and Fraternity". The TA is pronounced DYA and MRY is MaLeLA [r > l].

Table 2: *mr (love) in other Black African languages*²⁹

Ancient Egyptian	: <i>mr</i> , “to love” to desire”; <i>mrw.t</i> “love”
Coptic:	<i>mere, meri, melli, me, mei, maie, mi</i>
Acoli (Nilotic)	<i>maaro</i> , “to love”, <i>maar</i> , “love”
Lwo, Luo (Nilotic)	<i>mer</i> “to agree, to be in accord with”, “kindness”
Nuer (Nilotic)	<i>mar</i> , “friend”
Mangbetu (north-east Zaire)	<i>o-mu, omu</i> “to love”; <i>mu</i> “friend”
Wolof	<i>mar</i> , “to love madly”

As we can see the Tshiluba language confirms the expanded meanings of the root *m-r* which instructs us to include *friendship, fraternity, truth* and *justice* (*maa.t, meei* in ciLuba) to the many meanings of *m-r*. With that said, in Tshiluba³⁰ we have the word *-kama*³ which has the following meanings: **love**, seek, poor, and visit. So not only does the *k-m* root mean *black, farm, polis, god, fertile soil, garden, paradise, to complete, end, close*, etc., it also means **LOVE**: just like *mry* in *ta mry* (the beloved land). So we can speculate strongly that *km.t* is just another name for the “beloved land,” the “land of fraternity.” One could also associate the word “kindness” to *km* and get a better understanding of the contrast between *km.t* and the *dsr.t* (desert). It was the Nile and its flooding that was “kind” to the people and allowed them to live comfortably in the midst of the desert (*dsr.t*). It was that same kindness that was received when Abraham and his family marched into

²⁹ Obenga, Theophile. (1992). *Ancient Egypt & Black Africa: A Student’s Handbook for the Study of Ancient Egypt in Philosophy, Linguistics & Gender Relations*. Karnak House. London. Pg122

³⁰ CiYem’s online CiLuba Dictionary: <http://www.ciyem.ugent.be>

Egypt because of the famine in their home land. In contrast, however, the Egyptian word *khmi*³¹ means “overthrowing, destroying, destroyer, destroyed.” This is reflexed in ciLuba as *kamangana* “fight” (based of the *-kama* root).

Ogden Goelet argues in his article *Kemet and Other Names for Their Land* that the terms *ta mry* and *kmt* arrive in the historical record pretty much simultaneously as a national designation for Egypt. If this is so then we may have grounds to strengthen our conviction in the direction that ultimately *km.t* and *ta mry* means the same thing or is utilized in the same semantic field.

We have demonstrated that the name *km* is highly polysemic (has multiple related meanings) and it is by examining other Black African languages that we are able to fully understand these expanded meanings. In ancient times *km.t* was the world epicenter in knowledge and spirituality. Their method of transmission was through initiation; typical of all traditional African societies. It is understandable why *kmt* would have been the “old” Kongo as it was the center of spirituality (the forest of the old world) where various African systems converged; and where new spiritual systems developed (Judaism, Islam, etc.). *Kmt* was a reconstructed/artificial forest for a region that lacked “the bush” as we say in my circles.

We had help from the Yoruba language which gave us greater clarity on the subject and even provided us with a term from which we can further analyze in the near future: *aginju* (dark forest/jungle) = *kongo* (forest?) [*gn-j /kn-g*]. We should have enough grounds to investigate further to see in what ways Kongo is the new *Kmt*.

As a preliminary exercise in passing, I have taken the liberty of comparing some place-names from ancient ciKam and cities/villages within the grander Congo Basin. The attempt is to see if the renderings give us a better picture of how the ancient cities and places were pronounced. Some renderings are more convincing than others, but it is something to build on.

Table 4. Possible Place-Name Matches

Ancient Egyptian	General Kongo Area	Commentary
<i>Gbt</i> , Gbtyw (Coptos)	Tshikapa (D. Rep. of Congo)	Tshi- is the ‘feminine’ -t in Egyptian. Just like our commentary on ciKam instead of <i>Km.t</i> (ts-, ci-, tshi-). g > k
<i>3bw</i> , Abu (Elephantine)	Aba (D. Rep. of Congo)	
<i>Qmi</i> , (Upper Egypt)	Kame (D. Rep. of Congo)	q > k
	Kumi (Uganda)	
<i>Tni</i> , Tchni (Tinis)	Tshela (D. Rep. of Congo)	Tch = Tsh

³¹ See Budge BoD Hierglyphic Dictionary pg249.

		l = n (r/l/n common sound shift)
<i>Dp</i> (a delta town)	Ma-dimba (Congo Central)	p = mb, b
	Demba	
<i>Kis</i> , Cusae	Kasai (D. Rep. of Congo)	
<i>K3s</i> , Kas (Kush)	Kasai (D. Rep. of Congo)	
<i>T3 Sty</i> , Ta Seti (Nubia)	Nzadi (D. Rep. of Congo), a community in Boma.	s > z t > d
<i>Hnt</i> , hn nfr, Khent hen nefer (Nubia)	Uganda	kh > k > g t > d with added <i>hn nfr</i> dropped.
<i>B3s.t</i> , Bubastis	Mbanza-Ngungu (D. Rep. of Congo)	b = mb s > z feminine -t dropped
	Panzi (D. Rep. of Congo)	b > p s > z <i>pa, ba/bu</i> prefix meaning “place” <i>nza, nzi</i> meaning “land, country, universe”
<i>Mhw</i> , Lower Egypt	Mweka (D. Rep. of Congo)	
<i>B3s.t</i> , (Bubastis)	Busia (Uganda)	
<i>Bhd.t</i> (Edfu)	Paidha (Uganda)	

NKWA, WAJU, SIMBA



Ancient Egyptian *ankh, udja, snb* = life, prosperity and health
reinterpretation = life, vitality and blessings
 Budge 124B

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Various forms of Km.t from Adolf Erman, Hermann Grapow: *Das Wörterbuch der ägyptischen Sprache. Zur Geschichte eines großen wissenschaftlichen Unternehmens der Akademie.* Berlin 1953.
 Thanks to brother Al Tukruri from Egypt Search for posting these images from Vol. 5 of the book.


WB v5 p122

km.t 

belegt Med.
 als kränklicher
 Zustand 8.

auch 

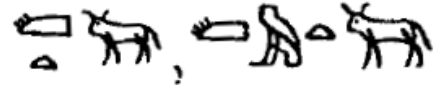
WB v5 p125

km.t (1) 

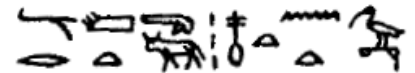
belegt Nä. (Zaub.)
 eine Göttin:
 schwarze Kuh 4.

km.t 

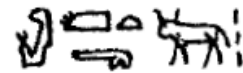
belegt seit A.R.
Nä. mit Artikel t
 als Kollektivum 5.
 Bez. für heilige schwarze Rinder
 (männl. und weibl.) 6
 als Angehörige des Apis
 und Mnevis, auch
 des Min und Ithot.
 Auch Hirt, Vorsteher der-
 selben in Titeln wie:



7

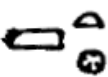


8.



9.

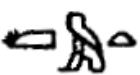


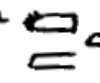
km.t 

belegt seit Ende A.R.
Kopt. ^{A.a.} KHME: 2 XHMI.

das schwarze Fruchtland
(im Segs. zur gelbroten
Wüste),
Ägypten. 7.



seit ^{xm} auch 

seit ^m  (auch
hieratisch).

Det. ^a ,  seit ^m 

A. Allgemeines.



I. noch in der ursprünglichen
Bedeutung „Fruchtland“ 8.

Besonders:

a) in dem alten Titel 9:

b) in der häufigen Verbindung:
Ägypten und die Wüste 10.


Auch in dem Titel 11:

II. im Segs. zu  12  13 und
ähnl. Zeichnungen 14.

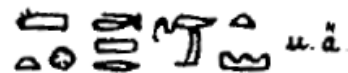
III. in der Verbindung 15:

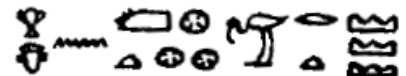
Seit Amarna.
Ungewöhnlich auch ohne Artikel 16.
Nä. (Horus) auch in der Verbindung:
Ägypten 17.

IV. Teile, Artschaffen, Gewässer u. ä.
von Ägypten 18.

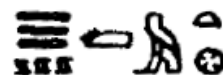
^{gz} auch 



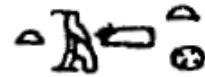
 u. ä.



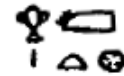




V. mit Artikel:
der (bestimmte) Teil Ägyptens 1.

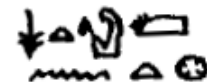


VI. Verschiedenes 2.
Auch in der häufigen
Verbindung:
„in Ägypten“ 3.

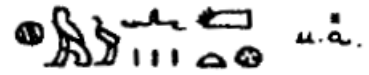


B. als gewöhnliche Bez. für
Ägypten.
Seit M.R., häufig erst seit N.R.

I. im Verhältnis zum König 4,
besonders:
a) als Herrscher über Ägypten
(mit \ominus , \uparrow u. ähnl. Bez.) 5.
Auch in der Verbindung 6:
Vereingelt lit. M.R., oft seit D. 18.
b) als dem, der das Land von den
Söldnern empfangen hat 7.
c) als Wohltäter, Schützer u. s. w.
Ägyptens 8.
Auch in Bez. des Königs als Sonne
von Ä., Nil für Ä. u. ähnl. 9.



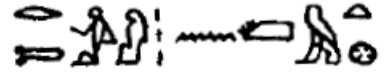
II. im Verhältnis zu den Fremden, die Ägypten angreifen u.ä. 10. und besonders als Demen, die Ägypten nicht kennen 11:



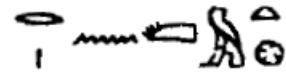
III. Verschiedenes 12.

Besonders:

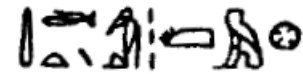
a) Leute u.ä. aus Äg. 13.
Auch in der Verbindung:
Ägypter 14.
Kopt. $\overline{pm}nkhme$.



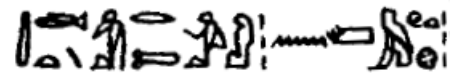
b) Ausdrücke für:
die Sprache Ägyptens.
Lit. M.R. 15.



Nä. 16.

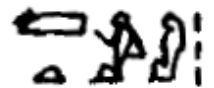


Nä. 17.
Kopt. $\overline{mnt}pmnkhme$.



C. Ägypten = die Bewohner Ägyptens.

Gewöhnlich wie das Land geschrieben (Ägypten freut sich u.ä. w.) 18 und zuweilen auch als Plural konstruiert 19.
Ungewöhnlich Lit. M.R. auch wie nebenstehend geschrieben: (als Kollektivum) 20.



WB v5 p128

Kon.tjw

belegt G. 1
die Ägypter (im Segs. zu Fremdvölkern) 1.



Kon.tj

belegt D. 18
als Bez. für ein grosses Gefäss aus Granit 2.