





NOTE ON THE ORIGIN OF THE NAME NYAME IN ANCIENT KHANIT AND KAMIT:




















Amenet and Amen

Ny-Amen-waa(t) and Ny-Ame(n)










The origin of the name **Nyame** in Akan culture as the name for God and **Nyamewaa** for Goddess comes directly from the title of **Amen** and **Amenet** in ancient Khanit and Kamit (ancient Nubia and Egypt). Variations of the name **Amen** are found all over Afuraka/Afuraitkait (Africa). **Ny-Ame** (**Nyame**) amongst the Akan in Ghana, **Nyambe** (Koko in Nigeria), **Nyambe** (Lozi in Zambia), **Njambi** (Herero in Namibia), **Nzame** (Fang in Gabon), **Nzambi** (Bakongo in Democratic Republic of Congo), **Niamene** [**Nyamene**] and **Nyamien** (Agni and Baoule - Akan people in Ivory Coast), **Nyamia Ama** (Senegal). The etymological origin of **Nyame** (**Nyambe**, **Njambe**, **Nzambi**, etc.) is **Ny-Amen** or **Ni-Amen**.

ân , N. 535, 538 = , T. 294, 295
 = , P. 229, pillar, column; plur. ,








An – Pillar, Column – Stability of the temples – that which props up the temple


ân , Thes. 1198, to turn a glance towards something.
 ân , , , , , , ,
, , , , , , , to
 be pretty or beautiful, beauty, beautiful, pleasant,
 delightful, gracious; , , splendid.

An – to turn a glance (the image of the ‘eye’ is the determinative metut/hieroglyph)

âr-t , , , , , ,
, , , the eye; compare Copt. **ⲉⲓⲁⲧ**,
 a seeing, a looking, look, glance, the faculty or act
 of seeing, sight, vision; and **ⲉⲓ** in **ⲉⲓⲉⲣⲃⲟⲟⲛⲉ**,
 evil eye.

Ar.t – look, glance; eye **EIEBOONE** - *Coptic (Late Egyptian)* for **evil** (boone – ban in ancient Kamit) **eye** (ei – **ari** in ancient Kamit) In Akan the term for *evil eye* is also **ANIBONE** (**ani** – eye, **bone** – evil)

Âri , , , , , Rec. 32, 176,
 “worker,” *i.e.*, the creative god, as opposed to
 the god whose heart is still, *i.e.*, , ,
 Osiris.

 **îwny** (epithet of Amun) [noun] O28 - M17 - M17 - A40

Ani (Awni or Awny) – Title/epithet of Amen

Äri-Ämen , a god.

Ari Amen – A title of Amen



Ari – eye in Kamit. Also, a *look* (also **ani**).


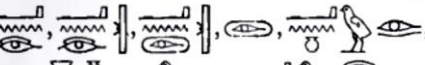
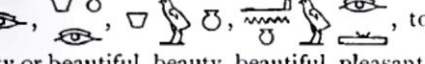

Ani – eye in Akan. Also, a *look*

From the **Asante-Fante Dictionary** (Twi-Akan language):

a ni, pl. *id.* 1. the eye or eyes; a look; pr. 2293ff. syn. *aniwa* (dim.); m'ani nyé nhû akyirikyiri ade, *I am short-sighted*; n'ani abo, *his eyes are destroyed*; n'ani biakô atu, *one of his eyes is taken out*; ani mûa nè ne tew, *the twinkling of an eye*. — 2. the face, visage, countenance, cf. anim'. — 3. the face, front, fore part; also the front of an army. — 4. the face, surface; ntamá no ani atù, *the cloth has become thread-bare, shabby*; asasé ani, *the surface of the ground, country, globe*; nsú-ani, po-ani, *on the water*. — 5. the face, visible part (cf. nyame-ani), pr. 2109. *outside appearance, external aspect*. — 6. colour; ntama no ani ahoa = nt. no apa, *the cloth has faded, lost its colour, its colour is gone*. — 7. a key-hole; a lock; cf. adakani. — 8. Phrases. The eye and its look being expressive of understanding, intelligence and prudence, of affections, of moral qualities &c., a ni (or a ni so) is used with the following verbs (which are alphabetically arranged). In *A*) ani or ani so is the grammatical subject; in *B*) ani, ani so, ani akyi, is the grammatical object of the sentence.

a ni, pl. *id.* 1. the eye or eyes; a look; pr. 2293ff. syn. *aniwa* (dim.);

är-t ,
, the eye; compare Copt. **ⲉⲓⲁⲧ**,
 a seeing, a looking, look, glance, the faculty or act
 of seeing, sight, vision; and **ⲉⲓ** in **ⲉⲓⲉⲣⲃⲟⲟⲛⲉ**,
 evil eye.

ān , Thes. 1198, to turn a glance
 towards something.
ān ,
, to
 be pretty or beautiful, beauty, beautiful, pleasant,
 delightful, gracious; , splendid.

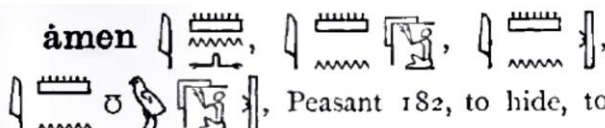

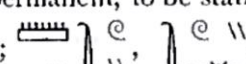
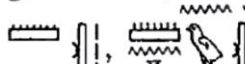

Amen is called **Ny-Ame** (**Nyame**) by many Akan in Ghana. There are approximately 11,000,000 Akan in Ghana. In Ivory Coast where the Akan population is approximately 9,000,000, there are variations of the name of **Nyame**. Amongst the Agni (Anyi) Akan and Baule Akan, **Nyame** is pronounced **Nyamien** (**Ny-Amien**). Amongst the Akan of **Sefwi** (Sanwi, Sefhwi) **Nyamien** is pronounced **Niamene** (**Ni-Amene**).

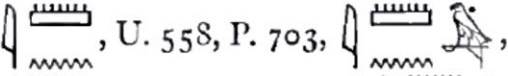








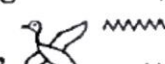

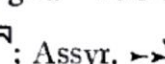
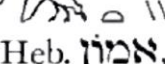
Ny Amien is Ny Amen or Ny Ame. The final 'e' in Nyame or Ny-Ame is 'nasal'. Ny Amien or Ni Amene (nee ah-mayn-eh) is the ancient title Ari Amen (ah-nee ah-mayn).

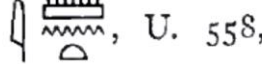
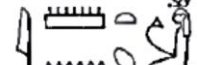
Äri-Ämen , a god.



The eye (ari, ani) is connected with Amen. This is why the eye (ani) is connected with Amene in Akan in the form: Ni-Amene

Amen means the 'Great Hidden One'. Yet, men also means 'stable, abiding, permanent'. Amen is the great stable, permanent, abiding, hidden Being along with Amenet:








<p>ämen , Peasant 182, to hide, to conceal, to be hidden, secret, mysterious.</p>	<p>men , Rev., to remain, to abide, to continue, to be permanent, to be stable, fixed, abiding, stablished; , doubly firm; , things that abide, hence possessions; , everlasting inscriptions; Copt. Ⲡⲟⲩⲏ.</p>
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Ämen , U. 558, P. 703, , M. 478, , Hh. 385, , , , , , , the god Ämen, "the hidden god" who is in heaven, 
; Assyr. , Heb. , Nahum 3, 8, Copt. Ⲡⲟⲩⲏ, Gr. Ἀμμων.

Ämen-t (Ämenit) , U. 558, , Hymn of Darius 23, fem. of preceding.









Ämeni , Rec. 116, , Edfü I, 9D, a form of Ämen and Rā.

Yet, the name **An** and the title **Ani** also references the *pillars, the stability* of the temples in Kamit and is thus also a title of **Amen**:

án , N. 535, 538 =  , T. 294, 295
 = , P. 229, pillar, column; plur.   ,

iwny (epithet of Amun) [noun] O28 - M17 - M17 - A40

Ani (Iwny or Awni) as a title of **Amen** defines His character as the *stable, permanent, hidden (amen) pillar, stability (ani)* in *Creation (ari)*. Note that **ari** means ‘to create’ while **Ari** is a title of the ‘Creative Deity’:

Àri  ,   , Rec. 32, 176,
 “worker,” *i.e.*, the creative god, as opposed to
 the god whose heart is still, *i.e.*,   ,
 Osiris.

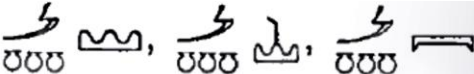
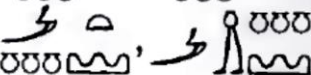
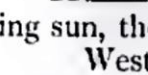
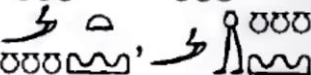
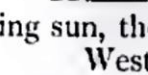

Àri-Àmen    , a god.



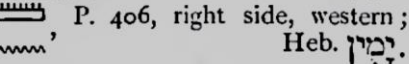




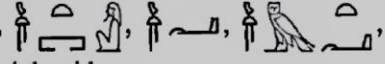


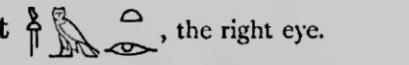

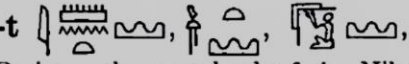
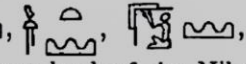

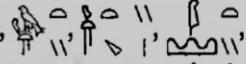
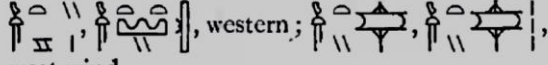
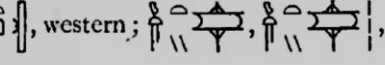
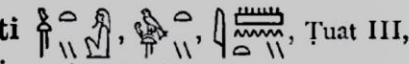
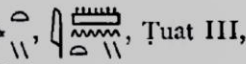
It is from **Amen** and **Amenet** that all Creation proceeds, for they direct **Ra** and **Rait** in the creative process.

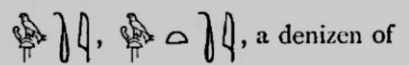
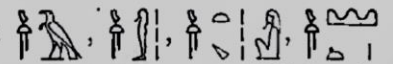


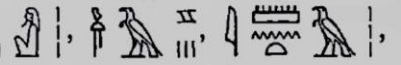

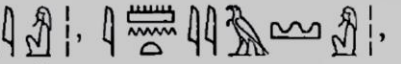
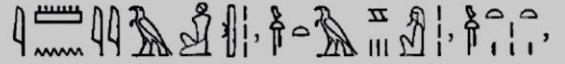
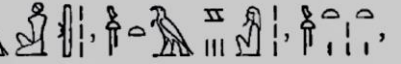
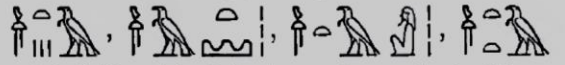

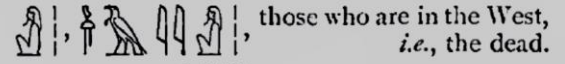
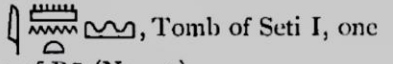
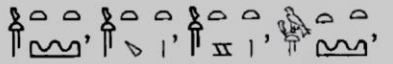

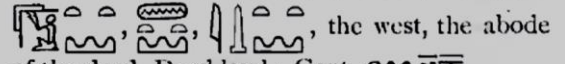
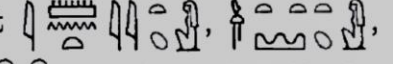

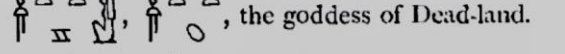
m è m, v. [red. memmem] to sink (down, nsum', in water, asase mu, in the earth); to be sunk, swallowed up, absorbed; usu no amēm,

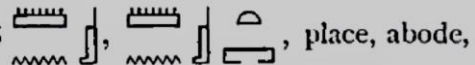

m e n e, v. [red. memmene] to swallow (up), suck up, to gulp (down), devour; to engulf, absorb. pr. 2694. mmene nām sa, na wo-sow ausā-na woamene, do not thus gulp down the meat. but masticate it before you swallow it.

The Twi term **mem** means ‘to sink’, while the term **mene** means *to swallow*. In the cosmology of Khanit and Kamit, the **Aten** (Sun) *rises* in the **abtet** (east) and *sets/sinks (mem)* in the **ament** (west). *The western land is referred to as ‘ament’* because it is the land where the Aten (Sun) becomes *hidden (amen)* – where the Aten sinks (**mem**) and is ‘swallowed’ (**mene**) by the western mountain range called **Manu (Menu)**. The western (**ament**) hidden (**amen**) land is the place where the Aten returns to Its origin, the *stable, permanent (ment), hidden (amen)* spiritual infrastructure undergirding the physical world:

Manu , , 
 B.D. 15, 168, Circle XII, , 
, the land of the setting sun, the West.

âmen , T. 360, P. 359, 
 N. 1073, , P. 406, right side, western;
 Heb. אָמֵן.
âmen-t , P. 610, , 
, , , 
 the West, the right side.
âmen-t , the right eye.
âmen-t , T. 81,
 M. 234, N. 612, the west wind.
Âmen-t , 
 Insc. of Darius 9, the west bank of the Nile
 and the land westwards.
âmenti , 
, western; ,
 west wind.
Âmenti , 
 the god of Âmenti or the West.

âmenti , a denizen of
 Âmen-t, one belonging to Âmen-t, U. 578,
 N. 966.
âmentiu , 
, 
, 
, 
, 
, those who are in the West,
i.e., the dead.
Âmen-t , Tomb of Seti I, one
 of the 75 forms of Râ (No. 27).
Âmentt , 
, the west, the abode
 of the dead, Dead-land; Copt. $\epsilon\epsilon\epsilon\bar{\tau}$.
Âmentit , 
, the goddess of Dead-land.

men-t , place, abode,
 habitation; plur. .

amere, amere, mmere [obso. = bere, bea, nea] place or manner (in which); where: amere (= amere a) wufi e? = nea wufi e?

The term **ment** meaning *place, abode, habitation* in Kamit and **amere** (enunciated *amene* [ameh-neh] – the rolling ‘R’ and ‘N’ sounds interchanging) in Twi meaning *place*, reference the hidden place which is the primordial and foundational, permanent habitation of the Supreme Being, **Amenet** and **Amen** - **Nyamewaa** and **Nyame**.

o-nyàmé, (no *pl.*) 1. *heaven, sky*, *pr.* 227. 2052., prob. called so from its *splendour* or *brightness*, *cf.* *nyam* and the root *div-* in Sanscritic languages; *cf.* *osoro, ðim'*. *pr.* 234. 1653. 2436. 2538. 2777. 2787. 2855. — 2. **Onyàmé**, *the Supreme Being, the Deity, God, the Creator of all things*; *Ony. nnyae ade bo da, God never ceases to create things* (according to the notions of the natives); in recent use also: *a god* (of polytheists, with a newly introduced *pl. a-*. The heathen negroes are, at least to a great extent, rather monotheists, as they apply the term for *God* only to one supreme being). *Cf.* *nyankom, Onyankõpon*. — 3. **Onyàmé**, *pr. n.* of a slave, given him in acknowledgment of the help of *God* enabling the owner to buy the slave. Other names of this kind are: *Onyamé-asém, Onyamé-yè-adóm*. — 4. *onyame-des*, (*As.*): *ye -*, *to fall a prey to (one's) destiny, to die*; *ne ba yee ony.*, *his child died* (lit. *became the property of God*); *waye Ony. or Onykp. de, he is dead*.

o-nyamewá [*dim.*, denoting a female] 1. = *onyamébéa, a goddess*. — 2. **Onyaméwá**, *pr. n.* of a female slave or of an 'apenteba'.

o-nyamé-baa, -béa, *goddess*; *cf.* *onyamewa*.



Note that the name **Onyame** (**Onyame**) means *God*, referencing the *Great God*, while **Onyamewa** (**Onyamebaa, Onyamebea**) means *Goddess*. Originally, **Onyamewaa** (**Nyamewaa**) referenced the *Great Goddess*. Because of the infection of christianity, islam and judaism, some Akan began to corrupt Akan Ancestral Religion to represent the idiocy of 'monotheism'. They therefore, following the lead of the whites and their offspring, began to reduce the *Great Goddess, Great Mother, Onyamewaa* to the status of simply a female **Obosom** (*Deity - or 'lesser god/goddess' - child of the Great God Onyame*). As we have proven here, **Amenet** (*Amenaat/Ny-Amen-aat/Ny-Amewaa*) has always existed as the *Great Mother* side-by-side with **Amen** (*Ny-Amen*). **Onyamewa/Nyamewa** is also used as an *mmane* or *praise-name* for females born on *Memeneda/Saturday* in Akan culture.

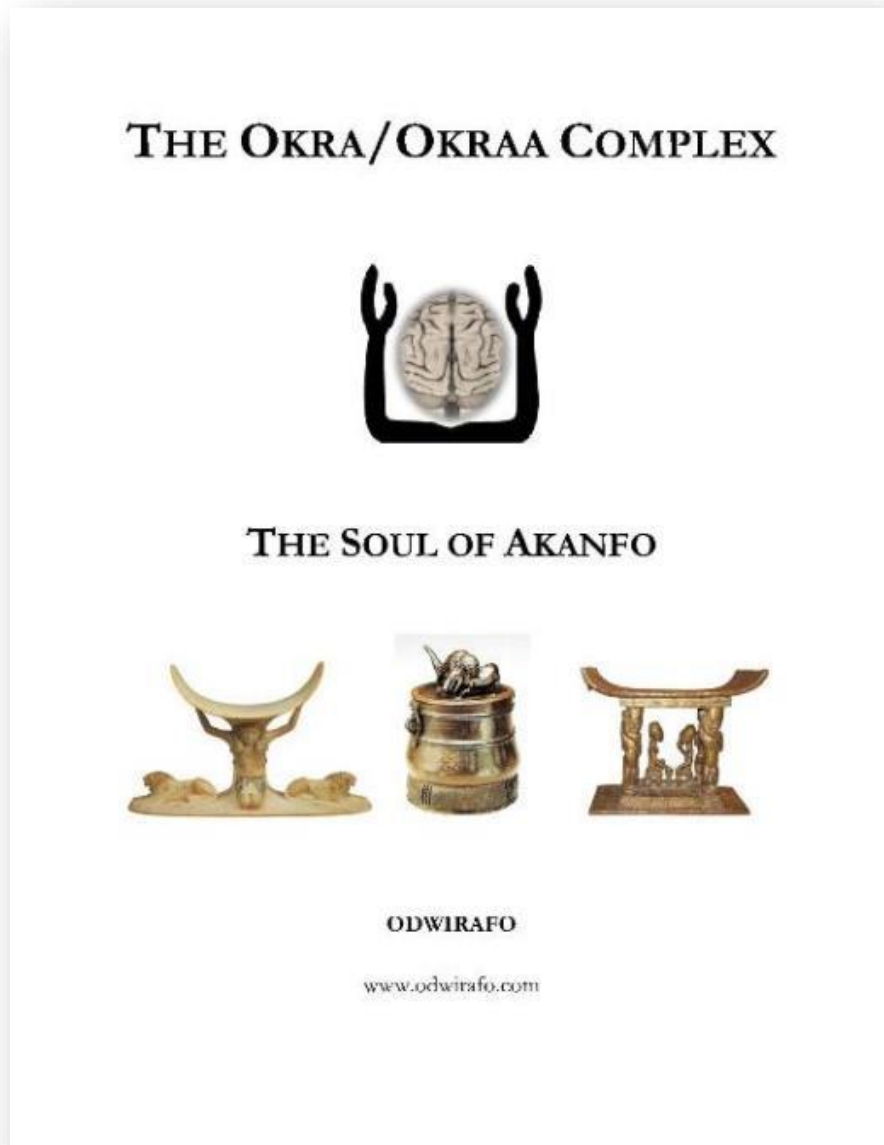
Amenet and Amen - Nyamewaa and Nyame

These notes will be incorporated in a more extensive publication on the origin of the name **Nyame** and **Nyamewaa** in ancient Khanit and Kamit. For details about the nature of **Nyamewaa** and **Nyame** in ancient Khanit and Kamit and Akan cosmology see our youtube video:

Nyamewaa-Nyame (Amenet-Amen)

<https://youtu.be/cp0rnCXwWzI>

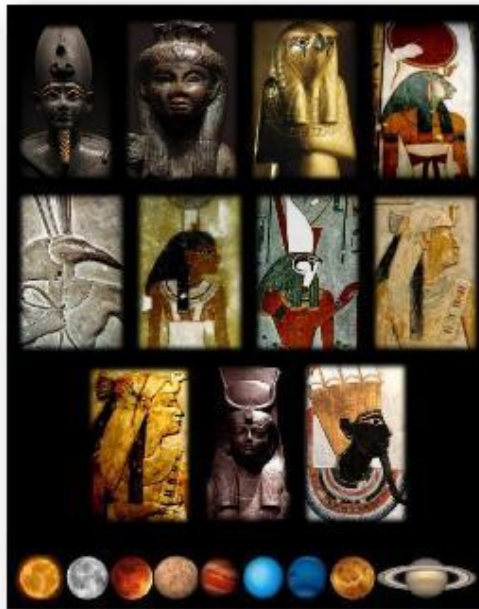
Also see our books which detail this cosmology:



AKRADINBOSOM

Akan Abosom (Deities) of the Okra/Okraa and the 7-Day Week

From Ancient Kharit (Nubia) to Afurakanu/Afuraitkaitnut (Africans) in America



Volume 1: Nokwaresem – Truistorical Cosmology

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

Download the e-book versions and order the soft-cover versions of all 25 of our books from our publications page:

NHOMA - Publications
www.odwirafo.com/nhoma.html

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13013 (2013), 13017 (2017).

AKANFO NANASOM



ANCIENT AUTHENTIC AKAN ANCESTRAL RELIGION

WWW.ODWIRAF0.COM/AKANFO_NANASOM.HTML