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Esteemed scholar of Akan culture and spirituality, Dr. Anthony Ephirim-Donkor relays that the word *Amannee*, also rendered as *Amandzie/Amanmre* refers to customs and mores in the context of cultural traditions. Amannee defines the cultural sanctity of the nation and, by extension, can be applied to the diversity of societies and peoples throughout the African world community.

It is Amannee that is not only the core of culture, but also defines the humanity of a people.

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<http://originofthewordamen.com>

AMON IS THE GOD OF ALL AFRICA: MEROITIC KUSH AND THE AKAN

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Abstract

This article is a rebuttal and critical analysis of Qbádélé Bakari Kambon's review of the book, *The Origin of the Word Amen: Ancient Knowledge the Bible Has Never Told*. Kambon advances a critique exclusively through the lens of historical and comparative linguistics. His approach although useful in some respects is also limited due to disciplinary myopia and the over-reliance on Egypto-centric interpretative models. This article proposes an alternative approach to situate Akan culture and West African history in the context of Nile Valley civilizations via Meroitic Kush and Sudanic-Sahelian Africa. This article asserts that it is ancient Nubia and not Egypt that is the most important civilization in the Nile Valley in terms of maintaining cultural continuity and unity with all other regions in Africa. Consequently, this study establishes that the words Amen, Amun, Aman, Amon are cognates of the word *Imn* (Amen) not only in ancient Egypt, but also Kerma, Napatan-Meroitic Kush and the Akan of Ghana, West Africa.

Keywords: Amen, Akan, Meroitic, Kush, Egypt, West Africa

1. The Premise and Thesis: Beyond a Phantom Argument

In his classic historical monograph, *The African Origin of Civilization: Myth or Reality* Cheikh Anta Diop in his discussion of the androgynous nature of the Dogon supreme deity Amma proposes that the Nile Valley equivalent to this West African deity is the preeminent divinity Amon. Diop is incisive in positioning Amon as not exclusively an Egyptian god, but a deity that is indigenous to the Meroitic Sudan, Egypt, and "Black Africa." Diop positioned Nubia as "closely akin to Egypt and the rest of Black Africa....It seems to be the starting point of both civilizations."¹ For Diop "the basic elements of Egyptian civilization are neither in Lower Egypt, nor in Asia, nor in Europe, but in Nubia and the heart of Africa."² In essence Diop argues that Nubia is the south-north, east-west axis of Africa, "From south to north, these were Nubia and Egypt, from north to south, Nubia and Zimbabwe, from east to west, Nubia, Ghana, Ife, from east to southwest, Nubia, Chad, the Congo, from west to east, Nubia and Ethiopia."³ It is within this geo-cultural framework that situates Nubia (Kush) as central that Diop recognized the common ram iconography between Amon and Amma, and proffered a historical,

cultural, cosmological, and linguistic paradigm for the word and name Amon when he stated, “Amon is likewise the god of all Black Africa.”⁴ Diop reiterates the position that Amon is the god of all Black Africa when advancing the common ancestry between the Blacks in Egypt, Nubia, and Punt in the horn of Africa. This common ancestry rooted in the ubiquitous name Amon also extended into the West African coast for Diop in such locales as Ghana, Togo, Benin, and Nigeria. It was Napatan-Meroitic Kush that perpetuated the tradition of Amon in the Nile Valley during the late antique and early medieval periods—and equally important served as the cultural and geographical axis of Africa. It is this perspective and approach to African history and culture that frames the fundamental premise of the book, *The Origin of the Word Amen: Ancient Knowledge the Bible Has Never Told*—that is, the words Amen, Amun, Aman, Amon are cognates of the word *Imn* (Amen) in ancient Egypt, Kerma, Napatan-Meroitic Kush and the Akan of Ghana, West Africa.

The Origin of the Word Amen was first published as a twenty-page pamphlet in Ghana in 1996 where it was exclusively distributed and circulated for ten years. Drs. Issa and Faraji expanded the original pamphlet in 2006 by adding commentary on the *history* of Amen temple practices and spiritual traditions in ancient Nubia, Egypt, Sudanic Africa, and the African Diaspora---a work that culminated in a new publication entitled, *The Origin of the Word Amen: Ancient Knowledge the Bible Has Never Told*. The book was written for non-specialists and a lay audience with a particular focus on devotees of the Judeo-Christian and Islamic traditions. Dr. Obádélé Kambon’s recent review of the second edition of the book published in 2020, entitled, “Editorial Book Critique: The Origins of the Word Amen: Ancient Knowledge the Bible Has Never Told” in the *Ghana Journal of Linguistics* is an elaborate analysis that somehow manages to embark upon a circuitous journey without ever honing-in on the purpose, agenda, and central argument of the book. Indeed, Kambon’s primary critique of *The Origin of the Word Amen* is its failure to provide a rigorous methodology rooted in historical and comparative linguistics. Yet his position is fundamentally a phantom argument launched to hyperbolize his expertise as an Africanist linguist while also disguising his limitations as a historian, anthropologist, archaeologist, Egyptologist, and Nubian Studies specialist.

Dr. Obádélé Kambon is an exceptional scholar of African languages and linguistics, and we concur with his self-description as a “Master Linguist.” His principal critique of *The Origin of the Word Amen* is not without merit. In fact, other scholars have also advised that although a valuable contribution to establishing the cultural continuity between West Africa and the Nile Valley, situating the word *Imn* in Akan culture within the Kwa language group and the Niger-Congo linguistic phyla along with a broader employment of comparative linguistics would greatly benefit our study.⁵ In our email correspondence with Dr. Kambon before the publication of his critical review of our study he raised a few of the issues that he delineates and expands upon in his analysis,⁶ and so we provided the rationale of *The Origin of the Word Amen* as primarily a historical study to support and contextualize O. Kwame Osei’s linguistic argument. We also specifically inquired with Dr. Kambon about if the fundamental premise of our book is correct and what would he recommend as the most unequivocal linguistic evidence to enhance our study in the future. Dr. Kambon indicated as he also stated in his critical review that the premise of *The Origin of the Word Amen* is correct. The word *Imn*

(Amen/Aman/Amon) in Akan culture is a linguistic derivative of the ancient Egyptian language and for our study Meroitic Kush as well. In fact, Dr. Kambon states that our thesis “is indisputable beyond question” and the argument that the word “persists in contemporary Afrikan languages is also well-founded and should be easy to substantiate.”⁷ His dispute with our study is methodological and not the veracity of the argument itself.

It is for this reason that we described Dr. Kambon’s criticism although constructive in terms accentuating the need for appropriate linguistic methods as a phantom argument—since *The Origin of the Word Amen* is primarily a history text for a lay audience as well as followers of the Abrahamic traditions. Nowhere in the book do we claim or assert that our study is an enterprise in historical and comparative linguistics. In the preface of the book, we clearly state the agenda and purpose as dictated by three main points: 1) “to show...the international religious and scholarly communities that the ancient Egyptians and Nubians did not fall into extinction, and they migrated throughout the African continent and subsequently the African Diaspora” 2) “people of African descent must boldly acknowledge and proclaim this ancestral legacy that gave rise to the earliest, complex civilizations on earth. It is our hope that this book will help us understand the cultural unity that exists among African people” 3) “Third and equally important this book also has a global and universal goal—that is to speak to the Christian, Islamic and Jewish world that comprises over 50% of the world’s eight billion people....the word Amen has become part of a global human religious heritage that originated and continues to exist in Africa.” For the first point we highlight the very important study by Dr. Bobby Neely, *Contemporary Afro-American Voodooism: The Retention and Adaptation of the Ancient African-Egyptian Mystery System* as a sociological and anthropological study, *not linguistic*, that demonstrates the continuity between ancient Egyptian, West African and African Diaspora religious and cultural systems. Our study clearly prioritizes history as our primary lens—again this is emphasized in the preface of the book: “This book through *historical research* and study may enable a significant part of the human family to reconcile itself with Africa by acknowledging that their sacred word *Amen* is of African origin.”⁸

2. Transdisciplinary Scholarship is our Expertise

O. Kwame Osei’s original pamphlet is not a perfect or exhaustive and he does commit methodological errors regarding linguistics. Yet our collaboration with him as we indicate in the preface represents a transnational, Pan Africanist endeavor to reconstruct the history and culture of African civilizations. His study is a valuable, timely and significant contribution that sounds the alarm not only for Ghana, but the entire African world to reappraise and reassess its relationship with the Abrahamic traditions and reassert the humanity, dignity, profundity, and antiquity of Africa’s spiritual heritage as the foundation of the world’s religions. Drs. Issa and Faraji task in this process is as historians not linguists. Dr. Issa is a specialist in U.S. and African Diaspora History who also concentrates on Garveyism in the southern United States and West African traditional religions. Both Drs. Issa and Faraji have also been initiated as Okomfo (priest-initiates) in the Akan tradition of Ghana, West Africa. Dr. Faraji is also a scholar

of Akan culture and spirituality and served as an external reviewer for Dr. Anthony Ephirim-Donkor's most recent book, *African Personality and Spirituality: The Role of the Abosom and Human Essence*.⁹ Dr. Faraji is also an ordained minister in the African Methodist Episcopal Church and specializes in early Christian history, Africana and Africanist historiography, Coptic Studies and the Kerma, Napatan, Meroitic and Medieval periods of Nubian history. His book, *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* has been described by some reviewers as a seminal historiographical work for historians, Africanists and Nubiologists.¹⁰ Again, we indicated our areas of specialization in the preface of the book and in our email communication with Dr. Kambon. We communicated that Dr. Faraji is a historian steeped in archaeological and anthropological research with modest training in Coptic, Medu Neter and ancient Greek.

Even beyond our email exchanges Dr. Kambon was already familiar with our work at least on a collegial level so it is very dubious why he questions our "affiliation and authority" in his critical review of *The Origin of the Word Amen*. He questions Dr. Faraji's competence regarding his analysis of the Greek word *Menes* and the name of the pre-dynastic Egyptian pharaoh (*nisut-bity*) Narmer—matters in which we will address further in this paper. He also remarks that nothing about Dr. Issa in his online bio at Medgar Evers College seems to tie him to historical linguistics. This is bemusing to us considering that Dr. Issa throughout his academic career and extensive travel in numerous countries in Africa over a twenty-five-year period has never represented himself as a specialist in historical and comparative linguistics. Dr. Kambon's critique amounts to disciplinary haughtiness a tactic that is easily reciprocated if we also point out the fact that he is not a Nubiologist, Meroiticist, archaeologist, theologian, patristics scholar or historian.

According to his review one could infer that Dr. Kambon is not familiar with Drs. Issa and Faraji and that is simply not the case. In fact, the context and background of our interactions with Dr. Kambon are entirely absent from his review of our book. We are not suggesting that our previous exchanges and dealings with Dr. Kambon precludes him from engaging in a rigorous critique of our work. We in fact requested that Dr. Kambon assess and evaluate our book. We are simply questioning his misrepresentation of our expertise and academic credentials as primarily historians. Dr. Issa was a guest in one of his classes at the University of Ghana at Legon and along with Kwame Osei's son met at his home and handed Kambon a copy of the *Origin of the Word Amen* for his review. Dr. Faraji met Dr. Kambon in 2015 in Ghana through his colleague Dr. Josephine Akosua Adomako Ampofo at the Institute for African Studies, University of Ghana. At the time Dr. Faraji was the founding Executive Director of the Master of Arts in International Studies Africa (MAIS) Program at Concordia University Irvine in the U.S. and Wisconsin International university College in Ghana. Dr. Kambon had discussions not only with Dr. Faraji regarding mutual research interests in African Studies, but also with the graduate students in the MAIS Africa Program. Dr. Faraji is also an editor-at-large for the *Journal of Pan African Studies* and served as the sole reviewer of Dr. Kambon's submission to the journal, *Afrikan=Black Combat Forms Hidden in Plain Sight: Engolo/Capoeira, Knocking-and-Kicking and Asafo Flag Dancing*, which was subsequently published in the *Journal of Pan African Studies* in October 2018. Dr.

Kambon and Dr. Faraji exchanged emails regarding their common interests in African martial arts¹¹ and Dr. Kambon extended an invitation to Dr. Faraji to join his *Kipura* class and Medu Neter study group at the University of Ghana. Dr. Faraji and his wife who is Ghanaian and a native Twi speaker attended a session of Dr. Kambon's Medu Neter study group—they were both extremely impressed and witnessed Dr. Kambon teach Medu Neter in Twi, Yoruba, Hausa and of course English. Although not personal acquaintances our collegial interactions with Dr. Kambon have been more than sufficient to hold suspect his problematizing of our training and expertise. His disagreement with our methodology cannot be a rationale for him to dismiss entirely our specialized knowledge, credentials and of course the book itself. This is a major flaw of his review of *The Origin of the Word Amen*. It is narrowly defined by the constraints of his disciplinary expertise, linguistics.

The content of Dr. Kambon's review is 22 pages. He devotes 10 pages to analyzing and exposing the linguistic “errors” of our discussion of *Menes* and *Narmer* and another two pages, dedicated to one of our glossary entries entitled, “Amenemhat kings.” Why does Dr. Kambon spend at least fifty percent of his review critiquing a discussion that only amounts to about two and a half pages in a book that is nearly ninety pages? Why is his review so selectively biased toward his own knowledge base? He completely ignored the historical, archaeological and anthropological dimensions of the book and more importantly the Nubian, Kushite, and Meroitic focus of our argument which is an original contribution to Osei's thesis. We suspect this omission is because Dr. Kambon does not have expertise in Nubian and Meroitic archaeology, and neither is he a historian or anthropologist. His critique although valid in arguing for historical and comparative linguistics is also myopic because it is Egypto-centric and based exclusively in his own circumference of knowledge. He is an extraordinary Africanist linguist, yet are we justified to question his competence as a scholar because he has never engaged Nubian history, archaeology or even attended a Nubian Studies conference. Such a position would certainly reflect academic immaturity on our part.

3. In Case You Missed It: Ancient Nubia is the Key not Egypt

The first section of *The Origin of the Word Amen* is entitled “The Amen, Akan and Ancient Nubia.” In fact, we argue that it is ancient Nubia and not Egypt that is “the most important civilization of the Nile Valley in terms of maintaining cultural continuity and unity with all other regions of Africa.” Unlike Osei's original thesis which does not even mention ancient Nubia or Kush we argue that it is the Akan's historical and cultural connection with Sudanic Africa that explains the presence of the word *Amen* among the Akan. We establish that ancient Egypt's signature tradition of Divine Kingship was simply an expression of its cultural predecessor Sudanic Sacral Kingship which continues persist among the Akan today. Dr. Kambon's review is silent regarding the central argument of our book—he provides no commentary or analysis whatsoever in a review that is over twenty pages. We reference archaeological research to support our argument such as the presence of Sudanic earthen pyramids (tumuli) throughout West Africa including Ghana—superstructures that are also common in ancient Kush. We highlight additional archaeological research such as Nubian ceramics and textiles discovered in

Meroitic Kush with Adinkra motifs such as the *Sankofa Bird* and the *Nkotimsefo mpua*.¹² Dr. Kambon, again ignores the archaeological evidence and remains quiet, amplifying his lack of familiarity with this body of knowledge. We quote the preeminent historian of West Africa and Ghanaian scholar, Adu Boahen when he suggests that the origins of the Akan are in Sahelian Africa in the Chad-Benue region---and that the cultural affinities between the Akan and the Nile Valley are due to a “common substratum on which all these cultures shared.” Dr. Kambon provides no remarks or analysis of Boahen’s premise and its relevance for our thesis—a major lacuna considering his prodigious contributions to West African history.

Our aim in *The Origin of the Word Amen* is to provide a historical and archaeological basis that prioritizes the Middle Nile Valley and ancient Kushite civilization as the cultural context for the presence of the word Amen among the Akan. This is not a new or original perspective although the archeological evidence we reference is relatively recent. Nearly two hundred years ago Thomas Edward Bowdich a British mission officer to Kumasi published an essay in 1821 entitled, *An Essay on the Superstitions, Customs, and Arts, common to the ancient Egyptians, Abyssinians, and Ashantees* where he argued that the Ashanti kingdom was descendant of ancient Egypt, Ethiopia, and Abyssinia on the account of the “striking similitude....of their more extraordinary superstitions, laws, and customs to those of ancient Egypt.”¹³ We cite this book in our bibliography as an early precedent for this discussion without accepting entirely Bowdich’s conclusions, methods, or his reliance on the “Hamitic hypothesis” in his interpretation of African history. Eva Meyerowitz is another scholar we reference who conducted primary ethnographic research among the Akan from the late 1940s to the early 1950s. Meyerowitz wrote extensively on the origins of the Akan State and the relation between divine kingship in ancient Egypt and the Akan monarchy. She too committed the fallacy of employing the “Hamitic hypothesis” in her understanding of ancient Egypt and Meroitic Kush, yet her work also represents an early precedent in that it argued “that the early Sudanic civilization had its origin in Kush.” Meyerowitz contended that the Akan were an extension of this civilization and that the early Akan state of Bono and subsequently the Ashanti were the last remnants of Egypto-Meroitic civilization to resist Islamic incursions in West Africa.¹⁴ Meyerowitz even averred that the word Amen was a greeting among the royalty of the Akan Bono state and Andrew Jaggs demonstrates that the Amen was prevalent among the Yoruba and other kingdoms in modern day Nigeria.¹⁵ The Akan kingdom of Sanwi in the Ivory Coast also carried the name Amon among a succession of five monarchs who held the royal title Nana Amondouffou as well as the founding king of the Sanwi state, Nana Amalaman Andoh. Bowdich and Meyerowitz were not entirely accurate in every detail in their arguments and even the latter’s contemporaries identified deficiencies in her comparative methodologies and diffusionist assumptions.¹⁶ Yet their perspective in linking West Africa with Sudanic Africa, Meroitic Kush and Egypt has been substantiated through the archaeological and anthropological research of contemporary Nubiologists.¹⁷ In fact it was Meroitic Kush that was the cultural predecessor of the great Sahelian kingdoms such as Kanem-Bornu, Ghana, Mali and Songhay—states that have been traditionally labeled as “Sudanic.” Dr. Kambon evades our historical, anthropological, and archaeological contentions which is a bit incongruous considering that it is material culture, customary practices and historical sources that reinforce and ground historical and comparative linguistics in the tangible

and quantifiable bedrock of existence. In other words, we need multiple disciplines and methods to reconstruct and re-assert the history and humanity of African people—and archaeology and anthropology assists in concretizing linguistic study within the embodied dimensions of culture.

4. The Menes Debacle: The Case for the Meroitic Amen (*Mn/Mni*)

Dr. Kambon disputes our contention that the name *Menes* in ancient Greek is a transliteration of the word *Imn* from the Medu Neter. He mispresents our argument by focusing on a translation of a Herodotus text that mentions a King Min three times. He chides our position by noting that we failed to consult the primary Herodotus text. Dr. Kambon fails to recognize that the focal point of our argument concerning the names Menes and Amen is not Herodotus, but the Meroitic kings Arkamaniqo (Ergamenes I) and Arqamani (Ergamenes II). In *The Origin of the Word Amen* we state, “What are the etymological and linguistic roots of the name ‘Menes’? We do not pose the question what are the etymological and linguistic roots of the word *Imn* in Medu Neter? Our question is clearly and specifically focused on the Greek word Menes. We further state, “Menes is a Greek transliteration of the word Amen. The Greeks also used the name ‘Menes’ as a suffix to transliterate the names of two other Nubian kings who carried the title Amen in their names, Ir-ka Amen.” We agree with Dr. Kambon when he says the name Menes is not an indication of its source in Medu Neter, “but would rather tell us about how the grammar of the Greek language works. How someone writing in Greek may choose to represent any names or words from a different, unrelated language is clearly not the best way to ascertain the specific source word.”¹⁸ In fact in an email exchange Dr. Kambon raised this same issue and our reply was in agreement, “They (Greeks) believed that Menes was synonymous with Amen---that doesn't mean they were correct or had the linguistic knowledge to arrive at this conclusion.....we know for certain however that two Nubian pharaohs whose names were Ir-ka-amen, they translated as Ergamenes in the Greek language.”¹⁹ Our goal was not to interrogate the ancient Egyptian word *Imn*, but to use the Greek translation of the Meroitic king's name Arkamaniqo to Ergamenes as a clue for how the word Amen was appropriated in the Hellenistic world. The Greek historian Diodorus Siculus writing in the first century BCE in his classic work, *Bibliotheca historica* cites the Hellenistic geographer Agatharchides who recounts from the second century how the Ethiopian king Ergamenes resisted the power of the Amun priesthood. Diodorus Siculus states that this king was contemporary with Ptolemy II. This king was known as Arkamaniqo and *Irk-k-Imn* in ancient Egyptian transliteration. In the Greek language *Irk-k-Imn* became Ergamenes and the suffix Menes was the linguistic equivalent of *Imn*.²⁰

Here we must also make explicit what is only implied in *The Origin of the Word Amen*. Medu Neter was not the only classical language and script in the Nile Valley during the Kushite-Meroitic period. An Egypto-centric perspective on the Nile Valley focuses exclusively on the ancient Egyptian language and its various scripts, Hieratic and Demotic. Yet the Kushite-Meroitic state utilized not only Medu Neter, but also the Meroitic language and script. Meroitic consisted of both a hieroglyphic and cursive script, adapted from classical Medu Neter and Demotic and it is here where we find a

more precise understanding of the translation of the Amen in the Greek language as well as the lexical basis for conceivably the cognates of Amen in Akan languages. The transliteration of *Imn* into the Meroitic cursive script can be variously rendered as *Amni*, *Mani*, *Mni*, *Mn*.²¹ Nearly 40 Kushite-Meroitic monarchs, approximately 36 to be exact, carried the royal name of Amen between the 8th century BCE and the 4th century CE. The name Amen continued to be invoked and written in Meroitic inscriptions on Nubian temples well into the 5th century CE—and the Nubian temple of Isis (ʿst) at Philae remained open until it was closed by the Byzantine empire and converted into a Christian church in the 6th century CE. The Meroitic inscription of the Nubian king Kharamadoye at the temple of Kalabsha in Lower Nubia is dated to the 5th century CE and is the latest and one of the longest inscriptions extant in the middle Nile Valley. The inscription invokes Amun of Napata, rendered in Meroitic as *Mnpte* as well as Amun of Opet (Luxor), transliterated as *Mnote* in Meroitic.²² We highlight this period in *The Origin of the Word Amen* under the subheading, “The Flourishing of Amen in Late Antique Africa.” This is a critical period for understanding the relationship between the Nile Valley and the Niger Valley and the rest of West Africa. It should be reiterated that late Meroitic civilization was contemporary with the Empire of Ghana (Wagudu) in West Africa whose ascension began as early as 300 CE. Ancient Kush represented the southern empire of Nile Valley civilizations in all its historical phases including, Kerma, Egyptian, Napatan, Meroitic and Medieval periods. Equally important ancient Kush was not only a Nile Valley civilization but also a Sudanic-Sahelian culture that extended into West Africa. Therefore, it may be more useful to explore the linguistic connections and roots between the Meroitic Amen and the Akan than its classical forms in ancient Egypt. Below is a select list of Meroitic Queen Mothers (Kdke) and Kings (Qore).

Meroitic Rulers and Monarchs and the Name Amen

Ruler/Monarch	Meroitic Cursive	Date of Reign	Royal Burial Site
Qore Irike-Amannote	Mani-note-yerike	Late 5 th c. BCE	El Nuri
Kdke/Qore Amanirenas	Amnirense	Late 1 st c. BCE	Jebel Barkal
Kdke/Qore Amanishakheto	Amnisheto/ Mnishte	Late 1 st c. BCE – 1 st c. CE	Begarawiyah
Kdke/Qore	Mnitore	1 CE-20 CE	Begarawiyah

Amanitore			
Qore Natakamani	Ntkmni	1 CE-20 CE	Begarawiyah
Kdke Amankhadoke	Mnhdoke	Late 1 st c. CE	Begarawiyah
Qore Amanitaraqide	Mnitraqide	Late 1 st c. CE	Begarawiyah
Qore Amanitenmomide	Mnitenmomide	Early 2 nd c. CE	Begarawiyah

Even in the Demotic script of the ancient Egyptian language the form Amen takes is the morphological structure *Mn* as in the name Mntwe (Mnitwi), rendered as Menetewe or Manitawawi. Manitawawi was a Meroitic priest of Isis (ʾst) and a royal scribe of Kush for Philae and the temples of Lower Nubia in the middle third century CE. He was a member of the Wayekiye priestly family and an official representing the royal of court of the Meroitic king.²³ The Greek translation of the name *Irk-k-Imn* to Ergamenes procured its point of reference not from the Egyptian *Imn*, but from the Meroitic cursive. Therefore, the name “Menes” is a translation of the Meroitic *Mni/Mn* which utilizes the *es* suffix as a genitive to produce the meaning “of Amen,”²⁴ or simply the basic grammatical rule that Dr. Kambron also references regarding Greek masculine nouns in the nominative case ending in *-s*. In fact, we are not alone nor original in our recognition of the linguistic connection between *Irk-k-Imn* and Ergamenes. Nearly twenty-five years ago Carsten Peust in book *Egyptian Phonology: An Introduction to the Phonology of a Dead Language* also demonstrates the linguistic correlation between the Meroitic name *Irk-k-Imn* and the Greek name Ergamenes substantiating that the *Imn* and *menes* suffix are both equivalent to the Egyptian word Amen (Imn).²⁵ What is remarkable is that we arrived at the same conclusion as Peust without any knowledge of his work prior to writing this article. Nonetheless Dr. Kambron’s critique regarding this matter is crucial because he compelled us to be more precise and accurate concerning the linguistic relationship between “Menes” and Amen beyond the Medu Neter---something that is only implied in our book.

We also employ the name “Menes” to address the question of why Manetho, Herodotus and the Turin King’s list identify a King Menes as the legendary founder of Dynastic Egypt. We acknowledge that our approach is unconventional and our equating of *n’r* (Narmer) with the name *Amen Heru* is linguistically flawed. Yet if you follow our argument closely, we argue that the classic iconographic image and literary trope of “the king is a falcon perched upon the palace/fortress of the hidden one” (serekh facade) is prevalent throughout the Pyramid and Coffin texts as well as the *Great Amun Hymn* located at the Amun-Ra temple of Hibis in the Egyptian Western Desert. As we indicate in *The Origin of the Word Amen*, in line 1778 of the *Pyramid Texts* the passage reads, “The King is a great falcon which is on the battlements of Him whose name is hidden.”²⁶

The king is symbolized as Heru who stands upon the house of the hidden one. This same theme is echoed in the Amun Temple of Hibis where the *Hymn to Amun* declares, “the falcon atop the serekh is his pure priest” insinuating that “the priest of Amun is the falcon on the serekh.”²⁷ We see therefore the association of the king with Heru and the serekh as the house of Amen from the early dynastic era to the 27th dynasty. This may provide the reason for associating the legendary name Menes with the founding king of Egypt. We state in *The Origin of the Word Amen*, “The evidence for the word Amen being the earliest royal nomenclature in ancient Nubia and Egypt can also be found in the archaeological record and literary tradition dating from the “pre-dynastic” era to the Old Kingdom.” This classic royal literary motif and iconography links early Egyptian kings with the “House of Amen,” that is, the serekh façade—the palace of the “hidden one.” It is in this literary, historical, and archaeological context that we propose that this trope is the earliest title of early dynastic kings in the Nile Valley. So again Dr. Kambon’s critique necessitates greater precision on our part. We argued that Narmer’s name is a title because we associated it with the king as *Amen Heru*, but it is more accurate to say that *Amen Heru* or even Menes is a title independent of the name Narmer. We are not alone or original in this argument although our arrival at this conclusion is unique to our own transdisciplinary research. The eminent Egyptologist Flinders Petrie also argued that name “Menes” was possibly an honorific for the king Narmer.²⁸ Our proposal is original in that we make this claim by associating “the king is a falcon perched upon the palace/fortress of the hidden one” with the name Menes.

Dr. Kambon also questions one of the glossary entries entitled, “Amenemhat Kings.” He states, “In referring to the “Prophecy of Neferti” it appears that the authors are once again content to refer to a text without actually reading it as the “Prophecy of Neferti” does not mention any Nofret from Elephantine.” We do not argue that the “Prophecy of Neferti” mentions the name Nofret. We simply state the Prophecy of Neferti confirms an association between Amenemhat I and a woman named Nofret who is believed to have been his mother. Dr. Kambon’s critique here, is another case of him not being knowledgeable about the latest archaeological research in Egyptology. Peter Jánosi’s discussion of an offering table discovered in the pyramid precinct of Amenemhat I at Lisht-North identifies the king’s mother as a woman named Nefret.²⁹ Of course Elephantine is in the vicinity of t3-sty (Ta-Seti) which refers to both the first nome of Upper Egypt and Lower Nubia.



*Stela of Serekh Façade of King Djed – 1st Dynasty
The King is a Falcon perched upon the Palace of the Hidden One*

5. Sudanic Siblings: The Amen in Meroitic Kush and the Akan

Let us now return to the matter of the relationship between the Meroitic *Mni/Mn* and the Akan (Twi) lexeme *m(a)n*. We argue that this word is a cognate of the Meroitic *Mn* and is ubiquitous throughout Akan languages. Dr. Kambon critiques the way we parse the words *Nsamanfo* and *Asamando* rightfully establishing that we blurred the morphemic structure of the root word of both words, ɔ-sa-man (ancestral spirit) by posing the words as *Nsamanfo* and *Nsamando*. For the former word we suggested a euphemism for ancestors meaning the “People of Amen” and for the latter word we described it as the “Land of Amen,” referring to the realm where the ancestors dwell. Dr. Kambon makes note that the prefix *n-* is a pluralizer of the word ɔ-sa-man and the *a-* is nominalizer in the word *Asamando*. Although our deconstruction of *Nsamanfo* and *Asamando* is admittedly clumsy it still does not negate the fundamental meaning of the lexical root of ɔ-sa-man which is *m(a)n*—and neither does it disqualify that the word is also a cognate of the Meroitic word *Mn* meaning Amen. The Akan lexeme *man* presents a constellation of associations and meanings ranging from ancestral spirits, ancestral realms, cultural traditions, and the state.

If we accept Boahen’s contention that the Akan emerged from three cradles: (1) Chad-Benue basin (2) Volta and Niger frontier along the Black Volta, and (3) Ofin and Pra river basin, then we must situate the Akan in the traditions of pre-Islamic Sahelian and Sudanic Africa.³⁰ Even Kwasi Konadu’s assertion that the first Akan settlements existed in the northern forest zone of what is now Ghana as early as 300-500 CE and participated in a forest-savanna economy that connected the Volta basin and Niger plateau, insinuates the interactions that the Akan had with the peoples and cultures of Sahelian Africa.³¹

This was also true for “proto-Akan” cultures at sites such as Kintampo and the Neolithic settlements that emerged between 3500 BCE – 900 BCE. At no time did the cultures of the Volta River basin exist independent of the Sahelian wetlands that extended from the Middle Nile Valley to the Senegambian region. This is crucial because it was the ancient Kushite state in the Middle Nile Valley that impacted and shaped the Sahelian zone via geo-political, cultural, and economic interactions via the Lake Chad-Benue Basin and the Niger River from the 5th millennium BCE to the medieval period. The Akan carry the markers of Kushite-Sudanic civilization in terms of sacral/divine kingship, queen-mothers, royal funerary practices, and priesthood traditions among other aspects. The origin of the word *m(a)n* (Amni) among the Akan can only be understood within this ancient Kushite-Sudanic cultural complex which of course held the deity Amun/Amen/Aman/Amon as the preeminent hidden creative force (spirit) of the universe for 3000 years.

We tread lightly in our argument however, acknowledging that our expertise is not historical or comparative linguistics, yet we assert that the historical, archaeological, and anthropological evidence merits a closer examination between the Meroitic *Mn* and the Akan *m(a)n*. The ancient Kushite-Meroitic language was one of the prominent languages in the Nile Valley second only to Medu Neter. Although the language persisted in the Nile Valley from the Kerma Kingdom/Middle Kingdom era to the 5th century CE it did not originate there. The origin of the Kushite-Meroitic language and even proto-Nubian was in the Sahel region along the Nile River’s western tributary often called the “Yellow Nile,” but today known as the Wadi Howar. The source of the Yellow Nile began in eastern Chad in the Ennedi Mountains and flowed eastward for approximately 700 miles through Darfur and Kordofan, joining the Nile at the great bend about 62 miles south of Kerma, the ancient capital of where the Kushite state was founded in 2500 BCE. The Yellow Nile flowed approximately from 8000 BCE to 1000 BCE before running dry due to increasing desertification. It was an active river well into the Napatan period with numerous settlements that have been documented from 5000 BCE to 1000 BCE by the University of Cologne ACACIA and BOS projects. The University of Cologne team have identified 1700 archaeological sites substantiating that the Yellow Nile River basin was densely populated for three millennia.³²

This is simply a brief overview of the archaeological and linguistic evidence associated with the Wadi Howar (Yellow Nile). It is not within the scope of this article to present the full range of scholarship on the Western Sudan and the eastern Sahel, yet it is very clear that Chad and the Yellow Nile basin served as the crossroads between the Nile Valley and Central West Africa. Meroiticists and Nubiologists have explored the eastward diffusion of Meroitic culture and language, and the broader Northeastern Sudanic linguistic family (NES), but our study also proposes the connections and interactions further west into West Africa. The Ennedi Plateau is approximately 565 miles northeast of Lake Chad and therefore its proximity to the Lake Chad basin connects the Nile Valley with what are today Niger, Nigeria, and Cameroon. Considering that NES-Meroitic linguistic cohort extends nearly 1200 miles east into Eritrea from the Ennedi Plateau that same distance westward would be in the vicinity of Katsina in Northern Nigeria. Nigeria and Cameroon provided the links to the Benue and Niger rivers and mediated the trans-Sahelian culture that connected the Niger Valley to the Nile

Valley. This trans-Sahelian cultural complex shared ceramic (wavy line pottery), architectural (tumuli), and cultural traditions (divine kingship), so the likelihood for linguistic convergence among linguistic phyla such as Niger-Congo and Nilo-Saharan and the dispersion of lexical variants was highly probable. In fact, other scholars in historical and comparative linguistics have proposed a unified linguistic phylum, or “Macro-Sudan Belt,” that establishes a “connection between languages of West Africa on the one hand and adjacent languages of Central and (to some degree) East Africa on the other hand.”³³ It is in the classical Sudanic-Sahelian milieu that the Akan through long-distance trade, inter-ethnic associations and migrations, and cultural and intellectual exchange integrated the word *Mni/Mn* into their lexical repertoire.

We ‘ve established that the name *Imn* in ancient Egypt and *Mni/Mn* in Meroitic Kush persisted in the Nile Valley from Old Kingdom to the 5th century CE as documented in the *Pyramid Texts* and the Meroitic inscription of King Kharamodoye at the temple of Kalabsha in Lower Nubia. The deity Amen was the most prominent divinity in both ancient Egypt and Kush and its meaning denoted the “hidden,” “concealed,” and “primordial” nature of reality, existence, and non-being. The Amen also referred to an unconditioned, unmanifest dimension called Nun which was symbolized as a body of water. It is this aspect of the name Amen that informs the Nobiin word, *aman* which means water.³⁴ In Akan languages the word **m(a)n** conveys the eternal and metaphysical dimension of the name Amen as an abode for spirits, ancestors, and the creator itself. It also informs the traditions and customs of ritual practice and the ancestral/spiritual legitimation of the state. Like the Meroitic form of Amen the *Mn* consonantal structure is primary in the Akan language and the intervening vowel provides tonal value.

The Akan language like Medu Neter, Meroitic and other African languages, utilizes the technique of paronomasia and paronymy in both oral and written speech to convey the varied and multiple assemblages of words to show broad spectrums of meaning. The former simply means wordplay or punning especially through use of homonymy and the latter concept refers to words that share a related derivation, but different semantic and lexical meaning. Yekaterina Barbash explores this phenomenon in ancient Egyptian mortuary texts and maintains that “Egyptian scribes utilized diverse types of wordplay, including paronomasia, alliteration, and visual puns in composing, and copying texts....these techniques allowed scribes to explore the deeper theological concepts.”³⁵ Accordingly Barbash argued paronomasia for ancient Egyptian scribes was about discovering the “harmony of Maat” between words with the goal of revealing the association among words that may have appeared to be different in meaning, but shared phonetic, visual and even etymological connections. She illustrates this technique by highlighting the ancient Egyptian word *sbʾ* which is the root for such different words as star, teacher, and gateway but through paronomasia their associative spheres of meaning are conveyed in such a way that the concept of *knowledge* is deduced to be the common denominator for all three words. David Klotz also identifies the linguistic technique of paronomasia in the *Great Amun Hymn* at the Amun-Ra Temple of Hibis. The scribe of this hymn skillfully creates an association between the verb *mn* which Kambron correctly indicates means “to endure” and the proper noun *Imn* the name for Amen in the epithet “Amun (*Imn*) who endures (*mn*).” In other words, the verb *mn* can also mean Amen, not literally but through word play and punning in the sense of that which endures (*mn*) is

Imn.³⁶ Klotz states, “Amun-Re endures in everything because he is in the air, and thus can he oversee everything from the mountains to the oceans.” Paronomasia and paronymy are not unique to ancient Egyptian language and philosophy but are common to African linguistic and philosophical thought including Meroitic and Akan.

Philosophically the concepts of paronomasia and paronymy are played out in Akan culture among the words *Saman*, *Nsamanfo*, *Asamando/Samandzie*, (*Amannee/Amandzie/Amanmre*), and *Oman*. Each of these words share the lexeme **m(a)n** in common a derivative and corollary of the Meroitic (Sudanic) word *Mn/Mni*, referring to the Amen, the hidden, all-encompassing spirit of all phenomena in the universe and beyond. Anthony Ephirim-Donkor defines *Saman* as a posthumously abstract personality, the intangible spiritual form of a person.³⁷ According to Akan cosmology a *Saman* is also an ancestral spirit and spiritual being who is “citizen” of the spirit-world which is called the *Asamando/Samandzie*. The *Asamando/Samandzie* is the original home of the *Saman* before they take on human form and the abode to which they will return after death. Ephirim-Donkor describes the *Asamando/Samandzie* as a limitless, dark domain that is the metaphysical counterpart to the physical, corporeal world called *Wiadzie*. The *Nananom Nsamanfo* are the venerable ancestors who also inhabit the *Asamando/Samandzie*. Upon death the *Nananom Nsamanfo* become resurrected spiritual personalities “joining the collective body of apotheosized agencies so that they influence the affairs of their posterity on earth.”³⁸

Amen in Ghana among the Akan

Akan Towns	Akan Surnames
Amanful	Asuogyamen
Wassa Amenfi	Amanor
Amenfo	Amengyobi
Asamankese	Amenna
Asaman	Amankrah
Amansie	Amankwatia
Amasamen	Amenowade
Amuwi/Amun-Wi	Amankwaa

It is the *Nananom Nsamanfo* who sanction and authorize the establishment and continuation of the Akan state. The Akan state is called an *Oman* and the plural form is *Aman*. In our inquiries and research regarding this word we were informed that it simply refers to the Akan state. Yet the **m(a)n** lexeme that it shares with the words *Saman*, *Nsamanfo* and *Asamando* reveals a more profound metaphysical philosophy that cannot be explained by viewing it exclusively as a mundane political process. *Oman/Aman* can also be understood as having a spiritual connotation. Ephirim-Donkor suggests that the way earthly states, nations, towns, and communities are organized are, first, a reflection of the spiritual world. Therefore, conceptually the founding of an *oman* is to establish a spiritual realm in a terrestrial domain because the Ohene (King) and Ohemaa (Queen mother) are a conduit and incarnation of an ancestral lineage as represented in the ancestral stools, the “seat” of the state. It is ancestral stools that symbolize the national identity of Akan states—in essence spiritual and cosmic phenomenon. Ancestral stools legitimize the Akan state via the Ohene as a living ancestor who embodies the ancestral legacy as a continuum throughout time. The Ohene is a guardian and representative of the *Nananom Nsamanfo* who have entrusted the king to maintain and fulfill the traditions, customs, and ritual obligations in regarding the ancestors and the sanctity of the state. As custodians of the sacred ancestral traditions the Ohene and Ohemaa are charged with instituting and upholding *Amannee/Amandzie/Amanmre* for the entire nation in every aspect of life, familial, social, economic, political, and interpersonal relations. All the developmental stages of life including conceiving a child, birth, naming ceremonies, adolescent rites, marriage, funerals, divorce, the reception of guests and visitors, festivals, royal durbars, and countless other activities are all governed by *Amannee/Amandzie/Amanmre*.

The practice of *Amannee/Amandzie/Amanmre* are spiritual acts designed to maintain the bonds within the national community and between the corporeal and spiritual worlds. Ephirim-Donkor states that *Amannee/Amandzie/Amanmre* means ritual orthodoxy or ritual orthopraxy within the context of cultural traditions. It is concerned not only about the right formulas but the right way of carrying out rituals as mandated by tradition: ritual purity as well as the praxis of *doing* rites and rituals properly.³⁹

The Akan word **m(a)n** demonstrates a wide range of associations. It is elastic enough to include ancestors (*Nsamanfo*), spirit world (*Asamando*), ritual traditions (*Amandzie/Amanmre*) as well as (*Oman*) the state. It is not only an appellation for the spiritual and ancestral worlds like the Amen and Amenta in ancient Nile Valley civilizations, but it also constitutes the totality of ritual practices and obligations to commune and interact with the divine and sacred realms of the *Amen/Mni/Mn*. In terms of linguistic paronomasia, we are not incorrect to say that *Nsamanfo* means “the people of Amen,” (ancestors) or that the *Asamando* means the “land of the Amen” (ancestral abode). Likewise, we are also correct in stating that the *Oman/Aman* is the “kingdom of the ancestral and spiritual world on earth” and it is the cultural traditions of *Amannee/Amandzie/Amanmre* that bind and unite the metaphysical and terrestrial dimensions of life. So today the Akan continue to venerate the Amen as the embodiment of the state, spiritual/ancestral power and, as the integrity of cultural practice.

6. Conclusion: We need Solidarity and Teamwork

In addition to this matter and our discussion of Menes and Narmer we also look at the presence of the Amen in the Old and New Testaments of the Bible, the Greco-Roman world and West Africa and the African Diaspora. We present a history of the word Amen independent of Judeo-Christian and Islamic traditions—and situate the Amen as indigenous to the Akan. *The Origin of the Word Amen* is also unique in that it also connects this tradition with the African Diaspora and specifically African American history and culture. Dr. Kwasi Konadu reminds us that over 1 million Akan were brought to the Americas between the 16th and 19th century.⁴⁰ And so, cultural, and spiritual traditions that were forged in the Nile Valley both Egypt and Kush as well as the Sahelian belt and in the case of the Akan, the Niger and Black Volta frontier were transplanted also to Jamaica, Louisiana, South Carolina, Virginia, and other regions in the Americas via the trans-Atlantic slave trade.

As indicated in the beginning of this article Dr. Kambon is fundamentally in agreement with our position, the word Amen among the Akan is culturally and linguistically related to the Nile Valley and Sudanic-Sahelian Africa. We nonetheless welcome his critique and the opportunity to dialogue with one of the premier Africanist linguists in the world on issues of dire importance to the African world. It is obvious to us that his critique of our work and our response does not position us as adversaries, but opens the way for future, transdisciplinary engagement, and collaboration. We do not deny that we would have much to gain from Dr. Kambon's scholarship and we also believe that our expertise and areas of specializations would also complement and enhance his work as well. Together our scholarship can possibly provide new African-centered methodologies and theoretical paradigms for both historical research and comparative linguistics. The possibilities for teamwork and cross-fertilization are endless. European scholars and Western historians have been studying and researching the topic of West African and Nile Valley connections for over two hundred years. Yet as we advance African-centered perspectives and innovate new interpretative models we participate in the recovery and reconstitution of African history and humanity, a prerequisite for the continuous development of Africa and the African Diaspora. The esteemed African American historian Chancellor Williams is instructional for how scholars can cooperate for the benefit of the African world:

A major research project should not be undertaken by a single individual. That was my mistake – hence, the sixteen years of work that a research team of eight or ten persons might have completed in three or four. The kind of well-organized research teams required for in-depth studies may be difficult to promote because of our pitiful go-it-alone individualism. A research project such as mine should have had a team of highly trained experts from the fields of history, archaeology, anthropology, medicine, linguistics, tropical agriculture, political science etc.⁴¹

Notes

¹ Cheikh Anta Diop, *African Origin of Civilization: Myth or Reality* (Lawrence Hill: New York, 1974), p. 147.

² Ibid, p. 137.

³ Ibid, p. 156

⁴ Ibid, p. 137.

⁵ Asar Imhotep, *The God Imn in the Kongo: A Paper in Honor of Dr. Kimbwadende kia Bunseki Fu-Kiau* (The MOCHA-Versity Institute of Philosophy and Research, 2014), p. 7.

⁶ Kambon, personal email communication, April 1, 2020

⁷ Obádélé Bakari Kambon, "Editorial Book Critique: The Origins of the Word Amen: Ancient Knowledge the Bible Has Never Told," *Ghana Journal of Linguistics*, Vol. 9.1 (2020): 74.

⁸ Osei, Issa, Faraji, *The Origin of the Word Amen: Ancient Knowledge the Bible Has Never Told* (Amen Ra Theological Seminary Press, 2020), p. 5

⁹ Anthony Ephirim-Donkor, *African Personality and Spirituality: The Role of the Abosom and Human Essence* (Lexington Books, 2016).

¹⁰ Michael Joseph Brown, "Reviewed Work: *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* by Salim Faraji," *Journal of the American Academy of Religion*, Vol. 81, No. 4 (December 2013), pp. 1154-1156; See also Elochukwu Uzukwu, "Reviewed Work: *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* by Salim Faraji," *Bulletin of Ecumenical Theology*, vol. 28 (2016), 127-129; Stephen Agyepong, "Reviewed Work: *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* by Salim Faraji," *African and Asian Studies* 12 (2013), 167-168.

¹¹ Kambon & Faraji, personal communication, July 13, 2018.

¹² Steffen Wenig, *Africa in Antiquity, The Arts of Ancient Nubia and the Sudan, Volume 2: The Catalogue* (New York: Brooklyn Museum, 1978), plate #247, p. 295.

¹³ Thomas Edward Bowdich, *An Essay on the Superstitions, Customs, and Arts, common to the Ancient Egyptians, Abyssinians, and Ashantees* (British Library Historical Print Edition. J. Smith, 1821).

¹⁴ Eva L. R. Meyerowitz, "The Origins of the "Sudanic" Civilization," *Anthropos* (1972,)161-175.

¹⁵ For the most recent and comprehensive study on the presence of Amen cultural traditions and practices in Nigeria and the relation between the Nile Valley and Niger-Benue River complex see, Andrew George Jaggs, *MAAT – IWA: Affinities between Yoruba and Kemet In the Divine Realm and Ritual of the God-King—Within the Context of the Niger and Nile*, dissertation thesis, Institute of Archaeology, University College London, March 2020.

¹⁶ Jack Goody, "Ethnohistory and the Akan of Ghana," *Africa: Journal of the International African Institute*, Vol. 29, No. 1 (Jan., 1959), pp. 67-81.

¹⁷ David N. Edwards, "Meroe and the Sudanic Kingdoms," *The Journal of African History*, Vol. 39, No. 2 (1998), pp. 175-193.

¹⁸ Kambon, "Editorial Book Critique," 76.

¹⁹ Kambon & Faraji personal email communication, April 5, 2020.

²⁰ Tormode Eide, Tomas Hagg, Richard Holton Pierce, László Török, *Fontes Historiae Nubiorum: Textual Sources for the Middle Nile Region Between the Eighth Century BC and the Sixth Century AD* Vol. II. Bergen, Norway: University of Bergen, p. 566-568; 586-589

²¹ Claude Rilly, "Meroitic," *UCLA Encyclopedia of Egyptology*, eds., Julie Stauder-Porchet, Andréas Stauder and Willeke Wendrich (Los Angeles, 2016). See also Solange Ashby, *Calling Out to Isis: The Enduring Nubian Presence at Philae* (Gorgias Press, 2020).

²² Eide, Hagg, Pierce, Török, *Fontes Historiae Nubiorum Vol. III*, 1103-1107.

²³ Ashby, *Calling Out to Isis*, 147.

²⁴ See Dr. Solange Ashby, *Calling out to Isis*. Dr. Solange Ashby is one of the foremost experts in the world on ancient Egyptian, Meroitic and Demotic inscriptions on Nubian Temples particularly focusing on the Meroitic period between 4th c. BCE and the 4th c. CE. The authors consulted with Dr. Ashby on November 4, 2020 about the relationship between the Greek name Ergamenes and its Egypto-Meroitic equivalent *Irk-k-Imn*. Dr. Ashby's expertise in both Medu Neter and Meroitic proved to be very helpful in assisting us in teasing out the linguistic subtleties between the two languages and refining our argument regarding the name Menes. Our discussions led us to consider the Meroitic and Demotic form of *Imn* as a point of comparison with Mn cognate in the Akan language.

²⁵ For exhaustive discussion and analysis see, Asar Imhotep, *ciLuba Maweeja, Yorùbá òrìṣà, and Ancient Egyptian Ax: An exploratory etymological study*, Martin Delany Center for Egyptology (Madu-Ndela Press: Philadelphia, 2021), p. 73-74; also see Carsten Peust, *Egyptian Phonology: An Introduction to the Phonology of a Dead Language* (Peust & Gutschmidt: Gottigen, 1999), p. 226.

²⁶ R.O. Faulkner, *The Ancient Egyptian Pyramid Texts* (Oxford: Oxford University Press, 1969), p. 260, line 1778.

²⁷ David Klotz, *Adoration of the Ram: Five Hymns to Amun-Re from Hibis Temple*, Yale Egyptological Studies 6 (Yale Egyptological Seminar, 2006), p. 79-81.

²⁸ Joshua J Mark, "Menes" *Ancient History Encyclopedia*. Last modified January 29, 2016. <https://www.ancient.eu/Menes/>.

²⁹ Peter Jánosi, "He Is The Son Of A Woman Of Ta-Sety . . ." The Offering Table Of The King's Mother Nefret (MMA 22.1.21) in *Offerings to the Discerning Eye An Egyptological Medley in Honor of Jack A. Josephson*, Brill: 2009, 201-208.

³⁰ Adu Boahen, "The Origins of the Akan," *Africa in the Twentieth Century: The Adu Boahen Reader*, ed. Toyin Falola, (Africa World Press, 2004), 249-260.

³¹ Kwasi Konadu, *The Akan Diaspora in the Americas* (Oxford University Press, 2010), p. 30-37.

³² Claude Rilly, "Recent Research on Meroitic, the Ancient Language of Sudan 1." (2010); "The Wadi Howar Diaspora and its role in the spread of East Sudanic languages from the fourth to the first millenia BCE," *Faits de Langues*, Volume 47: Issue 1 (Jan:2016), p. 151-163.

³³ Tom Güldemann, "The "Macro-Sudan belt": Towards identifying a linguistic area in northern Sub-Saharan Africa," *A linguistic Geography of Africa*, eds. Bernd Heine and Derek Nurse (Cambridge University Press, 2007), p. 151-185.

³⁴ Claude Rilly, “Meroitic,” *UCLA Encyclopedia of Egyptology*, eds., Julie Stauder-Porchet, Andréas Stauder and Willeke Wendrich, Los Angeles, 2016.

³⁵ Yekaterina Barbash, “Wordplay’s Place in Mortuary Liturgies Scribal Devices in Papyrus W551,” *Liturgical Texts for Osiris and the Deceased in Late Period and Greco-Roman Egypt*, eds., Burkhard Backes and Jacco Dieleman, Studien zur spätägyptischen Religion (Harrassowitz Verlag, 2015), p. 203-15. See also Asar Imhotep, *Nsw.t Bjt.j (King) In Ancient Egyptian: A lesson in Paronymy and Leadership* (Madu-Ndela Press: Philadelphia, 2015). Imhotep demonstrates that paronymy is the basis of African philosophy which situates lexical units within their cultural contexts and associative fields.

³⁶ Klotz, *Adoration to the Ram: Five Hymns to Amun-Re from Hibis Temple*, p. 77

³⁷ Anthony Ephirim-Donkor, *African Religion Defined: A Systematic Study of Ancestor Worship among the Akan* (University Press of America, 2010); *African Personality and Spirituality: The Role of the Abosom and Human Essence* (Lexington Books, 2016).

³⁸ Ephirim-Donkor, *African Personality and Spirituality*, p. 2.

³⁹ Anthony Ephirim-Donkor, *African Religion Defined: A Systematic Study of Ancestor Worship among the Akan, Third Edition* (Hamilton Books, 2017), p. 111-130.

⁴⁰ Kwasi Konadu, *The Akan Diaspora in the Americas* (Oxford University Press, 2010), p. 3-6.

⁴¹ Chancellor Williams, *Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D* (Third World Press, 1992), p. 27.

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