Akwamu, Gyaman and the Origin and Meaning of the Name ‘Kamit’

[Revised and Expanded Edition]

The term Kamit also written Kemet, Kmt is the ancient name for the Afurakani/Afuraitkaitnit (African) country and civilization which would later be mislabeled Egypt. The term Kamit designates the country and the land as the ‘Black Country’ and ‘Black Land’. The term kam (km) means ‘black’ in the ancient language as well as the Coptic dialect, the late period dialect of the language which came into popular use approximately 2,000 years ago. As we have shown in our publication Kam Ur - Kamit Urit: Ausar, Auset and the Enslavement and Restoration of the Afurakani/Afuraitkaitnit (African) in Amenti - The West, the people of Kamit being designated as Kamitu or Kamau identifies them as people of the ‘Black Country’, ‘Black Land’ but also the Black People referencing their skin color. In our publication we demonstrate that those who are designated as ‘Black’ (kam) are dark brown people with black undertones, while those designated as ‘Red’ (desher) are dark brown people with red undertones. They manifest the energetic-complex, temperament and physiological characteristics of the Deities, the Divine Spirit-Forces in Creation, who animate and thus govern the Black Land and Red Land - the Deities Ausar and Set respectively.

As we examine the term Kamit and its definition ‘black’ we can gain a proper understanding of the medutu (hieroglyphs) which make up the term when we have a proper understanding of the cosmology that birthed the term. The medut of the burning, flaming piece of charcoal representing kam (km) as well as the crocodile’s tail or paw representing the term kam (km) is accounted for in the cosmology. Both medutu define the blackness of the soil and the nature of the Deity who animates the black soil. They also define the nature of the country itself and its development, topographically and politically.

The proper understanding of the medutu comprising the name Kamit and its cosmological, physiological and political implications can be found in Akan culture today. We can thus confirm the ancient texts in the living culture and language of the Akan, who are directly
descendant of ancient Khanit (Nubia/Sudan) and Kamit. We have shown the genetic, linguistic and religious ritual identity of the Akan with our Ancestresses and Ancestors of Khanat/Khanit (Nubia) in our publications: **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America - Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)** and **HOODOO MAYN Nhoma - Hoodoo Nation Festival Journal.** In this note, which is part of a larger forthcoming work, we demonstrate that the name Kamit (Kmt) also exists in Akan culture designating a people and a nation. The name in Akan includes the reference to the burning charcoal and all of its cosmological implications.

![Image](image.png)

The Akan people number over 20,000,000 in West Afuraka/Afuraitkait (Africa). Approximately 45% of the population of Ghana is Akan while approximately 42% of the population of neighboring Cote de ‘Ivoire (Ivory Coast) is Akan. As one of the largest ethnic groups on the continent of Afuraka/Afuraitkait (Africa) in general and West Afuraka/Afuraitkait (Africa) in particular, millions of Akan people suffered many losses as a result of the Mmusuo Kese (Great Perversity/Enslavement Era). There are millions of Akan people in North, Central, South america, the Caribbean and Europe today, directly descendant of those who were forced into enslavement.

The Akwamu are a sub-group of the larger Akan ethnic group. Akan people migrated from ancient Khanat (Nubia) to West Afuraka/Afuraitkait (Africa) after the fall of Kamit nearly 2,000 years ago. Our Akan (Khan) Ancestresses and Ancestors then established the empire of Khanat (Ghana). Nearly 1,000 years later, the empire of Ghana was invaded by muslim groups. Because of the deterioration of the ‘neighborhood’ and because the Akan were against the embrace of the pseudo-religion of islam, Akan people began migrating further south in waves. They would eventually pass through and settle in the regions of today’s Ivory Coast and Ghana. During these migrations, the Akwamu settled in Kong (Northern Ivory Coast) and would eventually continue through today’s Northern, Central and Eastern Ghana. The Akwamu became one of the first and largest Akan empires.

In the late 12400s (1400s), a segment of the Akwamu people separated and established a new nation. These people called themselves the Gyama people - Gyamafo or Gyaamanfo and the nation the Gyama Nation - Gyaman or Gyaaman.

The term ‘oman’ or ‘man’ in the Twi language of the Akan means ‘nation, people’. Akwamuman is thus the Akwamu Nation. Asanteman is the Asante Nation. Gyama or G Yam man (Gyaman, Gyaaman) is the Gyam or Gyama Nation. The suffix ‘fo’ in the Twi/Akan
language denotes a plurality of people similar to the English term ‘folks’. Akwamufo thus means Akwamu People (Akwamu folks). Akanfo means Akan People. Gyamafo means Gyama People.

Because of the artificial borders imposed upon the region by the whites and their offspring in the late 12800s (1800s) the traditional territory of the Gyama people was divided between Ghana and Ivory Coast. We thus have Gyama people in Northwest Ghana and Gyama people in Northeast Ivory Coast. Ghanaian Gyaman and Ivorian Gyaman were formerly called British Gyaman and French Gyaman.

The name Gyama amongst the two branches is spelled variously: Gyama, Gyaama, Gym (Ghanaian Gyaman) Kyama, Tchama, Kama, Cam (Ivorian Gyaman).

In the Ebrie Akan dialect (Ivorian Branch of Gyaman), the Gyama (Chah-mah or Jah-mah) people are also called the Kama (Cah-mah) people. As we will see in this short note, the Gyama or Kama people are the Kamat (Kama) people. Just as ancient Kamit was born out of ancient Khanat (Khanit/Nubia) in East Afuraka/Afuraitkait (Africa), the same dynamic played out as we migrated from East Afuraka/Afuraitkait (Africa) to West Afuraka/Afuraitkait (Africa). The Gyama/Kama people reemerged from the larger Akan (Khana) parent and reestablished themselves after the migration away from the empire of Ghana.

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In the Twi language of the Akan of Ghana and Ivory Coast there are a few grammatical features that are important to take into consideration for this discussion.

The suffix which denotes ‘female’ or a diminutive has dialectical variants:

obaa
obea
waa
aa

The term for woman is obaa in the Asante dialect and obea in the Akwamu dialect. It is also a suffix representing the diminutive.

The male and female Abosom, Akan term for ‘Deities’, Who govern the planet ‘mars’ are called Bena and Abenaa in Akan culture. Bena and Abenaa are the Deities Heru Behdety and Sekhmet in Kamit. All Akan people born on tuesday (Benada, Abenaada) are thus given the soul-name (kradin) associated with the Deity Who governs the day. A male child born on Bena’s day (Benada) is thus a servant or subject (akoa, kwa) of Bena. His soul-name is therefore Kwabena. A female born on Abenaa’s day is thus a servant or subject of Abenaa. Her soul-name is therefore Abenaa. There are variations based on dialect: Abena, Abenawa, Abenaba, Abenaa. As we can see the diminutive suffix is variously spoken -wa, -ba, -aa.
The term for ‘madame’ or ‘mistress’, a higher societal office than ‘brother or sister’, is *awuraa* in the **Asante** Akan dialect. However, it is *ewuraba* in the **Fante** Akan dialect. The -aa and -ba suffixes interchange. The -ba suffix can also be pronounced -ma.

From the **Asante-Fante Dictionary** of the Tshi (Twi) Language:

*a) Gender.* Tshi has no grammatical gender; natural sex is indicated: (1) by different words; as obárimá, *man*; obéa, *woman*; agyú, osé, *father*; ená, áwó, *mother*; okónu, *husband*; oyére, *wife*. — (2) by adding nouns meaning *man, woman*, or *male, female*; as obá-barímá, *son*; obá-bea, *daughter*; akóko-nini, *cock*; akóko-beré, *hen*. — (3) by adding the diminutive suffix *wa* (orig. ba = obá, *child, young*) to indicate the feminine; when joined to a final a, wa is with the latter usually contracted into aa. In dialects, ba & wa are still in use. E.g. atá, atáwa (Ak.), *male twin*; atsá, *female twin*; owrá, owhrá (Ak.), *master*; awuraá, *wuraba* (F.), *mistress*. Gr. § 41. — On the birth-names Kwadwó, A'dwówa &c., see Diet. p. 599. III. — Concerning the pers. pron. á, o, r, e, cf. p. XXV.

We also have the ‘**ky**’ combination and ‘**gy**’ combination in the Twi/Akan language. The ‘**ky**’ is similar to the ‘ch’ combination in English with varied pronunciations. The ‘ch’ can be pronounced as the ‘kuh’ sound in ‘character’ or the ‘chuh’ as in ‘check’. The ‘**gy**’ combination can also be pronounced as the ‘chuh’ sound. The ‘**gy**’ is very often pronounced similar to the ‘j’ sound in ‘jump’:

**ky** occurs before palatal vowels, and both constituent letters are sounded; *y*, however, weaker before é, é, i, ì. In Akem the pronunciation of **ky** slightly approaches to that of ‘ch’ in church, whereas in Fante it is nearly like ch. In Asante the *y* is sounded less distinctly, especially before r; e.g. kêrs = kyers.

**gy** is softer than **ky**, and appears before (a), é, ì; before é, i, ì the *y* sounds weak. In certain Fante dialects **gy** is pronounced like English *j*.

The term ‘**mu**’ in Akan means ‘interior, within’. When the term mu is used at the end of a phrase or name, the ‘u’ is typically dropped. Thus the Akwamu are often called Akwam. When one is knocking on a door and they who are in the dwelling say ‘bra dan mu’ meaning come (bra) house/dwelling (dan) within (mu), the phrase is typically spoken ‘bra danmu’ or ‘bra dam’ - the ‘u’ being dropped.

high tone. When used as a postposition or complement, the vowel *u* is often dropped, and the remaining *m*’ connected in pronunciation with the noun or pronoun to which it refers, or with the verb. — 5. In some phrases
We also have the interchange of the ‘m’ and ‘b’ sounds. When original, it is united with nasal vowels; when followed by pure vowels, it is a transformation of b, caused by a preceding m (or orig. n, y). It interchanges with b, v, n, y — M before f is by some persons not formed with both lips, but with the lower lip only; e.g. ahemô; usual form: ahemô.

As we can see above, the term in Kamit ‘khaa’ is written with the medut of the lotus plant representing the ‘kh’ sound. This can be pronounced ‘chah’ or ‘kah’ like the ‘ch’ in ‘check’ or the ‘ch’ in ‘character’. The second ‘a’ in the first instance is the forearm with the open palm. The vocalization of the word is thus ‘chaw’. In the second entry the second ‘a’ is represented by the ‘reed’. The vocalization of the word is thus ‘chaah’. We can confirm this in the Akan language. As you can see above the term ‘gyaw’ and the variation ‘gya’ (chaw and chah) mean ‘to leave, to forsake, abandon’. This is the same word and its variation in both languages with the exact same meaning.

It is important that in the Coptic dialect we see that the ‘chuh’ sound and ‘kuh’ sound for the ‘kh’ is interchangeable: Copt. χου, Κου. This gives a vocalization of ‘Chaw’ and ‘Kaw’. This same interchangeability is found in Akan as we will see. First we must look at the term for ‘fire’.
As we can see, the term for ‘fire’ in Kamit is spelled ‘kht’. The egyptologist inserted an ‘e’ arbitrarily to approximate the vocalization. **In Akan, we have the vocalization.** The term ‘gya’ means ‘fire’ and is the term ‘kht’ (khat, kha) in the medutu. Moreover, ‘khaa’ meaning ‘leave, forsake, leave behind’ and ‘kha’ meaning ‘fire’ are cosmologically related. This is why the terms are identical.

We next show the relationship of ‘kha’ and ‘mu’ referencing ‘burning, hot’:

Here we have the ‘fire within’ **kham** as demonstrated in the Akan rendering of the term **gyam**. The term ‘gyam’ is comprised of ‘gya’ and ‘mu’ - within the fire. The difference between **khaa** and **kham** (fire and burning) in Kamit is the same as the difference between **gya** and **gyam** (fire and fire within). Of course the ‘m’ also shown to be ‘mu’ with the medut of the vulture in the language of Kamit means ‘in, into’ just as ‘mu’ does in Akan:

Recall the linguistic rule in Akan where the final ‘u’ in ‘mu’ is dropped when spoken. This is also found in the language of Kamit as can be shown here.
We also have the variations ‘khem’ and ‘gyem’:

We recall that the ‘kh’ medut can also be pronounced as ‘K’ as demonstrated in Coptic:
Čopt. ḫw, kw.

This applies to the terms ‘khamm’, ‘kham’ and ‘kam’:

Note that the term kamm, meaning ‘to be black’ is also written KMOM, KMEM in Coptic:

Notice that the determinative medut is the symbol of the ‘Sun’ the circle with the dot in the middle. This is associating the term ‘kam’ meaning ‘to be black’ with ‘fire’, ‘solar fire’.
In the same fashion, the variant term ‘khamm’ is spelled KHMOM, KHMEM in Coptic:

![Image of khamm symbol]

This is key, for the medut of the burning piece of coal demonstrates that the fire (kha, gya) is within (m, mu). When coal burns, the fire smolders within the substance. It burns within the substance. In the same fashion, as food is cooking and then burning, the fire is within (khamm, gyam). The substance thus becomes ‘black’ or ‘blackened’ because of the ‘burning’. This is shown in the Akan language, for the term ‘gyaa’ not only references ‘fire’ but also ‘smithy coal, charcoal’, ‘coals’, ‘anthracite’. The terms ‘gyaa’, ‘gyawa’, ‘gyama’, ‘gyabaa’, ‘gyabea’ are all variations of one another. Note the interchange of the ‘wa’, ‘baa’, ‘bea’, ‘ma’ suffixes and terms as mentioned previously:

![Image of burning charcoal from mural in Kamit]

- gyawa, coal(s), anthracite, gyabiriw pa. gyå-biriw [gya, biri] coal, charcoal.
- gyàbea, Aky. s. gyama.

Gyàámán(fo), (gyàw wó máñ) a people in the north-west of the Asante & to the north of the Doma-people; one of the capitals: Dwrere (map = Wimme).
Note the variation in spelling: **Kam** and **Tcham**. Note also the use of the medut for the ‘**fire drill**’ in the spelling of **Tcham**. This is the variation amongst Akan people in Ghana and Ivory Coast: **Kama** and **Gyama** (Tchama).

There is a folk-etymology regarding the origin of the name **Gyama** people (Gyama-fo) as shown in the above entry: **gyaw wo man** meaning ‘left, abandoned your nation’. In a negative connotation it references those who forsook their parent nation (Akwamu) and separated. However, gya and gyaw as we saw above means to ‘leave behind’. When a plant or mineral is burning, that which is ‘left behind’ is the black, carbon, burned substance.

In the cosmology of ancient Kamit, when the river **Hap** floods the entire country, the waters begin to recede after a number of months. What is ‘left behind’ when the water recedes is the ‘black soil’ deposited on the banks of the river. This is **Kamit**, the black soil, left behind. This is the body of **Kam Ur** (The Great Black One)- **Ausar**, whose body was ‘left behind’ after being drowned in His water (Shabaka text).

However, the black soil is the rich, fertile soil as opposed to the infertile, red, desert sand of **Set** (Deshert). The black soil is fertile because the fire, energy, of **Ra** and **Rait**, the Creator and Creatress who use the Sun (Aten) as a transmitter of their Divine Energy, is moving within the black soil. It is literally the ‘fire within’ **gyam, kam, kham**. The fire of **Ra** and **Rait** will resurrect **Ausar** so that He can impregnate **Auset** who will give birth to **Heru**. The green vegetation, life, will emerge from the black soil as **Heru** rises out of the **seshen** (lotus). **Ausar** becomes fertile when He receives the fire of **Ra** and **Rait**. **Ausar** goes from being called **Kam Ur** (Great Black) to **Wadj Ur** (Great Green One). [See Pyramid text of **Teti** for **Kam Ur** and **Wadj Ur** as titles of **Ausar**].
The medut of the burning coal designating the black land is the same coal in Akan designating the Gyama nation, Gyama people and culture.

As we have shown in our Akradinbosom article series, in the Bena and Abenaa articles, one of the praise-names (mmrane) of those males and females born on Benada, Abenaa (tuesday) is Gyam (male) and Gyamaa (female). These names designating people born under the energetic complexes of the Deities Bena and Abenaa (Heru Behdety and Sekhmet) reveal that these are individuals with the ‘fire within’. The planet Bena/Abenaa (mars) is the planet of ‘war’, ‘fire’ and more. The Deities Bena and Abenaa are warrior and warrioress Deities who are the Enforcer and Enforceress of Divine Order. They operate as the Divine Immune and Lymphatic Systems within the Great Divine Body of Amen-Amenet (Supreme Being) and have similar shrines within our bodies as Afurakanu/Afuraitkaitnut (Africans~Black People).

Fire within coal burns red and upon the complete burning out of the substance ‘leaves behind’ (kha, gya) the ‘burned, blackened’ substance. The Gyama people (Kama in Ebrie dialect) are those who separated from and left behind the larger group. They are the people who had the ‘fire within’. They are black people. The Ebrie Akan people share in their oral traditions that the term ‘Ebrie’ was given to them by their neighbors the Aboure people after a battle. They typically refer to themselves as Akan or Tchama, Kyama, Kama. They state that their neighbors used a negative connotation of the name ‘ebrie’, which is from the root ‘biri’ meaning ‘black, dark’. In Akan, ‘biri’ meaning ‘black, dark’ references ‘power’. An obirifo means an ‘unusually dark’ person but also ‘unusually powerful’. However, in a negative manner ‘dark’ can be used to mean ‘dirty’. Just as ‘soil’ is used to mean ‘fertile land’ which is sacred to us, yet ‘soil’ can mean ‘dirt, dirty’, as in ‘my clothes are soiled’. The blackness of ‘soil’ or ‘dirt’ is not negative. However, the manner in which it is applied can suggest a negative connotation.
In the same fashion ‘biri’ meaning the ‘dark, black’ people is natural and sacred. This is a description of the Gyama (Kama) people in Ivory Coast – those with the ‘fire within’. However, their neighbors attempt to use the term in a negative fashion because of their conflicts culturally and militarily.

We must also mention that in Akan, the term ‘biri’ is the root of Obibirini, Abibirifo and Abibiriman. The term ‘obi’ means ‘someone’. Obi-biri-ni means ‘one who is dark, black’. Abibir-i-fo means those people ‘fo’ who are ‘dark, black’. Abibiri-man means the nation ‘oman’ of Black people. In Akan culture, obibini means simply ‘Black person’ as opposed to a ‘white person’. Abibifo (Abibirifo) means ‘Black People’. Abibiman means ‘Africa – the Black Nation/People’.

One who is ‘very black’ is called Obiri. This is also a title of the Obosom (Deity) Awusi in Akan meaning Black One. Awusi is Awusir (Ausar) in Akan culture. We also have the term tuntum meaning ‘black’. It is from the root ‘tumm’ meaning ‘dark or black’. The term ‘tumi’ meaning ‘power’ is derived from ‘tumm’ – black, dark. This is the association of blackness with power, inclusive of Divine Power. When one is blacker than the average person, they are called tuntuuntum (black-black). While all people are obibirifo (Black People) some are blacker than others.

The key here is that Gyama people in Ivory Coast are called ‘biri’ or Ebrie. The Gyama people are the ‘Black’ people. They are those with the ‘fire within’ that makes them ‘black, dark, powerful’. The Kama (Kamit) people are the Black people.
The crocodile swims with his nose, eyes and tail above water while the rest of his body is submerged. He lives in the water but breathes air, meaning he knows instinctively that he cannot function, breathe, in the same manner as those who are in his present environment (fish). If he did so, he would drown. He must come out of the water to breathe and thus sustain his life by drawing from the air and the energy of the Sun. As the crocodile emerges from the flood water, the first sight of him appears to be the emergence of a black mound from the waters. This is the emergence of the kam, the black land, from the waters of the flood.

The crocodile Deity Sobek carries the body of Ausar out of the water after the drowning (flooding). The emergence of the crocodile from the depths of the water is the emergence of the black land (Kamit), the primordial mound, at the beginning of Creation and from the flood waters after the inundation. The black and greenish color of the crocodile references the Black and Green sacred colors of Ausar – the black soil giving birth to green vegetation – based upon the ‘fire within’ (kam/gyam) the land – the fire of Ra and Rait. Sobek is also called Sobek Ra showing that he has the ‘fire within’. The term ‘kam’ meaning ‘black’, based upon the burning of the charcoal, the ‘fire within’ and also meaning ‘completion, to come to an end’ also represented by the crocodile’s tail and paw (the end of the body from front to back and the end of the body from top to bottom), also references the ‘completion, burning, blackening, empowering’ of a certain phase of the Creative and Regenerative process.

Sobek bearing the mummified body of Ausar upon his back. Temple of Paaraka (Philae).
Sobek from the ‘Book of the Faiyum’. The tail is the ‘end’ or ‘completion’ of the body ‘km’.

As we can see in the Akan language, the term okyem means ‘shield’. This is the same term we have used for thousands of years as can be shown above from the spelling of akam in the medutu. Recall that in Akan the ‘ky’ can be pronounced like the ‘kuh’ sound or the ‘chuh’ sound. The term okyem is thus pronounced ‘aw-chem’ and ‘aw-kem’ by different Akan speakers. The shield is made of sticks as a framework and covered by the hide or skin of an animal which is typically a dark brown or black skin. The shield is the ‘end’ or the extension of the person’s, the fighter’s ‘skin’. It is his/her protection just as the skin on the body is the ‘end’, ‘edge’ or ‘last’ part of the person and our protection from infection and injury.

The related kam and agyamoo-mmaa terms regarding creeping, climbing plant, vine show the identity of the term and concept of kam in ancient Kamit and contemporary Akan culture. The vine, the kam or agyamoo-mmaa is the plant rising up from the black soil. It grabs onto another living structure in order to rise up, climb as it reaches towards the Sun.

This black or green entity, rising up from the soil is Ausar the Great Black One (Kam Ur) and the Great Green One (Wadj Ur) being resurrected. He is pulled up by Heru, Auset and Nebt Het after he had ‘drowned in His water’ as shown in the Shabaka Text. Like the black or green vine, he grasped onto Heru, Auset and Nebt Het in order to rise up from the soil. He then entered into the heavenly realm to connect with Ra, the Creator, who operates through the Aten (Sun):
“...The Great Throne (Men Nefer) that gives joy to the heart of the Deities in the House of Ptah is the granary of Tenen, the mistress of all life, through which the sustenance of the Two Lands is provided, owing to the fact that Ausar was drowned in his water. Auset and Nebt Het looked out, beheld him, and attended to him. Heru quickly commanded Auset and Nebt Het to grasp Ausar and prevent his drowning. They heeded in time and brought him to land. He entered the secret portals in the glory of the Lords of Eternity, in the steps of him who rises in the horizon, on the ways of Ra at the Great Throne...” [Shabaka Text]

As we show in our publication: KUKUU-TUNTUM The Ancestral Jurisdiction, the Deity Ausar is the Spirit animating the black soil substance (kam). He is deposited on the banks of the river after the inundation (flooding). His body is what is ‘left behind’. Heru, Auset and Nebt Het were able to retrieve the body of Ausar with the assistance of the crocodile Deity Sobek who swam through the water to bring the Kam Ur (Black One) to the river bank. The black/green One is then resurrected and ‘climbs up’ to the heavens to sit in the boat of the Aten (Sun), wherein Ra resides. [This is the foundation upon which the greeks would later associate Ausar with Dionysus the ‘god of the vineyard’ as ‘Osiris-Dionysus’.]

Kam, Kamit defined in Kamit and in Akan:

Black, burned

Completion, come to an end, expire

Vine, creeping plant
Note that gyaw mu (gyam) includes the meaning: ‘to depart this life, expire’

The term kha meaning the ‘last’ or that which is ‘left behind’. Related to kha and kham. The determinative of the ‘hair’ references the ‘end’, ‘edge’ of the physical body as well as the color ‘black, blackness’. Also used in different spellings of ‘kam’.
It must be understood that the major, overarching symbol and manifestation of ‘beginning and ending’, ‘birth and death’, in ancient Kamit was the rising and setting of the Aten (Sun). When the Aten rises in the east, that is a birth or beginning. When the Aten sets in the west, that is a death or ending. When the death occurs, there is kamkam ‘to vanish, pass away, disappear’. What is the greatest indication that the Aten has ‘disappeared, vanished, passed away’? It becomes totally black, dark - kam. The blackness is what is ‘last’ or ‘left behind’ when the Aten (Sun, Fire) ‘expires, goes within, fires within’ (gyem, gyam) the Earth.

It is only with a proper understanding of cosmology as part of a living culture that our people can fully explain these terms and concepts in all of their expressions. It is the cosmology that unifies the various expressions of the term ‘kam’.

Khai and Khait, titles of Ra and Wadjet referencing the solar fire (kha) of these Fire Deities.

Continue to revisit this article as we will expand it with additional information prior to the publication of our larger forthcoming work. We wanted to release this information in a summary fashion in harmony with the release of our blogtalkradio broadcast on the subject matter:

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[https://youtu.be/fJAYX1eWVs](https://youtu.be/fJAYX1eWVs)

Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhumauman Amaruka Atifi Mu
Akwamu Nation in North America
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