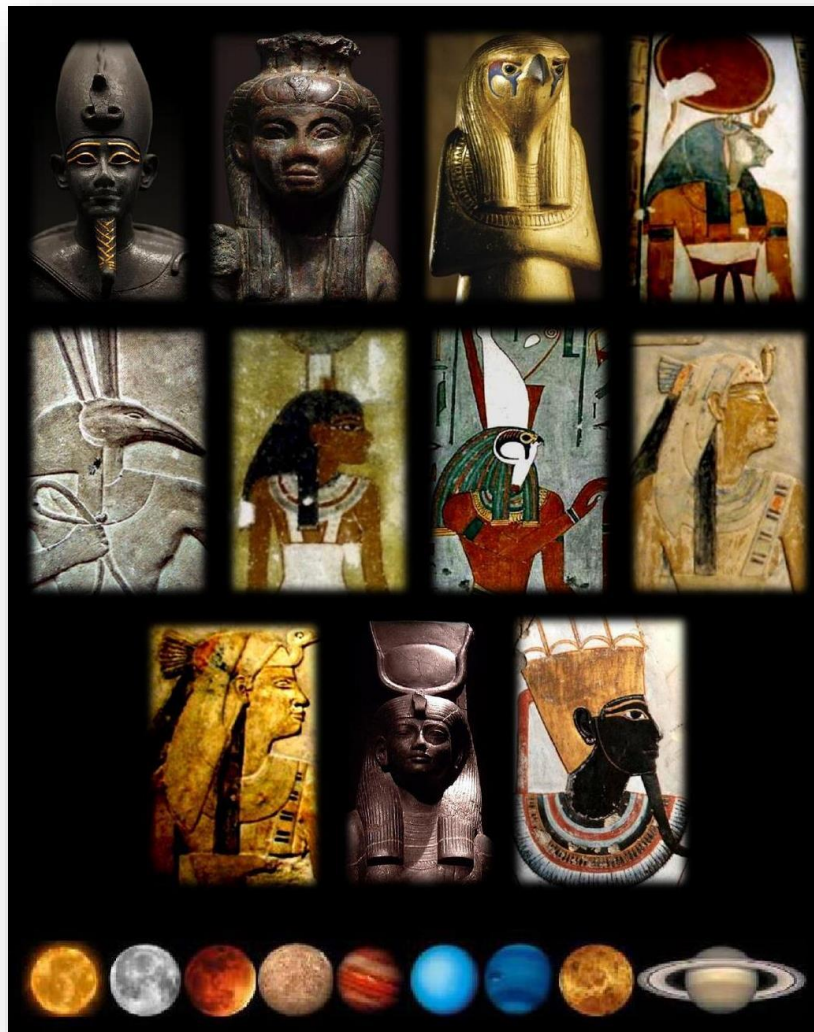


# AKRADINBOSOM

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

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



Volume 1: Nokwaresem – Trustorical Cosmology

ODWIRAFO KWESI RA NEHEM PTAH AKHAN



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

Volumes 1 – 6

Our publication of the six volume set, **AKRADINBOSOM: Akan Abosom (Deities) of the Okra/Okraa and the 7-Day week – From Ancient Khanit (Nubia) to Afurakanu/Afuraitkaitnut (Africans) in America** is the first of its kind. The **Akradinbosom** are a particular grouping of **Abosom**, the **Akan** term for Deities – the Divine Spirit-Forces in Creation. The Akradinbosom, the major Divine Powers Who animate the solar, lunar and planetary bodies which govern the seven-day week have never been addressed in a publication regarding their identity, the nature of their functioning in Creation and their relationship to the **Afurakani/Afuraitkaitnit** (African) individual in Akan culture. The Akradinbosom are the major Abosom (Deities) who govern all natural cycles in Creation and thus all natural cycles upon **Asaase** (Earth). We examine the direct relationship that these Abosom (Deities) have with Akan people based on the unique manner in which we have interfaced with them over the millennia. We elucidate how the Akradinbosom are assigned to the **Okra/Okraa**, the Soul, of each Akan individual pre-incarnation and are thereby directly tied to the Divine function, life-focus, purpose or ‘destiny’ the **nkra/nkrabea** of every Akan male and female.

The super-structure of the **nnawotwe**, the seven-day week and the Abosom that govern it also governs every aspect of Akan life. This is true of Akan people in the regions of contemporary Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) as well as those Akan people who were forced to migrate to the western hemisphere during the **Mmusuo Kese**, the *Great Perversity/Enslavement era*. Those of us who reside in North, Central, South America and the Caribbean who are of direct, spiri-genetic Akan Ancestry, have always been directly impacted by the **Akradinbosom**, the Abosom (Deities) who continue to communicate with us, possess us, heal us, empower us and guide us throughout the course of our lives.

In **Volume 1: Nokwaresem – Trustorical Cosmology**, we address the **nokwaresem**, the **trustory** (true-story, true history) of the Akradinbosom, their cosmological place in Creation, the nature of their relationship to the Great Mother and Great Father, **Nyamewaa-Nyame**, The Supreme Being, and their assignment to our spirits by **Nyamewaa-Nyame** before we incarnate into the womb and eventually born into the world. We address **bebra**, reincarnation, in relation to the provenance of the **Okra/Okraa**, the Soul, as a Deity in its own right assigned to dwell within the head region of the Afurakani/Afuraitkaitnit (African) individual. We examine the relationship of our Okra/Okraa, Soul, and the specific **Kradinbosom** that governs our Okra/Okraa. We address the spiritual and political ramifications of our adherence or non-adherence to the guidance of our Kradinbosom facilitated through the agency of our Okra/Okraa.

We properly define Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture, **Nanasom** and **Amammere**, as critical to our alignment and realignment with Divine Order on a consistent basis through the agency of spiritual alignment and realignment with our Okra/Okraa, Soul and the Kradinbosom governing the Okra/Okraa.

We also elucidate the **Akan origin of the seven-day week**, tracing our roots to ancient **Khanit** (Khan/Akan land) and **Khahnu** – ancient Nubia and Libya, our migrations north to settle **Kamit** (Egypt) and further migrations north into the Near East to establish the civilization of ancient **Kangi** or **Sumer**. We demonstrate for the first time that the names and functions of the Deities of the Sun, Moon and Planets in ancient **Sumer** and **Akkad** (later Babylon) are found in the Akan language and ritual practices today unchanged. We also show that these are the same Deities with the same descriptive titles and functions in ancient Khanit and Kamit (Nubia and Egypt). The whites and their offspring learned of the seven-day week from our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors. The seven-day week was taken into the Near East from Afuraka/Afuraitkait (Africa).

In **Volumes 2-6: Abosomsem – Spiritual Cosmology**, we examine the nature and function of each of the eleven Akradinbosom in various aspects of Creation including their solar, lunar, stellar and Earthly manifestations as well as their shrines within the physical and spiritual anatomy the physical and spiritual organs and organs' systems of the Akan individual. We also address their manifestations in ancient Khanit and Kamit (Nubia and Egypt) and through a comparative analysis their manifestations in Yoruba, Fon and Ewe culture and religious practice as **Orisha** and **Vodou**.

In the **Hoodoo** tradition in North America, the Akradinbosom are recognized and worshipped. As we have demonstrated in our publication **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**, the Hoodoo (Ndu) Religion is the Akan Ancestral Religion in North America. It is through a **Hoodoo Hwehwemu**, a Hoodoo Analysis, that we are empowered by our **Nananom Nsamanfo** and the **Akradinbosom**, our Spiritually Cultivated Ancestresses and Ancestors of our direct blood-circles and the Deities who govern our heads, to elucidate the origin, nature and function of the Akradinbosom for the first time. This analysis is corroborated by archaeological, genetic and anthropological, including linguistic, data. This work will be the foundation for many other publications properly delineating the nuanced role of the Akradinbosom in Creation.



Odwirafo Kwesi Ra Nehem Ptah Akhan  
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Akwamu Nation in North America  
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# AKRADINBOSOM

## Volume 1

**AKRADINBOSOM** (ah-krah'-deen boh'-sohm) in the culture of the **Akan** (ah-kahn') people of the countries of Ghana and Ivory Coast, in the western region of **Afuraka/Afuraitkait** (Africa) and those **Akan** in the western hemisphere, references the **Abosom** (ah-boh'-sohm), the Deities, Who animate the solar, lunar and planetary bodies that govern the seven-day Akan week.

**Akradinbosom** is a contraction of the terms **Akradin Abosom**. It is from the Akradinbosom that Akan people derive our **akradin** (ah'-krah-deen') or *souls'-names* which are also called **dadın** (dah-deen') or *day-names*. The term **din** (deen) or **edin** means 'name'. These names in their most common forms are **Kwesi, Akosua, Esi, Kwadwo, Adwoa, Kwabena, Abenaa, Kweku, Akua, Yaw, Kwaw, Yaa, Aaba, Kofi, Afua, Kwame** and **Amma** with many variations based upon the different dialects of the Akan language being spoken. Based on the day of the week upon which a child is born, his or her **kradin** or **dadın**, *soul's name* or *day name*, is automatically assigned and thus recognized by the community.

The use of these soul's names or day names includes not only those Akan people on the continent of Afuraka/Afuraitkait (Africa), but also those Akan people who were forced into the western hemisphere during the **Mmusuo Kese**, the *Great Perversity/Enslavement era*. We thus find these names used in our populations in South America, Central America, the Caribbean and North America for hundreds of years during and after the Mmusuo Kese up to today. **Akanfo Nanasom – Ancient Authentic Akan Ancestral Religion**, was maintained by our Akan Ancestresses and Ancestors in our blood circles and transmitted intergenerationally and **transcarnationally**. It was our adherence to our Ancestral Religion which empowered and guided us to wage war against the whites and their offspring incessantly, massacre them on a large scale and force an end to enslavement in the western hemisphere including the united states.

We continue to practice our Akan Ancestral Religion today under the forms of **Winti**, Akan Ancestral Religion in Suriname, **Obeah**, Akan Ancestral Religion in Jamaica and **Hoodoo**, Akan Ancestral Religion in the united states. These descriptive titles of Akan Ancestral Religion in these various regions are all Akan terms: **Winti** – Akan: **hwinti** and **hintin**, **Obeah** – Akan: **obayi**, **Hoodoo** - Akan: **Ndu** (oohn'-dooh).

The Akradinbosom are central to our existence as **nnipa**, *human beings* – Afurakani/Afuraitkaitnit (African~Black) human beings only – and thus empower our practice of our Akan Ancestral Religion in the western hemisphere and in Afuraka/Afuraitkait (Africa).

The Abosom (singular: **Obosom**) are the Deities, the Goddesses and Gods, the Divine Spirit-Forces in Creation. They are referred to as **Nyamewaa-Nyame Mma**, the Children (*Mma*) of **Nyamewaa** and **Nyame**, the Great Mother and Great Father (Goddess/God). **Nyamewaa** and **Nyame**, called **Amenet** and **Amen** in ancient **Khanit** and **Kamit** (ancient Nubia and Egypt), function Together as One Divine Unit – The Supreme Being. Akan people originated in ancient Khanit (Khan Land) a title of ancient Nubia, contemporary Sudan and South Sudan. We have carried our Ancestral Religion, language and culture wherever we migrated on the continent including West Afuraka/Afuraitkait (Africa) and where we were

forced to migrate in the western hemisphere as a result of the Mmusuo Kese, the enslavement era. As we will see, the same Abosom or Deities worshipped in ancient Khanit and Kamit continue to be worshipped by Akan people in Afuraka/Afuraitkait (Africa) and the western hemisphere by the same names. This is an unbroken tradition spanning thousands of years and thousands of miles. The same is true of other Afurakani/Afuraitkaitnit (African) ethnic groups who worship these same Deities according to their unique cultural expressions.



**Amenet** and **Amen** from the Temple of **Apet Resit** in ancient Kamit (Egypt)

**Nyamewaa** and **Nyame** [Ny-Amen-waa and Ny-Ame(n)] in Akan culture

[See our publication: **Note on the Origin of the Name Nyame in Khanit and Kamit:**]

[http://www.odwirafo.com/Note\\_on\\_the\\_Origin\\_of\\_the\\_Name\\_Nyame\\_in\\_Ancient\\_Khanit\\_and\\_Kamit.pdf](http://www.odwirafo.com/Note_on_the_Origin_of_the_Name_Nyame_in_Ancient_Khanit_and_Kamit.pdf)

The Abosom are the **Asunsum** (ah-soohn'-soohm), the *Spirits*, animating and operating through the many Suns, Moons, Stars, Planetary bodies, Oceans, Rivers, Mountains, Wind, Fire, Earth, Thunder, Lightning, the Atmosphere, Magnetosphere and the Black Substance of Space comprising **Abode** (ah-baw-deh') or *Creation*. The Abosom are the Divine "Organs" regulating Order within the Great Divine "Body" of **Nyamewaa-Nyame** just as your organs (smaller bodies) regulate Order within the greater body - you. The eleven Akradinbosom are a *particular grouping* of Abosom, a particular grouping of eleven Deities, within the greater company of Abosom. They are identified by their unique and central functions governing all natural cycles within Creation on a macrocosmic level and the major body systems and spiritual anatomy of Afurakani/Afuraitkaitnit (African) people on a microcosmic level.

# NANASOM, AMAMMERE NE NHYEHYEE

Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture and Divine Order



Before birth, **Nyamewaa-Nyame**, The Supreme Being, gives each and every Afurakani/Afuraitkaitnit (African) individual an **nkra** and **nrabea**. The nkra and nrabea (in-krah' and in-krah'-bay-ah) are the male and female aspects, *the expansive and contractive poles*, of our **Divine function**. We are given a *Divine function* to execute within Creation, just as each cell in the body is created and designed to execute a specific *function* in order to serve the body as a whole. The nkra/nrabea is often translated from the **Twi** language of the Akan into english as 'destiny', yet is properly and best defined as **function**.

Lymphocytes are cells within the immune system designed to defend the body which includes the killing of cancerous cells. This is their *function*, their '*life-focus*' – their very purpose for being (so-called 'destiny'). It is their *nkra/nrabea*. Afurakanu/Afuraitkaitnut (Africans~Black People) are literally 'cells' within the Great Divine Body of **Nyamewaa-Nyame** and we thus have an nkra/nrabea, a *Divine function*, a life-focus, purpose ('destiny') as cellular beings, components of the Supreme Being, our Great Mother and Great Father.

The only way for us to fulfill our nkra/nrabea, the only way to execute *our Divinely allotted function* (so-called "*destiny*") in *Creation*, is to incorporate the laws undergirding that function into our conscious awareness and to restore balance through re-alignment of our conscious awareness when we find that we have stepped outside of our allotted role. We must establish and perpetuate Order in our daily functioning through *incorporation* and we must eradicate disorder through *restoration*. Indeed, this is in essence the definition of **Nanasom – Afurakani/Afuraitkaitit (African) Ancestral Religion**: *the Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance*.

Through ritual we *incorporate* those things, objects, deeds and entities we need to incorporate in order to harmonize our thoughts, intentions and actions with Divine Order and through ritual we *reject* those things, objects, deeds and entities we need to reject in order to restore balance to our thoughts, intentions and actions and thus realign ourselves with Divine Order.

*The ritual incorporation of Divine Law and the ritual restoration of Divine Balance* are thus the **Expansive** and **Contractive Poles** of Ancestral Religion. This is the foundation of our Ancestral Culture,

as **Amammere – Afurakani/Afuraitkaitnit (African) Ancestral Culture** is *the Divine Acceptance (Law/Love) of Order and the Divine Rejection (Hate) of disorder.*

Our culture, *our way of life*, is to align every thought, every intention and every action, every moment of every day with Divine Order. When we make mistakes, we engage the ritual process, Ancestral Religion, to ritually incorporate Law and ritually restore Balance so that we can realign our thoughts, intentions and actions with Divine Order and thus continue to operate harmoniously in Creation as a functional component (cell) within the Great Divine Body of Nyamewaa-Nyame (Amenet-Amen), the Supreme Being.

This is true of Afurakanu/Afuraitkaitnut (Africans~Black People) wherever we exist in the world. We harmonize our thoughts, intentions and actions with Divine Order *through the agency of* the **Abosom** and **Nananom Nsamanfo** (nah-nah'-nohm n-sah-mahn'-foh) – the Deities and our Spiritually Cultivated Ancestresses and Ancestors. Thus, the harmony with Divine Order that we work to *sustain* can only be affected through a proper understanding of and engaging of our interdependent relationship with the Abosom and Nananom Nsamanfo.

The **Abosom** are the Divine 'Organs' regulating Order within the Great Body of Creation. We as cells are 'children' of the Organs. When we support our parent 'Organs', we support the whole Body at the same time. The same is true within your body. When liver cells support their 'parent' organ (parent 'Deity'), the liver, they serve the whole body (Great 'Deity') – you – at the same time. When a cell dies, its components dissolve into the water system which comprises 70% of the body including the interstitial fluid. Eventually, new cells are born and reconstituted from the body's water system inclusive of plasma. Throughout the life of the cell, the water and water cells rejuvenate and cleanse the cells in order that they may function in the body optimally.

The water within the body is akin to the 'Ancestral Realm' and the water cells are akin to the **Nananom Nsamanfo**, our *Spiritually Cultivated Ancestresses and Ancestors* within the Great Divine Body of Creation. Our Spiritually Cultivated Ancestresses and Ancestors rejuvenate, cleanse, guide and direct us throughout the course of our lives as cells so that we may live in harmony with Divine Order. When we die our spirits leave our bodies, enter into the Ancestral Realm (Water system) to become part of the Ancestral community to participate in the rejuvenation and cleansing functions. Eventually our spirits are reincarnated/reconstituted/reborn/return generations later through our blood-circles. The cells have died and have reconstituted themselves as new cells within their parent 'Organs'/Deities.

**Cells, Fluid System, Organs, Entire Body – Nnipa** (Afurakani/Afuraitkaitnit (African) humans), **Nsamanfo** (Ancestral Spirits), **Abosom** (Deities), **Nyamewaa-Nyame** (Supreme Being). We are part of a system. Our relationships are interdependent and harmoniously hierarchical:

**Nyamewaa-Nyame** (*Great Divine Body*)

**Human body** (*Afurakani/Afuraitkaitnit (African) only*)

**Abosom** (*Deities, 'Organs'*)

**Organs** (*regulators of order in the body*)

**Nsamanfo** and **Asamando** (*Ancestral Spirits, Ancestral Realm*)

**Fluid System** (*intracellular fluid, interstitial fluid, cells*)

**Nnipa** (*Afurakani/Afuraitkaitnit human beings*)

**Cells** (*organelles, children of the organs*)



When cells become degenerate (cancerous) they must be eradicated in order to maintain the integrity of the system. This is carried out by the immune and lymphatic systems. This is the *Divine Acceptance (Law/Love) of Order and the Divine Rejection (Hate) of disorder* – the Expansive and Contractive Poles of Ancestral Culture (**Amammere**). This proper understanding of Culture is rooted in our recognition and embracing of the Expansive and Contractive Poles of *Divine Order*. As stated in our book **MMARA NE KYI – Divine Law/Love and Divine Hate**:

“...The phrase **mmara ne kyi** is Akan for *law and hate*. These terms derive from the same terms in Kamit: **maa hna kht**. Divine Law and Divine Hate are the *Expansive* and *Contractive* Poles of Divine Order. In this work we properly define these concepts inclusive of the fact that there are *Deities* (**Abosom, Orisha, Vodou, Ntorou/Ntorotu [Neteru/Netertu-Ntrw/Ntrwt]**) who embody these concepts: **Maa** and **Maat** (Law) and **Heru Behdety** and **Sekhmet** (Hate). We demonstrate that **Law** and **Love** have always been the same concept in Afurakani/Afuraitkaitnit (African) culture and that **Hate** has been and always will be Divine. Just as there are *Deities of Law/Love*, there are *Deities of Hate*.

Moreover, and most critically, without an understanding of the *Divinity of Hate* one has absolutely no understanding of authentic Afurakani/Afuraitkaitnit (African) cosmology, culture, religion, philosophy and its infrastructure: *Divine Order...*”

“...**Afurakanu/Afuraitkaitnut** (Africans~Black People) understand that Creation comes into being and is sustained through and within what *Akanfo* (Akan people) call **Nyamewaa-Nyame Nhyehyee**. **Nyame** (Onyame) is the term for God, while **Nyamewaa** (Onyamewa) is the term for Goddess in the **Twi** language of the Akan. **Nyamewaa** and **Nyame** function Together as One Divine Unit, The Supreme Being. The *Twi* term **nhyehyee** (n-shay'-shee-ay) means: *order, arrangement*. **Nyamewaa-Nyame Nhyehyee** is thus translated into english as The Supreme Being's Order, i.e. *Divine Order*.

As with all *created* entities, **Nyamewaa-Nyame Nhyehyee**, Divine Order, is comprised of two opposite-and-complementary poles. These are the masculine and feminine poles representing the Divine balance of male and female which permeates all of Creation. This male-female balance is rooted in the foundational complementary relationship of **Nyame** and **Nyamewaa**. As **Nyame** and **Nyamewaa** function harmoniously Together, They show us the nature of all *created* entities. This essential nature of all *created* entities naturally applies to Divine Order as well.

The expansive pole of Divine Order is **mmara** (law). The contractive pole of Divine Order is **kyi** (to hate). Afurakanu/Afuraitkaitnut recognize the reality that *mmara*, law, is Divine and that *kyi*, to hate, is Divine...”

“...*The whites and their offspring have consistently and deliberately attempted to erase our conscious awareness of the reality of **Divine Law as Love** and of the **Divinity of Hate** for political purposes...*”

[**MMARA NE KYI – Divine Law/Love and Divine Hate**, *Odwirafo Kwesi Ra Nehem Ptah Akhan.*]

As we will see, our capacity to align and realign our thoughts, intentions and actions every moment of everyday, *to accept Order and reject disorder*, is powered by the Akradinbosom as it is the Obosom (Deity) which governs our Soul (Head Deity) which guides us to Harmony with Divine Order throughout the course of our lives.



# OKRA/OKRAA

## Soul/Divine Consciousness and the Akradinbosom



*Ka/Kait – Okra/Okraa: The Spirit's-brain*

For Akan people the **akradin** (soul-names): **Kwesi, Akosua, Kwadwo, Adwoa, Kwabena, Abenaa, Kweku, Akua, Yaw, Yaa, Aaba, Kofi, Afua, Kwame, Amma** and their many variations, are directly related to our **nkra/nkrabea**, our Divine function, for they are given to our **Okra/Okraa** (Soul) by the Akradinbosom.

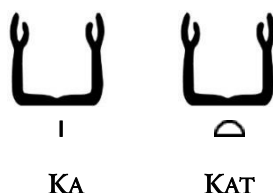
In Akan culture, the **Okraa** or **Okra** (aw-kra'-ah or aw-krah' – female and male renderings) is the **Soul** or Divine Consciousness. It is a drop from the Ocean of Divine Consciousness which is the **Okraa/Okra**, the Soul/Divine Consciousness or Intelligence of **Nyamewaa-Nyame**. The proper definition of the *Soul* is only found in Afurakani/Afuraitkaitnit (African) culture and is structurally and thus foundationally different, from the false definition promoted by the whites and their offspring in their pseudo-religions populated by **fictional characters** who never existed of any race or in any form whatsoever including: **jesus/yesha, muhammad, moses, aaron, abraham, isaac, ishmael, david, solomon, sheba, menelik, yahweh, allah, buddha, brahmin, etc.** [See **KUKUU-TUNTUM – The Ancestral Jurisdiction**]

**The Okra or Okraa, the Soul, is literally an Obosom – a Deity – in Its own right which is assigned to the Afurakani/Afuraitkaitnit (African) individual by Nyamewaa-Nyame and dwells within the head region.**

This is true of Afurakanu/Afuraitkaitnut (Africans) wherever we exist in the world. The Akan term **Okra**, also written **Kra**, is found in the **Yoruba** culture of southwest Nigeria as the **Ori**, specifically the **Ori Inu** – the *Deity* (**Orisha**) dwelling within the *head region* of the individual. It is the **Se Lido** in the **Fon** and **Ewe** cultures of Benin and Togo, the *Deity* (**Vodou**) dwelling within the *head region* of the individual. It is the **Chi** in the Igbo culture of southeastern Nigeria, the *Deity* (**Arusi**) dwelling within the *head region* of the individual. It is the **Ka** or **Kait** in our Ancestral culture of ancient Khanit and Kamit (Nubia and Egypt). It is the *Deity* (**Ntoro** or **Ntorot** [**Ntr**, **Ntrt**]) dwelling within the *head region* of the individual. The **Kra** (contraction of **Ka-ra**) in Akan is the **Ka** from ancient Khanit and Kamit.

*It is important to note that only Afurakanu/Afuraitkaitnut (Africans~Black People) have an Okra/Okraa (Ka/Kait, Ori Inu, Se Lido, Chi) – a Soul – meaning a Deity assigned to dwell with us throughout the course of our lives. This is what distinguishes us spiritually from the whites and their offspring including all white europeans, white americans, white hispanics, white latinos, white pseudo-'native'-americans (migrant asians), white arabs, white hindus, white asians and all others. The whites and their offspring*

*incarnate as spirits of disorder without exception. They have absolutely no capacity to communicate with Nyamewaa-Nyame, the Supreme Being, nor any of the Abosom, Deities or Nananom Nsamanfo, Spiritually Cultivated Ancestresses and Ancestors of Afuraka/Afuraitkait (Africa). There has never been and never will be an exception to this reality at any time in the past, present or future, anywhere in the world. All claims to the contrary are 100% fraudulent.*



*Ka and Kait (Kat) as spelled in the medutu (hieroglyphs) in ancient Khanit and Kamit. Kra and Kraa in Akan, Ori Inu in Yoruba, Se Lido in Fon and Ewe, Chi in Igbo.*



*Ka [Akan Kara/Kra] symbol on the head of the Per Aa (Pharaoh)*



*Variation of the spelling Ka in the medutu*

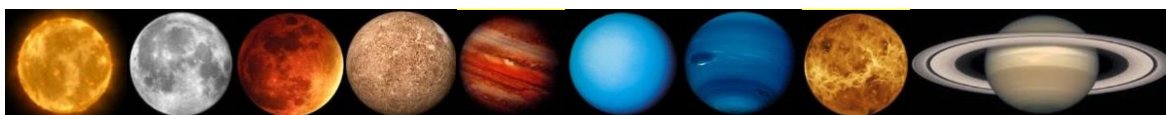
You have a *physical body*, called **honam** (hoh-nahm') in Akan, which contains a smaller physical body/entity/organ in the head region, the *brain* (**ehon** or **amemene** in Akan), which regulates all of the functions of the various organs, glands and organs' systems in the larger body. Analogously, you have a *spirit-body*, called **sunsum** (soohn-soohm') in Akan. Within the spirit-body, there is a smaller spiritual force/entity/'organ' in the *head region* which regulates the conscious and energetic functions of the spirit-body. This spiritual force in your head, which always pulls and pushes you towards thoughts, intentions and actions which are in harmony with Divine Order, is your *spirit's brain*. This is the **Okra** in males and the **Okraa** (also **Okrawa**) in females in Akan culture. This is the **Ka** and **Kait** (also **Kat**) respectively in Khanit and Kamit. Just as the blueprint for the harmonious functioning of your physical body's organs and systems is encoded within the brain, so is the blueprint for your spirit body's harmonious functioning in Creation encoded within your spirit's brain, your Okra or Okraa. This entity is your **Soul**.

Some cells within the physical body such as **lymphocytes** are immune system cells. They are thus designed to seek out, eradicate and expel cancerous cells within and from the body for the overall stability of you as an entity. That is their **nkra/nkrabea**, their Divinely allotted role or function ('Divine destiny') in the body. Some of us as Afurakanu/Afuraitkaitnut (Africans) are literally 'immune system' cells within

the Great Divine Body of **Nyamewaa-Nyame**, the Supreme Being. We thus have a natural inclination, pull, from the head region to engage in thoughts, intentions and actions that lead to the eradication of disorder and its purveyors (criminals, etc.) within the familial and communal body, the Afurakani/Afuraitkaitnit (African~Black) society. Such individuals are thus naturally inclined towards occupations and endeavors that allow them to express this Divinely allotted function: warriors, warrioresses, traditional military roles, policing roles, surgeons (excising, eradicating tumors) and various others.

The ability of Akan people to embrace and execute our *nkra/nkrabea*, our Divine function in the world, is rooted in each individual aligning his or her **sunsum** (spirit) with his or her **Okra/Okraa** (Soul), the Divinity in the head region directing our natural inclinations towards specific sets of thoughts, intentions and actions.

We align our *sunsum* (spirit) with our Okra/Okraa (Soul) through **invoking** the Okra/Okraa, our head Obosom/Deity, and through invoking and harmonizing with our **Kradinbosom** [*singular form of Akradinbosom*]. Our Nananom Nsamanfo, our Spiritually Cultivated Ancestresses and Ancestors and the other Abosom governing our patrilineals and matrilineals, (**Agyabosom** and **Abusuabosom**) support and guide us in this central and most important alignment process. However, it is the Okra/Okraa and the Kradinbosom which lead and organize the effort.



The **Okra** or **Okraa**, as our own personal Obosom, *operates under the energy of the Kradinbosom*. Our **Okra/Okraa** therefore guides our thoughts, intentions and actions towards harmony with **Nyamewaa-Nyame** based on our unique *nkra/nkrabea* (function) *as facilitated by* the Kradinbosom.

The eleven Akradinbosom are: **Awusi, Adwoa, Abenaa, Bena, Akua, Awuku, Yaa, Aaba, Yaw, Afi and Amen Men**. They are the primary Male and Female Abosom (Deities) operating through the **Owia, Bosom/Osrane** and **Okyin Nsoromma (Okyin)** – the Sun, Moon and planetary bodies which govern the seven-day Akan week. **Nsoromma** in the Twi language is composed of **nsoro** – ‘sky’ and **mma** ‘children’. This is the appellation for ‘stars’. The term **okyin** means ‘wanderer’. The term **Okyin Nsoromma** is descriptive of planets being the ‘wandering stars’ as viewed from **Asaase** (Earth). We also refer to the planets simply as **Okyin**.

There are other Abosom Who operate through the listed celestial bodies, however, the Akradinbosom are primary with regard to the nature of the relationship between the Okra/Okraa and *nkra/nkrabea*. This is akin to the fact that there are many Abosom animating various aspects of **Asaase** (Earth): Abosom animating the Oceans, Mountains, Rivers, Atmosphere, Magnetosphere, Inner Core, etc. However, the planet itself is an **oocyte** (ovum/egg) within the womb of **Nyamewaa (Amenet)**. This oocyte as an entity is animated by **Asaase Afua** and **Asaase Yaa**, two twin Earth Mother Abosom, ‘containing’ the other Abosom within it.

**Akanfo**, *Akan people*, govern our lives by the seven-day inclusive week. Each day of the week has its own character, for the days are determined by the solar, lunar and planetary bodies that govern the different days and are animated by their respective Akradinbosom. The day of the week, the corresponding solar, lunar and planetary bodies, their Akradinbosom and related **akradin** (soul's names) are shown below:

Day	Eda - Akan Day	Sun, Moon or Planet	Abosom	Akradin
Sunday	Akwesida, Awusida	Owia (Sun)	Awusi and Esi*	Kwesi, Akosua
Monday	Dwooda	Osrane (Moon)	Adwo* and Adwoa	Kwadwo, Adwoa
Tuesday	Benada/Abenaada	Bena/Abenaa (mars)	Bena and Abenaa	Kwabena, Abenaa
Wednesday	Awukuda/Akuada	Awuku/Akua (mercury)	Awuku and Akua	Kweku, Akua
Thursday	Yawda/Yaada/Aabaada	Yaw/Yaa/Aaba (jupiter, uranus, neptune)	Yaw, Yaa and Aaba	Yaw, Yaa, Aaba
Friday	Fida	Afi (venus)	Afi and Fiifi*	Kofi, Afua
Saturday	Menmeneda	Amen Men (saturn)	Amen Men and Amemenewaa*	Kwame, Amma

The names of the days of the week in Akan culture are derived from the names of the major Abosom Who animate the solar, lunar or planetary body that govern the day. Thus, the planet called **Bena** or **Abenaa** for example is *named after* and *governed by* the Male Obosom **Bena** and the Female Obosom **Abenaa**. The energy of these major Abosom *animate* this planet as well as the aspects of **Asaase** (Earth) and our bodies which resonate with the energy of this planet. Thus, any Akan person born on that day receives a **kradin**, a *soul-name*: **Kwabena** if male or **Abenaa** if female. The term **akoa** (*akwa, kwa*) defines one as a *subject of* or *servant of*. Kwabena thus means *subject of* or *servant of* (*kwa*) the Obosom/Deity **Bena**. The suffix *-wa, -ba, or -aa* for female akradin defines one as a *subject of, servant of or born of* the Obosom. We thus have variations of the name **Abena, Abenaa, Abenawa, Abraba (Abenaba)** and more referencing the female as *born of* and thus a *servant of (-wa, -ba, -aa)* the Obosom/Deity **Abenaa**. The kradin or soul-name is automatically given/recognized as an *acknowledgement* of the Obosom Who governs the day the child is born on. Other names including surnames are also given to the child in addition to the kradin which is automatically acknowledged upon birth.

Critical to our understanding of the akradin is the fact that the child being born on a particular day is a *confirmation* of what took place with the spirit of this Afurakani/Afuraitkaitnit (African) individual **before incarnation**. It is an *indication* of which Obosom **Nyamewaa-Nyame** assigned to the individual after giving the individual his or her Okra/Okraa. Thus, in the above example, because **Nyamewaa-Nyame** gave this particular Afurakani/Afuraitkaitnit (African) spirit an Okra/Okraa (Soul) and then designated **Bena** or **Abenaa** to guide the Okra/Okraa of this person in life, *it guaranteed that the person would be born on the day of Bena/Abenaa – Benada or Abenaada* (tuesday).

Akan people therefore do not 'name our children after the days of the week'. We *acknowledge* that the birth of our child on a particular day is a *message (nkra)* from **Nyamewaa-Nyame** of which Obosom was assigned to the Okra or Okraa of our child **pre-incarnation**.



It is critical to note that in Afurakani/Afuraitkaitnit (African) culture, the day begins at **Owia apue** or *sunrise - not midnight*. This is critical to understand regarding the proper kradin for those people who

are born between midnight and sunrise. For example, if one is born after midnight, yet before sunrise (e.g. 3:00am), *the new day has not yet started*. If it was a Dwooda (Monday) night, Benada (Tuesday) would not begin until the sunrise (e.g. 6:00am). The person having been born after midnight, yet prior to sunrise is thus recognized to have been born during the *night* of Dwooda (Monday) and given the name **Kwadwo** if male or **Adwoa** if female – not Kwabena or Abenaa. Using midnight to denote the beginning of the day is a European practice which has no basis in reality nor *sacred time*.

The **kradin** is not only a soul-name, but technically the *Soul's name*. Again, the Okra or Okraa is an Obosom in and of itself, a separate individual Entity, who dwells *within us*. Because this Deity was *assigned* to you and *dwells within* you, It can be called *your* Okra/Okraa, *your* Soul. In the example above, the kradin or soul's name is Kwabena (male) or Abenaa (female). This means that when the individual prays to/invokes his or her Okra or Okraa ritually, he or she will address his or her Okra/Okraa by *Its* name – Kwabena or Abenaa. When you address someone as Kwabena or Abenaa or Kwadwo or Adwoa you are literally calling/invoking the Obosom/Deity that is sitting in/installed in their head region. If the person's Okra is Kwabena, that means his personal Obosom (Deity), dwelling in his head region is a Spiritual Force infused with the fiery energy of the Great Obosom (Deity) **Bena** who animates the planet Bena ('mars'). [*As we will see, **Bena** also governs the ionosphere of Earth and the immune system within the Afurakani/Afuraitkaitnit (African) body.*]

The Obosom (Deity) within the head is a *child* of the Great Obosom (Deity) animating the solar, lunar, or planetary body governing the day.



If one contemplates the planet Bena  giving birth to a *miniature*-Bena (Kwa-bena, *servant of* Bena) , it is this *miniature*-Bena (Kwabena), offspring of the *Great Bena*, who takes up residence within the head/brain region of the individual. This Kwabena, a *child of the Great Bena*, is the person's Okra/Soul, a Deity, a Spirit-Force which has a specific gender, personality, quality, energetic-complex (fiery energy/immune system) which guides the person in every thought, intention and action. It is the person's responsibility to align his behavior with the pull of the Okra within his head. This is because this Obosom (Deity), this Okra, was assigned to the person by **Nyamewaa-Nyame**, the Supreme Being.

The individual's function in Creation, nkra/nkrabea, is directly tied to the birth of his or her Okra/Okraa and the reality of **bebra** – reincarnation.

[See the Appendix – **Etymology of the Term Soul**. Also see our publication: **THE OKRA/OKRAA COMPLEX – The Soul of Akanfo**]





# BEBRA NE OKRA/OKRAA

## Reincarnation and the Soul



When an Afurakani/Afuraitkaitnit (African~Black) person dies, the spirit (*sunsum*) separates from the physical body. The body is buried during the funerary process called **ayie** in **Akan**. If the person lived in harmony with Divine Order, he or she as a *deceased spirit*, called an **Osaman** in **Akan**, will join with the community of his or her Ancestresses and Ancestors, the **Nsamanfo**, which includes the class of Ancestresses and Ancestors who were Spiritually Cultivated and thus lived a life of harmony with Divine Order, the **Nananom Nsamanfo**. The term **Nsamanfo** or **Asamanfo** is the plural of **Saman** or **Osaman**, comprised of the suffix, **fo**, meaning ‘*people, group of people*’ who are **Saman**, *deceased* or *discarnate spirits*. The term **Nananom** is the plural of **Nana** – *Spiritually Cultivated Elder or Elderess*. The newly deceased individual lives as part of the community of **Nsamanfo** and **Nananom Nsamanfo** in the land of the Ancestral Spirits called **Asamando**.

Very often when we dream, our spirits temporarily separate from our bodies and we visit our **Nsamanfo** and **Nananom Nsamanfo**, our Ancestresses and Ancestors, in **Asamando** and interact with them. We interact with our departed grandmothers, grandfathers, parents, siblings, cousins, etc. Conversely, very often during ritual and at critical junctures in life, the **Nsamanfo** will come to **Asaase** (Earth) and appear to us during childhood and adulthood, so that we can see them, hear them, etc. Sometimes they will enter the body of someone in the community in the process of **akom** – *spirit possession* – in the course of ritual song, ritual dance, ritual prayer, ritual meditation, ritual drumming, etc. to bring a message from the Ancestral Community to the Earthly family/community, a message of healing, admonition, guidance, empowerment and more.

All of us as Afurakani/Afuraitkaitnit (African) people have gone through this process. We have lived in the past, died, become part of the community of **Nsamanfo** and eventually generations later our spirit was drawn into the womb as a result of one of our great-great-great-great-grandchildren copulating with their partner and conception taking place. Once the union of sperm and ovum took place via conception, our spirit was drawn into the womb taking up residence in the newly formed zygote. We were eventually (re)born into the world once again nearly 40 weeks later as a newborn. Every Afurakani or Afuraitkaitnit child that is born is the spirit of an Afurakani Ancestor or Afuraitkaitnit Ancestress returning to the world. This is the **bebra** or *reincarnation* cycle.

*It must be stated that **bebra**, reincarnation, is not a ‘sentence’, punishment or the negative result of us not fulfilling our spiritual development as misstated in the pseudo-religions and pseudo-‘spiritualities’ of*

*the whites and their offspring inclusive of buddhism, hinduism, occultism, hermeticism and new-age pseudo-spiritual propaganda. **Bebra is Sacred and Divine.** As stated earlier, **Asaase Afua** and **Asaase Yaa**, the Earth Mother Abosom are Abosom – Deities, Divine Spirit-Forces in Creation. **The Earth is Divine.** Our entrance into Earthly life to function as cells within the Body of **Nyamewaa-Nyame** is a **sacred, Divine assignment.** It is not frowned upon but **celebrated.** It is recognized to be an honor to return to the embrace and womb of our two Earth Mother Abosom **Asaase Afua** and **Asaase Yaa.***


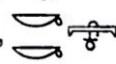
*The **akyiwadefo** (ah'-cheeh- wah'-day-foh) are the spirits of disorder, those who are Divinely hated, Divinely restricted, taboo – the whites and their offspring. They have no capacity to align with the Abosom who are the **Embodiments of Divine Order** in Creation. It is the akyiwadefo, the spirits of disorder – the whites and their offspring – who created the foolish philosophy of 'the flesh' and 'the world' being 'evil' or an 'illusion' (maya) or full of suffering because of 'impermanence'. This is because their flesh is perverse/disordered and they are alien to the natural cycles of Earth (the world) as cancerous cells in the world. Their spiritual pathology and physical degeneracy as spirits of disorder has absolutely nothing to do with Afurakanu/Afuraitkaitnut (Africans~Black People) and our nature as spirits of Order.*



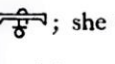
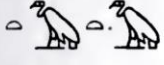
Before you were drawn into the womb of the mother to return to the world via **bebra**, you went through a *ritual process*. In the Akan tradition, which is in harmony with all other Afurakani/Afuraitkaitnit (African) traditions wherever we exist in the world, we recognize that the Osaman, the Ancestral Spirit, prior to being sent into a womb is first drawn out of **Asamando**, the Ancestral Realm, and 'up' to **Nyamewaa** and **Nyame**, the Supreme Being.

If one visualizes the physical **Asaase** (Earth) to be the abode of physical human beings, the atmosphere of **Asaase** (Earth) would be akin to the non-physical, spiritual, realm – the abode of the Nsamanfo. The Black Substance of Space contains the Suns, Moons, Stars, Planets, etc. the powers that animate **Asaase** (Earth). The Black Substance of Space is comprised of the Male and Female Deities **Ka** and **Kait** (also called **Keku** and **Kekuit** in Kamit). The Black Substance of Space which is all-pervasive and contains all of existence within it is the Okra/Okraa (Ka/Kait) the Soul, Divine Consciousness of **Nyamewaa** and **Nyame**. This is the Great **Ka/Kait**, which is referenced as *Dark Energy* and *Dark Matter* by physicists. The physical **Asaase** (Earth) being visualized as the abode of physical human beings and the atmosphere being visualized as akin to the non-physical 'world', the world of the Nsamanfo, Ancestresses and Ancestors, then the Black Substance of Space in turn would be akin to the abode of the Abosom (Deities), the powers that energize and regulate all within Creation. The Abosom also have shrines within Earth (Oceans, Rivers, Mountains, Fire, etc.) and shrines within our physical bodies (immune system, circulatory system, nervous system, organs, glands, etc.).

The parallel of the Ka/Kait (Dark Energy and Dark Matter) within the Afurakani/Afuraitkaitnit (African~Black) body is **melanin**. **Melanin** is not only the chemical in your body that gives you your color found in the skin, hair and eyes, but internally melanin is pervasive throughout your body. It reaches its apex in the head wherein **neuromelanin**, the chemical apex/seat of the **Okra/Okraa – Ka/Kait**, is located. All of your organs and organs' systems dwell within this black chemical within your body, just as all of the Suns, Stars, Moons, Planets, etc. dwell within the Great Black Body, **Ka/Kait**, the Dark Energy and Dark Matter of Space.

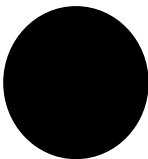


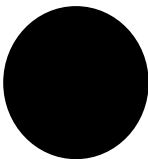

**Ka** , Mission 13, 123, “the father of the fathers of the gods,” i.e., , and see **Khemenu**.

**Kait** , Mission 13, 123, consort of , and one of the four elemental goddesses = ; she was the grandmother, , of the gods.

***Kait and Ka (Kekuit and Keku) – Male and Female Contractive and Expansive Forces Comprising the Black Substance of Space called Dark Matter and Dark Energy – the Soul of Amenet and Amen.***


Yet, ‘up’ and beyond the Black Substance of Space is the truly infinite **Nyamewaa** and **Nyame (Amenet and Amen)**, the Great Being, who are also immanent within their Creation. The Black Substance is their *Great Black Body of melanin*. We are drawn, as cells, to the presence, the ‘faces’ of our Great Mother and Great Father. As a spirit you go before our Great Mother and Great Father and are given an *nkra/nkrabea* – a Divine Function to Execute within their Great Divine Body. You are infused with this Divine Function. The means by which this is accomplished is by **Nyamewaa** and **Nyame** fashioning your Okra or Okraa, your Soul, your personal Obosom, from *their own* Great Ka/Kait (Okra/Okraa). They




take a *portion* of the Divine Black Substance  , their *Soul*, and fashion a miniature Black sphere  , akin to a drop of water being derived and fashioned from the greater Ocean of water. **Nyamewaa** and **Nyame** direct **Ka** and **Kait**, the male and female forces comprising the Black Substance of Space to generate and give birth to a miniature Black sphere. This is the birth of *your* individuated Ka or Kait (Okra or Okraa).

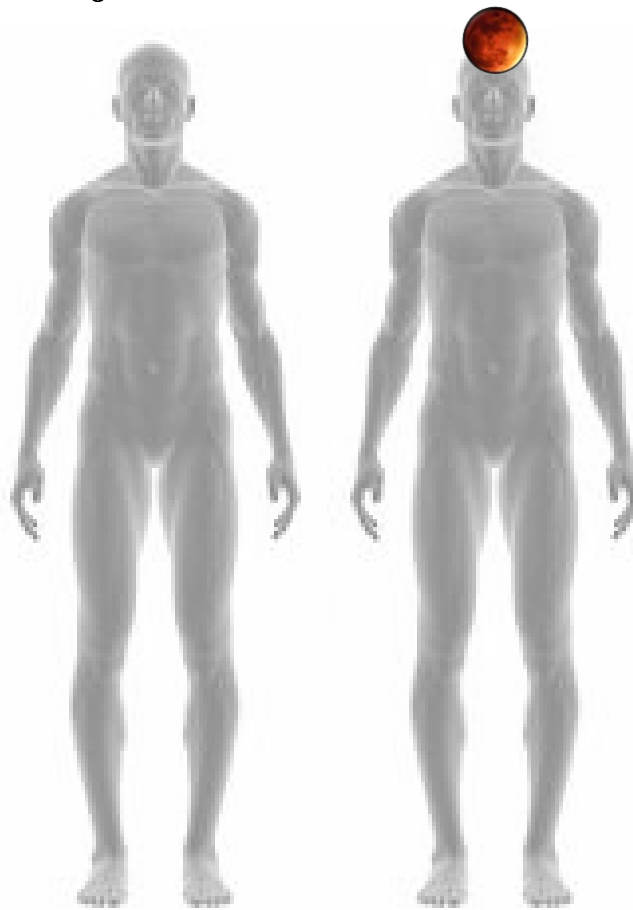
However, what kind of Okra or Okraa (Black Sphere/Soul) will you have? What kind of *character* will this Soul-Entity have?

**Once born, this Black Sphere, this Okra/Okraa, this Soul-Entity is placed under the governance of one of the Akradinbosom.**

In the example above, we spoke of the Obosom Bena. If one’s Okra is under the governance of Bena, this means that once the miniature Black Sphere was born from the Great Ka/Kait (Black Substance), **Nyamewaa-Nyame** directed the Obosom Bena to *infuse His energy* into this particular Black Sphere, Soul-Entity. This Black Sphere  is thus transformed and now radiates the red-energy and character

of Bena: . This Soul, Okra is now a *Kwa*-bena. It is a Deity, an Obosom, directed to come into being by **Nyamewaa-Nyame**, born of the Black Body, the Ka/Kait of **Nyamewaa-Nyame** and given a specific function – an *immune system* function – and thus placed *under the governance* of Bena, the Obosom of the Immune System within the Great Divine Body (and the immune system within your body and the body of the Black community).

This Black Sphere, this Soul-Entity, this Okra (Ka) is now radiating ‘red’-fire-energy and has the consciousness of **immunity** – *eradicating disorder for the purpose of maintaining the integrity of Divine Order*. When you as a sunsum (spirit) go before **Nyamewaa** and **Nyame** to receive your Divine Function, they direct this Deity, this child of Bena, this *Kwabena* to go and install himself in the head region of your spirit-body. Kwabena literally takes up residence in the head region of your spirit-body and becomes your spirit’s brain, your Ka, your Okra, your Soul. **You are now a spirit with a Soul, a sunsum with an Okra. You are now a whole-being:**



**Sunsum**

**Sunsum** infused with his **Okra**, Kwabena

Once infused with an Okra or Okraa, you are sent back to Asamando, the Ancestral Realm, by **Nyamewaa-Nyame** to await **bebra** – reincarnation. At some point one of your great-great-great-great-grandchildren becomes of age, marries and engages in copulation with the spouse. You as an Osaman, an Ancestor or Ancestress, are now drawn into the womb. You are animating the **zygote** (fertilized oocyte

– union of sperm and ovum). After forty weeks of gestation you are born (back) into the world, a returned Ancestor or Ancestress in the body of a newborn infant. Note that the Okra is a male Obosom for male Ancestors and the Okraa is a female Obosom for female Ancestresses. Gender is determined by **Nyamewaa-Nyame** before you are sent into the spirit-realm, Ancestral Realm, and before you re-enter the physical world. Physical gender characteristics in the DNA, chromosomes, hormonal secretions and physical tissues of the reproductive system, are stimulated by the male or female spirit entering the zygote.

**Gender begins in the spirit-realm and manifests in the physical realm as a direct manifestation of the Divine Order encoded within our being by Nyamewaa-Nyame, the Supreme Being. This immutable reality is why dissexuality/homosexuality is insane and anti-spiritual. There is no transgenderism nor any androgynous Ancestresses or Ancestors or Deities in the spirit-realm.**

In the example above, because Kwabena is a child of the Great Obosom Bena, he – Kwabena – will guide you throughout your life from his seat in your head region (spirit's brain) towards thoughts, intentions and actions that support the overall *immunity* of the Afurakani/Afuraitkaitnit (African) community. You will be drawn towards and compelled to engage occupations and activities wherein you can execute that function, just as your immune system cells, once programmed, are naturally drawn towards and compelled to execute immune system functions in the body on a consistent basis.

**Throughout life, you will feel the pull of Kwabena in your head region.** As you become more receptive, beginning in childhood, you will see Kwabena and be able to hear Kwabena. He will manifest in his male form as a Deity (misnomered 'anthropomorphic' form), in the form of his sacred animal totems, through his radiant, red energetic form or varied combinations thereof as well as other related forms. Through your communication with Kwabena, your own Okra/Soul, you will be guided towards harmonious behavior, rooted in your unique character as an immune system cell within the Great Divine Body and guided away from any disharmonious behavior.

If you align with Kwabena, your Okra, then you will have *access to the dispensation of power* streaming from the Great Obosom Bena in Creation. Kwabena, your Soul, will *facilitate* this dispensation. If you reject the guidance, the pull of Kwabena, you will cut yourself off from that dispensation of power and consciousness. Kwabena will temporarily separate himself from you. In Akan we would say, '*Ne Kra guane*', meaning '*His Kra has fled from him.*' You will then be like a wayward cell in the body, suffering damage, disease and discordance until you recalibrate yourself ritually. Through ritual, you will draw your personal Obosom (Divinity/Deity) Kwabena back to take up residence within your head region once again. This reinstallment of your Okra can only be accomplished through your realignment with **Nyamewaa-Nyame, Bena, Kwabena** and the **Nananom Nsamanfo** and strict adherence to this ritual realignment with Divine Order.

If you *refuse* to realign yourself with the Obosom in your head, Kwabena, and deliberately and consistently engage in disordered (evil, perverse) behavior, you will make yourself *repulsive* to Kwabena as well as to all Obosom in Creation, the Nananom Nsamanfo and **Nyamewaa-Nyame**. Kwabena will then separate himself from you permanently and return to **Nyamewaa-Nyame** and become reabsorbed in and dissolved within the Great **Ka/Kait**. You will now be a spirit without a Soul - permanently. Your condition is akin to a body without a brain. **You are now a disordered spirit.**

Once Kwabena returns to **Nyamewaa-Nyame** and dissolves back into the Great Black Body of Ka/Kait, there is no reparation. This is akin to a drop of water returning to the Ocean and dissolving, losing its distinct form forever. **You are now a permanently disfigured entity.** You are now a cancerous cell within the Great Divine Body. You are also now *slated for destruction* just as the cancerous cells in our body that develop are *slated for destruction* and are destroyed every day.

**This is in reality the origin and nature of the whites and their offspring: white americans, white europeans, white arabs, white hindus, white asians, white pseudo-‘native’-americans, etc. All of them incarnate as spirits of disorder. Because of their own behavior, they repelled their own Okra/Okraa permanently. They thus will continue to reincarnate and manifest disorder in the world, as they have done for thousands of years, until we make them extinct. There is no exception to this reality.**

When the whites and their offspring die, their spirits separate from their bodies. However, they do not dwell with Spiritually Cultivated Ancestresses and Ancestors in the Spirit realm because they have none in their blood-circle for they are spirits of disorder. They become discarnate, wayward, cancerous spirits hanging around Earth-bound often antagonizing the living. They also commune with those cancerous spirits of their own kind and ill-character who passed on previously. At some point, these perverse spirits of disorder are drawn into the womb of one of their descendants via copulation and conception. The disordered white spirit is then born back into the world once again. Note that prior to conception they are not first drawn ‘up’ to **Nyamewaa-Nyame** to receive a Divinity (Okra/Okraa) and then sent into the world. Their spirits are consistently repelled by **Nyamewaa-Nyame**, just as two magnets with like polarities consistently repel one another when placed in close proximity to one another. This is a critical distinction.

**Order repels disorder – without exception. Divine Order repels the spirits of disorder – without exception.**

This is the difference between the whites and their offspring and Afurakanu/Afuraitkaitnut (Africans~Black People). This is why it is impossible for them to ever communicate with any Deity, the Supreme Being, or any Spiritually Cultivated Ancestress or Ancestor of Afurakani/Afuraitkaitnit (African) people. Their spiritual disfigurement would later manifest as their physical degeneration: **melanin-recessiveness** – white skin, **perverse morphology** – contorted skeletal structure, thin lips, thin noses and **degenerated hair** – ‘straight’/dead so-called ‘hair,’ properly designated as **fur**.

Note that the only human beings ever created were/are Afurakanu/Afuraitkaitnut (Africans~Black People). We have been in existence for millions of years as human beings (not ‘evolved’ from primates). We are the only standard of what a human being is. This includes skin color, morphology and hair texture. Any deviation from our standard is divergence from Divine Order. As stated in **MMARA NE KYI – Divine Law/Love and Divine Hate** regarding the origin and nature of the whites and their offspring:

“...The whites and their offspring *exist*, but like the perverse product of the coca plant, crack cocaine, they did not come into being under the Divine action nor sanction of **Nyamewaa-Nyame**. They were not **Created**. They came into being under the cloud of a **self-inflicted** spiritual and subsequent physiological degeneration. The loss of the **Okra/Okraa** (aw-krah/aw-kraah’, Soul/Divine Consciousness) in less than .001 percent of the population of Afurakanu/Afuraitkaitnut thousands of years ago **prefigured** the loss of the **abatumm** (melanin/color) and morphological characteristics of the less than .001 percent. It is these spirits of disorder, those who rejected **Nyamewaa-Nyame Nhyehyee**, Divine Order, who were *drawn* into northern eurasia and became the group who

began manifesting and perpetually reproducing internal and external “extra-albino” and “extra-vitiligo” characteristics, as well as a perverse morphology during the last ice-age. This continues today. This is the origin of the whites and their offspring, caucasians and asians, and like the origin of crack cocaine, this is a **non-Divine origin**.

We can also draw from the texts of ancient Kamit to illustrate the truth of the principle that all that the Supreme Being *created/creates* is Good. In the text delineating the “four good deeds of the Creator”, **Ra**, the Creator of the Universe says:

*“...I made the four winds so that every person might breathe in his or her time and place...”*

*“...I made every person like his or her fellow. I did not instruct them to do evil. It was their own hearts that caused them to disobey that which I instructed...”* [Coffin Text #1130, c12th Dynasty]

[We must be clear that the “person(s)” created by **Ra** and **Rait** are Afurakani/Afuraitkaitnit people **only**.]

**In this text, we see that the Creator of the Universe states that He did not instruct anyone to do evil. Evil came from the hearts of those individuals who committed it. Evil exists, yet it is a manifestation of disobedience to the command of Ra, for Ra only commands that which is Good meaning Orderly...**

**Ra** and **Rait**, the Creator and Creatress as designated in ancient Khanit and Kamit are **Nyankopon** and **Nyankonton** in Akan. In our publication **NYANKOPON-NYANKONTON – RA-RAIT** we show that **Nyankopon** and **Nyankonton** are derived from the language of ancient Kamit and are descriptive titles of **Ra** and **Rait**. Moreover, **Ra** and **Rait**, **Nyankopon** and **Nyankonton**, the Creator and Creatress are Grandchildren of the Supreme Being, **Amenet** and **Amen**, **Nyamewaa** and **Nyame**. This understanding is key to Afurakani/Afuraitkaitnit (African) cosmology wherever we exist in the world. It also exposes the idiocy and fraud of ‘monotheism’.

The above quote references the fact that those who deliberately and consistently operated out of harmony with Divine Order, against the command of Nyankopon and Nyankonton (Ra and Rait), repelled their own Okra/Okraa. They were repulsed from the larger Afurakani/Afuraitkaitnit (African) community. Those who were drawn into northern eurasian were isolated during the last ice-age. Through rape and incest they produced a large population of albinos and offspring with extra-vitiligo characteristics. As the ice began to recede nearly 12,000 years ago this Soul-less population of white-skinned, straight/dead-haired, spiritually-disfigured individuals began to migrate to and later invade the Afurakani/Afuraitkaitnit (African~Black) centers of civilization in Southern europe, the Near East, Asia and Afuraka/Afuraitkait (Africa). There invasions were typically unsuccessful for thousands of years until the much later Persian, greek and aryan invasions which took place nearly 8,000 years later after internal dissension weakened Afurakani/Afuraitkaitnit (African) societies.

The trustorical (true-historical) heritage, cosmological and spiritual, of Afurakani/Afuraitkaitnit (African) people demonstrates that we incarnate into the world with a specific, Divine function to execute which is totally separate from the whites and their offspring. Our culture, **ammere** the ways (mere) of the nation/people (oman), inclusive of our use of the seven-day inclusive week is rooted in this trustorical reality. It is born of the cosmology of the Okra/Okraa being governed by the Akradinbosom who animate the solar, lunar and planetary bodies which govern the seven-day cycle.

The Akan origin of the seven-day week as a superstructure which governs our existence is thus important to understand.





# AKANNI, KHANIT, KHAHNU, KANGI

Akan of Ancient Nubia, Libya and Sumer and the Seven-Day Week



Tuareg in North Afuraka/Afuraitkait (Africa) and Osorkon II from Ancient Khahn (Libya)

In Akan culture it is related by the **Nananom Mpanyinfo**, the Spiritually Cultivated Elders and Elderesses, that the name **Akan** designates our people as a component part of the first people to exist on Asaase (Earth) and the first to establish civilization. This information has been transmitted by the Nananom Nsamanfo, Spiritually Cultivated Ancestresses and Ancestors, to the Nananom Mpanyinfo for millennia in Afuraka/Afuraitkait (Africa) and in the western hemisphere where Akan people were forced to migrate during the Mmusuo Kесе. This definition is born out in the language and culture of the people from contemporary Twi to our Ancestral language, culture and cosmology of Khanit and Kamit (Nubia and Egypt).

Akan people originated in the region of ancient Khanit (Khnt), Nubia/Sudan and South Sudan thousands of years ago. Some of our people eventually migrated north to settle ancient Kamit. Some would later migrate further north to establish ancient **Kanaana** (Canaan) and **Kangi** (Sumer) prior to the existence of the whites and their offspring on Asaase (Earth). Naturally, we carried our language and culture with us wherever we migrated. This includes the Abosom (Deities) we carried within our blood-circles, inclusive of the Akradinbosom. Entries from the **Asante-Fante Dictionary** (J.G. Christaller, 1933 edition) and **An Hieroglyphic Dictionary, Vols. 1 and 2** (E.A. Wallis Budge) are instructive:

**Akán**, Akan, *pr. n.* of a country or nation and language; s. Gram. Introd. Notes § 1. 3. 4. 7 & Okanni.

**Ǿ-kànni**, *pl.* Akánfó, (Akámfó), *a man of Akan descent; a man speaking the Akan or Tshi language, s. Akán. Ǿye Ǿdɔŋkɔ a. s. Ǿkanni? ɔye Ǿkanni*

**e-kaŋ**, Ak. a-káne, (F. η), *n.* the first, foremost or former place, rank, or time; hence (*adv.*) kaŋ', kaŋ'no, F. ekanno, ŋkaŋ no, first, at (the) first; before; mefa nea ebeba k., I will take what comes first; — formerly; previously; waba nea kaŋ' ɔte bio, he has got (to the same place or into the same situation) as he was formerly; ekaŋ' no wəkōe, afei de wəyɛ biakō, formerly they were at war, but now they agree; - di káŋ, to be first, foremost; to go before; cf. di anim, di 23 & 35; cf. Gr. § 83,1. *pr.* 966. 2152. 3057. - nea edi ne nyinaa kaŋ, above all things; first of all. - kaŋ' bèeme, formerly, a long time ago; s. kaŋkyérekere.

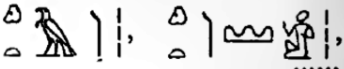
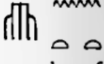

**kàŋ**, *v.* [*red.* keŋkaŋ], Ak. kane, **I.** to count, number, reckon, tell. *pr.* 1522; k. ntrama, to count cowries; akoko

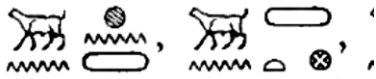
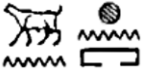
**kāŋŋ**, *adv.* clear, bright, not dim; n'ani da hɔ k. (= biribiara se ɔyare a.s. asābow nni n'ani so), his eyes are perfectly clear, he is quite lively, quite sober; F. = hāŋŋ, *q. v.* - eho tew k., that place or spot is light, luminous; ɔdaŋ no mu ayɛ k.; kanea yi mā ɔdaŋ yim' ye k. seŋ yi; te ..ase k., to understand ('clearly' or) perfectly; n'ani k.


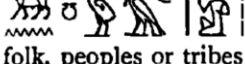
As we can see, the name **Akan** is from the root **kan** meaning: *first, foremost, from the beginning also to count, calculate, reckon*. We also have the variation **kann** meaning *clear, bright; luminous, shining*. This references the people as the first, original, the first to engage in calculation, measurement, study, observation which is the foundation of civilization. The luminous or shining ones references those who were first to see the light, illumination, attuning to **Nyankopon** and **Nyankonton**, the Creator and Creatress (**Ra** and **Rait**), operating through the **Owia** (Sun) to bring wisdom, clarity and the capacity to align with Divine Order and replicate that Order through the social order – civilization. The **kann** or *luminous ones* designate us as **Owia mma** – *Children of the Sun* – the first power to emerge from Blackness, the vessel of **Nyankopon** and **Nyankonton**.

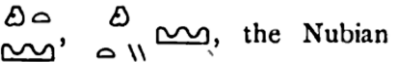

**e-kaŋ**, Ak. a-káne, (F. η), *n.* the first, foremost or former place, rank, or time; hence (*adv.*) kaŋ', kaŋ'no, F. ekanno, ŋkaŋ no, first, at (the) first; before; mefa nea ebeba k., I will take what comes first; — formerly; previously; waba nea kaŋ' ɔte bio, he has got (to the same place or into the same situation) as he was formerly; ekaŋ' no wəkōe, afei de wəyɛ biakō, formerly they were at war, but now they agree; - di káŋ, to be first, foremost; to go before; cf. di anim, di 23 & 35; cf. Gr. § 83,1. *pr.* 966. 2152. 3057. - nea edi ne nyinaa kaŋ, above all things; first of all. - kaŋ' bèeme, formerly, a long time ago; s. kaŋkyérekere.

**khent** in the front, in the fore part, before, aforesaid, formerly, previously, in advance, the beginning, the land south of Egypt; before him; before thee.

**Khentiu**   
 dwellers in the South, *i.e.*, Nubians;   
, Rec. 35, 128, the people of  
 the Tanite Nome.

**Khen**   
 the front land, the South; 

**Khenutiu (?)**   
, Tombos Stele 5, inland  
 folk, peoples or tribes from the interior.

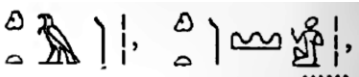
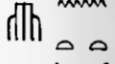

**Khenti**   
 the Nubian  
 frontier; , Rec. 27, 191, a land in the  
 Súdân.

In the **medutu** (hieroglyphs) the term **khn** is spelled without vowels. In the field of egyptology there is a convention wherein an ‘e’ is inserted between consonants when the vowel sound is unknown to the egyptologist. The term **khn** is thus written by the egyptologist as **khen** (sometimes **khan**). Because we still speak this ancient Ancestral language and the terms thus still exist in the Twi/Akan expression of this Ancestral language with the same meanings, we know the proper vowel placements and thus have the proper vocalizations. The same is true of other Afurakani/Afuraitkaitnit (African) languages as well.

As we can see above, the term **khn** is properly vocalized as **khan** (**kan**) meaning ‘*first, foremost, formerly, previously*’. It references the ‘front land’ or ‘first land’. This is the *land of the beginning, former time*. It is the land of the South. In the culture of Khanit and Kamit the term for South references the ‘front’ while North references ‘back’ or ‘behind’. It was the whites and their offspring who decided to promote the false idea that North is ‘top’. They sought to place ‘europe’ on the ‘top’ of the map or globe and in the ‘front’ for political purposes.

The people of Kamit recognized **Khnt** (**Khanat** or **Khanit**), Nubia, to be their Ancestral homeland, the *front land*, the *land of former times*. The people of **Khnt** (**Khant**) are thus called the **Khanitu** or **Khanitiu**. The ‘u’ in the language of Kamit is the suffix denoting plurality just as adding an ‘s’ in english denotes plurality (can, cans; dog, dogs, etc.).


**ǰ-kànni**, *pl.* **Akaŋfó**, (**Akaṁfó**), *a man of Akan descent; a man speaking the Akan or Tshi language, s.* **Akaŋ**, **ɔys ɔdoŋko a. s. ɔkanni? ɔye ɔkanni**


**Khentiu**   
 dwellers in the South, *i.e.*, Nubians;   
, Rec. 35, 128, the people of  
 the Tanite Nome.


The proper vocalization, still used today, is the **Akanni** – **Khaniti**. In Akan the plural is Akan-fo (Akan – folks/people) while in Kamit the plural is (A)Khant-u.


We thus have the Akan land and the Akan people, **Khant**, **Khaniti**, referencing the front land or first land, the land of the beginning. We also have the term **kan** meaning *to count, calculate or reckon*:

**kàŋ**, *v.* [*red.* **keŋkaŋ**], **Ak.** **kane**, **l.** *to count, number, reckon, tell. pr.* 1522; **k.** **ntrama**, *to count cowries; akoko*

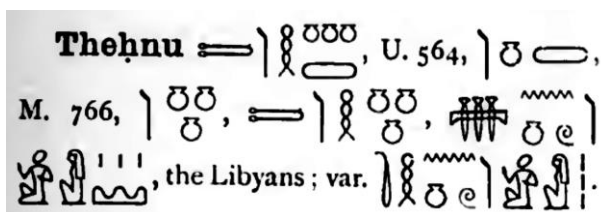
**thenu** , U. 253, T. 196, P. 288,  
 678, N. 1293, M. 726, *to count, to reckon.*

**th**  = sometimes Heb. **ד**; Copt. **Ⲡ** or **Ϯ**.

In the orthography used by some egyptologists the **medut** (symbol) of the **tethered rope**  was given the value ‘TH’ representing the ‘ch’ sound as in ‘check’ or ‘change’. Others use the combination ‘TJ’ to represent this sound. As we can see above the tethered rope has the sound value of the ‘cuh’ sound as in ‘can’ or ‘could’. This sound is represented in the **Coptic** dialect – the **Late Kamit** dialect that came into



















usage about 2,000 years ago – as: **Copt. X or C**. Specifically, the  symbol is the ‘cuh’ sound for the tethered rope as enunciated in the ancient Coptic dialect. Thus the term rendered ‘**thenu**’ by the egyptologist was actually vocalized as **Knu** or **Kanu** thousands of years ago in the Coptic dialect by our Ancestresses and Ancestors. We thus have the term ‘**kan**’ in Twi meaning *to count, reckon* and the ancient term ‘**knu**’ or ‘**kanu**’ meaning *to count, reckon* in ancient Kamit. Once again, the same term continuing to be used with the same two meanings in both languages over thousands of years also referencing the name of the people themselves. Yet, there is more.

The usage with the symbol of the tethered rope for the ‘cuh’ sound is key for it relates directly to the ancient **Khanitu** of Nubia and Libya (Western Nubia).



Ancient Khanit (Nubia) included contemporary Sudan, South Sudan as well as Libya. Over 7,000 years ago the Sahara region was a fertile, savannah and aquatic region for thousands of years. When the climate changed and desertification began to take place, the inhabitants began to move towards the large riverine areas. This included settlements along the **Hapi** (Nile) river. Some Khanitu (Nubians) from the Sudan and Libya regions thus settled what would later become Kamit (Egypt). Many others however remained in the Sudan and Libya regions. The dialectal variants of the language are shown in the medutu however the definitions are the same.

**kāḥḥ**, *adv. clear, bright, not dim; n'ani da hō k. (= biribiara se oyare a. s. asābow nni n'ani so), his eyes are perfectly clear, he is quite lively, quite sober; F. = hāḥḥ, q. v. - eho tew k., that place or spot is light, luminous; oday no mu aye k.; kanea yi mā oday yim' ye k. seḥ yi; te.. ase k., to understand ('clearly' or) perfectly; n'ani k.*

**thehen** , T. 334, ; P. 826, ; M. 249, , ; to sparkle, to scintillate, to glitter, to shine.  
**thehenhen**   ; U. 563, to sparkle.  
**thehen-t**   ; U. 563, ;   ; U. 626,   ; lightning-stone, crystal, any bright or sparkling substance, blue-glazed faience, etc.

kàŋ, v. [red. keŋkaŋ], Ak. kane, l. to count, number, reckon, tell. pr. 1522; k. ntrama, to count cowries; akokò

thenu U. 253, T. 196, P. 288, 678, N. 1293, M. 726, to count, to reckon.

Ḳ-kànni, pl. Akaŋfó, (Akamfó), a man of Akan descent; a man speaking the Akan or Tshi language, s. Akaŋ. Oye Odoŋkò a. s. Okanni? oye Okanni

Thehnu U. 564, M. 766, the Libyans; var.

Khentiu dwellers in the South, i.e., Nubians; Rec. 35, 128, the people of the Tanite Nome.

Tehnu M. 766, IV, 617, Rec. 11, 68, Rec. 11, 91, L.D. III, 229c, B.D.G. 1064, Libya.

The term **kann** meaning ‘clear, bright, luminous’ is the ancient term **khn** (**khahn**) meaning ‘to sparkle, scintillate, glitter, shine’. It is also the name for the people themselves **Khahn** people or **Khahnu** meaning the Libyans (Western Nubians). The **Khahn** people of the Western Desert (Libya) and the **Khan** people of the Southern Desert (Sudan) are the same Akan people, the *first, foremost* people (**kan**). Those who were the first *to count, calculate, reckon* (**kan**). Those who first saw the *light, illumination* (**kan**) of **Ra** and **Rait** and were thus able to establish a social order rooted in the Divine Order of Creation – civilization. The difference in spelling references the fact that the (A)Khan who migrated north to settle Kamit and those who remained in the South spoke a dialectal variant of the same language spoken by those in the west. The same is true today amongst the Akan people in Ghana and Ivory Coast. There are dialectical variants between the Asante Akan dialect, the Akwamu Akan dialect and the Fante Akan dialect in Ghana as well as the Gyaaman Akan dialect and Baule Akan dialect in Ivory Coast. There are over 11,000,000 Akan in Ghana and over 9,000,000 Akan in Ivory Coast. While there are dialectical variants, the dialects are mutually intelligible. These variants are thousands of years old.

*Note that the Black Tuareg of North Afuraka/Afuraitkait (Africa) are remnants of these ancient Khahn who remained in the area. The people of the blue veil continued their ritual practices including the dying of the skin ritually blue in honor of Amenet and Amen as shown in the image of Osorkon II above. The Tifinagh script of the Tuareg includes all of the Adinkra symbols of Akan culture. The Tuareg still maintain the ancient seven-day week. The Tuareg and many Akan share the same mitochondrial DNA and y-Chromosomal DNA haplogroups.*

In **Origin of the Niger-Congo Speakers**, Dr. Clyde Winters demonstrates that the Niger-Congo speakers, which includes the Akan, are referenced as the C-group Nubians by archaeologists. These Nubians settled Khanit (Nubia), Kamit (Egypt) and **Sumer** (later known as ancient Akkad, Babylon). Note his use of the form **Tehenu** for **Thehenu** or **Khahnu**:

“...The Niger-Congo (NC) Superfamily of languages is the largest family of languages spoken in Africa. Researchers have assumed that the NC speakers originated in West Africa in the Inland Niger Delta. The research indicates that the NC speakers originated in the Saharan Highlands 12kya and belonged to the Ounanian culture. The NC

population cultivated millet from Saharan Africa to South India. Phylogenetically the NC mtDNA haplogroups include L1,L2,L3, U5, L3(M,N). The y-Chromosome haplotypes associated with the NC population were A,B, E1b1a, E1b1b, E2, E3a and R1. A major finding was that the Atlantic, Mande and Dravidian languages of India, form a new NC Subfamily we can designate Indo-African...”

“...The original homeland of the Niger-Congo speakers was probably situated in the Saharan Highlands during the Ounanian period. From here NC populations migrated into the Fezzan, Nile Valley and Sudan as their original homeland became more and more arid.

The Niger-Congo speakers formerly lived in the highland regions of the Fezzan and Hoggar until after 4000 BC. Originally hunter-gatherers the Proto-Niger- Congo people developed an agro-pastoral economy which included the cultivation of millet, and domestication of cattle (and sheep).

This was probably the ancient homeland of the Dravidians, Egyptians, Sumerians, Niger-Kordofanian-Mande and Elamite speakers. We call this part of Africa the Fertile African Crescent [9-10,13-14]. We call these people the Proto-Saharans [9,14]. The generic term for this group is in the ancient literatures was: Kushite.

Origination of these diverse Kushite tribes in the ancient Sahara, explains the analogy between the Bafsudraalam languages as outlined in Figure 1. These Proto-Saharans were called Ta-Seti and Tehenu by the Egyptians.

The Niger-Congo inhabitants of the Fezzan were round headed Africans [13]. The cultural characteristics of the Fezzanese were analogous to the C-Group culture items and the people of Ta-Seti [Nubia]. The C-Group people were the Proto-Saharan or Niger-Congo speakers who occupied the Sudan and Fezzan regions between 3700-1300 BC [13].

The inhabitants of the Fezzan were called Tmhw (Temehus). The Temehus represent the Proto-Niger- Congo speakers.

The Temehus were organized into two groups the Thnw (Tehenu) in the North and the Nhsj (Nehesy) in the South [14]. A Tehenu personage is depicted on an Amratan period pottery vessel. Some Tehenu wore a pointed beard, phallic-sheath and feathers on their head.

The Temehus are called the C-Group people by archaeologists [13,15]. The central Fezzan was a center of C-Group settlement. Quellec [15] discussed in detail the presence of C-Group culture traits in the Central Fezzan along with their cattle during the middle of the Third millennium BC.

The Temehus or C-Group people began to settle Kush around 2200 BC. The kings of Kush had their capital at Kerma, in Dongola and a sedentary center on Sai Island. The same pottery found at Kerma is also present in Libya (and even India) especially in the Fezzan, which was one of the ancient homelands of the Niger-Congo speaking people. The C-Group founded the Kerma dynasty of Kush. Diop [14] noted that the "earliest substratum of the Libyan population was a black population from the south Sahara".

Kerma was first inhabited in the 4th millennium BC [16]. By the 2nd millennium BC Kushites at Kerma were already worshippers of Amon/Amun and they used a distinctive black-and-red ware [16]. Amon, later became a major god of the Egyptians during the 18th Dynasty...”

In Dr. Winter’s related article, **‘The Sumerians Were Black’** he states:

“...Archaeological research has confirmed that cultural interaction existed between the contemporary civilizations of the 4th and 3rd millennia B.C. Extensive trade routes connected the Proto-Dravidians of the Indus Valley, with African people in Egypto-Nubia, and the Elamites and Sumerians. P. Kohl discovered that vessels from IVBI workshop at Tepe Yahya, have a uniform shape and design. Vessels sharing this style are distributed from Soviet

Uzbekistan to the Indus Valley, and Sumerian, Elamite and Egyptian sites. (2) In addition, we find common arrowheads at Harappan sites, and sites in Iran, Egypt, Minoan Crete and Heladic Greece.

It appears that the locus for this distribution of cultural traditions and technology was the Saharan-Nubian zone or Kush. This would explain why the Sumerians and Elamites often referred to themselves as “ksh”. For example the ancient Sumerians called their dynasty “Kish”. The words “kish”, “kesh” and “kush” were also names for ancient Nubia-Sudan...”

[http://www.webmedcentral.com/article\\_view/3149](http://www.webmedcentral.com/article_view/3149)

In our article, **Spiri-Genetic Akan Ancestral Inheritance and Hoodoo Mayn**, we show the connection between the Akan, the Khanitu and Kamau and Afurakanu/Afuraitkaitnut (Africans) in North america:

**DNA analysis shows Egyptian Pharaoh Rameses III (20th Dynasty) had sub-Saharan African haplogroup E1b1a (now called E-M2)**



**DNA ANALYSIS RESULTS- QUOTE:**

"Genetic kinship analyses revealed identical haplotypes in both mummies (table 1); using the Whit Athey's haplogroup predictor, we determined the **Y chromosomal haplogroup E1b1a**. The testing of polymorphic autosomal microsatellite loci provided similar results in at least one allele of each marker (table 2)."  
 --Hawass et al 2012. Revisiting the harem conspiracy and death of Rameses III. British Medical Journal, BMJ2012;345:e8268



**HAPLOGROUP E1b1a (now called E-M2) a sub-Saharan African DNA haplogroup: - QUOTE:**

"Haplogroup E1b1 now contains two basal branches, E-V38 (E1b1a) and E-M215 (E1b1b), with V38/V100 joining the two previously separated lineages E-M2 (former E1b1a) and E-M329 (former E1b1c). Each of these two lineages has a peculiar geographic distribution. **E-M2 is the most common haplogroup in sub-Saharan Africa**, with frequency peaks in western (about 80%) and central Africa (about 60%)."  
 --Trombetta et al 2011. A New Topology of the Human Y Chromosome Haplogroup E1b1 (E-P2) PLoS ONE 6(1): e16073.

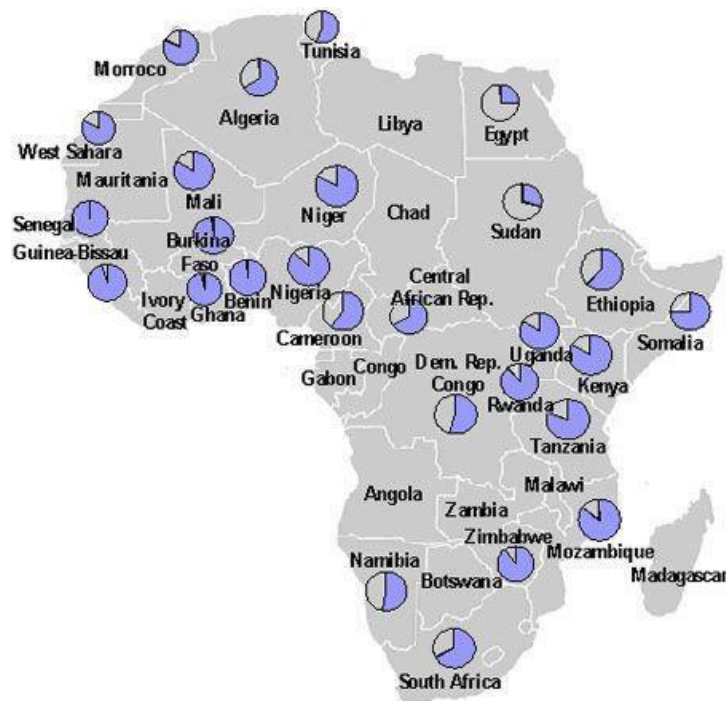
“...After making attempts to float misinformation regarding the DNA of **Tut Ankh Amen** (King “Tut”) and later being exposed, the whites and their offspring begrudgingly released information regarding the DNA of **Ra Messu III** (Rameses III) pictured above. The **Y-chromosomal haplogroup** identified was **E1b1a (M2)**.

**This is significant because this haplogroup clusters at its greatest frequency in West Afuraka/Afuraitkait (Africa) at over 80% and is also most common in Afurakanu/Afuraitkaitnut (Africans) in america (African-Americans) - about 50-75%. This demonstrates our direct genetic link from ancient Khanit and Kamit, through West Afuraka/Afuraitkait (Africa) to america.**

The image below is a map illustrating the frequency and distribution of **haplogroup E** in Afuraka/Afuraitkait (Africa). The frequency of haplogroup E is shown as the blue portion of the pie charts distributed over different locations. The highest concentration of this haplogroup is in West Central Afuraka/Afuraitkait (Africa), **where it accounts for nearly all Y-DNA observed.**

As you look at the map, notice that the highest frequency of haplogroup E in the western part of the continent **can trace a migratory pattern for example of Akan people:** from the Senegal region (ancient Ghana and later Mali) through Burkina Faso and to contemporary Ghana and Ivory Coast. Akan people trace our Ancestry to the founding of ancient Ghana (after having migrated from ancient Khanit/Khanat/Nubia at the end of the ancient empire).

Some Akan migrated to the Burkina Faso area before, during and after the fall of Ancient Ghana (because of muslim invasions). We then matriculated through contemporary Northeastern Ivory Coast and Northern Ghana to ultimately settle in Southern and Central Ghana and Southern and Eastern Ivory Coast. Today the Akan make up about 45% of the population of Ghana (11,000,000) and about 42% of the population of Ivory Coast (9,000,000).



As stated above, as one of the largest groups in Afuraka/Afuraitkait (Africa), the Akan suffered major losses during the Mmusuo Kese (Great pervarsity/enslavement era). Many of us thus ended up in North america. This chronology of our trustory comports very well with the frequency of haplogroup E as shown in the diagram as well as the fact that it is most common in Afurakanu/Afuraitkaitnut (Africans) in North america. The genetic connection also speaks to the fervor with which Afurakanu/Afuraitkaitnut (Africans) in america seek to reconnect to the culture of ancient Khanit (Nubia) and Kamit (Egypt). It is a direct genetic connection and Ancestral mandate.

This genetic connection is a spiri-genetic connection, as Afurakanu/Afuraitkaitnut (Africans) bring our **Nsamanfo**, our Ancestresses and Ancestors, back into the world when we birth children. The spirits that take up residence in the womb are returning Nsamanfo. As Akan people were forced into North america, we continued to birth our Akan Nsamanfo into the world, generation after generation. We would thus continue our Ancestral culture in language, ritual practice, moral foundations, cultural structures and more. Evidence of this reality is abundant amongst Afurakanu/Afuraitkaitnut (Africans) in america who are spiri-genetically Akan...”

\*See: **DNA Tribes: Ramesses III and African Ancestry in the 20th Dynasty of New Kingdom Egypt**

[www.dnatribes.com/dnatribes-digest-2013-02-01.pdf](http://www.dnatribes.com/dnatribes-digest-2013-02-01.pdf)

**HOODOO MAYN Nhoma** - [www.odwirafo.com/Hoodoo\\_Mayn.html](http://www.odwirafo.com/Hoodoo_Mayn.html)



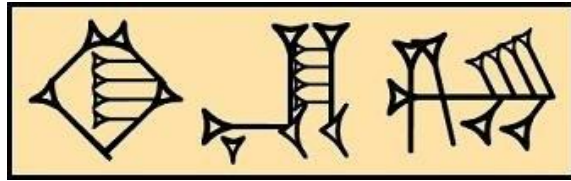
The above facts in combination lay the foundation for recognizing Akan culture in the various regions where we migrated around the world. In the various articles on the eleven Akradinbosom we prove that these are the same Abosom (Deities) from ancient Khanit and Kamit with the same names, descriptive titles and functions in Creation operating through the same celestial bodies, aspects of Asaase (Earth) and our physical and spiritual anatomy unchanged from ancient Khanit and Kamit to Akan culture today – in Afuraka/Afuraitkait (Africa) and the western hemisphere.

Here we briefly address the fact that these same Abosom (Deities) are found with the same descriptive titles and operating through the same celestial bodies aligned with the same days and executing the same functions in Creation in ancient **Kangi - Sumer** as the Deities governing the seven-day week.

**It was the ancient Akanni (Khanit) people who took the seven-day week and the related Abosom (Deities) to the North when we founded ancient Sumer, ancient Kangi. We did not receive the seven-day week from the Near East as many have suggested – we took it there.**



## KANGI – KI EN GI



Ki en gi

The name used by the people of ancient Sumer to designate their land was Kiengi or Kiangi. Scholars are unsure of the definition of the term. The ancient language of Sumer is called a language isolate because scholars are unsure of its origins. They acknowledge that the language is non-‘semitic’ and also is not indo-european. In reality, they refuse to acknowledge that it is an Afurakani/Afuraitkainit (African) language.

The terms defined as **Ki** (land) **En** or **An** (lords) and **Gi** (noble) give the translation ‘Land of the noble lords’. Some scholars also put forward the proposition that the name is Ki en gi(r), yet the definition of gi or gir is unknown.

As we can see below, the term **Qi** (Coptic: **KAIE**) and **Qa** (Coptic: **KAEIE**) are variations of one another. They reference *that which is exalted* and in reference *to field, land, estate, the high land above the banks of the river*.

**qi** Δ QQ @ ⊗, Δ QQ ⊗, Rev. 12, 91,  
 Δ QQ ∇ ☰, Δ QQ ☽, Rec. 27, 190, field,  
 estate; Copt. **K&IE**.  
**qi** Δ QQ @ ☽, to be high, exalted.

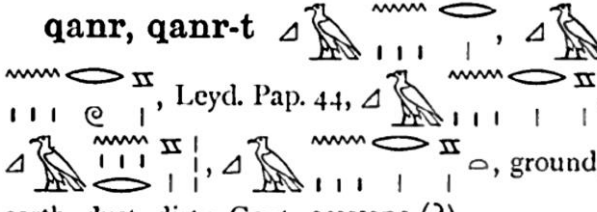

**qa-t** Δ ☽, U. 229, Δ ☽, IV, 974,  
 Δ ☽, P. 174,  
 M. 440, N. 941 = Δ ☽, P. 174, N. 941,  
 U. 494, T. 235 = Δ ☽, high land,  
*i.e.*, the Nile banks above the river; plur.  
 ☽, ☽; Copt. **K&EIE**.

The two raised arms of the human figure indicating ‘up, above, high, exalted’ are the same two arms of the **KA** and **KAIT** symbol for Soul – that which is *up, above, high, exalted, Divine, sacred*:

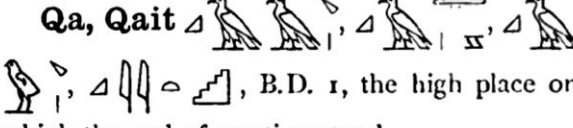
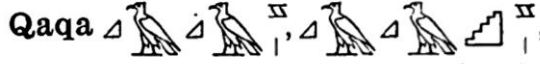


This not only references the Deity which is exalted upon its standard (above your head), but also the parents of the human **Ka** and **Kait**, the Great **Ka** and **Kait** who are the male and female Abosom of the Black Substance of Space. They are *up, above, high, exalted, Divine, sacred, noble*.





We also have the name **qanr** or **kanr** referencing *ground, earth, dust*:



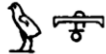



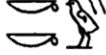


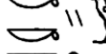


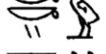


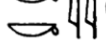


**qanr, qanr-t**   
 Leyd. Pap. 44,   
 ground,  
 earth, dust, dirt; Copt. **ⲭⲏⲣⲏ** (?)



The pronunciation of **qanr** is with a nasal 'N'. This gives the vocalization: **kangir** or **qangir**. It references the **Qa** or **Ka** *land, earth, estate* which is *exalted*. This is the definition in the language of ancient Sumer. The land is exalted because it is the 'first land', 'land of the beginnings' the 'high land upon which the Deities first descended to create the world':

**Qa, Qait**   
 B.D. 1, the high place on  
 which the god of creation stood.  
**Qaqa**   
 B.D. 17, 9, a hill in Khemenu on which the  
 heavens rested.

This is the original **Ka** and **Kait** (**Qa** and **Qait**), the original landmass through which **Afu Ra** and **Afu Rait** operated through to establish the world. This is **Afuraka/Afuraitkait** (Africa). We see the relationship between the 'exalted' or 'noble' and the Black substance of space linguistically:

**qaqa**   =  , night, darkness, obscurity.

**kek, keká** , U. 50, 533,   
, , ,   
, ,   
, ,   
, ,   
, ,   
 Rev. 11, 183, darkness, gloom, obscurity; Copt. **K&KE**.

**kaka** , darkness, night; Copt. **K&KE**; var. .

**Kaka** , Berg. I, 17, a god.

The *land of the noble (exalted) 'lords'* (Deities) is the original land, first land, emerging from the primordial waters and primordial Black Substance. The land of **Ka** and **Kait** (**Qa** and **Qait**), the Ancestral land. It is the first, foremost (kan) land, that first received the light (kan, kanu) of **Ra** and **Rait**. This is the cosmology undergirding the name **Kangi** (**Kanni**) which was carried from ancient **Khahn** (Libya) and **Khant** (Nubia) to Sumer.

Continuity of Culture from Khanit, Kamit, Kangi (Sumer) and Akan

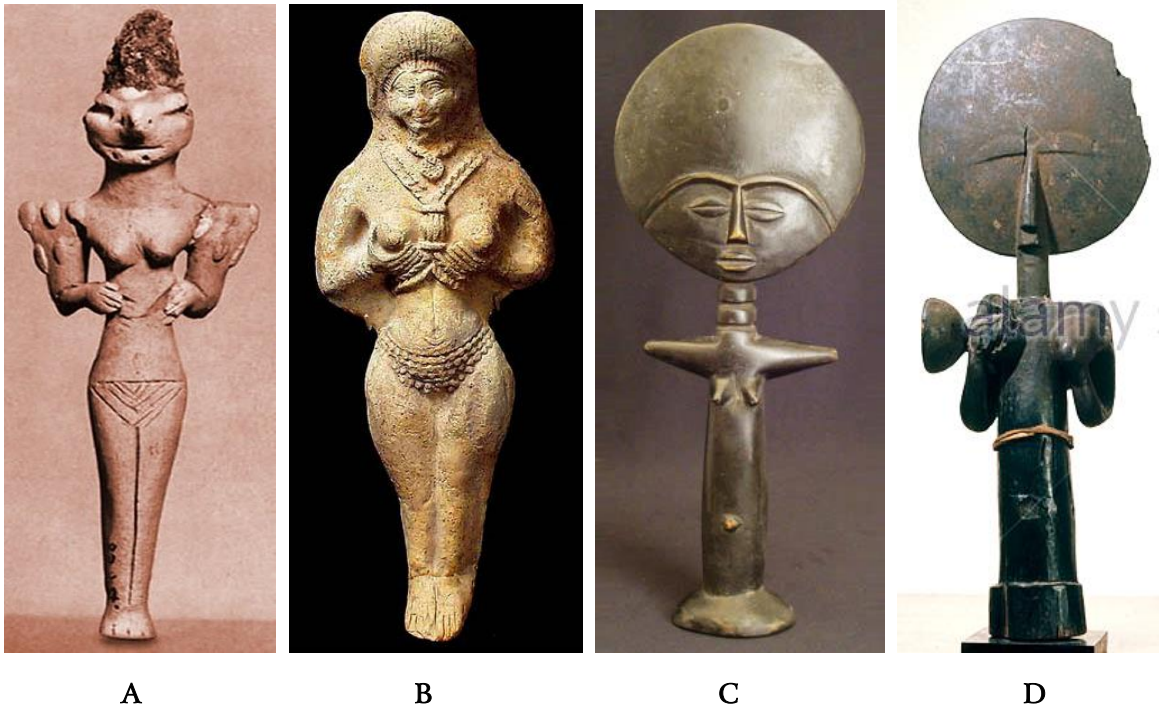


Figure A: Fertility Mother Goddess from **Ubaidian** Period – Pre-dynastic Sumer (Kangi) 7000 years ago

Figure B: Mother Goddess of Fertility **Inanna** – Dynastic Akkad

Figure C: Akan **Akuaba** – Fertility Doll

Figure D: Akan **Akuaba** – Fertility Doll (holding breasts in the fashion of Inanna)



**Ankh** from ancient Kamit and the **Akuaba** from Akan culture. Some Ankh figures have arms and legs because Ankh (Ankhet) is a Female Deity of **life** and **fertility** as we will see in the section on **Akua**.

## ANCIENT KANGI – SUMER

### Deities of the Seven Days of the Week – Solar, Lunar and Planetary Correspondences

Day	Celestial Body	Deity
Sunday	Sun	Utu
Monday	Moon	Nanna, Sin, Suen
Tuesday	Mars	Nergal, Bilgi, Gibil
Wednesday	Mercury	Enki, Gu, Nabu
Thursday	Jupiter	Sagmegar, Sulpae
Friday	Venus	Inanna
Saturday	Saturn	Ninurta, Kajamanu

Above we showed the definition of **Akan** as a nation and people to be rooted in the terms, **kan** and **kann**. Dialectical variants of these terms are **Akane**, **kane** and **kane**:

**Akáne, Ak. = Akaḡ.**  
**kane, v. Ak. s. kàḡ.**  
**kāne, F. = kãḡ, kãḡḡ.**

This is important because the ancient name of Sumer (today's **Iraq**) is **Ki-en-gi (Kangi)** and the later capital city **Akkad**. In the ancient **cuneiform** script of Sumer, the name **Akkad** is spelled **a-ga-de** and thus translated as **Akkade** or **Akkad** or **Agade**. Scholars are unclear of the etymological origin of the name, yet are clear that it is non-'semitic'. Linguistically, the 'rolling 'R'' sound is interchangeable with the 'D' and 'N' sounds. If one pronounces Kara (kah-rah) with a 'rolling 'R'', meaning the tongue tapping the roof of the mouth once followed by Kada and Kana: e.g. 'Kara-Kada-Kana' the listener would not be able to readily distinguish between the three words spoken. They would assume that you enunciated the same word three times.

The **Agade** or **Akade** empire is the **Akane** or **Akan** empire. This empire was originally founded by the Khanit people, so-called C-group Nubians, who migrated there from **Khahn** (Libya), North Afuraka/Afuraitkait (Africa) thousands of years ago.

**The names and descriptive titles of the Abosom (Deities) of ancient Sumer associated with the seven-day week can thus be defined fully in the Akan language and culture which is one of the few cultures in Afuraka/Afuraitkait (Africa) which has maintained the seven-day week since ancient times.**

Most importantly, because the descriptive titles of the Abosom (Deities) of Sumer are found as the exact same titles of the same Abosom (Deities) governing the same solar, lunar and planetary bodies, governing the same days of the week, it is an irrefutable reality that the seven-day week was not given to the Akan by europeans or arabs, for the europeans and arabs who embraced the seven-day week after learning it from the Afurakanu/Afuraitkaitnut (Africans) did not and do not maintain the older Sumerian forms of the names. Moreover, these same Abosom and their descriptive titles are also found in Khanit and Kamit.

## UTU – Sun

In the Akan tradition the major Akradinbosom governing Sunday is called **Awusi**, also called **Awisi** and **Asi**. **Awusi** is **Awusir** (**Ausar**) in ancient Kamit as we will see in the section on **Awusi**. What is important here is the relationship between **Awusi**, **Awisi** and the **Owia** – the Akan term for Sun.

**Kwasi-da, Sunday      Awusida [obs.] = Kwasida.**

The name for Sunday is **Akwesida** (**Kwasida**) but also **Awusida**. As indicated above, when the dictionary was being compiled in the 12800s (so-called 1800s) the **Awusida** version was becoming obsolete [*obs.*]. **Awusida** is still used amongst Akan in North America for Sunday. The term ‘da’ means ‘day’. The name **Awusi** and **Awisi** are related regarding the functioning of the Obosom, but also linguistically. When the ‘u’ is pronounced in a nasal fashion in Akan it sounds like ‘i’. Thus there are variations of **wisi** and **wusi**:

**o-ŵisie, Ak.** = [oŵisiw], **owusiw, smoke,**  
*fume. pr. 1245.*

**ŵisiŵisi, Ak.** = **wusiwusi.**

The term **owisie** (**owisiw**) in the Akwamu and Akuapem Akan dialects is **owusiw** in the Akem (Akyem) dialect. The same is true of **wisiwisi** becoming **wusiwusi**.

The term for the Sun as a solar orb in Akan is **Owia** (also **Ewia** in Fante Akan dialect). The mark above the ‘w’ in **Owia** indicates that the pronunciation is similar to the ‘R’ in English. **Owia** thus sounds like oh-reeh’-ah. It could thus be written **Ouria** or **Uria** to illustrate the proper vocalization.

**o-ŵiá, a-, F.** *ewia, the sun. pr. 3524.* —  
**oŵ. pue or sare, the sun rises; oŵ. fi,**  
*the sun comes forth from behind the*  
*clouds; - pae or ba, - shines hot; syn.*  
*oŵia si fam’; - ba me so, hye me, -*  
*shines on me, burns me; - hyew nnee-*  
*ma, - scorches things; - to, - sets;*  
**aŵ. ano ye deŋ, the heat of the sun**  
*is very great, the sun is very hot. —*  
*ba-me-bósea-ŵia, the time between 8*  
*and 10 o’clock; ba-me-bosea-ŵia aŵi, it*  
*is now about 9 o’clock.*

**aŵiá, l. sunshine. pr. 3523; siw .. aŵ.,**  
*s. siw 3; to aŵ., to bask in the sun;*  
*nam aŵ. so, to walk in the sun; hata ..*  
*aŵ. so, to spread .. in the sun. — 2.*  
*day in contradistinction to night:*

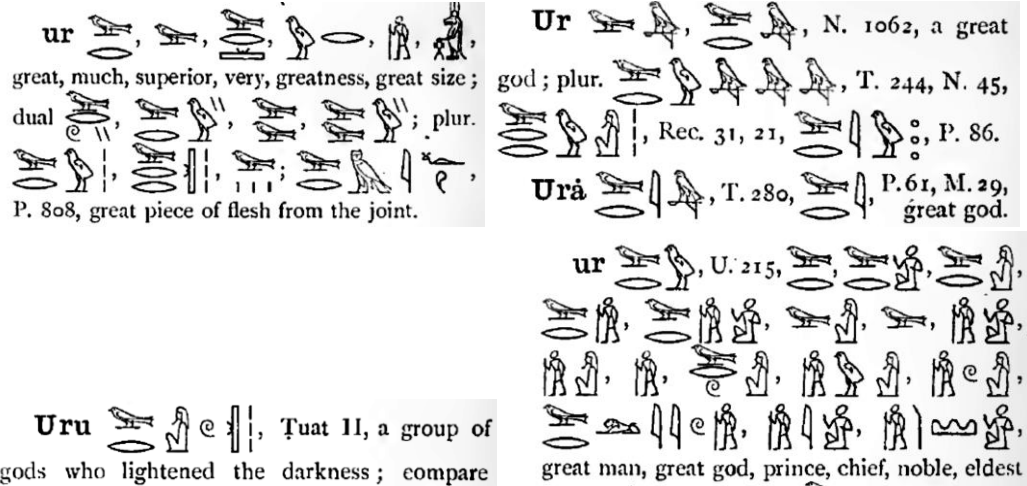
In the publication, **Understanding Planets in Ancient Mesopotamia**, by Enn Kasak and Raul Veede, it is stated:

Like the Moon, the Sun was often marked as <sup>a</sup>20, sometimes also without a determinative (Neugebauer 1955). Quite widespread is the form <sup>a</sup>UTU, less often the syllabic variant <sup>a</sup>Ša-maš was used. In horoscopes, the Sun is usually either 20 or <sup>a</sup>UTU. Here we have to bear in mind that UTU is the same sign as UD, which denotes ‘bright’, ‘shining’, ‘white’, and, of course, ‘the Sun’. UTU (UD) and

Note that the term **UTU** as a title of the Sun is spelled with the same **cuneiform** sign as **UD** denoting ‘bright’, ‘shining’, ‘white’. This **UDU** is **URU** with the ‘rolling ‘R’ and **Ouria** or **Uria** (**Urua**) meaning



the *Sun* and also *sunshine* in Akan. **Awisi** is the union of the **Owia (Awia)** and **Asi**, the power animating the Sun – **Ra** and **Ausar (Asi)**. In the section on **Awusi** we will see why **Ra** and **Ausar** work together as a unit to execute a specific function when animating the Sun as a physical transmitter of their combined spiritual energy.



In the above entries we see that **Ur**, often transliterated as **Wr** by Egyptologists, means ‘great’, ‘great one’ and can reference a thing, an individual or a Deity. **Urt (Wrt)** is the feminine version of the term. **Uru** also designates ‘Gods who lightened the darkness’. In Akan **Ur** or **Wr** is vocalized as **Owura** (male) and **Awuraa** (female):

**o-wùrà**, pl. o-wùránom, a-, F. e-, Ak. o-wira, master, lord; landlord, possessor, owner; owùrà no; - voc. sír; in passionate address: awùrà! (awurá!) oh master! voc. pl. awùránom! pr. 483. 1507. 1625. 1694. 2694. 3500-3503; cf. agya, ofiwura, odékùró, ohene, ohempá, daasébère, odeefoo, okùm'nipa, otùm'fóo. [G. nontšo, pl. nontšomei, tšimei]. **awuraa**, pl. ŋ-, Ak. a-wirabá, a-wira-wá, F. awuraba, mistress, lady; landlady.

**Owura** and **Awuraa** are honorific titles. A title of **Nyankopon** (the Creator in Akan) is thus **Owurade** meaning the ‘Master, Great One (Owura) of Things/Existence/Possessions/Creation (Ade)’. Note that the Akem dialectal variant of **awuraa** is **awirawa** once again proving the interchange of the nasal ‘u’ and ‘i’ between dialects. The ‘greatness’ and the notion of ‘master’ or ‘mistress’ associated with ‘owura’ and ‘awuraa’ (root: wur and wir) goes back to **Owia** (Owria, Uria) the Sun being the *Great, Shining one, Great power*, the greatest, most powerful physical entity from our vantage point on Asaase (Earth).

**Uru** in Kamit is **Udu** and **Utu** in Sumer. This is **Owura** and **Uria** in Akan referencing the Sun and the day of the Sun as well as the Deity animating the Sun – **Owia-si (Uruia-Si, Awia-si)** as we will see in the section on **Awusi**.

NANNA, SIN, SUEN – Moon

The title of the Moon in ancient Sumer is **Nanna** and later **Sin** which is also written **Suen**:

In Akkadian, the most widespread form of writing the moongod's name was *<sup>d</sup>Sîn* (Sumerian *<sup>d</sup>NANNA(R)*); *<sup>d</sup>NANNA* is a rare sumerogram). *<sup>d</sup>Sîn* itself was originally written *EN.ZU* 'lord of wisdom' (later also written as *<sup>d</sup>ZU.EN*), with the earlier reading *<sup>d</sup>Su'en* soon shortened to *<sup>d</sup>Sîn*. Though the Moongod's name can some-

The moon in Akan is called **Osrane**, yet is also called **Bosom** and **Nana**. While the term for Deity in general is **Obosom** or **Bosom**, we also have a title of the Moon being the **Bosom**. Why would the general term for Deity also be a title of the Moon? At night the greatest light in the sky is the full-moon. The thousands of stars (lesser lights) are in this regard the subjects of the Great light or Sovereign Moon. The Akan have an **ebe** (proverb): *Ohe ne ye Owia, Ohemmaa ye Bosom* meaning the *King is the Sun, the QueenMother is the Moon*. The Sun and Moon are the rulers, sovereigns of day and night. Our lives and the Asaase (Earth) itself are dependent upon them.

**ɔ-bósóm, pl. a-** [*con. né bósóm, né bósóm'*]  
*tutelar or guardian spirit of a town or family; imaginary spirits, subordinate to God (ne mma anase n'akyēame), worshipped or consulted by the natives, generally called fetishes by the Europeans, though the term fetish would better be restricted to asumān, charm, or, to avoid confusion, not be used at all. [The word*

**ɔ-bosóm, ɔbosóm', pl. a-, the moon; a month;**  
*syn. osram'.*

We have a similar dynamic with the title **Nana**. In Akan culture, **Nana** is an honorific title. In general, it means *grandmother* or *grandfather*. However, it is also the highest office attainable in society. Those who are spiritually cultivated Elders and Elderesses thus earn the title **Nana**. As a collective they are the **Nananom Mpanyinfo** in comparison to the regular **Mpanyinfo** (Older people). Indeed, the Supreme Being is addressed as **Nana Nyame** and **Nana Nyamewaa**. The Creator and Creatress are addressed as **Nana Nyankopon** and **Nana Nyankonton**. The same is true of the **Abosom** and the honored Ancestresses and Ancestors. Those deceased who are Spiritually Cultivated are not simply **Nsamanfo** but **Nananom Nsamanfo**. **Nananom** being the plural of **Nana**. Kings and QueenMothers are addressed as **Nana**.

**nānā, pl. nānānom, F. nānām, [con. ne nānā]** 1. *grandparent, grandfather (nānā bārimā, ɔnānā bāniŋ), grandmother (n. bea); pl. forefathers; first parents. — 2. (pl. nēnānom) grandchild = ɔbanānā. — 3. a title of respect or honour used in addressing kings, great fetishes &c.; nananom, makyē oo, grandsires, good morning! (pr. 3443).*

Because of the sovereignty of the Moon during the twelve hours of the night, the Moon is also called Nana by the Akan. In **African Religion Defined: A Systematic Study of Ancestor Worship Among the Akan** by *Anthony Ephirim-Donkor* it is stated regarding the crescent Moon in relation to the **kra-gua** ('soul seat', misnomered 'stool'):

"...Following the emblem of the crescent moon, a stool represents in physical form the soul linking it with the stool as kra-gua. Intrinsically, the precise location of the soul is on the shoulders (krado), which provides balance for the head, the seat of mediumistic activities. If the stool is patterned after the moon, then does it mean that the crescent moon is emblem of the soul? What then is the relationship between the Osran, the moon, and the earth? We will have to understand that the Akan worship the crescent moon as Nana and subsequently sing the praises of the crescent moon as it makes its celestial journey across the sky as sustainer, giver of life, and one who is instilled faith in the survival of humanity.

From the religious standpoint, there is also no question as to how the Akan and their kindred peoples perceive the stool: it is the very essence, the soul, of a person and corporately the very soul of a people and their departed loved ones..."

As we can see from the quote above the Moon, **Osran** (Osrane, Osrām) is worshipped as **Nana** by the Akan. Yet, the moon is also called **Bosom**, Great Deity, and another very important title, **Hyeng**:

**e-hyéŋ**, the *moon* (so called from its sil-  
very light or lustre); cf. *osram*, *obo-  
sóm*; *kā hyéŋ*, to rise early.

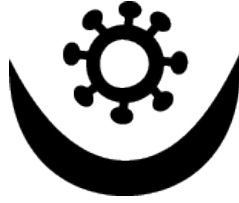
The term **ehyen** is pronounced (eh-sheng). Note that it is a title of the Moon, also called **osram** and **obosom**. The term **ehyen** is from the root **hyen** (shenn or sheng). The 'hy' combination in the Akan language sounds like the 'sh' in english. The 'n' is nasal. The term **hyen** (shenn) means 'bright, brilliant, shining, burning':

**hyeŋ**, *a.* (only in cpds.) *white*; cf. *odúá-hyeŋ*, *tumín-né-hyéŋ*.  
**hyeŋŋ**, *a. & adv.* *bright, brilliant, -ly*; *owia, osram, nsoroma apúe hy.*; *ebáran hy.*, *its brightness is excellent. Dan. 2, 31.* — **hyeŋhyeŋ** = *hānāhānā*, *bright, glittering*; *wabere aŋowa no hō hy.*, *the brass is (or was) polished (quite) bright. 2 Chron. 4, 16.*  
**hyèŋŋ**, *hot, burning*; *syn.* *hyerehyere*; *me hōnam aso gya hyèŋŋ*, *I feel very hot.*  
**e-hyéŋ**, the *moon* (so called from its sil-  
very light or lustre); cf. *osram*, *obo-  
sóm*; *kā hyéŋ*, to rise early.

**osram'**, Ak. *osrané pl. a.*, *l. the moon.*  
*pr. 2552*; *syn.* *hyeŋ*, *obosóm'*; *os. afi*,  
*the new moon has appeared*; *os. apae*,  
*the moon shines*; *os. pue*, *the moon  
rises (over the horizon)*; *os. gye so*,  
*the moon rises, begins to shine*; *os.*

**os-rané**, Ak. *s. osram'*.

The term for Moon in Akan is thus **Obosom** (**Bosom**), **Osrane** (**Osrām**), but most critically **Nana** and **Hyen**. **Nana** and **Hyen** (**Shen**) is the **Nanna** and **Suen** (**Sin**; **Shuen**, **Shin**) of ancient Sumer. These are the same two descriptive titles for the same Deity operating through the same lunar orb sacred to the same day of the week in both languages maintained over thousands of years.



**Osrane ne Nsoromma – Moon and Star.** This **Adinkra** symbol of the Akan people represents the balance of male and female and the sanctity of marriage. A related ebe (proverb) for this symbol is:

**Kyekye pe aware, osrane ara ne obeware no**

*Kyekye (Pole Star) desires marriage, she is always waiting for the return of her husband the Moon*

As we will see in the section on the Obosom **Afi**, the name **Kyekye** is one of her descriptive titles. This **Kyekye** (Cheh-cheh) is **Het Her** (Hathor) in Ancient Kamit and Khanit.

## BILGI, GIBIL – Mars

“...Gibil in Sumerian mythology is the god of fire, variously of the son of An and Ki, An and Shala or of Ishkur and Shala. He later developed into the Akkadian god Gerra.

In some versions of the Enúma Eliš Gibil is said to maintain the sharp point of weapons, have broad wisdom, and that his mind is ‘so vast that all the gods, all of them, cannot fathom it’. Some versions state Gibil, as lord of the fire and the forge, also possesses wisdom of metallurgy...” [Wikipedia]

Mars. <sup>MUL2</sup>BABBAR ‘bright star’ sounds very much like Jupiter. Appellations <sup>MUL</sup>Makrû and <sup>MUL</sup>ŠI.PA ‘red star’ refer to the red color of the planet. There is not much separating red color from fire, so one of the fire gods <sup>d</sup>GIBIL was connected to Mars. *Gibil* (Akkadian *Girra/u*) is a Sumerian fire god; his primary function contributed to his secondary roles being the patron of magic and smithing. The name of this god can be written as <sup>d</sup>GIŠ.BAR, <sup>d</sup>BIL.GI, <sup>d</sup>GI.BIL, <sup>d</sup>Gi-ri, in Emesal (Sumerian women’s talk) also <sup>d</sup>MU.BAR.RA.

The Deity of the planet mars is also the Deity of **fire** and **blacksmithing, metallurgy**, etc. In Akan culture **Bena** is the Obosom of this planet. He is the Obosom of war, hot metal, fire and the immune system within the Great Divine Body of **Nyamewaa-Nyame**. He is the Divine metal caster. In the section on **Bena** we will see that iron is essential for the blood to carry oxygen (fire). **Bena** wielding hot metal (iron) in the blood allows the oxygen to flow and facilitate the immune response. If one has iron-poor blood, one becomes anemic and weak.

The form of the fire Deity of the red planet, **Bil Gi** and **Gi Bil, Gis Bar** is vocalized as **Bena** (**Bera, Bara, Bar**) in Akan. Just as in the language of ancient Kamit, the Akan language does not have a letter ‘L’. Therefore, all loan words containing the ‘L’ sound, when spoken by Akan people are enunciated with a rolling ‘R’. The foreign word ‘mulatto’ spoken by an Akan person is vocalized as ‘murato-ni’. **Bil** as in **Bil Gi** is vocalized as **Ber, Bere** or **Ben, Bene, Bena**. We show the connection between the title **Benne** and **Bere** and **Bena** in the section on the Obosom **Bena**. One of the titles of a male born on Benada is not only **Kwabena** but **Kobena** and also **Kobra** (Ko Bna). We also show that the term ‘gu’ meaning *to found, cast metal* is a title of Bena. The **ogufo** are metal casters:

**gù**, v. [*red. gugu*] *I. intr.*, sometimes *causatively* used, generally with a locative complement: **1.** *to fall, pour down* (of a collective multitude, whereas hwe

**o-gufó**, pl. a-, **1.** *sower. Mt. 13,3. — 2.* *founder, caster; melter, silversmith. Prov. 25,4; cf. ɔnãɔfo.*

*long breath, sigh deeply. — 29. to found* (iron, brass, copper, type, bells), *cast* (lead, tin, zinc, silver, gold), *cf. gude; to coin,*

**Bil Gi** or **Gi Bil** and **Gis Bar** is the Akan **Bena Gu** (Bra Gu, Bla Gu, Bil Gi) or **Gu Bena**, **Bena the Obosom of metallurgy**. Gu Bena is also related to **Ko Bena** (Ko bra, Gu Bla, Gi Bil). We show in the section on **Bena** that the title **Gu** is found in Yoruba as the **Orisha Ogun** and Fon and Ewe as **Vodou Ogu**. As in Akan this Orisha, Vodou is the Deity of war, iron/metal and the planet mars.

We therefore have the same Obosom of the same descriptive title governing the same planetary body on the same day executing the same function in Creation in Akan and ancient Sumer.

## ENKI, GU, NABU – Mercury

the sign. Many scientists follow the assyriological tradition, using accent marks for the indices 2 and 3, so GU<sub>2</sub> = GÚ ‘throat’, and GU<sub>3</sub> = GÛ ‘voice’.

The full name of Mercury is <sup>MUL</sup>UDU.IDIM.GU<sub>4</sub>.UD (G139<sup>bis</sup>) ‘star of the Sun Bull’ or ‘star of the White Bull’, in connection with the earlier name of *Marduk* AMAR.UTU ‘Calf of Sun’. Akkadians translated it *Ših̄tu* ‘jump’ or *Šah̄tu* ‘jumpy’. Both names suit the ‘darting’ Mercury. From this developed the Greek transcription Σεχέζ (Gössmann 1950: 24). Earlier, instead of GU<sub>4</sub>, GUD has been read. A shorter variant of the same name is <sup>MUL</sup>GU<sub>4</sub>.UD (G79). An interest-

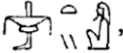
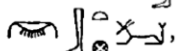
In Akan culture the planet **Awuku** or **Aku**, so-called mercury, is governed in its male aspect by the Obosom **Awuku** also called **Aku**. **Aku** is also **Aku Ananse** (Kweku Ananse). He is the Divine trickster and also the Divine messenger of **Nyamewaa-Nyame**. Because he became the owner of all of the stories (communications, knowledge) of **Nyamewaa-Nyame** there is the ebe (proverb) that states: *No one goes to the house of Ananse to teach it wisdom.*

**Awuku** or **Aku** as the **Esen**, the messenger of **Nyamewaa-Nyame**, is the voice who carries our prayers to **Nyamewaa-Nyame**, the Abosom and Nananom Nsamanfo and carries their communications to us. This is why a title of **Enki** (Anki, Anku, Aku) is **Gu** meaning ‘voice’ or ‘throat’. This is **Aku** in Akan.

“...**Enki** (/ˈɛŋki/; Sumerian: dEN.KI(G)) is a god in Sumerian mythology, later known as **Ea** in Akkadian and Babylonian mythology. He was originally patron god of the city of Eridu, but later the influence of his cult spread throughout Mesopotamia and to the Canaanites, Hittites and Hurrians. He was the deity of crafts (gašam); mischief; water, seawater, lakewater (a, aba, ab), intelligence (gestú, literally "ear") and creation (Nudimmud: nu, likeness, dim mud, make beer). He was associated with the southern band of constellations called stars of Ea, but also with the constellation **AŠ-IKU**, the Field (Square of Pegasus).[1] Beginning around the second millennium BCE, he was sometimes referred to in writing by the numeric ideogram for "40," occasionally referred to as his "sacred number." [2][3][4] The planet Mercury, associated with Babylonian Nabu (the son of Marduk) was in Sumerian times, identified with Enki.

The exact meaning of his name is uncertain: the common translation is "Lord of the Earth". The Sumerian En is translated as a title equivalent to "lord" and was originally a title given to the High Priest. **Ki** means "earth", but there are theories that **ki** in this name has another origin, possibly **kig** of unknown meaning, or **kur** meaning "mound"..." [Wikipedia]

As we can see above, the Obosom of mercury is an Obosom of wisdom, also of mischief (trickster). He is associated with the constellation **As-Iku (Aku)**. It is important to note that the Akan term **kua** means ‘fertile land’ which is related to the Abosom **Akua** and **Aku** specifically regarding the red **Asaase** (Earth) as well as plantations. The **kur** in Sumer is the **kua** in Akan as the root of the name of the Obosom. We also note that **Nub** and **Nubti** is a title of **Set** in ancient Kamit. One of his sanctuaries in Southern Kamit is **Nubti**, later called Ombos. This is the origin of **Nabu** being a title of Enki in Sumer.

**Nubti** , B.D., 65, 19, 125, II,  
, U. 479, Set of Ombos.

As we will see in the section on **Awuku**, he is **Set** in ancient Kamit, while **Akua** is **Nebt Het** (Ninhursag in Sumer).

Note also that a daughter of **Enki** (**Gu**) and **Ninhursag** is called **Nanse** in Sumer. The term **ananse** means 'spider' in Akan, and is also the major title of **Awuku**. The female spider is **Anan sewaa**. Ananse (**Anancy**) and **Aunt Nancy** the Spider is found in North American **Hoodoo** and all over the Caribbean and South America wherever Akan people were forced to migrate during the Mmuso Kесе. **Awuku** is called **Ananse Kokuroko** the *Great Ananse* or *Great Spider*. He and **Anan sewaa** would therefore give birth to a daughter who also carries the name **Nanse** in Sumer.

**anānse, spider; cf. kōnnore, ntikūmā,**  
**okyémfó. pr. 293. 525. 996. 1112. 2098 ff.**  
**- an. akita or akyere me nan, my foot**  
**is asleep; an. gnare ne mma, 'the**  
**spider is bathing its young' (said**  
**when the sound of boiling water is**  
**heard). — a cutaneous eruption; shing-**  
**les(?) — Ananse kokūroko, the great**

We thus have the same Obosom with the same name, operating the same planet on the same day with the same function in Creation in Akan and ancient Sumer.



SAG ME GAR, SULPAE – Jupiter

In Akan culture the Obosom of the planet **Yaw**, so-called jupiter, is **Yaw**. A title of **Yaw** as the Obosom of thunder and lightning is **Osoro Nyansramma**.

- ɔ-só**, Ak. soó [cf. osoro & Gr. § 118-120] **1.** the upper part or surface of. — **2.** the upper parts, the space above, and what is in it. — **3.** on, up, upon, over, above, upward, on high; of time:
- ɔ-sórò** [cf. eso; s. Gr. § 118-120] **1.** the upper part or parts. — **2.** the space or situation above. pr. 472. — **3.** what is above, the upper world, upper regions, sky, heaven. — **4.** (adv.) above, on high, up, upwards. — *ka soro*, to go up, upwards, to rise, to ascend; *o'wisiw ka soro*, the smoke ascends; *fi soro de besi fam'*, from the top to the bottom.
- ɔ-srāmāñ**, (pl. a-), **1.** lightning; os. apae, the lightning flashes, it lightens, cf. anyi-nam; os. si (or duru) duam', the lightning strikes a tree; os. apae asi no so, the lightning has struck him. O-nyame m'pae s, nsi me! may God strike me by lightning! (if my statement is not true &c.), cf. gūa. Oprannaa bom' a, na nea eduru duam' no na yefre no srāmāñ, thunder-bolt = Nyagkōpon
- nsrāmmá**, live coals, glowing coals = nnyansrāmma; cf. sramsram & gyabiriw.

**Soro** or **So** as we will see in the section on **Yaw** is derived from **Horo** (**Shoro**) or **Hru** (**Heru**) from ancient Khanit and Kamit. **Soro** is *he who is above*. **Nyansramma** is references the Divine (**Nyan**) **nsramma**. The term **nsramma** means *live coals, glowing coals*. The related term **osraman** means *lightning*. The related terms **sramsram**, **osram** reference that which is *sparkling, emitting sparks, brilliant*, etc. The **sra** in **sramsram** and **osram** and **nsramma** is derived from **soro** (**sro**, **sra**). **Osoro Nyansramma** is thus the Deity in the *sky, upper regions* (**Soro**) who *emits sparks, live coals, glowing coals, lightning* and lightning-bolts and thunderstones.

**ɔ-srāmāñ**, (pl. a-), **1.** lightning; os. apae, the lightning flashes, it lightens, cf. anyi-nam; os. si (or duru) duam', the lightning strikes a tree; os. apae asi no so, the lightning has struck him. O-

In the above entry, the idiom: *osraman apae asi no so*, means *the lightning has struck him*. The term **pae** means *'to split, cleave'*. When the Obosom **Osoro** strikes (**pae**) with lightning bolts, they *split, cleave* trees, earth, etc. **Osramanpae** the lightning strikes is a reference to **Osoro pae**, the Deity who operates through the lightning strikes. **Osoro pae** or **Soro pae**, is **Sul pae** a major title of the Deity of the planet jupiter in Sumer:

Another widespread designation of Jupiter <sup>MUL</sup>ŠUL.PA.E<sub>3</sub>.(A) ‘Lord of the Bright Dawn’ (meaning Jupiter in the east) shows a possibility to classify the names of Jupiter by its place on the firmament. It

It would be later that the planet jupiter was associated with **Marduk**. As stated above, the ‘L’ and rolling ‘R’ is interchangeable. The ancient name **Sul pae** is the **Soro Pae** in Akan. The name of the planet **Yaw** would later be corrupted by the whites and their offspring to Iaw-pater (father/pater Iaw) and Iu-pater (Jupiter). **Yaw** is a title of **Heru** in ancient Kamit as we will see in the section on **Yaw**.

In Akan culture, the term **ena** is a term for ‘mother’. It references one’s own mother, yet it is also an honorific title of another older female. Thus, if one knew an older female named Adwoa who modeled behavior reflecting Divine Order, she would be referred to as **Ena Adwoa** (Mother Adwoa) as opposed to simply Adwoa.

**ε-nā**, pl. enānom [con. né nā] 1. mother. pr. 14. 330. 494. 2057-2069; né nā ni, this is his mother; enā kakra, enā kūmaa, s kakra, kūmaa. — in Ak. it is used only of the speaker’s own mother: enā aba, my or our mother is come; cf. onī, awo, aberewa. — 2. an honouring title of another older female: enā or mé nā A’fōro fré wò, Mrs. Aforo calls you.

**ε-nā**, ε-, (dullness? slowness? cf. nāā;) the exact and original meaning of this n. (or adj.?) is not easily determined; we give the derived meanings thus: 1. scarceness, scarcity, rareness, rarity; want of, lack, defect. — 2. rareness or value arising from scarcity, costliness, preciousness, importance. — 3.

**anā**, relationship, ancestors, mothers(?); to anā, to give one’s genealogy, prove one’s descent, claim relationship. pr. 358; ε.s. wokyere wo né obi ntam’ abusūasem a sda mu.

The honorific title **Ena** is rooted in the terms **ona** meaning that which is scarce, rare and thus precious and important and **ana** referencing relationship, Ancestry, descent. The reduplicated form becomes **Nana** as we have seen (mother-mother, grandmother), yet also very rare, very scarce (wisdom), very precious and important, Ancestral. As an honorific title of a female Obosom, **Ena** references the Mother Obosom who is rare, precious and governing our direct line of descent Ancestrally and via reincarnation.

**nānā**, pl. nānānom, F. nānām, [con. ne nānā] 1. grandparent, grandfather (nānā bārimā, εnānā bāniŋ), grandmother (n. bea); pl. forefathers; first parents. — 2. (pl. nēnānom) grandchild = obanānā. — 3. a title of respect or honour used in addressing kings, great fetishes &c.; nananom, makyē oo, grandsires, good morning! (pr. 3443).

**nēna** [con. ne nēna] grandchild; grandfather; s. nānā.

Inanna was considered one of the most prominent Deities in ancient Sumer. She is a Great Mother Deity governing, love (desire), fertility and also war animating the planet Inanna or Venus. Amongst the seven popularly known Deities of the days of the week in Sumer, Inanna is the Mother Goddess. She is thus Ena. This is a title of **Afi** in Akan as the mother Obosom operating through the planet Venus and governing the sensual attraction which is the precursor to sexual activity and the replenishment of its

harmony. **Afi** as **Ena** governs the reproductive system (seated in the fallopian tubes of the female and epididymis in the male) as we will see in the section on **Afi**.

Venus, or *Ištar*, sister of the Sun, is the only woman among the planets. As the brightest planet it has a special place; often Moon, Sun, and Venus are treated as a triad. The two appearances of Venus though acknowledged as the same planet were attributed to two different manifestations of the same god: as the Morning Star

An important appellation *“NIN.AN.NA* is actually *Nin-ana*, ‘lady of heaven’, the earlier form of Sumerian war and love goddess *Inanna*’s name. (*Ninurta* was often called *Inurta* in Assyria.) Likewise,

“...Inanna's name derives from Lady of Heaven (Sumerian: nin-an-ak). The cuneiform sign of Inanna (𒊩); however, is not a ligature of the signs lady (Sumerian: nin; Cuneiform: 𒊩 SAL.TUG2) and sky (Sumerian: an; Cuneiform: 𒀭 AN).[3] These difficulties have led some early Assyriologists to suggest that originally Inanna may have been a Proto-Euphratean goddess, possibly related to the Hurrian mother goddess Hannahannah, accepted only latterly into the Sumerian pantheon, an idea supported by her youthfulness, and that, unlike the other Sumerian divinities, at first she had no sphere of responsibilities.[4] The view that there was a Proto-Euphratean substrate language in Southern Iraq before Sumerian is not widely accepted by modern Assyriologists.[5]...” [Wikipedia – Inanna]

“...Hannahannah (from Hittite hanna- "grandmother") is a Hurrian Mother Goddess related to or influenced by the pre-Sumerian goddess Inanna...” [Wikipedia – Hannahannah]

“...The Hurrians spoke an ergative-agglutinative language conventionally called Hurrian, which is unrelated to neighbouring Semitic or Indo-European languages, and may have been a language isolate...” [Wikipedia – Hurrians]

As we can see above when, the whites and their offspring do not want to admit that the substratum of the Ancient civilizations of the Near East were Afurakani/Afuraitkaitnit (African) including Sumer and the Hurrian civilizations, they come up with various theories. When a language is unrelated to ‘semitic’ or ‘indo-european’ they are stating it is Afurakani/Afuraitkaitnit (African) without directly admitting it. This is why **hanna** means ‘grandmother’ in Hurrian, **nin.an.na** means ‘Great Lady’ of heaven and **nana** means ‘grandmother’ in Akan, with the variation **nenā** from the root **ena** and **ona**.

Note the variation of ena (na), ‘mother’, also **oni** (ni) ‘mother’ in Akan. This is the **nin** is Sumer;

**en-ā, pl. enānom [con. né nā] 1. mother.**  
*pr. 14. 330. 494. 2057-2069; né nā ni, this is his mother; enā kakra, enā kūmaa, s kakra, kūmaa. — in Ak. it is used only of the speaker's own mother: enā aba, my or our mother is come; cf. onī, awo, aberewa. — 2: an honouring title of another older female: enā or mé nā A'fòro fré wò, Mrs. Aforo calls you.*

**o-nī [con. né ni] Ak. mother (not that of the speaker, but of another person); cf. enā, eno, niwa, onua. pr. 1. 70.**

Here again we have the same honorific title referring to the same Deity operating through the same planet on the same day executing the same function in Creation in both languages over thousands of years.

## KAJAMANU – Saturn

In Akan culture the major Obosom operating through the planet **Amene** is **Amen Men**. The name of the day is **Menmeneda** (Men Men’s day). As we will see in the section on Amen Men, this Obosom is called Amen Men (Amun Min) in ancient Khanit and Kamit. As the Spirit-Force animating the planet called Saturn by the whites and their offspring, Amen Men is called **Heru Ka Pet**, **Heru** the *Bull* of Heaven. He is also **Sba Amentet**, the *star of the West*. The heavenly realm is often depicted in Kamit as the Great Divine Cow, the female Obosom **Het Heru**. In this regard She is the Wife of **Amen Men** who is the Bull. As we will see, the term for cow is **Kait** and the term for bull is **Ka** (just as Soul is **Kait** and **Ka**). **Amen Men** is the form of the male Obosom **Men (Min)** when he operates together in harmony with **Amen**, thus including **Amen**’s name in his title. **Amen Men** is thus the Great **Ka**. The Great **Ka Amen** is called the **Kaj Amanu** in Sumer, a descriptive title of the planet Saturn:

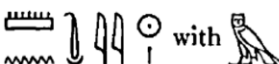

The full name of Saturn is <sup>MUL</sup>UDU.IDIM.SAG.UŠ (G141), abbreviated <sup>MUL</sup>SAG.UŠ (G333), Akkadian *Kaj(j)amanu* ‘normal’, ‘regular’, ‘usual’, ‘steady’ (Soden 1965: 420). It is hard to find a more suitable name for the slowly moving Saturn. According to Gössmann, this name has spread into many languages: Syrian *kêwân*, Arabian *kaiwân*, Hebrew *kijjûn*, Chinese *kai-wun*. As the moving of Saturn is as slow and firm as the Sun’s, it has been also called ‘Sun of the night’; this, too, has spread into many languages, e.g. Egyptian and

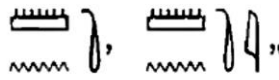
We also have the reference to the land of **Amurru** in Sumer. This is referencing the land of Amunu (Amnu, Amenu, Amentet) the land of the West in Kamit. **Amen Men** being the Sba Amentet, the star of the West:

the king”. Although Saturn has been also written as *MUL<sup>kur</sup>MAR.(TU).KI*, this does not denote ‘wild/barbaric god’ *Martu* who represents Amorites in Sumerian mythology, but Saturn as the star of their land Amurru; this is apparent from the determinative of land KUR and the use of the same name to denote Mars, which is related to all things evil and foreign.

As we will see in the section on **Amen Men**, the root of the name ‘men’ means stable, permanent and abiding, yet it also means ‘daily, regularly, consecutively’:

<p><b>men</b> </p> <p> Rev., to remain, to abide, to continue, to be permanent, to be stable, fixed, abiding, established;  doubly firm;  things that abide, hence possessions;  everlasting inscriptions; Copt. <b>ⲙⲉⲛ</b>.</p>	<p><b>men-t</b> </p> <p>something which is firm, abiding, stand, position, habitation, stability, staying power.</p>
--	--

**meni**  with , Rev. 13, 2,  
daily; Copt. **ⲙⲉⲛⲏⲏⲏⲉ**.

**men-t, men-tá** ,  
183, N. 876, regularly, consecutively.

The descriptions of Kajamannu in Sumer as the ‘steady, usual, regular’ planet is the exact same function of the **Ka Amen** in Khanit and Kamit. It is also the function of the **Okra (Kra) Amen Men** in Akan.

# NNA, ABOSOM, AKRADIN NE MMRANE

Days, Deities, Soul-names and Praise-names (Attributes, Appellations)

Da(day)	Abosom	Akradin (female)	Mmrane (female)	Akradin (male)	Mmrane (male)
Akwesida or Awusida (sunday)	Awusi (Asi and Awisi) and Esi*	Akosua, Akousia, Akwasiba, Akwasiswa, Esi, Kisi	Boduaa (animal's tail, whisk, sovereign, born- leader) Adampo (agility)	Kwesi, Kwasi, Akwesi, Si (Sii), Siisi	Obueakwan (opener of the path), Bodua (animal's tail, whisk, sovereign, born- leader)
Dwooda (monday)	Adwoa and Adwo*	Adwoa, Adwo, Ejo	Okotowaa (supplicant, conciliatory), Adae (dreamer, introverted, intuitive)	Kwadwo, Kwodwo, Kojo, Dwodwo (Jojo)	Okoto, Asere (supplicant, conciliatory), Adae (dreamer, intuitive, introverted)
Benada or Abenaada (tuesday)	Bena and Abenaa	Abenaa, Abenawa, Abenaba, Abraba	Gyamaa (passionate/compassionate, fire within), Atobiaa, Kosia	Kwabena, Kobena. Kobra	Ogyam (passionate/compassionate, fire within), Ogufo (metal founder/caster), Ebo (metal), Atobi
Awukuda or Akuada (wednesday)	Awuku (Aku) and Akua	Akua, Ekua, Akwia, Aquia, Kuukua	Ekusee, Obisi (obscure, nebulous, dusky, shadowy, ritual secrets, initiation), Bosuo (dew), Dompo (wild dog, feeds on carcasses - funerary nature)	Kweku, Kwaku, Aku	Ntoni (advocate), Obonsam (trickster and sorcerer), Aku Sika (governs media of exchange, transactions, money - gold/sika - 'he buys and decides for you'), Esen (messenger)
Yawda, Yaada or Aabada (thursday)	Yaw, Yaa and Aaba	Yaa, Ayawa, Yawa, Yaayaa; Aaba, Aba, Ayaba, Baabaa	Perekowaa (desirous of war)	Yaw, Yawu, Yao, Kwaw, Kwao, Kow	Barima (male, manly, courageous), Pereko (desirous of war)
Fida (friday)	Afi and Fi*	Afua, Efua, Afi, Afi	Nkoso (progressive, prosperous; beautifully adorned) Kyimma (wanderer, adventurous, creative, innovative)	Kofi, Kwafi, Fi (Fii), Fiifi	Okyini (wanderer, adventurous)
Menmeneda (saturday)	Amen Men and Amenmenewaa*	Amenmenewaa, Amm, Ama, Amewa	Atoapemaa (unsurpassable), Atoapomaa (perpetually creating)	Kwame, Kwamena, Kwami	Atoapem (unsurpassable), Atoapoma (perpetually creating), Oteanankaduro (understands the serpent's medicine)

\* In Akan culture, **Ausar** and **Auset** are called **Awusi** and **Esi** when operating through the Owia (Sun) and **Adwo** and **Adwoa** when operating through the Bosom/Osrane (Moon). In our solar system, the Owia (pronounced oh-ree'ah) is the major creative organ of **Ra** (rah' in Kamit; oh-ree'-ah in Akan) and **Rait** the Creator and Creatress. One of the titles of **Ausar** in connection with **Ra** is thus **Ausar Ra** in Kamit (**Awusi/Awisi** in Akan; **Oosaala** in Yoruba). One of the titles of **Auset** in connection with **Rait** is thus **Auset Rait** (**Esi** in Akan). In Yoruba culture the same dynamic lends itself to the names **Baba Nla** and **Iya Nla**, descriptive titles of **Obatala** (**Oosaala**) and **Oodua**. The adjective 'Nla' means 'big' in Yoruba. The Yoruba language, like Akan, is derived of Khanit and Kamit. In ancient Kamit, there is no letter 'L'. The letter 'L' is derived from the rolling 'R'. In Yoruba, the adjective 'Nla' would be translated as 'NRa' in the metutu. This is **Ra/Rait** the 'big' or 'great' One. Our Greatest Ancestor and Ancestress - The Creator/Creatress of All.

A similar dynamic also exists with **Het Heru** and **Amen Men**. **Het Heru** and **Men** (**Min**) are called **Amenmenewaa** and **Amen Men** when operating through the okyin (planet) **Amene** and are called **Afi** and **Fi** (also **Fii**) (**Fait** and **Fai** in Kamit) when operating through the okyin Afi. In our solar system, the okyin Amene is the major regenerative organ of **Amen** and **Amenet**, the Great Father and Great Mother - The Supreme Being. **Het-Heru** in connection with Amenet thus has the title **Menmenit** in Kamit (**Amenmenewaa** in Akan). **Men** (**Min**) in connection with **Amen** thus has the title **Amen Men** (also **Men Amen Ra Ka mut f**) in Kamit (**Amen Men** in Akan). **Amen** and **Amenet**, **Ra** and **Rait** thus influence the nature of the Akradinbosom associated with Memeneda and Akwesida (saturday and sunday) - the two meeting points of the enclosed circle which governs the nnawotwe - the 7-day cycle.

#### Akradinbosom among the Yoruba (Orisha), Fon and Ewe (Vodou) and Khanitu/Kamau (Ntoro/Ntorot)

Da (day)	Akradinbosom	Orisha	Vodou	Ntoro/Ntorot
Akwesida or Awusida	Awusi (also Adwo)	Obatala	Dangbe	Ausar
Dwooda	Adwoa (also Esi)	Oodua	Minona	Auset
Benada or Abenaada	Bena and Abenaa	Ogun and Iyaami Abeni (Edan)	Ogu and Ananu	Heru Behudet and Sekhmet
Awukuda or Akuada	Awuku and Akua	Eshu and Agberu	Legba and Konikoni	Set and Nebt Het
Yawda or Yaada	Yaw, Yaa and Aaba	Shango, Oya and Oba	Heviosso, Avedji Da and Ayaba	Heru, Uatchet and Nekhebet
Fida	Afi (also Menmenit)	Oshun	Azili	Het Heru
Menmeneda	Amen Men (also Fi)	Orisha Oko	Azaka	Amen Men



The table above shows the exact correspondences of Akradinbosom, Orisha, Vodou and Ntoru/Ntorotu. These are not ‘similar energies across cultures’. **They are the exact same Deities/Goddesses and Gods, worshiped under different names/titles in these various cultures.** The Akradinbosom are worshipped by all Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa) and around the world in our various languages and according to our varied and unique cultural expressions. In Akan culture in Ghana and Ivory Coast, the term for Deities is Abosom. In Yoruba culture of Southwest Nigeria, the term for Deities is **Orisha**. In Fon and Ewe culture of Togo, Benin and Ghana, the term for Deities is **Vodou**. In Khanit/Keneset and Kamit the major term for Deities is **Ntoro** (male) and **Ntorot** (female) - plural **Ntorou/Ntorotu**.



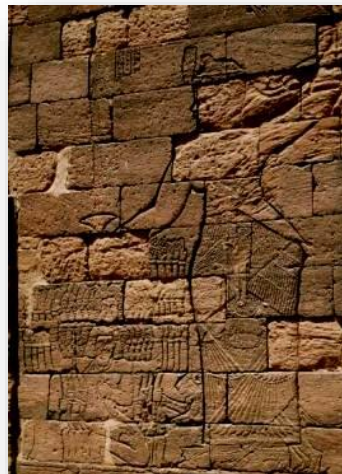
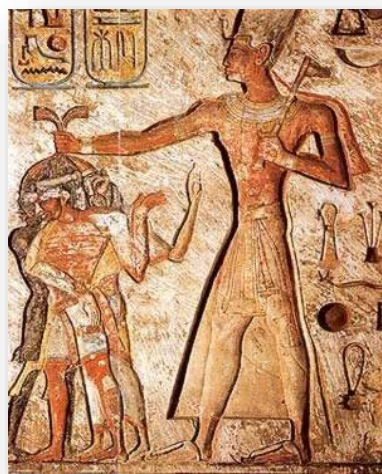
The Akradinbosom also have **Abosonkommere** (Abosom shrines) within **Asaase Afua** (Earth Mother) including: Earth’s Core, Black Earth, Rivers, Ionosphere, Rain Waters, Red Earth, Wind, Thunder and Lightning, Magnetosphere and the Sky and the Polar Regions/Axis. They also have Abosonkommere within certain constellations. In addition, the Akradinbosom are associated with certain organs and organs’ systems within the Afurakani/Afuraitkaitnit (African~Black) body as well as the spiritual organs and spiritual organs’ systems within the spiritual anatomy/body of Afurakanu/Afuraitkaitnut (Africans~Black People).

The Akradinbosom as a grouping of **Abosom dubaako** (Eleven Deities) is a sacred number-grouping found in ancient Akan culture (ancient Khanit and Kamit) as well as contemporary Akan culture. The **Mer** (pyramid) texts address the **Pastchat Aat** and the **Pastchat Ntchaset** - the Great Ennead and Small/Lesser Ennead (Grouping of Deities). The **Pastchat Ntchaset** (Small Ennead) is comprised of Eleven Ntorou/Ntorotu ("Neteru/Netertu" - Abosom). See the Mer text of Per Aa Unas (Pharaoh Unas), Utterance 219: lines 178 and 181-192 for an address to these Abosom. Also see the Akan story: **How the Abosom Came into the World**. This is an Akan story rooted in ancient Khanit and Kamit referencing the Eleven Children Who became Abosom.

The **Pastchat Ntorou** (Pesdjjet Neteru/Paut Neteru) is absolutely unrelated to the pseudo-science/pseudo-spiritualism of kabbalism and its “tree of life” - a recently manufactured white pseudo-cosmogamic perversion with no authentic foundation in ancient Kamit or any ancient Afurakani/Afuraitkaitnit (African) Ancestral Religion or Culture.

There are numerous sacred number-groupings of Abosom including the nine Abosom of the Pastchat Aat (Great Ennead), the eight Abosom of **Khemenu**, the seven **Het Heru** Abosom (seven Hathors), the four Abosom Who are the Sons of **Heru**, the forty-two Abosom Who are Assessors of **Maa/Maat** and many more. *Each grouping of Abosom has its own significance and function, just as each organs’ system in the body has its own significance and function (endocrine system, digestive system, respiratory system, etc.) and number of organs and/or glands. The different Abosom groupings function harmoniously in*

*the Divine Body, just as the organs' systems function harmoniously in the Afurakani/Afuraitkaitnit (African) human body.*



**Per Aa** (Pharaoh) **Ramessu** (Kamit) and **Kantake** (Queen) **Amanitore** (Khanit) Killing the Enemy

**Again, as is true with all Abosom the Akradinbosom do not work with any non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks).** The whites and their offspring have no place in the practice of any form of Afurakani/Afuraitkaitnit (African) Ancestral Religion including but not limited to that of the Akan, Yoruba, Bakongo, Igbo, Bambara, Khanitu-Kamau ('Nubian-Kemetic'), Dogon, Fon or Ewe (Vodoun), etc. All of the whites and their offspring (white europeans, white americans, white arabs, white hindus, white hispanics, white latinos/latinas, white pseudo-'native' americans, white asians, etc.) **incarnate** as spirits of disorder. The Abosom, Orisha, Vodou, Arusi, etc., have never worked with them and never will, just as the body does not work with cancerous cells. There is absolutely no exception to this reality. All who make claims to the contrary are charlatans – which includes many so-called 'priests' and 'priestesses' and so-called 'elders' in Afuraka/Afuraitkait (Africa) and in the western hemisphere.

**The Abosom (Orisha, Vodou, Arusi, etc.) also do not entertain sexual deviance - dissexuality (homosexuality) at all. Sexual deviance is a manifestation of extreme disorder and is the perverse legacy of the whites and their offspring only and has no place in Afurakani/Afuraitkaitnit (African) Ancestral Culture and Religion.**

**The Abosom (Orisha, Vodou, Arusi, etc.) also do not entertain the false religions and fictional characters of the whites and their offspring.** This includes jesus, moses, muhammad, allah, yahweh, abraham, isaac, ishmael, jacob, solomon, sheba, menelik, brahmin, buddha, etc. **None of these characters existed of any race whatsoever.** These fictional characters and the false religions associated with them are rejected by the Abosom. Abosom only embrace, embody and inspirit reality.

See **AKRADINBOSOM: Volume 2 - Abosomsem - Spiritual Cosmology: Awusi ne Adwoa (Ausar and Auset)**

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## Appendix – Etymology of the Term ‘Soul’

### **soul (n.1)**

"A substantial entity believed to be that in each person which lives, feels, thinks and wills" [Century Dictionary], Old English *sawol* "spiritual and emotional part of a person, animate existence; life, living being," from Proto-Germanic *\*saiwalo* (source also of Old Saxon *seola*, Old Norse *sala*, Old Frisian *sele*, Middle Dutch *siele*, Dutch *ziel*, Old High German *seula*, German *Seele*, Gothic *saiwala*), of uncertain origin.

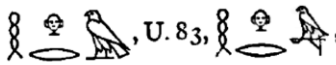
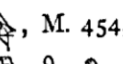



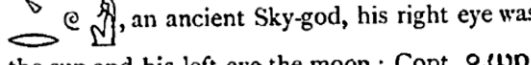
Sometimes said to mean originally "coming from or belonging to the sea," because that was supposed to be the stopping place of the soul before birth or after death [Barnhart]; if so, it would be from Proto-Germanic *\*saiwaz* (see [sea](#)). Klein explains this as "from the lake," as a dwelling-place of souls in ancient northern Europe.













### **Sol (n.)**

"the sun personified," mid-15c. (also in Old English), from Latin *sol* "the sun, sunlight," from PIE *\*s(e)wol-*, variant of root *\*saewel-* "the sun" (source also of Sanskrit *suryah*, Avestan *hvar* "sun, light, heavens;" Greek *helios*; Lithuanian *saule*; Old Church Slavonic *slunice*; Gothic *sauil*, Old English *sol* "sun," *swegl* "sky, heavens, the sun;" Welsh *haul*, Old Cornish *heul*, Breton *heol* "sun;" Old Irish *suil* "eye").

The PIE element *-\*el-* in the root originally was a suffix and had an alternative form *-\*en-*, yielding *\*s(u)wen-*, source of English [sun](#) (n.). French *soleil*(10c.) is from Vulgar Latin *\*soliculus*, diminutive of *sol*; in Vulgar Latin diminutives had the full meaning of their principal words.

ꜥ-ꜥꜣꜣꜣ [cf. ꜥꜣꜣ; s. Gr. § 118-120] 1. the upper part or parts. — 2. the space or situation above. pr. 472. — 3. what is above, the upper world, upper regions, sky, heaven. — 4. (adv.) above, on high, up, upwards. — ꜥꜣ ꜥꜣꜣꜣ, to go up, upwards, to rise, to ascend; ꜣꜣꜣꜣ ꜥꜣꜣꜣꜣ, the smoke ascends; ꜣ ꜥꜣꜣꜣ ꜥꜣꜣꜣꜣ, from the top to the bottom.


**Her, Heru** , U. 83, , U. 443, , T. 253, , M. 454, , , an ancient Sky-god, his right eye was the sun and his left eye the moon; Copt. Ⲅⲱⲡ,

**heri** , Tombos Stele 2, , P. 396, M. 566, N. 1172, , , , , , , , , chief, chieftain, master, captain, president, governor, overseer, superior, he who has chief charge, control, or authority, a celestial being, he who is over; , chief of the two heavens; dual , P. 402,



The terms **soul** and **sol** are related. While the whites and their offspring are uncertain of the origin of the term as shown in their etymological analysis, it is born of our cosmology. The term **HR** (Coptic: **HOR**) means the *sky, that which is above*, as well as the *Spirit/Deity whose ‘face’ is in the sky, above*. **Hor** or **Horo** becomes **Shoro** and **Soro** in Akan with the

same meanings referencing ‘up, above, sky’ and the Deity **Yaw** (**Osoro, Horo, Hru**) in the sky.

The image of the **head positioned above** the rectangular medut (symbol) for the **sky**  reveals the **location** of the ‘Soul’. **Hor** or **Heri** becomes **Horus** and **Helios** the ‘Sun’-god in greek and ‘Sol’ in latin. Recall that the ‘L’ does not exist in the language of Kamit and is represented by the medut of the ‘R’.

The above image of the Deity **Ra**, shows the Sun disk is above the head. This is the location of the **Ka/Kait**, the **Okra/Okraa**, the Deity who is ‘above’ and a *governor, superior, celestial being*. The Sun, Sol, Helios, Soul is the guiding Spirit-Force in the head region of all Afurakanu/Afuraitkaitnut (Africans).