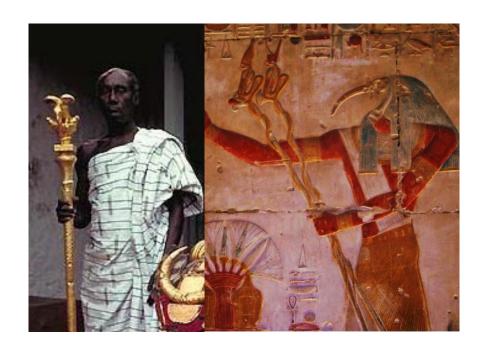
OKYEAME – UHEMAA

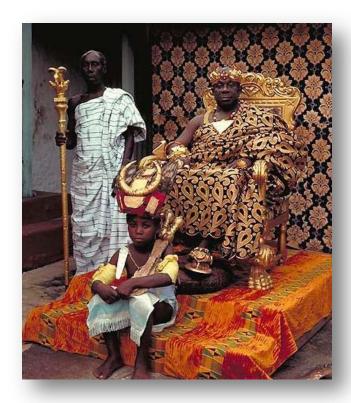
Spokesperson of the Sacred



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OKYEAME - UHEMAA



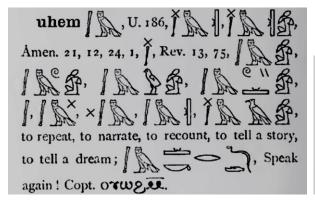
The above image is of an Akan **Ohene** (King). Standing next to the Ohene is the **Okyeame**, the Ohene's *spokesperson*, holding an **okyeame poma** (spokesperson's staff). In Akan culture, one typically does not speak directly to the Ohene, for the Ohene is seen as Divine. Those who would like to address the Ohene speak to the okyeame, who in turn relays the message to the Ohene. The Ohene gives his response to the okyeame and then the okyeame relays that response to the individual. The okyeame is the *mouthpiece* and *'linguist'* of the Ohene. From the *Asante-Fante Dictionary* [1881 edition]:

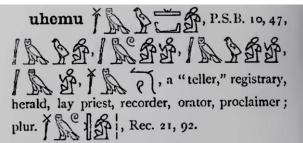
o-k y čá m ć, pl. a-, speaker, reporter, interpreter; one of the elders of a king or a negro-town or community, called linguist, who in their conneils has the office of a speaker being the mouth-piece of, or reporter to, the king or the assembly; - di ky., to be or act as a speaker. Cf. opanyiù.

[aw'-chay-ah'-may or aw-chah'-ee-mee]

The okyeame also *receives and deflects negative spiritual energy* that may be directed to the Ohene by malevolent individuals. The okyeame thus has critical political and spiritual functions. All communication to and from the Ohene go through the okyeame.

From W. Budge's: An Hieroglyphic Dictionary, Vol. 1:





The term **okyeame** is the Akan vocalization of **uhemaa**. The 'ky' combination pronounced like the 'ch' in the english term 'check' is represented by the 'h' in the term **uhem aa**. Some Afurakanu/Afuraitkaitnut (Africans) pronounce the 'h' sound as 'ch' depending upon the dialect. [This practice has been retained in common 'African-American' forms of speech. Some will thus pronounce the phrase 'right here' as 'right chee'ah'. The 'h' is pronounced



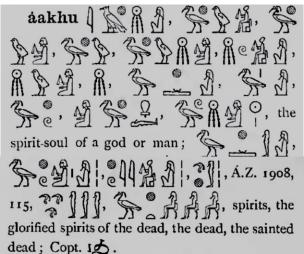
'ch'. This dialectical variant is common in words where 'h' is followed by an 'i' or 'e'.] The uhem is the one who repeats, narrates, records, recounts. The uhemu (plural) recite spells for the spiritual protection of Ra, the Creator, against Apep - the enemy of Ra. The uhem nesu is the King's spokesperson, mouthpiece. The uhem aa is the great recorder. This is the function and title of Tehuti, the spokesperson and 'linguist' of Amen and Ra.

Above: **Tehuti** the **Uhemaa** (Okyeame) holding his double **poma** (staff).

Tehuti executes the role of the *spokesperson, mouthpiece* and *linguist* of Amen and Ra. Moreover, Seshat functions as the spokesperson of Amenet and Rait* – just as Akan Ahemmaa (Queens) have their own spokespersons as well. Tehuti is the original Uhemaa – Okyeame and is the patron Obosom (Deity) of all Akyeame. Tehuti is called Brekyirihunuade in Akan – the *all-knowing, omniscient, wise One*.

[*Amen and Amenet are the Great Father and Great Mother Who comprise the Supreme Being while Ra and Rait are the Creator and Creatress Who serve Amenet and Amen. In Akan culture Amen and Amenet are called Nyame and Nyamewaa. Ra and Rait are called Nyankopon and Nyankonton.]

The okyeame in the body is the *pineal gland*, the light sensitive gland which secretes hormones (directives) according to the dictates of the brain. The pineal gland is the physical seat of the **Akh** or **Akhu** – the aspect of the spiritual anatomy of Afurakanu/Afuraitkaitnut (Africans) which governs our capacity for intuition – insight, knowledge (**nhumu** and **ohu** in Akan) of what is *real*, *genuine*, *true* spiritually and physically. This is why the Spiritually Cultivated Ancestresses and Ancestors are called **Aakhut** and **Aakhu**. Note that the determinative **medut** (hieroglyph) is the crested **Habui** (Ibis) bird – the **akyeneboa** (animal totem) of **Tehuti** the Obosom of Divine Wisdom and Divine *Speech*. **Aakhut** is also a title for the **Eye of Ra** or **Heru** (so-called 'third eye') – the eye of *insight* and *spiritual protection*:



aakhu-t , T. 251, 321, , e , U. 440, J. 40, J. 40,

aakhut A A A Rec. 27, 219, beings of light, i.e., wise, instructed folk.

The Akan court communicative structure, Ohene and okyeame, replicates the court communicative structure of the spirit realm, **Amen** and **Tehuti**, as well as the spiritual anatomy and physical anatomy of the Afurakani/Afuraitkaitnit (African~Black) body. The **okyeame** is **uhemaa**, *the great recorder, interpreter*. The role of okyeame is also carried out by the spokesperson of an individual who is *possessed* by an **Obosom** (Deity) in the ritual practices of **Akanfo Nanasom - Ancient Authentic Akan Ancestral Religion**. When the spirit of an Obosom possesses or *enters the body* of an **okomfo** or **obosomfo** (priest), an attendant functioning as okyeame, walks with the possessed individual. The Obosom speaks to the okyeame and the okyeame communicates to the community what the Obosom relays.

OKYEAME-UHEMAA The Spokesperson of the Sacred. This is our ancient Akan (Khanit – Ancient Nubian) cosmology in action, linguistically, conceptually, culturally and ritually.

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Akan – The People of Khanit (Akanland – Ancient Nubia/Sudan)

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