



Tehuti: Sankofa, Fa and Ifa

Male Deity of Divine Wisdom and Divination in Kamit, Akan, Ewe, Fon and Yoruba



ODWIRAFU KWESI RA NEHEM PTAH AKHAN



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In Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, we observe our Obradwira Nananomsom, our New Year observance, for seven days with the final day being the day of the Atem/Atemet (autumn) equinox - our New Year's day. This year's observance begins today on September 16th and will conclude on September 22nd, our New Year's Day and the first day of our year 13018. Naturally, we do not calculate time based upon a fictional character who never existed in any form or of any race whatsoever (jesus/yeshua). We recognize the reality that all of the characters of the bible, quran, talmud and others are all fictional characters promoted in the pseudo-religions of christianity, islam, judaism/hebrewism and others. We have our own agency and calculate time based upon reality inclusive of the position of Asaase (Earth) in relation to Sun, Moon, planets and stars.

During our seven-day observance, each day of the week takes on a special character. Memeneda (saturday) during our seven-day observance is called Sankofa Dwira Da - 'Sankofa Purifies' day. The ebe, the proverb or Divine Wisdom teaching, governing this day is:

Sankofa dwira suban Afurakanu/Afuraitkaitnut

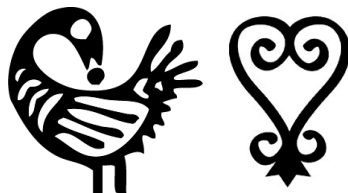
Sankofa purifies our character as Afurakanj/Afuraitkaitnit (African~Black) people

Each day of the seven-day observance is governed by the Divine Energy and Consciousness of the **Abosom** (Deities) who govern the solar, lunar or planetary body which governs the day. There is an **ebe** associated with each day. We reinforce the guidance of the **Abosom** and **Nananom Nsamanfo**, the Deities/Divine Spirit-Forces in Creation and our Spiritually Cultivated Ancestresses and Ancestors, through adhering to the body of knowledge contained within the **mbe** (proverbs). On **Sankofa Dwira** day, we focus on the example of this teaching as manifest by our people in this hemisphere, our direct blood Ancestresses and Ancestors who preserved our Ancestral Religion and Culture and guided us to wage war against our enemies, the whites and their offspring, to force the end of enslavement in North America.

This year, the first day of our seven-day observance is **Sankofa Dwira** day, yet it also coincides with our 20-year anniversary of the restoration of our specific form of **adebisa** (divination) within our Ancestral clan. We thus are releasing this book regarding the true nature of **Sankofa** as an **Obosom** (Deity) as manifest in the function of oracular divination.

Adinkra symbols have been used by **Akan** people of West Afuraka/Afuraitkait (Africa) for over 1,000 years and by our Akan Ancestresses and Ancestors from North and East Afuraka/Afuraitkait (Africa) for thousands of years prior to our migration to West Afuraka/Afuraitkait (Africa). The root adinkra symbols can therefore be found in the **medutu** (hieroglyphs) of ancient **Khanit** and **Kamit** (Nubia and Egypt), our Ancestral homeland.

When some Akan people were forced into the western hemisphere during the **Mmusuo Kese** (Great Perversity/Enslavement era), we brought our Ancestral Religion and culture with us. We thus find adinkra symbols being utilized in **Hoodoo** which is **Akan Ancestral Religion** in North America. One of the most prominent adinkra symbols is **Sankofa** with its two major expressions:



Adinkra symbols, as is true with their parent medutu (hieroglyphs) and other symbols utilized by Afurakanu/Afuraitkaitnut (Africans~Black People) wherever we exist in the world, are matrices of Divine Energy and Consciousness. The specific geometric forms comprising each symbol radiates a unique configuration of energy which resonates at the frequency of specific **Abosom** (Deities). The

adinkra symbols thus become **shrines-in-miniature** for these Abosom and for the Nananom Nsamanfo (Honored Ancestral Spirits) who carry the same energy complex within their clans. Adinkra symbols are thus used on Deity shrines, Ancestral shrines, talismans, amulets, ritual implements and on the body in the process of ritual invocation and evocation of the Abosom and Nananom Nsamanfo.

Sankofa, meaning return (san), go (ko) and grasp (fa) from your Ancestral past in order to bring balance to the life-circumstances in the present and to chart a balanced future, is one of those energetic-matrices drawing the Abosom and Nananom Nsamanfo to us – including in North America in the **Hoodoo** tradition. Our Akan Ancestresses and Ancestors from ancient Khanit and Kamit, from West Afuraka/Afuraitkait (Africa) and those who were forced into North America, yet waged the **Hoodoo Wars** for liberation and forced the end of enslavement – it is these Nananom Nsamanfo, our Spiritually Cultivated Ancestresses and Ancestors of our direct spiri-genetic blood-circles, who inform our knowledge of Sankofa and the identity of the Obosom (Deity) **Sankofa**. This Obosom and related Abosom (Deities) have guided us for hundreds of years in North America and inform our practice of **adebisa** (oracular divination).

We thus present to the Afurakani/Afuraitkaitnit (African~Black) community on **Sankofa Dwira Da**, the first day of our seven-day New Year observance and the 20th anniversary of our expression of **adebisa** (divination) being restored in our Ancestral clan, this work elucidating the identity of the Obosom (Deity) **Sankofa – Tchuti** for the first time.



Odwirafo Kwesi Ra Nehem Ptah Akhan

Aakhuamuman Amaruka Atifi Mu

Akwamu Nation in North America

Odwiraman

Sankofa Dwira Da, September 16, 13017

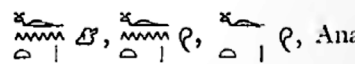
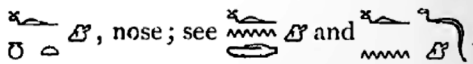
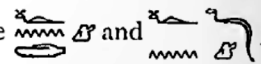
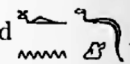
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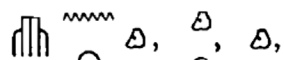
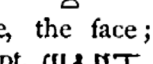
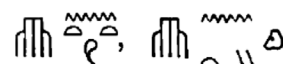
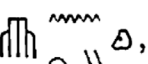
The term for **nose** in our Ancestral language of Kamit is spelled in the **medutu** (hieroglyphs) with the consonants: **f n t**

fent , Anastasi I,
23, 8, ; see  and ;
Copt. **ϣ&NTƐ**.

When egyptologists are unsure of the vocalization of a term, what vowel sounds to insert in between consonants, the conventional rule is to place an 'e' in between consonants to facilitate pronunciation. Thus **fnt** is rendered **fent**. Notice that in the **Coptic** (Copt.) dialect, the dialect which came into use in **Kamit** (Egypt) in the Late period about 2,000 years ago, the term is spelled **SHANTE** rendered:

Copt. ϣ&NTƐ

This is also shown in the ancient variant form: **kh n t**

khent, khenti , ,
, , the nose, the face;
Copt. **ϣ&NT**.

Notice that the 'kh' medut in Kamit can be pronounced the the 'ch' in 'check' as well as the 'ch' in 'chagrin'. We thus see that **khnt** (rendered **khent**, **khenti**) is vocalized as **SHANT** in Coptic. **Copt. Ⲭⲁⲛⲧⲉ**.

We therefore have two variations of the term for 'nose' in the language of Kamit:

fnt (fenet, fent)

shnt (shenet, shant)

fent ⲉⲛⲧⲉ, ⲉⲛⲧⲓ, ⲉⲛⲧⲓ, Anastasi I, 23, 8, ⲉⲛⲧⲉ, nose; see ⲉⲛⲧⲉ and ⲉⲛⲧⲓ; Copt. Ⲭⲁⲛⲧⲉ.

khent, khenti ⲕⲏⲧⲉ, ⲕⲏⲧⲓ, the nose, the face; Copt. Ⲭⲁⲛⲧⲉ.

In the language of the **Akan** people, who reside primarily in Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) we have **both** variants with proper vocalizations:

ɛ-hwéne, Ak. shwéŋ, ɣhwéŋ; F. shwen(e),
pl. a-, l. the nose. pr. 1198; ɔ̀bɔ̀ ne hwéne

fw (fʋ) see **hw**

Hw (Fw)
hwa, hwā, (= fwa, fwā) and other words containing these three combined letters in Ak., s. hūa, hūā... | *for things during one's absence, prepare (something to eat) for one's return. — 10. hwe.. mu, to look, pry — from into: inspect examine. revise.*

As shown in the above dictionary entry in the Akan language, also called **Twí**, the 'hw' combination can be pronounced 'hoo-hwah' or 'foo-wah' depending upon the Akan dialect being spoken. Thus **hwene** and **fwene** are to dialectal variants of the same term. Moreover, the 'hw' sound also approximates a 'shw' sound and is thus written 'sh' or 'shw' by many Akan linguists. We therefore have the dialectal variants of the term 'nose' from ancient Kamit being spoken by Akan people on a daily basis:

Kamit:	nose	fnt (fenet)	khnt (shant, shenet)
Akan:	nose	fwene	hwene (shwene)

Related to the term for nose is the sense of 'smell' as well as 'scraping or scratching'. We see the Akan definitions including the variants of **hwa** and **fwa** the 'hw' and 'fw' interchange again:

hūā, F. hwā, Ak. hwā = fwā.

hūā, v. [*red. hūhūā, (hūahūā)*] *to smell, scent; memā no aduaŋ a, ohūā hwē ansā-na odi, when I give him food, he smells (or snuffles) at it before he eats (it); okramay de ne hwene ahū(a)-hūā ara akohū abokā no, the dog has traced out with his nose, i.e. has scented the carcass. Cf. ehūā, hūām; hūā tie, s. tie. pr. 1565.*

hūā, v. 1. *to scrape, scratch; hūā ode, to scrape, or scratch, or pare, off the burned parts of the roasted yam; to graze, to rub or brush lightly in passing (cf. hūāsu); syn. twere, twerew;*

We also have the variant of **hwa** being **hwe**. In the Asante Akan dialect (As.) **hwe** is **hua** and **fwa**:

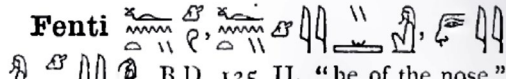
hwē, v. As. = hūā, fwā, to scrape, scratch.

The term **hwe** (**fwē**) meaning *to scrape, scratch* is the root of **hwene** (**fwene**) meaning 'nose'. The nose is highly sensitive, especially in certain animals. It allows one to perceive even when one is not able to 'see'. If one is in darkness, they may not see that a certain food has spoiled, however they can smell it. One can smell that something is burning or on fire before arriving at the location of the fire. The drawing in of breath is a 'gathering' or 'scraping'. Yet, it is also working the sensory receptors in the nose to allow a 'gathering' or 'scraping' of data, information, so that one can discern properly and make proper judgments. We thus have the related term **hwe** also meaning 'to look, examine, see, perceive; to learn, infer, to know'. The reduplication of **hwe** is **hwehwe** 'to look repeatedly and intensely':

hwē, v. [*red. hwehwe, q. v.*] **1.** *to direct the eye towards an object so as to see it (always implying intentional, not accidental, seeing, in contradistinction from hū); to look (at, on), to view; to eye; to consider; wohwe a, ehwé, it is magnificent, superb, splendid, grand; horrible. - wó ara hwel applause by people who listen to a tale. - Cf. hwe, interj. - pr. 894. 1218, 1318. 2081, 2293. 3486. — 2. to fix the eyes upon, look at or see with attention, behold; to look at in order to imitate, cf. 12 a. pr. 1232. — 3. to learn, infer, know: da no a wuhū no saa a,*

hwehwe, red. v. hwe, q. v. - to look repeatedly and intensely, hence to look for, seek, search for; to endeavour, attempt, strive. Me paane ayera, mehwehwe na mighū, I have lost a needle, I am seeking for it and do not find it. pr. 284. 1192-96; mehwehwe woy hō, 'I will search them'; hw. mu pése-pese, to make search, rack one's brains. Ps. 77,7. - Cf. due 6.

The key here is that the nose, *fwene* (*hwene*) allows one to smell, perceive, gather (*fwe*, *fwa*) through scraping, gathering (*fwe*, *fwa*, *hwe*). It is key because of an important title of the **Obosom** (God) **Tehuti** in ancient Kamit:

Fenti  B.D. 125, II, "he of the nose,"
i.e., one of the 42 judges in the Hall of Osiris,
a name of Thoth.

Fenti  B.D. 125, II, a
form of Thoth; one of the 42 Assessors of Osiris.

Tehuti as one of the 42 Assessors or Judges of **Maat** is called 'He of the Nose': **Fnti** (**Fenti** or **Fanti**). The 'i' functions as the 'y' or 'ey' in English as a descriptive. Thus one who is 'in his head' is called 'heady'. One who has his 'nose in other's business' is called 'nosey'. He of the **Fant** (**Fent**) or 'He of the Nose' is **Fant-i** or **Fent-i**. We also find that the 't' is almost silent. The **Fnt** or **Fant** is vocalized as **Fan** (*fahn*) or **Fen** (*fehn*) with a 'nasal' 'N'.

Fan(t) or **Fen(t)** as a title of **Tehuti** is **Fwa** or **Fwe** (dialectical variant of **Hwe**) in Akan as a title of the **Obosom** of Divine Wisdom – He of the Nose. **Hwe-fo** (**Fwa-fo**) one of those (*fo*) who **hwe** (*fwe*, *fwa*) looks, searches ('scents'/smells and 'senses'), investigates; **hwehwe** (*fwefwe*), intense investigation.

ɔ-hwéfo, **ɔhwéfo**, *pl. a.*, [*con. me hwéfo*]
looker; overseer, superintendent, surveyor, inspector, director; officer. Josh.

hwehwé, *red. v. hwe*, *q. v. - to look repeatedly and intensely, hence to look for, seek, search for; to endeavour,*

[See: Appendix 2 – **Hwehwemudua**]

Brekyiri-hūnū-ade, **'the All-knowing'.**

Another major title of **Tehuti** in Akan is **Brekyirihunuade** (*breh-cheeh-reeh hoo-noo ah deh*). This is a title defining this **Obosom** (Deity) as the 'Omniscient one', specifically 'He who turns back/behind (*brekyiri*) to see (*hunu*) Creation/the Entity (*ade*)'. He can go back in the **past** (Ancestral Realm, Spirit Realm, Origin/Source of Creation) and see why things have manifested in the present and what will manifest in Creation in the **future**. This is a function of what is called **adebisa** (divination) in Akan culture – the capacity to see within the circumstances of the present the events that will shape the future, informed by Spirits of the **past** in the sense of '**behind**' – Ancestresses and Ancestors and the Deities. One can see what Ancestral Spirits and Deities are '**behind**' the shaping of events and thus what is needed to preserve Order or restore Order to our lives. The term **sankofa** is rooted in this divinatory function. The Akan **ebe** (proverb) is often quoted:

'Se wo werefi na wo sankofa, yenkyi'

'If you forget and you return (san) go (ko) and grasp (fa) [from your Ancestral past], it is not hated/taboo.'

Tekh is not only a title of **Tehuti** but also a title of the **akyeneboa** (animal totem), the **habui** bird (ibis, crane) itself.



In the weighing of the heart, **Tehuti** is taking note of the weighing and the results. He is performing his **Tekh** function.

In the talking drum texts in Akan culture the cosmology is laid out:

*Hena ko se,
Hena ko se,
Hena ko se,
Hena oko see **Te**
Ma **Te** ko see **Ananse**
Ma **Ananse** ko see **Odomankoma**
Ma **Odomankoma** *Bo Adee?**

Translation:

*Who gave word
Who gave word
Who gave word
Who gave word to the [Obosom] **Te**
For **Te** to go and tell the [Obosom] **Ananse**,
For **Ananse** to go and tell the [Obosom] **Odomankoma**
For **Odomankoma** to Complete/Form the World/Creation?*


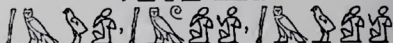
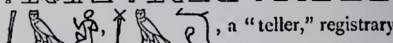
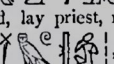
The answer to the question posed by the drummer of ‘Who gave word?’ of course is **Nyamewaa** and **Nyame** (**Amenet** and **Amen**) the Great Mother and Great Father Supreme Being. The **okyeremaa** (drummer) is provoking the people to invoke the names of **Nyamewaa-Nyame**, for it is **Nyamewaa** and **Nyame** who made their Divine charge known, *gave the word*, to their Divine **Okyeame** (Spokesperson) **Te** (**Tchuti**) who formed the desire of the Supreme Being into directives for action/knowledge/a blueprint. This knowledge of what was to come (the blueprint of what was to be formed as the Universe) was given to the Divine Messenger who formed the knowledge/directives into a specific message. The **Esen** (Divine Messenger), the Obosom **Ananse**, then carried this Divinely ordained set of directives/blueprint in the form of a message and delivered it to **Odomankoma** who had/has the energy to shape the material/matter of Creation in order to bring the blueprint into physical reality. The Obosom **Odomankoma** operating with the Obosom **Oboade** through the inner core and mantle of **Asaase** (Earth) fashioned and completed the World/Creation – they executed the blueprint. [**Odomankoma** and **Oboade** are called **Atem** and **Ptah** in **Kamit**.]


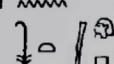
This process is reflected in the Akan court where the **Ohene** (King) does not speak directly to the people in the **ahemfie** (palace, court). He speaks his desires for action to his spokesperson (**okyeame**) and the **okyeame** announces the desire of the **Ohene** (King) to the **ahemfie** (palace). Once the proclamation has been made, the **esen** (messenger, herald) leaves the **ahemfie** (palace) and runs throughout the **oman** (nation) to spread the message. The blacksmiths, architects, physicians, military and other workers then get to work on bringing into being what the **Ohene** (King) has desired.



Akan **Ohene** (King) and **Okyeame** (Spokesperson) with **mpoma** (staff). **Okyeame** is vocalized as **Uhemaa** in **Kamit**. **Tchuti** holding his dual staff (**mpoma**) is called the **Uhemma** of **Ra** and **Amen**.

o-kyěámé, pl. a-, speaker, reporter, interpreter; one of the elders of a king or a negro-town or community, called *linguist*, who in their councils 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.

uhemu , P.S.B. 10, 47, , , a "teller," registry, herald, lay priest, recorder, orator, proclaimer; plur. , Rec. 21, 92.

uhem nesu , the king's herald.
uhem nesu tep , king's herald-in-chief.

uhem āa , IV, 972, the great recorder;  IV, 1120, recorders of the Nomes.

This same process takes place biologically as **Tehuti** operates through the **pineal gland** (in concert with the Female Obosom of Wisdom **Seshat**). When this light-sensitive gland is stimulated the directives for action from the brain are formed into hormonal secretions which are released into the bloodstream. The messages from these hormonal secretions and their reactions in the bloodstream are carried by the nervous system (messenger, world-wide-web, **Ananse's Spider web**) throughout the body. The various organs and glands of the body are then stimulated to carry out the directives.

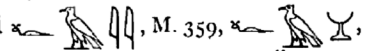

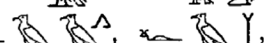
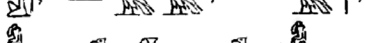

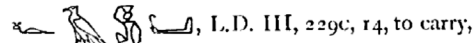
The same process plays out in our spiritual-being with the **Aakhu/Aakhut**, the spiritual organ in the third-eye/pineal region, the seat of **Tehuti** and **Seshat** being stimulated by **Nyamewaa-Nyame (Amenet-Amen)**. We learn/intuit in this energetic region – the 'third' eye, the eye of the **Okra/Okraa (Soul)** – what is in harmony with Divine Order. When we learn/intuit from this region, we then send that message throughout the energetic-web within our spirit-body (**sahu**) in order to align our specific configuration of spiritual energy to execute our Divine function in Creation, without creating disorder in the process.

Our **nkra/nkrabea**, our Divine function that we are allotted to execute in Creation, was given to us by **Nyamewaa-Nyame pre-incarnation**. It is written into our **Okra/Okraa (Soul)**, which is the Deity dwelling in our head-region, guiding our thoughts, intentions and actions toward Divine Order every moment of every day *when we listen*. [This applies to **Afurakanu/Afuraitkaitnut (Africans~Black People)** only. The 'Soul' is actually a **Deity** assigned to dwell within us by **Nyamewaa-Nyame**.]


When we engage the divinatory process we return, go and grasp (**san ko fa**) from our **Okra/Okraa** (called **Ka/Kait** in **Kamit**, **Se Lido** in **Ewe** and **Fon**, **Ori Inu** in **Yoruba**), our head-Deity, what our Divine function is and how to utilize the specific configuration of energy we have inherited from our patrilineal and matrilineal Ancestresses and Ancestors and Deities to execute that function. Through **fwa** (scraping, gathering, sensing, smelling, discerning) we are enabled to **fa** (grasp). The gathering (**fwa**) and grasping (**fa**) are related functionally and phonetically.

kò, v. [Ak. also koro, pret. kore; red. koko] to go; more particularly: 1. to go along, to walk (cf. nam, nantaw); yékò ntém, we are walking fast, obayi-to a òreko ee! there goes a witch; pr. 60. — 2. to go off, away; to pass away, leave, depart (opp. ba, to come, trã, to stay); òkò, he is gone (cf. waka under 3); mekò mabá, I go away but shall come again, cf. Gr. § 112. 147,4. pr. 1690; F.: kò bera oo = ñkyé bá! do not stay away long! - woko-baa no wobekãe se: ewom' sa, when they had gone and returned, they reported, that it was so (that the matter was true); - wobeko, na me de, metrà ha, you will depart, but I shall stay here. - eko-bàè sa, or òkò-baè sa, it happened or came to pass thus. — to escape. pr. 601. — 3. to go to a place: woko

fà, v. [red. fefa, fofa] to take; cf. gye, kukuru, tase, mā so, som', yi, & de, fua, kita, kura. — 1. to take to make use of: pr. 1081; to lay hold on for use. In these senses it takes the place of the *ans. v. de* in all negative and imperative sentences; s. Gr. § 108, 26-29. 205, 5. 206, 2. 208, 3. 4. 237. 240 a. c. 241. Cf. 28 (below). pr. 47. 136-66. 168 f. — 2. to take away: hena na wafa me tuo? who has taken my gun? — 3. to carry off (said also of inanimate objects): nsu afa no, the water has taken him, i. e. he is drowned. pr. 389. 3073. 3085; mframa afa me kyew ko, the wind has carried off my hat. — 4. to lay hold on, to seize: wáfà no gyáw, he has embraced his legs, i. e. implored him, begged his pardon.

fa, fai , M. 359, ,
 T. 8, N. 910, 1382, , P. 347,
 M. 648, ,
,
, L.D. III, 229c, 14, to carry,
 to bear, to lift up, to get up from sleep, to start
 a journey; Copt. $\varphi\epsilon\iota$.

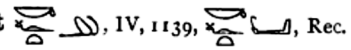
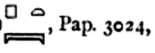

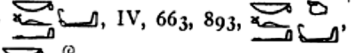
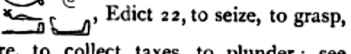
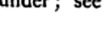


The Akan term *fa*, meaning *to take, carry, obtain, grasp* is found in Kamit. Notice the image of the

individual taking a vessel and *holding, grasping, carrying* it upon his head: 

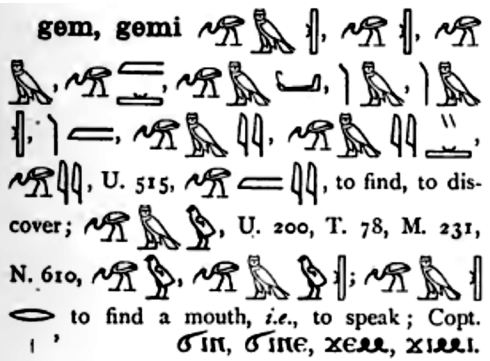

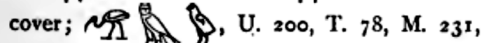

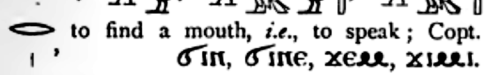
The head is the seat - *literally the shrine* - of the Okra/Okraa (Ka/Kait), the Soul - the Deity dwelling in our head-region which contains our Divine function (blueprint) to execute in Creation. The vessel on the head is thus a shrine for the Obosom (Deity) in ritual. Divination directs us to this head-Deity so that we can perceive, 'smell', sense, gather (*fwa, fa*) and then grasp, take, obtain (*fa*) what has been written into our Okra/Okraa. The term *kofa* in Akan (go grasp, seize) is thus found in Kamit:


kófa-bèra [go take come]: ways k., he or she has (by growing up to an age of 6 or 7 years) become a fetcher or "fetch-something", i. e. one that can be told "go and fetch it", i. e. can be sent on errands.

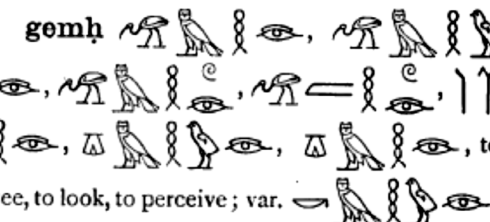
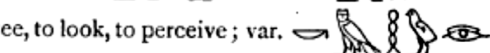
fetch, v. kofa.ba; gye; twè .ba

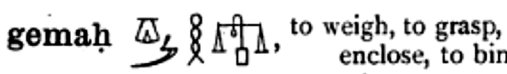
kef-t , IV, 1139, , Rec. 1, 50, a seizure; , Pap. 3024, 139, ,
 kefā , IV, 663, 893, ,
 IV, 711, , Edict 22, to seize, to grasp, to capture, to collect taxes, to plunder; see 

The symbolism of **Tchuti** gathers (fwa) all of these variegated notions together holistically:

gem, gemi  U. 515, , to find, to discover; , U. 200, T. 78, M. 231, N. 610,  to find a mouth, *i.e.*, to speak; Copt.  6 in, 6 ite, xee, xiee.

gemgem  Verbum I, 336, 2, to search out, to investigate, to reckon up.

gemh  to see, to look, to perceive; var. .

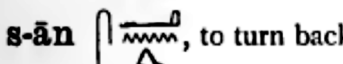
gemah  to weigh, to grasp, to enclose, to bind.

The **habui** (ibis) bird, the **akyeneboa** (animal totem) of **Tchuti** when searching, investigating, looking, perceiving, gathering uses its **fnt** (fan, fwa) nose, beak, in the act of scraping, scratching, sensing (fwa) so that it can grasp (fa) what it is seeking.

This is why **Tchuti** is called **Fan(t)**, 'He of the Nose'. He who scrapes, scratches (fwa, fa) in order to grasp (fa). He is scraping, searching, gathering from what is under the surface of **Asaase** (Earth), 'hidden' in the Spirit-realm, to bring it to light. Once he finds what he is looking for, he will **kofa** (go grasp). This is why the term **san** is also instructive:

sàn, *v.* [red. **sensan**] 1. to draw a line, to make a stroke, e.g. with a stick in the sand; **oresan fam'**, he is drawing a line on the ground; to mark with a line; **fa san ho**, make a line (which signifies something)! **san rhoma no so** = **fa hye rhomam'**! **ode sekán asan m'ani ase de àyè me kásante**, with a knife he cut a line across my cheek as a mark of disobedience. — 2. to be drawn across or in another direction; **etwá san** (*pl.* **sensan**) **n'ani ase**, a scar is (scars are) on his cheek. — 3. to make a slit, cut lengthwise into two long pieces or strips; *s.* **sensan**. —


4. to return, go or come back. *pr.* 2767; **mā yensan gko fie bio**, let us return home again! **onipa-wu a, obesan aba bio**, if a man dies, he will return again (by metempsychosis, according to the ideas of the natives); **san akyiri**, to return, go back; **wasan n'akyi** he has turned back. *pr.* 415;

s-ān , to turn back

While the fourth definition of **san** is 'to return, go back' in Akan and also in Kamit, the first definition of **san** in Akan is 'to draw a line, make a stroke' as in with a stick [beak] in the sand. **Tehuti** as Habui, the Crane, with his **fwa** (scraping, scratching) is making strokes in the **Asaase** (Earth). **Tehuti** is thus the Divine **Sesh** or **Scribe**. Drawing the sacred symbols (**medutu, adinkra, veves**) in **Asaase** (Earth) which carry the **tumi**, Divine Power and **Nyansa** (Wisdom) of **Nyamewaa-Nyame**.

Tehuti as Habui is scratching, scraping, scribing (**fwa**) and also sensing (smelling), perceiving (**fwa**) the nature of what is hidden in order to bring it to light. His scratching, scraping, drawing lines, strokes is the function of **san**. His seizing and drawing forth the object of his search (egg) is the function of **kofa**. His strokes are not only the **original letters and numbers** passed on to us, but are first and foremost the **sacred lines, marks and patterns** used in the divination process.



gemgem 



Tehuti functioning as **Sankofa**

In the Akan tradition, the term **sankofa** is not merely a description of a process. It is and always has been first and foremost the name of an Obosom (Deity) - the Obosom from Whom the process was received by us as **Afurakani/Afuraitkaitnit** (African~Black) people. This Obosom (Deity) is **Tehuti**. He is called **Nana Sankofa** in Akan.

We also recognize that the Female Obosom (Deity/Goddess) of Divine Wisdom is **Seshat** who is also a Divine Scribe (Sesh-t). The female habui (ibis) is Her sacred symbol:

“...The **uropygial gland**, informally known as the **preen gland** or the **oil gland**, is a bilobate sebaceous gland possessed by the majority of birds. It is located dorsally at the base of the tail (between the fourth caudal vertebrae and the pygostyle) and is greatly variable in both shape and size. In some species, the opening of the gland has a small tuft of feathers to provide a wick for the preen oil. It is a **holocrine gland** enclosed in a connective tissue capsule made up of glandular acini that deposit their oil secretion into a common collector tube ending in a variable number of pores (openings), most usually two. Each lobe has a central cavity that collects the secretion from tubules arranged radially around the cavity. The gland secretion is conveyed to the surface via ducts that, in most species, open at the top of a papilla (nipple-like structure).

The uropygial gland secretes an oil (**preen oil**) through the dorsal surface of the skin via a grease nipple-like nub or papilla. The oil contains a complex and variable mixture of substances formed greatly of aliphatic monoester waxes, formed of fatty acids and monohydroxy wax-alcohols. However, some types of diester waxes called uropygiols and containing hydroxyfatty acids and/or alkane-diols exist in the secretions of the uropygial gland of some groups of birds. Preen gland secretion of some birds have shown to be antimicrobial, while others are not antimicrobial. Some birds harbor bacteria in their preen gland, which to date, have (exclusively) been isolated from preen glands (e.g. *Enterococcus phoeniculicola*^[7] and *Corynebacterium uropygiale*). Some of those bacteria add to the antimicrobial properties of preen wax.

A bird will typically transfer preen oil to its body during preening by rubbing its beak and head against the gland opening and then rubbing the accumulated oil on the feathers of the body and wings, and on the skin of the feet and legs. Tailward areas are usually preened utilizing the beak, although some species, e.g. budgerigars use the feet to apply the oil to feathers around the vent...”

[Uropygial Gland – Wikipedia]

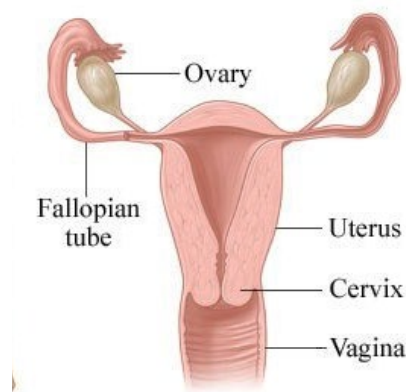
This natural preening function is also manifest in the ritual function of **adebisa** (divination) – *reaching back to stimulate the energy necessary to purify one’s awareness, insight, so that one can ‘see’ or ‘sense’, intuit, learn what is in harmony with Divine Order, strengthen themselves and protect themselves from disordered spiritual projections from others (parasites).*



The symbol of sankofa is often the bird looking back and preening, yet also grasping (fa) an **egg**. It is looking back to the past to grasp that which represents the future – future birth of, the **reincarnation** of, an Ancestral Spirit – a Spirit of the past (behind) who will now return (san) to the present and take, seize (fa) the future. We thus have the other popular expression of the sankofa symbol:



It is a stylized version of twin sankofa bird symbols. This is directly derived from the actual region wherein **reincarnation** manifests physiologically:

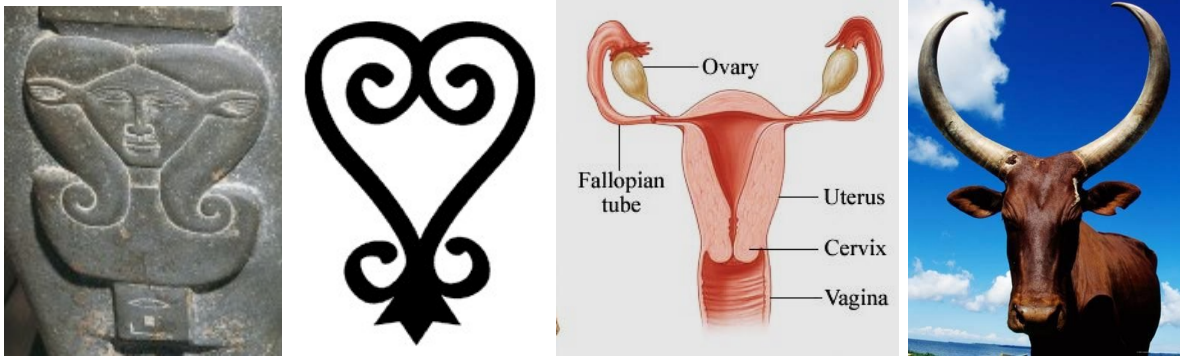


Physiologically, the fallopian tubes of the Afuraitkaitnit (African~Black) female reproductive system is the sanctuary of the sankofa process with regard to the return of an Ancestress or Ancestor to the physical world. The fallopian tubes literally return (san) go and grasp (kofa) the ovaries so that they can receive the ovum (egg). This is the egg in the beak of the sankofa bird – the Ancestral spirit that the bird is seeking out to grasp and bring to light – to the present – in order to shape the future in a positive manner.

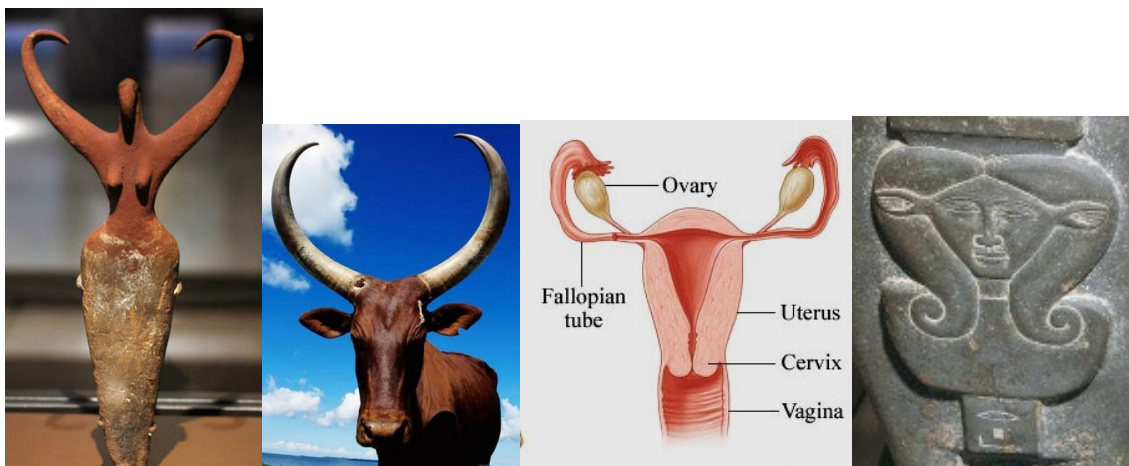


The fallopian tubes of the Afuraitkaitnit (African) woman's reproductive system are governed by the Obosom (Goddess) **Het Heru**, called **Afi** in Akan, **Oshun** in Yoruba and **Azili (Erzulie)** in Ewe and Fon, who governs the planet **Afi** (venus), sensuality, union of complementary opposites, fertility, conception as well as beauty, art, music, dance and creativity. Her sacred animal totem is the **Kait** (Cow) as a Great Mother Obosom (Goddess). She is the House (**Het**) within which the rebirth, return – **reincarnation via conception** – is initiated. Her sacred symbol which is thousands of years old reflects this reality:





Het Heru, whose sacred animal totem is the **Kait** (Cow) has been represented not only as a woman but also with the face of a **Kait** for thousands of years. She wears the curved horns of the **Kait** on her crown. The face of **Het Heru**, manifest as the face of the **Kait** is **represented in the structure of the reproductive system**. We note that the term for the female Soul is **Kait**, the term for cow is **Kait** and also the term for vagina is **Kait** in the language of Kamit. This is the connection between the cow, reproduction inclusive of reincarnation, Divinity and **Het Heru**.

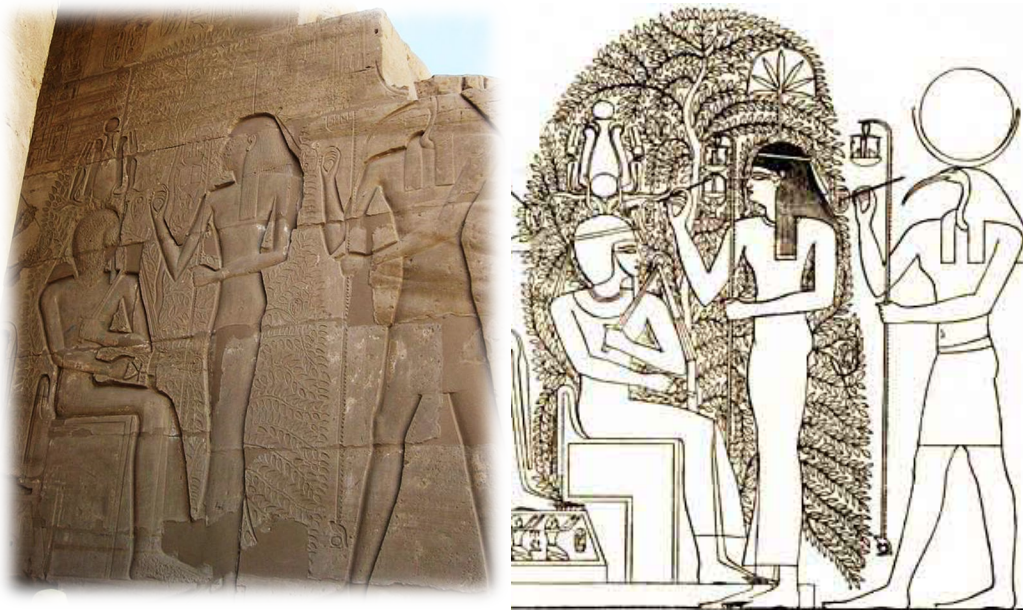


[Left: Pre-dynastic sculpture of **Het Heru** found in Kamit from 7,000 years ago. Ancient manifestations of **Het Heru** as the sacred **Kait** (Cow) and Divine Fertile Mother. Also represented by the Obosom (Goddess) **Bat**.]

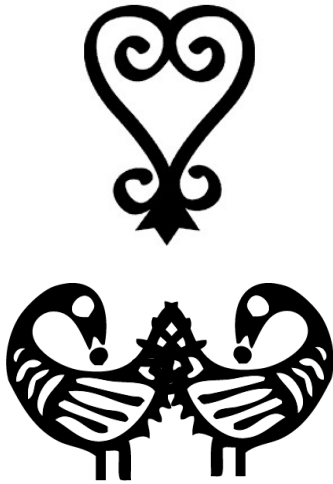
The sankofa process takes place within the sanctuary, the shrine of Het Heru within the Afuraitkaitnit (African) female body – the fallopian tube structure. This is why Tehuti and Seshat, twin Habui birds are also present flanking the sycamore tree (bush) of Het Heru at the spiritual rebirth of the Nesut (King).



Het Heru, Spirit within the sacred sycamore (bush/tree) feeding the spirits of the man and woman



Seshat and **Tehuti** writing the name of the Nesut (King) on the leaves of the sacred **ished** tree (bush). The ished is another sacred tree which is called the 'tree of life'. The **ren** (name) of the individual carries the energy and consciousness of his or her Divine function in Creation. The Deities of Divine Wisdom inscribe the nature of the reincarnating spirit by concretizing his or her name through the **medutu** (symbols) which carry that potency. The 'bush' is a euphemism for the pubic hair of the **Kait** (vagina) the gateway to the returning spirit.



Tehuti and Seshat operating within the sanctuary of the 'bush' of Het Heru wherein conception takes place



Left: Stela showing a male adorer standing before two Habui birds (Ibises). In the context of reincarnation and rebirth, these are Tehuti and Seshat. [Limestone, sunken relief. Early 19th Dynasty.]



Right: Dual Sankofa birds at the Shrine of the Abosom (Deities) in Patakro, Asante Region of Ghana.




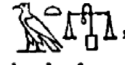
Sankofa and other Akan **adinkra** symbols were preserved in the blood-circles of Akan people forced into the western hemisphere during the **Mmusuo Kese** (Great Perversity/Enslavement era). Akan Ancestral Religion in North America is called **Hoodoo** from the Akan term **Ndu** (oohn-dooh'). Our Akan Ancestresses and Ancestors left images of adinkra in the wrought ironworks all over the United States wherever we were enslaved and where we freed ourselves and became independent. The above image in the gate is in Washington, DC. This is the transnational inheritance of our Ancestral Religion spanning thousands of years and two continents.






We therefore see that the **sankofa** bird is the **habui** (ibis), the animal totem of **Tehuti** and **Seshat**. The dual sankofa bird symbol in the heart-shape is **Het Heru**, She who houses (**het**) and facilitates the returning, going and grasping (conception, ovulation – reincarnation) function of **Tehuti** and **Seshat**. Just as **Tehuti** and **Seshat** are present when **Amenet** and **Amen** (**Nyamewaa** and **Nyame**) the Supreme Being assign us a Divine function to execute in Creation before we are born into the world, so are they present within the sanctuary of conception witnessing and recording our reincarnation. Moreover, this is why there are two major representations of sankofa in the adinkra corpus. These symbols have been employed by Akan people since ancient **Khanit** (Khan-land/Nubia) and **Kamit** up until today in West Africa/Afuraitkait (Africa) and North America and the western hemisphere. This includes the same adinkra symbols found in the Caribbean, Central and South America where Akan people were enslaved and freed themselves through waging wars of liberation.


ABE - Sacred Palm Tree

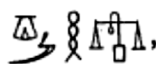


Fai-m'kha-t 
, *Tuat VI, B.D. 105, 6*, a god whose
 body formed the pillar of the Great Scales.

Fa m'khat is the Deity whose body formed the pillar of the Great scales. The term **m'khat** (**makhaat**) means 'scales.' The Deity's name is 'Fa (Fai) of the scales'. Although the egyptologist transliterated the name as **Fai** we can see that in this rendering the **horned viper**  representing the 'f' sound and the **eagle**  representing the 'a' sound are followed by the determinative of the man with the vessel upon his head . As can be seen, there is no 'i' medut in this particular rendering.

Note that the term **gemah** is defined as to 'to weigh, to grasp' and not only shows the habui (ibis) of **Tehuti**, but also shows the **scales of balance**. This is directly associated with **Tehuti** as the Judge regulating the balancing of the Divine scales.

gemgem , Verbum
 I, 336, 2, to search out, to investigate, to reckon up.

gemah , to weigh, to grasp, to enclose, to bind.

This is also directly related to **Tehuti** as the Male Deity of Divine Wisdom and Divination in the Vodoun tradition.

FA – Palm Tree and Divination in Vodoun

The term **Vodou (Voodoo)** in the languages of the Ewe and Fon people who reside primarily in Togo and Benin, West Afuraka/Afuraitkait (Africa), means 'Deity, God or Goddess'. The religion itself is called **Vodoun** (voh-doohn'). The major divination system is called **Fa** named after the **Vodou** of Divine Wisdom and Divination whose name is **Fa**. The Vodou **Fa** is **Fan(t) – Tchuti**.

In the Fon tradition, the Vodou named **Gbadu** is a Female Deity who has sixteen eyes. **Gbadu** was told by **Mawu**, the Great Mother of the Universe (**Amenet** in Kamit, **Nyamewaa** in Akan) to live atop a great Divine palm tree in the sky so that she may observe the domains of Sky, Earth and Sea. When **Gbadu** sleeps, she cannot open her eyes, so the Vodou **Legba**, the Divine Messenger, was directed by **Mawu** to climb the tree daily and open **Gbadu's** eyes for her. **Legba** asks **Gbadu** which of her eyes she wants opened. **Gbadu** either places one palm kernel or two palm kernels in the hand of **Legba** to communicate to him how many of her eyes should be opened, based upon what she is observing in the world.

What is important is that the palm tree upon which **Gbadu** sits to survey Creation is called **Fa**. In the Fon tradition, **Fa** is recognized as a Vodou, the Male Vodou of Divination and Divine Wisdom. **Gbadu** codifies the Divine Wisdom of **Fa** in the various combinations of the opening and closing of her sixteen eyes. This is the origin of palm kernels as well as cowrie shells being used as divinatory instruments.



We find the same structure in our Ancestral culture of Khanit and Kamit, from which the various cultures of West, Central, South and North Afuraka/Afuraitkait (Africa) were born.



In ancient Khamit and Kamit, the **Ntorot** and **Ntoro** (Goddess and God) of Divine Law and Balance are **Maat** and **Maa**. The results of the weighing of the heart against the feather, to determine if the heart of the person is 'light' enough (not weighed down by the negative/contorted energy of disorder) to balance the feather, is codified by **Maat**. Law is the codification of Order. We see that **Maat** is sitting atop the scales of Divine Balance. Most importantly, **Maat** is sitting upon the pillar of the scales. As shown previously, the Ntoro (God) of this pillar is called **Fa** m'khaat. **Fa** of the Scales. We therefore have the Goddess of Divine Law and Balance, **Gbadu**, sitting atop and balanced upon the palm tree called **Fa** in Vodoun and the Goddess of Divine Law and Balance, **Maat**, sitting upon and balanced upon the pillar ('tree') called **Fa** in Kamit. The tree is the staff of **Fa**, **Tehuti** the **Uhema** (Okyeame), the pillar of the scales of balance.





Tehuti and Seshat are shown with notched palm branches, counting and regulating the time and seasons in Creation. They also take note of and enumerate the potential years of life of the newly returned/reincarnated spirit of the individual. **The enumeration of years and regulation of time – past, present and future – is the domain of divination.** This is why palm kernels are used in Vodoun as a divinatory instrument by the diviners. This is the sacred plant totem of Tehuti and Seshat in Kamit and Fa in Vodoun.

ABE – Palm Tree in Akan Divination

In the Akan tradition we have further evidence of this reality woven into the fabric of the culture. The term for ‘Divine wisdom teaching’ or ‘proverb’ is **ebe**. This is wisdom received from the Abosom (Deities), the Embodiments of Divine Order in Creation, preserved by our **Nananom Nsamanfo**, our Spiritually Cultivated Ancestresses and Ancestors and transmitted by our **Nananom Mpanyinfo**, our Spiritually Cultivated Elders and Elderesses. The **abe** is the palm nut. A palm nut from the outside appears to be a simple entity, yet there is a great deal of value contained in the nut (including palm oil, palm juice and other nutrients). Once the nut is opened one can see its enormous value. An ebe or proverb can appear to be a simple saying, yet when properly examined the ebe contains invaluable lessons born of intergenerational and transcarnational experience. Such experience-based wisdom can totally transform the direction of one’s life and the life of the oman (nation) when diligently adhered to.

The **ebe**, proverb, is the product of experience. The **abe** or **beemu** (palm nuts) are the product of the **Abe** – palm tree. Moreover, the term **be** is the root of the term **bere** or **abere** meaning ‘time’. The term **bere** also means ‘place’ and ‘way or manner’. These definitions ‘time’, ‘place or space’ and ‘way or manner’ are inextricably related in the ritual context.

When we communicate with our Nananom Nsamanfo, our Spiritually Cultivated Ancestresses and Ancestors at the **Nsamankommere** (Ancestral shrine) we do so at a specific time (**bere**) in a specific ritually prepared place (**bere**) and in a specific ritual manner or way (**bere**). This is directly tied to divination, learning from the Spirit realm the nature of the specific time, place and manner of the functioning of various physical and spiritual entities and the nature of the manifestation of various events which are impacting us in a positive or negative manner. When we understand the nature of the functioning of physical and non-physical entities and related events we can learn the specific manner, place and time within which to conduct ritual in order to bring balance to our lives or restore balance to our lives.

The root of **bere**, time, is **be** which is also the name of the palm tree **Abe**. The feminine suffix gives us **Aberewaa**. The relevance here is that **Abe** and **Aberewaa** are titles of **Tehuti** and **Seshat** in Akan and are directly related to divination.

In one of the **Anansesem** or Ananse Stories in Akan culture we find the following:

“...They say there once was a woman and that she went to a certain **Abe**, palm-tree, which stood there in the water that she might consult it about child-bearing. And when she went, **Abe**, the palm-tree said, “I shall give you what you want, but the child with whom I shall present you, when he rises up, will never do any work.” She said, “I agree to that.” It was not two days, it was not three days, when she conceived and gave birth...”

Here we have a woman going to consult with **Abe** because she desired to become fertile and give birth to a child. **Abe** granted her desire and then gave instructions regarding how the child was to be raised. This consultation with related instructions is divination with the Obosom (Deity) **Abe**, a title of **Tehuti** – operating in/as the palm tree. Note that **Abe** or **Be** is the root of **Bere** which is contracted into **Bre** in the title **Brekjirihunuade** another title of Tehuti. [Returning back, going back in ‘time’/bre.]

We therefore have the palm tree connected to the Obosom (God) of Divine Wisdom and Divination in ancient Khanit and Kamit and Akan culture. **Abe** here is also assisting in child-birth the return (san) of an Ancestral Spirit to be reincarnated/reborn into the world. This is **sankofa**.

We also find that in legislative matters Akan people work to achieve a consensus. However, when deliberations on a specific issue reach an impasse, a certain delegation of Nananom Mpanyinfo, Honored Elders/Elderesses, leave the deliberations and state, ‘Ye ko bisa Aberewaa’ which means ‘We are going to consult the Elder Woman’. This is a euphemism for divination with Aberewaa. The term **abisa** means ‘divination’ in Akan. To ‘ko bisa’ means to ‘go ask/inquire’. This is a euphemism for ‘going to consult the Obosom (Deity)’ via oracular divination. This precedent can be found in the culture of ancient Kamit. In the text called the ‘Contendings of Heru and Set’ wherein these two are fighting for the right to rule the nation, the Elder Mother Goddess Neit is appealed to in order to render a decision. An excerpt from our book **KOKOBO**:

“...Ra (The Creator) asks Tehuti to write a letter to the Great Ntorot (Goddess) Neit (Neith, Nit, Net). He wanted Her to rule as to who should become the new King. This is an ancient Afurakani/Afuraitkaitnit (African) tradition wherein a critical issue which cannot be agreed upon by consensus is taken by a select group of Elders/Elderesses who go and consult the ‘Elder Woman’ or ‘Great Mother’ for a final decision.

[In Akan culture today, when the Nananom Mpanyinfo (Elders/Elderesses) cannot reach a decision on an issue of great importance to the oman (nation) through the normal process of consensus, a select number of them are appointed to ‘Ye ko bisa Aberewa’ - ‘We are going to consult with the Old Woman’ (related to the Earth Mother). When they return from consulting with ‘the Old Woman’, her decision is understood by all to be final.]...”

The term **aberewaa** is comprised of **bere** which means ‘time’ and also ‘ripe, aged’ when referencing a person and **waa** which is the feminine suffix in Akan. **Aberewaa** (Aberewa, Abrewa) can be used for an ‘aged, ripe, wise’ woman or Female Obosom (Goddess). However, in the specific divinatory context, we are speaking of the Female Obosom of Divine Wisdom and Divination who regulates the time (abere) and seasons, the cycles of life. The one who holds the palm branch. This is **Aberewaa, Seshat**, the wife of **Abe, Tehuti (Berekjirihunuade)**. [Because the palm tree is born of Earth, **Asaase Afua** and **Asaase Yaa**, the Earth Mother Abosom (Deities) are also invoked as part of the divination process.]

We also note that **berew** is the term for ‘palm oil leaves’. This fact is enshrined not only in the palm branch that **Seshat** uses to enumerate the years in the cycle of life of Creation and the Afurakani/Afuraitkaitnit (African) individual but also the unique symbol shown on her head. The symbol on the head of **Seshat** is the palm:

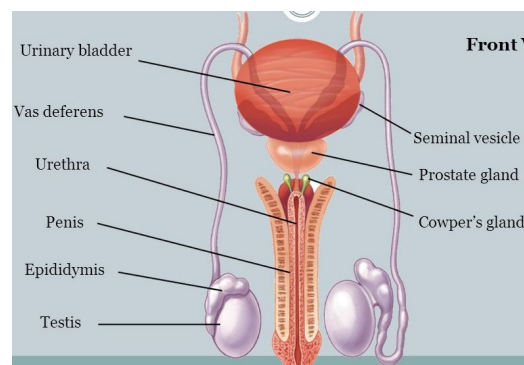
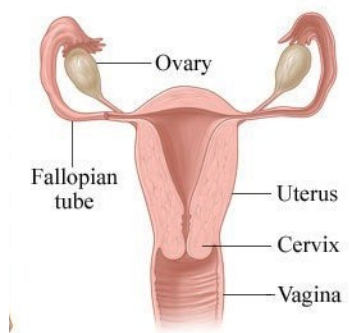


Seshat is **Aberewaa**, the **Abe (Aber)** or Palm tree shown on her head indicates that **Seshat Aberewaa** is the 'Head' or 'Cheiftness Diviner'.

[Note: This symbol has never represented cannabis. Our cosmology demonstrates that this is the palm tree.]


When we state that we are 'going to consult with the **Elder/Old Woman**' this is the **sankofa process**. We are returning to the past (**Elderess, Spirit of Divine Wisdom from the Origin-Source of Creation**) to grasp, learn, intuit, the lessons we need in order to remedy our situation in the present and lay the groundwork for a positive future. **Seshat is Aberewaa. Tehuti is Te, Abe, Berekyirihunuade ~ Sankofa.**

The **fallopian** tube structure has its parallel in the male reproductive system as the **epididymis**:



The ova (eggs) of the female mature within the ovaries and are released into the fallopian tubes. In similar fashion the spermatazoa of the male mature within the testes and are released through the epididymis and the vas deferens tubes. We thus have a **sankofa symbol** within the male as well. However, the actual conception can only take place within the female. The male sperm cells must leave the male

body, enter the female and fuse with the ovum within the sanctuary of **Het Heru** – the fallopian tubes. Thus, in order for an Ancestral Spirit to be reborn into the world – in order for the Ancestral Spirit to return to the womb – the male must connect with the female. The sperm cell must *seek, search* (**gemgem**), *'scrape', sense* (**fwa**) and then *grasp, seize* (**kofa**) and fuse with the ovum:

gemgem 



The swimming, seeking, searching, scraping and grasping of the ovum by the sperm cell demonstrates a masculine function in the reincarnation process. **Sankofa** is thus a male title for the Obosom (Deity) **Tehuti** in Akan. Yet, the ovum is not a passive participant in this process. The ovum actively stimulates and draws (electromagnetically) the sperm cell to itself, guides the fusion and completes the integration. Moreover, the reincarnation process can only reach completion within the sanctuary of the female reproductive system, the shrine of **Het Heru**. This is why the symbol of the dual sankofa birds is called **Sankofa** as well. The dual symbol as the symbol governed by **Het Heru** is literally the *sanctuary* of Sankofa physiologically.

A feminine form of the name **Sankofa** in Akan is **Sankofawaa** or **Sankofabaa**. This is a title of **Seshat** (**Aberewaa**). This title includes the feminine function in the reincarnation process. Undergirding the male and female functions of the reincarnation process – within the *procreative sanctuary* of **Het Heru** – is the drawing into the womb of specific female and/or male Ancestresses or Ancestors to be reborn. **Tehuti** and **Seshat**, **Abe** and **Aberewaa**, know which Ancestresses and Ancestors are to return and what spiri-genetic qualities they are to inherit (draw from) and manifest in their phenotypes, spiritual disposition, character, physical attributes, etc. **Abe** and **Aberewaa** thus regulate the proper time (**bere**), womb/space/clan (**bere**) and manner (**bere**) in which the Afurakani (African) Ancestor or Afuraitkaitnit (African) Ancestress reincarnates. This is how **Tehuti**, **Seshat** and **Het Heru** work together in the male (epididymis) and ultimately female (fallopian tubes) structures.

IFA – Palm Nuts in Yoruba Divination

The major form of divination among the Yoruba people who reside primarily in southwest Nigeria, West Afuraka/Afuraitkait (Africa), is called **Ifa**. The system of **Ifa** is said to have been given by the **Orisha** (Deity) **Orunmila**, the **Orisha** of Divine Wisdom and Divination. Because of the role of **Orunmila** in Creation and Divination, **Orunmila** is also called **Ifa**.

In the Yoruba language, the term **fa** means 'to scrape'. It can also mean to 'shave, clean, wipe'. A related definition is to 'pull, draw, lead'. We thus have the **Orisha** (Deity) of Divine Wisdom and Divination called **Ifa**, which also means 'to scrape' just as **fa** and **fwa** mean 'to smell' and also 'to scrape'. In the practice of **Ifa** divination markings/lines are drawn by the diviner in the **iyerosun** or divination powder on the **opon Ifa** or divination tray. These markings indicate what **Odu** is addressing the issue that the querent came to learn about. There are 256 **Odu** which are manifest in patterns governed by specific **Orisha**. All of Creation and the events taking place within Creation can be read within the **Odu**. The markings are made as the diviner casts the 16 **ikin** or **palm nuts**:



The **ope ifa** or **Ifa** palm tree is that from which the **ikin** or palm nuts are taken. This sacred tree is the pillar upon which the system rests. The **san** (drawn lines) made by **Tchuti** with his beak in the soil and sand is the origin of the diviner in Yoruba culture drawing lines when in communication with **Orunmila** (**Ifa/Fa(n)/Tchuti**). This ancient form of divination pre-dates the whites and their offspring and thus has absolutely no roots in 'islamic sand divination' as some have erroneously speculated. We have demonstrated the cosmological foundation for the sacredness of the palm tree in divination and the nature and functioning of the Deities in the process, inclusive of the 'scraping' function of 'fa' (**Ifa**). The scraping up or grasping also includes the grasping, scraping, of shells, nuts, stones when casting during divination. We also take note of the fact that in Yoruba, the term '**kofa**' literally means to 'study **Ifa**'.

The 256 **Odu Ifa** are manifest in the patterns drawn in the **iyerosun** powder and accompanied by **ese Ifa** or 'verses' of **Ifa** containing the stories, ritual practices and wisdom associated with the governing




























Orisha. The Odu Ifa are named after the Female Orisha (Deity) Odu. Odu through these sacred arrangements codifies the Divine Order as Divine Law. Odu is called Maat in Kamit and Gbadu in Vodoun. Maat is called Amamee and Amaowia in Akan.

We also find in the Yoruba tradition that Orunmila and Oshun were at one point married and both had a role in the introduction of the Ifa divination system. As stated above, Oshun is the Orisha who is called Het Heru in ancient Kamit. Oshun being married to Ifa in a specific context is the same interrelationship of Tehuti and Het Heru in the context of Sankofa.



Orunmila is referred to as Eleri Ipin, the 'Witness of Destiny'. He is present when the spirit of the individual receives his or her Divine function from Olorun and Olokun, the Great Father and Great Mother Supreme Being prior to reincarnation in to the world. Because Orunmila knows the Divine function or 'Destiny' of all individuals, Orunmila or Ifa can be consulted when issues in life arise so that balance can be restored. Orunmila is thus the Male 'Spokesperson' or 'Mouthpiece' of the Supreme Being. This is the role of Tehuti in Kamit and Berekyirihunuade as Okyeame (Spokesperson, Mouthpiece) in Akan.



Het Heru and Tehuti – Oshun and Orunmila (Tomb of Pashedu)

Tehuti , chief titles of: , Pap. **Per Khemenu**         
 Ani 3, dweller in Khemenu;                 Hermopolis in Upper Egypt.



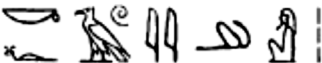
The sacred city of Tehuti in Kamit is Khemenu. The term khemenu means 'eight'. This is a reference to the primordial eight Abosom (Deities), Amen and Amenet and their first six children, who are the origin of Creation. We take notice of the fact that the Ifa diviner casts the ikin ifa (palm nuts) eight times and makes eight markings/strokes/lines (san) in the iyeroson powder upon the opon Ifa or divination tray. Those original eight strokes can be found in the spelling of the title of Tehuti as 'dweller

within Khemenu':  and .

We also take note of the fact that it was **Tehuti** who assisted in the restoring of the body of the Obosom (Deity) **Ausar**. Ausar is called **Obatala** in Yoruba. Some texts state that the body of **Ausar** was cut into fourteen pieces which were later reconstituted so that the body could be mummified. However, other texts state that the body of **Ausar** was cut into **sixteen pieces** and list the sixteen cities wherein they were found. This is the reason why there are sixteen palm nuts used in **Ifa** divination.

When we experience disorder and seek to realign ourselves with Divine Order we must return (san), go (ko) and grasp (fa) from our Ancestral past. Ritually, this means we must return to the pact we made with **Nyamewaa-Nyame (Mawu-Lisa, Olokun-Olorun, Amenet-Amen)**, the Supreme Being, pre-incarnation. We are assigned a specific function to execute in the Great Divine Body, just as every cell in your body is designed and comes into being to execute a specific function within your body. As 'cells' within the Great Divine Body, we have a Divine function (so-called destiny or life-focus, purpose). When cells run afoul of their physiological functions, disorder and disease manifest in the body. Restoration of order is affected through proper diagnosis and natural healing, medicine. The same is true when we as 'cells' make legitimate mistakes and find ourselves out of harmony with Divine Order within the Great Divine Body. We receive a proper diagnosis of our condition only by attuning to the Obosom (Orisha, Vodou) in our head region which contains our blueprint/Divine function – the instruction manual regarding our role in the Divine Body – Creation. If we are not receptive enough to attune to this information streaming from our head Obosom (Deity), we consult the Abosom who were present at the assignment of our Divine Function. This is **Tehuti** and **Seshat**. They can show us through divination, externally, what our head Obosom has been working to show us internally all along. We can then incorporate the healing, medicine and behavior necessary to restore Divine Order to our thoughts, intentions and actions and thus restore balance to our lives. This is the **sankofa process**.

It is critical to understand that this process is for **Afurakanu/Afuraitkaitnut (Africans~Black People)** only. The Abosom, Orisha, Vodou, Ntorou/Ntorotu (Neteru/Netertu), the Deities, have never and will never communicate with the whites and their offspring (white americans, europeans, white hispanics, white asians, white hindus, white arabs, white pseudo-'native'-americans, etc.). Our connection to the Deities is through our spiri-genetic blood-circles. The whites and their offspring **incarnate as spirits of disorder**, spirits without an Okra/Okraa, Ori Inu, Se Lido, Ka/Kait – Soul/Deity in the head-region. They are thus **repelled** by the Spirits of Divine Order. They can only communicate with the spirits of their disordered, deceased relatives and non-relatives and call these communications 'deity communication'. **All non-Blacks who claim to practice Ancestral Religion are frauds – no exceptions.**

Kefāu  IV, 35, "capturer"—
a title; plur.  , Mar. Karn. **Kefaiu**  , B.D.
145, 79, a group of gods.

The term **kofa** in Yoruba means to 'study Ifa'. The term **kofa** in Akan means to 'go and grasp'. This is the operationalizing of study. Going, seeking to grasp or understand a subject or object is studying, examination. However, grasping is not only a passive function. It is also an aggressive function as shown in the medutu for **kfa** (**kofa**) above. **Tehuti** as the Obosom of Divine Wisdom works to assist us to overcome our obstacles including human obstacles. **This includes our enemies.** Divination can thus be used for empowering us to **heal ourselves** but also **kill our enemies**.

Afurakanu/Afuraikaitnut (Africans) in North America maintained our Ancestral Religions in our blood-circles during the Mmusuo Kese (Great Perversity/Enslavement era). It was through the practice of our Ancestral Religions that we were empowered and guided by the Abosom and Nananom Nsamanfo on the best means by which we could wage war against the white slavers, massacre them and free ourselves from enslavement. Divination was a key component of this process. This included our various traditions **Hoodoo** (Akan Ancestral Religion), **Juju** (Yoruba Ancestral Religion) **Voodoo** (Ewe and Fon Ancestral Religion), **Wanga** (Ovambo Ancestral Religion), **Gris Gris** (Bambara Ancestral Religion) **Ngengang** and **Nganga** (Fang and Bakongo Ancestral Religion), **Gullah – Geechee** (Gola and Kisi Ancestral Religion) and more in North America.

We appealed to **Tehuti** and **Seshat** and the other Abosom for Divine guidance and received it. It was because of the wars waged by those who practiced Ancestral Religion, including the **Gullah Wars** (so-called Seminole Wars) and **Hoodoo Wars**, that forced the Civil War and the end of enslavement in North America.

This precedent was set in ancient Khamit and Kamit. **Kofa** and **Kofau** (plural) is a title applied not only to soldiers who capture the enemy but also Abosom (Deities) as shown above. The oldest religious compositions yet unearthed in the world are the **meru** or pyramid texts. We quote from the text of **Pepi** regarding the **Kofa** function of **Tehuti**. The Nesut (King/Pharaoh) **Pepi** is being addressed showing that he is being given power, protection and dominion over various aspects of Creation by the Abosom (Deities) as he functions in partnership with the Obosom **Ausar**:

"...Heaven is to you, the Earth is to you, the Spirit-realm Sekhet Aaru is to you. The domains of **Heru** are to you. The domains of **Set** are to you. The cities are to you and the Deity **Atem** has gathered together for you the regions of Kamit. The Earth Deity **Geb**, Father of **Ausar** has spoken concerning it. **Tehuti grinds his knife and sharpens his knife and crushes in heads and cuts open chests.**

He crushes heads and cuts open the chests of those who attack this Pepi when he is journeying to you, O Ausar. He breaks the heads of those who would repel this Pepi when he is journeying to you O Ausar that you may give him life and serenity...”

Here we see in the oldest religious texts in existence that the Deity of Divine Wisdom is also a Divine Killer. As we have shown in our book **MMARA NE KYI – Divine Law/Love and Divine Hate**, **Tehuti** and **Seshat** are the Governor and Governess of the expansive and contractive poles of **Nyansa** (Divine Wisdom). The expansive pole of Wisdom is **Revolution**. The contractive pole of Wisdom is **Resolution**. Revolution and Resolution are two halves of this Divine Whole, governed by **Tehuti** and **Seshat**. To re-volve is to re-turn back to the Source, draw wisdom from experience and then utilize that wisdom to re-solve or vindicate your condition. This is the goal of divination.



Tehuti as the Deity with the title **Kofa** – capturing, seizing the enemy and restraining them, so that **Heru**, the Son of **Ausar** and **Auset** can kill them. [From the **Edfu** Texts – Legend of **Heru Behudet**].

The Kings and Queenmothers of **Khanit** and **Kamit** led armies guided by the Divine Wisdom of **Tehuti** and **Seshat**. Our **Akofo**, Warriors and Warriresses in North America raised armies to wage war against the white slavers. **Kofa** is not about killing the spirit of ‘ego’ within. It is founded upon killing negative disordered entities and emanations – so that – you can expand that function externally and manifest the same results in the **Afurakani/Afuraitkaitnit** (African) **oman** (nation/community).

It is this form of **Sankofa**, **Tehuti** as **Kofa**, that **Afurakanu/Afuraitkaitnut** (Africans) in the western hemisphere invoked and continue to invoke for the Divine guidance and wisdom regarding the best and most effective means to eradicate our enemies, the whites and their offspring. **Tehuti** and **Seshat** guided us to overthrowing the enslavement system and will now guide us to complete the mission of our complete liberation.

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AFURAKA/AFURAITKAIT – The Origin of the term ‘Africa’
THE OKRA/OKRAA COMPLEX – The Soul of Akanfo



AMARUKAFO ADEBISA ADWUMADI African-American Ancestral Divination Project

Amarukafo Adebisa Adwumadi: African-American Ancestral Divination Project - is our documentary film that will document Afurakani/Afuraitkaitnit (African) people in America, Amarukafo, African-American male and female diviners, healers and healeresses in the restoration and reintroduction of those systems of oracular divination retained in **Hoodoo** (Akan), **Juju** (Yoruba), **Wanga** (Ovambo), **Gullah-Geechee** (Gola, Kisi) and others), **Ngengang** (Fang), **Grís Grís** (Bambara and Mande), **Voodoo** (Ewe, Fon) and more in North America.

View the 9-minute trailer and support our crowdfunding effort for our independent film on our page:

www.fundrazr.com/Amarukafo_Adebisa

Tehuti, Maa and Divination: From Kamit to Hoodoo



In the stela of **Nefer Renpet** we see the **Ntoro** (Ntr/God) **Tehuti** sitting in his sacred barque. **Tehuti** is the Male Force of Divine Wisdom in Creation. He is the Divine Spokesperson or Mouthpiece of **Amenet** and **Amen**, the Great Mother and Great Father Supreme Being as well as **Ra** and **Rait**, the Creator and Creatress. [Note that **Seshat** is the Female Force of Divine Wisdom.]

When we want to know what is in harmony with Divine Order, what thoughts, intentions and actions are or would be a manifestation of Divine Wisdom, we attune to the **Ntoro** and **Ntorot** (Neter and Netert/Ntr and Ntrt - Male and Female Deities) of Divine Wisdom, **Tehuti** and **Seshat** for guidance. The message they transmit to us, plant into our spirits, is a message which allows us to see the circumstance, event, individual and/or entity in proper context and how to move forward. This could be for healing a physical illness, a spiritual illness, a societal or communal fracturing and more. **Tehuti** takes the form of his sacred **akyeneboa** (animal totem) the **Habu** (Ibis/Crane) on the stela. Next to **Tehuti** is the **Ntoro** (Deity) **Aan** in the form of his sacred animal totem the baboon.

Aan is offering the **Udjat Heru**, the *Eye of Heru* to **Tehuti**. The *Eye of Heru* as an **asuman** (talisman) is also a shrine. The left eye of **Heru** was injured when the **Ntoro** (God) **Heru** battled the **Ntoro** (God) **Set**. It was **Tehuti** along with the **Ntorot** (Goddess) **Het Heru** who healed the eye.

The left eye of **Heru** is the Moon while the right eye is the Sun. When the Moon goes from full, to half, to crescent, to New Moon, the Moon (eye) is being 'gouged out' or 'injured'. When the light returns to the Moon and it fills back in, the eye has been 'healed' or restored. The Moon reflects the Divine light of the **Aten** (Sun) so that we can see in darkness. This is **Tehuti** (Spokesperson)

reflecting the Divine Illumination of **Ra** and **Rait** to us so that we can 'see' our way through 'blindness' (ignorance) and make the proper/wise decision which is in harmony with Divine Order.



Moreover, the gravitational pull of the Moon affects the rising of tides on **Asaase** (Earth). The increase in water, an increase in fullness, is akin to **spirit-possession**, 'going under'. Water is recognized in ancient **Kamit** and across **Afuraka/Afuraitkait** (Africa) as a gateway to the Spirit-realm.

The Messenger **Ntoro** (Deity) **Aan**, proffering the Eye of **Heru**, the Moon to **Tehuti** (who wears the crescent Moon on his crown) is part of an oracular divination ritual. The Eye of **Heru** is the Divination vessel through which **Tehuti**, the High Priest, gazes to learn what Spirit-Forces are affecting the issue in the physical world.

This symbolism is critical to understand because it references a functional reality within the Ancestral Religious practices of our people – ancient and contemporary.



In the **Akan** tradition amongst the **Baule** sub-group of the **Akan** in Ivory Coast, West **Afuraka/Afuraitkait** (Africa), we find that the very same sacred monkey is the assistant of the **Obosomfo** (High Priest). The oracular sculpture shown here is found on the shrines of **Akan** diviners. The monkey is holding the **divination vessel**. This is the Eye of **Heru** utilized for divination (including water-gazing) so that the **Obosomfo** (Priest) can communicate with the **Abosom** and **Nananom Nsamanfo** (Deities and Honored Ancestral Spirits).

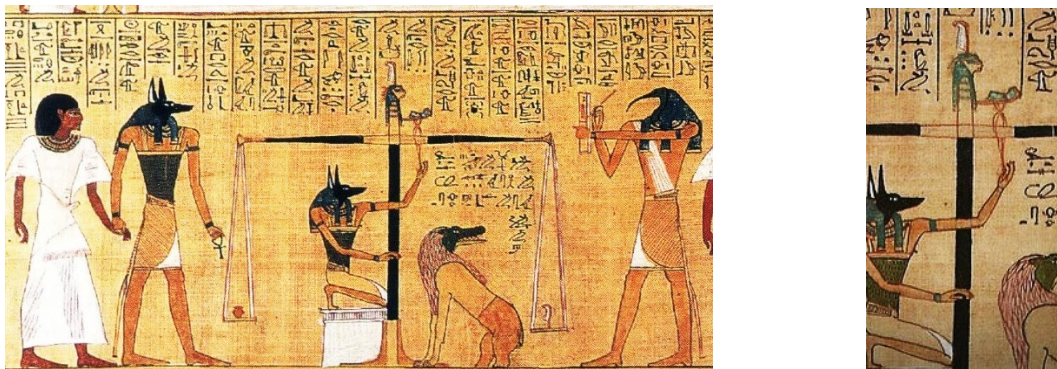
The same is true in the **Yoruba** tradition in Nigeria in West **Afuraka/Afuraitkait** (Africa). We find that the **Orisha** (Deity) of Divine Wisdom **Orunmila** (**Tehuti** in **Kamit**) had a pair of twins with his wife **Peregunlele**. The twins were male and female and were called **Edun**. **Edun** is the term for monkey. The male **Edun** went to live on Earth with **Orunmila**. Because of his appearance, he lived amongst the animal kingdom. The male **Edun** became a priest of **Ifa** (High Priest). The male **Edun**

holds the **Opon Ifa** (divination tray) while the female **E dun (Odu, Maat)** holds the sacred calabash of existence **Igba Iwa Odu**.

We thus have the sacred monkey being an assistant to the Deity of Divine Wisdom in Yoruba, a sacred monkey being an assistant to the High Priest who invokes the Deity of Divine Wisdom in Akan and the sacred monkey being an assistant to the Deity of Wisdom, who is the High Priest – Tehuti – in Kamit. This is the same Ancestral Religion – the unbroken living tradition – with the same Deities.

One of the titles of the monkey **Aan (Anan)** is **Up Maa (Judge Maa)**, however his primary title is **Maa**. **Maa** is the counterpart of **Maat**. They regulate Divine Law and Balance in Creation.

In the papyrus of **Hunefer**, we see that **Maat**, the Female Deity of Divine Law and Balance is sitting atop the equilibrium point on the **Makhait** - scales of Divine Balance. The deceased person's heart is being weighed against the feather of **Maat** to see if it is light enough (not weighted down by disorder) to balance out the feather. If it does balance out feather, the spirit of the person can pass on to the Ancestral realm to live in peace (after a subsequent trial with the Deity **Maa**).



In the papyrus of **Ani**, we find that it is the male Deity **Maa** also called **Up Maa** and **Aan**, in the form of his sacred animal totem, the monkey, who sits atop the equilibrium point on the scales:



In the late period papyrus and in the Tomb of Pa Nentwy below we also see the Ntoro Maa in the form of Up Maa working in concert with Tehuti and sitting atop the scales on the equilibrium point:



What is important to understand is that the role of **Maa** in divination and his role in Creation in relation to **Tehuti** as demonstrated in the Nefer Renpet stela **can only be understood in our Ancestral Religious context**. *This is because we have a living tradition.*

In the Akan tradition, we have not only the cosmological and ritual manifestation but also the linguistic evidence:

Kamiti and **Akan** terms:

Ka – Soul/Divine Consciousness

Kara (Kra) – Soul/Divine Consciousness

Ba – Spirit/Divine Living Energy

Bara (Bra) – Spirit/Divine Living Energy

Maa – Divine Law

Mmara (Mmra) – Divine Law

As we can see the terms for Soul (Divine Consciousness), Spirit and Law are the same terms in Kamit as they are in Akan. The 'ara' added to the roots of each term in Akan functions as an **emphatic particle** (like an exclamation point). An example being 'ba' meaning 'come' and the emphatic version 'bara (bra)' meaning 'come!!'. It is exclamatory.

This is key to understand because while the Male and Female Forces of Divine Wisdom are **Tehuti** and **Seshat**, those who are Spokespersons for the Supreme Being, their **Divine declarations** are **codified into Law** by the Male and Female Deities of Divine **Law** and **Balance**. The Ntoro and Ntorot of Divine Law and Balance are **Maa** and **Maat**.

The term mmara (maa – ra) meaning 'law' in Akan is the same term maa meaning 'law' in Kamit. **This is precisely why the monkey holding the divination bowl for the Obosomfo (High Priest – representative of Tehuti) in Akan is named Mmara. In the Baule dialect it can also be pronounced Mbara.**

(The word **mmara** in the Asante Akan dialect is also pronounced **mbara** in the Akwamu Akan dialect).



Maa and Variations of Mmara (Mbara/Maa)

*This is the **exact same Deity** with the **exact same name** executing the **exact same function** in **both cultures – ancient and contemporary**.*

It is also very important to understand that the Akan Ancestral Religion maintained in the blood-circles of Akan people in North America for over 300 years is called **Hoodoo**.

In the **Hoodoo Religion**, we continue to have this **Mmara (Maa)** sculpture/figure (typically wood, clay or fabric) on our shrines next to or holding our vessels of divination (**adebisa**) which includes water-gazing – peering into the gateway (water) to the Spirit-realm for direction from our **Abosom** and **Nananom Nsamanfo (Deities and Honored Ancestral Spirits)**.

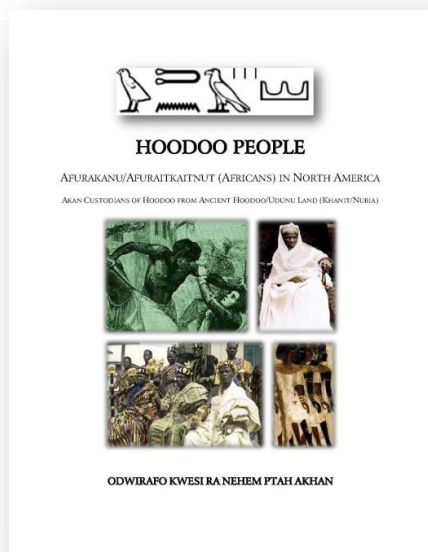
We know exactly who **Maa** and **Maat** are, for we communicate directly with them via spirit-possession and spirit-communication (including divination) on a regular basis. We know the distinctions between **Maa** and **Tehuti**, **Maat** and **Seshat**.



The variants of the Baboon with the vessel as well as the vessel containing the Eye of Heru confirms the divinatory function.

Egyptologists and Black scholars who follow white egyptologists often make the mistake of assuming that the baboon represents only **Tehuti** in these representations in papyri. While **Tehuti** can use the baboon as an animal totem (**akyeneboa**), in these specific instances we are dealing with two different Ntorou (Deities) – Tehuti and Maa. We invoke them by the same names, for the same ritual functions

today in West Afuraka/Afuraitkait (Africa) and in North america in Hoodoo just as our Ancestresses and Ancestors did thousands of years ago in Khanit and Kamit.



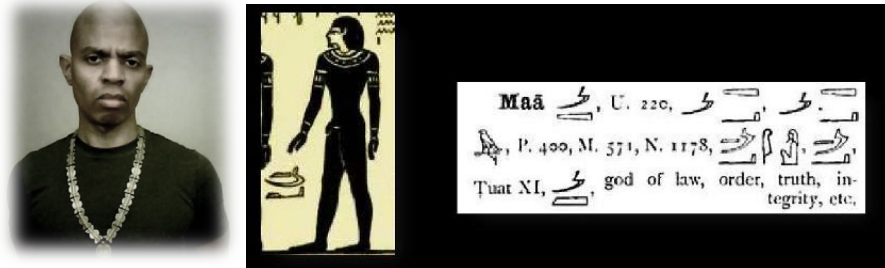
We address the cosmological functions of the Male Deity **Maa** in relationship to the Female Deity **Maat** in our 5-part blogtalkradio series which can be found on our youtube.com/odwirafo channel.

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See our related book: **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**

MAA: Male Ntoro (Deity) of Divine Law and Balance – Series

We examine the nature, identity and function of **Maa** in our groundbreaking 5-part series. See the videos from our 5-part blogtalkradio series on our youtube channel: www.youtube.com/odwirafo . Order our 28 books for detailed information from our NHOMA – Publications page on our website: www.odwirafo.com



The Ntoro (God) Maa and his relationship to the Ntorot (Goddess) Maat



MAA: Male Deity of Divine Law and Balance Pt. 1 - Eradicating Male Emotional Instability



MAA: Male Deity of Divine Law and Balance Pt. 2 - Cosmology of Judgment/Divination



MAA: Male Deity of Divine Law and Balance Pt. 3 - Cosmology of Law



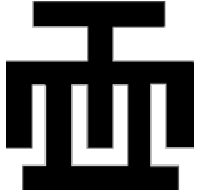
Maat and Maa: Amaowia and Amaosu - Deities of Divine Law and Balance in Kamit and Akan

Appendix 2: Hwehwemudua – Divining Rod

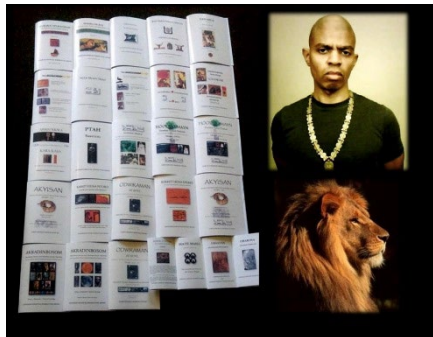
ɔ-hwɛfo, ohwɛfo, *pl. a-*, [con. me hwɛfo] *looker; overseer, superintendent, surveyor, inspector, director; officer. Josh. 3,2; pedagogue; child-tender; warden; guardian; curator, trustee; keeper, conservator, preserver; herdsman, shepherd; pastor, parson, curate, bishop; ruler, chief; cf. oguanhwɛfo, asafo-so-hwɛfo. —*

nhwehwe-mú, *inf. investigation, examination, inquiry; enni ghw., it is*

e-duá, *pl. n-*, (pr. 45. 991–1021) *1. plant, tree, shrub. — 2. stem or stalk of a plant or its leaf or fruit. — 3. wood; piece of wood. pr. 994; something made of wood. pr. 1014. — 4. stick, pole;*



The symbol on the left is an Akan *adinkra* symbol called *hwehwemudua*. The term *dua* means ‘stick or rod’, while *mu* means ‘within’. As shown, *hwe* (*hwehwe*) means to ‘look, examine intensively’. *Hwehwemudua* is the *rod* or *stick* used to *look, examine intensively* within. This is a *divining rod*. It is an ancient form of *adebisa*, divination, born of the *hwe* (*hwa, fwa*) function of *Tehuti* and *Seshat*. A title of *Tehuti* is thus *Hwefo* in Akan – ‘inspector, surveyor’ and ‘diviner’ in the ritual context. The image next to *hwehwemudua* is from the ancient rock art of *Tassili N Ajjer* in North Africa/Afuraitkait (Africa). This rock art, west of the *Hapi* (Nile) river, is *12,000 years old*. The next image is that of a man in *Kamit* with the *mer* stick used as a hoe, tilling the soil. The term ‘*mer*’ also means ‘water’ and is a title of the *Hapi* river when it *inundates* (swells) and floods (buries) the land. The *mer* instrument was not only used to till, but also to locate water. It is a *divinatory instrument*. In the same fashion the *bow* used by hunters, as in the *Tassili* art, is also a *divinatory instrument*. All hunters, *obofo* in Akan, must learn rudimentary forms of divination. This is part of the ritual connected to *divining the spirits* of the forest and the land. The same is true of *akuafu* or farmers. The form of divination expressed by *hwehwemudua*, the *divining rod*, is popularly called *dowsing*. It replicates the *divining Habui* bird.



Dowsing continues to be utilized today as a form of divination within *Hoodoo - Akan Ancestral Religion* in North America. The whites and their offspring attempted to mimic this ancient practice millennia later as shown in the image of the European above holding a ‘*dowsing*’ stick.

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