

AKOM and NKOM: Spirit Possession and Spirit Communication

The Key to Understanding Cosmology



Ba - The life-spirit which animates-possesses us

Akom and **Nkom** are **Akan** terms for *Spirit-possession* and *Spirit-communication*. Spirit-possession and Spirit-communication are central to Afurakani/Afuraitkaitnit (African) Ancestral Religion. Those who do not communicate with the **Abosom** and **Nananom Nsamanfo**, **Orisha** and **Egungun**, **Vodou** and **Kuvito** - *the Deities and Ancestral Spirits of our direct blood-circles* - have no real knowledge of cosmology.

Our Ancestresses and Ancestors of ancient Khanit and Kamit (Nubia and Egypt) fully engaged the process of spirit-possession and spirit-communication which was/is the foundation of Ancestral Religious practice. One cannot claim to have any real knowledge of the cosmology of ancient Khanit and Kamit without having an active relationship with the same Deities that the people/our people of Ancient Khanit and Kamit possessed and communicated with in order learn the Order of Creation and replicate that Divine Order to establish civilization.

The major Deities we worshipped in ancient Khanit and Kamit are the Divine Spirit-Forces that animate Creation. *They are still worshipped, they still possess, communicate, heal, divine, etc. today within Afurakani / Afuraitkaitnit (African~Black) communities wherever we exist upon Asaase Afua (Earth Mother).*

*One cannot claim to be an authority on the **Abosom** (Akan for Deities) having never been possessed by nor communicated directly with the Abosom.*

*One cannot claim to be an authority on the **Orisha** (Yoruba for Deities) having never been possessed by nor communicated directly with the Orisha.*

*One cannot claim to be an authority on the **Vodou** (Fon/Ewe for Deities) having never been possessed by nor communicated directly with the Vodou.*

You would not seek Ancestral wisdom, divination or healing from such a ‘priest/priestess’ whose ‘knowledge’ of the Deities is nothing more than what he or she has read and heard about the Deities from external sources. The same is true of the culture and cosmology of ancient Khanit and Kamit.

Those who have never been possessed by nor communicated directly with the Ntorou/Ntorotu (Neteru/Netertu [Ntrw/Ntrwt]) yet claim to be ‘authorities’ or ‘experts’ on the language, culture and cosmology of Khanit and Kamit are fraudulent. At best, they are simply investigative reporters. At worst they are delusional and/or manipulative.

Our ancient Ancestral Religion of Khanit and Kamit continues in the religious expressions of Afurakanu/Afuraitkaitnut (Africans~Black People) wherever we exist in the world. This includes those on the continent (**Akan, Yoruba, Ewe, Fon, Igbo, Bakongo, Maasai, Lozi, Fang, Bassa, Fula, Xhosa**, etc.) as well as those of us in the western hemisphere including North America via the expressions of **Hoodoo, Voodoo, Juju**, etc. We still are *possessed by* and *communicate with* the *same Deities* - just as we have for thousands of years within our Ancestral blood-circles.

Our knowledge of cosmology derives directly from engaging the actual Deities Who are the Spirit-Forces that animate the cosmology. The writings of ancient Khanit and Kamit, the language, culture and traditions - inclusive of authentic scientific inquiry - quite naturally reflect the reality of these ancient practices.

Our people were never ‘atheists’ or pseudo-scientific ‘empiricists’. We engaged and continue to engage spirit-possession and spirit-communication through the agency of Afurakani/Afuraitkaitnit (African) Ancestral Religion.

If one cannot convey how their **direct communication** with the Deities of Khanit and Kamit informs their ‘knowledge’ of the culture, cosmology, language, etc. they have **no knowledge** of what they speak.




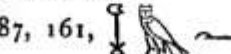
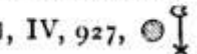




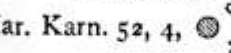

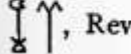

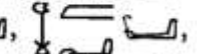
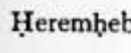


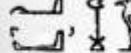
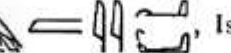
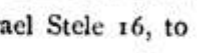
All Afurakanu/Afuraitkaitnut (Africans~Black people) - *and only Afurakanu/Afuraitkaitnut (Africans~Black People)* - have a **direct blood-connection** to the Deities of Khanit and Kamit, the same Deities Who govern **Abode** (Created Universe). We must simply fully embrace our culture and reject the foolish ideologies of the whites and their offspring.

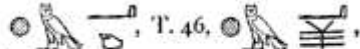
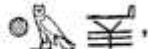
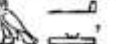










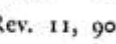
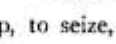

Entries from the *Asante-Fante Dictionary* (J. G. Christaller, 1881) and *Egyptian Hieroglyphic Dictionary* (E. A. Wallis Budge, 1921). The term *kom* in Akan culture is the same term *kham*, *kham*, *khem* from Kamit and Khani

kôm, v. [*inf. a.*] to dance wildly in a state of frenzy or ecstasy, ascribed by the natives to the agency of a fetish; to be possessed with a fetish; to perform the actions or practices of a fetish-man; to prophesy. 1 Kg. 18,29; k. bosom, to soothsay, foretell; ôkôm b. se ôkyena osu beto, he prophesies that it will rain to-morrow; s. akôm, nkôm, ôkômfo. pr. 1698. — red. kôḡkôm, q. v.

kom' = ko mu, to enter, penetrate.

kôm, v. [*red. kôḡkôm*] to bend, bow, incline (*tr. & intr.*); to turn aside. Ex. 23,2; perf. to be wry, inclined, turned or bent to one side; syn. konton, kuntuḡ, kôa, kyea; dua no akôm; kôm dua no ko nifâ; kôm wo kôma mâ ntease. Prov. 2,2. Ps. 119, 112. 141,4; n'ani kôm, his eyes (i. e. eyelids) bend, are dull or heavy, i. e. he is sleepy, drowsy. pr. 2298; F. n'anyiwa akôm.

kham , IV, 1073, Rec. 2, 15, , , Shipwreck 87, 161, , IV, 927, , , , , , Mar. Karn. 52, 4, , , , Rev. 13, 89, , , , Heremheb 3, , , , , , Israel Stele 16, to bend, to bow, to submit, to bend away (of a ship), to be burdened, occupied, to have influence over someone, to gain the mastery.

khemā  T. 46, 
 P. 87,  P. 33, 
   
   
   
 Rev. 11, 90, to grasp, to seize, to lay hold upon, to hold, to possess, to contain.

3-kóm, *hunger*; okom de m' (or me), *hunger seizes or holds me, i. e. I am hungry*; - *scarcity, dearth, famine. pr. 412. 621. 2192 f. (cf. ahuhuwa)*; ak. twa ne yam', *he is starving*; s. dosaw; in general: *want of something*; cf. nsukom, taakom, nāmkom, sākōm.

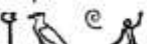
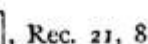
6-kóm', a species of eagle; cf. 3kōmpete, brasiam.

akóm [kom] *inf. the state of being possessed with a fetish, i. e. a temporary madness or ecstasy, expressing itself in dancing and wild gestures, and ascribed by the natives to the agency of a fetish; the fetish-dance; wafa ak., he or she has taken in such an agency, has been possessed with a fetish; ne hō resaw se ak., he is trembling, like one possessed with a fetish. pr. 229. 965. — akom(fo)-ḡwontofō, (As.), singers for calling up the spirits.*

ḡkóm, *v. n. [kom] oracle, communication, revelation, or message delivered by God or a fetish to a prophet or a fetish-man; prophecy; prediction. — hye ḡk., to prophesy; to foretell, predict; to soothsay. Krāmofo nyé akomfo, nanso wohye ḡkom; cf. krā.*

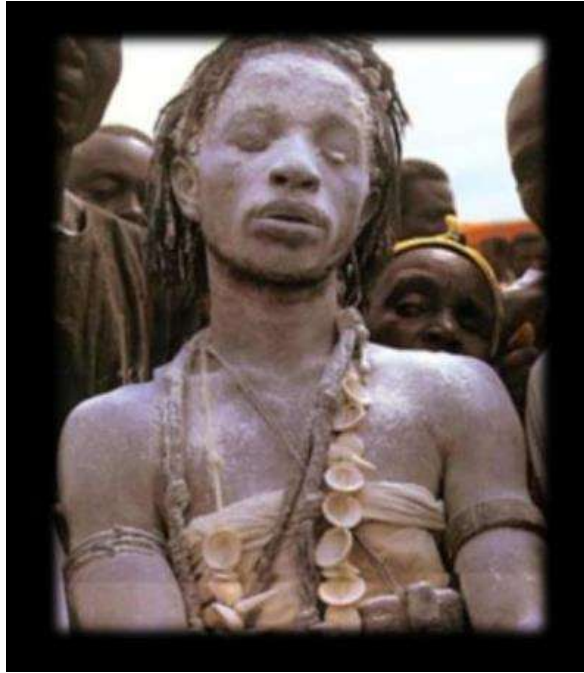
kham  
 Rec. 32, 81, to embrace.

khām  e, neck, throat.

khau (P)  
 Rec. 21, 81, to fall into an ecstasy, to prophesy during a frenzy.

Transcarnational Inheritance

Ancestral Religion and Afurakanu/ Afuraitkaitnut (Africans) in america



Obosom na ekyere okomfo ntwaho

"It is the Deity that teaches the priest/priestess to whirl around"

--Akanfo ebe

(Akan proverb)

Obosom - Deity; Divine Spirit-Force in Creation - Goddess or God.

*[The **Abosom** (plural) are the Divine Children of the Great God and Great Goddess Who Together Comprise the Supreme Being - **Amen** and **Amenet** in the language of Khanit and Kamit (Nubia and Egypt), **Nyame** and **Nyamewaa** in the Akan dialect. The Deities are called **Orisha** in the Yoruba tradition, **Vodou** in the Fon and Ewe tradition and **Ntorou/Ntorotu** (Neteru/Netertu - Ntrw/Ntrwt) in Khanit and Kamit.]*

Ekyere - to show; to teach

Okomfo - a kind of priest or priestess

Ntwaho - the ritual spinning movements that **Akomfo** perform during **Akom** (possession dance, ritual)

This **ebe** (eh'-bay) or *proverb, Divine Wisdom teaching*, conveys that it is the Obosom Who upon possessing the individual, directs the individual's movements. It is important to note that possession by an Obosom is facilitated by the permission of the person's **Okra/Okraa**. The Okra/Okraa being our personal Obosom dwelling within our head contains our **nkra/nkrabea** (Divine Function - given to us by **Nyamewaa-Nyame**). Therefore, the Abosom can only possess if it is sanctioned by the Okra/Okraa, for the Abosom only operate according to the nkra/nkrabea of the individual and thus the direction of **Nyamewaa-Nyame** as conveyed by the Okra/Okraa of the individual.

For Afurakanu/Afuraitkaitnut (Africans) in america, this proverb conveys a key principle of our reality as Afurakani/Afuraitkaitnit (African) people - The Abosom connected to us via '**kra ne mogya**' (krah neh moh'-jah) or via 'soul and blood' are those Who have remained with us **transcarnationally** - *through successive incarnations*. This includes our incarnation through our descendants during and after the Mmusuo Kese [um-moo'-soo-oh keh'-see-ay] (Great Perversity/enslavement).

These ancient Abosom, who existed before the coming into being of **nnipa** (human beings) and later first possessed Afurakanu/Afuraitkaitnut (Africans) - and only Afurakanu/Afuraitkaitnut (Africans) - in ancient Afuraka/Afuraitkait (Africa) thousands of years ago, continue to possess us, the descendants of those first families. When they possess, they *teach* - ***kyere***. We then incorporate what they teach including forms of divination, medicine, knowledge about the mineral world, animal life, the planets, Sun, Moon, biology, etc. We subsequently transmit what we have learned from the Abosom to our family members and the Afurakani/Afuraitkaitnit (African) oman (nation).

It is through this process that the first Akomfo, **Abosomfo** (different classes of priests/esses) were trained - **by the Abosom themselves** (who else could have trained the first priests/esses?). It is also through this process that Afurakanu/Afuraitkaitnut (Africans) in america are relearning the culture - being cut off from instruction by Afurakanu/Afuraitkaitnut (Africans) on the continent.

Our **primary** mode of instruction as Afurakanu/Afuraitkaitnut (Africans) in america is through our Okra/Okraa, Abosom and **Nananom Nsamanfo** -*our Soul/Divine Consciousness, the Deities and our Spiritually Cultivated Ancestresses and Ancestors*. If we are directed to learn from others on the continent, then this is our **secondary** mode of instruction. What they convey to us however must be in harmony with our Okra/Okraa, and what we have received from the Abosom and Nananom Nsamanfo Who are connected with us by **kra ne mogya** (soul and blood) and Who have been with us since we have been in america.

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