

# Aaba

**The Obosom of Aaba and Aabada**



**Aaba**  
**(Nekhebet, Oba, Ayaba)**

**ODWIRAFO**

[www.odwirafo.com/akradinbosom.html](http://www.odwirafo.com/akradinbosom.html)

**AABA** (aah'-bah) is the **Obosom** of the **okyin** (planet) **Aaba** (“neptune”). Her **da** (*day*) is **Aabada** (thursday – also called **Yaada**). She is referred to as *Guardian, Striker; Perpetually striking against disorder*. **Aaba** is the **Obosom** of *Resistance and Punishment*. **Aaba** is an **Obosom** Who is a *Protectress of Royal Sovereignty*. **Aaba** along with Her Twin Sister **Yaa**, govern the *Divine Magnetosphere*, a governmental structure preserving *stability* within **Abode** (ah-baw-deh' / *Creation*) - the Divine Body of **Nyamewaa-Nyame** (*The Supreme Being*) and thus the magnetosphere permeating **Asaase Afua** (Earth Mother) and the **Afurakani/Afuraitkaitnit** (African~Black) body.



Okyin Aaba

The **Obosom Aaba** is called **Oba** in Yoruba culture, **Ayaba** in the Ewe and Fon **Vodoun** culture and **Nekhebet** (**Nekhbet**) in **Keneset** and **Kamit** (ancient Nubia and Egypt).

One of the **mmrane** (praise names) of **Aaba** is **Baabaa**. The words **abaa** and **baa** in the language of the Akan have the following meanings:

**abaa, aba** - *stick, cudgel for beating; a blow, a stroke*                      **baa**    *to extend, spread out; to open*

In the language of Kamit the terms exist in different variations that carry the same two meanings:

**aba** *scepter, staff, stick*

**ba** *staff, stick*

**baait** *clubs, maces, cudgels (Coptic: bai)*

**baba** *to kill; to slay*

**baba** *to wield a battleaxe in a fight;  
to cut into*

**bai** *a digging tool*

**aba** *to open*

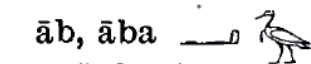




**abab** *to push a way into; to open up*


**aba** *to resist, to revolt against*

**baa** *to work a mine; dig out ore*


**ba** *to plough (open up Earth)*



**baba** *to fly (open/spread wings)*

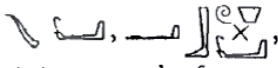
**āb, āba** , U. 274, N. 798,  
, U. 473, P. 311, 613,   
, N. 673, , U. 206, sceptre, staff,  
stick.


**āba** , P. 165, M. 317, N. 821, to  
open.


**ba** , staff, stick.




**ābāb** , to  
push a way into, to open up.






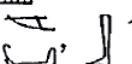

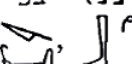
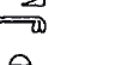


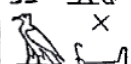


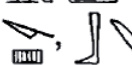

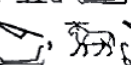
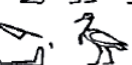
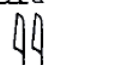
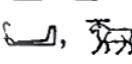

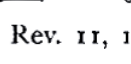
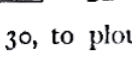
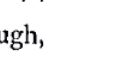
**baāit** , , Harris Pap. 500, 2, 4, clubs,  
maces, Sūdān cudgels, palm sticks; Copt. **β&I**.


**āb, ābā** , to resist,  
to revolt against, to oppose by force.

**bābā** , Rec. 29, 159, to kill,  
to slay.

**bāa** , to work a mine, to dig out  
ore.

**baba** , , , to work a plough or some other  
digging tool, to wield a battleaxe in fight, to lay  
about one with weapons.

**ba** , N. 552, , , , , , , , , , , , , , , , , , , , , , , , Rev. 11, 130, to plough,  
to dig, to hew stone, to break through, to force  
a way, to hack, to mince, to cut up.

**bai** , a digging tool.

**baba** , , to  
fly.

The variations *aba, baba, baa, bai* point to *striking* (caning, beating, etc.) and *opening*, whether it be opening the Earth, opening wings to fly, etc. Notice that the ancient terms **ba** and **baait** describing a *stick, weapon* as well as the *act of striking* with the weapon is the etymological origin of the english terms *bat* and *beat*. A *bat* is often a wooden *stick* that is used to *bat* or *beat, strike*. The connection to *flying* or opening of the wings is found in the phrase, “the bird is *batting* her wings”.

As a Divine Protectress of Royal Sovereignty, **Aaba** most often takes the form of a **mut** (moot), a *vulture*. The mut *opens* (aba) Her wings to protect the King or Queen. The Afurakanu/Afuraitkaitnut (Africans) of Kamit and Keneset saw the wings of **Aaba** as the all encompassing embrace and protection of a Great Mother Obosom:



Aaba/Nekhebet in the form of a Mut

The term **mut** in Kamit means *mother* as well as being the term for *vulture*. The *batting* (aba) of the wings of the **Mut Aaba** stimulates the wind and thus redirects energy. As the Obosom in the form of the mut, **Aaba** is called **Nekhebet (Nekhebit)** in Keneset and Kamit. Notice that the determinative **metut** (hieroglyphic symbol) in Her name is that of a vulture:

**Nekhbi - t**    𓆎 𓆏 𓆑 𓆒 𓆓 𓆔

**Nekhebet** is from the root **nekheb**. This term has three important meanings:

**nekheb**            *the plant of the south; the South*                      **nekheb**            *to slay, to dig into*

**nekhebnakheb**    *to unbolt a door, to open, to break open*

**nekheb**    𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, to kill,  
to slay, to dig into.

**nekhebkheb**    𓆎 𓆏 𓆑 𓆒, 𓆎 𓆏 𓆑 𓆒, to unbolt a door, to open, to break open.

**Nekheb**    𓆑, the South as opposed to 𓆒, the North.

[**Nekheb** is the sedge plant of the South, while the **Uatch** is the papyrus plant of the North]



Here we see that root meanings of the name **Nekhebet** - *to open, dig into, to slay* are identical to the root meanings of the name **Aaba** in the Akan language and the language of Kamit. We should also take note that the mut (vulture) is a scavenger. **Mut Nekhebet (Aaba)** therefore uses Her beak to *dig into, cut into, open* the carcass.

**Aaba** along with Her Twin Sister **Yaa** are called **Nekhebet** and **Uatchet** in Kamit. They are often depicted together as a *vulture* and a *cobra* or as *two cobras*. They can be found on the brow of the **Per Aa** (“pharaoh”) as *Divine Protectresses*:



**Nekhebet and Uatchet (Aaba and Yaa)**



**Nekhebet and Uatchet on the crown of Tutankhamen**



**Nekhebet** and **Uatchet** in the form of two cobras around the disk of the **Aten/Sun**. This is **Uatchet** and **Nekhebet** working together with **Heru Behudet (Bena)**. In Yoruba, this is **Oya** and **Oba** working with **Ogun**.



**Kenesu Per Aa (Nubian Pharaoh) Ta Nut Amen** with **Uatchet** and **Nekhebet** as Two Cobras on his headdress

**Nekhebet** and **Uatchet** sit on the brow of the **Per Aa** (Pharaoh) or encircling the **Aten** (Sun) on the Heads of certain **Abosom** as rearing, fire-spitting cobras poised to attack and kill the enemy:



When **Nekhebet** takes on the form of *the cobra on the royal crown* she is sometimes referred to as **Aabt** or **Abut**. This is origin of Her title **Aaba** (**Aba**) in Akan:

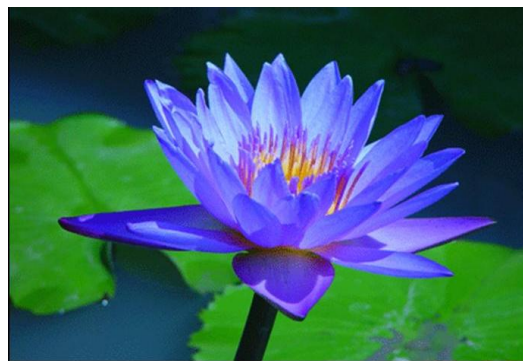
Āabtt the name of a serpent of the royal crown.

Ābu-tt the name of a serpent on the royal crown.

In the language of Kamit, the term **nekheb** meaning *'flower'* refers to the *'flower of the South'*. One of the most enduring images of the flower of the South is the **shema** (fully flowered **nekheb** - *blue lily* often misnomered *blue lotus*). It is sacred to **Nekhebet** as the Great Tutelary Obosom of Southern Kamit. The **okyin** (planet) **Aaba** ("neptune") when viewed from **Asaase Afua** takes on a *bluish* color. The shema is a symbol of *sovereignty*. The shema closes at night and opens up in the morning with the rising of the **Aten** (Sun). Its *yellow* interior references the emergence of the morning **Aten** from the primordial waters of the womb. Just as the blue lily ("lotus") opens up its flower/petals to announce the Aten, so does **Aaba** (**Nekhebet**) open Her wings to nourish and protect the *living Aten* – a title of the Per Aa.



**Nekhebet (Aaba)**



**Shema** (blue lily – 'lotus')

**Nekhebet (Aaba)** is shown above with *open* (aba) wings and holding the **shen** ring – a symbol of infinity/perpetuity. Blue is a color sacred to **Nekhebet/Aaba**.



**Nekhebet** accompanies the Per Aa in battle enlivening Him with the **Ankh** (*life*) attached to a *scepter/stick (aba)*



Above is the **nekheb** plant, symbol of **Nekhebet**. The **nekheb** rises out of the primordial waters and black soil just as **Nekhebet** rises out of the primordial waters of **Nun/Nunet** and the **Ka/Kait**, *Black Substance of Space* in the form of a cobra and Daughter of **Ra**.

When **Uatchet** and **Nekhebet** take the form of two cobras, they are called **Uatch-ti** meaning double/dual (**ti**) **Uatchit**. **Uatchet** and **Nekhebet** as **Yaa** and **Aaba** also operate through the **Utchat Heru** or *Eye of Heru* as Protectresses of Royal Sovereignty. **Uatchet** is referred to variously as **Ayawa**, **Ayaa**, **Ayaba** and **Yaa** in Akan. **Ayawa** and **Ayaba** is related to **Aaba**.

**Uatch-ti** or the *Double Uatchet* in Kamit is reflected in the related titles **Ayaba** and **Aaba** in Akan. They *share* similar titles in Kamit and Akan and thus *share* the female name of the **okyin** (planet) **Yaw** and the **da** (day) **Yawda**. **Yaw** and **Yawda** (“jupiter” and thursday) are the masculine titles while **Yaa** and **Yaada** are the feminine titles of the same okyin and da:





Okyin Yaa (Ayawa/Ayaba/Aaba)



Utchat Heru as a storm moving within Yaw/Yaa

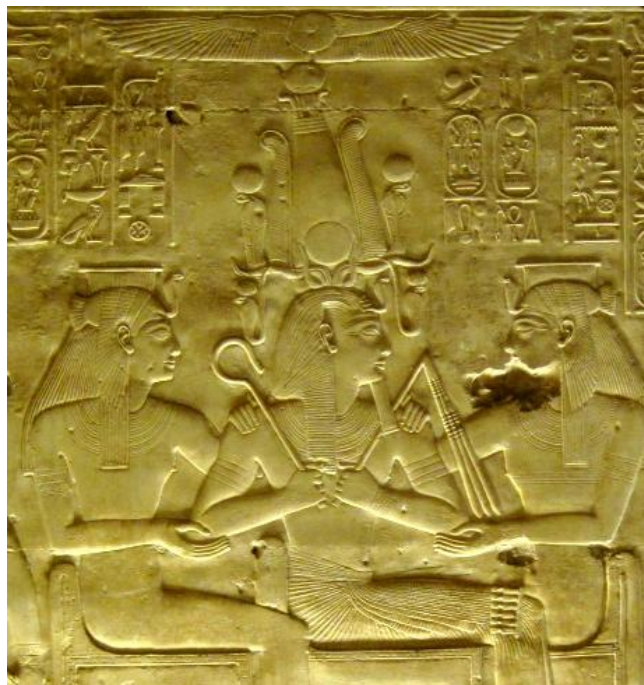


Uatchet, Utchat Heru and Nekhebet  
Yaa, Yaw and Aaba working together





Uatchet, Utchat Heru and Nekhebet



**Kamit:** Uatchet, Per Aa (Heru) and Nekhebet

**Akan:** Yaa, Yaw and Aaba

**Yoruba:** Oya, Shango and Oba

**Fon:** Avedji Da, Heviosso and Ayaba

In the Yoruba tradition the union of **Heru**, **Uatchet** and **Nekhebet** is manifest through the **Orisha** (Deity) **Shango** being married to the **Orisha Oya** and the **Orisha Oba**. Moreover, the title **Ayaba** (**Ayawa**) means *Queen* in Yoruba. This title is found amongst the **Fon** in **Vodoun** culture as the name of the **Vodou** (Deity) **Ayaba** while **Avedji Da** (**Uatchit Da**) is the **Vodou** corresponding to **Oya** in Yoruba. **Heviosso**, **Avedji Da** and **Ayaba** in Vodoun, **Shango**, **Oya** and **Oba** in Yoruba and **Yaw**, **Yaa** and **Aaba** in Akan are **Heru**, **Uatchet** and **Nekhebet** in Keneset and Kamit.

In Yoruba culture, the Female Orisha **Oba (Obba, Ibu)** is referred to as the first wife of **Shango**. She is the Orisha associated with the *home and hearth*, yet is also said to have been trained to fight by **Ogun (Heru Behudet** in Kamit, **Bena** in Akan) and to have shared this training with **Shango** and **Oya**. The title **Oba** with a different inflection means '*Chief/King*' in Yoruba.

The connection between **Ayaba** (*Queen* in Yoruba), a title of **Oya** and **Oba** referring to the wife of **Shango** the Patron Orisha of *Kings* (Obas) as well as the co-wife of **Oya** who is an **Ayaba** (Queen) demonstrates the connection between **Aaba** and **Ayaba/Ayawa/Yaa** in Akan. As in Kamit, They are the Divine Protectresses of Royal Sovereignty (**Uatch-ti** the *Double Uatchet/Double Yaa*).

In Fon and Ewe culture the Female Vodou **Ayaba** is recognized as the Vodou of the *home and hearth*. This is **Oba** in Yoruba and **Aaba** in Akan.

**Nekhebet** is Protectress of the Per Aa and also Protectress of the *home, the newborn and internal (domestic) affairs* in Kamit. **Uatchet** is Protectress of the Per Aa and also Protectress of *external (foreign) affairs, national security* (the enemy attacking from the outside).

The *South* is recognized by the Kamau to be their/our **Ancestral home**. This includes Southern Kamit and ancient **Keneset/Khanit** (Nubia). This is the domain governed by **Nekhebet**. Upper Kamit (Upper Egypt/the South) as a whole, the *homeland*, is governed by **Nekhebet**. This is one reason why **Nekhebet** was recognized as the Protectress of the home and domestic affairs. Moreover as the **mut**, (*mother*), She represents home. **Uatchet** governs Lower Kamit (Lower Egypt/the North) and is the Protectress of external affairs. This stems in part from the fact that the invasions by foreigners, including the whites and their offspring, typically came from the North.

Another major reason for the distinctions is rooted in the nature of the **tumi** (energy) of these Abosom. **Uatchet** is the expansive pole of the female aspect of the electromagnetic energy (*electricity/expansive/centrifugal/outward*). **Nekhebet** is the contractive pole of the female aspect of the electromagnetic energy (*magnetism/contractive/centripetal/inward*). Your body has an aura just as **Asaase Afua** (Earth Mother) is surrounded by electromagnetic energy (magnetosphere). The "inward" magnetic force is the aspect that draws you towards 'home' (Earth). The "outward" electric force is the aspect that directs your focus externally.

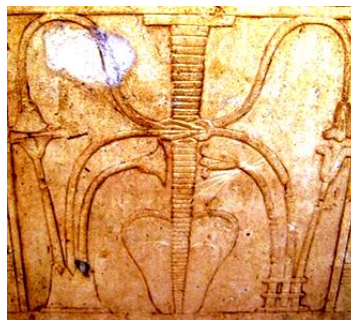
The repulsive force of **Uatchet** can destroy through *obliteration*, like certain immune system cells obliterating cancerous cells. The attractive or compulsive force of **Nekhebet** can destroy through *consumption* (taking in/inward), like certain immune system cells (phagocytes) consuming cancerous cells. Both are protecting through destruction, however they destroy in alignment with the nature of their **tumi** (energy).



Nekhebet

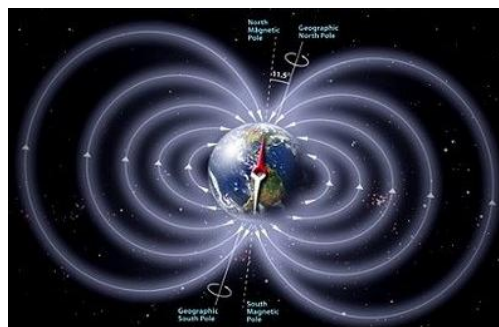
Uatchet

**Nekhebet** and **Uatchet** (**Aaba** and **Yaa**) sometimes take the form of winged cobras. As Protectresses of the Royal Sovereignty of the South and North They are also symbolized by the major plants of the **Tau** (**Tawy**) meaning the “*Two Lands*” – South and North. The *papyrus* plant (**uatch**) represents the North and thus **Uatchet** while the *sedge* plant (**nekheb**) represents the South and thus **Nekhebet**. There is an intimate connection between the South and North, the winged cobra form of **Nekhebet** and **Uatchet**, Their representative plant life and Their function in **Abode** (Creation).

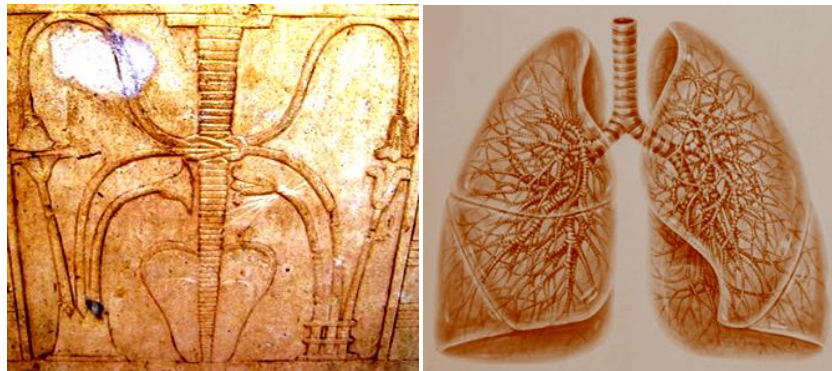


**Sma Tawy** – Union of the Two Lands

The above symbol called **Sma Tawy**, meaning the *Union of the Two Lands*, is a representation of the trachea and the lungs. On both sides of the trachea/lung symbol you see the **uatch** (*papyrus*) plant and the **nekheb** (*sedge*) plant. They are tied together around the trachea/lung complex. This is more than just a political statement of the union of Southern and Northern Kamit as well as the union of Keneset (Nubia) and Kamit (Egypt). **Nekhebet** and **Uatchet** are connected to the trachea/lung complex. They operate through the electric and magnetic (electromagnetic) polar energy that generates the *magnetosphere* of **Asaase Afua** (*Earth*), the magnetosphere of the body **khaibit** (*‘aura’*) and the *Divine Magnetosphere* in **Abode** (Creation).



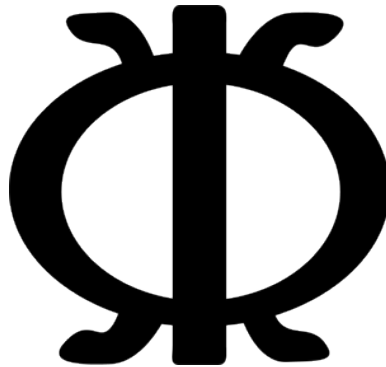
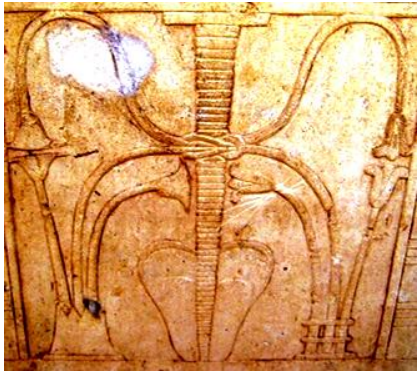
The circulation of the wind throughout **Asaase Afua** is directly related to the reception and transmission of electromagnetic energy operating through the North and South poles. The circulation of wind (air) through our lungs constantly stirs the electromagnetic energy within the Afurakani/Afuraitkaitnit (African) body and generates our **khaibit** (*auric egg*), the electromagnetic magnetosphere that surrounds us. Afurakanu/Afuraitkaitnut have the strongest magnetosphere because of the electromagnetic conductivity of **abatumm** (melanin-active melanin) within our bodies including the **magnetite** within our brains. The trachea/lung complex as depicted in the metutu replicates the trachea/lung/bronchial tree complex in the body:



The plant life references the *bronchial tree*. It is through the oxygen released from plants that we are able to breathe. The serpentine forms of **Nekhebet** and **Uatchet** reference the electromagnetic wave-energy that is generated through the breath (wind), circulated through the body and radiated from the body. The magnetosphere grounded by our bodily northern and southern poles is an atmosphere of energy that we can direct. When we transmit thoughts, the vibrations are transmitted electromagnetically. When we increase or decrease our energetic-output, emotional output, etc. the effects can be felt by others. When we direct our spiritual/mental energy properly we can communicate via our energetic-projections. On the most basic level, one can stare at an individual very intensely to the degree that the individual can “feel someone staring at them”. This is simply a matter of electromagnetic vibrations being transmitted from one individual to another through space. On another level, one can concentrate on an individual so intensely that the energetic-projections are picked up by the magnetosphere of **Asaase Afua** and relayed to the individual one is concentrating on. The receiving individual may subsequently pick up a phone and call the transmitting individual. The transmitting individual will then reply, “I was just thinking about you and you called.” This is *lower-level* electromagnetic transmission and reception and is not unlike the transmission and reception utilized by cell phones, radios, television signals, etc. On a higher level, Afurakanu/Afuraitkaitnut (Africans) - *and only Afurakanu/Afuraitkaitnut (Africans)* - can exercise this energy for the incorporation of Divine Law and the restoration of Divine Balance. We can attune ourselves to the **Abosom** and **Nananom Nsamanfo** for our nourishment and rejuvenation spiritually and energetically and can protect ourselves from perverse vibrational frequencies that would otherwise be capable of generating spiritual disorder, mental disturbances, physical illness and more.



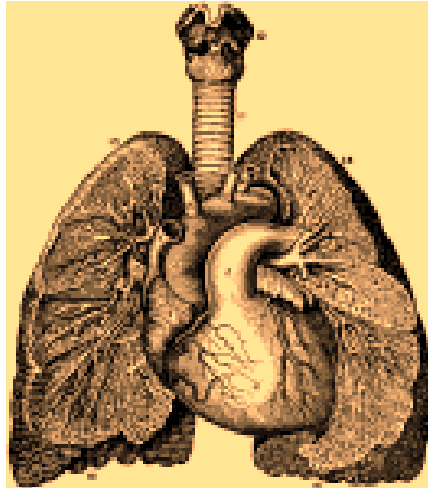
Through **Nekhebet** and **Uatchet**, **Aaba** and **Yaa**, the Protectresses of Royal Sovereignty we are able to affirm our *independence* of action and sustain this self-governance/sovereignty and thus our *stability*. We are able to wield our power judiciously and effectively. The trachea/lung-bronchial tree works in concert with the heart, for the heart perpetually pumps blood, which carries iron and thus electromagnetic energy to the various cells of the body. The symbols reference this:



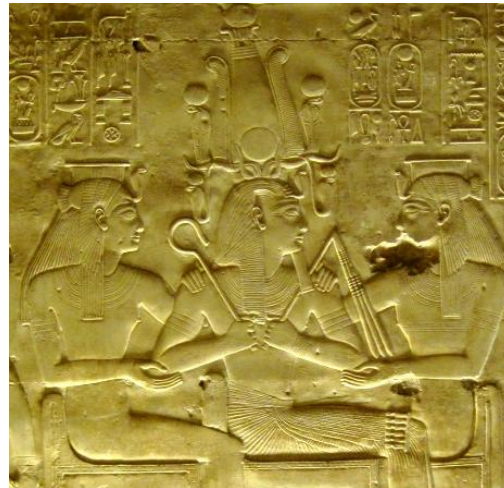
The name **Uatchet** is also written **Wadjet**, **Wadjit**, **Uadjat** and **Udjat**. **Uadjat** is replicated as the title **Aya**, **Ayaa** and **Yaa** in **Akan**. The **metut** (hieroglyphic symbol) for the 'U' and 'W' sounds is the same metut because 'U' and 'W' interchange linguistically. Moreover, there is no letter 'O' in the metutu. The letter combination 'Ua' is the origin of and represents the 'O' sound. The letters 'U', 'W' and 'O' are thus interchangeable linguistically. This is why the name **Yaw** is also spelled **Yao**, **Yawo** and **Yawu** in **Akan**. The letters 'Y' and 'W' also interchange in a number of **Akan** terms: The term **awowa** meaning 'brass' and 'brass basin' is also written **ayowa** (also **yaa**, **ayawa** and **abeyaa**). The term **awisaa** meaning 'orphan' is also written **ayisaa**. This derives from the Coptic dialect. In Coptic the root term **uatch** can be spelled: **ⲟⲩⲱⲧ**. The four phonetic symbols are rendered **O-U-AW-T** in english. The **ⲩ** symbol in Coptic can have the value of 'Y' or 'W'/'U'. This is how **Uatch-t** becomes **Ouaw-t**, **Awawat Awowa(t)**, **Ayowa**, **Ayawa** and **Ayaa**, **Yawa** and **Yaa** in **Akan**.

Above we have the *sma tawy*, the trachea/lung-bronchial tree and the **adinkra** symbol referencing a particular tree in **Akan** culture. This symbol references *independence*, *toughness*, *perseverance* and *survival overcoming all obstacles* in **Akan** culture. The name for this symbol in **Akan** is **Wawa Aba**. This is a combination of **Yaa** (**Awawa**) and **Aaba**. The **adinkra Wawa Aba** shows the plant life branches as represented by the bronchial tree and the *uatch* and *nekheb* plants, the lungs (ovular shape) and the trachea (middle stem).

Moreover, with the inclusion of the heart the relationship of the three **Abosom** can be seen:



Uatchet, Heru, Nekhebet



Uatchet, Heru, Nekhebet

The two lungs encasing the bronchial tree embracing the heart are **Nekhebet** and **Uatchet** embracing **Heru**, **Aaba** and **Yaa** embracing **Yaw**, **Oba** and **Oya** embracing **Shango**. As referenced above, the *batting* (aba) of the wings of **Mut Aaba** stimulate the winds (breath).





**Nekhebet** is also shown nursing the Per Aa. She is referred to as '*She of the pendulous breasts*'. It is important to note the position of the nipples in relationship to the lungs. The nipples of the female are channels for breast milk. However, this is their *secondary* function. **The primary function of nipples in males and females is their electromagnetic function.** The two nipples of males and females are **positive and negative poles** similar to the positive and negative poles of a battery:



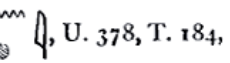
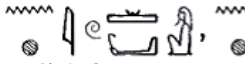
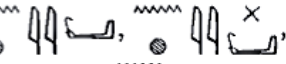

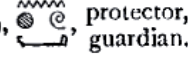


The nipples are positioned over the lungs. They *receive* and *transmit* electromagnetic energy which has a stimulative effect upon the lung/heart complex, the nervous system and contributes to the vibrancy of the **khaibit** (*aura*/human magnetosphere). **This is their primary function.** In this respect, the nipples function similar to the pupils of our eyes. The pupils of our eyes (**Utchati-Two Eyes**) *receive* Sunlight (energy) which stimulates hormonal secretions among other processes. The eyes also *transmit* energy. The above metut (hieroglyph) of the circle with the dot in the middle is used to represent the **Aten** (Sun), to represent **Ra** and **Rait**, as a determinative for '*star*' and more. The adinkra symbol next to it is called **adinkrahene** or *King* of the adinkra. This is a fitting variation of the metut for

**Ra/Rait** retained by the Akan as we migrated from ancient Keneset and Kamit and settled in West Afuraka/Afuraitkait (Africa). Moreover, **Nekhebet** and **Uatchet** are sometimes referred to as right and left *Eyes of Ra*. The nipples and the pupils of our eyes are mirrored in the metut, in their similar transmission/reception functions and their general appearance.



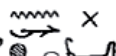


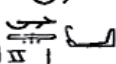




As ‘*She of the pendulant breasts*’, **Nekhebet** is a Divine Nurse-Mother. The term **n-kh-a**, whose root **n-kh** is found in the name **Nekhebet (n-kh-b-t)** is defined as *pendent, hanging*:


**nekha-t** , N. 802, pendent, hanging (of a woman’s breasts).  
**nekhakha-t** , T. 360,  
, P. 602, pendent (of a woman’s breasts).  
**nekhai** , to hang, to descend.

This root is also related to the term **n-kh-a (nekha)** meaning *to attack, protector/ess, guardian, to overpower, to be mighty*:

**nekhâ** , U. 378, T. 184,  
, ,  
, Rec. 32, 179, , protector, guardian.  
**nekh** , Tombos 7, to attack.  
**nekhekh** , U. 165, T. 136, N. 400, to overpower, to be mighty.

Both of these roots are related to the function of **Nekhebet** in **Abode** (Creation). The related term **n-kh-t (nekht)** means *to be strong, mighty, to be powerful*:

**nekht** , , , ,  
, , , , ,  
, to be strong, to be mighty, to be powerful, strength, might ; Copt.  $\dot{\eta}\gamma\sigma\tau$ .

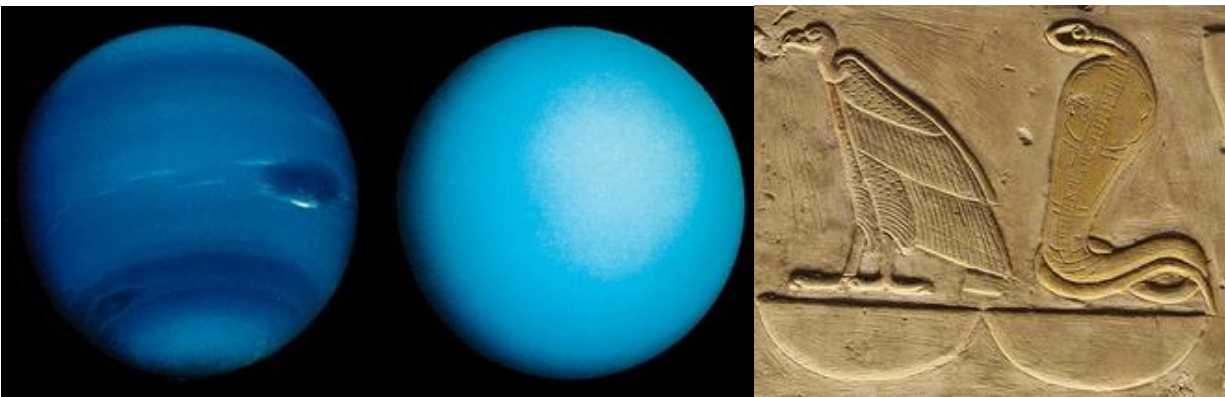
The **nkht (nekht, nakht)** descriptive is an honorific title applied to royalty. It represents one of the five classes of names of the Per Aa. What is important here is that in *Coptic* (Late Kamau/Egyptian) this term is spelled **nshot** (in-shoht). The  metut references the ‘kh’ combination. This combination is variously pronounced as a ‘k’ sound as in ‘*chrome*’, the ‘ch’ sound as in ‘*change*’ as well as the ‘sh’ sound as in ‘*nshot*’ shown above. Moreover, the ‘ch’ sound as in ‘*change*’ is also related to the ‘j’ sound. The name **Nekhebet** or **N-kh-b-t** can thus be written **N-ch-b-t**. The **N-ch-b-t** pronunciation is variously **N-ch-a-b-a-t**, **Nchat**,

**Njabat** (*un-jabat* or *an-jabat*). Because the ‘N’ is nasal in pronunciation, **Njabat** in pronunciation becomes **Nyabat**, **Anyabat** and **Ayaba** depending on the speaker and the dialect. The interchange between the ‘y’ and ‘j’ is common in linguistics. This interchange is found in Akan and many other languages. It has been perpetuated by Afurakanu/Afuraitkaitnut (Africans) in america as well. For example, the slang version of the term ‘yes’ or ‘yeah’ is pronounced ‘jeah’ by some.

**Aaba** and **Yaa** as **Nekhebet** and **Uatchet** are the tutelary Queens of Southern and Northern Kamit respectively. They contribute one of the five Divine titles of the Per Aa. They legitimize the Per Aa as the Sovereign of the **Tawy** (*Two Lands*). They operate through the magnetosphere and are thus the first line of communication as well as defense. The **khaibit** (aura) extends beyond the body and is the first aspect of your spiritual energy that ‘touches’ or communicates with other entities. It is also the first protective shield:



The *circumference* of the **khaibit** thus proscribes the “*orbit*” of **Nekhebet** and **Uatchet**. It represents the *outer reaches* of the human entity. This is a replication of the Solar system where the Twins, **Nekhebet** and **Uatchet** are the okyin Whose orbits proscribe the circumference (*outer reaches*) of the Solar system [Note: “Pluto” is not considered a true planet]:



The Divine *Twin Sisters* **Nekhebet** and **Uatchet**, **Aaba** and **Yaa**  
 (“neptune” and “uranus”)

**Nekhebet** and **Uatchet/Aaba** and **Yaa**





**Aaba as Nekhebet** wearing the **Hetchet** or *white crown* of the **Resit** (South).

**Nekhebet** and **Uatchet** are called **Nebti**, the **ti** (*dual*) **Nebt** (*mistress, ruleress*). *Neb* and *Nebt* are not only the male and female terms for ‘*master, mistress; lord, lordess*’, but also the masculine and feminine terms for ‘*all, every*’. This shows that **Nekhebet** and **Uatchet** are the *Divine Sovereigns of All* – the *people* and the *Land*.



Queen Mother **Ahmes Nefertari** wearing the **mut** (vulture) headdress of **Nekhebet**. The **mut** headdress was worn exclusively by Queens, Queenmothers and Female **Abosom**.

Those Akanfo who have the **akradin** (soul names) **Aaba** and **Kwaw** (**Kwao, Kow** variations of *akradin* for males born on **Yawda**) carry the **tumi** (energy) of **Nana Aaba** and have the capacity to participate in the preservation of *stability* in **Abode** (*Creation*) by operating through the *Divine Magnetosphere*. Such individuals wield the centripetal force of the **tumi** of **Nana Aaba** to relentlessly resist, guard, strike against and punish the purveyors of disorder. They function as guardians of the sovereignty, the authenticity, stability, of the **oman** (nation/people) and its governmental institutions that the **oman** (nation) may be governed by **Nyamewaa-Nyame Nhyehyee** (Divine Order).

Those Akanfo who are children of **Nana Aaba** face challenges that could compromise their personal independence or sovereignty of thought, intention and action. Independence or sovereignty of thought, intention and action means not being controlled by the energetic-movement/force of others, but being guided by your own **Okra/Okraa**. When out of harmony with the **tumi** of **Nana Aaba**, such individuals can be easily controlled by the perverse compulsion of the energetic-movement/force/influence of disordered individuals, incarnate and discarnate. This is a major dilemma of children of **Nana Aaba**. They can be drawn into a downward spiral of self-destructive thoughts, intentions and actions. They can manifest wild swings of focus reflective of what would be considered *bi-polar* disorder and other forms of psychosis. This implosiveness makes them a threat to themselves and those around them. They can become *depressed* manifesting moods that rise and fall with great discordance thereby rendering them *unstable* - mentally and socially. They will therefore expend their energy in the misguided effort to guard/protect/preserve foolish philosophies, perverse cultural practices and spirits of disorder, physical and non-physical to the detriment of themselves, our culture and hence the **oman** (nation). The tearing down of the cultural fabric of the **oman** exposes the **oman** to disintegrate from the inside.

Akanfo understand the value of the role of **Nana Aaba** in society and **Abode** and therefore engage children of **Nana Aaba** in ritual realignment to their **Kradinbosom** on a regular basis. Individuals who are children of **Nana Aaba** ritually cleanse their soul, *dwaree no kra* and invoke their **okra/okra** and **Nana Aaba** on their **krada** (krah'-dah) – their soul day which is **Aabada/Yaada** (thursday). This is conducted at their **Kradinbosom Nkommere** (shrine).

## Odwirafo

[This document is a modified version of a post made on our forum at: [www.afuraka-afuraitkait.ning.com](http://www.afuraka-afuraitkait.ning.com)]

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## Appendix

|                         |  |
|-------------------------|--|
| <b>Nyamewaa-Nyame</b>   | <i>Akan names of the Great God and the Great Goddess Who function Together as One Divine Unit-The Supreme Being. <b>Nyame</b> is <b>Amen</b> (Ny-Amen) and <b>Nyamewaa</b> is <b>Amenet</b> (Ny-Amen-et) in the language of our Ancestresses and Ancestors of ancient Keneset and Kamit.</i> |
| <b>Abosom</b>           | <i>Goddesses and Gods. Divine Spirit-Forces in Creation. Singular: <b>Obosom</b> (<b>Orisha</b> in Yoruba; <b>Vodou</b> in Ewe-Fon; <b>Ntoru/Ntorotu</b> (<b>Neteru/Netertu</b>) in Kamit)</i>   |
| <b>Nananom Nsamanfo</b> | <i>Spiritually Cultivated Ancestresses and Ancestors (<b>Egungun</b> in Yoruba; <b>Kuvito</b> in Ewe-Fon)</i>  |
| <b>Nhyehyee</b>         | <i>Order; Arrangement. <b>Nyamewaa-Nyame Nhyehyee</b> is <i>Divine Order</i></i>   |

The **Akradinbosom** are a grouping amongst the vast number of **Abosom**. **Abosom** (**Orisha, Vodou, Arusi, Ntoru/Ntorotu**, etc.) are the Divine Spirit-Forces operating through the many planets, Suns, Moons, Stars, Galaxies, Oceans, Rivers, Mountains, Sky, Fire, Water, Land and the Black Substance of Space of Creation. In the human sphere They only operate through, incarnate as, communicate with, possess, work with, empower, heal and replenish the **asunsum** (spirits) of, Afurakanu/Afuraitkaitnut (Africans~Black People). This Divine exclusivity is true as well of the **Nananom Nsamanfo**, the *Spiritually Cultivated* Ancestresses and Ancestors. The **Nananom Nsamanfo** can only be Afurakanu/Afuraitkaitnut (African~Black) and They only work with their children—Afurakanu/Afuraitkaitnut (Africans~Black People) who exist all over the world.

The **Abosom** are Spirits of Order. They **accept** (love/law) Order and They **hate** disorder and its purveyors. They hate all of the whites and their offspring (non-Afurakanu/non-Afuraitkaitnut) who exist, who have ever existed and who will ever exist. This has always been true and will always be true until the whites and their offspring--all non-Afurakanu/non-Afuraitkaitnut (non-Africans~non-Blacks) become extinct. This is because all non-Afurakanu/non-Afuraitkaitnut, past, present and future, incarnated and will incarnate as spirits of disorder. The **tumi** (energy) of the **Abosom** repels disorder and disordered spirits, perpetually. [See **MMARA NE KYI, Divine Law and Divine Hate** for details: [www.odwirafo.com/nhwehwemupage.html](http://www.odwirafo.com/nhwehwemupage.html)]

Afurakanu/Afuraitkaitnut (Africans~Black People) incarnate as spirits of Order. We are the only human beings *created* by **Nyamewaa-Nyame**. Our nature is in harmony with that of the **Abosom** and all of the *Created* Order. We therefore quite naturally have access to and resonance with Divinity on all levels. This access and resonance is not possessed by any non-Afurakanu/non-Afuraitkaitnut. They are spiritually incapable of aligning themselves with Divinity for they lack the spiritual organ necessary to do so--the **okra** (aw-krah') – *the soul*.

**The reality that the whites and their offspring lack an okra is what defines them as non-Afurakanu/non-Afuraitkaitnut and thus spirits of disorder. It is also what makes them repulsive to and repelled by Nyamewaa-Nyame, the Abosom, the Nananom Nsamanfo and all created entities in Creation.**

The **akradin** (soul-names) can only be applied to Afurakanu/Afuraitkaitnut for only Afurakani/Afuraitkaitnit (African) individuals have an **okra** (aw-krah') – a soul. The **Abosom** literally speak to the **okra** of Afurakani/Afuraitkaitnit individuals directly through our **akradin**. The whites and their offspring: *white europeans, americans, asians, white hispanics, latinos/latinas, indians, arabs, so-called "native"americans, etc.* are not Afurakanu/Afuraitkaitnut (Africans~Black People). They are therefore incapable of carrying **akradin**.