

AKRADINBOSOM

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

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



Volume 2: Abosomsem – Spiritual Cosmology

Awusi ne Adwoa (Ausar and Auset)

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

AKRADINBOSOM

Volume 2

Abosomsem – Spiritual Cosmology

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Images:

Akan male and female ritual figures – **Baule** Akan of Ivory Coast, West Afuraka/Afuraitkait (Africa)

Auset (Adwoa) – 25th Dynasty, **Ausar (Awusi)** – Late Period

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Volumes 1 – 6

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

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

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

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

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

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

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



Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman
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AKRADINBOSOM

Volume 2

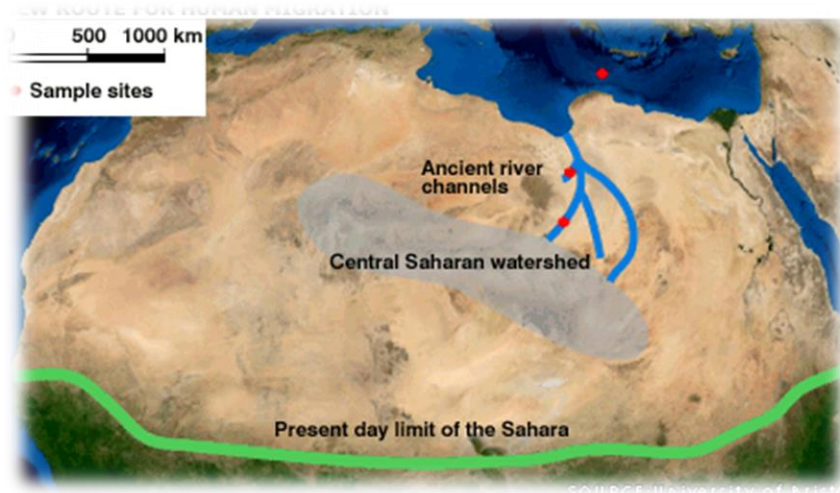


Image from University of Bristol

The above reconstruction shows that there existed a series of rivers in the region of **Khahn** (Libya) over 100,000 years ago, prior to the desertification of the Sahara. This was a major route to the **Wadj Ur**, 'Great Green', a title of the Mediterranean Sea, by ancient **Khahnu** (Akanfo) west of the **Hapi** (Nile) valley. The **Khahnu** and **Khanitu**, western and southern 'Nubians', who migrated to and settled Northern **Kamit** (Egypt) developed a calendrical system based upon their environment inclusive of the unique yearly flooding of the river occasioned by the heliacal rising of the star **Sapadet** (misnomered Sirius).



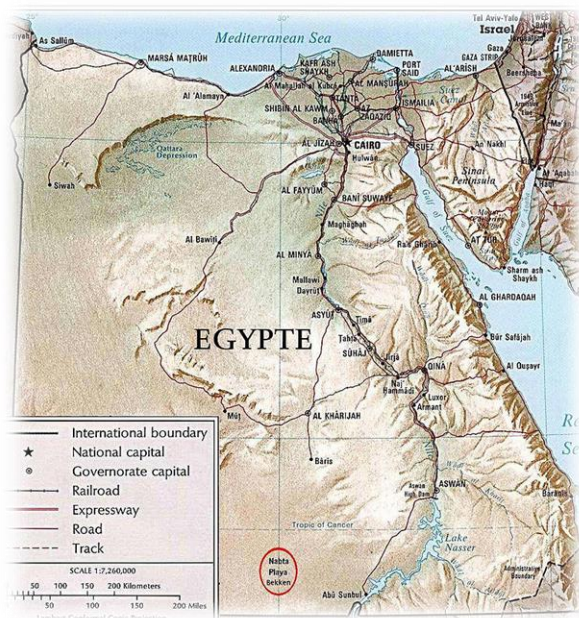
The 10-day week and 36 divisions or decans with five epagomenal days was thus developed based upon the appearance of specific constellations.

However, the original 7-day week was maintained by those Khahnu and Khanitu outside of the Hapi valley. This is the calendrical system taken by those ancient Akanfo through North **Afuraka/Afuraitkait** (Africa) into ancient **Sumer** as discussed in **AKRADINBOSOM - Volume 1**. The above map delineates some of the alternative routes to the Wadj Ur Sea and on to the Near East that these ancient Akanfo took. This was in addition to the series of oases: **Kharga**, **Dakhla**, **Farafra** and **Bahariya** in the western desert forming a caravan route to the delta region of the Hapi river, which in turn lead to the Wadj Ur.



Megaliths of **Nabta Playa** in the ‘Nubian’ Desert

The megaliths found in the region of **Nabta Playa** in the Khaniti (Nubian) desert about 100 kilometers west of Abu Simbel in Southern Kamit form a calendrical circle which is the oldest calendar yet to be found in the world. The region of Nabta Playa was occupied over 12,000 years ago during a period when rainfall was abundant and a large lake was formed. Over the millennia, the Afurakanu/Afuraitkaitnut (Africans) of Nabta Playa developed a complex civilization which included the calendrical structure marking the summer solstice, the stars of Sah (Orion) and related stars and planets.



When the region began to dry out, some in this region of Khanit migrated towards the Hapi river and settled Kamit. Others remained in the south as well as west of Kamit in the western desert and established settlements around the oases. [In the image Nabta Playa is encircled in red.]

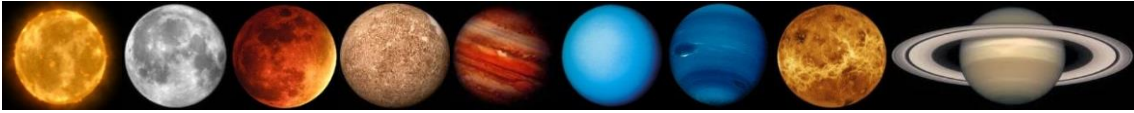
“...Archaeological discoveries reveal that these prehistoric peoples led livelihoods seemingly at a higher level of organization than their contemporaries who lived closer to the Nile Valley.[2] The people of Nabta Playa had above-ground and below-ground stone construction, villages designed in pre-planned arrangements, and deep wells that held water throughout the year...”

“...By the 6th millennium BC, evidence of a prehistoric religion or cult appears, with a number of

sacrificed cattle buried in stone-roofed chambers lined with clay.[2] It has been suggested that the associated cattle cult indicated in Nabta Playa marks an early evolution of Ancient Egypt's Hathor cult. For example, Hathor was worshipped as a nighttime protector in desert regions (see Serabit el-Khadim). To directly quote professors Wendorf and Schild...” https://en.wikipedia.org/wiki/Nabta_Playa

It is from these ancient Khanit (Akanni) Ancestresses and Ancestors of Nabta Playa that we received our ancient calendar inclusive of the seven-day week.

AKRADINBOSOM NE NNA MMERE NSON



In Akan culture, it is understood that the Obosom (Deity) **Odomankoma** is **Oboo nna mmere nson**. As we have shown in our book: **ODOMANKOMA-ATMU KHOPA – TWEREDUAMPON-KHERER RA**, the Obosom **Odomankoma** in Akan is the **Ntoro** or Deity **Atmu Khopa** or **Atem Khepera** in Khanit and Kamit. The appellation *Oboo nna mmere nson* translates as *‘He created (oboo) days (nna) time (mmere) seven (nson)’*.

In the ancient text called the **‘Book of Knowing the Manifestations of Ra and of Overthrowing Apep’** from the so-called **Nesi-Min** papyrus (Bremner-Rhind), the Deity **Atem (Odomankoma)** when discussing His completion of the Creation of the world states:

*‘...After I came into being, many were the things that came into being, coming forth from my mouth [Divine ritual invocations]. Not yet existed heaven, not yet existed Earth. Not had been created the plants and the animated beings in this place. I raised them up from the Deity **Nu** [primordial Root Energy of Being], from a state of inactivity. Not did I find a place where upon I could stand. I illuminated from my heart. I thereby laid a foundation through the Male Deity **Maa** and created all things, forms, attributes...’*

Atem then speaks of how He along with His Wife, the Deity **Ausaaset (Iusaaset)**, created the Deities **Shu** and **Tefnut** who are major expansive and contractive forces in fire and water as well as air (including breath). **Shu** and **Tefnut** would in turn give birth to **Geb** and **Nut** the Deities of the Crust of the Earth and the Earth’s atmosphere. **Atem Khepra (Odomankoma)** through laying a foundation in Law (**Maa**) brought forward the expansive and contractive forces which would facilitate the expansion and contraction, ebb and flow, of time and thus existence upon Earth.

This is why Akanfo continue to recognize **Odomankoma (Atmu Khopa)** as the *‘Creator/Maker of the seven days time’*, the seven-day week – this sacred division of time which regulates every aspect of Akan social, political and ritual life.

Every day at sunrise the Sun, Moon or a planetary body is dominant. This dominant position affects the energy of the Earth and thus governs the Earth that day. The Sun, Moon and planets ‘take turns’ moving into that position each day and the cycle repeats itself every seven days. The energy of the Owia (Sun) thus governs, colors, animates **Asaase** (Earth) on Awusida or Sunday. The same is true of the Osrane (Moon) on Monday, the planet Bena/Abenaa (mars) on Tuesday, Awuku/Akua (mercury) on Wednesday, Yaw, Yaa and Aaba (jupiter, uranus and neptune) on Thursday, Afi (venus) on Friday and Amen Men (saturn) on Saturday and back to the Owia on Sunday.

The Abosom (Deities) who animate these solar, lunar and planetary bodies thus lend their energy to the atmosphere and body of **Asaase** (Earth) on their respective days. As Akanfo are assigned to one of these

Abosom pre-incarnation, we are sent to be born on our particular Obosom's day as an indication to the community of who our Okradinbosom/Okraadinbosom is and by extension the nature of our function in the community and thus the communal body. This is the function and impact of the Akradinbosom on an Earthly level and thus a communal level. However, there is also an individual, physical manifestation of these principles operant as well.

One of the many **chronobiological cycles** of the body is a **circadian** cycle called the **circaseptan** cycle. The term circaseptan means *about* (circa) *seven* (septan), meaning '*about seven days*'. The circaseptan or seven-day cycle affects the kidneys, heart, blood pressure, oral temperature and more. The acceptance of organ implants by the body is affected by the circaseptan cycle as well. This cycle is a major circadian rhythm which regulates major functions of the body's other circadian rhythms. It is our body's major internal biological clock. Akan culture is an expression of this reality as our entire spiritual, social and political structure is governed by the **nnawaotwe** (seven-day inclusive week). It is rooted in our relationship to the Abosom (Deities) who animate the solar, lunar and planetary bodies which govern the days and the related organs and systems in our bodies as well as the division of our spiritual anatomy related to these organs and systems. Our internal physical and spiritual organs have their counterparts in the organs and systems/structures within Nature. This reality is borne out in the functions of the Akradinbosom as we will see.

AKOM NE AKRADINBOSOM

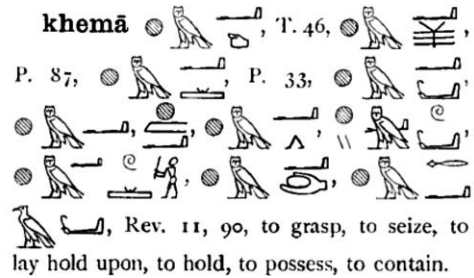
The Akan term **akom** means 'possession' as in spirit-possession. This is derived from the same term in Khanit and Kamit spelled **khm** in the **medutu** (hieroglyphs) with the same meaning. When the spirit of an **Osaman** or **Obosom** (Ancestral Spirit or Deity) enters the body of someone during ritual, it is akin to an individual driving a car and then allowing someone else to enter the vehicle and take the steering wheel. The original driver may move to the passenger seat or into the back seat. While both individuals are occupying the same vehicle, the 'guest' is directing the vehicle. At some point the guest leaves the vehicle and the original driver regains control of the vehicle by returning to the driver's seat. When the Nsamanfo and Abosom possess, our spirits remain within our physical vehicle/vessel. However, the Osaman or Obosom has taken the 'driver's seat' temporarily. They will use your physical vessel/vehicle to communicate with the community – physically – including teaching, guiding, healing, etc.

It is important to note that while the Abosom possess human beings (Afurakani/Afuraitkaitnit (African~Black) humans only), they also possess other aspects/entities of Creation. The Owia (Sun) and Osrane (Moon) are physical vessels just as Asaase (Earth) is a physical vessel. Just as there are shrines for various Abosom within Asaase (rivers, mountains, inner-core, atmosphere, etc.), so are there shrines for various Abosom within the structure of the Owia and Osrane. As we will see in this volume, **Awusi** and **Adwoa** can operate through the Osrane or the Owia. When they are possessing the Owia and using the Owia as a fiery transmitter of their spiritual energy, they are called **Awusi** and **Esi**. When they are possessing the Osrane and using the Osrane as a cool transmitter of their spiritual energy, they are called **Adwo** and **Adwoa**. This dynamic is also true of **Afi** and **Amen Men** with reference to the planets **Afi** and

Amene (venus and saturn). This dynamic determines the akradin, or Soul-names, of individuals born on these days and their relationship to the specific manifestation of these Abosom on these days.

kòm, 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; ðkòm

akóm [kom] *inf. the state of being possessed with a fetish, i.e. a-tempo-*

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

HOODOO NE AKRADIN


Finally, we must understand that the akradin, Soul-name, system was preserved in North america among the Akan in **Hoodoo** – Akan Ancestral Religion in North america.

Records from the so-called 1700s, 1800s, and 1900s in various parts of the South, Southeastern and Northern united states of those who were enslaved as well as those who freed themselves attest to the various akradin: Kwesi, Akousia, Adwoa, Kwadwo, Kwabena, Abenaa, etc. We also have preserved these traditions within what in Akan culture are called **mmrane** (praise-names). These praise-names became ‘nick-names’ very often in North america. Thus, an mmrane for a Monday-born male **Kwadwo** (kwah-joh) is **Dwodwo**, pronounced **Jojo**. An mmrane for a **Kwabena** is **Ben** or **Beni** or **Kobi**. We also have **Siisii**, **Yoosi** (Kwesi), **Fifi** (Afi), **Amma** or **Emma** (Amemenewaa) and more.

Such names continued to be recognized as praise names of akradin. **Akan people in North america practicing Hoodoo therefore continued to name our children according to the day of the week and the Obosom governing the Okra/Okraa:** Essie (Esi), Cassie (Akasi, Akousia), Koko, Coco (Akoo, Akos, Akosua), Josie (Yoosi), Fefe (Fifi), Ben, Benny, Abi (Bena, Beni, Abenaa), Kobi (Kwabena), Fiba (Afiba, ‘Phoebe’), Jojo or Joe (Kwadwo and Adwoa, Ejo), Emma (Amma), Coco (Kukua, Akua), Bo (Ebo, Kwabena) Manny, Man-man (Amene, Amenmen, Kwame), Jabo (Jawo, Yawo), Bobbie (Baabaa, Aaba) are all common names among Afurakanu/Afuraitkaitnut (Africans) in america, yet are actually akradin mmrane.

Those who are spiri-genetically Akan and who trace their family blood-circles typically find that the ‘nick-names’ of their Ancestresses and Ancestors and living relatives actually are in alignment with the Obosom of their Okra/Okraa and in alignment with the proper day of the week. We are thus proven to have been invoking the Akradinbosom continuously for centuries up to the present day.

All of these themes are addressed in detail in the **Abosomsem – Spiritual Cosmology** volumes of **AKRADINBOSOM** beginning with this present volume 2: **Awusi ne Adwoa (Ausar and Auset)**.

kham  ec. 32, 81, to embrace.

akóm [kom] *inf. the state of being possessed with a fetish, i.e. a-tempo-*

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Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman

AWUSI



Akan ritual figure

Owia

Awusi

In Akan culture a major male **Obosom** operating through the **Owia**, the Sun, is called **Awusi**. The Obosom **Awusi** (ah-wooh'-see) is also called **Awisi**, **Ayisi**, **Asi**, **Siisi** and **Akwesi**. **Awusi** is the male Okradinbosom of **Akwesida** or **Awusida** (Sunday). **Awusi** establishes regulatory Order in Creation. He is the Obosom who operates as the Divine Endocrine System, the regulatory structure within **Abode** (ah-baw'-deh) or Creation – within the Divine Body of **Nyamewaa-Nyame**. He thus operates as the endocrine system within the Afurakani/Afuraitkaitnit (African~Black) body.

In the Twi language, the word 'si' is the root of the name and descriptive titles of this Obosom: **A-si**, **Awu-si**, **Ayi-si**, **Awi-si** and **Sii-si**. This root has a number of related meanings:

si [see]:

si: to stand; to be fixed in an upright position

si: to sit in state, in a stately manner (as a king)

si: to place, to set

si: to rise, to come up

si: to step, set foot (into, upon---as in to step in between contending parties to mediate)

si: to lead (of a way)

si: to descend, come down; to descend down into

si: to come down upon; take possession of (as in an Obosom possessing someone)

si: to establish (to stick), to build, to raise up; to set in operation, to institute

si: to wash, cleanse

sisi: lower part of the back; support

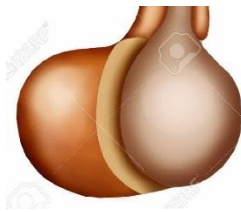
Major characteristics of the Obosom **Awusi** delineated by His descriptive titles:

si, v. [red. sisi]:

1. contin., to stand, be fixed in an upright position (chiefly of things that **— 22. to institute, set on foot, set in operation; make, arrange: si agoru, to**

ASI. The Obosom **Awusi** as **Asi** is a Spirit-Force Who has a **regulatory** function in Creation. He regulates the functions and operations of other Abosom. Just as your pituitary gland regulates the functions and operations of other glands of the endocrine system within your body, so does **Asi** as a Divine Organ, regulate the functions and operations of the various other Divine Organs (Abosom) which exist in/as the Divine Body of **Nyamewaa-Nyame**. **Asi** thus functions as the ‘Divine pituitary gland’ in Creation.

The endocrine system helps control growth and development, homeostasis (internal balance of body systems), metabolism, reproduction and response to stimuli (stress and/or injury). The pituitary gland is the master gland of the endocrine system and thus regulates its functioning. In the same fashion, **Asi** establishes regulatory Order in Creation – among the planets, stars, suns, moons, oceans, winds, plant life, animal life, mineral life, Afurakani/Afuraitkaitnit (African) human life, your organs and systems, spiritual potencies/forces, and so on. When that regulatory Order is established within the Afurakani/Afuraitkaitnit (African) population (communal ‘body’) it manifests as the establishment of **civilization**. Those Afurakanu/Afuraitkaitnut (Africans) who are born of and guided by the energy and consciousness of **Asi** are therefore those who manifest the capacity to establish *civilization—a social order rooted in the Divine Order of Creation*.



Anterior and posterior lobes of the **pituitary gland**.
Unceasing in executing its regulatory functions, its ‘over-seeing’ functions.



Akan **Adinkra** symbol: **Abode Santen**

*Abode Santen – ‘All of Creation’. The ‘eyes’ of the Sun and Moon incorporated into the **Agua** (Adwa), the throne – the foundation of institutions in society. The ‘over-seeing’ or regulating of all of Creation.*

si, v. [red. sisi] 11. to lead (of a way) nsisii, arrangement, institution

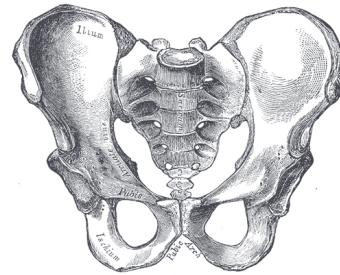
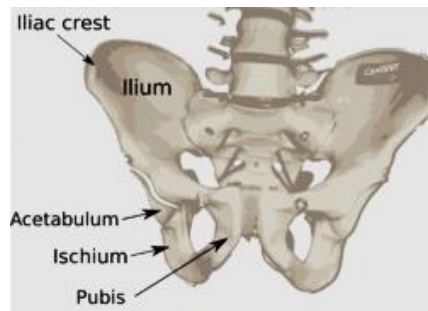
Asi leads (*si*) the way in *instituting* (*si*) processes that support **Nyamewaa-Nyame Nhyehyee**, The Supreme Being’s Arrangement, Order – *Divine Order*. **Asi** is the One to Whom is given the **bodua** (animal’s tail/whisk: the **protector** symbol; symbol of the leader). Those who are born under His influence and are directed by Him therefore have the capacity to *order/institute* (*si; nsisii*) civilization, *lead* and

give proper *guidance*. They are *protectors*, for the institutionalization of civilization by such individuals is for the perpetuation of Nyamewaa-Nyame Nhyehyee, Divine Order, amongst the people. Said perpetuation is the foundational protection against varied potential manifestations of disorder.

sisi [*con. né sisi*] *the lower part of the back, from one thigh-bone to the other.* *pr. 2966 f.; syn. p̄ã, p̄ãm', pim'; cf. ak̄yi. — Phr. so me sisi, support me,*
[The term pa, mpa is a synonym of sisi]

p̄ã, mp̄ã, p̄ãm', *the lower part of the back; where the ilium is joined to the lumbar vertebrae; loins, reins, rump.*

The lower part of the back is the *seat* (**sisi**), the *foundation*, the *throne*, which supports the individual. It is the lower part of the back where the ilium is joined to the lumbar vertebrae:



[sacrum in the center]

Sisi is the foundation, support, throne upon which we are 'seated'. It is our support for our physical functioning in the world. In the upper world (head), the seat of operation is the pituitary gland while in the lower world (trunk) the ilium is the foundation, seat, which includes the **sacrum**, the bones of the spine fused together at the base. The sacrum is 'seated', fixed (*si*) – enthroned – within the ilium. **Asi** as **Siisi** is our base, foundation, support of our institutionalizing of culture.

asi-pim, a large chair.

Asipim means a large, thick (**pim** – thick) chair, seat (**asi**).

— 12. *to descend, come or get down, light (down), alight (off, from, expr: by*

— 15. *si .. so, to come down upon, take possession of: obosom asi no so, the fetish has come upon him. — 16. to*

Asi facilitates the *descent* (*si*) of a spirit (*sunsum*) in the process of *spirit-possession*. When the **Obosom** or **Osaman** (Deity or Ancestral Spirit) takes possession of you via ritual, you and the community are lead (*si*) in the proper direction. The spirit of the person possessed has been *cleansed, restored* (*siesie*) or *washed* (*si*) in this process. Moreover, the spine descends into the ilium, fusing as the sacrum and the spine also ascends into the cervical (neck) vertebrae.

AWI-SI. The word for *Sun* in Twi is **Owia**, **Ewia** or **Awia** depending upon the dialect being spoken. When spoken, this particular ‘w’ sound in Twi causes the pronunciation of the words *owia*, *ewia* and *awia* to sound like **oria** (oh-ree’-ah), **eria** (eh-ree’-ah) and **aria** (ah-ree’-ah). The root of *owia* is **wi**. **Wi** in the Twi language describes the *ethereal matter which encompasses Earth, sky and space*. The related term **e-wim** (contraction of *wi-mu*), that which is within (*mu*) space (*wi*), is the word for ‘that which is in the heavens, the sky’, etc. **Awisi** is thus described by the Akan as the Obosom of *ethereal matter*. The term *awia* also means *sunshine; the day* (as opposed to night); *noon*. The Akan **ebe** (proverb): *Ohene ye Owia*, meaning *The King is the Sun*, is related to the title **Awia(a)-si**. It is related to the institution/establishment (*si*) of the model of kingship/sun’ship (*wia*, *awia*) for the Afurakani/Afuraitkaitnit (African) population to emulate.

o-wiá, a-, F. ewia, the sun. e-wim', wi mu [s. ewi] l. the air, atmosphere, sphere, firmament, heaven; syn.

AWU-SI. The word for *death* in Twi is **wu** or **owu** (also **owuo** in some dialects). The word for *sudden death* is **awusin**. **Awu-si** is also related to *owu*, death, being washed or cleansed (purified), *si*.

The related term in Twi, **wusiw** (also **owisie**), means *smoke, steam*. Smoke or steam is that which *rises up (si), is released*, as a result of heat/fire (as in solar/sun fire) thus becoming part of the atmosphere. This steam/smoke (water and fire) like a spiritual entity can enter the body, or *possess (si) the body*, through the breath. The release of steam/smoke into the atmosphere is akin to the release of the spirit from the body via death (*owu*) into the atmosphere/ethereal matter (*wi*). **Awusi** is thus related to death, *owu*, sudden death, *awusin (awuasisi)*, and the spirit’s connection to ethereal matter after death. Once the spirit is released from the body, it is no longer constrained by physicality nor the physical dimension of time. Just as your spirit can move instantly within the dream state, so does the spirit have **agility**, freedom of movement, in the after-death state. **Awusi** is thus referred to as the Obosom of *agility* and has the power to increase your motive power while you live and act in the physical world.

awu-siŋ, a sudden death. awúasisi, pr. 2842, = awusiŋ.

o-wúsiw, Ak. owisie, smoke, fume.

AYI-SI. The word describing *funeral* in Twi is **ayi** or **ayie**. **Ayi-si** is also related to *ayi*, the funerary ritual, being instituted (*si*) and washed (purified) (*si*). The *ayi*, or funerary ritual, is a purificatory ritual for the newly departed spirit and for the family/community. The newly departed is ritually cleansed through the ritual so that he/she can make his/her way to the Ancestral realm without obstacle. The family is cleansed of the overwhelming desire to hold the newly departed spirit back from making a smooth transition to the Ancestral realm. Without such purificatory processes, the spirit can become Earth-bound, a **twen-twen** spirit – a spirit *waiting (twen)/caught in-between two worlds*---ultimately causing disturbances in the family while at the same time stalling its own transformation and cultivation.

**ayí [removal, scil. of the corpse? s. yi,
v.] the funeral custom or ceremony of**

We therefore see that **Awusi** (**Asi**, **Siisi**, **Awisi**, **Ayisi**) is an Obosom whom operates *through* the Owia (Sun) and has a regulatory function in Creation. He is a leader and thus regulates the functions of other Abosom in Creation as the Divine Pituitary Gland regulating the Divine Endocrine System in Creation. He is connected to the ethereal matter of space (Blackness of space). He establishes, sets in operation, institutes civilization (regulatory order). One of His titles is related to the notion of sudden death and also the purification of death and the purificatory ritual/funerary aspects of death/transition. As the seat, support, foundation of the body and head in the lower and upper regions he establishes his right to rule and guides our harmonious functioning in the world physically, spiritually and communally.

The Obosom **Awusi** has been invoked/worshipped by the Akan for thousands of years under the same name. Before migrating to the region of today's Ghana, the Akan were part of the civilization of Khanit and Kamit (ancient Nubia and Egypt). In Khanit and Kamit we called **Awusi** or **Asi** [reduplicated **Siisi**] by the same name, **Ausir** (**Awusir/Awusi**) or **Asir** (**Asi**). In the **medutu** (hieroglyphs) the name of this Obosom is spelled variously: **Asr**, **Ausir**, **Asar**, **Asari**, **Asiri**, **Wsr**, **As-Ra**, **Ausar**.

In **Coptic**, the Late Kamit dialect, **Wsr** becomes **Usiri** or **Ousiri**. The whites and their offspring corrupted the Coptic name of this Obosom from **Usiri** or **Ousiri** into **Osiris**. **Ausir** or **Usiri** (**Wsir**) is pronounced **Awusi** by the Akan. These are not two different Deities, but are One and the same Obosom.

Àsàr , U. .2,° Coptic form: **Ouciri** (**Ousiri**, **Usiri**, **Wusiri**)



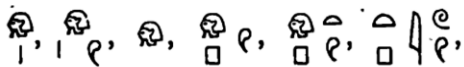
Ausar, Awusi, Ausir

Dialectically, certain words in Twi which contain an 'ri' at the end sometimes lose that ending when spoken. For example, the word for 'head' is written and pronounced as **etiri** (eh-tee'-ree) in the Asante Twi dialect, but is pronounced as **eti** (eh-tee) in the Akwamu and Akuapem Twi dialects. The 'ri' becomes silent. The word for 'black/dark' is written and pronounced as **biri** (bee-ree) as in **Abibiriman** (Black

Nation). This term is also written and pronounced **Abibiman**. The ‘ri’ is sometimes dropped when speaking in regular conversation speed. This is similar to someone pronouncing words in English and dropping the ‘r’. Phrases such as “**your** hair” come to be pronounced “**yo** hai-uh” by Afurakanu/Afuraitkaitnut (Africans) in America as well as Afurakanu/Afuraitkaitnut (Africans) from the continent who have learned to speak English, but with an accent. This is how **Ausir** or **Ausiri** becomes **Ausi** (**Awusi**) in Twi. We also have words in Twi such as **soro** meaning *up, above, heavens* which is contracted to **so** meaning *up, above, heavens*. Here, the ‘ro’ which is a suffix enlarging the stem ‘so’ is dropped. **Eti** or **tiri** means *head*, while **ati-fi** means *crown, top of the head, point*. **Atifi** or **tifi** is **tipi** (**tp, tep**) in ancient Kamit meaning *the head, top, point* and also showing the actual image of the head.

e-tí, tíri (*pl. atiri*) **1.** *the head of any animal body.* *pr. 3248-65; — ne ti*

atifi [*con. n'atifi*] **1.** *the crown or top of the head.* *pr. 160. 400; cf. mpam-pam; vertex, zenith, the point of the heavens directly overhead: o'wia gyina yɛɔ at., the sun is over our heads. — 2.* *in general: top, summit; bepɔw*

tep 
 Rec. 14, 37, the head, the top of anything, point,

[The terms **tip, top** including the meaning ‘point’ in English is derived of **tp (tep)** in Kamit. The ‘p’ and ‘f’ interchange, hence (a)**tifi** in Akan.]

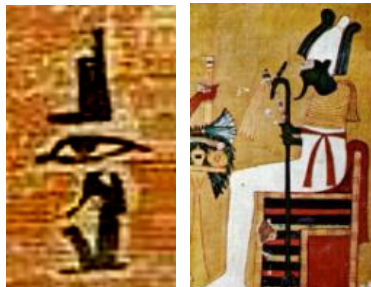
Another critical example is the reduplication of **si** or **sisi**. This is a title of the *bear* in Akan. The bear, **sisi**, however is also called **sisire**:



osisirè, s. sisi, bear. **sísi, pl. id. [& a-] a bear,**
sisi(e)-kwàbrafo, osisirè,

The Per Aa **Sahu Ra** (Pharaoh **Sahure**) in the 5th dynasty of Kamit (4,500 years ago) imported the **Syrian brown bear** into Kamit. It is interesting to note that the spelling for the bear is **Hetemt**. The spelling includes the symbol of the **Si** (**Sisi**), *seat or throne*, in the name. This is the seat, foundation, lower part of the back – **sisi** in Akan, also the name for ‘bear’. **Osisire** becomes **Osisi** or **Siisi**.

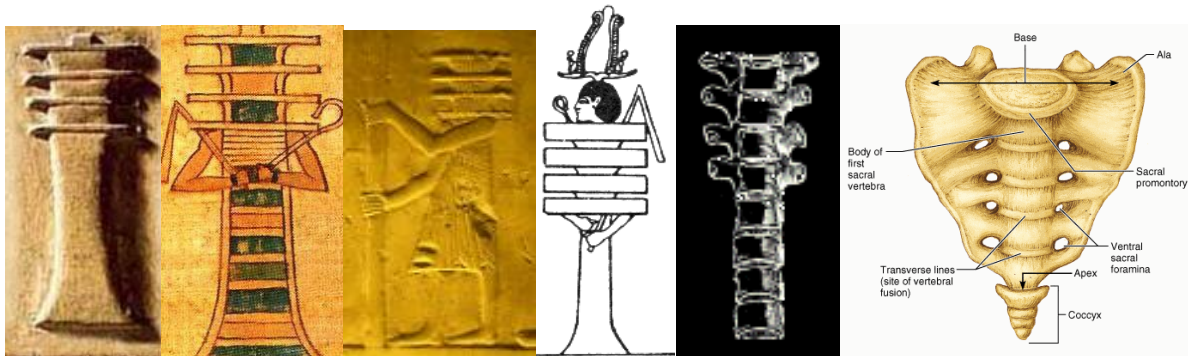
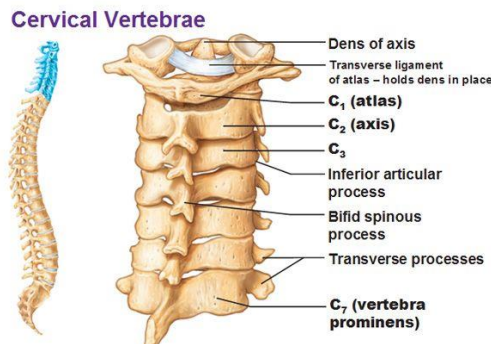
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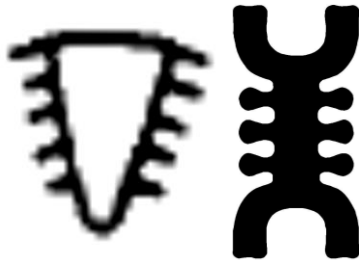
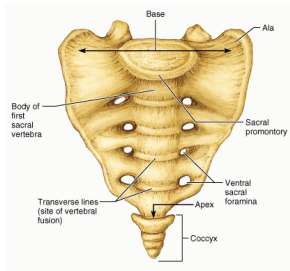


In the **medutu** (hieroglyphs) which make up the name of **Asir** we have the throne:  **as** (*asi; aus*) and the **eye**:  **ar** or **ari** (*iri; ari; ar*). The throne, *asi* or *as*, is the throne that **Ausar** is seen sitting upon in the depiction above. This is the throne of rulership. The word from Khanit and Kamit: *as, asi* and the same term *si* in Akan meaning *to sit, to set, to establish*, etc. are the origins of the english words: *sit, set* and *seat*. In english the terms can be used in the context of: *to sit* (on a chair); *to sit something upright*; *to set* a date; *to set* a schedule; a *seat* (chair/throne); *to seat* someone in a position of authority; something is well *seated* (grounded), and so on. *To sit up* (if you were lying down); *to sit down* if you were already up. All of these terms are directly derived from Khanit and Kamit, for the medut **as** (**asi**) represents the *seat/foundation* of rulership/governance. It is the seat (*asi*) of power [**asipim** – *large chair, seat*]. This medut also makes up the name of **Auset** (**Ast**), the wife of **Ausar**. Moreover, one of the derivations of the name of **Ausar** (**Asari**) is —He who takes or makes (*ari*) His seat (*as/asi*). I.e., He who establishes civilization, He who takes the throne of rulership at the head of the Abosom, the Spirit Forces of Nature. The Twi verb **si** meaning *to fix, to set, to stick, to establish (to found) to set something up, to set up a government, to set rules* is directly, genetically related and derivative, phonetically and conceptually, to this medut and the function of **Awusi** in Creation. The definitions of *si* in Twi related to *descending* or *rising up* are related to the notion of *to fix/to establish*. *To descend down into* is to *become fixed/grounded*. *To ascend or rise up* is to *sit upright/to fix yourself into position*.

One of the sacred symbols of **Ausar** is the **djed** pillar. The djed pillar is represented by the **cervical (neck) vertebrae** in the upper world (supporting the head) and the **sacrum** (supporting the body):



Variations of the Djed pillar. The physical location of the djed (neck djed) supporting the upper world (head) and the djed (sacrum djed) supporting the lower world (body).



Above we have the sacrum followed by the medut (hieroglyph) of the sacrum. The third image is the Akan Adinkra symbol: **Osiadan Nyame**. **Osi** (Si) to establish. **Dan** (Adan) *building, structure, institution*. Yet, **dan** also means *to transform*. **Nyame** (God). This references **Ausar** (Asi) and **Ra** (Da, Dan, Danga/Nyanka) working together in the establishment of Creation and civilization as agents of **Nyame**.

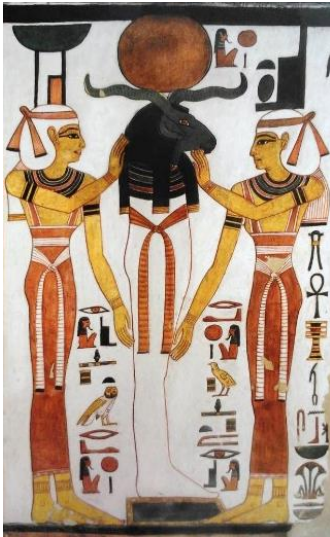
The image from the sheft (Papyrus) of Ani shows **Ausar** operating through the djed pillar. His arms are holding up **Ra** operating through the disk of the Aten/Sun. This is **Ausar-Ra** at sunrise, the origin of the Akan Adinkra symbol, **Osiadan**. The Osiadan symbol shows the djed pillar upholding the head region and the lower-body region.



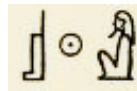
In the above images, the Spirit of **Ausar** dwells inside of the djed pillar. He is being resurrected and given offerings. Resurrection of the djed (ded, dead, dad (father)). [Tomb of Seti, Abju (Abydos)].

The djed pillar carries, channels, our life-force energy born of **Ra** and **Rait** (Creator and Creatress), from the base of the spine to the top of the head, from the **sacrum** to the **pituitary**. The **asi**, the throne is the seat or foundation, from the sacrum to the cervical vertebrae, of the institutionalization of power, physically, spiritually and politically. **Ausar** is enthroned in the lower djed while ruling upon Asaase (Earth) and is enthroned upon the upper djed when He transitions to rule the Spirit realm.

Ausar-Ra, Ra-Ausar. In Khanit and Kamit, **Ausar**, when connected to the **Ntoro** (God) **Ra** is called **Ra-Ausar** or **Ausar-Ra**. **Ra** is the Creator. He operates *through* the **Aten** (Sun/Owia). Below are two different depictions of **Ausar** (**Awusi**) and **Ra** functioning together in the same body as **Ausar-Ra** or **Ra-Ausar**:



In the first depiction from the tomb of **Nefertari** we see the red **Aten/Owia** (Sun) on the head of **Ra-Ausar** while in the second depiction from the tomb of **Siptah**, **Ra-Ausar** is shown inside of the red **Aten/Owia**. As mentioned in our book, **AFURAKA/AFURAITKAIT, The Origin of the term 'Africa'**, **Ra** and **Ausar** come together to function in the same body, as the **Ba** (spirit) and the **Ka** (soul). What we have is **Owia** (oh-ree-ah) and **Asi**, or **Awia-Asi--Awisi**. oReeah-Si is Ria-Asi or **Ra-Asir** or **Ra-Ausar** depicted here. [Recall the relationship between **Owura**, **Ouria**, **Owria** and **Owia** addressed in *Volume 1 of AKRADINBOSOM*]. An alternative spelling of the name **As Ra**, **Ra** being represented by the medut of the **Aten/Owia/Sun** – circle with the dot in the middle:



As Ra (Wsr Ra)

It is important to understand that when focusing on **Ra** in this context the **Obosom** is called **Ra-Ausar**, and when focusing on **Ausar** the **Obosom** is called **Ausar-Ra**. We do not lose sight of the fact that there are *Two distinct Abosom* functioning harmoniously together as a system *within one body*, just as we do not lose sight of the fact that the brain and spinal column are *two distinct structures* functioning harmoniously together as a system called the central nervous system, *within one body*.

In Khanit and Kamit, we recognized **Ausar** to be the **Ntoro** (Deity) Who was **born to lead**. **Ra** appointed **Ausar** to be **ruler** of the physical world and then the Ancestral/Spirit-world. Extracts from a text from Kamit describing various attributes of **Ausar** (**Awusi**):

*"...Homage to you **Ausar**, **Neb** (Master/Lord) of eternity, King of the Goddesses and Gods, whose names are manifold, whose transformations are sublime, whose form is hidden in the temples, whose **Ka** is*

venerable... Your seat (domain, rule) reaches far into **Ta-tchesert** (spirit realm) and your name is firmly established in the mouths of men and women... The height of heaven and the stars are obedient to you and you make the great gates of the sky open. You are the Sovereign (Lord) to whom praises are sung in the southern heaven, you are He to whom thanks are given in the northern heaven. The stars which never diminish are under the place of your face [under His inspection and care] and your seats are the stars which never rest... The companies of the Goddesses and Gods ascribe praise to you, the star-Goddesses and Gods of the **Tuat** (Ancestral/Spirit-realm) smell the Earth before you [bow to you], the domains make bowings before you, and the ends of the Earth make supplication to you when they see you... You are a shining Noble at the head of the nobles, permanent in your high rank, established in your sovereignty, the beneficent power of the company of the Goddesses and Gods. Well-pleasing is your face and you are beloved by him/her that sees you... You are the eldest, the first of your brethren, the Prince of the company of the Goddesses and Gods and establisher of Truth throughout the Two lands (Khanit and Kamit; Upper and Lower Kamit). You sit upon the great throne of your Father **Geb** [Earth God; Father of Ausar]. You are beloved of your Mother **Nut** [Sky Goddess; Mother of Ausar] whose valor is most mighty when you overthrow the Seba fiend. **You have slaughtered the enemy and have put the fear of you into your adversary...** You are the heir of **Geb** and of the sovereignty of the Two Lands and He (Geb) has seen your splendid qualities and has commanded you to guide the world by your hand so long as times [and seasons] endure..." (emphasis ours)

Ra made **Ausar** the Head of all of the **Ntorou/Ntorotu** (Deities). As **Ka-Ausar** and **Ka Amentet**, **Ausar** is connected to the **Ka/Kait** (the Black substance of space/ethereal matter) and the **Tuat** (Ancestral/Spirit world) as King. **Ausar** along with **Auset** (wife of **Ausar**) established civilization, institutionalized culture, set in motion models of ethical living so that Afurakanu/Afuraitkaitnut (Africans) could learn to execute our functions in the world harmoniously with the world. **Ra** also made **Ausar** to be ruler of the **Tuat**, Ancestral/Spirit realm, after **Ausar** moved from the physical world to the spirit-world via the death (regeneration) process. Below are excerpts from our book: **KUKUU-TUNTUM The Ancestral Jurisdiction** concerning the story and function of **Ausar**:

"...**Ausar** is a God in Creation Whose Spirit operates through the star system of **Sah**, called Orion, through the Moon, and through the black soil substance of Earth. In your body, **Ausar's** energy operates through your pituitary gland. **Ausar** operates as the masculine aspect of your soul, your **Ka**. **Ausar** is thus the Force dwelling within your spirit that is always rooted in what is in harmony with Divine order. **Ausar** is a God Whose Spirit has the ability to unify the functions or operations of the various Forces in Nature. The God **Ausar** was thus ordered by the Great Spirit to operate on Earth and teach Afurakanu/Afuraitkaitnut, by example, how to live in harmony with Divine Law.

In **Afuraka/Afuraitkait**, the Great Spirit directed the God **Ausar** and the Goddess **Auset** to operate amongst the population of Afurakanu/Afuraitkaitnut and guide our spirits to living in harmony with Divine law and how to maintain the life of harmony. **Ausar** and **Auset** became King and Queen in **Afuraka/Afuraitkait**. As Afurakanu/Afuraitkaitnut in Kamit and Keneset lived under the government of the King **Ausar** and the Queen **Auset**, we learned the Divine balance of male and female. **Ausar** and **Auset** instructed us in spiritual cultivation, as well as the cultivation of the land. We began to apply what we learned under the guidance of **Ausar** and **Auset** and we built great civilizations around the world

reflecting the Divine harmony of Creation. Our culture is a reflection of the Divine balance of male and female, **Ausar** and **Auset** in all things.

Yet, the God **Set** desired to govern Kamit Himself, in place of the God **Ausar**. **Set** therefore plotted and killed **Ausar**, disposed of His Body in the river, took over the rule of Kamit, and began a tyrannical, disharmonious government rooted in misguided desire, disorder, lust.

After the murder of **Ausar**, the Goddess **Auset** was forced out of Her role as Queen of Kamit. She searched tirelessly for the Body of Her Husband **Ausar** that He may be given a proper burial. When She found the Body of Her Husband, **Auset** performed ritual. She began to invoke the Spirit of **Ausar** from His existence in the Ancestral realm. Through ritual, **Auset** communicated with Her Husband and was drawn to His Spirit. Through Their Divine Spiritual union **Auset** became pregnant. Because of Her devotion to Her Husband, **Auset** was referred to under the title **Merit**, which means beloved in the language of Kamit. She was called **Merit Ausar**, or the beloved of **Ausar**. The whites corrupted this name **Merit** into mary and maryam and gave it to their fictional white female character. The union of the Spirit of the God **Ausar** with the Goddess **Auset** which resulted in **Auset** becoming pregnant with Her Son, the God **Khensu Heru**, was corrupted by the whites into the immaculate conception and virgin birth by a fictional white character named mary who would give birth to a fictional white boy, hesus or jesus whose father was god. **Heru**, with the Goddesses **Auset** and **Nebt Het**, performed a ritual to resurrect the God **Ausar**. **Ausar** was resurrected and His Spirit left the Ancestral realm to rejoin with the Great Spirit, **Ra/Rait**, to operate as a God in Nature...”

As we look at the story of **Ausar** and the definitions of the root of the name **Asi/Awusi**, *si*, we will see the entire story play out through the definition stated above.

Ausar was appointed by **Ra** to be ruler/leader (*si*) of the world, of the Abosom (Goddesses and Gods) and of Afurakanu/Afuraitkaitnut (Africans) – humans. His sovereignty was established. He instituted (*si*) civilization. He was killed, descended (*si*) into the Ancestral-realm, overcame the negative aspect of death (*owu*/murder) and became ruler (*si*) in the Ancestral realm (**Awusi**). After purifying (*si*) the death process/ritual (**Ayi-si**), He was resurrected (raised up), ascended (*si*) into the realm of Nature (stars). He connected with **Ra** (**Ra-Ausar**, **Awia-si/Awisi**), and influences the physical and spirit realm through the star system **Sah** (orion). The Sah (orion) constellation is a dominant collection of stars, whose light/energy penetrates Earth after having filtered through the *Owia*/Sun. As Husband of **Auset**, **Ausar** also operates through the **Osrane** (Moon). The light of the *Owia* penetrates/unites with the Osrane (Moon).

[This is discussed in the section on **Adwoa** in Akan culture, female Obosom of **Dwooda**/Monday and the Moon. **Adwoa** is **Auset** operating through the Moon while **Ausar** is called **Adwo** when operating through the Moon. We also discuss **Auset** being called **Esi** when functioning as the female Obosom operating through the Sun, counterpart to **Awusi**.]

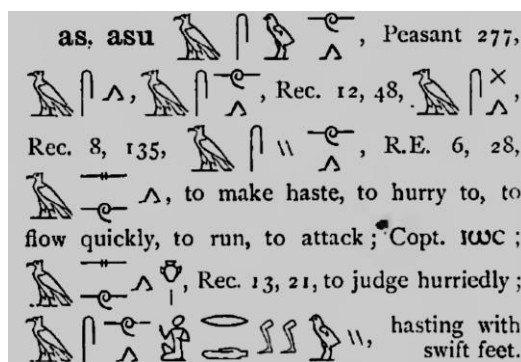
Ausar (**Ausir**) and **Awusi** are one and the same Obosom. The born leader of Creation Who established civilization, functioned in harmony with the Obosom animating the Sun (**Ra** or o-ree-ah), is connected with ethereal matter as **Ka** and met a sudden death (*awusin*). As an Obosom leaving the physical world to enter the spirit realm, **Ausar** was appointed to be Ruler of the Ancestral Realm. He led the way

(*obueakwan*) to show us how we must navigate the Ancestral world in order to live harmoniously there as well. Our adherence to the guidance of **Ausar/Awusi** garners for us His protection from disorder. His depictions as being **mummified** shows that He became impenetrable with regard to decay. His preserved body thus became an **Nsamankommere**, an Ancestral Shrine, holding the potency to function as the most powerful medium of communication for the living to communicate with the Ancestral community. Just as He purified the death/transition process and shows us, through the establishment of mummification, how to transition from the physical world to the spirit-world, **Awusi** as **Ayisi** purified the death/transition process and shows us, through the establishment of culture (funerary ritual), how to transition from one stage of life to the next without being subject to spiritual and ritual perversity or corruption. He establishes for us our physical and conscious experience of immortality.

Ausar shows us that *life is not the opposite of death*. **Awo** (Birth) is the opposite of **Owu** (death). Birth is an event, and we then live in the physical world. We transition via Death, an event, and we then live in the spirit world. At length we reincarnate into the world via the event of Birth and live once again in the physical world. While *Awo* and *Owu*, birth and death, are Two Halves of a Whole---the two gates by which we enter the physical and spirit worlds---*life is continuous* throughout both worlds as long as it is sanctioned by **Nyamewaa-Nyame**. It is **Ausar** who shows us how to achieve the office of **Nana** on Earth (*Nananom Mpanyinfo*) and the office of **Nana** (*Nananom Nsamanfo*) in *Asamando*, the Ancestral realm.

In the language of Kamit one of the definitions of **asi** is: *to make haste, to hurry to, to flow quickly, to run, to attack; to make to pass quickly*. The determinative medut (hieroglyph) symbol in this definition is that of two legs walking or running:




así-abé́rè-mè-nyàwà, a swift-footed person; tale-bearer; spy; lit. 'obosom Asi has furnished me with swift legs'. Asi ye tete bosom bi. Se obi kosra edom bi nsra mu kotietie mu nsem a, na ohũ. Se dom no ahũ no repe no akyere no a, oguaŋ kã sɛ: (Obosom) Asi, bre me nnyawa na matumi maguaŋ yiye.



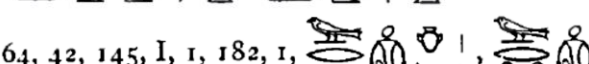
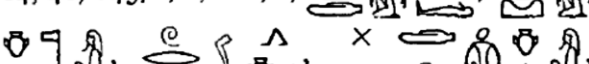
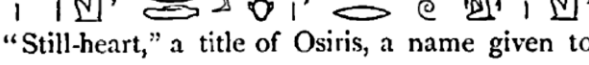

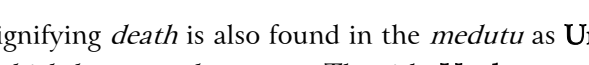
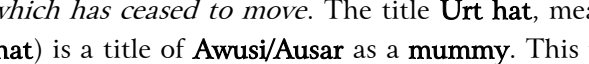
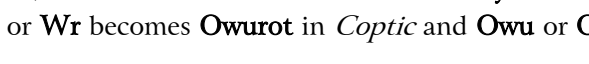



This speaks to the notion of **Asi** or **Awusi** being the Obosom of agility in Akan culture. When the spirit leaves the body it becomes more agile, it has more freedom of movement and the ability to transcend what would be considered 'time'. This is similar to the dream-state where your spirit can engage in various activities, move from one region to another instantly. When we enter the spirit realm, whether through the dream-state, the ritual-state (meditation, possession, divination, etc.) the contemplative-state (thought/mind) or the death process (*owu*), we have entered the realm ruled by **Awusi**. Through these various states we have the opportunity to purify (*si*) ourselves, our spirits, our condition. We are able to move with agility to incorporate the necessary energy to realign ourselves with our *nkra/nkrabea*. We can connect with various Abosom and Nananom Nsamanfo during these states, gaining great insight within what, during the physical world, would be considered a very 'short time'. In this manner we can

draw from **Awusi**'s protective capacity and make our spirits impregnable from (mummified against) spiritual decay. This is one reason why an Akan will ask the Obosom **Asi**, "**Asi bre me nnyawa**", meaning, '**Asi give me/make my legs strong/swift**'. I.e., give me the ability/agility to free myself from that which is restricting me or hindering my progress towards achieving my *nkra/nkrabea*.

o-wú *inf. death, decease, demise, de parture, dissolution, exit, extinction of life; manner of dying. pr. 259 263. 439. 964ff. 2621. 3476-93. — owi*

urt    to rest, be motionless; Copt. **OTROT**.

Urt-ha-t       B.D. 1, 13, 64, 42, 145, I, 1, 182, 1,     "Still-heart," a title of Osiris, a name given to any mummy.

The Twi term **owu** or **wu** signifying *death* is also found in the *medutu* as **Ur** or **Wr** which is defined as *that which is motionless, which has ceased to move*. The title **Urt hat**, meaning *still, motionless (urt) heart/heart-lung complex (hat)* is a title of **Awusi/Ausar** as a **mummy**. This title, **ur** came to be applied to mummies in general. **Ur** or **Wr** becomes **Owurot** in *Coptic* and **Owu** or **Owuo** in Twi signifying that which is *motionless, dead*.

Ausar also has the title **Kam Ur** meaning the *Great (Ur) Black (Kam) One*. On Earth, **Ausar** operates through the black soil (**Kamit**) while the Obosom **Set** operates through the red Earth including the desert. The annual flooding of the **Hapi** (Nile) river brings abundance, for initially the river overruns the land, however when the water recedes, the black silt is deposited upon the banks of the river and crops can be planted. The desert or red land retreats. This is the death and resurrection of the Great Black One, **Kam Ur** to overcome the tyranny of the Red One, **Deshor** or **Set**, by bringing fertility back to the country. The story of **Ausar** and **Set** becoming the rulers of the fertile (black) land and the barren (red) desert land can be found in Akan culture as the story of **Akwesi Owusu** and **Aku Ananse** detailing how because of Ananse's trickery, he became the owner of the desert. (See '**How Ananse Got Aso in Marriage**').

asièi, burying-place, burial-place nsie, (As.?) the underworld;

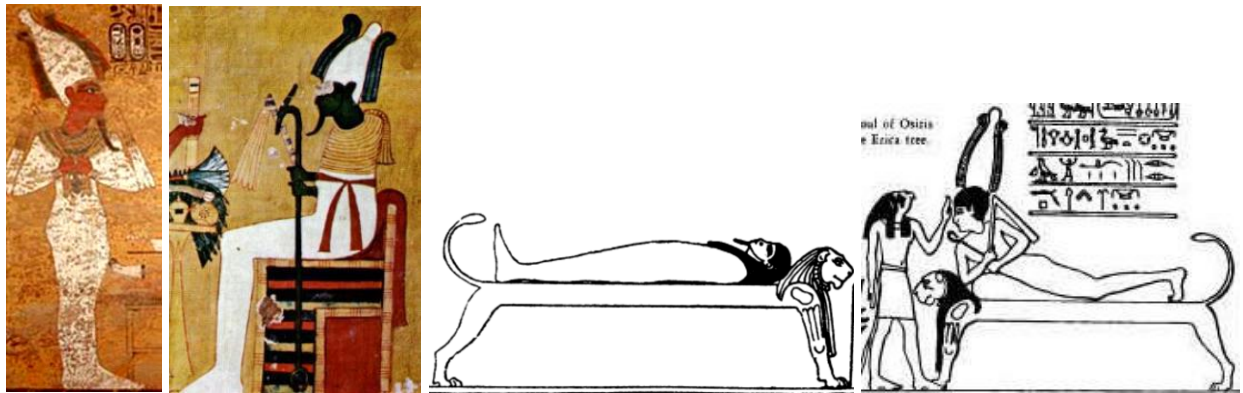
We also have the related term **asie** (**asiei** and **nsie**) referencing the *burial place* and the *underworld*. This confirms the burial place, within the Earth Mother, as a gateway to the Ancestral realm, governed by **Asi**.

Awusi is also called **Akwesi** in Akan. This same Obosom is worshipped by the **Igbo** (ee-boh) of Nigeria under the name **Agwu-isi**. **Agwu-isi** and **Akw-esi** are the same Deity, with the same name, governing the same function in Creation in both cultures. See *After God is Dibia*, by J.A. Umeh for details about **Agwu-isi**. J.A. Umeh shows as well that **Agwu-isi** in Igbo is the **Ausar** of Khanit and Kamit.

Awusi is worshipped as **Obatala** by the **Yoruba** of Nigeria. The name **Obatala** is often defined as the ‘Chief (*Oba*) of the White Cloth (*tala*)’. **Obatala** has another very important title in the Yoruba language – **Oosaala**. As mentioned in previous articles, there is no letter ‘L’ in Kamit [nor in Twi]. Whenever a word from another language containing an ‘L’ was translated into the language of Kamit, the people of Kamit would use the medut for the letter ‘R’. The rolling ‘R’ represents the ‘L’ in the Twi language as well. [e.g. mulatto in english becomes murato-ni in Twi]. The title **Oosaala** is the ancient title of this **Orisha** (Yoruba for Deity) from Khanit and Kamit. **Oosaa-la** is **Osa-ra** or **Ausar-Ra**. This is also **Orishanla** – **Orisha Nla**.

Awusi is worshipped as **Dangbe** by the **Ewe** and **Fon** of Togo and Benin in the **Vodoun** (Voodoo) tradition. He is the *serpent* (**dan**) of *life* (**gbe**) inclusive of abundance, fertility, rain and regeneration. His sacred color is white and He uses white ants as Divine messengers. This is the form of **Ausar Ra** Vodoun.

Images of **Awusi** (**Ausar**) related to His attributes:



si

si

Awusi/Ayisi on a funerary bed

si

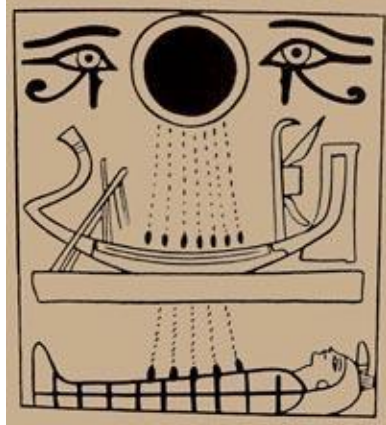
(to stand; be fixed) (to sit in state; as a king)

(**owu** death; **ayi**-funeral)

to rise up (from the “dead”);
(Heru is resurrecting His Father)
 death (**owu**) is washed (**si**) **Awusi**;
 funeral rite (**ayi**) is purified (**si**) **Ayisi**



Ra-Ausar



Owusore



Ausar



Ohene

Owia-Asi
Awisi

A title in Twi meaning "resurrection"
Owu-death, sore-to rise
Owusore is Ausare. Above, Ra through
the Owia/Sun resurrects Ausar Title of Awusi

Holding the Nkhakha (Flail)
called Bodua (animal's tail) in Akan
Symbol of Leadership, a Protector;

An Akan king holding
the bodua (flail)

Akanfo born under the governance of Awusi

Those male Akanfo who are born on Akwesida/Awusida (Sunday) are born with **Awusi** as their **Okradinbosom** and thus have an **Okra** which is governed by **Awusi**.

Those female Akanfo born on Akwesida/Awusida/Esida are born with **Esi** (Akousia, Akwasiba, Akosua) as their **Okradinbosom** and thus have an **Okraa** which is governed by the female Obosom **Esi**. [See the **Adwoa (Esi) – Auset** section for full details on female children of **Esi**].

The manner in which you carry out your nkra/nkrabea, your Divine function in Creation, will thus be naturally influenced by the character of your Okradinbosom, for you are the soul-child of your Okradinbosom. Those born under **Awusi** and **Esi** thus show characteristics of:

Leaders, founders of civilization, protocols, institutions.

Protectors, Bodua (male), **Boduaa** (female). Protector of the head/Purifier of thoughts, intentions and actions. **Destruction of disordered/criminal institutions, activity and their purveyors** through the use of solar fire - explosive and burning/consuming fire through related metal and mechanical armaments, chemical and biological warfare and spiritual warfare.

Unifiers---of **created** entities and events whom and which support **Nyamewaa-Nyame Nhyehyee**. **Awusi does not** unify disordered entities and events. **Awusi** and **Esi** do **not** unite the akyiwadefo (spirits of disorder, the whites and their offspring) with Afurakanu/Afuraitkaitnut (Africans) in any fashion.

Those who are able to stand alone on principle and represent **nokware**, truth, even when no one else is willing to do so. Uncompromising. One who is mummified: uncompromised by forces of decay (maggots, akyiwadefo, ayarefo (spiritually and culturally ill people), false beliefs/pseudo-religions).

Opener of the consciousness within. Reveals/uncovers the possibility of establishing Order, in areas/situations where it appears to be impossible. One of the titles of **Awusi** is **Obueakwan** meaning ‘opener/uncoverer/revealer of the way or path’. **Asi Obuekwan** is **Ausar Upuat** in Khanit and Kamit.

Represents the number 1. A major title of **Ausar** in Kamit is **Ua** (One). *One* in the sense of being a uniter/unifier/unity, in the sense of being singular/solo and in the sense of being first. The ‘solo’ aspect is related to the ‘only one’ to do, act, engage as well as the ‘first one’ to do, act, engage. One of **Awusi**’s titles is **Piesie** in Akan meaning the ‘first one to come out’, ‘first-born’. **Ausar** is the firstborn of **Geb** and **Nut** (Father and Mother Abosom of the Earth’s Crust and Atmosphere/Sky respectively).

Colors: Tuntum, Bun, Fufuo, Black, Green, White. Yellow/Gold (when associated with **Ra**). **Ausar** is depicted in Khanit and Kamit with *Black or Green* skin. **Ausar** is most often depicted wrapped in white bandages and wearing the **hetch** (white) crown. In Akan culture, **hyirew** or white clay/powder is used on individuals who are possessed by the *Asunsum/Spirits of the Abosom or Nananom Nsamanfo*. White represents death/transition and ritual purification (like mummification). Moreover, objects that are ritualized for the Nananom Nsamanfo are blackened, for the Nananom Nsamanfo are the most Ancient Ancestresses and Ancestors and **tuntum** (black) represents physical and spiritual maturity and vested power. **Tumi, power**, is related to the term for *black: tuntum*. Green represents spiritual rejuvenation in

Akan culture, just as it represents the resurrection (rejuvenation) of **Ausar** in Khanit and Kamit. Yellow and Gold are related to the Owia, Sun, and thus solar energy and Kingship. **Awusi** governs the 'brow' or 'third-eye' **karkar** [chakra]. The pituitary and pineal gland complex governing this region.

One who brings awareness, enlightenment in the true Afurakani/Afuraitkaitnit (African) context. Illuminates the difference between **darkness** and **blindness**. Darkness is natural, blindness is a perversion. When the light of the Owia shines on one who was in darkness for an inordinate time, the light may hurt the eyes. Illumination is initially painful, however illumination/light is good/purificatory (*si*) for the eyes and the body. Indeed, the health of the eyes and body are dependent upon light.



Obosomfo (Ghana)

Okomfo (Ghana)

Ausar

Akan **obosomfo** (priest) possessed by the Obosom **Tano**. Female **okomfo** (priestess) during **Odwira**. They wear **hyirew** white clay in the form of powder. When possessed they are shrines of purification. The *white hyirew* expresses the purified/**mummified** state: *white bandages of Awusi* (*white cloth of Obatala*).



Ausar as **Kam Ur** and **Wadj Ur**

As the Great Black One, **Kam Ur**, **Ausar** operates through the black soil, the Black substance of Space, the Ancestral Realm, our Black skin. As the Great Green One, **Wadj Ur**, **Ausar** is the power of regeneration, resurrection, renewal and healing. Stars are considered 'black bodies'. Our star, the Owia

is called a 'green star' because of the radiation it emanates. This is the connection between **Awusi** operating through the Owia on Awusida (Akwesida, *Sun-day*) and manifesting as *black* and *green*.

In the **Hoodoo** tradition, Akan Ancestral Religion in North America, the Conjure Doctor is the Priest-Healer. Excerpt from **Southern Workman**, Volumes 23-24, page 118 (July, 1895):

“...One conjure-doctor is pictured as having the remarkable gift of **turning as green as grass** moss, and **when he was just as black as a man could well be**; and his hair covered his neck and around his neck he had a string, and he had lizards tied on it. He carried a crooked cane...”



Opatuo, the general term for 'owl' in Akan is an **akyeneboa**, animal totem, connected with the Nananom Nsamanfo (Spiritually Cultivated Ancestresses and Ancestors), the realm of Owuo/Death and entering into and departing from the spirit-realm. The opatuo is thus a functionary of **Awusi** in **Hoodoo** – Akan Ancestral Religion in North America. Nana **Awusi** sends opatuo to communicate directly with us at critical junctures in life.



Owls were on occasion mummified in ancient Kamit. They are messengers of Ancestral wisdom inclusive of admonitions. The energy they carry can assist one to become crystallized (mummified) and thus

protected against the negative discarnate spirits of relatives and non-relatives when entering the spirit-realm via ritual. This crystallization is a protection against spiritual degeneration, decay, just as mummification is a protection against the decay of the body/shrine and attacks from agents of decay - maggots and other animals who seek to consume the dead body. When the body is preserved after death it becomes a crystal - literally - a most potent shrine of that Ancestral Spirit who used to inhabit that body. When the spirit-body is 'mummified' protected through ritual, one can receive the right spiritual messages from your Spiritually Cultivated Ancestresses and Ancestors and repel the misguided or perverse messages, suggestions, lusts, etc. from dishonorable spirits.

The Akan term Owuo, Death, which is Owur in Coptic speaks to this reality as it is the sound that Opatuo makes. Opatuo does not 'hoot', Opatuo says 'owuuu...owuuu'. This is the actual etymological origin of the name 'owl' (owuuu). It passed into the proto-indo-european languages thousands of years later. Its cosmological foundation, found in ancient Afuraka/Afuraitkait (Africa), migrated to West Afuraka/Afuraitkait (Africa) and into North America in the blood-circles of the Akan and thus manifests in our Hoodoo Religion to the present day.

ADWOA



Akan Ritual Figure

Osrane

Adwoa

In Akan culture a major female Obosom operating through the **Osrane** (Moon) is called **Adwoa** (ah'-joh-ah'). **Adwoa** is also called **Awo** (ah-woh'). **Adwoa** is the female Okradinbosom of **Dwooda** (Monday). **Adwoa** maintains regulatory Order in Creation. She is the Obosom who operates as the Divine Reproductive System, the executive structure within **Abode** (ah-baw'-deh) or Creation – within the Divine Body of **Nyamewaa-Nyame**. She thus operates as the reproductive system within the Afurakani/Afuraitkaitnit (African~Black) body.

In the Twi language, the words **dwo** and **awo**, are the roots of the names of this Obosom. These roots have a number of related meanings:

dwo and **awo** [joh and ah-woh']:

dwo: *to cool, to calm, to quiet, to be at peace, rest*

adwo: *to cry aloud, lament, wail*

adwo: *a title of a respect*

anadwo: *night*

dwow: *to cut into pieces*

dwo: *root*

awo: *mother (one's own mother)*

awo: *childbirth, labor; nativity*

wo: *to engender, beget; generate, procreate; bring forth; give birth to*

wo: *cold, chill*

adwa: *seat, throne*

gua: *to cut into pieces*

Major characteristics of the Obosom **Adwoa** delineated by Her descriptive titles:

dwò, v. [*red. dwudwò, q. v.*] **1. to cool** **ndwo(w), F. 1. root**

ADWOA. The Obosom **Adwoa** is a Spirit-Force Who has a **regulatory** function in Creation. She regulates the functions and operations of other Abosom. The Owia (Sun) sends Its energy to **Asaase** (Earth), heating the planet while activating Its atmosphere. The **Osrane** (Moon, also called **Bosom** -- *the term Obosom is also used for 'Deity' in general*) receives and retains the energy of the Owia. The resultant energy of this process (including moonlight) in concert with the gravitational force of the Osrane affects the increase in water levels (tides) and cools **Asaase** (Earth). **Dwooda**, the day of **Adwoa**, is the day of the Osrane (Moon, moon-day/monday). The cooling effect of this celestial body on the atmosphere of **Asaase** (regulating the temperature) and Its cooling effect upon the surface of **Asaase** (increasing water levels) is what gives the major Obosom operating through the Osrane the title **Adwoa** or **Adwo**, the root of which means 'to cool'.



Adwo – Akan **Adinkra** Symbol

Symbol of coolness, receptivity, balance of male and female for continuity through conception (conception of people and conception of governmental structures). *'When the king has good counselors, the reign will be peaceful'.*



Akan Adinkra Symbol: **Nkonsonkonson**

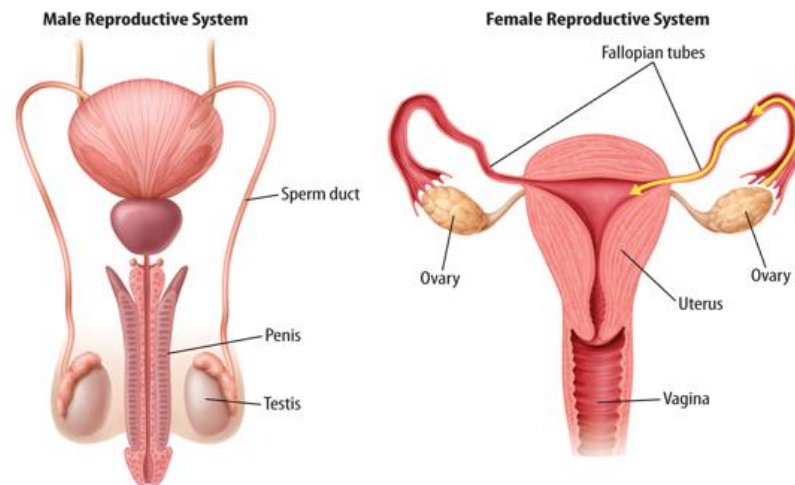
*Links of a chain – we are linked in life and after death via **bebra**, reincarnation*

AWO. The Obosom **Adwoa** is also called **Awo**. The term **awo** means *mother*, as in *one's own mother*, and also *childbirth* and *labor*. The verb **wo** means *to beget, to engender* and is used of both parents. The related term **awofo** (**awo** - *birth fo* - *people*) means *parents*. The verb **wo** related to **odwo** also means *cold, chill*.

awó! (full o) *mamma! mother!* **awó, Ak. cold, chill &c., s. awow & wo,**

awó, inf. birth: 1. childbirth, travail or labour of women, parturition, delivery. **wò, v. 1. to engender, beget, generate, procreate (said of both parents); to bring**

Adwoa as **Awo** is the Great Mother of *conception, labor and childbirth*. It is the coolness of the womb that allows the baby to develop properly. It is the coolness (*wo, odwo*) within the male reproductive organs which facilitates the readiness of the sperm cells to fertilize (*wo, to beget*) the ovum. Without the requisite coolness, there is no fertilization and no embryogenesis. Excessive heat in the womb area disrupts the development of the fetus. Excessive heat kills mature sperm cells. **Adwoa** as **Awo** governs the uterus and vagina structure of the Afuraitkaitnit female and the complementary prostate and penis structure of the Afurakani male *in order for conception to take place*. Her cool (*adwo, wo*) energy allows us *to beget, engender* (*wo*) in order that we may become parents, **awofo** and allows the woman to *maintain* the life of the ova and spermatozoa after fertilization (unification).



The uterus and vagina as well as the prostate and penis structures have **reflexive** areas which are connected to the various major organs and glands of the body. The reflexive areas of these structures when stimulated through the process of procreativity regulate the functions and operations of the various organs and glands of the body. This is similar to reflexology points on the foot or hand. Just as the uterus/vagina and prostate/penis complexes are connected to and regulate the various organs and structures in your body through reflexion so is **Awo**, as a Divine Organ-structure, connected to and regulates the functions and operations of the various Divine Organs (Abosom) which exist in/as the Divine Body of **Nyamewaa-Nyame** (The Supreme Being). **Awo** functions as the 'Divine Birth-House/Birth Canal' in Creation, the Divine Womb and Birth Canal within the Divine Body of **Nyamewaa**. In this capacity, and through this reflexion process, **Adwoa** maintains regulatory Order in Creation – amongst the planets, stars, suns, moons, oceans, winds, plant life, animal life, mineral life, Afurakani/Afuraitkaitnit (African) human life, your organs and systems, spiritual potencies/forces, and so on. When that regulatory Order is maintained within the Afurakani/Afuraitkaitnit (African) population (communal 'body') it manifests as the maintenance of **civilization**. Those Afurakanu/Afuraitkaitnut (Africans) who are born of and guided by the energy and consciousness of **Adwoa** are therefore those who manifest the capacity to maintain *civilization – a social order rooted in the Divine Order of Creation*.

It is recognized that the pituitary gland, through hormonal secretion, stimulates the reproductive organs of the female and male. Ovulation and spermatogenesis (release of ova and sperm cells for new/returning life to take root) are a major result of this process. The interworking of the pituitary and the uterus (uterine contractions) facilitate the release of oxytocin during labor. The pituitary also releases oxytocin for lactation. **Awusi** governs the pituitary while **Awo (Adwoa)** governs the uterus/vagina-prostate/penis and thus function together in the body as **okunu** and **oyere**, *husband* and *wife*, to *establish* and *maintain* life. **Adwoa** also has a shared-role in pituitary functions while **Awusi** also has a shared-role in the uterus-vagina/prostate-penis functions with regard to conception. **Awusi** and **Adwoa** function together in anterior and posterior lobes of the pituitary (in the upper ‘heavenly’ region of the body) and within the uterus/vagina and prostate/penis structures of the reproductive system (in the lower ‘Earthly’ region of the body) respectively. [The neck is the ‘gateway’ between ‘heaven’ (head) and ‘Earth’ (trunk) in the body.]

In the process of conception, the sperm cell penetrating the ovum initiates/establishes a new union/life. The ovum contracting around, absorbing and containing the sperm cell perpetuates/maintains the new union/life. Fertilization *unifies* the male and female elements necessary for a new life to be *established*. Embryogenesis *maintains* the unified male and female elements for a new life to *continue*.

Adwoa and **Awusi**, as **oyere** ne **okunu**, share in the regulatory function in Creation. While **Awusi** regulates by *unifying* the functions and operations of various Abosom in Nature, **Adwoa** regulates by *maintaining* the unity of functions and operations of various Abosom in Nature.

adaé, v. n., a place of rest

ADAE. **Adwoa** operating through the Osrane/Moon governs the cool (*adwo*) part of the day (*da*), hence the term **anadwo** (*ada dwo*) for *night* in the Twi language. One of the **mmrane**, or *praise names*, of **Adwoa** and those born under Her is **Adae**. The general term **adae** (ah-dah'-ey) in Twi means *a sleeping or resting period*, when describing the ritual period occurring every 42-days. For many Akan people, every sixth **Akwesida** or **Awusida** (Sunday) and every sixth **Awukuda** (Wednesday) are Ancestral celebrations/ceremonies. The sixth *Akwesida* (Sunday) is called **Akwasidae** or **Awusidae** (*Akwesi-Adae* or *Awusi-Adae*). The sixth *Awukuda* (Wednesday) is called **Awukudae** (*Awuku-Adae*). On these sacred days, many Akanfo suspend their regular activities. Akanfo take this *adae*, this *sleeping or resting period*, to give offerings to and commune with the **Nananom Nsamanfo** (Honorable Ancestresses and Ancestors) and the **Abosom** (Deities). This suspension of ‘regular time’ to enter into sacred ‘ritual time/space’, *adae*, is very similar to the sleep-state. When one goes to sleep, the regular activities are suspended. During the sleep-state, not only are the bodily processes regenerated and energy replenished, but the spirit is replenished as well. The dream-state is part of this regenerative process. In Twi, the term for *to sleep* is **da** and the term for the dream-state or dreams is **adae**.

adlè, *a festival day*, returning every forty-third day; one feast, called **adae kèsé**, **akwasidae** (**adwedae**), is celebrated on Sunday; another, 24 days later, called **awukudae**, falls on Wednesday. An offering consisting of mashed yams or plantains, a sheep, and rum is made to the spirits of the king's ancestors (in the stool-house), and their favours are solicited. The king then receives all his elders and honoured guests in public and gives them drink and presents. — **di adae**, *to celebrate or keep Adae*; **gye ad.** (*prop.* **ɔ-dlè**, *pl. a-, dream*; **sɔ dae**, **sɔsɔ adae**, *to dream. pr. 2269*; (*trans.*): **wɔsɔ nni-pa dae**, *they (so. the fetishes) cause men to dream.*)

At night, **anadwo**, **Adwoa** presides over the cooling down (**dwo**) of the **Asaase** (Earth), as well as the physical bodies of **Afurakanu/Afuraitkaitnut** (Africans). **Adwoa** as **Adae** births us (**awo**) into the dream (**adae**) state and births us into the ritual (**adae**) state to regenerate our bodies and replenish our **asunsum**, our spirits.

The Ancestral-realm/spirit-realm is governed by **Awusi**. We enter the spirit-realm after death and remain there. However, we enter the spirit-realm throughout our life-times on **Asaase** regularly during the dream-state and the ritual-state. **Adwoa** governs our functioning within the Ancestral-realm during **adae** the dream-state, and **adae**, the ritual state, within our life-times. **Awusi** governs our functioning within the Ancestral-realm after death and before conception. In this manner, **Adwoa** and **Awusi** function together as Sovereigns of the Ancestral-realm after the death-process (**Awusi**) and during our lifetimes (**Adwoa**). They both also have related, secondary and complementary roles in both realms.

adwó: **twa adwó** or **agyaadwo**, *to cry aloud, to lament, wail.*

e-dwóm, **Ak. edwóm**, *pl. ɲ-, song*

The term **dwo** also means *to cry aloud; lament, wail*. When the body is overheated the body sweats (cries) in order to *cool* itself down and maintain a balance in temperature. When the spirit is overheated the body also releases water to cool down the body and release the intense nervous-energy in order to keep the spiritual temperament balanced. This also contributes to physiological balance. The activation of the **pain-center** in the brain happens physiologically and spiritually (including emotionally). It is an indication that disorder is upsetting the physiological and/or spiritual balance. The energy release surges to the head in order to activate the pain-center as a warning system to the individual, yet the surge of energy is balanced out by the release of energy in the same region via the tear-ducts. Crying, lamenting, wailing can be an explosive release of energy, energy which otherwise could cause a physiological and/or spiritual implosion within the individual. Such an implosion, especially repeated over time, can lead to physical illness (stress, heart attacks, stroke, etc.) and spiritual illness (depression, insanity, suicidal ideation, etc.). The release of *water* (cooling) and *soundwaves* (wailing) is the essential act of healing.

The **first-responders** to pain and suffering are **water and sound**

The tears are regenerative and cleansing. The water filling the eyes washes away the debris so that we can see clearly where mistakes have been made and correct them. The sound is corrective. The vibrations

work to re-route and recalibrate the life-force energy in a manner that begins the restoration of the body and spirit.

Adwoa through the function of *dwo* (lament, wail) is thus the Great Healeress. She brings the energy that resolves conflict. She negotiates the needs of the individual cell, organ or organs' system with the needs of the entire body structure for the purpose of maintaining balance/affecting healing. She negotiates the needs of the Afurakani/Afuraitkaitnit (African) individual and his/her relationship to the whole of the Afurakani/Afuraitkaitnit (African) family, clan, nation and/or circumstance in order to maintain balance/affect healing in the course of everyday living. She negotiates the desire of the *sunsum* (spirit) with the pull of the Okra/Okraa in order to maintain balance/restore alignment so that the Afurakani/Afuraitkaitnit (African) individual can fulfill his/her *nkra/nkrabea* (Divinely allotted function/purpose) in Creation. This negotiation leading to reconciliation/balance is the nature of healing.

In Akan culture, as in ancient Khanit and Kamit, certain women are and were designated as ritual wailers at funerary services. The sound vibrations released during ritual wailing (*dwo*) as well as ritual song (*dwom*, *edwom*) alert the newly deceased spirit of his/her new condition as an Osaman. It creates the necessary separation in the *adwene* (mind) of the living and deceased, the necessary space, for the community to begin to align themselves with this new relationship dynamic that exists between the newly deceased and the living. The wailing and singing draws the Osaman to the *ayie* (funeral), aids in the healing process and assists in propelling this spirit in his/her journey to *Asamando* so that he or she will not contemplate avoiding that journey and becoming an aimless, wandering, Earth-bound spirit.

dwo, v. = dwow, v. to cut. **daé, v. d, mu = bae, gnae mu, to separate; cf. daa, v.**

The root **dwo** or **dwow**, also means *to cut into pieces*. This is related to another definition of **adae** meaning *to separate (this definition is related to the separation of "time", apportioning a sleeping or resting period in time)*. It is also related to the Twi word **twa**, meaning *to cut*, but also *to engage in, execute*. To **twa Odwira** for example is to *practice/celebrate Odwira* (New Year celebration). It should be noted that the word **apae** (prayers) is from the root **pae** which also means *to split, cut, separate*. **All of these terms relate to the definition of ritual as being a cutting into the spirit-realm**. Creating an *incision* through which we can enter into the spirit-realm to incorporate the energy and consciousness we need in order to bring balance to our lives and/or restore balance to our lives. **Adwoa** as **Adae** is the Great Mother of ritual, governing the ritual state (*adae*). She facilitates the cutting, the separation (*adae, dwow*) necessary for us to go from this world to the spirit world in order to engage the process of **Nanasom**—Afurakani/Afuraitkaitnit Ancestral Religion—the *ritual incorporation of Divine Law and the ritual restoration of Divine Balance*.

adwá, Ak. = agua. **aguá, pl. ŋ, seat, chair, stool; throne,**

The term for *throne, seat, adwa* (also **agua**) is directly related to **Adwoa** (Adwa). In Akan culture the Owia (Sun) often represents the **ohene** (king) while the Osrane (Moon) often represents the **ohemmaa** (queenmother), hence the Akan **ebe** (proverb): *Ohemmaa ye Bosom, "the Queenmother is the Moon"*. Akan culture is **matricircular** (matrilineal), thus the kingship is inherited and transmitted through the

female blood-circle (bloodline). This is one of the reasons why the *adwa* (throne) of the *ohemmaa* (queenmother) is senior to that of the *ohene* (king).

Awusi represents the *establishment* of civilization. **Adwoa** represents the *maintenance* of civilization. This speaks to matricircular (matrilineal) succession and the **ohemmaagua** (queenmother's throne) being the foundation or root of the nation's *continuity*. It is the seat of power. Family inheritance, including land rights, are passed through the female blood-circle. The Akan say, *all power emanates from the land*. The land-(rights) are passed through the seat of power, which is the female *adwa*/seat. **Adwoa** is the **adwa** (throne). **Adwoa** is also **odwo**, meaning *root* – that which has the capacity to ‘ground’, rooting us in our matriclans (our identity, roots of family ‘tree’), rooting us as a nation on a particular region of Asaase (Earth) within a specific governmental structure, just as the ovum roots or ‘grounds’ the sperm cell in the process of fertilization.

ndwo(w), F. l. root = ntini. **ntin, ntini, l. root or roots of any plant;**
cf. yhiŋ & F. ndwo. pr. 1016. 3499. — 2.
vein, blood-vessel; ntini home or pere,



Akan **adwa** (*agua*)

The top of the *adwa* (*agua*) in Akan culture is most often in the form of a crescent Osrane (Moon). Note also that the terms *adwa* and *dwo* and *twa* (*to separate; execute*) are related phonetically and conceptually and are titles of **Adwoa**. It is through the *adwa* of the female that *inheritance* is transmitted. The wealth is therefore *separated, apportioned* (divided up, cut up into ‘pieces’) through the matricircular (matrilineage). The matrilineal/matricircular family and clan are called **abusua** and **abusuakuw**, respectively in Akan culture. Akan identity is based on matricircular-filiation. There are seven great **abusuakuw**, headed by seven Great Ancestresses, who are in turn governed by seven female Abosom. All Akan people can trace their blood-line back to one of these Great Mothers. If one cannot trace his or her line back to one of these seven Great Mothers, through blood *and* reincarnation, then he or she is not Akan.

We therefore see that **Adwoa** is an Obosom Who operates *through* the Osrane (Moon) and has a regulatory function in Creation. She provides the coolness necessary for fertilization and embryogenesis and is thus the Great Mother of childbirth and labor in the Afuraitkaitnit body as well as being the Divine Birth-House/Birth-Canal of Creation. She thus regulates the functions of other Abosom in Creation. **Adwoa** governs the ritual state and is a co-ruler with **Awusi** in the spirit-realm. She *maintains*

civilization (regulatory order). She heals through the release of water and sound. She holds the keys to the transmission of inheritance and thus authority in families and in society.

Adwoa is the seat/throne/foundation/root of inherited Executive Authority

The Obosom **Adwoa** has been invoked/worshipped by the Akan for thousands of years under the same name. In Khanit and Kamit we called **Adwoa** or **Awo** by the same names. First, we will address Her most common name in Kamit: **Auset (Esi)**.



Auset

(Tomb of Hor em heb)

In the **medutu** (hieroglyphs) the name of this Obosom is spelled variously: **Aset**, **Asit** and **Auset**. In Coptic (Late ‘Egyptian’), **Auset** becomes **Esset**, **Ese** or **Esi**. This is significant for **Esi** is the form of the name in the **Fante** Akan dialect for a female born on Akwesida (Sunday). This name in Coptic is derived from the Obosom **Esi (Asit)**. **HCE** (**Ese**) or **HCI** (**Esi**)

The whites and their offspring corrupted the Coptic name of this Obosom from **Ese** or **Esi** into *esis*, *eisis* and *isis*.

<p>Āst 𓆎 𓆏 𓆑, N. 625, 903, 1139, 𓆎 𓆏, U. 18r, 𓆎 𓆏, 𓆎 𓆏, 𓆎 𓆏, 𓆎 𓆏, 𓆎 𓆏, 𓆎 𓆏, 𓆎 𓆏, 𓆎 𓆏, Rec. 26, 235, the wife of Osiris and mother of Horus.</p>	<p>Āst-Rāit-set (?) 𓆎 𓆏 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖 𓆗 𓆘 𓆙 𓆚 𓆛 𓆜 𓆝 𓆞 𓆟 𓆠 𓆡 𓆢 𓆣 𓆤 𓆥 𓆦 𓆧 𓆨 𓆩 𓆪 𓆫 𓆬 𓆭 𓆮 𓆯 𓆰 𓆱 𓆲 𓆳 𓆴 𓆵 𓆶 𓆷 𓆸 𓆹 𓆺 𓆻 𓆼 𓆽 𓆾 𓆿 𓇀 𓇁 𓇂 𓇃 𓇄 𓇅 𓇆 𓇇 𓇈 𓇉 𓇊 𓇋 𓇌 𓇍 𓇎 𓇏 𓇐 𓇑 𓇒 𓇓 𓇔 𓇕 𓇖 𓇗 𓇘 𓇙 𓇚 𓇛 𓇜 𓇝 𓇞 𓇟 𓇠 𓇡 𓇢 𓇣 𓇤 𓇥 𓇦 𓇧 𓇨 𓇩 𓇪 𓇫 𓇬 𓇭 𓇮 𓇯 𓇰 𓇱 𓇲 𓇳 𓇴 𓇵 𓇶 𓇷 𓇸 𓇹 𓇺 𓇻 𓇼 𓇽 𓇾 𓇿 𓈀 𓈁 𓈂 𓈃 𓈄 𓈅 𓈆 𓈇 𓈈 𓈉 𓈊 𓈋 𓈌 𓈍 𓈎 𓈏 𓈐 𓈑 𓈒 𓈓 𓈔 𓈕 𓈖 𓈗 𓈘 𓈙 𓈚 𓈛 𓈜 𓈝 𓈞 𓈟 𓈠 𓈡 𓈢 𓈣 𓈤 𓈥 𓈦 𓈧 𓈨 𓈩 𓈪 𓈫 𓈬 𓈭 𓈮 𓈯 𓈰 𓈱 𓈲 𓈳 𓈴 𓈵 𓈶 𓈷 𓈸 𓈹 𓈺 𓈻 𓈼 𓈽 𓈾 𓈿 𓉀 𓉁 𓉂 𓉃 𓉄 𓉅 𓉆 𓉇 𓉈 𓉉 𓉊 𓉋 𓉌 𓉍 𓉎 𓉏 𓉐 𓉑 𓉒 𓉓 𓉔 𓉕 𓉖 𓉗 𓉘 𓉙 𓉚 𓉛 𓉜 𓉝 𓉞 𓉟 𓉠 𓉡 𓉢 𓉣 𓉤 𓉥 𓉦 𓉧 𓉨 𓉩 𓉪 𓉫 𓉬 𓉭 𓉮 𓉯 𓉰 𓉱 𓉲 𓉳 𓉴 𓉵 𓉶 𓉷 𓉸 𓉹 𓉺 𓉻 𓉼 𓉽 𓉾 𓉿 𓊀 𓊁 𓊂 𓊃 𓊄 𓊅 𓊆 𓊇 𓊈 𓊉 𓊊 𓊋 𓊌 𓊍 𓊎 𓊏 𓊐 𓊑 𓊒 𓊓 𓊔 𓊕 𓊖 𓊗 𓊘 𓊙 𓊚 𓊛 𓊜 𓊝 𓊞 𓊟 𓊠 𓊡 𓊢 𓊣 𓊤 𓊥 𓊦 𓊧 𓊨 𓊩 𓊪 𓊫 𓊬 𓊭 𓊮 𓊯 𓊰 𓊱 𓊲 𓊳 𓊴 𓊵 𓊶 𓊷 𓊸 𓊹 𓊺 𓊻 𓊼 𓊽 𓊾 𓊿 𓋀 𓋁 𓋂 𓋃 𓋄 𓋅 𓋆 𓋇 𓋈 𓋉 𓋊 𓋋 𓋌 𓋍 𓋎 𓋏 𓋐 𓋑 𓋒 𓋓 𓋔 𓋕 𓋖 𓋗 𓋘 𓋙 𓋚 𓋛 𓋜 𓋝 𓋞 𓋟 𓋠 𓋡 𓋢 𓋣 𓋤 𓋥 𓋦 𓋧 𓋨 𓋩 𓋪 𓋫 𓋬 𓋭 𓋮 𓋯 𓋰 𓋱 𓋲 𓋳 𓋴 𓋵 𓋶 𓋷 𓋸 𓋹 𓋺 𓋻 𓋼 𓋽 𓋾 𓋿 𓌀 𓌁 𓌂 𓌃 𓌄 𓌅 𓌆 𓌇 𓌈 𓌉 𓌊 𓌋 𓌌 𓌍 𓌎 𓌏 𓌐 𓌑 𓌒 𓌓 𓌔 𓌕 𓌖 𓌗 𓌘 𓌙 𓌚 𓌛 𓌜 𓌝 𓌞 𓌟 𓌠 𓌡 𓌢 𓌣 𓌤 𓌥 𓌦 𓌧 𓌨 𓌩 𓌪 𓌫 𓌬 𓌭 𓌮 𓌯 𓌰 𓌱 𓌲 𓌳 𓌴 𓌵 𓌶 𓌷 𓌸 𓌹 𓌺 𓌻 𓌼 𓌽 𓌾 𓌿 𓍀 𓍁 𓍂 𓍃 𓍄 𓍅 𓍆 𓍇 𓍈 𓍉 𓍊 𓍋 𓍌 𓍍 𓍎 𓍏 𓍐 𓍑 𓍒 𓍓 𓍔 𓍕 𓍖 𓍗 𓍘 𓍙 𓍚 𓍛 𓍜 𓍝 𓍞 𓍟 𓍠 𓍡 𓍢 𓍣 𓍤 𓍥 𓍦 𓍧 𓍨 𓍩 𓍪 𓍫 𓍬 𓍭 𓍮 𓍯 𓍰 𓍱 𓍲 𓍳 𓍴 𓍵 𓍶 𓍷 𓍸 𓍹 𓍺 𓍻 𓍼 𓍽 𓍾 𓍿 𓎀 𓎁 𓎂 𓎃 𓎄 𓎅 𓎆 𓎇 𓎈 𓎉 𓎊 𓎋 𓎌 𓎍 𓎎 𓎏 𓎐 𓎑 𓎒 𓎓 𓎔 𓎕 𓎖 𓎗 𓎘 𓎙 𓎚 𓎛 𓎜 𓎝 𓎞 𓎟 𓎠 𓎡 𓎢 𓎣 𓎤 𓎥 𓎦 𓎧 𓎨 𓎩 𓎪 𓎫 𓎬 𓎭 𓎮 𓎯 𓎰 𓎱 𓎲 𓎳 𓎴 𓎵 𓎶 𓎷 𓎸 𓎹 𓎺 𓎻 𓎼 𓎽 𓎾 𓎿 𓏀 𓏁 𓏂 𓏃 𓏄 𓏅 𓏆 𓏇 𓏈 𓏉 𓏊 𓏋 𓏌 𓏍 𓏎 𓏏 𓏐 𓏑 𓏒 𓏓 𓏔 𓏕 𓏖 𓏗 𓏘 𓏙 𓏚 𓏛 𓏜 𓏝 𓏞 𓏟 𓏠 𓏡 𓏢 𓏣 𓏤 𓏥 𓏦 𓏧 𓏨 𓏩 𓏪 𓏫 𓏬 𓏭 𓏮 𓏯 𓏰 𓏱 𓏲 𓏳 𓏴 𓏵 𓏶 𓏷 𓏸 𓏹 𓏺 𓏻 𓏼 𓏽 𓏾 𓏿 𓐀 𓐁 𓐂 𓐃 𓐄 𓐅 𓐆 𓐇 𓐈 𓐉 𓐊 𓐋 𓐌 𓐍 𓐎 𓐏 𓐐 𓐑 𓐒 𓐓 𓐔 𓐕 𓐖 𓐗 𓐘 𓐙 𓐚 𓐛 𓐜 𓐝 𓐞 𓐟 𓐠 𓐡 𓐢 𓐣 𓐤 𓐥 𓐦 𓐧 𓐨 𓐩 𓐪 𓐫 𓐬 𓐭 𓐮 𓐯 𓐰 𓐱 𓐲 𓐳 𓐴 𓐵 𓐶 𓐷 𓐸 𓐹 𓐺 𓐻 𓐼 𓐽 𓐾 𓐿 𓑀 𓑁 𓑂 𓑃 𓑄 𓑅 𓑆 𓑇 𓑈 𓑉 𓑊 𓑋 𓑌 𓑍 𓑎 𓑏 𓑐 𓑑 𓑒 𓑓 𓑔 𓑕 𓑖 𓑗 𓑘 𓑙 𓑚 𓑛 𓑜 𓑝 𓑞 𓑟 𓑠 𓑡 𓑢 𓑣 𓑤 𓑥 𓑦 𓑧 𓑨 𓑩 𓑪 𓑫 𓑬 𓑭 𓑮 𓑯 𓑰 𓑱 𓑲 𓑳 𓑴 𓑵 𓑶 𓑷 𓑸 𓑹 𓑺 𓑻 𓑼 𓑽 𓑾 𓑿 𓒀 𓒁 𓒂 𓒃 𓒄 𓒅 𓒆 𓒇 𓒈 𓒉 𓒊 𓒋 𓒌 𓒍 𓒎 𓒏 𓒐 𓒑 𓒒 𓒓 𓒔 𓒕 𓒖 𓒗 𓒘 𓒙 𓒚 𓒛 𓒜 𓒝 𓒞 𓒟 𓒠 𓒡 𓒢 𓒣 𓒤 𓒥 𓒦 𓒧 𓒨 𓒩 𓒪 𓒫 𓒬 𓒭 𓒮 𓒯 𓒰 𓒱 𓒲 𓒳 𓒴 𓒵 𓒶 𓒷 𓒸 𓒹 𓒺 𓒻 𓒼 𓒽 𓒾 𓒿 𓓀 𓓁 𓓂 𓓃 𓓄 𓓅 𓓆 𓓇 𓓈 𓓉 𓓊 𓓋 𓓌 𓓍 𓓎 𓓏 𓓐 𓓑 𓓒 𓓓 𓓔 𓓕 𓓖 𓓗 𓓘 𓓙 𓓚 𓓛 𓓜 𓓝 𓓞 𓓟 𓓠 𓓡 𓓢 𓓣 𓓤 𓓥 𓓦 𓓧 𓓨 𓓩 𓓪 𓓫 𓓬 𓓭 𓓮 𓓯 𓓰 𓓱 𓓲 𓓳 𓓴 𓓵 𓓶 𓓷 𓓸 𓓹 𓓺 𓓻 𓓼 𓓽 𓓾 𓓿 𓔀 𓔁 𓔂 𓔃 𓔄 𓔅 𓔆 𓔇 𓔈 𓔉 𓔊 𓔋 𓔌 𓔍 𓔎 𓔏 𓔐 𓔑 𓔒 𓔓 𓔔 𓔕 𓔖 𓔗 𓔘 𓔙 𓔚 𓔛 𓔜 𓔝 𓔞 𓔟 𓔠 𓔡 𓔢 𓔣 𓔤 𓔥 𓔦 𓔧 𓔨 𓔩 𓔪 𓔫 𓔬 𓔭 𓔮 𓔯 𓔰 𓔱 𓔲 𓔳 𓔴 𓔵 𓔶 𓔷 𓔸 𓔹 𓔺 𓔻 𓔼 𓔽 𓔾 𓔿 𓕀 𓕁 𓕂 𓕃 𓕄 𓕅 𓕆 𓕇 𓕈 𓕉 𓕊 𓕋 𓕌 𓕍 𓕎 𓕏 𓕐 𓕑 𓕒 𓕓 𓕔 𓕕 𓕖 𓕗 𓕘 𓕙 𓕚 𓕛 𓕜 𓕝 𓕞 𓕟 𓕠 𓕡 𓕢 𓕣 𓕤 𓕥 𓕦 𓕧 𓕨 𓕩 𓕪 𓕫 𓕬 𓕭 𓕮 𓕯 𓕰 𓕱 𓕲 𓕳 𓕴 𓕵 𓕶 𓕷 𓕸 𓕹 𓕺 𓕻 𓕼 𓕽 𓕾 𓕿 𓖀 𓖁 𓖂 𓖃 𓖄 𓖅 𓖆 𓖇 𓖈 𓖉 𓖊 𓖋 𓖌 𓖍 𓖎 𓖏 𓖐 𓖑 𓖒 𓖓 𓖔 𓖕 𓖖 𓖗 𓖘 𓖙 𓖚 𓖛 𓖜 𓖝 𓖞 𓖟 𓖠 𓖡 𓖢 𓖣 𓖤 𓖥 𓖦 𓖧 𓖨 𓖩 𓖪 𓖫 𓖬 𓖭 𓖮 𓖯 𓖰 𓖱 𓖲 𓖳 𓖴 𓖵 𓖶 𓖷 𓖸 𓖹 𓖺 𓖻 𓖼 𓖽 𓖾 𓖿 𓗀 𓗁 𓗂 𓗃 𓗄 𓗅 𓗆 𓗇 𓗈 𓗉 𓗊 𓗋 𓗌 𓗍 𓗎 𓗏 𓗐 𓗑 𓗒 𓗓 𓗔 𓗕 𓗖 𓗗 𓗘 𓗙 𓗚 𓗛 𓗜 𓗝 𓗞 𓗟 𓗠 𓗡 𓗢 𓗣 𓗤 𓗥 𓗦 𓗧 𓗨 𓗩 𓗪 𓗫 𓗬 𓗭 𓗮 𓗯 𓗰 𓗱 𓗲 𓗳 𓗴 𓗵 𓗶 𓗷 𓗸 𓗹 𓗺 𓗻 𓗼 𓗽 𓗾 𓗿 𓘀 𓘁 𓘂 𓘃 𓘄 𓘅 𓘆 𓘇 𓘈 𓘉 𓘊 𓘋 𓘌 𓘍 𓘎 𓘏 𓘐 𓘑 𓘒 𓘓 𓘔 𓘕 𓘖 𓘗 𓘘 𓘙 𓘚 𓘛 𓘜 𓘝 𓘞 𓘟 𓘠 𓘡 𓘢 𓘣 𓘤 𓘥 𓘦 𓘧 𓘨 𓘩 𓘪 𓘫 𓘬 𓘭 𓘮 𓘯 𓘰 𓘱 𓘲 𓘳 𓘴 𓘵 𓘶 𓘷 𓘸 𓘹 𓘺 𓘻 𓘼 𓘽 𓘾 𓘿 𓙀 𓙁 𓙂 𓙃 𓙄 𓙅 𓙆 𓙇 𓙈 𓙉 𓙊 𓙋 𓙌 𓙍 𓙎 𓙏 𓙐 𓙑 𓙒 𓙓 𓙔 𓙕 𓙖 𓙗 𓙘 𓙙 𓙚 𓙛 𓙜 𓙝 𓙞 𓙟 𓙠 𓙡 𓙢 𓙣 𓙤 𓙥 𓙦 𓙧 𓙨 𓙩 𓙪 𓙫 𓙬 𓙭 𓙮 𓙯 𓙰 𓙱 𓙲 𓙳 𓙴 𓙵 𓙶 𓙷 𓙸 𓙹 𓙺 𓙻 𓙼 𓙽 𓙾 𓙿 𓚀 𓚁 𓚂 𓚃 𓚄 𓚅 𓚆 𓚇 𓚈 𓚉 𓚊 𓚋 𓚌 𓚍 𓚎 𓚏 𓚐 𓚑 𓚒 𓚓 𓚔 𓚕 𓚖 𓚗 𓚘 𓚙 𓚚 𓚛 𓚜 𓚝 𓚞 𓚟 𓚠 𓚡 𓚢 𓚣 𓚤 𓚥 𓚦 𓚧 𓚨 𓚩 𓚪 𓚫 𓚬 𓚭 𓚮 𓚯 𓚰 𓚱 𓚲 𓚳 𓚴 𓚵 𓚶 𓚷 𓚸 𓚹 𓚺 𓚻 𓚼 𓚽 𓚾 𓚿 𓛀 𓛁 𓛂 𓛃 𓛄 𓛅 𓛆 𓛇 𓛈 𓛉 𓛊 𓛋 𓛌 𓛍 𓛎 𓛏 𓛐 𓛑 𓛒 𓛓 𓛔 𓛕 𓛖 𓛗 𓛘 𓛙 𓛚 𓛛 𓛜 𓛝 𓛞 𓛟 𓛠 𓛡 𓛢 𓛣 𓛤 𓛥 𓛦 𓛧 𓛨 𓛩 𓛪 𓛫 𓛬 𓛭 𓛮 𓛯 𓛰 𓛱 𓛲 𓛳 𓛴 𓛵 𓛶 𓛷 𓛸 𓛹 𓛺 𓛻 𓛼 𓛽 𓛾 𓛿 𓜀 𓜁 𓜂 𓜃 𓜄 𓜅 𓜆 𓜇 𓜈 𓜉 𓜊 𓜋 𓜌 𓜍 𓜎 𓜏 𓜐 𓜑 𓜒 𓜓 𓜔 𓜕 𓜖 𓜗 𓜘 𓜙 𓜚 𓜛 𓜜 𓜝 𓜞 𓜟 𓜠 𓜡 𓜢 𓜣 𓜤 𓜥 𓜦 𓜧 𓜨 𓜩 𓜪 𓜫 𓜬 𓜭 𓜮 𓜯 𓜰 𓜱 𓜲 𓜳 𓜴 𓜵 𓜶 𓜷 𓜸 𓜹 𓜺 𓜻 𓜼 𓜽 𓜾 𓜿 𓝀 𓝁 𓝂 𓝃 𓝄 𓝅 𓝆 𓝇 𓝈 𓝉 𓝊 𓝋 𓝌 𓝍 𓝎 𓝏 𓝐 𓝑 𓝒 𓝓 𓝔 𓝕 𓝖 𓝗 𓝘 𓝙 𓝚 𓝛 𓝜 𓝝 𓝞 𓝟 𓝠 𓝡 𓝢 𓝣 𓝤 𓝥 𓝦 𓝧 𓝨 𓝩 𓝪 𓝫 𓝬 𓝭 𓝮 𓝯 𓝰 𓝱 𓝲 𓝳 𓝴 𓝵 𓝶 𓝷 𓝸 𓝹 𓝺 𓝻 𓝼 𓝽 𓝾 𓝿 𓞀 𓞁 𓞂 𓞃 𓞄 𓞅 𓞆 𓞇 𓞈 𓞉 𓞊 𓞋 𓞌 𓞍 𓞎 𓞏 𓞐 𓞑 𓞒 𓞓 𓞔 𓞕 𓞖 𓞗 𓞘 𓞙 𓞚 𓞛 𓞜 𓞝 𓞞 𓞟 𓞠 𓞡 𓞢 𓞣 𓞤 𓞥 𓞦 𓞧 𓞨 𓞩 𓞪 𓞫 𓞬 𓞭 𓞮 𓞯 𓞰 𓞱 𓞲 𓞳 𓞴 𓞵 𓞶 𓞷 𓞸 𓞹 𓞺 𓞻 𓞼 𓞽 𓞾 𓞿 𓟀 𓟁 𓟂 𓟃 𓟄 𓟅 𓟆 𓟇 𓟈 𓟉 𓟊 𓟋 𓟌 𓟍 𓟎 𓟏 𓟐 𓟑 𓟒 𓟓 𓟔 𓟕 𓟖 𓟗 𓟘 𓟙 𓟚 𓟛 𓟜 𓟝 𓟞 𓟟 𓟠 𓟡 𓟢 𓟣 𓟤 𓟥 𓟦 𓟧 𓟨 𓟩 𓟪 𓟫 𓟬 𓟭 𓟮 𓟯 𓟰 𓟱 𓟲 𓟳 𓟴 𓟵 𓟶 𓟷 𓟸 𓟹 𓟺 𓟻 𓟼 𓟽 𓟾 𓟿 𓠀 𓠁 𓠂 𓠃 𓠄 𓠅 𓠆 𓠇 𓠈 𓠉 𓠊 𓠋 𓠌 𓠍 𓠎 𓠏 𓠐 𓠑 𓠒 𓠓 𓠔 𓠕 𓠖 𓠗 𓠘 𓠙 𓠚 𓠛 𓠜 𓠝 𓠞 𓠟 𓠠 𓠡 𓠢 𓠣 𓠤 𓠥 𓠦 𓠧 𓠨 𓠩 𓠪 𓠫 𓠬 𓠭 𓠮 𓠯 𓠰 𓠱 𓠲 𓠳 𓠴 𓠵 𓠶 𓠷 𓠸 𓠹 𓠺 𓠻 𓠼 𓠽 𓠾 𓠿 𓡀 𓡁 𓡂 𓡃 𓡄 𓡅 𓡆 𓡇 𓡈 𓡉 𓡊 𓡋 𓡌 𓡍 𓡎 𓡏 𓡐 𓡑 𓡒 𓡓 𓡔 𓡕 𓡖 𓡗 𓡘 𓡙 𓡚 𓡛 𓡜 𓡝 𓡞 𓡟 𓡠 𓡡 𓡢 𓡣 𓡤 𓡥 𓡦 𓡧 𓡨 𓡩 𓡪 𓡫 𓡬 𓡭 𓡮 𓡯 𓡰 𓡱 𓡲 𓡳 𓡴 𓡵 𓡶 𓡷 𓡸 𓡹 𓡺 𓡻 𓡼 𓡽 𓡾 𓡿 𓢀 𓢁 𓢂 𓢃 𓢄 𓢅 𓢆 𓢇 𓢈 𓢉 𓢊 𓢋 𓢌 𓢍 𓢎 𓢏 𓢐 𓢑 𓢒 𓢓 𓢔 𓢕 𓢖 𓢗 𓢘 𓢙 𓢚 𓢛 𓢜 𓢝 𓢞 𓢟 𓢠 𓢡 𓢢 𓢣 𓢤 𓢥 𓢦 𓢧 𓢨 𓢩 𓢪 𓢫 𓢬 𓢭 𓢮 𓢯 𓢰 𓢱 𓢲 𓢳 𓢴 𓢵 𓢶 𓢷 𓢸 𓢹 𓢺 𓢻 𓢼 𓢽 𓢾 𓢿 𓣀 𓣁 𓣂 𓣃 𓣄 𓣅 𓣆 𓣇 𓣈 𓣉 𓣊 𓣋 𓣌 𓣍 𓣎 𓣏 𓣐 𓣑 𓣒 𓣓 𓣔 𓣕 𓣖 𓣗 𓣘 𓣙 𓣚 𓣛 𓣜 𓣝 𓣞 𓣟 𓣠 𓣡 𓣢 𓣣 𓣤 𓣥 𓣦 𓣧 𓣨 𓣩 𓣪 𓣫 𓣬 𓣭 𓣮 𓣯 𓣰 𓣱 𓣲 𓣳 𓣴 𓣵 𓣶 𓣷 𓣸 𓣹 𓣺 𓣻 𓣼 𓣽 𓣾 𓣿 𓤀 𓤁 𓤂 𓤃 𓤄 𓤅 𓤆 𓤇 𓤈 𓤉 𓤊 𓤋 𓤌 𓤍 𓤎 𓤏 𓤐 𓤑 𓤒 𓤓 𓤔 𓤕 𓤖 𓤗 𓤘 𓤙 𓤚 𓤛 𓤜 𓤝 𓤞 𓤟 𓤠 𓤡 𓤢 𓤣 𓤤 𓤥 𓤦 𓤧 𓤨 𓤩 𓤪 𓤫 𓤬 𓤭 𓤮 𓤯 𓤰 𓤱 𓤲 𓤳 𓤴 𓤵 𓤶 𓤷 𓤸 𓤹 𓤺 𓤻 𓤼 𓤽 𓤾 𓤿 𓥀 𓥁 𓥂 𓥃 𓥄 𓥅 𓥆 𓥇 𓥈 𓥉 𓥊 𓥋 𓥌 𓥍 𓥎 𓥏 𓥐 𓥑 𓥒 𓥓 𓥔 𓥕 𓥖 𓥗 𓥘 𓥙 𓥚 𓥛 𓥜 𓥝 𓥞 𓥟 𓥠 𓥡 𓥢 𓥣 𓥤 𓥥 𓥦 𓥧 𓥨 𓥩 𓥪 𓥫 𓥬 𓥭 𓥮 𓥯 𓥰 𓥱 𓥲 𓥳 𓥴 𓥵 𓥶 𓥷 𓥸 𓥹 𓥺 𓥻 𓥼 𓥽 𓥾 𓥿 𓦀 𓦁 𓦂 𓦃 𓦄 𓦅 𓦆 𓦇 𓦈 𓦉 𓦊 𓦋 𓦌 𓦍 𓦎 𓦏 𓦐 𓦑 𓦒 𓦓 𓦔 𓦕 𓦖 𓦗 𓦘 𓦙 𓦚 𓦛 𓦜 𓦝 𓦞 𓦟 𓦠 𓦡 𓦢 𓦣 𓦤 𓦥 𓦦 𓦧 𓦨 𓦩 𓦪 𓦫 𓦬 𓦭 𓦮 𓦯 𓦰 𓦱 𓦲 𓦳 𓦴 𓦵 𓦶 𓦷 𓦸 𓦹 𓦺 𓦻 𓦼 𓦽 𓦾 𓦿 𓧀 𓧁 𓧂 𓧃 𓧄 𓧅 𓧆 𓧇 𓧈 𓧉 𓧊 𓧋 𓧌 𓧍 𓧎 𓧏 𓧐 𓧑 𓧒 𓧓 𓧔 𓧕 𓧖 𓧗 𓧘 𓧙 𓧚 𓧛 𓧜 𓧝 𓧞 𓧟 𓧠 𓧡 𓧢 𓧣 𓧤 𓧥 𓧦 𓧧 𓧨 𓧩 𓧪 𓧫 𓧬 𓧭 𓧮 𓧯 𓧰 𓧱 𓧲 𓧳 𓧴 𓧵 𓧶 𓧷 𓧸 𓧹 𓧺 𓧻 𓧼 𓧽 𓧾 𓧿 𓨀 𓨁 𓨂 𓨃 𓨄 𓨅 𓨆 𓨇 𓨈 𓨉 𓨊 𓨋 𓨌 𓨍 𓨎 𓨏 𓨐 𓨑 𓨒 𓨓 𓨔 𓨕 𓨖 𓨗 𓨘 𓨙 𓨚 𓨛 𓨜 𓨝 𓨞 𓨟 𓨠 𓨡 𓨢 𓨣 𓨤 𓨥 𓨦 𓨧 𓨨 𓨩 𓨪 𓨫 𓨬 𓨭 𓨮 𓨯 𓨰 𓨱 𓨲 𓨳 𓨴 𓨵 𓨶 𓨷 𓨸 𓨹 𓨺 𓨻 𓨼 𓨽 𓨾 𓨿 𓩀 𓩁 𓩂 𓩃 𓩄 𓩅 𓩆 𓩇 𓩈 𓩉 𓩊 𓩋 𓩌 𓩍 𓩎 𓩏 𓩐 𓩑 𓩒 𓩓 𓩔 𓩕 𓩖 𓩗 𓩘 𓩙 𓩚 𓩛 𓩜 𓩝 𓩞 𓩟 𓩠 𓩡 𓩢 𓩣 𓩤 𓩥 𓩦 𓩧 𓩨 𓩩 𓩪 𓩫 𓩬 𓩭 𓩮 𓩯 𓩰 𓩱 𓩲 𓩳 𓩴 </p>
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When **Awusi** and **Adwoa** (**Ausar** and **Auset**) *function in concert with Ra* and **Rait**, They operate through the **Owia** (Sun). **Awusi** and **Adwoa** as *okunu* and *oyere* also operate through the Osrane (Moon).

When **Awusi** and **Adwoa** operate through the Osrane They are called **Adwo** and **Adwoa** in Akan and **Udjau** and **Udjaut** (**Utchau** and **Utchaut**) in Kamit. The illumination of the Osrane is caused primarily by the energy of the Owia penetrating the Osrane. Moonlight is thus a *combination* of solar-energy and lunar-energy. This is one of the reasons why **Adwo** and **Adwoa** (**Udjau** and **Udjaut/Ausar** and **Auset**) are connected with *both* celestial bodies. Below is a depiction of **Auset** (**Esi**). The **Aten** (Owia/Sun) sits between the Cow's Horns on Her crown:



Auset giving life to, ‘ankhing’, **Nefertari**.



Note that her title written in the medutu near her head is:



Auset Nebt Pet (**Auset the Chieftainess of Heaven**). **Auset** utilizing the Owia as a transmitter of Her Divine Energy.

The medutu making up the name **Auset** in Kamit:



In the medutu which make up the name of **Auset** we have the throne: **as** (*asi; aus*)  and the loaf:  which stands for the ‘t’ sound and denotes the *feminine*. In Kamit the ‘t’ *feminizes* nouns, for example **sa** means *son*, while **sat** or **sait** (**sah-ette**) means *daughter*. The term **ka** (*kah*) means *bull* (masculine), while **kat** or **kait** (*kaht* or *kah-ette*) means *cow* (feminine). [Note that the term **ka** also means *phallus/penis* and **kat** also means *vagina* in the language of Kamit. **Ka** and **Kat** are titles of **Ausar** and **Auset**] The egg-shaped medut is a determinative denoting that this is a female Divinity.


[The use of the ‘t’ or ‘et’ sound to feminize was carried over after the whites and their offspring invaded Kamit. This is why in english the “ette” suffix feminizes and represents the diminutive: paul, paulette; antoin, antoinette; cigar, cigarette, etc.]


The throne, *asi* or *as*, is the throne that **Ausar** and all other kings and queens are seen sitting upon. This is the throne of rulership. It is also the throne seen as the distinctive and most common headdress of **Auset**. Very often, the only way to tell if an **Ntorot** (‘Netert’/Goddess) is **Auset** in the murals of Kamit is if She is wearing the headdress of the throne:




As stated in the section on **Awusi**:

“...The word from Khanit and Kamit: *as, asi* and the derivative term *si* in Akan meaning *to sit, to set, to establish*, etc. are the origins of the english words: *sit, set* and *seat*. In english the terms can be used in the context of: *to sit* (on a chair); *to sit something upright*; *to set* a date; *to set* a schedule; a *seat* (chair/throne); *to seat* someone in a position of authority; something is well *seated* (grounded), and so on. *To sit up* (if you were lying down); *to sit down* if you were already up. All of these terms are directly derived from Khanit and Kamit, for the *metut as (asi)* represents the *seat/foundation* of rulership/governance. It is the seat (*asi*) of power. This *metut* also makes up the name of **Auset (Ast)**, the wife of **Ausar**...”

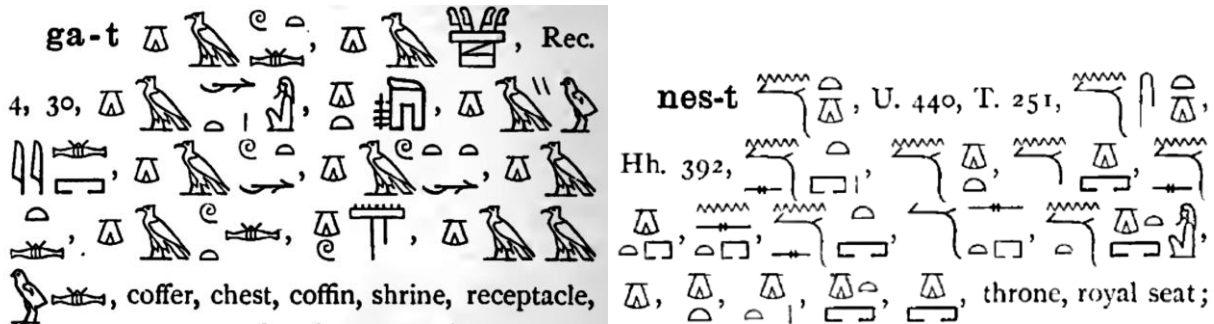
In Kamit, **Auset (Ast)** is the throne **ast**:  the foundation upon which the **Per-Aa** (pharaoh) sits and inherits the authority to rule. This tradition continued from Kamit to Akan culture, for **Adwoa**

(Adwa) is the throne **adwa, agwa**,  the foundation upon which the rulers/heads of the **abusuakuw** (clan) sit and inherit and transmit their authority intergenerationally.

The word for **adwa**, seat/throne in Twi, spelled with the ‘dw’ combination is pronounced in the Asante-Akan dialect as *ah-jwee’-ah*, while it is pronounced in the Akwamu-Akan dialect as *ah-gwah*. The ‘dw’ combination is either pronounced as a ‘jw’ sound or a ‘g’ sound depending on the Akan dialect. This is similar to the english letter ‘g’ having two pronunciations, the ‘g’ sound as in the word ‘get’ and the ‘j’

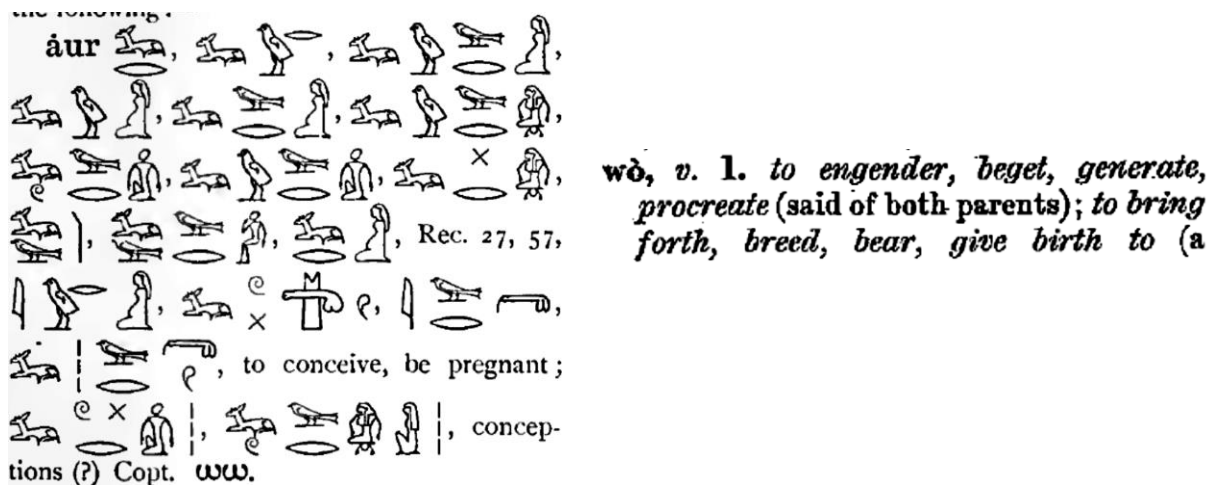
sound as in the word ‘generation’. The two sounds for this letter and the two sounds for the *dw* combination in Twi are derived of the medut symbol from ancient Kamit: . This medut representing the ‘g’ sound can be pronounced as the ‘g’ in ‘get’ or the ‘g’ in ‘generation’.

This is critical, because this metut is used as a determinative symbol when describing ‘throne’ in certain words from Kamit. This medut representing the sound **ga** or **gua**, a determinative symbol describing ‘throne’ (**nest**), is also directly related to the Akwamu-Akan version of the word for throne: **gua** (agua).



We thus have in Kamit, **Adwoa** operating through the Owia (Sun) as **Esi (Auset)**. Her symbol is the **esi** (asit) *the throne*. We also have the name **Adwoa (Auset)** operating through the Osrane (Moon)) with her symbol being the **ga** (gua) *the throne*. In both languages, **asi** and **gua** (esi and agua, **Esi** and **Adwa**) represent the **throne** and are *symbolized by the throne*.

It is also of significance that the term related to *pregnancy, to beget, to cause conception* in the Twi language is the verb **wo**. The noun **awo** means *childbirth, labor; nativity*. In Kamit the term is spelled **aur** (awur). In the Coptic dialect it is pronounced **awaw**: **Copt. ww.**



This term **awaw** means *conception, pregnancy* and is the term from which the Twi **awo** is derived. The determinative medut for the term **aur** (**awaw** or **awo**) is that of the side-view of a pregnant woman resting (*adae, dwo*) on her knees:



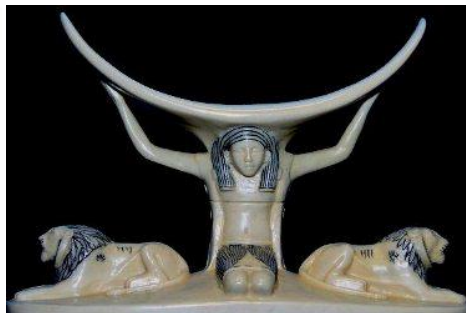
Notice that this posture, the posture of **awur** (**awaw**) which is the posture of **awo** (mother), **awo** (conception), **wo** (to beget), **awo** (childbirth, labor) is that from which the stylized high-backed throne (with attached base) of **Auset** (**Awo/Awaw**) comes from:



The **ohemmaa** (queenmother) *is* the **Adwa/Adwoa/Agua** (throne) – literally. **Adwoa** *is* the **Adwa** (throne). **Auset** *is* the **Ast** (throne). The womb *is* the seat (*ast*) from which the future *ohene* (king) and *ohemmaa* (queen) are birthed and upon which they are nursed/nurtured. The **ast** (throne) is placed on the head of **Auset** (**Adwoa**). This shows that **executive authority** (throne succession/clan-‘head’ authority) is transferred from the *female* parent to the child. The child ultimately becomes the head of the nation. **Ausar** does not wear the *asi* (throne) on His head. This demonstrates/confirms matricircular (matrilineal) succession in Kamit as well as Akan culture.



Akan **adwa** (**agua**)



Ures of Tut Ankh Amen



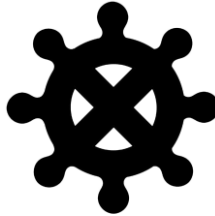
Ures from Sheft (Papyrus) of Ani

*[The **ures** in Kamit is the ‘headrest’ elevating the ‘head’ – seat of the Okra/Okraa – of the individual during the sleep state. The **adwa** elevates the ‘head’ of the family, society and nation as the throne, seat of governance – the seat/head of authority. The **adwa** is used as an Ancestral shrine for the owner upon the transition of death. The **adwa** thus elevates person’s spiritual head after death.]*

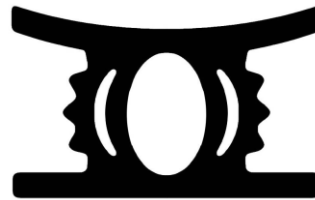
The **adwa/agua** is also related to the internal **adwa/agua**, **si/sisi**, throne or support of the body which is the pelvic structure within which the sacrum and reproductive apparatus is ‘rooted’ (**ndwo**):



Throne of **Asi** and **Esi** – **Ausar** and **Auset**



Ohene Aniwa



Ohemmaa Adwa

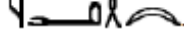
Akan Adinkra symbols: **Ohene Aniwa** – King’s Eyes and **Ohemmaa Adwa** – Queen’s Throne. The ‘eye’ and ‘throne’ associated with the medutu of **Ausar** and **Auset** are reflected in our Akan Adinkra symbols referencing regulatory Order in Akan society.



When operating through the Osrane (Moon) **Adwoa** is called **Udjaut (Utchaut)** in Kamit. The term **Utchaut** means ‘eye’ in Kamit. The Sun and Moon are called the ‘*right and left eyes of Ra*’. The left eye, the Moon, is called the *left eye of Ra*, also the *left eye of Heru* and the *eye of Tehuti*. **Utchaut (Udjaut)** is a *descriptive title* of the Osrane. **Udjaut** is the female form of the title while **Udjau (Utchau)** is the male form of the title.

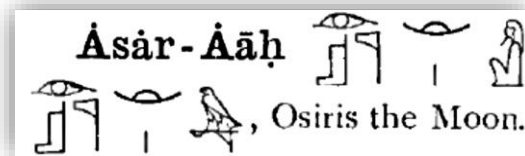
Just as **Awusi** and **Adwoa** share functions within the Owia (Sun) when connected to **Ra** and **Rait**, so do They, as *oyere* and *okunu* (wife and husband) share functions within the Osrane. The spelling of **Adwoa** as **Adjoa** is derived from **Udjaut** (U-jawat), the final ‘t’ almost becoming silent. We also have in some Akan dialects the spelling, **Ejo**, for **Adwoa** [see the akradin chart].

When **Awusi (Ausar)** operates through the Moon in Kamit, He is called **Ausar-Iah, Ausar Aah**, or **Utcha**.

The term **Iah** is the major title of the Moon in Kamit . This term **Iah** or **Iahu** was pronounced and written **IOH** or **IOOH** in Coptic: ^{Copt. 102, 1002}.

The pronunciation of **IooH** is both **yoh** and **joh**. This term, **joh**, describing the Moon is represented by **dwo** (joh) in Twi representing the Obosom operating through the moon, **Adwo**. In the Fante Akan dialect, the male born on *Dwooda*

is called **Kwodwo** (Ko-joh'), while in the Asante dialect he is called **Kwadwo** (Kwah-jwo') - **kwa** denoting *subject, servant of Adwo*. An *mmrane* of Kwadwo is **Jojo** (*Dwodwo*).



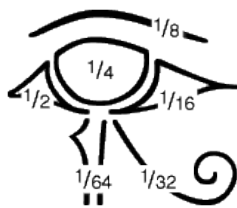
The male **Ntoro** ('Neter'/Deity) of the Moon in Kamit is **Iah**. The Female Ntorot of the Moon is **Iaht**. When **Ausar** and **Auset** animate this physical orb they possess **Iah** and **Iaht**. This is akin a person being possessed by a spirit who then operates through the person's body.

From the **Mer** (pyramid) text of the Per Aa (Pharaoh) **Pepi**:

*"...the words which the Ntorou/Ntorotu (Deities) speak concerning Pepi: "This is **Heru** coming forth from Hap...Behold, Pepi is the Ntoro (God) **Utcha**, the son of **Utcha**, the issue of **Utchat**. Strong is Pepi, strong is Pepi, strong is the Eye of **Heru** in Anu. Pepi lives, Pepi lives, the Eye of **Heru** lives in Anu..."*



The left eye of **Heru** is the Moon. In the cosmology, in **Heru's** battle with **Set**, **Set** tore the left Eye of **Heru** into pieces. **Heru** then goes to **Tehuti**, the *Obosom* of Wisdom and **Tehuti** heals/restores the vision of the Eye. This healed/reconstructed Eye of **Heru** is eventually given by **Heru** to **Ausar** in order to *resurrect Ausar* from the dead. The **Utchat** thus becomes a very powerful talisman of healing. People in ancient Kamit wore pendants of the Utchat in order to ward off illness and for protection from evil spirits. Moreover, the reconstituted Eye is also the basis of the mathematical fractional system in Kamit:



Heru is the Son of **Ausar** and **Auset**, **Adwo** and **Adwoa**, **Utchau** and **Utchat**. This is one reason why the text refers to Pepi as **Heru** (all Kings were identified with **Heru**, the patron Obosom of Divine Kingship) and **Heru** as **Utcha** the son of **Utcha** and the issue of **Utchat**. This is also why it states that the eye of **Heru** is strong. The general definition of the word *utcha* is “*strength, vitality, health, to be strong*”, etc. [**Heru** when operating through the **Utcha** is also called **Heru-Iah**.]



Utchat (Adwoa)



Utchau (Adwo)

Adwoa and **Udjauat**, **Awo** and **Awaw**, **Esi** and **Auset** (**Esi**), are not the names or descriptive titles of two different Deities from two different cultures, but are One and the same Obosom.

Extracts from texts of Kamit showing attributes of **Auset/Adwoa**:

*“...Praise to you, **Auset**, the Great One, God’s [Heru’s] Mother, Lady of Heaven, Mistress and Queen of the Goddesses and Gods. You are the First Royal Spouse of Un Nefer (**Ausar**), The Bull, The Lion Who **overthrows all His enemies**, The Lord and ruler of eternity.*

*Praise to you, **Auset**, the Great One, God’s Mother, Lady of Heaven, Mistress and Queen of the Goddesses and Gods. You are the First Royal Spouse of Un Nefer (**Ausar**), One who protects Her Brother and watches over the weary-of heart.*

*Praise to you, **Auset**, the Great One, God’s Mother, Lady of Heaven, Mistress and Queen of the Goddesses and Gods. O **Auset**, the Great, God’s Mother, lady of **Paraaka** (Philae), God’s Wife, God’s Adorer and God’s Hand, God’s Mother and Great Royal Spouse, Lady of Adornment and Lady of the Ornaments of the Palace....Lady of Upper and Lower Kamit, Who issues orders among the divine Ennead (Group of Deities), According to whose command one rules....*

*Princess, great of praise, Lady of charm, Whose face enjoys the trickling of fresh myrrh. **Auset**, giver of life, residing in the Sacred Mound, Sati, Lady of Biggeh: She is the one who pours out the Inundation (swelling of the **Hapi**/Nile River) that makes all people live and green plants grow, Who provides divine offerings for the Goddesses and Gods, and invocation-offerings for the Transfigured Ones [Honored Ancestresses and Ancestors]. Because She is Lady of Heaven, Her Spouse (**Ausar**) is Lord of the Netherworld (Ancestral/Spirit Realm), Her son (**Heru**) is Lord of the Land...*

*She is Lady of Heaven, Earth, and the Netherworld, Having brought them into existence through what Her heart conceived and Her hands created, She is the **Bai** (Spirit) that is in every city, Watching over Her son **Heru** and her brother **Ausar**. May **Auset** come to Her House to join Her Image, Her radiance underlying the faces, Like the radiance of **Ra** when He shows Himself in the morning. The female **Heru**, beloved of the Great **Heru**, Mother of **Heru**, created by **Atum**, Great Royal Spouse, united with **Ra**, Who protects Her brother **Ausar**. Mistress of flame who **assaults the rebels**, Who **slays Apep** in an instant, **Aaurat** of **Ra**, the Coiled One upon His head, Who gives orders in the barque of the King of Upper and Lower Kamit...” [From the Temple of **Auset** in Paarak/Philae]*

*“...[**Auset**] served as His protector, drove off the enemies, put a stop to the misdeed; Removed the Enemy by power of Her incantations – golden-tongued, Her speech cannot fail, Skilled in command, mighty **Auset**, who rescued Her Brother [**Ausar**].*

*She searched for Him, would not give in to Her weariness, wandered about this land lamenting, would not take rest until She had found Him. She made Him shade with Her feathers, Created breath with Her wings; Who jubilated joined Her Brother, Raised the inertness of the weary one. She received His seed, produced an Heir; Brought up the Child in solitude (the place could not be known); Introduced Him, with His arm grown sturdy, Into the court of **Geb** [Earth Ntoro/God, Father of **Ausar** and **Auset**].*

*The Great Group of Goddesses and Gods was jubilant, ‘Welcome Son of **Ausar**, **Heru**, firm-hearted, justified, Son of **Auset**, Heir of **Ausar**.’*

*The Council of **Maat** assembled for Him...” [From the Stele of **Amenmes** (Amenmose)]*

Below are excerpts from our work, **KUKUU-TUNTUM The Ancestral Jurisdiction** concerning the story and function of **Adwoa (Auset)** in Creation:

***Auset** is a Goddess in Creation Whose Spirit operates through the star system **Sapadet**, or Sirius, through the Moon, and through the river waters of Earth. In your body, **Auset’s** energy operates through the vagina and uterus structure in the female and the penis and prostate gland of the male. **Auset** operates as the feminine aspect of your soul, your **Kait**. **Auset** is thus the Force dwelling within your spirit that makes you receptive to what is in harmony with Divine order. **Auset** is a Goddess Whose Spirit has the ability to maintain the unity of functions and operations of the Forces in Nature. The Goddess **Auset** was thus ordered by the Great Spirit to operate on Earth and teach Afurakanu/Afuraitkaitnut, by example, how to maintain their living in harmony with Divine law.*

*In **Afuraka/Afuraitkait**, the Great Spirit directed the God **Ausar** and the Goddess **Auset** to operate amongst the population of Afurakanu/Afuraitkaitnut and guide our spirits to living in harmony with Divine law and how to maintain the life of harmony. **Ausar** and **Auset** became King and Queen in Afuraka/Afuraitkait. As Afurakanu/Afuraitkaitnut in Kamit and Keneset lived under the government of the King **Ausar** and the Queen **Auset**, we learned the Divine balance of male and female. **Ausar** and **Auset** instructed us in spiritual cultivation, as well as the cultivation of the land. We began to apply what we learned under the guidance of **Ausar** and **Auset** and we built great civilizations around the world reflecting the Divine harmony of Creation. Our culture is a reflection of the Divine balance of male and female, **Ausar** and **Auset** in all things.*

Yet, the God **Set** desired to govern Kamit Himself, in place of the God **Ausar**. **Set** therefore plotted and killed **Ausar**, disposed of His Body in the river, took over the rule of Kamit, and began a tyrannical, disharmonious government rooted in misguided desire, disorder, lust.

After the murder of **Ausar**, the Goddess **Auset** was forced out of Her role as Queen of Kamit. She searched tirelessly for the Body of Her Husband **Ausar** that He may be given a proper burial. When She found the Body of Her Husband, **Auset** performed ritual. She began to invoke the Spirit of **Ausar** from His existence in the Ancestral realm. Through ritual, **Auset** communicated with Her Husband and was drawn to His Spirit. Through Their Divine Spiritual union **Auset** became pregnant. Because of Her devotion to Her Husband, **Auset** was referred to under the title **Merit**, which means beloved in the language of Kamit. She was called **Merit Ausar**, or the beloved of **Ausar**.

The God **Set** eventually found that **Heru** had been born. He found out where **Heru** was and had him killed. One of **Set's** associates stabbed **Heru**. When **Auset** found that Her Son **Heru** had been killed, She went to embrace the deceased Body of Her Son and lamented. Her Sister, the Goddess **Nebt Het** also lamented with Her...

...As **Auset** and **Nebt Het** lamented the death of **Heru**, the Goddess **Serqet** told **Auset** to call on **Ra**. **Auset** called on **Ra** the Creator, and **Ra** sent the God **Tehuti** from heaven to cause **Heru** to be resurrected.

Heru, with the Goddesses **Auset** and **Nebt Het**, performed a ritual to resurrect the God **Ausar**. **Ausar** was resurrected and His Spirit left the Ancestral realm to rejoin with the Great Spirit, **Ra/Rait**, to operate as a God in Nature.

[The information about **Auset** and **Heru** was corrupted by the whites in order to manufacture their fictional characters, mary and jesus. These fictional characters never existed of any race whatsoever. See **KUKUU-TUNTUM** for details including the origins of the fictional characters muhammad, moses, etc.]



Auset nursing Heru (Adwoa nursing Yaw). The lap of **Auset (Adwoa)** is literally the 'throne' upon which **Heru (Yaw)** the future king first sits. [Related Akan ritual figure of the mother preparing to nurse the child.]

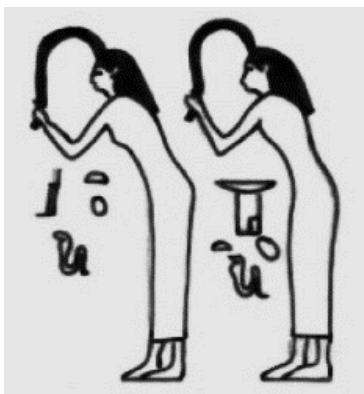
As we look at the story of **Auset** and the definitions of the root of the name **Adwoa**, we will see the entire story play out through the definitions stated above.

Adwoa was ordered by **Ra** and **Rait** (Creator and Creatress of the Universe, the Great Spirit) to rule as Queen in Afuraka/Afuraitkait (Africa). **Adwoa/Esi** became the throne (adwa/asit). **Adwoa** taught Afurakanu/Afuraitkaitnut (Africans) how to maintain our living in harmony with Divine Law and thus the maintenance of civilization. Maintenance included giving birth (*wo*) to the science of agriculture (cultivation of the land), giving birth (*wo*) to ritual (*adae*) practice (cultivation of the spirit) and giving birth (*wo*) to succeeding generations. **Adwoa** giving birth (*wo*) to **Heru** is the perpetuation of the blood-circle (existence) as well as the perpetuation of a sound system of governance through the proper apportionment (*dwow*, *adae*) of executive authority through matricircular inheritance. **Adwoa** is the root (*dwo*) or foundation from which the civilization sprouts and is perpetuated.

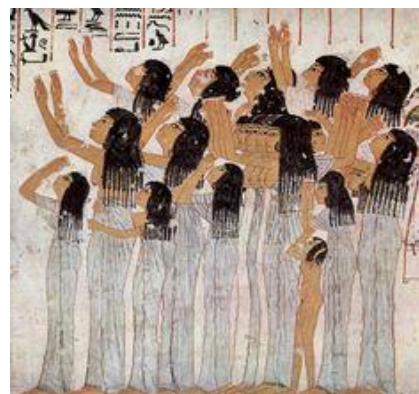
After the murder of **Ausar**, as well as the death of **Heru**, **Adwoa** invoked the Abosom through wailing (*dwo*). The wailing (*dwo*) of **Adwoa** after finding the deceased body of Her Husband **Ausar** invoked the Spirit of **Ausar**. **Adwoa** was then able to draw forth the healed seed of **Ausar** and conceive (*awo*) **Heru**. The wailing (*dwo*) released by **Adwoa** also provoked the Creative Power, **Ra**, Who directed **Tehuti** to resurrect and heal **Heru**. The ritual wailing was an act of healing and is also a means by which civilization is ultimately maintained, for **Heru** grows up to defeat **Set**'s followers and reestablishes civilization by regaining/maintaining the throne of His Father **Ausar**.

The ritual wailing (*dwo*) is also a means by which the Spirits of the deceased are provoked to come forward. The tears/water released are cleansing and the sound vibrations (wailing/singing) are recalibrating. The release of water and sound works to free our hearts from remaining heavy with grief after the death of those close to us. This brings balance to our spirits as our hearts are now light enough to be balanced with the feather on the scale of **Maat**. The release also works to release the undue hold we could inadvertently place on the newly deceased spirit and/or the hold the spirit has inadvertently placed upon himself/herself thereby unduly binding him/herself to wandering about Asaase/Earth (becoming an 'earthbound' spirit). Once the spirit is freed from being earthbound through ritual, the deceased spirit can transition and travel unhindered to the Ancestral Realm, yet also interact with his/her Earthly family in a harmonious fashion on a periodic basis.

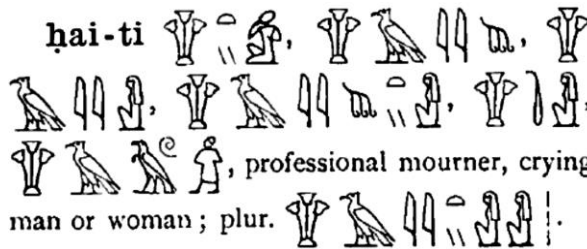
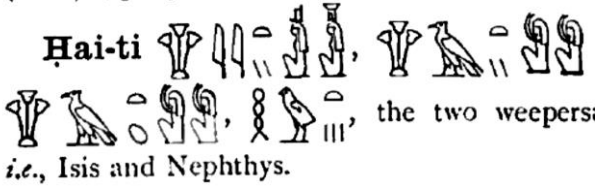
Auset and **Nebt Het** (Adwoa and Akua) often take on the role of ritual wailers in Kamit just as women do so in Akan culture today.



Auset and **Nebt Het** pulling their hair in ritual lamentation.
[Tomb of Rameses IV]



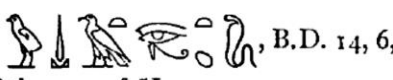

Lamenting women. [Tomb of Ramose].

hai-ti  , professional mourner, crying man or woman ; plur. **Hai-ti**  , the two weepers; i.e., Isis and Nephthys.

Another word for *eye* in Kamit is **ani**. The word for *eye* in Akan is also **ani**. The Moon/**Iah** in Kamit is called the *eye* (**utchat**) of **Ra**, **Heru**, **Tehuti**, **Ausar**, etc. One of the titles of **Ausar** as the Obosom of the Moon in Kamit is also **Ani**. **Auset** in this capacity is also called **Anit**. **Utchaut**, **Adwoa**, **Ani**, **ani**, **Anit** are all related to **Adwoa**, **Awusi** and the lunar ‘eye’, the Osrane/Moon:

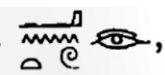
Utchat *moon*

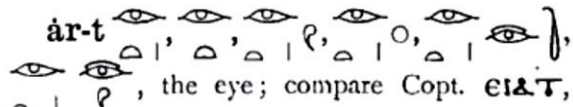
Utchat *eye*

Utchait  , B.D. 14, 6, the goddess of the eye of Horus. **Utchait**  , the goddess of the moon.

ani *eye* (Kamit)

ani *eye* (Akan)


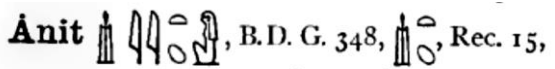
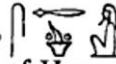
ān  , Thes. 1198, to turn a glance towards something. **ani**, *pl. id.* I. *the eye or eyes; a look.*

ar-t  , the eye; compare Copt. **ⲉⲓⲁⲧ**, a seeing, a looking, look, glance, the faculty or act

The term **ar-t** in Kamit is **arit**. **arit** and **anit** (**ani**, **an**) show the image of the *eye* and mean ‘eye’ as well as ‘a look, glance’. The rolling ‘R’ and ‘N’ sounds are interchangeable. Thus, **an**, **ani** (**ari**) is **ani** in Akan with the same meaning and vocalization unchanged over thousands of years.

Ani *Title of Ausar as the Moon Obosom (eye of Ra)*

Anit *Title of Auset as the Moon Obosom (eye of Ra)*

An, Ani  , B.D. 15, 89, 1, a form of Osiris, the Moon-god ; **Anit**  , B.D. G. 348, Rec. 15, 162, the consort of Sāaba,  and mother of one of the seven forms of Harpokrates.

Auset as **Anit** is the mother of **Heru pa khart** – **Heru** the child, corrupted into ‘Harpokrates’ in greek.



Thet (Tet; Tit)

Thet (*tchet; chaht; tet; tat*) is a symbol in Kamit associated with **Auset**. As stated in the article series entitled: **Sekhmet – Obrabosom (Menstruation Goddess)** by Odwirafo Kwesi Ra Nehem Ptah Akhan:

*“...In ancient **Kamit** and **Keneset** (Egypt and Nubia), the **Obosom Auset** utilizes the talisman called **thet**. It carries Her power called the **senef en Auset** (blood of **Auset**) and is a protection for the spirit of the individual, so that no other spirits can attack him/her on Earth or in the spirit-realm. The **thet** is a representation of the uterus (circle), vulva and vagina (lower portion) of **Auset**, the container and channel of Her **senef** (blood – menstrual and that of conception)...”*

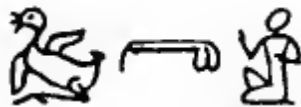
Etwe (e-chwe(t) or e-chwa) means *vagina* in Akan. *Etwe* or *Etwa* is related to name **Adwoa** (**Adwa, echwa**) the **Obosom** governing the *vagina* and *uterus* structure. She is the *throne* whose authority to rule is rooted in Her *blood*. The term **thet** (*tchet*) and **etwe** (e-chwe) describe the vagina/uterus structure in Kamit and Akan.

In the Akyem Akan dialect **Dwooda** (Dwo-da) the *da* (day) of **Adwoa/Adwo** (Monday/moon-day) is also pronounced **Dweeda**. **Etwe** and **etwa** are related to **dwe** and **dwa**.

Dwóda, Aky. Dweeda, Dweada, Monday.

One of the terms for spirit-realm in Kamit is **Tuat** (Twat, Duat). The english colloquialism ‘twat’ meaning ‘vagina’, comes from the ancient term **Tuat** (Twat). *Tuat* (twat) in Kamit is again related to *etwa* (e-twat) in Akan. The *etwa* is the opening to the womb which is the dwelling place/realm for the newly arrived spirit (unborn child). In the **Abode** (Created Universe), the Blackness of Space is a womb and the birth-house of the planets, suns, moons, etc. These celestial bodies are *ova* (eggs) in the womb of the Great Mother. These ova are floating in the Blackness which encompasses the **Tuat** (etwa)/**Adwoa**.

With regard to **Awusi** (**Ausar**) one of the terms for phallus/penis in Kamit is **Tha** (*tcha*) shown pictorially as:



This term representing *male, masculine, male genital organs*, etc. is written **Tcho** (Cho) in Coptic.

The terms **Thet** (tchet; chat) and **Tha** (tcha; cho) are phonetically related to **Adwoa** (dwoa/dwe) and **Adwo**, **Utchat** and **Utchau**. As representations of the female and male vagina/uterus and penis/prostrate structures they are connected to **Adwoa** and **Adwo**.

Finally, as stated in the article on **Awusi**, **Awusi** and **Adwoa**, **Ausar** and **Auset**, are also called **Ka** and **Kait** in Kamit. While the terms **Ka** and **Kait** are the masculine and feminine terms for ‘soul’, they are also the masculine and feminine terms for *bull* (*ka*) and *cow* (*kait*). This is why when symbolized as the celestial bull, **Ausar** is called **Ka**, while **Auset** when symbolized as the celestial cow is called **Kait**. Yet, the terms *ka* and *kait* are also the general terms for penis (*ka*) and vagina (*kait; kat*). Once again, we have the association of **Awusi** and **Adwoa**, **Ausar** and **Auset**, with the *organs* of *conception*, *begetting*, *pregnancy*, etc. It should be noted also that the Twi/Akan term for the male sexual organ is **kote**. This is related to the terms *ka/kait* in Kamit.

Auset (**Esi**) and **Adwoa** are One and the same *Obosom*. In the **Yoruba** language of Nigeria, **Adwoa** is called **Odua** (**Oodua**) or **Oduduwa**. **Odua** is known as **Yemowo** (**Yemmu**) and assimilated to **Yemoja** in some parts of Yorubaland (**Yemoja** uses the *crescent moon* to renew the menses-cycle of Afuraitkaitnit females. **Yemoja** is actually the Goddess **Mut** in Kamit). **Oodua** is recognized to be an **Orisha** (Deity/Goddess) Who is the Wife of **Obatala** (**Oosaala/Ausar** in Kamit, **Awusi** in Akan). She is depicted often as a Black Female sitting and nursing Her child. This is one of the most common depictions of **Auset** in Kamit found in sculptures and paintings for thousands of years.

It should be noted that the term for *eye* in Yoruba is **aju**. The term for Moon in Yoruba is **Oshu** or **Oshupa**. The terms for *eye* and *Moon*, *aju* and *oshu* (*oshupa*) are genetically and conceptually related to the Akan and Khanitu-Kamau terms for *eye* and *Moon*, **Adwo**, **Ejo**, **Adwoa**, (**Adwoba** -- see akradin chart) and **Utchau**.

Adwoa is called **Idemilli** by the **Igbo** of southeastern Nigeria. **Idemilli** is the Wife of **Agwu**. **Agwu**, in Igbo, also called **Agwu-isi**, is the **Akw-esi** (**Akwesi**, **Awusi**) of Akan culture and **Ausar** in Kamit. The term **mmilli** in Igbo means *water*. One of the terms for *water*, *lake*, *inundation* in Kamit is **meri** or **merit** (**mri**, **mrit**). The term **Merit** is also a title of **Auset**. **Auset** is often identified with the *Obosom* of the inundation (swelling/flood) of the **Hapi** (Nile) river. **Auset Merit** is **Ta Merit**. **Ta** is the definite feminine article in the language of Kamit. **Ta Merit**, becomes **Te Meri**, **De Meri** and **Ide Milli** in Igbo. This is because linguistically the ‘rolling’ ‘R’ and the letter ‘L’ are interchangeable. See *After God is Dibia*, by J.A. Umeh, for details about the **Arusi** (Goddess) **Idemilli** in Igbo and how She is the same **Arusi** as **Auset** in Kamit.

It should also be noted that the term for Moon in Igbo is **Onwa**. **Onwa**, **Oodua**, **Adwoa** and **Utchat** are all phonetically, conceptually, genetically and cosmologically interchangeable.

Adwoa is worshipped as **Minona** by the **Ewe** and **Fon** of Togo and Benin in the **Vodoun** (**Voodoo**) tradition. **Minona** is the Vodoun of motherhood, childbearing and **aze** (aje, bayie), higher Divine psychic-power often misnomered ‘witchcraft’. One of the terms referencing ‘vagina’ or ‘birth canal’ is **minona** demonstrating the Vodoun **Minona**’s function as the Divine Birth-Canal in Creation. **Minona** is the Divine nurturer and protector.

Akanfo born under the governance of Adwoa

Those female Akanfo who are born on Dwooda (Monday) are born with **Adwoa** as their **Okradinbosom** and thus have an Okraa which is governed by **Adwoa**.

Those male Akanfo born on Dwooda are born with **Adwo** (Ausar operating through the Moon) as their **Okradinbosom** and thus have an Okra which is governed by **Adwo**. [See the **Awusi – Ausar** section for full details on male children of **Adwo**].

The manner in which you carry out your *nkra/nkrabea*, your Divine function in Creation, will thus be naturally influenced by the character of this Obosom, for you are Her soul-child. Those born under **Adwoa** thus show characteristics of:

Inherited executive authority. Maintainers of civilization, protocols, institutions. **Healer/esses.** Those who restore balance (health) within thoughts, intentions and actions through the effective employment and transmission (teaching) of ritual.

Maternal authority. Nurturer of all **created** entities. Cool, calm (*odwo*) but also stern mothering character: rewarding good behavior, good character (**suban pa**) and levying sanctions for misbehavior, bad character (**suban bone**). Delineates the clear distinction between good and evil for the nourishment, perpetuation, continuation of the good and for the eradication/extermination of the evil. **Adwoa is not** the mother of nor does She nurture any of the *akyiwadefo* (spirits of disorder/whites and their offspring) nor any other disordered entities.

Peacemakers. Reconciliation of the needs of the individual with the needs of the whole only through realignment with **Nyamewaa-Nyame Nhyehyee**, Divine Order. There is **absolutely no reconciliation** with disorder nor with the spirits of disorder--*akyiwadefo*.

Governs our inheritance, procurement, development and employment of higher-level/Divine psychic-power (**bayie, aje**) as well as our exercise of the Spiritual power (**tumi, ashe**) of the Abosom. Delineates the distinctions between (1) lower-level psychic-power, (2) higher-level (Divine) psychic-power and (3) Spiritual Power.

Destruction of disordered/criminal institutions, activity and its purveyors through the use of lunar force – magnetic, implosive force through related metal and mechanical armaments, chemical and biological warfare and spiritual warfare.

Represents the number 2. In Khanit and Kamit **Auset/Adwoa** is the second-born Child of **Geb** (Earth) and **Nut** (Sky). **Geb** and **Nut** give birth to four *Abosom* in succession (quadruplets), **Ausar, Auset, Set** and **Nebt Het**. **Ausar** and **Auset** are considered twins (*ntafo* in Akan). Amongst some Akan people, as well as amongst the Yoruba people, the first-born of a set of twins is considered the junior while the second-born is considered the senior. The senior/elder/ess sends the younger out to survey the world first and to prepare for the entrance of the elder/ess in Akan and Yoruba society. With regard to Akan culture, this also speaks to the fact that the *adwa* (agwa), throne, of the *ohemmaa* (queenmother) is senior to the *adwa* of the *ohene* (king). In Kamit and Khanit, this reality is symbolized by **Auset** wearing the **asit**



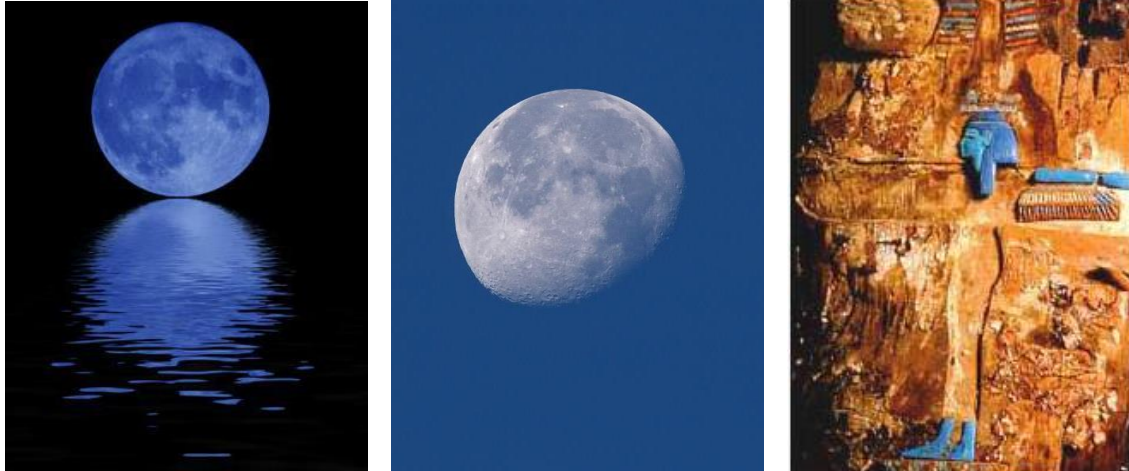
Colors: Kokoo, Fufuo, Bibire, Tuntum. *Red, White, Blue, Black.*

Auset is often depicted in Khanit and Kamit wearing white, red or white and red. In Akan culture, **hyirew** or white clay/powder, is used on individuals who are possessed by the *Asunsum*/Spirits of the Abosom or Nananom Nsamanfo. In ancient Khanit and Kamit, there are depictions, usually of women, who have smeared their skin with white or yellow in a ritual context. This is because it is most often women who become possessed by the *Asunsum* of the Abosom and Nananom Nsamanfo during ritual. Just as a woman's body becomes possessed by, becomes the house of, a new spirit from the Ancestral realm at the time of conception, so is a woman's body a natural house for the Abosom and Nananom Nsamanfo to enter and ritually communicate through.

The red energy manifests the *intensity* of ritual possession/conception. Red also carries the energy of blood – menstrual as well as that of conception and birth. The red blood of the woman carries the ovum cell while the white 'blood' of the male (seminal fluid) carries the sperm cell. The union of red and white thus facilitates the conception of a child. The red and white unite within the female, *through the birth-canal*, one of the major reasons why **Adwoa/Awo/Auset** is depicted in red and white. **Heru**, son of **Ausar** and **Auset** also wears the united red and white crown.

Auset is also depicted with Her crown in blue with a black headdress or a blue and white headdress. The blue/black waters of the rivers and Oceans, the blue/black waters of the day/night sky which encapsulate the white or blue Osrane/Moon, are energetically related to the blue/black amniotic waters (including **abatumm/melanin**) within the womb of the mother.

The amniotic fluid is the Ocean within which the gestating child develops. The mother, Osrane/Moon, nurtures the child within this environment. Just as the Osrane has a measurable effect upon the rising and falling of the tides of the Ocean on **Asaase Afua** (Earth), so does the mother's energy, **Awo/Adwoa**, have an effect on the amniotic waters. Water is a conductor of electricity/electromagnetic energy, thus the moods, emotions, etc. of the mother not only have an effect upon the spirit of the child but directly impact the developing child's physiology through affecting the *tides* of the amniotic waters.



Auset depicted with blue skin

The Osrane also takes on the color red and its variations (orange, light-brown 'harvest' moon). At moonrise and moonset the Osrane can take on the red tint, as well as during a lunar eclipse. The Owia is also 'born' often in a red sky taking on the red color. **Adwoa** thus releases life-giving 'blood' in the sky as She releases the Owia and Osrane through Her Birth-Canal:



The red disc inside of the cow's horns on the headdress of **Auset** not only connects Her to the rising and setting (red) Owia (Sun), but also to the Red Osrane/Moon:



Red Bosom/Moon during lunar eclipse



Auset

One who facilitates proper incarnation/reincarnation. All, thoughts, intentions, actions and entities are conceived and become incarnate in some fashion. The perpetuation and maintenance of civilized behavior (health) and a civilized social order among Afurakanu/Afuraitkaitnut (Africans) is dependent on the nature of the rootedness (*dwo*) of these incarnations/reincarnations and how we relate to that nature/spirit.



Okore, the general term for ‘eagle’ in Akan is an **akyeneboa**, animal totem, connected with divination, insight and the power derived from spiritual insight to protect, defend and nurture. Okore is thus a functionary of **Adwoa** in **Hoodoo** – Akan Ancestral Religion in North America. Nana **Adwoa** sends okore to bring illumination on specific issues and critical junctures in life.



Adwoa took the form of okore to communicate with the spirit of **Awusi** after his death and reunite with him. Her cries, calls, lamentations, wailing at the funerary bier are ritual invocations. She calls the spirit of the deceased to come forward and calls the living individual to come to the shrine in order to invoke the Abosom and evoke the Nananom Nsamanfo for insight into the spiritual underpinnings of events taking place in their lives. The cries of okore also become the song of okore. Ritual song, and its accordant sound-vibrations, leads to a recalibration of the spirit, clearing away blockages so that one can see, hear and experience the pull of his or her Okra/Okraa. This is the foundation of healing through oracular divination.

Okore is she of the 'eagle eye', the insightful one. The high-flying powerful one. The stern, yet nurturing mother. Her call 'aaa...aaa' is the spelling of her name in the medutu (hieroglyphs) of Khanit and Kamit. Her totem and function found in ancient Afuraka/Afuraitkait (Africa), migrated to West Afuraka/Afuraitkait (Africa) and into North America in the blood-circles of the Akan and thus manifests in our Hoodoo Religion to the present day.

See: **AKRADINBOSOM: Volume 3**
Abosomsem - Spiritual Cosmology: Bena ne Abenaa (Heru Behdety and Sekhmet)

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