

ANKH NKWA



☩ ☰ ☱ ☲ ☳ THE ORIGIN OF THE TERM 'YOGA' ☩ ☊

KARA KASA



THE ORIGIN AND NATURE OF THE 'CHAKRA'

ODWIRAFO KWESI RA NEHEM PTAH AKHAN



There is a great deal of misinformation regarding the notion of what ‘yoga’ is and how ‘chakras’ are related to yoga. This misinformation has been propagated by the whites and their offspring who have fraudulently co-opted these terms and created false etymologies to place them in their own languages. They further moved to take fragments of ritual practices of Afuraka/Afuraitkait (Africa) and manufacture pseudo-religious practices and a corresponding dogma which has no basis in reality. These acts were and are deliberate acts by the whites and their offspring, spirits of disorder, to control the spirits/minds of Afurakanu/Afuraitkaitnut (Africans) whose lands and cultures they invaded and desire to maintain complete control over.

The corruption of the Ancestral Religion of Afurakani/Afuraitkaitnit (African) people by the whites and their offspring is an act of war. It was the final attempt by them to gain a foothold in our societies which they were unsuccessful at taking through various failed military engagements over the course of millennia. The western eurasian version of the corruption of Afurakani/Afuraitkaitnit (African) Ancestral Religion manifested via the pseudo-religions of christianity, islam, judaism and their pseudo-esoteric branches. The eastern eurasian version of the corruption of Afurakani/Afuraitkaitnit (African) Ancestral Religion manifested via the pseudo-religions of hinduism, vedanta, jainism, buddhism, taoism and various others. These pseudo-religious practices do not lead to enlightenment nor any manner of spiritual development. They are designed to keep Afurakani/Afuraitkaitnit (African) people the spiritual and physical slaves of the whites and their offspring, thereby allowing them to control us, our land and its resources – until we awaken.

The terms ‘yoga’ and ‘chakra’ have no etymological roots in proto-indo-european languages. We demonstrate conclusively and for the first time that these terms are found in the language of ancient Kamit (Egypt). They are woven into the cosmology of ancient Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture. Once understood, their connotations for spirituality and ritual practice are totally different than what has been promoted by the whites and their offspring over the centuries.

We combined our two original publications into one volume in 13013 (2013). We added as appendices our articles: **ANKHUT - Original Terms from Kamit** and **AB – Khepra and Kheprit: The Heart, Dance and Tai Chi/Qi Gong** for added texture and information. In 13021 (2020) we revised the work including three additional appendices and expanded linguistic analysis. Afurakani/Afuraitkaitnit (African~Black) People are not the physical, philosophical nor spiritual slaves of the whites and their offspring. Our recognition of this reality is our true liberation, for in Afurakani/Afuraitkaitnit (African) Ancestral Religion, recognition is the precursor to concrete action – the restoration of Order and the elimination of disorder and its purveyors.

Odwirafo Kwesi Ra Nehem Ptah Akhan

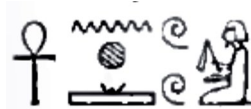
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THE ORIGIN OF THE TERM 'YOGA'



The ritual practices of Afurakani/Afuraitkaitnit (African~Black) people are millions of years old. Ritual song, ritual dance, ritual prayer, ritual chanting, ritual clothing, ritual sacrifice, ritual foods, ritual offerings, ritual architecture, ritual warfare, ritual movements are various facets of our prescribed means of attuning ourselves to **Nyamewaa-Nyame (Amenet-Amen)**, *The Mother and Father Supreme Being*, through the agency of the **Abosom** and **Nananom Nsamanfo**, the *Deities* and *Honored Ancestral Spirits* of Afuraka/Afuraitkait (Africa). And this is the essence of **Afurakani/Afuraitkaitnit (African) Ancestral Religion** – *the ritual incorporation of Divine Law and the ritual restoration of Divine Balance*. Through ritual, we as Afurakanu/Afuraitkaitnut (Africans~Black People) work to incorporate those things, deeds, entities necessary to harmonize our every thought, intention and action with Divine Order and through ritual we work to eradicate those things, deeds, entities necessary to restore balance to our lives when imbalance has occurred. This is true of all forms of Afurakani/Afuraitkaitnit (African) Ancestral Religion including the ritual practices of ancient **Khanit** and **Kamit** (Nubia and Egypt) and their contemporary expressions amongst the

Akan, Yoruba, Ewe, Igbo, Bakongo, Dogon, Zulu, Oromo, Chokwe, Goromantche and all Afurakanu/Afuraitkaitnut around the world. This is also true of our traditions preserved in North America including **Hoodoo** (Akan), **Juju** (Yoruba), **Voodoo** (Ewe), **Wanga** (Ovambo), **Ngengang** (Fang) and more.

Central to the ritual practices of Afurakanu/Afuraitkaitnut is communication with what the **Akan** people of Ghana and Ivory Coast call the **Okra/Okraa** (*Soul/Divine Consciousness called **Ka/Kait** in Kamit, **Ori Inu** in Yoruba, **Se Lido** in Ewe*), the **Abosom** (*Deities called **Ntorotu/Ntorou** in Kamit, **Orisha** in Yoruba, **Vodou** in Ewe*) and **Nananom Nsamanfo** (*Spiritually Cultivated Ancestral Spirits called **Aakhu/Aakhutu** in Kamit, **Egungun** in Yoruba, **Kuvito** in Ewe*). Such communication takes place at an **nkommere** (shrine).

[The languages of the **Akan**, the **Yoruba** (Nigeria) and the **Ewe** (Togo, Benin) are directly descendant of the language of Kamit. We utilize Akan language terms in comparison to the Ancestral language of Kamit in this book.]

There are **Abosomnkommere** (Deity shrines) as well as **Nsamankommere** (Ancestral Shrines). These are sacred places where we go to communicate with the Spirits. An **nkommere** is erected according to the dictates of the **Abosom** (Deities) and **Nananom Nsamanfo** (Spiritually Cultivated Ancestral Spirits) as well as being extant in the environment: sacred groves, rivers, trees, mountains, streams and more.

When we sit at the **nkommere** we engage in **nkom** (spiritual communication) with the Divinity or Ancestral Spirit through invocation or evocation. There are instances when the **Abosom** or **Nsamanfo** will direct or urge us to *shift positions* as we sit at the **nkommere** to facilitate a better reception of Divine energy emanating from Them. We are also sometimes urged to shift positions when a different **Abosom** or **Nsamanfo** comes forward at the **nkommere** in order to receive Their energy optimally. Sitting at an **nkommere** to be imbued with the purificatory life-energy of the **Abosom** and **Nananom Nsamanfo** has been our practice for millennia. We learned of this practice directly from the **Abosom** (**Ntorou/Ntorotu** “**Neteru/Netertu**”) Themselves:



Ra



Tehuti



Het Heru

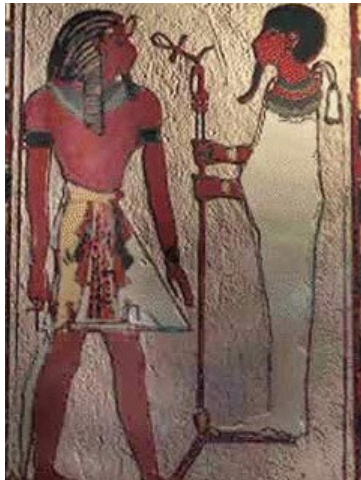


Maat

The Abosom (Deities) depicted above: **Ra, Tehuti, Het Heru** and **Maat**, are seated in the common meditative posture that Afurakanu/Afuraitkaitnut (Africans) learned from Them and other Abosom and continue to use at nkommere today. These Abosom are holding the **Ankh (Nkwa)**, the *talisman of life*. The term **ankh** literally means *life*. When referring to an individual, it means ‘a life’ (a human life). The talisman in the form of an ankh is used to *wield the energy of life in order to enliven or awaken the innate (pure) energy and awareness* of an individual:



Obosom **Anpu** *enlivens* (en-life-ens) or “*ankhs*” the spirit of the deceased Per Aa (pharaoh)



Obosom **Ptah** “ankhing” the Per Aa Per Aa **Senusret** wielding Ankhs

When Afurakanu/Afuraitkaitnut sit at the nkommere we are always engaged in the process of invoking or evoking our **Okra/Okraa**, the **Abosom** and/or **Nananom Nsamanfo** in order to harmonize ourselves with **Nyamewaa-Nyame Nhyehyee** (The Supreme Being’s Order~Divine Order).

The whites and their offspring learned of religion and ritual practice after infiltrating and settling in certain parts of Afuraka/Afuraitkait and observing Afurakanu/Afuraitkaitnut. Their infiltration into Afuraka/Afuraitkait followed a series of unsuccessful military invasions into Afuraka/Afuraitkait carried out

over the course of thousands of years. As immigrants, the whites and their offspring would witness Afurakanu/Afuraitkaitnut sitting at nkomere for different durations of time, sometimes shifting positions in response to the necessity of the energetic emanations received from the Spirit-realm.

The whites and their offspring have no **Okra/Okraa** (Ori Inu, Se, Ka/Kait – Soul/Divine Consciousness). They are **akyiwadefo**, *spirits of disorder*, and therefore lack this spiritual organ which is needed in order to communicate with **Nyamewaa-Nyame** (Supreme Being), the Abosom and Nananom Nsamanfo. They are also incapable of developing into Nananom Nsamanfo. This is true of **all** of the whites and their offspring, living, deceased and yet-to-reincarnate including: *all white americans, white europeans, white asians, white latinos/latinas, white pseudo-“native” americans, white indians/hindus---all non-Blacks*. They all *incarnate* as akyiwadefo and are thus **hated** by **Nyamewaa-Nyame**, the Abosom and Nananom Nsamanfo, without exception just as cancerous cells are hated/rejected/repelled by the body (via the immune system) without fail or compromise.

The whites and their offspring recognize their inferiority, a manifestation of their disordered ill-nature. It is this recognition in connection with their ill-nature that prompts them to seek to dominate and control Afurakanu/Afuraitkaitnut wherever they find us in the world, just as cancerous cells seek only to consume and destroy healthy cells in every organ and tissue of the body. The whites and their offspring thus desired to pervert the religion of Afurakanu/Afuraitkaitnut and manufacture a false religion with images of whites as “gods”. They calculated that if they could pervert the religion, they might finally control the Afurakani/Afuraitkaitnit population after having been defeated militarily by Afurakanu/Afuraitkaitnut for millennia.

It ultimately took centuries for the whites to corrupt authentic religious practices and then disseminate pseudo-religious practices and dogma to Afurakanu/Afuraitkaitnut. These pseudo-religious practices and dogma include all forms of christianity, islam, judaism, buddhism, jainism, hinduism, vedanta, kabbalism, zoroastrianism, gnosticism and more - “esoteric” and “exoteric”. To date, hundreds of millions of Afurakanu/Afuraitkaitnut around the world falsely believe the **fictional** white character ‘jesus’ to be ‘god’, believe in the sanctity of the **fictional** white character ‘muhammad’, believe in the existence of **fictional** white ‘deities’ and ‘angels’ and thus the corresponding false doctrines of ‘white superiority’ and ‘black inferiority’. So-called “eastern philosophies” are simply a variation of this white pseudo-spiritual perversity.

When the whites and their offspring observed Afurakanu/Afuraitkaitnut sitting at nkomere in communication with Okra/Okraa, Abosom and Nananom Nsamanfo, they attempted to replicate the procedure. **Yet, the whites and their offspring are not capable of communication with Divinity or of harmonizing with Divine Order.** They therefore created a “discipline” out of communicating with “nothing” and then worked to force this pseudo-discipline upon Afurakanu/Afuraitkaitnut as a means to exercise spiritual, political and economic domination over us. Their goal was/is to force Afurakanu/Afuraitkaitnut to **abandon** the Abosom (Divine *Embodiments* of Order), **abandon** the Nananom Nsamanfo (*Guides* to Divine Order), **reject** our Okra/Okraa (Soul/Link to **Nyamewaa-Nyame**) and embrace the whites as guides and interpreters of ‘divine law’. They corrupted terms and practices to promote their newly manufactured pseudo-religion and pseudo-religious discipline. This is the origin of what is called ‘yoga’. Below we show the actual etymology of the term and its trustorical origins.



The term **ankh** is very often spelled with the *ankh talisman*, the ‘T’ cross surmounted by a loop. In the *Coptic* dialect (Late Kamit) the term is pronounced **awnk**. This term continued to be used by the **Akan** people after migrating from ancient **Khanit** (Nubia) and **Kamit** and eventually settling in the regions of contemporary Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) over the course of two millennia. Thus, in the Akan language today the term **nkwa**, pronounced awn-kwah’, means *life*. **Ankh** and **Nkwa** (awnk and awnkwah) are the same term. Moreover, the symbol can be found in both cultures:



Ankh **Akua (Nkua)**

The **Akua** sculpture, also called **Akua-ba**, in Akan culture shown above is a talisman used for *fertility* purposes. This sculpture is thus often called a “fertility doll” and utilized by Akan women to assist them in becoming pregnant. However, there are similar sculptures called **Nkua** that are used as talismans to communicate with and give offerings to the Nsamanfo (Ancestral Spirits). We thus have the *Ankh* used to *give life* to the living and deceased and the *Akua/Nkua* used to *promote life* (fertility) for the living and the deceased (Ancestral ritual). **Ankh** and **Nkwa** (*Nkua*) are the same term utilized ritually for the same cosmological purposes from ancient Khanit and Kamit to cotemporary Akan culture unchanged. [See **AKUA**: Appendix 3]

ɲkwá, *life, vitality; vigour, health; happiness, felicity. pr. 74. 162. 1878. 2519; cf. asetrā; ɲkwā nē akwāhōsɔŋ, life and health; ɲkwá a owu mmam’ da, immortality; - gye ɲkwā, to preserve, to save from death; wógyè no ɲkwá; obi à wógyè no ɲkwá no; di ɲkwá,*

[Left: Entry from *Asante-Fante Dictionary* of the Akan Language]

The term **ankh** is commonly spelled with the wavy/water-line **medut** (hieroglyph) for the ‘N’ sound and the dark circle


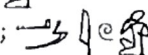









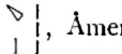
for the ‘kh’ sound: The ‘N’ sound is often a


‘nasal’ sound in words from Kamit. Moreover, the ‘kh’ medut can be pronounced as the ‘ch’ in *chronology*, the ‘ch’ in *change* or the ‘ch’ in *chagrin*. In fact, the whites and their offspring learned of the alphabet and writing from Afurakanu/Afuraitkaitnut in Kamit and would later corrupt the forms falsely claiming it as their own creation. This is why the ‘ch’ combination in english has three pronunciations. It is derived from the ‘kh’

medut: ●

The ‘A’ sound takes many forms in the **medutu** (hieroglyphs) of Kamit. Certain words beginning with an ‘A’ are therefore pronounced with an ‘ah’ or ‘yah’ sound:

ām , Jour. As. 1908, 290, to know, to understand;   , Jour. As. 1908, 313, book-learned; Copt. **EIME**.

ah-t , field, land, acre, ploughed or cultivated land; plur. , Amen.    , Amen. 7, 14; Copt. **EIAWE**, **EIOOHE**, **IAH**, **IOHI**, **IWE**.

Notice that the term **am** (ah-m) is also written in Coptic as **EIME**  (eh-yeem-eh). Notice that the term **ah-t** is also written in Coptic: **EIWHE**, **EIOOHE**, **IAH**, **IOHI** Copt. **EIAWE**, **EIOOHE**, **IAH**, **IOHI**, (eh yee-aw-eh; eh-yoh-eh; yah; yoh-hee) Here the ‘ah’ sound for the letter ‘A’ becomes ‘iah’ or ‘yah’ (ee-ah).

A similar occurrence is found in the Akan language. The term **afunu** or **afuru**, meaning *belly, inner abdomen*, is also pronounced and written **yafunu** depending upon the dialect of Akan being spoken. The ‘a’ (ah) becomes ‘ya’ (yah/iah). This is the process by which the term **ankh** becomes pronounced **iankh** (**yankh**), **iakh** and **ykh** (**yoke**).







It is often stated that the etymology of the term **yoga** comes from the indo-european root **yewg** and the sanskrit term **yuj**. The indo-european term **yewg** is also the root of the english version: *yoke*. The true etymology is rooted in the reality that the whites and their offspring stole the term from ancient Afuraka/Afuraitkait. The variations **yewg** and **yuj** are derived from **ankh** (‘kh’ pronounced like a ‘k’ sound) and **ankh** (‘kh’ pronounced like a ‘j’ or ‘ch’ sound). The ‘a’ in ankh is pronounced ‘iah’ as in the Coptic (Late Kamit) dialect variation. Thus, **ankh** sounds like **iankh**. The ‘nasal’ pronunciation of the ‘N’ produces the term **ynkh** which sounds like yuj or yok (yewg). With regard to the nasal ‘N’ and its corruption in white pronunciations of the co-opted term:



“...**infix**: a bound morpheme that interrupts a morpheme. (Cf. prefix and suffix) In a few language families like [a]ustronesian infixes are abundant; in most [i]ndo-european languages they are rare or non-existent. [e]nglish and most modern [i]ndo-[e]uropean languages do not have any. Proto-[i]ndo-[e]uropean had one infixing verb stem marker ***-ne-** alternating with ***-n-**. For example, the root **yewg-/yug-** ‘link, join; yoke’ the present imperfect finite stems were ***yuneg-/*yung-** componentially ***yu-ne-g / *yu-n-g...**” [Language History: An Introduction by Andrew Sihler]



“...The sanskrit word **yoga** has the literal meaning of “yoke”, from a root **yuj** meaning ‘to join’, ‘to unite’, or ‘to attach’. As a term for a system of abstract meditation or mental abstraction it was introduced by Patañjali in the 2nd century BC...” [wikipedia]


We quote the above to demonstrate how misinformation is perpetuated and accurate information is ensconced or totally omitted by the whites and their offspring. While the first quote demonstrates how the **yewg/yug** in proto-indo-european had the **yuneg/yung** forms, it is not shown that these forms derive from **ankh** (**yankh**). While both quotes relate the meaning of the terms yewg, yoke and yoga to *yoke; to link* they omit again the etymological root of this notion of ‘yoking’ and its perceived relationship to ritual practice.


There are numerous variations of **ankh**: [Entries from *An Hieroglyphic Dictionary* by E.A. Wallis Budge]

ānkh , U. 191, T. 71, M. 225, N. 603, , , , , , to live, to live upon something, life; Copt. **ωπϛ**.






















ānkh - , "life, stability, prosperity (or, content)"; , "life, all prosperity, all stability, all health, [and] joy of heart," a formula of good wishes which follows each mention of the king's name in official documents. See the following examples.

Ānkhit , , "living one," the name of a goddess.

Ānkhit , Rec. 11, 178, a uraeus-goddess.

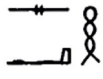
Ānkhit , Ombos I, 1, 46, a hippopotamus-goddess.


ānkh , , , , , , , , , , , , , , , , , , , , , , , , , , , , , ,

ānkh , oath; , , , , , , , , , , , , , , , , , , , ,



sah (sahu) – *the spirit body*

In the term **sah** we have the three medutu for **s-a-h**:  followed by the *determinative* medutu which

point to the nature of the term: 

The determinatives here are the *goat* and the *seated Elder or Elderess* (shroded denoting purity) seated in one of our common meditative postures. The goat and the shroded figure are also determinatives in variations of the term ankh:



Notice that in the term **ankh** with the determinative of the goat, *the animal has an **ankh** around its neck*. This *ankh around its neck* became known (and pronounced) as a **yankh (yuneg)** or **yakh (yewg)** or **yoke around its neck**.

Ankh and Yoke are the same word and the same symbol from ancient Kamit



This is why the whites and their offspring, when stealing/co-opting the term ankh, recognized it to represent ‘yoking’ in some form. However, there is more to the association which is rooted in our cosmology. We must understand the **sahu** or *spirit body* to understand the cosmological connection.



Sahu

The **sahu** or **sah** is sometimes referred to as the “glorified” spiritual body. Sometimes the determinative medut is not a shroded individual in a *sitting* posture but a shroded individual *lying* as a mummy on a funerary bed. The focus of the Afurakani/Afuraitkaitnit individual when sitting at an nkommere (shrine) and

communicating with the Abosom and Nananom Nsamanfo is to align his or her **sunsum** (*spirit* in Akan; **sahu** in Kamit) with his or her **Okra/Okraa** (Soul-Divine Consciousness; **Ka/Kait** in Kamit). When we link or re-link our spirits to our souls we have re-aligned ourselves with Divine Order. We have thereby purified our thoughts, intentions and actions, which is *pre-requisite* for our harmonious functioning in the world. The Abosom and Nananom Nsamanfo are *key* to this realignment and purification for They utilize the Ankh (yoke, the *key of life*) to imbue us with purificatory life-giving energy when we communicate with Them:



Above, the Afurakani individual provokes the energy of **Tehuti**. **Tehuti** radiates His Divine Energy to the Man via the Ankh to effect recalibration, purification and communication of Divine Wisdom.

This is why the goat with the ankh (yoke) on its neck is a medut for the term *ankh* as well as the term *sahu*



(spirit body).

It is the reason why the shrouded figure (purified figure)

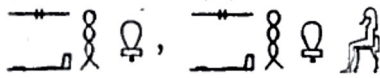


is a medut for the term *ankh* as well as the term *sahu* (spirit body), for it is our meditation (at the shrine) which leads to invocation and evocation of the Abosom and Nananom Nsamanfo for ritual re-alignment and life purification.

[Note that the term **su** in Akan means *essential nature*, while **su-n-su-m** means *spirit*. This is derived from the ancient term **sahu** (s-hu or s-hu s-hu/sahu-sahu).The related Akan term **susu** (also susuw) means *to meditate; to contemplate*, while **suban** (su-ban) means *character*. We also have **sua** meaning *to learn*.]



In the first image from a coffin from the New Empire we see the sacred **Kait** (Cow) of **Het Heru** wearing a **sesheshet** (sistrum) around its **neck** which is in the form of an ankh (yoke). The sesheshet is a ‘shaker’, an instrument used to reverberate sound vibrations in ritual. Next is **Henut** (Queen) **Nefertari** wielding a sesheshet. Next is a metal sesheshet. We then have an ankh from **Tut Ankh Amen**’s tomb followed by a **shenu** (cartouche) with the name of the **Nesu** (King) **Nefer Ka Ra** inside of the loop. Note that the shenu (cartouche) is a loop bound with rope to the cross-bar, just as the top of the ankh is a loop with the same binding to the cross-bar. This is important as the next image is the medut of a **khetem** (cylinder seal) in the form of an ankh. This is also important because the khetem is also used as a determinative medut for **sah**:

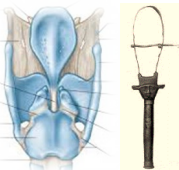


The two variants of the term **sah** above for spirit-body utilize the **khetem** (seal) as well as the khetem next to a **seated, shrouded Elder Ancestral Spirit**. The goat with an ankh around its neck is also shown as a goat with a khetem around its neck **in the form of an ankh** as shown in the second (bottom) goat medut from Gardiner's hieroglyphic sign-list and the temple of **Kom Ombo**:



It was customary in Kamit to depict ritual implements in ankh-form such as the **sesheshet** (sistrum) around the neck of the Kait (Cow) and the **khetem** (cylinder seal) around the neck of the goat as shown above. The relationship is cosmological. The cylinder seal as in the golden example shown above is a 'stamp'. The medutu (glyphs) are carved into the seal. When it is rolled on clay or papyri, the glyphs are imprinted upon the clay or papyri. It is a stamp or **signature**. In the same fashion the **shenu** (cartouche) contains the name of the **Nesu** or **Nesut** (King or Queen Mother). It is bound at the bottom with the 'rope' image. As a representation of the 'life-time' or **incarnation** of the individual, this name or set of sound-vibrations (energy) is what characterized this individual. The **sah** or spirit-body binds together (yokes) all of the spiritual organs (**Ba, Ka, Akh, Ab, Hati, Sau, Khaibit**) into one entity, just as your physical body binds together all of your physical organs and glands into one entity. The life of the individual is summed up in (contained in) the physical body as well as the spirit-body. The shenu (cartouche) contains the **name** – the **signature**, life-stamp, of the sovereign. The khetem (seal) contains the **signature**, representing the life (ankh), character, spiritual disposition of the owner.

When the khetem as a sacred implement carrying the spiritual signature of the individual is utilized ritually, it becomes the **horizontal cross-bar** of the **ankh-form**, with a **beaded necklace** forming the loop. It is placed around the neck of the goat as a yoke (ankh) – the goat again being the animated life-form, ankh. The neck is the gateway between heaven (head) and Earth (body). It binds (shenu/ankh/ropes) together the two 'worlds'.

 The **shaking** of the sesheshet (sistrum) actually replicates the **vibrations** of the vocal cords within the **larynx** (*voice box - image on the left*) and signifies the character of the individual (each person's voice is unique and distinct). The vocal cords are found in the neck/gateway. In the same fashion the khetem (seal) is around the neck of the goat defining the sah, spirit-body, the unique life(ankh)-form of the individual in comparison to all other entities in the world. The shenu (cartouche), sesheshet (sistrum) and khetem (seal) are all represented in **ankh-form** or **yoke-form** around the **necks** of the kait (cow) and goat for these reasons.

Ankh is the origin of the term yoga/yoke. Ankh (yoga) is not a discipline.

When we use the original term **ankh** we have a full understanding of the corruption ‘yoga’. When the Abosom *use the ankh* to purify, to enliven, to assist us, this has nothing to do with practicing postures, practicing breathing, meditating upon the “formless”, seeking to “escape the cycle of reincarnation” or the other foolish practices and doctrines promoted by the whites and their offspring. True spirituality is grounded in the reality that the Okra/Okraa (male and female terms for Soul/Divine Consciousness in Akan) is a drop from the Ocean of the Divine Okra/Okraa (Soul) of **Amenet-Amen (Nyamewaa-Nyame)**. Each Afurakani/Afuraitkaitnit individual has an **nkra/nkrabea** (function; so-called ‘destiny’) to execute in Creation, just as each organ in your body is designed to execute a specific function in your body. Our Okra/Okraa (Soul) houses our Divine Function (nkra/nkrabea). As *part of a greater system*, the Great Divine Body of **Nyamewaa-Nyame**, we work in concert with the Abosom and Nananom Nsamanfo to function harmoniously in Creation.

Spirituality without the invocation and evocation of the Okra/Okraa, Abosom and Nananom Nsamanfo is not spirituality at all. It is empty ritual.

Empty ritual is all that the whites and their offspring have access to and engage in because they have no Okra/Okraa and cannot communicate with the Abosom (Divine Spirit Forces in Creation) nor the Nananom Nsamanfo. They thus have no connection to the Supreme Being, **Nyamewaa-Nyame**, just as there are cancerous cells that live in your body (universe) yet are in conflict with you. This temporary situation is brought into balance by your immune system ultimately destroying these cells and expelling them from the body (universe). Analogously, **Nyamewaa-Nyame** direct the Abosom and Nananom Nsamanfo to reject/repel the spirits of disorder/whites and their offspring as a function of the Divine Immune System in Creation. Because the whites and their offspring recognize the inadequacy of their spirits, yet seek to control us, they work to reduce us to their degenerate level - spirits of disorder incapable of Divine communication.

This is akin to a blind person working to convince a person with normal vision to reject the use of his vision and follow the blind person. The blind person then attempts to instruct the individual who has normal vision on how to drive a car. The blind person’s series of postures, breathing practices and misguided foci while sitting in a car (that actually has no engine) is labeled a “discipline” by the blind person. The blind person then offers this ‘discipline’ as a gift for the individual with vision to practice and perfect so that he can learn how to drive a car. The man with vision can see that there is no engine in the car and thus a set of instructions on how to sit, breathe and focus on that which is “formless” will never get the car to move.

To follow the blind is to ultimately engage in self-destructive activity. **To follow the blind who seek to deliberately blind you for purposes of dominating you is to accept disorder into your life.** Afurakanu/Afuraitkaitnut who follow our absolute enemies – the whites and their offspring – or those Afurakanu/Afuraitkaitnut who have been culturally, spiritually and politically blinded by the whites and their offspring, engage in self-destructive behavior. The embrace of pseudo-religious white dogma is the embrace of disorder (white culture) which by default is the perpetuation of white rule. Much to the chagrin of the misguided Afurakanu/Afuraitkaitnut, they often do not learn this lesson until they die and eventually reincarnate. Upon death they realize that what the akyiwadefo told them about the spirit-world is 100% inaccurate. Upon reincarnation, they grow up to realize that not only have they not “escaped the cycle of reincarnation” but they have returned to a state of affairs where white rule continues and is more entrenched.

True Ritual

Ritual dance is a means by which the Abosom and Nananom Nsamanfo move through the Afurakani/Afuraitkaitnit individual and community to bring a communication of Divine wisdom and to transmit the **tumi** (spiritual power) that we need in order to replenish ourselves and accomplish our objectives – execute our Divine function in the world given to us by **Nyamewaa-Nyame**. When the drums begin to play, the Abosom *move us*. We are in constant communion with them as they guide our movements. The same is true of ritual song and ritual prayer. It is also true of **susuw** (meditation) at the nkommere (shrine).

We are guided by the Abosom and Nananom Nsamanfo and our Okra/Okraa to sit and listen at the nkommere – and sometimes to *change positions* (postures) as necessary. **This is an effect of ankh (life). It is not the practice of a ‘yoga discipline’.** We don’t *practice* sitting at the nkommere, we go at prescribed ritual times to engage in *nkom* (spiritual communication). It is not contrived. It is instinctive, powered by the Abosom and guided by the Nananom Nsamanfo. This reality is inaccessible to the minds of the non-Afurakanu/non-Afuraitkaitnut.

What is termed as ‘yoga’ is nothing more than exercise and stretching (similar to the lower-level training of a gymnast or ballerina) overlaid with pseudo-spiritual dogma that leads the misguided Afurakani/Afuraitkaitnit individual to totally abandon him/herself and thus his/her actual Divinely allotted function “destiny”(nkra/nkrabea) only to cling to white domination in all spheres of life.

Every moment of everyday is purposeful for Afurakanu/Afuraitkaitnut because before we incarnated **Nyamewaa-Nyame** gave each individual Afurakani/Afuraitkaitnit spirit an nkra/nkrabea – a Divine function. When we harmonize with this function, we harmonize with **Nyamewaa-Nyame**. When we are out of harmony with this function we create disorder in ourselves and in the world. This is why we have **Nanasom – Afurakani/Afuraitkaitnit Ancestral Religion**. We have a means to ritually incorporate Divine Law and ritually restore Divine Balance when imbalance occurs.

Without a function (purpose/destiny) one is wayward. The whites and their offspring, as cancerous cells in the body of Black humanity, mal-function in perpetual disorder. This is why it is insane – out of harmony with reality – for us to embrace them on any level, including their perverse interpretations of spirituality and ritual practice.

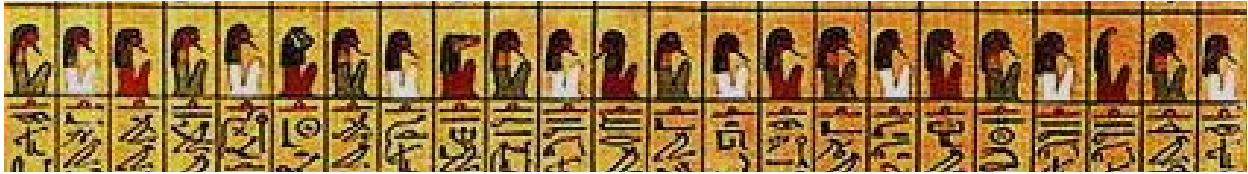


Sitting in a meditative posture with an ankh was corrupted by the whites into ‘meditation as a form of yoga (ankh)’

We do not practice ankh, life. We live ankh, life. We cannot practice yoga/yoke. Our sahu, our spirit is an ankh (yoke)

It is not something that can be practiced. It is something that is.

Origin of the Common Meditative Posture



Abosom (Deities) in common meditative posture

The crossed-leg “lotus” position is often used as a representation of ‘yoga’. The so-called lotus posture, as well as the most common posture shown above, have their roots in Afuraka/Afuraitkait. Yet, they are not related to a ‘practice’ of ‘yoga’, but are associated with certain Abosom and Nananom Nsamanfo.



The scribe **Neb Meru tef** meditating/communicating with the sacred baboon **Aan** of **Tehuti**. Note that the baboon is an **Obosom** (Deity). This is a **Spirit** that Neb Meru tef is *ritually communing* with (*nkom*) here. [*Neb Meru tef in the lotus?*]



Baboons praising **Ra** – Invoking the energy of **Ra** through the **Aten** (Sun)

Baboons came from Khanit (Nubia) and other lands south of Kamit. Certain baboons were sacred and were seen by the Kamau as animals who could possess the spirits of the ancient Ancestresses and Ancestors. They were recognized as *vessels* of the ancient Elders and Elderesses and honored ritually as such. Baboons would be the first to raise their hands at sunrise to invoke the power of the **Aten** (Sun) and **Ra** and **Rait** (*Creator and Creatress of the Universe – Servants of Amenet-Amen, The Supreme Being*). These sacred animals, used as totems for the Nananom Nsamanfo, who originated from the South and the first to worship and honor the Abosom at the beginning of Creation (sunrise), brought messages from the spirit-realm to the people. Sacred baboons were mummified as were other sacred totemic animals. Many Abosom were ritually depicted as baboons as well, including **Tehuti**, the Male Obosom of Divine Wisdom. The meditative posture of the sacred baboon, the **akyeneboa** (*animal totem*) of the Nananom Nsamanfo is one of the most common meditative postures employed by Afurakanu/Afuraitkaitnut. **It is Ancestral and totemic.**



Sacred Baboon. Akyeneboa of the Nananom Nsamanfo



Baboon of **Tehuti**



Baboon of **Tehuti**



Obosom **Maat**



Senenmut in the common meditative posture

Origin of the term Chakra

The concept of **chakras** is typically associated with pseudo-discipline of 'yoga'. Again, this term is one stolen from Kamit by the whites and their offspring and co-opted into their pseudo-spiritual practices and cosmology. Two quotes from wikipedia concerning the etymology of the term chakra:

"...The concept of chakra features in tantric and yogic traditions of hinduism and buddhism. Its name derives from the Sanskrit word for "wheel" or "turning" (cakram चक्रं ['tʃəkɾə̃], pronounced ['tʃəkɾə] in hindi; pali: cakka चक्क, oriya: ଚକ୍ର, malayalam: ചക്രം, thai: ชक्र, telugu: చక్రం, tamil: சக்கரம், kannada: ಚಕ್ರ, chinese: 輪/轮, pinyin: lún, tibetan: ལཱོ་ལོ་, wylie: 'khor lo).

Chakras correspond to vital points in the physical body but are generally understood as being part of the "subtle body" which cannot be found through autopsy. While breath channels (nāḍis) of yogic practices had already been discussed in the classical Upanishads, it was not until the eighth-century buddhist Hevajra Tantra and Caryāgiti, that hierarchies of chakras were introduced..."

"...Bhattacharyya's review of Tantric history says that the word chakra is used to mean several different things in the sanskrit sources:[4]

1. "Circle," used in a variety of senses, symbolizing endless rotation of shakti.
2. A circle of people. In rituals there are different cakra-sādhanā in which adherents assemble and perform rites. According to the Niruttaratantra, chakras in the sense of assemblies are of 5 types.
3. The term chakra also is used to denote yantras or mystic diagrams, variously known as trikoṇa-cakra, aṣṭakoṇa-cakra, etc.
4. Different "nerve plexus within the body."

In buddhist literature the sanskrit term cakra (Pali cakka) is used in a different sense of "circle," referring to a buddhist conception of the Cycle of Rebirth consisting of six states in which beings may be reborn.[5]

The linguist Jorma Koivulehto wrote (2001) of the annual finnish Kekri celebration having borrowed the word from early indo-aryan.[6] indo-european cognates include greek kuklos, lithuanian kaklas, tocharian B kokale and english "wheel." [7]

Cognates of "chakra" still exist in modern asian languages as well. In malay, "cakera" means "disc," e.g. "cakera padat" = "compact disc." ..."

chakra (n.)

1888 in yoga sense "a spiritual center of power in the human body," from Sanskrit *cakra* "circle, wheel," from PIE root **kwel-* (1) "revolve, move round." -- [www.etymoonline.com]

Again, we quote this source to demonstrate how the whites and their offspring continue to lie about the origins of the term. The term chakra, also written cakra, is said to be derived from sanskrit with the definition of 'wheel', 'circle'. The true origins can be found in Kamit:

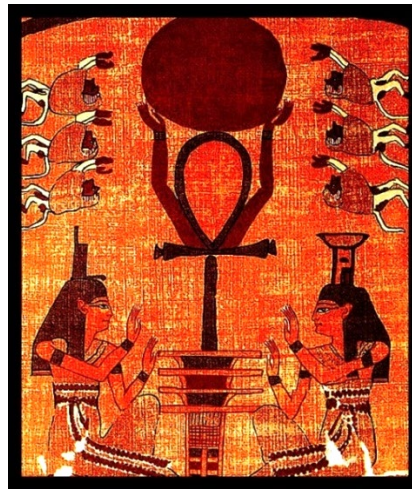
karkar □ ○ □ ○ 𐤀, 𐤁
| | | |
anything round, staff, stick, roll, cylinder

“...My hair is the hair of **Nu**. My face is the face of **Ra**. My eyes are the eyes of **Het Heru**. My ears are the ears of **Ap-uat**. My nose is the nose of **Khent-sheps**. My lips are the lips of **Anpu**. My teeth are the teeth of **Khepera**. My neck is the neck of **Auset**, the Divine Lady. My hands are the hands of **Khunemu**, the lord of Tattu. My fore-arms are the fore-arms of **Neith**, the Lady of Saut. My backbone is the backbone of **Sut**. My privy member is the privy member of **Ausar**. My reins are the reins of the lords of **Kher-aba**. My breast is the breast of the awful and terrible One. My belly and my backbone are the belly and backbone of **Sekhet**. My buttocks are the buttocks of the eye of **Heru**. My hips and thighs are the hips and thighs of **Nut**. My feet are the feet of **Ptah**. My fingers and leg-bones are the fingers and leg-bones of the living **Auraut**.

*There is no member of my body that is without an **Ntoro/Ntorot** (God or Goddess). **Tehuti** shields my body altogether and I am [like] unto **Ra** every day...*”

The parts of the body are **kara** (shrines) for the Abosom. This is why the **karkar** (karakara/kakara/cakra) or chakras, are recognized to be *shrines* (sacred centers of energy) for the Deities. As stated above, because the whites and their offspring are incapable of communicating with the Abosom (Forces of Nature), they are incapable of “activating chakras”, “balancing chakras” or any other associated “practice”. *Their “shrines” are empty.* Therefore when they meditate, they send their own electromagnetic energy (the simple energy moving through the nervous system) up and down their spines in an attempt to “open” their chakras. What results is nothing more than a pseudo-metaphysical “light show”. When no Abosom are present in the shrines, ‘activation of chakras’ is merely the stimulation of deeply embedded, disordered obsessions, desires, lusts, etc. and the discarnate relatives/spirits attached to their blood-circles who resonate with such lusts. The whites and their offspring pass such a “practice” off as spirituality and communication with the “higher forces” or “higher self”. In reality, they are simply engaged in ritual disorder.

Afurakanu/Afuraitkaitnut have authentic religious practices, because we have an **actual connection** to **Nyamewaa-Nyame**, the Abosom and Nananom Nsamanfo.



***Ankh** arising from the **Djed** pillar holding the solar disk. From the Papyrus of Ani.*

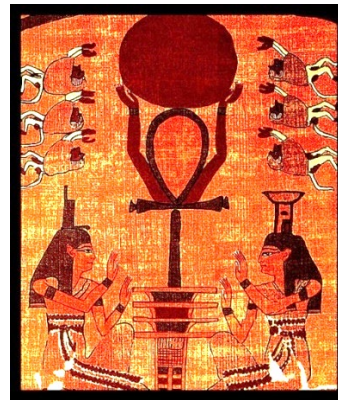
The question is often asked, “If yoga leads to awareness, then why are those who have been practitioners of yoga for years or decades not aware of the truth about the origins of yoga?”












It is because yoga is not a discipline, but a corruption of a term and the attachment to this term a set of foolish beliefs and pseudo-religious practices, designed by whites, to misdirect Afurakanu/Afuraitkaitnut from our true source of power.






If the pseudo-discipline of yoga led to awareness, this truth about its origins would not have been hidden (invisible) from the awareness of those who have *practiced* and *taught the false definitions of yoga* for years until now.

Afurakanu/Afuraitkaitnut have authentic forms of ritual song, ritual dance, ritual prayer and more which are naturally inclusive of varied modes of strengthening, stretching and balancing our physical vehicles for the purposes of toning/attuning, health and defense. We need only to **sankofa**, return, go and grasp from our Ancestral reservoir.

Afurakanu/Afuraitkaitnut, free yourselves from the idiocy of disorder, from the whites and their offspring, their ill-culture and their pseudo-religions, pseudo-religious practices and pseudo-disciplines. Embrace your **ankh**, your life, in purity.



tchet , P. 92, , M. 121, ,
 N. 699, , , , to be stable, to be
 permanent, abiding, established firmly, lasting,
 enduring; , , , , 

tchet , , , stability, as in
 the group , , "life, stability, serenity."

The **djed** (tchet) pillar (stability) is often combined with the **ankh** (life) as we can see in the examples above. The image above from the tomb of **Ta Nut Amen** shows his **Ba** (Spirit) in the form of a bird with the head of Ta Nut Amen. The **ankh-djed** talisman is around his neck in the form of a **yoke**. The **Ba** is the *Divine Living Energy*, a child of **Ra** and **Rait**, the Creator and Creatress. It is the life-force animating us manifest as the solar-fire surging through our blood. Our Spirit (**Ba**) is yoked (**ankh**) to our Soul (**Ka**) for stability (**djed**).

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See our **NHOMA - Publications** page for bibliography and research: www.odwirafo.com/nhoma.html

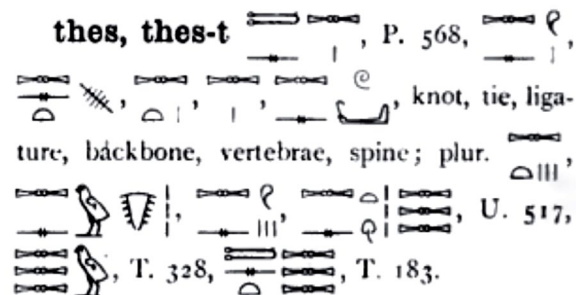
Amen-Men (Menu; Min) operates through the central *Axis of Creation*, the polar axis of **Asaase** (Earth) and the axis (central nervous system) of the Afurakani/Afuraitkaitnit (African) body. He operates through the **okyin** (planet) **Amene** (saturn) and the “crown” **karkar** (chakra). The two plumes (feathers) rising from His crown, often with the disk of the **Aten** (Sun) in between them, comprise the image later stolen by the whites and their offspring and relabeled the “*thousand-petaled lotus*” and radiant “crown chakra”. It should be noted that the term **amemene** in Akan means *‘brain’*.

[See: **Amen-Men: The Obosom of Amene and Menmeneda**: www.odwirafo.com/Akradinbosom_Amen-Men.pdf]

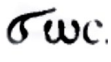
The axis of **Amen-Men** or **Menu** was plagiarized by the whites and called the ‘rod of Meru’. Note that when the rolling ‘R’ is pronounced, it is identical in sound to the ‘N’ sound in Afurakani/Afuraitkaitnit languages. Meru and **Menu** thus sound identical when spoken at regular conversation speed.



The notion of the seven chakras being akin to *knots on a bamboo pole/rod* within the sushumna/spine, was also stolen directly from Kamit by the whites. **It must be understood that the doctrine of the chakras as plagiarized by the whites and their offspring is very recent.**



The first mention of chakras as psychic centers in a *rudimentary* form is typically stated to be found in the texts called the upanishads in india. The later upanishads – the earlier of which were composed between **2,200 - 1,800 years ago** [2nd century ‘b.c.e.’ and 2nd century ‘c.e.’] – are where basic notions of chakras are first plagiarized by whites. However, the **seven-chakra** system was not plagiarized and propounded by the whites until centuries later beginning approximately **1,500 years ago** [6th century ‘a.d.’] with the tantra traditions. **This information was stolen and corrupted by the whites from the writings and culture of the ancient Kamau (Blacks/Egyptians) which predate hinduism, the upanishads (vedanta) and tantra by thousands of years:**

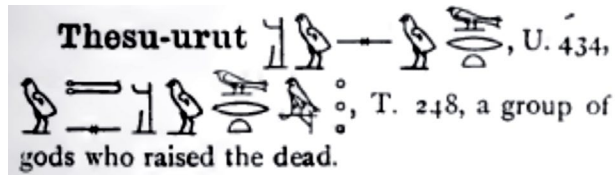


The ‘th’ in the term **thes** or **theset** (often transliterated as ‘tj’ or ‘tch’) can be pronounced like the ‘ch’ sound in ‘*change*’ as well as the ‘k’ sound in ‘*chrome*’. Thus, in **Coptic** (Late Kamit dialect) the term is spelled **Kac**

(Kaws): . **Kosi (Koci)** and **Kase (Kace)** are also variations. **Thes** is a term meaning a *knot*

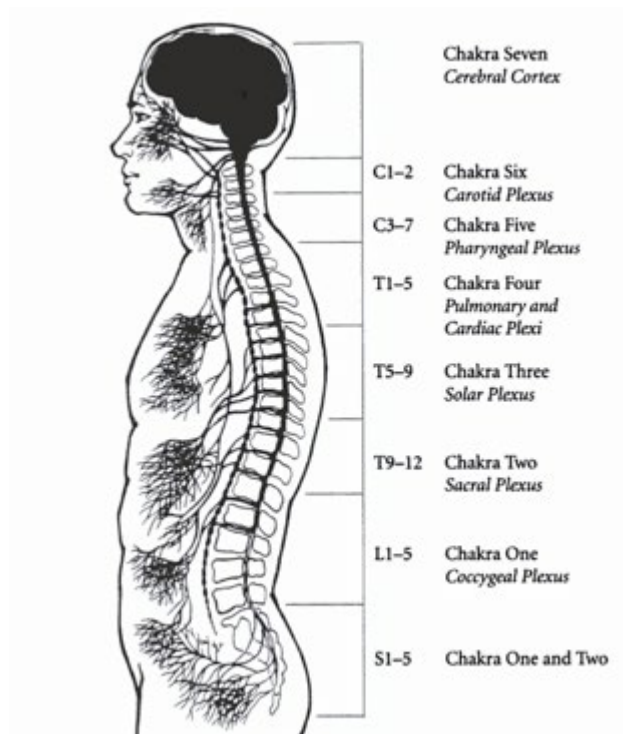
, yet it also means the *backbone, vertebrae, spine* . This is critical because of the following usage regarding the *nature* and *number* of the *knots*:

thesut VII  , the seven magical knots that protected a man.



The term **thesu** encompasses the notion of *raising consciousness, awakening* and *raising up certain Ancestral Spirits from death/dormancy* and more.

The **thesu** (*Coptic: kasu*) as *seven magical knots* along the *spine* governed by seven Abosom (Deities) are found in the physical body. The **spinal nerve ganglia** and **plexuses** are seen as the *physical representation* of the seven major chakras at the following spinal anatomical locations: coccyx, sacrum, lumbar, upper thoracic, cervical, mid and upper brain. The nerve ganglia are a *mass* (knot) of nerve cells and the plexuses are a *network* (knot) of spinal nerves:



Seven Thesu (Knots) in the Body

One of the many textual references regarding the **seven thesu** (knots) can be found in **Chapter 71** of the **Pert em Hru** (*misnomered Egyptian Book of the Dead*) scribed over **3,600** years ago:

*“...O you **seven knots**, the arms of the balance on that night of setting the Sacred Eye in order, who cut off heads, who sever necks, who take away hearts, who make a slaughter in the Island of Fire: I know you, I know your names; may you know me just as I know your names; **if I reach you, may you reach me; if you live through me, may I live through you; may you make me to flourish with what is in your hands, the staff [spine] which is in your grasp. May you destine me to life annually; may you grant to me many***

years of life over and above my years of life; many days over and above my days of life; many nights over and above my nights of life, until I depart. May I rise to be a likeness of myself, may my breath be at my nose, may my eyes see in company with those who are in the horizon on that day of dooming the robber...”

Here the spirits of the seven **thesu** are appealed to ritually for the elevation and recalibration of the individual’s spirit. This is evidence of the **7-karkar (kara/kasu)** system – fully incorporated in ritual – thousands of years before the whites and their offspring had any knowledge of its existence.

We have thus far demonstrated that the **thesu/kasu** are the source of the ‘seven chakra’ *imagery, placement* and *ritual associations* that were later plagiarized and corrupted by the whites and their offspring. However, we must also understand the *origin* and *nature* of the **kara** (shrines) and **kasu** (knots) within the spirit-body.



Arat

(Auraut/Uraei)

The cobra is called **auraut (arat)** in Kamit. There are numerous Abosom Who take the form of Divine Auraut. The most popular being **Uatchet** (Wadjet; Wadjit) [**Yaa** in Akan – See: **Yaa: Obosom of Yaa and Yaada**: www.odwirafo.com/Akradinbosom_Yaa.pdf]. The Auraut is often depicted with a solar or lunar disk on its head as in the image above.

There is a grouping of cobra Abosom that are **seven** in number. These **Seven Aurautu** (called the *seven uraei*) are key to the notion of the **karkar, kara** and **kasu/thesu**. An excerpt from the **Mer** of the **Per Aa Unas** (*pyramid text* of the *Pharaoh Unas*), scribed over **4,400** years ago:

“...**Unas** is the **Nau**-snake, the leading bull, **who has swallowed his seven Aurautu** [seven uraei cobras], **and so his seven neck vertebrae came into being**, who give orders to his seven **pedjetu** [enneads] to hear the words of the King...” [*Utterance 318. See inscription below*]



Mer text of Unas [Utterances 318-321]

Here the Per Aa (king) is identified as taking the form of a **Nau** snake who *swallowed* the *seven* Divine Cobra Divinities - Aurautu - which caused his **seven neck vertebrae** to *come into being*.

While the **thesu** are the *seven knots* (thesu) along the *spine* (thesu), the *swallowing* of the Seven Aurautu is the **ingesting of seven radiant disks** who then take up residence within the king as his **seven neck vertebrae** [cervical vertebrae]. This act *precipitates* the development of the seven magical knots within the body. Because of this ritual act, Unas is empowered to give orders to his seven **Pesdjeto** Who *regulate* the kara and kasu.

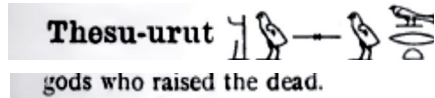
*The swallowing of the radiant disks is akin to the Great Mother in the night sky swallowing the radiant disks (stars) which take up residence in Her body (black sky). It is also related to the presence of the radiant energy centers/kara operating within the **abatumm** (melanin) of Afurakanu/Afuraitkaitnut which lines the axis – central nervous system.*



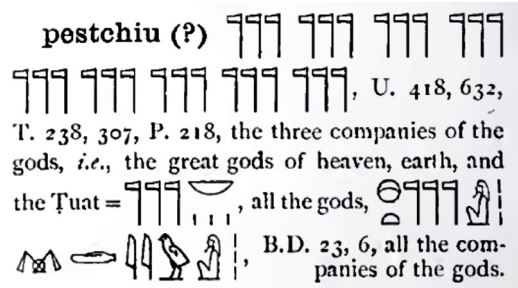
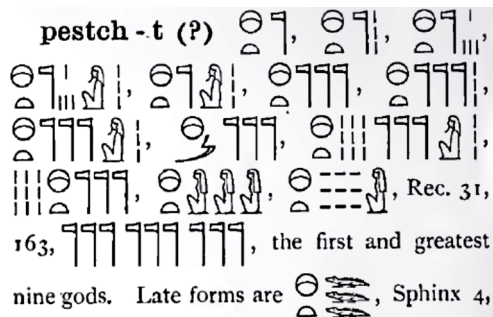
Great Mother Obosom **Nut** with the stars of the night (nut) sky in Her body

The term **Pesdjeto** means ‘company/group of Abosom’. There are many sacred groupings of Abosom in Kamit: *Four Sons of Heru*, *Forty-Two Assessors of Maat*, *Eight Primordials of Khemenu (Ogdoad)*, the *Nine Divinities of Annu (Ennead)*, etc. The Abosom are the Divine Spirit-Forces operating throughout the various Suns, Moons, Stars, the Black Substance of Space, Planets, Oceans, Mountains, Rivers, Fire, Earth, etc. in Creation. They are the *Divine Organs* within the *Great Divine Body* of **Amenet-Amen**, the Supreme

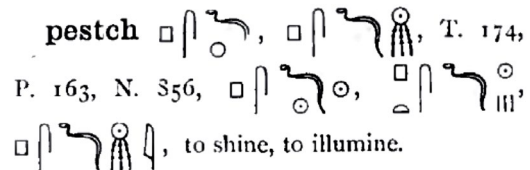
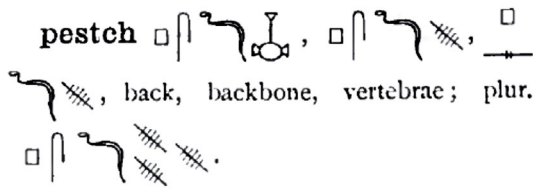
Being (**Nyamewaa-Nyame** in Akan). Specified sacred-groupings of Abosom (*Pesdjetu*) function together in Creation just as organs and organs' systems function together in groups within the body (e.g. heart-lung complex, digestive system, endocrine system, etc.). In the Mer text of Unas, **seven Pesdjetu** are mentioned and are often translated as 'seven *enneads*'. These seven sacred-groupings or *sets* of Abosom are *Divine Regulators* (**thesu** - *to regulate, arrange*). They are also **Thesu Urut**, those who *raise the dead* or *awaken the dormant*:






Pesdjet (**pest**; **pestchet**) references a *sacred number-grouping* of Abosom:



Yet, the term also has two other important meanings:



The term **pesdjet** thus means a *sacred number-grouping* of Abosom, *backbone/spine* and *to shine, illuminate*. These are descriptions of the **karkar, kara** (chakras) as *radiant/illuminate* centers of energy along the *spine* (**thesu**) that are *sanctuaries* (**thesu** – *chambers*; **kara** - shrines) for the Abosom. The spelling of

pesdjet above with the **metut** (hieroglyph) of a *serpent* , the determinative metut of a *radiant sun disk*  and a *spine* (**thesu**)  shows the origin of the *fiery, serpent power* moving through the *spine* (kundalini) - all combined in one term. It references the swallowing of the seven radiant Aurautu Who become the seven neck vertebrae.

Moreover, the Auraut can also take the form of a Divine Cobra with its body *encircling* (**karkar** – *to circle*) a Sun disk. Below are images of the Abosom **Ra** and **Sekhemet** with the **Auraut** encircling the **Aten** (Sun) upon Their heads:



Ra and Sekhmet wearing the **auraut** (arat) a variation of the “crown” **karkar**

The fact that there are *sets* of Abosom associated with each of the seven major kara and kasu (chakra shrines and knots) is typically omitted by the whites and their offspring. **This is because they are unable to communicate with any Abosom (Orisha, Vodou, Ntorou/Ntorotu [Neteru/Netertu]).** They have thus created a “system” of stimulating empty shrines within their bodies and communicating with nothing. This pseudo-system is supported by a pseudo-philosophy and fed to Afurakanu/Afuraitkaitnut who are unconscious. It is an attempt to influence us to abort our connection to the Abosom Who are our Divine source of power and consciousness.

tchas 𐎃𐎍𐎗𐎕, to order, to arrange, to command.
tchasa 𐎃𐎍𐎗𐎕𐎎, a wise or learned man; see **tchaas** 𐎃𐎍𐎗𐎕𐎎𐎎.
tchaas 𐎃𐎍𐎗𐎕𐎎𐎎, knowledge, wisdom, speech

The term **tchas** meaning *to order, to arrange* is a variation of **thesu** meaning *lawmakers, arrangers*. The term **tchasa** and **tchaas** meaning *wise or learned individual; knowledge, wisdom, speech* is a variation of **thes** meaning *speeches, spells, incantations; to arrange words in a logical sequence*.

These definitions are critical for in the Akan language the terms and their variations exist with the same meanings. The Akan term **nyansa**, pronounced with a nasal ‘N’-sound means *‘knowledge’, ‘wisdom’*. Wise people are thus called **nyansa-fo**. Linguistically, the ‘tch’, ‘ch’ or ‘j’ sound often interchanges with the ‘ny’ or ‘y’ sound. Some Afurakanu/Afuraitkaitnut in america thus pronounce the term ‘yeah’ as ‘jeah’. This linguistic shift is seen throughout Afuraka/Afuraitkait (Africa). This is how **Nyame** (God) in Akan becomes **Nyambe** amongst the **Lozi** people in **Zambia** and **Njambe** amongst the **Herero** in Namibia (**Nzambe** amongst the **Bakongo** in the Republic of Congo). This is also how the term **tchaasa** meaning *wisdom* in Kamit came to be pronounced chasa, jasa, yasa, nyasa and **nyansa** meaning *wisdom* in Akan:

nyánsá, -sa, *knowledge; learning, wisdom; skill, dexterity; art, artfulness, craft, cunning. pr. 2554. 2869f.; cf. nimdee, anitew, anifere; okyere me ny., he imparts knowledge to me, instructs me; wahū ny., onim ny. (trēnēnē), he possesses (true) knowledge, is wise, intelligent.*

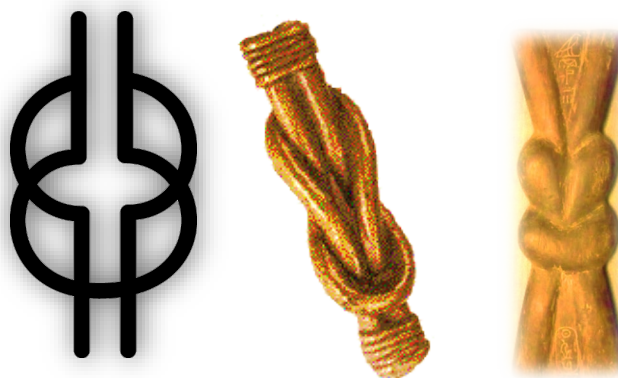
ɔ-kásá, *inf. 1. speaking, speech; the peculiar manner of speaking, the particular sound uttered. pr. 534. 2479; cf. osú; okasa nè n'aʷwerefiri, ok. nè ne ntekam' or ok. nè ne ntegyaw, I have forgotten to mention... — 2. language, dialect; okasa a edi aduasā = ok.*

As stated above, the Coptic variation of the 'TH' ('ch' or 'chuh') sound is the 'K' ('ch' or 'cuh') sound. Thus, 'thes' or 'thas' is pronounced 'kas' in Coptic. The variation **kas** (thes) meaning *speech, statements, commands* can be found in the Akan language. The Akan term **kasa** means *to speak; language*. The related term **kase** means *message* and **nkasae** means *talk; sayings; report*. These are the same terms with the same meanings unchanged over thousands of years from our ancient Ancestral language to its contemporary expression in Afuraka/Afuraitkait (Africa) today.

kasé = **kasee**, *message*

ɲkasàé, *inf. talk, sayings; report,*

In the Akan corpus of **adinkra** symbolism we have the **nyansapo**. This is the 'wisdom knot'. The **ebe** (proverb) associated with this adinkra symbol states that 'Only the wise can untie the wisdom knot'. The **nyansa** knot adinkra symbol was carried by the Akan from **Khanit** (Nubia) and **Kamit** to contemporary Ghana, Ivory Coast and the western hemisphere. The **nyansa** knot is actually the **tchaasa** (thas) knot:



Nyansapo adinkra - *Wisdom knot*. **Nyansapo** in the form of **abrammu** (*brass weight*). **Tchasa** (*n-Yansa*) knot from **Kamit**



For one to achieve the recognition of **nyansafo** (*one in the group of wise Elders/Elderesses*) in Akan culture, one must be *spiritually aligned* with **Nyamewaa-Nyame** (**Amenet-Amen**) - *consistently*. Such an individual has been able to untie (open) the knot (karkar/kara/thesu/chakra) to facilitate the unencumbered flow of Divine consciousness and energy necessary to execute his/her Divine function in Creation - *consistently*. He or she has the capacity to unravel issues with patience and intelligence, while avoiding disorder (destruction of the material basis of the knot) in the process. Such an individual becomes a *radiant/shining example* for others to emulate.

The unraveling of the nyansa knot is the opening of the **kara** (shrines) and the **kasa** (thasu/knots) of the spirit-body. Critically, it is the conscious harmonizing with the Abosom Who govern the **kara** (shrines), for Afurakanu/Afuraitkaitnut – and only Afurakanu/Afuraitkaitnut – are components of these Spiritual Organs and Organs’ systems within the Great Divine Body of Nyamewaa-Nyame.




Above left is a **kra** (**kara; kera**) or *shrine* from Kamit, a sanctuary for the sacred ritual elements of the **Obosom**. Above right is an Akan **koro** (**kuruw; kuruo; kudu**). The **koro** is used as a *shrine* for the **kra** (**okara; okra**) - the Soul/Divine Consciousness – the individual’s personal Divinity/Obosom which resides in the head. It is often used in the **akraguare** or ‘soul-washing’ ceremony. Water for the ceremony as well as ritual offerings are placed in the vessel.

ε-kōro, a pot before the place, tree &c., of a so-called *fetish*, containing water, palm-wine, leaves, eggs, cowries &c., from the appearance of which things (called *abo*), when stirred up by the *komfo*, he concludes what he has to soothsay; *syn.* *kun̄kuma*; ahina a wode nsu nè n̄habamma [nnuruwa-n̄nuruwa] nè nsā nè n̄kesuwa nè n̄trama agum’ na etaa obosompa no anim.

kúrukuruwa, pl. *n̄kúruwa-n̄kúruwa*, a. round and large, of flat and globular things; circular; globular, spherical; cf. *korokorowa*, *puruw*; *konton̄kron̄*, *dantabaŋ*, *haŋkare*, *katraka*.

o-kórow, pl. a-, l. a large, round, flat, wooden vessel, made of one piece of wood (wode onyāā a.s. owowa na esen̄ k.), used to wash clothes, to bathe little children &c.; a bowl; a van or fan, for winnowing grain; *syn.* *apaawá*, *apampaá* (cf. *korókúma*). F. a tub. —

kórokorowa, pl. *n̄kórowa-n̄kórowa* (Ex. 16, 14), a. round and small, of grains, seeds, globules; cf. *kun̄kuruwa*, *puruw*. *n̄korowá* = *n̄koruwa*. — *n̄kórowa-n̄kórowa*, s. *kórokorowa*. *kōrō(w)-bén̄*, *kōrōbéne*, the red inner part of a tree (*ədwene*), with which charms and amulets are dyed. pr. 1538.

karkar , IV
anything round, staff, stick, roll, cylinder

The Akan **korokorowa** is the ancient Kamiti term **karkar**

The wisdom of the **nyansa** knot is summed up in Kamit in the group of Abosom known as the **Seven Tchaasu** - seven Abosom born of the primordial Mother Obosom **Meht Urt** and **Tehuti**, the Male Obosom of Divine Wisdom. These seven Abosom are thus called the *Seven Wise Ones*. They planned the world with **Meht Urt** and **Tehuti** and preside over learning and letters:

Tchaasu VII 

Düm. Temp. Inschr. 45, the Seven Divine Masters of Wisdom who helped Thoth to plan the universe. Their names were: Neferhat, Neferpehui, Nebtesheru, Ka, Bâk, Khekh, and Sän.

These **seven Tchaasu** are manifest as the **seven Thesu**. Thus, in relation to the texts in the **Pert em Hru** regarding the seven thesu quoted above, we also have in the *Coffin Texts* these same seven thesu being referred to as the **seven thesu of Meht Urt**:

*“...O you **seven knots of Mehet Urt**, may you make me fresh, may you make me live, may you give me strength to my bones and life to my limbs, may you make my flesh fresh completely with life. I know you, I know your names. I have not died. I have not grown poor. I have not gone blind. I have not become deaf. I am one of the Deities. I know your names...”*[Coffin Texts #407]



Tehuti



Meht Urt

The **seven Tchaasu** are the **seven Thesu/knots of wisdom - nyansapo**. They helped to plan the universe and govern learning. Their **kara** (shrines) are the **karkaru** (chakras) in the spirit-body and the seven knots (nerve ganglia and plexi) in the physical body. In the Afurakani/Afuraitkaitnit individual, these **karau** (shrines) are not empty. They are *sanctuaries* of These **Karaut** (Shrine Deities). Our cosmological connection to these Abosom and the specific approach to our proper alignment and realignment with Them is rooted in our Ancestry – our reincarnation through specific Afurakani/Afuraitkaitnit blood circles. This information can only be accessed from These Abosom and our direct **Nananom Nsamanfo** (Spiritually Cultivated Afurakani/Afuraitkaitnit Ancestresses and Ancestors). The whites and their offspring – *all non-Afurakanu/non-Afuraitkaitnut (all non-Blacks)* – have no access to this reality and no concept of its depth. The white ritual perversions and pseudo-philosophies of hinduism, buddhism, jainism, vedanta, tantrism, hermeticism, “new”- age pseudo-spiritualism, kabbalism, sufism, gnosticism, taoism, moorishism, pseudo“native”-american spiritualism, etc. have no bearing on this reality. Only Afurakanu/Afuraitkaitnut, through the embrace of our Afurakani/Afuraitkaitnit Ancestral Religion, have the capacity to realize and operationalize the origin and nature of the **kara** and **kasa**.

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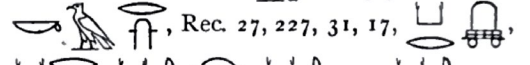

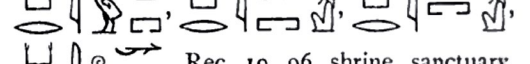
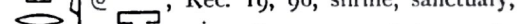
Appendix -1





ANKHUT' - ORIGINAL TERMS FROM KAMIT

karkar , IV,
anything round, staff, stick, roll, cylinder ;

The etymology of the term cakra (chakra) meaning 'wheel' or 'that which is round' comes directly from the term **karkar** from Kamit, meaning *anything round, roll, cylinder, etc.* The related term **kar** or **kara** means *shrine or sanctuary of a Ntoro/Ntorot (Neter/Netert)*. The **karkaru** ('chakras') are **karau** ('shrines') for certain Divinities.

kar, kará , N. 160,
, Rec. 27, 227, 31, 17,
,
,
, Rec. 19, 96, shrine, sanctuary,

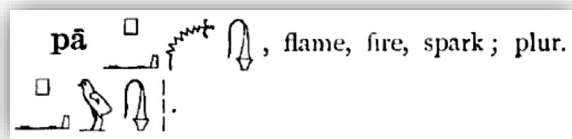
Khi , the Exalted One,
i.e., God.
Khi , Rec. 27, 87, winged disk.

Khai , Rev. 13, 25, "Ex-
alted one"—a title of Rā.

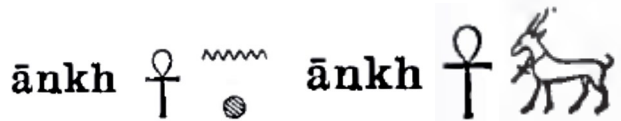
The term chi (chee) or qi (kee) referencing the *life-force energy* comes directly from Kamit. The **Ntoro** (God) **Ra** is the *Creator* of the world. The **Ntorot** (Goddess) **Rait** is the *Creatress* of the world. They are the *Divine Living Energy* moving throughout all *created* entities. They use the **Aten** (Sun) as a major transmitter of Their life-force energy. The term **khi** meaning *exalted One*, also referencing the *winged sun-disk* is a title of **Ra**. The name **khai** is a variation of **khi**. The **metut** (hieroglyph) for the ‘kh’ symbol can be pronounced with the ‘k’ sound or the ‘ch’ sound. This ‘kh’ metut is the origin of the english ‘ch’ letter combination that can be pronounced with the ‘ch’ sound (e.g. ‘change’) or the ‘k’ sound (e.g. ‘chronology’).



Another title of **Ra** is **Pa Ra**, often written **Pra**. The term **pa** is the *definite article* in the language of Kamit. It is the same as the english definite article ‘The’. **Pa Ra** thus means “The (God) **Ra**”. **Ra** as **PaRa** or **Pra** is the etymological origin of the term prana meaning *life-force*. The reason why prana is said to be from the root ‘pra’ meaning ‘full’ is because the term was stolen from the name **Pa Ra**. **Ra** as Creator is the Expansive (full) aspect of the Life-Force, while **Rait** is the Contractive. The term **pa** also references *flame, spark, fire*.



This is a direct reference to the energy of **Ra** and **Rait** operating through the **Aten** (Sun). The Afurakanu/Afuraitkaitnut (Africans) of Kamit stated that we came into being from the tears of **Ra**.

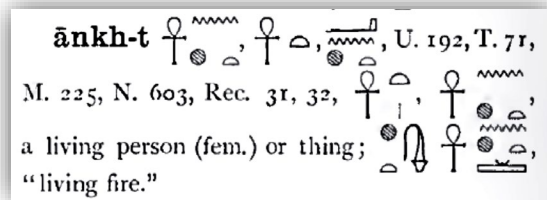
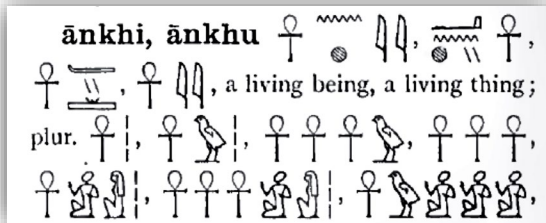


The term yoke is derived of ‘yoga’ which is said to be derived from the term ‘yuj’ or ‘yewg’. These terms in reality have their etymological origin in the term **ankh**. The ‘a’ in ankh can be pronounced variously as ‘ah’, ‘aw’, ‘eh’. This is the origin of the english ‘a’ having the same variations in pronunciation. The ‘n’ in the term ankh is nasal as the ‘n’ in the english term ‘senior’. The ‘kh’ combination again can be pronounced with the ‘k’ sound or the ‘ch’ sound. **Ankh** pronounced eh-n-ch or eh-n-k is the origin of the corruptions ‘yuj’ (eh-unch) and ‘yewg’ (eh-unck).

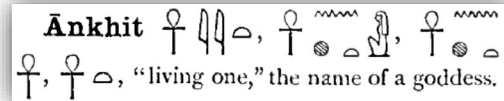
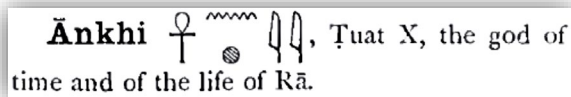
As can be seen above, the term **ankh** is also written with the symbol of the ankh and the *goat with the ankh around its neck* in the form of a *yoke*. This is also the metut (hieroglyph) used for the term **sahu** (*spirit body*):



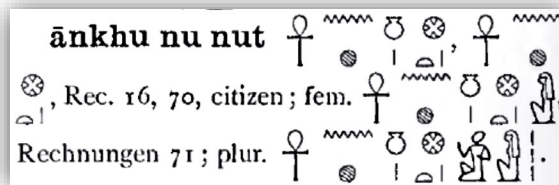
The **sahu** or spirit body being spelled with the metut of the animal wearing the **ankh** as a *yoke* references our *animated* (animal) *life* (ankh) energy being *purified through ritual practice* (the elder/elderess seated in a meditative posture and mummified/purified in the image above). This is also a reference to the *animal totems* (**akyeneboa**) inherited through the blood circle of Afurakani/Afuraitkaitnit (African) clans whose **akyiwade** (taboos) we must observe in order to harmonize with Divine Order. These Ancestrally inherited prohibitions and prescriptions are key to our spiritual development and proper functioning.



The related terms **ankhi** and **ankht** mean *a living being, a life* referencing exclusively the Afurakani (African) male and Afuraitkaitnit (African) female. These terms are also applied to the **Ntorou/Ntorotu** (Deities):



We also have the variation **ankh nu nut** and **ankht nu nut** meaning *a life within the city – a citizen*.



The terms **ankhi**, **ankhit**, **ankhnunut** (also written **ankh nu nuit**) are the origins of the terms *yogi - ankhi* (awn-kee or ohn-kee), *yogin* and *yogini* – **ankh nu nuit** or **ankhnunuit** (awnk-n-nu-eet).

The terms **karkar**, **khi**, **pra** and **ankh** are the origins of the corruptions: *cakra*, *chi*, *prana* and *yoga/yoke*. These are terms used by our direct Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors thousands of years before hindus and asians came into being as populations on **Asaase** (Earth). For a more extensive discussion, see our articles below.

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Appendix 2



AB - KHEPRA AND KHEPRIT

THE HEART, DANCE AND 'TAI CHI'/'QI GONG'

Below are index pages 97-98 from E. A. Wallis Budge's 'An Hieroglyphic Dictionary' - Volume 1:

| I. | | | |
|--|-------------|--------------------------|--|
| MEN (Standing, Sitting, Kneeling, Bowing, Lying Down). | | | |
| Number. | Hieroglyph. | Phonetic Value. | Signification as Determinative or Ideograph. |
| 1 | | — | inactivity, inertness, inanition, exhaustion. |
| 2 | | â | address, cry out, invoke. As an interjection, <i>hai</i> □ □ □ □, <i>hi</i> □ □ □ □. |
| 3-4 | | — | deprecate, propitiate. |
| 5, 6 | | tua * □ □ □, âau □ □ □ □ | pray, worship, adore, entreat, praise. |
| 7 | | hen □ □ □ □ | praise, exult, chant. |
| 8 | | qa □ □ □, hââ □ □ □ □ | high, lofty; exult, make merry. |
| 9 | | ân □ □ □ □ | go back, turn back, turn round. |
| 10, 11 | | — | call, beckon. |
| 12 | | — | see No. 7. |
| 13 | | — | |
| 14 | | ân □ □ □ □ | run. |
| 15, 16, 17, 18 | | ab □ □ □ □ | dance, perform gymnastics. |

| | | | |
|--------|--|-------------|----------------------------------|
| 19, 20 | | kes □ □ □ □ | bow, pay homage. |
| 21 | | — | run away or run after something. |

Note that **abb** is also a title for the *winged scarab* - **Khepra** (male) and **Kheprit** (female). **Khepra** (abb) is commonly called the **ab** (heart) scarab, for a **Khepra** amulet is placed in the **heart** cavity of the deceased. An example of such a heart scarab containing an inscribed prayer is below:



“...O my heart, which I had from my mother...the centre of my **khepru** (coming into being). Do not stand against me as a witness, do not oppose me in the judgment hall, in the presence of the keeper of the balance. You are my **ka** (soul) in my body, the creator [who makes my limbs prosper]...” [Extract from Chapter 30B, **Pert em Hru** – “Book of the Dead” – Heart Scarab prayer]

ābb , to fly, the flying scarab ; var. , the fier.

ābb , beetle, scarab.

Khepra and **Kheprit** are about **manifestation** - *bringing something into being out of ‘nothing’*. This is tied to the *heart* (ab) which constantly and consistently *brings the pulsation of life/ankh (heartbeat) into being in the body out of ‘nothing’*. Rhythmic movements are a ritual replication of this process.



Iusaaset also called Kheprit.



Khepra

Kheprit , Tuat XII, a wind-goddess of dawn.

Khepri , Rec. 27, 217 ; see **Kheperá**.

See our nhoma (book) **ODOMANKOMA-ATMU KHOPA – TWEREDUAMPON-KHERER RA** for detailed information about Khepra.

Akua

The Obosom of Aku and Akuada



Akua
(Nebt Het, Agberu)

AKUA (ah-koo'-ah or ah-kwee'-ah) is the **Obosom** (Akan term for 'Deity') of the **okyin** (planet) **Akua** ("mercury"). Her **da** (day) is **Akuada** (wednesday). She is referred to as the *Divine Courieress, Protectress, Governess of Ritual and Nurse Mother*. **Akua** is the **Obosom** Who governs the *Divine Renal System*, the fluid-balancing and excretory structure of **Abode** (ah-baw'-deh/Creation) – The Divine Body of **Nyamewaa-Nyame** (*The Supreme Being*) and thus the renal system within the Afurakani/Afuraitkaitnit (African~Black) body. **Akua** also governs the excretory function of lactation (nursing) and the rain-waters (lactation) of **Asaase Afua** (Earth Mother). **Akua** nourishes the living and protects the spirits who transition to **Asamando**, the Ancestral-realm.





Okyin Akua


Akua is called **Agberu** in Yoruba culture, **Konikoni** in **Fon** culture (**Vodoun**) and **Nebt Het** in **Kamit** and **Keneset/Khanit** (Ancient Egypt and Nubia). One of the titles of **Akua** in Akan culture is **Kuukua**. The general term *kukua* in Akan means 'a small earthen vessel'. This earthen vessel is the symbol that defines and distinguishes **Nebt Het/Akua** from other Abosom (Deities) in Kamit:



The **medutu** (hieroglyphs) making up the name **Nebt Het** also function as Her headdress:




The basket symbol  is **neb** meaning 'Head, Chieftainess, Mistress, Great Lady'. The rectangular symbol  is **het** meaning 'house, sanctuary, temple enclosure'.

It is the bird's eye-view of the floor-plan of a sanctuary. Included in this symbol is the metut for the letter 't' =  The 't' is the feminizing sound in the language. Thus **neb** means 'master, lord' while **nebt** means 'mistress, lady'. **Akua** is the *Mistress or Great Divine Lady/Head of the House, temple enclosure, sanctuary*. She is the *Governess of the Priestesshood*, those who are the link between the physical world and the spirit-realm.

In Yoruba culture, **Akua** is called **Agberu**, the wife of **Eshu**. **Eshu** is the Divine Messenger of the Supreme Being. **Eshu** carries the messages of the people to the **Orisha (Abosom)**, **Egungun (Nananom Nsamanfo)** and vice versa. **Agberu** carries the **ebo** (sacrifices/ritual offerings) in a basket from the people to the Orisha and Egungun. The name **Agberu** means 'load bearer' in Yoruba. **Akua** is the wife of **Awuku (Eshu/Set)**. In Kamit She is **Nebt Het** the wife of **Set (Eshu/Awuku)**. Her headdress is comprised of the *basket/vessel* that She uses to carry the ritual offerings from the physical realm to the spirit-realm:















In Akan, this basket is an *earthen vessel* called **kukua (kukuwa)**, a title of **Akua**. Moreover, the term **akuaa** in Akan also means, *a recess in a courtyard, a small courtyard behind a house*. The bird's eye-view of the temple enclosure comprising the second part of **Nebt Het**'s name is an illustration of this:  The temple enclosures

and the homes in ancient Keneset and Kamit, as depicted in the metut, contained courtyards. Thus the recess in the courtyard is *akuaa* and the vessel placed above this courtyard is itself called *kukua*.



kúkuwa, pl. **ḡ**, a small earthen-vessel, small pot; censer. Nu. 16,6; s. kuku.

àkúaa, **akúawa**, a recess in the courtyard, a small yard behind a house, used as a kitchen, washing-place, store for oil, palm-wine &c.

neb , , P. 181, M. 282, A.Z. 1906, 118, cup, basin, basket.

neb , , all, any, each, every, everyone, every sort or kind; fem. **neb-t** ; plur.   , M. 77, N. 79,    , P. 111; Copt. **ⲛⲓⲉⲗ**.




















Neb-t  , Rec. 20, 91 = Nephthys

Neb-t ḡ-t  

[Note: **Nebt Het** was corrupted into Nephthys by the Greeks.]

Above we have the medutu for the term **neb**. The term **neb** can mean *cup, basin, basket, vessel*. It can also mean *all, any, each, every*. **Nebt** is a short form of **Nebt Het**. The terms **nebt/neb** also have the definitions: *mistress, lady; master, lord, owner*.

neb-t   ,   , Rec. 31, 171,   , Hh. 404, lady mistress; plur.   , Metternich Stele 53.

neb  , T. 275, N. 907,  , M. 353,   , Peasant 53,   ,   , P. 79, M. 111, A.Z. 1900, 128,   , lord, master owner, possessor; plur.   , P. 169, M. 744

Thus in Kamit the term for *basin, basket, vessel* is the same term for *all, every*. This is critical for in the Akan language the term for *basin, vessel* is the same term for *all, every*:

ahina (also written **ahinawa**) – *pot; earthen vessel* – synonym: **kukua**

nhina (also written **ninwa** and **nyinaa**) – *all, every, each*

As shown above in the metutu, the **Coptic** (*Late Kamit*) dialectical version of the term **Neb** is spelled **Nim** (neem). This is because the letters ‘m’ and ‘b’ interchange linguistically. The same is true of the letters ‘w’ and ‘b’. Thus in Akan the name **Ayawa** is also written **Ayaba**. **Adwowa** is also written **Adwoba**. This is how the above terms **ahinawa** can be **ahinaba** and **ninwa** can be **ninba**.

Ahinaba meaning *basin or vessel* is derived from **neb** (**nba/nim**) meaning *basin, vessel*. **Ninba** meaning *all, every, each* is derived from **neb** (**nba/nim**) meaning *all, every, each*.

Most importantly, **ahinawa/ahinaba** meaning *earthen vessel* is a synonym in the Akan/Twi language for **kukua** meaning *earthen vessel*. This is etymological proof that **Kuukua** and **Nebt Het** are one and the same.

ahīnā, pl. **ŋ-**, a pot, an earthen vessel, with a big belly and comparatively narrow opening, for water, palm-wine, palm-oil; cf. kuku. pr. 148. 184. 1380-83. 2188. — **ahīnaā**, **ahīnawā**, pl. **ŋ-**, dim. of **ahīna**.

ŋhīnā, **nyinaā**, **ŋhīnānā**, **ŋhīnāra**, **ŋhīnā ara**, *n.* (supplying also the place of the Eng. *adj.*) 1. *all, every*, prop. *the whole* (number or sum, of individual objects). pr. 2428. — 2. *whole* (in con-**ŋhīnā**), **·yina**, **ninwa**, **adingna** (= **ade ŋhīnā**), **niyina**, **nenana** (*Nig. Exp. Voc.* under *all, each, every, whatever, whole*);

The terms **kua** and **ku** also mean *to bend, to join, to bring together*. These roots forming the basis of the names of the Abosom **Akua** and **Aku** reveal Their Divine functions as links from the physical realm to the spirit-realm. **Akua** (**Nebt Het**) is the Ritual link while **Awuku** (**Set**) is the Communicative link. Ritual is the gateway to the spirit-realm. The **het** (house, temple) is a *ritual space* that functions as a sacred gate, a portal, to **Asamando**. **Nebt Het**, the Great Divine Lady/Mistress of the enclosure is the Governess of this ritual space and the ritual activity conducted within such space.

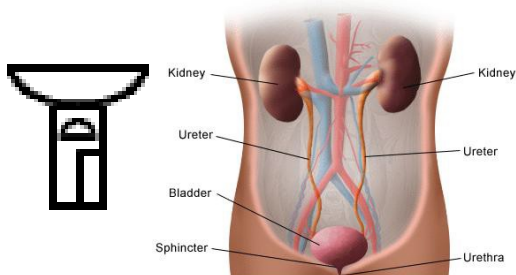
kūā, *v.* to bring near or together, to join; used with **ano** or **anim**; cf. **kū**.

kū, *v.*: **kū.. hō**, to be bent to, to join

Within our **okyin** (planet) the **het** (house) is the sky which is the gateway/link between the physical and the non-physical (Blackness of Space). The clouds are the **kukua**, *vessels* in the sky (**het**) that contain ritual offerings. When the clouds become full and dark they release/offer rainwater to nourish and cleanse. **Nebt Het** is called the *Nurse Mother* or *Wet Nurse* of **Heru** (**Yaw**) while **Auset** (**Adwoa**) is the *Birth Mother* of **Heru**. **Nebt Het** is recognized to govern the rainwaters and dew of **Asaase Afua**. This is one reason why **Akua** has the **mmrane** (praise names) **Obisi**, **Obirisuo** and **Ekusee**. These titles reference that which is *dark, thick, dusky, overcast, cloudy, nebulous, fog, mist*.

The dark (**biri**) clouds point to the coming of nourishing rain. Moreover, in the morning when dew appears, a nourishing and cleansing also takes place. **Heru pa khart**, **Heru** the Child, is shown rising up from the **sashen** (lotus) flower. He is nourished/ fed by his *Nurse Mother Nebt Het* through the rain and dew. When **Heru** is grown and operates in the sky (**hru**) the moisture of **Nebt Het** within the sky (fog, mist, rain) nourishes/nurses Him. Moreover, rainwater fills the space of the sky and the droplets become *couriers* of messages/energy from ‘heaven’ to **Asaase Afua**.

Rainwater is a redistribution of resources on **Asaase Afua**. The dry areas that are not close to the lakes, streams, rivers and oceans derive a great benefit from this redistribution. The same is true of plant life, animal life, mineral life and Afurakani/ Afuraitkaitnit human life. The rains also assist in the swelling of the rivers, streams and lakes for the rebalancing of the water-supply. The same function is executed by **Nebt Het** within the Afurakani/ Afuraitkaitnit body as She functions through the renal system whose major organ is the kidneys. The renal system not only functions as an excretory system and detoxifier of the blood but also as the system which regulates electrolyte balance and fluid- balance/ water-balance in the body including the regulation of blood pressure. The regulation of the fluid-balance and electrolyte balance is nourishing while the excretion of waste and detoxification of the blood is restorative. These functions reflect the *fertility* and *funerary* functions of **Nebt Het**.



*Medutu for **Nebt Het** in comparison to the renal system:*

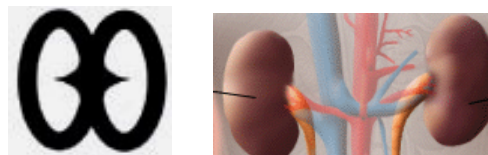


*Nebulous cloud, **kusuu**, in the **Nebt Het** shape releasing rainwater*



kidneys, renal arteries, ureters and bladder

The kidney is a vessel which filters (cleanses) blood, stores nutrients and maintains electrolyte and water-balance in the body (planet)



Biribi Wo Soro

*Akan **Adinkra** Symbol related to **Obirisuo (Nebt Het)**
Nyame, biribi wo soro na ma emmeka me nsa
*God, there is something in the heavens, let it reach me**

Nebt Het is often referred to as a *Funerary Obosom*. She is a *Protectress* of the individual who transitions from the physical world to Asamando, just as She protected **Ausar (Awusi)**. It is to **Nebt Het** that we look for protection, nourishment and strength so that the deceased spirit makes a harmonious transition to Asamando, without becoming earthbound, trapped in-between worlds and subject to the attacks from other discarnate earthbound spirits. Her function as a *Protectress* of the individual deceased spirit (*osaman*) also lends itself to Her titles in Akan, **Obisi, Obirisuo, Ekusee**.

These titles referencing *dark, dusk, cloudy*, etc. are related to the fact that **biri** (black) is a color of the Ancestral spirits, for blackness references maturity and vested power. The gateway to Asamando is **biri** (dark) and **kusuu** (nebulous). Moreover, the pathway from the physical world to the gateway of Asamando is partially ensconced in thick darkness (**kusukuku** – *thick mist or fog*). In the physical world this darkness begins at **kusuu** (dusk) – the time when **Nebt Het** accompanies **Ra** in His solar boat to the underworld after sunset. [**Nebt Het** leads at dusk, while **Auset** leads at dawn]:

*‘Ascend and descend; descend with **Nebt Het**, sink into darkness with the Night-boat. Ascend and descend; ascend with **Auset**, rise with the Day-boat.’* Pyramid Text Utterance 222 line 210



Akuaba



Ankh

Many are familiar with the **Akuaba** sculpture in Akan culture commonly called a *fertility doll*. **Akuaba** means child ‘*ba*’- of **Akua**. In one Akan story, **Akua** is reputed to have been a woman who could not give birth. When she went to a healer, she was given a doll to assist with her *fertility*. She eventually became fertile and gave birth to a child. The doll she was given (the **ankh**-shaped doll) was called **Akua**'s child (*Akuaba*) until she gave birth. This story is also a reference to **Akua** (**Nebt Het**), for in Kamit **Nebt Het** was initially unable to give birth but eventually gave birth to the Obosom **Anpu**. The Akan term **kua** also carries the meaning: *plantation; farm, fertile land*. An **okuafu** is a *farmer*. The term **kua** in these contexts is related to the *fertility* aspect of the *akuaba*.

In Keneset and Kamit the word **Ankh** (awnk) means ‘*life*’. The **ankh** is used to activate *life* within the context of fertility and **awo** (birth). However, the **ankh** is also given to the *deceased* in the spirit-realm for their revivification and elevation to the office of **Nananom Nsamanfo** (**Aakhu**) after **owu** (death):



Anpu activates the spirit of the deceased **Per Aa** (Pharaoh/King) with the **ankh**

Just as the **ankh** is used in connection with birth and death, so is the **akua**. In Akan culture there is a class of ritual sculptures used for deceased spirits as a part of the funerary ritual practices. These sculptures are called **Akua** (*plural: nkua*). As can be seen below, the **akua** sculpture has the same head and facial features as the *akua-ba*:



Akuaba

Akua



Above-left is an image of **Nebt Het's** crown, which distinguishes Her from all other Abosom. The images adjacent to **Nebt Het** are more examples of Akan funerary sculptures.

These sculptures, *nkua*, are used as shrines for the departed spirit. Food and other offerings are placed before the **akua** and the **osaman** (deceased spirit) takes up residence in the consecrated **akua** sculpture to consume the spiritual essence/energy of the food offerings and communicate with his/her living relatives.

The basket-shaped symbol on the top of the rectangular enclosure which makes up the name **Nebt Het** is replicated in the *nkua* sculptures. The upward turned face is the vessel (**nebt**) which reposes upon the neck/pedestal (**het**).



The term **nkwa** (awn-kwah') is defined as *life* in the Akan language. This term is derived from the ancient **ankh** (awnk) *life*. The terms *nkwa* and *nkua* are variations of one another. *Nkua*, *Nkwa* and *Akua* are not only related phonetically but conceptually and visually:



Akua-ba Ankh (Nkwa) Akua (Nkua)



The above images show frontal view of an *akuaba*, an *ankh* with a **djed** pillar inside of the loop and a rear view of an *akuaba*. Many *akuaba* sculptures have the symbol on the back of Their heads which is actually the **djed** symbol from Kamit. The combination of the *djed* and *ankh* (*nkwa/akuaba*) was common in ancient Khanit/Keneset and Kamit and this combination continued to be utilized by the Akan after we migrated from Keneset and Kamit and settled in West Afuraka/Afuraitkait (Africa).



Ānkhit 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑
 𓆎, 𓆎 𓆑, "living one," the name of a goddess.

As can be seen above, the **Ankh** (*Nkwa*) is not only a symbol, but also a Deity, an *Obosom*. This *Obosom* is therefore sometimes shown with arms in ancient Kamit similar to Its descendant in Akan culture. The feminine version of **Ankh** is **Ankht**. **Ankht** or **Ankhut** is **Akua**. Moreover, **Nananom Nsamanfo** (*Honored Ancestresses and Ancestors*) as well as **Nananom Mpanyinfo** (*Living Honorable Elders and Elderesses*) are called **Ankhu** *and* **Aakhu**:

ānkhu 𓆎 𓆎 𓆎, M. 723, 𓆎 𓆏, N. 57,
 𓆎 𓆎 𓆎 𓆏, P. 17, 𓆎 𓆎 𓆎 𓆏 𓆏 𓆏,
 N. 986, 𓆎 𓆏 𓆏, P. 94, M. 118, 𓆎 𓆏 𓆏
 𓆏 𓆏 𓆏, N. 1327, 𓆎 𓆏 𓆏 𓆏 𓆏, Rec. 26,
 236, "the living," *i.e.*, the beatified in heaven.

ānkhī, ānkhu 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑,
 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, a living being, a living thing;
 plur. 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑,
 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑,
 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑

āakhu 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑,
 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑,
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 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑,
 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, living beings, men and women.

𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑,
 115, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, 𓆎 𓆏 𓆑, spirits, the glorified spirits of the dead, the dead, the sainted dead; Copt. 𓆎.

āakhut 𓆎 𓆏 𓆑, Rec. 27,
 beings of light, *i.e.*, wise, instructed folk.

The fertility functions of **Nebt Het** and the after-death functions of **Nebt Het** are manifested in the fertility functions of the *Akua-ba* and the funerary functions of the *Akua*.

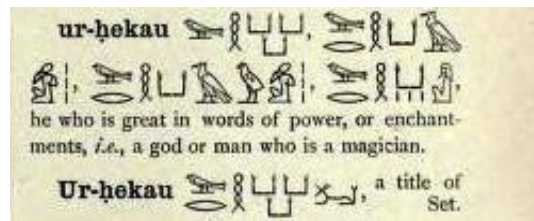


Yoruba women in ritual. **Nebt Het** is called **Agberu** the *load bearer* in Yoruba.

One of the titles of **Nebt Het** in Kamit is **Urt Hkau** (Wrt Hekau):



This title describes **Nebt Het** as the *Great One* (**Urt, Wrt**) of *Divine Words, Incantations, Ritual Speech or Prayer* (**Hekau, Hkau**). The male version of the title, **Ur Hekau**, applies to **Set** the Husband of **Nebt Het**:



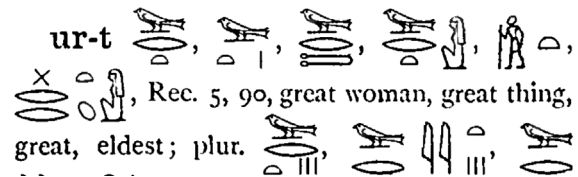
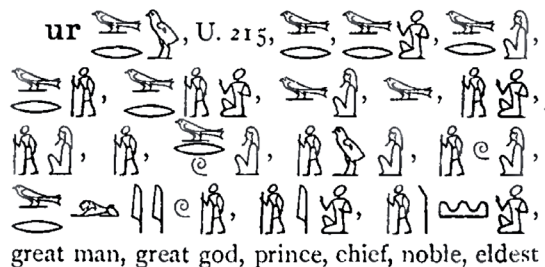
In Akan we have **owura**: *master; lord; sir; landlord; owner* and **awuraa**: *mistress; lady, landlady; owner*

o-wúrà, *pl. o-wúránom, a-, F. e-, Ak. owíra, master, lord; landlord, possessor, owner; owúra no; - voc. sir;* **awuraa**, *pl. ɲ-, Ak. aʋirabá, aʋiraʋá, F. awuraba, mistress, lady; landlady.*

Owura and **Awuraa** in Akan are forms of **Ur** and **Urt** (**Urat**) in Kamit:

Ur - *great, great one, great god, chief, master*

Urt - *great, great one, great goddess, chieftess, mistress*



One of the *mmrane* or praise names of an Akan female born on **Akuada/Awukuda** is **Awuraakua**. This name is composed of **Awuraa** and **Akua**. **Awuraakua** is directly derived of **Urt Hekau: Awura Akua - Ur(a)t Hkau**

It is important to note that the title **awuraa** is used with other female **akradin** (*soul-names*):

| | |
|-----------------------------------|--|
| Awuraaesi (Awuraa Esi) | female born on Akwesida (<i>sunday</i>) |
| Awuraadwoa (Awuraa Adwoa) | female born on Dwooda (<i>monday</i>) |
| Awuraabena (Awuraa Abenaa) | female born on Abenaada/Benada (<i>tuesday</i>) |
| Awuraayaa (Awuraa Yaa) | female born on Yaada/Yawda (<i>thursday</i>) |
| Awuraafia (Awuraa Afia) | female born on Fida (<i>friday</i>) |
| Awuraamma (Awuraa Ama) | female born on Memeneda (<i>saturday</i>) |

The *mmrane* **Awuraakua** is only used for those born on **Akuada/Awukuda**. **Urat Hekau/aWuraa Kua** is specifically a title of **Akua**, the same title applied to **Nebt Het (Akua)**, the Wife of **Set (Awuku)**. Moreover, **Owuraku** is also a title used by Akan males born on **Awukuda**. **Owuraku** is **Ur Hkau** the title of **Set/Ananse**.



Nebt Het as a Hawk



Sacred **Benu**

Nebt Het also takes the form of a Divine Hawk. The hawk's cry is reflected in the sacred wailing of women at funerals in Keneset and Kamit. In Akan culture, the sacred bird called **Obereku** is considered a *spiritual messenger*. It has red (**bere**) eyes and its cry is '**ku, ku, ku**'. Birds were used as messengers in ancient Kamit. This is the origin of 'homing pigeons'. These functions are reflective of **Akua** as a *Divine Courieress* of ritual offerings and communication between the physical world and Asamando. [As a *Protectress of the sacred Benu bird, Akua also operates through the okyin/planet Afi.*]

Those who are children of **Akua** must recognize the value of effective ritual which encompasses the interdependence of our proper functioning in the physical world and our need for nourishment and detoxification/protection received from the **Abosom** and **Nananom Nsamanfo** in the spirit-realm. Those who have the **akradin** (soul names) **Akua** and **Kweku** carry the **tumi** (energy) of **Nana Akua** and have the capacity to participate in the regulation of Divine ritual offering to **Nyamewaa-Nyame**, the **Abosom** and the **Nananom Nsamanfo** from all Afurakanu/Afuraitkaitnut in order to harmonize our thoughts, intentions and actions with **Nyamewaa-Nyame Nhyehyee** – Divine Order. Yet, they also have the capacity to engage in misguided ritual, leading to engaging in ritual with discarnate spirits who are not **Abosom** or **Nananom Nsamanfo** – including perverse discarnate

spirits who will _impersonate' the **Abosom** and **Nananom Nsamanfo** in order to mislead and corrupt the unknowing individual. Such spirits include those of the whites and their offspring. **Nana Akua**, as is true of ALL **Abosom**, hates the whites and their offspring, living and deceased. She has never and will never work with them. The embrace of misguided ritual leads to corruption of true religion, **Nanasom**, and to the birth of pseudo-religion, pseudo-philosophy and pseudo-priest/esshood—ritual charlatanism.

As the **Obosom** Who is the *Divine Couriersess*, bearing a load on Her head, **Akua** is *Governess* of our **emotions**. As we nourish ourselves, nutrients are distributed throughout our bodies based on the need of our organs and organs' systems. The renal system filters our body and maintains fluid-balance. As we absorb the energy streaming into us from **Abode** (Creation), harmonious energetic-emanations are distributed throughout our spirit-bodies based on the need of our spiritual organs and organs' systems. **Akua/Nebt Het** filters our spirit body and maintains spiritual-fluid-balance by excreting perverse, disharmonious, disordered vibrations and projections form disordered entities. This *spiritual-fluid-balance* is our **emotional balance**. Our emotional state is a reflection of our own spirits' energetic- emanations interacting with, internalizing and/or rejecting the energetic-emanations of entities of and within **Abode**.

The absorption of perverse, disharmonious energetic-emanations from disordered entities (physical and non-physical) leads to the perversion of our perception. We have not filtered properly, because we have not rejected disorder, thus our *kukua/ basin* becomes a *heavy load upon/in our heads*. This is the manifestation of *emotional imbalance*. Corrupted energy and perceptions resulting from emotional imbalance then *animates* a disordered practice of ritual offering.

The major dilemma that children of **Akua** face when they are out of harmony with Her **tumi** (energy) is the manifesting of emotional imbalance which leads to *rationalizing* the *ritualization of disorder* and thus the most extreme and perverse ritual practices without regard for the disastrous consequences – the pollution of their spirits, perpetuation of disorder amongst discarnate Afurakani/Afuraitkaitnit earthbound spirits and the pollution of our **oman** (nation). Akanfo understand the value of the role of **Nana Akua** in society and the **Abode** and therefore engage children of **Nana Akua** in ritual realignment to their **Kradinbosom** on a regular basis. Individuals who are children of **Nana Akua** ritually cleanse their soul, *dwaree no kra* and invoke their **okraa** and **Nana Akua** on their **krada** (krah'-dah) – their soul day which is **Akuada** (wednesday). This is conducted at their **Kradinbosom Nkommere** (shrine).


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Appendix – 4









Above and below we see images of anthropomorphized ankhs - ankh figures in human form with arms and hands as well as legs. We also see the djed pillar anthropomorphized with arms, legs, hands and feet:









tet  an amulet symbolic of the uterus of Isis.

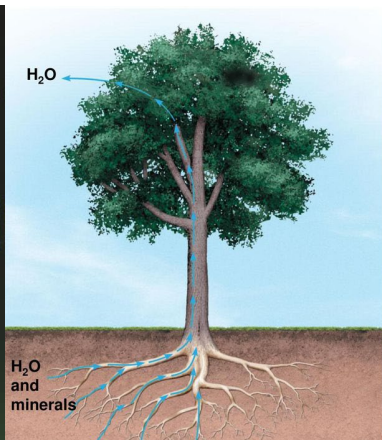
We also compare the **tet** symbol which represents the **uterus of Auset** and the Afuraitkaitnit (African) woman in general. It is similar in shape to the ankh yet different in function. **The idea that the ankh represents the union of the womb (loop) and phallic organ (shaft) has never been accurate.** In reality, the ankh is the Afurakani/Afuraitkaitnit (African) human body, just as the akuaba doll is the human body preserved in Akan culture. There are male and female ankh figures and Deities just as there are male and female **nkuamma** (plural of akuaba).

Ānkh , life personified, the name of a god.

Ānkh , P. 174, , P. 672, , M. 661, N. 1276, the son of Sothis,  or .

Ānkhī , , , , "living one," the name of a goddess.

Ānkhī , , Rec. 11, 178, a uraeus-goddess.



Plant Nutrition and Transport

Water and minerals in the soil are absorbed by the roots.

Transpiration, the loss of water from leaves (mostly through stomata), creates a force within leaves that pulls xylem sap upward.



In reality the ankh, like the akuaba, is representative of the human body and its corollary spirit-body in the human sphere. In the realm of plant life, the body of the tree is the ankh/akuaba form. This is why in Akan culture the human body is referred to as **onipadua** literally referencing the *tree (edua)* of the *person (onipa)*.



o-ní [con. né ní, nè ní] **I.** *relative, relation, kinsman or kinswoman* = obusūani; onipa yi, mé ní ní (me bi ní); ne ní awu. *pr.* 251. 2287 f. 3176. — **2.** *a person in general: a) espec. in compounds or derivatives, forming, as it were, a suffix which in the plural number is replaced by fo. Gr. § 38. — b) in the lengthened form óníí, when followed by no, kō or the rel. part. 'a'. Hena na wasee m'ade yi? - minnim' óníi-kō, I do not know who it is; - óníí no nnué! óníí à óbeseé m'ádé yi mmeyi nè hó adi kómm! Cf. onipa, oyaa.*

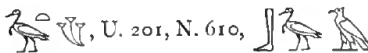
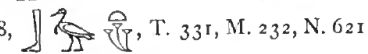
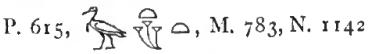

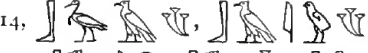
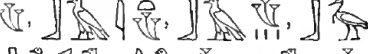

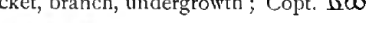
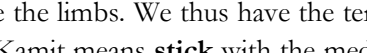

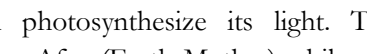
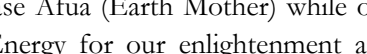
e-duá, pl. n., (pr. 45. 991—1021) **1.** *plant, tree, shrub.* — **2.** *stem or stalk of a plant or its leaf or fruit.* — **3.** *wood; piece of wood. pr. 994; something made of wood. pr. 1014.* — **4.** *stick, pole; pl. timber.* — **5.** *handle, helve (of a hoe, asow dua, cf. sókum, Ak. sodúró, F. sobakúra).* — **6.** *a block or log of wood, to which prisoners are fastened by means of an iron fixed in it and closing round the wrists; duá mù, pl. n., in ward, in prison. Gen. 40, 3. 4. 7; hó or to.. duám', to fasten to the block, to arrest, imprison. pr. 578; da duam', to be arrested, fastened to the block: wode*


abá, pl. id. F. the arm, a branch; n'a-bá apá, his arm has become slack, i. e.

o-nípa, pl. n. [F. nyimpa] **1.** *man, a man, human being, person (it may be used also of God or spirits); pl. men, people; nnipa mma, (F.) human beings. pr. 534. 689. 2362-2439.* - It is frequently put as an object or attribute, where it is not expressed in Eng.: ówə ka onipa, *a snake bites*

o-nipa-dúá, I. *the figure, form, shape of the body; the body; cf. nipamū, óhōnam. Mt. 6, 25; ne n. ye ase oyi, as to bodily appearance he is nearly like this one; onipa yi, óhyehye (ókekā) ne n. hō, na, ne kára de, óda adagyaw, this man trims his body, but his soul is naked. — 2. the character, stamp, kind or sort of person, nipabañ; wo n. [or nipabañ] (wo)wə hó yi, wún'yé! such a one as you, you are not good! wo n. [or nipabañ] (wo)wə hó yi, metañ wo! (- medo wo!); mepé wo n. (or nipabañ), with one like you I will have nothing to do!*

ba , staff, stick.





























ba-t , U. 201, N. 610, , T. 78, , T. 331, M. 232, N. 621, , P. 615, , M. 783, N. 1142, , Rec. 31, 171, , Peasant 14, , , , , , bush, thicket, branch, undergrowth; Copt. **šw.**













The foilage of the tree, the leaves, are the **afro-hair** while the branches are the limbs. We thus have the term **aba** in Akan meaning the **arm** as well as a **branch**. The same term **ba** in Kamit means **stick** with the medut of the tree  *branch* and also **bush, thicket, branch**. The tree is firmly rooted in the ground while its leaves receive the energy of the Aten/Atenit (Sun) and photosynthesize its light. The Afurakani/Afuraitkaitnit (African) man and woman are grounded in Asaase Afua (Earth Mother) while our hair receives the energy of the Aten/Atenit and the related Spiritual Energy for our enlightenment and empowerment.



Appendix – 5: Excerpt from: **HONAMSU – Spiritual Anatomy**

The **Sahu** is the **spirit-body**. Just as the physical body contains all of the organs and glands in a harmonious arrangement, so does the spirit-body contain all of the spiritual organs and glands (**Ba, Ka, Ab, Aakhu, Hati**) in a harmonious arrangement. In Akan, the term for spirit-body is **sunsum**. This is a reduplication of the term is **sum**. The term **sum** is a contraction of **su-mu** meaning ‘within’ (**mu**) the ‘essence’ (**su**).











Kamit: **SAHU**





sāh , U. 298, the form of a man that exists in heaven, the spirit-body; plur.   , T. 143,   , N. 113, 539,   , U. 516,   , T. 327,   , P. 6,   , M. 8. Later forms are:—   ,   ,   ,

sehu  , Rec. 22, 2,  ,  , IV, 767, Annales III, 109,  ,  ,  , to collect, to gather together, to assemble, to sum up, to add up a total; Copt. **σωρη**.

sāh   In one of the variations of the term **sah** or **sahu** we see the determinative medut of a **mummy** lying on his back. The related term sahu (misspelled sehu by the egyptologist) means ‘to collect, to gather together, to assemble, to sum up’. The mummified body is representative of the spirit-body which collects or gathers together, sums up all of the spiritual organs into one harmonious arrangement. The **Coptic** dialectal vocalization of the term is **Saouh: Copt. σωρη**.

The Coptic dialect is the Late Kamiti (Egyptian) dialect of the language which came into use about 2,000 years ago. In Akan we see that **sum** references that which is ‘heaped up, formed into a mass’. This is the root of **sunsum** referencing the spirit-body as the force that collects or ‘heaps up into a mass’ the spiritual organs in a sacred form. The related term **sahu** means ‘property, possession, homestead, environs, neighborhood’. The **sunsum** (sahu-sahu, su-su) is that which is the ‘homestead’ or ‘environ’ for the ‘property/possessions’ - the spiritual organs.

sah-t  , IV, I III,  , Anastasi I, 24, I,  , holding, possession, landed property, estate, allotment, site of a temple, homestead, vicinity, environs, neighbourhood; plur.    

sahu  , Rec. 20, 42,  , property.

**The spirit-body pulls together (yokes/ankhs) the spiritual organs together. www.odwirafo.com/Honamsu_Spiritual_Anatomy.pdf



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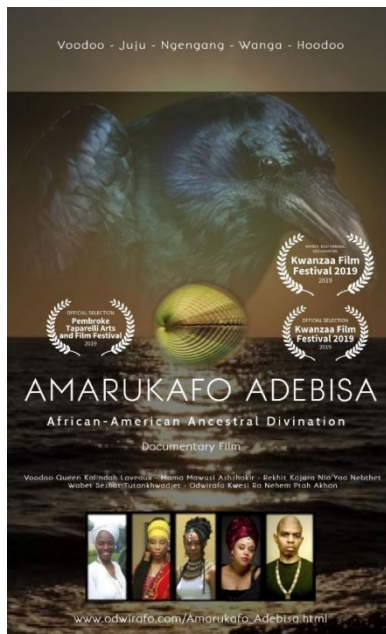
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