



ODOMANKOMA

Atmu Khopa



TWEREDUAMPON

KHERER RA



ODWIRAFO KWESI RA NEHEM PTAH AKHAN

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In this publication we correct the false notion that the Supreme Being and their Divine Functionaries are one and the same. Afurakanu/Afuraitkaitnut (Africans~Black People) have always understood that the Great Mother and Great Father function together as One Divine Unit – the *Supreme Being*. The most ancient name for the Great Mother and Great Father is **Amenet** and **Amen** as shown in ancient **Khanit** (Nubia) and **Kamit** (Egypt). **Amenet** and **Amen** are called **Nyamewaa** and **Nyame** in Akan culture. It is **Amenet-Amen** as the Great Being who *direct Ra* and **Rait**, the *Creator* and *Creatress* to create the Universe. This reality is one that Afurakani/Afuraitkaitnit (African) people can and have verified via our direct interaction with **Amenet, Amen, Ra** and **Rait** over tens of thousands of years. This reality is thus woven into the fabric of our cultural and religious expressions inclusive of the manner in which we articulate cosmology. This was true in ancient Khanit and Kamit and is true in Akan culture – in its *authentic* expression.

Because of the corruptive influence of the pseudo-religions of the whites and their offspring, many Afurakanu/Afuraitkaitnut (Africans) have attempted to force-fit our cosmology into the foolish and invalid notion of monotheism. The whites and their offspring manufactured the idea of monotheism for political purposes. They sought to lure Afurakanu/Afuraitkaitnut (Africans) away from communicating with the *actual Abosom* (Deities) who are connected to us by blood, for they understood and understand that as long as we connect with the Abosom, we will be directed to overthrow the whites and their offspring and eradicate the perverse influence they have imprinted upon our culture worldwide. They therefore sought to erase the memory of the various Abosom and put forward the idea that there is only one, male ‘god’ who the whites are the representatives of. This would cause the brainwashed amongst us to believe that if we fought against the whites, we would be fighting against the ‘will of god’. This was the only means by which the whites and their offspring believed that they could control Afurakanu/Afuraitkaitnut (Africans) after invading our countries and communities. It has taken them thousands of years to spread this false notion, gaining success only within the last 100+ years on a major scale.

Akan nations who have fallen under the corrupt influence of the whites and their offspring have attempted to conflate the Deities **Odomankoma** and **Twereduampon** with the Supreme Being. Thus **Odomankoma** (**Atum Khopa**) and **Twereduampon** (**Khepri/Khopa**) are fused with and said to be ‘titles’ of **Nyankopon** and **Nyame** (**Ra** and **Amen**) in Akan culture. In this publication we restore the truth about **Odomankoma** and **Twereduampon** and their relationship as *Servants* of **Nyamewaa** and **Nyame** (**Amenet** and **Amen**) and of **Nyankopon** and **Nyankonton** (**Ra** and **Rait**). We have combined the original two publications into one volume. This publication also serves to correct the misinformation put forward by egyptologists who fraudulently attempt to conflate **Ra, Amen, Atem** and **Khepri** into ‘aspects’ of the ‘one god’. In reality, these are Divinities in their own right with clearly delineated roles in Creation.

Odwirafo Kwesi Ra Nehem Ptah Akhan

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In Akan culture, as in all Afurakani/Afuraitkaitnit (African) cultures, we recognize the Supreme Being to be comprised of the Great Mother and the Great Father functioning Together as One Divine Unit. The Great Mother is called **Nyamewaa (Oyamewaa, Onyamewa, Nyamebaa)**. The Great Father is called **Nyame (Onyame)**. **Nyamewaa-Nyame** give birth to the various **Abosom** (ah-boh'-sohm), the Divine Spirit-Forces in Creation (Deities). In our Ancestral culture of **Khanit** (Nubia) and **Kamit** (Egypt), **Nyamewaa** and **Nyame** are most often referred to as **Amenet** and **Amen**:



Amenet and **Amen** from the Temple of **Apet Asut**

Ny-Amen-waa and **Ny-Amen**

Akanfo have worshipped **Nyamewaa-Nyame (Amenet-Amen)** for tens of thousands of years wherever we have settled in the world. Because of internal conflict, civil war and the weakening of society which is commensurate with such occurrences, the akyiwadefo (spirits of disorder, whites and their offspring - eurasians) were able to incrementally invade various parts of Afuraka/Afuraitkait (Africa) over the course of thousands of years. In certain areas, the akyiwadefo were able to infect the religious and cultural practices of the Afurakanu/Afuraitkaitnut (Africans).

The many **false religions**: christianity, islam, judaism/hebrewism, hinduism, vedanta, buddhism, gnosticism, hermeticism, kabalism and all others, are perverted fragments of ancient Afurakani/Afuraitkaitnit Ancestral Religion - **Nanasom**. The various **fictional characters** including jesus, moses, abraham, muhammed, solomon, sheba, menelik, yahweh, allah, the elohim, buddha, brahmin, etc. promoted by these false religions

never existed of any race whatsoever. They represent the whites' attempt to force Afurakanu/Afuraitkaitnut to worship whites – our enemies – as “gods”.

After innumerable unsuccessful attempts to take control of ancient Kamit for over 4,000 years, the akyiwadefo were eventually able to take control of the northern region. They immediately moved to insert themselves into the religious and cultural practices. Initially, they began to create perverse/white images of the ancient Black Abosom (Deities). Over time, the akyiwadefo decided to promulgate the false and foolish doctrine that there were no such thing as Black Abosom or Abosom at all and that there was only one “god”. They then placed themselves in the position to be the sole interpreters and representatives of this fictional ‘one god’.

The vast majority of Afurakanu/Afuraitkaitnut rejected the akyiwadefo and their foolish new doctrine of “monotheism”, for we recognized it to be what it is: *the product of the inferior mind of the eurasian*. The akyiwadefo are **incapable** of communicating with the **Abosom** (Deities), the **Nananom Nsamanfo** (Honorable Ancestresses and Ancestors) of Afuraka/Afuraitkait, nor with **Nyamewaa-Nyame**, the Supreme Being – the basis of true religion. Like cancerous cells malfunctioning in the midst of billions of normal cells, yet with no harmonious connections to these cells, nor the being (individual) within whom they exist, the akyiwadefo are cancerous cells within the body of Black humanity. They seek to consume and destroy all of the normal/healthy/Black cells and have no harmonious connection to the greater body of which the Black World population/body is a component part. This is the major reason why the akyiwadefo promote the idiocy of monotheism. Because they are incapable of harmonizing with Divine Order (**Nyamewaa-Nyame**, the **Abosom** and the **Nananom Nsamanfo**) they recognized that the only way to control Afurakanu/Afuraitkaitnut was to convince those who would listen that we should not acknowledge the reality of Creation: Mother and Father Supreme Being, the Male and Female Abosom and our Nananom Nsamanfo (Honored Ancestresses and Ancestors). We would thus manifest imbalance and perpetuate disorder in our lives, thereby allowing the akyiwadefo to thrive - as they can only operate within disorder, their ill-nature.

It would take centuries of war, successive invasions and enslavement for some groups of Afurakanu/Afuraitkaitnut to begin embracing the idiocy of monotheism.

Today, Afurakani/Afuraitkaitnit researchers, writers, teachers and some “traditional” priests, priestesses, “elders” and “elderesses” continue to be infected with this foolish doctrine. The information published and taught by such individuals on the continent of Afuraka/Afuraitkait and outside the continent regarding Afurakani/Afuraitkaitnit Ancestral Religion betrays this infection, yet is presented as “traditional” or “authentic”. The representation of our religious and cultural practices only manifests authenticity when we divest it of all of the perverse influences of the akyiwadefo (*all non-Afurakanu/non-Afuraitkaitnut including: white americans, white europeans, white asians, white hispanics, white arabs, white hindus, white so-called “native”-americans, etc.*). This divestiture is accomplished via the process of **Sankofa** – ritually and textually. We must return to our spiritual and cosmological roots.



SANKOFA

Ancient **Akanfo** (ah-kahn'-foh), Akan people, migrated from **Khanit** (Khanat, ancient Nubia/Sudan) and over time settled in the empire of **Akana** (Khanat, Ghana). We would eventually migrate south and settle in the regions of contemporary Ghana and Ivory Coast. As we migrated, we naturally carried our religion with us. In our cosmology, **Odomankoma** is recognized to be an **Obosom**. It is the idiocy of monotheism which has caused many Ghanaians to put forth the false notion that **Odomankoma** as well as **Oboade** and **Nyankopon** are simply “names of **Onyame**”. In reality, **Nyankopon**, **Oboade** and **Odomankoma** are *three different* Abosom – all three of Whom are *subordinate to* **Nyamewaa** and **Nyame**. **Nyankopon**, **Oboade** and **Odomankoma** are the ancient Abosom: **Ra**, **Ptah** and **Atmu** (**Atmu Khpra**). In this article we address the identity of **Odomankoma** within **Akanfo Nanasom** – *Ancient Authentic Akan Ancestral Religion*.



Atum - Odomankoma

“...O you **Eight** primordial **Ntorou/Ntorotu** (Deities), keepers of the chambers of the sky...The **benben** of **Ra** was that from which **Atum** came to be...” [Coffin Texts: Utterance 76]

In our ancient cosmology, **Amen** and **Amenet** are the Great Being from Whom all of Creation proceeds. The Conscious Entity who created and dwells within and transcends the Black Substance of Space is **Amenet-Amen** Who gave birth to **Ka** and **Kait** (**Kek** and **Kekuit**), **Heh** and **Hehut** and **Nu** and **Nut** (**Nun** and **Naunet**). With **Amen** and **Amenet** included, these are the primordial Eight **Ntorou/Ntorotu** (Abosom/Deities) of **Khemenu** (often called the Ogdoad) mentioned in the text above.

The general term **amen** means *'hidden'* as well as *'permanent; abiding'* in the language of Kamit. The term **ka** and **kk (kek)** means *Soul/Divine consciousness* as well as *blackness*. The term **heh** means *eternal; boundless* as well as *breath*. The term **nu** or **nn** references *primordial inert (inactive) energy/vibration*.

Amenet-Amen are thus the Great Hidden (*amen*) Supreme Being who created the Abosom Whom comprise the Black Substance of Space (**Ka/Kait** - “so called dark energy/dark matter making up 99%+ of the universe and the melanin in our bodies), the Abosom of *boundlessness* and *activity/breath* (**Heh/Hehut**) and the Abosom of *essential Energic Properties* (**Nu/Nut**). As **Amenet-Amen** directed Their Consciousness (**Ka/Kait**), They began to *activate/breathe* (**Hehu/Hehut**) which caused the *primordial energy* to begin to *vibrate* (**Nu/Nut**) in a wave-form. The vibrations began to generate heat which burst forth in a spiral form as fire and light, illuminating the Black Substance of Space. The Divine Spirits of Fire and Light are **Ra** and **Rait** (rah and rah-ette). **Ra** and **Rait**, the Spirits inherent in fire and light began to create the physical universe. **Ra** and **Rait** are thus the *Creator* and *Creatress* – The Great Ancestral Spirit. This creative process can be experienced internally.

If you close your eyes and concentrate, you will recognize that the essence of your being/spirit is “hidden” (invisible). As a spirit, you can use your consciousness to direct your lungs to shift their breathing pattern. As you take on more air you can activate your inert (inactive) energy and begin to heat up. Moreover, within the blackness of your mind you can create luminous images – vivid, colorful thought-forms in the dream-state, the day-dream state or the ritual state.

When **Amen-Amenet**, the Great Being, exercised Their Consciousness, **Ka/Kait**, and directed **Heh/Hehut**, the expansive/contractive activating force to activate Their inert (inactive) Divine energy, **Nu/Nut**, the wavy energy of **Nu/Nut** united and produced a spiraling force which manifested as Fire and Light. **Ra** and **Rait**, The Great Spirit, emerged from darkness bringing the first light in Creation. The subsequent interplay between light and darkness, heat and coolness, expansion and contraction is responsible for the coming into being of various forms.

Just as heat causes the water in a pot to vibrate/wave and then boil, producing spheres (bubbles) so did the movement of **Ra/Rait** within the great watery mass of the Black Substance of Space (**Ka/Kait**) cause the substance to vibrate/wave (**Nu/Nut**), which produced an explosive power which manifested the emergence of spheres. These spheres were the primordial stars, which would later birth planets.

Asaase Afua (Earth Mother) is a sphere that came into being as a result of this process. The primordial **Asaase** (Earth) was initially covered completely by water. Eventually, because of the interaction of the expansive and contractive forces within the fiery core of **Asaase** – the actions of the Abosom **Ptah** and **Sekhemet** in the inner-core – volcanic eruptions on the oceanfloor caused the primordial mound to rise up for the first time above the surface of the water to become the first landmass of **Asaase**. This landmass is called **Afuraka/Afuraitkait** (Africa) today.

“...O **Atum-Khpra**, you became high on the height, you rose up as the **benben**-stone in the Mansion of the **Benu**-bird in **An**, you spat out **Shu**, you spit out **Tefnut**, and you set your arms about them as the arms of a **Ka**-soul, that your essence might be in them...” [Mer Texts (Pyramid Texts) – Utterance 600]

In our ancient cosmology, it is stated that **Atmu (Atm, Atem, Tmu)** first sat upon the primordial raised land/hill. He then united with His Wife **Ausaaset** and produced the Abosom **Shu** and **Tefnut** (*expansion; fire and contraction; water*). These Two Abosom in turn produced the Abosom **Geb** and **Nut** (*Earth and Sky*). **Geb** and **Nut** (*Earth and Sky*) then gave birth to the Abosom **Ausar, Auset, Set** and **Nebt Het** (*Black soil, River*

waters, Red land, Rain waters). These Abosom gave birth to numerous other Abosom. The **Asunsum** (Spirits) of the Abosom animate the Earthly bodies (land, water, sky, mountains, etc.) just as your **sunsum** (spirit) animates your physical body.

Atmu taking His seat upon the primordial mound of **Asaase** references a phase of the **Aten** (the Sun). In ancient Kamit, it is said that the Aten rises from the mountain range of **Bakhau** on the eastern horizon and sets between the mountain range of **Manu** on the western horizon in the evening:



Aten setting between mountain range of Manu on the western akhet (western horizon)

Atmu is recognized to operate through the *setting* Aten while the Obosom **Khepra** operates through the *rising* Aten. In the text of **Ra and Auset**, **Ra** states: "...I am **Khepera** in the morning, **Ra** at noon and **Atum** in the evening..."



Ra is in the middle ram-headed. Khepra is on the right (beetle) referencing sunrise while Atum is on the left referencing sunset.

The Aten setting upon the mountains at sunset in the evening is akin to a *seed being planted into the ground*. The solar power *entering into* the **Asaase** (Earth) to stimulate and fertilize it is referenced through the Spiritual Force of **Atmu** sitting upon (setting upon) and *penetrating* the first risen landmass of **Asaase**. Variations of the spelling of the name **Atm**: **Tmu**, **Atmu**, **Admu**:



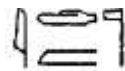
Atm



Atmu



Tmu



Adm

As can be seen in the metutu, the name can be spelled **Atm**, **Atmu**, **Tmu**, **Tm** or with the soft 't' or 'd' – **Adm**. The spelling with the 'd' is related to the words below:

at̄ , , rich, abundant, multitudinous.





ada

at̄mait̄ , P. 692, ,

, the name of a garment or article of apparel made of dark red cloth.

admait

These two terms **ad** and **admait** are directly connected to **Atm/Adm**. When the Aten sets, it often takes on a **red** color. This is why **Admu/Atmu** is often called the 'Red One'. This is also why the name of a 'garment or article of apparel made of dark red cloth' is called **admait**. One of the variations is **admaiu**. The other term, **ad** or **ada**, meaning *rich, abundant, multitudinous* is also related to **Adm/Atm**. The general term 'tem' (**tm**) also means 'all, complete'. **Atmu** is *all, abundant, multitudinous, full*. **Atmu** is thus recognized to be the "Complete One". As the completion of the day-cycle, He completes the day-time, but is also the completion of Creation. Before the created universe there is **Amen** and **Amenet** Who eventually direct **Ka, Kait, Heh, Hehut, Nu** and **Nut** to interact in order to give birth to **Ra** and **Rait**. **Ra** and **Rait** then begin to fire/move through the Black Substance to produce spherical forms, which would later become stars, which in turn gave birth to planets. The primordial planet of **Asaase** was covered by water and was not complete until **Atum** emerged with **Ausaaset** and created **Shu** and **Tefnut**, Who in turn produced **Geb** and **Nut** (Earth – [crust] and Sky). When the Aten (sun) sets upon the mountain range in the west for the first time, the Creation of Earth has been completed. **Atumu/Adumu** pulls it all together and finishes the project, *solidifying (compacting)* the surface:

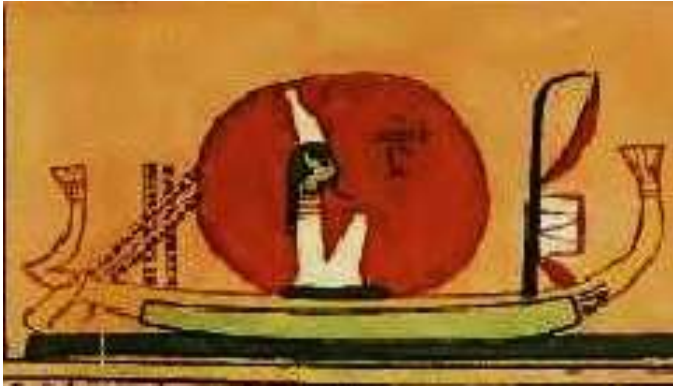
	tmu <i>all, complete, whole, entirely, full</i>
	tm <i>to compress, squeeze together; to join</i>
	tm <i>to make an end of; finish</i>
	tmu <i>hard compact substance</i>



Khopa (Khepra) in His Solar boat at Sunrise

Atmu in His Solar boat at Sunset

Atm or Adm is the Obosom Whose descriptive title and function was corrupted by the akyinadefo into **adam – the first male on earth. The term 'adm' meaning "ruddy/red" is stolen from the cosmological function of **Atum**. **Atum** is a Divine Spirit-Force operating through the Aten and within **Asaase**. 'adam' is fictional character who never existed of any race.*



Atmu in His Solar Boat sitting *inside* of the Red Aten – Red One.



Red Aten setting in the western horizon

The term **ad** (**ada**) is the root of **adm** (**atm**). In the Twi language of the Akan, this term is pronounced **do** (**daw**). It means *to increase in quantity, to multiply, to become numerous; to bring forth abundantly; to produce, attract together*. Moreover, the same term also means *to sink, to go deeply into; to go into foreign countries; to penetrate; go deeply into*. The term **do mu** (**dom**) also means *to go into, sink, etc*. These are all definitions of **Admu/Atmu/Dmu/Tmu**. When operating through the setting Aten, He *sinks, goes into, penetrates, etc*. When uniting with the primordial mound, the solar energy is able to fertilize and cause the primordial **Asaase** to *produce and multiply with abundance*.

The reduplication of the term **do** is **dodow** which also means *quantity, numbers, multitude* in the Akan language. Yet, it also means *reddish, brownish* (synonym: **doee** and **dododwee**). The term **dow** also means *to become brown, yet it also means to till or cultivate the soil*. The colors red and brown are part of the same family in Akan cosmology. The Akan terms **do, dom, domu, doee, etc.** are directly derived from their Ancestral parent language of Kamit and the terms **ada, dm, dmu, tmu, tmm, etc.**

These definitions are important, for the root term **do** or **dom** (**domu**) is typically referenced when the etymology for the name **Odomankoma** is being investigated. To date, the etymologies put forward by numerous writers and others have been lacking in a cosmological perspective or inaccurate. Here we have demonstrated the ancient cosmological basis for the **Odom** or **Domu** in **Domunkoma/Odomankoma**.

KHEPRA

At dawn, the Aten rises with **Khepra**. At noon the Spirit Force of **Ra** and **Rait** utilizes the Aten to radiate Its light, heat and vitality to Its greatest extent to all *created* entities. In the *even-ing*, **Atmu** within the Aten enters the **Asaase** (Earth) and then goes into the “underworld” to eventually appear again on the eastern horizon with the emergence of **Khepra**:



Khepra in the form of a beetle pushing the Aten into the sky at sunrise – emerging from the underworld



Khepera (Khepri; Khpa; Khopa) is depicted as a *scarab beetle* or a man with the head of a scarab beetle. The scarab beetle places its eggs inside of dung and then uses its legs to roll the dung across the landscape. The new life emerges from the ball of dung. The Spirit-Force that causes things to *come into being* is **Khepra**. He is thus depicted as a *Great Beetle* pushing the disk of the Aten across the sky. Within the disk is the power of **Ra/Rait** which gives birth to and enlivens all *created* entities. **Khepra** is akin to the *explosive* force of fire, **Ra** is akin to the *radiant/effulgent/burning* energy of fire/flame while **Atmu** is akin to the *consuming* power of fire. These aspects of this Divine Force work *together*. Depending on what aspects of Fire are being focused on in the texts the names will vary. The combined Force of **Ra** and **Atmu** may be referred to as **Atum-Ra** or **Ra-Atum**. The combined force of **Ra** and **Khepra** may be referred to as **Ra-Khepra**. These are two Divine Forces functioning harmoniously *together*, just as *different* organs in your body function harmoniously *together*.



***Khepra** (beetle) and **Atum** (ram-headed) working together within the *Aten* (dwelling of **Ra**)*

The Abosom also utilize other names as *descriptives*, just as we use nicknames or praise names to indicate certain Ancestral attributes. An example is the practice of giving a male child a middle name which is actually his grandfather's first name. In Afurakani/Afuraitkaitnit culture, this would reflect the reality that while the grandson and grandfather are *two distinct beings*, when one calls the grandson by his first and middle name together, one aims to provoke the energy of the child *as well as the inherited attributes* (energy) that he has obtained from his grandfather. When **Atum** is operating as a Creative Power, He is often referred to as **Atum Khepra** (**Atem Khepri**). This title acknowledges the fact that **Atum**, when moving through Creation, also draws on the explosive spark of **Khepra** in order to accomplish His objectives. **Atum Khepra** is written in the metutu as **Atm Khpra**:



Atm Khpra

There are a number of variations as well:



Tm Khpra
























Tmu









Atmu


The name **Khepra** has a number of variants:



Kheper, Kheprer , N. 137,
, Rec. 31, 163, , , ibid. 31, 25,
, , T. 254, , , 
, T. 105, N. 719, P. 653, M. 755, ,
P. 820, , N. 702, , , M. 605,
N. 856, , , , N. 1210, the self-pro-
duced Beetle-god (who was later identified with
Rā), *i.e.*, , , , ,
N. 767.

Khepā  = ,  = 

khēp  = , , ;  = 
Rec. 27, 88, he creates what is; Copt. **ϣωπε**.

Khepi (Khepri) , Tomb of
ti I, one of the 75 forms of Rā (No. 49).

In the **Coptic** (Late Kamit) pronunciation of the term, notice that it is spelled **Shope**: **ϣωπε**. The actual metutu for **Khepra** are **kh-p-r-a** or as in the variant above: **kh-p-a**. With the *Coptic vowel* placement, **kh-p-a** would be read **Khopa**, while **Khpra** would be read **Khpra**.

The name **Atumu Khpra** would thus have the variant **Atumu Khopa**. **Atumukhopa** operates as a *Divine Functionary* of the Creator and Creatress **Ra/Rait**. **Atumukhopa** is pronounced **Odomankoma** in Akan. **Odomankoma** is an *Obosom* and operates as a *Functionary* of **Nyankopon (Ra)**. *They are Two distinct Divinities*. The name **Atum, Atumu, Tmu, Adumu** is the **Odom, Odomu, Odoma** aspect of the name.



Atum

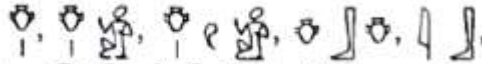

In the Akan language the term **akoma** or **koma** means 'heart'. It also references the heart as the *seat of desire, affections, understanding, will*, etc. This is critical, for the *scarab beetle* in ancient Kamit was used as a **heart talisman**. When a person died and was mummified in Kamit, the heart (**ab**), unlike other organs, was not removed and a **khepra (khepa/khopa/koma) sculpture/talisman** was placed in the heart cavity. On the bottom of the **Khpa** a prayer was inscribed. See the 'heart scarab' top and bottom 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]

Khepra is represented through the **Khopa** (heart scarab). **Atmukhopa** is **Odmu-koma** (**Odomankoma**).

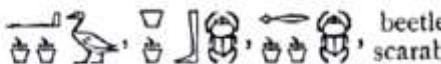
The term for *heart* in Kamit is **ab**, however **ab** also means *to desire, to be desired*, etc.:

āb 

 middle, interior, sense, wisdom, understanding,
 intelligence, attention, intention, disposition,
 manner, will, wish, desire, mind, courage, lust,

ābb 
 desire, to love, to be desired.

These definitions are important because another name of the *beetle*, **khepra (khopa)** in Kamit is also **abb**:

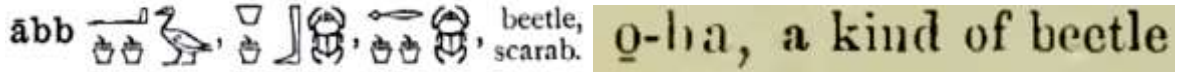
ābb 
 to fly, the flying
 scarab; var. 
 the flier.

ābb 
 beetle, scarab.

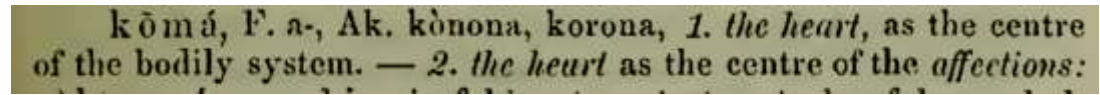
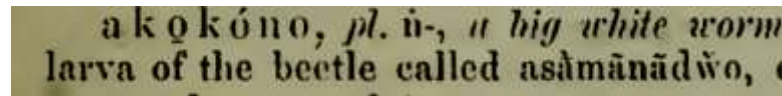
Thus the term for *heart*, **ab**, is also the term for the *beetle*, **abb**, which is also the *heart talisman*. The **ab** is the **khopa** (khepa/khepra), the *heart* is **khepra/khopa: ab=khopa**.

The name for *heart* in Akan, **koma** is derived from **khopa: khopa=koma**. What is also critical however is that one of the names of a *beetle* in the Akan language is **oba**: **o-ba, a kind of beetle**

The Akan term **oba**, meaning a kind of *beetle*, is directly derived from the ancient term **abb**:

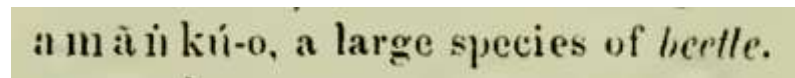


The term **koma** or **akoma** is rendered differently in the Twi (Akan) language according to the dialect being spoken. Thus some call the heart **koma** or **akoma**, while others say **konona** or **korona**. Again, this is critical because there are numerous related words for the *beetle* in Akan:



Again, **konona** as a variation of the term for *heart* is related to **ako-kono**, a name synonymous with *beetle*.

Additionally, in the Akan language we have the term **amanku** or **amankuo**:



We also have the term **ANKONAM** in Akan meaning *one who walks alone* – another name for the *beetle*. **Ankonam** is related to the dung beetle pushing the huge ball of dung alone across the landscape and **Khopa** pushing the Aten across the sky. **Ankonam** is also related to **konona**, **korona** and **akokono**. It is a common practice in the Twi language to interchange a rolling ‘R’ for an ‘N’ within a word. This is why **konona** and **korona** are the same term. Moreover, the rolling ‘R’ is often dropped in certain words. Thus **sonon** meaning *tamarind* is also pronounced and written **son**. The term **soro** meaning ‘*up, above*’ is also pronounced **so**. The ‘R’ is dropped in both instances. The term **nko** in Akan means *alone*, while **koro** also means *one, alone*.

The term **nko-nam** is thus **nkoro-nam**. The term **nkoro-nam** is related to **koro-na** and **kono-na**. The *beetle* **ankonam** is the *heart* **konona**. The name of the larva which becomes the *beetle* **ako-kono** is also related to the *heart* **kono-na**.

Odomankoma is **Odom-ankonama** or **Odom-ankoma** and **Odom-akoma**. This is **Atmu-khopa** phonetically, conceptually and cosmologically unchanged from ancient Khanit and Kamit to contemporary Akan culture. [**Odom**, **amankuo** and **oba** also combine to become **Odom-amankuo-oba**, **Odom-amankuo-ma**, **Odomankoma**]



The image above is of a large carving of **Khopa** (*kehepra*). On the front panel of the pedestal is a stela with an inscription and an image of Per Aa Amen Hetep giving an offering to **Atum**. On the side of the pedestal is an inscription addressing **Khopa**. The prayers directed to these Two Abosom together demonstrates the importance of the interaction of **Atumu** and **Khopa** in Creation. [Temple of **Apet Asut**]

BONA BOM

“...At the end of the 14th century some of the people under their leader Kuntunkununku moved further south and came down to the forest. They had a shrine or deity with an appellation **Bona** or **Odomankoma**...”

It was during his [Obene (King) Damram] reign that the whole of the **Asona** tribe decided to move from Adaboje to find a better place to settle. They settled at Akrokyere near the "Buo Nyamebo", a range of **granite rocky** hills which they later named "Bonaso".

Okain, as the high priest of **Bona**, "created" Akrokyere. The power of Damram was gained by enlightenment and the fame of the oracle at Akrokyere.

The name of **Bona** at Bonaso spread far and wide and the enlightenment that Damram had brought to his people made the Asona great. People from the Kingdom of Bono, and the Guan peoples on the coast came to consult the oracle...”

[The Kings of Akyem Abuakwa and the Ninety-Nine Wars Against Asante by Kumi Attobrah]

“...In Adanse, the most important local deity to whom people prayed for special favours and deliverance from misfortune was **Bona**. As an **earth** deity, **Bona** was closely associated not only with the forest, hunting and farming but also with gold mining. Miners seldom went gold mining without first obtaining **Bona**'s blessing for the journey. The people of Adanse traditionally believed that all the gold that lay under the earth and in the rivers was under **Bona**'s custody and guardianship; hence when villagers went on gold-finding expeditions they prayed to him for personal safety and good luck on their journey.

Libation and offerings of chicken eggs, mashed yam or plantain were made to **Bona** and **Asaase Yaa** – (spirit of the earth) after a particular find...” [Ababio Ofosu-Mensah quoting Nana Bonsra Sakrakyire II in Fomena, Adanse. From the article: **Traditional Goldmining in Adanse**.]

In the **Adanse** area of Ghana the **Asona Abusua** (Asona Clan), one of the matricircular (matrilineal) Akan clans, established the shrine for the Obosom **Bona**, today called **Adanse Bona**. The sacred region where the Obosom **Bona**'s shrine was established is a region called **Bona Bom**. The term **bom** (*abo mu*) means 'stony ground'. **Bona Bom** is thus the *sacred stony* region of **Bona**. In the region is a sacred cave. The term **bom** means *cavity* or *hole*. **Bona Bom** is thus the sacred cave of **Bona**.

The name **Bona** is an *appellation* for the actual name of the Obosom. This Obosom's actual name is **Odomankoma**. **Odomankoma** is not the Creator nor a title of the Creator. **Odomankoma** is an Obosom Who is *subordinate* to the Creator/Creatress, **Ra/Rait**, and functions in harmony with Them. **Bona** and **Asaase Yaa** referenced above are **Atum** and **Ausaaset** (often spelled Iusaaset or Iusaas) from Khanit and Kamit. Moreover, there are *Two* Female Earth Abosom in Akan culture: **Asaase Afua** and **Asaase Yaa**. They are Wives of **Odomankoma**. These Two Abosom are the same Two **Ntorotu** (Female Deities) called **Ausaaset Nebet Hetepet** and **Ausaaset Nebet Pet** Who are the Wives of **Atum** in Kamit:



Ausaaset Nebet Hetepet and Ausaaset Nebet Pet

Ausaaset the *Great Mistress (master) of Offerings* and **Ausaaset** the *Great Mistress of the Sky*

Asaase Afua and **Asaase Yaa** in Akan



Ausaaset Nebet Hetepet, Ausaaset Nebet Pet and Atum

Asaase Afua, Asaase Yaa and Odomankoma



The capstone of the **mer** (pyramid), often called a *pyramidion*, is called **benben** (*bnbn*) in Kamit. It is a *shrine* for **Atum** as well as the **Benu** bird who is referred to as a **Ba** (spirit) of **Ra**. It was this **Ba** of **Ra** by which **Atum** *came into being* and flew over/through the primordial waters of **Nun/Nunet** and came into being on the primordial mound. **Atum** is thus referred to *as the benu bird* in the *mer* texts [Pyramid text Utterance 600]:

“...O **Atum-Khopra**, you became high on the height, you rose up as the **bnbn**-stone in the mansion of the **benu**-bird in **An**, you spat out **Shu**, you spat out **Tefnut**, and you set your arms about them as the arms of a **Ka**-soul, that your essence might be in them...”



Benu bird, Ba of Ra, Ba of Atum

“...O you Eight primordial Ntorou/Ntorotu (Deities), keepers of the chambers of the sky...The **benben** of **Ra** was that from which **Atum** came to be...” [Coffin Text – Utterance # 76]

The **bnbn** stone is a *sacred shrine* for **Ra** and **Atum** in **Annu** (city of **Ra**, **Rait**, **Atum** and **Ausaaset**) which is found in the temples of these Abosom. The **bnbn** stone references and carries the energy of the *original primordial mound*: **Afuraka/Afuraitkait**. It references the *hard portion* (**tmu** – *hard substance*) of the new mound upon which **Atum** had a foundation to “sit” and create, in concert with **Ausaaset**.

Atum is recognized as the Obosom who rose up and sat on the primordial hill (**Ka/Kait**) at the beginning of the creation of the **Asaase** (Earth). The Aten (Sun) sailing through the sky and setting upon the mountain range on the horizon is akin to the **Benu**, flying through the sky and alighting upon the primordial mound – *the only landmass existing above the surface of the water at that time*. It is said that **Atum** alighted upon the sacred **benben** stone that appeared upon the hill in the beginning. The **benben** is often called the *Sun Stone*. The terms

ben, **benben** and **benu** are written **bn**, **bnbn** and **bnu** in the metutu. The 'B' is represented by the leg and foot while the letter 'N' is represented by the wavy-line in **bnbn**:



The variations **benu** and **ben** (**bnu** and **bn**) referencing the **Benu** bird:



Bnu



Bn

It is important to note that in Akan the term **bona** is also pronounced by some Akan speakers as **bona**. As stated above, **Bona** is the title/appellation of the Obosom **Odomankoma**. The variation **bona** in Twi actually means:

'the hard, shield-like wing of a beetle - husk, shell'

The hard, husk, shield-like substance (**bona**) is the first *stony, hard* portion of the primordial hill (**tmu** –*hard substance*) that **Atum** sat upon at the origin of the Created Earth. It is the Sun Stone. This is the *bnbn* (*bonabona/benabena*). It is also the *bona*, the *shield like wing of the beetle - Koma* (**khopa**/heart). Moreover, the sacred cave of the Obosom **Bona** in Adanse is called **Bona Bon**.

The ancient **benabena** or **bonabona**, the ancient **bnbn** or the *sun-stone shrine* of **Benu** (**Atum**) of Kamit, is called **Bona Bom** in Akan. **Bona Bom** is the *sacred stony* region wherein the shrine of **Odomankoma** was established. **Atum** is called **Bnbn** or **Benu** in Kamit. This is why **Odomankoma** has the appellation **Bona** in Akan. [Note that all of the gold belongs to **Bona**. Gold is recognized as a **solar mineral**. **Benu** is a **solar bird**.]



Atum Khopa as **Bnu** resting upon the **Bnbn**. **Odomankoma** as **Bona** resting upon **Bona Bon**.

ATMUKHOPA is **BN** - **ODOMANKOMA** is **BONA**

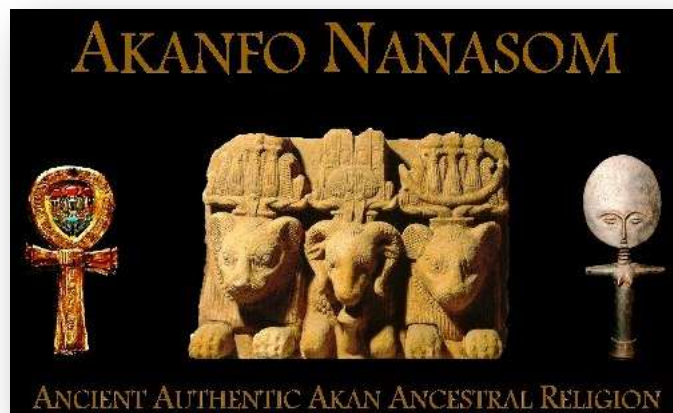
We have traced the Obosom **Atmukhopa** from ancient Khanit and Kamit to contemporary Akan culture in His name of **Odomankoma** and **Bona**. It is critical to understand that **Odomankoma** is not the Supreme Being, nor is He the Creator. It is also critical to understand the Creator and Creatress are *subordinate to* and *Servants of* The Supreme Being. The list of correspondences below delineates the hierarchy of The Supreme Being and Major Abosom. **Amen** and **Amenet** are *The Supreme Being*, **Ra** and **Rait** are *The Great Spirit* – the *Creator* and *Creatress*. [See **Akanfo Nanasom** for more information.]

<u>Khanit/Kamit</u>	<u>Akan</u>	<u>Identity</u>
Amen and Amenet	Nyame and Nyamewaa	<i>Father and Mother – The Supreme Being</i>
Ra and Rait	Nyankopon and Nyankonton	<i>Creator and Creatress – The Great Spirit</i>
Ptah and Sekhmet	Oboade and Sekyima	<i>Inner-Core of Earth; Fashions Creation</i>
Atum and Ausaaset	Odomankoma and Asaase	<i>Completion of Creation</i>

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TWEREDUAMPON



KHERER RA



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TWEREDUAMPON



KHERER RA



In our publication, **ODOMANKOMA-ATMU KHOPA**, we demonstrated that the **Obosom** (Deity) from Ancient **Khanit** and **Kamit** (Nubia and Egypt) called **Atum Khepra** is the Obosom **Odumankoma** in Akan culture. In the process, we showed how these two *different* **Abosom** (Deities) **Atem** and **Khepra** work *together* in *concert* with **Ra**, the Creator of the Universe. Because of the unity of Their functions, these Abosom sometimes have each other's names affixed to their own as **mmrane** (Akan for *praise-names* or *'nick'-names* – descriptives). Just as the brain and spinal column work together as a system – the central nervous system – so do different 'Organs' [Deities] within the great Divine Body of **Amenet-Amen, Nyamewaa-Nyame**, the Supreme Being, work together in a systematic fashion.

Twereduampon is an **Obosom** in Akan culture. The name is written variously as: **Twereduampon, Tweduampon, Otwereduampong, Tweduampong**. The Obosom **Twereduampon** is *falsely* described as merely a 'name' of **Nyame** (God) or **Nyankopon** (Creator). This is totally inaccurate. Because of the infection of white culture (islam, christianity, judaism, etc.) into Akan culture, some Akanfo began to accept pseudo-religious beliefs, false doctrines into traditional Akan religion. The idiocy of monotheism, accepted by some Akanfo, has caused them to foolishly declare that the Abosom do not exist, that They are 'demonic spirits', 'fallen angels' and more. They have also attempted to reduce various Abosom into 'names' of the 'one

god?. This has been addressed in our **NYANKOPON-NYANKONTON – RA-RAIT** publication as well as the **ODOMANKOMA-ATMU KHOPA** publication of which this publication builds upon.

Twereduampon is a descriptive title of the Obosom **Khepra (Khopa)** from our ancient Khanitu and Kamau culture. In order to demonstrate the proper etymology of the name **Twereduampon** and how this Obosom fits cosmologically in Creation we start by quoting at length from our **ODOMANKOMA-ATMU KHOPA** publication [www.odwirafo.com/Odomankoma_AtmuKhopa.pdf]:

“...**Atmu** is recognized to operate through the *setting* Aten [Sun] while the Obosom **Khepra** operates through the *rising* Aten. In the text of **Ra and Auset**, **Ra** states: “...*I am Khepera in the morning, Ra at noon and Atum in the evening...*”



Ra is in the middle ram-headed. Khepra is on the right (beetle) referencing sunrise while Atum is on the left referencing sunset.



Khopa (Khepra) in His Solar boat at Sunrise

Atmu in His Solar boat at Sunset

KHEPRA

At dawn, the Aten [Sun] rises with **Khepra**. At noon the Spirit Force of **Ra** and **Rait** utilizes the Aten to radiate Its light, heat and vitality to Its greatest extent to all *created* entities. In the *even-ing*, **Atmu** within the Aten enters the **Asaase** (Earth) and then goes into the “underworld” to eventually appear again on the eastern horizon with the emergence of **Khepra**:



Khepra in the form of a beetle pushing the Aten into the sky at sunrise – emerging from the underworld

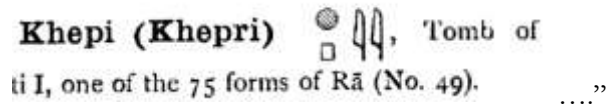
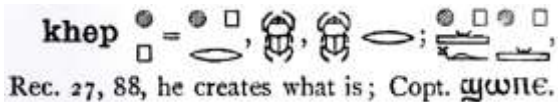
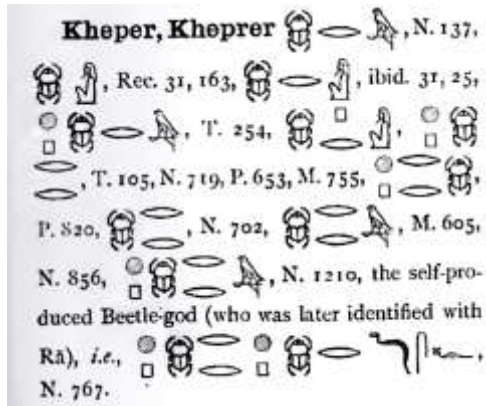


Khepera (Khepri; Khpa; Khopa) is depicted as a *scarab beetle* or a man with the head of a scarab beetle. The scarab beetle places its eggs inside of dung and then uses its legs to roll the dung across the landscape. The new life emerges from the ball of dung. The Spirit-Force that causes things to *come into being* is **Khepra**. He is thus depicted as a *Great Beetle* pushing the disk of the Aten across the sky. Within the disk is the power of **Ra/Rait** which gives birth to and enlivens all *created* entities. **Khepra** is akin to the *explosive* force of fire, **Ra** is akin to the *radiant/effulgent/burning* energy of fire/flame while **Atmu** is akin to the *consuming* power of fire. These aspects of this Divine Force work *together*. Depending on what aspects of Fire are being focused on in the texts the names will vary. The combined Force of **Ra** and **Atmu** may be referred to as **Atum-Ra** or **Ra-Atum**. The combined force of **Ra** and **Khepra** may be referred to as **Ra-Khepra**. These are two Divine Forces functioning harmoniously *together*, just as *different* organs in your body function harmoniously *together*.



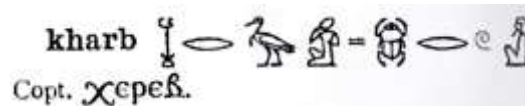
Khepra (beetle) and Atum (ram-headed) working together within the Aten (dwelling of Ra)

The name **Khepra** has a number of variants:



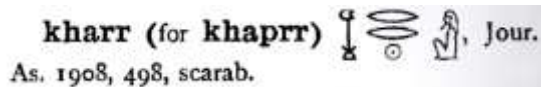
[End quote. See also: www.odwirafo.com/Nyankopon_and_Nyankonton-Ra_and_Rait.pdf]

With respect to the name **Tweduampon** or **Twereduampon** we have the following **metutu** (hieroglyphic symbols):



The **kh** letter combination in the language of Kamit can be pronounced like the ‘ch’ in ‘change’, the ‘ch’ in ‘chrome’ or the ‘ch’ in ‘chagrin’. In the **Coptic** dialect (*Late Kamit dialect*), this sound is can be represented by the

X as shown above: **Copt. ⲭⲉⲣⲉⲖ** This term written **XEREB** in Coptic is the origin of the english term *scarab* meaning *beetle*. Another version of this term for *scarab/ beetle* in the metutu is **Kharr**:



This is key to our understanding, for in the Akan language the **tw** combination can be pronounced ‘chw’, yet it is also pronounced like the ‘ch’ in ‘change’. Also in Akan, the **ky** letter combination is the same as the ‘ch’ in english with the different pronunciations: ‘ky’ like the ‘ch’ in ‘change’, like the ‘ch’ in ‘chrome’ or the ‘ch’ in ‘chagrin’. Thus the term **akyeneboa** meaning *animal (aboa) sign/ totem (akyene)* is pronounced ‘ah-cheh’-neh boh-ah’. However, this term is written and pronounced by some Akanfo as **atweneboa**. Another example is the term for ‘drum’. This term is written by some Akan as **akyene** (ah-cheh’-neh) while some Akan dialects write and pronounce it as **atwene** (ah-cheh’-neh).

The term **kharr** meaning *scarab* or *beetle* has the **kh** combination which is found in Akan as the ‘ky’ or ‘tw’ combination. This is why in Akan the term **atwere** (chwere, kharr) is defined as: *a kind of beetle*.

atwert, a beetle similar to tseferew.
atwere, a beetle similar to teferew

[This entry above is copied from the second edition of: **A Dictionary of the Asante and Fante language called Tshi (Chwee, Twi) with a grammatical introduction and appendices on the geography of the Gold Coast and other subjects**, by J. G. Christaller. The first edition was published in 1881 (12881). The term **atwere** meaning ‘beetle’ is found in the revised and enlarged second edition published in 1933 (12933).]

Notice that the term *kharr* meaning *scarab* is written in Coptic with the ‘e’ vowel placements: **xereb**. The same can be the case with the term **kharr** meaning *scarab*. It can thus be spelled and pronounced **kherr** or **Kherer**. Indeed, this is how the term is pronounced in Akan: **a-twere**. **Kherer** (cheh-reh-r) - *beetle* and **Twere** (cheh-reh) – *beetle* are the same term from Kamit into Akan with the same definition and pronunciation unchanged.

The root of the name and noun **atwere** as well as the verb **twere** or **twer** is the term **twe**. In the Akan language **twe** is defined as: *to draw, pull, drag, lug*. It is also defined: *to drive* as in ‘**mframa twe amununkum**’ – ‘*the wind drives the clouds*’. The related term **twer** means *to lean on; to incline, to lean against*. The terms **twe** and **twer** form the foundation of the name **atwere** meaning *a kind of beetle*. The dung beetle *leans on, pulls, drags, drives* the ball of dung across the landscape just as **Khepra (Khopa)** the *Great Beetle, leans on the Aten (Sun)* as He *drags, pulls, drives* the Aten across the sky:



*After the dung beetle drives the dung ball across the landscape, the ball is buried. The male and female then go underground and mate. The female lays her egg in the ball of dung. The ball thus carries the new life that will ultimately spring forth from the ball. When **Kherer** pushes the Aten (Sun/Ball) across the sky, He buries it (sunset) in the western horizon. The boat of the Aten thus goes underground for fertilization/regeneration. At sunrise, the life within the Aten is reborn. The female form of the Great Beetle is **Kheprit**. One form of this Obosom is the **Ntorot** (Goddess) **Ausaaset Nebt Pet** (**Iusaaset** or **Iusaas**) Who wear's the Beetle upon Her head. Dung beetles are known for being able to navigate by using polarized patterns of **moonlight**. They have also been found to be able to use the **Milky Way**, the cluster of stars called the **Hap Ur** or Heavenly Nile to navigate – the only insect known to have this ability. This demonstrates their 'heavenly' connection with the Aten (Sun) and other Stars/Suns (Atennu).*

In Kamit a title of the scarab/beetle is **kherer** (cheh'-reh) which is the exact same title of the beetle in Akan **atwere** (cheh'-reh). The definition in Akan culture of **atwere** defines **Kherer** or **Khepra**'s role in our cosmology – *the Great Divine Beetle Who pulls, drives the Aten which carries **Ra**.*

A title of the *hyena* in Akan is **otweafunu**. The name **o-twe-afunu** means *he (o) who drags (twe) the corpse (afunu) away*. In the same fashion **o-Twe-dua-pon** is *He (o) who drags/drives (twe/twere) the dua*. The suffix **pon** means *'The Great'*. **Otwereduampon** is thus *the Great Dragger/Driver of the dua*.

Many academics as well as traditional priests, priestesses, elders and elderesses have searched for the meaning of the name **Tweduampon**, **Otwereduampon**, **Tweduapon**, etc. Most have falsely claimed that **Twereduampon** is just a 'title' of **Nyankopon** (Creator) or a 'title' of **Nyame** (God). Most often the etymology put forward is: **tweri dua mpon** meaning *lean (tweri, twe) on a tree (dua) and do not fall (mpon)*. This is because the term **pon** can also mean *'to fall'* while **mpon** can mean *'not fall'*. This etymology is put forward to suggest that the title **Twereduampon** references that **Nyame** or **Nyankopon** is the *'dependable One'* upon Whom Afurakanu/Afuraitkaitnut (Africans) can always *lean upon* in times of need. As an etymology it is inaccurate because of the lack of understanding that **Twereduampon** is actually an Obosom – *a subordinate* of **Nyame (Amen)** and of **Nyankopon (Ra)** – and a lack of understanding of His role in Creation as symbolized by the **atwere/kherer** - *the beetle*. Some also put forward the etymology *twe adi mpon* largely because of the way the **'dua'** (jweeh'-ah) component in the term *sounds*.

It is important to note that the term for *Sun* in Akan is written variously as: **owia**, **awia**, **ewi** and **ewia** depending upon the dialect. There are two forms of the 'W' in the Akan language. The common 'W' is pronounced like the 'W' in English. The second 'W' is pronounced more like the 'WR' sound in the English term *'wrath'*. The term **owia** or **ewia** is pronounced with the *second* 'W' form, 'WR', and therefore sounds like 'oh-wreeh'-ah' or 'eh-wreeh'-ah' when spoken.

When the name **Tweduampon** is pronounced by Akan speakers it sounds like: Chweh-jweeh'-ah-pohng or Cheh-jweeh'-ahm-pohn. The term **dua** (jweeh'-ah) in Akan means *'tree, wood, stick'* and is also written **dua** (joo-weeh'-ah). The **du** sounding like the 'dw' in the English 'dwell', while the nasal pronunciation causes the **dua** to sound like joo-weeh'-ah. The same occurs in the term **abusua** meaning *'family'*. The nasal pronunciation causes the term to be pronounced ah-boo'-see-ah. The **'sua'** sounds like 'soo-eeh'-ah' or 'seeh-ah' instead of the way it looks: 'soo-ah'. This is key to the pronunciation of **Tweduampon** and the truth behind the proper etymology of the name.





The assumption by many academics and traditionalists has been that the name **Tweduampon** must contain the terms **twe**, **dua** and **pon** or **ampon**. This is because the *English forms* of letters were being used to *approximate the sound* of the name when spoken.









When the term for *Sun* is properly acknowledged as a component of the name we have as written with the *english forms* of letters: **Twere-wia-pon** or **Twewia-mpon**. Yet, when *pronounced* with the second form of the Akan ‘W’ or ‘WR’, the name **Twewia-mpon** (chweh-wreeh’-ahm-pon) **sounds identical** to the term spelled **Twewia-mpon**. If an Akan speaker pronounces **Twewiampon** and **Twewiampon** with the proper ‘WR’ sound, he or she would hardly be able to tell the difference between the two constructions. Moreover, when the full form of the title of the beetle is pronounced **atwewia-mpon** the connection between the **dua** (jweeh’-ah) and **wia** (wreeh’-ah) terms is readily apparent.

Uaa/Wia, Dua, Ra

One of the terms for **boat** in Kamit is **uaa** often written **uia** or **wia**:



The ‘u’ **metut** (hieroglyph) of the chick:  as translated into english is most often translated as ‘w’ because they are interchangeable. The ‘a’ with the dot over it references the reed metut:  This metut is the sound ‘a’ pronounced ‘ah’ as well as ‘eh’ like the ‘P’ in *sit*. The final ‘a’ is represented by the eagle: . This ‘a’ is most often pronounced ‘ah’. The final metut in the word **uaa** (**wia**) is a *determinative* metut of a boat: . This metut is not pronounced but is simply an *indicator/determiner* of what the term **uaa** means – *a boat*:

uaa   . However, an alternative spelling includes the same metutu for ‘w/u’, ‘a’, ‘a’ with a *determinative* of a **piece of wood/stick**: . This version of the word is **uaaa**     with the *stick/wood* referencing the fact that this is a *wooden vessel* (wood planks). Examples of such a vessel from Kamit:

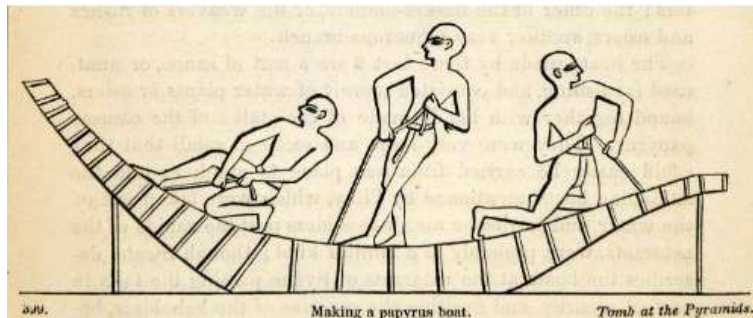


Solar **uaa** of Per Aa Khufu (Pharaoh Khufu)



Ancient Kamau in a **uaa** (**wia**)

Boats (**uaa**) were also made of *papyrus reeds (stalks/sticks – dua* (joo-weeh'-ah): - contemporary and ancient examples:



Contemporary Afurakanu/ Afuraitkaitnut (Africans) in a reed boat (left). Ancient Kamau making a reed (dua) boat (right)



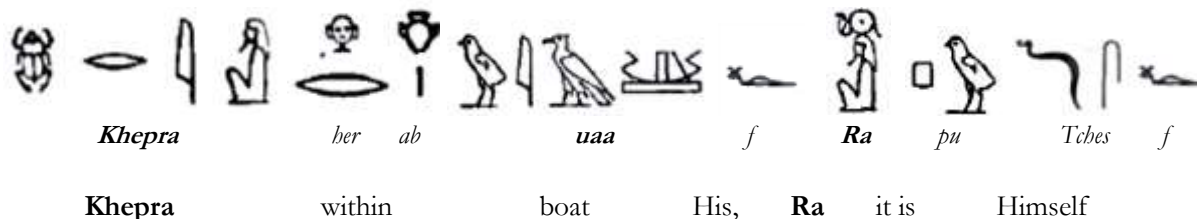
Ra sitting inside the Aten (Sun) within His Uaa (Wia) – Boat

This is important, because the boat of Ra which carries the Aten (Sun) is called **Uaa en Ra**:




This is typically translated as **Wia n Ra**. The boat as well as the *Aten/Sun Itself* is a *vessel* for **Ra**. This is why in Akan, the term for *Sun* is **Wia** (**O-wia**, **E-wia**, etc.). Because **Ra** and **Rait** operate *through* the Sun, the **Owia**, when we see the **Owia**, we see **Ra** and **Rait**. This gives further context to the relationship between **dua** (joo-weeh'-ah), **owia** (ooh-wreeh'-ah) and the definitions of 'wood', 'stick' and 'Sun' all being associated with the *Great (pon) Beetle (Twere)* who *leans upon, pushes, drags (twe)* the *wood (dua) boat (uaa)*, containing the *Sun (wia)* and thus **Ra**.

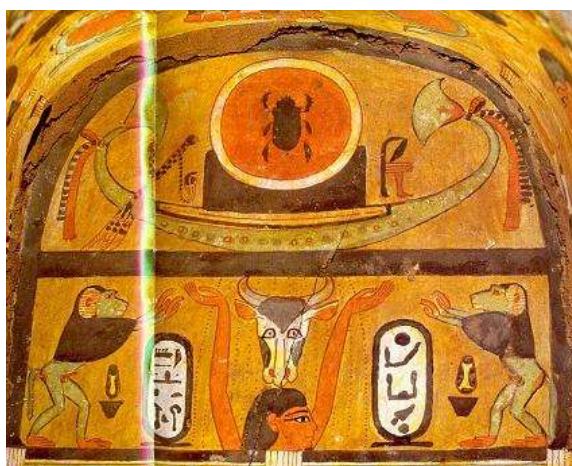
In *Chapter 17, Plate 10* of the **Ru Nu Pert em Hru** (misnomered *Egyptian Book of the Dead*) the question is posed, *'Who then is it?'* The answer is: **'Khepra her ab uaa f, Ra pu tchesef'** meaning **'Khepra within his boat (uaa/wia), It is Ra Himself'**. The direct transliteration of this portion of the text:





Kherer (Twere - Khepra) in His wooden (**dua**) boat (**uaa/wia**) - *pushing/driving (twe)* the **Owia** (Sun) - the *vessel* of **Ra**

Note that one rendering of **uaa** includes the metut of the **Aten/Sun**  as a *determinative* above the **uaa**/boat. This demonstrates that this is a solar vessel. Another rendering of the term includes the *seated, shrouded figure* as a *determinative*. The seated, shrouded figure is the determinative meaning **Deity**. Taking into account the rendering of the term with the determinative of the *stick of wood*, we see that the **Uaa/Wia** is the *sacred, solar, wooden vessel*.



An example of the **Great (pon) Beetle (Twere)** inside of the **Sun (Owia)** and wooden (**Dua**) Boat (**Uaa**) of **Ra**

Note that **dua** in Akan also means: *to go along, to make one's way through, over, to pass; to take a certain course*. This is a reference to the *course* of the **Owia** as it is *driven, pulled* by **Twere** (Beetle) to *pass over (dua)* the horizon and across the sky during the day.

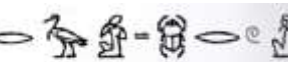
Otwereduampon is **Atwerewiampon** – the *Great (pon) Beetle (twere)* Who is the *Driver/Dragger (Twe)* of the *Sun (Ewia)*. This is **phonetically sound** and **cosmologically exact** from ancient Khanit and Kamit to contemporary Akan culture **unchanged**:



kharr (for **khaprr**)
s. 1908, 498, scarab.



kharrb
Copt. ⲭⲉⲣⲉⲑ.



Kamit

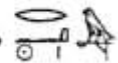
Kherer (cheh-reh - **kharr**) – *scarab/beetle*

Akan

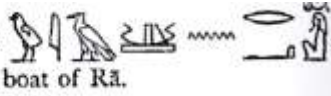
Twere (cheh-reh) – *scarab/beetle*



Rā ☉, U. 305, 748,



uāa en Rā



B.D. 141, 5, the boat of Rā.

Kamit

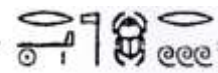
Aten (Sun) – *Ra operates within Aten*

Akan

E-wia (Eh-wreeh²-ah) Sun: **wreeh-ah/Ria** in Akan is **Ra** in Kamit. **Wia** in Akan - **Wia Ra** or **Uia n Ra** in Kamit.



Rā Kheper ...



Kheperá



Kheper Ra is a title of **Kheper** demonstrating the nature of His interaction with His *Father Ra*. He is thus *named after His Father*. Afurakanu/Afuraitkaitnut (Africans) continue this practice of incorporating the name of the father into the son's name today. **Kheper Ra** is **Kherer Ra** which becomes **Twere Wia/Twere Dua**:

Kherer Ra

Twere Wia (Ria)

Twere Duia

Twere Dua

Tweredua-pon

Tweduampon

In Chapter 1 of Plate 15 of the **Ru Nu Pert em Hru** we have the composition entitled: '**Tua Ra** (*Adoration of Ra*) as He rises, through the *Aten* (Sun), in the Eastern horizon'. A portion of the text reads:

*Anetch bra k, I ta em **Khepra**, **Khepra** em qemam Ntorou, khaa k, uben k, pest mut k, khaa ta em nsut Ntorotu*

*Homage to you who has come as **Khepra**, **Khepra** from the Creator of the Deities. You rise, you shine making bright your Mother [Sky Goddess **Nut**], crowned as Sovereign of the Deities.*

The term **Tua Ra**, meaning *worship of Ra* is the title of this part of the text. [Note that the term **TuaRa** was corrupted by the whites and their offspring to 'torab' – the first five books of the bible. All of the biblical characters – prophets, hebrems, jesus, etc. – are absolutely fictional and did not exist of any race whatsoever. The bible, talmud, quran, etc. are corrupted fragments of texts from Kamit falsely promoted by the whites and their offspring as original and sacred. See our **KUKUU-TUNTUM -The Ancestral Jurisdiction** for details: www.odwirafo.com/kukuutuntumpage.html]

In the metutu, the term **tua**, meaning *worship* is denoted by the *determinative* metut of an individual standing or kneeling while *holding his/her hands up* to the sky to provoke the energy of the Abosom:



In the text, the individual is praying to **Ra** as well as **Khepra** (**Kherer**). In the prayer he acknowledges that **Khepra** and **Ra** are operant through the *Aten* (Sun). As the *Aten* rises it illuminates the sky. As **Khepra** drives the *Aten* which carries **Ra**, and light, energy and nourishment envelops the people, **Ra** is recognized as the Creator and Sovereign of all of the **Ntorou/Ntorotu** (Deities). *This is an ancient prayer and ritual act that continues in Akan culture today.* When an Akan person pours an *authentic* libation, he or she first raises his or her vessel to the sky to invoke **Nyame** and **Nyamewaa** (**Amen** and **Amenet**) and then pours libation invoking **Nyankopon** and **Twereduampon** and other **Abosom**. The invocation of **Nyankopon** and **Twereduampon** is an invocation of **Ra** and **Khepra** for **Ra** and **Khepra** work *in concert* with One another.



Pouring libation to **Ra** (**Nyankopon**)

Nyame, Nyankopon, Oboade, Odomankoma and **Twereduampon** are not different ‘names of God’ or ‘names of the Creator’. **Nyame** is the *Great God* (**Nyamewaa** is the Great Goddess). **Nyankopon** is the *Creator* (**Nyankonton** is the Creatress). **Nyankopon** the *Creator* is *subordinate to* and a *functionary of the Great God Nyame*. **Oboade, Odomankoma** and **Twereduampon** are *different* Abosom with *Their Own functions* in Creation. They are all *subordinate* to **Nyankopon (Ra)** Who in turn is *subordinate* to **Nyame (Amen)**:



Kamit: **Amen**

Ra

Ptah

Atem

Kherer Ra/Khepra

Akan: **Nyame**

Nyankopon

Oboade

Odomankoma

Twereduampon

Akanfo learn about the nature of the Abosom by invoking the Abosom and interacting with the Abosom. This includes the invocation of **Nyankopon, Nyankonton, Odomankoma, Oboade** and **Twereduampon** as *Who They actually are – Abosom*. It is via this process, under the guidance of our **Nananom Nsamanfo** (Spiritually Cultivated Ancestresses and Ancestors), that we are led by our **Okra/Okraa (Ka/Kait – Soul)** to accurate information. The idiocy of monotheism is an agenda forced upon Afurakanu/Afuraitkaitnut (Africans) by the whites and their offspring. This agenda is employed by them in order to turn Afurakanu/Afuraitkaitnut (Africans) away from the worship of actual Abosom and towards a fictional ‘god’ represented by whites on Earth. Their goal has always been to make Afurakanu/Afuraitkaitnut (Africans) worship whites, deny ourselves and thus perpetuate white rule. Embracing our true **ammere** (culture) is the embracing of **Nyamewaa-Nyame Nhyehyee** (Divine Order) and thus the total repudiation of all of the whites and their offspring, their culture, their false-religions and their pseudo-religious doctrines. The foundation of *Akanfo Amammere* is **Akanfo Nanasom - Ancient Authentic Akan Ancestral Religion**.

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