



# HOODOO PEOPLE

AFURAKANU/AFURAITKAITNUT (AFRICANS) IN NORTH AMERICA

AKAN CUSTODIANS OF HOODOO FROM ANCIENT HOODOO/UDUNU LAND (KHANIT/NUBIA)



ODWIRAFO KWESI RA NEHEM PTAH AKHAN



Afurakanu/Afuraitkaitnut (Africans~Black People) in North America brought our **Hoodoo** religion and culture with us in our blood-circles from **Afuraka/Afuraitkait** (Africa) during the **Mmusuo Kese** (*Great Perversity/Enslavement Era*). This is an unbroken tradition which is not only intergenerational, but **transcarnational**. This means that it was and is informed by the **Abosom** and our **Nananom Nsamanfo**, **Akan** terms for *Deities/Divine Spirit-Forces that animate Creation* and our *Spiritually Cultivated Ancestresses and Ancestors*.

It is through the Abosom (Deities) that our Ancestral Religious traditions are established. This is true of all Afurakanu/Afuraitkaitnut (Africans) wherever we are in the world. When the Abosom first *possessed* our Ancestresses and Ancestors via ritual and *communicated* the Divine Order of Creation directly to them, our religious practice was *established*. When those first Ancestresses and Ancestors *preserved* what they were taught by the Abosom and *transferred* that tradition via protocols to their posterity without profanation, our religious practice was/is *perpetuated*. Our knowledge of **Nyamewaa-Nyame Nhyehyee**, *The Mother and Father Supreme Being's Order (Divine Order)*, our role in the Divine Order and the means by which we can ritually incorporate Divine Law and ritually restore Divine Balance to our lives is replenished in every generation as the Abosom and Nananom Nsamanfo continue to communicate with us via *spirit-possession* and *spirit-communication*. Ancestral Spirit possession includes communication with our ancient Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors up to our recently transitioned Ancestresses and Ancestors of good character.

Whenever we have children we have drawn one or more of our Nsamanfo, our Ancestresses and Ancestors, into the womb to return to **Asaase Afua** (Earth Mother) once again. The knowledge of the religion and culture is written into their **Okra/Okraa**, their *Soul/Divine Consciousness* by **Nyamewaa-Nyame**, the Supreme Being. As they grow and develop they access this Ancestral knowledge and incorporate it into every aspect of their lives when properly acculturated. Through this process they positively impact the lives of everyone in the community.

*This is **transcarnational** transmission of culture, the intergenerational **spiri-genetic transmission of culture** which was/is impervious to being broken through the horrors of the Mmusuo Kese (enslavement).*

**Akan** people from the regions of today's Ghana and Ivory Coast number over 20,000,000 – one of the largest ethnic groups on the continent of Afuraka/Afuraitkait (Africa). Akan people are also one of the largest groups in West Afuraka/Afuraitkait (Africa) and suffered great losses as a result of the Mmusuo Kese. Millions of **Akanfo** (Akan people) were thus transported to South America, the Caribbean, Central America, North America and Europe. However, as we were transported, we brought our Ancestral Religion with us. It was upon the foundation of our Ancestral Religion that our revolts against enslavement and our subsequent establishment of independent nations free from enslavement were laid. The Akan in Suriname in South America waged war against the white enslavers and created free, sovereign, independent *maroon* communities which lasted from the 12700s (1700s) up until today. The Akan Religion in Suriname is popularly called **Winti**. This term is derived from the Akan term **hwinti (hinti)** meaning to 'rouse, wake up'. This has to do with

the *conjuring* of the Spirits of the Abosom and Nsamanfo. The Akan in Jamaica waged war against the white enslavers and also created free, sovereign, independent maroon communities which lasted from the 12700s (1700s) up until today. The Akan Religion in Jamaica is popularly called **Obeah**. This term is derived from the Akan term **obayi** often mistranslated as *'witchcraft'* in general. However, it references *healing* and *protection* via the *conjuring* of the Spirits of the Abosom and Nsamanfo. The Akan (specifically the **Akwamu**, a subgroup of the Akan) in St. John's Island in the Caribbean, waged war against the white enslavers and took over the entire island for several months in 12733 (1733). All of these revolts and independence movements were powered by our Ancestral Religion. The same is true of Akan people in North America.

The Akan Religion in North America is popularly called **Hoodoo**. As we demonstrate in this publication, the term Hoodoo is the same term used amongst the Akan in West Africa/Afuraitkait (Africa) referencing *ritual healing, medicine* and the *conjuring* of the Abosom and Nsamanfo – **ndu** (oohn-doo). Moreover, its roots are found in ancient **Khanit** (Nubia) bearing the exact same meanings and also identifying the ancient **Khanit** (Akanni) people and ancient land itself.

It was through Hoodoo that Akan people in North America were empowered to wage war against the white enslavers. This includes:

- The New York Rebellion in 12712 (1712) where 9 out of the 21 Afurakanu/Afuraitkaitnut (Africans) who were captured after the rebellion was over were found to have Akan **akradin** (soul-names/day names).
- Numerous Akan people who escaped enslavement and established independent nations away from the plantations such as in the Great Dismal Swamp in Virginia and North Carolina – independent nations wherein our people lived in freedom and defended their freedom with their own militias intergenerationally.
- The great war waged by **Okofu Yaw** (*Warrior Yaw* - Nat Turner) in Southampton, Virginia which resulted in the massacre of numerous white enslavers. His paternal grandmother was Akan.
- The freedom movement of **Nana Abenaa Araminta** (Harriet Tubman) who led hundreds of enslaved Afurakanu/Afuraitkaitnut (Africans) to freedom. Her descendants have confirmed Akan ancestry via DNA.
- The great uprising planned by **Okofu Kwabena** (*Warrior Kwabena, Telemaque-Denmark Vesey*). He organized over 9,000 Afurakanu/Afuraitkaitnut (Africans) to revolt against the white enslavers in South Carolina - one of the largest organized revolts in the history of America. Okofu Kwabena was reported to have been Akan.

Okofu Yaw, Nana Abenaa Araminta, Okofu Kwabena were guided by the Nananom Nsamanfo and Abosom to free our people from enslavement. Spirit-possession, spirit-communication, ritual medicine for protection against gunshots and capture and conjure were accounted as foundational components of their liberation movements. The mass organization of Afurakanu/Afuraitkaitnut (Africans) by Okofu Kwabena and the war launched by Okofu Yaw sent shock waves throughout the nation. It was such sustained warfare against the whites and their offspring that forced them into accepting emancipation. For, they feared that if they did not move in that direction, the Afurakanu/Afuraitkaitnut (Africans) would massacre all of them over time.

**Hoodoo as well as Voodoo, Juju and more was the power that ended enslavement in North America and is the power that is liberating the enslaved minds of our people today.**

While the term **Hoodoo** is an Akan term, there were other Afurakanu/Afuraitkaitnut (Africans) whose ritual practices became popularly referred to as Hoodoo. The same is true of **Voodoo** and **Juju**. The term **Voodoo** is from the term **Vodou** which references *'Deity, God, Goddess'* amongst the Fon and Ewe people of Togo and Benin. **Vodoun** is the name of the Religion. **Juju** is a term from the Yoruba people of Nigeria referencing

*ritual healing, medicine, spiritual work, etc. The Akan, Fon, Ewe and Yoruba brought their own traditions from Afuraka/Afuraitkait (Africa) to North America under the names Hoodoo, Voodoo and Juju. The same is true with many others such as the Igbo, Umbundu and Kongo traditions amongst the **Gullah-Geechee** people of the South Carolina Sea Islands. This is not 'African-American Folk Magic'. These are fully established expressions of Afurakani/Afuraitkaitnit (African) Ancestral Religion which have been preserved intergenerationally and transnationally in the **Kra ne mogya**, soul and blood, of Afurakanu/Afuraitkaitnut (Africans) in North America.*

The terms **akom** and **nkom** in Akan culture mean *spirit-possession* and *spirit-communication*. As long as one has the capacity to be possessed by and communicate with the **Abosom**, the Spirit-Forces in Creation animating the Sun, Moon, Stars, Black Substance of Space, Oceans, Rivers, Earth, Sky, Thunder, Lightning, Fire, Mountains, Wind, etc. then one has the capacity to reorient himself or herself to the Divine Order in Creation through the agency of these Divine Children of **Nyamewaa-Nyame**, the Supreme Being. As long as one has the capacity to be possessed by and communicate with the **Nananom Nsamanfo**, the Spiritually Cultivated Ancestresses and Ancestors of our direct blood-circles which span thousands of years, one has the capacity to learn the specific approach to medicine, healing, ritual practice, incorporation of Divine Law and restoration of Divine Balance peculiar to our Ancestry and thus unique to our spiritual anatomy.

*Akom and nkom, spirit-possession and spirit-communication, have been a key feature in Afurakani/Afuraitkaitnit (African) Ancestral Religion in America since we first arrived on these shores. Even in cases where we have lost (temporarily suppressed) knowledge of our Ancestral languages, our Ancestresses and Ancestors and the Deities continue to communicate to us in our Ancestral languages and various forms of possession and communication via ritual song, dance, divination, dreams, sacred symbols, premonitions, laying of hands, shrines, sacrificial offerings, midwifery, naming rites, procurement of medicine from Earth, initiations, male and female rites of passage and sacred societies, marriage rites, funerary and burial rituals and more.*

This is how Hoodoo has been preserved, including our authentic Hoodoo Priesthoods and Priestesses, Eldership and Elderesship. Our **Akanfo Nanasom**, Akan Ancestral Religion expressed as Hoodoo in North America is just as sound as the Akanfo Nanasom, Akan Religion expressed by Akan people in Ghana and Ivory Coast. **Aasaase Afua**, our Earth Mother, has shown us that this region of Her body (continent) in the West is sacred, just as all regions of Her body are sacred. Our Ancestresses and Ancestors, once arriving upon these shores communicated with **Aasaase Afua** and learned how to procure from Her what we need in this region of Her body including various forms of medicine for healing, protection and warfare.

*Afurakanu/Afuraitkaitnut (Africans) in North America are not dependent upon anyone outside of our direct Ancestral blood-circle in order to fully engage our Ancient Authentic Ancestral Religious practice. We are not dependent upon our brothers and sisters in Afuraka/Afuraitkait (Africa), the Caribbean or South America to be initiated to the **Abosom** who were assigned to us pre-incarnation by **Nyamewaa-Nyame** and born with us. It is our direct-blood **Nananom Nsamanfo** who have and continue to guide us in concert with our **Nananom Mpanyinfo** our Spiritually cultivated Elders and Elderesses.*

**Authentic Hoodoo has absolutely nothing to do with white Americans, white Europeans, white Asians, white pseudo-'native'-Americans, white Hispanics, white Arabs, white Hindus or any other non-Afurakani/non-Afuraitkaitnit (non-African~non-Black) people or culture.**

**None of the Abosom (Deities) or Nananom Nsamanfo have ever, nor will ever communicate with the whites and their offspring, for all of the whites and their offspring – past, present and future – incarnate as spirits of disorder. They are thus repulsed by the Divine Embodiments of Order in Creation – The Abosom (Orisha, Vodou, Arusi, Ntorou/Ntorotu, etc.). Any non-Afurakani/non-Afuraitkaitnit (non-African/non-Black) individual claiming to 'practice' Hoodoo or any other**

expression of Afurakani/Afuraitkaitnit (African) Ancestral Religion is fraudulent. There is no exception to this spiritual and cosmological reality.

*Authentic Hoodoo has absolutely nothing to do with the false religions and fictional characters of christianity, islam, judaism/bebrevism, hinduism, buddhism, qabbalism, the bible, quran, torah, bhagavad gita, dhammapadas, pseudo-esotericism, hermeticism, metaphysics, moorishism, extraterrestrialism, drug-addict 'spirituality', sex-cult 'spirituality', universalism, etc. All of these pseudo-religious practices and fictional characters (including jesus/yeshua, abraham, moses, muhammad, allah, yahweh, buddha, brahmin, etc.) are creations of the whites and their offspring – our enemies – manufactured in order to enslave our spirits/minds. We have freed ourselves from this enslavement.*

The images on the front cover of our publication include the **medutu** (hieroglyphs) defining the **Udunu** (**Udu**) people of Khanit (Nubia), images from Afurakanu/Afuraitkaitnut (Africans) waging war against and slaughtering the white enslavers, Nana Araminta (Harriet Tubman), Akanfo from the **Kyama** region of Ivory Coast and ancient Khanitu (Nubians) from the tomb of **Huy** in ancient Kamit approximately 3,300 years ago.



Our direct-blood Nsamanfo, the **Khanit** (Nubian) people of Northeast Afuraka/Afuraitkait (Africa) who migrated west to become the **Akanni** (Khanit) of West Afuraka/Afuraitkait (Africa) are those from whom we as **Akan** people in North America are born and derive our indomitable spirit to overcome our enemies. The ancient **Udunu** people of Khanit continue our existence as the **Hoodoo** people, Akanfo in North America.

Odwirafu Kwesi Ra Nehem Ptah Akhan  
Aakhuamuman Amaruka Atifi Mu  
Akwamu Nation in North America





# HOODOO PEOPLE

## AFURAKANU/AFURAITKAITNUT (AFRICANS) IN NORTH AMERICA

### AKAN CUSTODIANS OF HOODOO FROM ANCIENT HOODOO/UDUNU LAND (KHANIT/NUBIA)

In our publication, **Akan Origin of the Term Hoodoo** [see *Appendix-1*], we prove that the term utilized by Afurakanu/Afuraitkaitnut (Africans) in North America (African-Americans) as a title for our Ancestrally inherited Religion, **Hoodoo**, meaning *medicine* described by *rootwork* is the **Akan** word for medicine, **nduru** or **ndu** [oohn-doo]. The term **nduru** is plural for **aduru**. In the **Asante** dialect of the *Twi* or *Akan* language this term in plural is written and pronounced **nnuru**. In the **Akwamu** and **Akuapem** dialects of the *Twi* or *Akan* language the plural is written and pronounced **ndu** and **nduru**. It is the **Akwamu** and **Akuapem** dialectical variant that survived in North America. The **ndu** or *medicine* is derived principally from the **ndua** – *trees, sticks, plants, roots*.

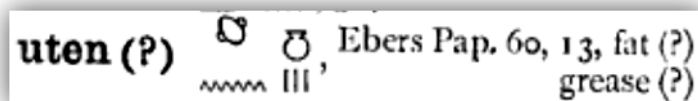
We also prove that the term **Hoodoo** meaning *conjure* is from the same word with the same root: **du** or **duru**. This term means *heavy, weight* and also *to descend, alight, come down upon*. It references the spirit *descending, alighting, coming down upon* an individual during *spirit possession* causing the individual to experience *spiritual heaviness, weight, power*. This is also why the general term for *gravity* in Akan is **oduru**.

The **oduyefo**, one of the *group of people (fo)* who *makes (ye) medicine (ndu)* with *roots, plants (ndua)* in Akan culture is not only referred to as a physician, doctor or healer but also ‘sorcerer’ in English. This is because of his or her capacity to call on the spirits *to descend, alight, come down (du, duru)* when *making (ye) medicine (ndu)* including making medicine with *trees, plants, roots (ndua)*. This is the *conjuring* of the spirits of the **Nsamanfo** (Ancestresses and Ancestors) and the **Abosom** (Deities). This is the function of the **oduyefo** and **odunsinfo** in Akan culture, the literal *conjuror* and *rootworker, rootdoctor*.

As we demonstrate below, these terms in the Akan language come directly from **Khanit** and **Kamit** (Nubia and Egypt) unchanged over thousands of years [Entries from the *Asante-Fante Dictionary (Twi)* by J.G. Christaller and *An Hieroglyphic Dictionary, Vols. 1-2* by E.A.W. Budge]:

**adúru, pl. n-, or nnúruwa-unnúruwa, Ak.**  
**aduro, aduro, powder, medicine, drug,**  
**physic. pr. 17. 286; ne yare ano ad.**  
**ni, this is the medicine for his sickness;**  
**du, dudu, Ak. = duru, duruduru, a.**  
**ohye ad. mu, he is under medical**

[*Akwamu* dialect: **du** – *Asante* dialect (Ak.) **duru**] [aduru, *pl. n-* meaning *plural* is **nduru** (**nnuru** in *Asante*)]




In the field of egyptology, when the whites and their offspring are unsure of the pronunciation of a word in the language of Kamit, the practice is to insert an ‘E’ arbitrarily in between consonants to approximate the pronunciation. In the above example from what is known as the *Ebers medical papyrus* (c3,550 years old), the term actually spelled **UTN** or **UTNU** is rendered **UTEN** by the egyptologist with a question mark. The definition of *fat* and *grease* is also followed by a question mark. In Akan the letter ‘R’ is pronounced as a ‘rolling R’, wherein the tongue taps the roof of the mouth. This is why the ‘N’ and ‘R’ sounds are interchangeable. If one were to pronounce ‘Kara-Kana-Kara-Kana’ in succession including the ‘rolling R’ pronunciation in the word ‘Kara’, a listener would not be able to tell the difference between two words being spoken. Another example is the word **poro** which is also written and pronounced **pono** in Akan. The same is true of **bono** and **boron** (**bron**), **bená** and **bera** and numerous other examples.

The term **UTN** or **UTNU** shown in the **medutu** (hieroglyphs) above is the Akan term **ndu** and **nduru** (**ndunu**) – [oohn-doooh and oon-doooh-rooh]. This is how the Akan vocalize the term and demonstrates a proper vocalization for the term in the language of ancient Khanit and Kamit. It is in the languages of Afuraka/Afuraitkait (Africa) today where we find these terms still in use with the same multi-layered meanings and proper vocalizations, for our languages and Ancestral Religion are the contemporary expression of our Ancestral culture of ancient Khanit and Kamit. **UTN** or **UTNU** (**UTUNU**, **UTURU**) is not a reference to simply fat or grease, but **medicinal substances**. [Note that the oil of the shea tree is used medicinally. This *shea butter*, called **nku** in Twi is often referenced as *fat* or *grease* by europeans.] This is proven as we show the relationship of the same terms including the interchange of the ‘I’ and ‘D’ sounds below:


**duá**, *v.* 1. to plant (in general); to put into the ground (abūrow, asē, abrābe.);  
**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;



As we can see above, the term above transliterated as **UTEN** is actually spelled **UTN** or **UTNU**. This time

the *determinative* symbol is that of a tree . The determinative symbols in the medutu of Kamit are typically not pronounced. They are *indicators* which distinguish or *determine* meaning visually. For example, the english

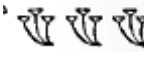
words **lie** (to lie down) and **lie** (untruth) are spelled and pronounced exactly the same way. An individual who was learning english could not delineate the difference between the two words just by reading them alone. There would need to be more context given to *determine* which definition of '**lie**' is being referenced. In ancient Kamit, that problem was solved by adding a very often silent *determinative symbol* at the end of a word.

An example would be writing out the word **lie** and then adding the symbol of a man *lying down*:  The bearded mummified figure lying on his back as a symbol following the word 'lie' would point out to the reader immediately – *determine* for the reader - that in this case the word **lie** meaning *lie down* is being referenced and not **lie** meaning a *falsehood*.

The term **UTN** or **UTNU** meaning *medicine, medicinal substance* is spelled the same as **UTN** or **UTNU** referencing a *kind of tree*. However, the **UTN** or **UTNU** referencing a kind of tree included the tree *determinative* symbol. We can therefore identify or determine the meaning.

This term **UTN** or **UTNU** is the Akan **ndua** (**ntua**) meaning *tree, plant, wood*. Moreover we have:



The above terms are **UTITU**, **UT**, **UTU**. The 'u' is the *plural* in Kamit just as the 's' is added at the end of a word in english to denote plurality (*can, cans; leg, legs*, etc.). When a determinative symbol is represented *three times*, this is an indication of plurality. Notice that the plant determinative is represented three times rendering the term **UT** as **UTU** (the added 'u' is plural). 

We can therefore see that just as in Akan the word for *medicine*, **ndu** (**nduru**) and the word for *plants, trees*, **ndua** are from the same root. These terms are the same terms in Kamit for *medicinal substance* **utun** or **utunu** (**uturu**) and a *kind of tree; plants, a kind of plant, grain, seed, plants, vegetables*: **utun** or **utunu** (**uturu**).

<u>Akan</u>		<u>Kamit</u>	
<b>ndu, nduru</b>	<i>medicine, medicinal substance</i>	<b>utun, utunu</b> (uturu)	<i>medicine, medicinal substance</i>
<b>ndua</b>	<i>tree, plant; plants</i>	<b>utun, utunu</b> (uturu)	<i>tree, plant; plants</i>

We also have the definition related to *conjuring* which defines the *spirit coming down, descending, alighting (possessing)* which causes one to become *heavy, feel weightiness*, etc. As stated on page 3 of our publication:



“...Those in Akan culture who use **ndua** (trees, plants, sticks - roots) to make **ndu** (**nduru** - medicines) have two important titles: **odunsinfo** and **oduruyefo** also called **oduyefo**...”

**du-nsiq**, *pl. n-, the stump of a tree. pr. 403. 1365. 1866* [dua, siq; dua a wɔa-twa so na esi ho no].  
**o-dunsinni**, *pl. adunsinfo & n-, native physician; medicine-man, charmer, sorcerer; wizard.*

**o-duru-yɛfɔ**, **-yɔfɔ** = **oduyefo. pr. 1045.**

**o-duyɛfɔ**, *pl. a- [aduru-yefo] physician, doctor. F. Mt. 9,12.*

“...The term **duru** also means *heavy, weighty*. This signifies *strength*. One with a *heavy chest* (**akokoduru**) means one *has heart* or is *courageous*. The term for *health, strength* in Akan is **ahooden** meaning the *self, body* (**ho**) is *hard* (**den**). *A heavy or hard body signifies strength and health in Akan culture. This is also true of the sunsum or spirit of a person. A person with a heavy spirit (sunsum ye duru) is one who is strong-spirited.* This is why the term **duru** or **oduru** and **eduru** (plural **nduru, ndu**) are used both for *heaviness, weight, solidity, and medicine*. When you have *weight, substance* you have *immunity – defensive power*. In Afurakani/Afuraitkaitnit (African) culture in america we have retained the same ideological concept. When we say something is *heavy* it means that it is *deep* or *powerful* or *clarifying*. The Akan also use the term **oduru** for *gravity* (deep, powerful, grounding)...”

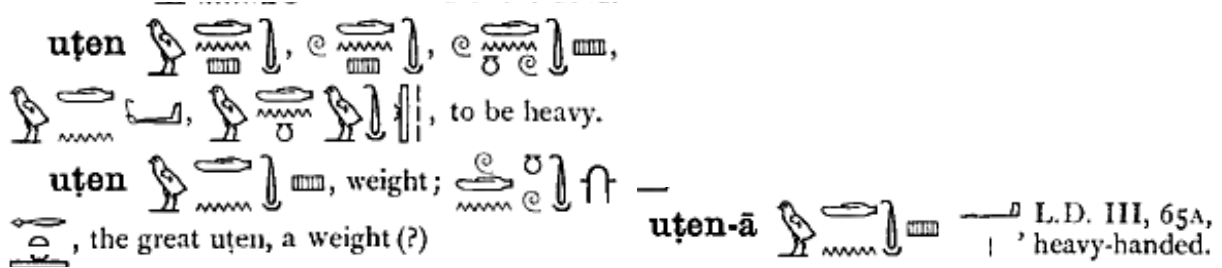
**duru, duruduru, a.**, Ak. du, F. dur, dur-dur, dururu. **l.** *heavy, weighty, ponderous; obo yi ye duru (duru sɛ or duru sɛ), this stone is heavy (very heavy); obɔ duruduru, a heavy stone; ne kotokum' aye d., ne tam ano ye d., his purse is well filled; - burdensome. Mt. 23,4; burdened or bowed down with grief, full of heaviness. Mk. 14,33; - abrofo*

**duru, duruduru, n.** *heaviness, weight.*

These definitions are critical, because the same root term is found in Kamit with the same meaning:



Once again, we find the same term misspelled by the egyptologist **UTEN**, actually spelled **UTN** or **UTNU**. Here we see that the determinative symbols indicate that this **UTN** or **UTNU** means *to be heavy, a weight*. This is the Akan **duru** (**uturu**). Moreover, we have a variant spelling in the language of Kamit:



Notice in this rendering the spelling of **UTN** or **UTEN** includes the ‘T’ with a dot under it. Amongst some egyptologists the manner in which they transliterate the *open palm* medut: is with a ‘T’ containing dot under it. Most egyptologists simply transliterate this symbol with the letter ‘D’ because that is the *phonetic value* of the symbol. We thus have two variations of the same term for *to be heavy; weight* – **UTN** (**UTNU**) and **UDN** (**UDUNU**).

The term **duru** (**dunu**) in Akan meaning *heavy, weight* **dúru, durudúru, n. heaviness, weight.** is the term **udunu** (**uduru**) meaning *heavy, weight* from ancient Kamit. This also proves the interchange between the ‘T’ and the ‘D’ in the exact same terms referencing *medicine, medicinal substance and plants, trees, sticks* in Akan and ancient Kamit. Again, the Akan language proves the proper vocalization of the ‘u’ vowel placement between the consonants:

<u>Akan</u>		<u>Kamit</u>	
<b>ndu, nduru</b>	<i>medicine, medicinal substance</i>	<b>utun, utunu</b> (uturu)	<i>medicine, medicinal substance</i>
<b>ndua</b>	<i>tree, plant; plants</i>	<b>utun, utunu</b> (uturu)	<i>tree, plant; plants</i>
<b>du, duru, oduru</b>	<i>heavy, a weight</i>	<b>udunu</b> (utunu; uduru)	<i>heavy, a weight</i>

With regard to the relationship of *heaviness, weighty* and the spiritual nature of the medicine cultivated and conjured by the *oduyefo* we state on page 3:

“...We should also note that the term **duru** also means: *to descend, dismount, alight, come or go down; to feel a presentiment, foreboding.* This references the *spiritual aspect* of the medicine. The *spirits* who work with the **oduruyefo** or **oduyefo** *descend, alight, come down upon* the plants, the healer and sometimes the client. This is also related to the spiritual notion of **duru** (*heaviness*) with regard to *spirit possession*. The notion of feeling a *presentiment* or *foreboding* has to do with **nkomb** (spirit communication): *clairvoyance, clairsentience, clairaudience, clairequilibrium, clairtimiance etc.* The spiritual aspect of the *medicine* (oduru) *making* (ye) is why the *oduruyefo* or *oduyefo* (hoodoo-making person) is called in ‘African-American’ parlance a **conjurer** and the tradition often referred to as **conjure...**”

**duru**, Ak. s. du, v. — **dùru**, v. = tàre.  
**dùru** (dru), v. Ak. du, I. *to descend, dis-*  
*mount, alight, come or go down; dùru*  
*(bëra)! = si fam'! cf. sïän; - nséw*  
*aduru no, a curse lies on him. Deut.*  
*29,19. — 2. d..mu, to descend into, to*  
*strike, of lightning: oprannaa d. duam'*  
*a, eso gya, if the lightning strikes a*  
*tree, it catches fire. — 3. to feel a*  
*presentiment, foreboding: nsem a eye*  
*hũ duru no, he has a presentiment*  
*of or his heart forebodes fearful things;*

*obra a aŵeréhow nnim' duru ne kára,*  
*his soul has a presentiment of or anti-*  
*cipates a life without grief. — 4. wá-*

**nnurúi**, v. n. [duru] *a divine ordinance,*  
*will or decree; infliction, fatality; nn.*  
*abeduru no, an affliction came (down)*  
*upon him by some unknown agency*  
*or reason; cf. obubuafo.*



**wdi** *place, set down, radiate (light), plant (trees), abut (boat to boat), land (boat) [verb] G43 - D46*



















**wdi** *throw, shoot (an arrow), commit (offence), deal (harm, injury) [verb] G43 - D46*



**wdi** *utter (a cry), send forth (the voice), give out (a noise) [verb] G43 - D46*

[Entries above from the Mark Vygas Hieroglyphic Dictionary: [www.pyramidtextsonline.com/documents/VygasDictionaryApril2012.pdf](http://www.pyramidtextsonline.com/documents/VygasDictionaryApril2012.pdf)]

**uti**  , M. 540, N. 1107,   
, U. 513, , U. 438, T. 250,   
, , , ,   
, , , to lay, to put, to place, to set,  
to thrust, to thrust out, to push, to throw, to  
shoot out, to cast out, to emit a word or cry,  
to dart out, to void (dung);  ,  
IV, 968.

**uten**    , to breach  
a wall, to bore, to penetrate.

**uten** Anastasi I, 25, 3, to breach a wall, to bore through; Rev. = Copt. **ⲠⲩⲨⲉⲛ**.

[UTN and UDN both meaning *to breach a wall, to bore through* – ‘T’ and ‘D’ interchange]

The related terms shown above: **UD, UDI, UDU, UDN (UDUN)** meaning *to set down, to throw, to shoot out, to cast out, to cry out; to commit (offence), deal harm or injury; to radiate (light), plant (trees)* are all related to the ritual functions of conjuring spirits in a positive or negative fashion: putting or laying down ‘hoodoo’ on someone (*put a root on someone*), incantations (*emit cry, utterances*), sending spirits at someone, shooting energy at someone, possession (*to bore, penetrate*), overcome someone’s spiritual defenses with medicine/conjuring in order to control them (*to breach a wall*), etc. Putting or laying down, casting out, etc. includes ‘*laying hands*’ and ‘*casting out*’ negative spiritual entities. Those who practice Hoodoo in North America and amongst Akanfo in Ghana who are familiar with the oduyefo and odunsinfo are very familiar with these associations.

Moreover, further definition with regard to ritual practice is given in the language:

**uten** , M. 454, 458, ,  
M. 449, , , ,  
 , , , ,  
to make an offering.

**uten** , , , ,  
 , offering, gift; plur. ,  
 , , , ,  
 , , , ,  
 , N. 791; , IV, 748,  
the evening offering.

**uten-t** , , ,  
U. 42A, cake, cake offering.

**uten-t** , , P. 95,  
289, 625, M. 696, something offered, gift.

**uten** , , altar.

**utenit** , ,  
 , Rec. 28, 181 = , Reise  
27, 35, a shrine at Memphis.







**adúru-hyé, inf. the act of embalming  
a corpse. Gen. 50,3.**


We thus have the term **aduru-hye** meaning *the act of embalming a corpse*. The term **hye** means *to fix, arrange* while the term **aduru, duru** is that which is *heavy, weighty*. This is the **UTU** or mummy in Kamit. The **nduru** (medicine) used on the corpse is what makes the body hard and heavy. We thus have the term **nkyenkyenduru (nkyenkyennuru)** the *hardening (nkyenkyen), medicine/drug (nduru, nnuru)* or mummification:

**akyēnkyēn-núru [aduru & ekyēnkyēn]  
a drug for hardening any thing, for  
embalming a corpse, for mummifi-  
cation.**

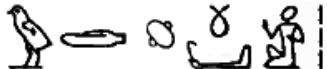
The **UTU** or mummy in Kamit is the *heavy, weighty, hard, encrusted or crystallized* (mummified) body which becomes the greatest Ancestral Shrine (**udhu**) for communication with the deceased. Once buried, offerings (**udhu**) are taken to the grave site periodically and incantations (**udhu**) are given.


[Excerpt rendered in Twi and English regarding **akyenkyennuru** (mummification process) of the **Kamau** (Egyptians) from *A Grammar of the Asante and Fante Language called Tshi, Tsee, Twi Based on the Akuapem Dialect*, J.G. Christaller. When defining embalming, the Akan speaker use the example of the **Tete Misrifo**, Ancient Egyptians – *his Ancestresses and Ancestors* – as an example. This was published in 1875. Page 103:]


**Tete Misrifo kã efúnu àkyenkyēnnúru à, nã wɔ ayi ne tírim hón nè  
n'áyàmdé afi né mù, na wɔde nkyéne bi nè nnúru ahyè amú no,  
when the ancient Egyptians embalmed a corpse, they took the brains  
and bowels out of it, and put a kind of salt and spices into the corpse.**

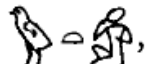
**Uṭekh** , the god of embalming.


[udu-kh is aduru-hye]

**uṭiu** , Rec. 36, 78,  
embalmers; see **utiu**.


**ut** , Rev. 5, 18, to order, to issue  
commands.

**uti** , to command.

**ut** , to be called, to name.

**utu** , an official (?) crier (?)


UTKH (UTUKH) is a title of the Deity associated with *embalming* (**aduru-hye**) while UDU or UDIU are *embalmers*. UT, UTI, UTU referencing *commanding, issuing commands, orders, crier, official*, etc. in association with UTU embalming are both rooted in the ritual incantations of the oduyefo who is a conjurer (**duru**).

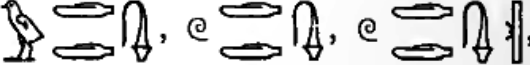
**uṭ-t sau** , the ejaculation of magical formulae or spells.


The term **sa** in Kamit means *spiritual power, energy, force*. The plural is **sau**. The term UDT (UDUT) SAU is thus the *ejaculation, shooting forth, generation or conjuring of spiritual energy through ritual means* including *incantations*. Incantations and ritual formulae includes the proclamations made by the Nsamanfo and Abosom (Ancestral Spirits and Deities) when in possession – inclusive of what is called ‘*speaking in tongues*’. **Udut Sau** is the oduyefo or odu/hoodoo person *in the act of conjuring*.

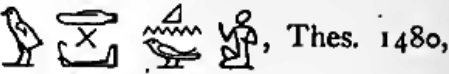

### This is Hoodoo in action in ancient Kamit

Those whose *spirits are heavy*, **sunsum ye duru**, have the strength, power, capacity to manipulate energy on a lower spiritual level and engage in a negative use of their power, give a negative connotation to the Hoodoo person/oduyefo. They are seen as attacking individuals, putting or placing ‘roots’ on people without just cause, etc. Their work is associated with *violence, fire/burning energy* and more. They use their *heaviness (du, duru)* or *strength* in a negative fashion as opposed to using the fire-energy in a positive fashion to attack the true enemies of the people. This is the restoration of Divine Order, which always carries Divine sanction. These dynamics are reflected in the ancient language as well:

**uṭ** , Rec. 36, 218, to shoot out fire.

**uṭṭ** , to burn.

**uṭaiu** , B.D. 92, 4, strong (?)

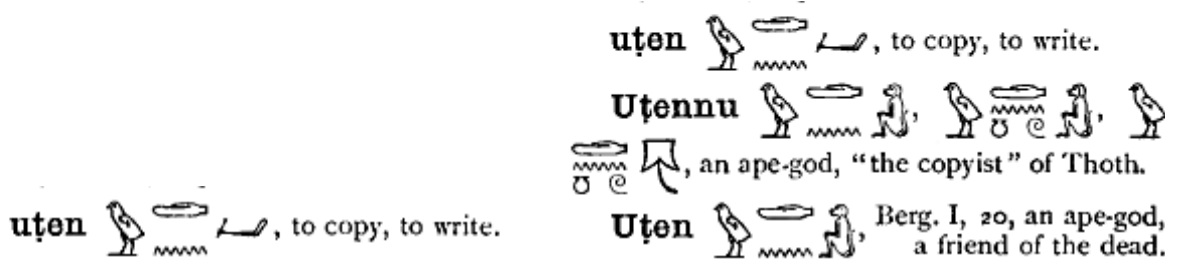
**uṭ qen** , Thes. 1480, violent man; plur. 

The **udu, udaiu, udu qn** is the strong (**duru**) individual who can *shoot out fire* through ritual (**udu**) to *burn (udu)* someone through *violence*. This can have a negative or positive connotation. Afurakanu/Afuraitkainnut (Africans) in america who maintained our Ancestral Religion used the power of Hoodoo to attack, poison and kill the slavemaster and his family and staff in order to free ourselves from enslavement. We would then

establish independent settlements in the swamps, forests and other locations. Many of these independent communities lasted for generations up through the end of the enslavement era. We were able to maintain our independence by waging war against the whites and their offspring whenever these settlements were threatened by white militias sent to take us back into enslavement.

*Our capacity to successfully wage war was powered by our practice of **Hoodoo**.*

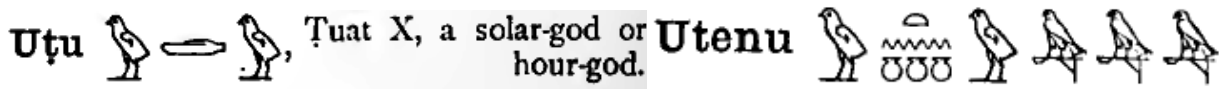
Others on plantations would also utilize what they knew ritually to poison the slavemaster on plantations (chemical and biological warfare), prevent beatings, prevent family members from being beaten, being sold away, etc. This is how many of our people who did not escape from the plantations maintained themselves until the end of enslavement and after.



The use of our ritual practices to learn of the best way to overthrow our enemies, establish our sovereignty and maintain our sovereignty is rooted in the conjuring of the Abosom (Deities) and specifically the Abosom of Divine Wisdom, Law and Equilibrium. The term **UDN (UDUN)** the same term for *medicine, heaviness, conjure, offerings*, etc. also means to *copy, write* and is the name of the Obosom who is not only an *ape Deity who is a friend of the dead* but a *messenger and copyist* of **Tehuti** (Thoth) the Male Obosom of Divine Wisdom in Creation. **UDNNU (UDUNU, UDURU)** is thus the *root* in conjuration of Divine wisdom and its application (copying) in our lives. This *copying* or *writing* of what is received from the Abosom of Divine wisdom is *divination* which manifests in various forms. Such forms include reading the patterns 'written' by bones, shells, when cast out (**utu**) and also the casting or copying, writing of our sacred symbols such as **Adinkra**, which are used as matrices of **tumi** – Divine Spiritual Power – of the Abosom to manifest in and through. The copying or writing through *divination* (**adebisa** in Akan) and through fashioning symbols is central to Afurakani/Afuraitkaitnit (African) Ancestral Religious practice.



**Tehuti**, Obosom of Divine Wisdom with the Baboon Deity Who is his Assistant.



Moreover, **UDU** is the name of an Obosom (Deity) while the **UTUNU (UDURU)** is a group of Abosom (Deities) mentioned in the oldest religious literature in the world, the **Meru** or *Pyramid Texts*. From the *Meru* Text of the **Nsut** (King /‘Pharaoh’) **Pepi** [Utterance 950-951]:

“...O Mighty Heaven, give the hand to Pepi. O Great Sky, give the hand to Pepi. Pepi is your Divine Hawk. Pepi, comes, he appears in heaven, he cleaves *Qebhu* (sky). Pepi does homage to his father **Ra**, he ministers to him like **Heru**, Pepi comes to him. **Ra** makes Pepi to rise a new being. He establishes for Pepi his Two Divine Eyes (Sun and Moon). Pepi comes before him, great like **Heru** of **Nu**, with the lock of hair, he smites the Crowns of the North, he issues decrees to the **Utunnu** Deities. The **Afa** Deities follow in the train of Pepi, and those who are at the head of heaven and earth come to him with bowings of homage...”

Here we have the **UTUNNU (UDU)** Deities associated with the spiritual transformation and renewal of the individual after he has made transition via death to the spiritual realm.

Finally, two excerpts from the **Instruction of Any (Ani)** from the Papyrus Boulaq 4. This is one of the many sets of instructions or maxims referred to as the Wisdom Literature of Kamit. The copy of this work is dated to the Twenty First Dynasty in Kamit, but the composition is shown to have been in the Eighteenth Dynasty, approximately 3,500 years ago.



*When offering to Deity your guard you against that which abominates He*

“When making ritual offerings to the Obosom you are invoking, guard against offering that which He detests.”

This instruction from **Ani** directs the individual to make sure that when engaged in the practice of ritual offering **udnnu (uduru)** or **Hoodoo**, make sure to give that which is in harmony with the Divinity. As we discuss in our book: **MMARA NE KYI – Divine Law/Love and Divine Hate**, Afurakani/Afuraitkaitnit (African) Ancestral Culture is *the Acceptance of the Law/Love of Divine Order and the Rejection-Hate of Disorder*. Afurakani/Afuraitkaitnit (African) Ancestral Religion is the *Ritual incorporation of Divine Law* and the *Ritual restoration of Divine Balance*. Through ritual we incorporate those things, objects, deeds and entities we need to harmonize our thoughts, intentions and actions with Divine Order and through ritual we reject those things objects, deeds and entities we need to reject in order to restore Balance where imbalance has occurred.

This is the essence of all Afurakani/Afuraitkaitnit (African) Ancestral Religion wherever we exist in the world. The above maxim is a directive embodying this reality.

2. *xennu en neter betu - tuf pu shebu senemehu - nek*

*The sancturay of the Deity detests He this too much speaking make prayers/invocations your*

*em ab mert au metet - f nebt amennu ari - f*

*from heart loving being invocations its all concealed do He*

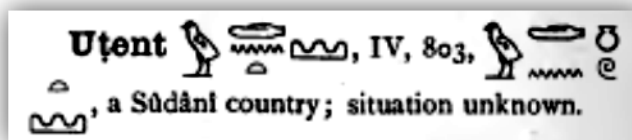
*xeru - tuk setemu - f a t'ef - tuk sesep utennu tu-k*

*work your bear He that which said you will accept offerings your*

*“The Obosom detests to much idle speaking in Its shrine. Make your prayers/invocations with a heart which is loving (lanful), whose invocations are internal and not boastful. The Obosom will attend to the work you are doing ritually, bear that which you have inquired about and accept your offerings (udunnu/Hoodoo).”*

We are directed to make our prayers/invocations sincere, meaning that we align our hearts’ desire with the Divine Order of the Mother and Father Supreme Being (**Nyamewaa-Nyame** in Twi, **Amenet-Amen** in the medutu) as embodied by the Abosom. When we do so our invocations will be heard by the Abosom and our ritual offerings, sacrifice, **udunnu (nduru)** our **Hoodoo**, will be accepted.

This exemplifies Hoodoo as lived by Afurakanu/Afuraitkaitnut (Africans) in america, by Akanfo in Ghana and Ivory Coast as well as in ancient Kamit. However, as we have shown in our publication **Akan – The People of Khanit (Akan Land – Ancient Nubia/Sudan)** [see Appendix – 2], the Akan people in america are directly descendent *through* West Afuraka/Afuraitkait (Africa) *from* our Ancestresses and Ancestors of **Khanit** (Nubia). Khanit, also Khanat (Khnt) is the mother of Kamit. **This is also why Khanit (Sudan) is also referred to as the land of Udu or Hoodoo:**



Once again, we have 1) medicinal substance, 2) trees, plants, roots, 3) heaviness, weight, 4) spirit-descent/possession, 5) sacrificial offerings, 6) ritual spirit communication via embalming the dead and 7) the

name of the mother country itself all defined by the same word: **UDUNU (UDURU)** which is **NDURU** or **NDU** in Akan/Twi and **HOODOO** amongst Akanfo in North america.

Akan

<b>ndu, nduru</b>	<i>medicine</i>
<b>ndua</b>	<i>trees, plants roots</i>
<b>du, duru</b>	<i>heavy, heaviness, a weight</i>
<b>du, duru</b>	<i>to descend, come down upon</i>
<b>ndu, nduru</b>	<i>ritual medicine, offerings</i>
<b>aduruhye</b>	<i>embalming</i>
<b>oduyefo</b>	<i>spirit conjurer, medicine, embalming</i>
<b>oduyefo</b>	<i>medicine person, conjurer</i>
<b>odunsinfo</b>	<i>medicine person, healer</i>

Kamit/Khanit

<b>udunu (uduru, uturu)</b>	<i>medicine</i>
<b>utu</b>	<i>trees, plants, roots</i>
<b>udunu (utunu)</b>	<i>heavy, heaviness, a weight</i>
<b>udu</b>	<i>cause to come down, magical formulae</i>
<b>udunnu</b>	<i>ritual offerings, shrine</i>
<b>udu, Udukh</b>	<i>embalming, Deity of embalming</i>
<b>udiu</b>	<i>embalmer, communicator with deceased</i>
<b>udu sau</b>	<i>ritual incantations, conjuring</i>
<b>Udunnu, Utunnu</b>	<i>Deity, assistant of Tebuti; Deities</i>

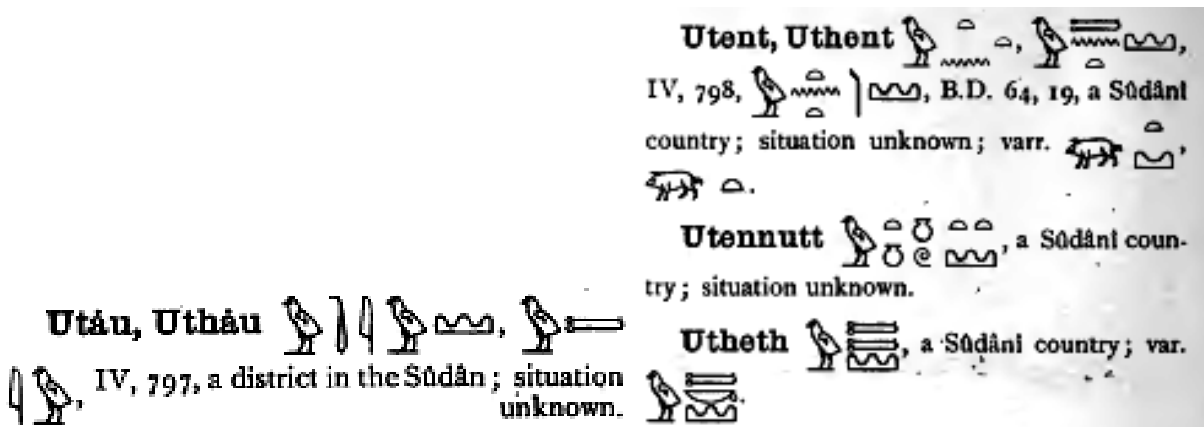
North america


<b>Hoodoo people</b>	<i>'African-Americans'</i>
<b>Land of Hoodoo</b>	<i>South, Southern United States</i>

Kamit/Khanit

<b>Udun, Udunu</b>	<i>Khanitu (Nubians) People</i>
<b>Udunut, Utunnut</b>	<i>Khanit (South land, South of Kamit)</i>

This term as a place name is connected to the Sudan (Khanit/Nubia) in general and has numerous variants:



**Khanit** (Sudan) is the region south of Kamit, *yet also the territory west and east of the Hap (River) valley*. Notice the variant spellings rendered **UTAU** and **UTHAU** for a district in the Sudan as well as **UTNT (UTUNUT)** and **UTHNT (UTHUNUT)** for a Sudani country. This region of Khanit (Sudan/Nubia) was located east of the Hap (Nile) and west of the Red Sea. The medut transliterated by the egyptologist as 'th' is . In the language, this medut has various pronunciations. It can be used like the 'ch' in *check*, the 'ch' in *chronology* or the 'ch' in *chagrin*. Yet, it also can be pronounced like a soft 'T' or 'D' sound. Most egyptologists transliterate this medut with a 'tj' like the 'dj' in 'adjust'. A softer pronunciation moves towards the 'd' sound while a harsher pronunciation moves towards the 'ch' sounds. *(The same dynamic is found in the Twi language. In the Akem*



*Twi dialect the 'ky' combination is pronounced like the 'ch' in 'check'. In the **Asante** Twi dialect the 'ky' is pronounced more like the 'ch' in 'chronology'. In the **Akwamu** dialect the 'ky' can interchange with the 'tw' sound as in two variations of the word for drum: **akyene** and **atwene**. The 'tw' combination is similar to the 'tj' or 'dj' cited above.)* This is why in the term **UTNT** it is shown to be interchangeable with what is rendered as **UTHNT**. In this regard, it is similar to the 'T' in 'tom' being interchangeable with the 'TH' in 'thomas'.

Thus one of the variations also gives its name to the **Khanit (Akanni)** people themselves who according to the 'poetical stela' of **Tehutimes III** lived in the region of **Khanit (Sudan)** west of the **Hap (Nile)**. The Great God Amen speaks concerning the **Nsut/King Tehutimes'** conquests:

"I came to let you tread on the Tehenu, the Utjntiw (**Udunutu**) peoples lands/isles are in your power.."



The **UTHUNTU** are the **UTUNUT** or **UDUNUT (UDURU)** People – the **HOODOO** People



This reality is proof of the connection of **Akan people in North America** today, **Hoodoo people**, who have preserved our language, our name, our Ancestral Religion in our blood-circles, unchanged throughout the **Mmusuo Kese** (Great Perversity/Enslavement era), from our recent Ancestral home in Ghana and Ivory Coast and going back to ancient **Khanat (Nubia)**, the land of **UDUNU (UDURU)**, the mother of **Kamit**.

### Cultural Continuity



Left: Hoodoo Healing Symbol found in a diary in America dated before the end of the enslavement era ([www.omogun.webs.com](http://www.omogun.webs.com))  
 Right: Akan Adinkra symbol – Tabono: Oars – Represents *strength through balance, perseverance and unity of purpose*

The above comparison of a Hoodoo healing symbol found in North America and an Akan Adinkra symbol demonstrates the cultural continuity across the waters of **Bosom Opo** and **Epo Abenaa** (Male and Female Abosom of the Ocean). Yet, the root Adinkra symbols can be found in the medutu of ancient Khanit and Kamit. For example, the **Adinkrahene** symbol meaning **Hene** (King) of all of the Adinkra symbols is a set of *concentric circles* including a *circle with a dot in the middle* and has more than one variation:



This is important because the medut in ancient Kamit for **Ra**, the Creator of the Universe is the symbol for the **Aten** (Sun) and is a *circle with the dot in the middle*. The same is true for **Rait**, the Creatress of the Universe. Below are three variations of the name **Ra** and **Rait** in the medutu. While two of the variations for the name **Ra** have the serpent encircling the Aten (Sun) the variation in the middle is simply the circle with the dot in the middle alone. **Ra** is the *Hene* (King) of the Universe just as **Rait** is the *Henut* (Queen). The Akan also say *Ohene ye Owia – The King is the Sun*. This is why the adinkrahene or king of all of the adinkra symbols is the same symbol for the name **Ra** in Khanit and Kamit:



RA



RAIT

We also have the Adinkra symbol:



Asaase ye Duru

This symbol is called **Asaase ye duru** meaning, *the Earth Mother is heavy (has weight, substance)*. It derives from the Akan teaching that *all power derives from the Earth*. However, this is not only a reference to matrilineal succession and inheritance associated with the Earth Mother. The Earth is *heavy, has substance, has power,*

because it is the *sanctuary, shrine* of two major Abosom. **Asaase Afua** and **Asaase Yaa** are the two Female Earth Mothers. **Asaase Afua** associated with the fertile earth and **Asaase Yaa** associated with the barren earth and the cemetery. The fertile earth, because of **Asaase Afua**, brings forth crops, produce. The produce of Her body nourishes us and is also the source of *medicine* (nduru). The barren earth, because of **Asaase Yaa**, is transformative as it receives the bodies of the deceased and reincorporates them. **Asaase Yaa** is thus associated with the judgment of the spirit of the deceased individual after death as well as judgment in society with regard to the moral code. Her judgments carry the greatest *weight* (duru).

**Asaase ye duru**, *Earth is duru*, also elucidates the reality that the **Earth is Hoodoo**.

Afurakanu/Afuraitkaitnut (Africans~Black People), *and only Afurakanu/Afuraitkaitnut* (Africans~Black People), are children of **Asaase** and thus our inheritance is the **ndu (hoodoo)** the medicine, power that **Asaase** provides so that we can harmonize our thoughts, intentions and actions with **Nyamewaa-Nyame Nhyehyee** – The Supreme Being’s Order – Divine Order. This inheritance is carried in the **Kra ne mogya**, soul and blood, of **Akanfo** in North America, descendant of the ancient **Khanitu** – the **Udunut** (Nubians), **Hoodoo People**, who migrated to West Afuraka/Afuraitkait (Africa), survived the wars, survived the *Mmusuo Kese* (Great Perversity/enslavement) and are awakening to reestablish Order and eradicate disorder and its purveyors through the power of our **Nanasom** – Afurakani/Afuraitkaitnit (African) Ancestral Religion.

**Hoodoo** has never left us...**Hoodoo** is us.

**Nyame ma wo yare a, oma wo aduru**

*If Nyame (God) gives you sickness, He also gives you medicine – the cure (the hoodoo)*

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

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## AKAN ORIGIN OF THE TERM HOODOO



There are a number of misleading etymologies put forward for the origin of the term **Hoodoo**. The tradition of Hoodoo is recognized to be an Afurakani/Afuraitkaitnit (African) spiritual tradition born of and borne by Afurakanu/Afuraitkaitnut (Africans) in North America who were brought to America as prisoners of war during the **Mmusuo Kесе** (Great Perversity/enslavement era) and forced into enslavement.

As with anything related to Afurakani/Afuraitkaitnit (African) culture, the **akyiwadefo** [ah'-chee-wah'-dey-foh *spirits of disorder/the whites and their offspring*] have attempted to corrupt the origin and nature of the tradition. They falsely claim that Hoodoo is a combination of 'native'-American traditions, European 'magic and mysticism', Hindu 'mysticism' and Afurakani/Afuraitkaitnit (African) traditions. Some have falsely claimed that the term hoodoo comes from 'judio' as in the aspect of **Palo Mayombe** practice called 'judio'. Palo Mayombe is the corruption of the **Bakongo** religion as practiced by some in the Western Hemisphere who are descendants of Central Afurakanu/Afuraitkaitnut (Africans) who were enslaved. While some practice the pure Bakongo religion, the corrupted version has become popularized – particularly by the akyiwadefo. Two major aspects of the corrupted tradition are called Palo Cristiano and Palo Judio. These terms are translated as 'Christian Palo' and 'Jewish Palo'. They simply reflect the degree to which the traditional Ancestral Religion of the Bakongo and other related Central Afurakanu/Afuraitkaitnut (Africans) had been infected by the perverse symbolism of Christianity and the pseudo-history of Judaism.

Others have falsely claimed that hoodoo is derived from an Irish term meaning 'dark, phantom; evil entity or spiky ghost'. They further point to the term being used by the Irish in Canada and the North and Western United States referencing certain rock formations that are associated with 'dark' spirits.

**The akyiwadefo know that these claims are lies. However, they deliberately perpetuate them in order to pervert the knowledge of our culture and trust as much as possible.** Many Afurakanu/Afuraitkaitnut (Africans) repeat this foolishness because they have studied the pseudo-scholarship of the akyiwadefo.

There is also an etymology propounded by many that the term hoodoo comes from the **Hausa** people of West and Central Afuraka/Afuraitkait (Africa). They use the term **hu'du'ba** meaning *to rouse resentment in one person against another*. This is not a Hausa term, but actually an **Akan** term. While over 45% of the population

of Ghana, West Afuraka/Afuraitkait (Africa) is **Akan**, there also exists a Hausa population which comprises approximately 1%. The Hausa settled in today's Northern Ghana a few centuries ago - centuries after the Akan had already settled in today's Ghana. Most Hausa however live in the southeastern Niger and northern Nigeria region of Afuraka/Afuraitkait (Africa). Trade has occurred between the Akan and Hausa communities in Ghana at different times over the centuries.

The Akan term **huru** means *to boil or bubble; to foam; to be violently agitated; to excite or agitate*. The term **hurubo** means *to stir up (huru) the breast/chest (bo)*, which is a term meaning *to provoke or arouse anger or passion or to incense someone*. There are many related words and phrases in Akan rooted in the term **huru**. When spoken with a rolling 'r' the term **huru** sounds like **hoodoo**. This is how **hurubo**, an Akan term, became **huruba** or **huduba** in Hausa – through cultural exchange.

**However**, the etymological origin of the term hoodoo is not huru. The true etymological origin of the term hoodoo is the Akan term for *medicines which are typically derived from plants, stems and roots*: **nduru** or **ndu** [oohn-doooh'-rooh/oohn-doooh'-doooh or oohn-doooh'].

The Akan term **edua** means *tree, plant, shrub* in Akan. It also means *stem, stalk, stick*. The verb **dua** means *to plant*. The plural of **edua** is **ndua**. It is from the **ndua** (plants) that we derive our *medicine*.

The term for *medicine, powder* is **duru** or **eduru**. This term is often shortened to **du**. The plural of **eduru** (also written **aduru**) is **nduru** or **nnuru**. This plural is shortened by some speakers to **ndu** (oohn-doooh'). The term **nduru** or **ndu** (oohn-doooh) is the origin of the common pronunciation by Afurakanu/Afuraitkaitnut (Africans) in america - **hoodoo**.

Those in Akan culture who use **ndua** (trees, plants, sticks - roots) to make **ndu** (**nduru** - medicines) have two important titles: **odunsinfo** and **oduruyefo** also called **oduyefo**.

The term **du-nsin** means *tree (du) stump, roots (nsin)*. In the Akan language, the suffix **fo** denotes plurality when speaking of a group of people. Thus, **Akanfo** means the *group of people (fo)* who are **Akan** - Akan people. An **okomfo** is one of the *group of people (fo)* who practices **akom** (spirit possession/communication) - a priest or priestess. An **okofo** is one of the *group of people (fo)* who engages in battle (**oko**) - a warrior/fighter.

An **odunsinfo** is one of the *group of people (fo)* who uses the *stump/roots (nsin)* of trees/plants (**du/dua**) to make medicines (**ndu** or **nduru**). The odunsinfo is an herbalist, a spiritualist who communicates with the **asunsum** (spirits) of the plants in Nature in order to procure medicine from them for healing purposes. Some however, communicate with the discarnate, earthbound, wayward, uncultivated spirits that reside *around* plants, in the forest, etc. to utilize them when making 'medicines' (poisons) to harm people. This is why the odunsinfo is sometimes referred to as a *sorcerer, wizard, charmer, etc.* In reality, a true odunsinfo is a medicine-man or medicine-woman - a *physician*. He or she is a tree (du) root (nsin) man/woman or a medicine (du) root (nsin) man/woman.

The same is true of the **oduruyefo**. The **oduru** aspect of the name means *medicine*. The term *ye* means *to make, to do*. Thus the oduruyefo is one of the *group of people (fo)* who *makes (ye) oduru (medicine)*. This is a *traditional healer*, similar to the odunsinfo. The name oduruyefo is often shortened to **oduyefo**. He or she is the one who makes **ndu** or **nduru**.

The term **duru** also means *heavy, weighty*. This signifies *strength*. One with a *heavy chest (akokoduru)* means one *has heart* or is *courageous*. The term for *health, strength* in Akan is **ahooden** meaning the *self, body (ho)* is *hard (den)*. *A heavy or hard body signifies strength and health in Akan culture. This is also true of the sunsum or spirit of a person. A person with a heavy spirit (sunsum ye duru) is one who is strong-spirited.* This is why the term **duru** or **oduru** and **eduru** (plural **nduru, ndu**) are used both for *heaviness, weight, solidity, and medicine*. When you have *weight, substance* you have *immunity – defensive power*. In Afurakani/Afuraitkaitnit (African) culture in america we

have retained the same ideological concept. When we say something is *heavy* it means that it is *deep* or *powerful* or *clarifying*. The Akan also use the term **oduru** for *gravity* (deep, powerful, grounding).

The related term **aduto** means *bad (to) medicine (du) or poison*. One who uses bad medicine is thus called **odutofo**. We also have **odudo** which is *a medicine consisting of the juice of a plant or bark and water, kept for weeks to dress wounds with*. Moreover, we have **adubone** which is a contraction of **aduru/adu** (medicine) and **bone** (evil). The **adubone** is another term for *poison* (bad/evil medicine).

**edua** - tree, plant, stalk, stem

**dua** - to plant

**eduru** - medicine

**nduru (ndu)** - medicines

**odunsinfo** - medicine person

**oduyefo** - medicine person

**odudo** - medicine

**oduro** - gravity

**aduto** - bad medicine

**adubone** - bad medicine; poison

The notion of the **nduru** person or **ndu** person (oohn-dooh-rooh or oohn-doooh person) being the *medicine person* who works with **dua** (*sticks, roots*) to make **ndu (medicines)** is the origin of the **oduyefo** (medicine-making person) or the **odu/ndu (oohn-doooh)**, **hoodoo**-making person.

The Akan term **ndu** (oohn-doooh) is the origin of the term **hoodoo**, the medicine making, *rootworking* practice. The term **odunsinfo** literally translates in 'African-American' parlance as *rootdoctor*. The term **oduyefo** literally translates into '*hoodoo person*' - *one of the group of people (fo) who makes (ye) hoodoo (odu/ndu)* - the *rootworker*.

We should also note that the term **duru** also means: *to descend, dismount, alight, come or go down; to feel a presentiment, foreboding*. This references the *spiritual aspect* of the medicine. The *spirits* who work with the **oduruyefo** or **oduyefo** *descend, alight, come down upon* the plants, the healer and sometimes the client. This is also related to the spiritual notion of **duru** (*heaviness*) with regard to *spirit possession*. The notion of feeling a *presentiment* or *foreboding* has to do with **nkomb** (spirit communication): *clairvoyance, clairsentience, clairaudience, clairequilibrium, clairtimiance etc.* The spiritual aspect of the *medicine (oduru) making (ye)* is why the *oduruyefo* or *oduyefo* (hoodoo-making person) is called in 'African-American' parlance a **conjuror** and the tradition often referred to as **conjure**.

### Cultural Continuity



Left: Hoodoo Healing Symbol found in a diary in america dated before the end of the enslavement era ([www.omogun.webs.com](http://www.omogun.webs.com))

Right: Akan Adinkra symbol – Tabono: Oars – Represents *strength through balance, perseverance and unity of purpose*



There are over 20,000,000 Akan people in Ghana and Ivory Coast. The Akan, as one of the largest groups in West Africa, were the largest group from whom Afurakanu/Afuraitkainut (Africans) were taken and transported to *english-speaking* colonies during the **Mmusuo Kесе** (Great Perversity/enslavement). Many were shipped to South America, the Caribbean as well as North America. The history of Jamaica and the maroons documents the Akan people being the major *cultural influence* in the region. Some maroons were forced to migrate to Canada (Nova Scotia) after the wars with the whites in 1796 (1796). **This accounts for the term nduru/ndu (hoodoo) being used in Canada as referenced above.**

The Akan term **obayifo** (mistranslated as *witch, sorcerer*) means one of the group of people (fo) who have and exercise **obayi** - often misnamed *witchcraft*. This term became the term **obeah** in Jamaica - translated variously as *sorcery, magic*, etc. The **obayifo** was thus eventually called the **obeah-man**, *the one who practiced obeah (obayi)*. In the same fashion, the **oduyefo** became known as the **odu-fo** or the **odu (ndu/oohn-doo) man**, the hoodoo man or hoodoo woman, *the one who practiced hoodoo (nduru, ndu, medicine/rootwork)*.

Just as the **Fon** people of Dahomey were *culturally dominant* in Haiti so were the Akan in Jamaica. The Fon term **Vodoun** thus became a term utilized by many Afurakanu/Afuraitkainut (African) ethnic groups to refer to Ancestral Religion generally. The same happened with the term **Obeah**. It became a general term for Ancestral Religion used by different Afurakanu/Afuraitkainut (African) ethnic groups in Jamaica simply because the Akan were dominant culturally. The same occurred with these two groups in North America.

The Fon term **Vodou**, corrupted into **Voodoo**, became popular in New Orleans and across the country by Afurakanu/Afuraitkainut (Africans) in America who were descendent of that ethnic group. Because this group as well as the **Ewe** were very populous amongst those enslaved in North America, the term **Voodoo** became a standard term for Ancestral Religion amongst many Black people. It was also demonized by the whites and used as a catch-all term for Ancestral Religion.

The Akan were/are also a dominant cultural group in North America and thus the Akan term **nduru or ndu** corrupted into **hoodoo**, became a standard term for Ancestral Religion, rootwork, conjuring, etc. amongst many Black people. It was also demonized by the whites and used as a catch-all term for Ancestral Religion.



**Akofo** (Warriors) killing the akyiwadefo.

This is how we as Afurakanu/Afuraitkainut (Africans) liberated ourselves and ended enslavement in the western hemisphere.

The **odunsinfo** and **oduyefo** in Akan culture are *functionaries* within the total society. Thus, **nduru (ndu - hoodoo)** is not a religion unto itself. It is a *component* of **Akanfo Nanasom** (Akan Religion). Because it was used as a weapon of warfare by our **Nsamanfo** (Ancestresses and Ancestors) here in America during the **Mmusuo Kесе** (enslavement era), the term became a general term for the religion. **Ndu (hoodoo)** as

a *healing* and a *spiritual, chemical and biological warfare* component, as well as the **obayi** component, were the most powerful *expressions* of the religion for obvious reasons at this time in our trustory. It is what we relied upon to protect ourselves, heal ourselves and kill the akyiwadefo (*through plant medicine/poisoning, spiritual medicine, as well as emboldening us to wage a contracted physical war*), thereby opening the way for liberation from the plantations.

These practices struck such fear in the akyiwadefo that they decided they had to find a way to neutralize it. When they realized they *could not* neutralize it, they began to indoctrinate our people with christianity and also feign magnanimity through emancipation. *This was (is) their strategy for a new form of mental enslavement.*

**In reality, it was the war that the Akofo (Warriors/Warriresses) waged against the akyiwadefo which forced them into accepting the reality of emancipation.**

**As with all aspects of Afurakani/Afuraitkaitnit (African) Ancestral Religion - none of the whites and their offspring (Europeans, Americans, Asians, White Hispanics, White Arabs, White Hindus, White Pseudo-‘Native’ Americans, etc.), past, present and future, have been, are, nor ever will be involved in its authentic practice. Any non-Afurakani/non-Afuraitkait (non-African~non-Black) purporting to practice hoodoo or any aspect of our Ancestral Religions are 100% fraudulent - without exception.**

The **Abosom** (Spirits of Creation) and the **Nananom Nsamanfo** (Honored Ancestresses and Ancestors of Afuraka/Afuraitkait) **have never and will never work with non-Afurakanu/non-Afuraitkaitnut (non-Africans)**. It is through the **Abosom** and **Nsamanfo (Orisha and Egungun, Vodou and Kuvito, etc.)** that the practice of the **true** odunsinfo or oduyefo is legitimated. The **tumi** (Divine power) wielded by the odunsinfo and oduyefo is transmitted *spiri-genetically* from one Afurakani/Afuraitkaitnit (African) generation to the next – unbroken – wherever we find ourselves in the world. This has been true for thousands of years and will always be the case. This **tumi** originates with **Nyamewaa-Nyame** (the Mother and Father Supreme Being) and was dispensed to Afurakani/Afuraitkaitnit (African) clans/families from the beginning of our existence upon **Asaase Afua** (Earth Mother) in Afuraka/Afuraitkait (Africa). It is replenished in every generation. We have transmitted this **tumi** via **kra ne mogya** (soul and blood) to our posterity ever since.

**The spirits of non-Afurakanu/non-Afuraitkaitnut (non-Africans) cannot enter our spiri-genetic blood-circle – even via miscegenation.** The incarnation of a akyiwadefo spirit into the womb as a result of inter-racial coupling is **repulsive** to the Abosom and Nsamanfo and thus the **tumi** (Divine power) necessary to work with the Abosom and Nsamanfo is not transmitted to such an akyiwadefo spirit although outwardly, this akyiwadefo spirit may have the features, phenotype, etc. of a ‘bi-racial’ or ‘Black’ individual.

**The Abosom (Deities) are the Embodiments of Divine Order in Creation. They therefore repulse disorder, including spirits of disorder perpetually. This is an immutable law.**

*Only an Afurakani/Afuraitkaitnit (African) spirit with an Okra/Okraa (Soul/Divine Consciousness; Ori Inu), who unfortunately incarnates through miscegenation, can carry **tumi** and still function as a normal Afurakani/Afuraitkaitnit (African) individual in the world although phenotypically ‘bi-racial’. It is the provenance of the incarnating spirit that is the primary and determining factor regarding identity. Akyiwadefo spirits are not Afurakani/Afuraitkaitnit (African) – no matter what womb they reincarnate through.*

**Ndu** is the **Akan** origin of the term **Hoodoo**. Authentic **ndu** or **hoodoo** does not incorporate any non-Afurakani/non-Afuraitkaitnit (non-African) pseudo-philosophies or practices including any references to the bible, the **fictional characters** Jesus, Moses, Yahweh, Allah, Muhammad, Buddha, Vishnu, etc.

All Afurakani/Afuraitkaitnit (African) Ancestral Religions contain this authentic ritual healing component which goes by different names according to their specific Ancestral language and culture

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# Akan

## The People of Khanit

(Akan Land – Ancient Nubia/Sudan)

Ofa a edi Kan – Part 1



**Khanit (Akanni)** People visiting **Kamit** - Tomb of **Huy** – 18<sup>th</sup> Dynasty (c. 3300 years ago)

**Akan** people comprise the largest ethnic group in Ghana, West Afuraka/Afuraitkait (Africa) and in Cote de Ivoire, West Afuraka/Afuraitkait (Africa). There are approximately 20,000,000 Akan people in Afuraka/Afuraitkait (Africa). There are also millions of Akan people now residing in North, Central, and South America, the Caribbean and Europe primarily as a result of the *Mmusuo*

*Kese* (enslavement era) where millions of Afurakanu/Afuraitkaitnut (Africans) were forcibly transported as prisoners of war to these various regions outside of Afuraka/Afuraitkait (Africa).

We have detailed various aspects of Akan culture in our publications and demonstrated through linguistic, anthropological and cosmological analysis that the Akan people originated in ancient East Afuraka/Afuraitkait (Africa) in the **Hapi** (Nile) valley of **Keneset** and **Kamit** (Nubia and Egypt), eventually migrating west to the region of ancient Ghana and ultimately to the regions of contemporary Ghana and Cote de Ivoire. Through studying the language, cosmology and ritual practices of Keneset and Kamit, we have shown that the **Twi** (Akan) language is directly derived of the languages of Keneset and Kamit. We have also shown that the Akan still worship **Amen** and **Amenet**, the Great Father and Great Mother Supreme Being, as well as the **Abosom** (Deities/Goddesses and Gods) by the same names today that we did in ancient Keneset and Kamit [see: [www.odwirafo.com/nanasom.html](http://www.odwirafo.com/nanasom.html)].

The **Nananom Nsamanfo** of **Aakhuamuman Amaruka Atifi Mu**, *the Honored Ancestresses and Ancestors of the Akwamu Nation in North America*, informed us that Akan people originated in **Keneset** (Nubia/Sudan). While some migrated into Kamit and eventually migrated west, many of us remained in Keneset before migrating west over 1,500 years ago. The evidence of this reality lies in one of the names of ancient Keneset used by the people themselves.

In the Twi language, the etymology of the name **Akan** is traced back to two definitions of the root term **kan**:

**kan**    *first; foremost*

**kan**    *to count; to reckon*

It should be noted that the root *kan* meaning ‘first’ exists in other Afurakani/Afuraitkaitnit (African) languages as well, the **Yoruba** people of Southwestern Nigeria being one example.

In the **abaakosem** or *trustory* (true history) of the Akan the **Nananom Mpanyinfo**, our *Honorable Eldresses and Elders*, have taught us what the **Nananom Nsamanfo** continue to teach regarding the use of the name Akan. They have conveyed to us that the reason for utilizing the term *Akan* as a designation for our people is because Akan people recognize the reality that we were a component part of the first group of people created on **Asaase Afua** (Earth Mother). Akan people also recognize the reality that we were a component part of the first people to bring civilization to society, civilization being properly defined as *a social order rooted in the Divine Order of Nature*. This Divine Order is referred to as **Nyamewaa-Nyame Nhyehyee**.

As builders of civilization, ancient Akan people developed the capacity to calculate the movements of the Sun, Moon and Stars and their effects upon Earth-cycles. We developed the capacity to calculate the rising and falling of the tides, the beginning and ending of the seasonal cycles, to determine ecological and geological cycles as well as the biological cycles of plant life, animal life and human life. Such calculations provided the basis for us to make decisions about how we would manage our harmonious functioning in Nature, when and how to invoke the **Abosom**

(Deities/Divine Spirit-Forces in Nature) for the development of society and more. The capacity to employ such calculations is rooted in the ability to count or reckon. Akan people were a component part of the first people to develop this ability.

The Twi term *kan* meaning 'first, foremost' as well as meaning 'to count or reckon' is derived from the Ancestral language of ancient Keneset and Kamit.

In ancient Keneset and Kamit, we viewed south as the *top* and north as the *bottom*. Indeed, the only reason that the whites and their offspring reverse this order on maps is for political purposes. They desire to place Europe on top of Afuraka/Afuraitkait (Africa) in order to promote the false idea/vision of white superiority. In reality, south has always been considered up/top/front by Afurakanu/Afuraitkaitnut (Africans). This is why in the language of Kamit, the term for west, *ament*, is also the word for right. Additionally, the term for east, *aabt*, is also the word for left. The only way that west can be the same as 'right' and east can be the same as 'left' is if you are facing south and using the southern cardinal point as your point of reference.

The people of Kamit oriented themselves by focusing on **resit** (south) because it was from the south that they originated. It is the land of their/our Ancestresses and Ancestors. It is the Divine land, the sacred Land. This sacred land has many names: **Ta Seti**, the *Land of the Bow*, **Ta Aakhu**, the *Land of the Ancestral Spirits*, **Ta Kenes (Keneset)**, the *Placenta land* and *Bow Land*. One of the most popular titles of the land however is **Khanit**, *the foremost land, the headland, the sacred land*.



**Khanit (Akanni) Bowmen** – Tomb of **Meshti**, 11<sup>th</sup> Dynasty (c. 4,100 years ago)

In the Twi language, an Akan individual is called **Akanni**. The suffix '**ni**' denotes 'to be'. The phrase *Me ye Akanni* is thus translated: *I (me) am (ye) Akan (Akanni)*.



From the **Metut Ntoro** (hieroglyphic writing):



In the field of egyptology, it has been an accepted practice to place the letter 'e' between consonants when the researcher is not certain of how the word was pronounced. In many words in the language of Kamit, the vowels were deliberately excluded from the inscriptions by the scribes. This is the case with the terms above. The actual **metutu** (symbols) represent the sounds: **kh-n-t** or **kh-n**

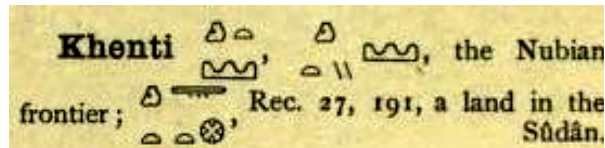
**Khnt** or **Khnti** is defined as the *first, he who is at the head, chief, in the first rank, forerunner*. As a designation for a region/land, **Khnt** or **Khnti** is *the front land*, which is of course the south.

The proper way to pronounce **Khnt** or **Khnt** is not *Khent* or *Khen* but **Khanit** and **Khan**.

In the Twi language the suffix denoting plurality is *-fo*. Thus Akanfo means Akan people/group. **Abibirifo** means Black (**obibiri**) people/group (**fo**). In the language of Kamit however, the letter 'u' is used to denote plurality. Thus **Khnt** or **Khnti** is pluralized as **Khntu** or **Khntiu**. This is how the people of **Khnt** are designated in the *metutu*. This term is properly written **Khanitu** or **Khaniu**--the **Akanni** people:

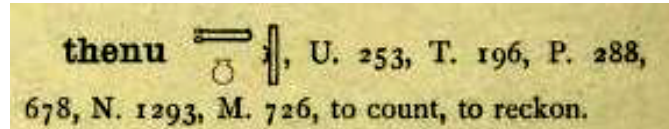







**Khanit** or **Khan** is a descriptive title of the land to the south of Kamit, the headland, the southland, the *first* land.

The second definition of the root *kan*, 'to count or reckon', is also found in the *metutu*:



The symbol of the tethered rope is often transliterated as the 'tch' or 'th' sound . However, this sound had more than one pronunciation in Kamit. This sound could be pronounced with a 'k' sound as well. This is similar to the fact that in English the 'ch' combination can be pronounced with the 'ch' sound as in 'change' or with the 'k' sound as in 'chronology'. The above set of *metutu* have the pronunciation of **k-n-u** as opposed to **th-n-u**. The term is **kanu** carrying the meaning 'to count, to reckon'.

We thus have in the Twi language **kan** meaning *to count, to reckon* as well as *first, foremost*. We also have **Khanit**, **Khan**, meaning *first, foremost, forerunner, south (head, first)* and **Khan (Than)** meaning *to count, to reckon*. This is the same word in both languages with both meanings in both languages transmitted from ancient **Khanit** (Nubia) to contemporary **Akanni** culture without alteration. These terms define the nature of the Akan people. In concert with our cosmology, language, cultural and ritual practices these definitions establish the **Akanni** people as the **Khanit** people - the ancient **Kenesu, Nubians**.



Het Heru (the Obosom Afi/Oshun) – Napata Period, Ancient **Khanit**



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**MOOR Means ‘DEAD’**

**PTAH SASETEM** – Educational Curriculum for Youth and Adults

**ANIDAHO – Awareness** – Origin of the term ‘god’, negro/nigger/nigga, negus, naga

**KOKOBO – Warning** – dissexuality/homosexuality was Never Accepted in Kamit

**NYANKOPON and NYANKONTON - RA and RAIT**

**ODOMANKOMA - ATMU KHOPA**

**TWEREDUAMPON - KHERER RA**

**The Origin of the Term Abosom in Kamit**

**The Origin of the Term Nsamanfo in Kamit**

**Origin of the Name Aakhuamu (Akwamu) in Kamit**

**NKOMMERE** – Ancestral Shrine Communication

**NSAMANKOMMERE** – Ancestral Shrines in Kamit

**NSAMANKOM and the Seven Senses**

**AKRADINBOSOM** - The Abosom [Deities] of the Okra/Okraa and the Akan 7-Day Week

**AKANFO NANASOM** – Ancient Authentic Akan Ancestral Religion

**ADEBISA** – Akan Divination in America

**Note on the Origin of the Name Nyame in Ancient Khanit and Kamit**

**Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom**

**Abosom Do Not Ask For Money**

**AMANEHUNU** - Overcoming Transcarnational Suffering

**AGYIMIFOSEM: Imbecilic Behavior-Idiocy of Rationalizing Marijuana Use (Negative Effects of Marijuana on Melanin)**

# AKANFO NANASOM



ANCIENT AUTHENTIC AKAN ANCESTRAL RELIGION

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