Aaba
The Obosom of Aaba and Aabada

Aaba
(Nekhebet, Oba, Ayaba)

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

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

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

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

In the language of Kamit the terms exist in different variations that carry the same two meanings:
aba  scepter, staff, stick
ba  staff, stick
baait  clubs, maces, cudgels (Coptic: bai)
baba  to kill; to slay
baba  to wield a battleaxe in a fight; to cut into
bai  a digging tool

aba  to open
abab  to push a way into; to open up
aba  to resist, to revolt against
baa  to work a mine; dig out ore
ba  to plough (open up Earth)
baba  to fly (open/spread wings)

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

ba  staff, stick.

bābā  Rec. 29, 159, to kill, to slay.

baba  to work a mine, to dig out ore.

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

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

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

![Aaba/Nekhebet in the form of a Mut](image)

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

\[
\text{Nekhbi-t} \quad \begin{array}{c}
\text{Nekhebet} \\
\text{is from the root nekheb. This term has three important meanings:}
\end{array}
\]

- **nekheb** the plant of the south; the South
- **nekheb** to slay, to dig into
- **nekhebnekheb** to unbolt a door, to open, to break open

\[
\text{nekheb} \quad \begin{array}{c}
to slay, to dig into.
\end{array}
\]

\[
\text{nekhebkheb} \quad \begin{array}{c}
U. 269, P. 609, N. 806, to unbolt a door, to open, to break open.
\end{array}
\]

\[
\text{Nekheb} \quad \begin{array}{c}
the South as opposed to the North.
\end{array}
\]

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

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

Nekhebet and Uatchet (Aaba and Yaa)  
Nekhebet and Uatchet on the crown of Tutankhamen

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

Kenesu Per Aa (Nubian Pharaoh) Ta Nut Amen with Uatchet and Nekhebet as Two Cobras on his headdress
Nekhebet and Uatchet sit on the brow of the Per Aa (Pharaoh) or encircling the Aten (Sun) on the Heads of certain Abosom as rearing, fire-spitting cobras poised to attack and kill the enemy:

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

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

Nekhebet (Aaba) is shown above with open (aba) wings and holding the shen ring – a symbol of infinity/perpetuity. Blue is a color sacred to Nekhebet/Aaba.
Nekhebet accompanies the Per Aa in battle enlivening Him with the Ankh (*life*) attached to a scepter/stick (*aba*).

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

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

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

Utchat Heru as a storm moving within Yaw/Yaa

Uatchet, Utchat Heru and Nekhebet
Yaa, Yaw and Aaba working together
In the Yoruba tradition the union of Heru, Uatchet and Nekhebet is manifest through the Orisha (Deity) Shango being married to the Orisha Oya and the Orisha Oba. Moreover, the title Ayaba (Ayawa) means Queen in Yoruba. This title is found amongst the Fon in Vodoun culture as the name of the Vodou (Deity) Ayaba while Avedji Da (Uatchit Da) is the Vodou corresponding to Oya in Yoruba. Heviosso, Avedji Da and Ayaba in Vodoun, Shango, Oya and Oba in Yoruba and Yaw, Yaa and Aaba in Akan are Heru, Uatchet and Nekhebet in Keneset and Kamit.
In Yoruba culture, the Female Orisha Oba (Obba, Ibu) is referred to as the first wife of Shango. She is the Orisha associated with the home and hearth, yet is also said to have been trained to fight by Ogun (Heru Behudet in Kamit, Bena in Akan) and to have shared this training with Shango and Oya. The title Oba with a different inflection means ‘Chief/King’ in Yoruba.

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

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

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

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

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

The repulsive force of Uatchet can destroy through obliter ation, like certain immune system cells obliterating cancerous cells. The attractive or compulsive force of Nekhebet can destroy through consumption (taking in/inward), like certain immune system cells (phagocytes) consuming cancerous cells. Both are protecting through destruction, however they destroy in alignment with the nature of their tumi (energy).
Nekhebet and Uatchet (Aaba and Yaa) sometimes take the form of winged cobras. As Protectresses of the Royal Sovereignty of the South and North They are also symbolized by the major plants of the Taui (Tawy) meaning the “Two Lands” – South and North. The papyrus plant (uatch) represents the North and thus Uatchet while the sedge plant (nekheb) represents the South and thus Nekhebet. There is an intimate connection between the South and North, the winged cobra form of Nekhebet and Uatchet, Their representative plant life and Their function in Abode (Creation).

Sma Tawy – Union of the Two Lands

The above symbol called Sma Tawy, meaning the Union of the Two Lands, is a representation of the trachea and the lungs. On both sides of the trachea/lung symbol you see the uatch (papyrus) plant and the nekheb (sedge) plant. They are tied together around the trachea/lung complex. This is more than just a political statement of the union of Southern and Northern Kamit as well as the union of Keneset (Nubia) and Kamit (Egypt). Nekhebet and Uatchet are connected to the trachea/lung complex. They operate through the electric and magnetic (electromagnetic) polar energy that generates the magnetosphere of Asaase Afua (Earth), the magnetosphere of the body khaibit (‘aura’) and the Divine Magnetosphere in Abode (Creation).
The circulation of the wind throughout **Asaase Afua** is directly related to the reception and transmission of electromagnetic energy operating through the North and South poles. The circulation of wind (air) through our lungs constantly stirs the electromagnetic energy within the Afurakani/Afuraitkaitnit (African) body and generates our **khaibit** (*auric egg*), the electromagnetic magnetosphere that surrounds us. Afurakanu/Afuraitkaitnut have the strongest magnetosphere because of the electromagnetic conductivity of abatumm (*melanin-active melanin*) within our bodies including the **magnetite** within our brains. The trachea/lung complex as depicted in the metutu replicates the trachea/lung/bronchial tree complex in the body:

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

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

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

Moreover, with the inclusion of the heart the relationship of the three Abosom can be seen:
The two lungs encasing the bronchial tree embracing the heart are Nekhebet and Uatchet embracing Heru, Aaba and Yaa embracing Yaw, Oba and Oya embracing Shango. As referenced above, the batting (aba) of the wings of Mut Aaba stimulate the winds (breath).

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

The nipples are positioned over the lungs. They receive and transmit electromagnetic energy which has a stimulative effect upon the lung/heart complex, the nervous system and contributes to the vibrancy of the khaibit (aura/human magnetosphere). This is their primary function. In this respect, the nipples function similar to the pupils of our eyes. The pupils of our eyes (Uatchati-Two Eyes) receive Sunlight (energy) which stimulates hormonal secretions among other processes. The eyes also transmit energy. The above metut (hieroglyph) of the circle with the dot in the middle is used to represent the Aten (Sun), to represent Ra and Rait, as a determinative for ‘star’ and more. The adinkra symbol next to it is called adinkrahene or King of the adinkra. This is a fitting variation of the metut for
Ra/Rait retained by the Akan as we migrated from ancient Keneset and Kamit and settled in West Afuraka/Afuraitkait (Africa). Moreover, Nekhebet and Uatchet are sometimes referred to as right and left Eyes of Ra. The nipples and the pupils of our eyes are mirrored in the metut, in their similar transmission/reception functions and their general appearance.

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

\[\text{nekha-t} \quad \text{N. 802, pendent, hanging (of a woman's breasts).}\]
\[\text{nekhakha-t} \quad \text{T. 360,}\]
\[\text{nekhai} \quad \text{P. 602, pendent (of a woman's breasts).}\]

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

\[\text{nekha} \quad \text{U. 378, T. 134,}\]
\[\text{nekha-t} \quad \text{Rec. 32, 179, protector, guardian.}\]
\[\text{nek} \quad \text{Tombos 7, to attack.}\]
\[\text{nekhek} \quad \text{U. 165, T. 136, N. 490, to overpower, to be mighty.}\]

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

\[\text{nekht} \quad \text{to be strong, to be mighty, to be powerful, strength, might; Copt. ŋyotp.}\]

The nkht (nekht, nakht) descriptive is an honorific title applied to royalty. It represents one of the five classes of names of the Per Aa. What is important here is that in Coptic (Late Kamau/Egyptian) this term is spelled nshot (in-shoht). The metut references the ‘kh’ combination. This combination is variously pronounced as a ‘k’ sound as in ‘chrome’, the ‘ch’ sound as in ‘change’ as well as the ‘sh’ sound as in ‘nshot’ shown above. Moreover, the ‘ch’ sound as in ‘change’ is also related to the ‘j’ sound. The name Nekhebet or N-kh-b-t can thus be written N-ch-b-t. The N-ch-b-t pronunciation is variously N-ch-a-b-a-t, Nchabat,
Njabat (un-jabat or an-jabat). Because the ‘N’ is nasal in pronunciation, Njabat in pronunciation becomes Nyabat, Anyabat and Ayaba depending on the speaker and the dialect. The interchange between the ‘y’ and ‘j’ is common in linguistics. This interchange is found in Akan and many other languages. It has been perpetuated by Afurakanu/Afuraitkaitnut (Africans) in america as well. For example, the slang version of the term ‘yes’ or ‘yeah’ is pronounced ‘jeah’ by some.

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

![Image of a person with aura](image)

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

![Image of planets](image)

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

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

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

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

Odwirafo

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

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Appendix

**Nyamewaa-Nyame**  
Akan names of the Great God and the Great Goddess Who function Together as One Divine Unit. The Supreme Being. *Nyame* is Amen (Ny-Amen) and *Nyamewaa* is Amenet (Ny-Amen-et) in the language of our Ancestresses and Ancestors of ancient Keneset and Kamit.

**Abosom**  
Goddesses and Gods. Divine Spirit-Forces in Creation. Singular: *Obosom* (Orisha in Yoruba; Vodou in Ewe-Fon; Ntoru/Ntorotu (Neteru/Neterutu) in Kamit)

**Nananom Nsamanfo**  
Spiritually Cultivated Ancestresses and Ancestors (*Egungun* in Yoruba; *Kuvo* in Ewe-Fon)

**Nhyehyee**  
Order; Arrangement. *Nyamewaa-Nyame Nhyehyee* is Divine Order

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

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

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

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

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