Yaa
The Obosom of Yaa and Yaada

Yaa
(Uatchet, Oya, Avedji Da)

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www.odwirafo.com/akradinbosom.html
YAA (ya-ah’) is the Obosom of the okyn (planet) Yaa (“uranus”). Her da (day) is Yaada (thursday). She is referred to as Fierce, Attacker; Relentlessly assailing disorder. Yaa is the Obosom of Fighting and Punishment. Yaa is an Obosom Who is a Protectress of Royal Sovereignty. Yaa along with Her Twin Sister Aaba, 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 Yaa is called Oya in Yoruba culture, Avedji Da in the Ewe and Fon Vodoun culture and Uatchet (Wadjet) in Keneset and Kamit (ancient Nubia and Egypt).

The word yaa in the language of the Akan has two major meanings:

yaa - to chide, scold, attack; rebuke [ayayade – torture]
yaa - pain, affliction [synonym – eyaw]

The term yaw has the same meanings. The name Yaa is the feminine form while the masculine form of the name is Yaw (Yao, Yawu). In the language of Kamit the term exists with the same two meanings:
In the *Coptic* dialect, the terms spelled *aha* (eh-hah’) in the metutu are often pronounced as *yaa* (ee-hah’). The term *aht* meaning *field, land* for example is written €ιωγε as well as 1&ω in Coptic and pronounced *eh-yaw-heh* as well as *ee-hah* (iah/yah).

The *Coptic* dialect of the language of ancient Kamit is the Late Kamit (Late Egyptian) form of the language that came into prominence near the end of the civilization about 2,000 years ago. This dialect was carried by many who migrated away from Kamit in the late period and settled in different parts of West Afuraka/Afuraitkait (Africa). The Akan as well as many others therefore maintain not only the ancient pronunciations of words from Kamit in their languages, but also the Coptic pronunciations/variations. This fact lends itself to the reality that a variation of the name *Yaa* in Akan is *Yawa* and *Ayawa*. It also demonstrates that some Akan migrated away from Keneset and Kamit during the Late Period/Coptic era.

Another example is the term for ‘moon’, *Aah* or *Aaht*, which is written *Ioh* (yoh) in Coptic. [The name of the Moon *Obosom, Aah* or *Iah*, was corrupted by the whites into jah/yah (yahweh). This corruption was then applied to their fictional character yah/jah (yahweh) when creating the false religion of judaism/hebrewism]

In the language of Kamit, the term *uatch* means ‘green’ and *Uatchet* (*Uatchit*) is the *Green One*. The *okyin* (planet) *Yaa* (uranus) when viewed from *Asaase Afua* takes on a green or blue-green color. The papyrus plant is called *uatch* and forms the scepter that *Uatchet* takes into battle. It is also a symbol of sovereignty. The green papyrus plant is also the *metut* that makes up Her name along with the cobra: *Uatchit* 13 Ν. 677, 3Λ, 3Λ.
Uatchet sits on the brow of the Per Aa (Pharaoh) or encircling the Aten (Sun) on the Heads of certain Abosom as a rearing, fire-spitting cobra poised to attack and kill the enemy:

Just as the uatcht papyrus rises up from Kamit (the Black land) so does Uatchet/Yaa rise up to protect Kamit:

The name Uatchet is also written Wadjet, Wadjit, Uadjat and Udjat. Udjat 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. The four phonetic symbols are rendered 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.

Uadja(t) and Ouwat become Oya in Yoruba. The name Uatchet is also directly related to the term Utchat meaning ‘eye’ in Kamit. Uatchet is thus often called the ‘Eye of Ra’. She is the Flame-Thrower, burning up the enemies of Ra. Yaa as Uatchet is paired with Her Twin Sister Nekhebet (Aaba) who takes the form of Mut, the vulture, or the form of a cobra. Uatchet is the Protectress of Royal Sovereignty in Northern Kamit while Nekhebet is Protectress of Royal Sovereignty in Southern Kamit:

![Nekhebet and Uatchet (Aaba and Yaa)](image1.png)

![Nekhebet and Uatchet on the crown of Tutankhamen](image2.png)

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.

When Uatchet and Nekhebet take the form of two cobras, they are called Uatch-ti meaning double/dual (ti) Uatchit. The Aten/Sun represents Heru Behudet (Bena) and also the right Eye of Ra. Uatchet and Nekhebet as Yaa and Aaba also operate through the Utchat Heru or
Eye of Heru as Protectresses of Royal Sovereignty. Thus the female name of the okyin Yaw is Yaa while the female name of the day is Yaada (masculine: Yawda – thursday):
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.
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). Uatchet and Nekhebet 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 Uatchet and Nekhebet 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 Uatchet and Nekhebet, Yaa and Aaba, 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:

![Symbol Images]

Above we have the *sma tawy*, the trachea/lung-bronchial tree and the *adinkra* symbol representing the *fern* plant in Akan culture. The fern represents *independence, defiance, self-sufficiency* and *survival overcoming all obstacles* in Akan culture. The name for the fern in Akan is *Aya*. *Aya* is a form of *Ayaa*, *Ayawa* and *Yaa*. The adinkra *Aya* shows the plant life as represented by the bronchial tree and the *uatch* and *nekheb* plants, the lungs (bottom ovular shapes) and the trachea (middle stem).

Moreover, with the inclusion of the heart the relationship of the three *Abosom* can be seen:

![Symbol Images]
The two lungs encasing the bronchial tree embracing the heart are Uatchet and Nekhebet embracing Heru, Yaa and Aaba embracing Yaw, Oba and Oya embracing Shango. In the Yoruba tradition, Oya is recognized to be the Orisha of the winds, a Divine Warrioreess/Fighter and Protectress of Royal Sovereignty. She is the Ayaba (Queen in Yoruba) Who is the favorite Wife of Shango the Orisha Who embodies Kingship.

Yaa and Aaba as Uatchet and Nekhebet are the tutelary Queens of Northern and Southern 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:

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

The Divine Twin Sisters Uatchet and Nekhebet, Yaa and Aaba (‘uranus’ and “neptune”)
Yaa as Uatchet is often depicted wearing the Teshert or red crown of the Meht (North). She is the electric/expansive/centrifugal/outward pole of the feminine aspect of the electromagnetic energy while Aaba as Nekhebet wearing the Hetchet or white crown of the Resit (South) is the magnetic/contractive/centripetal/inward pole of the feminine aspect of the electromagnetic energy. The repulsive and explosive force of Yaa/Uatchet can destroy through obliteration similar to certain immune system cells obliterating cancerous cells. The attractive and implosive force of Aaba/Nekhebet can destroy through consumption similar to certain immune system cells (phagocytes) consuming cancerous cells.

Those Akanfo who have the akradin (soul names) Yaa and Yaw carry the tumi (energy) of Nana Yaa and have the capacity to participate in the preservation of stability in Abode (Creation) by operating through the Divine Magnetosphere. Such individuals wield the centrifugal force of the tumi of Nana Yaa to relentlessly assail, fight against and punish the purveyors of disorder. They function to preserve/protect the sovereignty, the independence, the 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 Yaa 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 energetic-movement/force of others, but being guided by your own Okra/Okraa. When out of harmony with the tumi of Nana Yaa, such individuals can be easily controlled by the perverse trajectory of the energetic-movement/force/influence of disordered individuals, incarnate and discarnate. This is a major dilemma of children of Nana Yaa. They can become swept up in a whirlwind 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. Their explosiveness, when misguided, makes them a threat to themselves and those around them.
They can become *tempestuous* manifesting moods that rise and fall with great discordance thereby rendering them *unstable* - mentally and socially. They will therefore expend their energy in the mis-guided effort to 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 be attacked from the outside.

Akanfo understand the value of the role of *Nana Yaa* in society and *Abode* and therefore engage children of *Nana Yaa* in ritual realignment to their *Kradingbosom* on a regular basis. Individuals who are children of *Nana Yaa* ritually cleanse their soul, *dwaree no kra* and invoke their *okraa* and *Nana Yaa* on their *krada* (krah’-dah) – their soul day which is *Yaada* (thursday). This is conducted at their *Kradingbosom 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 Whom 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 Kneset and Kamit.

**Abosom**

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

**Nnanom Nsamanfo**

*Spiritually Cultivated Ancestresses and Ancestors (Eguna in Yoruba; Kuvito in Ewe-Fon)*

**Nhyehyee**

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

The *Akradingbosom* 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, Suns, 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 *Nnanom Nsamanfo*, the *Spiritually Cultivated* Ancestresses and Ancestors. The *Nnanom Nsamanfo* can only be Afurakanu/Afuraitkaitnut (African~Black) 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—all 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.