Yaw
The Obosom of Yaw and Yawda

Yaw (Heru, Shango, Heviosso/So)

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www.odwirafo.com/akradinbosom.html
YAW (yah'-oooh) is the Obosom of the okyin (planet) Yaw. His da (day) is Yawda (thursday). He is referred to as Confrontational, Aggressive; Relentlessly challenging disorder. Yaw is the Obosom of Bravery and Strength. Yaw is the Obosom Who governs the kingship/rulership. Yaw governs the Divine Cardiovascular System, a governmental structure within Abode (ah-baw-deh’/Creation) - the Divine Body of Nyamewaa-Nyame (The Supreme Being) and thus the cardiovascular system within the Afurakani/Afuraitkaitnit (African~Black) body.

The Obosom Yaw (also spelled Yao, Yawo, Yawu) is called Shango in the Yoruba tradition, Heviosso or So in the Ewe and Fon Vodoun traditions and Heru the Son of Ausar and Auset in Keneset and Kamit.

The name of the Obosom is written in the metutu (hieroglyphics) as Hr or Hru (Her or Heru). In late times and in the Coptic dialect (the last surviving form of the ancient language) Hr and Hru is often written and pronounced Hor and Horu. The greeks corrupted this form into Horus. The general term hr or hru means face; but also sky, heavens, what is above, on top. The related term heri means chief, king, he who is above, leader. The feminine form is herit. The metutu for these terms typically include the image of a face/head as well as symbols representing the sky (hawk or the rectangular plate):
The term hr or hru, hor or horu in Coptic came to be pronounced shor, shoru, sor and soro and so. In the Twi language of the Akan, the terms So, Soro are defined as up, above, in the sky, the heavens, etc. One of the titles of the Obosom Yaw is thus Osoro. Indeed the Obosom Osor Nyansrama, the Obosom of Thunder and Lightning, is a name of the Obosom Yaw. This title, Soro or So is also the name of this Obosom/Vodou in the Ewe and Fon languages: So or Heviosso (Heviosso means the Vodou So of the region of Hevie).

Moreover, the Yoruba name of this Obosom/Orisha is Shango. This name is also written Songo, defined by some in the tradition to mean, "The So has come (ngo)".

In Kamit, Akan, Yoruba and Vodoun, this Obosom is viewed as being One who is above, on top, Chief, leader. He is referred to as the Vodou of Thunder and the Orisha of Thunder. He is referred to as the patron Obosom of Kings in the various traditions.

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

yaw - to chide, scold, attack;
(e)yaw - pain, affliction

The term yaa has the same meanings. The name Yaw is the masculine form while the feminine form of the name is Yaa.
In the language of Kamit the term exists with the same two meanings:

**ahau** - to attack; fight
**ahau** - pain; misery

Yaa and Yaw - to attack; fight; fighter (note another Coptic form: Hoout which is Yoow or Yawu)

yaw (ahau) and yaa (aha) - misery, affliction
In the Coptic dialect, the terms spelled ahau in the metutu are often pronounced as yaw. The term for ‘moon’, Aah or Aaht, for example 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]

**Heru Yaw (Ahau) Sebau - Heru Attacker of Rebels**

One of the variant forms of the name of the Obosom is Awoo (Awuo). Both forms can be found in the metutu: ahu (awuo) and ahau pronounced yaw. Heru, the son of Ausar and Auset is called Ahau (Eh-Hau or Yaw) in Kamit.

The Obosom Ausar (Awusi) established civilized society – a social order rooted in the Divine Order of Creation. Heru, the son of Ausar, as Heri (King) upholds civilization. He regulates the social order through relentlessly challenging disorder in all of its manifestations. When disorder arises in institutions, relationships, ritual practices, economic activity, etc., Yaw upholds the societal order by challenging the manifested disorder. He fights to maintain. He corrects the wayward. When that which is wayward is beyond repair, beyond correction, the Obosom Bena steps in to eradicate/exterminate the purveyors of the disorder.

**Yaw** operates through the heart, the major organ of the cardiovascular system. The heart regulates order in the body by releasing oxygen-filled blood in a measured fashion. Yaw operates through the heart or core of all Created things. He is thus the core of the Owia (Sun), the solar core of Asaase Afua (Earth), etc. The heart (akoma) is the "drummer" in the body. In Akan culture, the okyeremma (drummer) is a regulator of Order in society. Another term for drummer is ayan (yan) which is related to yaa/yaw. The ayan/okyene (drum) is sacred to Yaw.

By comparison, in Yoruba culture as well as Vodoun, Shango and Heviosso are recognized to be the Orisha and Vodou of the drum and Master of the drum. This has resonance, for thunder is nothing more than the drumming of Yaw/Shango/Heviosso as the Obosom of Thunder.
Yaw is an Obosom of bravery and strength. In Akan culture the term akokoduru defines one who is brave and has courage. The term is composed of akoko (chest) and duru (weight). The term defines bravery or courage as manifested by one whose chest is heavy, strong, has weight. Those who are brave, courageous or fearless are thus those who “have heart”. This is one of the reasons why in Kamit Heru/Yaw has the title Heru ami abu, Heru Who dwells in hearts.

Yaw is also called Heru Wp Sheta Taui, Heru Opener of the Secret Lands, in Kamit. This is the title of His okyin/planet. This okyin would later be called jupiter. The name jupiter is from the latin iaw pater meaning pater (father) iaw (Yaw). Iaw became iu and ju in english.

Yaw is the largest (heaviest/akokoduru) okyin and is thus the king of the okyin. It is the planetary home of Yaw, while the core of the Owia is the solar home of Yaw. The planet Yaw manifests the major symbol of Yaw which is called the Utchat Heru or Eye of Heru. Below is a picture of the Utchat and the "Great Red Spot" of Yaw (jupiter):

In the story of Heru and Set (Yaw and Awuku Ananse) Set removes Heru's eye in battle. Eventually, Heru's eye is healed by Het Heru and Tehuti. The utchat (eye) became a
talisman of protection thereafter and was worn by our Ancestresses and Ancestors in Keneset and Kamit for thousands of years. The battle between Heru and Set, Yaw and Awuku, references the interaction and sometimes conflict of the will (Yaw) and desire (Awuku). Will (to do what is in harmony with Divine Order) must be aligned with Desire. When mis-guided desire overtakes the will we have the possibility of disorder arising. It is incumbent upon the individual (Yaw) to relentlessly challenge the perversion of desire (lust) in order to uphold the social (physiological, mental, spiritual, communal) order.

Those Akanfo who are children of Yaw must keep their utchatu/eyes "open" and develop their insight, in order to operate in harmony with their nkrabea (Divine function – “destiny”). Those who have the akradin (soul names) Yaw and Yaa face challenges that would undercut their ability to lead, regulate order, challenge disorder for the upholding of necessary Afurakani/Afuraitkaitnit institutions. When out of harmony with the tumi (energy) of Yaw, such individuals can be easily controlled by lust/mis-guided desire. Abuse of sex, relationships with the opposite sex, getting "high" (Heru is "above" however getting "high" is not in harmony with Heru or any Abosom), challenging the wrong institutions, upholding perverse institutions and social orders, being self-destructively confrontational, etc. are all the effects of those who have the akradin Yaw and Yaa operating out of harmony with their Kradinbosom. These potential results are understood by Akanfo when we give birth to children of Nana Yaw and we therefore take the children through rituals that realign them with their Kradinbosom on a regular basis. Individuals who are children of Nana Yaw ritually cleanse their soul, dwaree no kra and invoke their okra and Nana Yaw on their krada (krah’-dah) – their soul day which is Yawda (thursday). This is conducted at their Kradinbosom Nkommere (shrine).

The images and functions of Auset and Heru (Adwoa and Yaw) [left] were corrupted by the whites to create the fictional characters mary and jesus [right] when creating the false religion of christianity.

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 Keneset and Kamit.

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

**Nananom Nsamanfo**  
Spiritually Cultivated Ancestresses and Ancestors  
(*Egungun in Yoruba; Kuvito 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, 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 *asunsum* (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 (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**.