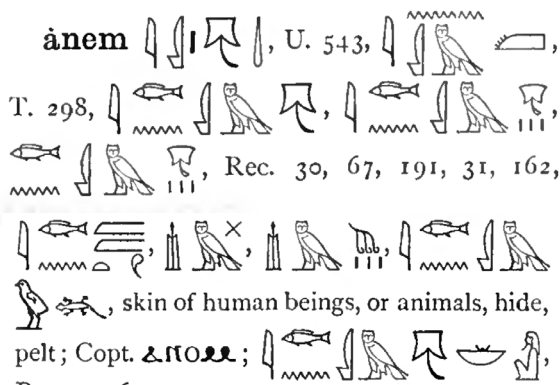


# HONAMSU

## Spiritual Anatomy Identical in Kamit and Akan Culture

Ba • Ka • Akhu • Ab • Hatí • Sahu • Khaibít • Sau

In the language of the **Akan** people of West Afuraka/Afuraitkait (Africa), the term **honam** means the 'physical' or 'flesh' (**enam**) 'self' (**ho**). The term **su** means the 'essence, essential nature'. We use **Honamsu** as a description of the 'essential nature of the physical body', the **spiritual anatomy**.



**ε-nām**, 1. *flesh, meat* of any animal; *ko-kum nām, to hunt for venison. Gen. 27,5. pr. 2077. 3407. 3653; cf. əhōnām.* — 2. *fish* = *nsunām*; *yī nām, to fish, catch fish.* — 3. *the flesh* or soft, *pulpy substance* of fruit, also of palm-nuts: *māngo yī hō nām dōsō; ābe yī hō-wo nām bebreē. pr. 68.*

**ə-hōnām** [= *hō nām*; *onīpa hōnām, nē hōnām*] 1. *the body* of a man or animal. *pr. 1420-22; ənē me te se əhōnām*

We compare the **Medut Ntorot** (hieroglyphic) dictionary entry for **anm** (**anem**) with the entry from the Asante-Fante dictionary of the **Twí** (Akan) language. In the **medutu** (glyphs) the term is spelled **anm**. The 'e' is inserted as a convention by egyptologists whenever they are unsure of the vowel that should be placed between the consonants of different words. Note that **anm** (**anem**) is vocalized in Akan today as **enam**. Akan language has the proper vowel placement and vocalization. The term **enam** references the 'flesh of any animal' and the 'body of a man or animal' (**honam**).

Note that the **medut** (glyph) of the fish is used in **anem** in **Kamit** (Egypt). Note also that the second definition for **enam** in Akan is fish. The Akan language is directly descendant of the language of Kamit as we have thousands of terms with multitiered meanings intact in Akan as we find thousands of years earlier in the language of Kamit. This includes the names of Deities, their sacred colors, cosmology and more. The same is true of the unique and cosmologically specific components of the **spiritual anatomy**.

The spiritual anatomy, components of the spiritual being, mirror the physical anatomy with its major organs and systems. The terms **Ba**, **Ka**, **Akhu**, **Ab**, **Hatí**, **Sahu**, **Khaibít**, **Shut** and **Sau** as













components of the human being have been misdefined by numerous egyptologists and various authors including those in the Afurakani/Afuraitkaitnit (African~Black) community. In Akan culture, cosmology and language all of these aspects of the spiritual anatomy exist by the **exact same names and descriptive titles** as they appear in the texts of our Ancestral culture of Kamit and Khanit (Egypt and Nubia). In Akan Ancestral Religion, which includes Hoodoo – Akan Ancestral Religion in North America, we have a full understanding of the nature and function of these components of the spiritual anatomy. **We work with these spiritual organs ritually.** We thus have not only the proper vocalizations of these ancient terms in Akan culture, but also operationalize their utility in our lives on a daily basis.













The components of the spiritual anatomy summarized below are analyzed in detail within our six-week online course **HONAMSU**.








## Spirit

The **Ba** is the **Divine Living Energy** animating the Afurakani/Afuraitkaitnit (African~Black) individual. It is shown as a bird in front of a bowl of burning incense. This is the animate (winged) fire (burning) within us. It is the living or **life-force**. It is a child of **Ra** and **Rait** the Creatress and Creator who are the Great **Ba** and **Bait** in Creation. In Akan this spirit of life, existence, is called **bra** which is a contraction of **bara** (**obara, ba-ra**). The ‘ra’ is a stem affixed to the root term ‘ba’ in Akan.

Kamit: **BA**

**ba** , U. 159, , , ,  
, , , , , ,  
 T. 319, , T. 202, Rec. 27, 228, soul; 

**Ba** , , , , ,  
, , , , B.D. (Saite) 163,  
 T. 349, M. 596, 722, N. 657, 719, 1202, 1328,  
 the Soul-god; plur. , , 

Rec. 30, 67, divine soul-gods; , ,  
, , , , , “I enter as Ba,  
 I come out as Ru.”

**Bait** , , , , Hh. 455,  
 the Soul-goddess.

Akan: **BRA (BA-RA)**

**ɔ-brá, (inf.)** 1. *the coming into this world, the state of existence or life in this world; ɔbra a wɔwoo me too mu yi, the life into which I have been born; mesore bra yim', I shall depart this life; ɔbra akyi wɔ amane, in after-life more trouble is met with than in childhood; or, in future days trouble may befall you; méboɔ ɔbrá, men-nom bi da, as long as I live, I never drank any; yeaka ɔbra akyi, we are behind the times — 2. manner of life, conversation, behaviour, conduct. pr.409.634 f.; ɔbra a shɔ nni dem or akasayé, blameless behaviour; bɔ bra, to behave, conduct, to bear or carry one's self; bɔ bra-pá, to behave well. pr. 484; bɔ bra-boné, to behave ill; ɔmpɛ bra foforo mma, he shall seek to lead a new life, shall alter his conduct! n'asɔ awu nti, wɔapo ne bra amá no = wɔato no kwan, wonni n'asem akyi bio, they have left him to himself (nobody exhorts him any more); - ɔbra hɔ mmára, moral law.*

**brá, bǎrá, v.** 1. *to make, enact a law or laws, to order with authority, to lay an injunction upon, to command, esp. to*

ə-bá, *pl. m-*, offspring, child, son (əbá-baniŋ, əbábarimá), daughter (əbábea); the young of animals; young plants: e.g. əbróde ba; person (esp. in cpds.); me bá, my child, my brother's child; mfrihyia du ba, mfe aduosia əba, a person of ten, sixty years. Lev. 27,3. — -ba, -ma, -wa, *dim. suff.* small, little, dwarfed. Gr. § 37.

ə-báa, *pl. m-*, Ak. F. woman, female əbéa, ə(baa)basia; cf. abaawa. pr. 18

ə-baniŋ, *pl. m-* [əbanini] F. əbanyin, man, male person = obarima. pr. 21. — baninŋó, *pl. brave men.*

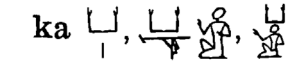
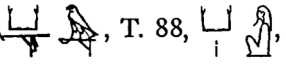
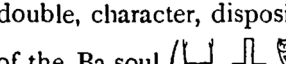
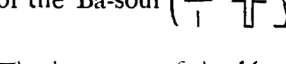
The term **Ba**, misdefined as 'soul' is the spirit. In Akan we see it is described as the 'state of existence' or 'life in this world'. The root 'ba' (oba) is the term for 'offspring'. Moreover, the term for 'man' is **banin** (oba-nin) while the term for 'woman' is **obaa**. The root 'ba' in **oba**, **obanin** and **obaa** describes the living, animate, spirit of existence, life in this world. The feminine expression of **Ba** is **Bait**.

### Soul

The **Ka** is the **Divine Consciousness** dwelling in the head-region of the Afurakani/Afuraitkaitnit (African~Black) individual. It is a **Deity** assigned to us to guide us throughout the course of our lives. The feminine term in the language of Kamit is **Kait**. In Akan the soul, the Deity in the head-region, is **kra** which is a contraction of **kara** (okara, okra). The 'ra' is again a stem affixed to the root **ka**.


Kamit: KA

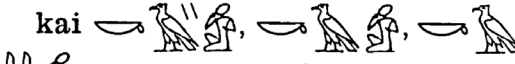
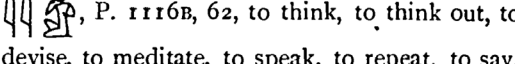
Akan: KRA (KA-RA)

ka , P. 607, N. 619, , T. 88, , image, genius, person, double, character, disposition, the vital strength of the Ba-soul (, B.D. 30B, 4,

ə-k'rá, əkárá, F. ε-, *pl. a-* [*con. né k'ra, né kára*] I. the soul of man. pr. 11. According to the notions of the natives the kára of a person exists before his birth and may be the soul or spirit of

The location of the **Ka** is shown in the medutu on as the two-armed medut resting upon the head:

 In Akan culture the **Kra** (Okra/Okraa) is the personal **Obosom** (Deity) who takes up residence in the head-region of the spirit-body to guide the individual throughout the course of his or her life. Note that in Kamit and Akan the related term **ka** means to 'speak, say, tell'. The term **ka** in Akan also means 'to touch, come into, bring into contact with'. This is a description of the two-armed medut reaching out.

kai , P. 1116B, 62, to think, to think out, to devise, to meditate, to speak, to repeat, to say, cry out, call out, tell out, to sing; varr. 

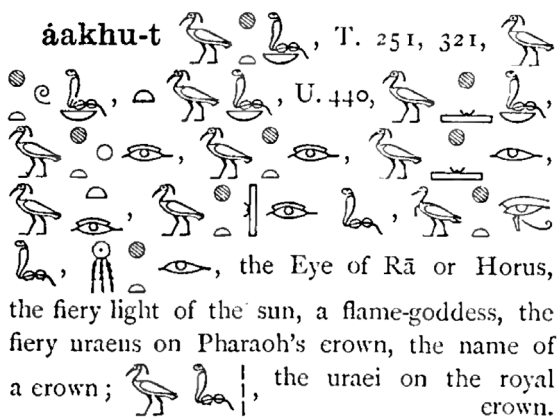
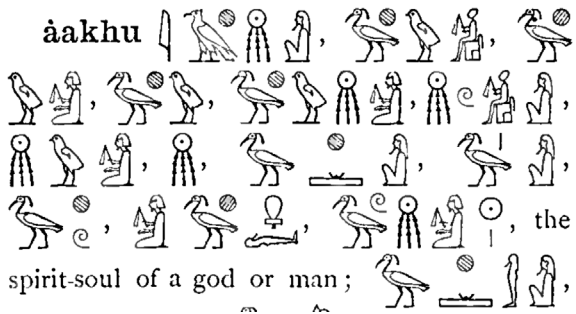
kā, v. [*red. kekā*] to emit a sound, to utter, speak, say, tell. pr. 1492 f.; cf.

kā, v. [*red. kekā*] I. to touch, to come into, be in or bring into contact with, to join &c. (1-25); II. to move or stir,

## Inner Eye

The **Aakhu** is the **Inner-Eye**, the force of Divine insight, clairvoyance, intuition and Wisdom. The related term **aakhu** thus references the **Eye of Ra**, the spiritual eye which illuminates the darkness. In the physical body its seat is the **pineal gland** which is a light-sensitive gland deep within the brain structure. The feminine term for Inner-Eye is **Aakhut**. The Akan term **eho** is pronounced with a nasal 'o'. It is thus vocalized similar to **ekho** (ekhu/aakhu). This term references the awareness aspect of self.

### Kamit: AAKHU



### Akan: EHO (EKHU) and HONHOM

**ɛ-hō**, Gr. § 118-120, *the exterior*: **1. a)**  
*of things: the outer or outward part,  
outside, surface, appearance; colour  
(cf. ani). Nu. 11,7; - b) of persons:*  
*s. wu. — 4. Other combinations of hō,  
body, self, with a verb, have, by a trans-  
fer from the bodily to the mental pro-  
vince, become expressions for mental  
conditions and affections. In some such*



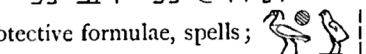
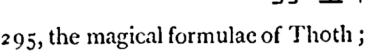


**o-hōŋ**, *marrow in the bones; brain; Ak.  
amemene; - tirim h. the brain(s); ohōŋ-  
ntini, the nerves.*

**hōhóm**, pl. **a-**, *a spirit; the spirit of  
man* [ah. = osámáŋ a. s. súnsum, ahŋ-

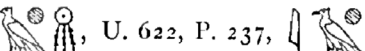
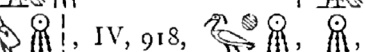
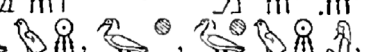
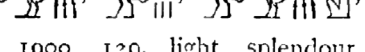
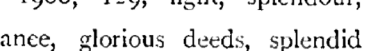
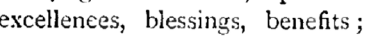
**hōŋŋ**, *a. & adv. deep, very deep, said of  
a wound, a well, the eyes in their  
cavity; cf. hōo. - F. very wide and  
well kept (of a path).*




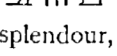
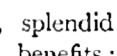
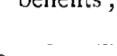
**ɛ-hóno**, **1. bark of a tree**, dua (hō) hono  
*or abon; rind, husk, shell; abrobe hō  
h., the rind of a pine-apple; akutu*



As shown in the language the term references the 'self' in Akan, not only exterior but dealing with the 'mental conditions and affections'. The related term **ohon** (nasal 'n') references the **marrow** and **brain** (inner essence) and the reduplicated term **honhom** is **spirit** – specifically referring to the inner, spiritual force found within the brain. This is the intuitive faculty associated with knowledge, wisdom and insight. The related term **honn** (nasal 'o' and 'n') meaning 'deep, as in the eyes deep within their cavity' is directly related to the deep, internal eye in the **ohon** (brain) which is the pineal gland. The related term **ehono** references a 'shell' or 'rind' as in the 'rind of a pineapple' which is similar to a pine cone. This is the origin of the descriptive term pineal gland.

**áakhu** , , , , words of power, protective formulae, spells; ; ; Thes. 1295, the magical formulae of Thoth;

The related term **aakhu** means 'sacred invocations of **Tehuti** (Thoth)', the Deity of Divine Wisdom. The **Habuí** (Ibis) bird used as a determinative symbol of **aakhu** is the bird sacred to **Tehuti**.

**áakhu** , U. 622, P. 237, , , IV, 918, , , , A.Z. 1900, 129, light, splendour, radiance, brilliance, glorious deeds, splendid acts, virtues, excellences, blessings, benefits;

**áakhu-ti** , , , , , , the two eyes of Horus or Rā, *i.e.*, the sun and the moon.

**áakhut** , , Rec. 27, 219, beings of light, *i.e.*, wise, instructed folk.

**hoá**, *v.* to be white, pale, light-coloured; dwete hoa na sika bere, silver is white and gold is red (yellow); - to be bright, to shine, glisten, glitter; - to turn, grow, or become white &c. pr. 2931. — akom nti n'ano ahoa, his lips are pale and pinched with hunger; - to ripen: abürow no ahoa = abere, aye koo, the corn is ripe, yellow or white (to harvest. John 4, 35). pr. 672. — hoa hõ, to make white, to polish; dwete dwinne hõ biri a, odwumfo na ohoa hõ. — Red. hoahoa, *q. v.*

**hõaa** = hõawa. — **hoàé**, F. whiteness.

**hoáhòà**, red. *v.* 1. s. hoa. — 2. to praise or extol beyond merit; to flatter; - h.

The related definitions of **aakhu** meaning 'light, splendor, radiance, brilliance' and also 'glorious deeds' are found in the Akan terms vocalized as **hoa** and **hoaa** (nasal 'o') meaning 'to be bright, to shine, glisten, glitter'. The reduplicated term **hoahoa** means 'to praise or extol beyond merit, to flatter'.

Moreover, the **aakhu-ti** are the two 'eyes' of **Ra**, the Sun and Moon and also references those who are illuminated – the **Aakhu/Aakhut** or 'wise instructed folk, beings of light (wisdom)'.

The Spiritually Cultivated Ancestresses and Ancestors are those referred to as **Aakhu/Aakhutu**, the 'illuminated or shining ones'. Those whose 'Inner-eyes' are open able to reflect the light, illumination, wisdom of the Creator and Creatress. The third or inner-eye of illumination whose physiological seat is the gland deep within the brain with a pine-structure is the **honhom**.

## Heart

The **Ab** is defined as 'heart'. The physical heart is the repository for blood which is received to be oxygenated and then transmitted to carry nutrients and oxygen to the various cells of the body. The spiritual heart is a repository of the energy of our various experiences in life that we purify and use to vitalize ourselves. Because the **ab**, heart center, is a **repository for the energetic weight of experiences**, it is weighed on a scale against the feather of **Maat** after death (and also during trials in life) in the culture of Kamit. When we have released disorder our hearts are light. When we are weighed down by the harboring of disorder the scale is imbalanced. The term **ab** is vocalized in Akan as **ebo**. It not only references the 'chest' but the 'seat of feelings, affections and passions; the heart':

Kamit: **AB**

áb , heart,  
 middle, interior, sense, wisdom, understanding,  
 intelligence, attention, intention, disposition,  
 manner, will, wish, desire, mind, courage, lust,  
 self; plur. ,  
 , Stunden 109; Heb. ;  
 , joy, gladness; ,  
 to eat the heart, *i.e.*, be sorry; ,  
 dense of heart; , everybody,  
 Rec. 33, 7; , thoughts, inten-  
 tions; , heart of my heart, N. 350.

Akan: **EBO**

**é-bó**, [*con. né bō*] *chest, breast, bosom; syn.*  
*koko; de abofra bō . . bo, gye asem bō . .*  
*bo, s. bō 38; stomach: né bō fōno or yerew*  
*no, he is qualmish, queasy, inclined to*  
*vomit, affected with nausea, he feels dis-*  
*gust; - the breast, bosom, as the seat of*  
*feelings, affections and passions, the*  
*heart; courage: onni bo a ode kō, he has*  
*no courage to fight; - disposition, temper,*  
*mood, passion, anger: né bō nyé, óyè bō*  
*sê, he is much given to anger, very pas-*  
*sionate, cf. bobone. — Phr. Ne bo abu,*  
*he is out of breath; - ne bo da ne yam',*  
*he is confident, of good cheer or courage,*  
*courageous; - ne bo adwo, he is in a tran-*  
*quil state of mind, contents himself, is*  
*appeased, satisfied, composed, content,*  
*happy. pr. 492; cf. abodwo; - ne bo afuw*








































Weighing of the ab (heart) Ritual  
Papyrus of Ani

## Heart-Lung Complex

The **Hat** (Hati) is the aspect of the spiritual anatomy which is the **heart-lung complex**. In the medutu (hieroglyphs) we see that the forepart of a lion represents the term. The term **hat** also vocalized as **chat** (chaht) becomes **ya** and **yan** (nasal 'n') meaning the 'forepart of an animal' in Akan and also **yam**.

Kamit: HAT (HATI)

**ha-t** , , , IV, 650, the front or forepart of anything, the beginning, the breast, the advance-guard of an army; , ,

**hati** , , , , , , , , , , B.D. 28, 7, ,   
, , ,  (late form), heart, mind, will, disposition; plur. , , ,  
 U. 430, T. 246, P. 20, , , , A.Z.  
 1873, 62, , , , , Israel Stele 4,  
, , , , B.D. 124, 10;  
 see also , ; Copt.  $\text{ϪHT}$ .

Akan: YA (YAN, YAM)

**ya**, only in cpds. (as **yam'**, **yafunu**, **ayaase**, **ayannya**) *the fore or lower part of a human or animal body.*

**yàŋ**, *the breast of an animal, as far as the ribs go. pr. 502.*


**yám'** = **yá mú** [*con. ne yám'*] *the inner cavity of the human or animal body, the chest as well as the abdomen, belly, womb, and its contents, viz. the heart, lungs and other intestines (bowels, guts); cf. ayam'de; hence also the heart, bosom; - any cavity; hāmā-*

**ayam'yé**, *inf. [s. yam'] good-heartedness, good-nature, benevolence, benignity, liberality, bountifulness, charitableness. pr: 3535; n'ay. dōsō, he is very kind or compassionate. Ja. 5, 11.*

Linguistically, the 'y', 'j' and 'h' sounds interchange. For example the term for 'all, every' in Akan - **nhina** is also vocalized as **nyinaa**:

**nhīnā, nyināa, nhīnānā, nhīnāra, nhīnā**  
**ara, n.** (supplying also the place of  
 the Eng. *adj.*) **l. all, every, prop. the**

Note that **yan** means the 'breast of an animal as far as the ribs go' in Akan. This is the exact description of the lion medut. Also note that the term for **lion** in Akan is **gyata** (jah'tah or chah-tah).



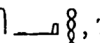



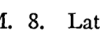


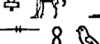



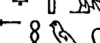






















**gyàtá, pl. a-, the lion.** This is a variation of the **hat, hati** vocalization in Kamit for the forepart of the **lion**. **ha-t**  The Akan term **yam** is comprised of **ya** and **mu** meaning 'within' (mu) the 'ya'. It is





















the inner cavity of the human, the chest, yet also referencing **heart** or **bosom**. The related phrase **ayam'ye** means 'good' (ye) 'heartedness, nature' (ya-mu/yam). The nipples of the breast (ya) of the male and female are actually **positive and negative ports** (akin to the ports of a 9-volt battery) that receive energy and directly stimulate the lungs (yamu). The **distribution of solar/fire energy** from this region is regulated by this aspect of our spiritual anatomy just as the heart-lung complex operates in the physical body. One who has a 'strong chest' has the fire of 'courage' or 'has heart'.

## Spirit body

The **Sahu** is the **spirit-body**. Just as the physical body contains all of the organs and glands in a harmonious arrangement, so does the spirit-body contain all of the spiritual organs and glands (**Ba, Ka, Ab, Aakhu, Hati**) in a harmonious arrangement. In Akan, the term for spirit-body is **sunsum**. This is a reduplication of the term is **sum**. The term **sum** is a contraction of **su-mu** meaning 'within' (**mu**) the 'essence' (**su**).

Kamit: SAHU

sāh , U. 298, the form of a man that exists in heaven, the spirit-body; plur.   , T. 143, , U. 516, , N. 113, 539,  , U. 516, , T. 327,  , P. 6, , M. 8. Later forms are:—  ,  ,    ; plur.    ; a sāh with his soul;             perfect spirit-bodies.


sehu , Rec. 22, 2,   , Rec. 33, 34,    , IV, 767, Annales III, 109,    ,    ,     to collect, to gather together, to assemble, to sum up, to add up a total; Copt. CWOYQ.

Akan: SUNSUM

**súnsúm**, pl. **a-** [*con. né súnsum'*] the soul or spirit of man; ne s. *sō*, he is influential; - a spirit, ghost; F. pl. n-, Mt. 8, 16. Mk. 1, 27; cf. sunsumā, okāra, hoñhom.

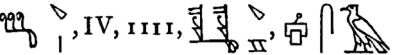
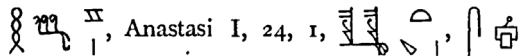

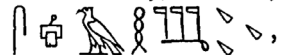

**sùm**, v. [*red. sunsum*] 1. to stand, of things forming a heap or mass, or being of a considerable circumference (cf. *si* of thin or slender things; or of hollow structures, as houses); *abó kúw bi sùm hó*, a heap of stones is set up there; *abo, ñhwēa, dote, ntrama súnsum hó*, there are heaps of stones, sand, mud, cowries. — 2. *caus.* with *de, fa* &c., to set, put, place, espec. in heaps or in a mass: *fa abo no sunsum hó! wode okorow súnsum' wiyammo ano de gye dákono a woyam gu mu*; *syn. sow; wóakekā dote asunsum ðaj no hó*, they have heaped up mud or clay around the base of the house. — 3.

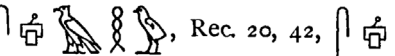
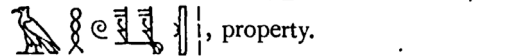


sāḥ 











In one of the variations of the term **sah** or **sahu** we see the determinative medut of a **mummy** lying on his back. The related term **sahu** (misspelled *sehu* by the egyptologist) means ‘to collect, to gather together, to assemble, to sum up’. The mummified body is representative of the spirit-body which collects or gathers together, sums up all of the spiritual organs into one harmonious arrangement. The **Coptic** dialectal vocalization of the term is **Saouh**: **Copt. cworg**.



The Coptic dialect is the Late Kamiti (Egyptian) dialect of the language which came into use about 2,000 years ago. In Akan we see that **sum** references that which is ‘heaped up, formed into a mass’. This is the root of **sunsum** referencing the spirit-body as the force that collects or ‘heaps up into a mass’ the spiritual organs in a sacred form. The related term **sahu** means ‘property, possession, homestead, environs, neighborhood’. The **sunsum** (sahu-sahu, su-su) is that which is the ‘homestead’ or ‘environ’ for the ‘property/possessions’ – the spiritual organs.

**sah-t**   
  
  
 holding,  
 possession, landed property, estate, allotment,  
 site of a temple, homestead, vicinity, environs,  
 neighbourhood; plur.   
 T. 18, , P. 573.

**sahu**   
  
 property.



**shu** , U. 558, P. 282, ,  
P. 615, 683, M. 525, 783, N. 1142, , ,  
Sphinx Stele 8, shade, shadow; plur. ,  
, P. 683; , , IV, 655, the  
shadow had turned; var. , .

**suh-t** , Pap. 3024, 79, —  
, Metternich Stele 62, egg; Copt.  
COORZE.

**kesuá, kesuwá, pl. ɲ-, F. k(y)erefu(w)a,  
k(y)eresu(w)a, an egg. pr. 882; to or**

**sūnsūmá, I. shade (cf. oṅwini), shadow.**  
— 2. = sūnsūm; me s. ato me so =  
me hō aye yiye; - ene de, minnidi nne,  
me s. agu me so, ε. s. amane bi ato me;  
cf. oḥōntowoso. — né sūnsumā ato me  
so, *I see signs of kinship in him.* —  
watwa ne s. mu, *he has had incestuous  
intercourse with her.* - sūnsūmá-mù-twá-  
asè-hwé, *incest.*

**e-sūm, the dark, darkness. pr. 33; esūm  
kábii, kùntāṅṅ, kūsuu, tūmm, black  
darkness; esum aba, darkness has  
come, it has become dark; esum duruu  
asase no so, a darkness came over the  
land; oṅia duru sum, the sun is darken-  
ed; - esum apatuw atu, the darkness  
has disappeared all at once; - n'abra-  
bo mu ye sūm sūm, her dealings are  
not straight and upright; - siw sūm,  
s. siw 3.  
**e-sūm-adzè, esūm-aseṃ, F. secret, mys-  
tery.****

In the term **shu** (shut) we have the shade/umbrella which casts the shadow. The root of **sumsuma** is **sum** (**esum**) meaning dark, darkness. The reduplicated term **sumsum** (**sunsuma**) is the dark entity generated by the body and spirit interfacing with the Aten (Sun). We also see the related term **suh** meaning 'egg' and **kesua** (ke-sua) meaning 'egg' in Akan. Spiritually this references the auric egg emanating from the individual as well as the dark 'egg' of the shadow. Rituals are performed to affect the **sumsuma** and thus the energy of the individual. The root of **sum** and **sumsuma** is **su** the essential nature.



The **shu** (**sumsuma**) emerging from the shrine in Kamit



Left: Akan Adinkra Symbol **Nkyimkyim** – winding serpent






Right: Serpent encircling (**kyim**) the spirit-body like an egg

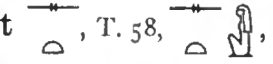

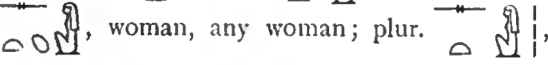

\*Note that the **sekhem** is the energy of the **Ba/Bait** concentrated into power like solar light concentrated into a beam of power with a magnifying glass. The **sekhem** (power) is not a spiritual organ in and of itself. Also, the **ren** (name) is a perfect reverberation of the **honamsu** but not a separate spiritual organ in and of itself. Many authors have misdefined these aspects.

## Essence

The term for the essence, the essential nature of the Afurakani/Afuraitkaitnit (African) human being is **Sau** or **Sa**. This is the essential nature or character which distinguishes human beings from animal beings, plant beings and mineral beings. In Akan this term is vocalized as **su** (esu).

Kamit: **SA (SAU)**

s[a]  a male human being, man, person; Copt. Ⲫⲁ, Amharic ሰው፡፡  IV, 1118,  II, the two parties in a lawsuit.

s[a]-t  T. 58,  M. 217, N. 589,  woman, any woman; plur.   
Amharic ሴት:

Akan: **SU (ESU)**

e-sú, *species, kind, sort. pr. 1528; nature, property, quality; character; manner; cf. baŋ, subaŋ, seso, oðasú. - ntamá yi su nte se kaŋ de a metœ no, this cloth is not of the same sort as that which I bought formerly; wo sú n'yé! you are a bad character; wo sú nè wo baŋ biara nso m'ani, neither your character nor your manners please me. - esu a empöröw (da), incorruptible nature, incorruptibility, imperishableness.*

In the Amharic dialect of Ethiopia the term 'person' is **sawí** or **sewí**. This is the **sa** or **saw** (**sau**) in Kamit and **su** in Akan. The outer core, lower mantle, upper mantle, lower crust, upper crust, atmosphere and magnetosphere are all aspects of **Asaase** (Earth) which revolve around the inner core or essence. The various spiritual organs contained within the spirit-body, **sunsum**, all revolve around the essential nature or essence, the **su**, of the individual which makes him or her unique from all others. We note also that the proto-indo-european root of the term 'essence' is **esse** and **es** meaning 'to be'. This was stolen from our Ancestral language term **sau** or **sa** referencing the Afurakani/Afuraitkaitnit (African) human being.



This brief summary of the honamsu, spiritual anatomy, is examined in detail in our six-week online course **HONAMSU**. We examine the texts and cosmology of Kamit and the language, cosmology and ritual practices of the Akan – inclusive of **Hoodoo** – to fully and properly define these aspects of our being as Afurakani/Afuraitkaitnit (African~Black) people. This note will also be incorporated in an upcoming book. Register now for our **HONAMSU** course while space is available. Course begins Oct. 6th:

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

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13020 (2019)

### References:

An Hieroglyphic Dictionary, Volumes 1 and 2. E.A. Wallis Budge [www.archive.org](http://www.archive.org)

Dictionary of the Asante-Fante Language Called Tshi (Twi) – J. G. Christaller [www.archive.org](http://www.archive.org)

### Select Bibliography: Works by Odwirafo Kwesi Ra Nehem Ptaħ Akhan:

Rekhit Hena Speret: Etymology and Cosmology of Religion and Spirit

Kamit Hena Ntoro: The Black Nation and Divinity – Origin of KMT and NTR

The Okra/Okraa Complex – The Soul of Akanfo

AKRADINBOSOM – Akan Abosom of the Okra/Okraa (Soul) and 7-Day Akan Week

Odwirafo Kwesi Ra Nehem Ptaħ Akhan is the author of 31 books examining cosmology, culture, Ancestral Religion and Nationbuilding/Restoration. Download the free e-book versions of our 31 books (including the four books listed above) wherein we examine the cosmology examined in this article in detail:

### NHOMA – Publications

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

