In the above image we have variations of the *akua* or *akuaba* as known in the *Akan* culture of Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa). The akuaba is often referred to as a ‘fertility doll’. While the akua or akuaba is used by Akan people to assist women with fertility, it is also used for funerary purposes and ritual purposes with regard to healing as well as the offensive and defensive use of medicine – for attacks upon enemies and defense against the spiritual attacks from enemies. The akua or akuaba can thus be found on the shrines of *Abosom* (Deities) and *Nsamanfo* (Ancestral Spirits) as well as used in the form of *Nsuman* (talismans) among Akan people. This is a ritual practice which is thousands of years old amongst the Akan.

All three of these ritual uses continued to be employed by Akan people as we were forced into North America during the *Mmusuo Kese* (Great Perversity/Enslavement era). As we have shown in our publication *HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)*, Akan people brought our Ancestral Religion to North America during the Mmusuo Kese and this Ancestral Religion is popularly referred to as *Hoodoo*. We demonstrate that the term *Hoodoo* is the Akan term *Ndu* (oohn-dooh’) meaning ‘medicine’, ‘medicine from roots, plants’ and also ‘conjure’. The ritual specialists called *oduyefo, odunsinifo* as well as the *odumafo* in Akan culture are literally defined in the language as ‘root workers’, ‘root doctors’
and ‘conjurers’. The oduyefo are also called odu-ma-f0. They are the odu-ma – people, they who give medicine. They are the odu (ooh-dooh) man and odu (ooh-dooh) woman – Hoodoo man and Hoodoo woman. Here is the preservation of the Akan priesthood and priestesshood unchanged, from West Afuraka/Afuraitkait (Africa) to North america – in name and function. This is why Hoodoo (Ndu) is defined as ‘Rootwork’ and ‘Conjure’ in North america.

The odunsinifo and oduyefo in preparing medicines and ritual work for clients use the akua or akuaba in many applications. When we look at the definition of the terms, we see the origin of the english translation ‘doll baby’ used by our Akan Nsamanfo - Ancestresses and Ancestors – in North america to describe this figure:

As we can see in this entry from the Asante-Fante Dictionary by J.G. Christaller published in 1881 and revised in 1933, the term akua is defined as a human figure made of clay. In the Twi (Akan) language, an Akan individual’s commentary is included in the entry. In this particular instance the individual is discussing the funerary use of the akua.

We also see that the term oba or ba means child, offspring. When a child is born the baby is called ‘oba’. The phrase ‘me ba’ thus means ‘my baby’ or ‘my child’.

We also see that the term akuaba is defined as a kind of doll carved out of wood.

The akuaba is literally a doll (akua) baby (ba).

In our article Akua – The Obosom of Aku and Akuada (‘mercury’ and ‘wednesday’): www.odwirafo.com/Akradinbosom_Akua.pdf we demonstrate that the Ankh of ancient Khanit and Kamit (Nubia and Egypt) and the Akuaba of Akan culture are the same figure. The Akan originated in Khanit (Khan/Akan land – Nubia/Sudan) and migrated west over 2,000 years ago. We show that the Obosom (Deity) Akua is the force in nature that governs
the Akua/Ankh figure. We also discuss her manifestation in Khanit and Kamit as Nebt Het, the wife of Set and in Yoruba culture as the Orisha (Deity) Agberu the wife of Eshu. We discuss the fertility and funerary ritual functions of the Akua/Ankh in this article in relation to the Obosom Akua in Her function as the Great Mother of Divine Words/Ritual Incantations, Her title thus being Urit-Hekau in Khanit and Kamit and Awuraakua in Akan. This is the cosmological foundation for Her sacred image being used for ritual purposes.

Akuaba from Ghana and two Ankh figures from the tomb of Tut Ankh Amen (3,300 years old)

In the above image we have two akuaba figures from the Asante Akan people (A, B). The third example is from the Fante Akan people (C). This version is key, because the fourth example, in the Fante style, is an Akuaba found in North America, Virginia, carved in the 1700s. This Akuaba is in the possession of Aakhuamuman Amaruka Atifi Mu (Akwamu Nation in North America) [See: www.odwirafo.com/Ndu_Akuaba.pdf]. The fifth example is also from North America, Jekyll Island, GA, circa 1860. [See: www.dulltooldimbulb.blogspot.com/2012/07/slave-made-african-american-folk-art.html]

What we therefore have is the Akan ndu akuaba, the Hoodoo doll (akua) baby (ba). On the plantations (it should be noted that the Akan term ‘kua’ also means ‘plantation’) in America when we were not able to use the red clay or not able to carve the wooden figures, we would
use what we had at our disposal to make the akuaba. We would thus use fabric to sew these akuaba (doll-babies) and place the ndu (ooh-dooh), medicine, inside as opposed to attaching or affixing the ndu/medicine to the wooden or clay figure or placing the ndu/medicine in the carved lines/scarification of the body of the wooden figure as we would do traditionally.

Contemporary Hoodoo ‘doll baby’, ‘conjure doll’, Akuaba (Fanteman in North America)

The tradition of utilizing the akua or akuaba for ritual purposes to assist in fertility (making babies) or to attack, to heal and to defend, is an Akan tradition that is thousands of years old and unbroken even through the horrors of enslavement. This includes the Akan tradition of a ritually prepared akuaba being carried like a living baby on the back of the female to cure fertility issues, to the practice of the akuaba used as a suman (talisman) to ‘do work’ against someone. The whites and their offspring, as spirits of disorder, continue to deliberately lie about the origins of the Hoodoo doll-baby attempting to associate it with the ‘poppet’ of european culture. In reality, the Akan have the linguistic, cosmological and ritual roots of the Hoodoo doll-baby in our culture and practice. While many Afurakan/Afuraitkaitnit (African) cultures utilize figures in similar ritual modalities (the BaKongo Nkisi for example) there is a reason why in Hoodoo the term for these figures and their characteristic shape is a manifestation of the term and form of akuaba in Akan. It is because Hoodoo was originally brought to america by the Akan – in name (ndu) and function. The Akan term Ndu/Hoodoo would only later be used as a generic term for any manifestation of ‘African Religion’, ‘Witchcraft’, ‘Black Magic’, ‘Folk Magic’, etc. The same has occurred with Vodoun. It was the Fon and Ewe people who brought Vodoun to america during the enslavement era. It would only be later that the term Vodou (Voodoo) would be used as a generic term for any manifestation of ‘African Religion’, ‘Witchcraft’, ‘Black Magic’, ‘Folk Magic’, etc.

The whites and their offspring have sought to steal and denigrate Afurakan/Afuraitkaitnit (African) Ancestral Religious legacy of Hoodoo (Akan), Vodoun (Fon, Ewe) and Juju (Yoruba) in North america, because it was/is through Hoodoo, Vodoo, Juju and other manifestations that we were empowered to wage war against the whites unceasingly, massacre them and force them into the position of accepting abolition and emancipation. We will not cease to expose these lies and to preserve our culture which is and always will be transmitted through the spiri-genetic blood circles of Afurakan/Afuraitkaitnut (Africans) only.
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