NYANKOPON NYANKONTON

RA RAIT

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

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In this publication we correct the false notion that the Supreme Being and the Creator and Creatress are one and the same. Afurakanu/Afuraitkaitnut (Africans~Black People) have always understood that the Great Mother and Great Father function together as One Divine Unit – the Supreme Being. The most ancient name for the Great Mother and Great Father is Amenet and Amen as shown in ancient Khanit (Nubia) and Kamit (Egypt). Amenet and Amen are called Nyamewaa and Nyame in Akan culture. It is Amenet-Amen as the Great Being who direct Ra and Rait, the Creator and Creatress to create the Universe. This reality is one that Afurakani/Afuraitkaitnit (Africans) people can and have verified via our direct interaction with Amenet, Amen, Ra and Rait over tens of thousands of years. This reality is thus woven into the fabric of our cultural and religious expressions inclusive of the manner in which we articulate cosmology. This was true in ancient Khanit and Kamit and is true in Akan culture – in its authentic expression.

Because of the corruptive influence of the pseudo-religions of the whites and their offspring, many Afurakanu/Afuraitkaitnut (Africans) have attempted to force-fit our cosmology into the foolish and invalid notion of monotheism. The whites and their offspring manufactured the idea of monotheism for political purposes. They sought to lure Afurakanu/Afuraitkaitnut (Africans) away from communicating with the actual Abosom (Deities) who are connected to us by blood, for they understood and understand that as long as we connect with the Abosom, we will be directed to overthrow the whites and their offspring and eradicate the perverse influence they have imprinted upon our culture worldwide. They therefore sought to erase the memory of the various Abosom and put forward the idea that there is only one, male ‘god’ who the whites are the representatives of. This would cause the brainwashed amongst us to believe that if we fought against the whites, we would be fighting against the ‘will of god’. This was the only means by which the whites and their offspring believed that they could control Afurakanu/Afuraitkaitnut (Africans) after invading our countries and communities. It has taken them thousands of years to spread this false notion, gaining success only within the last 100+ years on a major scale.

Akan nations who have fallen under the corrupt influence of the whites and their offspring have attempted to conflate the Creator with the Supreme Being, while eliminating the reality of the Great Mother and the Creatress altogether. Thus Nyankopon (Ra) is fused with and said to be a ‘title’ of Nyame (Amen) in Akan culture. Moreover, Nyankonton (Rait) and Nyamewaa (Amenet) are forgotten altogether. In this publication we restore the truth about Nyankopon and Nyankonton as Ra and Rait – the Creator and Creatress of the Universe and their relationship as Servants of Nyamewaa and Nyame (Amenet and Amen). We have also included an appendix which demonstrates that strands of the authentic cosmology still exist within the culture irrespective of the corrupt influence of the pseudo-religions of christianity, islam, judaism, etc. This is expressed through two Anansesem (Ananse stories) which feature Nsia – the Mother of Nyankopon.

Odwirafo Kvesi Ra Nehem Ptah Akkan
Aakhuanuman Amaruka Atifi Mu
Akawamu Nation in North America
Odwiraman
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Akanfo (ah-kahn’-foh), Akan people, originated in ancient Khanit (Nubia) and participated in the founding of civilization thousands of years ago. Some of these ancient Akanfo from Khanit ultimately migrated north thousands of years later and participated in the founding and development of ancient Kamit (Egypt). Over the millennia, Akanfo migrated and settled in West Afuraka/Afuraitkait (Africa). Today, Akanfo are the majority ethnic group in the West Afurakani/Afuraitkaitnit (African) countries of Ghana and Cote de Ivoire (Ivory Coast). In Ghana, the Akan population is approximately 11,000,000 comprising about 45.3 percent of
the population. In Cote de Ivoire, the Akan population is approximately 9,000,000 comprising about 42.1 percent of the population. As one of the largest ethnic groups in Afuraka/Afuraitkait (Africa) in general and West Afuraka/Afuraitkait (Africa) in particular, Akanfo made up a significant portion of those Afurakanu/Afuraitkaitnut (Africans) who were captured as prisoners of war and forced into enslavement in the americas, the Caribbean and europe hundreds of years ago. Akanfo thus reside today in the western hemisphere as a significant percentage of those who refer to themselves as African-Americans, Jamaicans, Barbadians, African-Latinos, African-Surinamese, African-Guyanese, African-Canadians, African Britons, amongst many others. Many Afurakanu/Afuraitkaitnut (Africans) in these areas are recovering their spiri-genetic heritage and returning to their Ancestral cultures including those who are spiri-genetically Akan.

The language, culture and ritual practices of Akanfo today are directly derived from our ancient Ancestral language, culture and ritual practices of ancient Khanit and Kamit. In the language of ancient Khanit and Kamit the names of *Creator* and *Creatress* of the Universe are *Ra* (rah) and *Rait* (rah-et’t). Together, *Ra* and *Rait* are the *The Great Ancestral Spirit*. They are the Divine Living Energy operating throughout all *created* entities in Creation. They represent the *collective Ancestry* of all Afurakani/Afuraitkaitnit (African-Black) people. The most popular titles of *Ra* and *Rait* in Akan culture are *Nyankopon* and *Nyankonton*.

Because of the perverse influence of the *false religions* of christianity, islam, judaism and hinduism and their related *fictional characters who in reality never existed of any race whatsoever: jesus, muhammed, allah, yahweh and brahmin, many Afurakanu/Afuraitkaitnut (Africans) have embraced the *foolish belief* in “monotheism”. The whites and their offspring in reality learned of religion when they came into contact with Afurakanu/Afuraitkaitnut (Africans) after repeated unsuccessful attempts to invade and conquer ancient Afurakanu/Afuraitkaitnut (Africans) of Kamit thousands of years ago. After a series of unsuccessful military campaigns, the whites and their offspring began to infiltrate and settle in and around Northern Kamit. They subsequently moved to corrupt the religion as a means to corrupt the minds of the vulnerable (prisoners of war, disgruntled members of society, rival factions in society, etc.). They sought to ignite an implosion of the society in an effort to weaken Afurakanu/Afuraitkaitnut (Africans) to the extent that a renewed military campaign against us would be successful.

The whites and their offspring are incapable of communicating with the Divine Spirit Forces that govern Creation, called *Abosom* (ah-boh’-sohm) in Akan culture, *Orisha* in Yoruba culture, *Vodou* in Ewe and Fon culture, *Ntorou/Ntorotu* in the language of Khanit and Kamit. The Abosom (*Deities; Goddesses and Gods*) are the *Mma, Children, of Nyamewaa and Nyame* – the Great Mother and Great Father, Whom Together comprise the Supreme Being (Goddess/God). The Abosom, as Children of the Supreme Being, are the *Divine Embodiments of Order in Creation* and thus the source of our ability to harmonize our thoughts, intentions and actions with Divine Order.
When we attune ourselves to the Abosom in Creation, we attune ourselves to the Spiritual Agencies that regulate Nyamewaa-Nyame Nhyehyee (Divine Order). We are thus able to bring order to our lives and eradicate disorder. This is the foundation of Culture. The whites and their offspring moved to introduce and capitalize on chaos, disorder, in our societies as a means to destabilize our societies. The means by which they believed they could accomplish this goal – after failing to conquer us militarily – was through the perversion of the religion. This included the introduction of the foolish doctrine of “monotheism”.

Because the whites and their offspring are incapable of communicating with The Mother and Father Supreme Being and the Abosom, they moved to convince us that the Abosom did not exist. Moreover, they moved to convince us that there is only ‘one god’ of whom the whites are the spokesmen for. The whites calculated that some Afurakanu/Afuraitkaitnut (Africans) would ultimately reject the Abosom (Deities) Who actually govern Creation and then embrace fictional white “gods”, “prophets” and the foolish doctrines associated with these fictional characters. This would bring chaos, disorder and destabilization within the Afurakani/Afuraitkaitnit (African) population. This would be a condition where the whites and their offspring had a chance to thrive and ultimately conquer our societies in the midst of societal division. It was the foundation for the establishment and perpetuation of the enslavement – physical, economic, social and spiritual – of the Afurakani/Afuraitkaitnit (African) population.

After thousands of years of attempting to force the false religions on Afurakanu/Afuraitkaitnut (Africans) and after hundreds years of direct warfare during the enslavement era, some Afurakanu/Afuraitkaitnut began to accept variations of the false religions and the associated perverse doctrines. This is manifest within Akan culture by some Akanfo attempting to make Nyankopon the “Akan monotheistic god”. Some Akan scholars, teachers, etc. also teach that Nyame, Nyankopon, Oboade and Odomankoma are simply “different titles” of the “one god”. These statements are 100% inaccurate. Nyame, Nyankopon, Oboade and Odomankoma are actually Amen, Ra, Ptah and Atem (Atum) from ancient Khanit and Kamit. Nyame is the Male half of the Supreme Being, while Ra, Ptah and Atem are different Abosom (Deities), each with Their own unique functions in Creation, all of Whom are subordinate to and Servants of Nyamewaa and Nyame.
Above left to right: Ptah, Amen, Ramessu and Ra. The Per Aa (Pharaoh) Ramessu is sitting amongst the Supreme Being, Amen [Nyame], and the Abosom Ra [Nyankopon] and Ptah [Oboade]. Ra and Ptah are Servants and Functionaries of Amen. [See our publication: Odomankoma-Atmu Khopa: www.odwirafo.com/Akanfo_Nanasom.html ]

Kamit:         Amen
Akan:          Nyame

Ra              Nyankopon
Ptah            Oboade
Atem            Odomankoma

Amenet and Amen [Nyamewaa and Nyame]

The Supreme Being has always been and continues to be the union of the Great Father and the Great Mother. In Akan culture the Great Father is Nyame. The Great Mother is Nyamewaa. Together, Nyamewaa-
Nyame function as One Divine Unit – The Supreme Being. Nyame (God) is a form of the ancient name Amen (Ny-Ame-n) from Khanit and Kamit, while Nyamewaa (Goddess) is a form of the ancient name Amenet (Ny-Amen-at). Amen and Amenet are the Great Mother and Great Father Whom Together are the Great Being behind all of existence. It should be noted that the name Nyame exists across Afuraka/Afuraitkait in various forms: Nyambe (Lozi of Zambia), Njambe (Herero of Namibia), Nzambi (Bakongo of Republic of Congo), Nzame (Fang of Gabon), etc. From East, South, North, Central and West Afuraka/Afuraitkait, this variation of Amen can be found as the name of the Great Father Amen. [See our article: www.odwirafo.com/Note_on_the_Origin_of_the_Name_Nyame_in_Ancient_Khanit_and_Kamit.pdf]

Amenet-Amen, the Great Being, produce Ra and Rait (Divine Living Energy), Who then create the Universe. This is akin to the Afurakani man and Afuraitkaitnit woman as two beings uniting to function as one unit and consciously directing and utilizing their procreative-energy for the purpose of creating a child.

The Supreme Being gives birth to the Creator-Creatress. The Creator-Creatress are Servants of and subordinate to the Supreme Being. Ra and Rait serve Amen and Amenet, just as the living energy circulating throughout your body serves you.

The nature and function of Ra and Rait and Their relationship to Amenet and Amen must be clarified for us to harmonize with Them. In contemporary Akan culture this is the nature and function of Nyankopon and Nyankonton and Their relationship to Nyamewaa and Nyame.

The etymology of the names Nyankopon and Nyankonton have eluded Akan scholars, traditional spiritualists and others. Many proposed etymologies have been put forward, yet they are inaccurate because of a lack of understanding regarding the nature of these Abosom (Deities). When we recognize the ancient origin of these Abosom and their function in Creation we will find that the true etymology of Their names are clear:

Nyanko-pon  “God” Creator
Nyanko-nton  “God’s” arch (rainbow)
Nyanko-nnuru (aduru)  “God’s” medicine
Nyanko-nsu  “God’s” or heavenly water (rain)

Above we have terms and their commonly accepted definitions in contemporary Twi (Akan language). The term ‘pon’ or ‘opon’ is defined as ‘great’ in Twi (Akan). The Creator is thus defined as the ‘shining’ (nyam) ‘alone’ (nko) ‘great one’ (opon). This etymology “The Shining One Who Alone is Great” is a misguided derivation rooted in the false doctrine of “monotheism” which propounds the false notion of the “one great god who is alone without a second”. The other terms related to Nyankopon above are telling. The term nyankonton is commonly defined as God’s (nyanko) eyebrow or arch (nton). The term nyankonnuru is commonly defined as God’s (nyanko) medicine (aduru/nnuru). The term nyankonsu is commonly defined as ‘rain’ and referred to as God’s (nyanko) water (nsu).
There is a cosmological reason why the formulation nyanko represents the Divinity. In ancient Kamit we find that Ra (rah) and Rait (rah-ette’) as Creator and Creatress operate through the Aten (Sun). Ra is not the “Sun-god” and Rait is not the “Sun-goddess” as is often stated. They are associated with the Aten (Sun) because they use the Aten as the primary transmitter of Their Divine Living Energy in our Solar system. The light and heat of the Aten is derived from the movements of Ra and Rait, the Great Spirit, within the Divine Black Substance (Dark Matter/Dark Energy) of Space. This is why when the names of Ra and Rait are written in the metutu (hieroglyphs) one common variation is to simply use the image of the Aten (Sun):

Above are three versions of the name Ra. The second version: is simply the depiction of the Aten (Sun). This is because when you see the Aten, you see Ra, for Ra operates within and through the Aten.

Above are three versions of the name Rait (Rat). The second version is the depiction of the Aten along with the metut (hieroglyph) underneath it that resembles a half-circle. This metut is for the letter ‘T’. In Kamit, the letter ‘T’ is used to indicate the feminine or diminutive. Thus, Ra is masculine while Rait (rah-ette’) is feminine. Amen is masculine while Amenet is feminine. This linguistic device was co-opted by the whites and their offspring and continues to be used today. The feminine or diminutive forms of names in European languages bear this out: anto in – masculine, antoinette – feminine; paul and paulette; jean and jeanette; cigar and its diminutive cigar-ette, etc.

Again, the Aten is the creative organ of Ra and Rait, thus when you see the Aten you see Ra and Rait. This is why They are Abosom (Deities) of the Sun as opposed to being the “sun god/goddess”. In fact, Ra and Rait are the Abosom Who created the Aten as well as all of the other stars in the Universe.

Aten (Owia in Akan)
A most important variation of the writing of the names Ra and Rait (Rat) in the metutu (hieroglyphs) is the popular rendering of Their names with the metut of the cobra surmounting the sun disk. In the images above Ra is shown as a Falcon-headed Male while Rait is shown as a Human-headed Female. They both have the image of the Aten (Sun) upon Their heads. Moreover, in the image of Ra the Aten is surmounted by a cobra snake. This is the reason why in the popular renderings of Their names in the metutu we often find the Aten surmounted by a cobra as an all inclusive symbol for the names Ra and Rait:

Ra              Ra-t

The cobra as an akyeneboa (Akan for animal totem/sacred animal) for Ra and Rait is instructive. Amen and Amenet are the Great Being, the Father and Mother of all existence. One of the definitions of the general term ‘amen’ in Kamit is ‘concealed’ or ‘hidden’. The other major definition is stable, abiding, permanent. Amenet-Amen as the Supreme Being are thus the invisible, permanent, abiding, eternal Being. When Amenet-Amen decided to create the universe They first exercised Their Consciousness/Intelligence. It was birthed as a Twin Masculine and Feminine Spiritual Force called Ka and Kait. The term ‘ka’ means ‘soul’ or Divine Consciousness.

The Ka/Kait is the Soul, the Divine Consciousness of Amen and Amenet. In the physical universe, These Two Abosom, Ka and Kait, the Male and Female Soul of Amenet-Amen, manifest as the Black Substance of Space. In physics this substance is called Dark Matter and Dark Energy and is said to make up over 99% of the Universe. This has always been known in ancient Afurakani/Afuraitkaitnit Ancestral Culture. However, we have always understood that the Black Substance is not just Dark Matter and Energy, but comprise the Male and Female Deities Ka and Kait. The Black Substance, the physical shrine of the expansive and contractive Spiritual Force of Consciousness/Intelligence, is all-pervasive in and of the Universe. I.e., the Consciousness or Soul/Intelligence of Amenet and Amen is all pervasive.
Just as you can direct your mind, your consciousness, to focus on a specific objective and formulate thoughts, so did/does Amenet-Amen direct Their Soul/Consciousness to focus and develop (form) thoughts (matrices) that would/will become the basis for the coming into being of the physical bodies of stars, planets, etc.

In the dream-state, with your eyes closed, you can generate vivid colorful images within the blackness of your spirit (mind) while lying in a dark room. Your ka (soul) directs your formulation of thoughts (unless you are overly influenced by disordered entities). This process is a reflection of the original acts of creation by Amenet-Amen. As the Great Being, invisible, stable and permanent, dwelling in nothingness before the creation of the Universe, Amen and Amenet united and began to exercise thought – i.e. They gave birth to Ka and Kait, Masculine and Feminine Spiritual Forces of Consciousness/Intelligence and directed Them to formulate thoughts. In order to make the thought-formations manifest there needed to be Energy. Amenet-Amen thus gave birth to the Masculine and Feminine Spiritual Forces of Expansion and Contraction within the Black Substance – the Abosom Hehu and Hehut. The expansion-contractive action of Hehu and Hehut caused the Black Substance to begin to vibrate. This is similar to the breathing process.

The term heh in the language of Kamit means ‘eternal’, ‘everlasting’, yet it also means breath. Amenet-Amen generated thought-forms via Their Soul/Divine Consciousness, Ka and Kait. Amenet-Amen then began to activate through ‘breathing’ – expanding and contracting the Black Substance. The ‘breathing’ process caused the vibration of the Black Substance which manifested Energy. This Energy manifested as the Male and Female Spiritual Forces Nu and Nut (Nun and Naunet). Nu and Nut are the Two Abosom of Primordial Energy, Inert Energy, the Energy that contains the Potential to bring everything into being. The names of Nu and Nut are written with the ‘wavy’ lines representing the wave-energy within the Black Substance as it transformed into a watery-like substance. Their names are also written with the determinative metut of the urn or vessel:

\[
\begin{align*}
\text{Nu (Nun)} & \\
\text{Nut (Naunet)} & 
\end{align*}
\]

The Abosom Nu and Nut are the Divine, Inactive, Infinite Energy-source subsisting within the Black Substance, Ka/Kait. Again, when Amenet-Amen decided to Create the Universe, They birthed Their own Consciousness with Male and Female Potencies, Ka and Kait which manifested as an all-pervasive Black Substance. They directed Ka and Kait to formulate thought-forms, matrices, of what would come into being (just as you create thought-forms within the blackness of your consciousness). They gave birth to Hehu and Hehut, and caused Them to expand and contract (breathe) within the Black Substance (Body), causing the birth of Nu and Nut. [Notice our breathing sounds like “hehu-hehu-hehu”] The Black Substance began to wave/vibrate thus making the Black Substance fluid. The waves of Energy rising and falling within the Black Substance are akin to the rising and falling waves within the Ocean. This was the
birth of Nu and Nut. The waves are expansive and contractive. This process is similar to the boiling of water.

When water is in a pot on a stove it is still. When heat is applied (expansion and contraction) the water begins to wave (vibrate). This is an invisible force (Amenet-Amen – invisible) directing the expansion and contraction (Hehu and Hehut) of an all-pervasive, pliable substance (Ka and Kait). The vibrating substance births waves (Nu and Nut). If the process continues to escalate, the waves will begin to interact with one another and the invisible heat within the waves will ultimately give birth to spheres – bubbles. Within these spheres is heat. In Kamit the general term heh also means heat, in addition to eternal and breath.

When Nu and Nut unite and begin to activate Their Divine Energy Potential within the Black Substance, They ultimately give birth to radiant, spherical spheres of Light, Fire (heat). This is the emergence of Ra and Rait. Ra and Rait, manifesting as Spiritual Forces of Light and Fire emerging from Blackness, separate the Blackness. The spheres of Light and Fire ultimately birth the first stars in the Universe. The Spirits of Ra and Rait operate through the physical bodies of these stars, which gave birth to other stars. Stars ultimately gave birth to planets. The Spirits and Fire of Ra and Rait penetrated the planets and activated them causing separation and development within their primordial forms. Ra and Rait rose out of the Blackness of Ka/Kait as Creator and Creatress of the Universe.

Amen and Amenet, Ka and Kait (Keku and Kekut), Hehu and Hehut, Nu and Nut (Nun and Naunet) are called the Khemenu Ntorou/Ntorotu the Eight Primordial Abosom (misnmered the ‘Ogdoad’):

Before the Creation of the Universe, there was Amenet and Amen, the Great Invisible, permanent Being. They birthed thought/Consciounssess/Soul which manifested as an all pervasive, all-encompassing Blackness, Ka and Kait. In Their eternal capacity to expand and contract, Hehu and Hehut They activated their Primal, Inactive, Energy, Nu and Nut. As the Energy began to vibrate, Spheres of Light and Fire, Ra and Rait, emerged from the Blackness. This was the beginning of Creation. Ra and Rait manifested through the spheres of Light and Fire. Thus, before manifesting, Ra and Rait were formed within the Black Substance.
Above: Amen and Amenet, the invisible/hidden Being dwelling in the Blackness of Ka and Kait. When Hehu and Hehut cause the Ka/Kait to wave/vibrate Nu and Nut are born. They then birth the explosive power of Ra and Rait, Fire/Light, which generates the stars, planets, moons, etc. The Black Substance, Ka and Kait, can be found within the bodies of Afurakanu/Afuraitkaitnut. This is abatum or melanin – the chemical in our body that gives us our color. It is not only in our skin, hair and eyes, but all of our major organs and systems including our brain (neuromelanin). Abatum or melanin is the shrine of Ka, Kait, Nu, Nut in our bodies. Our abatum/melanin (black chemical – ka/kait) is a conductor of our bodily energy (nu/nut). It is from this Ka/Nu-Kait/Nut (melanin) that our fire Ra/Rait arises.

Just as you can become ‘fired-up’ by a thought, begin breathing rapidly and feel a surge of heat (invisible) within your body, so did the Black Substance (Ka/Kait) when acted upon by the breathing process (Hehu and Hehut) cause the Substance (Body) to vibrate. This was a kindling of the Black Substance. The first manifestation of this kindling was Nu and Nut, the waves of Infinite Energy of Amen and Amenet. The further kindling and activation of Nu and Nut (waves) gave birth to manifested Heat – Fire and Light, Ra and Rait.

Thus, while coming into being within the Black Substance, Ra and Rait moved in wave form. They moved within Nu and Nut. Just as water waves (vibrates) first when heat is applied yet eventually births spheres, so did Ra and Rait move in the Black Water (Substance) of Space in wave form (through Their Parents Nu and Nut) and eventually manifested through/as spheres of Fire and Light (Stars/Suns).

This cosmology is the basis for depicting Ra and Rait as Two Divine Cobras. The cobra is a snake that moves in a wave-like manner. However, the cobra also rises up and can form a circle/sphere. Thus, Ra and Rait also take the form of the Serpent with Its Tail in Its mouth or a circular serpent:

Ra              Ra-t

All across Afuraka/Afuraitkait (Africa), ancient and contemporary, the Creative Power is seen as the Serpent with Its Tail in Its mouth. It is also recognized to be the Rainbow Serpent, the Creator-Creatress of the Universe.
When white light is refracted through a triangular prism it manifests as a rainbow:

When white light is refracted through rain or mist it manifests as a rainbow:

In the Akan language, the general term for rainbow is Nyankonton. The term nton means arch. This term is also written and pronounced nto. This term is related to Nyankopon meaning Creator. The term pon or opo means ‘great’ however pon or pono also means to bend; circle. The proper definition of the root nyanko in Nyankonton and Nyankopon is critical to our cosmological understanding. The ‘ny’ in ‘nyanko’ is nasal and produces more than one pronunciation. Thus, we have the word nyanko or anyanko meaning to go for fuel also being written and pronounced agyanko. The nasal ‘ny’ sounds like a ‘gy’ [j] sound and is therefore interchanged. This is similar to the english pronunciation of the slang for yes – yeab – being pronounced by some Afurakanu/Afuraitkaitnut as ‘jeab’. The ‘y’ sound is interchanged with the ‘j’ sound. The same occurs with spanish speakers who pronounce ‘yes’ as ‘jes’. This also occurs in Afuraka/Afuraitkait. Some Afurakanu/Afuraitkaitnut call Nyame: Nyambe (Lozi people) or Njambe (Herero people).

ny, a palatalized (unsyllabic) n, resembles ni in companion or n in cañon. Ny is an original sound before a, e, i; before pure a, e, i, it is a transformation of original gy.


We also have the Akan word agyanka (ah-jahn-kah) meaning a child bereaved of its father; orphan. This is important because the compliment term for agyanka is e-nanka. The plural of agyanka is nyanka. Here, there is the interchange between gymka and nanka. The ‘N’ is nasal. While e-nanka or enanka, means orphan, we also have the term o-nanka. The term onanka or nanka means: serpent (puff adder serpent):
Onanka or Nanka

ญำ้ำ̄, a large-horned snake.

ญำ้ำ̄, a child bereaved of its mother; orphan; cf. agy▌んk▌.

ญำ้ำ̄, a child bereaved of its father; orphan; cf. sn▌んk▌, pro. 1958.

[Note that in the Akwamu dialect the plural for agy▌んk▌ is ny▌ンk▌ as shown in the dictionary entry above: Akw. pl. n-]

ญ▌ンk▌, -ŋ▌ŋ▌, a. in cpds. great, large; cf. ab▌ンŋ▌, ob▌ンm▌ŋ▌ (= o▌ɔŋ▌), n▌ントŋ▌, ap▌ン▌, F. circle; bu(bu) ap., to form a circle, to surround.

Just as the term e-น▌ンk▌ with a nasal ‘N’ is pronounced like the plural for agy▌んk▌ (any▌Ark▌) so is ญ▌ンk▌ or น▌ンk▌ pronounced ny▌ンk▌ (agy▌んk▌). The name ญ▌ンk▌-pon thus means the ‘great’ - pon ‘circular’ - p▌ンo ‘serpent’ - น▌ンk▌. This is NY▌ンk▌p▌ん the Creator in the form of the Great Circular Serpent:

Moreover, the term ญ▌ンk▌-nton means the ‘arched’ - น▌ン, ‘serpent’ - น▌ンk▌. This is NY▌ンk▌t▌ん the Creatress in the form of the Great arched Serpent:
It should be noted that the Akan name of the second child born after Twins is Nyankomago. However, this name is also written and pronounced by some Akan as Nyankamago. Nyank-o becomes Nyank-a.

\textit{nyāŋkōn-tāŋ, rainbow.}

\textit{kóntonkùrōwī, 1. the halo or luminous circle round the sun or moon. pr. 1712.}

\textit{o-nyāŋkō(m)pāŋ, Ak. onyāŋkoro(m)pəno, [cf. onyame, nyāŋkōm, kō or koro (?), pōj] 1. the visible expanse of the sky, the apparent arch or vault of heaven. ntōŋkā, (eye-)brows; cf. ntōŋ, nyāŋkōntōŋ}

The rainbow encircling the Aten (Sun) referencing a Divine Serpent manifesting through white light (rainbow) as well as an \textit{arched-bow} has a direct reference in nature and in the Akan language. A title of the rainbow encircling the Aten (Sun) in Akan culture is Kontonkrowi (Kontonkurowi). This is translated as kontonkro (circle) owia (Sun). This term is often used interchangeably with nyankonton:

The images above are kontonkrowi or circular nyankonton. In English, the phenomenon is called a “sun halo”. This phenomenon also exists at night. A halo around the moon is thus called a “moon halo”. The kontonkrowi and nyankonton show the origin of the metut making up the names of Ra and Rait, the Rainbow Serpents Who encircle the Aten (Sun), Who are the Creator and Creatress of the Universe:
We also have the phenomenon of dual rainbows:

These are representations of **Ra** and **Rait**, **Nyankopon** and **Nyankonton**, the *Rainbow Serpents Together*. As the Male and Female Spirits operating through the Divine Living Energy of Creation and manifesting through the *Light* and *Fire* of the Aten (Sun), **Ra** and **Rait**, **Nyankopon** and **Nyankonton** surround the Aten and operate through the Aten and Its Light when refracted by rain (**Nyankonsu**) or mist.

In comparison, in the **Yoruba** culture of Southwestern Nigeria the Creator is called **Odumare**. Yet, the Creative Deity operating through the *rainbow* is called **Osumare** - Whose sacred animal is the *python*. **Osumare** is depicted as a *serpent surrounding the Earth with Her Tail in Her mouth*. Moreover, an etymology of the name of **Odumare** (**Olodumare**) refers to Him as the ‘*Child of Ere*’ (the child of the serpent/python). **Odumare** and **Osumare** are **Nyankopon** and **Nyankonton** – The Creator and Creatress operating through the *rainbow* as *Divine Serpents* – The *circular* serpent *swallowing Its tail*.

“…The Yoruba deity that immediately comes to mind is **Osumare**, who appears as the rainbow and whose symbol is the python (ere). Frequently represented as a *pair of serpents* or a single serpent with *two heads* (Fig. 2), **Osumare** is associated with wealth and prosperity. Curiously, the word mare (‘the immense, infinite, or eternal’) appears in both **Osu-mare** and **Olodu-mare** (Idowu 1994:30, Bamgbose 1971/72:27, 32; see also Babalola 1972/73:104-105)…”

--Excerpt from *Ejiwapo: The Dialectics of Twoness in Yoruba Art and Culture* by Babatunde Lawal
In the Fon and Ewe cultures (Vodoun) of Togo, Benin and Ghana, the Rainbow Serpents again are the Creator and Creatress of the Universe. They are called Da and Houelousou Da (Wife of Da). This is Ra (Da) and Rat (Wife of Da). In Ewe they are typically depicted as circular serpents. In Fon, it is said that Da and Aido Hwedo (Damballah and Ayida Hwedo in Haitian Vodoun) are Husband and Wife. They are the Rainbow Serpents Who are the Creator and Creatress of the World. They have 3,500 coils in the sky and 3,500 coils in the Sea. The representation again includes the depiction of the Serpent swallowing Its Tail.

In ancient Kamit, Ra and Rait are the Progenitor and Progenitress of humankind, meaning Afurakanu/Afuraitkaitnut. [Afurakanu/Afuraitkaitnut are the only true humans. We were/are the only people created by Ra and Rait. The whites and their offspring came into being millions of years later via spiritual degeneration which precipitated the genetic degeneration/mutation leading to melanin-recessiveness]. Ra and Rait thus represent the collective Ancestry of all Afurakanu/Afuraitkaitnut on Earth. The same is said of Nyankopon in Akan, Da in Vodoun and Odumare in Yoruba. The same is true of Nyankonton, Aido Hwedo and Osumare. We can therefore naturally identify the major characteristics of the Creator and Creatress in Kamit, Akan, Yoruba, Ewe and Fon:

The Creator and Creatress are the Rainbow Serpents
The Creator and Creatress operate through the Sun (Fire and Light)
The Creator and Creatress represent the collective Ancestry of all Afurakanu/Afuraitkaitnut
The word for rainbow is also the name of the Creative Spirit Who operates through the rainbow as a serpent
The Creator and Creatress take the form of Great Circular Serpents and/or swallowing Their Tails

From the Mer of Per Aa Unas (Pyramid of Pharaoh Unas) approximately 4,500 years ago:

...The male serpent is bitten by the female serpent, the female serpent is bitten by the male serpent. Heaven is enchanted, earth is enchanted... [Utterance 233]
The circular rainbow serpent in the sky and the arched rainbow serpent rising from Earth bite each other. This is a reference to **Ra** and **Rait**, **Da** and **Houelousou Da**, **Odumare** and **Osumare**, **Nyankopon** and **Nyankonton**.

**Mehen** and **Mehenet** Protective Serpents of **Ra** and **Rait** swallowing Their Tails – coiled around the head and feet (Heaven and Earth).

It is also important to recall that while there are approximately 11,000,000 Akan in Ghana, there are also approximately 9,000,000 Akan in neighboring Ivory Coast (Cote de Ivoire). One of the largest Akan populations in Ivory Coast is the **Baule** (**Baoule**, **Bawule**). In the Baule dialect, **Nyame** is often called **Nyamie** or **Nyamien**. **Asaase** (Earth Mother) is often called **Asyie**. **Nyankopon** is called **Anangaman**. There are also the variations of **Anangaman**: **Edangaman**, **Odangaman** and **Edanga**. [See: *African Traditional Religions in Contemporary Society*, edited by Jacob K. Olupona]

**Ananga-man** or **Odanga-man** is **Onanka-pon**. The version **Edanga**, simply refers to the Creator as **Enanka**, the **Serpent**, while **Edanga-man** means **Great Serpent**. Edanga or Odanga is O-Da-nka or Ra-nka, Ra-aakha.

The ‘D’ and rolling ‘R’ (tongue tapping the roof of the mouth once) are interchangeable linguistically. This is why in Vodoun, the name of the Rainbow Serpent, the Creator of the Universe (Masculine), the Progenitor of humankind (Afurakani/Afuraitkaitnit humans only) is written and pronounced **Da**. **Da** is **Ra**.

When pronouncing the name **Ra**, if you roll the ‘R’ it is virtually indistinguishable from the pronunciation of **Da**. Moreover, the letter ‘N’ when placed between other letters or at the beginning of a word in Akan sounds like the rolling ‘R’. The word for day in Akan is ‘**da**’ or ‘**eda**’. The plural ‘days’ is **nna**. This is **nda**, however, when spoken it sounds like **nna** with a heavy emphasis on the second ‘N’. This is how **Onankapon** (**Onyankopon**) becomes **Anangaman** and **Odangaman** in Baule Akan.
Another example is the word for medicine - aduru. The plural is nnuru. This is actually nduru. It should be noted that this term aduru is an important component of an mmrane (praise name) for an Akan male born on Memeneda (saturday).

In Akan culture, we receive a kradin (krah-deen’) or soul-name based on the Obosom (Deity) that governs the solar, lunar or planetary body that rules the day. There are Abosom that govern each of the days of the 7-day Akan week. Memeneda is saturday. It is Men-men-da or Amen-Men’s da (day). Amen-Men (Min) is the Obosom Who rules the planet Amene (saturn).

Males who are born on His day are thus named after Him, for their Okra (aw-krah’/soul) is governed by Him. Such individuals are called Kwame, Kwamena and other variations. Moreover, Menmenit is a form of the Obosom Af (called Het-Heru in Kamit). As Menmenit She is the Wife of Amen-Men and also governs Men-men-da. In Akan Her name is Amenmenewaa often shortened to Amma (Ama, Amewa). Females born on Her day thus have the kradin Amma (Amemenewaa), for their Okraa (aw-krah’/soul) is governed by Her. There are different Male and Female Akradinbosom (Akradin Abosom) and corresponding akradin for all of the days. [See AKRADINBOSOM: www.odwirafo.com/akradinbosom.html]

The kradin Kwame is composed of kwa (akoa) servant and Ame(n). Kwame is thus a title indicating that the Okra (soul) of the individual is a servant, subject of or governed by Amen-Men. In Akan culture, Nyankopon Himself has the kradin Kwame. He is thus often called Nyankopon Kwame - Nyankopon (Onankapon) operating through Amen-Men. This is the ancient connection between the Abosom Amen-Men and Ra:
Ra serves Amen – Nyankopon serves Nyame [Ny-Amen]. Ra operates through Men (Min)

Men Ra (Min Ra) from the Temple of Seti at Abdju (Abydos)

Because each individual’s Kra (Ka/soul) is governed by one of the Akradinbosom, the individual manifests major characteristics of that Obosom. In Akan culture we thus have mmrane (praise names) that reflect those characteristics. Those who have the kradin or soul-name Kwame have certain characteristics based on the Obosom Amen-Men, the Obosom that governs their okra. Children of Amen-Men are considered to be wise, defenders of Ancestral tradition and protocol and more. An important mmrane for a Kwame is Oteanankaduro. This is Ote-nanka-duro. This is typically translated as ‘He who understands (ote) the serpent’s (nanka) medicine (duro/duru)’. Oteanankaduro is a praise name for all those with the kradin Kwame – including Nyankopon. Nyankopon Kwame can thus be called Oteanankaduro. This is another important reference to the nature of Nyankopon as the Divine Serpent – Nanka.
RA AAKHU – NANKA

The name O-nanka as a title for the Creator in the form of a snake becoming O-danga or E-danga is derived from a title of Ra. In the Book of the Heavenly Cow, found in the tombs of Tut Ankh Amen, Seti and Ramessu, we find that Ra is referred to as Ra Aakhu. The metutu are:

“Whoever says these words works his own protection by means of the words of power, ‘I am the Deity Heka and I am pure in my mouth and in my body. I am Ra from whom the Deities proceeded. I am Ra Aakhu.’ When you say this, step forth in the evening and in the morning on your own behalf, if you would make to fall the enemies of Ra.”

[Book of the Cow of Heaven – Tomb of Seti]

Ra Aakhu is defined as Ra operating as Aakhu, the Light/Fire. Aakhu and Aakhir are also written Aakh and Aakht. Different aspects of the term Aakhu or Aakh:
The terms Aakh or Akuhu and Aakht or Aakhut refer to Fire, Light, brilliance, radiance, the Aten (Sun) as well as the fiery Serpent on the Royal Crown:

Ra Aaku is Raakhu, Raako, Daako, Danko, Dango, Nanko Nyanko
Ra Aakh is Raakh, Raakha, Daaka, Danka, Danga, Nanka Nyanka

Recall that in Akan culture, the birth-place-name for the second child born after twins can be written Nyankomago or Nyankamago. The ‘A’ and ‘O’ are used interchangeably. This is also seen in the name of the tree anyankoma:

\[
\text{anyåŋkômá, pr. 577, = anyåŋkámâ, anyåŋ-kámáá, -kámá, -kómá, a tree and its edible fruit resembling sweet-sop.}
\]

Note also that Da in Vodoun is also commonly written and pronounced Dan. The ‘A’ in Da is nasal, thus sounding like Dan (Dah-ng) when enunciated, similar to the ‘N’ in the word senior. This nasal ‘A’ is derived from a pronunciation of the name Ra. In the metutu when the name Ra is spelled out we have:

The \(\text{metut} \) is the character for the letter ‘R’. The \(\text{metut} \) is the character for the letter ‘A’. The other two metut, the serpent surmounting the Aten (Sun) and the mummified, seated figure are
determinatives. They are not read or enunciated. They are markers, indicators that this word ‘ra’ refers to the serpent around the Aten who is an Obosom (Deity - the mummified figure denotes Divinity/sacredness).

There are three different metutu for the ‘A’ sound in Kamit. The metut of a forearm and open hand with palm turned upward for the letter ‘A’ is sometimes written in the Coptic dialect (Late Kamit dialect) as ‘AW’. Thus, the ‘A’ in Ra could be thus be pronounced like the ‘AWNG’ in the english word ‘wrong’ and taking on a nasal tone. Ra Aakhu would thus be pronounced like rawn-ah-ko’. The difference between pronouncing Ra and Ra with a nasal tone is [rah] and [rawn or rah-oong]. This is also the difference between the Vodoun versions Da and Dan (Dah-ng) The pronunciation dah-ng sounds like dah-oong. This is the same as O-Dang-a and E-Dang-a. It is also Nanka (Nah-ng-a). Just as some Afurakanu/Afuraitkaitnut speaking the Fon language pronounce Da with a nasal ‘N’ - Dan (dahng) today, so did some Afurakanu/Afuraitkaitnut in Kamit pronounce Ra with a nasal ‘N’ in ancient times. Ra-Aakhu or Ra[wn]-Aakhu thus became Ra[ng]-Aakhu, Daankhu, Daanko, Danga, Naanko and Nanka.

Note: The Ebrie people, another Akan sub-group in Cote de’ Ivoire, call the Creator Nyangka or Nyanka. This fact in relation to the forms Ananga-man, Odanga and Edanga proves that the Nyanko or Nyanka component of Nyankopon and Nyankonton is a dialectical variant of Nanka.

Circular serpent pendant, manifestation of Nyankga, from the Ebrie Akan of Cote de’ Ivoire

Ra Aakhu or Ra Aakh, the fiery Circular Serpent (cobra) as Da Aakh, Na aakh, is found in the ancient temple of Naga in Khanit (Sudan, Nubia). Moreover, some of the Afurakanu/Afuraitkaitnut of ancient Khanit (Nubia) migrated east and settled india over ten thousand years ago. This is why the term Naga (Naanga/Naaga also written Naya, Naka) is a name of the Divine Cobra in different parts of pre-aryan (pre-white) india. When the whites and their offspring began to invade india approximately 4,000 years ago they
came into contact with the indigenous Afurakanu/Afuraitkaitnut – the descendants of the Afurakani/Afuraitkaitnit migrants from Khanit. The false religions of hinduism and buddhism would later incorporate and corrupt the meaning and function of the Naga. The Naga in Black india, Naga in Khanit (Nubia) is the same Nanka in Akan. They all derive from Ra Aakha and Rat Aakhat or Ra Aakhu and Rait Aakhut.

Ra and Lion-headed Obosom Apedemak from the Temple in Naga – ancient Khanit (Nubia)
In the first two of the three spellings of the name Rat (raht) above the metut is the letter ‘R’, the metut is the letter ‘A’ the metut is the letter ‘T’. The metut of an egg is a determinative referencing female. The seated female figure is also a determinative indicating female. In the second variation we simply have the circular serpent for Ra, the ‘T’ metut and the egg symbol denoting Rat (female). In the third variation we have the circular serpent, the ‘T’ and the large cobra: . This cobra metut is a determinative metut. It means Female Deity (Goddess). These variations are of the name Rat. We also have variations of the name when pronounced Rait (rah-ette):

The three variations of the name Rait above include the metut for the ‘I’: . The second and third variations of the name Rait above include another version of the raised cobra denoting Female Divinity: . Note that this is the same determinative found in the term aakhut or aakht the fiery serpent on the royal crown: . This term aakhut not only references different Abosom (Deities) Who have the title “Eye of Ra”, such as Uatchet, but also references Rait as the Original Ancestral Female Creatress. Rait is the Progenitress Serpent Abosom (Deity) from Whom all other Female Abosom Who carry that energy and title descend. The above also is a reference to the feminine title Rait Aakhut or Rat Aakht, the female Nanka or Naga.

PON and NTON

In the Fante Akan dialect a variation of the name Nyankopon is Nyankome. One of the terms for rain as shown above is nyankonsu. Yet, another term for rain is nyankom. In addition to these terms we have the term nton (in-tawng’) with a nasal ‘N’ meaning arch. Once again, this is a reference to the Rainbow serpents, Creator and Creatress of the Universe. The term pono means to bend; arched, vaulted. The term apono means
circle. Nyankom – pono is thus a way to refer to the Creator’s arch/bow/circle as the Nyankom (rain) pono (arch/bow/circle) - rainbow. Moreover, Nyankom – ton is a way to refer to the Creatress’ arch/bow as the Nyankom (rain) ton (arch) - rainbow. Moreover, the term ton is also another word for rain.


While nton means arch and the root ton can also mean rain, the term nton is also a designation for the abusua (ah-boo’-see-ah) meaning the matriclan. There are seven great families, matriclans, in Akan culture headed by Seven Ancient Female Ancestresses and ultimately Seven Female Abosom. All Akan people can trace their descent through their mother’s blood circle to one of these Seven Females. If one cannot do so genetically and spiritually, then one is not Akan. In Akan culture, inheritance including throne succession is determined by the mother’s blood circle, the matriclan called abusua. However, another name for abusua is nton. The crescent (arch) is sometimes used in Akan symbolism to reference not only the Moon, but also the feminine while the circle is sometimes used to reference the masculine. The union of the circle and the crescent, male organ and the female organ/womb is the precursor to conception. This is the union of the pono and nton. Nyankopon and Nyankonton:

Akan symbol called Nyinsen Kronkron - ‘Sacred Pregnancy’. The circle references the male. The crescent references the female and the line references the child. One of many ways that the balance of pono and nton (circle and arch) are symbolized as essential to conception and life.

In the language of Kamit, the male definite article is Pa while the female definite article is Ta. In english, the definite article is ‘The’ (old english: ‘Thee’). When one says “The woman” or “The man” one is using the definite article. Definite meaning to define. In Kamit there is a male definite article and a female definite article. I.e. there is a male version of “Thee” and a female version of “Thee”. Pa is the male and Ta is the female. Thus when one would say ‘The Chief’ one would say Pa Heri – Pa (the male) Heri (Chief). However, when one would say ‘The Chieftainess’ one would say Ta Herit – Ta (the female) Herit (Chieftainess). The definite article is not neutral in Kamit like ‘the’ in english. We always sought to recognize the value of the male and female. In the same fashion demonstrative adjectives in Kamit have male and female versions.

Demonstratives are equivalent to the english terms “this, that, these or those”. In Kamit, they are typically placed after that which they are referring to. The male demonstrative singular is Pn (also Pu and Pnu) while the female demonstrative singular is Tn (also Tu). Thus if one were to say, “This Bull” in Kamit it would be Ka pn – Ka (Bull) pn (this-male). You would have to say ‘this male bovine’. If one were to say, “This Cow” in Kamit it would be Kait tn – Kait (Cow) tn (this-female). You would have to say ‘this female bovine’.
These constructions and their pronunciations are directly related to the Pon and Ton in Akan reflecting the
This Male Nanka (Nyankopon) and the This Female Nanka (Nyankonton). In Kamit, that which is
recognized as essentially female is referenced by Ta, Tn (Ton) – female definite article and demonstrative
adjective. That which is recognized as essentially male is referenced by Pa, Pn (Pon) – male definite article and
demonstrative adjective. The Progenitor of Creation, the Creator is the essence of masculinity – Ra. The Progenitress
of Creation, the Creatress is the essence of femininity – Rait. This concept and the phonetic constructions
reflecting this concept were retained in Akan language and culture as pon and ton in the names of the
Progenitor and Progenitress, Nyankopon and Nyankonton.

We must take note however that the symbolism is not static, but also deals with masculine and feminine
functions. Thus, while the female organ or womb can be a crescent (concave) that receives the male organ in
order to conceive, impregnation and gestation causes the female womb to go from crescent to full circle –
crescent moon to full/pregnant moon. Conversely, the retraction of the male organ from being ‘pregnant’/full
during the act of copulation can reference the receding of the full circle to a contracted/concave circle – full moon to
crescent moon. Thus, the male Nanka and female Nanka can operate through the circle or the crescent, the
kontonkurowi (circular rainbow) or the nton (arched rainbow), depending upon what functions They are
executing.

The two versions of the term for rainbow or sky in the metutu above are written pdt. As stated previously,
the ‘D’ and rolling ‘R’ (tongue tapping the roof of the mouth once) are interchangeable. This is why in Akan
the term puduo is also written and pronounced puruw or puru. This term means round, circular, globular; a
round disk, cylinder (as in the full moon).

Moreover, the ‘N’ and rolling ‘R’ also interchange. Above we have pdt which is the same term in Akan:
podo(t), poro or pono - to be bent; arched, vaulted. The related terms below pdt (poro, podo, pono) bow and
pd (poro, pono) knee and to kneel reference that which is bent.
We also have the related terms: *pnd*, *pnd*, and *pnd-ta*:

\[\text{pnd}, \text{pnd}, \text{and pnd-ta:}\]

\[\square \text{worm, snake, serpent;}, \quad \text{Copt.} \quad \text{A} \text{r} \text{t}, \text{q} \text{i} \text{t}. \quad \square, \quad \square \text{, the name of a god.}\]

\[\text{Pnd} \quad \text{Pnd}\]

\[\square \text{T, T.337;}, \quad \square \text{a title of Ra.}\]

\[\text{Pnd-ta}\]

These terms *pnd*, *pndt* and *pnd-ta* as *ponod*, *ponodt*, and *ponod-ta* are related to *pono*, *poro*, *pudu* and *puruw*. The references are to *snake*, the name of an Obosom (God) with the metut of a *snake* and a *title of Ra* (Nanka-pono).

\[\text{Ta.t}\]

\[\text{Tna}\]

\[\text{Tnu}\]

The terms above, *Ta.t*, *Tna* (*Tona*) and *Tnu* (*Tonu, Tono*) reference *part, portion, to divide, to apportion, to separate*. They are related to *Ta* the definite feminine article and *Tn* (*Ton*) the feminine demonstrative adjective. It is within the *nton* (arch, crescent, womb) that the zygote begins to divide. Cell *division* leads to the development of the embryo into a fully formed infant. The light of *Ra* and *Rait*, *Nyankopon* and *Nyankonton*, *separate, divide*, the Black Substance of Space (*Black Body of Amenet-Amen*) in the unfolding of Creation. The interplay between the Fire and Light of *Ra* and *Rait* and the Black Substance causes *separation and development*, ultimately giving rise to *Form*: stars, planets, etc. Within the atmosphere of *Asaase* (Earth) the *Nyankonton*, rainbow, *illuminates the properties* of sunlight, *dividing or apportioning its frequencies* into the various colors (vibratory waves). The rainbow (*nton*) connects earth, water, air (sky) and the fire of the Aten (Sun) under the arch (*nton*) of one family (*nton*). It is the *nton* (abusua), the matriclan, which determines how the inheritance will be divided, apportioned, separated.

\[\text{n} \text{t} \text{ó} \text{y}, \text{Ákp.;} \quad \text{n} \text{t} \text{ó} \text{r} \text{o}, \text{Ak.}, \text{(pl. id.)} = \text{abusú-abáy, family, consanguinity, kindred;}\]

\[\text{wu} \text{fi} \text{nt.} \quad \text{be} \text{n} \text{mu?} \quad \text{wó} \text{ntóy de dág?}\]

\[\text{meys Dwúmoánání, &c., I am a member of the Dw. family, &c.} \quad \text{Cf. ntoro}\]

\[\text{abusúá, pl. m., family, kindred, relatives, esp. the relations of the mother’s side; one of the original families of the Tshi nation. (Descent is matrilineal); race; lineage; clan. Cf. App. D. II. b & ntoro.}\]
Notice that the determinative metut (symbol) for Tna and Tnu is an ‘arch’/nton symbol: 📑

Moreover, notice that the metut for ‘T’ which denotes the feminine takes the form of a rainbow: 🌈

ёт, to cut, to divide  Tn, Tnu

ён, Rev., hole of a serpent.  Tn

Tn (Ton) also references the hole of a serpent. In the context of Creation, this is the Great Serpent, Nanka.

ёт, to be aged, to grow old, old, old

γ, aged man, a title of respect;

Tnui, Tnau (Tono)

ён, Lit. 47, a form of the Sun-god.

ён, “the Aged,” title of Ra.

Tn-ti  (Ton-ti)  Tniu (Tono)

We can also see in the above examples that nton or ton in Akan culture, referencing the most ancient Ones, Nyankopon and Nyankonton, the Creator and Creatress is derived from the root tn (ton) in Kamit and the descriptive tni (toni) meaning Aged One and a title of Ra. Thus tn (tono) is a title of Nanka.

Females and males both have testosterone and estrogen, yet testosterone (‘male hormone’) dominates in the male and estrogen (‘female hormone’) dominates in the female. In the same fashion, Ra and Rait, Nyankopon and Nyankonton, share expansive and contractive polarities of Energy. They can therefore operate through the circle and the arch. Yet, the expansive polarity is dominant within Ra/Nyankopon while the contractive polarity is dominant within Rait/Nyankonton.
Kontonkurowi, eda amansan nyinaa kon mu

The circular rainbow lies around the entire nation’s neck

The seat above is an Akan agua (adwa). It is a seat of rulership. All Akan ahene and ahemma (kings and queens) sit upon the sacred agua as heads of state. Heads of mmusua (clans) and heads of households also have their own agua. The symbol in the middle of the agua above is the kontonkurowi or circular rainbow. The ebe or proverb associated with this symbol points to the all-encompassing rule and power of the ohene and ohemaa (king and queen) like the all-encompassing embrace of the kontonkurowi. In the funeral context, it points to the fact that Death is inevitable and all-encompassing (‘around the neck’) for all members of the nation no matter what office one holds in society. This notion is represented in the kontonkurowi placed around the neck of the individuals in the image below:

Okyeame mpoma (spokesperson’s staff)
Above left is the rainbow encircling the Sun, while above right the rainbow encircling the Moon sometimes called a *moon halo* or *moonbow*. In Akan culture we have the *ebe* (proverb):

**Ohene ye Owia, Ohemmaa ye Osrane**  
*The King is the Sun, the Queenmother is the Moon*

Here, the *ohene* and *ohemma*, the Sun and the Moon, are surrounded by *Nyankopon* and *Nyankonton*. The rainbows are *‘around their necks’*. It demonstrates the all-encompassing nature of their power and influence and well as their protection. The ohene and ohemma function as representatives of the people to the Nananom Nsamanfo (Honored Ancestresses and Ancestors) and representatives of the Nananom Nsamanfo to the people. The rainbows around the necks of the Sun and Moon, the *ohene and ohemma*, reference their interaction with the spirit-realm and ultimate status as Great Ancestral Spirits once they transition from this world to the Ancestral realm via Death. This lends itself to the notion of *Divine Kingship* and *Divine Queenship* – Ancestral elevation and worship in the person of the ohene and ohemma. These concepts are found combined in the *usekh* of ancient Kamit and Khanit:

*Usekh* collar with two Falcons’ heads

The *usekh* collar is worn by the King and the Queen, the ohene and the ohemma, like the *Sun* and the *Moon, around the neck*:
Above we see the **Per Aa Heru em Heb** (‘Pharoah Horemheb’) and the **Henut** (Queen) **Ahmes Nefertari** wearing the **usekh** which is actually the *kontonkarowi/kontonkarosran* – the rainbow serpent around the Sun (King) and Moon (Queen). This is a representation of **Ra** and **Rait**, **Nyankopon** and **Nyankonton**, which is worn not only by Male and Female Sovereigns but also by the Abosom (Deities):

Ultimately the **usekh** is related to the Creator and Creatress, the Rainbow Serpents, **Nyankopon** and **Nyankonton** Who embody and wear the usekh:
Usekh defined as that which is spacious, wide, spread out and a collar, pectoral. This refers to the rainbow around the neck representing the all-encompassing power of the sovereign as well as the all-encompassing nature of Death. When the Aten (Sun) sets in the west, Ra in the boat of the Aten goes down into the “underworld” or the Ancestral realm. The rising and setting of the Iah (Moon), like that of the Aten, also references the transition of the Afurakani/Afuraitkaitnit human from Earthly life to Ancestral life. The rainbow serpents around the Aten and Iah are the Usekh around the Aten and Iah. Thus Ra has the title Usekh Her and Rait has the title Usekht Hett as shown in the metutu above. They are the Usekh (collar) around the necks of the Sun and Moon, Aten and Iah, ohene and ohemmaa. Ra and Rait are the kontonkuowi and kontonkurosrane.
Nyankopon and Nyankonton are Ra and Rait. They are Abosom that Akanfo have worshipped from our beginnings as human beings in ancient Khanit and to the present day. They are Abosom Who have nkommere (shrines) and are included in ohwie (mpaebu – libation prayers) today. It is critical to understand that it was only the influence of the idiocy of monotheism that has caused some Akanfo to conflate Nyankopon with Nyame and further altogether reject the very existence of Nyankonton.

Akanfo Nanasom, Ancient Authentic Akan Ancestral Religion embraces the reality, the truth of Nyankopon and Nyankonton. When we listen to the Abosom and Nananom Nsamanfo, we are listening to Nyamewaa-Nyame and thus receive proper guidance through our Okra/Okraa.

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WWW.ODWIRAFO.COM/AKANFO_NANASOM.HTML
Appendix

NSIA – MOTHER OF NYANKOPON

NAUNET – MOTHER OF RA

What follows is a modified article originally published in our www.afuraka-afuraitkait.ning.com forum

Below are two Akan stories regarding Ananse (Awuku or Kweku Ananse) and His interaction with Nyankopon. In Akan culture the Creator of the Universe is referred to as Nyankopon. The stories below revolve around Nyankopon's Mother, Nsia. Although the whites and their offspring, as well as brainwashed Akan people influenced by islam and christianity, falsely promote the lie that Nyankopon is the “monotheistic god”, the story shows that Akanfo have always recognized the Creator to have a Mother. Moreover, Nyankonton is the Creatress of the Universe.

Nyankopon and Nyankonton (called Ra and Rait in Kamit) function Together as One Divine Unit, Creator and Creatress.

The name Nsia is a place-name in Akan culture. It means the "Sixth-born". This is directly expressive of the cosmology of ancient Khanit and Kamit (Nubia and Egypt). Akan people migrated from Khanit (Nubia) in ancient times. [See: AKAN - The People of Khanit - Ancient Nubia/Sudan - www.odwirafo.com/Akanfo_Nanasom.html]

The Supreme Being is Amen and Amenet (Nyame and Nyamewaa in Akan). They are the Father and Mother of all existence and function Together as One Divine Unit. They are mentioned as part of the Primordial Eight Abosom (Deities) often called the Ogdoad by egyptologists. Amen and Amenet are actually the Parents of the other six primordial Abosom. Together the Eight Primordial Abosom existing as Male and Female Pairs are:

Amen and Amenet, Ka and Kait (Keku and Kekuit), Hehu and Hehut, Nun and Naunet (Nu and Nut).
It is from **Nu** and **Nut** (**Nun** and **Naunet**) that **Ra** and **Rait** proceed.

All authentic Afurakan/Afuraitkaitnit (African) cultures recognize that the Supreme Being is comprised of the Great Mother and Great Father. We also recognize that the Creator and Creatress are **directed by** the Supreme Being to create the Universe. The **Creator and Creatress** are **subordinate to** and **Servants of** the Supreme Being. **Ra and Rait serve Amen and Amenet** (**Nyankopon and Nyankonton serve Nyame and Nyamewaa; Odumare and Osumare serve Olorun and Olokun; Da and Aido Hwedo serve Mawu and Lisa**)

Again, it is the acceptance of the idiocy of “monotheism” and the **false religions** and **false ‘gods’** of Christianity, Islam, Judaism, Hinduism, Buddhism, etc. (**including jesus, allah, brahmin, yahweh ALL of which are absolutely fictional**) that has caused brainwashed Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa) and outside of Afuraka/Afuraitkait to pervert our authentic cosmology. In the process they attempt to **fraudulently conflate** the Creator and Supreme Being into one entity. Moreover, they attempt to portray this one entity as “He”, “God the Creator”, etc.

**Amen-Amenet** (**Nyangewaa-Nyame** in Akan) **first birth Their Soul/Divine Consciousness** (**Ka/Kait**). This Soul/Divine Consciousness is manifest in/as the Black Substance of Space. **Ka and Kait** are the Male and Female Abosom (Deities) that function as the Divine Consciousness/Intelligence/Soul of the Supreme Being.

**Amen** and **Amenet** then use **Their Soul/Consciousness, Ka and Kait**, to initiate and direct the process of activation/life. This is the "breathing" process - **expansion and contraction** within the Black Substance. This is the Male and Female Abosom **Hehu and Hehut** operating within the Black Substance. While **heh** means “eternity/everlasting” in the language of Kamit, **heh** also means “breath”. Of course, when we breathe it sounds like “he hu”.

The breathing (hehuhehut) is an expansive-contractive process that causes the primordial energy of the Abosom **Nu** and **Nut** to begin to vibrate. **Nu and Nut** (**Nun and Naunet**) are represented by urns of water as well as the "wavy" line representing the letter 'n'. They are the inert primordial watery-like energy resonating within the Black Substance of Space (**Ka/Kait**). When the 'breathing' process begins, this wavy, inert, energy begins to vibrate (just as heat causes water in a pot to wave-vibrate). Ultimately, when **Nu** and **Nut** continue to vibrate they give birth to spheres of light - **Ra and Rait**. This is akin to the vibrating water in the pot ultimately giving birth to spheres/bubbles. The radiant light energy operates, separates the Black Substance ultimately manifesting through stars, which ultimately gave birth to planetary bodies, which ultimately birthed Afurakanu/Afuraitkaitnut (Africans).
Amen - Amenet give birth to:

Ka and Kait (also called Keku and Kekuit)

Hehu and Hehut

Nun and Naunet (also called Nu and Nut)

Nun and Naunet give birth to Ra and Rait (Creator and Creatress, Nyankopon and Nyankonton in Akan) Who then Create the Universe.

Naunet (Nut) is Ra's Mother. As you can see above, She is the Sixth Born. She is thus called in Akan, Nsia (sixth born), Mother of Nyankopon.

What follows are two Anansesem (Ananse stories) published in 12930 (1930). In many english translations of Akan stories Nyankopon is translated as “Sky God”. Some also conflate Nyame and Nyankopon which is inaccurate as Nyame and Nyankopon (Amen and Ra) are Two separate Entities.

YOU ARE AS WONDERFUL AS ANANSE THE SPIDER

ANANSE, the Spider, was once living there, when Nsia, the mother of the Sky-god, became ill. They went and fetched a medicine-man to come and attend her. When he came, he claimed a deposit of a pereduan of gold dust (i.e. £8) for attending to her sickness. Now, Ananse went and told the Sky-god, saying, "This fellow is taking your gold dust for nothing; he is not able to look after her, so let me look to her for you, and if I do not look after her, my head can be forfeit." Ananse took an asuanu's-worth of gold dust (i.e. £4), and he said to the Sky-god, "If I should be unable to cure this sickness, I shall give you a live lion."

Next morning, when things became visible, Nsia, the mother of Nyankonpon, the Sky-god, had departed. They said, "Ananse, what about it?" Ananse left that place; he has fled. Now, speech and its left behinds (i.e. I forgot to mention that) Ananse's greatest friend was Okusie, the Rat. He told the Rat what had happened, saying, "That is what I have seen, so now you must help me." The Rat replied, "In what way can I help you?" (Ananse) replied, "I want you to go and dig a tunnel until it reaches under the raised mound upon which the Sky-god sits." The Rat said, "I shall do it for you." So he made it. The Rat came and informed Ananse, saying, "I have finished."

Ananse went and called his son, Ntikuma; and he cut a horn for him; and he told him to go into the tunnel and sit beneath the raised mound, and, when he saw that the Sky-god had seated himself on the raised mound, he mustsound his horn and say: "When you kill Ananse, the tribe will come to ruin! When you pardon Ananse, the tribe will shake with voices!" Ntikuma went and sat down beneath the reception seat, and Ananse set out, saying he was going to Nyankopon, the Sky-god, there of his own accord. When he went, then the Sky-god's executioners caught hold of him; they took him before the Sky-god. Then the spokesman said to him, "You, Kwaku Ananse, you said to Nyankopon, the Sky-god, that if his mother, Nsia, died, that he might kill you; so because Nsia has departed, therefore we shall kill you." Ananse said, "You must allow me to state my case." But the executioners seized hold of him in order to go and kill him.

Ntikuma raised (his voice): "When you kill Ananse, the tribe will come to ruin! When you pardon Ananse, the tribe will shake with voices!" They said, "Listen, listen! And again the horn sounded: "When you kill Ananse, the tribe will come to ruin! When you pardon Ananse, the tribe will shake with voices!" Then the Kontirehene chief rose up to inform the Sky-god, saying, "This tribe belongs to you, Sky-god, and to Ya,
Old-mother-earth. To-day you have got Ananse and are about to kill him. Ya, Old-mother-earth, says, 'Let him go,' so if you let him go, it will be well." Then the Sky-god made the executioners release him. That is why there is a saying, "You are as wonderful as Ananse."

**HOW IT CAME ABOUT THAT ANANSE THE SPIDER WENT UP ON THE RAFTERS**

**ANANSE** O! he married the daughter of Nsia, the mother of the Sky-god, and he went and said to the Sky-god, "The day your mother, Nsia, dies, come and tell me the date chosen for the funeral custom." About three days later they came and told him that Nsia, the mother of the Sky-god, was dead.

Now Ananse's blood-relations were 'Berekuo, the King Jay, Kwakuo, the Monkey, and Odwan, the Sheep. Then Ananse addressed them, saying, "They have come and told me about a funeral custom, so you must accompany me." So Ananse caused (a message) to be sent to the Sky-god that he was coming to the ceremony. Then the Sky-god caused all his subjects to gather, just like the assembly of an Omanhene. And Ananse said, "When evening falls cool, I shall come." The Spider made a bag, and inside it he put 'Berekuo, the King Jay, Kwakuo, the Monkey, and Odwan, the Sheep, and he slung the bag over his shoulder, and wrapped his cloth over it. Then he addressed the creatures, saying, "When I reach the Sky-god's there, you must weep." When he arrived before the Sky-god, the 'Berekuo lifted up (his voice): "Kurukusu, ku! ku! ku! Kurukusu, ku! ku! ku! ku! ni." And the Monkey raised (his voice): "Kakum! " And the Sheep raised (his voice): "Me!"

This was the lamentation of Kwaku Ananse. All the people said, "You have done well, here is one man who can weep and lament in three different ways." When he had finished (his lamentation), the Sky-god looked out for a fine house for him to live in. Next morning, when things became visible, the Sky-god cooked fine food and gave it to Ananse. When Kwaku Ananse saw this food, he said (to himself), "I shall not give any to 'Berekuo, I shall not give any to Kwakuo, I shall not give any to Odwan, for I have fasted for a long time." So Ananse ate, he did not give his blood-relations any. Now, he and they remained on and on, and the Sky-god said, "We will hold the eight-day funeral celebration." But the Sheep said (to Ananse), "Hunger is killing me, I am not going "; Kwakuo and 'Berekuo said the same thing.

Now the Sky-god went to sit among the assembled people, and he caused them to inform Ananse that the fine thing which he did the other day, he may do it again, for he and his elders were assembled (to listen to it). Ananse replied, "I do not feel well."

Next day the Sky-god said to Ananse, "You have made my eyes drop for shame." And 'Berekuo, and Kwakuo, and Odwan said, "We too, you have caused us to be hungry, so we and you will split away from the clan." So Kwakuo and 'Berekuo went off to the bush, but Odwan, the Sheep, remained at home; and the Spider jumped and flattened himself against the rafters; that was because he was ashamed.
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