



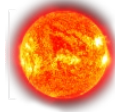


NYANKOPON  NYANKONTON



RA  RAIT

ODWIRAFO KWESI RA NEHEM PTAH AKHAN



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 (African) 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.

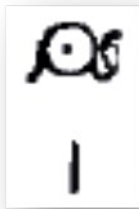
Akan nations who have fallen under the corrupt influence of the whites and their offspring have attempted to conflate the Creator with the Supreme Being, while eliminating the reality of the Great Mother and the Creatress altogether. Thus **Nyankopon (Ra)** is fused with and said to be a ‘title’ of **Nyame (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 **Anasesem** (Ananse stories) which feature **Nsia** – the *Mother* of **Nyankopon**.


Odwirafo Kwesi Ra Nehem Ptah Akhan

Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman
www.odwirafo.com



NYANKOPON  NYANKONTON



RA  RAIT

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-ette). 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](http://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.

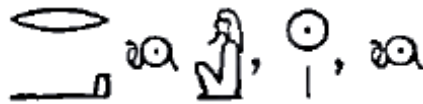
The nature and function of **Ra** and **Rait** and Their relationship to **Amenet** and **Amen** must be clarified for us to harmonize with Them. In contemporary Akan culture this is the nature and function of **Nyankopon** and **Nyankonton** and Their relationship to **Nyamewaa** and **Nyame**.


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:

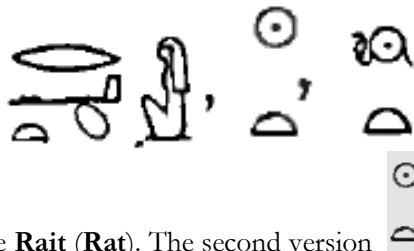
Nyanko-pon	“God” Creator
Nyanko-nton	“God’s” arch (rainbow)
Nyanko-nnuru (aduru)	“God’s” medicine
Nyanko-nsu	“God’s” or heavenly water (rain)


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 stars, including the Sun, is the most powerful force in the visible universe. The light, heat and fire 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):

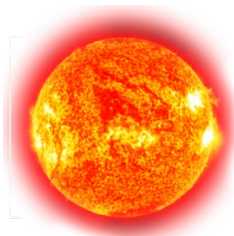


Above are three versions of the name **Ra**. The second version:  is simply the depiction of the Aten (Sun). This is because when you see the Aten, you see **Ra**, for **Ra** operates *within* and *through* the Aten.

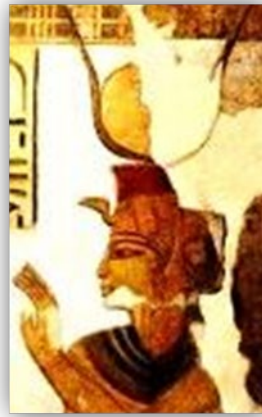


Above are three versions of the name **Rait** (**Rat**). The second version  is the depiction of the Aten along with the **metut** (hieroglyph) underneath it that resembles a half-circle. This metut is for the letter “T”. In Kamit, the letter “T” is used to indicate the *feminine* or *diminutive*. Thus, **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: antoin – 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**:



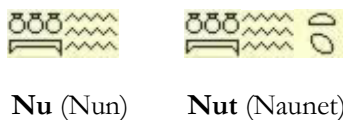
The cobra as an **akyeneboa** (Akan for *animal totem/sacred animal*) for **Ra** and **Rait** is instructive. **Amen** and **Amenet** are the Great Being, the Father and Mother of all existence. One of the definitions of the general term 'amen' in Kamit is 'concealed' or 'hidden'. The other major definition 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-contraction 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*:



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 *beat*. In Kamit the general term **heh** also means *beat*, 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* (misnomered the ‘Ogdoad’):



Amenet Amen Kekut Keku Hehut Hehu Naunet Nun

Before the Creation of the Universe, there was **Amenet** and **Amen**, the Great Invisible, permanent Being. They birthed thought/Consciousness/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 **abatumm** 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*). **Abatumm** or melanin is the *shrine* of **Ka, Kait, Nu, Nut** in our bodies. Our abatumm/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**.

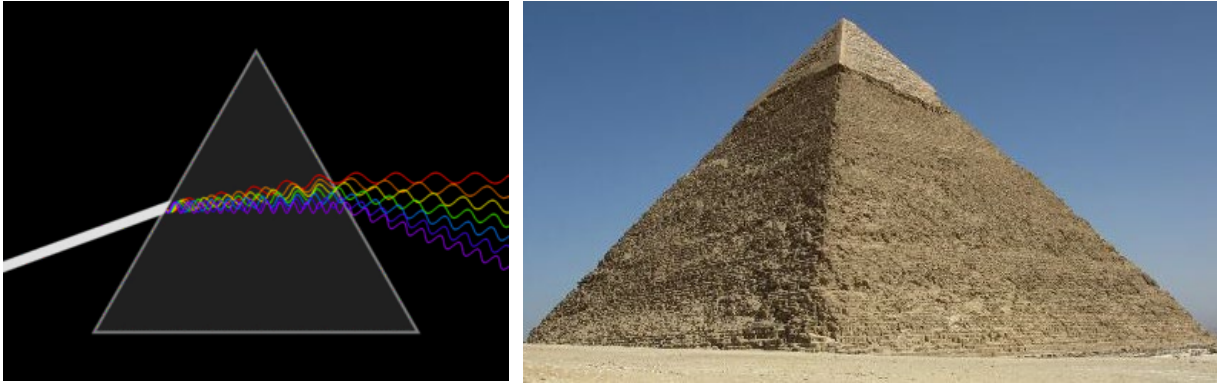
Thus, while coming into being within the Black Substance, **Ra** and **Rait** moved in *wave form*. They moved within **Nu** and **Nut**. Just as water waves (vibrates) first when heat is applied yet eventually births spheres, so did **Ra** and **Rait** move in the Black Water (Substance) of Space in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



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 **opon** 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 – *yeah* – being pronounced by some Afurakanu/Afuraitkianut as *'jeah'*. The 'y' sound is interchanged with the 'j' sound. The same occurs with spanish speakers who pronounce *'jes'* as *'jes'*. This also occurs in Afuraka/Afuraitkait. Some Afurakanu/Afuraitkianut call **Nyame**: **Nyambe** (**Lozi** people) or **Njambe** (**Herero** people).

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

Interchange of 'n', 'ny' and 'gy' from **Dictionary of the Asante-Fante Language Called Tshi** [Twi, Akan] by J.G. Christaller

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 *gyanka* 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

o-nāṅká, a large horned *snake*,

e-nāṅká, a child bereaved of its mother, orphan; cf. agyaṅká.
āgyaṅká, agyaṅkaa, Akw. pl. n-, a child bereaved of its father, orphan; cf. enāṅka, ayisāā. pr. 1358.

[Note that in the Akwamu dialect the plural for *agyanka* is *nyanka* as shown in the dictionary entry above: Akw. pl. n-]

-pónḡ, -pəṅ', a. in epds. *great, large*; cf. abəpónḡ, obirempəṅ' (= ohene), nantupəṅ,

apóno, F. *circle*; bu(bu) ap., to form a circle, to surround.

Just as the term **e-nanka** with a nasal 'N' is pronounced like the plural for **agyanka** (*anyanka*) so is **onanka** or **nanka** pronounced **nyanka** (*agyanka*). The name **nyanka-pon** thus means the 'great' - **pon** 'circular' - **pono** 'serpent' - **nanka**. This is **Nyankopon** the **Creator in the form of the Great Circular Serpent**:



Moreover, the term **nyanka-nton** means the 'arched' - **nton**, 'serpent' - **nanka**. This is **Nyankonton** 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*.

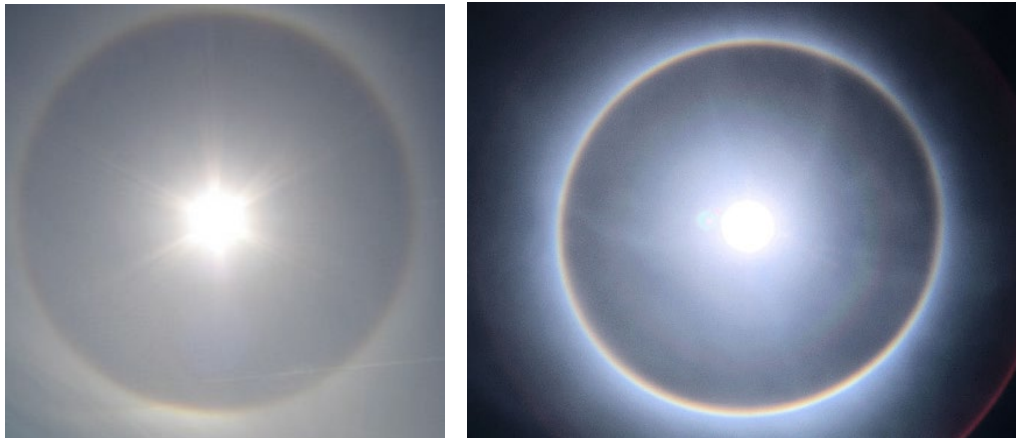
nyāṅkōn-tōṅ, *rainbow*.

o-nyāṅkō(m)pōṅ, Ak. **onyankoro(m)pono**, [cf. **onyame**, **nyankōm**, **kō** or **koro** (?), **pon**] **1.** *the visible expanse of the sky, the apparent arch or vault of heaven.*

kóntonküròwí, **1.** *the halo or luminous circle round the sun or moon.* *pr. 1712.*

ntōṅkã, *(eye-)brows*; cf. **ntōṅ**, **nyankōntōṅ**

The rainbow encircling the Aten (Sun) referencing a *Divine Serpent manifesting through white light* (rainbow) as well as an *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*.



Left: **Rainbow Serpents** on compound wall of **Houemu Angonglo Vodoun** Temple in Abomey
 Right: **Aido Hwedo**, Rainbow Serpent with Its Tail in Its mouth from the palace of King **Guezo**, Abomey

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

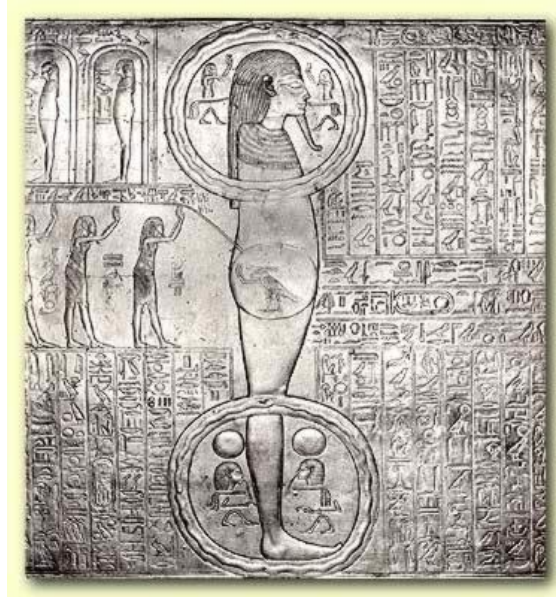
The word for *rainbow* is also the *name* of the Creative Spirit Who operates through the rainbow as a *serpent*

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 **mrrane** (praise name) for an Akan male born on **Memeneda** (saturday).

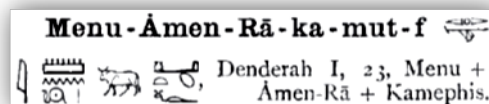
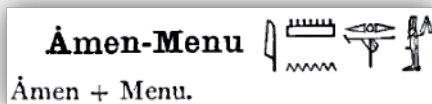
In Akan culture, we receive a **kradin** (krah-deen') or *soul-name* based on the **Obosom** (Deity) that governs the solar, lunar or planetary body that rules the day. There are Abosom that govern each of the days of the 7-day Akan week. **Memeneda** is *saturday*. It is **Men-men-da** or **Amen-Men's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



Amen-Men

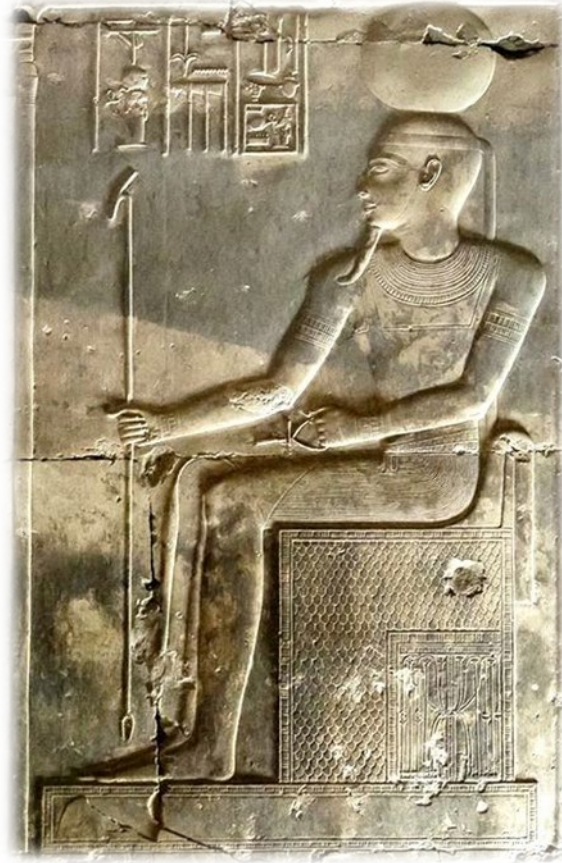
Males who are born on His day are thus named after Him, for their **Okra** (aw-krah'/soul) is governed by Him. Such individuals are called **Kwame**, **Kwamena** and other variations. Moreover, **Menmenit** is a form of the Obosom **Afi** (called **Het-Heru** in Kamit). As **Menmenit** She is the Wife 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**:



Amen-Men (**Men-men**) and **Men-Amen-Ra** the Bull (**Ka**) of His Mother (**Mut**)

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:



Ra Aakhu

“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**.”

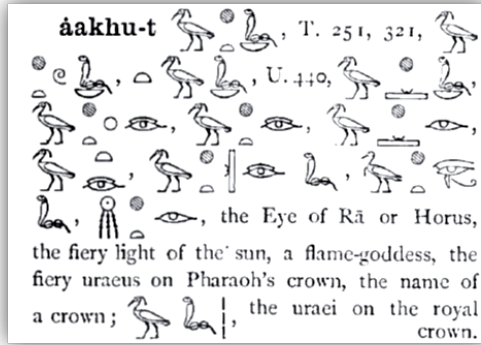
[Book of the Cow of Heaven – Tomb of Seti]

Ra Aakhu is defined as **Ra** operating as **Aakhu**, the Light/Fire. **Aakhu** and **Aakhut** are also written **Aakh** and **Aakht**. Different aspects of the term **Aakhu** or **Aakh**:

âakhu | , N. 112, 124, | , T. 292,
 , T. 399, Rec. 31, 17, , ,
P. 2, |, |, |, |, to
âakhu-t , L.D. III, 140c, fire. shine, to be bright, fine, splendid, glorious, excellent, good, to be useful, to recite formulae.

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

Āakhu | , Rec. 27, 59, | ,
P. 447, N. 656, 662, | , Rec. 30,
190, | , | ,
N. 1121, | , | ,
 |, | , Pap. 3024, 65, | ,
 , Hh. 561, the Light-god ; | ,
 , Rec. 31, 13, the Great Light, i.e.,
the sun.



The terms **Aakh** or **Aakhu** and **Aakht** or **Aakhut** thus reference *Fire, Light, brilliance, radiance*, the *Aten* (Sun) as well as the *fiery Serpent on the Royal Crown*:

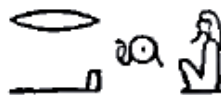




Ra Aakhu is Raakhu, Raako, Daako, Danko, Dango, **Nanko** **Nyanko**
Ra Aakh is Raakh, Raakha, Daaka, Danka, Danga, **Nanka** **Nyanka**

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 see in the name of the tree **anyankoma**:


anyankómā, *pr.* 577, = **anyankāmā**. **anyan-kámāā**, -kāmā, -kómā, 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  metutu is the character for the letter 'R'. The  metutu is the character for the letter 'A'. The other two metutu, 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 metutu 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[wɛn]-Aakhu thus became Ra[ng]-Aakhu, Daankhu, Daanko, Danga, Naanko and **Nanka**.

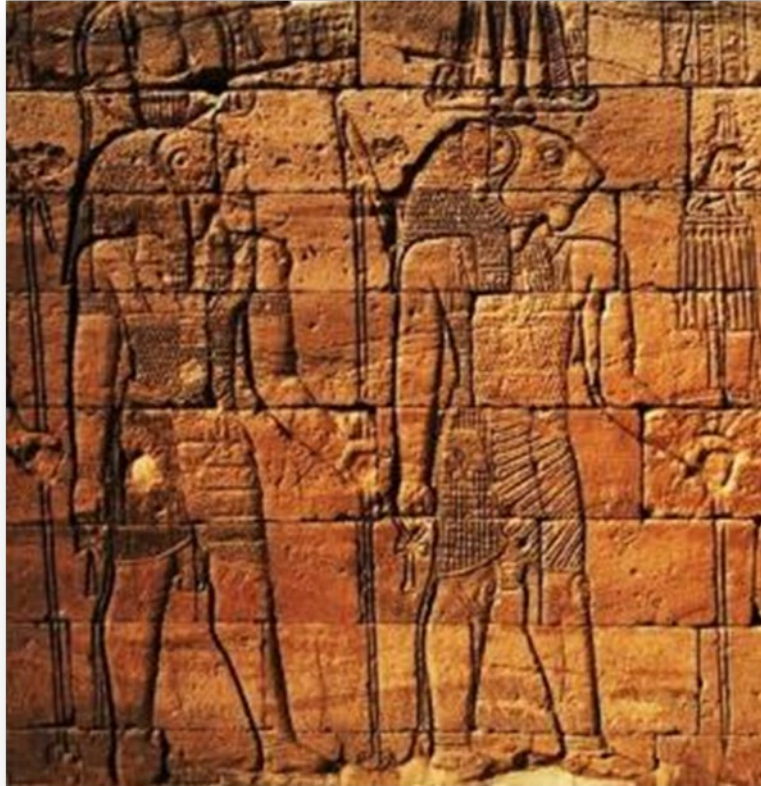
Note: The **Ebrie** people, another **Akan** sub-group in Cote de' Ivoire, call the Creator **Nyangka** or **Nyanka**. This fact in relation to the forms **Ananga-man**, **Odanga** and **Edanga** proves that the **Nyanko** or **Nyanka** component of **Nyankopon** and **Nyankonton** is a dialectical variant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



Circular serpent pendant, manifestation of **Nyangka**, 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**.

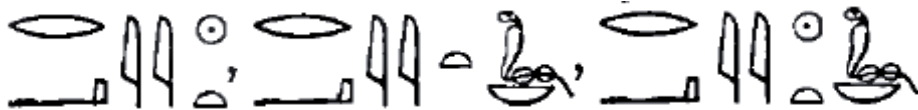


Ra and Lion-headed Obosom **Apedemak** from the Temple in **Naga** – ancient **Khanit** (Nubia)








RAT

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):



RAIT

The three variations of the name **Rait** above include the metut for the 'T': . 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: **àakhu-t**   . 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 Obosom* (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*.

O-nyankōme, F. the name for God in tɔŋ, F. rain-water.
F. (Afutu). W. T. Müller, 1670.





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 **pon** 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’.

Male definite article	Pa		Female definite article	Ta	
Male demonstrative	Pn (Pon), Pnu		Female demonstrative	Ton (Tn)	

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.

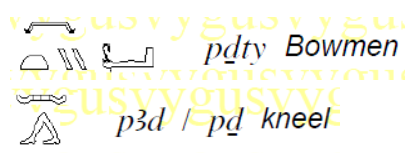
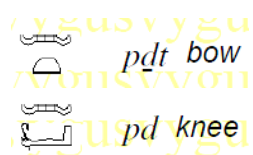


The two versions of the term for *rainbow* or *sky* in the metutu above are written **pdt**. As stated previously, the ‘D’ and rolling ‘R’ (tongue tapping the roof of the mouth once) are interchangeable. This is why in Akan the term **puduo** is also written and pronounced **puruw** or **puru**. This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



purúw, Āky. puduo, **l. ā. round, circular, orbicular, globular, spherical, cylindrical; cf. korokorowa, kurukuruwa.**

pòno, v. [*red. pompono, pomprō*] **l. to bend. pr. 2763; ópòno ne mu, ne naḡkrōma. — 2. perf. to be bent, crooked; n’ákyi’ apòno; to be arched, vaulted.**

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**:

 , worm, snake, serpent;
Copt. Ⲅⲡⲧ, Ⲛⲡⲧ.

Pnd



   , the name of a god.

Pnd




 , T. 337,  = ,
t, a title of Rā.

Pnd-ta




These terms **pnd**, **pndt** and **pnd-ta** as **ponod**, **ponodt**, and **ponod-ta** are related to **pono**, **poro**, **puđu** 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).

 , part, portion

Ta.t

  , piece, portion

Tna


  , to divide,

Tnu

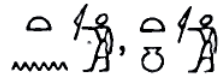
The terms above, **Ta.t**, **Tna** (**Tona**) and **Tnu** (**Tonu**, **Tono**) reference *part, portion, to divide, to apportion, to separate*. They are related to **Ta** the definite feminine article and **Tn** (**Ton**) the feminine demonstrative adjective. It is within the **nton** (arch, crescent, 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.**


ntón, Ākp.; ntóro, Ak., (*pl. id.*) = abusū-abān, *family, consanguinity, kindred*; wufi nt. beḡ mu? wó ntón de déḡ? meye Dwúmoánáni, &c., *I am a member of the Dw. family, &c.* - Cf. ntóro

abusūá, *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 & ntóro.*


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: 

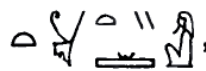
 **Tn, Tnu**, to cut, to divide

 **Tn**, Rev., hole of a serpent.

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


to be aged, to grow old, old, old
y, aged man, a title of respect;

Tnui, Tnau (Tono)

 Lit. 47, a form of the Sun-god.

Tn-ti (Ton-ti)

 “the Aged,” title of Rā.

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 **ahemmaa** (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)



Kontonkurowi

Kontonkurosrane

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 ohemmaa. 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 ohemmaa, like the *Sun* and the *Moon*, *around the neck*:



Per Aa Heru em Heb



Henut Ahmes Nefertari

Above we see the **Per Aa Heru em Heb** ('Pharaoh Horemheb') and the **Henut** (Queen) **Ahmes Nefertari** wearing the **usekh** which is actually the *kontonkurowi/kontonkurosrane* – 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):



Obosom Ptah



Obosom Het Heru

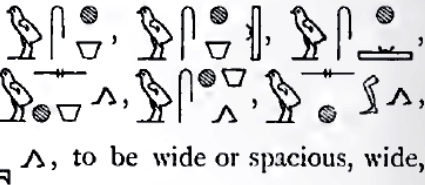

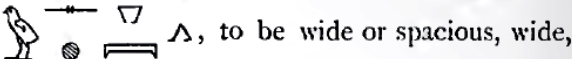
Ultimately the **usekh** is related to the Creator and Creatress, the Rainbow Serpents, **Nyankopon** and **Nyankonton** Who embody and wear the usekh:


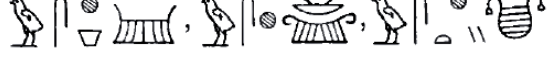
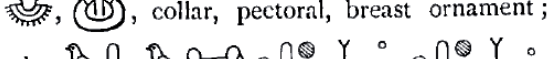




Ra



Rait

usekh 


 to be wide or spacious, wide,
 to be in a spacious place, to be spread out, to

usekh 


 plur. 

Usekh-her 
 B.D. 28, 5, a title of Rā.

Usekh-t hett 
 uraeus-goddess.

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 [*the term uraeus is the greek corruption of Arat a title of the Female Cobra Obosom surrounding the Aten*]. They are the **usekh** (collar) around the necks of the Sun and Moon, Aten and Iah, ohene and ohemmaa. **Ra** and **Rait** are the **kontonkurowi** 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** (**mpaebo** – 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**.

©Copyright 13012 (2012), by Odwirafo Kwesi Ra Nehem Ptah Akhan.

Selected References:

Pyramid Text of Unas

Book of the Heavenly Cow, Tombs of Tut Ankh Amen, Seti and Ramessu

Ru Nu Pert em Hru, Papyrus of Ani (so-called Egyptian Book of the Dead)

Let the Ancestors Speak, Removing the Veil of Mysticism from Medu Netcher, by Ankh Mi Ra

Akan World of Goldweights, Georges Niangoran-Bouah

Kasahorow Online, Promoting African Languages – www.kasahorow.org

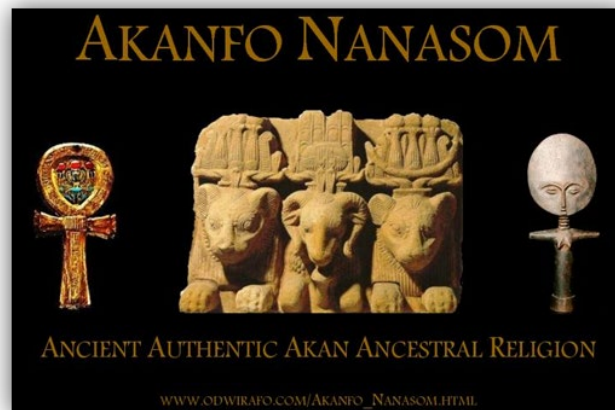
Ejiwapo: The Dialectics of Twoness in Yoruba Art and Culture, by Babatunde Lawal

African Traditional Religions in Contemporary Society, edited by Jacob K. Olupona

The Okra/Okraa Complex – The Soul of Akanfo, by Odwirafo Kwesi Ra Nehem Ptah Akhan

African Traditional Religions in Contemporary Society, edited by Jacob Olupona

Dictionary of the Asante and Fante Language called Tshi, by J. G. Christaller



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 *Creatrix* of the Universe.

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

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.odwirrafo.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 Afurakani/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 Hvedo 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 (**Nyamewaa-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).



Amenet and Amen (Ny-Ament-waa and Ny-Amen)



Naunet (Nsia) and Nun also called Nut and Nu

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**.

©Copyright by, Odwirafo Kwesi Ra Nehem Ptah Akhan, 13012 (2012)

[What follows are two **Anansem** (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 must sound 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 Nyankonpon, 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 Nyankonpon, 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! 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 him self), " 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."

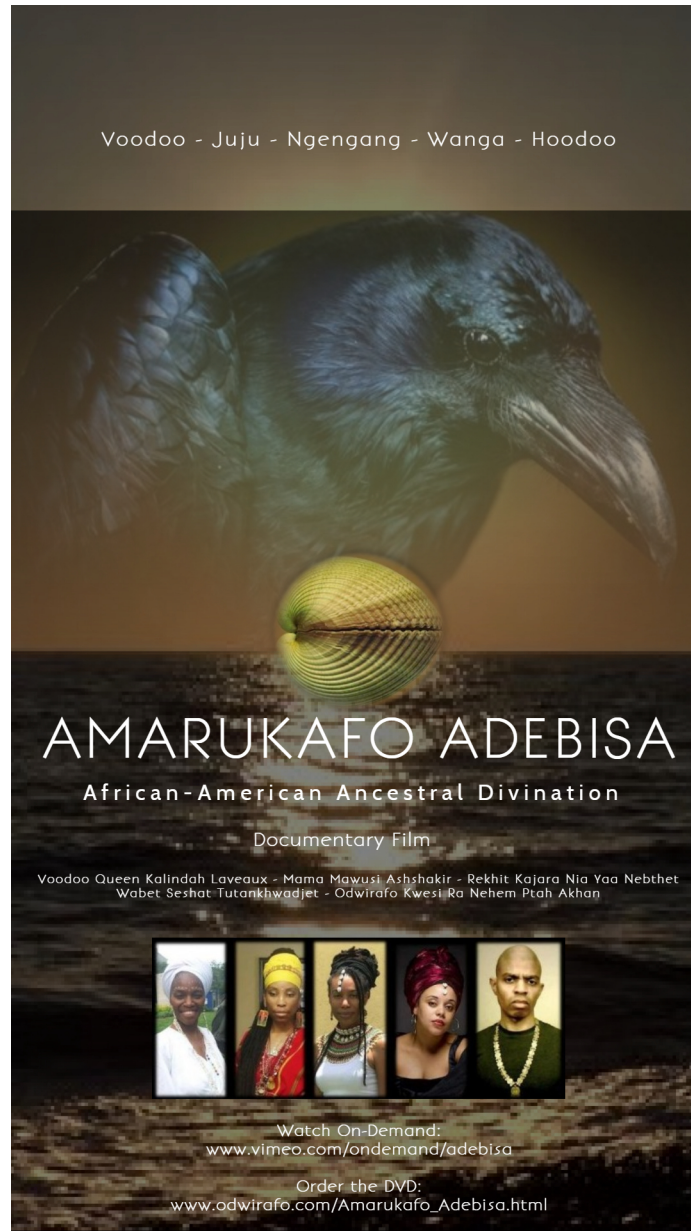
Next day the Sky-god said to Ananse, "You have made my eyes drop for shame." And 'Berekuo, and Kwakuo, and Odwan said, "We too, you have caused us to be hungry, so we and you will split away from the clan." So Kwakuo and 'Berekuo went off to the bush, but Odwan, the Sheep, remained at home; and the Spider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



NHOMA (*publications page*)
www.odwirafo.com/nhoma.html

All of the e-book versions of our publications including our 30+ books and 100+ research articles are free downloads. Our videos, audio podcasts as well as our workshops and services are also free. See a partial list of our publications below. If the information has been beneficial for you, consider making **akyede** (*donation*) in support of our research. *Yeda ase*, we thank you, for your support: www.odwirafo.com/akyedepage.html

AFURAKA/AFURAITKAIT – The Origin of the term ‘Africa’ – Parts 1-4
MMARA NE KYI – Divine Law/Love and Divine Hate – Parts 1-5
KUKUU-TUNTUM - The Ancestral Jurisdiction
UBEN-HYENG - The Ancestral Summons
UAB-ODWIRA - Pa Nsaman Atemmu
OBARIMA – Afurakani Manhood
THE OKRA/OKRAA COMPLEX - The Soul of Akanfo
ANIDAHO – Awareness – Origin of the term ‘God’; Ngng Ur, Negus, Naga is not ‘nigga’
KOKOBO – Warning – dissexuality/homosexuality was Never Accepted in Kamit
MOOR MEANS ‘DEAD’
AKAN - The People of Khanit (Akan Land - Ancient Nubia/Sudan)
The Origin of the Term Abosom in Kamit
The Origin of the Term Nsamanfo in Kamit
Origin of the Name Aakhuamu (Akwamu) in Kamit
NKOMMERE – Ancestral Shrine Communication
NSAMANKOM and the Seven Senses
AKRADINBOSOM - The Abosom [Deities] of the Okra/Okraa and the Akan 7-Day Week
AKANFO NANASOM – Ancient Authentic Akan Ancestral Religion
ADEBISA – Akan Divination in America
Note on the Origin of the Name Nyame in Ancient Khanit and Kamit
ODOMANKOMA - ATMU KHOPA
TWEREDUAMPON - KHERER RA
Akan Origin of the Term Hoodoo
Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom
Abosom Do Not Ask For Money
AMANEHUNU - Overcoming Transcarnational Suffering
ANKH – The Origin of the term ‘Yoga’
KARA-KASA – The Origin and Nature of the ‘Chakra’
UR, EL and JEZREEL – Israel Does Not Exist Upon the Mer en Ptah Stele
KAM UR – KAMIT URT – Ausar, Auset and the Enslavement and Restoration of the Afurakani/Afuraitkaitnit (African) in Amenti – The West



Update: 13019 (2019)

We have recently released our documentary film:

AMARUKAFO ADEBISA: African-American Ancestral Divination

Watch our film on-demand online now and also purchase the DVD:

www.odwirafo.com/Amarukafo_Adebisa.html