HOODOO PEOPLE

AFURAKANU/AFURAITKAITNUT (AFRICANS) IN NORTH AMERICA

AKAN CUSTODIANS OF HOODOO FROM ANCIENT HOODOO/UDUNU LAND (KHANIT/NUBIA)

ODWIRAFO KWESI RA NEHEM PTAH AKHAN
Afurakanu/Afuraitkaitnut (Africans~Black People) in North America brought our Hoodoo religion and culture with us in our blood-circles from Afuraka/Afuraitkait (Africa) during the Mmusuo Kese (Great Perversity/Enslavement Era). This is an unbroken tradition which is not only intergenerational, but transcarnational. This means that it was and is informed by the Abosom and our Nanonon Nsamanfo, Akan terms for Deities/Divine Spirit-Forces that animate Creation and our Spiritually Cultivated Ancestresses and Ancestors.

It is through the Abosom (Deities) that our Ancestral Religious traditions are established. This is true of all Afurakanu/Afuraitkaitnut (Africans) wherever we are in the world. When the Abosom first possessed our Ancestresses and Ancestors via ritual and communicated the Divine Order of Creation directly to them, our religious practice was established. When those first Ancestresses and Ancestors preserved what they were taught by the Abosom and transferred that tradition via protocols to their posterity without profanation, our religious practice was/is perpetuated. Our knowledge of Nyameewaa-Nyame Nhyehyee, The Mother and Father Supreme Being’s Order (Divine Order), our role in the Divine Order and the means by which we can ritually incorporate Divine Law and ritually restore Divine Balance to our lives is replenished in every generation as the Abosom and Nanonon Nsamanfo continue to communicate with us via spirit-possession and spirit-communication. Ancestral Spirit possession includes communication with our ancient Afurakanu/Afuraitkaitnut (African) Ancestresses and Ancestors up to our recently transitioned Ancestresses and Ancestors of good character.

Whenever we have children we have drawn one or more of our Nsamanfo, our Ancestresses and Ancestors, into the womb to return to Asaase Afua (Earth Mother) once again. The knowledge of the religion and culture is written into their Okra/Okraa, their Soul/Divine Consciousness by Nyameewaa-Nyame, the Supreme Being. As they grow and develop they access this Ancestral knowledge and incorporate it into every aspect of their lives when properly acculturated. Through this process they positively impact the lives of everyone in the community.

This is transcarnational transmission of culture, the intergenerational spiri-genetic transmission of culture which was/is impervious to being broken through the horrors of the Mmusuo Kese (enslavement).

Akan people from the regions of today’s Ghana and Ivory Coast number over 20,000,000 – one of the largest ethnic groups on the continent of Afuraka/Afuraitkait (Africa). Akan people are also one of the largest groups in West Afuraka/Afuraitkait (Africa) and suffered great losses as a result of the Mmusuo Kese. Millions of Akanfo (Akan people) were thus transported to South America, the Caribbean, Central America, North America and Europe. However, as we were transported, we brought our Ancestral Religion with us. It was upon the foundation of our Ancestral Religion that our revolts against enslavement and our subsequent establishment of independent nations free from enslavement were laid. The Akan in Suriname in South America waged war against the white enslavers and created free, sovereign, independent marron communities which lasted from the 12700s (1700s) up until today. The Akan Religion in Suriname is popularly called Winti. This term is derived from the Akan term hwinti (hinti) meaning to ‘rouse, wake up’. This has to do with
the *conjuring* of the Spirits of the Abosom and Nsamanfo. The Akan in Jamaica waged war against the white enslavers and also created free, sovereign, independent maroon communities which lasted from the 12700s (1700s) up until today. The Akan Religion in Jamaica is popularly called **Obeah**. This term is derived from the Akan term *obayi* often mistranslated as ‘witchcraft’ in general. However, it references *healing and protection* via the *conjuring* of the Spirits of the Abosom and Nsamanfo. The Akan (specifically the **Akwamu**, a sub-group of the Akan) in St. John’s Island in the Caribbean, waged war against the white enslavers and took over the entire island for several months in 12733 (1733). All of these revolts and independence movements were powered by our Ancestral Religion. The same is true of Akan people in North america.

The Akan Religion in North america is popularly called **Hoodoo**. As we demonstrate in this publication, the term Hoodoo is the same term used amongst the Akan in West Afuraka/Afuraitkait (Africa) referencing *ritual healing, medicine and the conjuring* of the Abosom and Nsamanfo – *ndu* (oohn-dooh). Moreover, its roots are found in ancient **Khanit** (Nubia) bearing the exact same meanings and also identifying the ancient **Khanit** (Akanni) people and ancient land itself.

It was through Hoodoo that Akan people in North america were empowered to wage war against the white enslavers. This includes:

• The New York Rebellion in 12712 (1712) where 9 out of the 21 Afurakanu/Afuraitkaitnut (Africans) who were captured after the rebellion was over were found to have Akan *akradin* (soul-names/day names).

• Numerous Akan people who escaped enslavement and established independent nations away from the plantations such as in the Great Dismal Swamp in Virginia and North Carolina – independent nations wherein our people lived in freedom and defended their freedom with their own militias intergenerationally.

• The great war waged by **Okofo Yaw** (Warrior Yaw - Nat Turner) in Southampton, Virginia which resulted in the massacre of numerous white enslavers. His paternal grandmother was Akan.

• The freedom movement of **Nana Abenaa Araminta** (Harriet Tubman) who led hundreds of enslaved Afurakanu/Afuraitkaitnut (Africans) to freedom. Her descendants have confirmed Akan ancestry via DNA.

• The great uprising planned by **Okofo Kwabena** (Warrior Kwabena, Telemaque-Denmark Vesey). He organized over 9,000 Afurakanu/Afuraitkaitnut (Africans) to revolt against the white enslavers in South Carolina - one of the largest organized revolts in the history of america. Okofo Kwabena was reported to have been Akan.

Okofo Yaw, Nana Abenaa Araminta, Okofo Kwabena were guided by the Nananom Nsamanfo and Abosom to free our people from enslavement. Spirit-possession, spirit-communication, ritual medicine for protection against gunshots and capture and conjure were accounted as foundational components of their liberation movements. The mass organization of Afurakanu/Afuraitkaitnut (Africans) by Okofo Kwabena and the war launched by Okofo Yaw sent shock waves throughout the nation. It was such sustained warfare against the whites and their offspring that forced them into accepting emancipation. For, they feared that if they did not move in that direction, the Afurakanu/Afuraitkaitnut (Africans) would massacre all of them over time.

**Hoodoo as well as Voodoo, Juju and more was the power that ended enslavement in North america and is the power that is liberating the enslaved minds of our people today.**

While the term **Hoodoo** is an Akan term, there were other Afurakanu/Afuraitkaitnut (Africans) whose ritual practices became popularly referred to as Hoodoo. The same is true of **Voodoo** and **Juju**. The term **Voodoo** is from the term **Vodou** which references ‘Deity, God, Goddess’ amongst the Fon and Ewe people of Togo and Benin. **Vodoun** is the name of the Religion. **Juju** is a term from the Yoruba people of Nigeria referencing
ritual healing, medicine, spiritual work, etc. The Akan, Fon, Ewe and Yoruba brought their own traditions from Afuraka/Afuraitkait (Africa) to North America under the names Hoodoo, Voodoo and Juju. The same is true with many others such as the Igbo, Umbundu and Kongo traditions amongst the Gullah-Geechee people of the South Carolina Sea Islands. This is not ‘African-American Folk Magic’. These are fully established expressions of Afurakanu/Afuraitkaitnit (African) Ancestral Religion which have been preserved intergenerationally and transcarcerally in the Kra ne mogya, soul and blood, of Afurakanu/Afuraitkaitnit (Africans) in North America.

The terms akom and nkum in Akan culture mean spirit-possession and spirit-communication. As long as one has the capacity to be possessed by and communicate with the Abosom, the Spirit-Forces in Creation animating the Sun, Moon, Stars, Black Substance of Space, Oceans, Rivers, Earth, Sky, Thunder, Lightning, Fire, Mountains, Wind, etc. then one has the capacity to reorient himself or herself to the Divine Order in Creation through the agency of these Divine Children of Nyamewaa-Nyame, the Supreme Being. As long as one has the capacity to be possessed by and communicate with the Nananom Nsamanfo, the Spiritually Cultivated Ancestresses and Ancestors of our direct blood-circles which span thousands of years, one has the capacity to learn the specific approach to medicine, healing, ritual practice, incorporation of Divine Law and restoration of Divine Balance peculiar to our Ancestry and thus unique to our spiritual anatomy.

Akom and nkum, spirit-possession and spirit-communication, have been a key feature of Afurakanu/Afuraitkaitnit (African) Ancestral Religion in America since we first arrived on these shores. Even in cases where we have lost (temporarily suppressed) knowledge of our Ancestral languages, our Ancestresses and Ancestors and the Deities continue to communicate to us in our Ancestral languages and various forms of possession and communication via ritual song, dance, divination, dreams, sacred symbols, premonitions, laying of hands, shrines, sacrificial offerings, midwifery, naming rites, procurement of medicine from Earth, initiations, male and female rites of passage and sacred societies, marriage rites, funerary and burial rituals and more.

This is how Hoodoo has been preserved, including our authentic Hoodoo Priesthoods and Priestesshoods, Eldership and Elderesship. Our Akanfo Nanasom, Akan Ancestral Religion expressed as Hoodoo in North America is just as sound as the Akanfo Nanasom, Akan Religion expressed by Akan people in Ghana and Ivory Coast. Asaase Afua, our Earth Mother, has shown us that this region of Her body (continent) in the West is sacred, just as all regions of Her body are sacred. Our Ancestresses and Ancestors, once arriving upon these shores communicated with Asaase Afua and learned how to procure from Her what we need in this region of Her body including various forms of medicine for healing, protection and warfare.

Afurakanu/Afuraitkaitnit (Africans) in North America are not dependent upon anyone outside of our direct Ancestral blood-circle in order to fully engage our Ancient Authentic Ancestral Religious practice. We are not dependent upon our brothers and sisters in Afuraka/Afuraitkait (Africa), the Caribbean or South America to be initiated to the Abosom who were assigned to us pre-incarnation by Nyamewaa-Nyame and born with us. It is our direct-blood Nananom Nsamanfo who have and continue to guide us in concert with our Nananom Mpanyinfo our Spiritually cultivated Elders and Elderesses.

Authentic Hoodoo has absolutely nothing to do with white Americans, white Europeans, white Asians, white pseudo-native-americans, white Hispanics, white Arabs, white Hindus or any other non-Afurakanu/non-Afuraitkaitnit (non-African~non-Black) people or culture.

None of the Abosom (Deities) or Nananom Nsamanfo have ever, nor will ever communicate with the whites and their offspring, for all of the whites and their offspring – past, present and future – incarnate as spirits of disorder. They are thus repulsed by the Divine Embodiments of Order in Creation – The Abosom (Orisha, Vodou, Arusi, Ntorou/Ntorotu, etc.). Any non-Afurakanu/non-Afuraitkaitnit (non-African/non-Black) individual claiming to ‘practice’ Hoodoo or any other
expression of Afurakan/Afuraitkaitnit (African) Ancestral Religion is fraudulent. There is no exception to this spiritual and cosmological reality.

Authentic Hoodoo has absolutely nothing to do with the false religions and fictional characters of christianity, islam, judaism/hebrewism, hinduism, buddhism, qabalism, the bible, quran, torah, bhagavad gita, dbummapadas, pseudo-esotericism, hermeticism, metaphysics, moorishism, extraterrestrialism, drug-addict 'spirituality', sect-cult 'spirituality', universalism, etc. All of these pseudo-religious practices and fictional characters (including jesus/yeshua, abraham, moses, mohammad, allah, yahweh, buddha, brahmin, etc.) are creations of the whites and their offspring – our enemies – manufactured in order to enslave our spirits/minds. We have freed ourselves from this enslavement.

The images on the front cover of our publication include the medutu (hieroglyphs) defining the Udunu (Udu) people of Khanit (Nubia), images from Afurakanu/Afuraitkaitnut (Africans) waging war against and slaughtering the white enslavers, Nana Araminta (Harriet Tubman), Akanfo from the Kyama region of Ivory Coast and ancient Khanitu (Nubians) from the tomb of Huy in ancient Kamit approximately 3,300 years ago.

Our direct-blood Nsamanfo, the Khanit (Nubian) people of Northeast Afuraka/Afuraitkait (Africa) who migrated west to become the Akanni (Khanit) of West Afuraka/Afuraitkait (Africa) are those from whom we as Akan people in North america are born and derive our indomitable spirit to overcome our enemies. The ancient Udunu people of Khanit continue our existence as the Hoodoo people, Akanfo in North america.

Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamanum Amaruku Atifi Mu
Akwamu Nation in North America
HOODOO PEOPLE

AFURAKANU/AFURAITKAITNUT (AFRICANS) IN NORTH AMERICA

AKAN CUSTODIANS OF HOODOO FROM ANCIENT HOODOO/UDUNU LAND (KHANIT/NUBIA)

In our publication, *Akan Origin of the Term Hoodoo* [see Appendix-1], we prove that the term utilized by Afurakanu/Afuraitkaitnut (Africans) in North America (African-Americans) as a title for our Ancestrally inherited Religion, *Hoodoo*, meaning *medicine* described by *rootwork* is the *Akan* word for medicine, *nduru* or *ndu* [oohn-dooh]. The term *nduru* is plural for *aduru*. In the *Asante* dialect of the *Twi* or *Akan* language this term in plural is written and pronounced *nnuru*. In the *Akwamu* and *Akuapem* dialects of the *Twi* or *Akan* language the plural is written and pronounced *ndu* and *nduru*. It is the Akwamu and Akuapem dialectical variant that survived in North America. The *ndu* or *medicine* is derived principally from the *ndua* – trees, sticks, plants, roots.

We also prove that the term *Hoodoo* meaning *conjure* is from the same word with the same root: *du* or *duru*. This term means *heavy, weight* and also *to descend, alight, come down upon*. It references the spirit descending, alighting, coming down upon an individual during spirit possession causing the individual to experience *spiritual heaviness, weight, power*. This is also why the general term for *gravity* in Akan is *oduru*.

The *oduyefo*, one of the *group of people* (*fo*) who *makes* (*ye*) *medicine* (*ndu*) with *roots, plants* (*ndua*) in Akan culture is not only referred to as a physician, doctor or healer but also ‘sorcerer’ in English. This is because of his or her capacity to call on the spirits to descend, alight, come down (*du, duru*) when making (*ye*) *medicine* (*ndu*) including making medicine with *trees, plants, roots* (*ndua*). This is the conjuring of the spirits of the *Nsamanfo* (Ancestresses and Ancestors) and the *Abosom* (Deities). This is the function of the *oduyefo* and *odunsinfo* in Akan culture, the literal conjurer and rootworker, rootdoctor.

As we demonstrate below, these terms in the Akan language come directly from *Khanit* and *Kamit* (Nubia and Egypt) unchanged over thousands of years [Entries from the *Asante-Fante Dictionary* (Twi) by J.G. Christaller and *An Hieroglyphic Dictionary*, Vols. 1-2 by E.A.W. Budge]:

- *adúru*, pl. *ndúra*, or *nnúruwa-nnúruwa, Ak.*
- *aduruo, aduru, powder, medicine, drug, physic*. pr. 17. 288; ne yaro amo ad, *ni; this is the medicine for his sickness; thyse ad. *mu, he is under medical*

\[ \text{du, dndu}, \text{Ak.} = \text{duru, duruduru, a.} \]
In the field of egyptology, when the whites and their offspring are unsure of the pronunciation of a word in the language of Kamit, the practice is to insert an ‘E’ arbitrarily in between consonants to approximate the pronunciation. In the above example from what is known as the Ebers medical papyrus (c.3,550 years old), the term actually spelled UTN or UTNU is rendered UTEN by the egyptologist with a question mark. The definition of fat and grease is also followed by a question mark. In Akan the letter ‘R’ is pronounced as a ‘rolling R’, wherein the tongue taps the roof of the mouth. This is why the ‘N’ and ‘R’ sounds are interchangeable. If one were to pronounce ‘Kara-Kana-Kara-Kana’ in succession including the ‘rolling R’ pronunciation in the word ‘Kara’, a listener would not be able to tell the difference between to two words being spoken. Another example is the word poro which is also written and pronounced pono in Akan. The same is true of bono and boron (bron), bena and bera and numerous other examples.

The term UTN or UTNU shown in the medutu (hieroglyphs) above is the Akan term ndu and nduru (ndunu) – [oohn-dooh and oon-dooh-rooh]. This is how the Akan vocalize the term and demonstrates a proper vocalization for the term in the language of ancient Khanit and Kamit. It is in the languages of Afuraka/Afuraitkait (Africa) today where we find these terms still in use with the same multi-layered meanings and proper vocalizations, for our languages and Ancestral Religion are the contemporary expression of our Ancestral culture of ancient Khanit and Kamit. UTN or UTNU (UTUNU, UTURU) is not a reference to simply fat or grease, but medicinal substances. [Note that the oil of the shea tree is used medicinally. This shea butter, called nku in Twi is often referenced as fat or grease by europeans.] This is proven as we show the relationship of the same terms including the interchange of the ‘T’ and ‘D’ sounds below:

duá, v. 1. to plant (in general); to put into the ground (abúrow, ass, abrébe...);

As we can see above, the term above transliterated as UTEN is actually spelled UTN or UTNU. This time the determinative symbol is that of a tree . The determinative symbols in the medutu of Kamit are typically not pronounced. They are indicators which distinguish or determine meaning visually. For example, the english
words **lie** (to lie down) and **lie** (untruth) are spelled and pronounced exactly the same way. An individual who was learning English could not delineate the difference between the two words just by reading them alone. There would need to be more context given to determine which definition of ‘**lie**’ is being referenced. In ancient Kamit, that problem was solved by adding a very often silent **determinative symbol** at the end of a word.

An example would be writing out the word **lie** and then adding the symbol of a man lying down: 🤕. The bearded mummified figure lying on his back as a symbol following the word ‘lie’ would point out to the reader immediately – determine for the reader - that in this case the word **lie** meaning lie down is being referenced and not **lie** meaning a falsehood.

The term **UTN** or **UTNU** meaning medicine, medicinal substance is spelled the same as **UTN** or **UTNU** referencing a kind of tree. However, the **UTN** or **UTNU** referencing a kind of tree included the tree determinative symbol. We can therefore identify or determine the meaning.

This term **UTN** or **UTNU** is the Akan **ndua** (**ntua**) meaning **tree, plant, wood**. Moreover we have:

The above terms are **UTITU, UT, UTU**. The ‘u’ is the plural in Kamit just as the ‘s’ is added at the end of a word in English to denote plurality (**can, cans; leg, legs**, etc.). When a determinative symbol is represented three times, this is an indication of plurality. Notice that the plant determinative is represented three times rendering the term **UT** as **UTU** (the added ‘u’ is plural).

We can therefore see that just as in Akan the word for medicine, **ndu** (**nduru**) and the word for plants, trees, **ndua** are from the same root. These terms are the same terms in Kamit for medicinal substance **utun** or **utunu** (**uturu**) and a kind of tree; plants, a kind of plant, grain, seed, plants, vegetables: **utun** or **utunu** (**uturu**).

<table>
<thead>
<tr>
<th>Akan</th>
<th>Kamit</th>
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</thead>
<tbody>
<tr>
<td><strong>ndu, nduru</strong></td>
<td><strong>utun, utunu</strong> (<strong>uturu</strong>) medicine, medicinal substance</td>
</tr>
<tr>
<td><strong>ndua</strong></td>
<td><strong>utun, utunu</strong> (<strong>uturu</strong>) tree, plant; plants</td>
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We also have the definition related to conjuring which defines the spirit coming down, descending, alighting (possessing) which causes one to become heavy, feel weightiness, etc. As stated on page 3 of our publication:
“...Those in Akan culture who use ndua (trees, plants, sticks - roots) to make ndu (nduru - medicines) have two important titles: odunsinfo and oduruyefo also called oduyefo...”

**du-nsn, pl. n., the stump of a tree. pr. 403. 1365. 1586 [dua, siq; dua a woatwa so na esi ho xo].**

**odunsinni, pl. adunsinfo & n., native physician; medicine-man, charmer, sorcerer, wizard.**

**ô-durú-yeôfo, ôyeôfo = oduyefo. pr. 10450.**

**oduyêfô, pl. a- [aduru-yefo] physician, doctor. F. Mt. 9.12.**

“...The term duru also means heavy, weighty. This signifies strength. One with a heavy chest (akokoduru) means one has heart or is courageous. The term for health, strength in Akan is ahhooden meaning the self, body (ho) is hard (den). A heavy or hard body signifies strength and health in Akan culture. This is also true of the sunsum or spirit of a person. A person with a heavy spirit (sunsum ye duru) is one who is strong-spirited. This is why the term duru or oduru and eduru (plural nduru, ndu) are used both for heaviness, weight, solidity, and medicine. When you have weight, substance you have immunity – defensive power. In Afurakani/Afuraitkaitnit (African) culture in america we have retained the same ideological concept. When we say something is heavy it means that it is deep or powerful or clarifying. The Akan also use the term oduru for gravity (deep, powerful, grounding)…”

**duru, durudûru, a., Ak. du, F. dur, durdur, duduru. 1. heavy, weighty, ponderous; abô yi ye duru (duru sê or dûru sê), this stone is heavy (very heavy); abô dûrudûru, a heavy stone; ne kotokum' aye d., ne tam ano ye d., his purse is well filled; - burdensome. Mt. 23,4; burdened or bowed down with grief, full of heaviness. Mk. 14,33; - abrolo**

**dûru, durudûru, n. heaviness, weight.**

These definitions are critical, because the same root term is found in Kamit with the same meaning:

Once again, we find the same term misspelled by the egyptologist UTEN, actually spelled UTN or UTNU. Here we see that the determinative symbols indicate that this UTN or UTNU means to be heavy, a weight. This is the Akan duru (uturu). Moreover, we have a variant spelling in the language of Kamit:
Notice in this rendering the spelling of \textbf{UTN} or \textbf{UTEN} includes the ‘T’ with a dot under it. Amongst some egyptologists the manner in which they transliterate the open palm medut: \texttt{ endure} with a ‘T’ containing dot under it. Most egyptologists simply transliterate this symbol with the letter ‘D’ because that is the phonetic value of the symbol. We thus have two variations of the same term for to be heavy; weight – \textbf{UTN} (UTNU) and \textbf{UDN} (UDUNU).

The term \textit{duru} (dunu) in Akan meaning heavy, weight \textit{duru, durud\textae{rn}, n. heaviness, weight}. is the term \textit{udunu} (uduru) meaning heavy, weight from ancient Kamit. This also proves the interchange between the ‘T’ and the ‘D’ in the exact same terms referencing medicine, medicinal substance and plants, trees, sticks in Akan and ancient Kamit. Again, the Akan language proves the proper vocalization of the ‘u’ vowel placement between the consonants:

\begin{tabular}{ll}
Akan & Kamit \\
\textit{ndu, nduru} & medicine, medicinal substance \\
\textit{ndua} & tree, plant; plants \\
\textit{du, duru, oduru} & heavy, a weight \\
\end{tabular}

With regard to the relationship of heaviness, weighty and the spiritual nature of the medicine cultivated and conjured by the \textit{oduyefo} we state on page 3:

“….We should also note that the term \textit{duru} also means: to descend, dismount, alight, come or go down; to feel a presentiment, foreboding. This references the spiritual aspect of the medicine. The spirits who work with the \textit{oduruyefo} or \textit{oduyefo} descend, alight, come down upon the plants, the healer and sometimes the client. This is also related to the spiritual notion of \textit{duru} (heaviness) with regard to spirit possession. The notion of feeling a presentiment or foreboding has to do with \textit{nkom} (spirit communication): clairvoyance, clairsentience, clairaudience, clairequilibrance, clairtimiance etc. The spiritual aspect of the medicine (oduru) making (ye) is why the oduruyefo or oduyefo (hoodoo-making person) is called in ‘African-American’ parlance a \textbf{conjuror} and the tradition often referred to as \textbf{conjure}…”

\texttt{L.D. III, 65A, 1} ‘heavy-handed.’

Dûru (du). v. Ak. du, l. to descend, dismount, alight, come or go down; dûru (du) = i si tam'; cf. sîk; - nsw udâru no, a curse lies on him. Deut. 29, 19. — 2. d. mu, to descend into, to strike, of lightning; opranna d. ñmam' a, ñso gya, if the lightning strikes a tree, it catches fire. — 3. to feel a presentiment, foreboding; nsm a ñye hût dûru no, he has a presentiment of or his heart forebodes fearful things.

Obra a swershôw unûm' dûru ne kàra, his soul has a presentiment of or anticipates a life without grief. — 4. wà-

Nnurûi, v. n. [dûru] a divine ordinance, will or decree; infliction, fatality; nn. abadûru no, an affliction came (down) upon him by some unknown agency or reason; cf. obubuafa.


Uti, M. 540, N. 1107, U. 513, U. 438, T. 250, etc., to lay, to put, to place, to set, to thrust, to thrust out, to push, to throw, to shoot out, to cast out, to emit a word or cry, to dart out, to void (deuce); 

Then, to breach a wall, to bore, to penetrate.
The related terms shown above: UD, UDI, UDU, UDN (UDUN) meaning to set down, to throw, to shoot out, to cast out, to cry out; to commit (offence), deal harm or injury; to radiate (light), plant (trees) are all related to the ritual functions of conjuring spirits in a positive or negative fashion: putting or laying down ‘hoodoo’ on someone (put a root on someone), incantations (emit cry, utterances), sending spirits at someone, shooting energy at someone, possession (to bore, penetrate), overcome someone’s spiritual defenses with medicine/conjuring in order to control them (to breach a wall), etc. Putting or laying down, casting out, etc. includes ‘laying hands’ and ‘casting out’ negative spiritual entities. Those who practice Hoodoo in North America and amongst Akanfo in Ghana who are familiar with the oduyefo and odunsinfo are very familiar with these associations.

Moreover, further definition with regard to ritual practice is given in the language:
As we can see, the same term UDUN or UDNU (UDUNU, UDURU) means to make an offering, gift and also an altar and a shrine. The offerings spoken of are sacrificial offerings to Ancestral Spirits, Deities and Nature Spirits when engaged in making medicine and conjuring. Before scraping the bark of a tree (ndua) to extract medicine (ndu), the odunsinfo or oduyefo will give an offering to the spirit of the tree as well as the spirits (Ancestral Spirits) and or Deities who have made this tree their abode – their shrine or sanctuary. The same is true of those who practice Hoodoo in America. This is common knowledge and practice which is clearly demonstrated through the ancient and contemporary expressions of the same language. The UDUNU as shrine or altar is the Ancestral shrine and the Deity shrines utilized in Hoodoo in America just as they are in Afuraka/Afuraitkait (Africa). We thus have a variant of the term, UDHU, referencing a table for offerings, an altar, meat offerings placed on an altar, etc.:

It is important to note that in the term UDUNU (UDURU) meaning offering, the determinative symbol used is the which is a variation of the deben (teben) symbol. The term deben means circle, circuit, to make the circuit of or go around a place. With regard to ritual offering, those who practice Hoodoo in North America as well as Akanfo in Ghana are familiar with our ritual dances during which spirit possession occurs, where the community and individuals who possess a spirit dance in a counter-clockwise circle or circuit. This circuit is in harmony with the counter-clockwise revolution of Asaase Afua (Earth Mother) when facing the South (Khanit – Front land, homeland, Ancestral land). Ritual dance is a wielding of tumi (Divine spiritual power) and is a ritual offering to the Abosom and Nananom Nsamanfo. The counter-clockwise ritual dance is called ‘Ring-Shout’ by some Hoodoo practitioners in North America.
In regards to ritual offerings and sacrifice, the related terms: **UD, UDI, UDU, UDN (UDUN)** meaning to set down, to throw, to shoot out, to cast out, to cry out; to commit (offence), deal harm or injury; to radiate (light), plant (trees) are also the same terms for a key function of ritual practice related to the conjuring of the Ancestral Spirits – the Dead:

As we can see, the mummification of the dead body and the title of the **mummifier or embalmer** is **UTU, UT**, etc. In ancient Kamit as well as Akan culture in West Afuraka/Afuraitkait (Africa) and in Hoodoo in North America, the individual who prepares the body of the deceased is a ritual specialist who also communicates with the spirit of the deceased individual. This is conjure. The embalming of the dead has always been a priestly function. In North America, our people in the late 19th and early 20th centuries (gregorian calendar) would often bury our deceased relatives directly under the floor of our homes. We would also have cemeteries in our yards. The individuals who prepared the bodies were those who were able to communicate with, evoke, conjure the spirit of the deceased relative. Offerings would be given to the Ancestral Spirit as well as prayers, so that the newly departed now-Ancestral spirit would take those prayers to the Supreme Being as well as our other Ancestresses and Ancestors who had gone on before the recently deceased. The messages and offerings (**udhu**) that the newly departed spirit would receive from the surviving family would be delivered to the Ancestral Community once that spirit made his or her journey to the Ancestral village and became seated, grounded (**duru**) there (as opposed to becoming an earthbound spirit who hangs around the place he or she died and spiritually harasses the living). This continues today. It also mirrors the practice of Akan people in Afuraka/Afuraitkait (Africa). The proof of the connection from Kamit to Akanfo in West Afuraka/Afuraitkait (Africa) of course is not only manifest in the ritual practices, but also the language:

We thus have the term aduruhye meaning the act of embalming a corpse. The term hye means to fix, arrange while the term aduru, duru is that which is heavy, weighty. This is the UTU or mummy in Kamit. The nduru (medicine) used on the corpse is what makes the body hard and heavy. We thus have the term nkyenkyenduru (nkyenkyennuru) the hardening (nkyenkyen), medicine/drug (nduru, nnuru) or mummification:

akyença-kyn-µuru [aduru a kyençakyença]
a drug for hardening any thing, for embalming a corpse, for mummification.

The UTU or mummy in Kamit is the heavy, weighty, hard, encrusted or crystallized (mummified) body which becomes the greatest Ancestral Shrine (udhu) for communication with the deceased. Once buried, offerings (udhu) are taken to the grave site periodically and incantations (udhu) are given.

[Excerpt rendered in Twi and English regarding akyenkyennuru (mummification process) of the Kamau (Egyptians) from *A Grammar of the Asante and Fante Language called Tshi, Twee, Twi Based on the Akuapem Dialect*, J.G. Christaller. When defining embalming, the Akan speaker use the example of the Tete Misrifo, Ancient Egyptians – *his Ancestresses and Ancestors* – as an example. This was published in 1875. Page 103:

Tete Misrifo kà efùnu akyenkyennuru à, nà wɔayi ne tirim hón nè n'àyàmdé afi nè mú, na wode ñkyeñe bi nè nnuru a hye amú no, when the ancient Egyptians embalmed a corpse, they took the brains and bowels out of it, and put a kind of salt and spices into the corpse.

Utekhh, the god of embalming.

[udu-kh is aduru-hye]

utiu, *Rec. 36, 78*, embalmers; see utiu.

ut, *Rev. 5, 18*, to order, to issue commands.

uti, to command.

ut, to be called, to name.

utu, an official (?) crier (?)
Utkh (Utukh) is a title of the Deity associated with embalming (aduru-hye) while Udu or Udui are embalmers. Ut, Uti, Utu referencing commanding, issuing commands, orders, crier, official, etc. in association with Utu embalming are both rooted in the ritual incantations of the oduyefo who is a conjurer (duru).

The term sa in Kamit means spiritual power, energy, force. The plural is sau. The term Udt (UDUt) SAU is thus the ejaculation, shooting forth, generation or conjuring of spiritual energy through ritual means including incantations. Incantations and ritual formulae includes the proclamations made by the Nsamanfo and Abosom (Ancestral Spirits and Deities) when in possession – inclusive of what is called ‘speaking in tongues’. Udut Sau is the oduyefo or odu/hoodoo person in the act of conjuring.

This is Hoodoo in action in ancient Kamit

Those whose spirits are heavy, sunsum ye duru, have the strength, power, capacity to manipulate energy on a lower spiritual level and engage in a negative use of their power, give a negative connotation to the Hoodoo person/oduyefo. They are seen as attacking individuals, putting or placing ‘roots’ on people without just cause, etc. Their work is associated with violence, fire/burning energy and more. They use their heaviness (du, duru) or strength in a negative fashion as opposed to using the fire-energy in a positive fashion to attack the true enemies of the people. This is the restoration of Divine Order, which always carries Divine sanction. These dynamics are reflected in the ancient language as well:

The udu, udaiu, udu qn is the strong (duru) individual who can shoot out fire through ritual (udu) to burn (udu) someone through violence. This can have a negative or positive connotation. Afurakanu/Afuraitkaitnut (Africans) in america who maintained our Ancestral Religion used the power of Hoodoo to attack, poison and kill the slavemaster and his family and staff in order to free ourselves from enslavement. We would then
establish independent settlements in the swamps, forests and other locations. Many of these independent communities lasted for generations up through the end of the enslavement era. We were able to maintain our independence by waging war against the whites and their offspring whenever these settlements were threatened by white militias sent to take us back into enslavement.

Our capacity to successfully wage war was powered by our practice of **Hoodoo**.

Others on plantations would also utilize what they knew ritually to poison the slavemaster on plantations (chemical and biological warfare), prevent beatings, prevent family members from being beaten, being sold away, etc. This is how many of our people who did not escape from the plantations maintained themselves until the end of enslavement and after.

The use of our ritual practices to learn of the best way to overthrow our enemies, establish our sovereignty and maintain our sovereignty is rooted in the conjuring of the Abosom (Deities) and specifically the Abosom of Divine Wisdom, Law and Equilibrium. The term **UDN** (**UDUN** the same term for medicine, heaviness, conjure, offerings, etc. also means to copy, write and is the name of the Obosom who is not only an ape Deity who is a friend of the dead but a messenger and copyist of **Tehuti** (Thoth) the Male Obosom of Divine Wisdom in Creation. **UDNNU** (**UDUNU, UDURU**) is thus the root in conjuration of Divine wisdom and its application (copying) in our lives. This copying or writing of what is received from the Abosom of Divine wisdom is *divination* which manifests in various forms. Such forms include reading the patterns ‘written’ by bones, shells, when cast out (**utu**) and also the casting or copying, writing of our sacred symbols such as **Adinkra**, which are used as matrices of **tumi** – Divine Spiritual Power – of the Abosom to manifest in and through. The copying or writing through *divination* (**adebisa** in Akan) and through fashioning symbols is central to Afurakaní/Afuraitkaitnit (African) Ancestral Religious practice.

**Tehuti**, Obosom of Divine Wisdom with the Baboon Deity Who is his Assistant.
Moreover, **UDU** is the name of an Obosom (Deity) while the **UTUNU (UDURU)** is a group of Abosom (Deities) mentioned in the oldest religious literature in the world, the *Meru or Pyramid Texts*. From the *Meru Text* of the Nsut (King /‘Pharaoh’) **Pepi** [Utterance 950-951]:

“…O Mighty Heaven, give the hand to Pepi. O Great Sky, give the hand to Pepi. Pepi is your Divine Hawk. Pepi, comes, he appears in heaven, he cleaves Qebhu (sky). Pepi does homage to his father **Ra**, be ministers to him like **Heru**, Pepi comes to him. **Ra** makes Pepi to rise a new being. He establishes for Pepi his Two Divine Eyes (Sun and Moon). Pepi comes before him, great like **Heru** of Nu, with the lock of hair, he smites the Crowns of the North, he issues decrees to the **Utunnu** Deities. The **Afa** Deities follow in the train of Pepi, and those who are at the head of heaven and earth come to him with bowings of homage…”

Here we have the **UTUNNU (UDU)** Deities associated with the spiritual transformation and renewal of the individual after he has made transition via death to the spiritual realm.

Finally, two excerpts from the *Instruction of Any (Ani)* from the Papyrus Boulaq 4. This is one of the many sets of instructions or maxims referred to as the Wisdom Literature of Kamit. The copy of this work is dated to the Twenty First Dynasty in Kamit, but the composition is shown to have been in the Eighteenth Dynasty, approximately 3,500 years ago.

“When offering to Deity your guard you against that which abominates He”

This instruction from **Ani** directs the individual to make sure that when engaged in the practice of ritual offering **udnnu (uduru)** or **Hoodoo**, make sure to give that which is in harmony with the Divinity. As we discuss in our book: **MMARA NE KYI – Divine Law/Love and Divine Hate**, Afurakani/Afuraitkaitnit (African) Ancestral Culutre is *the Acceptance of the Law/Love of Divine Order and the Rejection-Hate of Disorder*. Afurakani/Afuraitkaitnit (African) Ancestral Religion is the **Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance**. Through ritual we incorporate those things, objects, deeds and entities we need to harmonize our thoughts, intentions and actions with Divine Order and through ritual we reject those things objects, deeds and entities we need to reject in order to restore Balance where imbalance has occurred.

This is the essence of all Afurakani/Afuraitkaitnit (African) Ancestral Religion wherever we exist in the world. The above maxim is a directive embodying this reality.
"The Obosom destests to much idle speaking in Its shrine. Make your prayers/invocations with a heart which is loving (lawful), whose invocations are internal and not boastful. The Obosom will attend to the work you are doing ritually, hear that which you have inquired about and accept your offerings (udunnu/Hoodoo)."

We are directed to make our prayers/invocations sincere, meaning that we align our hearts’ desire with the Divine Order of the Mother and Father Supreme Being (Nyamewaa-Nyame in Twi, Amenet-Amen in the medutu) as embodied by the Abosom. When we do so our invocations will be heard by the Abosom and our ritual offerings, sacrifice, udunnu (nduru) our Hoodoo, will be accepted.

This exemplifies Hoodoo as lived by Afurakanu/Afuraitkaitnut (Africans) in america, by Akanfo in Ghana and Ivory Coast as well as in ancient Kamit. However, as we have shown in our publication Akan – The People of Khanit (Akan Land – Ancient Nubia/Sudan) [see Appendix – 2], the Akan people in america are directly descendent through West Afraka/Afuraitkait (Africa) from our Ancestresses and Ancestors of Khanit (Nubia). Khanit, also Khanat (Khnt) is the mother of Kamit. This is also why Khanit (Sudan) is also referred to as the land of Udunu or Hoodoo:

Once again, we have 1) medicinal substance, 2) trees, plants, roots, 3) heaviness, weight, 4) spirit-descent/possession, 5) sacrificial offerings, 6) ritual spirit communication via embalming the dead and 7) the
name of the mother country itself all defined by the same word: **UDUNU (UDURU)** which is **NDURU** or **NDU** in Akan/Twi and **HOODOO** amongst Akanfo in North America.

<table>
<thead>
<tr>
<th><strong>Akan</strong></th>
<th><strong>Kamit/Khanit</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ndu, nduru</td>
<td>medicine</td>
</tr>
<tr>
<td>ndua</td>
<td>trees, plants roots</td>
</tr>
<tr>
<td>du, duru</td>
<td>heavy, heaviness, a weight</td>
</tr>
<tr>
<td>du, duru</td>
<td>to descend, come down upon</td>
</tr>
<tr>
<td>ndu, nduru</td>
<td>ritual medicine, offerings</td>
</tr>
<tr>
<td>aduruhye</td>
<td>embalming</td>
</tr>
<tr>
<td>oduyefo</td>
<td>spirit conjurer, medicine, embalming</td>
</tr>
<tr>
<td>oduyefo</td>
<td>medicine person, conjurer</td>
</tr>
<tr>
<td>odunsinfo</td>
<td>medicine person, healer</td>
</tr>
<tr>
<td>udunu (uduru, uturu)</td>
<td>medicine</td>
</tr>
<tr>
<td>utu</td>
<td>trees, plants roots</td>
</tr>
<tr>
<td>udunu (utunu)</td>
<td>heavy, heaviness, a weight</td>
</tr>
<tr>
<td>udu</td>
<td>cause to come down, magical formulae</td>
</tr>
<tr>
<td>udunnu</td>
<td>ritual offerings, shrine</td>
</tr>
<tr>
<td>udu, Udukh</td>
<td>embalming. Deity of embalming</td>
</tr>
<tr>
<td>udiu</td>
<td>embalmer, communicator with deceased</td>
</tr>
<tr>
<td>udu sau</td>
<td>ritual incantations, conjuring</td>
</tr>
<tr>
<td>Uduunu, Utunnu</td>
<td>Deity, assistant of Tehuti; Deities</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>North America</strong></th>
<th><strong>Kamit/Khanit</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hoodoo</strong> people</td>
<td>‘African-Americans’</td>
</tr>
<tr>
<td><strong>Land of Hoodoo</strong></td>
<td><em>South, Southern United States</em></td>
</tr>
<tr>
<td>Udun, Udunu</td>
<td>Khanitu (Nubians) People</td>
</tr>
<tr>
<td>Udunut, Utunnut</td>
<td>Khanit (South land, South of Kamit)</td>
</tr>
</tbody>
</table>

This term as a place name is connected to the Sudan (Khanit/Nubia) in general and has numerous variants:

**Khanit** (Sudan) is the region south of Kamit, *yet also the territory west and east of the Hap (River) valley*. Notice the variant spellings rendered **UTAU** and **UTHAU** for a district in the Sudan as well as **UTNT (UTHUNUT)** and **UTHNT** for a Sudani country. This region of Khanit (Sudan/Nubia) was located east of the Hap (Nile) and west of the Red Sea. The medut transliterated by the egyptologist as ‘th’ is . In the language, this medut has various pronunciations. It can be used like the ‘ch’ in check, the ‘ch’ in chronology or the ‘ch’ in chagrin. Yet, it also can be pronounced like a soft ‘T’ or ‘D’ sound. Most egyptologists transcribe this medut with a ‘tj’ like the ‘dj’ in ‘adjust’. A softer pronunciation moves towards the ‘d’ sound while a harsher pronunciation moves towards the ‘ch’ sounds. *(The same dynamic is found in the Twi language. In the Akem*
Twi dialect the ‘ky’ combination is pronounced like the ‘ch’ in ‘check’. In the Asante Twi dialect the ‘ky’ is pronounced more like the ‘cb’ in ‘chronology’. In the Akwamu dialect the ‘ky’ can interchange with the ‘tw’ sound as in two variations of the word for drum: akyene and atwene. The ‘tw’ combination is similar to the ‘ty’ or ‘dy’ cited above.) This is why in the term UTNT it is shown to be interchangeable with what is rendered as UTHNT. In this regard, it is similar to the ‘t’ in ‘tom’ being interchangeable with the ‘TH’ in ‘thomas’.

Thus one of the variations also gives its name to the Khanit (Akanni) people themselves who according to the ‘poetical stela’ of Tehutimes III lived in the region of Khanit (Sudan) west of the Hap (Nile). The Great God Amen speaks concerning the Nsut/King Tehutimes’ conquests:

“I came to let you tread on the Tehenu, the Utjintiw (Udunutu) peoples lands/isles are in your power..”

The UTHUNTU are the UTUNUT or UDUNUT (UDURU) People – the HOODOO People

This reality is proof of the connection of Akan people in North america today, Hoodoo people, who have preserved our language, our name, our Ancestral Religion in our blood-circles, unchanged throughout the Mmusuo Kese (Great Perversity/Enslavement era), from our recent Ancestral home in Ghana and Ivory Coast and going back to ancient Khanat (Nubia), the land of UDUNU (UDURU), the mother of Kamit.

Cultural Continuity
The above comparison of a Hoodoo healing symbol found in North America and an Akan Adinkra symbol demonstrates the cultural continuity across the waters of Bosom Opo and Epo Abena (Male and Female Abosom of the Ocean). Yet, the root Adinkra symbols can be found in the medutu of ancient Khanit and Kamit. For example, the Adinkrahene symbol meaning Hene (King) of all of the Adinkra symbols is a set of concentric circles including a circle with a dot in the middle and has more than one variation:

![Adinkrahene Symbol]

This is important because the medut in ancient Kamit for Ra, the Creator of the Universe is the symbol for the Aten (Sun) and is a circle with the dot in the middle. The same is true for Rait, the Creatress of the Universe. Below are three variations of the name Ra and Rait in the medutu. While two of the variations for the name Ra have the serpent encircling the Aten (Sun) the variation in the middle is simply the circle with the dot in the middle alone. Ra is the Hene (King) of the Universe just as Rait is the Henut (Queen). The Akan also say Ohene ye Owia – The King is the Sun. This is why the adinkrahene or king of all of the adinkra symbols is the same symbol for the name Ra in Khanit and Kamit:

![Variations of Ra and Rait]

We also have the Adinkra symbol:

![Asaase ye Duru]

This symbol is called Asaase ye duru meaning, the Earth Mother is heavy (has weight, substance). It derives from the Akan teaching that all power derives from the Earth. However, this is not only a reference to matriclan succession and inheritance associated with the Earth Mother. The Earth is heavy, has substance, has power,
because it is the sanctuary, shrine of two major Abosom. Asaase Afua and Asaase Yaa are the two Female Earth Mothers. Asaase Afua associated with the fertile earth and Asaase Yaa associated with the barren earth and the cemetery. The fertile earth, because of Asaase Afua, brings forth crops, produce. The produce of Her body nourishes us and is also the source of medicine (nduru). The barren earth, because of Asaase Yaa, is transformative as it receives the bodies of the deceased and reincorporates them. Asaase Yaa is thus associated with the judgment of the spirit of the deceased individual after death as well as judgment in society with regard to the moral code. Her judgments carry the greatest weight (duru).

Asaase ye duru, Earth is duru, also elucidates the reality that the Earth is Hoodoo.

Afurakanu/Afuraitkaitnut (Africans~Black People), and only Afurakanu/Afuraitkaitnut (Africans~Black People), are children of Asaase and thus our inheritance is the ndu (hoodoo) the medicine, power that Asaase provides so that we can harmonize our thoughts, intentions and actions with Nyamewaa-Nyame Nhyehyee – The Supreme Being’s Order – Divine Order. This inheritance is carried in the Kra ne mogya, soul and blood, of Akanfo in North america, descendant of the ancient Khanitu – the Udunut (Nubians), Hoodoo People, who migrated to West Afuraka/Afuraitkait (Africa), survived the wars, survived the Mmusuo Kese (Great Perversity/enslavement) and are awakening to reestablish Order and eradicate disorder and its purveyors through the power of our Nanasom – Afurakani/Afuraitkaitnit (African) Ancestral Religion.

Hoodoo has never left us...Hoodoo is us.

Nyame ma wo yare a, oma wo aduru

If Nyame (God) gives you sickness, He also gives you medicine – the cure (the hoodoo)

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There are a number of misleading etymologies put forward for the origin of the term **Hoodoo**. The tradition of Hoodoo is recognized to be an Afurakani/Afuraitkaitnit (African) spiritual tradition born of and borne by Afurakanu/Afuraitkaitnut (Africans) in North America who were brought to America as prisoners of war during the **Mmusuo Kese** (Great Perversity/enslavement era) and forced into enslavement.

As with anything related to Afurakani/Afuraitkaitnit (African) culture, the **akyiwadefo** [ah-chee-wah-dey-foh spirits of disorder/the whites and their offspring] have attempted to corrupt the origin and nature of the tradition. They falsely claim that Hoodoo is a combination of ‘native’-American traditions, European ‘magic and mysticism’, Hindu ‘mysticism’ and Afurakani/Afuraitkaitnit (African) traditions. Some have falsely claimed that the term hoodoo comes from ‘judio’ as in the aspect of **Palo Mayombe** practice called ‘judio’. Palo Mayombe is the corruption of the **Bakongo** religion as practiced by some in the western hemisphere who are descendants of Central Afurakanu/Afuraitkaitnut (Africans) who were enslaved. While some practice the pure Bakongo religion, the corrupted version has become popularized – particularly by the akyiwadefo. Two major aspects of the corrupted tradition are called Palo cristiano and Palo judio. These terms are translated as ‘christian palo’ and ‘jewish palo’. They simply reflect the degree to which the traditional Ancestral Religion of the Bakongo and other related Central Afurakanu/Afuraitkaitnut (Africans) had been infected by the perverse symbolism of Christianity and the pseudo-history of Judaism.

Others have falsely claimed that hoodoo is derived from an Irish term meaning ‘dark, phantom; evil entity or spiky ghost’. They further point to the term being used by the Irish in Canada and the North and Western United States referencing certain rock formations that are associated with ‘dark’ spirits.

**The akyiwadefo** know that these claims are lies. However, they deliberately perpetuate them in order to pervert the knowledge of our culture and trustory as much as possible. Many Afurakanu/Afuraitkaitnut (Africans) repeat this foolishness because they have studied the pseudo-scholarship of the akyiwadefo.

There is also an etymology propounded by many that the term hoodoo comes from the **Hausa** people of West and Central Afuraka/Afuraitkait (Africa). They use the term **hu’du’ba** meaning *to rouse resentment in one person against another*. This is not a Hausa term, but actually an **Akan** term. While over 45% of the population
of Ghana, West Afuraka/Afuraitkait (Africa) is Akan, there also exists a Hausa population which comprises approximately 1%. The Hausa settled in today’s Northern Ghana a few centuries ago - centuries after the Akan had already settled in today’s Ghana. Most Hausa however live in the southeastern Niger and northern Nigeria region of Afuraka/Afuraitkait (Africa). Trade has occurred between the Akan and Hausa communities in Ghana at different times over the centuries.

The Akan term huru means to boil or bubble; to foam; to be violently agitated; to excite or agitate. The term hurubo means to stir up (huru) the breast/chest (bo), which is a term meaning to provoke or arouse anger or passion or to incite someone. There are many related words and phrases in Akan rooted in the term huru. When spoken with a rolling ‘r’ the term huru sounds like hoodoo. This is how hurubo, an Akan term, became huruba or huduba in Hausa – through cultural exchange.

However, the etymological origin of the term hoodoo is not huru. The true etymological origin of the term hoodoo is the Akan term nduru or ndu [oohn-dooh'-rooh/oohn-dooh'-doo or oohn-dooh'].

The Akan term edua means tree, plant, shrub in Akan. It also means stem, stalk, stick. The verb dua means to plant. The plural of edua is ndua. It is from the ndua (plants) that we derive our medicine.

The term for medicine, powder is duru or eduru. This term is often shortened to du. The plural of eduru (also written aduru) is nduru or nnuru. This plural is shortened by some speakers to ndu (oohn-dooh'). The term nduru or ndu (oohn-dooh) is the origin of the common pronunciation by Afurakanu/Afuraitkaitnut (Africans) in america - hoodoo.

Those in Akan culture who use ndua (trees, plants, sticks - roots) to make ndu (nduru - medicines) have two important titles: odunsinfo and oduruyefo also called oduyefo.

The term du-nsin means tree (du) stump, roots (nsin). In the Akan language, the suffix fo denotes plurality when speaking of a group of people. Thus, Akanfo means the group of people (fo) who are Akan - Akan people. An okomfo is one of the group of people (fo) who practices akom (spirit possession/communication) - a priest or priestess. An okofo is one of the group of people (fo) who engages in battle (oko) - a warrior/fighter.

An odunsinfo is one of the group of people (fo) who uses the stump/roots (nsin) of trees/plants (du/dua) to make medicines (ndu or nduru). The odunsinfo is an herbalist, a spiritualist who communicates with the asunsum (spirits) of the plants in Nature in order to procure medicine from them for healing purposes. Some however, communicate with the discarnate, earthbound, wayward, uncultivated spirits that reside around plants, in the forest, etc. to utilize them when making ‘medicines’ (poisons) to harm people. This is why the odunsinfo is sometimes referred to as a sorcerer, wizard, charmer, etc. In reality, a true odunsinfo is a medicine-man or medicine-woman - a physician. He or she is a tree (du) root (nsin) man/woman or a medicine (du) root (nsin) man/woman.

The same is true of the oduruyefo. The oduru aspect of the name means medicine. The term ye means to make, to do. Thus the oduruyefo is one of the group of people (fo) who makes (ye) oduru (medicine). This is a traditional healer, similar to the odunsinfo. The name oduruyefo is often shortened to oduyefo. He or she is the one who makes ndu or nduru.

The term duru also means beavy, weighty. This signifies strength. One with a heavy chest (akokoduru) means one has heart or is courageous. The term for health, strength in Akan is ahooden meaning the self, body (ho) is hard (den). A heavy or hard body signifies strength and health in Akan culture. This is also true of the sunsum or spirit of a person. A person with a heavy spirit (sunsum ye duru) is one who is strong-spirited. This is why the term duru or oduru and eduru (plural nduru, ndu) are used both for heaviness, weight, solidity, and medicine. When you have weight, substance you have immunity – defensive power. In Afurakani/Afuraitkaitnit (African) culture in america we
have retained the same ideological concept. When we say something is heavy it means that it is deep or powerful or clarifying. The Akan also use the term oduru for gravity (deep, powerful, grounding).

The related term aduto means bad (to) medicine (du) or poison. One who uses bad medicine is thus called odutofo. We also have odudo which is a medicine consisting of the juice of a plant or bark and water, kept for weeks to dress wounds with. Moreover, we have adubone which is a contraction of aduru/adu (medicine) and bone (evil). The adubone is another term for poison (bad/evil medicine).

edua - tree, plant, stalk, stem
dua - to plant
eduru - medicine
nduru (ndu) - medicines
odunsinfo - medicine person
oduyefo - medicine person
odudo - medicine
oduro - gravity
aduto - bad medicine
adubone - bad medicine; poison

The notion of the nduru person or ndu person (oohn-dooh-rooh or oohn-dooh person) being the medicine person who works with dua (sticks, roots) to make ndu (medicines) is the origin of the oduyefo (medicine-making person) or the odu/ndu (oohn-dooh), hoodoo-making person.

The Akan term ndu (oohn-dooh) is the origin of the term hoodoo, the medicine making, rootworking practice. The term odunsinfo literally translates in ‘African-American’ parlance as rootdoctor. The term oduyefo literally translates into ‘hoodoo person’ - one of the group of people (fo) who makes (ye) hoodoo (odu/ndu) - the rootworker.

We should also note that the term duru also means: to descend, dismount, alight, come or go down; to feel a presentiment, foreboding. This references the spiritual aspect of the medicine. The spirits who work with the oduruyefo or oduyefo descend, alight, come down upon the plants, the healer and sometimes the client. This is also related to the spiritual notion of duru (heaviness) with regard to spirit possession. The notion of feeling a presentiment or foreboding has to do with nkom (spirit communication): clairvoyance, clairsentience, clairaudience, clairequilibrance, clairtimiance etc. The spiritual aspect of the medicine (oduru) making (ye) is why the oduruyefo or oduyefo (hoodoo-making person) is called in ‘African-American’ parlance a conjurer and the tradition often referred to as conjure.

Cultural Continuity

Left: Hoodoo Healing Symbol found in a diary in america dated before the end of the enslavement era (www.omogun.webs.com)
Right: Akan Adinkra symbol – Tabono: Ours – Represents strength through balance, perseverance and unity of purpose
There are over 20,000,000 Akan people in Ghana and Ivory Coast. The Akan, as one of the largest groups in West Afuraka/Afuraitkait (Africa), were the largest group from whom Afurakanu/Afuraitkaitnut (Africans) were taken and transported to English-speaking colonies during the Mmusuo Kese (Great Perversity/enslavement). Many were shipped to South America, the Caribbean as well as North America. The trustory of Jamaica and the maroons documents the Akan people being the major cultural influence in the region. Some maroons were forced to migrate to Canada (Nova Scotia) after the wars with the whites in 12796 (1796). This accounts for the term nduru/ndu (hoodoo) being used in Canada as referenced above.

The Akan term obayifo (mistranslated as witch, sorcerer) means one of the group of people (fo) who have and exercise obayi - often misnomered witchcraft. This term became the term obeah in Jamaica - translated variously as sorcery, magic, etc. The obayifo was thus eventually called the obeah-man, the one who practiced obeah (obaji). In the same fashion, the oduyefo became known as the odu-fo or the odu (ndu/oohn-doo) man, the hoodoo man or hoodoo woman, the one who practiced hoodoo (nduru, ndu, medicine/rootwork).

Just as the Fon people of Dahomey were culturally dominant in Haiti so were the Akan in Jamaica. The Fon term Vodoun thus became a term utilized by many Afurakanu/Afuraitkaitnut (African) ethnic groups to refer to Ancestral Religion generally. The same happened with the term Obeah. It became a general term for Ancestral Religion used by different Afurakanu/Afuraitkaitnit (African) ethnic groups in Jamaica simply because the Akan were dominant culturally. The same occurred with these two groups in North America.

The Fon term Vodou, corrupted into Voodoo, became popular in New Orleans and across the country by Afurakanu/Afuraitkaitnut (Africans) in America who were descendant of that ethnic group. Because this group as well as the Ewe were very populous amongst those enslaved in North America, the term Voodoo became a standard term for Ancestral religion amongst many Black people. It was also demonized by the whites and used as a catch-all term for Ancestral Religion.

The Akan were also a dominant cultural group in North America and thus the Akan term nduru or ndu corrupted into hoodoo, became a standard term for Ancestral Religion, rootwork, conjuring, etc. amongst many Black people. It was also demonized by the whites and used as a catch-all term for Ancestral Religion.

The odunsinfo and oduyefo in Akan culture are functionaries within the total society. Thus, nduru (ndu - hoodoo) is not a religion unto itself. It is a component of Akanfo Nanason (Akan Religion). Because it was used as a weapon of warfare by our Nsamanfo (Ancestresses and Ancestors) here in America during the Mmusuo Kese (enslavement era), the term became a general term for the religion. Ndu (hoodoo) as

Akofo (Warriors) killing the akyiwadefo.

This is how we as Afurakanu/Afuraitkaitnut (Africans) liberated ourselves and ended enslavement in the western hemisphere.
a healing and a spiritual, chemical and biological warfare component, as well as the obayi component, were the most powerful expressions of the religion for obvious reasons at this time in our trustory. It is what we relied upon to protect ourselves, heal ourselves and kill the akyiwadefo (through plant medicine/poisoning, spiritual medicine, as well as emboldening us to wage a contracted physical war), thereby opening the way for liberation from the plantations.

These practices struck such fear in the akyiwadefo that they decided they had to find a way to neutralize it. When they realized they could not neutralize it, they began to indoctrinate our people with christianity and also feign magnanimity through emancipation. This was (is) their strategy for a new form of mental enslavement.

In reality, it was the war that the Akofo (Warriors/Warriresses) waged against the akyiwadefo which forced them into accepting the reality of emancipation.

As with all aspects of Afurakan/Afuraitkaitnit (African) Ancestral Religion - none of the whites and their offspring (europeans, americans, asians, white hispanics, white arabs, white hindus, white pseudo-'native' americans, etc.), past, present and future, have been, are, nor ever will be involved in its authentic practice. Any non-Afurakan/non-Afuraitkait (non-African–non-Black) purporting to practice hoodoo or any aspect of our Ancestral Religions are 100% fraudulent - without exception.

The Abosom (Spirits of Creation) and the Nananom Nsamanfo (Honored Ancestresses and Ancestors of Afuraka/Afuraitkait) have never and will never work with non-Afurakan/non-Afuraitkaitnit (non-Africans). It is through the Abosom and Nsamanfo (Orisha and Egungun, Vodou and Kuvito, etc.) that the practice of the true odunsinfo or oduyefo is legitimated. The tumi (Divine power) wielded by the odunsinfo and oduyefo is transmitted spirit-genetically from one Afurakan/Afuraitkaitnit (African) generation to the next – unbroken – wherever we find ourselves in the world. This has been true for thousands of years and will always be the case. This tumi originates with Nyamewaa-Nyame (the Mother and Father Supreme Being) and was dispensed to Afurakan/Afuraitkaitnit (African) clans/families from the beginning of our existence upon Asaase Afua (Earth Mother) in Afuraka/Afuraitkait (Africa). It is replenished in every generation. We have transmitted this tumi via kra ne mogya (soul and blood) to our posterity ever since.

The spirits of non-Afurakan/non-Afuraitkaitnit (non-Africans) cannot enter our spiri-genetic blood-circle – even via miscegenation. The incarnation of a akyiwadefo spirit into the womb as a result of inter-racial coupling is repulsive to the Abosom and Nsamanfo and thus the tumi (Divine power) necessary to work with the Abosom and Nsamanfo is not transmitted to such an akyiwadefo spirit although outwardly, this akyiwadefo spirit may have the features, phenotype, etc. of a ‘bi-racial’ or ‘Black’ individual.

The Abosom (Deities) are the Embodiments of Divine Order in Creation. They therefore repulse disorder, including spirits of disorder perpetually. This is an immutable law.

Only an Afurakan/Afuraitkaitnit (African) spirit with an Okra/Okraa (Soul/Divine Consciousness; Ori Inu), who unfortunately incarnates through miscegenation, can carry tumi and still function as a normal Afurakan/Afuraitkaitnit (African) individual in the world although phenotypically ‘bi-racial’. It is the provenance of the incarnating spirit that is the primary and determining factor regarding identity. Akyiwadefo spirits are not Afurakan/Afuraitkaitnit (African) – no matter what womb they reincarnate through.

Ndu is the Akan origin of the term Hoodoo. Authentic ndu or hoodoo does not incorporate any non-Afurakan/non-Afuraitkaitnit (non-African) pseudo-philosophies or practices including any references to the bible, the fictional characters jesus, moses, yahweh, allah, muhammad, buddha, vishnu, etc.

All Afurakan/Afuraitkaitnit (African) Ancestral Religions contain this authentic ritual healing component which goes by different names according to their specific Ancestral language and culture

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Akan

The People of Khanit

(Akan Land – Ancient Nubia/Sudan)

Ofa a edi Kan – Part 1

Khanit (Akanni) People visiting Kamit - Tomb of Huy – 18th Dynasty (c. 3300 years ago)

Akan people comprise the largest ethnic group in Ghana, West Afuraka/Afuraitkait (Africa) and in Cote de Ivoire, West Afuraka/Afuraitkait (Africa). There are approximately 20,000,000 Akan people in Afuraka/Afuraitkait (Africa). There are also millions of Akan people now residing in North, Central, and South america, the Caribbean and europe primarily as a result of the Mmusuo
Kese (enslavement era) where millions of Afurakanu/Afuraitkaitnut (Africans) were forcibly transported as prisoners of war to these various regions outside of Afuraka/Afuraitkait (Africa).

We have detailed various aspects of Akan culture in our publications and demonstrated through linguistic, anthropological and cosmological analysis that the Akan people originated in ancient East Afuraka/Afuraitkait (Africa) in the Hapi (Nile) valley of Keneset and Kamit (Nubia and Egypt), eventually migrating west to the region of ancient Ghana and ultimately to the regions of contemporary Ghana and Cote de Ivoire. Through studying the language, cosmology and ritual practices of Keneset and Kamit, we have shown that the Twi (Akan) language is directly derived of the languages of Keneset and Kamit. We have also shown that the Akan still worship Amen and Amenet, the Great Father and Great Mother Supreme Being, as well as the Abosom (Deities/Goddesses and Gods) by the same names today that we did in ancient Keneset and Kamit [see: www.odwirafo.com/nanasom.html].

The Nananom Nsamanfo of Aakhuamuman Amaruka Atifi Mu, the Honored Ancestresses and Ancestors of the Akwamu Nation in North America, informed us that Akan people originated in Keneset (Nubia/Sudan). While some migrated into Kamit and eventually migrated west, many of us remained in Keneset before migrating west over 1,500 years ago. The evidence of this reality lies in one of the names of ancient Keneset used by the people themselves.

In the Twi language, the etymology of the name Akan is traced back to two definitions of the root term kan:

kan first; foremost
kan to count; to reckon

It should be noted that the root kan meaning ‘first’ exists in other Afurakani/Afuraitkaitnut (African) languages as well, the Yoruba people of Southwestern Nigeria being one example.

In the abaakosem or trustory (true history) of the Akan the Nananom Mpanyinfo, our Honorable Elderesses and Elders, have taught us what the Nananom Nsamanfo continue to teach regarding the use of the name Akan. They have conveyed to us that the reason for utilizing the term Akan as a designation for our people is because Akan people recognize the reality that we were a component part of the first group of people created on Asaase Afua (Earth Mother). Akan people also recognize the reality that we were a component part of the first people to bring civilization to society, civilization being properly defined as a social order rooted in the Divine Order of Nature. This Divine Order is referred to as Nyamewaa-Nyame Nyehyee.

As builders of civilization, ancient Akan people developed the capacity to calculate the movements of the Sun, Moon and Stars and their effects upon Earth-cycles. We developed the capacity to calculate the rising and falling of the tides, the beginning and ending of the seasonal cycles, to determine ecological and geological cycles as well as the biological cycles of plant life, animal life and human life. Such calculations provided the basis for us to make decisions about how we would manage our harmonious functioning in Nature, when and how to invoke the Abosom.
(Deities/Divine Spirit-Forces in Nature) for the development of society and more. The capacity to employ such calculations is rooted in the ability to count or reckon. Akan people were a component part of the first people to develop this ability.

The Twi term *kan* meaning ‘first, foremost’ as well as meaning ‘to count or reckon’ is derived from the Ancestral language of ancient Keneset and Kamit.

In ancient Keneset and Kamit, we viewed south as the *top* and north as the *bottom*. Indeed, the only reason that the whites and their offspring reverse this order on maps is for political purposes. They desire to place Europe on top of Afuraka/Afuraitkait (Africa) in order to promote the false idea/vision of white superiority. In reality, south has always been considered up/top/front by Afurakanu/Afuraitkaitnutt (Africans). This is why in the language of Kamit, the term for west, *ament*, is also the word for right. Additionally, the term for east, *aabt*, is also the word for left. The only way that west can be the same as ‘right’ and east can be the same as ‘left’ is if you are facing south and using the southern cardinal point as your point of reference.

The people of Kamit oriented themselves by focusing on *resit* (south) because it was from the south that they originated. It is the land of their/our Ancestresses and Ancestors. It is the Divine land, the sacred Land. This sacred land has many names: *Ta Seti*, the *Land of the Bow*, *Ta Aakhu*, the *Land of the Ancestral Spirits*, *Ta Kenes (Keneset)*, the *Placenta land* and *Bow Land*. One of the most popular titles of the land however is *Khanit*, the foremost land, the headland, the sacred land.

![Khanit (Akanni) Bowmen – Tomb of Meshti, 11th Dynasty (c. 4,100 years ago)](image)

In the Twi language, an Akan individual is called *Akanni*. The suffix ‘ni’ denotes ‘to be’. The phrase *Me ye Akanni* is thus translated: *I (me) am (ye) Akan (Akanni).*
In the field of egyptology, it has been an accepted practice to place the letter ‘e’ between consonants when the researcher is not certain of how the word was pronounced. In many words in the language of Kamit, the vowels were deliberately excluded from the inscriptions by the scribes. This is the case with the terms above. The actual metutu (symbols) represent the sounds: kh-n-t or kh-n

Khnt or Khnti is defined as the first, he who is at the head, chief, in the first rank, forerunner. As a designation for a region/land, Khnt or Khnti is the front land, which is of course the south.

The proper way to pronounce Khnt or Khn is not Khent or Khen but Khanit and Khan.

In the Twi language the suffix denoting plurality is –fo. Thus Akanfo means Akan people/group. Abibirifo means Black (obibiri) people/group (fo). In the language of Kamit however, the letter ‘u’ is used to denote plurality. Thus Khn or Khnt is pluralized as Khntu or Khntiu. This is how the people of Khnt are designated in the metutu. This term is properly written Khanitu or Khaniu---the Akanni people:
Khanit or Khan is a descriptive title of the land to the south of Kamit, the headland, the southland, the first land.

The second definition of the root kan, ‘to count or reckon’, is also found in the metutu:

The symbol of the tethered rope is often transliterated as the ‘tch’ or ‘th’ sound ˌʌ. However, this sound had more than one pronunciation in Kamit. This sound could be pronounced with a ‘k’ sound as well. This is similar to the fact that in English the ‘ch’ combination can be pronounced with the ‘ch’ sound as in ‘change’ or with the ‘k’ sound as in ‘chronology’. The above set of metutu have the pronunciation of k-n-u as opposed to th-n-u. The term is kanu carrying the meaning ‘to count, to reckon’.

We thus have in the Twi language kan meaning to count, to reckon as well as first, foremost. We also have Khanit, Khan, meaning first, foremost, forerunner, south (head, first) and Khan (Than) meaning to count, to reckon. This is the same word in both languages with both meanings in both languages transmitted from ancient Khanit (Nubia) to contemporary Akanni culture without alteration. These terms define the nature of the Akan people. In concert with our cosmology, language, cultural and ritual practices these definitions establish the Akanni people as the Khanit people - the ancient Kenesu, Nubians.
All of the e-book versions of our publications including our books and research articles are free downloads. We also have our books available in soft-cover. See a partial list of our publications below. Visit our NHOMA page to obtain all of our publications: www.odwirafo.com/nhoma.html

AFURAKA/AFURAITKAIT – The Origin of the term ‘Africa’ – Parts 1-4
KUKUU-TUNTUM - The Ancestral Jurisdiction (Includes the origins of the fictional characters: jesus, moses, abraham, mohammed, yahweh, allah, brahmin, buddha, etc.)
UBEN-HYENG - The Ancestral Summons
UAB-ODWIRA - Pa Nsaman Atemmu
MATE MASIE – The Ancestorhood of Nana Yao (Dr. Bobby E. Wright)
OBARIMA – Afurakani Manhood
THE OKRA/OKRAA COMPLEX - The Soul of Akanfo
NKWAMUA – Whole Life Journal
ANKH – The Origin of the term ‘Yoga’
KARA-KASA – The Origin and Nature of the ‘Chakra’
MOOR Means ‘DEAD’
PTAH SASETEM – Educational Curriculum for Youth and Adults
ANIDAHOD – Awareness – Origin of the term ‘god’, negro/nigger/nigga, negus, naga
KOKOBO – Warning – dissexuality/homosexuality was Never Accepted in Kamit
NYANKOPON and NYANKONTON - RA and RAIT
ODOMANKOMA - ATMU KHOPA
TWEREDUAMPON - KHERER RA
The Origin of the Term Abosom in Kamit
The Origin of the Term Nsamanfo in Kamit
Origin of the Name Aakhuamu (Akwaamu) in Kamit
NKOMMERE – Ancestral Shrine Communication
NSAMANKOMMERE – Ancestral Shrines in Kamit
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
Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom
Abosom Do Not Ask For Money
AMANEHUNU - Overcoming Transcarnational Suffering
AGYIMIFOSEM: Imbecilic Behavior-Idiocy of Rationalizing Marijuana Use (Negative Effects of Marijuana on Melanin)