ODOMANKOMA
Atmu Khopa

TWEREDUAMPON
KHERER RA

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

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In this publication we correct the false notion that the Supreme Being and their Divine Functionaries 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 Afurakanu/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 Deities Odomankoma and Twereduampon with the Supreme Being. Thus Odomankoma (Atum Khopa) and Twereduampon (Khepri/Khopa) are fused with and said to be ‘titles’ of Nyankopon and Nyame (Ra and Amen) in Akan culture. In this publication we restore the truth about Odomankoma and Twereduampon and their relationship as Servants of Nyamewaa and Nyame (Amenet and Amen) and of Nyankopon and Nyankonton (Ra and Rait). We have combined the original two publications into one volume. This publication also serves to correct the misinformation put forward by egyptologists who fraudulently attempt to conflate Ra, Amen, Atem and Khepri into ‘aspects’ of the ‘one god’. In reality, these are Divinities in their own right with clearly delineated roles in Creation.

Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuanuman Amaruka Atifi Mu
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In Akan culture, as in all Afurakani/Afuraitkaitnit (African) cultures, we recognize the Supreme Being to be comprised of the Great Mother and the Great Father functioning Together as One Divine Unit. The Great Mother is called Nyamewaa (Oyamewaa, Onyamewa, Onyamebaa). The Great Father is called Nyame (Onyame). Nyamewaa-Nyame give birth to the various Abosom (ah-boh'-sohm), the Divine Spirit-Forces in Creation (Deities). In our Ancestral culture of Khanit (Nubia) and Kamit (Egypt), Nyamewaa and Nyame are most often referred to as Amenet and Amen:

![Amenet and Amen](image1)

Akanfo have worshipped Nyamewaa-Nyame (Amenet-Amen) for tens of thousands of years wherever we have settled in the world. Because of internal conflict, civil war and the weakening of society which is commensurate with such occurrences, the akyiwadefo (spirits of disorder, whites and their offspring - eurasians) were able to incrementally invade various parts of Afuraka/Afuraitkait (Africa) over the course of thousands of years. In certain areas, the akyiwadefo were able to infect the religious and cultural practices of the Afurakanu/Afuraitkaitnut (Africans).

The many false religions: christianity, islam, judaism/hebrewism, hinduism, vedanta, buddhism, gnosticism, hermeticism, kabalism and all others, are perverted fragments of ancient Afurakani/Afuraitkaitnit Ancestral Religion - Nanasom. The various fictional characters including jesus, moses, abraham, muhammed, solomon, sheba, menelik, yahweh, allah, the elohim, buddha, brahmin, etc. promoted by these false religions
never existed of any race whatsoever. They represent the whites’ attempt to force Afurakanu/Afuraitkaitnut to worship whites – our enemies – as “gods”.

After innumerable unsuccessful attempts to take control of ancient Kamit for over 4,000 years, the akyiwadefo were eventually able to take control of the northern region. They immediately moved to insert themselves into the religious and cultural practices. Initially, they began to create perverse/white images of the ancient Black Abosom (Deities). Over time, the akyiwadefo decided to promulgate the false and foolish doctrine that there were no such thing as Black Abosom or Abosom at all and that there was only one “god”. They then placed themselves in the position to be the sole interpreters and representatives of this fictional ‘one god’.

The vast majority of Afurakanu/Afuraitkaitnut rejected the akyiwadefo and their foolish new doctrine of “monotheism”, for we recognized it to be what it is: the product of the inferior mind of the eurasian. The akyiwadefo are incapable of communicating with the Abosom (Deities), the Nananom Nsamanfo (Honorable Ancestresses and Ancestors) of Afuraka/Afuraitkait, nor with Nyamewaa-Nyame, the Supreme Being – the basis of true religion. Like cancerous cells malfunctioning in the midst of billions of normal cells, yet with no harmonious connections to these cells, nor the being (individual) within whom they exist, the akyiwadefo are cancerous cells within the body of Black humanity. They seek to consume and destroy all of the normal/healthy/Black cells and have no harmonious connection to the greater body of which the Black World population/body is a component part. This is the major reason why the akyiwadefo promote the idiocy of monotheism. Because they are incapable of harmonizing with Divine Order (Nyamewaa-Nyame, the Abosom and the Nanonanom Nsamanfo) they recognized that the only way to control Afurakanu/Afuraitkaitnut was to convince those who would listen that we should not acknowledge the reality of Creation: Mother and Father Supreme Being, the Male and Female Abosom and our Nananom Nsamanfo (Honored Ancestresses and Ancestors). We would thus manifest imbalance and perpetuate disorder in our lives, thereby allowing the akyiwadefo to thrive - as they can only operate within disorder, their ill-nature.

It would take centuries of war, successive invasions and enslavement for some groups of Afurakanu/Afuraitkaitnut to begin embracing the idiocy of monotheism.

Today, Afurakani/Afuraitkaitnit researchers, writers, teachers and some “traditional” priests, priestesses, “elders” and “elderesses” continue to be infected with this foolish doctrine. The information published and taught by such individuals on the continent of Afuraka/Afuraitkait and outside the continent regarding Afurakani/Afuraitkaitnit Ancestral Religion betrays this infection, yet is presented as “traditional” or “authentic”. The representation of our religious and cultural practices only manifests authenticity when we divest it of all of the perverse influences of the akyiwadefo (all non-Afurakanu/non-Afuraitkaitnut including: white americans, white europeans, white asians, white hispanics, white arabs, white hindus, white so-called “native”-americans, etc.). This divestiture is accomplished via the process of Sankofa – ritually and textually. We must return to our spiritual and cosmological roots.

SANKOFA
Ancient Akanfo (ah-kahn’-foh), Akan people, migrated from Khanit (Khanat, ancient Nubia/Sudan) and over time settled in the empire of Akana (Khanat, Ghana). We would eventually migrate south and settle in the regions of contemporary Ghana and Ivory Coast. As we migrated, we naturally carried our religion with us. In our cosmology, Odomankoma is recognized to be an Obosom. It is the idiocy of monotheism which has caused many Ghanaians to put forth the false notion that Odomankoma as well as Oboade and Nyankopon are simply “names of Onyame”. In reality, Nyankopon, Oboade and Odomankoma are three different Abosom – all three of Whom are subordinate to Nyamewaa and Nyame. Nyankopon, Oboade and Odomankoma are the ancient Abosom: Ra, Ptah and Atmu (Atmu Khpra). In this article we address the identity of Odomankoma within Akanfo Nanasom – Ancient Authentic Akan Ancestral Religion.

Atum - Odomankoma

“...O you Eight primordial Ntorou/Ntorotu (Deities), keepers of the chambers of the sky...The benben of Ra was that from which Atum came to be...” [Coffin Texts: Utterance 76]

In our ancient cosmology, Amen and Amenet are the Great Being from Whom all of Creation proceeds. The Conscious Entity who created and dwells within and transcends the Black Substance of Space is Amenet-Amen Who gave birth to Ka and Kait (Kek and Kekuit), Heh and Hehut and Nu and Nut (Nun and Naunet). With Amen and Amenet included, these are the primordial Eight Ntorou/Ntorotu (Abosom/Deities) of Khemenu (often called the Ogdoad) mentioned in the text above.
The general term amen means ‘hidden’ as well as ‘permanent; abiding’ in the language of Kamit. The term ka and kk (kel) means Soul/Divine consciousness as well as blackness. The term heh means eternal; boundless as well as breath. The term nu or nn references primordial inert (inactive) energy/vibration.

Amenet-Amen are thus the Great Hidden (amen) Supreme Being who created the Abosom Whom comprise the Black Substance of Space (Ka/Kait - “so called dark energy/dark matter making up 99%+ of the universe and the melanin in our bodies), the Abosom of boundlessness and activity/breath (Heh/Hehut) and the Abosom of essential Energetic Properties (Nu/Nut). As Amenet-Amen directed Their Consciousness (Ka/Kait), they began to activate/breathe (Hehu/Hehut) which caused the primordial energy to begin to vibrate (Nu/Nut) in a wave-form. The vibrations began to generate heat which burst forth in a spiral form as fire and light, illuminating the Black Substance of Space. The Divine Spirits of Fire and Light are Ra and Rait (rah and rahette). Ra and Rait, the Spirits inherent in fire and light began to create the physical universe. Ra and Rait are thus the Creator and Creatress – The Great Ancestral Spirit. This creative process can be experienced internally.

If you close your eyes and concentrate, you will recognize that the essence of your being/spirit is “hidden” (invisible). As a spirit, you can use your consciousness to direct your lungs to shift their breathing pattern. As you take on more air you can activate your inert (inactive) energy and begin to heat up. Moreover, within the blackness of your mind you can create luminous images – vivid, colorful thought-forms in the dream-state, the day-dream state or the ritual state.

When Amen-Amenet, the Great Being, exercised Their Consciousness, Ka/Kait, and directed Heh/Hehut, the expansive/contractive activating force to activate Their inert (inactive) Divine energy, Nu/Nut, the wavy energy of Nu/Nut united and produced a spiraling force which manifested as Fire and Light. Ra and Rait, the Great Spirit, emerged from darkness bringing the first light in Creation. The subsequent interplay between light and darkness, heat and coolness, expansion and contraction is responsible for the coming into being of various forms.

Just as heat causes the water in a pot to vibrate/wave and then boil, producing spheres (bubbles) so did the movement of Ra/Rait within the great watery mass of the Black Substance of Space (Ka/Kait) cause the substance to vibrate/wave (Nu/Nut), which produced an explosive power which manifested the emergence of spheres. These spheres were the primordial stars, which would later birth planets.

Asaase Afua (Earth Mother) is a sphere that came into being as a result of this process. The primordial Asaase (Earth) was initially covered completely by water. Eventually, because of the interaction of the expansive and contractive forces within the fiery core of Asaase – the actions of the Abosom Ptah and Sekhemet in the inner-core – volcanic eruptions on the oceanfloor caused the primordial mound to rise up for the first time above the surface of the water to become the first landmass of Asaase. This landmass is called Afuraka/Afuraitkait (Africa) today.

“…O Atum-Khpra, you became high on the height, you rose up as the benben-stone in the Mansion of the Benu-bird in An, you spat out Shu, you spit out Tefnut, and you set your arms about them as the arms of a Ka-soul, that your essence might be in them…” [Mer Texts (Pyramid Texts) – Utterance 600]

In our ancient cosmology, it is stated that Atmu (Atm, Atem, Tmu) first sat upon the primordial raised land/hill. He then united with His Wife Ausaaset and produced the Abosom Shu and Tefnut (expansion; fire and contraction; water). These Two Abosom in turn produced the Abosom Geb and Nut (Earth and Sky). Geb and Nut (Earth and Sky) then gave birth to the Abosom Ausar, Auset, Set and Nebt Het (Black soil, River
waters, Red land, Rain waters). These Abosom gave birth to numerous other Abosom. The Asunsum (Spirits) of the Abosom animate the Earthly bodies (land, water, sky, mountains, etc.) just as your sunsum (spirit) animates your physical body.

Atmu taking His seat upon the primordial mound of Asaase references a phase of the Aten (the Sun). In ancient Kamit, it is said that the Aten rises from the mountain range of Bakhau on the eastern horizon and sets between the mountain range of Manu on the western horizon in the evening:

![Atmu setting between mountain range of Manu on the western akhet (western horizon)](image)

Atmu is recognized to operate through the setting Aten while the Obosom Khepra operates through the rising Aten. In the text of Ra and Auset, Ra states: “...I am Khepera in the morning, Ra at noon and Atum in the evening...”

![Ra is in the middle ram-headed. Khepra is on the right (beetle) referencing sunrise while Atum is on the left referencing sunset.](image)

The Aten setting upon the mountains at sunset in the evening is akin to a seed being planted into the ground. The solar power entering into the Asaase (Earth) to stimulate and fertilize it is referenced through the Spiritual Force of Atmu sitting upon (setting upon) and penetrating the first risen landmass of Asaase. Variations of the spelling of the name Atm: Tmu, Atmu, Admu:

As can be seen in the metutu, the name can be spelled Atm, Atmu, Tmu, Tm or with the soft ‘t’ or ‘d’ – Adm. The spelling with the ‘d’ is related to the words below:

- ãt, åt, ã, ãt, rich, abundant, multitudinous.
- ãtmait, ãtmait, the name of a garment or article of apparel made of dark red cloth.

 ada

 admait
These two terms ad and admait are directly connected to Atm/Adm. When the Aten sets, it often takes on a red color. This is why Admu/Atmu is often called the ‘Red One’. This is also why the name of a ‘garment or article of apparel made of dark red cloth’ is called admait. One of the variations is admaiu. The other term, ad or ada, meaning rich, abundant, multitudinous is also related to Adm/Atm. The general term ‘tem’ (tm) also means ‘all, complete’. Atmu is all, abundant, multitudinous, full. Atmu is thus recognized to be the “Complete One”. As the completion of the day-cycle, He completes the day-time, but is also the completion of Creation. Before the created universe there is Amen and Amenet Who eventually direct Ka, Kait, Heh, Hehut, Nu and Nut to interact in order to give birth to Ra and Rait. Ra and Rait then begin to fire/move through the Black Substance to produce spherical forms, which would later become stars, which in turn gave birth to planets. The primordial planet of Asaase was covered by water and was not complete until Atum emerged with Ausaaset and created Shu and Tefnut, Who in turn produced Geb and Nut (Earth – [crust] and Sky). When the Aten (sun) sets upon the mountain range in the west for the first time, the Creation of Earth has been completed. Atumu/Adumu pulls it all together and finishes the project, solidifying (compressing) the surface:

*Atm or Adm is the Obosom Whose descriptive title and function was corrupted by the akyiwadefo into adam – the first male on earth. The term ‘adm’ meaning “ruddy/red” is stolen from the cosmological function of Atum. Atum is a Divine Spirit-Force operating through the Aten and within Asaase. ‘adam’ is fictional character who never existed of any race.
The term ad (ada) is the root of adm (atm). In the Twi language of the Akan, this term is pronounced do (daw). It means to increase in quantity, to multiply, to become numerous; to bring forth abundantly; to produce, attract together. Moreover, the same term also means to sink, to go deeply into; to go into foreign countries; to penetrate; go deeply into. The term do mu (dom) also means to go into, sink, etc. These are all definitions of Admu/Atmu/Dmu/Tmu. When operating through the setting Aten, He sinks, goes into, penetrates, etc. When uniting with the primordial mound, the solar energy is able to fertilize and cause the primordial Asaase to produce and multiply with abundance.

The reduplication of the term do is dodow which also means quantity, numbers, multitude in the Akan language. Yet, it also means reddish, brownish (synonym: doee and dododwee). The term dow also means to become brown, yet it also means to till or cultivate the soil. The colors red and brown are part of the same family in Akan cosmology. The Akan terms do, dom, domu, doee, etc. are directly derived from their Ancestral parent language of Kamit and the terms ada, dm, dmu, tmu, tmm, etc.

These definitions are important, for the root term do or dom (domu) is typically referenced when the etymology for the name Odomankoma is being investigated. To date, the etymologies put forward by numerous writers and others have been lacking in a cosmological perspective or inaccurate. Here we have demonstrated the ancient cosmological basis for the Odom or Domu in Domunkoma/Odomankoma.

**KHEPRA**

At dawn, the Aten rises with Khepra. At noon the Spirit Force of Ra and Rait utilizes the Aten to radiate Its light, heat and vitality to Its greatest extent to all created entities. In the even-ing, Atmu within the Aten enters the Asaase (Earth) and then goes into the “underworld” to eventually appear again on the eastern horizon with the emergence of Khepra:
Khepra in the form of a beetle pushing the Aten into the sky at sunrise – emerging from the underworld

Khepera (Khepri; Khipa; Khopa) is depicted as a scarab beetle or a man with the head of a scarab beetle. The scarab beetle places its eggs inside of dung and then uses its legs to roll the dung across the landscape. The new life emerges from the ball of dung. The Spirit-Force that causes things to come into being is Khepra. He is thus depicted as a Great Beetle pushing the disk of the Aten across the sky. Within the disk is the power of Ra/Rait which gives birth to and enlivens all created entities. Khepra is akin to the explosive force of fire, Ra is akin to the radiant/effulgent/burning energy of fire/flame while Atmu is akin to the consuming power of fire. These aspects of this Divine Force work together. Depending on what aspects of Fire are being focused on in the texts the names will vary. The combined Force of Ra and Atmu may be referred to as Atum-Ra or Ra-Atum. The combined force of Ra and Khepra may be referred to as Ra-Khepra. These are two Divine Forces functioning harmoniously together, just as different organs in your body function harmoniously together.
The Abosom also utilize other names as *descriptives*, just as we use nicknames or praise names to indicate certain Ancestral attributes. An example is the practice of giving a male child a middle name which is actually his grandfather’s first name. In Afurakani/Afuraitkaitnit culture, this would reflect the reality that while the grandson and grandfather are two distinct beings, when one calls the grandson by his first and middle name together, one aims to provoke the energy of the child as well as the inherited attributes (energy) that he has obtained from his grandfather. When *Atum* is operating as a Creative Power, He is often referred to as *Atum Khepra (Atem Khepri)*. This title acknowledges the fact that *Atum*, when moving through Creation, also draws on the explosive spark of *Khepra* in order to accomplish His objectives. *Atum Khepra* is written in the metutu as *Atm Khpra*:

There are a number of variations as well:

The name *Khepra* has a number of variants:
In the Coptic (Late Kamit) pronunciation of the term, notice that it is spelled Shope: ꞌȝwne. The actual metuṭu for Khepra are kh-p-r-a or as in the variant above: kh-p-a. With the Coptic vowel placement, kh-p-a would be read Khopa, while Khpra would be read Khopra.

The name Atumu Khpra would thus have the variant Atumu Khopa. Atumukhopa operates as a Divine Functionary of the Creator and Creatress Ra/RaIt. Atumukhopa is pronounced Odomankoma in Akan. Odomankoma is an Obosom and operates as a Functionary of Nyankopon (Ra). They are Two distinct Divinities. The name Atum, Atumu, Tmu, Adumu is the Odom, Odomu, Odoma aspect of the name.
In the Akan language the term akoma or koma means ‘heart’. It also references the heart as the seat of desire, affections, understanding, will, etc. This is critical, for the scarab beetle in ancient Kamit was used as a heart talisman. When a person died and was mummified in Kamit, the heart (ab), unlike other organs, was not removed and a khepra (khepa/khopa/koma) sculpture/talisman was placed in the heart cavity. On the bottom of the Khpa a prayer was inscribed. See the ‘heart scarab’ top and bottom below:

“…O my heart, which I had from my mother…the centre of my khepru (coming into being). Do not stand against me as a witness, do not oppose me in the judgment hall, in the presence of the keeper of the balance. You are my ka (soul) in my body, the creator [who makes my limbs prosper]…” [Extract from Chapter 30B, Pert em Hru – “Book of the Dead” – Heart Scarab prayer]

Khepra is represented through the Khopa (heart scarab). Atmukhopa is Odmu-koma (Odomankoma).

The term for heart in Kamit is ab, however ab also means to desire, to be desired, etc.:

These definitions are important because another name of the beetle, khepra (khopa) in Kamit is also abb:

Thus the term for heart, ab, is also the term for the beetle, abb, which is also the heart talisman. The ab is the khopa (khepa/khepra), the heart is khepra/khopa: ab=khopa.

The name for heart in Akan, koma is derived from khopa: khopa=koma. What is also critical however is that one of the names of a beetle in the Akan language is oba: q-ba, a kind of beetle
The Akan term *oba*, meaning a kind of *beetle*, is directly derived from the ancient term *abb*:

The term *koma* or *akoma* is rendered differently in the Twi (Akan) language according to the dialect being spoken. Thus some call the heart *koma* or *akoma*, while others say *konona* or *korona*. Again, this is critical because there are numerous related words for the *beetle* in Akan:

Again, *konona* as a variation of the term for *heart* is related to *ako-kono*, a name synonymous with *beetle*.

Additionally, in the Akan language we have the term *amanku* or *amankuo*:

We also have the term *ANKONAM* in Akan meaning *one who walks alone* – another name for the *beetle*. *Ankonam* is related to the dung beetle pushing the huge ball of dung alone across the landscape and *Khopa* pushing the Aten across the sky. *Ankonam* is also related to *konona*, *korona* and *akokono*. It is a common practice in the Twi language to interchange a rolling ‘R’ for an ‘N’ within a word. This is why *konona* and *korona* are the same term. Moreover, the rolling ‘R’ is often dropped in certain words. Thus *soron* meaning *tamarind* is also pronounced and written *son*. The term *soro* meaning ‘up, above’ is also pronounced *so*. The ‘R’ is dropped in both instances. The term *nko* in Akan means *alone*, while *koro* also means *one, alone*.

The term *nko-nam* is thus *nkoro-nam*. The term *nkoro-nam* is related to *koro-na* and *kono-na*. The *beetle* *ankonam* is the *heart* *konona*. The name of the larva which becomes the *beetle* *ako-kono* is also related to the *heart* *kono-na*.

*Odomankoma* is *Odom-ankonama* or *Odom-ankoma* and *Odom-akoma*. This is *Atmu-khopa* phonetically, conceptually and cosmologically unchanged from ancient Khanit and Kamit to contemporary Akan culture. [*Odom, amankuo* and *oba* also combine to become *Odom-amankuo-oba, Odom-amankuo-ma, Odomankoma*]

The image above is of a large carving of *Khopa* (khopra). On the front panel of the pedestal is a stela with an inscription and an image of Per Aa Amen Hetep giving an offering to *Atum*. On the side of the pedestal is an inscription addressing *Khopa*. The prayers directed to these Two Abosom together demonstrates the importance of the interaction of *Atumu* and *Khopa* in Creation. [*Temple of Apet Asut*]
“…At the end of the 14th century some of the people under their leader Kuntunkununku moved further south and came down to the forest. They had a shrine or deity with an appellation Bona or Odomankoma…”

It was during his [Ohene (King) Damram] reign that the whole of the Asona tribe decided to move from Adaboye to find a better place to settle. They settled at Akrokyere near the "Buo Nyamebo", a range of granite rocky hills which they later named "Bonaso".

Okain, as the high priest of Bona, "created" Akrokyere. The power of Damram was gained by enlightenment and the fame of the oracle at Akrokyere.

The name of Bona at Bonaso spread far and wide and the enlightenment that Damram had brought to his people made the Asona great. People from the Kingdom of Bono, and the Guan peoples on the coast came to consult the oracle…”

舔吻 [The Kings of Akyem Abuakwa and the Ninety-Nine Wars Against Asante by Kumi Attobrah]

“…In Adanse, the most important local deity to whom people prayed for special favours and deliverance from misfortune was Bona. As an earth deity, Bona was closely associated not only with the forest, hunting and farming but also with gold mining. Miners seldom went gold mining without first obtaining Bona’s blessing for the journey. The people of Adanse traditionally believed that all the gold that lay under the earth and in the rivers was under Bona’s custody and guardianship; hence when villagers went on gold-finding expeditions they prayed to him for personal safety and good luck on their journey.

Libation and offerings of chicken eggs, mashed yam or plantain were made to Bona and Asaase Yaa – (spirit of the earth) after a particular find…” [Ababio Ofosu-Mensah quoting Nana Bonsra Sakrakyire II in Fomena, Adanse. From the article: Traditional Goldmining in Adanse.]  

In the Adanse area of Ghana the Asona Abusua (Asona Clan), one of the matricircular (matrilineal) Akan clans, established the shrine for the Obosom Bona, today called Adanse Bona. The sacred region where the Obosom Bona’s shrine was established is a region called Bona Bom. The term bom (abo mu) means ‘stony ground’. Bona Bom is thus the sacred stony region of Bona. In the region is a sacred cave. The term bon means cavity or hole. Bona Bon is thus the sacred cave of Bona.

The name Bona is an appellation for the actual name of the Obosom. This Obosom’s actual name is Odomankoma. Odomankoma is not the Creator nor a title of the Creator. Odomankoma is an Obosom Who is subordinate to the Creator/Creatress, Ra/Rait, and functions in harmony with Them. Bona and Asaase Yaa referenced above are Atum and Ausaaset (often spelled Iusaaset or Iusaas) from Khanit and Kamit. Moreover, there are Two Female Earth Abosom in Akan culture: Asaase Afua and Asaase Yaa. They are Wives of Odomankoma. These Two Abosom are the same Two Ntorotu (Female Deities) called Ausaaset Nebet Hetepet and Ausaaset Nebet Pet Who are the Wives of Atum in Kamit:
Ausaaset Nebet Hetepet and Ausaaset Nebet Pet

Ausaaset the *Great Mistress (master) of Offerings* and Ausaaset the *Great Mistress of the Sky*

Asaase Afua and Asaase Yaa in Akan

Ausaaset Nebet Hetepet, Ausaaset Nebet Pet and Atum

Asaase Afua, Asaase Yaa and Odomankoma
The capstone of the mer (pyramid), often called a pyramidion, is called benben (bnbn) in Kamit. It is a shrine for Atum as well as the Benu bird who is referred to as a Ba (spirit) of Ra. It was this Ba of Ra by which Atum came into being and flew over/through the primordial waters of Nun/Nunet and came into being on the primordial mound. Atum is thus referred to as the benu bird in the mer texts [Pyramid text Utterance 600]:

“…O Atum-Khopra, you became high on the height, you rose up as the bnbn-stone in the mansion of the benu-bird in An, you spat out Shu, you spat out Tefnut, and you set your arms about them as the arms of a Ka-soul, that your essence might be in them…”

Benu bird, Ba of Ra, Ba of Atum

“…O you Eight primordial Ntorou/Ntorotu (Deities), keepers of the chambers of the sky...The benben of Ra was that from which Atum came to be…” [Coffin Text – Utterance # 76]

The bnbn stone is a sacred shrine for Ra and Atum in Annu (city of Ra, Rait, Atum and Ausaaset) which is found in the temples of these Abosom. The bnbn stone references and carries the energy of the original primordial mound Afuraka/Afuraitkait. It references the hard portion (tmu – hard substance) of the new mound upon which Atum had a foundation to “sit” and create, in concert with Ausaaset.

Atum is recognized as the Obosom who rose up and sat on the primordial hill (Ka/Kait) at the beginning of the creation of the Asaase (Earth). The Aten (Sun) sailing through the sky and setting upon the mountain range on the horizon is akin to the Benu, flying through the sky and alighting upon the primordial mound – the only landmass existing above the surface of the water at that time. It is said that Atum alighted upon the sacred benben stone that appeared upon the hill in the beginning. The benben is often called the Sun Stone. The terms
ben, benben and benu are written bn, bnbn and bnu in the metutu. The ‘B’ is represented by the leg and foot while the letter ‘N’ is represented by the wavy-line in bnbn:

The variations benu and ben (bnu and bn) referencing the Benu bird:

The variations benu and ben (bnu and bn) referencing the Benu bird:

It is important to note that in Akan the term bena is also pronounced by some Akan speakers as bona. As stated above, Bona is the title/appellation of the Obosom Odomankoma. The variation bena in Twi actually means:

"the hard, shield-like wing of a beetle - husk, shell"

The hard, husk, shield-like substance (bona) is the first stony, hard portion of the primordial hill (tmu – hard substance) that Atum sat upon at the origin of the Created Earth. It is the Sun Stone. This is the bnbn (bonabona/benabena). It is also the bena, the shield like wing of the beetle - Koma (khopa/heart). Moreover, the sacred cave of the Obosom Bona in Adanse is called Bona Bon.

The ancient benabena or bonabona, the ancient bnbn or the sun-stone shrine of Benu (Atum) of Kamit, is called Bona Bom in Akan. Bona Bom is the sacred stony region wherein the shrine of Odomankoma was established. Atum is called Bnbn or Benu in Kamit. This is why Odomankoma has the appellation Bona in Akan. [Note that all of the gold belongs to Bona. Gold is recognized as a solar mineral. Benu is a solar bird.]

Atum Khopa as Bnu resting upon the Bnbn. Odomankoma as Bona resting upon Bona Bon.

ATMUKHOPA is BN - ODOMANKOMA is BONA
We have traced the Obosom Atmukhopa from ancient Khanit and Kamit to contemporary Akan culture in His name of Odomankoma and Bona. It is critical to understand that Odomankoma is not the Supreme Being, nor is He the Creator. It is also critical to understand the Creator and Creatress are subordinate to and Servants of The Supreme Being. The list of correspondences below delineates the hierarchy of The Supreme Being and Major Abosom. Amen and Amenet are The Supreme Being, Ra and Rait are The Great Spirit – the Creator and Creatress. [See Akanfo Nanasom for more information.]

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TWEREDUAMPON

KHERER RA

ODWIRAFO

www.odwirafo.com/Akanfo_Nanasom.html
In our publication, ODOMANKOMA-ATMU KHOPA, we demonstrated that the Obosom (Deity) from Ancient Khanit and Kamit (Nubia and Egypt) called Atum Khepra is the Obosom Odomankoma in Akan culture. In the process, we showed how these two different Abosom (Deities) Atem and Khepra work together in concert with Ra, the Creator of the Universe. Because of the unity of Their functions, these Abosom sometimes have each other’s names affixed to their own as mmrane (Akan for praise-names or ‘nick’-names – descriptives). Just as the brain and spinal column work together as a system – the central nervous system – so do different ‘Organs’ [Deities] within the great Divine Body of Amenet-Amen, Nyamewaa-Nyame, the Supreme Being, work together in a systematic fashion.

Twereduampon is an Obosom in Akan culture. The name is written variously as: Twereduampon, Tweduampon, Otwereduampong, Tweduampong. The Obosom Twereduampon is falsely described as merely a ‘name’ of Nyame (God) or Nyankopon (Creator). This is totally inaccurate. Because of the infection of white culture (Islam, Christianity, Judaism, etc.) into Akan culture, some Akanfo began to accept pseudo-religious beliefs, false doctrines into traditional Akan religion. The idiocy of monotheism, accepted by some Akanfo, has caused them to foolishly declare that the Abosom do not exist, that They are ‘demonic spirits’, ‘fallen angels’ and more. They have also attempted to reduce various Abosom into ‘names’ of the ‘one
god’. This has been addressed in our NYANKOPON-NYANKONTON – RA-RAIT publication as well as the ODOMANKOMA-ATMU KHOPA publication of which this publication builds upon.

Twereduampon is a descriptive title of the Obosom Khepra (Khopa) from our ancient Khanitu and Kamau culture. In order to demonstrate the proper etymology of the name Twereduampon and how this Obosom fits cosmologically in Creation we start by quoting at length from our ODOMANKOMA-ATMU KHOPA publication [www.odwirafo.com/Odomankoma_AtmuKhopa.pdf]:

“…Atmu is recognized to operate through the setting Aten [Sun] while the Obosom Khepra operates through the rising Aten. In the text of Ra and Auset, Ra states: “…I am Khepera in the morning, Ra at noon and Atum in the evening…”

Ra is in the middle ram-headed. Khepra is on the right (beetle) referencing sunrise while Atum is on the left referencing sunset.

Khopa (Khepra) in His Solar boat at Sunrise

Atmu in His Solar boat at Sunset

KHEPRA

At dawn, the Aten [Sun] rises with Khepra. At noon the Spirit Force of Ra and Rait utilizes the Aten to radiate Its light, heat and vitality to Its greatest extent to all created entities. In the even-ing, Atmu within the Aten enters the Asaase (Earth) and then goes into the “underworld” to eventually appear again on the eastern horizon with the emergence of Khepra:
Khepra in the form of a beetle pushing the Aten into the sky at sunrise — emerging from the underworld

Khepera (Khepri; Khp; Khopa) is depicted as a scarab beetle or a man with the head of a scarab beetle. The scarab beetle places its eggs inside of dung and then uses its legs to roll the dung across the landscape. The new life emerges from the ball of dung. The Spirit-Force that causes things to come into being is Khepra. He is thus depicted as a Great Beetle pushing the disk of the Aten across the sky. Within the disk is the power of Ra/Rait which gives birth to and enlivens all created entities. Khepra is akin to the explosive force of fire, Ra is akin to the radiant/effulgent/burning energy of fire/flame while Atmu is akin to the consuming power of fire. These aspects of this Divine Force work together. Depending on what aspects of Fire are being focused on in the texts the names will vary. The combined Force of Ra and Atmu may be referred to as Atum-Ra or Ra-Atum. The combined force of Ra and Khepra may be referred to as Ra-Khepra. These are two Divine Forces functioning harmoniously together, just as different organs in your body function harmoniously together.
The name Khepra has a number of variants:

Kheper, Kheprer

Khepâ

Khepi (Khepri)

With respect to the name Tweduampon or Twereduampon we have the following metutu (hieroglyphic symbols):
The kh letter combination in the language of Kamit can be pronounced like the 'ch' in 'change', the 'ch' in 'chrome' or the 'ch' in 'chagrin'. In the Coptic dialect (Late Kamit dialect), this sound is can be represented by the X as shown above: This term written XEREB in Coptic is the origin of the English term scarab meaning beetle. Another version of this term for scarab/bee in the metutu is Kharr:

\[ \text{X} \]

This is key to our understanding, for in the Akan language the tw combination can be pronounced 'ch', yet it is also pronounced like the 'ch' in 'change'. Also in Akan, the ky letter combination is the same as the 'ch' in English with the different pronunciations: 'ky' like the 'ch' in 'change', like the 'ch' in 'chrome' or the 'ch' in 'chagrin'. Thus the term akyeneboa meaning animal (abo) sign/totem (akyene) is pronounced 'ah-cheh'-neh bob-ah'. However, this term is written and pronounced by some Akanfo as atweneboa. Another example is the term for 'drum'. This term is written by some Akan as akyene (ah-cheh'-neh) while some Akan dialects write and pronounce it as atwene (ah-cheh'-neh).

The term kharr meaning scarab or beetle has the kh combination which is found in Akan as the 'ky' or 'tw' combination. This is why in Akan the term atwere (chwere, kharr) is defined as: a kind of beetle.

The root of the name and noun atwere as well as the verb twere or twer is the term twe. In the Akan language twe is defined as: to draw, pull, drag, lug. It is also defined: to drive as in 'mframa twe amununkum' – 'the wind drives the clouds'. The related term twer means to lean on; to incline, to lean against. The terms twe and twer form the foundation of the name atwere meaning a kind of beetle. The dung beetle leans on, pulls, drives the ball of dung across the landscape just as Khepra (Khopa) the Great Beetle, leans on the Aten (Sun) as He drives, pulls, driver the Aten across the sky:
After the dung beetle drives the dung ball across the landscape, the ball is buried. The male and female then go underground and mate. The female lays her egg in the ball of dung. The ball thus carries the new life that will ultimately spring forth from the ball. When Kherer pushes the Aten (Sun/Ball) across the sky, He buries it (sunset) in the western horizon. The boat of the Aten thus goes underground for fertilization/regeneration. At sunrise, the life within the Aten is reborn. The female form of the Great Beetle is Kheprit. One form of this Osorot (Goddess) Aussasat Nebt Pet (Iusaaset or Iusaas) Who wears the Beetle upon Her head. Dung beetles are known for being able to navigate by using polarized patterns of moonlight. They have also been found to be able to use the Milky Way, the cluster of stars called the Hap Ur or Heavenly Nile to navigate – the only insect known to have this ability. This demonstrates their 'heavenly' connection with the Aten (Sun) and other Stars/Suns (Atennu).

In Kamit a title of the scarab/beetle is kherer (cheh'-reh) which is the exact same title of the beetle in Akan atwere (cheh'-reh). The definition in Akan culture of atwere defines Kherer or Khepra’s role in our cosmology – the Great Divine Beetle Who pulls, drives the Aten which carries Ra.

A title of the hyena in Akan is otweafunu. The name o-twe-afunu means he (o) who drags (twe) the corpse (afunu) away. In the same fashion o-Twe-dua-pon is He (o) who drags/drives (twe/twere) the dua. The suffix pon means 'The Great’. Otwereduampon is thus the Great Dragger/Driver of the dua.

Many academics as well as traditional priests, priestesses, elders and elderesses have searched for the meaning of the name Tweduampon, Otwereduampon, Tweduapon, etc. Most have falsely claimed that Twereduampon is just a ‘title’ of Nyankopon (Creator) or a ‘title’ of Nyame (God). Most often the etymology put forward is: twei dua mpon meaning lean (twe, twe) on a tree (dua) and do not fall (mpon). This is because the term mpon can also mean ‘to fall’ while mpon can mean ‘not fall’. This etymology is put forward to suggest that the title Twereduampon references that Nyame or Nyankopon is the 'dependable One’ upon Whom Afurakanu/Afuraitkaitnut (Africans) can always lean upon in times of need. As an etymology it is inaccurate because of the lack of understanding that Twereduampon is actually an Obosom – a subordinate of Nyame (Amen) and of Nyankopon (Ra) – and a lack of understanding of His role in Creation as symbolized by the atwere/kherer - the beetle. Some also put forward the etymology twe adi mpon largely because of the way the ‘dua’ (jweeh’-ah) component in the term sounds.

It is important to note that the term for Sun in Akan is written variously as: owia, awia, ewi and ewia depending upon the dialect. There are two forms of the ‘W’ in the Akan language. The common ‘W’ is pronounced like the ‘W’ in English. The second “W” is pronounced more like the ‘WR’ sound in the English term ‘wrath’. The term owia or ewia is pronounced with the second “W” form, ‘WR’, and therefore sounds like ‘oh-wreeh’-ah’ or ‘eh-wreeh’-ah’ when spoken.

When the name Tweduampon is pronounced by Akan speakers it sounds like: Chweh-jweeh’-ah-pohng or Cheh-jweeh’-ahm-pohn. The term dua (jweeh’-ah) in Akan means ‘tree, wood, stick’ and is also written duia (joo-weeh’-ah). The du sounding like the ‘d’ in the English ‘dwell’, while the nasal pronunciation causes the dua to sound like joo-weeh’-ah. The same occurs in the term abusua meaning ‘family’. The nasal pronunciation causes the term to be pronounced ah-boo’-see-ah. The ‘sua’ sounds like ‘soo-ceh’-ah’ or ‘seeh-ah’ instead of the way it looks: ‘soo-ah’. This is key to the pronunciation of Tweduampon and the truth behind the proper etymology of the name.

The assumption by many academics and traditionalists has been that the name Tweduampon must contain the terms twe, dua and pon or ampon. This is because the English forms of letters were being used to approximate the sound of the name when spoken.
When the term for Sun is properly acknowledged as a component of the name we have as written with the English forms of letters: Twere-wia-pon or Twe-wia-mpon. Yet, when pronounced with the second form of the Akan ‘W’ or ‘WR’, the name Twe-wia-mpon (chweh-wreeh’-ahm-pon) sounds identical to the term spelled Twe-dua-mpon. If an Akan speaker pronounces Tweduampon and Twewiampon with the proper ‘WR’ sound, he or she would hardly be able to tell the difference between the two constructions. Moreover, when the full form of the title of the beetle is pronounced atwere-wia-mpon the connection between the dua (jweeh’-ah) and wia (wreeh’-ah) terms is readily apparent.

Uaa/Wia, Dua, Ra

One of the terms for boat in Kamit is uaa often written uia or wia:

The ‘u’ metut (hieroglyph) of the chick: as translated into English is most often translated as ‘w’ because they are interchangeable. The ‘a’ with the dot over it references the reed metut: This metut is the sound ‘a’ pronounced ‘ah’ as well as ‘eh’ like the ‘I’ in sit. The final ‘a’ is represented by the eagle: This ‘a’ is most often pronounced ‘ah’. The final metut in the word uaa (wia) is a determinative metut of a boat: . This metut is not pronounced but is simply an indicator/determiner of what the term uaa means – a boat:

. However, an alternative spelling includes the same metutu for ‘w/u’, ‘a’, ‘a’ with a determinative of a piece of wood/stick: . This version of the word is uaaa with the stick/wood referencing the fact that this is a wooden vessel (wood planks). Examples of such a vessel from Kamit:

Solar uaa of Per Aa Khufu (Pharaoh Khufu) Ancient Kamau in a uaa (wia)
Boats (uaa) were also made of papyrus reeds (stalks/sticks – dua (joo-wee’-ah)): - contemporary and ancient examples:

Contemporary Afurakanu/Afuraitkaitnut (Africans) in a reed boat (left). Ancient Kamau making a reed (dua) boat (right)

Ra sitting inside the Aten (Sun) within His Uaa (Wia) – Boat

This is important, because the boat of Ra which carries the Aten (Sun) is called Uaa en Ra:

This is typically translated as Wia n Ra. The boat as well as the Aten/Sun Itself is a vessel for Ra. This is why in Akan, the term for Sun is Wia (O-wia, E-wia, etc.). Because Ra and Rait operate through the Sun, the Owia, when we see the Owia, we see Ra and Rait. This gives further context to the relationship between dua (joo-wee’-ah), owia (ooh-wreeh’-ah) and the definitions of ‘wood’, ‘stick’ and ‘Sun’ all being associated with the Great (pon) Beetle (Twere) who leans upon, pushes, drags (twe) the wood (dua) boat (uaa), containing the Sun (wia) and thus Ra.

In Chapter 17, Plate 10 of the Ru Nu Pert em Hru (misnomered Egyptian Book of the Dead) the question is posed, ‘Who then is it?’ The answer is: ‘Khepra ber ab uaa f, Ra pu tchesef’ meaning ‘Khepra within his boat (uaa/wia), It is Ra Himself’. The direct transliteration of this portion of the text:
Kherer (Twere - Khepra) in His wooden (dua) boat (uia/wia) - pushing/driving (twe) the Owia (Sun) - the vessel of Ra

Note that one rendering of uaa includes the metut of the Aten/Sun as a determinative above the uaa/boat. This demonstrates that this is a solar vessel. Another rendering of the term includes the seated, shrouded figure as a determinative. The seated, shrouded figure is the determinative meaning Deity. Taking into account the rendering of the term with the determinative of the stick of wood, we see that the Uaa/Wia is the the sacred, solar, wooden vessel:

An example of the Great (pon) Beetle (Twere) inside of the Sun (Owia) and wooden (Dua) Boat (Uaa) of Ra

Note that dua in Akan also means: to go along, to make one's way through, over, to pass; to take a certain course. This is a reference to the course of the Owia as it is driven, pulled by Twere (Beetle) to pass over (dua) the horizon and across the sky during the day.
Otwereduampon is Atwerewiampon – the Great (pon) Beetle (twere) Who is the Driver/Dragger (Twe) of the Sun (Ewia). This is phonetically sound and cosmologically exact from ancient Khanit and Kamit to contemporary Akan culture unchanged:

Kamit
Kherer (cheh-reh - kharr) – scarab/beetle

Akan
Twere (cheh-reh) – scarab/beetle

Kamit
Aten (Sun) – Ra operates within Aten

Akan
E-wia (Eh-wreeh'-ah) Sun: wreeh-ah/Ria in Akan is Ra
in Kamit. Wia in Akan - Wia Ra or Uia n Ra in Kamit.

Kheper Ra is a title of Kheper demonstrating the nature of His interaction with His Father Ra. He is thus named after His Father. Afurakanu/Afuraitkaitnut (Africans) continue this practice of incorporating the name of the father into the son’s name today. Kheper Ra is Kherer Ra which becomes Twere Wia/Twere Dua:

Kherer Ra
Twere Wia (Ria)
Twere Duia
Twere Dua
Tweredua-pon
Tweduampon
In Chapter 1 of Plate 15 of the Ru Nu Pert em Hru we have the composition entitled: ‘Tua Ra (Adoration of Ra) as He rises, through the Aten (Sun), in the Eastern horizon’. A portion of the text reads:

Anetch bra k, I ta em Khepra, Khepra em qemam Ntorou, khaa k, uben k, pest mut k, khaa ta em nsut Ntorotu

Homage to you who has come as Khepra, Khepra from the Creator of the Deities. You rise, you shine making bright your Mother [Sky Goddess Nut], crowned as Sovereign of the Deities.

The term Tua Ra, meaning worship of Ra is the title of this part of the text. [Note that the term TuaRa was corrupted by the whites and their offspring to ‘torah’ – the first five books of the bible. All of the biblical characters – prophets, hebrews, jesus, etc. – are absolutely fictional and did not exist of any race whatsoever. The bible, talmud, quran, etc. are corrupted fragments of texts from Kamit falsely promoted by the whites and their offspring as original and sacred. See our KUKU-TUNTUM -The Ancestral Jurisdiction for details: www.odwirafo.com/kukuutuntumpage.html]

In the metutu, the term tua, meaning worship is denoted by the determinative metut of an individual standing or kneeling while holding his/her hands up to the sky to provoke the energy of the Abosom:

In the text, the individual is praying to Ra as well as Khepra (Kherer). In the prayer he acknowledges that Khepra and Ra are operant through the Aten (Sun). As the Aten rises it illuminates the sky. As Khepra drives the Aten which carries Ra, and light, energy and nourishment envelops the people, Ra is recognized as the Creator and Sovereign of all of the Ntorou/Ntorotu (Deities). This is an ancient prayer and ritual act that continues in Akan culture today. When an Akan person pours an authentic libation, he or she first raises his or her vessel to the sky to invoke Nyame and Nyamewaa (Amen and Amenet) and then pours libation invoking Nyankopon and Twereduampon and other Abosom. The invocation of Nyankopon and Twereduampon is an invocation of Ra and Khepra for Ra and Khepra work in concert with One another.

Pouring libation to Ra (Nyankopon)
Nyame, Nyankopon, Oboade, Odomankoma and Twereduampon are not different ‘names of God’ or ‘names of the Creator’. Nyame is the Great God (Nyamewaa is the Great Goddess). Nyankopon is the Creator (Nyankonton is the Creatress). Nyankopon the Creator is subordinate to and a functionary of the Great God Nyame. Oboade, Odomankoma and Twereduampon are different Abosom with Their Own functions in Creation. They are all subordinate to Nyankopon (Ra) Who in turn is subordinate to Nyame (Amen):

Kamit:        Amen  Ra  Ptah  Atem  Kherer Ra/Khepra
Akan:         Nyame  Nyankopon  Oboade  Odomankoma  Twereduampon

Akanfo learn about the nature of the Abosom by invoking the Abosom and interacting with the Abosom. This includes the invocation of Nyankopon, Nyankonton, Odomankoma, Oboade and Twereduampon as Who They actually are – Abosom. It is via this process, under the guidance of our Nananom Nsamanfo (Spiritually Cultivated Ancestresses and Ancestors), that we are led by our Okra/Okraa (Ka/Kait – Soul) to accurate information. The idiocy of monotheism is an agenda forced upon Afurakanu/Afuraitkaitnut (Africans) by the whites and their offspring. This agenda is employed by them in order to turn Afurakanu/Afuraitkaitnut (Africans) away from the worship of actual Abosom and towards a fictional ‘god’ represented by whites on Earth. Their goal has always been to make Afurakanu/Afuraitkaitnut (Africans) worship whites, deny ourselves and thus perpetuate white rule. Embracing our true amammere (culture) is the embracing of Nyamewaa-Nyame Nhyehyee (Divine Order) and thus the total repudiation of all of the whites and their offspring, their culture, their false-religions and their pseudo-religious doctrines. The foundation of Akanfo Amammere is Akanfo Nanasom - Ancient Authentic Akan Ancestral Religion.

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