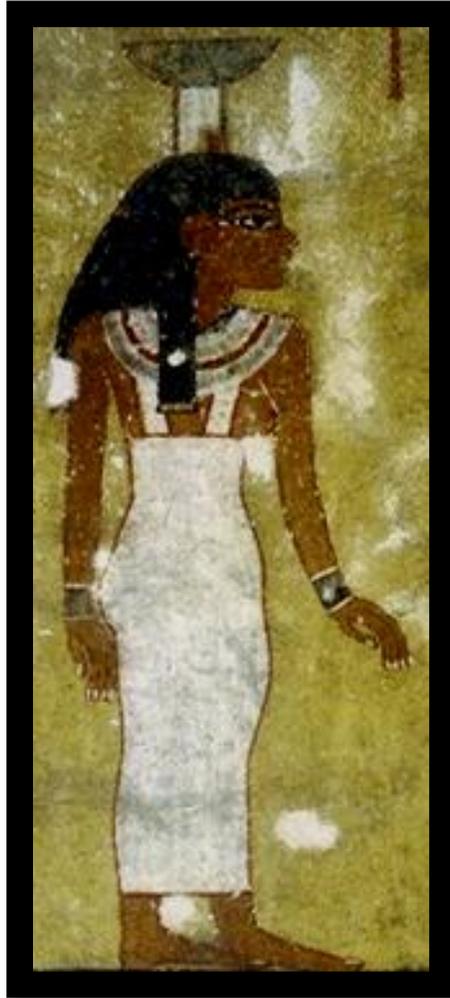


Akua

The Obosom of Aku and Akuada



Akua
(Nebt Het, Agberu)

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www.odwirafo.com/akradinbosom.html

AKUA (ah-koo'-ah or ah-kwee'-ah) is the **Obosom** of the **okyin** (planet) **Akua** ("mercury"). Her **da** (day) is **Akuada** (wednesday). She is referred to as the *Divine Courieress, Protectress, Governess of Ritual* and *Nurse Mother*. **Akua** is the **Obosom** Who governs the *Divine Renal System*, the fluid-balancing and excretory structure of **Abode** (ah-baw'-deh/Creation) – The Divine Body of **Nyamewaa-Nyame** (*The Supreme Being*) and thus the renal system within the Afurakani/Afuraitkaitnit (African~Black) body. **Akua** also governs the excretory function of lactation (nursing) and the rain-waters (lactation) of **Asaase Afua** (Earth Mother). **Akua** nourishes the living and protects the spirits who transition to **Asamando**, the Ancestral-realm.



Okyin Akua

Akua is called **Agberu** in Yoruba culture, **Konikoni** in **Fon** culture (**Vodoun**) and **Nebt Het** in **Kamit** and **Keneset/Khanit** (Ancient Egypt and Nubia). One of the titles of **Akua** in Akan culture is **Kuukua**. The general term *kukua* in Akan means "a small earthen vessel". This earthen vessel is the symbol that defines and distinguishes **Nebt Het/Akua** from other Abosom in Kamit:



The **metutu** (hieroglyphs) making up the name **Nebt Het** also function as Her headdress:



The basket symbol  is **neb**, meaning "Head, Chieftainess, Mistress, Great Lady". The

rectangular symbol  is **het**, meaning “house, sanctuary, temple enclosure”. It is the bird’s eye-view of the floor-plan of a sanctuary. Included in this symbol is the metut for the letter ‘t’ = . The ‘t’ is the feminizing sound in the language. Thus **neb** means “master, lord” while **nebt** means “mistress, lady”. **Akua** is the *Mistress or Great Divine Lady/Head of the House, temple enclosure, sanctuary*. She is the *Governess of the Priestesshood*, those who are the link between the physical world and the spirit-realm.

In Yoruba culture, **Akua** is called **Agberu**, the wife of **Eshu**. **Eshu** is the Divine Messenger of the Supreme Being. **Eshu** carries the messages of the people to the **Orisha (Abosom), Egungun (Nananom Nsamanfo)** and vice versa. **Agberu** carries the **ebo** (sacrifices/ritual offerings) in a basket from the people to the Orisha and Egungun. The name **Agberu** means ‘load bearer’ in Yoruba. **Akua** is the wife of **Awuku (Eshu/Set)**. In Kamit She is **Nebt Het** the wife of **Set (Eshu/Awuku)**. Her headdress is comprised of the *basket/vessel* that She uses to carry the ritual offerings from the physical realm to the spirit-realm:



In Akan, this basket is an *earthen vessel* called **kukua (kukuwa)**, a title of **Akua**. Moreover, the term **akuaa** in Akan also means, *a recess in a courtyard, a small courtyard behind a house*. The bird’s eye-view of the temple enclosure comprising the second part of **Nebt Het**’s name

is an illustration of this:  The temple enclosures and the homes in ancient Keneset and Kamit, as depicted in the metut, contained courtyards. Thus the recess in the courtyard is *akuaa* and the vessel placed above this courtyard is itself called *kukua*.

neb  , P. 181, M. 282, A.Z. 1906, 118, cup, basin, basket.

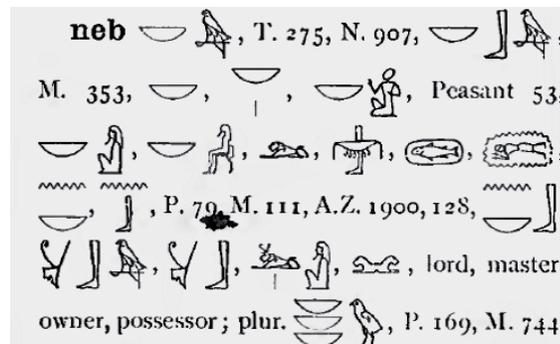
neb , , all, any, each, every, everyone, every sort or kind; fem. **neb-t** ; plur.   , M. 77, N. 79,   |    , P. 111; Copt. **ⲛⲓⲗⲗ**.

Neb-t  , Rec. 20, 91 = Nephthys

Neb-t het  

[Note: **Nebt Het** was corrupted into Nephthys by the greeks.]

Above we have the metutu for the term **neb**. The term **neb** can mean *cup, basin, basket, vessel*. It can also mean *all, any, each, every*. **Nebt** is a short form of **Nebt Het**. The terms **nebt/neb** also have the definitions: *mistress, lady; master, lord, owner*.



Thus in Kamit the term for *basin, basket, vessel* is the same term for *all, every*. This is critical for in the Akan language the term for *basin, vessel* is the same term for *all, every*:

ahina (also written **ahinawa**) – *pot; earthen vessel* – synonym: **kukua**

nhina (also written **ninwa** and **nyinaa**) – *all, every, each*

As shown above in the metutu, the **Coptic** (*Late Kamit*) dialectical version of the term **Neb** is spelled **Nim** (neem). This is because the letters ‘m’ and ‘b’ interchange linguistically. The same is true of the letters ‘w’ and ‘b’. Thus in Akan the name *Ayawa* is also written *Ayaba*. *Adwowa* is also written *Adwoba*. This is how the above terms **ahinawa** can be **ahinaba** and **ninwa** can be **ninba**.

Ahinaba meaning *basin or vessel* is derived from **neb** (**nba/nim**) meaning *basin, vessel*.

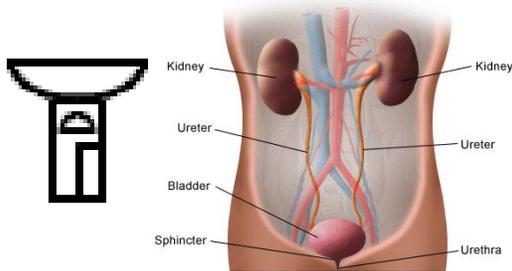
Ninba meaning *all, every, each* is derived from **neb** (**nba/nim**) meaning *all, every, each*.

Most importantly, **ahinawa/ahinaba** meaning *earthen vessel* is a synonym in the Akan/Twi language for **kukua** meaning *earthen vessel*. This is etymological proof that **Kuukua** and **Nebt Het** are one and the same.

The terms **kua** and **ku** also mean *to bend, to join, to bring together*. These roots forming the basis of the names of the Abosom **Akua** and **Aku** reveal Their Divine functions as links from the physical realm to the spirit-realm. **Akua** (**Nebt Het**) is the Ritual link while **Awuku** (**Set**) is the Communicative link. Ritual is the gateway to the spirit-realm. The **het** (house, temple) is a *ritual space* that functions as a sacred gate, a portal, to **Asamando**. **Nebt Het**, the Great Divine Lady/Mistress of the enclosure is the Governess of this ritual space and the ritual activity conducted within such space.

Within our **okyin** (planet) the *het* (house) is the sky which is the gateway/link between the physical and the non-physical (Blackness of Space). The clouds are the *kukua*, *vessels* in the sky (*het*) that contain ritual offerings. When the clouds become full and dark they release/offer rainwater to nourish and cleanse. **Nebt Het** is called the *Nurse Mother* or *Wet Nurse* of **Heru (Yaw)** while **Auset (Adwoa)** is the *Birth Mother* of **Heru**. **Nebt Het** is recognized to govern the rainwaters and dew of **Asaase Afua**. This is one reason why **Akua** has the **mmrane** (praise names) **Obisi**, **Obirisuo** and **Ekusee**. These titles reference that which is *dark, thick, dusky, overcast, cloudy, nebulous, fog, mist*. The dark (**biri**) clouds point to the coming of nourishing rain. Moreover, in the morning when dew appears, a nourishing and cleansing also takes place. **Heru pa khart**, **Heru** the Child, is shown rising up from the **sashen** (lotus) flower. He is nourished/fed by his *Nurse Mother* **Nebt Het** through the rain and dew. When **Heru** is grown and operates in the sky (**hru**) the moisture of **Nebt Het** within the sky (fog, mist, rain) nourishes/nurses Him. Moreover, rainwater fills the space of the sky and the droplets become *couriers* of messages/energy from 'heaven' to **Asaase Afua**.

Rainwater is a redistribution of resources on **Asaase Afua**. The dry areas that are not close to the lakes, streams, rivers and oceans derive a great benefit from this redistribution. The same is true of plant life, animal life, mineral life and Afurakani/Afuraitkaitnit human life. The rains also assist in the swelling of the rivers, streams and lakes for the rebalancing of the water-supply. The same function is executed by **Nebt Het** within the Afurakani/Afuraitkaitnit body as She functions through the renal system whose major organ is the kidneys. The renal system not only functions as an excretory system and detoxifier of the blood but also as the system which regulates electrolyte balance and fluid-balance/water-balance in the body including the regulation of blood pressure. The regulation of the fluid-balance and electrolyte balance is nourishing while the excretion of waste and detoxification of the blood is restorative. These functions reflect the *fertility* and *funerary* functions of **Nebt Het**.



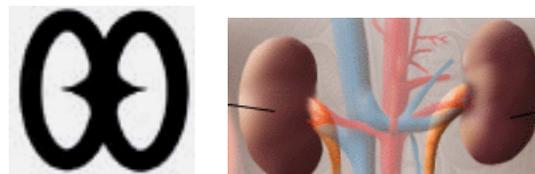
Metutu for Nebt Het in comparison to the renal system: kidneys, renal arteries, ureters and bladder



Nebulous cloud, kusuu, in the Nebt Het shape releasing rainwater



The kidney is a vessel which filters (cleanses) blood, stores nutrients and maintains electrolyte and water-balance in the body (planet)



Biribi Wo Soro

*Akan Adinkra Symbol related to Obirisuo (Nebt Het)
Nyame, biribi wo soro na ma emmeka me nsa
God, there is something in the heavens, let it reach me*

Nebt Het is often referred to as a *Funerary Obosom*. She is a *Protectress* of the individual who transitions from the physical world to Asamando, just as She protected **Ausar (Awusi)**. It is to **Nebt Het** that we look for protection, nourishment and strength so that the deceased spirit makes a harmonious transition to Asamando, without becoming earthbound, trapped in-between worlds and subject to the attacks from other discarnate earthbound spirits. Her function as a *Protectress* of the individual deceased spirit (*osaman*) also lends itself to Her titles in Akan, **Obisi, Obirisuo, Ekusee**. These titles referencing *dark, dusk, cloudy*, etc. are related to the fact that **biri** (black) is a color of the Ancestral spirits, for blackness references maturity and vested power. The gateway to Asamando is **biri** (dark) and **kusuu** (nebulous). Moreover, the pathway from the physical world to the gateway of Asamando is partially ensconced in thick darkness (**kusukuku** – *thick mist or fog*). In the physical world this darkness begins at **kusuu** (dusk) – the time when **Nebt Het** accompanies **Ra** in His solar boat to the underworld after sunset. [**Nebt Het** leads at dusk, while **Auset** leads at dawn]:

*"Ascend and descend; descend with **Nebt Het**, sink into darkness with the Night-boat. Ascend and descend; ascend with **Auset**, rise with the Day-boat."* Pyramid Text Utterance 222 line 210



Akuaba



Ankh

Many are familiar with the **Akuaba** sculpture in Akan culture commonly called a *fertility doll*. **Akuaba** means ‘child -‘ba’ - of **Akua**’. In one Akan story, **Akua** is reputed to have been a woman who could not give birth. When she went to a healer, she was given a doll to assist with her *fertility*. She eventually became fertile and gave birth to a child. The doll she was given (the **ankh**-shaped doll) was called **Akua**'s child (*Akuaba*) until she gave birth. This story is also a reference to **Akua (Nebt Het)**, for in Kamit **Nebt Het** was initially unable to give birth but eventually gave birth to the Obosom **Anpu**. The Akan term **kua** also carries the meaning: *plantation; farm, fertile land*. An **okuafu** is a *farmer*. The term **kua** in these contexts is related to the *fertility* aspect of the *akuaba*.

In Keneset and Kamit the word **Ankh** (awnk) means 'life'. The *ankh* is used to activate *life* within the context of fertility and **awo** (birth). However, the *ankh* is also given to the *deceased* in the spirit-realm for their revivification and elevation to the office of **Nananom Nsamanfo (Aakhu)** after **owu** (death):



Anpu activates the spirit of the deceased **Per Aa** (Pharaoh/King) with the **ankh**

Just as the *ankh* is used in connection with birth and death, so is the *akua*. In Akan culture there is a class of ritual sculptures used for deceased spirits as a part of the funerary ritual practices. These sculptures are called **Akua** (*plural: nkua*). As can be seen below, the *akua* sculpture has the same head and facial features as the *akuaba*:



Akuaba

Akua



Above-left is an image of **Nebt Het's** crown, which distinguishes Her from all other Abosom. The images adjacent to **Nebt Het** are more examples of Akan funerary sculptures.

These sculptures, *nkua*, are used as shrines for the departed spirit. Food and other offerings are placed before the *akua* and the **osaman** (deceased spirit) takes up residence in the consecrated *akua* sculpture to consume the spiritual essence/energy of the food offerings and communicate with his/her living relatives.

The basket-shaped symbol on the top of the rectangular enclosure which makes up the name **Neht Het** is replicated in the *nkua* sculptures. The upward turned face is the vessel (**nebt**)



which reposes upon the neck/pedestal (**het**).

The term **nkwa** (awn-kwah') is defined as 'life' in the Akan language. This term is derived from the ancient **ankh** (awnk) 'life'. The terms *nkwa* and *nkua* are variations of one another. *Nkua*, *Nkwa* and *Akua* are not only related phonetically but conceptually and visually:



Akua-ba

Ankh (Nkwa)

Akua (Nkua)



The above images show frontal view of an *akuaba*, an *ankh* with a **djed** pillar inside of the loop and a rear view of an *akuaba*. Many *akuaba* sculptures have the symbol on the back of Their heads which is actually the **djed** symbol from Kamit. The combination of the *djed* and

The fertility functions of **Nebt Het** and the after-death functions of **Nebt Het** are manifested in the fertility functions of the *Akua-ba* and the funerary functions of the *Akua*.

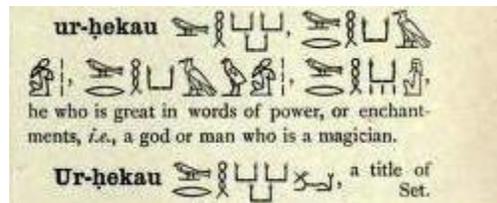


Yoruba women in ritual. **Nebt Het** is called **Agberu** the *load bearer* in Yoruba.

One of the titles of **Nebt Het** in Kamit is **Urt Hkau (Wrt Hekau)**:



This title describes **Nebt Het** as the *Great One (Urt, Wrt) of Divine Words, Incantations, Ritual Speech or Prayer (Hekau, Hkau)*. The male version of the title, **Ur Hekau**, applies to **Set** the Husband of **Nebt Het**:



In the Akan language we have:

Owura - *master; lord; sir; landlord; owner*

Awuraa - *mistress; lady, landlady; owner*

Owura and **Awuraa** in Akan are forms of **Ur** and **Urt** in Kamit:

Ur - *great, great one, great god, chief, master* (owura)

Urt - *great, great one, great goddess, chiefess, mistress* (awuraa)

One of the *mmrane* or praise names of an Akan female born on **Akuada/Awukuda** is **Awuraakua**. This name is composed of **Awuraa** and **Akua**. **Awuraakua** is directly derived of **Urt Hekau**: **Awura Akua - Ur(a)t Hkau**

It is important to note that the title **awuraa** is used with other female **akradin** (*soul-names*):

Awuraaesi (Awuraa Esi)	female born on Akwesida (<i>sunday</i>)
Awuraadwoa (Awuraa Adwoa)	female born on Dwooda (<i>monday</i>)
Awuraabena (Awuraa Abenaa)	female born on Abenaada/Benada (<i>tuesday</i>)
Awuraafia (Awuraa Afia)	female born on Fida (<i>friday</i>)
Awuraamma (Awuraa Ama)	female born on Memeneda (<i>saturday</i>)

The *mmrane* **Awuraakua** is only used for those born on **Akuada/Awukuda**. **Urat Hekau/aWuraa Kua** is specifically a title of **Akua**, the same title applied to **Nebt Het** (**Akua**), the Wife of **Set** (**Awuku**). Moreover, **Owuraku** is also a title used by Akan males born on **Awukuda**. **Owur aku** is **Ur Hkau** the title of **Set/Ananse**.



Nebt Het as a Hawk



Sacred **Bennu**

Nebt Het also takes the form of a Divine Hawk. The hawk's cry is reflected in the sacred wailing of women at funerals in Keneset and Kamit. In Akan culture, the sacred bird called **Obereku** is considered a *spiritual messenger*. It has red (**bere**) eyes and its cry is "**ku, ku, ku**". Birds were used as messengers in ancient Kamit. This is the origin of 'homing pigeons'. These functions are reflective of **Akua** as a *Divine Courieress* of ritual offerings and communication between the physical world and Asamando. [*As a Protectress of the sacred **Bennu** bird, **Akua** also operates through the okyin/planet **Afi**.*]

Those who are children of **Akua** must recognize the value of effective ritual which encompasses the interdependence of our proper functioning in the physical world and our need for nourishment and detoxification/protection received from the **Abosom** and **Nananom Nsamanfo** in the spirit-realm. Those who have the **akradin** (soul names) **Akua** and **Kweku** carry the **tumi** (energy) of **Nana Akua** and have the capacity to participate in the regulation of Divine ritual offering to **Nyamewaa-Nyame**, the **Abosom** and the **Nananom Nsamanfo** from all Afurakanu/Afuraitkaitnut in order to harmonize our thoughts, intentions and actions with **Nyamewaa-Nyame Nhyehyee** – Divine Order. Yet, they also have the capacity to engage in misguided ritual, leading to engaging in ritual with discarnate spirits who are not **Abosom** or **Nananom Nsamanfo** – including perverse discarnate spirits who will 'impersonate' the **Abosom** and **Nananom Nsamanfo** in order to mislead and corrupt the unknowing individual. Such spirits include those of the whites and their offspring. **Nana Akua**, as is true of **ALL Abosom**, hates the whites and their offspring, living and deceased. She has never and will never work with them. The

embrace of misguided ritual leads to corruption of true religion, **Nanasom**, and to the birth of pseudo-religion, pseudo-philosophy and pseudo-priest/esshood—ritual charlatanism.

As the **Obosom** Who is the *Divine Courieress, bearing a load on Her head*, **Akua** is *Governess* of our **emotions**. As we nourish ourselves, nutrients are distributed throughout our bodies based on the need of our organs and organs' systems. The renal system filters our body and maintains fluid-balance. As we absorb the energy streaming into us from **Abode** (Creation), harmonious energetic-emanations are distributed throughout our spirit-bodies based on the need of our spiritual organs and organs' systems. **Akua/Neht Het** filters our spirit body and maintains spiritual-fluid-balance by excreting perverse, disharmonious, disordered vibrations and projections form disordered entities. This *spiritual-fluid-balance* is our **emotional balance**. Our emotional state is a reflection of our own spirits' energetic-emanations interacting with, internalizing and/or rejecting the energetic-emanations of entities of and within **Abode**.

The absorption of perverse, disharmonious energetic-emanations from disordered entities (physical and non-physical) leads to the perversion of our perception. We have not filtered properly, because we have not rejected disorder, thus our *kukua/basin* becomes a *heavy load upon/in our heads*. This is the manifestation of *emotional imbalance*. Corrupted energy and perceptions resulting from emotional imbalance then *animates* a disordered practice of ritual offering.

The major dilemma that children of **Akua** face when they are out of harmony with Her **tumi** (energy) is the manifesting of emotional imbalance which leads to *rationalizing* the *ritualization of disorder* and thus the most extreme and perverse ritual practices without regard for the disastrous consequences – the pollution of their spirits, perpetuation of disorder amongst discarnate Afurakani/Afuraitkaitnit earthbound spirits and the pollution of our **oman** (nation). Akanfo understand the value of the role of **Nana Akua** in society and the **Abode** and therefore engage children of **Nana Akua** in ritual realignment to their **Kradinbosom** on a regular basis. Individuals who are children of **Nana Akua** ritually cleanse their soul, *dwaree no kra* and invoke their **okraa** and **Nana Akua** on their **krada** (krah'-dah) – their soul day which is **Akuada** (wednesday). This is conducted at their **Kradinbosom Nkommere** (shrine).

Odwirafo

[This document is an expanded version of a post made on our forum at: www.afuraka-afuraitkait.ning.com]

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Appendix

Nyamewaa-Nyame	<i>Akan names of the Great God and the Great Goddess Whom function Together as One Divine Unit-The Supreme Being. Nyame is Amen (Ny-Amen) and Nyamewaa is Amenet (Ny-Amen-et) in the language of our Ancestresses and Ancestors of ancient Keneset and Kamit.</i>
Abosom	<i>Goddesses and Gods. Divine Spirit-Forces in Creation. Singular: Obosom (Orisha in Yoruba; Vodou in Ewe-Fon; Ntoru/Ntorotu (Neteru/Netertu) in Kamit)</i>
Nananom Nsamanfo	<i>Spiritually Cultivated Ancestresses and Ancestors (Egungun in Yoruba; Kuvito in Ewe-Fon)</i>
Nhyehyee	<i>Order; Arrangement. Nyamewaa-Nyame Nhyehyee is Divine Order</i>

The **Akradinbosom** are a grouping amongst the vast number of **Abosom**. **Abosom (Orisha, Vodou, Arusi, Ntoru/Ntorotu, etc.)** are the Divine Spirit-Forces operating through the many planets, Suns, Moons, Stars, Galaxies, Oceans, Rivers, Mountains, Sky, Fire, Water, Land and the Black Substance of Space of Creation. In the human sphere They only operate through, incarnate as, communicate with, possess, work with, empower, heal and replenish the **asunsum** (spirits) of, Afurakanu/Afuraitkaitnut (Africans~Black People). This Divine exclusivity is true as well of the **Nananom Nsamanfo**, the *Spiritually Cultivated* Ancestresses and Ancestors. The **Nananom Nsamanfo** can only be Afurakanu/Afuraitkaitnut (African~Black) and They only work with their children—Afurakanu/Afuraitkaitnut (Africans~Black People) who exist all over the world.

The **Abosom** are Spirits of Order. They **accept** (love/law) Order and They **hate** disorder and its purveyors. They hate all of the whites and their offspring (non-Afurakanu/non-Afuraitkaitnut) who exist, who have ever existed and who will ever exist. This has always been true and will always be true until the whites and their offspring---all non-Afurakanu/non-Afuraitkaitnut (non-Africans~non-Blacks) become extinct. This is because all non-Afurakanu/non-Afuraitkaitnut, past, present and future, incarnated and will incarnate as **spirits of disorder**. The **tumi** (energy) of the **Abosom** repels disorder and disordered spirits, perpetually. [See **MMARA NE KYI, Divine Law and Divine Hate** for details: www.odwirafo.com/nhwehwemupage.html]

Afurakanu/Afuraitkaitnut (Africans~Black People) incarnate as **spirits of Order**. We are the only human beings *created* by **Nyamewaa-Nyame**. Our nature is in harmony with that of the **Abosom** and all of the *Created* Order. We therefore quite naturally have access to and resonance with Divinity on all levels. This access and resonance is not possessed by any non-Afurakanu/non-Afuraitkaitnut. They are spiritually incapable of aligning themselves with Divinity for they lack the spiritual organ necessary to do so---the **okra** (aw-krah') - *the soul*.

The reality that the whites and their offspring lack an okra is what defines them as non-Afurakanu/non-Afuraitkaitnut and thus spirits of disorder. It is also what makes them repulsive to and repelled by Nyamewaa-Nyame, the Abosom, the Nananom Nsamanfo and all created entities in Creation.

The **akradin** (soul-names) can only be applied to Afurakanu/Afuraitkaitnut for only Afurakani/Afuraitkaitnit (African) individuals have an **okra** (aw-krah') – a soul. The **Abosom** literally speak to the **okra** of Afurakani/Afuraitkaitnit individuals directly through our **akradin**. The whites and their offspring: *white europeans, americans, asians, white hispanics, latinos/latinas, indians, arabs, so-called "native"americans, etc.* are not Afurakanu/Afuraitkaitnut (Africans~Black People). They are therefore incapable of carrying **akradin**.