

Yaa

The Obosom of Yaa and Yaada



Yaa
(Uatchet, Oya, Avedji Da)

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YAA (ya-ah') is the **Obosom** of the **okyin** (planet) **Yaa** ("uranus"). Her **da** (*day*) is **Yaada** (thursday). She is referred to as *Fierce, Attacker; Relentlessly assailing disorder*. **Yaa** is the **Obosom** of *Fighting* and *Punishment*. **Yaa** is an **Obosom** Who is a *Protectress of Royal Sovereignty*. **Yaa** along with Her Twin Sister **Aaba**, govern the *Divine Magnetosphere*, a governmental structure preserving *stability* within **Abode** (ah-baw-deh' / *Creation*) - the Divine Body of **Nyamewaa-Nyame** (*The Supreme Being*) and thus the magnetosphere permeating **Asaase Afua** (Earth Mother) and the Afurakani/Afuraitkaitnit (African~Black) body.



Okyin Yaa

The **Obosom Yaa** is called **Oya** in Yoruba culture, **Avedji Da** in the Ewe and Fon **Vodoun** culture and **Uatchet (Wadjet)** in **Keneset** and **Kamit** (ancient Nubia and Egypt).

The word **yaa** in the language of the Akan has two major meanings:

yaa - *to chide, scold, attack; rebuke* [**ayayade** – *torture*]

yaa - *pain, affliction* [*synonym* – **eyaw**]

The term **yaw** has the same meanings. The name **Yaa** is the feminine form while the masculine form of the name is **Yaw (Yao, Yawu)**. In the language of Kamit the term exists with the same two meanings:

aha - to attack; fight

ah - pain; misery

ah U. 376, , , ,
to smite, to fight.

ah in , packets
of arrows (Lacau).

ah , spears, arrows.

aha , to fight; see

ah , , , ,
 , , sadness, misery, trouble, ca-
lamity, affliction.

In the *Coptic* dialect, the terms spelled **aha** (eh-hah') in the metutu are often pronounced as **yaa** (ee-hah'). The term **aht** meaning 'field, land' for example is written as well as in Coptic and pronounced **eh-yaw-heh** as well as **ee-hah** (**iah/yah**).

ah-t , field, land, acre,
ploughed or cultivated land; plur. ,
 , Amen.
7, 14; Copt. , , ,

The *Coptic* dialect of the language of ancient Kamit is the Late Kamit (Late Egyptian) form of the language that came into prominence near the end of the civilization about 2,000 years ago. This dialect was carried by many who migrated away from Kamit in the late period and settled in different parts of West Afuraka/Afuraitkait (Africa). The Akan as well as many others therefore maintain not only the ancient pronunciations of words from Kamit in their languages, but also the Coptic pronunciations/variations. This fact lends itself to the reality that a variation of the name **Yaa** in Akan is **Yawa** and **Ayawa**. *It also demonstrates that some Akan migrated away from Keneset and Kamit during the Late Period/Coptic era.*

Another example is the term for 'moon', **Aah** or **Aaht**, which is written **Ioh** (**yoh**) in Coptic. [The name of the Moon **Obosom**, **Aah** or **Iah**, was corrupted by the whites into jah/yah (yahweh). This corruption was then applied to their **fictional character** yah/jah (yahweh) when creating the **false religion** of judaism/hebrewism]

In the language of Kamit, the term **uatch** means 'green' and **Uatchet** (**Uatchit**) is the *Green One*. The **okyin** (planet) **Yaa** (uranus) when viewed from **Asaase Afua** takes on a *green* or *blue-green color*. The papyrus plant is called **uatcht** and forms the scepter that **Uatchet** takes into battle. It is also a symbol of sovereignty. The green papyrus plant is also the **metut** that

makes up Her name along with the cobra: **Uatchit** , N. 677,



Uatchet sits on the brow of the **Per Aa** (Pharaoh) or encircling the **Aten** (Sun) on the Heads of certain **Abosom** as a rearing, fire-spitting cobra poised to attack and kill the enemy:



Per Aa **Amen Hetep**



Ra the Creator of the Universe



Sekhmet Divine Warriress

Just as the *uacht* papyrus rises up from **Kamit** (the Black land) so does **Uatchet/Yaa** rise up to protect Kamit:



The name **Uatchet** is also written **Wadjet**, **Wadjit**, **Uadjat** and **Udjat**. **Uadjat** is replicated as the title **Aya**, **Ayaa** and **Yaa** in **Akan**. The **metut** (hieroglyphic symbol) for the 'U' and

‘W’ sounds is the same metut because ‘U’ and ‘W’ interchange linguistically. Moreover, there is no letter ‘O’ in the metutu. The letter combination ‘Ua’ is the origin of and represents the ‘O’ sound. The letters ‘U’, ‘W’ and ‘O’ are thus interchangeable linguistically. This is why the name **Yaw** is also spelled **Yao**, **Yawo** and **Yawu** in Akan. The letters ‘Y’ and ‘W’ also interchange in a number of Akan terms: The term **awowa** meaning ‘brass’ and ‘brass basin’ is also written **ayowa** (also **yaa**, **ayawa** and **abeyaa**). The term **awisaa** meaning ‘orphan’ is also written **ayisaa**. This derives from the Coptic dialect. In Coptic the root term **uatch** can be spelled: **Ⲡⲩⲱⲧ**. The four phonetic symbols are rendered **O-U-AW-T** in english. The **ⲩ** symbol in Coptic can have the value of ‘Y’ or ‘W’/‘U’. This is how **Uatch-t** becomes **Ouaw-t**, **Awawat Awowa(t)**, **Ayowa**, **Ayawa** and **Ayaa**, **Yawa** and **Yaa** in Akan.

Uadja(t) and **Ouawat** become **Oya** in Yoruba. The name **Uatchet** is also directly related to the term **Utchat** meaning ‘eye’ in Kamit. **Uatchet** is thus often called the ‘*Eye of Ra*’. She is the *Flame-Thrower*, burning up the enemies of **Ra**. **Yaa** as **Uatchet** is paired with Her Twin Sister **Nekhebet** (**Aaba**) who takes the form of **Mut**, the *vulture*, or the form of a *cobra*. **Uatchet** is the *Protrectress of Royal Sovereignty* in Northern Kamit while **Nekhebet** is *Protctress of Royal Sovereignty* in Southern Kamit:



Nekhebet and Uatchet (Aaba and Yaa)



Nekhebet and Uatchet on the crown of Tutankhamen



Nekhebet and **Uatchet** in the form of two cobras around the disk of the **Aten/Sun**. This is **Uatchet** and **Nekhebet** working together with **Heru Behudet (Bena)**. In Yoruba, this is **Oya** and **Oba** working with **Ogun**.

When **Uatchet** and **Nekhebet** take the form of two cobras, they are called **Uatch-ti** meaning double/dual (**ti**) **Uatchit**. The **Aten/Sun** represents **Heru Behudet (Bena)** and also the right *Eye of Ra*. **Uatchet** and **Nekhebet** as **Yaa** and **Aaba** also operate through the **Utchat Heru** or

Eye of Heru as Protectresses of Royal Sovereignty. Thus the female name of the okyin **Yaw** is **Yaa** while the female name of the day is **Yaada** (masculine: **Yawda** – thursday):



Okyin **Yaa**



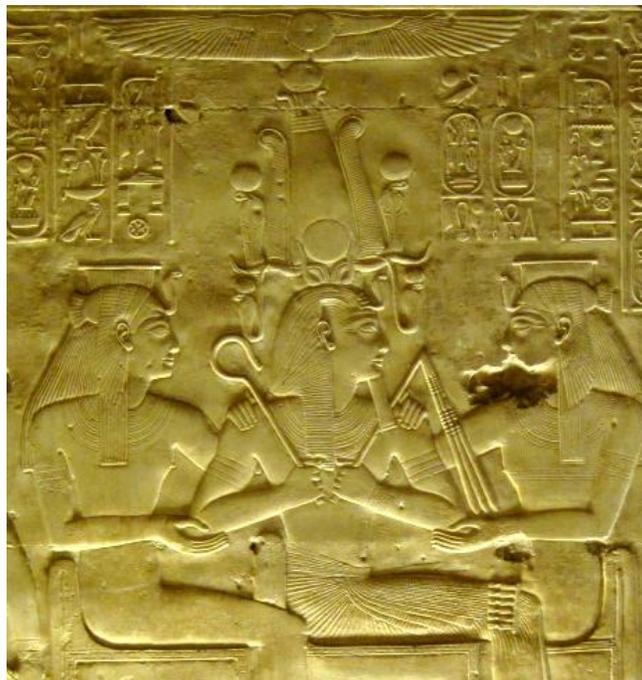
Utchat Heru as a storm moving within **Yaw/Yaa**



Uatchet, Utchat Heru and Nekhebet
Yaa, Yaw and Aaba working together



Uatchet, Utchat Heru and Nekhebet



Kamit: Uatchet, Per Aa (Heru) and Nekhebet

Akan: Yaa, Yaw and Aaba

Yoruba: Oya, Shango and Oba

Fon: Avedji Da, Heviosso and Ayaba

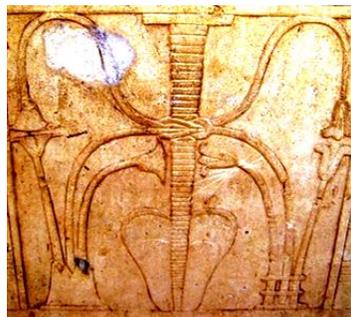
In the Yoruba tradition the union of **Heru**, **Uatchet** and **Nekhebet** is manifest through the **Orisha** (Deity) **Shango** being married to the **Orisha Oya** and the **Orisha Oba**. Moreover, the title **Ayaba** (**Ayawa**) means *Queen* in Yoruba. This title is found amongst the **Fon** in **Vodoun** culture as the name of the **Vodou** (Deity) **Ayaba** while **Avedji Da** (**Uatchit Da**) is the **Vodou** corresponding to **Oya** in Yoruba. **Heviosso**, **Avedji Da** and **Ayaba** in Vodoun, **Shango**, **Oya** and **Oba** in Yoruba and **Yaw**, **Yaa** and **Aaba** in Akan are **Heru**, **Uatchet** and **Nekhebet** in Keneset and Kamit.



Nekhebet

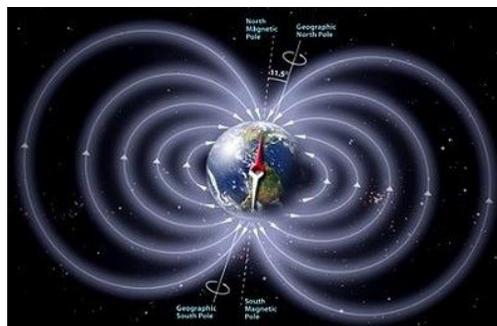
Uatchet

Nekhebet and **Uatchet** (**Aaba** and **Yaa**) sometimes take the form of winged cobras. As Protectresses of the Royal Sovereignty of the South and North They are also symbolized by the major plants of the **Tau** (**Tawy**) meaning the “*Two Lands*” – South and North. The *papyrus* plant (**uatch**) represents the North and thus **Uatchet** while the *sedge* plant (**nekheb**) represents the South and thus **Nekhebet**. There is an intimate connection between the South and North, the winged cobra form of **Nekhebet** and **Uatchet**, Their representative plant life and Their function in **Abode** (Creation).

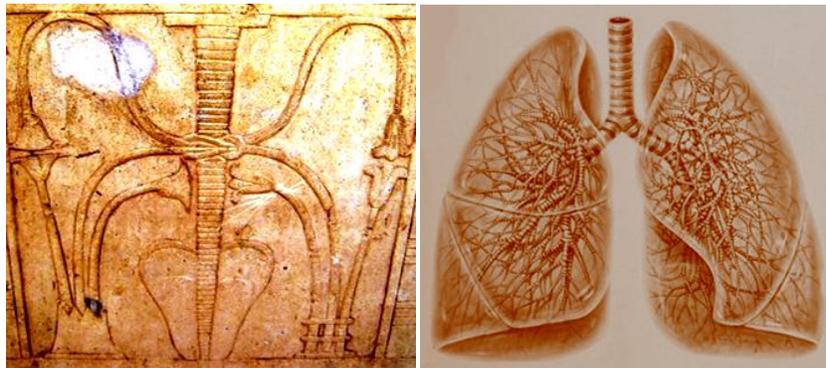


Sma Tawy – Union of the Two Lands

The above symbol called **Sma Tawy**, meaning the *Union of the Two Lands*, is a representation of the trachea and the lungs. On both sides of the trachea/lung symbol you see the **uatch** (*papyrus*) plant and the **nekheb** (*sedge*) plant. They are tied together around the trachea/lung complex. This is more than just a political statement of the union of Southern and Northern Kamit as well as the union of Keneset (Nubia) and Kamit (Egypt). **Uatchet** and **Nekhebet** are connected to the trachea/lung complex. They operate through the electric and magnetic (electromagnetic) polar energy that generates the *magnetosphere* of **Asaase Afua** (*Earth*), the magnetosphere of the body **khaibit** (*‘aura’*) and the *Divine Magnetosphere* in **Abode** (*Creation*).



The circulation of the wind throughout **Asaase Afua** is directly related to the reception and transmission of electromagnetic energy operating through the North and South poles. The circulation of wind (air) through our lungs constantly stirs the electromagnetic energy within the Afurakani/Afuraitkaitnit (African) body and generates our **khaibit** (*auric egg*), the electromagnetic magnetosphere that surrounds us. Afurakanu/Afuraitkaitnut have the strongest magnetosphere because of the electromagnetic conductivity of **abatumm** (melanin-active melanin) within our bodies including the **magnetite** within our brains. The trachea/lung complex as depicted in the metutu replicates the trachea/lung/bronchial tree complex in the body:



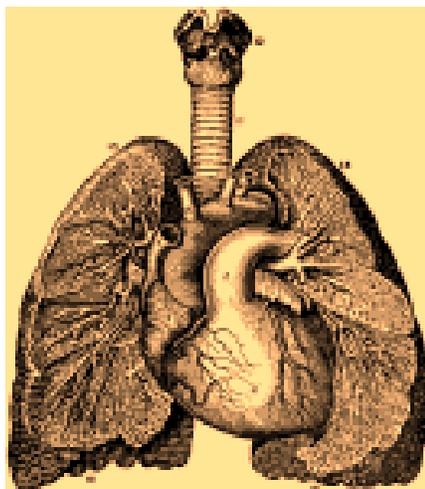
The plant life references the *bronchial tree*. It is through the oxygen released from plants that we are able to breathe. The serpentine forms of **Uatchet** and **Nekhebet** reference the electromagnetic wave-energy that is generated through the breath (wind), circulated through the body and radiated from the body. The magnetosphere grounded by our bodily northern and southern poles is an atmosphere of energy that we can direct. When we transmit thoughts, the vibrations are transmitted electromagnetically. When we increase or decrease our energetic-output, emotional output, etc. the effects can be felt by others. When we direct our spiritual/mental energy properly we can communicate via our energetic-projections. On the most basic level, one can stare at an individual very intensely to the degree that the individual can “feel someone staring at them”. This is simply a matter of electromagnetic vibrations being transmitted from one individual to another through space. On another level, one can concentrate on an individual so intensely that the energetic-projections are picked up by the magnetosphere of **Asaase Afua** and relayed to the individual one is concentrating on. The receiving individual may subsequently pick up a phone and call the transmitting individual. The transmitting individual will then reply, “I was just thinking about you and you called.” This is *lower-level* electromagnetic transmission and reception and is not unlike the transmission and reception utilized by cell phones, radios, television signals, etc. On a higher level, Afurakanu/Afuraitkaitnut (Africans) - *and only Afurakanu/Afuraitkaitnut (Africans)* - can exercise this energy for the incorporation of Divine Law and the restoration of Divine Balance. We can attune ourselves to the **Abosom** and **Nananom Nsamanfo** for our nourishment and rejuvenation spiritually and energetically and can protect ourselves from perverse vibrational frequencies that would otherwise be capable of generating spiritual disorder, mental disturbances, physical illness and more.

Through **Uatchet** and **Nekhebet**, **Yaa** and **Aaba**, the Protectresses of Royal Sovereignty we are able to affirm our *independence* of action and sustain this self-governance/sovereignty and thus our *stability*. We are able to wield our power judiciously and effectively. The trachea/lung-bronchial tree works in concert with the heart, for the heart perpetually pumps blood, which carries iron and thus electromagnetic energy to the various cells of the body. The symbols reference this:

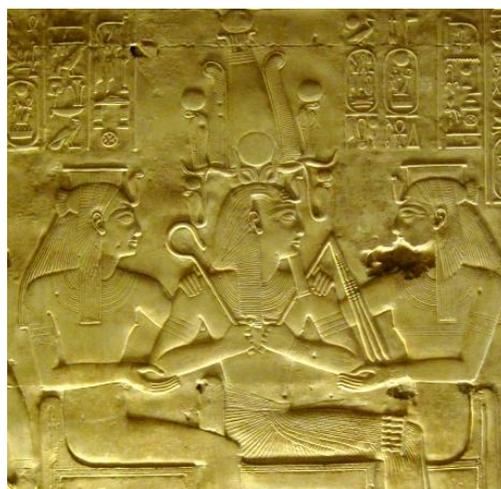


Above we have the *sma tawy*, the trachea/lung-bronchial tree and the **adinkra** symbol representing the *fern* plant in Akan culture. The fern represents *independence, defiance, self-sufficiency* and *survival overcoming all obstacles* in Akan culture. The name for the fern in Akan is **Aya**. **Aya** is a form of **Ayaa**, **Ayawa** and **Yaa**. The adinkra **Aya** shows the plant life as represented by the bronchial tree and the *uatch* and *nekheb* plants, the lungs (bottom ovular shapes) and the trachea (middle stem).

Moreover, with the inclusion of the heart the relationship of the three **Abosom** can be seen:



Uatchet, Heru, Nekhebet



Uatchet, Heru, Nekhebet

The two lungs encasing the bronchial tree embracing the heart are **Uatchet** and **Nekhebet** embracing **Heru**, **Yaa** and **Aaba** embracing **Yaw**, **Oba** and **Oya** embracing **Shango**. In the Yoruba tradition, **Oya** is recognized to be the **Orisha** of the *winds*, a Divine Warriress/Fighter and Protectress of Royal Sovereignty. She is the *Ayaba* (*Queen* in Yoruba) Who is the favorite Wife of **Shango** the **Orisha** Who embodies Kingship.

Yaa and **Aaba** as **Uatchet** and **Nekhebet** are the tutelary Queens of Northern and Southern Kamit respectively. They contribute one of the five Divine titles of the Per Aa. They legitimize the Per Aa as the Sovereign of the **Tawy** (*Two Lands*). They operate through the magnetosphere and are thus the first line of communication as well as defense. The **khaibit** (aura) extends beyond the body and is the first aspect of your spiritual energy that ‘touches’ or communicates with other entities. It is also the first protective shield:



The *circumference* of the **khaibit** thus proscribes the “*orbit*” of **Uatchet** and **Nekhebet**. It represents the *outer reaches* of the human entity. This is a replication of the Solar system where the Twins, **Uatchet** and **Nekhebet** are the okyin Whose orbits proscribe the circumference (*outer reaches*) of the Solar system [Note: “Pluto” is not considered a true planet]:



The Divine *Twin Sisters* **Uatchet** and **Nekhebet**, **Yaa** and **Aaba** (“*uranus*” and “*neptune*”)

Uatchet and **Nekhebet**/**Yaa** and **Aaba**



Yaa as **Uatchet** is often depicted wearing the **Teshert** or *red crown* of the **Meht** (North). She is the *electric/expansive/centrifugal/outward* pole of the feminine aspect of the electromagnetic energy while **Aaba** as **Nekhebet** wearing the **Hetchet** or *white crown* of the **Resit** (South) is the *magnetic/contractive/centripetal/inward* pole of the feminine aspect of the electromagnetic energy. The repulsive and *explosive* force of **Yaa/Uatchet** can destroy through *obliteration* similar to certain immune system cells obliterating cancerous cells. The attractive and *implosive* force of **Aaba/Nekhebet** can destroy through *consumption* similar to certain immune system cells (phagocytes) consuming cancerous cells.

Those Akanfo who have the **akradin** (soul names) **Yaa** and **Yaw** carry the **tumi** (energy) of **Nana Yaa** and have the capacity to participate in the preservation of *stability* in **Abode** (*Creation*) by operating through the *Divine Magnetosphere*. Such individuals wield the centrifugal force of the **tumi** of **Nana Yaa** to relentlessly assail, fight against and punish the purveyors of disorder. They function to preserve/protect the sovereignty, the independence, the stability, of the **oman** (nation/people) and its governmental institutions that the **oman** (nation) may be governed by **Nyamewaa-Nyame Nhyehyee** (Divine Order). Those Akanfo who are children of **Nana Yaa** face challenges that could compromise their personal independence or sovereignty of thought, intention and action. Independence or sovereignty of thought, intention and action means not being controlled by the energetic-movement/force of others, but being guided by your own **Okra/Okraa**. When out of harmony with the **tumi** of **Nana Yaa**, such individuals can be easily controlled by the perverse trajectory of the energetic-movement/force/influence of disordered individuals, incarnate and discarnate. This is a major dilemma of children of **Nana Yaa**. They can become swept up in a whirlwind of self-destructive thoughts, intentions and actions. They can manifest wild swings of focus reflective of what would be considered *bi-polar* disorder and other forms of psychosis. Their explosiveness, when misguided, makes them a threat to themselves and those around them.

They can become *tempestuous* manifesting moods that rise and fall with great discordance thereby rendering them *unstable* - mentally and socially. They will therefore expend their energy in the mis-guided effort to protect/preserve foolish philosophies, perverse cultural practices and spirits of disorder, physical and non-physical to the detriment of themselves, our culture and hence the **oman** (nation). The tearing down of the cultural fabric of the **oman** exposes the **oman** to be attacked from the outside.

Akanfo understand the value of the role of **Nana Yaa** in society and **Abode** and therefore engage children of **Nana Yaa** in ritual realignment to their **Kradinbosom** on a regular basis. Individuals who are children of **Nana Yaa** ritually cleanse their soul, *dwaree no kra* and invoke their **okraa** and **Nana Yaa** on their **krada** (krah'-dah) – their soul day which is **Yaada** (thursday). This is conducted at their **Kradinbosom Nkommere** (shrine).

Odwirafo

[This document is a modified 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**.