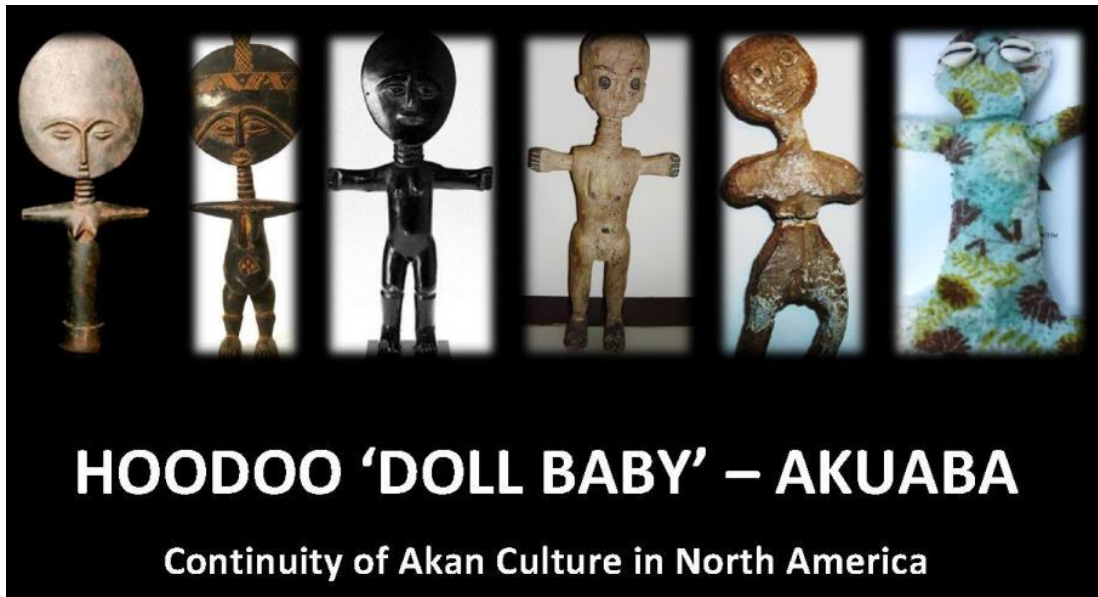


# HOODOO ‘DOLL BABY’ - AKUABA

## Continuity of Akan Culture in North America



In the above image we have variations of the **akua** or **akuaba** as known in the **Akan** culture of Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa). The akuaba is often referred to as a ‘fertility doll’. While the akua or akuaba is used by Akan people to assist women with fertility, it is also used for funerary purposes and ritual purposes with regard to healing as well as the offensive and defensive use of medicine – for attacks upon enemies and defense against the spiritual attacks from enemies. The akua or akuaba can thus be found on the shrines of **Abosom** (Deities) and **Nsamanfo** (Ancestral Spirits) as well as used in the form of **Nsuman** (talismans) among Akan people. This is a ritual practice which is thousands of years old amongst the Akan.

All three of these ritual uses continued to be employed by Akan people as we were forced into North America during the **Mmusuo Kese** (Great Perversity/Enslavement era). As we have shown in our publication **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**, Akan people brought our Ancestral Religion to North America during the Mmusuo Kese and this Ancestral Religion is popularly referred to as **Hoodoo**. We demonstrate that the term **Hoodoo** is the Akan term **Ndu** (oohn-dooh’) meaning ‘medicine’, ‘medicine from roots, plants’ and also ‘conjure’. The ritual specialists called **oduyefo**, **odunsinifo** as well as the **odumafo** in Akan culture are literally defined in the language as ‘root workers’, ‘root doctors’

and ‘conjurers’. The **oduyefo** are also called **odu-ma-fo**. They are the **odu-ma** – *people*, they who give medicine. They are the **odu** (ooh-doooh) **man** and **odu** (ooh-doooh) **woman** – **Hoodoo man** and **Hoodoo woman**. Here is the preservation of the **Akan priesthood and priestesshood** unchanged, from West Afuraka/Afuraitkait (Africa) to North america – in name and function. This is why **Hoodoo (Ndu)** is defined as ‘Rootwork’ and ‘Conjure’ in North america.

The odunsinifo and oduyefo in preparing medicines and ritual work for clients use the akua or akuaba in many applications. When we look at the definition of the terms, we see the origin of the english translation ‘doll baby’ used by our Akan **Nsamanfo** - Ancestresses and Ancestors – in North america to describe this figure:

**akua**, *pl. n-*, a human figure made of clay. Se onipa kese bi (titiriw ehene) ka baabi a, ebere a worebetue n'ayi no woye onipa sese honi a wofre no akua; ebo na wade si onipa a wawu no anagwu hwe ho ye n'ayi. Saa akua yi womfa nsi fie, na mmom wade kosi nsorem' de akatawia si no so, nda aduan n. a. sisi n'anim. - “It is customary before the funeral ceremony to make figures or statues of the deceased, either of clay or wood, which are placed under a shed outside the town, and honoured daily by meat-offerings”.

**o-ba**, *pl. m-*, offspring, child, son (obabanig, obabarima), daughter (obabea); the

**akua-ba**, a kind of *doll* carved out of wood; *pl.* akuamma; *cf.* obeduaba.

As we can see in this entry from the **Asante-Fante Dictionary** by J.G. Christaller published in 1881 and revised in 1933, the term **akua** is defined as *a human figure made of clay*. In the Twi (Akan) language, an Akan individual’s commentary is included in the entry. In this particular instance the individual is discussing the funerary use of the akua.

We also see that the term **oba** or **ba** means *child, offspring*. When a child is born the baby is called ‘oba’. The phrase ‘*me ba*’ thus means ‘*my baby*’ or ‘*my child*’.

We also see that the term **akuaba** is defined as *a kind of doll carved out of wood*.

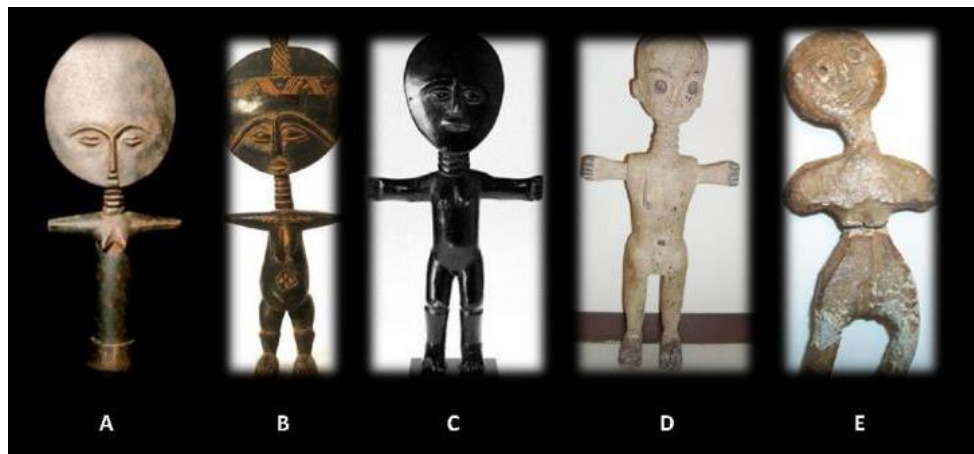
The **akuaba** is literally a **doll** (akua) **baby** (ba).

In our article **Akua – The Obosom of Aku and Akuada** (‘mercury’ and ‘wednesday’): [www.odwirafo.com/Akradinbosom\\_Akua.pdf](http://www.odwirafo.com/Akradinbosom_Akua.pdf) we demonstrate that the **Ankh** of ancient **Khanit** and **Kamit** (Nubia and Egypt) and the **Akuaba** of Akan culture are the same figure. The Akan originated in Khanit (Khan/Akan land – Nubia/Sudan) and migrated west over 2,000 years ago. We show that the **Obosom** (Deity) **Akua** is the force in nature that governs

the Akua/Ankh figure. We also discuss her manifestation in Khanit and Kamit as **Nebt Het**, the wife of **Set** and in **Yoruba** culture as the **Orisha** (Deity) **Agberu** the wife of **Eshu**. We discuss the fertility and funerary ritual functions of the Akua/Ankh in this article in relation to the Obosom **Akua** in Her function as the *Great Mother of Divine Words/Ritual Incantations*, Her title thus being **Urit-Hekau** in Khanit and Kamit and **Awuraakua** in Akan. This is the cosmological foundation for Her sacred image being used for ritual purposes.



**Akuaba** from Ghana and two **Ankh** figures from the tomb of **Tut Ankh Amen** (3,300 years old)



In the above image we have two akuaba figures from the **Asante** Akan people (A, B). The third example is from the **Fante** Akan people (C). **This version is key, because the fourth example, in the Fante style, is an Akuaba found in North America, Virginia, carved in the 1700s.** This Akuaba is in the possession of **Aakhuamuman Amaruka Atifi Mu** (Akwamu Nation in North America) [See: [www.odwirafo.com/Ndu\\_Akuaba.pdf](http://www.odwirafo.com/Ndu_Akuaba.pdf)]. The fifth example is also from North America, Jekyll Island, GA, circa 1860.

[See: [www.dulltooldimbulb.blogspot.com/2012/07/slave-made-african-american-folk-art.html](http://www.dulltooldimbulb.blogspot.com/2012/07/slave-made-african-american-folk-art.html)]

What we therefore have is the Akan **ndu akuaba**, the **Hoodoo doll** (akua) **baby** (ba). On the plantations (it should be noted that the Akan term '**kua**' also means '*plantation*') in America when we were not able to use the red clay or not able to carve the wooden figures, we would

use what we had at our disposal to make the akuaba. We would thus use fabric to sew these akuaba (doll-babies) and place the ndu (ooh-doo), medicine, inside as opposed to attaching or affixing the ndu/medicine to the wooden or clay figure or placing the ndu/medicine in the carved lines/scarification of the body of the wooden figure as we would do traditionally.



Contemporary Hoodoo 'doll baby', 'conjure doll', Akuaba (**Fanteman** in North America)

The tradition of utilizing the akua or akuaba for ritual purposes to assist in fertility (making babies) or to attack, to heal and to defend, is an Akan tradition that is thousands of years old and unbroken even through the horrors of enslavement. This includes the Akan tradition of a ritually prepared akuaba being carried like a living baby on the back of the female to cure fertility issues, to the practice of the akuaba used as a **suman** (talisman) to 'do work' against someone. The whites and their offspring, as spirits of disorder, continue to deliberately lie about the origins of the Hoodoo doll-baby attempting to associate it with the 'poppet' of european culture. In reality, the Akan have the linguistic, cosmological and ritual roots of the Hoodoo doll-baby in our culture and practice. While many Afurakani/Afuraitkaitnit (African) cultures utilize figures in similar ritual modalities (the BaKongo **Nkisi** for example) **there is a reason why in Hoodoo the term for these figures and their characteristic shape is a manifestation of the term and form of akuaba in Akan.** It is because Hoodoo was originally brought to america by the Akan – in **name** (ndu) and **function**. The Akan term Ndu/Hoodoo would only later be used as a generic term for any manifestation of 'African Religion', 'Witchcraft', 'Black Magic', 'Folk Magic', etc. The same has occurred with **Vodoun**. It was the **Fon** and **Ewe** people who brought Vodoun to america during the enslavement era. It would only be later that the term Vodou (Voodoo) would be used as a generic term for any manifestation of 'African Religion', 'Witchcraft', 'Black Magic', 'Folk Magic', etc.

The whites and their offspring have sought to steal and denigrate Afurakani/Afuraitkaitnit (African) Ancestral Religious legacy of **Hoodoo** (Akan), **Vodoun** (Fon, Ewe) and **Juju** (Yoruba) in North america, because it was/is through Hoodoo, Voodoo, Juju and other manifestations that we were empowered to wage war against the whites unceasingly, massacre them and force them into the position of accepting abolition and emancipation. We will not cease to expose these lies and to preserve our culture which is and always will be transmitted through the spiri-genetic blood circles of Afurakanu/Afuraitkaitnut (Africans) only.



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