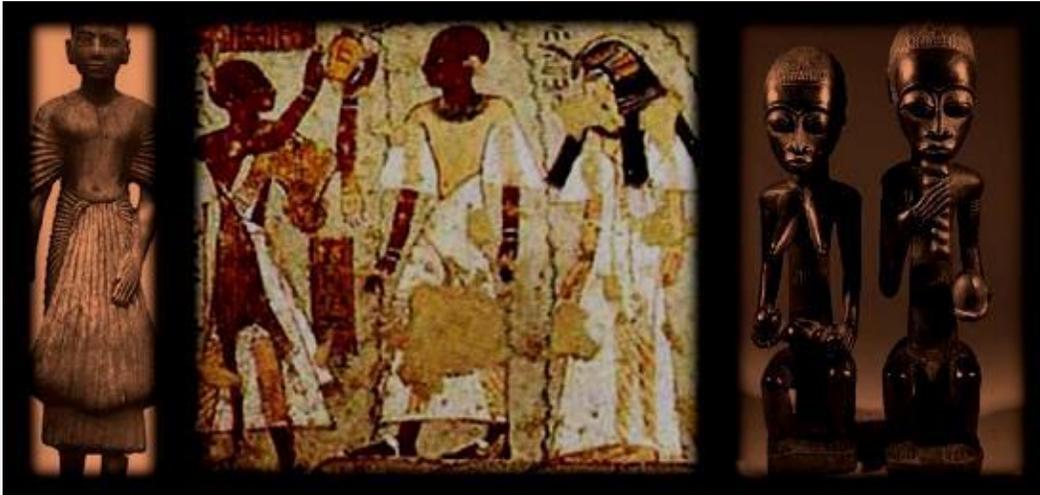


KANKYE

Akan Origin of the term ‘Conjure’ as Hoodoo



In our publication, **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**, we proved conclusively that the term **Hoodoo** is the Akan term **ndu** (oohn-dooh) referencing ‘medicine’ from ‘roots, trees, plants’. The term **ndu** also means to *bring down a spirit, to become heavy with the spirit*. We demonstrate this in the **Akan** language as well as our Ancestral language of ancient **Khanit** and **Kamit** (Nubia and Egypt).

The calling down of a spirit during ritual work and to become heavy with the spirit via spirit-possession is called ‘conjure’. It is for this reason that the Akan Ancestral Religion in North America is called **Hoodoo** and also **Conjure**. However, the term ‘conjure’ as a descriptive of ritual practice is not rooted in European languages. The term vocalized as ‘conjure’ when referencing Hoodoo by Afurakanu/Afuraitkaitnut (Africans~Black People) in North America is actually the Akan term **kankye**.

The term **kankye** is vocalized in the **Twi** language of the Akan as **kahn-chay**. This term used by Akan people for over a millennium in West Afuraka/Afuraitkait (Africa) means *to invoke, call* the **Abosom** (Deities), **Nsamanfo** (Ancestral Spirits) and **Nyamewaa-Nyame**, the Great Mother and Father Supreme Being ritually. The term **kankye** is the verb form while **nkankye** is the noun form. When Akan speakers were forced into North America during the **Mmusuo Kese** (Great Perversity/Enslavement era) we continued to speak our language and practice our religion. We thus continued to use the term **ndu** (Hoodoo) to reference our ritual means of procuring medicine, **rootwork**, through invocation and evocation of the **Abosom** and **Nsamanfo**, Deities and Ancestral Spirits. We continued to use the term **kankye** (conjure) to reference our ritual process by which we called down the Spirits. When an Akan speaker enunciated the term **kankye** (kahn-chay) in reference to calling down a Spirit, the whites and their offspring translated this term as ‘conjure’. Their assumption was that we were mispronouncing

the word conjure with an Afurakani/Afuraitkaitnit (African) southern, ebonic dialect thus sounding like ‘conjuh’ or ‘conjeh’. In reality, we were saying kankye all along.

An excerpt from the *Asante-Fante Dictionary* by J.G. Christaller first published in 12881 (1881):

kan̄kyé, v. [*inf. ɪ-*] *to pray, rehearse or speak a prayer; to invoke or call upon (the fetish).* Mek. me tirim; mek. mabɔ mpae = mekã aseɲ-kɔ a migyina so merebɛbɛ mpae; merek. mã me bosom na wahwe me ŋkwã so. — Obi yare a.s. ofom bosom a, ɔde nsã ana oguan de kãmã ɔbosom na ɔsofo no k. mã no se ɔmfa mfiri no a.s. ne hõ nye no deɲ. — ɔsofo atifi na wɛkan̄kye bɔ, di nsew hwehwe nokware.

ŋkan̄kyé, inf. *prayer, invocation.* Wɔbefi ase akan̄kye (a.s. asɔre) kan̄kyerekyere a, wose: Onyan̄kɔpɔŋ nɛ asase, mómmeɲye nsã nnom, ansã-na afei wɔafra ɔbosom biara, asɛre no ŋkwã, sika, mma, ahõto n.a.

kan̄kye, v. [*obs.*] *to make a sign with straight or curved lines on a level surface.* D. As.

kan̄kye, a *mark made by a stroke or line.* D. As.

As we can see, the term kankye is a verb descriptive of *to pray, to invoke or call upon the Deity*. The european uses the derogatory term ‘fetish’ in place of **Obosom** (Deity). However, you we see that the Akan informant who is quoted in italics, uses **Obosom** when describing the term kankye in context. Note also that kankye is descriptive of making marks or lines. This is part of the ritual process wherein sacred symbols are drawn to invoke and evoke the Abosom and Nsamanfo and ‘draw Them down’. These symbols are included in the **adinkra** symbol corpus of Akan culture and are similar to **veves** used in **Vodoun**.

The construction of the term kankye is **ka** and **kye**. The term **ka** in the Twi/Akan language means *to emit a sound, speak, say, tell*:

kã, v. [*red. kekã*] *to emit a sound, to utter, speak, say, tell.* pr. 1492 f.; cf. kasa, se, be, besebese, bɔ 75-82, woro; - agyinamoa kã ne menewam', *the cat emits a sound from its throat, i.e. it*

It is important to demonstrate that this term is ancient and goes back to our Ancestral language of Khanit and Kamit. We thus have the ancient term **ka** meaning *to speak, say, tell* in the **medutu** (hieroglyphs) [From *An Hieroglyphic Dictionary*, Vols. 1-2, by E.A. Wallis Budge]:

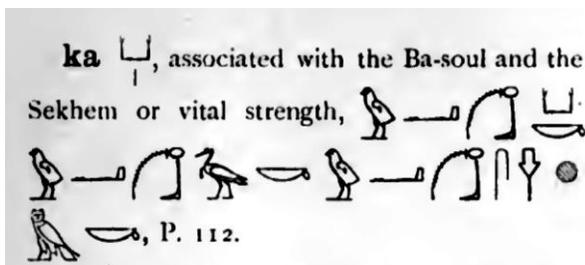
kai 
 P. 1116B, 62, *to think, to think out, to devise, to meditate, to speak, to repeat, to say, cry out, call out, tell out, to sing; varr.* 

Note that there are three variations of the spelling of the term above. The second variation which includes the medutu of the bowl, the bird and the man pointing to his mouth is written **KA** as opposed

to **KAI**. All of the root words and their thousands of expressions in the Akan language are found in the language of ancient Kamit and Khanit unchanged over thousands of years. This is our Ancestral language. The related use of the term **ka** means *to surrender oneself* to the **Obosom** (misnomered ‘fetish’ in the entry) or patron Spirit:

ká: ˘bu ká = bə bosom, *to surrender one's self to a fetish or patron spirit;*
cf. aká, akabú.

We have the term **Ka** meaning ‘Soul, Divine Consciousness’ in ancient Kamit, also called **Ka** or **Kara** (**Kra**) in Akan with the same definition. The **Ka** is also associated with the **Ba** (Divine Living Energy of the Spirit Body). The title **Hem Ka** in ancient Kamit thus identifies a class of priesthood/priestesshood which references one as a servant (hem) of the Ka (Soul Divinity).



kyekyē, *red. v.* [*cf.* kyere, kyekyere] **1.** *to bind, tie (up), bind together. pr. 1923.* — **2.** *to gird, girde; wakyekye n'aseŋ = wabɔ ne hɔ so.* — **3.** *to precipitate, form a sediment, to thicken, inspissate, coalesce, concrete, congeal; abūrow, dote no aky. (after being dissolved in water or soaked).* — **4.** *to grow or become firm, hard, solid: ɔdɛ no aky. kakra ara gyɛŋŋ.* — **5.** *ky. kūrow, to build a town. pr. 447.* —

As we can see the term **kye** (chay) means *a coming forth, to come forth into light, to appear*. When we call, invoke the Abosom and Nsamanfo (Deities and Ancestral Spirits) ritually, They come forth, appear. They come down and possess our people or manifest in their spirit-form so that they can be seen. This is **kankye** (conjeh, conjure) in action. The related term **kye** meaning *to become hard* references the concretization, manifestation of the spirit into the physical world. They can take up residence in the body of a person through possession, as well as in a shrine, talisman or amulet. The immaterial Spirit has now been concretized, housed, in a physical vessel. We thus have the reduplication of the term **kyekyē**, meaning *to bind, form a sediment, thicken, coalesce, concrete, congeal*.

khā, khāi , U. 552, M. 634, ,
 U. 547, , P. 331, , ,
, , , , ,
, , , , ,
 (in Nubian texts, e.g., III, 140), to rise like the sun, or like a king on his throne, to ascend, to shine, to appear (of a god or king in a festal procession); , crowned; Copt. .

As we can see above, the term **khai** in the medutu includes the 'kh' combination which can be pronounced like the 'ch' in 'check' or the 'ch' in 'character'. The vocalization for **khai** (chay) is found in the same Akan term **kye** (chay). The medut of the **Aten** (Sun) *emerging, appearing*, above the horizon at

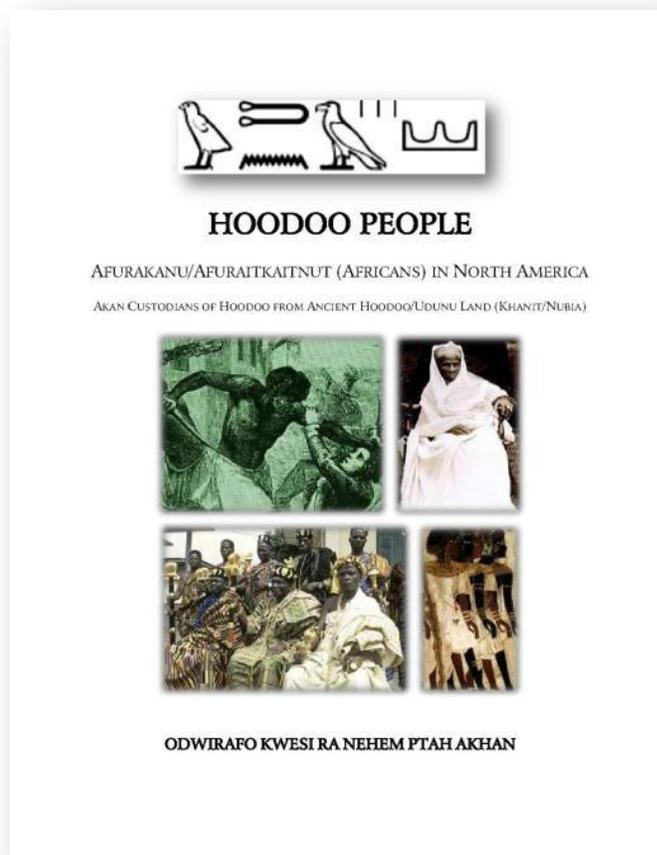
sunrise with the rays shooting upward:  encompasses the definition: *to rise, to shine, to appear*. The dawning of a new day is the appearance of the Aten (Sun). The invisible, hidden power that can be felt warming the Earth in the darkness now makes its appearance. This is why in Akan culture we say **ma akye** or **me ma wo akye** which means 'I (me) give (ma) you (wo) dawning (akye)'. The phrase 'I give or bid you dawning' is the way that Akan people say 'Good morning'. It means 'I give you good rising.' It is the appearance of the Aten (Sun) and thus rejuvenation. It is the spiritual power of the Divinity manifesting in the world. Once again, the term **kye** (khai) is one that Akan people have utilized for thousands of years.

The term kankye is the *calling, invoking* through ritual prayer the Abosom and Nsamanfo, so that they can literally *appear* (kye, khai). It is a ritual means by which we cause the Abosom and Nsamanfo to ‘come forth’ for *possession* and *communication*: kan-kye.

This is the cosmological foundation of ‘conjure’ which is not a term that we learned from the whites and their offspring. The term **kankye** is a term we have used for thousands of years. Our Akan Ancestresses and Ancestors continued to utilize this term once forced upon the shores of North america. When we invoked the Abosom and Nsamanfo for guidance in order to heal ourselves and kill our enemies, we were engaged in kankye. It is a term that we continue to use to this day, unchanged in sound and meaning. **Hoodoo** and **Conjure**, **Ndu** and **Kankye**, properly define our ritual practice as Akan people in North america, an Ancestrally inherited practice born of our spiri-genetic blood-circles which can never be broken.

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