Honamsu

Spiritual Anatomy Identical in Kamit and Akan Culture

Ba • Ka • Aakhu • Ab • Hati • Sahu • Khaibit • Sau

In the language of the Akan people of West Afuraka/Afuraitkait (Africa), the term honam means the ‘physical’ or ‘flesh’ (enam) ‘self’ (ho). The term su means the ‘essence, essential nature’. We use Honamsu as a description of the ‘essential nature of the physical body’, the spiritual anatomy.

We compare the Medut Ntorot (hieroglyphic) dictionary entry for anm (enam) with the entry from the Asante-Fante dictionary of the Twi (Akan) language. In the medutu (glyphs) the term is spelled anm.

The ‘e’ is inserted as a convention by Egyptologists whenever they are unsure of the vowel that should be placed between the consonants of different words. Note that anm (enam) is vocalized in Akan today as enam. Akan language has the proper vowel placement and vocalization. The term enam references the ‘flesh of any animal’ and the ‘body of a man or animal’ (honam).

Note that the medut (glyph) of the fish is used in anem in Kamit (Egypt). Note also that the second definition for enam in Akan is fish. The Akan language is directly descendant of the language of Kamit as we have thousands of terms with multitiered meanings intact in Akan as we find thousands of years earlier in the language of Kamit. This includes the names of Deities, their sacred colors, cosmology and more. The same is true of the unique and cosmologically specific components of the spiritual anatomy.

The spiritual anatomy, components of the spiritual being, mirror the physical anatomy with its major organs and systems. The terms Ba, Ka, Akhu, Ab, Hati, Sahu, Khaibit, Shut and Sau as
components of the human being have been misdefined by numerous egyptologists and various authors including those in the Afurakani/Afuraitkaitnit (African-Black) community. In Akan culture, cosmology and language all of these aspects of the spiritual anatomy exist by the exact same names and descriptive titles as they appear in the texts of our Ancestral culture of Kamit and Khanit (Egypt and Nubia). In Akan Ancestral Religion, which includes Hoodoo – Akan Ancestral Religion in North America, we have a full understanding of the nature and function of these components of the spiritual anatomy. We work with these spiritual organs ritually. We thus have not only the proper vocalizations of these ancient terms in Akan culture, but also operationalize their utility in our lives on a daily basis.

The components of the spiritual anatomy summarized below are analyzed in detail within our six-week online course HONAMSU.

**Spirit**

The Ba is the Divine Living Energy animating the Afurakani/Afuraitkaitnit (African-Black) individual. It is shown as a bird in front of a bowl of burning incense. This is the animate (winged) fire (burning) within us. It is the living or life-force. It is a child of Ra and Rait the Creatress and Creator who are the Great Ba and Bait in Creation. In Akan this spirit of life, existence, is called bra which is a contraction of bara (obara, ba-ra). The ‘ra’ is a stem affixed to the root term ‘ba’ in Akan.

Kamit: BA

Akan: BRA (BA-RA)

-o-brá, (inf.) 1. the coming into this world, the state of existence or life in this world; óbra a wowoo me too mu yi, the life into which I have been born; mesé bra yin’, I shall depart this life; óbra akyi wo ama-ne, in after-life more trouble is met with than in childhood; or, in future days trouble may befall you; mëbo óbra, men-nom bi da, as long as I live, I never drank any; yaaka óbra akyi, we are behind the times — 2. manner of life, conversation, behaviour, conduct. pr.409, 634 f.; óbra a chô nni dém or akasayë, blameless behaviour; bó bra, to behave, conduct, to bear or carry one’s self; bó bra-pá, to behave well. pr. 484; bó bra-binë, to behave ill; ómpa bra toforó mno, he shall seek to lead a new life, shall alter his conduct! n’adó swa-ni, weogo ne bra amé no — waste no kwap, wonni n’asem akyi bio, they have left him to himself (nobody exhorts him any more); — óbra hë mëmë, moral law.

brá, brá, v. 1. to make, enact a law or laws, to ordain with authority, to lay an injunction upon, to command, esp. to
The term *Ba*, misdefined as ‘soul’ is the spirit. In Akan we see it is described as the ‘state of existence’ or ‘life in this world’. The root ‘ba’ (oba) is the term for ‘offspring’. Moreover, the term for ‘man’ is *banin* (oba-nin) while the term for ‘woman’ is *obaa*. The root ‘ba’ in *oba*, *obanin* and *obaa* describes the living, animate, spirit of existence, life in this world. The feminine expression of *Ba* is *Bait*.

**Soul**

The *Ka* is the *Divine Consciousness* dwelling in the head-region of the Afurakan/Afuraitkaitnit (African-Black) individual. It is a *Deity* assigned to us to guide us throughout the course of our lives. The feminine term in the language of Kamit is *Kait*. In Akan the soul, the Deity in the head-region, is *kra* which is a contraction of *kara* (okara, okra). The ‘ra’ is again a stem affixed to the root *ka*.

The location of the *Ka* is shown in the medutu on as the two-armed medut resting upon the head:

In Akan culture the *Kra* (Okra/Okraa) is the personal *Obosom* (Deity) who takes up residence in the head-region of the spirit-body to guide the individual throughout the course of his or her life. Note that in Kamit and Akan the related term *ka* means to ‘speak, say, tell’. The term *ka* in Akan also means ‘to touch, come into, bring into contact with’. This is a description of the two-armed medut reaching out.
The Aakhu is the Inner-Eye, the force of Divine insight, clairvoyance, intuition and Wisdom. The related term aakhu thus references the Eye of Ra, the spiritual eye which illuminates the darkness. In the physical body its seat is the pineal gland which is a light-sensitive gland deep within the brain structure. The feminine term for Inner-Eye is Aakhut. The Akan term eho is pronounced with a nasal ‘o’. It is thus vocalized similar to ekho (ekhu/aakhu). This term references the awareness aspect of self.

Kamit: AAKHU

Akan: EHO (EKHU) and HONHOM

As shown in the language the term references the ‘self’ in Akan, not only exterior but dealing with the ‘mental conditions and affections’. The related term ohon (nasal ‘n’) references the marrow and brain (inner essence) and the reduplicated term honhom is spirit – specifically referring to the inner, spiritual force found within the brain. This is the intuitive faculty associated with knowledge, wisdom and insight. The related term honn (nasal ‘o’ and ‘n’) meaning ‘deep, as in the eyes deep within their cavity’ is directly related to the deep, internal eye in the ohon (brain) which is the pineal gland. The related term ehono references a ‘shell’ or ‘rind’ as in the ‘rind of a pineapple’ which is similar to a pine cone. This is the origin of the descriptive term pineal gland.
The related term *aakhu* means ‘sacred invocations of Tehuti (Thoth), the Deity of Divine Wisdom. The Habui (Ibis) bird used as a determinative symbol of *aakhu* is the bird sacred to Tehuti.

The related definitions of *aakhu* meaning ‘light, splendor, radiance, brilliance’ and also ‘glorious deeds’ are found in the Akan terms vocalized as *hoa* and *hoaa* (nasal ‘o’) meaning ‘to be bright, to shine, glisten, glitter’. The reduplicated term *hoahoa* means ‘to praise or extol beyond merit, to flatter’.

Moreover, the *aakhu-ti* are the two ‘eyes’ of Ra, the Sun and Moon and also references those who are illuminated – the *Aakhu/Aakhut* or ‘wise instructed folk, beings of light (wisdom)’.

The Spiritually Cultivated Ancestresses and Ancestors are those referred to as *Aakhu/Aakhutu*, the ‘illuminated or shining ones’. Those whose ‘Inner-eyes’ are open able to reflect the light, illumination, wisdom of the Creator and Creatress. The third or inner-eye of illumination whose physiological seat is the gland deep within the brain with a pine-structure is the *honhom*.
The Ab is defined as 'heart'. The physical heart is the repository for blood which is received to be oxygenated and then transmitted to carry nutrients and oxygen to the various cells of the body. The spiritual heart is a repository of the energy of our various experiences in life that we purify and use to vitalize ourselves. Because the ab, heart center, is a repository for the energetic weight of experiences, it is weighed on a scale against the feather of Maat after death (and also during trials in life) in the culture of Kamit. When we have released disorder our hearts are light. When we are weighed down by the harboring of disorder the scale is imbalanced. The term ab is vocalized in Akan as ebo. It not only references the 'chest' but the 'seat of feelings, affections and passions; the heart':

Kamit: AB
Akan: EBO

The image shows a page from the Papyrus of Ani, which includes a ritual for weighing the heart.
Heart-Lung Complex

The **Hat** (Hati) is the aspect of the spiritual anatomy which is the **heart-lung complex**. In the medutu (hieroglyphs) we see that the forepart of a lion represents the term. The term **hat** also vocalized as **chat** (chaht) becomes **ya** and **yan** (nasal ‘n’) meaning the ‘forepart of an animal’ in Akan and also **yam**.

**Hat** (Hati)

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**Kamit**

**HAT** (HATI)

- **hat** (late form), heart, mind, will, disposition; plur. **hatt**, B.D. 28, 7.
- **hati**, B.D. 28, 7, IV, 650, the front or forepart of anything, the beginning, the breast, the advance-guard of an army.
- **HATI**, B.D. 124, 10; see also **HAT**.

**Akan**

**YA** (YAN, YAM)

- **ya**, only in cpds. (as **yam**’, **yafunu**n, ayasse, ayanny) the fore or lower part of a human or animal body.
- **yan**, the breast of an animal, as far as the ribs go. **pr.** **502**.
- **yam** = **ya mū** [con. ne **yam**] the inner cavity of the human or animal body, the chest as well as the abdomen, belly, womb, and its contents, viz., the heart, lungs and other intestines (bowels, guts); **cf.** ayam’dé; hence also the heart, bosom; any cavity; **hāmā-**
- **ayam’yé**, inf. [s. **yam**] good-heartedness, good-nature, benevolence, benignity, liberality, bountifulness, charitableness. **pr.** 3555; **n’ay**, dōsō, he is very kind or compassionate. **Ja.** 5, 11.

Linguistically, the ‘y’, ‘j’ and ‘h’ sounds interchange. For example the term for ‘all, every’ in Akan – **nhina** is also vocalized as **nyinaa**.

- **ṇhīnā**, **nyināa**, **ṇhīnānā**, **ṇhīnāra**, **ṇhīnāra**
- **ara**, n. (supplying also the place of the Eng. adj.) 1. all, every, prop. the

Note that **yan** means the ‘breast of an animal as far as the ribs go’ in Akan. This is the exact description of the lion medut. Also note that the term for **lion** in Akan is **gyata** (jah’tah or chah-tah). **gyattá**, pl. a-s, the lion. This is a variation of the **hat**, **hati** vocalization in Kamit for the forepart of the **lion**. **Ha-t**. The Akan term **yam** is comprised of **ya** and **mu** meaning ‘within’ (mu) the ‘ya’. It is
the inner cavity of the human, the chest, yet also referencing heart or bosom. The related phrase ayam’ye means ‘good’ (ye) ‘heartedness, nature’ (ya-mu/yam). The nipples of the breast (ya) of the male and female are actually positive and negative ports (akin to the ports of a 9-volt battery) that receive energy and directly stimulate the lungs (yamu). The distribution of solar/fire energy from this region is regulated by this aspect of our spiritual anatomy just as the heart-lung complex operates in the physical body. One who has a ‘strong chest’ has the fire of ‘courage’ or ‘has heart’.

**Spirit body**

The Sahu is the spirit-body. Just as the physical body contains all of the organs and glands in a harmonious arrangement, so does the spirit-body contain all of the spiritual organs and glands (Ba, Ka, Ab, Aakhu, Hati) in a harmonious arrangement. In Akan, the term for spirit-body is sunsum. This is a reduplication of the term is sum. The term sum is a contraction of su-mu meaning ‘within’ (mu) the ‘essence’ (su).

**Kamit:** Sahu

**Akan:** Sunsum

sunsum, pl. a- [con. né sünsum’] the soul or spirit of man; n.s. sō, he is influential; - a spirit, ghost; F. pl. n-, Mt. 8,16. Mk. 1,27; cf. sunsumā, okāra, hōbōm.

sum, v. [red. sunsum] 1. to stand, of, things forming a heap or mass, or being of a considerable circumference (cf. si of thin or slender things, or of hollow structures, as houses); ñó kúw bi süm hō, a heap of stones is set up there; abo, nhwēa, date, ntrama sünsum hō, there are heaps of stones, sand, mud, coveries. — 2. caus. with de, fa &c., to set, put, place, espec. in heaps or in a mass: fa abo no sunsum hō! wode okorró sunsum’ wiyammo ano de gye dokono a woyam gu mu; syn. sow; woakekā dote asunsum daŋ no hō, they have heaped up mud or clay around the base of the house. — 3.
In one of the variations of the term *sah* or *sahu* we see the determinative medut of a mummy lying on his back. The related term *sahu* (misspelled sehu by the egyptologist) means ‘to collect, to gather together, to assemble, to sum up’. The mummified body is representative of the spirit-body which collects or gathers together, sums up all of the spiritual organs into one harmonious arrangement. The Coptic dialectal vocalization of the term is *Saouh*: Copt. cwo⁳բ.

The Coptic dialect is the Late Kamiti (Egyptian) dialect of the language which came into use about 2,000 years ago. In Akan we see that *sum* references that which is ‘heaped up, formed into a mass’. This is the root of *sunsum* referencing the spirit-body as the force that collects or ‘heaps up into a mass’ the spiritual organs in a sacred form. The related term *sahu* means ‘property, possession, homestead, environs, neighborhood’. The *sunsum* (sahu-sahu, su-su) is that which is the ‘homestead’ or ‘environ’ for the ‘property/possessions’ – the spiritual organs.
Aura-Shadow

The terms *Khaibit* and *Shut* are terms for the *aura* and *shadow/shade* in the language of Kamit. The radiant energy emanating from an individual, similar to the corona of the *Aten* (Sun), is the auric ‘egg’ surrounding the individual. When the Aten (Sun) shines upon us a dark form is cast which is the shadow. The Akan terms *kyiniba* and *sunsuma* reference these aspects of the spiritual anatomy.

The determinative medut (glyph) for the term *khaibit* is the *sun-shade* (umbrella): ☀️ The Akan term *kyiniba* is vocalized as *chee-nee-ba*. This is *chai-bat* in Kamit. The root *kyim* (cheem) in Akan means ‘to turn round, revolve, wheel’. When the entry says ‘human life is not standing but turning, revolving’, in a spiritual sense it references the energy revolving around the entity. This is the *aura* which is illuminated by the solar/fire energy of the *Ba/Bait*. The medut of the solar disk is thus incorporated in the term:

This is the ‘glow’ emanating from the individual that can be seen clairvoyantly. It is the electromagnetic field that is the first aspect of the person that can sense or feel the projections of others.

Analogously, when the solar energy is surrounds the individual a shadow is cast. The dark figure projecting the specific form of the individual, the darkside of the aura, has spiritual implications as well. This aspect of the spiritual anatomy is called *shut* in Kamit and vocalized as *sunsuma* in Akan:
In the term shu (shut) we have the shade/umbrella which casts the shadow. The root of sunsuma is sum (esum) meaning dark, darkness. The reduplicated term sumsum (sunsuma) is the dark entity generated by the body and spirit interfacing with the Aten (Sun). We also see the related term suh meaning ‘egg’ and kesua (ke-sua) meaning ‘egg’ in Akan. Spiritually this references the auric egg emanating from the individual as well as the dark ‘egg’ of the shadow. Rituals are performed to affect the sunsuma and thus the energy of the individual. The root of sum and sunsuma is su the essential nature.

Left: Akan Adinkra Symbol Nkyimkyim – winding serpent

Right: Serpent encircling (kyim) the spirit-body like an egg

The shu (sumsum) emerging from the shrine in Kamit

*Note that the sekhem is the energy of the Ba/Bait concentrated into power like solar light concentrated into a beam of power with a magnifying glass. The sekhem (power) is not a spiritual organ in and of itself. Also, the ren (name) is a perfect reverberation of the honamsu but not a separate spiritual organ in and of itself. Many authors have misdefined these aspects.*
Essence

The term for the essence, the essential nature of the Afurakani/Afuraitkaitnit (African) human being is Sau or Sa. This is the essential nature or character which distinguishes human beings from animal beings, plant beings and mineral beings. In Akan this term is vocalized as su (esu).

Kamit: SA (SAU)

| s[a] | A male human being, man, person; Copt. cΑ, Amharic እ鹪, IV, 1118, እ鹪, the two parties in a lawsuit. |
| s[a]-t | T, 58, እ鹪, M, 217, N, 589, እ鹪, woman, any woman; plur. እ鹪 |

Amharic እ鹪:

Akan: SU (ESU)

esú, species, kind, sort. pr. 1528; nature, property, quality; character; manner; cf. baŋ, subaŋ, seso, odaŋ. - yitamä yi su nte se kaŋ de a mełoe no, this cloth is not of the same sort as that which I bought formerly; wo sù n'yé! you are a bad character; wo sù n'a wo bā̀ŋ biara nọ m'ani, neither your character nor your manners please me. - esu a emùròow (da), incorruptible nature, incorruptibility, imperishableness.

In the Amharic dialect of Ethiopia the term ‘person’ is sawi or sewi. This is the sa or saw (sau) in Kamit and su in Akan. The outer core, lower mantle, upper mantle, lower crust, upper crust, atmosphere and magnetosphere are all aspects of Asaase (Earth) which revolve around the inner core or essence. The various spiritual organs contained within the spirit-body, sunsum, all revolve around the essential nature or essence, the su, of the individual which makes him or her unique from all others. We note also that the proto-indo-european root of the term ‘essence’ is esse and es meaning ‘to be’. This was stolen from our Ancestral language term sau or sa referencing the Afurakani/Afuraitkaitnit (African) human being.

This brief summary of the honamsu, spiritual anatomy, is examined in detail in our six-week online course HONAMSU. We examine the texts and cosmology of Kamit and the language, cosmology and ritual practices of the Akan – inclusive of Hoodoo – to fully and properly define these aspects of our being as Afurakani/Afuraitkaitnit (African-Black) people. This note will also be incorporated in an upcoming book. Register now for our HONAMSU course while space is available. Course begins Oct. 6th:

www.odwirafo.com/akonguasuapage.html

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Kamit Hena Ntoro: The Black Nation and Divinity – Origin of KMT and NTR
The Okra/Okraa Complex – The Soul of Akanfo
AKRADINBOSOM – Akan Abosom of the Okra/Okraa (Soul) and 7-Day Akan Week

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