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/Udumu Land (Khanit/Nubia), we proved conclusively that the term Hoodoo is the Akan term ndu (ohn-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 nkanky 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):

> kankye, v. [inf. η] to pray, rehearse or speak a prayer; to invoke or call upon (the fetish). Mek, me tirim; mek, mabo mpae = mekk aṣẹṣ-ikọ a miiyina so merebekọ mpae; merek, mā me bosom na wahwe me ọkwà so. — Obi yare a.s. ofom bosom a, odo nṣa aṣa aogunan de kamọ obosom na ọsọfo no ọ. mā no se ọmọla miri no a.s. ne họ nye no dey. — Ọsọfo ati fi na woge kankye bo, di nse ọgbọn kwaye nokware.

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, talk:

> kà, v. [red. kaka] to emit a sound, to utter, speak, say, tell. pr. 1492f.; cf. kasa, se, be, besese, bo 75-82, woro; — agyinamo ka 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

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
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:

\[ \text{ká: } \text{bu' ká } = \text{bō bosom, to surrender one's self to a fetish or patron spirit; } \text{cf. aká, akabú}. \]

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).

A Hem Ka is one who ‘surrenders’ to or serves the Divinity. The term ka in the term kankye is thus not only phonetically identical to the term as written in our Ancestral language of Kamit but also has a cosmological foundation dealing with invocation and service which is unchanged over thousands of years. Note that the ‘a’ in the term ‘ka’ to speak, to pray is nasalized. It can thus be spelled with an indicator over the ‘a’ to denote nasalization or simply spelled kan, the ‘n’ referencing the nasal sound. It is thus rendered in the term kankye.

\[ \text{kyē, v. } 1. \text{to become clear, visible; to appear, come to light; to come or bring forth, to obtain or impart subsistence. This v. is only used in connection with ade: adē kyē, the day breaks (lit. things become visible). pr. 182, 274, 2806; kyē ade, to prolong one's days. Deut. 4, 10; to prosper. Ezek. 17, 10; wo abofra yi, nea wos yi, worenkyē ade, you child that you are, by so doing you will (not bring things to lasting existence or duration, i.e.) not live long or fare well or prosper. pr. 585. - ade reŋkyē no, things will not prosper with him. - 2. s. red. kypē. } \]

\[ \text{akyē [fr. kyē, v. a forth-coming] a salute, greeting, espe. in the morning; compliments, respects; cf. makyē. — mā akyē, to salute, greet (cf. kyia); mēmā wo yēre akyē, please, send or present my kind regards to your wife; mā no akyē mā me, give my respects to him or her; obi ah a abemā wo akyē, a person has come who desires to pay his respects to you. pr. 385. } \]

\[ \text{kyē, v. } \text{Ak. = kyene, to become hard. } \]
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 **kyekye**, meaning *to bind, form a sediment, thicken, coalesce, concrete, congeal*.

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 spirit-genetic blood-circles which can never be broken.

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