

# Tehuti, Maa and Divination: From Kamit to Hoodoo



In the stela of **Nefer Renpet** we see the **Ntoro** (Ntr/God) **Tehuti** sitting in his sacred barque. **Tehuti** is the Male Force of Divine Wisdom in Creation. He is the Divine Spokesperson or Mouthpiece of **Amenet** and **Amen**, the Great Mother and Great Father Supreme Being as well as **Ra** and **Rait**, the Creator and Creatress. [Note that **Seshat** is the Female Force of Divine Wisdom.]

When we want to know what is in harmony with Divine Order, what thoughts, intentions and actions are or would be a manifestation of Divine Wisdom, we attune to the **Ntoro** and **Ntorot** (Neter and Netert/Ntr and Ntrt - Male and Female Deities) of Divine Wisdom, **Tehuti** and **Seshat** for guidance. The message they transmit to us, plant into our spirits, is a message which allows us to see the circumstance, event, individual and/or entity in proper context and how to move forward. This could be for healing a physical illness, a spiritual illness, a societal or communal fracturing and more. **Tehuti** takes the form of his sacred **akyeneboa** (animal totem) the **Habui** (Ibis/Crane) on the stela. Next to **Tehuti** is the **Ntoro** (Deity) **Aan** in the form of his sacred animal totem the baboon.

**Aan** is offering the **Udjat Heru**, the *Eye of Heru* to **Tehuti**. The **Eye of Heru** as an **asuman** (talisman) is also a shrine. The left eye of **Heru** was injured when the **Ntoro** (God) **Heru** battled the **Ntoro** (God) **Set**. It was **Tehuti** along with the **Ntorot** (Goddess) **Het Heru** who healed the eye.

The left eye of **Heru** is the Moon while the right eye is the Sun. When the Moon goes from full, to half, to crescent, to New Moon, the Moon (eye) is being 'gouged out' or 'injured'. When the light returns to the Moon and it fills back in, the eye has been 'healed' or restored. The Moon reflects the Divine light of the **Aten** (Sun) so that we can see in darkness. This is **Tehuti** (Spokesperson)

reflecting the Divine Illumination of **Ra** and **Rait** to us so that we can 'see' our way through 'blindness' (ignorance) and make the proper/wise decision which is in harmony with Divine Order.



Moreover, the gravitational pull of the Moon affects the rising of tides on **Asaase** (Earth). The increase in water, an increase in fullness, is akin to **spirit-possession**, 'going under'. Water is recognized in ancient **Kamit** and across **Afuraka/Afuraitkait** (Africa) as a gateway to the Spirit-realm.

The Messenger **Ntoro** (Deity) **Aan**, proffering the Eye of **Heru**, the Moon to **Tehuti** (who wears the crescent Moon on his crown) is part of an oracular divination ritual. The Eye of **Heru** is the Divination vessel through which **Tehuti**, the High Priest, gazes to learn what Spirit-Forces are affecting the issue in the physical world.

This symbolism is critical to understand because it references a functional reality within the Ancestral Religious practices of our people – ancient and contemporary.



In the **Akan** tradition amongst the **Baule** sub-group of the **Akan** in Ivory Coast, West **Afuraka/Afuraitkait** (Africa), we find that the very same sacred monkey is the assistant of the **Obosomfo** (High Priest). The oracular sculpture shown here is found on the shrines of **Akan** diviners. The monkey is holding the **divination vessel**. This is the Eye of **Heru** utilized for divination (including water-gazing) so that the **Obosomfo** (Priest) can communicate with the **Abosom** and **Nananom Nsamanfo** (Deities and Honored Ancestral Spirits).

The same is true in the **Yoruba** tradition in Nigeria in West **Afuraka/Afuraitkait** (Africa). We find that the **Orisha** (Deity) of Divine Wisdom **Orunmila** (**Tehuti** in **Kamit**) had a pair of twins with his wife **Peregunlele**. The twins were male and female and were called **Edun**. **Edun** is the term for monkey. The male **Edun** went to live on Earth with **Orunmila**. Because of his appearance, he lived amongst the animal kingdom. The male **Edun** became a priest of **Ifa** (High Priest). The male **Edun**

holds the **Opon Ifa** (divination tray) while the female **E dun (Odu, Maat)** holds the sacred calabash of existence **Igba Iwa Odu**.

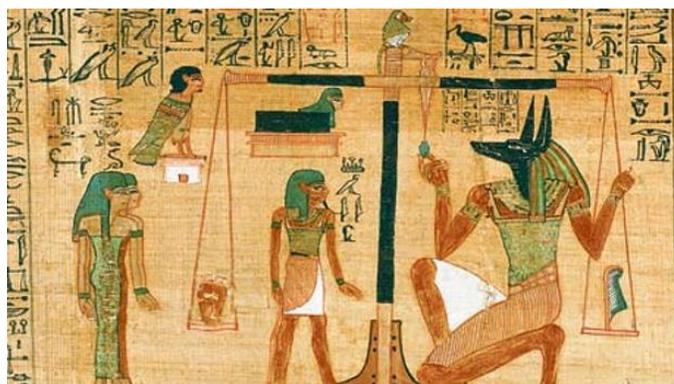
We thus have the sacred monkey being an assistant to the Deity of Divine Wisdom in Yoruba, a sacred monkey being an assistant to the High Priest who invokes the Deity of Divine Wisdom in Akan and the sacred monkey being an assistant to the Deity of Wisdom, who is the High Priest – **Tehuti** – in **Kamit**. This is the same Ancestral Religion – the unbroken living tradition – with the same Deities.

One of the titles of the monkey **Aan (Anan)** is **Up Maa (Judge Maa)**, however his primary title is **Maa**. **Maa** is the counterpart of **Maat**. They regulate Divine Law and Balance in Creation.

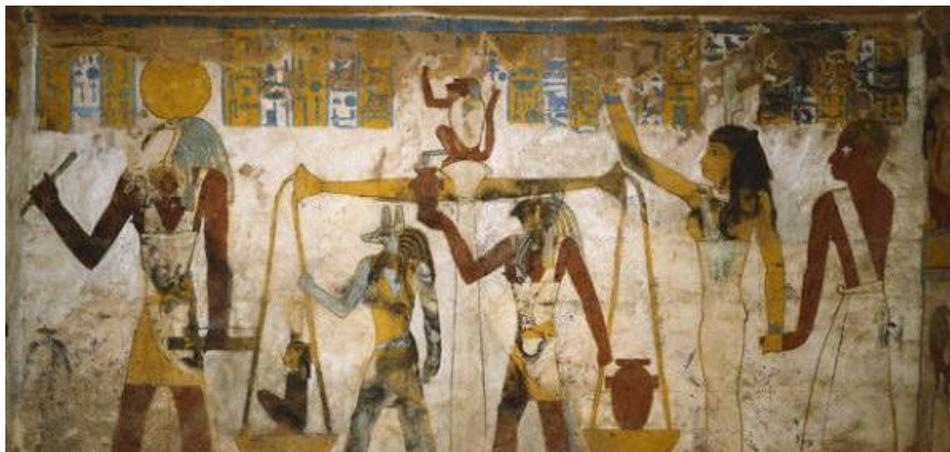
In the papyrus of **Hunefer**, we see that **Maat**, the Female Deity of Divine Law and Balance is sitting atop the equilibrium point on the **Makhait** - scales of Divine Balance. The deceased person's heart is being weighed against the feather of **Maat** to see if it is light enough (not weighted down by disorder) to balance out the feather. If it does balance out feather, the spirit of the person can pass on to the Ancestral realm to live in peace (after a subsequent trial with the Deity **Maa**).



In the papyrus of **Ani**, we find that it is the male Deity **Maa** also called **Up Maa** and **Aan**, in the form of his sacred animal totem, the monkey, who sits atop the equilibrium point on the scales:



In the late period papyrus and in the Tomb of Pa Nentwy below we also see the Ntoro Maa in the form of Up Maa working in concert with Tehuti and sitting atop the scales on the equilibrium point:



What is important to understand is that the role of **Maa** in divination and his role in Creation in relation to **Tehuti** as demonstrated in the Nefer Renpet stela **can only be understood in our Ancestral Religious context**. *This is because we have a living tradition.*

In the Akan tradition, we have not only the cosmological and ritual manifestation but also the linguistic evidence:

**Kamiti** and **Akan** terms:

**Ka** – Soul/Divine Consciousness

**Kara** (Kra) – Soul/Divine Consciousness

**Ba** – Spirit/Divine Living Energy

**Bara** (Bra) – Spirit/Divine Living Energy

**Maa** – Divine Law

**Mmara** (Mmra) – Divine Law

As we can see the terms for Soul (Divine Consciousness), Spirit and Law are the same terms in Kamit as they are in Akan. The 'ara' added to the roots of each term in Akan functions as an **emphatic particle** (like an exclamation point). An example being 'ba' meaning 'come' and the emphatic version 'bara (bra)' meaning 'come!!!'. It is exclamatory.

This is key to understand because while the Male and Female Forces of Divine Wisdom are **Tehuti** and **Seshat**, those who are Spokespersons for the Supreme Being, their **Divine declarations** are **codified into Law** by the Male and Female Deities of Divine **Law** and **Balance**. The Ntoro and Ntorot of Divine Law and Balance are **Maa** and **Maat**.

The term mmara (maa – ra) meaning 'law' in Akan is the same term maa meaning 'law' in Kamit. **This is precisely why the monkey holding the divination bowl for the Obosomfo (High Priest – representative of Tehuti) in Akan is named Mmara. In the Baule dialect it can also be pronounced Mbara.**

(The word **mmara** in the Asante Akan dialect is also pronounced **mbara** in the Akwamu Akan dialect).



**Maa and Variations of Mmara (Mbara/Maa)**

*This is the **exact same Deity** with the **exact same name** executing the **exact same function** in **both cultures – ancient and contemporary.***

It is also very important to understand that the Akan Ancestral Religion maintained in the blood-circles of Akan people in North America for over 300 years is called **Hoodoo**.

In the **Hoodoo Religion**, we continue to have this **Mmara (Maa) sculpture/figure** (typically wood, clay or fabric) on our shrines next to or holding our vessels of divination (**adebisa**) which includes water-gazing – peering into the gateway (water) to the Spirit-realm for direction from our **Abosom** and **Nananom Nsamanfo (Deities and Honored Ancestral Spirits)**.

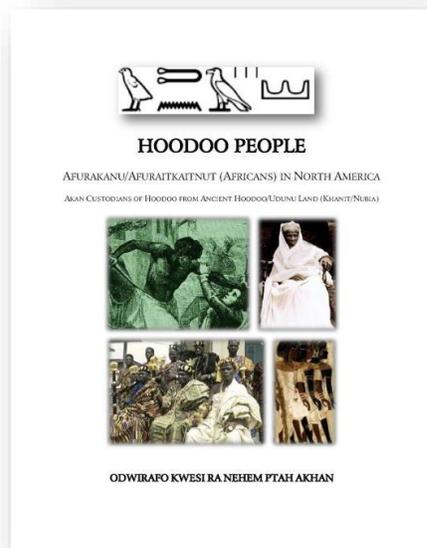
We know exactly who **Maa** and **Maat** are, for we communicate directly with them via spirit-possession and spirit-communication (including divination) on a regular basis. We know the distinctions between **Maa** and **Tehuti**, **Maat** and **Seshat**.



The variants of the Baboon with the vessel as well as the vessel containing the Eye of Heru confirms the divinatory function.

Egyptologists and Black scholars who follow white egyptologists often make the mistake of assuming that the baboon represents only **Tehuti** in these representations in papyri. While **Tehuti** can use the baboon as an animal totem (**akyeneboa**), in these specific instances we are dealing with two different Ntorou (Deities) – Tehuti and Maa. We invoke them by the same names, for the same ritual functions

today in West Afuraka/Afuraitkait (Africa) and in North america in Hoodoo just as our Ancestresses and Ancestors did thousands of years ago in Khanit and Kamit.



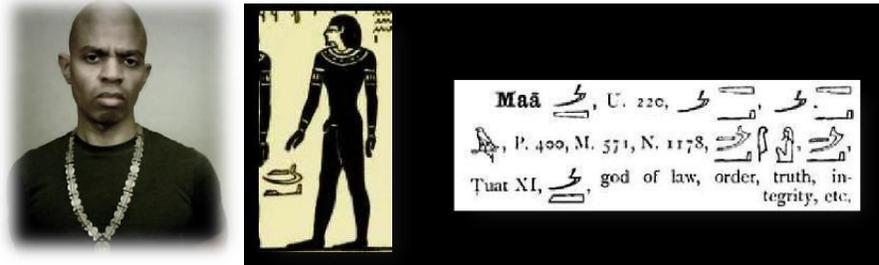
We address the cosmological functions of the Male Deity **Maa** in relationship to the Female Deity **Maat** in our 5-part blogtalkradio series which can be found on our youtube.com/odwirafo channel.

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See our related book: **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**

## MAA: Male Ntoro (Deity) of Divine Law and Balance – Series

We examine the nature, identity and function of **Maa** in our groundbreaking 5-part series. See the videos from our 5-part blogtalkradio series on our youtube channel: [www.youtube.com/odwirafo](http://www.youtube.com/odwirafo) . Order our 28 books for detailed information from our NHOMA – Publications page on our website: [www.odwirafo.com](http://www.odwirafo.com)



The Ntoro (God) Maa and his relationship to the Ntorot (Goddess) Maat



MAA: Male Deity of Divine Law and Balance Pt. 1 - Eradicating Male Emotional Instability



MAA: Male Deity of Divine Law and Balance Pt. 2 - Cosmology of Judgment/Divination



MAA: Male Deity of Divine Law and Balance Pt. 3 - Cosmology of Law



Maat and Maa: Amaowia and Amaosu - Deities of Divine Law and Balance in Kamit and Akan

See our related book:



## Tehuti: Sankofa, Fa and Ifa

Male Deity of Divine Wisdom and Divination in Kamit, Akan, Ewe, Fon and Yoruba



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