AKRADINBOSOM
Ofa a edi Kan, Part 1

AWUSI

KWESI RA NEHEM PTAH AKHAN

This article-series can be found in the AWUSISEM section beginning with the fourth issue of AFURAKA::AFURAITKAIT Nanasom Nhoma (13008). Because of the critical nature of the information concerning the Akradinbosom, and for ease of study, we have published this series as a stand-alone nhomawaa (booklet) in addition to the Nhoma. For information about: AFURAKA::AFURAITKAIT Nanasom Nhoma, Afurakani/Afuraitkaitnit Ancestral Religion Journal, and to place orders for single issues or subscriptions, please visit our website at:

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In Akan culture, the kradin (krah-deen) is a term defined as the soul-name kra (soul) din (name). Akanfo receive a kradin reflecting the Obosom (Deity) Who governs the day of the week upon which we are born. The Akan utilize a 7-day week. This has been our practice for thousands of years. The akyiwadefo learned of the 7-day week after having come into contact, via war, with Afurakanu/Afuraitkaitnut (Africans).

The 7-day week, called nnawotwe, is a cycle that is governed by the following seven celestial bodies: Owia, Bosom, Bena, Awuku, Yaw (Aberaw), Afi and Amen-Men -- Sun, Moon, mars, mercury, jupiter, venus and saturn. Like Asaase Afua, the Earth Mother, the various celestial bodies are physical receptacles of major Abosom (plural for Deities; Divine Spirit-Forces of Nature. singular: Obosom). Just as your sunsum (spirit) operates through and animates your physical body, so do the Asunsum (Spirits) of various Abosom operate through and animate the physical bodies of the planets, suns, moons, stars, etc. in Creation.

Nyamewaa (Goddess) and Nyame (God), Together, comprise The Mother-Father Supreme Being in the language and culture of the Akan. The Abosom are the Spirit-Forces operating through and governing Creation. They are Nyamewaa-Nyame Mma, the Children of Nyamewaa and Nyame. There are seven major Abosom Whom Nyamewaa-Nyame directed to operate through the seven celestial bodies listed above. These Abosom are: Awusi (Ayisi/Asi/Awisi), Adwoa, Bena, Awuku (Aku), Yaw, Afi and Amen-Men. These are the Akradinbosom (Akradin Abosom) Who lend Their names to the names of these celestial bodies.

While the Akradinbosom are not the only Abosom operating through these bodies, They are primary with regard to the cyclical nature of these celestial bodies’ relationship with Asaase (Earth) and therefore with Afurakanu/Afuraitkaitnut. The Akan cultivated a unique relationship with these major Abosom and were therefore directed, by Them, to ritualize the focus of that relationship into the fabric of our culture, including our naming practices. Other Afurakanu/Afuraitkaitnut have cultivated their own unique relationships with the Abosom (Orisha in Yoruba culture, Vodou in Ewe and Fon culture, Arusi in Igbo culture, etc.) and therefore have their own, differing methods of naming based on those unique relationships.

Before an Akan sunsum (spirit) is drawn into the womb from its existence in the Ancestral realm, it is drawn to Nyamewaa-Nyame (The Supreme Being) and given an okra (soul), an nkrabea (Divine function; life-focus, “destiny”), as well as various other supportive spiritual capacities. The okra is the soul, the Divine Consciousness dwelling within the individual. Nyamewaa-Nyame gives a portion of Their Okra, Their Divine Consciousness, to the Afurakani/Afuraitkaitnit sunsum. We therefore have a portion of Nyamewaa-Nyame dwelling within us and guiding us at all times. Just as your physical body has a smaller body within it
that provides direction—the brain—so does your sunsum (spirit/spirit-body) contain a smaller spirit-body within it that provides direction—the okra or the spirit's brain.

When dispensing the okra and nkrabea to the individual, Nyamewaa-Nyame places the individual okra under the conscious-direction of one of the seven Akradinbosom. The manner in which the consciousness (soul) of the individual manifests in the world as they execute their nkrabea (function) is shaped by the particular Obosom that governs his or her okra.

Nyamewaa-Nyame gives every Afurakanu/Afuraitkaitnut individual a specific function (nkrabea) to execute in Creation. It is because of this reality that each one of us carries a certain conscious-energy complex into the world. Just as every cell in your body is born/shaped through a specific, “sponsoring” organ or system, so are we as Afurakanu/Afuraitkaitnut, as cells within Nyamewaa-Nyame, born/shaped through a specific, “sponsoring” Divine Organ or System. The Divine Organs and Systems within the Divine Body of Nyamewaa-Nyame are the Abosom. Brain cells are born within the brain and carry out brain functions—yet they are children of the body as a whole. Liver cells are born within the liver and carry out liver functions. They have the personality/character of the liver as compared to brain cells, yet they are children of the greater/whole body just as are the brain cells.

Afurakanu/Afuraitkaitnut are “cells” within—children of—the Abosom (Divine Organs and Systems), the Forces of Nature. Depending on which Obosom governs our okra, we will naturally manifest the personality/character of, and be compelled to support the functions of, that Obosom in Creation as we carry out our nkrabea/function. As descendent from different mmusua (clans) and different individuals within those mmusua, the manifestation of the Divine Character of the Abosom of Whom we are children will be unique unto that blood circle and it's progeny. Yet, as children of the Abosom (Organs/Systems) we are ultimately children of the Whole Divine Body—Nyamewaa-Nyame.

The Obosom that becomes the governing Obosom of the individual’s okra in the pre-incarnation process also determines the day of the week that the spirit will be born into the world—and therefore what kradin the newborn will receive. This pre-incarnation process is the root/origin of all akradin.

Each of the Akradinbosom govern a certain aspect of Creation, and those Afurakanu/Afuraitkaitnut born under Them have an okra and nkrabea which carries the dominant energy and consciousness of that Obosom. This influence will naturally manifest in the physical, spiritual and emotional aspects of the individual. The Akradinbosom and Their Days and characteristics, as well as the male and female akradin associated with Each of Them, can be found summarized in the chart below. We also include the Kenesu-Kamau (Ancient Nubian-Egyptian) names and depictions of these Abosom.

As shown below, the day upon which an Akan person is born indicates not only the Obosom that governs that celestial body and hence that day, but also reveals which Obosom that Akan person was placed under by Nyamewaa-Nyame. For example, an Akan person born on Benada (the Obosom Bena’s day (da)—Tuesday) is recognized to have been connected to the Obosom named Bena in the spirit realm before incarnation. He or she arrived on Bena’s day as a confirmation of the pact he or she has agreed to fulfill as an agent of this Spirit-Force in Nature’s consciousness and energy. Entering the physical world on Benada and taking his or her first breath, pregnant with Bena’s energy, will affect the child on the physical level as well for the rest of his or her life. This child thus automatically receives the kradin, soul-name, Kwabenaa if male and Abenaa if female. It should be noted that there are many dialectical variants to the akradin as well. The chart below summarizes the most popular forms from different Akan dialects.
## AKAN AKRADIN CHART

<table>
<thead>
<tr>
<th>WEEKDAY</th>
<th>OBOSOM</th>
<th>MMRANE (Praise name): spirit/character</th>
<th>KRADIN (male)</th>
<th>KRADIN (female)</th>
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<tbody>
<tr>
<td>Celestial body</td>
<td>Name in Keneset and Kamit</td>
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<tr>
<td>Akwesida or Awusida (Sunday)</td>
<td>Awusi or Asi</td>
<td>Obueakwan(m): Opens/uncovers the way; Leader, Guide</td>
<td>Kwesi, Kwasi, Akwasu, Akousia, Esi, Kisi</td>
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<td></td>
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<td>Adampo (f): Agility Bodua(m): Protector</td>
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<td></td>
<td>Sun</td>
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<tr>
<td>Dwooda (Monday)</td>
<td>Adwo or Awo</td>
<td>Okoto/Akoto (m/f): Crab Calm, peaceful</td>
<td>Kwadwo, Kwodwo, Kojo</td>
<td>Adwoa, Adjoo, Ejo</td>
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<tr>
<td>Benada (Tuesday)</td>
<td>Bena</td>
<td>Okofu (m/f): Warrior/ess Ben: Fierce, Fire, heat; Ogyam/Gyamaa (m/f): Compassionate</td>
<td>Kwabena, Kobena</td>
<td>Abenaa, Abraba</td>
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<tr>
<td>Wukuda (Wednesday)</td>
<td>Aku or Awuku</td>
<td>Esen: Messenger Ntoni: Advocate, Controlling Daaku/Odaakuo (m/f): One who relies on teamwork</td>
<td>Kweku, Kwaku, Aku</td>
<td>Akua, Ekua, Aquia, Akwia</td>
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<tr>
<td>Yawda (Thursday)</td>
<td>Yaw or Awuo (Awoo)</td>
<td>Preko/Prekowaa (m/f): Boar Confrontational, aggressive, warlike; Brave</td>
<td>Yaw, Yao, Yawu, Kwaw, Kwao</td>
<td>Yaa, Aba, Yawa</td>
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<tr>
<td>Fida (Friday)</td>
<td>Afi</td>
<td>Okyin/Kyimaa (m/f): Adventurous, creative, innovative</td>
<td>Kofi, Kwafi, Yooof</td>
<td>Afua, Afia, Efua</td>
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<tr>
<td>Memeneda (Saturday)</td>
<td>Amen or Amen-Men</td>
<td>Otenankaduro (m): Master of the Serpent’s antidote; the Ancient wise one</td>
<td>Kwame, Kwamena</td>
<td>Amma, Ammenewa, Ama, Amba, Ame</td>
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<tr>
<td></td>
<td></td>
<td>Atoapoma/Atoapomaa (m/f): Combat-ready/prepared</td>
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*In the various names 'a' is pronounced like the 'a' in 'father'; 'e' as in 'bet'; 'i' as the 'ee' in 'beet'; 'o' as in 'no'; 'u' as the 'oo' in 'boot.'*
It must be understood that only Afurakani/Afuraitkaitnit (African~Black) people can utilize these akradin. The Abosom, including Those Who govern the solar, lunar and planetary bodies and thus the energy and consciousness transmitted through these sound-vibrations/names, do not communicate with nor recognize any non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) in any fashion whatsoever. Afurakanu/Afuraitkaitnut are the only humans who have okra.

It is important that Akanfo in particular and Afurakanu/Afuraitkaitnut in general understand the nature and function of the Akradinbosom. Many Afurakanu/Afuraitkaitnut have reclaimed various aspects of their Nokwaresom, Amamere and Nanasom—trustory, culture and religion—and in the process many have been attracted to the use of akradin. We must understand the nature of these adin, names, what conscious-energy complexes they invoke and provoke—if we are Akan—and what our relationships to these Abosom entail.

We must understand that the akradin are not simply da-din—i.e., the soul-names are not simply “day names”. Akanfo are not simply “named after the days of the week” as is often stated. The kradin is inborn. When heard or spoken the collection of vibrations comprising the kradin stimulates the consciousness and power of the Akan individual for/as he or she invokes the consciousness and power of his or her Okradinosom in order to align or realign him or herself with his or her nkrabea, Divine function.

We must also realize that taking on the wrong kradin creates a spiritual disturbance in the okra-sunsun complex of the individual. We must understand that the day begins at sunrise, not midnight, and our taking on our proper kradin after birth is rooted in this reality. For example, Benada (tuesday) does not begin at 12:00am, it begins at sunrise—several hours after midnight. Thus anyone born between 12:00am and before sunrise in this case is properly recognized to have been born on Dwooda (monday) night. This goes for all of the days, and the kradin must reflect this reality. Accepting the false notion of time as promoted by the akyiwadefo (the whites and their offspring) has led many Afurakanu/Afuraitkaitnut to assume that a new day begins at midnight. They therefore mis-name their children who are born after midnight and before sunrise with the wrong kradin. (See: Sankofa Krada: Returning to Go and Grasp the Meaning of Krada for details.)

Finally, while there are other planetary bodies in the solar system, it is of great importance that we recognize the value of those which we can see. The light of the planetary bodies that we can see penetrates the ani (eye) and stimulates physiological processes which affect thought and behavior. The light is also an energetic connection, like a spider’s web, from one Living Entity to another. We are able to use the light-energy, of that which we can see, to connect with the energy of the Obosom governing the body/planet. In this manner we gain direct in-sight into the working of that Force in Nature and its working within ourselves. These are two of many reasons why our Ancestresses and Ancestors focused on the planetary cycle of Owia (Awusì), Bosom (Adwoa), Bena, Awuku, Yaw, Afi and Amen Men.

We will discuss one of the seven Akradinbosom in this section in each of the following seven issues of the Nanasom Nhoma. In the process, we will show how these Abosom have been worshipped by Akanfo and Afurakanu/Afuraitkaitnut from the beginning. We will show how They were depicted and described by our Nananom Nsamanfo of ancient Keneset and Kamit. These Abosom were called by the same names and descriptive titles by our Nsamanfo in Keneset and Kamit and were recognized to carry out the same functions in Creation that we recognize Them to carry out today. There is a cultural continuum that was never broken as we migrated from Keneset-Kamit to West Afuraka/Afuraitkait over millennia.

In this issue we will discuss the Obosom of Akwesida: AWUSI
In Akan culture a major Obosom operating through the Owia (Sun) is called Awusi. Awusi (ah-woo’-see) is also called Awisi, Ayisi, Asi and Akwesi. Awusi is the Obosom of Akwesida or Awusida (Sunday).

In the Twi language the word, si, is the root of the name and descriptive titles of this Obosom: A-si, Awu-si, Ayi-si, and Aw-i-si. This root has a number of related meanings:

si [see]:
1. to stand; to be fixed in an upright position
2. to sit in state, in a stately manner (as a king)
3. to place, to set
4. to rise, to come up
5. to step, set foot (into, upon—as in to step in between contending parties to mediate)
6. to lead (of a way)
7. to descend, come down; to descend down into
8. to come down upon; take possession of (as in an Obosom possessing someone)
9. to establish (to stick), to build, to raise up; to set in operation, to institute
10. to wash, cleanse

Major characteristics of the Obosom Awusi delineated by His descriptive titles:

ASI. The Obosom Awusi as Asi is a Spirit-Force Who has a regulatory function in Creation. He regulates the functions and operations of other Abosom. Just as your pituitary gland regulates the functions and operations of other glands in your body, so does Asi as a Divine Organ, regulate the functions and operations of the various other Divine Organs (Abosom) which exist in/as the Divine Body of Nyamewaa-Nyame. Asi thus functions as the “Divine pituitary gland” in Creation. In this manner, Asi establishes regulatory Order in Creation—amongst the planets, stars, suns, moons, oceans, winds, plant life, animal life, mineral life, Afurakani/Afuraitkaitnit human life, your organs and systems, spiritual potencies/forces, and so on. When that regulatory Order is established within the Afurakani/Afuraitkaitnit population it manifests as the establishment of civilization. Those Afurakanu/Afuraitkaitnut who are guided by the energy and consciousness of Asi are therefore those who manifest the capacity to establish civilization—a social order rooted in the Divine Order of Nature.

Asi leads the way in instituting processes that support Nyamewaa-Nyame Nhyehyee. He is the One to Whom is given the bodua (animal’s tail/whisk: the protector symbol; symbol of the leader). Those who are
born under His influence and are directed by Him therefore have the capacity to order/institute civilization, lead and give proper guidance. They are protectors, for the institutionalization of civilization by such individuals is for the perpetuation of Nyamewaa-Nyame Nhyehyee amongst the people. Said perpetuation is the foundational protection against varied potential manifestations of disorder.

Asi facilitates the descent (si) of a spirit (sunsum) in the process of spirit-possession. When the Obosom or Osaman (Deity or Ancestral Spirit) takes possession of you via ritual, you and the community are lead (si) in the proper direction. The spirit of the person possessed has been cleansed, restored (sisie) or washed (si) in this process.

AWI-SI. The word for Sun in Twi is owia, ewia or awia. When spoken, this particular ‘w’ sound in Twi causes the pronunciation of the words owia, ewia and awia to sound like oria (oh-ree-ah), eria (eh-ree-ah) and aria (ah-ree-ah). The root of owia is wi. Wi in the Twi language describes the ethereal matter which encompasses Earth, sky and space. The related term e-wim (contraction of wi-mn), that which is within (mi) space (w), is the word for that which is for the heavens, the sky, etc. Awisi is thus described by the Akan as the Obosom of ethereal matter. The term awia also means sunshine; the day (as opposed to night); noon. The Akan ebe (proverb): Obene ye Owia, meaning, The King is the Sun, is related to the title Aw(a)-si. It is related to the institution/establishment (si) of the model of kingship/“sun”ship (wia, awia) for the Afurakani/Afuraitkaitnit population to emulate.

AWU-SI. The word for death in Twi is wu or owu (also owuwo in some dialects). The word for sudden death is awusin. Awu-si is also related to owu, death, being washed or cleansed (purified), si.

The related term in Twi, wusiw (also owisie), means smoke, steam. Smoke or steam is that which rises up (si), is released, as a result of heat/fire (as in solar/sun fire) thus becoming part of the atmosphere. This steam/smoke (water and fire) like a spiritual entity can enter the body, or possess (si) the body, through the breath. The release of steam/smoke into the atmosphere is akin to the release of the spirit from the body via death (owu) into the atmosphere/ethereal matter (wi). Awusi is thus related to death, owu, sudden death, awusin, and the spirit’s connection to ethereal matter after death. Once the spirit is released from the body, it is no longer constrained by physicality nor the physical dimension of time. Just as your spirit can move instantly within the dream state, so does the spirit have agility, freedom of movement, in the after-death state. Awusi is thus referred to as the Obosom of agility and has the power to increase your motive power while you live and act in the physical world.

AYI-SI. The word describing funeral in Twi is ayi. Ayi-si is also related to ayi, the funerary ritual, being instituted (si) and washed (purified) (si). The ayi, or funerary ritual, is a purificatory ritual for the newly departed spirit and for the family/community. The newly departed is ritually cleansed through the ritual so that he/she can make his/her way to the Ancestral realm without obstacle. The family is cleansed of the overwhelming desire to hold the newly departed spirit back from making a smooth transition to the Ancestral realm. Without such purificatory processes, the spirit can become Earth-bound, a twen-twen spirit—a spirit waiting (twen)/caught in-between two worlds—ultimately causing disturbances in the family while at the same time stalling its own transformation and cultivation.

We therefore see that Awusi (Asi, Awisi, Ayisi) is an Obosom whom operates through the Owia (Sun) and has a regulatory function in Creation. He is a leader. He is connected to the ethereal matter of space (Blackness of space). He establishes, sets in operation, institutes civilization (regulatory order). One of His titles is related to
the notion of sudden death and also the purification of death and the purificatory ritual/funerary aspects of death/transition.

The Obosom Awusi has been invoked/worshipped by the Akan for thousands of years under the same name. Before migrating to the region of today's Ghana, the Akan were part of the civilization of Keneset and Kamit (ancient Nubia and Egypt). In Keneset and Kamit we called Awusi or Asi by the same name, Ausir (Awusir/Awusi) or Asir (Asi). In the metutu (hieroglyphics) the name of this Obosom is spelled variously: Asr, Ausir, Asar, Asari, Asiri, Wsr, As-Ra, Ausar. In Coptic (Late “Egyptian”), Wsr becomes Uṣiri or Uusiri. The whites and their offspring corrupted the Coptic name of this Obosom from Uṣiri or Uusiri into osiris. Ausir (Awusir) is pronounced Awusi by the Akan. These are not two different Deities, but are One and the same Obohom.

Ausar, Awusi, Ausir

[Dialectically, certain words in Twi which contain an ‘ri’ at the end sometimes lose that ending when spoken. For example, the word for ‘head’ is written and pronounced as etiri (eh-tee-ree) in the Asante Twi dialect, but is pronounced as eti (eb-tee) in the Akuapem Twi dialect. The ‘ri’ becomes silent. The word for ‘black/dark’ is written and pronounced as biri (bee-ree) as in Abibiran (Black Nation). This term is also written and pronounced Abibimani. The ‘ri’ is sometimes dropped when speaking in regular conversation speed. This is similar to someone pronouncing words in english and dropping the ‘r’. Phrases such as “your hair” come to be pronounced “yo hai-ub” by Afurakanu/Afuraitkaitnut in america as well as Afurakanu/Afuraitkaitnut from the continent who have learned to speak english. This is how Ausir or Ausiri becomes Ausi (Awusi) in Twi. We also have words in Twi such as soro meaning up, above, heavens which is contracted to so meaning up, above, heavens. Here, the ‘ro’ is dropped.]

In the metutu which make up the name of Asir we have the throne: as (asi; aus) and the eye: ar or ari (ari; ari; ar). The throne, asi or as, is the throne that Ausar is seen sitting upon in the depiction above. This is the throne of rulership. The word from Keneset and Kamit: as, asi and the derivative term si in Akan
meaning "to sit, to set, to establish, etc. are the origins of the English words: sit, set and seat. In English the terms can be used in the context of: to sit (on a chair); to sit something upright; to set a date; to set a schedule; a seat (chair/throne); to seat someone in a position of authority; something is well seated (grounded), and so on. To sit up (if you were lying down); to sit down if you were already up. All of these terms are directly derived from Keneset and Kamit, for the metut as (asi) represents the seat/foundation of rulership/governance. It is the seat (asi) of power. This metut also makes up the name of Auset (Ast), the wife of Ausar. Moreover, one of the derivations of the name of Ausar (Asari) is "He who takes or makes (ari) His seat (as/asi)". I.e., He who establishes civilization, He who takes the throne of rulership at the head of the Abosom, the Spirit Forces of Nature. Certainly the Twi verb si meaning to fix, to set, to stick, to establish (to found) to set something up, to set up a government, to set rules is directly related and derivative, phonetically and conceptually, to this metut and the function of Awusi in Creation. The definitions of si in Twi related to descending or rising up are related to the notion of to fix/to establish. To descend down into is to become fixed/grounded. To ascend or rise up is to sit upright/to fix yourself into position.

Ausar-Ra, Ra-Ausar. In Keneset and Kamit, Ausar, when connected to the Ntorot (God) Ra is called Ra-Ausar or Ausar-Ra. Ra is the Creator. He operates through the Aten (Sun). Below are two different depictions of Ausar (Awusi) and Ra functioning together in the same body as Ausar-Ra or Ra-Ausar:

In the first depiction we see the red Aten/Owia (Sun) on the head of Ra-Ausar while in the second depiction Ra-Ausar is shown inside of the red Aten/Owia. As mentioned in our 3-part article series: AFURAKA/AFURAITKAIT, The origin of the term ‘Africa’, Ra and Ausar come together to function in the same body, as the ba (spirit) and the ka (soul). What we have is Owia (oh-ree-ah) and Asi, or Awia-Asi—Awisi. oReeah-Si is Ria-Asi or Ra-Asir or Ra-Ausar depicted here.

It is important to understand that when focusing on Ra in this context the Obosom is called Ra-Ausar, and when focusing on Ausar the Obosom is called Ausar-Ra. We do not lose sight of the fact that there are Two distinct Obosom functioning harmoniously together as a system within one body just as we do not lose sight of the fact that the brain and spinal column are two distinct structures functioning harmoniously together as a system, called the central nervous system, within one body.

In Keneset and Kamit, we recognized Ausar to be the Ntoro (Deity) Who was born to lead. Ra appointed Ausar to be ruler of the physical world and then the Ancestral/Spirit-world. Extracts from a text from Kamit describing various attributes of Ausar (Awusi):

“…Homage to you Ausar, Neb (Master/Lord) of eternity, King of the Goddesses and Gods, whose names are manifold, whose transformations are sublime, whose form is hidden in the temples, whose Ka is venerable…Your seat (domain, rule) reaches far into Ta-tchesert (spirit realm) and your name is firmly established in the mouths of men and women…The height of heaven and the stars are obedient to you and you make the great gates of the sky open. You are the Sovereign (Lord) to whom praises are
sung in the southern heaven, you are He to whom thanks are given in the northern heaven. The stars which never diminish are under the place of your face [under His inspection and care] and your seats are the stars which never rest… The companies of the Goddesses and Gods ascribe praise to you, the star-Goddesses and Gods of the Tuat (Ancestral/Spirit realm) smell the Earth before you [bow to you], the domains make bowings before you, and the ends of the Earth make supplication to you when they see you… You are a shining Noble at the head of the nobles, permanent in your high rank, established in your sovereignty, the beneficent power of the company of the Goddesses and Gods. Well-pleasing is your face and you are beloved by him/her that sees you… You are the eldest, the first of your brethren, the Prince of the company of the Goddesses and Gods and establisher of Truth throughout the Two lands (Keneset and Kamit; Upper and Lower Kamit). You sit upon the great throne of your Father Geb [Earth God; Father of Ausar]. You are beloved of your Mother Nut [Sky Goddess; Mother of Ausar] whose valor is most mighty when you overthrow the Seba fiend. You have slaughtered the enemy and have put the fear of you into your adversary… You are the heir of Geb and of the sovereignty of the Two Lands and He (Geb) has seen your splendid qualities and has commanded you to guide the world by your hand so long as times [and seasons] endure…” (emphasis ours)

Ra made Ausar the Head of all of the Ntoru/Ntorotu (Deities). As Ka-Ausar and Ka Amentet, Ausar is connected to the Ka/Kait (the Black substance of space/etheral matter) and the Tuat (Ancestral/Spirit world) as King. Ausar along with Auset (wife of Ausar) established civilization, institutionalized culture, set in motion models of ethical living so that Afurakanu/Afuraitkaitnut could learn to execute our functions in the world harmoniously with the world. Ra also made Ausar to be ruler of the Tuat, Ancestral/Spirit realm, after Ausar moved from the physical world to the spirit-world via the death (regeneration) process. Below are excerpts from our 3-CD set: KUKUU-TUNTUM The Ancestral Jurisdiction concerning the story and function of Ausar:

Ausar is a God in Creation Whose Spirit operates through the star system of Sah, called Orion, through the Moon, and through the black soil substance of Earth. In your body, Ausar’s energy operates through your pituitary gland. Ausar operates as the masculine aspect of your soul, your Ka. Ausar is thus the Force dwelling within your spirit that is always rooted in what is in harmony with Divine order. Ausar is a God Whose Spirit has the ability to unify the functions or operations of the various Forces in Nature. The God Ausar was thus ordered by the Great Spirit to operate on Earth and teach Afurakanu/Afuraitkaitnut, by example, how to live in harmony with Divine Law.

In Afuraka/Afuraitkait, the Great Spirit directed the God Ausar and the Goddess Auset to operate amongst the population of Afurakanu/Afuraitkaitnut and guide our spirits to living in harmony with Divine law and how to maintain the life of harmony. Ausar and Auset became King and Queen in Afuraka/Afuraitkait. As Afurakanu/Afuraitkaitnut in Kamit and Keneset lived under the government of the King Ausar and the Queen Auset, we learned the Divine balance of male and female. Ausar and Auset instructed us in spiritual cultivation, as well as the cultivation of the land. We began to apply what we learned under the guidance of Ausar and Auset and we built great civilizations around the world reflecting the Divine harmony of Creation. Our culture is a reflection of the Divine balance of male and female, Ausar and Auset in all things.

Yet, the God Set desired to govern Kamit Himself, in place of the God Ausar. Set therefore plotted and killed Ausar, disposed of His Body in the river, took over the rule of Kamit, and began a tyrannical, disharmonious government rooted in misguided desire, disorder, lust.

After the murder of Ausar, the Goddess Auset was forced out of Her role as Queen of Kamit. She searched tirelessly for the Body of Her Husband Ausar that He may be given a proper burial. When She found the Body of Her Husband, Auset performed ritual. She began to invoke the Spirit of Ausar from His existence in the Ancestral realm. Through ritual, Auset communicated with Her Husband and was drawn to His Spirit. Through Their Divine Spiritual union Auset became pregnant. Because of Her devotion to Her Husband, Auset was referred to under the title Merit, which means beloved in the language of Kamit. She was called Merit Ausar, or the beloved of Ausar. The whites corrupted this name Merit into many
and maryam and gave it to their fictional white female character. The union of the Spirit of the God Ausar with the Goddess Auset which resulted in Auset becoming pregnant with Her Son, the God Khensu Heru, was corrupted by the whites into the immaculate conception and virgin birth by a fictional white character named mary who would give birth to a fictional white boy, hesus or jesu whose father was god. Heru, with the Goddesses Auset and Nebt Het, performed a ritual to resurrect the God Ausar. Ausar was resurrected and His Spirit left the Ancestral realm to rejoin with the Great Spirit, Ra/Rait, to operate as a God in Nature.

As we look at the story of Ausar and the definitions of the root of the name Asi/Awusi, si, we will see the entire story play out through the definition stated above.

Ausar was appointed by Ra to be ruler/leader (si) of the world, of the Abosom (Goddesses and Gods) and of Afurakanu/Afuraitkaitnut—humans. His sovereignty was established. He instituted (si) civilization. He was killed, descended (si) into the Ancestral-realm, overcame the negative aspect of death (owu/murder) and became ruler (si) in the Ancestral realm (Awusi). After purifying (si) the death process/ritual (Ayi-si), He was resurrected (raised up), ascended (si) into the realm of Nature (stars). He connected with Ra (Ra-Ausar, Awia-si/Awisi), and influences the physical and spirit realm through the star system Sah (orion). The Sah (orion) constellation is a dominant collection of stars, whose light/energy penetrates Earth after having filtered through the Owia/Sun. As Husband of Auset, Ausar also operates through the Bosom (Moon). The light of the Owia penetrates/unites with the Bosom (Moon). [This will be discussed in the next issue when we show that Adwoa in Akan culture (Obosom of Dwooda/Monday and the Moon) is Auset.]

Ausar (Ausir) and Awusi are one and the same Obosom. The born leader of Creation Who established civilization, functioned in harmony with the Obosom of the Sun (Ra or o-ree-ah), is connected with ethereal matter as Ka and met a sudden death (awusi). As an Obosom leaving the physical world to enter the spirit realm, Ausar was appointed to be Ruler of the Ancestral Realm. He lead the way (obeakwan) to show us how we must navigate the Ancestral world in order to live harmoniously there as well. Our adherence to the guidance of Ausar/Awusi garners for us His protection from disorder. His depictions as being mumified shows that He became impenetrable with regard to decay. His preserved body thus became an Nsamankommere, an Ancestral Shrine, holding the potency to function as the most powerful medium of communication for the living to communicate with the Ancestral community. Just as He purified the death/transition process and shows us, through the establishment of mumification, how to transition from the physical world to the spirit-world, Awusi as Ayisi purified the death/transition process and shows us, through the establishment of culture (funerary ritual), how to transition from one stage of life to the next without being subject to spiritual and ritual perversity or corruption. He establishes for us our physical and conscious experience of immortality.

Ausar shows us that life is not the opposite of death. Awo (Birth) is the opposite of Owu (death). Birth is an event, and we then live in the physical world. We transition via Death, an event, and we then live in the spirit world. At length we reincarnate into the world via the event of Birth and live once again in the physical world. While Awo and Owu, birth and death, are Two Halves of a Whole—the two gates by which we enter the physical and spirit worlds—life is continuous throughout both worlds as long as it is sanctioned by Nyamewaa-Nyame.

It is Ausar who shows us how to achieve the office of Nana on Earth and the office of Nana (Nananom Nsamanfo) in Asamando, the Ancestral realm.

In the language of Kamit one of the definitions of asi is: to make haste, to hurry to, to flow quickly, to run, to attack; to make to pass quickly. The metut (hieroglyphic) determinative symbol in this definition is that of two legs walking or running. This speaks to the notion of Awusi being the Obosom of agility in Akan culture. When the
spirit leaves the body it becomes more agile, it has more freedom of movement and the ability to transcend what would be considered “time”. This is similar to the dream-state where your spirit can engage in various activities, move from one region to another instantly. When we enter the spirit realm, whether through the dream-state, the ritual-state (meditation, possession, divination, etc.) the contemplative-state (thought/mind) or the death process (own), we have entered the realm ruled by Awusi. Through these various states we have the opportunity to purify (si) ourselves, our spirits, our condition. We are able to move with agility to incorporate the necessary energy to realign ourselves with our nkrabea. We can connect with various Abosom and Nananom Nsamanfo during these states, gaining great insight within what, during the physical world, would be considered a very “short time”. In this manner we can draw from Awusi’s protective capacity and make our spirits impregnable to (mummified against) spiritual decay. This is one reason why an Akan will ask the Obosom Asi, “Asi bre me nyawu”, meaning, “Asi give me/make my legs strong/swift”. I.e., give me the ability/agility to free myself from that which is restricting me or hindering my progress towards achieving my nkrabea.

The Twi term owu or wn signifying death is also found in the metutu as Ur or Wr which is defined as that which is motionless, which has ceased to move. The title Urt hat, meaning still, motionless (urt) heart (hat) is a title of Awusi/Ausar as a mummy. This title, ur came to be applied to mummies in general. Ur or Wr becomes Owur in Coptic and Owu in Twi signifying that which is motionless, dead.

Awusi is also called Akwesi in Akan. This same Obosom is worshipped by the Igbo (ee-boh) of Nigeria under the name Agwu-isí. Agwu-isí and Akw-esi are the same Deity, with the same name, governing the same function in Creation in both cultures. See After God is Dibia, by J.A. Umeh for details about Agwu-isí. J.A. Umeh shows as well that Agwu-isí in Igbo is the Ausar of Keneset and Kamit.

Awusi is worshipped as Obatala by the Yoruba of Nigeria. Obatala has a very important title in the Yoruba language—Oosaala. As mentioned in previous articles, there is no letter ‘L’ in Kamit [nor in Twi]. Whenever a word from another language containing an ‘L’ was translated into the language of Kamit, the people of Kamit would use the metut (hieroglyphic symbol) for the letter ‘R’. The rolling ‘R’ represents the ‘L’ in the Twi language as well. [e.g. mulatto in english becomes murato-ni in Twi]. The title Oosaala is the ancient title of this Orisha (Yoruba for Deity) from Keneset and Kamit. Oosaa-la is Osar-a or Ausar-Ra.

Pictures of Awusi (Ausar) related to His attributes:

si                          si
(to stand; be fixed)        (to sit in state; as a king)

Awusi/Ayisi on a funerary bed
(owu death; ayi-funeral)

si
(to rise up (from the “dead”);
(plerus is resurrecting His Father)
death (owu) is washed (si) Awusi;
funeral rite (ayi) is purified (si) Ayisi
Akanfo born under the governance of Awusi

Those Akanfo who are born with Awusi as their Okradinbosom have an okra which is governed by Awusi. The manner in which you carry out your nkrabea, your Divine function in Creation, will thus be naturally influenced by the character of this Obosom, for you are His soul-child. Those born under Awusi thus show characteristics of:

Leaders, founders of civilization, protocols, institutions. Protectors, Bodua. Protector of the head/Purifier of thoughts, intentions and actions.

Unifiers—of created entities and events whom and which support Nyamewaa-Nyame Nhyehyee. Awusi does not unify disordered entities and events. Awusi does not unite the akyiwadefo with Afurakanu/Afuraitkaitnut in any fashion.

Those who are able to stand alone on principle and represent nokware, truth, even when no one else is willing to do so. Uncompromising. One who is mummified: uncompromised by forces of decay (maggots, akyiwadefo, ayarefo, false beliefs/pseudo-religions).

Opener of the consciousness within. Reveals/uncovers the possibility of establishing Order, in areas/situations where it appears to be impossible. One of the titles of Awusi is Obueakwan meaning “opener/uncoverer/revealer of the way or path”.

Represents the number 1. A major title of Ausar in Kamit is Ua (One). One in the sense of being a uniter/unifier/unity, in the sense of being singular/solo and in the sense of being first. The “solo” aspect is related to the “only one” to do, act, engage as well as the “first one” to do, act, engage. One of Awusi’s titles is Piesie in Akan meaning the “first one to come out”, “first-born”.

Owia-Asi

A title in Twi meaning “resurrection”  
Owu-death, sore—to rise
Owusore is Ausare. Above, Ra through the Owia/Sun resurrects Ausar

Awisi

Holding the Nkhakha (Flail)  
Called Bodua (animal’s tail) in Akan  
Symbol of Leadership, a Protector;  
Title of Awusi

An Akan king

holding the bodua (flail)
**Colors**: Tuntum, Bun, Fufuo, Black, Green, White. Yellow/Gold (when associated with Ra). Ausar is depicted in Keneset and Kamit with Black or Green skin. Ausar is most often depicted wrapped in white bandages and wearing the hetch (white) crown. In Akan culture, ohyiraa or white clay/powder is used on individuals who are possessed by the Asunsum/Spirits of the Abosom or Nananom Nsamanfo. White represents death/transition and ritual purification (like mumification). Moreover, objects that are ritualized for the Nananom Nsamanfo are blackened, for the Nananom Nsamanfo are the most Ancient Ancestresses and Ancestors and tuntum (black) represents physical and spiritual maturity and vested power. Tumi, power, is related to the term for black: tuntum. Green represents spiritual rejuvenation in Akan culture, just as it represents the resurrection (rejuvenation) of Ausar in Keneset and Kamit. White and Gold are related to the Owia, Sun and thus solar energy and Kingship.

One who brings awareness, enlightenment in the true Afurakani/Afuraitkaitnit context. Illuminates the difference between darkness and blindness. Darkness is natural, blindness is a perversion. When the light of the Owia shines on one who was in darkness for an inordinate time, the light may hurt the eyes. Illumination is initially painful, however illumination/light is good/purificatory (si) for the eyes and the body. Indeed, the health of the eyes and body are dependent on light.

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