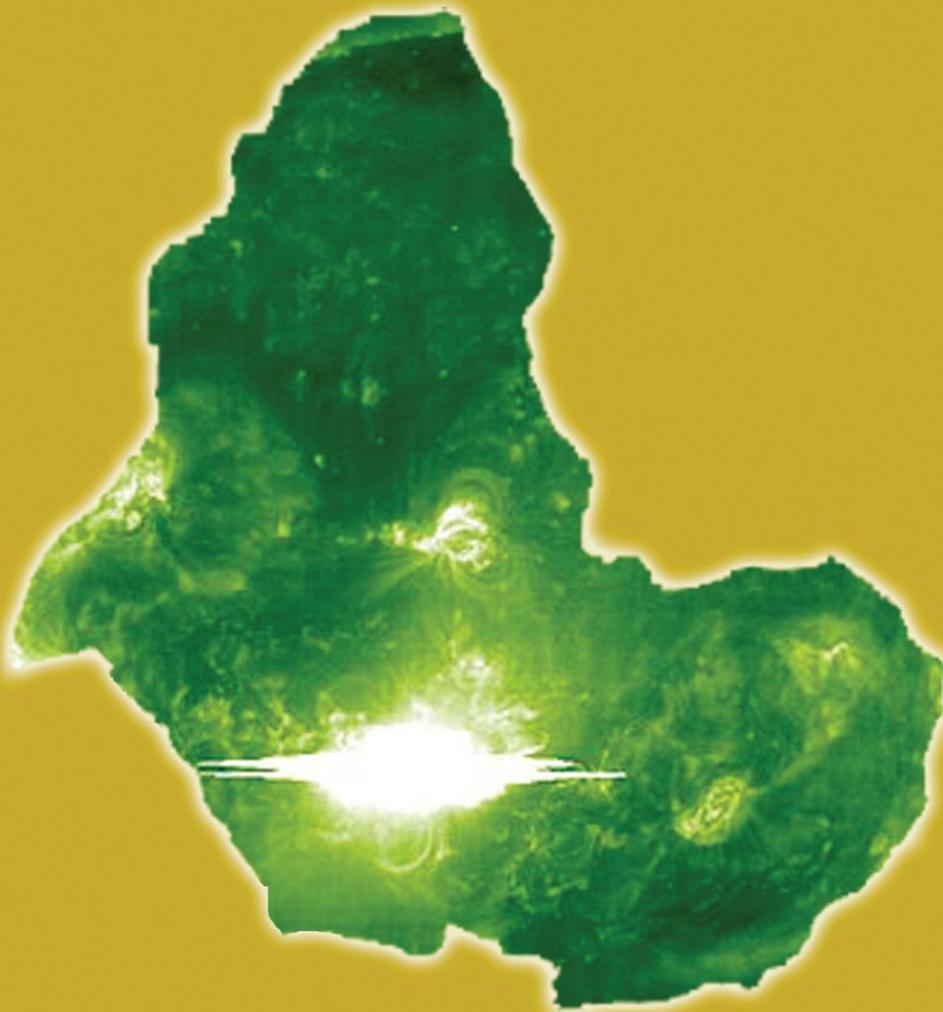


AFURAKA AFURAITKAIT

NANASOM NHOMA

AFURAKANI/AFURAITKAITNIT ANCESTRAL RELIGION JOURNAL



\$5.00

NHOMA AFUA ANANE
AKWASIDAE A ETO SO NSIA

NHOMA 4, AKWASIDAE 6, 13008 (2008)

AFURAKA/AFURAITKAIT

(Ah'-foo rah kah' / Ah'-foo rah'-ette kah'-ette)

Nanasom Nhoma

Afurakani/Afuraitkaitnit (African) Ancestral Religion Journal

Nhoma Afua Anane, Akwasidae a eto so Nsia

Nhoma 4, Akwasidae 6, 13008 (2008)

AFURAKA/AFURAITKAIT Nanasom Nhoma is an **nhoma** (n'-hoh-mah), a journal, focused on **Afurakani/Afuraitkaitnit Ancestral Religion**.

Nanasom (nah'-nah sohm) is the term we utilize as a description of **Afurakani/Afuraitkaitnit (African) Ancestral Religion**. In the **Twi** language of the **Akan** people of Ghana and Ivory Coast, **Nana** is a gender-neutral title representing the highest office in society. It is also a term used to denote Grandmother, Grandfather, Elderess, Elder, venerable Ancestress and venerable Ancestor.

Nana is further defined in **MATE MASIE The Ancestorhood of Nana Yao** by Kwesi Ra Nehem Ptah Akhan:

*"...**Nana** (nah'-nah) is a term used in Akan culture describing the highest office attainable in society by an individual. Often translated as Elder or Elderess, the term embodies much more. A Nana in Akan culture is one who has mastered life---one who has recognized, embraced and executes the Divine function they were given by the Supreme Being to execute in the world. A Nana is one who participates in the ritual incorporation of Divine Law and the ritual restoration of Divine Balance, the essence of Afurakani/Afuraitkaitnit (African) Ancestral Religion. The qualities of wisdom and intelligence, those qualities which enable one to understand what to accept and what to reject, what to love and what to hate, the difference between Order and disorder and how to function in life accordingly, are embodied by the Nana in Akan culture. The Nana is one who harmoniously negotiates the needs of the individual with the needs of the group in society. This is executed with a keen eye on the development and preservation of the whole. Rooted in an in-depth understanding of the function (destiny) of the individual and the function of the Clan as they relate to our place in Creation, the Nana naturally becomes an example for others to emulate.*

Nana is a title given to individuals, male or female, who embody these principles. Yet, the title is first and foremost part of the title of the Supreme Being. Nyame (God) is often called Nana Nyame and Nyamewaa (Goddess) is often called Nana Nyamewaa. The Akan, as well as all Afurakani/Afuraitkaitnit (African) cultures have a proper understanding of the nature of the Supreme Being as consisting of the Great Father and the Great Mother functioning together as One Divine Unit. In Akan culture the various Abosom (Deities/Divine Forces of Nature---Children of the Supreme Being) also carry the title Nana. The same is true of the Honored Ancestresses and Ancestors, or Nananom Nsamano---Those who sit at the "feet" of the Great Mother and the Great Father in the spirit world now, because they lived in harmony with the Great Mother and the Great Father while they lived on Earth. They were/are therefore endowed by Nyamewaa-Nyame (the Supreme Being) with the power to assist and guide their descendants on Earth in the present, as we sometimes lose our way.

The title Nana carries great weight, even Divine qualities, thus only those who have demonstrated their worthiness of this title are properly addressed as such. Fundamentally, they have become part of a Divine community after having attained a certain level of spiritual cultivation..."

The **Twi** term **som** means *to serve*. The term **Nanasom** thus means: *to serve Nana; the service of Nana*. This encompasses the reality of Afurakani/Afuraitkaitnit Ancestral Religion, for our Greatest Ancestress and our

Greatest Ancestor, our Greatest Grandmother and our Greatest Grandfather, our Greatest Elderess and our Greatest Elder as Afurakani/Afuraitkaitnit people is **Nana Nyamewaa** and **Nana Nyame**. As “cells” within the Great Divine “Body” of The Supreme Being, **Nyamewaa-Nyame**, Afurakanu/Afuraitkaitnut (Africans) function only to serve the Great Divine Whole of Whom we are an integral part, just as the many living cells operating within your body function only to serve the whole (you) of whom they are an integral part.

When we attune ourselves to the power and consciousness of the **Abosom**, Whom are also **Nananom** (plural of *Nana*), we are in the service of **Nana Nyamewaa** and **Nana Nyame**. When we follow the guidance of the **Nananom Nsamanfo** we are in the service of **Nana Nyamewaa** and **Nana Nyame**. This is **Nanasom** and it is translatable linguistically and conceptually into all Afurakani/Afuraitkaitnit languages.

Only Afurakanu/Afuraitkaitnut have the capacity to become *Nananom*. Only Afurakanu/Afuraitkaitnut are capable of practicing **Nanasom**, for Afurakani/Afuraitkaitnit people are the only *created* people in the world. No other groups including white europeans, white americans, white hispanics/latinos/latinas, so-called native americans, white arabs, white indians/hindus, white asians, etc. qualify as Afurakanu/Afuraitkaitnut and therefore have **no place**, physically, spiritually nor cosmologically, within any form of **Nanasom**. This includes **all** of the various expressions of Afurakani/Afuraitkaitnit Ancestral Religion manifest in our various ethnicities in **Afuraka/Afuraitkait** (Africa) and outside of Afuraka/Afuraitkait, wherever we exist in the world: Akan, Ewe (Vodoun), Yoruba (Ifa’Orisha), Igbo, Bakongo, Bambara, Dogon, Minianka, Goromantche, Nguni, Sotho, Khoi khoi, Dinka, Gikuyu, Maasai, Galla, Wolof, Twa, Ovambo, Bassa, Fula, Fang, Azande, Sara, Afar, Batswana, Fón, Ovimbundu and all others. This also includes any form of religion/spirituality related to the ancient Black civilizations of Keneset, Kamit and Black India.

christianity, islam, judaism/hebrewism, taoism, buddhism, hinduism, vedanta, gnosticism, kabbalism, sufism and all other practices of the whites and their offspring are pseudo (false)-religions based on fictional characters who never existed of any race. The fictional characters include jesus, yeshua ben pandira, muhammed, moses, abraham, david, solomon, sheba, menelik, brahmin, allah, yahweh, buddha, and many others. These pseudo-religions and their fictional characters were deliberately manufactured by the whites and their offspring in order to pervert and control the minds/spirits of Afurakanu/Afuraitkaitnut, thereby setting the stage for white cultural and political domination.

It is only when we free ourselves from these pseudo-religions, their fake characters and their foolish philosophies that we place ourselves in the position to free ourselves from white rule. It is wholly unnatural for Afurakanu/Afuraitkaitnut to live under the domination: cultural, political, economic, spiritual, or otherwise of our absolute enemies, the **akyiwadefo** (whites and their offspring). It is however natural to embrace ourselves, our Divinely allotted function in Creation as Afurakanu/Afuraitkaitnut and the ritual practices particular to our spiritual make-up which have the capacity to align us with Divine Order.

AFURAKA/AFURAITKAIT Nanasom Nhoma is ultimately about **Nyansa** (Intelligence) as it relates to **Amansewew** (Nationbuilding/restoration). *Nyansa* is comprised of two complementary poles: **Revolution** and **Resolution**. As we have stated in the **PTAH Sasetem**:

*...When Earth moves around Sun and returns to its place of origin, It has made a complete revolution. **Return to your Ancestral origin** is complete revolution. When Earth, through revolution, transmits Its power through the seasons, It has brought about a complete resolution. **Transmit power through the cycles of revolution** brings about our complete resolution. Revolution and Resolution are two halves of one whole—Intelligence.*

Revolution-Resolution as a tool of cultural reorientation is defined as the right of return and the right of reconstitution. In practice it is also the rite of return and the rite of reconstitution. The return is to our Ancestral culture, our way of living, our normalcy. It is a return to the pact we made with **Nyamewaa-Nyame** before we came into the world, and a reconstitution of the cultural values and institutions rooted in those values which make our adhering to that Divine pact possible. We have a right to return to ourselves and to reconstitute ourselves. We must engage in the rites/rituals in order to return to ourselves and to reconstitute ourselves in harmony with Divine Order. We have thus recognized disorder and moved to reject it, thus manifesting intelligence in the true sense...

Afuraka/Afuraitkait lives in Afurakanu/Afuraitkaitnut and Afurakanu/Afuraitkaitnut only. We have a role to play in Creation individually and collectively. In fulfilling that role, we must embrace Order and reject disorder and its purveyors, spiritually and physically, without compromise. Any attempts – cultural, political, social, economic, spiritual -- to restore ourselves without embracing this fundamental truth have always been and can only be futile. It is time for us to regain our cultural integrity. This can only occur through manifesting spiritual maturity. We must operate according to our nature as **onyansafo** (wise people, intelligent people). We must therefore be **revolutionary-resolutionary** in all that we do.

Our **nhoma** is divided into seven sections based on the **Abosom** (ah'-boh-sohm), the Deities, of the solar, lunar and planetary bodies which govern the **Akan** 7-day week. These seven **Abosom** are: **Awusi, Adwoa, Bena, Awuku, Yawu, Afi** and **Amen-Men**. The *Twi* term **asem**, means: *speech, message*. The section titles, **Awusisem, Adwoasem, Benasem, Awukusem, Yawusem, Afiasem** and **Amenmenssem** point to the fact that the nature of the information within each of these sections carries the message and spiritual character of their particular governing **Obosom**. The themes governing each section are:

Kradin (soul-name; spiritual identity), **Abusuakuw** (ethnic group; cultural identity) and **Abatummm** (melanin; physiological identity), **Mmara ne Kyi** (law and hate), **Nhwehwemu** (critical examination), **Nkrabea** (function), **Ahooden** (health, strength) and **Ahoofe** (beauty), **Ahodwira** (ritual; self-purification).

While our orientation is **Akan**, our *nhoma* will introduce other Afurakani/Afuraitkaitnit cultures as well. This information is relevant to all Afurakanu/Afuraitkaitnut (Black People) wherever we are found in the world, for we are all connected.

For additional information, please contact us at:

www.odwirafo.com/nanasom.html or nanasom@odwirafo.com

AFURAKA/AFURAITKAIT Nanasom Nhoma is published by

Kwesi Ra Nehem Ptah Akhan, Odwirafo, Aakhuamuman Amaruka Atifi mu
(Odwirafo of the Akwamu Nation in North America).

www.odwirafo.com

© Copyright, 13008 (2008) by Kwesi Ra Nehem Ptah Akhan. All rights reserved.

Trustory [troo'-stoh-ree (true-story; trust(worthy)-ory)] *trustoric; trustorically:*

A true and accurate account of previous events.

Afurakanu/Afuraitkaitnut:

Trustory is spiritual. Embrace your trustory. Restore your consciousness. Build your nation. Destroy your enemy.

*The image on the cover is Afuraka/Afuraitkait. For thousands of years Afurakanu/Afuraitkaitnut have viewed south as being 'up' geographically and north as being 'down'. We re-orient ourselves by focusing south as a reference point. It was a political ploy by the akyiwadefo to place 'north' (europe) at the top of the world. Afuraka/Afuraitkait is the heart/center of the world, and therefore has the same form and function as the **ab**, the human heart. In the same fashion the other continents have forms and functions related to the major organs of the body.*

*From our first issue of **AFURAKA/AFURAITKAIT Nanasom Nhoma:***

...When **Ra** and **Rait** first moved through the primordial hill, the **Ka/Kait** to make it vibrant, to give it life, the **Ka/Kait**, the raised land, became the house or place of residence for **Ra** and **Rait**. It is for this reason that **Ra** and **Rait** take on the titles **Afu Ra** and **Afu Rait**.

This is why the first landmass is called the **Ka** of **Afu Ra**, *the land of the Creator* and the **Kait** of **Afu Rait**, *the land of the Creatress*.

The **Ka** of **Afu Ra** is **Afuraka**. The **Kait** of **Afu Rait** is **Afuraitkait**. **Afuraka/Afuraitkait** is the *Divine Land*.

Geologically, this first emergent landmass is of the continental plate, **Afuraka/Afuraitkait**. The male title, **Afuraka** was corrupted by the whites and their offspring into Africa...

*Download our free 33-page nbomawaa (booklet): **AFURAKA/AFURAITKAIT The Origin of the term 'Africa' in its entirety:***

http://www.odwirafo.com/Afuraka-Afuraitkait_Article_Nhomawaa.pdf

AWUSISEM

KRADIN

AKRADINBOSOM

Ofa a edi Kan, Part 1

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 Afurakani/Afuraitkaitnit 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, **Kwabena** 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

WEEKDAY Celestial body	OBOSOM Name in Keneset and Kamit	MMRANE (Praise name): spirit/character	KRADIN (male)	KRADIN (female)
Akwesida or Awusida <i>(Sunday)</i>  <i>Sun</i>	Awusi or Asi  Ausar	Obueakwan (<i>m</i>): <i>Opens/uncovers the way;</i> <i>Leader, Guide</i> Adampo (<i>f</i>): <i>Agility</i> Bodua (<i>m</i>): <i>Protector</i>	Kwesi, Kwasi, Akwasi	Akosua, Akousia, Esi, Kisi
Dwooda <i>(Monday)</i>  <i>Moon</i>	Adwoa or Awo  Auset	Okoto/Akoto (<i>m/f</i>): <i>Crab</i> <i>Calm, peaceful</i>	Kwadwo, Kwodwo, Kojo	Adwoa, Adjoa, Ejo, Adwoba
Benada <i>(Tuesday)</i>  <i>Mars</i>	Bena  Heraakhuti/Heru Behudet	Okofu (<i>m/f</i>): <i>Warrior/ess</i> Ben: <i>Fierce; Fire, beat;</i> Ogyam/Gyamaa (<i>m/f</i>): <i>Compassionate</i>	Kwabena, Kobena	Abenaa, Abraba
Wukuda <i>(Wednesday)</i>  <i>mercury</i>	Aku or Awuku  Set (Ur-Hekau)	Esen: <i>Messenger</i> Ntoni: <i>Advocate, Controlling</i> Daaku/Odaakuo (<i>m/f</i>): <i>One who relies on teamwork</i>	Kweku, Kwaku, Aku	Akua, Ekua, Aquia, Akwia
Yawda <i>(Thursday)</i>  <i>Jupiter</i>	Yaw or Awuo (Awoo)  Heru	Preko/Prekowaa (<i>m/f</i>): Boar <i>Confrontational, aggressive,</i> <i>warlike; Brave</i>	Yaw, Yao, Yawu, Kwaw, Kwao	Yaa, Aba, Yawa
Fida <i>(Friday)</i>  <i>venus</i>	Afi  Het-Heru	Okyin/Kyimaa (<i>m/f</i>): <i>Adventurous, creative,</i> <i>innovative</i>	Kofi, Kwafi, Yoofi	Afua, Afia, Efua
Memeneda <i>(Saturday)</i>  <i>saturn</i>	Amen or Amen-Men  Amen-Men (Min)	Otenankaduro (<i>m</i>): <i>Master</i> <i>of the Serpent's antidote; the</i> <i>Ancient wise one</i> Atoapoma/Atoapomaa <i>(m/f): Combat-ready/prepared</i>	Kwame, Kwamena	Amma, Amemenewa, Ama, Amba, Ame

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 **Nokwaresem**, **Amammere** 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 *Okradinbosom* 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-sunsum* 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 *Onia* (**Awusi**), *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.

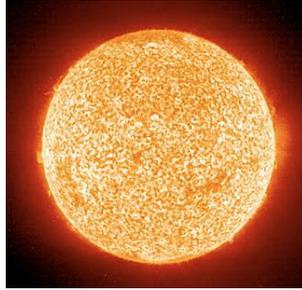
In this issue we will discuss the *Obosom* of *Akvesida*: **AWUSI**

AWUSI



Hye Wo Nhye

They try to burn you, but you do not burn (indestructible)



In Akan culture a major **Obosom** operating *through* the **Owia** (*Sun*) is called **Awusi**. **Awusi** (ah-woo³-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 **Awi-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* (*sz*) 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 (*sz*) in the proper direction. The spirit of the person possessed has been cleansed, restored (*siesie*) or washed (*sz*) 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-mu*), that which is within (*mu*) space (*wi*), is the word for that which is in 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 **Awi(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 **owuo** in some dialects). The word for *sudden death* is **awusin**. **Awu-si** is also related to *owu*, death, being washed or cleansed (purified), *sz*.

The related term in Twi, **wusiw** (also **owisie**), means *smoke, steam*. Smoke or steam is that which rises up (*sz*), *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* (*sz*) 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 (*sz*) and washed (purified) (*sz*). 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 *Usiri* or *Ousiri*. The whites and their offspring corrupted the *Coptic* name of this *Obosom* from *Usiri* or *Ousiri* into *osiris*. **Ausir** (**Awusir**) is pronounced **Awusi** by the Akan. These are not two different Deities, but are One and the same *Obosom*.



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** (eh-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 **Abibiriman** (*Black Nation*). This term is also written and pronounced **Abibiman**. 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-uh**” 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** (*iri; 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 **Ntoro** (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 Abosom* 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/ethereal 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 mary 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, besus or jesus 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 (*sz*) of the world, of the *Abosom* (Goddesses and Gods) and of Afurakanu/Afuraitkaitnut—humans. His sovereignty was established. He instituted (*sz*) civilization. He was killed, descended (*sz*) into the Ancestral-realm, overcame the negative aspect of death (*onu*/murder) and became ruler (*sz*) in the Ancestral realm (**Awusi**). After purifying (*sz*) the death process/ritual (**Ayi-si**), He was resurrected (raised up), ascended (*sz*) 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 (*awusin*). 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 (*obueakwan*) 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 **mummified** 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 mummification, 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 Nsamanko*) 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 (*owu*), 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 Nsamanko* 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 nnyawa*”, 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 *nu* 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-isi**. **Agwu-isi** 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-isi**. J.A. Umeh shows as well that **Agwu-isi** 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 **Osa-ra** or **Ausar-Ra**.

Pictures of Awusi (Ausar) related to His attributes:



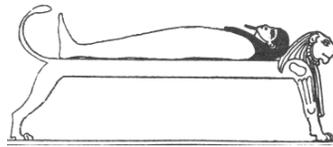
si

(to stand; be fixed)



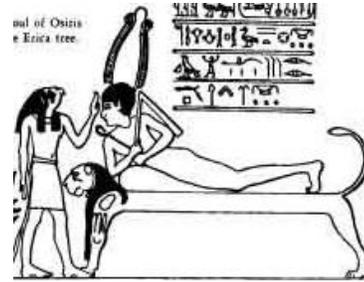
si

(to sit in state; as a king)



Awusi/Ayisi on a funerary bed

(owu death; ayi-funeral)



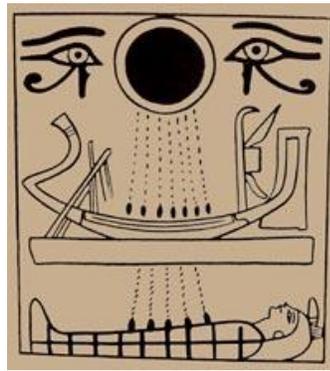
si

*to rise up (from the "dead");
(Heru is resurrecting His Father)
death (owu) is washed (si) Awusi;
funeral rite (ayi) is purified (si) Ayisi*



Ra-Ausar

**Owia-Asi
Awisi**



Owusore

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



Ausar

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



Ohene

*An Akan king
holding the bodua (flail)*

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 *nkrahea*, 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.

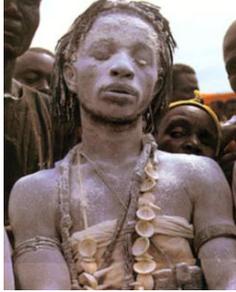
Those who are able to stand alone on principle and represent **nokware**, truth, even when no one else is willing to do so. Uncompromising. One who is mummified: uncompromised by forces of decay (maggots, *akyiwadefo*, *ayarefo*, false beliefs/pseudo-religions).

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”.

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, **hyirew** 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 mummification). 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. Yellow and Gold are related to the *Onia*, 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 *Onia* 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.



Obosomfo (Ghana)



Okomfo (Ghana)



Ausar

Akan *obosomfo* (priest) possessed by the *Obosom Tano*. Female *okomfo* (priestess) during *Odwira*. They wear *hyirew*. When possessed they are shrines of purification. The white *hyirew* expresses the purified/mummified state: white bandages of **Awusi** (*white cloth of Obatala*).

Selected References:

Pert em Heru, *Papyrus of Ani*

Per Het Heru, *Temple of Het Heru in Dendera*

Tomb of Nefertari

Tomb of Tutankhamen

African Anthroponomy, by Samuel Gyasi-Obeng

Twi-English/English-Twi Concise Dictionary, by Paul Kotey

Kente is More than a Cloth (poster), by Kwaku Ofori-Ansa

The Socio-linguistic of Akan Personal Names, by Kofi Agyekum

Communicating Nominatum: Some Social Aspects of Bono Personal Names, by Kwasi Ansu-Kyeremeh

The Akans and Their Names, by Baafour Ossei-Akoto

www.abibitumikasa.com

www.kasahorow.com

www.asanteman.freeservers.com

© Kwesi Ra Nehem Ptah Akhan, 13008 (2008).

ADWOASEM

ABUSUAKUW

Wo tumi fra mbogya, nso wo ntumi mfra okra. (Aakhuamu ebe)

You can mix blood, but you cannot mix the soul. (Aakhuamu proverb)

Afurakanu/Afuraitkaitnut (Africans) have been at war with the **akyiwadefo**, the whites and their offspring, for over 12,000 years. However, over the course of the last 1,200+ years, the dynamics of the war have changed with respect to captive prisoners. Millions of the whites and their offspring were captured as enemy combatants/prisoners of war and killed by Afurakanu/Afuraitkaitnut during this time period. Our execution of these alien invaders was and is justified. However, when **Afurakani/Afuraitkaitnit** (African) prisoners of war have been captured by the whites and their offspring over the past 1,200+ years of this war, we were no longer executed as a standard practice, but imprisoned in and/or shipped to Europe, the Americas, the Caribbean, the Near East (Iraq, Saudi Arabia, etc.), India, China and other parts of Asia to be enslaved by the whites and their offspring. During the process of Afurakanu/Afuraitkaitnut being made prisoners of war (slaves) in these various regions of the world, we were forced to breed with one another in ways that were not part of our social protocols. Some of us were raped by the whites and their offspring, thereby giving birth to “bi”-racial or “multi”-racial children whose blood was/is polluted with that of the whites and their offspring. Afurakanu/Afuraitkaitnut were also polluted spiritually with the false religions of the whites. The combination of physical pollution and spiritual pollution created a lack of awareness of our true identity physically and spiritually. However, the return to our Afurakani/Afuraitkaitnit Ancestral Religion provokes our recognition of the reality of reincarnation and **the reality of reincarnation is the basis for understanding that true identity can never be lost.**

All Afurakanu/Afuraitkaitnut alive today who live outside of **Afuraka/Afuraitkait** (Africa) once lived on the continent of Afuraka/Afuraitkait in a previous life-time. **Each and every one of us was part of a specific Ancestral clan.** We had children. They had children. Over time some of our descendants were captured and enslaved in various places outside of Afuraka/Afuraitkait. However, we reincarnate through our descendants. As we reincarnate through our descendants, our physical make-up will reflect the blood mixture or miscegenation which has taken place over the centuries. **Yet, you are that same Afurakani/Afuraitkaitnit sunsum (spirit) that lived in a specific Ancestral clan in a certain part of Afuraka/Afuraitkait centuries ago, now returning to live in the world once again.** Your **okra** (soul) is a divine seed implanted within your *sunsum* and guides you to knowledge of your identity and your function in the world. You may have been born lighter brown in this incarnation, because of polluted blood-mixing occurring in your family’s blood circle in America, the Caribbean, Europe, India, etc. Yet, although the blood was mixed, the *okra* (soul) could never be mixed. The *sunsum* is the same *sunsum* returning. Your **Nananom Nsamanfo**, your Honorable Ancestresses and Ancestors from Whom you are directly descendent, will guide you to the knowledge of what specific Ancestral clan you were once a part of in **Afuraka/Afuraitkait**, and are therefore still a part of today. This Ancestral spiritual bond cannot be severed—ever. **Every Afurakani/Afuraitkaitnit person can find out, today, the Ancestral clan from which he or she incarnated spiritually and physically.** We therefore dedicate this section in every issue to a different **abusuakuw** (ah-boo’-see-ah koo’-oh), a Great

Ancestral clan (ethnic group), of Afuraka/Afuraitkait so that you may identify and learn more about yourself, your clan, your culture, your religion, our people. This issue re-introduces the **Edo** people:

EDO

Edo (eh'-doh) is the name of an Afurakani/Afuraitkaitnit group who reside primarily in the southwestern region of the West Afurakani/Afuraitkaitnit country of **Nigeria**. There are over 1.5 million *Edo* living in Afuraka/Afuraitkait presently.

The **Edo** are the founders of what would eventually be known as the **Benin** Empire (this is different from the *Republic of Benin*, the name given by the majority **Fon** people to the former nation of *Dabomey*). The *Edo* are also called **Bini** by some of their neighbors, hence the name **Benin** as a title of the *Edo* state and empire. Between 11900 and 12200 (900 a.d. and 1200 a.d.), there were 31 **Ogisos**, Kings, who ruled the *Edo* state. The *Edo* state was eventually expanded into a vast empire under its rulers now known as **Obas** (Kings). **Oba Ewuare** stands out in this particular lineage, as noted by Osahon:

“...Oba Ewuare the great, as he later came to be known, was the most dynamic, innovative and successful Oba in the history of Edo kingdom. Under him, Benin was completely transformed religiously, politically, socially and physically. Houses originally built with poles or palm ribs and padded with mud were rebuilt with packed mud. The city was re-planned and neatly laid out, with roads radiating from the center. It was divided into two distinct segments with Ore ne Okhua, constituting the public sector and the Oba's sector (Ogbe) the other.

The population of Ore ne Okhua was organized into wards with each specializing in a peculiar craft or ritual services in allegiance to the king. The palace, which did not have a permanent site in previous reigns, was constructed on a massive scale covering several acres of land at its present location and turned into a beehive of activities as the political and spiritual nerve centre of the vast kingdom. The Binis have a saying that in the Oba's palace there is never silence. The complex includes shrine areas, meeting chambers for a variety of groups of chiefs, work spaces for ritual professionals, royal artists and craftsmen, storehouses....”

“...Ewuare re-organized the government by centralizing it and he set up three powerful palace associations of chiefs. The political elite of the kingdom was made up of titled chiefs and members of the royal family. The seven highest-ranking chiefs who were, in fact, descendants of original elders of Benin were constituted into Uzama with leadership authority next to the king. The brothers of the king who tended to be potential rivals were sent as hereditary rulers (Enogies) of administrative districts. The mother of the king was given the title of Queen mother and set up in her own palace in the town of Uselu just outside the city.

Ewuare restored the annual cycle of royal ceremonies the most important ones being Ugie Erha Oba in honour of royal ancestors and Igue to strengthen the mystical powers of the king. The present day elegant ceremonial costumes of the kings and chiefs of Benin originated from Ewuare's reign....The arts, particularly brass casting, flourished during his reign....”

Edo people, along with the related **Yoruba** people of Nigeria comprise one of the largest percentages of the Afurakani/Afuraitkaitnit population enslaved in english-speaking as well as french-speaking colonies. *Edo* people also constitute a large percentage of those groups of Afurakanu/Afuraitkaitnut who successfully waged war against the whites and their offspring freeing themselves from slavery in the process. Many of the **akofo** (warriors and warrioresses), often referred to as *maroons* in Haiti, cuba and the southeastern united states were of *Edo* ancestry. They not only defeated the white slavers militarily, but established sovereign

independent nations not far from the plantations. The *akofo* remained free, sovereign and independent for multiple generations.

Edo people also have direct Ancestry from the ancient Afurakani/Afuraitkaitnit civilizations of Keneset and Kamit (ancient Nubia and Egypt). The language and ritual practices of *Edo* culture today can thus be found in the writings, carvings and murals of Keneset and Kamit which are thousands of years old.

Language: **Edo.** (eh'-doh)

Religion: In Afurakani/Afuraitkaitnit Ancestral Religion, we recognize the reality that the Supreme Being is comprised of God and Goddess functioning Together as One Divine Unit. Just as a male and female function as two halves of a whole, one unit, in order to conceive a child, so do the Two Halves of the Great Divine Whole Whom comprise The Supreme Being function Together in order to create and sustain the Universe. *Edo* people harmonize with **Osanobuwa** and **Anume** (The Supreme Being) through the agency of the **Erinmwinn Nohuanren** and **Erinmwinn N'owa**:

Osanobuwa	(oh sah no bu wah)	God
Anume	(ah-noo-meh)	Goddess

Erinmwinn Nohuanren	(eh-reen mween no-hoo ahn-rehn)	Deities, Goddesses and Gods, Divine Spirit-Forces in Nature, Children of the Great God and the Great Goddess
----------------------------	---------------------------------	--

Erinmwinn N'owa	(eh-reen mween no wah)	Spiritually cultivated (honorable) Ancestresses and Ancestors
------------------------	------------------------	---

Edo people live to harmonize their every thought, intention and action with Divine Order. This is accomplished through alignment with the *Erinmwinn Nobuanren* and *Erinmwinn N'owa*. **Osanobuwa** and **Anume** direct the *Erinmwinn Nobuanren* to give us the power and consciousness to accomplish our Divinely allotted function in Creation. **Osanobuwa** and **Anume** direct the *Erinmwinn N'owa* to guide us in the use of that power and consciousness so that we may function in the world without creating disorder in the process. Thus, when we achieve alignment with the *Erinmwinn Nobuanren* and *Erinmwinn N'owa*, we are in alignment with **Osanobuwa** and **Anume**.

Some of the Major **Erinmwinn Nohuanren**:

Olokun	<i>Erinmwinn Nobuanren</i> of the Ocean; Deep unfathomable wisdom
Obiemwen	<i>Erinmwinn Nobuanren</i> of Earth; Mother of humans; child delivery
Ogun	<i>Erinmwinn Nobuanren</i> of Iron and War
Eshu	<i>Erinmwinn Nobuanren</i> of Communication; Divine Messenger
Osun	<i>Erinmwinn Nobuanren</i> of Medicine and Healing; Plants; herbs
Ogiuwu	<i>Erinmwinn Nobuanren</i> of Death
Iso	<i>Erinmwinn Nobuanren</i> of Sky; Holder of Lights and Water



Exquisite Brass Works from the ancient Benin/Edo Empire
(Most of the works called Benin Bronzes are actually Brass)

Edo book and internet resources:

Olookun: *Owner of Rivers and Seas*

John Mason

www.edo-nation.net

www.edofolks.com

www.abibitumikasa.com

Edo Nation

Edo Folks

Abibitumikasa

©Kwesi Ra Nehem Ptah Akhan, 13008 (2008)

ADWOASEM

ABATUMM

(Black Seed/Fruit/Pod)

Akodi ne Abatumm, Ofa a edi Kan

Warfare and Abatumm, Part 1

Psychosexual Warfare

Abatumm is the combination of two Twi terms: **aba**, which is defined as: fruit, seed, pod and **tumm**, which is defined as: dark, black. We have combined these terms to produce a new Ancestral linguistic term, **abatumm**, black seed, dark fruit. This is the chemical which is called melanin in english.

The two major physical drives for our survival are the *hunger-drive* (survival of the entity) and the *sex-drive* (survival of the group/species over time). In Part 1 of **Akodi ne Abatumm, Warfare and Abatumm**, we will address the manner in which the akyiwadefo are waging **psychosexual** warfare against us with a focus on manipulating our *abatumm* to pervert our sex-drive. In our next issue in Part 2 of **Akodi ne Abatumm, Warfare and Abatumm**, we will address how the akyiwadefo are waging **psychobiological** warfare against us with a focus on manipulating our *abatumm* to pervert our hunger-drive. We must become consciously aware of the war being waged against our survival by the akyiwadefo on all levels.

In the first issue of **AFURAKA/AFURAITKAIT Nanasom Nhoma**, in the **ABATUMM** section, the seven part definition of *abatumm* included the reality that: **abatumm** transforms **sunlight** into food or energy for the body's cells and that: **abatumm** transforms **sound-waves** into food or energy for the body's cells. Similar to the manner in which plant-life photosynthesizes sunlight for nourishment, so does *abatumm* transform sunlight and sound-waves into nutrient energy for the Afurakani/Afuraitkaitnit individual.

As a chemical/energetic receptor, retainer and transformer, *abatumm* not only processes sunlight and sound, but by extension *images* and *movement*. Geometric forms, colors and movement constantly emanate specific/unique configurations of vibrations. These vibrations have a quantifiable effect upon the conscious perception, behavior and physiology of the individual. It is for this reason that we *ritually employ* certain colors, geometric forms, songs, dances, etc. to transmit our cultural values, wisdom and instruction. Afurakanu/Afuraitkaitnut have extracted from the **Abosom** the catalogue of energies emanated by *shapes, colors, sounds* and *movement* and utilized this catalogue, ritually, for millennia for the growth and development of all members of our societies.

When the body takes in food the chemicals resultant from the digestive process directly affect the health, thinking and thus the actions/behavior of the individual. Similarly, when *abatumm* receives the energetic emanations from geometric forms, colors and movement these emanations are received, retained and processed by our *abatumm*. The energetic-reaction resultant from this process directly affects the mood, thinking, desires and thus actions/behavior of the individual. The behavior engaged in can also affect the health in a positive or negative manner.

In the third issue of the **Nanasom Nhoma**, in the **ABATUMM** section, we stated the policy that the **akyiwadefo** (spirits of disorder, the whites and their offspring) have instituted with regard to their interaction with Afurakanu/Afuraitkaitnut. Whenever they have had the opportunity, by virtue of our own neglect, the akyiwadefo have moved to **increase our death-rate** and **decrease our birthrate**. We also stated that for those of us who survive this over-arching policy initiative, the akyiwadefo move to **increase our incarceration rate** and **increase our addiction rate**. We addressed the fact that *abatumm* binds with chemicals such as marijuana and other drugs (cocaine, heroin, etc.) in such a manner that Afurakanu/Afuraitkaitnut **get hooked quicker, stay hooked longer** and **suffer greater** from these substances than all other groups of individuals. In the same fashion, *abatumm* receives and retains the emanations of sunlight, sound waves, geometric forms, colors and movements on a deeper and more intensive level within Afurakanu/Afuraitkaitnut than all others. The combination of these various factors produces a motive power within our *abatumm* which has been and continues to be used against Afurakanu/Afuraitkaitnut in order to unearth and manipulate sexual arousal. Once awakened, this energy is channeled into self-destructive and regressive behaviors which can be classified under the rubric of addiction.

The akyiwadefo have recruited misguided Afurakanu/Afuraitkaitnut whom are rappers, singers, dancers, artists, promising cinematographers and others into the industry of *hip-hop/r&b pornography* as a means of psychological/spiritual warfare against Afurakanu/Afuraitkaitnut. This is **psychosexual warfare**.

The strategic combination of hip-hop and/or r&b music and pornography not only stirs the senses of the intended unassuming Afurakani/Afuraitkaitnit target, but on a deeper level causes perturbations in the waters of *abatumm*. Once the waves of the black chemical begin to ebb and flow within the individual, the energy carried by the “tides” begins to circulate throughout the body. Some of the most concentrated areas of *abatumm* in the body are the reproductive organs and the brain. These areas are thus targeted by the akyiwadefo in this form of psychosexual attack so that the Afurakani/Afuraitkaitnit individual is distracted from creativity/innovation (energy generated from the reproductive region and the brain region) and redirected towards an unhealthy obsession with engaging in, planning or re-playing sexual activity in his or her sphere of awareness for an inordinate amount of time throughout the course of each day.

Hip-hop/r&b pornography manifests itself in its softer form in the “top-ten” songs heard on the radio and their related videos played on various major and minor television and cable networks. It manifests itself in its most aggressive form in triple x-rated movies and videos advertised in hip-hop magazines and periodicals (internet and print) and movies which are powered by contemporary hip-hop and r&b soundtracks. These publications and productions are owned and/or funded by akyiwadefo individuals, organizations or conglomerates. Moreover, these two forms of soft and hard-core hip-hop/r&b pornography have birthed a new form which synthesizes both elements. The major performers in this new form of hip-hop/r&b pornography become part of the “youtube video-vixen”, or more derisively called, the “youtube video-ho” genre. In this genre young Afuraitkaitnit women from teenage through adulthood, so ill-affected by the psychosexual warfare being waged by the akyiwadefo, have begun to perpetuate the process and the negative effects of this warfare without realizing it.

First, the young girl/woman sets up an inexpensive camcorder in her bedroom, living room, etc. She dresses provocatively (thongs, tight short-pants, etc.) and dances, grinds, etc. in the camera to hip-hop and/or r&b music. She then uploads her “booty-shakin” video onto youtube and other sites such as google video. Soon she begins to attract a loyal and ever-increasing following.

The young girl/women dancers in this process track the number of views that their videos have drawn and take note of the kinds of comments left on their youtube video webpage by viewers. These comments are used as “constructive” criticism to refine their future product offering. As the downloads/views of the first video reaches into the thousands, they produce more short-form (1, 2 or 3 minute) dance videos. Over time, they may have produced 10 or more different videos, using various popular hip-hop/r&b songs as well as those hip-hop/r&b songs which have been created specifically for this genre (the “black stripclub-music” genre). The downloads/views begin totaling in the tens or hundreds of thousands per video. Some will achieve over 1,000,000 downloads/views. Now that they have become popular on youtube, the young Afuraitkaitnit girls/women will establish their own *personal* website unassociated with youtube. Because youtube and other such sites do not allow full nudity, the women capitalize on their popularity by directing their following from their personal youtube webpage to their personal website. They advertise that the videos which they have posted on youtube are nothing compared to what can be found on their personal website. These new videos may be ten times as long (10-15 minutes) and they promise to feature the girls/women dancing totally nude. All the viewers have to do is log-in, sign-up and pay a small fee. Of course, these sites make it very easy by accepting credit cards and paypal. The viewers then have access to their favorite youtube “booty shakin” video-vixen in her fullness, nude, whenever they want her. This includes brand new videos created and posted on the site on a regular basis by the dancer.

An Afuraitkaitnit young girl or woman can therefore become “famous” in the privacy of her own living room. She can also become wealthy, for even if one-tenth of her ten-thousand youtube followers decide to sign up for a one-time \$20.00 fee or a monthly \$20.00 fee she will have amassed twenty-thousand dollars (\$20,000) over time simply by initiating the sexual arousal of thousands of strangers. Many of these videos will be found shared and forwarded to websites around the world in various languages. This only increases the popularity and thus the income of the dancer.

The process described above can be found spelled out on many websites whose aim is to stop the proliferation of internet pornography—white pornography. However, Afurakanu/Afuraitkaitnut must understand what such public service informational sites will not disclose:

This is a process that was/is created, established and propagated by the akyiwadefo for the purpose of waging psychosexual warfare against the Afurakani/Afuraitkaitnit community.

*Manipulation of sexual arousal for the purpose of fostering political, economic and social instability has **always** been a component of the ill-culture of the akyiwadefo. However, for Afurakanu/Afuraitkaitnut such manipulation has **never** been embraced, having always been recognized as destructive to our **ammere** (culture) and development. Its methodical and forced introduction into our ammere by the akyiwadefo is an effort to destabilize us and is therefore an act of unprovoked **war**.*

The effects of psychosexual warfare on the Afurakani/Afuraitkaitnit community are enormous. An Afurakani/Afuraitkaitnit individual can get up in the morning and immediately listen to the morning radio-team, or his/her own music selections on CD or ipod, and be bombarded/assaulted with sexually arousing music while preparing for work or school, as well as during travel to work or school. Once at work, many listen to the radio throughout the course of the day. On the way home from work or school, the same genre of music is listened to. At home as well as work or school, many log onto the internet, or watch television shows which play the same music, the same videos, promote themes propagating the same message, etc. Throughout the process, the Afurakani/Afuraitkaitnit individual is steered into having sex on his or her mind throughout the entire day. When an immature Afurakani male watches an apparently innocent young girl on youtube who all of a sudden comes out of all of her clothing, he can begin to assume that **any and every**

young innocent girl he comes into contact with in the future is potentially a “freak” and thus only needs to have the “freak” drawn out of her. **This not only leads to sexual harassment and the disrespect of Afuraitkaitnit women and young girls by Afurakani boys and men at school and work, but in a certain percentage of situations it has lead to and could again lead to (if we do not act) the rape of a young Afuraitkaitnit girl—and also murder.** The flood of videos easily accessed on the net also gets into the hands of already spiritually/mentally-ill individuals, such as child molesters, who are aroused to the point where they will go out and commit acts of child molestation on young females and young males. These kinds of incidents have already occurred.

The rape and molestation of Afurakanu/Afuraitkaitnut by Afurakanu/Afuraitkaitnut, incestuous and non-incestuous, is the goal of the akyiwadefo waging psychosexual warfare against us.

Afurakani/Afuraitkaitnit males and females who, during the course of an ordinary day, may not have been thinking about sexual activity at all can be easily distracted into that mindset once the suggestive images and sounds are strategically and continuously made readily accessible in the above-described manner. Men and in some cases women then become “predatory” in the sense that they are so chronically aroused that they must go out and find someone to “hook-up” with/sleep with. Infidelity is often the result which often leads to **domestic violence**, which in turn often leads to **arrests**. In many cases **unplanned pregnancies** are also the result. **Afurakani/Afuraitkaitnit children are therefore brought into the world and raised in a negative situation or are often aborted creating a spiritual-energetic vacuum which has a measurable effect on the reproductive health of the male and/or the female (fibroid tumors, prostate gland problems).** Moreover, an unresolved Ancestral spirit has now been fashioned thus creating a spiritual dilemma affecting the families. Such dilemmas manifest psychologically in the form of **anger, depression, contention, substance abuse** and more amongst the parents of the aborted child/unresolved Ancestral spirit.

The akyiwadefo understand that the majority of Afurakanu/Afuraitkaitnut will not absorb the direct hits from this orchestrated psychosexual assault, however the goal is not to ensnare the majority in this trap. **The goal of the akyiwadefo is to set the climate in the majority Afurakani/Afuraitkaitnit population so that a target-minority percentage will become ensnared. This minority percentage will cause the requisite amount of distress and disorder within the majority Afurakani/Afuraitkaitnit population necessary to keep the majority in a position of disarray, and by extension subservience, to the akyiwadefo.**

One rapist on-the-loose in a majority-Afurakani/Afuraitkaitnit zip code, causes distress in the **entire** zip code. **One** child molester on-the-loose in a majority-Afurakani/Afuraitkaitnit zip code causes distress in the **entire** zip code. **One** individual who makes sexual advances at his wife’s cousin (because she looks like/reminds him of a youtube video-vixen) causes problems in the **entire** family when divorce and/or domestic violence results. The children of the separated parents are ultimately affected, which in turn shapes behavioral problems in school, at home and thereby affects the future of the community. **One** male who forces himself on a female during a date whom he believes to be a “closet freak” like the video-vixen can be arrested on charges of sexual assault and battery. He is now in the prison system. This will negatively affect the female victim’s **entire** life, her relationships with other men, family, friends, co-workers and so on. After receiving his deserved punishment in one form or another, the consequences of the crime he committed will affect the male’s ability to eventually earn a living after leaving prison, affect his relationships with his children, family, friends, co-workers and so on. All of these are examples of events that *have occurred and are occurring* presently within our community as fall-out from the psychosexual warfare being waged against us.

The over-arching goal of creating this high level chaos in the Afurakani/Afuraitkaitnit social order is to keep the eyes of the Afurakani/Afuraitkaitnit Revolutionary-Resolutionary males and females from focusing on Amansesew (Nationbuilding/Restoration).

Our focus is diverted from restoring ourselves and destroying our enemies—the akyiwadefo—their culture and their false-religions when we are focused on sexual conquest. Such a misguided focus becomes an internal rot which exponentially increases our suffering and retards our growth and development. **Such a misguided focus ultimately serves to perpetuate white-rule.**

We must be armed with the awareness that psychosexual warfare is being waged against us deliberately by the akyiwadefo with the aim of recruiting a percentage of us as agents in our own destruction. We must be armed with the awareness that psychosexual warfare is most effectively waged by bombarding our *abatumm* with geometric forms/bodies, moving to powerful music forms for the purpose of stimulating the *abatumm* in our reproductive organs and brain (neuromelanin). Because *abatumm* naturally transforms sunlight/light and sound-waves into food or energy for our bodies' cells, colorful forms (light/videos) and suggestive dancing to bass-ridden music (hip-hop/r&b) can be transformed into a kind of denatured energetic-food which becomes absorbed by our *abatumm*. Upon absorption this now-degenerate energetic-“food” is widely and continuously circulated throughout our *abatumm*-dominant organs and systems thereby becoming addictive. We then become enslaved to the suggestions which are woven into the vibratory light and soundwaves of the videos and the music. The focus on our individual and collective *nkrabea* (Divine function/life-focus) is thus seriously diverted.

The situation which led to the “r. Kelly trial” is nothing more than the tip of the iceberg. The prevalence of the mindset of the individuals involved in his case has become pervasive in our community. The so-called “conscious” community are just as affected. How many of you sistas reading this article immediately thought: *“Is it that easy? Maybe I should get a video camera and make some money from my living room.”* You are not alone in this rationalization process. This means that someone who is not as “conscious” is even more susceptible than you are to go forward with it. How many of you brothas reading this article came up with an excuse about why it is okay to support/pay for Afuraitkaitnit women to continue to engage in these activities? How many brothas are “conscious” strip-club-goers? *“Just helping the sista pay for her college tuition”*. You also are not alone in this rationalization. It is an indication of the depth to which Afurakanu/Afuraitkaitnut have been programmed by the akyiwadefo.

Once we are aware of the nature of **psychosexual warfare** and it being a strategy of our enemies we:

- 1) Are reinforced in the reality that the akyiwadefo are spirits of disorder and our absolute enemies without exception
- 2) Neutralize the attack by infusing the kinds of images, sounds, music, movements, ideas into our *abatumm* that are designed to ritually stimulate our creative, innovative centers/faculties in a fashion that simultaneously reinforces and renews our commitment to ourselves, our *nkrabea*, our community our restoration and the destruction of our enemies. This is carried out through **Nanasom** as well as through traditional and contemporary/cultural Afurakani/Afuraitkaitnit dance, song, art, music, spoken word, hip-hop and various other forms.

Next issue: **Akodi ne Abatumm**, Ofa a eto so Abien, *Warfare and Abatumm, Part 2: Psychobiological Warfare*

©Kwesi Ra Nehem Ptah Akhan, 13008 (2008).

ABATUMM

(Black Seed/Fruit/Pod)

7-part definition of abatumm

The chemical in your body that gives you your color

Found in the skin, hair, eyes, the major organs and body systems, plants, animals, minerals, the Earth, Sun, Oceans, clouds, stars, planets

Found at the site of infections, cuts and wounds; healer-protector

A chemical with electromagnetic properties, connecting us to the electromagnetic projections of the melanin-dominant world

Transforms sunlight into food/energy for the body's cells

Transforms sound waves into food/energy for the body's cells

Found in 12 centers within the brains of Afurakanu/Afuraitkaitnut, and is directly related to intelligence

BENASEM

MMARA NE KYI

Ofa a eto so Nan, Part 4

“...*Any evil person who wishes Ntiamoa Amankuo to pass away from this world.*

Hand him over to the Divine Executioners

Nobody blesses his enemies....”

The above is an excerpt from an Akan **mpaeyi**, a libation prayer, cited in the **MMARA NE KYI** section of the second issue of our **AFURAKA/AFURAITKAIT Nanasom Nhoma**. The individual conducting the *mpaeyi* asks **Nyamewaa-Nyame**, the **Abosom** and **Nananom Nsamanfo**, The Supreme Being, the Goddesses and Gods and his Spiritually Cultivated (Honorable) Ancestresses and Ancestors, that his enemies be handed over to the Divine Executioners—Divine Killers—for nobody blesses/seeks favor for his enemies. Who are the Divine Executioners?

In the culture of **Afurakanu/Afuraitkaitnut** (Africans~Black People), wherever we are found in the world, Afurakanu/Afuraitkaitnut invoke the **Abosom** for the purpose of restoring **Nyamewaa-Nyame Nhyehyee**, *Divine Order*. Restoring Divine Order can come in the form of *cleansing* as well as in the form of *disintegration*. This restoring/restoration is **resolution**. Resolution can manifest through the *repair* of a *created* entity or entities which/whom have become defective. Resolution also manifests through the *total destruction* of the entity or entities which/whom cause disorder. **The Divine Executioners enspirit and embody these resolutionary functions. This includes the Divine Destruction of our enemies—the entities whom cause disorder.**

In Akan culture, the Divine Executioners are those *Abosom* called **Abrafo Abosom** (ah-brah'-foh ah-boh-som'). **Abrafo**, as mentioned in the first part of this **MMARA NE KYI** article-series, is the plural term denoting the individuals/group, *fo*, who maintain the law, *mmara*. The singular term for *law* in the Twi language of the Akan is **bara** or **bra** (*obara* or *obra*). The plural form of **bara** is **mmara**, sometimes spelled **mbra**. The plural of *abrafo* is *abrafo* (*mmara-fo* or *mbrafo*).

The title **obrafo** (singular) and **abrafo** (plural) is usually translated as ‘police’. However, *abrafo* function not only as the policing agents but also as **adumfo**, executioners, from the root **dum**, meaning “to extinguish”. This is why the *abrafo* are called “executioners/killers”.

In the **oman** (nation), the particular group of *Abosom* called *Abrafo Abosom* operate through Their human agents. These agents are the *abrafo* (police) and *adumfo* (executioners) in the social order. They physically police the *oman* and also carry out capital punishment--the death penalty--for the benefit of the *oman*.

The *Abrafo Abosom* also operate in the *oman* within the context of **Nanasom** (Ancestral Religion) through a priestly order whom are also Their human agents. Members of this particular priestly order are called the

Abosommerrafo (*Abosom Abrafo*). This particular order of ritual specialists invoke and possess (become spiritually possessed by) the *Abrafo Abosom* for the benefit of the *oman*. The *Abrafo Abosom* are invoked by the *Abosommerrafo* priestly order for many reasons including the hunting down of criminals in society in order to execute them spiritually. Such executions lead to fatal illness or other forms of physical death for the criminals.

The *oman* (nation) in Akan culture, and in Afurakani/Afuraitkaitnit culture across the board, is a *created* entity and therefore a manifestation of the Divine structure of **Abode** (ah-baw-deh')--*the Created Universe*. The *oman* is therefore an *Abode-in-miniature*.

The *Abrafo Abosom*, Divine Executioners, work to uphold **Nyamewaa-Nyame Nhyehyee**, Divine Order, within the *oman*, the *Abode-in-miniature*, just as they uphold **Nyamewaa-Nyame Nhyehyee** in the Greater Abode. In the Greater *Abode*, the *Abrafo Abosom* operate through various manifestations of Nature including the **Owia** (Sun), **Ogya** (Fire) and **Ewim** (Air) [*Especially the aspect of the air/atmosphere referred to as the ionosphere also called the thermosphere which works to maintain the stability of the planet*].

The Divine structure of *Abode* is again duplicated in the physiological and psychological/spiritual structures of all *created* entities. It is the *Abrafo Abosom* Who operate the immune system of the Afurakani/Afuraitkaitnit body. The cells of the immune system are *Abrafo*, Divine Executioners, constantly upholding the Divine Order of the body's organs and systems by constantly seeking out and destroying--**kill**ing--cancerous cells and other invading microbes. The immune system of the Afurakani/Afuraitkaitnit body is a component part of the Divine Immune System of the *Abode*. This is a manifestation of the **Nyamewaa-Nyame Kyi**, Divine Hate, the Contractive Pole of **Nyamewaa-Nyame Nhyehyee**.

We thus find that the same *Abrafo Abosom* Who work to uphold **Nyamewaa-Nyame Nhyehyee** in *Abode* and within the *oman* (the cultural *Abode-in-miniature*) execute the same function within our bodies (our personal *Abode-in-miniature*). As the Contractive Pole of **Nyamewaa-Nyame Nhyehyee**, **Nyamewaa-Nyame Kyi**, Divine Hate, is governed by the Male and Female *Abosom* Who function as and produce the **Abrafo Titire**, the Head *Abrafo*, the Chief/Chieftess Divine Executioners.

ABRAFO TITIRE

(Head Abrafo)

We have shown previously in **MMARA NE KYI** that the Principal *Abosom* of Divine Hate in Keneset and Kamit (ancient Nubia and Egypt) are called **Heru Behudet** (**Sekhem Shut**) and **Het-Heru** (**Sekhemet**). They are the Male and Female Complementary Forces of Divine Destruction/Restoration operating as the Contractive Pole of **Nyamewaa-Nyame Nhyehyee**.

One of the major forms that **Heru Behudet** takes is that of the winged celestial disk:



One of the names of **Heru Behudet** as the winged disk is: **Per** or **Pera** (peh'-rah) in the **metutu** of Kamit. **Pera** also means: *he who comes forth, he who attacks*. **Pera** also means: *mighty man of war; professional soldier, etc.*

Finally, **Pera** is a term which denotes the *rising up or coming forth of a celestial body*. The term **Pera**, pronounced with the *rolling 'R'* (tongue tapping the roof of the mouth once) is identical to and is the same word/name as the Akan derivative: **Bena** (beh'-nah). If you repeat the series: **Bena Pera Bena Pera** aloud with the rolling 'R', the two names become indistinguishable. At some point, the listener would not be able to determine which name you were enunciating, **Bena** or **Pera**.

Bena is the *Obosom* of **Benada** (**Bena's day-tuesday**) in Akan culture. He operates through the planet **Bena** (so-called "mars"). He is the *Obosom* of **war, hot metal, and the Enforcer of Divine Order**. **Bena** in Akan was/is called **Pera** in Kamit.

Heru Behudet is the *Ntoro* (*Neter/Obosom*) of the planet **Heraakhuti** which is also called **Heru Teshher** meaning the "**Red Heru**" (so-called "mars"). **Heru Behudet** as **Pera**, the winged disk, is the *Obosom* of **war and metal** in Keneset and Kamit. **He is the Enforcer of Divine Order** (this is why the whites and their offspring call the planet mars the "red planet" and call mars the god of war and metal). This is the same Obosom, with the same name, the same functions in Creation, operating through the same planet, **unchanged** from the culture of our ancient **Kenesu-Kamau** Ancestresses and Ancestors to His expression in **Akan** culture today. **Heru Behudet, Pera**, is the Son of **Ra**. As a Warrior, He uses fiery energy to wage war. It should be noted that in Twi, the root **ben** means: *to become red by boiling, to become hot*. **Bena** is the *ben* (red/reddened/hot) planet.

In the Twi language those who are born on *Benada* are named after **Bena**. Males born on this day therefore receive the **kradin** (krah-deen') or *soul-name*, **Kwabena**, while females receive the *kradin* **Abenaa**. One of the variations of the name **Abenaa** is **Abraba**. This is a contraction of **Abena-ba**. The '*ba*' is a variation of the feminine suffix. The name **Bena** is contracted to **Bna** or **Bra** in this instance (the rolling 'R' and the 'N' sounds are identical in regular conversation speed and interchange often in the Twi language). The name of the day *Benada* (Tuesday) is also written as **Brada** in Twi. This **Bra** is the **Pra (Pera)** of Kamit as well as the root of **o-bra-fo**, the upholder of Divine Order, the Divine Executioner.

Twi Kamit

Bena **Pera**

Bra **Pra**



Sekhmet

In Keneset and Kamit, **Sekhemet**, often depicted as a lioness or lioness-headed woman, is a Divine Warriress who is a Divine Executioner (Shedder of Blood). **Sekhemet** also governs the **menstrual** cycle (blood-cycle) of the Afuraitkaitnit woman. This is critical, as the term in Twi for *menstruation* is: **asekyima**.

In the previous article-series we mentioned that the **metut** (symbol) for the ‘**kh**’ sound: ☉ has two pronunciations. It can be pronounced similar to the ‘*ch*’ in “*check*” or like the ‘*ch*’ in “*chronology*”. Indeed, the ‘*ch*’ in English, with its two pronunciations is derived from the ‘**kh**’ of Kamit and its two pronunciations. In the Twi language, this same ‘*ch*’ sound from Kamit is spelled with the ‘**ky**’ combination. Words or names spelled with this ‘**ky**’ combination in the Twi language, depending on the dialect and/or orthography, are pronounced as either ‘*ch*’ as in ‘*check*’ or ‘*ch*’ as in ‘*chronology*’. For example, one of the Akan ethnic groups is called **Akyem** (ah-cheem). Some also pronounce the name of this ethnic group **Akyem** as **Akim** (ah-keem). The Twi term for *menstruation*, **asekyima** (a-say-chee-mah) is directly related to the Kenesu-Kamau name of the Warriress *Obosom* Who governs *menstruation*: **Sekhemet** (say-chee-mah-t).

Moreover, the term for law, *bra* (*obra*, *obara*) is also a term for **life** in the Twi language. Thus, *obra* also means *life* in the sense of *existence*. Just as *law*, *love* and *life* are related in English (**LW, LV, LF**) because of their ancient origin in Kamit, so are they related in Twi: m-**Bra** (mbra/mmara, **law**), m-**Bra** (mbra/mpra, **lover**), o-**Bra** (**life**). The relevance here is the fact that *menstruation* is also referred to by the Akan as **obra**. To cease menstruation is **twa bra**, to *cut/end* (*twa*) *menstruating* (*bra*). The menstrual blood is the *life*-blood of the **abusua** (matrilineal clan) and is thus referenced as the blood of *obra* (*life*). Menstruating women, i.e., women who are releasing blood, are therefore called **obrafo**. [*Because the Akan are a matrilineal society, the seat of rulership is passed on through the mother’s blood-circle. The **Ohene** and **Ohemaa** (King and Queenmother) represent the obra (existence) of the clan and the mmara, law, of the clan’s continuity (matrilineal throne succession).*]

Thus, we have the act of spilling life-blood during war being governed by the *obrafo*, *Bena-fo*, people (*fo*) of **Bena/Abenaa** and the act of releasing life-blood as part of the menstrual cycle being handled by the *obrafo*.

Heru Behudet is **Bena**, the *Obosom* of War and the Male Head of the **Abrafo** (**Benafo**), the Divine Executioners, in *Abode*. **Sekhemet** is **Abenaa**, the *Obosom* of War and the Female Head of the **Abrafo** (**Abenaa-fo**; **Abraba-fo**), the Divine Executioners, in *Abode*. Below we quote from one of the ancient **akyene** (drum) texts in Akan culture concerning the origin of *Abode*, the Created Universe:

okwan atware asuo,	<i>the path crosses the river</i>
asuo atware okwan,	<i>the river crosses the path</i>
opanin ne hwan?	<i>who is the elder?</i>
okwan atware asuo,	<i>the path crosses the river</i>
asuo atware okwan,	<i>the river crosses the path</i>
opanin ne hwan?	<i>who is the elder?</i>
yeboo kwan yi kotoo asuo no.	<i>we made the path, encountering the river</i>
asuo yi firi tete.	<i>this river is from ancient times</i>
asuo yi firi Odomankoma Oboadee	<i>this river is from The Divine Beneficent Former/Fashioner of Creation</i>
Odomankoma boo adee	<i>The Beneficent One made/formed/originated a thing</i>
Borebore boo adee,	<i>The Divine Excavator made a thing</i>
Oboo deeben?	<i>He made/originated which thing?</i>
Odomankoma boo adee;	<i>The Beneficent One formed a thing</i>
Borebore boo adee,	<i>The Divine Excavator formed a thing</i>
oboo Esen .	<i>He made/fashioned the court crier</i>
oboo Kyerema .	<i>He made the drummer</i>
oboo okyere kwao awua ba Brafo titire	<i>He made the Chief/Head Executioner</i>

Obrafo titire maakye oo,
maakye, okesee.
 akoko bon anopa,
 akoko tua bon anopa nhemanhema.
 meresua; momma menhu.
 meresua; momma menhu.

Chief Executioner, good morning
good morning, Great One
the rooster crows in the morning
the rooster crows early in the morning
I am learning, you (pl.) should allow me to see
I am learning, you (pl.) should allow me to see

In line 9 of the above text the Divine Fashioner of the *Abode* (Universe) is called **Odomankoma Oboadee**, and called **Borebore** (Divine Excavator of *Abode*) in line 11. **Oboadee** fashions/makes/forms *Abode*. In the process of fashioning and excavating the *Abode*, **Oboadee** (called **Ptah** in Keneset and Kamit), is shown to have fashioned:

First: the **Esen**, messenger of Supreme Being

Second: the **Okyerema**, drummer-- keeper and regulator of the Creative Energy flowing throughout *Abode* transmitted/played on the “talking” **akyene** (drums)

Third: the **Obrafo**, Divine Executioner

The **Esen** is related to the Divine Nervous System, Communicator of Divine Order in *Abode*, and also within the Afurakani/Afuraitkaitnit body (*Abode-in-miniature*). The **Okyerema** is related to the Divine Cardiovascular System, Drummer/Pulsator of Energy, Regulator of Order in *Abode*, and also within the Afurakani/Afuraitkaitnit body (the heartbeat is the “drummer” who regulates the flow of blood and energy to the body). The **Obrafo** is related to the Divine Immune System, Protector of Order in *Abode*, and also within the Afurakani/Afuraitkaitnit body.

These three positions naturally exist as components within the *oman* (cultural *Abode-in-miniature*) as well. The *esen* is the communicator/messenger travelling throughout the *oman* to communicate to the people the decisions made by the *Obene* and *Obemma* (*King and Queen Mother*) in the **ahemfie** (royal house/court/palace). The *okyerema* uses the “talking drums” to transmit the values of the **amammere** (culture) which regulate order in society. The *okyerema* plays the *akyene* (drum) to call down the *Abosom* and *Nananom Nsamanfo* during ritual. The *Abosom* and *Nananom Nsamanfo* possess the **abosomfo**, **abosommerrafo**, **akomfo** (various priests/esses) and bring the **tumi** (Power) of **Nyamewaa-Nyame** into the *oman* to rejuvenate and empower the people. The *okyerema* knows the proper *places*, *times* and *manner* (to make the *akyene* “talk”) in which to invoke and evoke the *Abosom* and *Nananom Nsamanfo* with the *akyene*. This regulates order in society. Finally, the *obrafo* is the policing agent, upholder of **Nyamewaa-Nyame Nhyehyee**, and functions as executioner.

In the text, the **Obrafo** is called **Kesee**, meaning: the **Great One**. This Divine **Obrafo** is called **Obrafo Titire**, meaning the Head/Chief (*titire*) **Obrafo**, Chief Executioner. The **Obrafo** is the One who was fashioned to enforce/maintain the Divine Order, **Nyamewaa-Nyame Nhyehyee**, which has just been made Reality by **Oboadee**, the Divine Fashioner of *Abode*.

The fact must be underscored that for the Akan, as well as all Afurakanu/Afuraitkaitnut, we find that the role of Obrafo, the Agent of Divine Hate, is so important that this role of Divine Executioner/Divine Killer was formed at the beginning of Abode (Creation).

Nyamewaa-Nyame Kyi, Divine Hate, serves as an integral part of the foundation of Abode

In Keneset and Kamit, **Heru Behudet** and **Sekhet** are called Upholders of **Maa** and **Maat**, Enforcers of **Maa** and **Maat** (Divine Law). In Akan culture the *abrafo* is called the *upholder of the law*, *mmara*. In a descriptive fashion, the *abrafo* is thus recognized to be the “law man” or “the law” just as in english parlance the police are sometimes called “lawmen” or “the law”. Technically however, the *abrafo* represent the enforcement of *Nhyehyee* which naturally means upholding the *mmara*/law. While they can be affectionately described as “the law”/*mmarafa*, the actual “lawmen and lawwomen” are the legislature, the lawmakers---**mmarahyefo**, from **hye** (sheh): *to fix; command; arrange*, **mmara**: *law*. This idea was taken from Afurakanu/Afuraitkaitnut by the *akyiwadefo*, and thus members of congress, the legislature, are known as the lawmakers.

It is the use of these descriptive titles that conjoin the titles **Bena-fo** (Bra-fo, **Bena** people) with **Bra-fo** (law people).

Mmarahyefo – “Law”makers in the *oman* are related to **Maa/Maat**, They who *Express* Divine Order.

Abrafo – “Hate”makers in the *oman* are related to **Heru Behudet/Sekhemet**, They who *Impress* Divine Order.

Finally, another title in Kamit for the flying, winged disk of **Heru Behudet** is: **Heti** or **Hedi**. This **Heti** or **Hedi** is related to the english word **Hate**. **Hedi** is also related to the words **Hed**: *to vanquish, subdue* as well as **Khed** or **Khedu** meaning: *pain, misery, anguish*. This *khed* or *khedu* denoting *anguish* is related to the origin of the greek corruption *kedo-s*, the same *kedos* which is shown to be the greek corruption of the term that eventually became *hate* in english. We have shown that the terms *bet, khet, hed*, mean: *to break, destroy, hate* in Kamit and were corrupted into *khbet-os* and eventually *kedos* in greek and *hate* in english. Just as the english term *hate* can be used in the sense that: *one hates*, or *desires to break, destroy* someone or something, the term can also carry the connotation of *anguish, grief*. If one *hates funerals* for example, they feel *anguish* about such events. The two meanings of the greek corruption ‘kedos’: *to break; destroy* and *grief, sorrow, anguish*, show that ‘kedos’ is a corruption of the Kenesu-Kamau *hed, khed, khedu, khet* and their related meanings: *to break; destroy* and *pain, misery, anguish*.

Embracing and Exercising Nyamewaa-Nyame Kyi, Divine Hate, In Life

Just as Divine Law (*Mmara*) is the Expression of Divine Order, so is Divine Hate (*Kyi*) the Impression of Divine Order. Through the Forces of *Kyi*, Divine Hate, *Nhyehyee* is impressed upon, imprinted upon, the Created Order.

When the cells in your body become disfigured, cancerous, and begin to operate outside of the parameters established by the body, the immune system cells move immediately to impress, to imprint, those parameters upon the actions of the disorderly cells. The *disorder* that the cancerous cells created in the body is *destroyed* along with the cells. The immune system cells constantly seek out and destroy cancerous cells.

The *Abrafo Abosom*, Male and Female Complementary Forces Whom animate the immune system cells in your physical body, are the same *Abrafo Abosom* Who animate your **spiritual immunity**.

Your ability to reject the thoughts, ideas, projections, desires and conditionings forced on you by the incarnate and discarnate spirits of **akyiwadefo** (the spirits of disorder/the whites and their offspring) and **ayarefo** (culturally and spiritually-ill Afurakanu/Afuraitkaitnut) on a daily basis is a manifestation of your

spiritual immunity. It is evidence of your capacity as an Afurakani/Afuraitkaitnit individual to draw on the **tumi** (Divine power) of the *Abrafo Abosom* so that you can maintain **Nyamewaa-Nyame Nhyehyee** within your *sunsum* (spirit).

The Abrafo Abosom assist you in re-aligning your sunsum with your okra, your spirit with the Divine Consciousness dwelling within you, so that you may fulfill your nkrabea--your Divinely allotted function to execute in Creation. They do so by assisting you in repelling disorder from your sunsum.

The functioning of the *Abrafo Abosom* within your *sunsum* allow you to repel, destroy, repulse spiritual projections being leveled at you by individuals or entities who seek to control you through ritual means as well.

Not only are the *Abrafo Abosom* ritually invoked to ward off negative spiritual projections, but They are routinely invoked to seek out and kill the individuals who are engaged in the practice of a negative *use* of what the Akan call **bayi** (so-called witchcraft). The negative *use* of *bayi* is sometimes called **bayi boro** (hot or maleficent “witch”craft) while the positive use is sometimes called **bayi papaa** (cool beneficent “witch”craft—*of course “witchcraft” being a foolish descriptive propagated by the akyiwadefo*). Amongst the Akan as well as Afurakanu/Afuraitkaitnut all over the world, the practice of disrupting the negative effects of the negative use of *bayi* and the killing of the perpetrators of that negative use of *bayi* with the assistance of the *Abrafo Abosom* is an important component of our culture. In fact, the **Apoo Afahye** (*Apoo Festival*) celebrated by certain **Akanfo** includes the bringing out of the *Abrafo Abosom* shrines, some of which are mislabeled “witch-catching shrines”, in order to seek out and destroy those individuals or groups engaged in criminal and criminal-spiritual activity in the society. [In **Ewe** culture (*Vodoun*) a similar practice is engaged in during the **Hounnodrope** Festival]. The criminals are often given the death penalty once arrested. If the *Abrafo Abosom* have not killed the criminals through giving them a fatal illness or by other means, they are usually executed by the *abrafo* or *adumfo* of the *oman*. In other instances they are killed by a contingent of the **amanfo** (citizenry). [This is not mob-action/mob-justice in the eurocentric sense but a community action sanctioned and supported by the *amanfo*.] Still in other instances, the criminals are made by the *Abosom* to go insane and commit suicide.

The value of the *Abrafo Abosom* as Agents of Divine Destruction cannot be overstated. Thus, the akyiwadefo have gone to great lengths to make the existence and the role of the Abrafo Abosom to be greatly understated, misstated and/or not stated at all. It is understood clearly by the akyiwadefo that once Afurakanu/Afuraitkaitnut fully embrace **Nyamewaa-Nyame Nhyehyee** through the full embrace of **Nanasom**, that this will mean the full embrace of the *Abrafo Abosom*. This means that we will recognize the working of the *Abrafo Abosom* in *Abode (the Universe)*, in our *oman (nation/culture)*, in our *abonam* (bodies) and within our *asunsum* (spirits). We will then work to harmonize our thoughts, intentions and actions with These Divine Impressors/Impressresses of **Nyamewaa-Nyame Nhyehyee** which will result in the ultimate eradication of the akyiwadefo, their culture and their false religions from our *asunsum* and from the face and depths of **Asaase Afua** (Earth Mother).

Afurakanu/Afuraitkaitnut living outside of Afuraka/Afuraitkait in territories dominated by the akyiwadefo are living behind enemy lines. Our full embrace of MMARA NE KYI, through our full embrace of the Abrafo Abosom, is therefore particularly crucial.

We must sustain our immunity in order to survive and win daily battles and ultimately be victorious in the overall war with the akyiwadefo, which will continue until we make them extinct.

Most Afurakanu/Afuraitkaitnut living behind enemy lines work for the akyiwadefo, and many have some interaction with the akyiwadefo on a constant basis. Some have become confused about the operation of **Nyamewaa-Nyame Kyi**, Divine Hate, within this context. This confusion is a manifestation of the reality that we have not yet fully embraced **Nyamewaa-Nyame Nhyehyee** and Its Two Poles: **MMARA NE KYI**.

*When an Afurakani/Afuraitkaitnit individual has attained full **maturity**, meaning that he or she has fully embraced **Nyamewaa-Nyame Kyi**, evidence of that fact is that he or she will be able to maintain his or her **okyi**, hatred, of the akyiwadefo 100% of the time--no matter how “nice” the akyiwadefo have “treated” him or her. In fact, the more “kind” the akyiwadefo treats such an Afurakani/Afuraitkaitnit individual, **the more pronounced, deep, and valued his or her okyi, hatred, for the akyiwadefo manifests.***

This is because mature Afurakani/Afuraitkaitnit individuals understand that any action on the part of the akyiwadefo deemed “nice” is actually an assault on Afurakani/Afuraitkaitnit culture and people. Such acts of “kindness” are ploys designed to endear us to the akyiwadefo.

We as mature Afurakanu/Afuraitkaitnut understand that to endear ourselves to a spirit of disorder is to accept disorder into our lives. This is the definition of self-destruction. It is self-hatred, insane, anti-Nyamewaa-Nyame Nhyehyee, and therefore anti-existence.

*The acceptance of disorder, in any form, is **always** the rejection of **Nyamewaa-Nyame***

To accept the akyiwadefo is to “voluntarily” ingest (accept) poison into your system and then wonder why you have become weak.

The goal of the akyiwadefo “niceties” is to steer us towards rejecting **Nyamewaa-Nyame**, thereby setting us up for self-inflicted paralysis and self-annihilation—physically and spiritually. Acceptance of the akyiwadefo, endearment to the akyiwadefo on any level whatsoever, is akin to stepping onto a battlefield without weapons, without armor and without the consciousness that it is a battlefield--without the consciousness that we are under constant assault.

The fact that the akyiwadefo are living and breathing is a perpetual assault on Afurakanu/Afuraitkaitnut. Their living and breathing is an offensive and aggressive posture and assault upon us and must be fully recognized as such. As the akyiwadefo live and breathe, they are constantly projecting and emanating disordered vibrations into *Abode*. **The fact that the akyiwadefo continue to procreate means that they desire and intend to continue to bring disorder into the world.**

The only “nice” thing that any akyiwadefo can do is to remove themselves and their group as a whole from existence on Asaase Afua. Any action outside of that is a manifestation of the akyiwadefo disdain for Afurakanu/Afuraitkaitnut, Abode, Nyamewaa-Nyame Nhyehyee and Nyamewaa-Nyame.

If you had tuberculosis you would not attempt to interact with your family and friends. If you cared about them you would distance yourself from them until you were cured. You would do whatever you could to make sure that you did not project disease onto them. [*Indeed, there are some cells in the body that automatically self-destruct after having become disfigured. This is auto-immunity for the preservation of the organism.*] The akyiwadefo incarnate as spirits of disorder and are **incurable**. The akyiwadefo, just by virtue of being alive, are constantly and consistently projecting perverse disordered (disease) vibrations that are destructive to Afurakanu/Afuraitkaitnut—**when we consciously or unconsciously accept/receive them—when we consciously or unconsciously refuse to reject them.** The akyiwadefo engage in “niceties” in order to

manipulate us into receiving and accepting their vibrations/pollution as opposed to us rejecting them/it. This works to infect our spirits and bodies. Those of us who have fallen into this trap have become so infected, that such individuals will defend the akyiwadefo---even give their lives for them---sometimes taking the lives of other Afurakanu/Afuraitkaitnut in the process. This works only to perpetuate white rule. The question then becomes, ‘How does an Afurakani/Afuraitkaitnit individual operate in an environment, behind enemy lines, where the akyiwadefo are dominant, yet still maintain his or her cultural integrity---his or her **Nyamewaa-Nyame Kyi**, Divine Hate of the akyiwadefo?’ Very simply.

First, we must recognize the reality that: **Kyi, to hate, is Divine and effortless.**

*When you align yourself with Divine Order, your natural state, there is absolutely no stress involved whatsoever. Stress **only** manifests when you go against Nyamewaa-Nyame Nhyehyee thereby creating ill-tension within your spirit and body.*

An example of how such stress is developed is the embracing of the akyiwadefo or “hoping” that they will treat you with dignity and respect as an Afurakani/Afuraitkaitnit individual. Such a foolish expectation is not realized and therefore the misguided Afurakani/Afuraitkaitnit individual becomes **frustrated**. He or she has failed to understand that the **only** manner in which the akyiwadefo could show respect to Afurakanu/Afuraitkaitnut is for the akyiwadefo to **remove themselves** from Afurakanu/Afuraitkaitnut and from the planet. *As long as the akyiwadefo desire to remain in existence, they are disrespecting Afurakanu/Afuraitkaitnut.*

The frustration generated within the Afurakani/Afuraitkaitnit individual leads to **stress**, which leads to **fatigue**, spiritually and physically, and can become all-consuming and heavy. This is akin to an individual looking into a microscope and finding that there are cancerous cells moving around within his body. He then hopes that the cancerous cells will stop behaving like cancerous cells. When they do not, he becomes upset, frustrated, depressed, and so forth. Yet, all the while refusing to allow his immune system cells to kill the cancerous cells and end the disease. He does so because he’s been conditioned to believe, foolishly, that the immune system cells are “evil” for considering the killing of the cancerous cells. In his distorted thinking, the best option is to “convince” the cancerous cells to change the way they think about the healthy cells and begin to “respect” them. This of course is an insane line of reasoning which promotes disorder within the body and spirit of the individual. Just as in the first example, this manifest disorder is the source of his stress.

The intelligent individual however supports the immune system cells in their killing/eradication of the cancerous cells and thus the eradication of disease. Not only is the supportive action absolutely **unstressful**---it is invigorating, renewing, motivational, **beautiful**.

The same is true of your embrace of the *Abrafo Abosom* and thus **Nyamewaa-Nyame Kyi**, Divine Hate, and its application.

If you are an Afurakani/Afuraitkaitnit individual who is in an employment or geographical position where you must encounter the akyiwadefo on a regular basis, your true embrace of **MMARA NE KYI** will not be stressful nor difficult for you---it will only be stressful and difficult and discomfoting **for them**. You will be able to go to your place of employment and repel them and their projections. At the same time they will feel the **tumi** (energy) emanating from you and **they** will be in constant discomfort. It will force them to deal with you differently. They will begin to communicate with you only when absolutely necessary to get the job done. Outside of such communication, they will steer clear from you---**as it should be**. At length they will seek to remove themselves from you or you from them totally. In the meantime, you will be engaged in the process of liberating yourself from that employment or geographical position as well.

Our *Nsamanfo* endured forced-“employment”, **enslavement**, on plantations. The evidence of their survival is the fact that we exist. **If they could endure under such trying circumstances, so can you. The capacity to endure is in your blood.** Some of our *Nsamanfo* freed themselves from enslavement and established sovereign independent nations away from the plantations. Some would then wage war against the plantation owners, kill them, burn down the plantations and free the other Afurakanu/Afuraitkaitnut. These *Nsamanfo* are those who never relinquished their/our culture inclusive of **MMARA NE KYI**.

However, the evidence that many of us who survived on plantations did not fully embrace our culture inclusive of MMARA NE KYI is the fact that the majority of us still exist under white rule. Yet, we now have the capacity and the formula to complete our mission. Just as you can have a high-level of immunity, to the extent that you can walk into your household where everyone has the flu, yet you never become ill, so can you develop your relationship with your *Nananom Nsamanfo* and the *Abrafo Abosom* to the extent that your spiritual immunity will be effortless. You will be able to move within the population of the akyiwadefo, behind enemy lines, constantly and consistently **repelling** their emanations with increased ease, just as your immune system is effortlessly repelling toxins and killing cancerous cells for you right now.

However, just because one has on a bullet-proof vest does not mean that one should spend all of his or her time at a firing-range asking people to shoot at him or her. It is dangerous to assume that because you have developed your immunity and have realized the ease with which it can be wielded against the akyiwadefo, that it is therefore okay to dwell with them indefinitely. **For as soon as you make that foolish determination you have begun to shut down your immunity.** The force of desire generated within you to stay with the akyiwadefo indefinitely is tacit support for accepting them as part of or into your life. You have therefore instantaneously **reversed course**--you are now desiring of disorder. **This is the beginning of the ending of your immunity.**

Obra, mbra (mpira), obra, law, love and life are all related, interconnected, not only phonetically but conceptually and spiritually. We cannot secure *obra* (life) and *obra* (law) without the desire or commitment to (*mbra/mpira*) or “love” of **Nyamewaa-Nyame Nhyehyee** and thus a complementary/balanced commitment to the *Abrafo Abosom*. We must recall that **Heru** is also called **Heru Heri Khet** the Chief of Destruction/Hate and **Sekhemet** is called **Sekhet** the Causer or Bringer of Destruction/Hate. We become balanced when we achieve the condition of **Maa Kheru** or **Maat Kheru**. This means that we become balanced only when we embrace **MMARA NE KYI** equally.

This article will continue in our next issue.

©Copyright, Kwesi Ra Nehem Ptah Akhan, 13008 (2008).

Selected References:

Tomb of Seti I, (*Book of the Cow of Heaven, Destruction of Mankind*)

Per Heru Behudet (*Temple of Heru Behudet, Legend of Heru of Edfu*)

Pert em Heru, *Sheft (papyrus) of Ani*

Let the Ancestors Speak, *Ankh Mi Ra*

Speaking for the Chief: Okyeame and the Politics of Akan Royal Oratory, *by Kwesi Yankah*

Twi-English/English-Twi Concise Dictionary, *Paul Kotey*

www.abibitumikasa.com

AWUKUSEM

NHWEHWEMU

*Below is an excerpt from the audio transcript of our 3-CD audio set: **KUKUU-TUNTUM The Ancestral Jurisdiction**. This excerpt is from **ABIESA** (CD 3: track 1). To download our entire **KUKUU-TUNTUM** audio set for free, go to our website at: www.odwirafo.com/kukuutuntumpage.html*

The whites and their offspring attempted to force **Afurakanu/Afuraitkaitnut** into the false belief that whites had a special relationship with god by creating a fictional prophet who was to bring the true religion of god to the people. They desire to control the actions of Afurakanu/Afuraitkaitnut by forcing the false belief that there is only one god and only one true religion. The whites desired to make Afurakanu/Afuraitkaitnut stop our communication with the Great God and the Great Goddess, **Amen** and **Amenet**, our communication with the Goddesses and Gods, our Ancestral Spirits and the Nature Spirits, so that we would follow the fictional white god, its fictional prophet and by extension we would follow the whites themselves. The name of the fictional prophet and their false religion is called muhammed and islam.

prophet muhammed never existed. The term muhammed is a term the whites stole from the God Who is the male Spiritual Force that operates through the great river in **Kamit** often called the **Nile**. Because it very rarely rains in Kamit, the people of Kamit are greatly dependent on the great river for the growth of their crops, the well being of animals and themselves. The people depend on the great river for their survival and their ability to live a good life.

The great river of Kamit is the longest river in the world. The name of the God of the river in the language of Kamit is **Hap** or **Hapi**. The great river **Hap** flows through the entire country of Kamit. In the language of Kamit, **Reset** means south and **Meht** means north. Because the God **Hap** governed the entire length of the country, the people referred to this God as **Hap Reset**, meaning **Hap** of the *south*, as He flows in the southern part of the country, and **Hap Meht**, meaning **Hap** of the *north*, as He flows in the northern part of the country. It was this aspect of the God of the river, **Hap Meht**, or **Hap** of the *north*, that the whites and their offspring who invaded Kamit were familiar with.

The term for water in the language of Kamit is **Mu**. **Mu Hap Meht** thus means waters, **Mu**, of the northern Nile, **Hap Meht**. It refers to the God **Hap**, this Spirit Force in Creation, as He operates through the river water of the northern Nile. The whites corrupted the title of the God of the waters of the northern Nile, **Muhapmeht** into muhammed.

For thousands and thousands of years, Afurakanu/Afuraitkaitnut have communicated with the God **Hap** and invoked His Spirit under the names **Hap Reset**, **Hap Meht** and **Mu Hap Meht**. Not only have we fed our bodies with the water of the God, we have also energized our spirits with the unique energy of this Spirit

Who operates through this river water. Every year the rainy season in the lands south of Kamit causes the water of the great river in Kamit to swell until the river floods its banks creating a tremendous lake. After a certain period, the floodwaters begin to decrease until they are no longer flooding the land on both sides of the river. The land on both sides of the river, after having been underwater for a period, is now very wet and fertile. At this time of the year, the people of Kamit have always gone out to plant seeds in this fertile soil. Because the land is so wet and fertile after the flood of **Hap**, a harvest of large crops was usually guaranteed. The coming of the God **Hap** to soak the land on both sides of the river is thus the coming of One Who is a bringer of a great harvest, abundance, a good life and peace. The whites applied this knowledge of the God **Hap Meht** to a fictional white male, and created the false belief that this fictional character was the last messenger of god and came to bring the world peace or islam.

The term islam is another corruption of the whites. The root of the term is salem (salm). Salem is a corruption of the name **Sarem**, which is an ancient title of the God **Hap**. In the language of Kamit, **Sarem** is composed of **Sa**, which means *shrine or sanctuary of a God or Goddess*; and **Rem**, which means *tear, or moisture from the eye*. The swelling of the waters of the river is said to be caused by moisture or a tear from the Eye of **Ra/Rait**, the Great Spirit, because moisture in the eye indicates compassion. The Goddess **Auset**, as she operates through the star system, **Sapadet**, called ‘sirius’, was referred to as the *Eye of Ra*. It is from **Auset** or **Auset Sapadet**, the *Eye of Ra*, that the Divine teardrop falls, which begins the swelling of the river **Hap** every year. This is because the yearly flood of the river was occasioned by the rise of the star **Sapadet**. When this star, which is the brightest star in the sky, would rise at the beginning of the year, it was an indication that the great flood was coming. Thus, for thousands of years, the people of Kamit have celebrated the beginning of the flood of the river **Hap**, during a holy day now called the “night of the drop”, meaning night of the Divine teardrop from the star **Sapadet** or *Eye of Ra*.

The river **Hap** is a sanctuary, *Sa*, of the Divine moisture, or tear, *Rem*. Afurakanu/Afuraitkaitnut depended on the God **Hap Meht**, or **Sarem**, for survival and abundance as a means to maintain peace as a way of life. The whites corrupted the God **Hap Meht**’s title **Sarem** to salem, isalem and islam, and claimed that it meant the religion, or way of life of peace. The spread of **Sarem**, or **Mu Hap Meht**, the waters of the northern Nile over the country was corrupted by the whites into the spread of isalem or islam and muhammed throughout the country.

The God **Hap** is also the Spiritual Force operating through the great river of stars called the **heavenly Nile**. He is thus referred to as **Hap Ur**, meaning, **Hap the Great**. In your body, **Hap** operates through the blood which is made up mostly of water. Blood leaves your heart to flood the organs, structures and tissues of the body. Cells in the body receive nourishment and energy from this flood, so that they can execute their function in the body.

The various functions of the God **Hap**, as the Spirit operating through the river on Earth, the river of stars in the sky and the river of blood in your body were corrupted by the whites, applied to their fictional white character muhammed and used to manufacture a life story for this fictional character.

The whites and their offspring have no special connection to the Supreme Being. They have never had any prophets sent to them from the Supreme Being teaching any religion, and this they will never have.



Hap Reset and **Hap Meht**

Muhapreset (*southern Nile*) and **Muhapmeht** (*northern Nile*)

*Below are excerpts about the fictional character muhammed from our article-series (a compilation of a series of our posts on different forums) entitled: **Origins of the Fictional characters of the bible, quran and talmud.** This entire article-series can be downloaded from our website at: www.odwirafo.com/ktposts.doc*

“...Understand that '**R**' and '**L**' are interchangeable linguistically. In Kamit as well as the derivative **Akan** language there is no '**L**', just a rolling '**R**'. All words with '**L**' in them are translated in both languages, and pronounced, as rolling '**R**'...”

“...There is much more to this story, as bilal is none other than the ancient God **Baal (Bel)**. In Kamit, **Baal** is a form of **Set**. He is called **Bar. Bar-Ur (Bar the Great)** became **Bal-UI, Bel-UI** and Bil-al.

Set is the God of the **desert** in Kamit amongst other things/functions. The deserts are just outside of the fertile plains of the Nile valley. This is why when **Muhapmeht** (waters of the northern Nile) floods the Nile valley, the **very first land that is flooded outside of the Nile valley are the deserts**. I.e., Bilal (Bar-Ur) the Kushite/Ethiopian/Black-Red individual/Desert was the first "convert" of muhammed. bilal being "burned" in the desert sands, etc., etc. is nothing more than an allusion to the fact that we are talking about **Set (Bar)** the God of the Desert....”



Set (Bar-Ur)

“...We can look at the functions of **Hap Meht** and see how they are perverted into a scheme about a white male who never existed. The waters (**Mu**) of the river (**Hap Meht**) overrun the land. The people are thus saved from drought and want, seemingly caused by the hot lands of the desert. Of course, the God **Set**, has been invoked for thousands and thousands of years by our people as the **God of the desert**. **Set** becomes **Set-an** or Satan as you observed. Setan is Shetan/Shaitan in arabic. The waters of the river begin to swell as a "response" to the *Eye* of **Ra** (**Auset Sepdet**/the star Sirius). **Mu Hap Meht** "listens" (is receptive to) to **Ra** and acts. **Mu Hap Meht** brings abundance to the people by being obedient to **Ra**. **Mu Hap Meht** is thus the image of:

1) the *messenger* of **Ra** (he hears and obeys) 2) a *saviour*.

The people are saved from Shetan (drought, want) by following and participating in the functions of **Mu Hap Meht/Sarem** (water, producing food and abundance).

One of the titles of **Ra** is **Ra Ur**, meaning among other things "**Ra, the Great One**". This title **Ur** as well as the female equivalent **Urt** was a title conferred upon many Deities and great Ancestresses and Ancestors in Kamit. E.g. **Heru Ur, Amen Ur, Urt Hekau**.

One of the most important linguistic perversions of the whites and their offspring was to translate the title **UR** into "**UL**" which also becomes "**EL**" and "**AL**" as well as "**L**". This is the proper derivation of the so-called hebrew "**EI**" and arabic "**AI**" or "**L**".

"**Ra Ur**" or **Ur Ra** became "**UL LA**" and "**AL LAH**". **Rait*** or **Rat Urt** and **Urt Rat** became "**UL LAT**" or "**AL LAT**". **Mu Hap Meht** as the *messenger* of **Ra Ur** (**Ra** the Great God) or **Ur Ra**, became 'muhammed the last messenger of allah'. Note that some muslims spell and pronounce allah as ullah.

[***Rat** or **Rait** is the *Creatress* while **Ra** is the *Creator*. Together, They function as One Unit to Create the World.]

In our bodies, our blood--made up mostly of water--is the shrine of **Hapi**. When the blood, which carries nutrients, overruns the land (tissues and organs) the inhabitants (cells) of the land (organs and tissues) are saved by the river of blood (**Hap Meht**).

With respect to the quran. Let me just say for now that **Khu** or **Aakhu** in the language of Kamit means "intelligence", "enlightened", "wisdom", "illuminated or shining", etc. "**Khu Ra**" means "**wisdom of Ra**". This was corrupted into "qu ran". Note, that the muslims call the quran the "book of wisdom".

In arabic Kamit is called "**Misr**". This is a perversion of the *Coptic* "**Mesore**" which is derived of **Mes Ra** or "**Mesu Ra**" meaning "birth of **Ra**". This is a title of **Ra** operating through the sun during the summer solstice. By the same token muslim is a perversion of **mes rem**. People are said to have been born "**mes**" of the tears "**remu**" which came from the *Eye* of **Ra**. The tears themselves took the form of a God named **Rem**.

This is another connection of course to the *Eye* of **Ra**, causing **Hapi** to take the title "**Sa Rem**" (sanctuary of the Divine tear)....”

AWUKUSEM

NHWEHWEMU

FAWOHODIE



Fawobodie ene obre na enam

Independence comes with its responsibilities

BOA ME NA MMOA WO



Help me and let me help you!

BESE SAKA



Future Prosperity and Security Rooted Firmly in the Past

by **Adjoa**

We **Afurakanu/Afuraitkaitnut** would be better served to investigate and study what those that came before us did to support, sustain and protect themselves. Reliance on what is mislabeled conventional wisdom about financial and social survival may lead to calamity for our people no matter what country we live in.

It is important for us to now build deeper relationships based on lasting principles like truth, justice, law/love, hate and reciprocity---our culture. Actively using these concepts, no individual or group can be thrown into chaos or defeated because their purpose for uniting/coming together/or relating will be strong and firmly rooted in lasting principles. These fundamentals will always deliver and work wonders for those who use them.

We've seen the recent articles about how to prepare for recession and how to invest in turbulent markets. Some economist's say we've been in recession for the past 3 years, others insist the federal reserve will save the day. Is real estate still a good investment vehicle? Should you stick with your present portfolio of mutual funds, stocks, bonds, and annuities or dump everything and invest in gold? Although much is being said in great detail both pro/con that is not the purpose of this article.



Security and prosperity/**BESE SAKA** [Adinkra symbol in Akan culture – Sack of kola nuts – prosperity, affluence!] lie in examples from our trustory. Those who came before us were able during the enslavement era to successfully fight, gain freedom and create highly functional, lasting societies in remote mountainous and forested areas of the Caribbean, central and south america without being re-taken. This happened time and time again in places like Jamaica, Honduras, Cuba, Brazil, just to name a few. Once safely out of harm's way our people moved to harmonize and familiarize themselves with the surrounding environment.

In the decades just after abolishment of physical enslavement in this country, it was necessary for folks to collectively organize themselves into groups to construct houses so they'd have some place to live. They would agree either to build one house at a time or spend so much time on one and then another until all the houses were finished. In this way, everyone that needed adequate shelter had it. This was the only way for them to have it.

I once heard an interview conducted with a brother who did a lot of business in Haiti back in the '60s. He mentioned at that time the average person in Haiti didn't have a telephone in the home, so they would have to verbally pre-arrange meetings and activities weeks, sometimes months, in advance. He noticed that people always showed up to fulfill their promises. He was amazed people didn't need a reminder or to be hounded and could be relied on like clock-work to do what they promised when they agreed, come rain or shine.

The type of commitment shown in the examples above is cause for celebration and optimism. It shows that we can do in any given situation. Let us as Afurakanu/Afuraitkaitnut welcome any opportunity to cultivate good character, **suban pa**, better interpersonal relationships, healthier foods and stronger, more harmonious communities that will nourish and inspire our awesome creativity.

Our **Nanasom Nsamanfo** forbearers utilized collective knowledge and methods brought with them from the continent to protect, feed and shelter themselves. They developed new medicines and new knowledge that achieved security not only for their immediate survival and freedom but also their descendants down to this day. All this was done under severe duress and without the use of money (paper or gold)!

Those of us who care have a responsibility if not an innate desire, to restore the balance, harmony and true since of community that seems to be so lacking amongst us. We are the only ones who can do it and in the process create something that reflects the greatness of our past.



YAWUSEM

NKRABEA

*Below is the transcript from our **MAAKHERU** audio webcast entitled:*

Apoo – Psychic Power is not Spiritual Power

“. . . .Mikyia mo Afurakanu/Afuraitkaitnut. Nne ye Maakheruda. Me din de Kwesi Ra Nehem Ptah Akhan.

Greetings to all Afurakanu/Afuraitkaitnut, meaning Africans~Black People. Today is Maakheru day. My name is Kwesi Ra Nehem Ptah Akhan.

Bayi is a term in **Akan** culture often associated with “witchcraft”, the power carried by the **abayifo**. However, **bayi** is most properly defined as an often Ancestrally inherited ability by Afurakanu/Afuraitkaitnut to see, hear, communicate, perceive and project beyond the physical senses through a connection with a certain class of Afurakani/Afuraitkaitnit Ancestral Spirits, other discarnate Afurakani/Afuraitkaitnit spirits, Nature Spirits and/or through the **Abosom**, the Goddesses and Gods. All Afurakanu/Afuraitkaitnut have terms for this power or ability in our various languages. The **Yoruba** call this power **aje**.

Bayi can be referred to as: **a higher psychic power**. It is not inherently evil, for it depends on how it is used. *Abayifo* are usually women while their male counterparts are often called **ayenfo**. Someone who is an *abayifo*, misnomered “witch” in english, can search the spirit/mind/memory of another individual and tell that individual exactly where a lost item is, when said individual comes to them for assistance. The *abayifo* has used the *bayi*, the higher psychic power, to solve a problem. This is not evil. However, an *abayifo* could also search the spirit/memory/mind of an individual to find out where he or she placed a large sum of money and then move to steal that money when the individual is not around. The *abayifo* has thus used the *bayi*, the psychic power to create a problem. This is evil. This is disorder. The *abayifo* or *ayenfo* can also project thoughts, images, urges, desires, dreams on others. If the target individual for these projections is not spiritually aware he or she may falsely assume that these projected thoughts, images, urges, desires or dreams are his or her own and then act on them. This is one possible way that the *abayifo* or *ayenfo* can negatively control an individual or individuals. The *abayifo* or *ayenfo* can also project thoughts, images, urges, desires, dreams on real enemies of the community, the **akyiwadefo**, and the enemies will act on these projections and commit suicide or turn on their own associates. This is one way that the *abayifo* or *ayenfo* can positively control an individual or individuals who seek to do harm to the Afurakani/Afuraitkaitnit community. The *bayi*, or higher psychic power, is thus used productively as a weapon of warfare.

Bayi, or higher psychic power, is different from **lower-level psychic power**. All individuals have some measure of lower-level psychic power. All individuals including animals. This lower-level psychic power manifests outwardly as the electromagnetic vibrations emanating from the individual’s nervous system culminating in the heat emanating from the individual’s body. Because all individuals and entities just by

virtue of being alive have energy circulating through their forms, the circulating energy can be used to see, hear or feel beyond the physical senses. However, this is not *bayi*, this is not *aje*, this is not higher psychic power.

Moreover, Spiritual power is Divine Power. Spiritual power proceeds directly from **Nyamewaa-Nyame**, The Supreme Being, and is distributed to Afurakanu/Afuraitkaitnut by the *Abosom* and *Nananom Nsamanfo*. This Spiritual power called **tumi** in Akan is called **ashe** in Yoruba culture. The difference between the *tumi* or power of the *Abosom*, and *bayi*, the higher psychic power is that the **tumi** is always a direct dispensation from the *Abosom*, the *Orisha*, the *Vodou*, the *Arusi*, the Deities. This direct connection makes it Divine Power. **This *tumi* of the *Abosom*, this *ashe* of the *Orisha*, this Divine Spiritual power is distributed to Afurakanu/Afuraitkaitnut and Afurakanu/Afuraitkaitnut only. No non-Afurakani/non-Afuraitkaitnit individual has ever possessed, possesses now, nor will they ever possess the *tumi* of the *Abosom*, the *ashe* of the *Orisha*, the Divine Spiritual power of Nyamewaa-Nyame, The Supreme Being. Lower-level psychic power also is not Divine Power. Lower-level psychic power is no different in provenance than muscular power.** And this is most critical to understand.

An individual can go to a health club and lift weights 6 days-a-week for one year. At the end of the year this individual will have developed a greater degree of muscular power and will be stronger than the average person on the street who has not lifted weights regularly for a year. He may use this newly acquired muscular power to save someone from a burning building or he may use this newly acquired muscular power to commit a series of armed robberies. There is nothing Divine about this newly acquired muscular power.

In a similar fashion, anyone can develop lower-level psychic power or psychic “muscle”. Through getting a required amount of sleep, altering dietary practices, practicing meditation techniques, breathing techniques, concentration techniques, anyone can increase their lower-level psychic “muscle”. They will therefore be able to see, hear, feel and project beyond the regular senses more easily than before. Depending on what their limits are they may be able to see, hear, feel and project on the electromagnetic level moreso than someone who has neglected to exercise their own psychic “muscle”. Once developed, this newly acquired psychic muscle may be used to help someone find a lost article or it may be used to manipulate someone into having sex, embrace a false belief system, hear, see, feel or communicate with a deceased relative or discarnate entity. **There is nothing Divine about this lower-level psychic ability, just as there is nothing Divine about lifting weights and developing increased muscular ability.** This lower-level psychic ability is merely sensory just as smelling, tasting, hearing and seeing are sensory.

The *tumi* of the *Abosom*, the spiritual power of the Divinities however is different. Afurakanu/Afuraitkaitnut are the only people who have had, do have and will ever have access to the *tumi* of the *Abosom*, the *ashe* of the *Orisha*, the Divine Spiritual power of the Spirit-Forces of Creation. This is because the *tumi* of the *Abosom*, the *ashe* of the *Orisha*, is power which is inextricably tied to **Nyamewaa-Nyame Nhyehyee**, Divine Order. It is Divine Power which can only support Divine Order. It is Divine power distributed by the *Abosom* and the *Abosom* cannot, have never and will never implant Their Divine power in a disordered vehicle. The **akyiwadefo**, the whites and their offspring, as spirits of disorder therefore do not have access to *tumi*, to *ashe*, to Divine Spiritual Power. They have never had access to it and they will never have access to it. **There is no such thing as a caucasian, asian, indian, so-called “native”-american or any other non-Afurakanu/non-Afuraitkaitnut receiving *tumi*, or receiving the *ashe* of an *Obosom*, *Orisha*, *Vodou*. Anyone, priest or priestess, *okomfo*, *abosomfo*, *babalawo*, *mamaissii*, *houngan*, *bokonon*, *dibia*, *olorisha* who says otherwise is a liar and you must separate yourselves from them.**

When the *Abosom* possess during ritual They only possess Afurakanu/Afuraitkaitnut. When an *Obosom* possesses one of us, His or Her **sunsum**, His or Her spirit, enters our body. The *sunsum* or spirit of the *Obosom* will use our body as a vehicle to communicate with the rest of the Afurakani/Afuraitkaitnit population whom are present. This means necessarily that the *Abosom* will use the muscular system of the body once possessed in order to walk around in the body, touch people, heal the Afurakanu/Afuraitkaitnut whom are present. Muscular power in this case is being *utilized* by a Divine Power via ritual possession.

When an *Obosom* is communicating with one of us, speaking to one of us, outside of the context of possession this *Obosom* may place a series of thoughts, ideas, images, urges, compulsions, projections within us. The *Obosom* is using our lower-level psychic faculty to communicate with us. Our lower-level psychic power in this particular case is being *utilized* by a Divine Power.

However, *muscular power being used outside of the influence of an Obosom is not Divine Power.* In the same manner, *lower-level psychic power being used outside of the influence of an Obosom is not Divine Power.*

Some serial-rapists use psychic ability to tune into the spirits/minds of their victims in order to determine their vulnerabilities and anticipate their movements. They then use muscular power to dominate their victims and carry out the rape. This is the utilization of lower-level psychic power but it is not Divine Power, for Divine Power cannot be used to support disorder. The *Abosom* will not support it.

**Afurakanu/Afuraitkaitnut, you must recognize the reality that everything unseen is not Divine.
Everything invisible is not spiritual.**

When one of the akiwadefo, the spirits of disorder—the whites and their offspring—communicates with one of their deceased relatives, **this is not a manifestation of Spiritual power, Divine power.** This has absolutely nothing to do with any connection to any *Obosom, Orisha, Vodou*, for the akiwadefo will never have this connection. They are simply communicating with their dead relative in the same manner that they communicated with this relative when it was alive in this world. When one of the akiwadefo, like a serial-rapist, uses his or her lower-level psychic ability, this ability is devoid of any influence or any direction from the *Abosom*. When they therefore project electromagnetic energy in the form of telepathy, we must recognize the reality that these projections are not under the influence of the *Abosom*.

Pieces of metal, leather, paper and other inanimate objects project electromagnetic emanations at various levels constantly. Plant-life projects electromagnetic emanations constantly. Mineral-life projects electromagnetic emanations constantly. Animal-life forms project electromagnetic emanations constantly. These projections can be felt in varying degrees. **At the lowest level, these projections from the plant, mineral and animal realms are telepathic, and are qualitatively no different than verbal projections. Basic electromagnetic projections streaming from inanimate objects are not by nature a manifestation of Divine power, nor are the electromagnetic projections from the akiwadefo or a serial-rapist in the form of telepathic communication manifestations of Divine power.**

The akiwadefo have manipulated us into the false belief that psychic power is Spiritual power. Thus, misguided, culturally-ill Afurakanu/Afuraitkaitnut with latent or prominent *messianic* and *apocalyptic* false beliefs assume that any individual who exercises the minutest amount of lower level psychic ability must have “god” on their side. The “deities” must be with them. they must have “tuned-in” somehow. they must be special. they are “different than the other whites”. **This is absolutely insane and inaccurate.** It is just as foolish as

assuming that if a person has more *muscular* power than another, because he has been lifting weights for months, then “god” must be with that person. The “deities” must be with him or else he could not have more muscular power at this point in time than you. He must be “tuned-in” to the gods somehow. He must be special. **Insanity.**

Some amongst the akyiwadefo spend hours at healthclubs lifting weights in order to increase their muscular power, which is absolutely devoid of any Divine Spiritual power. In the same fashion, some amongst the akyiwadefo, caucasian and asian, spend countless hours meditating, doing breathing exercises, tai chi, chi kung, yoga, having seances and engaging in various other activities in order to increase their limited and distorted lower-level psychic muscle, which is absolutely devoid of any *tumi*, any *asbe*, any Divine Spiritual power. At the same time, they discourage us from working to increase our own psychic muscle which at the very lowest level is **always** superior to theirs. They understand that their psychic ability has a limit, while the psychic ability of Afurakanu/Afuraitkaitnut is unlimited. Because we have a connection to the *Abosom*, our ability to develop psychic muscle is unlimited, but only if we develop it. Our musculature is also superior to theirs, yet we must develop it. The akyiwadefo know that they cannot compare to us physically, psychically, nor spiritually, so their goal is to condition us to neglect our own self-development, physically, psychically and spiritually.

An individual who has the capacity to lift 200 pounds may go to a healthclub initially only lifting 50 pounds. Over time they increase their power and reach their limit of 200 pounds. No matter what they do, they never get beyond that 200-pound mark. They have reached their limit. Another individual has the capacity to lift 700 pounds. They go to a healthclub initially only lifting 50 pounds as well. *However, if the first individual who reached his limit of 200 pounds can convince the other individual to stop working out, the other individual will never actualize his potential.* He will never reach the 700-pound mark that he is capable of. He will stop at 50 pounds. *It will then appear that the one whose limit is 200 pounds and who has reached 200 pounds is naturally superior in strength to the individual who is only lifting 50 pounds at the time. In reality, he manipulated the naturally superior individual to neglect his own self-development. This individual will therefore never even aspire to actualize his potential and reach 700 pounds and demonstrate his superior strength. He will never realize his superiority.* This is how the akyiwadefo manipulate Afurakanu/Afuraitkaitnut culturally and spiritually.

We are conditioned by the akyiwadefo to reject our Afurakani/Afuraitkaitnit Ancestral Religions, and our ritual practices as evil, superstitious, ignorant and inferior, yet the akyiwadefo are attempting to imitate our techniques everyday, all around the world. **Nevertheless, their imitation of our ritual practices are impotent.** They have never, do not now and will never communicate with the *Abosom*, *Orisha*, *Vodou*, nor the *Nananom Nsamanfo*, the Honored Ancestresses and Ancestors **because the Abosom, the Orisha, the Vodou, the Nananom Nsamanfo absolutely hate the akyiwadefo, and will never communicate with them.**

Still, the akyiwadefo pass off their communications with their own deceased white, filthy drunkard relatives as communications with deities, communications with the Abosom, with the Vodou, with the Orisha, with ancient african ancestral spirits. Because we have been conditioned to believe that psychic power is spiritual power, we assume that because the akyiwadefo are in communication with something invisible, they must be in communication with something Divine.

If one is not communicating with the Abosom and Nananom Nsamanfo, the Orisha and Egungun, the Vodou and Kuvito, the Deities and Honorable Ancestresses and Ancestors of

Afuraka/Afuraitkait (Africa), one is not engaged in spirituality. The akyiwadefo are incapable of such communication and are thus incapable of spirituality.

Yet, because we have been conditioned by the whites to neglect our own ritual practices, we have not developed our innate capacity to instantly recognize that the akyiwadefo are never communicating with, nor are they ever supported by any Divinity.

It is this reality which makes it appear to the **ayarefo**, the culturally-ill Afurakanu/Afuraitkaitnut, that the whites and their offspring can be spiritual, can be initiated as *babalawos, okomfo, olorisha, houngans*. It is this misguided thinking, this false perception, planted in us by the whites that makes the *ayarefo*, the culturally-ill Afurakanu/Afuraitkaitnut, believe that we must accept all people because all people are fundamentally the same. This is insane. It is out of touch with Reality. It is inaccurate. None of the whites and their offspring have *tumi, ashe*, the power of the *Abosom, Orisha, Vodou*. None of the whites and their offspring have *bayi, aje*, the higher level psychic power connected to the *Nananom Nsamanfo* and the *Abosom*. **Only Afurakanu/Afuraitkaitnut will ever operate in these realms of energy and consciousness.**

Holding on to the conditioned misperceptions which fuel the insane belief in the pseudo-spirituality of the akyiwadefo also leads to misperceptions about our own people.

Every Afurakani/Afuraitkaitnit psychic is not a priest, nor a priestess. Yet, every Afurakani/Afuraitkaitnit priest or priestess utilizes psychic ability.

Because of the corruption of our perception through adherence to the manipulative false doctrines of the akyiwadefo, many of our people do not understand this distinction. Thus, many Afurakanu/Afuraitkaitnut have been “initiated” to the *Abosom, Orisha, Vodou*, and other priesthoods and priestesses and in reality have no *Abosom, no* *Orisha, no* *Vodou* with them. Their initiations were and are bogus.

The majority, the majority of initiations outside of Afuraka/Afuraitkait were and are bogus and many initiations within Afuraka/Afuraitkait fit into this category of being bogus as well.

Black People who are merely lower-level psychics have been convinced that lower-level psychic ability is an indication of Divine power, and have therefore been given empty pots, shrines, trinkets, and priestly titles. These people then proceed to “teach” others, take on godchildren and perform bogus rituals and initiations on them. The result is an intergenerational pseudo-lineage of bogus priestesses and priests none of whom have any Obosom, Orisha, Vodou, Arusi connected to Them in the capacity that a true initiated person would have.

You wonder then why you go to receive divination from so-called “initiated” priests and priestesses and the divinations are inaccurate. They have been initiated for 25 years, have a god-mother who has been initiated for 35 years and the person who initiated them has been initiated for 40 years, yet all of these intergenerational lineage initiations are 100% invalid. None of them are true initiates.

It is these kinds of Black psychics, wittingly or unwittingly passing themselves off as priests and priestesses, who become influenced by deceased white spirits masquerading as deities or so-called spiritual guides. These Black psychics, these pseudo-initiates, pseudo priests and pseudo priestesses then tell you that the “spirits”, the “deities”, said that we must accept the whites and their offspring; that we must accept the insanity of dissexuality or homosexuality. They will tell you that you must

accept thoughts, intentions and actions that you know deep-down inside are insane and absolutely out of harmony with Nyamewaa-Nyame Nhyehyee, Divine Order. They will tell you that you must spend hundreds or thousands of dollars to have empty rituals performed which have no affect on the situation at hand whatsoever. You watch them sacrifice birds, sheep, pray in an indigenous language, speak with an accent, cast shells and perform other ritual gestures and you assume that they must know something. **Anyone** can memorize these ritual gestures, and this is why it is so **easy** to manipulate the misguided Afurakanu/Afuraitkaitnut.

A parrot can repeat the words of a human. That does not qualify the parrot for priesthood.

A gorilla can ape the gestures of a human. He can drop shells on a mat.

That does not make the gorilla a priest.

Stop allowing yourself to be **mystified** by a lower-level psychic repeating memorized prayers performing memorized ritual gestures and concluding that the lower level psychic who is performing these things from memory in front of you is truly initiated. Many of these lower-level psychics sincerely believe that they are initiated, that they are priests and priestesses, **for they have never experienced anything other than lower-level psychic work, including possession by a non-cultivated spirit.** They believe in their bogus priesthood or priestesshood. They believe in the work they do, yet what they call healing or results is nothing more than the spiritual placebo affect. It was the Afurakani/Afuraitkaitnit client's **own okra, ori inu**, in concert with their *Nananom Nsamanfo* and *Abosom* who brought about the healing, not the psychic who believes him or herself to be a priest or priestess. Of course there are many of these psychics who **know** that they are not truly priests or priestesses, **and they prey on your ignorance.**

Afurakanu/Afuraitkaitnut, you must develop a strong relationship with your Nananom Nsamanfo on your own first. Your *Nananom Nsamanfo*, your Spiritually cultivated Ancestresses and Ancestors, your truly great Afuraitkaitnit Grandmothers and your truly great Afurakani Grandfathers Whom are connected to you by blood and who exuded **suban pa**, *good character*, in their lifetimes, **will not lead you astray.** They will guide you to follow your **okra**, your **ori inu**, your **ka**, your **se**, your *Divine consciousness*. They will guide you to properly align yourself with the *Abosom*. They will **always** guide you **away** from the akyiwadefo. And they will guide you away from Black psychics who wittingly or unwittingly masquerade as priests and priestesses. They will guide you to follow your *okra*, **and your okra will show you who truly has Abosom, Orisha, Vodou and who does not.**

Take responsibility for your own development and develop your perception, physically, psychically and spiritually. Take responsibility for your own stability and eradicate your enemies for your own security.

This is the beginning of **Apoo**, the operationalizing of Divine Hate—rejection and eradication of disorder, its purveyors and all of its manifestations.

Me din de Kwesi Ra Nehem Ptah Akhan. Nne ye Maakheruda. . . .”

*All **MAAKHERU** webcasts are available as free .mp3 downloads from our website: www.odwirafo.com*

AFLASEM

AHOODEN

KESE NE SIKRE NYAREWA

Obesity and Diabetes
by **Yoofiwaa Kyekye**

Forty years ago statistics stated that some 57% of **Afurakanu/Afuraitkaitnut** (Africans) in America were overweight (about 24% of which were obese). But before we ‘believe’ and quote these statistics as absolute truths, you would be wise to first understand their definition of a ‘healthy weight’ and their standard of measurement. For example, about 20 years ago I got on a scale that was designed to determine if one’s weight was ‘healthy’, ‘overweight’ or ‘obese’, the result of which concluded that I was 7 pounds overweight. At the time I was 5’2” and weighed only 117 lbs. which, although I was very slim, it was recorded into their statistics as an overweight **Afuraitkaitnit** (African) female. Today the weight standards that make up their statistics are calculated in weight ranges so now at 5’2” and 125 lbs (same height, eight pounds heavier) I fall within what they define as a ‘healthy range’. Unfortunately, although they may have changed their definition or standards of measurements, they have not corrected past inaccurate statistics, nor did they solicit our input when determining standards of measurement.

Whether or not we use their current or past statistics we can readily see through simple observation that many Afurakanu/Afuraitkaitnut are in fact overweight and/or obese, and there are more Afurakanu/Afuraitkaitnut who fall into those categories today than there were forty years ago. There are many factors that go into this weight disparity but part of the problem is cultural misguidance from people labeling those who were slim as ‘skinny’, ‘a sack of bones’ or in need of adding ‘meat on their bones’, while those who were overweight were labeled as ‘big-boned’ or ‘healthy’— when the opposite is more likely true. This concept makes being overweight socially acceptable in the Afurakani/Afuraitkaitnit family and community and being slim socially discouraged. Another culprit is the *akyiwadefo* (the whites and their offspring) in the way they subliminally promote a connection between ‘happiness’ and ‘being full’ within our community through their commercials and marketing materials.

Being overweight and/or obese is neither “big-boned” nor “healthy”. Obesity is when the body mass consists of more flesh (excessive fat and/or excessive muscle) than what is healthy for the individual’s frame (bones) to operate properly. This condition is the nucleus of many physical and emotional disorders and diseases that plague the Afurakani/Afuraitkaitnit community. The excess weight taxes the body making it difficult to breathe normally (many snore while asleep and while awake) which limits the amount of much needed oxygen throughout the body. It limits the individuals mobility causing them to tire easily. It disfigures the body by stretching the flesh and skin in areas and ways that it was not designed to stretch, among other things. Many

would like to believe that the cause of excessive weight (obesity) is the result of a diseased gland or inherited predisposed genetic weakness. Such belief, unfortunately, leads one to believe they are not directly responsible for the cause and therefore not directly capable of resolving the problem. However, disease (lack of ease) is defined as a condition in living organisms that results in pathological symptoms and is not the direct result of physical injury. So, more often than not, obesity is the result of the over consumption of food, which is a self inflicted injury, not a disease. But obesity, in essence, is a cesspool that fosters disease and death.

Diabetes is defined as a life-long disease marked by high levels of sugar (glucose) in the blood. It is said to be a condition in which the pancreas no longer produces enough insulin or when cells stop responding to the insulin that is produced, so that glucose in the blood cannot be absorbed into the cells of the body. Diabetes is categorized as Type 1, which is less common and is usually caused by an outside attack on the pancreas from things like a negative reaction to medication; and Type 2 (more commonly diagnosed among Afurakanu/Afuraitkaitnut) which is directly related to poor diet and lack of exercise.

Diagnosing diabetes by the medical industry is usually done by measuring glucose levels in the blood, not necessarily by measuring the health of the pancreas which is the organ that produces the insulin that breaks down the glucose. The problem with using this diagnosis as a determinant for diabetes is blood levels can only accurately represent what's present at the moment the blood is drawn. This is especially important when you understand that glucose enters the blood during the process of digestion through the food you eat which is converted into glucose in your body, ideally by creation, for the purpose of producing energy that can be transported into the cells of your body. The pancreas is obviously not dead. If it were, that dead organ would kill the whole body if it was not immediately removed. It is just overloaded with excessive amounts of sugar. The average american diet is full of (so-called) foods that already consist of high glucose levels before consumption/conversion and it lacks proper nourishment to feed/strengthen any of our internal organs, including the pancreas.

Products made with refined sugars (i.e. sodas, candy, processed foods, sauces and ketchups, sweetened coffee/drinks, etc.) and artificial starches, like products produced with white flour (i.e. breads/buns, cookies, cakes, pasta, etc), already have a high glucose content before the glucose conversion process. So, they accelerate the glucose levels in the blood to greater than what the pancreas was designed to break down at any one time. Consuming these products year after year, day after day, or meal after meal over time produces an accumulation of excessive glucose which can overwork the pancreas over time. So a blood glucose level test conducted after an average american meal, and/or before flushing your system of the effects of the accumulation of those meals, will more times than not automatically yield a result of higher than healthy glucose levels which is then diagnosed as diabetes.

Some doctors contend that Type 2 diabetes is hereditary or that there is some predisposed gene that makes Afurakanu/Afuraitkaitnut more susceptible to this condition. When you consider that glucose enters the body solely through food consumption and the fact that families generally share the same pots or similar eating habits, it stands to reason that for a family whose diet is high in glucose that would play a major role in the family member's susceptibility to the condition called diabetes just as it contributes to obesity in that family—not some unidentified predisposed family gene.

Although the medical industry will acknowledge that Type 2 diabetes is related to obesity and lack of exercise, it hasn't gone further to conclude that diabetes can be cured by proper resolution of the cause of obesity—implying, once diagnosed, it is incurable which is absolutely not true. In the principle of cause and effect, the resolution to an imbalance resulting from an 'effect' is usually the 'cause' in reverse. In the case of the condition of diabetes, high sugar consumption (cause) increases glucose levels in the bloodstream (effect). Resolution to this imbalance is to decrease or eliminate sugar consumption (cause in reverse). That being said, diabetes (high glucose levels) is not an incurable disease. It is more correctly a condition of the blood. Conditions, by definition, are circumstantial and therefore temporary. A condition will change or be eliminated once the cause of the condition changes or is removed, and is thereafter properly maintained.

When I was a child, my Mother was diagnosed with diabetes. The laymen's term back then among Afurakanu/Afuraitkaitnut was 'sugar' or 'sugar diabetes'. As with all so-called diabetics, her doctor started her on so-called 'drug treatment' (an oxymoron) that he said she would have to take for the rest of her life—the idea of which put her on the path to wholistic health. As she learned she applied those lessons in her life, changed her diet to a more natural diet with limited unnatural glucose consumption and eventually cured herself of diabetes. That was over 35 years ago and she still is not on any medication for anything to this day. My Mom also assisted her older Sister in curing herself of diabetes in her mid 60's who hasn't had to take any medication since 13003 (2003). So when I say that diabetes is curable, I say that from the experience of witnessing people in my life cure themselves of the condition through the action of reversing the cause.

One thing is for sure, there is no secret what's in store for people who accept diabetes as a permanent disease and follow the medical industry's drug treatment regimen, because we see it everyday. Eventually these patients will lose their eyesight, they'll experience poor blood circulation, they'll lose feeling in their extremities which is known to lead to gout and amputation. They will lose kidney function and eventually require dialysis or a kidney transplant; they experience thinning/balding hair; irritability and mood swings; infertility and men experience erectile dysfunction and eventually lose their ability to release sperm/semen with their ejaculations. Some evidence concludes that Afurakanu/Afuraitkaitnut diagnosed with diabetes will more than likely more adversely experience these and other diabetes-related effects, including death. For me this is quite disheartening because I know it is all relatively easily avoidable.

Your body was designed to heal itself and it doesn't get amnesia of how to fulfill that function when you get sick. It knows exactly what to do and how to function in sickness just as it knows exactly what to do and how to function in health. All it needs is for you to provide it with what it needs to function properly and minimize/eliminate the intake of those things that work against proper function. In essence, stop reproducing the cause of the condition, flush your system of the excessive amount of unnatural glucose already in your system and don't add more high levels of unnatural glucose to your system while you're flushing it or going forward. It's just that simple. Some people will try to sell you herbs that they claim will get rid of diabetes; and some will help. But the cause of diabetes is not the lack of those herbs (nor medicine, for that matter), so the environment that produced the condition (excessive consumption/accumulation of unnatural glucose) may still be present, which means the condition will resurface when you stop taking the herbs.

Bottom line, suffering with obesity, diabetes and related diseases is a choice, whether conscious or unconscious. **This is among the worst of all 'black-on-black' crimes because we unknowingly inflict them upon ourselves.**

The medical industry manipulates people's fear of dying to encourage them to follow their direction on treating their conditions with medicine/drugs. Once on these medications, patients are feeding themselves more diseases, called 'side affects', which require more medication. Before you know it you went from no medication to taking tons of medication several times a day. And since they know that regiment will not cure the condition, they say it's incurable. That's the trustory and the future of medication therapy. Do your own research and take charge of your own health. After all, doctors only stand to loose a patient, which is not an uncommon occurrence in their field.

Yoofiwaa Kyekye is the CEO of **NKWA, Inc.** Her website address is: **www.nkwainc.com**



DEDICATED TO YOUR TOTAL WELL BEING!

Naturopathic Health Assessments	Cooking Classes
Iridology Assessments	Products
Ionic Foot Baths	Lectures
Obra Tumi Fitness Course	Event Planning

www.nkwainc.com

AFLASEM

AHOOFE

ADWENE NO YE FE

Ofa a eto so Abien

The Mind is Beautiful

Part 2

by **Yoofiwa Kyekye**

Gyidi

Belief/Faith

To believe something is to ‘accept it as truth’. Whether or not the essence of that belief is in fact true is completely irrelevant when engaging the concept of belief. In Twi, **gyidi** is translated as ‘belief’; ‘**gye**’ meaning *to receive* and ‘**di**’ *to eat*: **gyidi** (*gye di*) *receive and eat*. To exercise *gyidi*/belief is to *ingest* information or a concept into one’s being so that it becomes part of who you are and influence who you will become. The hope is that which you choose to believe, that which you ingest into your being, is not a lie. The mature individual will take the responsibility of confirming a belief, and ingest into their being only that which they know is true and will guide their children in the same manner.

Children are often deceived into focusing, living and acting based upon their beliefs, instead of what was proven to be true, through the many nursery rhymes, holidays and their associated false characters. For example, some people teach their children to believe that a tooth fairy will bring them money in exchange for their extracted tooth if they leave it under their pillow before they go to bed. Acting on that belief children place their tooth under their pillow and they have faith/*gyidi*/believe that when they wake up the next morning they will see money left by the tooth fairy. When they find that money is there, because of the cunning act of their parents, their faith/*gyidi*/belief in the tooth fairy is confirmed even though they never saw the tooth fairy and, as we all know, the tooth fairy doesn’t exist. There are many such lies perpetuated throughout childhood (i.e. santa claus, easter bunny, english speaking animals, etc.) that subtly teach our children that it’s perfectly okay to focus, act and live their lives believing things they have not confirmed are true and, in some cases, are in fact a lie. The danger in raising **Afurakani/Afuraitkaitnit** (African) children this way is the result produces Afurakani/Afuraitkaitnit adults who focus, act and live based upon beliefs or things they have not confirmed are true or might not be true because, when you really think about it, people don’t usually grow out of their childhood habits/mannerisms/characteristics; **they simply mature in them.**

What we should have learned concerning *gyidi*/belief is that it can influence behavior and can cause one to act. *Gyidi*/Belief can be a stimulant that encourages one (or cause one to encourage others) to attempt or accomplish things they'd never attempted or accomplished before, such as a belief in one's self/abilities or a belief in others. In the case of information and concepts, when properly exercised, belief is a catalyst to stimulate one to research the validity of that belief and consciously, positively conclude whether it is true or false. Research is only complete when 'absolute fact' is uncovered; not beliefs, rationalizations, hear-says, popular ideas, clichés or assumptions; but ABSOLUTE FACT. Of course when we are in touch with ourselves, as part of our connection with Divine Intelligence **Afurakanu/Afuraitkaitnut** (Africans) will receive messages/urges from our okra that will also guide/direct us to reliable sources that will confirm/dispel truths versus myths. The end result is freeing since by the conclusion of the research the truth will then be 'known', thereby eliminating the need to simply believe.

On the other hand improper use of *gyidi*/belief (living and acting without confirmation) can do just the opposite; especially when the object of belief is not true. When a belief is incorporated into ones life without appropriately confirming its validity, it can work as a catalyst to stifle action or deter appropriate action since it fosters or feeds off fear. This fear can cause one to obey, not out of deserved respect or reverence but out of an imagined negative consequence that is also not rooted in truth; which is nothing more than superstition. When we submit to these superstitions we unwittingly enslave the power we were born with. Even if the *gyidi*/belief is true, without proper confirmation or proof of validity one can be easily swayed (**gyigya**/unstable, fickle).

The cultivation and widespread use of whole, half or partially inaccurate nuggets of information is severely counterproductive. They in essence are simple methods for the *akyiwadefo* (the whites and their offspring) to program the minds/**adwene** of Afurakanu/Afuraitkaitnut with "what they want us to think" on any given subject, consequently stunting our natural mental development and maturity in the act of "how to think" (*to use one's mind to consider ideas, make judgments and form thoughts; to mentally search or measure depth, or calculate the capacity; to decide based on reflection, pondering or through reasoning - [not repetition or recital]*)¹. This systematic programming process begins in childhood as they encourage the minds/*adwene* of our children to imagine and believe the impossible while trying to buffer their minds/*adwene* from seeing or focusing on reality.

Clichés

People often quote clichés, old sayings and 'they says' (who are 'they' anyway?) thinking these phrases are helpful little catchy phrases that embody nuggets of truth they can easily recollect and trust. For some they are/can be creeds by which they live their lives. 'A man is known by the company he keeps', 'word is bond', 'a tree is known by its fruit', or 'an apple a day keeps the doctor away' are just a few. Many use such sayings as a source of knowledge from which to draw, even quoting them to assist in debates or to help solve problems. Truthfully, a cliché is nothing more than an expression or phrase that is commonly quoted by the masses; the validity (or lack there of) is irrelevant and often goes unchallenged.

The etymology of *cliché* is french meaning literally, *printer's stereotype, from past participle of cliché to stereotype, of imitative origin*. In other words, a cliché represents something that is not original; in fact, something that is a fake. So, the obvious problem with using clichés as creeds is many, by definition, are not true or aren't completely true. Many combine truth and falsehood or are an exaggeration of the truth. Where I'm from a thing is either 'a whole truth' or it's 'a whole lie'. Even further, drawing on clichés as a source of knowledge

can discourage the innate inclination among Afurakanu/Afuraitkaitnut to draw on the true and infinite source of true and accurate knowledge embodied in Divine Intelligence that we're already connected with. With years of using clichés, combined with our 'belief-based' childhood programming we began to rationalize supposed truths in these clichés, some of which we will challenge in this article.

Forgive and Forget

One of the more popular clichés imposed upon Afurakanu/Afuraitkaitnut by the akyiwadefo through their pseudo-religions and their various forms of propaganda is the one that says we should 'forgive and forget'. Some say lack of forgiveness can negatively consume the life of the would-be 'forgiver' and forgiveness releases/frees. The word forgive (**fakye** in Twi) means to give up resentment against an offender(s) for their offense. In some of the pseudo-religions another cliché '*let go and let god*' is a phrase that is used to confuse Afurakanu/Afuraitkaitnut who have suffered an offense into forgiving their offender. But 'to give up resentment' for an offense endured is not a prerequisite for invoking the assistance of **Nyamewaa-Nyame**.

The principle of 'cause and effect' is at work in the Universe which says for every action there is a reaction. I.e., because 'A' occurred, 'B' now exists. This is the energy manifesting in the concept 'reaping what you sow'. When the result of the cause/effect principle creates an imbalance, the resolution is to take action to restore balance which is, often times, similar to or the same as the cause but in reverse. For example, when we take something into our body (cause) that makes us sick (effect that created imbalance), the resolution can be to flush that thing out of our body (cause in reverse). This 'cause in reverse' action frees the body from the sickness it endured and might have continued to endure if the cause had not been 'undone'. When an offense occurs against a person, they are not exempted from this cause/effect principle, and the resolution or restoration of balance is not achieved through forgiveness. In fact, forgiveness is a 'cause' whose 'effect' is the prolongation or perpetuation of imbalance in the life of the forgiver that was brought on as a result of the offensive experience. Afurakanu/Afuraitkaitnut should pursue and achieve resolution to all offenses through the restoration of balance to truly be free of the effects of offenses.

The Twi phrase '**werefi**' infers *forgetful, oblivion, negligence* and translates to english simply as: *to forget* meaning to *not remember*. To forget is unnatural and impossible unless you are absent minded (negligent) or have a mental disorder called 'amnesia' (oblivious). Our **adwene**/minds aren't wired like computers with a delete button to completely erase an experience from our memory at will. Our experiences (good, bad or indifferent) helps to shape our perception of who we are. To forget any of them because we or someone else don't like them can prove to be detrimental to your growth and safety. For example, you wouldn't forget someone molested a child and leave your child alone with them. You shouldn't leave your money in the presence of a recovered kleptomaniac. You wouldn't trust your enemy because they haven't attacked you in a while.

Complete acceptance of the cliché 'forgive and forget' particularly serves the interest of the akyiwadefo because, by design, it surreptitiously set us up to be their perpetual, intergenerational subservient victims since it discourages us from holding them accountable for the many adversarial actions they have and continually perpetuate on our people (forgive) and from remembering the [intergenerational] injustices they systematically inflict upon us (forget). Afurakanu/Afuraitkaitnut should learn from every experience and work as Created Beings, extensions of **Nyamewaa-Nyame Nhyehyee** (Divine Order) to restore/maintain balance and order where imbalance and disorder are imposed.

Love Conquers All

To adopt a cliché like ‘love conquers all’ or ‘all you need is love’ is unwise, especially within a society that doesn’t have a clear definition of the word or concept called ‘love’, nor a clear picture of exactly what/who ‘all’ should be conquered.

In the series called **MMARA NE KYI** covered in the first three issues of **AFURAKA/AFURAITKAIT Nanasom Nhoma**, Kwesi Ra Nehem Ptah Akhan makes it perfectly clear that love and law are conceptually and phonetically interchangeable, meaning (and I quote): *“To be “in love” with someone or something from the Afurakani/Afuraitkaitnit perspective, the true perspective, is to be “in law” with that person or thing.”*² But the concept of love that is promoted by the akyiwadefo can actually be better defined as lust [misguided desire] when we consider the idea that one can fall in and out of ‘love’ (lust) with a person, but one can not fall in and out of ‘law’ with a person because the latter denotes a legally authorized or legitimate lifelong commitment to that person or union.

To conquer is to overcome by force or to defeat which subtly implies the underlying meaning of this cliché cleverly promotes a love for one’s enemy—which is completely insane. No one in their right mind would knowingly invite their proven enemy into their home with their family, embrace that enemy with ‘love’ and expect to have conquered them. Instead you can expect the opposite will more than likely occur. Further, misguided Afurakanu/Afuraitkaitnut willingly go, or encourage young men/women to sign up to go, to war for the cause(s) of the akyiwadefo, whether or not they know or agree with the cause themselves—instead of telling the akyiwadefo to invoke this cliché they perpetuate in our community by using their own ‘love’ to ‘conquer’ their own enemy.

Again, complete acceptance of this cliché obviously and particularly serves the interest of the akyiwadefo because, again by design, it surreptitiously set us up to be their perpetual, intergenerational subservient victims. But in this case, instead of just forgiving or forgetting, we’re encouraged to respond to the injustices they inflict upon us throughout our lives, and the lives of our past and future generations, with “love” rather than with the appropriately earned response that will restore balance of **Kyi** (to hate).

Knowledge is Power

The cliché ‘Knowledge is Power’ is another one imposed upon Afurakanu/Afuraitkaitnut by the akyiwadefo, and this one is perpetuated through their mis-educational systems. The phrase ‘knowledge is power’ can be perceived as partially true but is wholly incomplete which makes it wholly inaccurate. We see more Afurakanu/Afuraitkaitnut in america with college degrees today than we’ve ever had in the past 400+ years, yet we have the same amount of power in this country that we’ve had since we got here, which is little to none. Knowledge without action or proper application is as immaterial as a moot point. Plus, when you really think about it, the concept of ‘knowledge’ in this cliché is relative when you consider that not all knowledge is accurate and not all accurate knowledge is accurately applied.

For Afurakanu/Afuraitkaitnut, the path to power and true spirituality is experienced through self-discovery since power is one of our intrinsic characteristics. Self-hatred is systematically introduced and nurtured in our community by the akyiwadefo as a distraction or deterrent to us from pursuing or realizing the power we innately possess. If you feel like you must have a cliché that promotes the pursuit of knowledge, try using this

one: "Accurate and complete knowledge of self and environment that is accurately and completely applied stimulates Power within self and in that environment".

Power corrupts; absolute power corrupts absolutely

Power has many different meanings but for the akyiwadefo it is generally defined as some form of control or force over others, and they take an offensive approach to the acquisition and maintenance of their corruption of the use of power as an outward exercise of brute force. But power is much deeper and more personal than that. In Twi, **tumi** is often translated as ‘power’ and its definition denotes: *an inner ability based upon natural gifts, on physical conditions or on power and influence.*

This describes power/*tumi* as a natural life-force energy; a source of strength from within; something you’re either born with or you’re not. Although it includes influence, it doesn’t denote overpowering another. Instead, it implies a mastering of self. So power in and of itself cannot corrupt, whether absolute or not. But power is still much deeper and more personal than that.

A quote from Kwesi Ra Nehem Ptah Akhan on **tumi** (*from the MAAKHERU webcast: Apoo: Psychic Power is not Spiritual Power*):

*Spiritual power proceeds directly from **Nyamewaa-Nyame**, The Supreme Being, and is distributed to Afurakanu/ Afuraitkaitnut by the Abosom and Nananom Nsamanfo. This Spiritual power called **tumi** in Akan is called **ashe** in Yoruba culture. The difference between the *tumi* or power of the Abosom, and *bayi*, the higher psychic power is that the **tumi** is always a direct dispensation from the Abosom, the Orisha, the Vodou, the Arusi, the Deities. This direct connection makes it Divine Power. **This tumi of the Abosom, this ashe of the Orisha, this Divine Spiritual power is distributed to Afurakanu/ Afuraitkaitnut and Afurakanu/ Afuraitkaitnut only. No non-Afurakani/ non-Afuraitkaitnit individual has ever possessed, possesses now, nor will they ever possess the tumi of the Abosom, the ashe of the Orisha, the Divine Spiritual power of Nyamewaa-Nyame, The Supreme Being.***

An **otumfo** is a *person of great strength; a mighty one*, a person with *power (tumi)*. **Tumm** is defined as ‘dark’. Its synonyms are **tuntuuntum** and **tuntum**. An **Otuntum** is defined as: *a black person*. Power is not only something Afurakanu/ Afuraitkaitnut are innately born with or a source of strength from which we can pull, it is who we are (an **Otuntumfo/ Otumfo**). It signifies our connection with the Divine Power/**Tumi** of **Nyamewaa-Nyame**, of whom we are direct descendants. This is why as mentioned above the path to power and true spirituality [for Afurakanu/ Afuraitkaitnut] is experienced (realized) through self-discovery, and the akyiwadefo understand this. They try to harness our power for their benefit, for they know that they only possess manufactured power—because they have no connection with Divine Power/**Tumi**. It’s also why they need us to ‘believe’ that power corrupts. As long as we believe power corrupts, we will not actively pursue or realize it. As long as we do not actively pursue or realize the potential of our innate *tumi*, we will be afraid or unwilling to challenge their corruption of power.

islam is Mathematics

A cliché perpetuated within the nation of islam (noi) is ‘islam is mathematics and mathematics is islam’. Although a lot of mathematics is recited within the lessons of the noi (i.e. Actual Facts, General Orders, etc), that does not mean that islam, itself, *is* mathematics. The problem with believing this cliché is since we know that mathematics is an absolute science, it always adds up and there is always a correct answer, this cliché implies that everything in islam adds up to a correct answer as well—which is an absolute lie. Those who believe this cliché have no real reason to objectively research, investigate and confirm those beliefs because it’s assumed it already adds up.

This is particularly dangerous because it can foster an environment where its members aren’t motivated to read anything outside of the books or material specifically recommended by those in charge of that environment (within the individual temples/mosques or the entire organization). What would be the point when islam already adds up? Therefore the source of knowledge acquisition is not necessarily Divine Intelligence and the information received may not be processed through the act of thinking as defined in paragraph five above. So you have people who can recite intelligent sounding things (measuring the weight and circumference of the earth and it’s distance to the moon like a rocket scientist) but they don’t have an in-depth understanding of what that information really means, how it relates to them and how they relate to it or how it all fits within **Nyamewaa-Nyame Nhyehyee** (Divine Order) and Creation. One step further, they are never introduced to the true knowledge of themselves as an Afurakani/Afuraitkaitnit (African) individual (a *Created Being*) and, therefore, may never actualize their innate true power/*tumi*. Truthfully, islam is islam and mathematics is mathematics of which only the latter can be absolute.

All is in Divine Order

This cliché is prevalent throughout the Afurakani/Afuraitkaitnit community (all circles: i.e. pseudo-religious followers, culturalists, nationalists, etc.). It implies that everything that happens, (good, bad or indifferent), somehow qualifies to be part of Divine Order just by nature of the fact that it happened or was allowed to happen.

Nyamewaa-Nyame Nhyehyee (Divine Order) can be defined as those things that harmoniously function in concert with Creation, in the manner in which they were created. In the body, when the cells, organs and all internal and external systems are functioning properly, the body is healthy because all are demonstrating **Nyamewaa-Nyame Nhyehyee** (Divine Order). When any of these entities are not functioning as they were created, the condition fosters dis-order in the body, also known as disease. Rape, incest, child molestation, and murder are examples of disorder/disease when manifested in the body of the Afurakani/Afuraitkaitnit individual/family/community. These actions are actually **mmusu**, *that which is hated, a great moral evil; that which is **akyiwade**/taboo for all Afurakanu/Afuraitkaitnut*. They break up families, tear down communities and perpetuate unhealthy conditions (disease/disorder) within our communities. Such actions (the result of which is an ‘experience’) are **hated** by **Nyamewaa-Nyame**, and the **Abosom** (Deities) and **Nananom Nsamanfo** (Honored Ancestresses and Ancestors) and therefore cannot be of Them. This is also why there are certain **Abosom** called **Abrafo Abosom** Who are Created specifically to eradicate disorder so that Divine Order can be maintained. Disordered actions are consequently dis-qualified from being part of Divine Order!

Our experiences (good, bad or indifferent) help shape our perception of who we are and there are many lessons to be learned out of reflecting upon them, part of which can reveal our preparedness for the future. When those lessons are uncovered and learned, whether experienced or borrowed, we are better equipped should we face that same or similar situation in the future. On the other hand if a lesson is not learned, one may find him/herself unprepared if faced with the same or similar situation in the future. Reflection is a natural part of Afurakani/Afuraitkaitnit culture for the purpose of growth and development, and the gauging of the same. This cliché (All is in Divine Order) is a corruption of this natural growth and development process as it assumes that one who experienced a grossly negative ordeal could only have achieved that growth and development through that experience **which is absolutely not true**. Lessons can be learned in many different ways, through many different avenues, including but not limited to obedience, borrowing from someone else's experience and introspective reflection.

Complete acceptance of this cliché also benefits the *akyiwadefo* in that it incorrectly leaves us to assume we have no responsibility to respond to or retaliate against a *mmusu/akɔyiwade*/taboo acts, brutalities, injustices, etc., inflicted upon or experienced by ourselves, someone in our family and/or our community past, present or future. This cliché also incorrectly implies that because an incident happened it was part of 'Divine Order' and since acting against 'Divine Order' is against our nature we simply don't act. But this does not satisfy nor alleviate our duty/responsibility as agents of Divine Order (*Created Beings*) to work to restore, maintain and/or enforce It.

Know Thyself

This is actually a good declaration for Afurakanu/Afuraitkaitnut in that the more we know (learn, accept, embrace and apply) about our true 'created' selves and our connection with Divine Creation the more of our innate power we will be able to actualize. I call this one a declaration instead of a cliché because, used in its proper context, it is neither wholly nor partially fake. However, when this declaration is given to an oppressed people who primarily see themselves through the eyes of their oppressors, they will only pursue the knowledge of themselves through mediums (i.e. leaders, information, knowledge, etc.) that have been assigned, approved and/or sanctioned by their oppressor and therefore never really learn their true selves—which is where the power in the manifestation of this declaration resides.

In such cases the actualization of 'Know Thyself' becomes a cliché because the "approved" sources for actualizing this declaration are strategically limited by the oppressor in such a way that it now works to assist in the perpetuation of the oppressed condition. In the pursuit to 'Know Thyself' one must decide that they will not rely on what they think they know because they might start rationalizing falsehoods that were systematically programmed into their oppressed thinking mind until it begins to sound true, as in the case of other clichés. To truly pursue the essence of 'Know Thyself' as a declaration, one must be free in his/her thinking and fearless in the pursuit of learning the truth about him/her self as he/she listens to the guidance of his/her *Nananom Nsamanfo* (Honored Ancestresses/Ancestors) who, by the way, have a *vested* interest in the individual learning him or herself. One must keep in mind that the truth we uncover about Afurakanu/Afuraitkaitnut will automatically challenge the many lies deviously promoted within the status quo, as it is in direct opposition to Afurakanu/Afuraitkaitnut truly knowing ourselves.

If you find that you heavily rely on 'beliefs', 'hearsays', 'they says' or 'clichés' rather than 'confirmed knowledge' in pivotal areas of your life as an adult; if you focus, act and live your life based upon

unconfirmed so-called truths, that is an indication of **gyigya** (immaturity). It is a manifestation of the mis-education on the use of belief in your life that was enabled during childhood. I implore you to look within your belief system for things that you hold as truths that you haven't critically researched and absolutely confirmed for yourself. Even information obtained from a [perceived] reliable source should still be confirmed before being ingested/incorporated into your life as truth, or dismissed if found to be untrue. That is simple wisdom. Just as teachers who gave definition assignments in grade school wouldn't allow the use of the word being defined to be used in the definition, research shouldn't be limited to the 'approved reading material' as the only/primary source of confirmation. Truth is not that restricted. Use other sources, follow your **okra**, and listen to your *Nananom Nsamanfo*. If your belief is in fact true, it can be proven through multiple 'incorruptible' sources. When the absolute truth is determined you no longer need to believe, because then you'll know. Don't be afraid to learn that which you've held as truth your entire life is a lie, because you are still better off knowing and being matured by learning/knowing the truth. You will have freed yourself from the effects of believing, living or acting based upon a lie; which is the first brick in paving your path to self-discovery.

References:

1. **ADWENE NO YE FE**, *The Mind is Beautiful*, **AFURAKA/AFURAITKAIT Nanasom Nhoma**, 1st issue
2. **MMARA NE KYI, Part 1**, **AFURAKA/AFURAITKAIT Nanasom Nhoma**, 1st issue
3. **www.Abibitumikasa.com**

Yoofiwaa Kyekye is the CEO of **NKWA, Inc.** Her website address is: **www.nkwainc.com**

AMENMENSEM

AHODWIRA

AKRAGUARE

Ofa a edi Kan, Part 1

In Akan culture there is a ceremony called **akraguare** or **odwaree no kra**. This is the *guare* or *dwaree* (washing) of the *okra* (soul). Every Akan male and female is born under the protection/governance of an **Obosom** inherited from their patrilineage. This patrilineal *Obosom* is called the **Ntoro** (un-taw-raw) or **Agyabosom** (Father's Deity). Via conception, the sperm-cell carried in the seminal fluid of the father is governed by an *Obosom*, the *Ntoro*, while the ovum carried in the blood of the mother is governed by the Spirit of one of the seven Great Ancestresses which head up the seven **mmusua** (matrilineal clans) of the Akan. The **abusua** (plural: *mmusua*) or matrilineal clan is also called **Nton**.

Our connection to these *Abosom* is a spiritual connection. Through the reincarnation process, we remain tied to these *Abosom*. This means that Afurakanu/Afuraitkaitnut outside of the continent who are Akan are still inextricably tied to these *Abosom* and the protocols associated with Their *Ntoro*-group. Observing the *akyinade* and engaging in the worship of the *Obosom* keep Akanfo grounded and focused on the execution of our *nkrabea*.

Below is an original **Aakhuamu** story related to the *akraguare* ritual. In the second part of this article we will expand upon the ritual.

Sankofa Krada Me Ba

Return, go and grasp the meaning of Krada



An Aakhuamu Story

Yaw Gyata and his Papa were walking along the path that leads to **asuo**, the river.

As they walked along the path, Yaw Gyata asked, “Papa, why do we come to *asuo*, the river, every year at this time?”

Yaw Gyata’s Papa said, “Me ba, my son, today is your **krada**, your soul-day. It is the day that is special, sacred, for you because it is the day of the week upon which you were born.”

“I was born on **Yawda**, a Thursday”, Yaw Gyata said.

“Yes”, said Papa. “And that is why your **kradin**, your soul-name, is Yaw. That is also why we come to *asuo* every year on *Yanda*, Thursday, after you have grown a year older. What we do when we come to *asuo*, will remind you of how you came into the world and will remind you of why you came into the world.

“The water of *asuo* will cleanse your head but the **Sunsum**, the spirit, of *Asuo* will cleanse your **okra**, your soul.

“You are then ready to enter your new year within **Asaase**, Earth, with a clear head—without and within.”

Yaw Gyata smiled. He said, “Is that why you always say, *'a clean head makes good choices'?*”

“Yes”, said Papa. “Our **Nananom Nsamanfo**, our wise Ancestresses and Ancestors who lived before us long ago, have shown us that when you know *how* you came into the world and *why* you came into the world, only then can you make the right choices while you are living *in* the world.

“Knowing where you come from and why you are here gives you the power to truly respect yourself Yaw Gyata, and to be fully committed to your **nkrabea**.”

“What is *nkrabea*?”, asked Yaw Gyata.

“Your *nkrabea*, is your purpose for living Yaw Gyata. It is your life-focus. It is the reason why you were sent into the world by **Nyamewaa-Nyame**. It is your Divine function.” said Papa.

Yaw Gyata and his Papa arrived at the *asuo*.

“So what is my *nkrabea*, Papa? What is my reason for being sent into the world? What is my Divine function?”

“This is why we come here Yaw Gyata. And today, on your seventh *kerada*, you have become old enough to remember.”

Papa and Yaw Gyata stood by the *asuo*. Papa reached into his bag to get the offering he had brought for **Nana Bosom Afram**, the **Obosom** (Deity) of the *asuo*. He motioned to Yaw Gyata to get the offering that he brought for **Nana Bosom Afram** as well.

Papa then reached in his bag for the gourd that he always uses for **ohwie**, libation. Yaw Gyata put down his bag and watched closely.

Papa removed his top and his sandals. Yaw Gyata did the same.

Papa stooped down and put his hands in the water to wash them. Yaw Gyata did this as well.

Papa then filled the gourd with **nsa**, strong drink. He held it high over his head and called on **Nyame** (God) and **Nyamewaa** (Goddess), The Supreme Being:

Nana Nyame, Otwereduampong
Mekyere wo nsa, na menma wo nsa
Nana Nyamewaa, Obaatan Pa
Mekyere wo nsa, na menma wo nsa

God, upon Whom we lean and do not fall
I show you this drink, but I do not attempt to offer it to you
Goddess, our Good and Gracious Mother
I show you this drink, but I do not attempt to offer it to you

Papa then called on **Nyankonton** and **Nyankopon**---the Great Spirit, Creator and Creatress of the Universe; the **Nananom Nsamanfo**---their Honorable Afurakani/Afuraitkaitnit Ancestresses and Ancestors, and then the **Abosom**---the Goddesses and Gods, the Divine Spirit-Forces of Creation, the Children of **Nyamewaa-Nyame**:

Nana Nyankonton, gye nsa nom
Nana Nyankopon, gye nsa nom
Ye Nananom Nsamanfo, gye nsa nom
Nana Aso Boade, gye nsa nom

Nana Asiama Nyankopon Guahyia, gye nsa nom

Asonafo pa, gye nsa nom

Brietufo pa, gye nsa nom

Akanfo mmusuafo pa, gye nsa nom

Abibifo Nsamanfo pa, gye nsa nom

Nana Asaase Afua, gye nsa nom

Nana Awusi, gye nsa nom

Nana Yaw, gye nsa nom

Nana Bosom Afram ye ntoro, gye nsa nom

Nananom Abosom nyinaa Nyamewaa-Nyame mma, gye nsa nom

Nana Bosom Afram, ye ntoro, nne ye Yaw Gyata krada

Ye ma wo aforebode

Me pa wo kyew, ye bra ma akraguare

Yesre wo, gye aforebode

Yoooo.

Creator of the Universe, accept this drink

Creatress of the Universe, accept this drink

Our Honorable Ancestresses and Ancestors, accept this drink

Great Spirit-Mother of the Asona Clan, accept this drink

Great Spirit-Mother of the Brietuo Clan, accept this drink

Good Ancestresses and Ancestors of the Asona Clan, accept this drink

Good Ancestresses and Ancestors of the Brietuo Clan, accept this drink

Good Akan Ancestresses and Ancestors of all of the Clans, accept this drink

Good Afurakani/ Afuraitkaitnit (African/Black) Ancestresses and Ancestors, accept this drink

Earth Mother Afua, accept this drink

The God Annusi, accept this drink

The God Yaw, accept this drink

The God Afram, our ntoro, accept this drink

All of the Goddesses and Gods of Creation, the Children of the Great Goddess and Great God, accept this drink

The God Afram, today is Yaw Gyata's soul-day

We give you offerings

Please, we have come for the cleansing of the soul ritual

We appeal to you, accept these offerings

Yoooo.

As Papa Kwesi was chanting, he would pour the nsa into asuo. As Papa would pour, Yaw Gyata would respond, “Yiw!” Papa then took the **aforebode**, the offering of food, that he brought for **Nana Bosom Afram** and directed Yaw Gyata to do the same. They then placed the *aforebode* on the bank of the river just close enough for the water to wash up and take it.

Papa got down on one knee and filled the gourd with river water, the water of **Nana Bosom Afram**. Yaw Gyata got down on both knees and Papa began to pour the water over Yaw Gyata's head. He chanted:

Nana Bosom Afram
Me pa wo kyew, bo Yaw Gyata ho ban
Dwira Yaw Gyata okra
Kyere Yaw Gyata nyansa
Kyere Yaw Gyata suban pa
Kyere Yaw Gyata aten pa
Kyere Yaw Gyata bo bra pa
Kyere Yaw Gyata akokoduru
Kyere Yaw Gyata nokware
Kyere Yaw Gyata nokwaresom
Kyere Yaw Gyata mmara ne kyi
Kyere Yaw Gyata akyiwade
Kyere Yaw Gyata akyiwadefo
Kyere Yaw Gyata ne nkrabea

The God Afram
Please, protect Yaw Gyata
Purify Yaw Gyata's soul
Show Yaw Gyata wisdom
Show Yaw Gyata good character
Show Yaw Gyata good judgment
Show Yaw Gyata ethical existence
Show Yaw Gyata courage
Show Yaw Gyata truth
Show Yaw Gyata true religion
Show Yaw Gyata law and hate
Show Yaw Gyata Divine prohibitions/ taboos
Show Yaw Gyata the spirits of disorder
Show Yaw Gyata his nkrabea

Papa then whispered in the ear of Yaw Gyata, "**Sankofa krada me ba, Sankofa krada.**" *Return, go and grasp the meaning of krada my child, return, go and grasp the meaning of krada.*

As the water was pouring over Yaw Gyata's head he closed his eyes. As Papa chanted Yaw Gyata began to feel very light. He felt as if he was floating. Papa's voice began to sound as though it was an echo far off in the distance.

Yaw Gyata opened his eyes and he realized that he was under the water by himself--at the bottom of the *asuo*. Yet, even though he was under the water, he could breathe just as if he was breathing air. Yaw Gyata looked for Papa but didn't see him. Then he heard a rumbling sound. He turned to his left and a very large

perfectly black man in a white **ntama**, traditional **Akan** garment, approached him and laid his hands on Yaw Gyata's head. He spoke to Yaw Gyata without moving his lips. He said:

*“Mikyia wo me ba, I greet you my child. I am your **Nana Afram**. I am the **Obosom**, the God/Spirit of this asuo. I have protected your Papa's Nsamanfo, Ancestors, for thousands of years, and as you are his son, I will protect you as long as you live. I am your **ntoro**, your **Agyabosom** (patrilineal God). Just call on me when you need me, and observe the **mmara ne akyiwade**, the laws and restrictions, I have laid out for you and those related to you through me.”*

Yaw Gyata closed his eyes. He felt heat from **Nana Afram's** hands on his head. The heat began to move throughout his body and spirit and filled him with **tumi**, with power. Yaw Gyata then immediately experienced oneness with **Nana Afram** and the spirits of the thousands of **Afurakani** (African) Ancestors of his Papa's spirit-blood circle. He now realized that he was forever under their protection and guidance, for the same spiritual energy that ran through their veins, that of **Nana Afram**, ran through his own. Yaw Gyata understood that as one of a long spiritual and blood-line of **Afurakani** (African) Ancestors, he was responsible for the unique character, spirit and power that he inherited from Them. He knew that he must use it to contribute to the stability and defense of his family and the **Afurakani/Afuraitkaitnit** (African) world-community. Yaw Gyata opened his eyes and thanked **Nana Afram**, by saying, “Meda ase Nana”, and promised to follow his instructions by saying, “Mate Masie (I have listened and I will remember)”.

Yaw Gyata then prostrated at the feet of **Nana Afram** and closed his eyes once again pondering all that he had experienced.

When Yaw Gyata finally opened his eyes and lifted his head, he was no longer under water. He had been drawn up above the clouds, and he found himself in the midst of a community in the sky. All of the men, women and children here were perfectly black and dressed in white. Yaw Gyata felt a slight brush of air against his body. He turned to his right, and one of the perfectly black women dressed in a beautiful white **ntama** approached him. She embraced Yaw Gyata and spoke:

*“Mikyia wo me ba, I greet you my child. I am your **Nana Asiama Nyankopon Guahyia**. I am the mother of your mother's mothers. I am the Great Spirit-Mother of the **Brietuo abusua**. I have birthed and nurtured the spirits of your mother's **Afuraitkaitnit** (African) Nsamanfo, Ancestresses, for thousands of years, and as you are her son, I have birthed you into the world, and will nurture you as long as you live. It is through My **mogya**, my blood, that you have inherited the right to rule your **oman**, your nation, when you become of age for your mogya is the mogya of the **Brietuo**. Just call on me when you need me, and respect the **mmara ne akyiwade**, the rules and restrictions of our **abusua**, our clan, which have been laid out for you and those related to you through me.”*

The embrace of **Nana Asiama Nyankopon Guahyia** felt cool and pleasant to Yaw Gyata and put him at ease. He closed his eyes and knew he could never forget that feeling as the cool **tumi** moved throughout his body and spirit. Yaw Gyata immediately experienced oneness with **Nana Asiama** and the thousands of Nsamanfo, Ancestresses and Ancestors, of his Mama's blood circle. He now realized that he was forever under their tutelage and direction. Yaw Gyata now understood that as one of a long spiritual and blood-line of members of the **Brietuo abusua** (clan), he was responsible for the unique consciousness and awareness that he had inherited from them. He knew that he must use it to contribute to the development of his family and the **Afurakani/Afuraitkaitnit**(African) world-community. Yaw Gyata opened his eyes and thanked

Nana Asiama Nyankopon Guahyia by saying, “Meda ase Nana”, and promised to follow her instructions by saying “Mate Masie” (I have listened and I will remember).

Yaw Gyata prostrated before **Nana Asiama Nyankopon Guahyia** and closed his eyes once again pondering all that he had experienced.

When Yaw Gyata opened his eyes again and lifted his head, he was no longer in the community above the clouds. He had been drawn up above the atmosphere of Earth, out into---and then beyond---the Great **Ka/Kait**, the Blackness of Space. He ultimately found himself in an enormous place that looked like the temples he had seen in ancient **Keneset** and **Kamit** (ancient Afurakani/Afuraitkaitnit~Black civilizations of Nubia and Egypt).

He looked around and saw three large columns that looked like trees. He walked in between two of the columns and there was nothing but total darkness. Yaw Gyata walked into the darkness for a short distance and then saw a beam of light, then another, then another, then another and another and another and another. . . .

They were all coming from the same place. He followed the beams of light and came upon two Great circles of light linked together, each having a black dot in the middle. The seven beams of light were coming from seven different points around the two linked circles of light. One of the beams of light moved towards Yaw Gyata. It moved from his shoulders to his eyes. Yaw Gyata then saw nothing but white light.

Yaw Gyata felt warmth and coolness all over and through his body and spirit. He closed his eyes, yet the white light was still all that he could see. He then felt himself being lifted up off of his feet. He felt as though he was being cradled like a newborn. The white light began to dim. . . .

As he opened his eyes, Yaw Gyata found himself inside of a large golden room with a golden basin in the middle of it. He could not speak, but he realized that he was being held in the arms of someone. He looked at his own body and saw that he had the body of a small baby wrapped in a white cloth. The individual who was holding him was a perfectly black man wearing white short pants and a white **Kenesu-Kamau** (Nubian-Egyptian) head covering. The black figure carried baby Yaw Gyata past the basin. Once he passed the basin, Two wonderful figures appeared. They were the Great Black God and the Great Black Goddess, **Nyame** and **Nyamewaa**, The Father and Mother Supreme Being, sitting on golden thrones. The black male figure carried baby Yaw Gyata in front of **Nyame** and **Nyamewaa**. He then got down on both knees and bowed to them. He stretched out his arms to present baby Yaw Gyata to **Nyame** and **Nyamewaa**. Yaw Gyata strained to see their facial features but could only see the perfect blackness of their faces. **Nyame** and **Nyamewaa** placed Their Divine Hands on baby Yaw Gyata. Yaw Gyata felt and knew that They were one with him and that he was one with Them. He was infused with purpose/function and power/potency.

The black man that was holding Yaw Gyata then stood up with Yaw Gyata, acknowledged **Nyame** and **Nyamewaa**, and took seven steps backwards. He then turned around and walked over to the golden basin. Around the basin were six other perfectly black male and female figures dressed in white and gold. They watched as the black man began to bathe baby Yaw Gyata. The bath reminded Yaw Gyata of the ceremony his Papa had done for him in the *asuo*. The black man then spoke:

*“Mikyia wo me ba, I greet you my child. I am your **Nana Yaw**. I am the **Obosom**, the God, Who rules **Yawda**, Thursday. My **Sunsum**, my spirit, bathes Earth every **Yawda**, Thursday, through my planet **Yaw**, and therefore those children of **Afuraka/Afuraitkait** (Africa) who are **Akan** and sent into the world to be born on **Yawda** are my soul-children. You are my soul-child.”*

Nana Yaw then acknowledged the six figures standing around the basin. *“These are my six relations: **Awusi, Adwoa, Bena, Awuku, Afia and Amen-Men**. They are the **Abosom** of the other six days of your **Akan** week, for They govern the solar, lunar and planetary bodies which define those days. It is our light that you saw in the form of seven beams proceeding through the Eyes of **Nyankonton** and **Nyankopon**, Whom your Ancestresses and Ancestors first called **Ra** and **Rait**, the Creator and Creatress of the Universe.”*

*“I, **Yaw**, am the Spirit-Force in Creation Who upholds Divine Law and challenges all that is wrong. I relentlessly challenge all disorder in Creation and in this way the Divine Order of **Amen** and **Amenet**, Whom you now call **Nyame** and **Nyamewaa**, is respected. **Nyame** and **Nyamewaa**, the Great God and the Great Goddess Whom Together comprise The Supreme Being, have given you your **okra** and your **nkrabea**, respectively, through me.”*

The **Obosom Yaw** then took an **adwera** leaf and dipped it into the **nkwa nsuo**, the water of life, and let the drops fall onto the tongue of baby Yaw Gyata. Yaw Gyata was immediately filled with *tumi* and awareness as his **okra** united with his **sunsum**, his spirit. He now felt the same fiery energy inside that he felt coming from the **Obosom Yaw** as he was holding him. **Nana Yaw** instructed Yaw Gyata to always tell and uphold truth and to relentlessly challenge disorder.

Yaw Gyata now felt like he was a piece of the **Obosom Yaw** Himself. He had always felt strongly that he must challenge wrong and put things in order when they were out of order, but now he understood why. He now knew what his **nkrabea**, his Divine function, his life-focus was. He realized that he must be led by his **okra**, his Divine soul. Yaw Gyata also understood why he loved and respected his *Akan* culture, protocols and rituals so much. The other six **Abosom** standing around the basin smiled at Yaw Gyata as he thought about all that had happened to him--and all that he now understood.

Yaw Gyata then heard a rumbling sound coming from underneath the basin. The basin disappeared and revealed a large black hole. A beautiful, perfectly black woman came to retrieve baby Yaw Gyata from the arms of the **Obosom Yaw**. Yaw Gyata looked at **Nyame-Nyamewaa, Nyankonton** and **Nyankopon** and thanked Them and promised to obey the **Obosom Yaw** by thinking, “Meda ase” and “Mate Masie”. He then acknowledged the other **Abosom**. As the beautiful black woman embraced baby Yaw Gyata tightly, they both descended into the black hole. There was a rush of energy as Yaw Gyata and the woman moved through the blackness of Space, through **Owia**, the Sun, through the planet **Yaw**, through the clouds of Earth, into the water of the *asuo*, through the Earth’s surface and into a very small and dark space filled with water. This was a familiar place to Yaw Gyata. He realized after a moment that this was the place inside his Mama’s womb. He also sensed the presence of a perfectly black male **Obosom**/God over his head and shoulders. This **Obosom** told Yaw Gyata that they would talk soon. . . .

After a bit of stillness, there was a great deal of motion. The water which was surrounding him, the beautiful perfectly black woman, was suddenly gone. Soon, he felt pushing and pushing and pushing. He was about to be born

Push, push, push, push “Yaw Gyata, Yaw Gyata, Yaw Gyata....can you hear me?. . . .Yaw Gyata.”

Yaw Gyata opened his eyes He was kneeling in the *asuo*.

Papa Kwesi said, “Yaw Gyata, I see that the **Abosom** have given you something to remember.”

“Yes”, Yaw Gyata said. “I now know *how* I came into the world and *why* I am in the world. I know my **ntoro**, my **abusua** and my **okra** and **nkrabea**.”

“Then this **akraguare**, this soul-washing ritual, has now fulfilled half of its purpose.” Papa said.

“What’s the other half?”, asked Yaw Gyata.

“Look out into the *asuo* me ba.”

Yaw Gyata looked out into the *asuo* and saw thousands of Afurakani/Afuraitkaitnit Ancestral Spirits dressed in different clothing. Some were in white, some were in torn clothing, some were in gold. Some were ancient Spirits from Keneset and Kamit. Some were from **Adanse** and **Akwamu**. Some were warriors and warrioresses, the **akofo**, who waged war against the whites and their offspring and won the war during the enslavement period and established Their sovereignty. Yaw Gyata was looking at his **Nananom Nsamanfo**, his Honorable and wise Spiritually Cultivated Ancestresses and Ancestors, Those Ancestral Spirits Whom Papa had called during the *obwie*, the libation.

The **Nananom Nsamanfo** all looked at Yaw Gyata and said to him without moving Their lips:

*“All that the **Abosom** have shown you and told you, We are here to make sure you follow it. We will never abandon you, but you must never abandon us and our culture, our way of life. This is balance. For our way of life, is your way of life. It is only through our Ancestral culture—your Ancestral culture—that you can fulfill your Divine function, your life-focus, your **nkrabea**.”*

*“The **Abosom** are directed by Nyamewaa-Nyame to give you the power and consciousness to fulfill your **nkrabea**. We, your **Nananom Nsamanfo**, are directed by **Nyamewaa-Nyame** to give you the guidance in the use of that power and consciousness so that you may properly carry out your **nkrabea** throughout your life.”*

*“Your connection to **Nyamewaa-Nyame**, **Nyankonton** and **Nyankopon**, the **Abosom** and us your **Nananom Nsamanfo**, is made clear only through our Ancestral language and the sacred rituals of our **Nanasom**, our/your **Afurakani/Afuraitkaitnit Ancestral Religion**.”*

*“You must therefore accept, love and embrace your ethnicity, your people, your language, your religion and your culture and you must absolutely hate, reject, forever your and our absolute enemies, the **akyiwadefo**—the spirits of disorder. This means that you must embrace the reality of your spiritual and genetic identity as an **Akan** and you must absolutely hate, reject ALL of the whites and their offspring, their false-“religions” and culture—forever, without compromise just as We do, as We have always done and as We will always do until we make them extinct. For it is they that live only to try and keep you and all other Afurakanu/ Afuraitkaitnut (Africans) from fulfilling your Goddess/ God-given function, your **nkrabea**. **You must realize and embrace this truth in order to remain true to your purpose for living.**”*

*“You must also realize that some few Afurakanu/ Afuraitkaitnut (Africans) have fallen under the disordered influence of the **akyiwadefo** and are now **ayarefo**, culturally and spiritually ill--you must guard against them as well.”*

Yaw Gyata got down on his knees, prostrated and thanked the **Nananom Nsamanfo** and promised to obey Their instructions and uphold our culture by saying, “Me Nananom Nsamanfo, Mate Masie...Meda ase pii.” (My Honorable Ancestresses and Ancestors, I have heard and I have kept it-I understand. Thank you so very much.) Yaw Gyata then turned and looked at his Papa who was on his knees as well and said, “Meda ase Papa. Mate Masie.”

Papa said, “Mme nna ase. I know you have me ba.”

Papa Kwesi and Yaw Gyata both said, “Meda ase pii” to **Nyamewaa-Nyame, Nyankonton-Nyankopon, Nana Bosom Afram, Nana Asiama Nyankopon Guahyia, Nana Yaw**, the other **Abosom**, and the **Nananom Nsamanfo**, for the *akraquare*.

Papa Kwesi and Yaw Gyata then gathered themselves and their things and returned to the path by which they came. . . . Yaw Gyata had so much to share with his Mama Akua. . . .

©Copyright by Kwesi Ra Nehem Ptah Akhan, 13006 (2006). www.odwirafo.com/sankofakradamebapage.html



WWW.ODWIRAFO.COM/NANASOM.HTML