

AKYISAN

Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion



Nhoma – Journal – 13016

“...Akyi, back. San, return. Akyisan – return back. Reversion. Reversion to our original, pristine state. Reversion to the primordial pact we made as Afurakani/Afuraitkaitnit People, African People, Black People, with Amenet and Amen, Nyamewaa and Nyame, Mawu and Lisa, the Great Mother and the Great Father Whom together comprise the Supreme Being. Reversion to our origins, our nature as cells within the Great Divine Body of Amenet and Amen. Reversion to our function as cells, children of the Abosom, Orisha, Vodou, Arusi, Ntorou/Ntorotu, the Deities, the Goddesses and Gods, the Divine Organs regulating Order within the Great Divine Body of Amenet and Amen.

Reversion to our Nananom Nsamanfo, Egungun, Kuvito, Aakhu/Aakhutu, our Spiritually Cultivated Ancestresses and Ancestors of our direct blood-circles.

The cells serve the organs and the organs serve the Body. We as cells serve our Divine parent organs, the Abosom, Orisha, Vodou, Arusi, Ntorou/Ntorotu and we thus serve the Great Divine Body – Amenet and Amen. This is the Order of Creation. This is the root of our Culture, born of the spiri-genetic blood circles of our direct Ancestresses and Ancestors of Afuraka/Afuraitkait (Africa) to whom we return. This is the Order and Culture which we carried in our kra ne mogya, soul and blood, through the Mmusuo Kese, the Great Perversity, the Enslavement era. This is the root from which we were empowered to wage war against our enemies, the akyiwadefo, the spirits of disorder, the whites and their offspring and force the end of enslavement in the western hemisphere.

Akyi – back. San – Return. **Akyisan** – Reversion, **Afurakani/Afuraitkaitnit Ancestral Religious Reversion**, the return to Divine regulatory order within ourselves, our families, our clans, our Afurakani/Afuraitkaitnit Nation the Purified Nation, **Odwiraman**. Reversion. **Akyisan**. The Movement. The return to the source and root of our wisdom and our power, for the reestablishment of our Nation, the defense of our sovereignty and the eradication of our enemies...”

Odwirafu Kwesi Ra Nehem Ptah Akhan, **Akyisan –Ancestral Religious Reversion Conference**, 13016.

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Aakhuamuman Amaruka Atifi Mu, the Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our annual NANASOM NHYIAMU – Afurakani/Afuraitkaitnit (African) Ancestral Religion Conference. Our focus is AKYISAN – Ancestral Religious Reversion.

Afurakani/Afuraitkaitnit (African) Ancestral Religion is the only religion that has ever existed and ever will exist. In essence, Ancestral Religion is the **Ritual incorporation of Divine Law and the Ritual Restoration of Divine Balance**. Through ritual we incorporate those things, objects, deeds and entities we need to incorporate in order to harmonize our thoughts, intentions and actions with Divine Order and through ritual we reject those things, objects, deeds and entities we need to reject, repel, hate, repulse in order to restore balance to our thoughts, intentions and actions and thus realign ourselves with Divine Order. The Ritual incorporation of Law and the Ritual restoration of Balance are the expansive and contractive poles of Ancestral Religion. We work to align and realign every thought, every intention and every action, every moment of everyday with Divine Order. This is our Culture as Afurakani/Afuraitkaitnit (African~Black) people. It is the Divine Acceptance, the Law/Love of Order and the Divine Rejection/Hate of disorder. It is a manifestation of **MMARA NE KYI – Divine Law/Love and Divine Hate** – the expansive and contractive poles of Divine Order, called **Nyamewaa-Nyame Nhyehyee** in Akan and **Amenet-Amen Sekher** in Kamit and Khanit (Egypt and Nubia).

The Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance is the means by which we align and realign ourselves with the Great Mother and Great Father whom together comprise the Supreme Being: **Amenet** and **Amen**, **Nyamewaa** and **Nyame**, **Mawu** and **Lisa**, **Komosu** and **Chukwu**. The **Abosom**, **Orisha**, **Vodou**, **Arusi**, **Ntorou/Ntorotu** – the Deities, Children of the Supreme Being – empower us towards this alignment and realignment. The **Nananom Nsamanfo**, **Egungun**, **Kuvito**, **Aakhu/Aakhutu** – our Spiritually Cultivated Ancestresses and Ancestors, guide us in the use of this power based on our unique spiri-genetic inheritance, our Ancestral Clan filiation. This is true of **Afurakanu/Afuraitkaitnut** (Africans~Black People) wherever we have migrated on the continent of **Afuraka/Afuraitkait** (Africa) and throughout the world over millennia - **Akan**, **Ewe**, **Yoruba**, **Igbo**, **Bakongo**, **Maasai**, **Fula**, **Bassa**, **Fang**, **Ovambo**, **Afar**, **Oromo**, etc. Moreover, we maintained our Ancestral Religion through the **Mmusuo Kese** (Great Perversity/Enslavement era) and it was through our Ancestral Religion that we were empowered to overthrow our enemies through war and bring an end to enslavement in North, Central, South America and the Caribbean.



Our expressions of Ancestral Religion in North America include: **Hoodoo** (Akan), **Juju** (Yoruba), **Voodoo** (Fon, Ewe), **Gris Gris** (Bambara), **Gullah-Geechee** (Gola Kisi) **Ouwanga** (Ovambo – also Gullah), **Ngengang** (Fang) and more. We manifested our Ancestral Religion in the Caribbean and South America under the forms of: **Obeah** (Akan in Jamaica), **Winti** (Akan in Suriname), **Vodou** (Fon, Ewe in Haiti), **Candomble** (Yoruba and Fon in Brazil), **Lukumi** (Yoruba in Cuba), **Nkisi** (Bakongo in Cuba) and more.

We have proven conclusively in our **KUKUU-TUNTUM The Ancestral Jurisdiction** that the various characters of the bible, quran and talmud are absolutely fictional characters who never existed of any race or in any form whatsoever. This includes: **jesus/yeshua/isa**, **yeshua ben pandira**, **abraham**, **isaac**, **ishmael**, **moses**, **aaron**, **david**, **solomon**, **sheba**, **menelik**, **muhammad**, **allah**, **yahweh**, **buddha**, **brahmin** and more. We demonstrate how they were manufactured by the whites and their

Afurakani/Afuraitkaitnit (African~Black) human life **only**. It is through executing our Divine function that we ground ourselves in the Divine Order of Creation. It is through **Akyisan** – Ancestral Religious Reversion – that we reconstitute and revivify the knowledge and experience of our Divine function, our very purpose for being.

Our capacity to affect Akyisan is not dependent upon anyone outside of our direct Ancestral blood-circles. Indeed, our Ancestral Religious practice can only be legitimized through the Abosom and Nananom Nsamanfo – the Deities and Ancestral Spirits – who were assigned to us **pre-incarnation** by **Nyamewaa-Nyame (Amenet-Amen)** and who were born into the world with us. **We are born into our culture – it cannot therefore be ‘given’ to us.** This is true of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere as well as those on the continent of Afuraka/Afuraitkait (Africa). We can therefore only restore our culture in its fullness through **Akyisan** – Reversion.

The whites and their offspring (white europeans, white americans, white asians, white hispanics, white latinos, white arabs, white hindus, white pseudo-‘native’-americans, etc.) incarnate as spirits of disorder – cancerous cells within the Great Divine Body. This is true of **all of them** who exist, who have ever existed and who ever will exist until they become extinct – **without exception**. They are thus spiri-genetically and cosmologically banned from participating or ‘practicing’ any form of Afurakani/Afuraitkaitnit (African) Ancestral Religion. All who claim to do so or support their claims to do so are frauds. The Supreme Being, Deities and Ancestral Spirits have never, do not now, nor will in the future communicate in any fashion with spirits of disorder – the whites and their offspring. Order does not embrace disorder. Order repels and eradicates disorder and its purveyors. This is an immutable reality. This understanding is foundational to **Revolution-Resolution** in the true sense.

The term **nhoma** in Akan means ‘book, publication, journal’. **AKYISAN Nhoma** is the official publication of **AKYISAN** given freely to attendees of our event. The free e-book version can also be found on our website. In our nhoma you will find articles on Akyisan from an authentic Ancestral Religious perspective as well as the itinerary for the program, information regarding the presenters, the list of vendors from our **EGUA - Marketplace** and an Afurakani/Afuraitkaitnit (African~Black) business directory of businesses, organizations and institutions who are serving the Afurakani/Afuraitkaitnit (African) community in a positive capacity and whose Ancestral Religious practice informs their service to us as a community.

Yeda ase (we thank you) for supporting our efforts..



Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman

March 20, 13016 (2016)
Fefewbere (Spring Equinox)



AKYISAN

Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion

Nsenhyehyee

(Order of Events)

11 am-7pm

- 11:00 am EGUA - Marketplace Doors open. Shop with vendors all day
- 11:30 am Ohwie (Libation) Akyisan Nsamankommere (Ancestral Shrine)
- 12:00 pm Sah Ara Sankh Ab Sanu-t
Juju - Yoruba Ancestral Religion and Expressive Therapy for Holistic Mental Health
- 1:00 pm Rekhit Kajara Nia Yaa Nebthet
Ra Sekhi - An Expression of Fang Ancestral Religious Healing
- 2:00 pm Video Presentation: Kalindah Laveaux - Ancestral Louisiana Voodoo
- 2:30 pm Video Presentation: Mama Mawusi Ashshakir - Juju, Midwifery and Healing
- 3:00 pm Wabet Raven Seshat Sat'Heru
Wadjet Ankh and Palm Divination - An Expression of Ovambo Ancestral Religious Healing
- 4:00 pm Odwirafo Kwesi Ra Nehem Ptah Akhan
Akanfo Nanasom - Ancient Authentic Akan Ancestral Religion
- 5:00 - 7:00 pm Shop with Vendors - Event conclusion

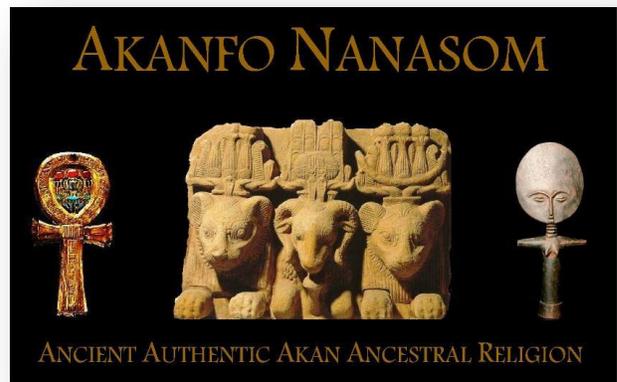
Presenters:



Odwirafo Kwesi Ra Nehem Ptah Akhan of Aakhuamuman Amaruka Atifi Mu, the Akwamu Nation in North America, will give our keynote presentation this year examining **AKANFO NANASOM – Ancient Authentic Akan Ancestral Religion**. The misinformation being propagated regarding the nature of Nyame, Nyamewaa the Abosom, the Nananom Nsamanfo the idiocy of ‘monotheism’, the fictional characters of the bible, quran and talmud and more will be addressed. The relationship

between our ancient expression of Akanfo Nanasom and its expression as Hoodoo, Akan Ancestral Religion in North America will be examined in detail.

Odwirafo is the author of 19 books, over 70 articles and over 200 broadcasts:
www.odwirafo.com/Akanfo_Nanasom.html



Rekhita Kajara Nia Yaa Nebthet, Founder of Ra Sekhi Arts Temple

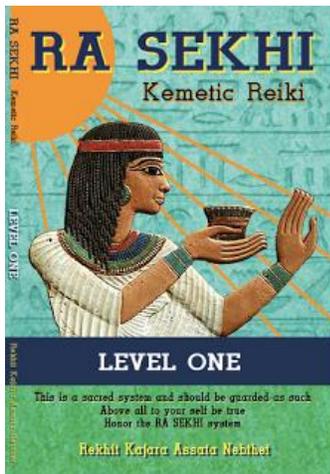
www.rasekhihealing.com

Rekhita Kajara Nia Yaa Nebthet is a Traditional Healeress, Diviner and Kamiti Priestess-Medium (Rekhita) and the Author of nine books including: **Ra Sekhi - Kemetic Reiki Level 1** and **Ra Sekhi - Kemetic Reiki Level 2**.

“...**Ra Sekhi** is similar to what is called ‘laying on of hands’ and has been part of many ritual and healing practices from Kemet, through South and West Afrika and into Amerika during enslavement. The **ashe** or spiritual power is received

through Ancestral and blood transmission: it is inborn in those whose destiny and gift is healing. We use our connection to the higher forces of Deities (Neteru, Orisha, Abosom, Lwa, etc.) to channel light energy. The practice of laying hands has been used by Juju people in the backwoods of the north and south. It is used through seers, those who practice divination, herbal remedies, aromatherapy and others who practice Ancestral traditions...”

Rekhit Kajara Nia Yaa Nebthet restored the healing practice of **Ra Sekhi** as an expression of the **Ngengang** (Nganga) healing practice of her **Fang** Ancestresses and Ancestors of Central Afuraka/Afuraitkait (Africa) one of the many groups from **Gabon** and the **Kongo** basin who upon arriving in North America waged war against the whites and their offspring in order to bring an end to enslavement.



The mission of **Ra Sekhi Arts Temple** is to promote health and wellness in our community and to share ancient techniques of healing to all ages. **RSAT** has over 200 students in cities across the **US**, some in **Canada** and the **Caribbean**.



Sah Ara SAnkh Ab Sanu-t - Founder of The Association of Naturopathic and Expressive Therapy and African Behavioral Techniques for Uab (Moral Purity)

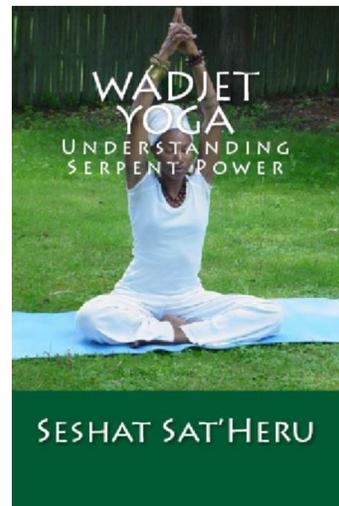
www.anetabtu.org

ANETABTU is a non-profit organization for Research and Pro-Bono practice Mental Health Therapy in Maryland & Washington DC. We utilize folk and African indigenous holistic methods for mental health as well as prevention through education, art therapy, exposure therapy and recreational activities. Understanding the fallacy of the western theoretical orientation to

psychology and ineffective approaches to counseling for African People, ANET ABTU employs rituals and ethical practice consistent with **Juju - Yoruba Nanasom** for guidance and resolution for African People. We specialize in Trauma and Crisis, Family Preservation & Suicide Prevention.



Wabet Raven Seshat SatHeru is a Kamiti Priestess (Wabet), Diviner and Founder of **Wadjet Ankh Yoga**. She is the Author of **Wadjet Yoga: Understanding Serpent Power**. Her divinatory practice is Ancestrally-inherited from her **Gullah** Ancestresses and Ancestors. The Gullah and Geechee people include various related groups in Central and West Afuraka/Afuraitkait (Africa). Her direct Ancestral blood-circle within the Gullah constellation is the **Ovambo** of Angola and Namibia. Her ritual practice is an expression of the **Ouwanga** (Wanga) tradition within Ovambo culture. It is through



the use of **Ouwanga** that the Gullah were empowered and guided to wage war against the whites and their offspring to force an end to enslavement in the western hemisphere.

Video Presentations: Submissions from Kalindah Laveaux and Mama Mawusi Ashshakir:



Kalindah Laveaux, Founder of the **NOLA Voodoo-Conjure Fest**

www.ladylaveaux.com

Kalindah Laveaux is a Voodoo Queen of traditional Ancestral Louisiana **Voodoo** and **Hoodoo** passed down through the blood-circles of her Ancestresses and Ancestors for centuries in Louisiana. This Ancestral

tradition pre-dates the arrival of Haitian immigrants and Haitian Vodou into Louisiana in the early 19th century.

Kalindah Laveaux is a Healeress, assisting the community via divination in various matters inclusive of legal matters, house blessings, cleansings, finances, protection, healing and more. She is an accomplished musician and also conducts private and customized tour experiences that provide a unique perspective on the history and ritual practices of Voodoo and Afro-Creole culture in Louisiana.



Mama Mawusi Ashshakir, ND, MH, Midwife

Founder and Guardian Director of **The Body Temple Institute**

www.thebodytempleinstitute.com

“..The Creator has a master plan and the plan for me is to fully live out the power and potential of an Afrikan Wombman. I am a Master Herbalist, Midwife, Naturopathic Physician, Certified Childbirth Educator, Doula and Lactation consultant. I have been healing by using wholistic methods consciously for 20 years. I learned herbalism, nutrition and midwifery through an apprenticeship with Dr. Siti Opi. To this

day she is my guide, Spiritual Mother and role model. I am a wife of 23 years, mother of 7 brilliant health-conscious, homeschooled children and I am an Afrikan Nationalist. My focus on Nation Building began with my devotion to my children whose intelligence gave me the confidence to homeschool, homebirth, build a communal economics system, become a healer, grow food and learn sustainable building methods. As a result I have devoted myself to my people by creating 5 nation building institutions to support and aid Black Afrikan Self Preservation: The Mothership which trains birth workers, The Body Temple Institute of Wholistic Health and Herbal Studies, Akoko Nan Freeschool Resource Center, Rising Academy Of The Sun, and Daughters of the Clay Rites Of Passage for girls. My vision is to institute life empowering programs that inspire Black Afrikan people to seek Liberation Information for themselves, thereby creating sustainably stronger Black Afrikan families and communities..” Mama Mawusi practices healing through the lens of **Juju** - Yoruba Ancestral Religious culture as maintained in her blood-circle in North America.



Note on Hoodoo, Juju, Gris Gris, Vodoun, Wanga and Ngengang

Akan, Yoruba, Bambara, Fon, Ewe, Ovambo and Fang Ancestral Religion in North America

The terms **Hoodoo, Juju, Gris Gris, Vodoun, Wanga and Ngengang**, as descriptive terms of our Afurakani/Afuraitkaitnit (African) Ancestral Religious practices in North America, identify the ethnic origin of the people - **Akan, Yoruba, Bambara, Fon and Ewe, Ovambo and Fang** respectively - who brought these terms and related cultures within our blood-circles to these shores during the **Mmusuo Kese**, the Great Perversity/Enslavement era.

It is through adherence to our Ancestral Religions that Afurakanu/Afuraitkaitnut (Africans~Black People) in North America were guided and empowered to effectively wage war against the whites and their offspring and force an end to enslavement. **Abolitionist causes, repatriation initiatives and the Civil War itself materialized as a result of the perpetual fear forged in the hearts of the whites and their offspring by Afurakanu/Afuraitkaitnut (Africans) waging war against the white enslavers, massacring them and establishing independent, sovereign nations away from the plantations.** We defended our newly established sovereign nations and settlements militarily. We employed our knowledge of Ancestral Religion, inclusive of ritual medicine, rootwork, to wage a chemical and biological war against the white slavers in addition to the use of metal armaments.

In our book **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**, we prove that the Hoodoo Religion is the **Akan** Religion as brought to North America from the regions of contemporary Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa). The Akan ethnic group comprises the majority population of these two countries numbering over 20,000,000. Akan people forced into the western hemisphere hundreds of years ago maintained our Ancestral Religion and culture. The term Hoodoo is derived from **ndu** (ohn'dooh) referencing medicine from roots, trees, plants and also the conjuring of a Spirit and more. This term can be found in our Ancestral language of ancient **Kamit** and **Khanit** (Egypt and Nubia) with the exact same meanings.

From page 21 of our publication:

Akan

ndu, nduru *medicine*
ndua *trees, plants roots*

Kamit/Khanit

udunu (uduru, uturu) *medicine*
utu *trees, plants, roots*

du, duru	<i>heavy, heaviness, a weight</i>	udunu (utunu)	<i>heavy, heaviness, a weight</i>
du, duru	<i>to descend, come down upon</i>	udu	<i>cause to come down, magical formulae</i>
ndu, nduru	<i>ritual medicine, offerings</i>	udunnu	<i>ritual offerings, shrine</i>
aduruhye	<i>embalming</i>	udu, Udukh	<i>embalming, Deity of embalming</i>
oduyefo	<i>spirit conjurer, medicine, embalming</i>	udiu	<i>embalmer, communicator with deceased</i>
oduyefo	<i>medicine person, conjurer</i>	udu sau	<i>ritual incantations, conjuring</i>
odunsinfo	<i>medicine person, healer</i>	Udunnu, Utunnu	<i>Deity, assistant of Tebuti; Deities</i>

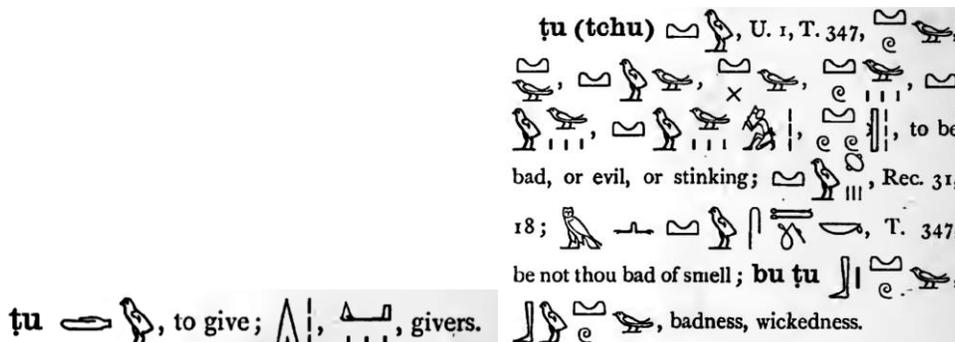
See our publication **HOODOO PEOPLE** which examines these terms and their etymological and cosmological foundations in detail: www.odwirafo.com/Hoodoo.html

In this article we examine the etymological and cosmological origins of **Juju, Gris Gris, Vodoun, Wanga** and **Ngengang** as brought to and practiced in North America by our Ancestresses and Ancestors, their spiri-genetic roots in West, Central and South Afuraka/Afuraitkait (Africa) and our ancient Ancestral language and Religion of **Khanit** and **Kamit** (Nubia and Egypt) which spans over 40,000 years.

JUJU

Juju [jooH'-jooH] is a term from the **Yoruba** language. The Yoruba reside primarily in Southwest Nigeria, West Afuraka/Afuraitkait (Africa). When defining the term **juju**, it is found to be a reduplication of the term **ju**. The term **ju** is also written **dzo** in some Yoruba dictionaries. The term **ju** (**dzo**) is defined as a verb meaning 'to throw'. The term **juju** references the 'throwing' or 'casting' of *ritual incantations, medicine, spells, etc.* for protection, healing and warfare. Because this was the most poignant expression of Yoruba Religion in North America, the entire tradition became popularly known as **Juju**. It was the use of medicine to heal ourselves and kill our enemies, the whites and their offspring, as we waged war to end enslavement which focused the description of the entire tradition on this expression of ritual practice. This term originally used by Yoruba in North America referencing their Ancestral Religion would in later centuries be used as a generic term for 'African Religion' in general. The same is true of the later generic usage of the terms **Hoodoo, Gris Gris, Vodoun, Wanga** and **Ngengang (Nganga)** outside of their specific cultural context by outsiders.

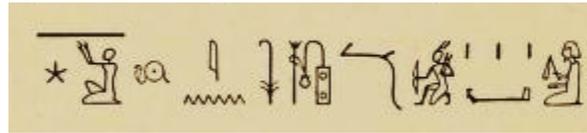
Juju is used as a noun and a verb, thus to 'juju someone' is to 'attack' them spiritually. However, **Juju** also means 'throwing' in the sense of *worship, ritual provocation*. This term is ancient and can therefore be found in our Ancestral language of ancient **Kamit**. The **medut** (hieroglyph) transliterated as a 'T' with the dot under it is pronounced as 'D' and also 'Dj' or 'Tch'. See below:



specifically ritual invocation. The individual is shown with his palms turned outward in the act of prayer, invocation, praise, worship. See the excerpt from our article ‘**Note on Tua Ra Being the Origin of the Term Torah**’ for context. [http://www.odwirafo.com/Tua-Ra_torah.pdf]

Excerpted from Pages 3-4:

“...From a different papyrus of the royal scribe and head of the soldiers named **Nakht** - 3,500 years ago:

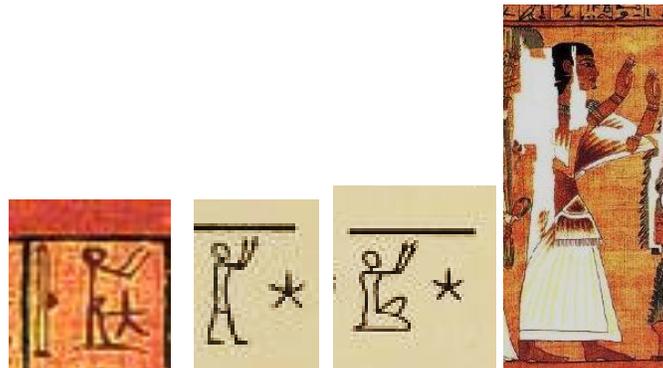


Tua Ra an su an mar menfitu Nakht

Worship of Ra by royal scribe, overseer of the soldiers, Nakht

Here we have the basic title of the text, the **Tua Ra** of the scribe and overseer Nakht, which was buried in his tomb as well. Although the text begins with an invocation of **Temu Heraakhuti** as a title of Ra who rises in the horizon, this added descriptive was not included in the title of the text. It is simply titled the **Tua Ra** of the scribe Nakht. The same is true of various other renditions as well. All in society were familiar with the text and ritual practice called the **Tua Ra** the **Worship of Ra**.

Now we take note of the hand positions of the worshipper in the medutu and the image of Ani himself:



The posture shown by the individual in the medutu and by Ani is not a static posture but a **functional act**. The individual is involved in the ‘worship’ or ritual invocation of the Deity through **provocation**. When the hands are turned outward in a ‘pushing’ fashion, we are ritually and literally ‘provoking’ the energy of the Ntoro/Ntorot (God/Goddess). This ritual movement continues to be used today. When we engage in the ‘**laying on of hands**’ to provoke the energy of the person’s body for healing or for the repelling of negative spirits in the practice of Afurakani/Afuraitkaitnit (African) Ancestral Religion, we are engaged in ritual **provocation**. In contrast, if our palms are turned upward in a *receiving* posture we are engaged in ritual **convocation**. We are *drawing* energy to us. The act of provocation is literally a projecting, shooting of energy outward to stimulate the energetic-body of the Deity, Ancestral Spirit, plant, animal or individual we are focused upon. This is a lived experience which is quantifiable.

In the same fashion that two magnets on a table whose like polarities are facing can ‘push’ one another across a table without touching because of their magnetic fields, we have the capacity and proactively

employ our capacity to project our energy outward to ‘touch’, ‘push’, ‘provoke’, the individual or entity upon whom we are focused ritually.

This is why the term **tua** also means *to cry out, to call*. Sound vibrations are matrices of energy that are projected. One can sing at such a pitch and volume that the sound vibrations alone can break a glass. This is the releasing, shooting, sending out of energetic-vibrations, unseen power, that can effect solid matter in a manner that can be measured and quantified...”

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As we can see from the above excerpt, the term **tu (du, dju, tchu)** in ancient Kamit thus references *ritual invocation, prayer, incantations, to give, project (throw, send) invocations*, etc. It also can have the negative connotation of ‘evil’ if one places him or herself out of harmony with Divine Order. These definitions are perfectly descriptive of the term **ju** and its reduplication **juju** in Yoruba and amongst the Yoruba in North America who carried their Ancestral traditions within their blood-circles across the waters hundreds of years ago. The natural inclination that those who are **spiri-genetically** Yoruba have towards medicine, healing, invocation, ritual practice and more is an expression of your **Egungun**, your Spiritually Cultivated Ancestresses and Ancestors, directing you towards the purification and reestablishment of **JUJU - Yoruba Ancestral Religion in North America**. No individual from Nigeria, Benin, the Caribbean or South America can give you an **Orisha** (Deity), your own **Egungun** (Ancestral Spirits) or the **Juju** tradition. The Orisha and your Egungun were assigned to you pre-incarnation by **Olorun** and **Olokun**, the Father and Mother Supreme Being as addressed in the Yoruba language. You therefore incarnated with these assignments. Moreover, Juju can only be bequeathed to you by your own direct-blood Egungun who have been with you since birth and who transmitted this tradition to your family members for hundreds of years intergenerationally and **transcarnationally** – through successive reincarnations, right here in North America. The same is true of all of our Ancestral Religious traditions in North America.

GRIS GRIS

Gris gris (grey grey) is a **Bambara** term brought to North America describing the ritual use of medicine similar to Juju, Hoodoo, Vodoun, Wanga and Ngengang. The Bambara (Bamana) are part of the larger **Mande** ethnic group. They reside primarily in **Mali**, with smaller populations in **Senegal, Guinea** and **Burkina Faso** in West Africa/Afuraitkai (Africa). The gris gris bags used in Bambara culture are talismans used for healing, protection, divination and more. The Bambara people who were forced into the western hemisphere utilized gris gris to poison the whites and their offspring while waging war to end enslavement. The entire Bambara Ancestral Religion and Mande Ancestral Religion in general in North America became identified with this expression of the culture. The Bambara like the Akan, Yoruba, Fon, Ewe, Ovambo, Fang and others belong to what is called the **Niger-Congo** language family. This is a descriptive title of the Ancestral language family that gave birth to the language in ancient Kamit and tens of thousands of years ago and its genetic descendants manifests as the various languages on the continent of Africa/Afuraitkai (Africa) today. We therefore find that **gris gris** (grey grey) is found in the medutu as well:

ger 𐤂, 𐤂 𐤋, 𐤂 𐤋 𐤍, to furnish,
 to found, etc.; see 𐤂 𐤂 𐤍.
ger (gerg) 𐤂 𐤋 𐤍, 𐤂 𐤋 𐤍 𐤋, possessor,
 owner, master; var. 𐤂 𐤂 𐤋.
gerger 𐤂 𐤂 𐤍, to destroy, to de-
 molish.
gerr 𐤂 𐤍 𐤋, 𐤂 𐤍 𐤋, Rev. 13, 76,
 burnt sacrifice, offering; Copt. Ⲅⲗⲓⲗ.
gerā 𐤂 𐤍 𐤋, Rev. 13, 33, strip of cloth,
 rag (?)
gerā 𐤂 𐤍 𐤋 𐤍, to drive away, to re-
 ject; Copt. Ⲅⲱⲱⲡⲉ.
geru 𐤂 𐤍 𐤋, U. 498, T. 319, to run
 away, to flee in terror. **geru** 𐤂 𐤍 𐤋 𐤍, hunters.

As we can see above, the definitions inclusive of ‘a burnt sacrifice, offering’, to ‘demolish, destroy’ to ‘drive away’, ‘furnish, found’ and ‘possessor, owner, master’ are all descriptive of the Bambara Ancestral Religion and the practice of using medicine and ritual to destroy, hunt down the enemy, drive away the enemy, give offerings to the Deities and Ancestral Spirits for strength, wisdom, guidance, protection and more. Note the definition of **gera** being a ‘strip of cloth’. This is the ancient attestation to the well-known **gris gris bag** used by the Bambara in Afuraka/Afuraitkait (Africa) and those who are spiri-genetically Bambara here in North America today. **GRIS GRIS** is the Bambara Ancestral Religion in North America that can only be and must be purified and restored by those of that spiri-genetic blood-circle.



Left: Bambara hunter wearing gris gris talismans in Mali. Right: North America gris gris bags

VODOUN

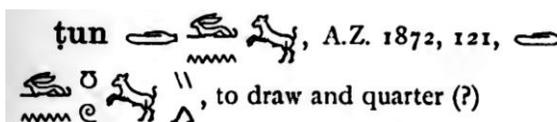
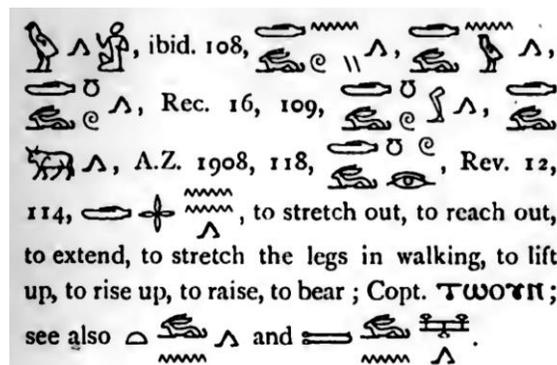
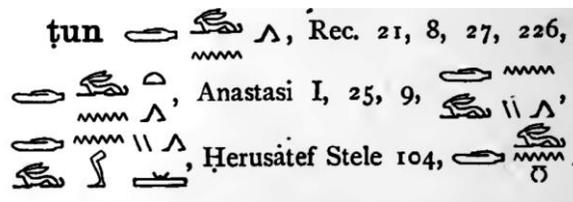
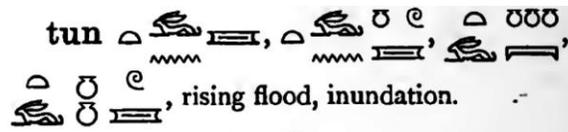
The **Fon** people live primarily in Togo and Benin with smaller populations in Ghana and Nigeria. The related **Ewe** people live in the same regions. In **Fongbe**, the **Fon** language, it is stated that the term **vodun** is derived from **vo** meaning ‘to rest’ and **dun** meaning to draw water. The Fon people describe

how young women who are tasked to carry vessels of water from the river back to the village must first walk down to the river, rest and then draw water. The vessel is filled with water and then placed upon the head. The individual then walks back to the village with the water. The individual must perfectly balance the water vessel upon the head so that it is not wasted. The individual must therefore rest (**vo**), become composed, balanced and then draw the water (**dun**). This expression is on a mundane level.

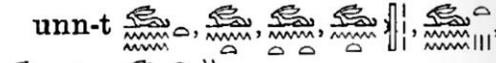
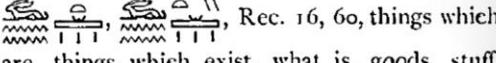
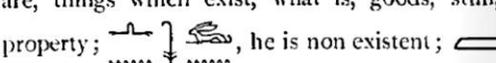
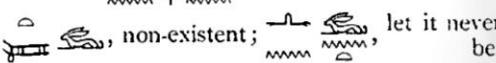
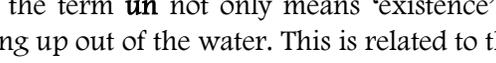
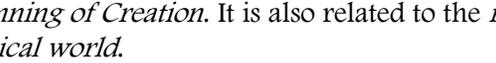
On a spiritual level the water is the gateway to the Spirit-realm. We first rest (**vo**), become still and then draw water (**dun**), enter the Spirit realm (go under) and become possessed by the **Vodoun** or **Kuvito**, the Deities and Spiritually Cultivated Ancestresses and Ancestors. This is also related to the method of divination commonly called ‘water-gazing’. Upon possession, the Spirit alights upon the head of the individual. The individual must be balanced in order to carry the Spirit properly and function as a fitting vessel for the Spirit to speak through in order to heal, guide, empower and protect the community.

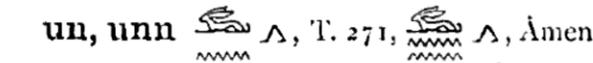
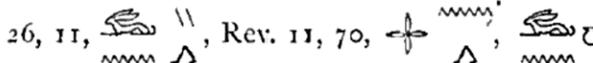
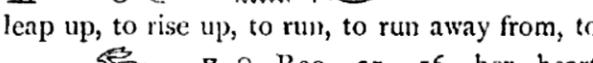
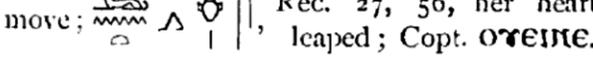
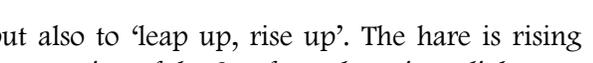
The term **Vodou** references the Deities, the Divine Spirit-Forces that animate Creation, while the term **Vodoun (Vodun)** or **Voodoo** is a descriptive of the Ancestral Religion itself. Yet, Vodoun or Voodoo is used as a noun and a verb. The origins can be found in the language of Khanit and Kamit.

The term **tun (tun/dun)** in Kamit means ‘rising flood, inundation’. It also means ‘to rise up, lift up, raise up’. The medutu show a **hare** above the *wavy water-line* medut as well as the medutu for a *pool of water, lake* and *urns* which carry water:

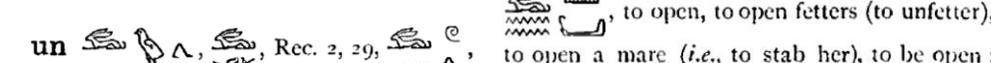


Unlike rabbits, hares can actually swim. What's important about the symbol of the hare in the term **tun** (**dun**) is its function in the related terms:

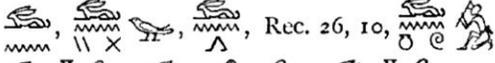
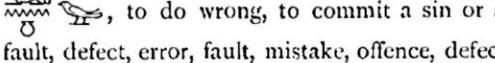
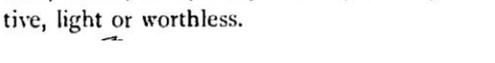
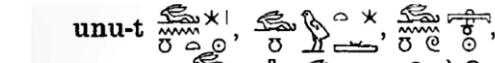
unn-t , , , , ,
 Rec. 16, 60, things which are, things which exist, what is, goods, stuff, property; , he is non-existent; , non-existent; , let it never be.
unnu , Amen. 17, 5, being, existence.

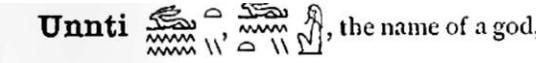
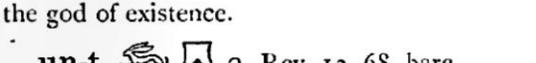
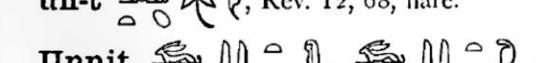
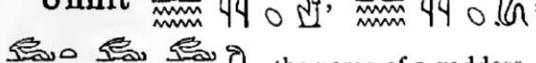
un, unn , T. 271, , Amen. 26, 11, , Rev. 11, 70, , ,
 leap up, to rise up, to run, to run away from, to move; , Rec. 27, 56, her heart leaped; Copt. **ORINE**.

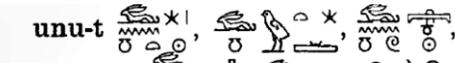
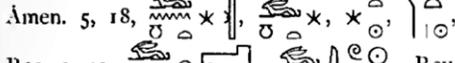
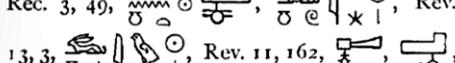
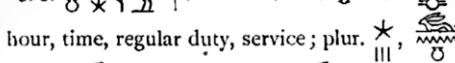
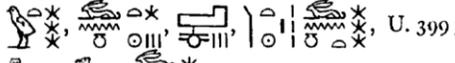
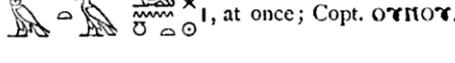
Here the term **un** not only means 'existence' but also to 'leap up, rise up'. The hare is rising up or leaping up out of the water. This is related to the *emerging of the Sun from the primordial waters at the beginning of Creation*. It is also related to the *rising up of a Spirit from the Spirit-realm to appear in the physical world*.

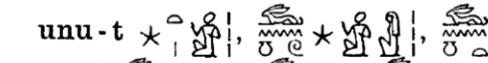
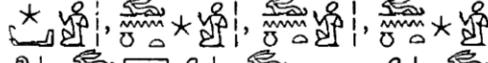
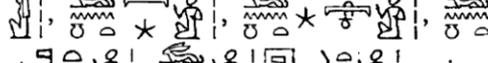
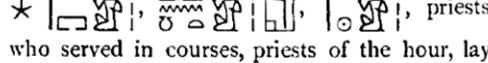
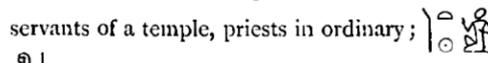
un, unn , , , ,
 to open, to open fetters (to unfetter), to open a mare (i.e., to stab her), to be open; , P. 196, N. 928; Copt. **ORWIT**.

Un, Unu, Unnu also means 'to reject, turn back' as well as 'to open' as well as 'to attack (stab)'.

un , , , ,
 Rec. 26, 10, , ,
 to do wrong, to commit a sin or a fault, defect, error, fault, mistake, offence, defective, light or worthless.

Unnti , the name of a god, the god of existence.
un-t , Rev. 12, 68, hare.
Unnit , , the name of a goddess.

unu-t , , ,
 Amen. 5, 18, , ,
 Rec. 3, 49, , ,
 13, 3, , ,
 hour, time, regular duty, service; plur. 
 U. 399; , at once; Copt. **OROR**.

unu-t , , ,
, , ,
 priests who served in courses, priests of the hour, lay servants of a temple, priests in ordinary; ,
, horoscopists (?)

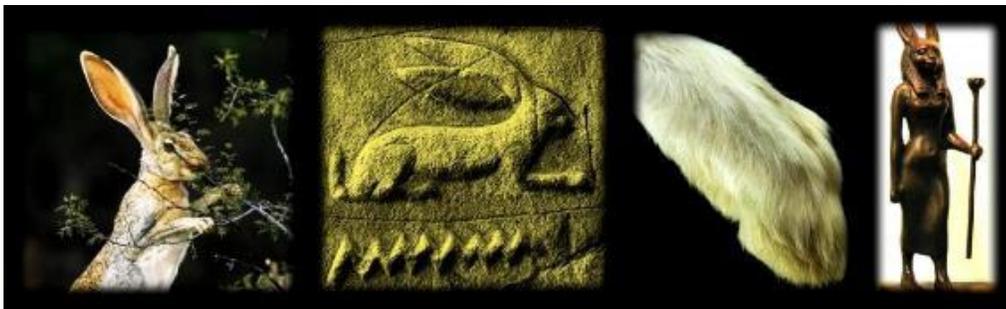
As we can see, **Unu (Unnu)** means ‘existence’, is a title of Male and Female **Deities**, ‘hour, time, regular duty, service’. Moreover, there are a class of priests and priestesses called **Unu** and **Unut**.

There can also be a negative connotation to **unnu** when one operates out of harmony with Divine Order as shown in the definition of ‘evil, sin, offence’, etc.

In the medutu the symbol for the ‘U’ is often transliterated as a ‘W’. In latin languages the letter ‘V’ evolved into the ‘U’ a few hundred years ago and subsequently evolved into the ‘W’ (double-U) or two ‘V’ symbols side-by-side. V, W, and U are recognized to be interchangeable linguistically. Note the variations of the name ‘william’, ‘villiam’, ‘vilhem’ in european languages. This interchangeability is also evident in Afurakani/Afuraitkaitnit (African) languages. As we will see, the Bantu term **Wanga** is also pronounced **Vanga** depending upon which Bantu ethnic group is speaking.

Interchangeability is also true of the sounds ‘N’, ‘D’ and ‘R’. When you pronounce ‘Kara – Kana – Kada’ with the ‘rolling ‘R’ ’ (tongue tapping the roof of the mouth once) the three words sound identical. [Note in Akan the plural for medicine is **nnuru** in the Asante Akan dialect and **nduru** in the Akwamu Akan dialect. The two ‘N’ sounds ‘NN’ together are pronounced as ‘ND’ (oun-dooh’rooh).]

The term **Unnu** is often transliterated as **Wnnw**. The whites and their offspring are unsure of the vocalization of this ancient term. In Fongbe, the ancient term **Wn nu** is **Won Nu** or **Won Nu, Wo nnu, Won ndu** or **Vo ndu ~ Vodou**. In the vocalization of the term the interchangeability of the sounds ‘W’, and ‘V’ are key. The enunciation of the ‘W’ sound here approaches the ‘wh’ sound in english terms such as ‘where’ and ‘what’ with the ‘wh’ enunciated emphatically. **Wn nw** or **Won Nu** becomes **Wonu** and **Vonu/Vonun/Vodun** in **Fongbe**. This term is also used in the related **Ewegbe** language of the **Ewe** people.



Left to Right: Hare; Actual medut of **Wnnw** (Vodun) from Kamit; Hare’s foot/Rabbit’s Foot talisman in North america; the Female Hare Deity **Wnnwt (Unnut)** from Kamit.



It is important to note the relationship of the word **tun (dun)** with the hare in a couchant position resting (vo) upon the water medut (symbol) and the hare rising up (dun) out of the water and the various expressions of **unnu** (won nu, von nu, vondun) with the hare rising up out of the water.

Unnu is ‘existence’. The **Vodou** are the Spirit-Forces in Creation that **embody and animate all of Existence**. Practicing Vodoun is a process of becoming still (resting-vo) and then drawing water (going

into the spirit realm-**dun**). The sacred Hare Spirit swims in the primordial water and then springs up, leaps up and now spirit-communication as well as spirit-possession can take place.

VOODOO, VODOUN is the Fon and Ewe Ancestral Religion in North America. It is carried spiri-genetically by those whose Ancestresses and Ancestors arrived on these shores. This Ancestrally-inherited Religious practice came with us and was established by us in North America prior to the Haitian migration into Louisiana in the 19th century of the Gregorian calendar. It is the descendants of the Fon, Ewe and related ethnicities who have the capacity and responsibility to purify and restore Ancestral Voodoo (Vodoun) in the blood-circles of Afurakanu/Afuraitkaitnut (Africans) in North America.

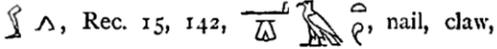
WANGA

The **Ovambo** (Ovambo) people live primarily in Northern Namibia and Southern Angola in Southern Afuraka/Afuraitkait (Africa). The Ovambo are one of the various Afurakani/Afuraitkaitnit (African) ethnic groups who upon arrival in North America became known collectively as the **Gullah** or **Gullah Geechee**. The name Gullah-Geechee is derived from the **Gola** and **Kisi** people of West Afuraka/Afuraitkait (Africa) and also the term **Ngola** which is the root of the contemporary name of the country of **Angola**. The term **Wanga** is descriptive of ritual practices of *healing, protection, empowerment and spirit communication*. It references the *medicine* which can also be used as *poison*, as well as the materials which comprise the medicine used in talismans. Because of the effectiveness of Wanga as employed by the Ovambo and other Gullah people in the effort to liberate Afurakanu/Afuraitkaitnut (Africans) from enslavement, the name became descriptive of the entire Ancestral Religious tradition. The term **Wanga**, also spelled **Ouanga** can be found in the Ovambo language as **Ouwanga**. Amongst various Niger-Congo speakers the term takes various forms: **wanga, owanga, ouanga, bwanga, ouvanga**. In the western hemisphere, those who utilized Wanga would be and are called ‘Wanga-man’ and ‘Wanga-woman’.

As we can see below, the term’s origin can be found in our Ancestral language of Kamit:

āg  , whip, flail.
āg-t  , U. 157,  ,  
 , , , food, a kind of grain.
āgut   ,   , a plant,
 mint, peppermint (?)
āg-t  ,  ,  ,  ,
 an offering of some kind, bolts, nails, metal pegs.

āga-t 


 ʾ, Rec. 15, 142, 
 ʾ, nail, claw,

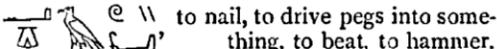
 hoof; dual, 
 ʾ, hoofs; plur.


 ʾ, Kubbân Stele, 5.

āgau 
 ʾ, bolts, pegs,

 nails (?)

āga 
 ʾ,


 ʾ to nail, to drive pegs into some-

 thing, to beat, to hammer.

āga 
 ʾ, to be hot, to burn, to

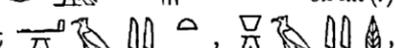
 be burned.

āga 
 ʾ, a kind of drink, a

 medicine.

āga 
 ʾ, a kind of unguent,

 ox-fat (?)

āgait 
 ʾ,

 a plant, a shrub; 
 ʾ, the seed of the

 same.

āgait 
 ʾ, a substance used in

 making a sacrifice.

āgai 
 ʾ, Amen. 25, 15,

 to drown.

In the medutu the forearm with the open palm:  is vocalized as ‘aw’. The ‘G’ sound is nasalized. The term **aga** (**awga** or **awnga**) is the root of owanga, ouwanga, bwanga, ovanga, wanga in related Niger-Congo languages. As shown above aga (awga or awnga) in the language of Kamit is the root upon which the related terms are built: aga aga, agai, agait, etc. The definitions in the medutu are instructive: *plant, medicine, substance used for sacrifice, an offering of some kind, bolts, nails, metal pegs – to drive pegs into something.*



The figure shown above is an **Nkisi** sculpture from Angola. It is a ritual sculpture used to draw in an Ancestral Spirit or Deity. Medicine is deposited within these sacred ritual figures. Such figures are also used to forge communal and ritual **contracts** with the Ancestresses and Ancestors. The ‘signing’ of the contract is the driving of a **spike** or **peg** into the figure. These Nkisi figures are called Nkisi in the Caribbean amongst those who are spiri-genetically **Bakongo** and called **Wanga** by those who are spiri-genetically Ovambo. In North America, a form of this ritual figure is called a **Wanga Doll**. Very often ‘pins’ are stuck into the Wanga doll replicating the driving of pegs or spikes into the wooden Nkisi figure. As we can see, this ritual figure used for medicine (including poison), sacrifice etc. is perfectly described in our Ancestral language of Kamit. The related meanings of ‘to be hot, to burn, a drink, medicine, a whip, flail and to drown’ are references to the **offensive** and **defensive** use of ritual medicine.

Note the linguistic relationship of the **Nkisi** in **Angola** and the **Kisi** and **Gola** of West Afuraka/Afuraitkait (Africa) and **Geechee** and **Gullah** in North America. Wanga is the Ovambo Ancestral Religion of the Gullah constellation in North America. Those who are of this spiri-genetic blood-circle have the capacity and responsibility to purify and restore this religious expression.

NGENGANG



The **Fang** people reside in the countries of Gabon, Equatorial Guinea, Cameroon and the Republic Congo in West and Central Afuraka/Afuraitkait (Africa). The Fang term **Ngengang** is a variation of the term **Nganga** used by many West, Central and South Afurakanu/Afuraitkaitnut (Africans). The Ngengang in the Fang tradition is a *seer, healer/healeress of physical, spiritual and social illness*. In the Fang language and culture the term **Ki** (Kee) is described as that which is the living-energy circulating throughout all naturally created entities.

[Image: Fang Ancestral Figure]

Khi ☉ 𓄏 𓄏 𓄏 𓄏 𓄏 𓄏, the Exalted One,
i.e., God.

Khi ☉ 𓄏 𓄏 𓄏 𓄏, Rec. 27, 87, winged disk.

Khai 𓄏 𓄏 𓄏 𓄏 𓄏, Rev. 13, 25, “Ex-
alted one”—a title of Rā.

In the culture and language of Khanit and Kamit, the Creator of the world is **Ra**. The Creatress of the world is **Rait**. **Ra** and **Rait** function together as One Divine Unit – The Great Spirit, Who create the Universe. [It is important to note that **Ra** and **Rait** as Creator and Creatress are subordinate to and servants of **Amenet** and **Amen**, the Great Mother and Great Father, Supreme Being.] It is the Divine-Living Energy of **Ra** and **Rait** which all naturally created entities – plant life, animal life, mineral life and Afurakani/Afuraitkaitnit (African~Black) human life – carry within our physical and spirit-bodies. As shown above, one of the titles of **Ra**, the Creator, as the ‘Exalted One’ is **Khi**. The term **Khi** and the Fang pronunciation **Ki** are synonymous. We also find that the whites and their offspring in Asia have

stolen this word and fraudulently attempted to claim it as their own in various forms as ‘chi’, ‘qi’, ‘ki’ (as in Reiki). They define it as the ‘life-force’ energy or the ‘universal energy’ yet have no understanding of its true nature.

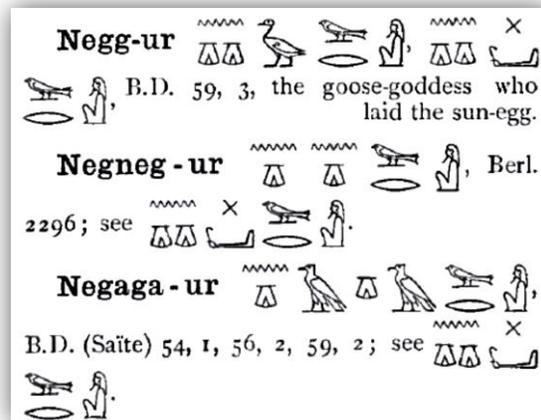
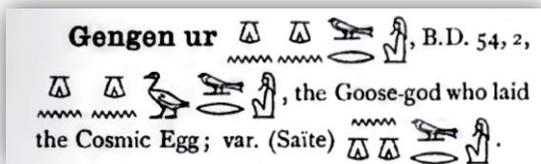
Ra and **Rait**, infuse Afurakanu/Afuraitkaitnut (Africans) with their Divine-Living Energy, their **Khi** energy, prior to birth. This energy is cultivated within us throughout our lives and utilized to restore and maintain physiological and spiritual balance. It is our connection to the Deities (Abosom, Orisha, Vodou, Ntorou/Ntorotu, etc.), the Divine Spirit-Forces that animate Creation. This reality is a lived-experience by Afurakanu/Afuraitkaitnut (Africans) – and Afurakanu/Afuraitkaitnut (Africans) only – and we therefore continued to utilize this terminology in our languages including the Fang term Ki.

When imbalance manifests within the body, the spirit or the community as a whole the Ngengang works with the Ki of plant life, animal life, mineral life, the individual and/or community through ritual invocation and healing to restore balance.

We define the nature of the term nganga (ngengang) and its etymological and cosmological roots in our Ancestral language of Khanit and Kamit in our publication **ANIDAHO**:

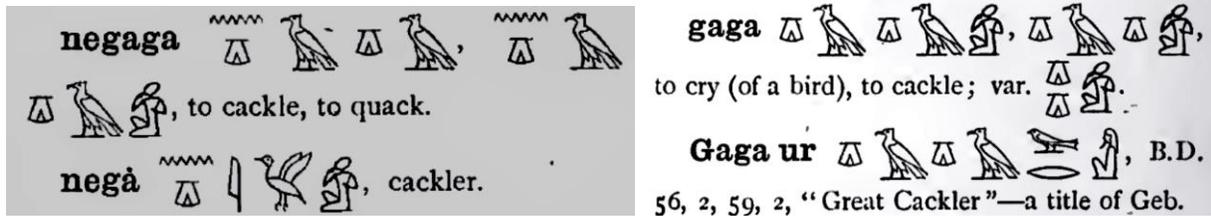
Excerpted from pages 12-13:

“...In **Part 1** of our **Note on the Origin of the Term Ngg Wr or Ngng Wr in Kamit** we demonstrated that the title **Ngg Wr** or **Ngg Ur** is actually the term **Gngn Wr**:



We demonstrated the that proper pronunciation is **Nganga** (in-gahn’-gah) and **Gangan** (gahn’-gahn) and is still used by the Bakongo people today as a title for a ritual specialist/healer – **nganga**. The ‘N’-sound is a nasal prefix, thus Gangan can be pronounced and written nGangan (in-gahn’-gahn). **The root of the term is Ga or Gan (Gn).**

The root term **ga** (gah’ or gahn’) also pronounced with the ‘N’ as a nasal prefix **nga** (in-gah’) means ‘to cackle’ in reference to a *Divine Goose or Gander*, but specifically meaning to *emit sound vibrations*. The ‘a’ in ga is ‘nasal’ and this is why the term was written *ga* or *gan* – the **metut** (hieroglyph) for the letter ‘n’ the wavy water/energy metut representing the nasal ‘N’ pronunciation (“NNN”). The term ‘ga’ pronounced with a nasal ‘a’ thus sounds like ‘gan’.



[Notice that the term is actually spelled **n-g-a-g-a** (in-gah'gah) or **n-g-a** (in-gah'). The 'egyptologist' inserted an 'e' because of uncertainty of how the term was pronounced.]

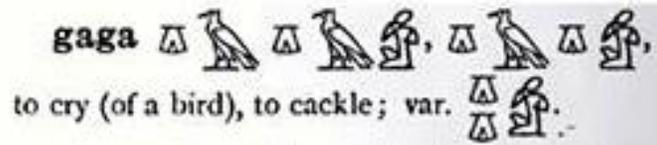
As we stated in Part 1 of the series:

“...**Nga** (in-gah') means *'to cackle'* or *'to quack'*. It is also a title meaning *'cackler'*. **Nga** or **Ngga Wr** means the *'Great Cackler'*.”

In the cosmology of **Kamit** at **Ta Apet** (“thebes”), it is revealed that the *Great Divine Nganga* (Cackler, Goose) in the form of the Great **Ntoro** (Ntr/Deity) **Amen** ‘cackles’ at the beginning of Creation and causes the primordial waters of **Nun** and **Naunet** to begin to vibrate. The primordial waters of **Nun** and **Naunet**, within the Great Black Substance of Space (**Kaka** and **Kauket** or **Ka** and **Kait**) ultimately give birth to **Ra** and **Rait**, the *Creator* and *Creatress* who manifest as Fire and Light piercing through the Blackness and eventually manifesting through the **Aten** (Sun)...”

Excerpted from pages 16-18:

“...The root of Gangan is **ga** and **gai**. As the Great Cackler, Gangan Wr, Amen **invokes** (calls from within) His own Creative Power. Chanting (‘cackling’) is the original **invocation**.



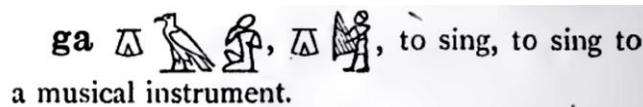
The term **ga** also means *to sing*, **gaua** means *to sing; to praise* and **gangar** means *to sing*. **This praise/song is ritual invocation**. The determinative metut of the man raising his hands in the air is an act of **ritually provoking (invoking) the energy of the Deity**, in this instance via ritual song (sound



vibrations, **gngn**). This metut is the determinative metut for words describing *prayer, praise, ritual practice*. Note that the term **gangar** is written in Coptic (Late Kamit dialect) as **knkn** or **gengen**:

Copt. ⲄⲛⲄⲛ, ⲭⲉⲛⲭⲉⲛ

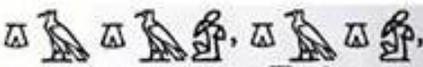
. This is why in the Akan language the terms **ka** and **kankye** (the ‘a’ being nasal in both) mean *to emit a sound, to speak* and *to pray, to invoke a Deity*.

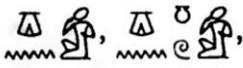


gaua , to sing, to praise;
 var. .

gangar , to sing; Copt. Ⲅⲛⲃⲛ, χενχεν.

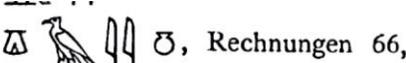
The term **ga** meaning *to cry out* again has the variation **gan** (**gn**, **gen**) meaning *to cry out, beseech, petition*, while the **ganu** (bird, goose) is a variation of **gan** (**gn**):

gaga , to cry (of a bird), to cackle; var. .

gen , to cry out, to beg, to beseech; , petitioner; Copt. Ⲅⲛⲟⲩ.

genu , a kind of bird, crane (?)

Moreover, the same terms **gai** and **gnu** (**gnu**) also reference *pots, vessels* and *pouring*:

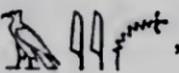
gai[t] , Rechnungen 66, bottle, wine-pot; , P.S.B. 13, 411, to work the bottle, *i.e.*, to get drunk.

genu , metal pots or vases.

The related term **gash** meaning *to spill, to pour out, to sprinkle, a pouring out, inundation* is the origin of the English term *'gush'* meaning *to pour out, inundate*, etc. However, the root is **gai**. Notice the two

lips of the **gai** (vessel) with the *wavy line for water/energy* being poured out  function as the determinative metut (hieroglyph) for **gash** and **gai**:

gash , A.Z. 1868, 9, , to spill, to pour out, to sprinkle, to bedew, a pouring out, inundation.

gai , Rev. 13, 22 = Copt. Ⲅⲓ in ⲟⲩⲉⲃⲉⲃⲓ.

The two lips of the vessel (**gai**, **gn**) releasing water/energy as '**gai**' are related to the two lips releasing the invocation '**ga**' or '**gan**' when '**crying out**', '**petitioning**' and with regard to Amenet and Amen '**cackling**' – Ga or Gan..."

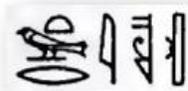
We also have the definitions of the root term **ga**:

ODWIRAMAN

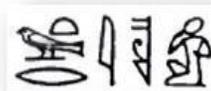


ODWIRAMAN (oh-jee'-rah mah'-een) is defined in the language of ancient **Khanit** and **Kamit** (Nubia and Egypt) as the *pure, purified* (dwira) *nation* (man) in *the west* (man) – *the land of the setting Sun*.

Proper vocalizations of these terms can be found in the **Twi** language of the **Akan** people of Ghana and Ivory Coast. Akan people originated in ancient Khanit (Nubia) thousands of years ago, eventually migrating to the western region of **Afuraka/Afuraitkait** (Africa). As Akan people migrated, we carried our Ancestral language and culture with us. The same is true of other Afurakani/Afuraitkaitnit (African) ethnic groups in West, Central and South Afuraka/Afuraitkait (Africa) as well. We thus find that the term **dwira** (jee'-rah) in Twi means 'to purify', 'to cleanse'. The noun version of the term **odwira** means 'purification'. It also means 'a celebration of purification'. Many Akan people celebrate the New Year during harvest time and this celebration of purification of the land and people is called **Odwira**. The definition of this term in Akan comports with the definition found in our ancient Ancestral language of Khanit and Kamit:



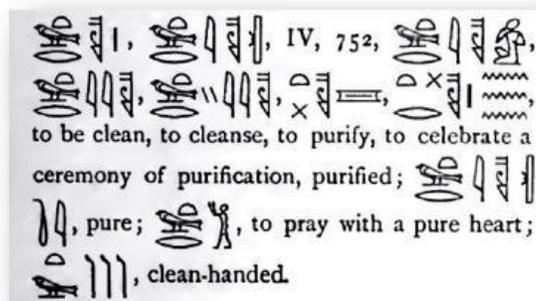
TWRA



TWRA

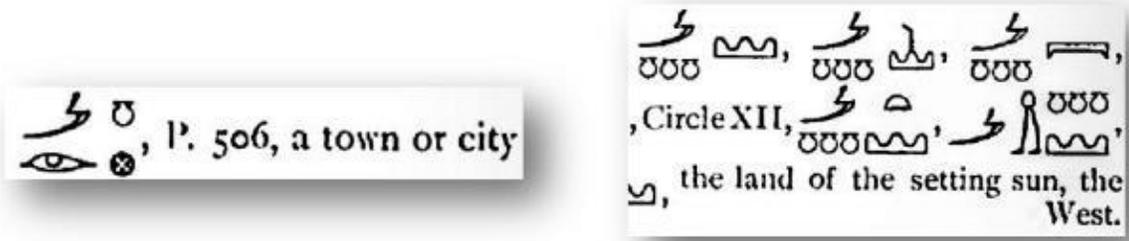


DWR



TWRA (DWRA – ODWIRA)

The term **man** or **manu** means a *city, place, region, nation*. The term **man** or **manu** also defines *the West*, the *land of the setting Aten (Sun)* in the language of Khanit and Kamit:



MANU (MAN)

MANU (MAN)

We find that in the Twi language of the Akan the term **oman** or **man** (mah'een) means a *city, town, nation, a government, a people*. The related term **amannone** (aman-none) means a *country abroad*. We thus have in Twi the same two meanings and their vocalizations derived from our Ancestral language of Khanit and Kamit referencing a *nation of people abroad* – outside of Afuraka/Afuraitkait (Africa).



Odwiraman is our designation for Afurakanu/Afuraitkaitnut (Africans~Black People) who are descendants, genetically *and* spiritually, of Afurakanu/Afuraitkaitnut (Africans~Black People) who were forced into the western hemisphere as a result of the **Mmusuo Kese** - the *Great Perversity/Enslavement* era.

Our **Aakhutu** and **Aakhu**, our Spiritually Cultivated Ancestresses and Ancestors, purified themselves through adherence to **NANASOM** and **AMAMMERE**, our Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture, and were thus able to free themselves from enslavement. They waged war incessantly against the whites and their offspring, our absolute enemies, and forced the end of enslavement in the western hemisphere including North, Central and South Amaruka (america) and the Caribbean.

Odwiraman, the purified nation of Afurakanu/Afuraitkaitnut (Africans~Black People) in the west, are a unique collective of Afurakanu/Afuraitkaitnut (Africans) within the larger community of Afurakanu/Afuraitkaitnut (Africans) worldwide, because of our shared experiences and blending of

blood-circles spiri-genetically. We have the capacity and responsibility today to complete the process of Nationbuilding/Restoration begun by our Aakhu/Aakhutu (Spiritually Cultivated Ancestresses and Ancestors) - **the attainment of our complete independence as a self-governing nation, on our own territory and secure in the absolute defense of our sovereignty.** This capacity is founded upon our realigning ourselves, purifying ourselves, through adherence to our Afurakani/Afuraitkaitnit Ancestral Religion and Culture. It is in our souls and blood. This is our **transcarnational inheritance** as Afuakanu/Afuraitkaitnut (Africans~Black People) in the west, the purified nation, **Odwiraman.**



Marra Mountains in Sudan (Khanit), **Nana Kwame Afrani** (George Washington Carver) and **Nana Abenaa Araminta** (Harriet Tubman). **Soil to Soul – Afurakani/Afuraitkaitnit (African) Ancestral Religion in the Blood.**

The **medutu** (hieroglyphs) comprising the name **Odwiraman** are manifest in their living symbols connected to the west:



The **okore** (eagle) is a sacred **akyeneboa** or animal totem, for Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere. The okore is flying over the waters of **Bosom Opo** and **Epo Abenaa**, the Male and Female **Abosom** (Deities) governing the ocean called the ‘atlantic’. This body of water is sacred to Afurakanu/Afuraitkaitnut (Africans) in the west, for it connects Afuraka/Afuraitkait (Africa) to us. It is also the body of water we crossed in our forced migration to this hemisphere and the body of water we cross to return to our Ancestral lands. The aerial view of the **manu, man, the west** - the lands of North, Central and South Amaruka (america) and the Caribbean are shown ‘right-side’ up. Our Ancestral orientation describes the south as ‘up’, ‘front’ and the ‘north’ as ‘down’, ‘behind’. South and North Amaruka (america) and the Caribbean in this proper orientation align with the medutu (hieroglyphs) of the sickle and the eye, that which is seen and discerned. The landmass emerging from the waters of **Bosom Opo** and **Epo Abenaa** is the sacred region of **Asaase Afua** and **Asaase Yaa** (Earth Mother Deities) upon which we stand and upon whom we are dependent for our sustenance and strength in the west. Because the bodies of our Ancestresses and Ancestors are buried in this landmass and some

of their bones line the bottom of **Bosom Opo** and **Epo Abenaa**, this region of **Asaase Afua** and **Asaase Yaa** and these waters are particularly sacred for us. They are natural, sacred shrines for the spirits of our direct-blood Ancestresses and Ancestors.

Afurakanu/Afuraitkaitnut (Africans~Black People) comprise a world-body. Within that world-body are collectives of various cells functioning together as organs. **Odwiraman**, the Purified Nation of Afurakanu/Afuraitkaitnut (Africans) in the West, are a manifestation of such a collective. We have 'died' and 'resurrected' like the Obosom (Deity) **Ausar**, who after His purification and resurrection was designated **Khaniti-Amentiu** – *The Chief, Head of those of the West*. We have restored ourselves like the Obosom (Deity) **Auset**, who after Her expulsion from Kamit found **Ausar**, united with Him and facilitated His resurrection. She ultimately conceived and gave birth to the Obosom **Heru** who would restore order to the nation – **purification through revolution-resolution**. She was thus designated **Urt Henut Ntoru**, the *Great One, Chieftainess of the Deities*.

As **Odwiramanu**, *people of Odwiraman* (**Odwiramanfo** in Akan), we recognize the value of our individual functions in Creation and their relationship in harmony with our collective function as Afurakanu/Afuraitkaitnut (Africans) in the West and further as a component of the Afurakanu/Afuraitkaitnut (African) world-body community. Our experiential knowledge and grounding in our unique identity in the west is the foundation of our movement to restore ourselves and Afurakanu/Afuraitkaitnut (Africans) as a whole.

Embrace your identity..Embody our movement

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Aakhuamuman AmaruKa Atifi Mu
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ODWIRAMAN: Purified Nation – Afurakanu/Afuraitkaitnut (Africans~Black People) in the West
<https://www.youtube.com/watch?v=DdSIj168Jws>

ODWIRAMAN Pt. 2: Adwo ne Adwoa (Ausar and Auset): Institution Building and Continuity
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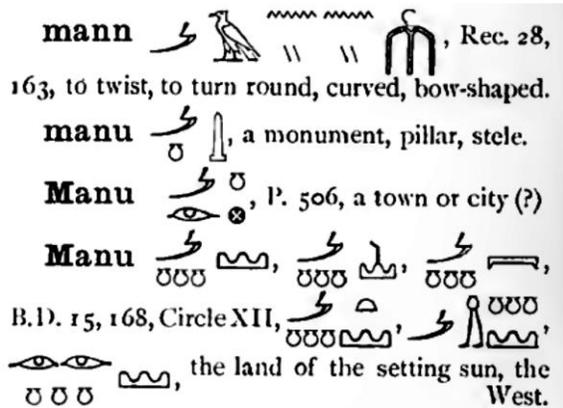
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Appendix

Excerpts from E.A.Wallis Budge's *An Hieroglyphic Dictionary*, Vol. 1 and the *Asante-Fante Dictionary* by J. Christaller (1933 edition):



māŋ', *v.* [*red.* mām'māŋ, (māŋ'māŋ)] *to turn or go aside, to turn in somewhere from the way or journey; māŋ ná menseŋ, go aside, let me pass! wamaŋ (wə) ŋkwanta so ha, he turned off from the main road to the other way where it branches off from the former (opp. wafa tempəŋ no so); yeduu Mamfē no, yemaŋ kəə ofi bim', when we came to M., we turned aside to a dwelling; otwam' a, əmaŋ me, when he passes through my town, he turns in at my house. — 2. to pass by, not to happen: eyi mmāŋ wə = eyi mparə wol may this not happen to you!*

ə-māŋ, Ak. əmāne, *pl.* amāŋ & amāŋ-amāŋ, 1. (Akp.) *town, syn. kurow = a collection of houses larger than a village,*

cf. akuraa. — 2. the inhabitants of a town as a political body, a community. — 3. the body of inhabitants of a country united under the same government, a nation, tribe, people, state. pr. 2002. 2898. — 4. the people, i.e. the mass of a community as distinguished from their king or rulers. — 5. the representatives of the people, assembled for public transactions with or without the king; cf. brábó. — 6. pl. amāŋ-

amānnəné [əmaŋ &?] *a foreign country; abroad. pr. 1496; (ahəho a. s. ananafo)*

As we can see in the language of Kamit, the term **man** meaning *to twist, to turn round* is the same term **manu** for *city, town, region*. These two meanings for the same term can be found in the Twi language of the Akan unchanged.

As we can see in the Twi language, the term **oman** (**man** – the ‘o’ is a prefix used in the Akan language) means *to turn, to go aside*. This same term **oman** also means *town, as well as state, nation and the body of inhabitants of a town, state or nation*. Thus the **Asante Nation** is called **Asanteman**. The **Akwamu Nation** is called **Akwamuman**. The **Bono Nation** is called **Bonoman**. Asante, Akwamu and Bono are all sub-groups of the Akan ethnic group.

We also see that the ancient term **Man (Manu)** designating *the West, the land of the setting Aten (Sun)* has its cognate in Akan as **amannone**. This referenes *a land or nation abroad*. It can also reference a foreign country.

When we look at the Akan definition of oman meaning *to turn, turn aside, turn in from the main journey*, we see the connection between *turning, twisting and a nation*.

When one is traveling down a road or path for a significant distance they eventually come upon a settlement, town, city. They *turn off of the main road or artery* thereby entering into the collective group – the *town, nation, people*.

Our organs and glands are collectives of cells working together. When the blood moves through the main arteries (roads) it at some point *turns off of the main road* and enters the cell-collective – *the ‘town’, ‘nation’* of entities working together. This is the nature of an **oman** (Akan) or **man** (Kamit) – a collective of people working together as a unified whole.

Here we have not only the cosmological foundation for the definitions of **man** meaning *to turn and nation*, but we also have the proper vocalizations of the terms as they would have been spoken in Ancient Khanit and Kamit. It is because of course we never stopped speaking the language after migrating from Khanit and Kamit to West Afuraka/Afuraitkait (Africa) thousands of years ago. Akan people as well as other Afurakani/Afuraitkaitnit (African) people across the continent speak languages that are directly derived of our parent Ancestral language which was spoken in ancient Khanit and Kamit over 40,000 years ago according to our own Ancestresses and Ancestors (see Papyrus of **Turin**). We not only **speak the same derived language**, but we also **worship the exact same Abosom** (Deities – Goddesses and Gods) **who govern the exact same aspects of Creation** and **who have the exact same names** – today – as we did in Ancient Khanit and Kamit.

We thus have the cosmological, linguistic, ritual and cultural foundation for **Odwiraman** – The Purified Nation of Afurakanu/Afuraitkaitnut (Africans~Black People) in the West.

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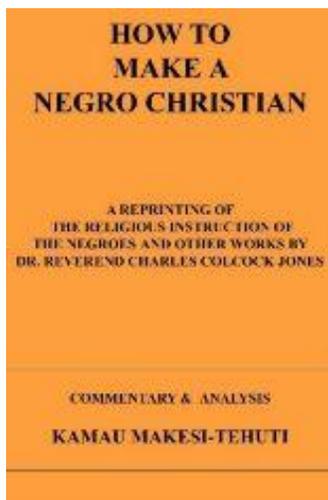
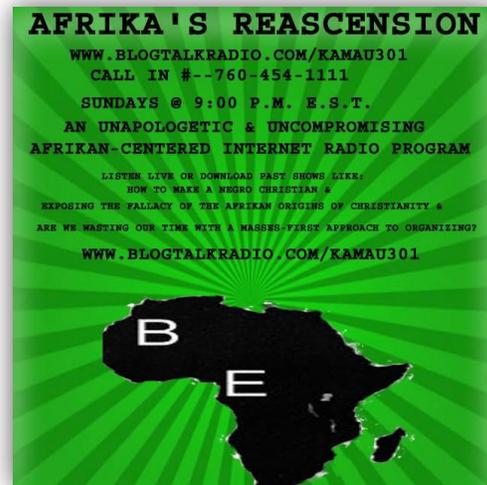
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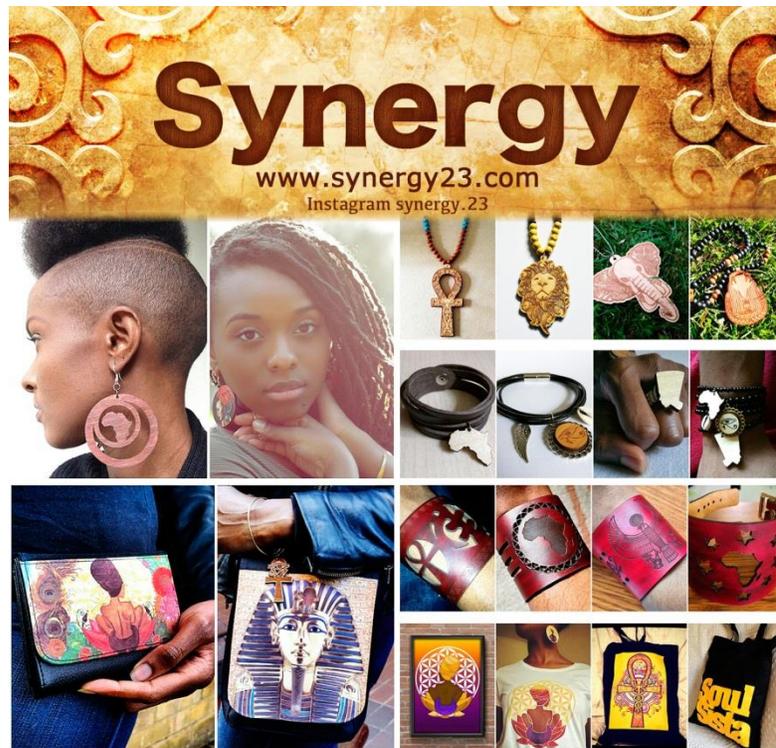


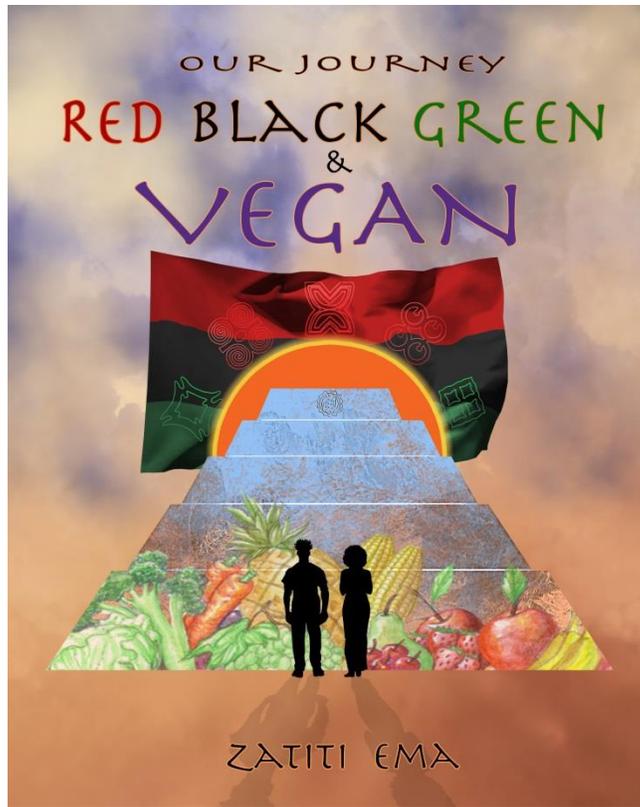
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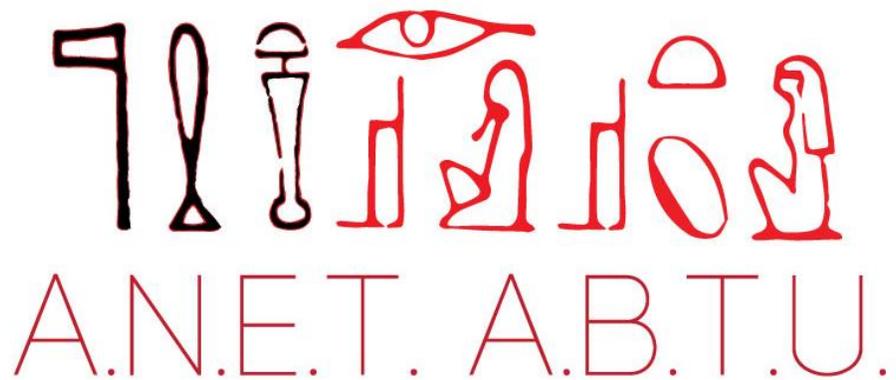
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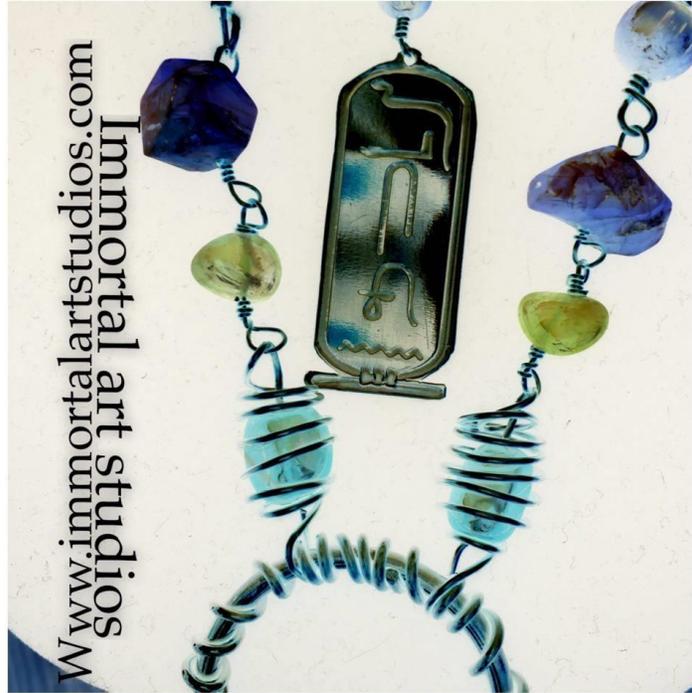
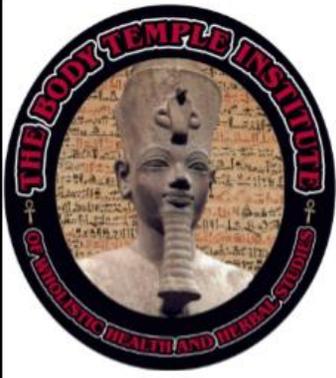
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