"...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 spirit-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 mogga, 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…”

Odwirafo Kwesi Ra Nehem Ptah Akhan, Akyisan – Ancestral Religious Reversion Conference, 13016.
Akkhuamuman 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 Nhyechyee 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
offspring for political control. It took the whites and their offspring over one-thousand years to force these fictional characters and the pseudo-religions of christianity, islam, judaism/hebrewism, buddhism, hinduism, kabbalism, hermeticism, gnosticism, sufism, taoism and more upon a segment of our population. This was and is affected by pseudo-religious conversion. However, our people have awakened and are embracing NANASOM – Afurakani/Afuraitkaitnit (African) Ancestral Religion. This is our spirit-genetic birthright – our transcarnational inheritance for we are those Ancient Ancestresses and Ancestors who have returned through our Ancestral blood-circles.

Our return to Nanasom is therefore not a false act of conversion. Our return is the re-embracing of reality, the re-embracing of ourselves and our Divine function in Creation. It is a process of Reversion – this is AKYISAN. The term akji (eh-cheeh’) in the Akan language means ‘back’. The term san (sahn) means ‘return’. The Akan language, as the various languages all over the continent of Afuraka/Afuraitkait (Africa), is descendant of our ancient Ancestral language of Kamit and Khanit (Egypt and Nubia). These terms therefore have the same meaning in the ancient language and can be found in the medutu (hieroglyphs).

AKYISAN in the context of Ancestral Religion defines the process of reversion – returning back, reverting – to our pristine state or condition. It is a return to the original pact we made with Amenet and Amen (Nyamewaa and Nyame) the Supreme Being before we were sent into the womb, to execute the specific function we were designed by them to execute in Creation. As cells within the Great Divine Body of Amenet and Amen, we have a function to execute, just as every cell in your body has a function to execute within you. This is true of plant life, animal life, mineral life and
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 Afurakanu/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 Afurakanu/Afuraitkaitnit (African-Black) business directory of businesses, organizations and institutions who are serving the Afurakanu/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)
11am-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

Rekhit Kajara Nia Yaa Nebthet, Founder of Ra Sekhi Arts Temple
www.rasekhihealing.com

Rekhit Kajara Nia Yaa Nebthet is a Traditional Healeress, Diviner and Kamiti Priestess-Medium (Rekhit) 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 U.S, some in Canada and the Caribbean.

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

www.anetabtu.org

ANET ABTU 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 Nanason for guidance and resolution for African People. We specialize in Trauma and Crisis, Family Preservation & Suicide Prevention.

Wabet Raven Seshat Sat’Heru 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.thebodytempleinstitutue.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 Opio. 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 Afurakanu/Afuraitkaitnut (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:

<table>
<thead>
<tr>
<th>Akan</th>
<th>Kamit/Khanit</th>
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<tbody>
<tr>
<td>ndu, nduru</td>
<td>medicine</td>
</tr>
<tr>
<td>ndua</td>
<td>trees, plants, roots</td>
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<td>udunu</td>
<td>uturu</td>
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<tr>
<td>utu</td>
<td>trees, plants, roots</td>
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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 spirit-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 [jooth'-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) transliterates as a ‘T’ with the dot under it is pronounced as ‘D’ and also ‘Dj’ or ‘Tch’. See below:
As we can see the term Tu (Tchu, Dju) can mean ‘evil, wickedness’, but also ‘to give’, the name of a Deity and more. The term Tu is from the same root as Tua meaning ‘to pray, invocations’ and Tui meaning ‘to cry, call out’. The term Tua can be spelled with the medut of the ‘T’ sound which is a bread loaf: 𓊳, yet also with the medut for the ‘D’ sound (Dua) which is the open palm: 𓊳. Note that the description of ‘praise, honor, worship’ and ‘to cry or call out’ has to do with ritual practice and
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 energic-vibrations, unseen power, that can effect solid matter in a manner that can be measured and quantified…”

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 (Banana) are part of the larger **Mande** ethnic group. They reside primarily in Mali, with smaller populations in Senegal, Guinea and Burkina Faso in West Afuraka/Afuraitkait (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 Khanit and Kamit tens of thousands of years ago and its genetic descendants manifests as the various languages on the continent of Afuraka/Afuraitkait (Africa) today. We therefore find that gris gris (grey grey) is found in the medutu as well:
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](image)

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**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:

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

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 spiritually-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** (Owambo) people live primarily in Northern Namibia and Southern Angola in Southern Afuraka/Afuraitkait(Africa). The Ovambo are one of the various Afurakani/Afuraitkaitn (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 **Uwanga**. 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:
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, owanga, 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.

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/Afuraitkainit (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 Ggn 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’n) 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 Noro (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. σποπ, xepxen. 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.
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*):

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

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*:

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*:
As we can see in the above excerpts, the nature of the Ngengang is that of one who employs ritual invocation to activate Divine-Living Energy, the Ki. Once activated, this Energy can be redirected for divination, healing, protection, illumination (intelligence gathering/wisdom) and the restoration of a harmonious communal and social order. The Ngengang is a seer, one who applies (smears, bedaub) ritually prepared medicine in the context of their shrine work. This is the nature of the Ngengang tradition in North America. The Fang are known to be fierce warriors and warrioresses. Those of Fang descent spiri-genetically carried that warrior/warrioress spirit to the western hemisphere and employed their ritual practices to wage war against the whites and their offspring to bring an end to enslavement. Those who are spiri-genetically Fang thus have the capacity and responsibility to purify and restore the Ngengang tradition in their blood-circles in North America.

We have demonstrated that our people from our respective Ancestral clans continued to use the exact same words that we have used for thousands of years from ancient Khanit and Kamit to West, Central and South Afuraka/Afuraitkait (Africa) and into North America to describe our Ancestral Religious practices. These terms identify us spiri-genetically.

This reality is also reflective of the reason why we as Afurakanu/Afuraitkaitnut (Africans) in North America we have an Ancestral urge to study the language and culture of Khanit and Kamit. It is our Ancestresses and Ancestors here in North America who have directed us to do so in order to demonstrate and incorporate our direct Ancestral Religious expressions as manifest in our blood-circles in this region of Asaase Afua (Earth Mother).

We Afurakanu/Afuraitkaitnut (Africans ~ Black People) in North America are dependent upon absolutely no one outside of our direct blood-circles for our identity or our Ancestral Religion.

AKYISAN is Reversion – Returning to and reestablishing Juju, Gris Gris, Vodoun, Wanga, Ngengang and Hoodoo – Yoruba, Bambara, Fon and Ewe, Ovambo, Fang, Akan as well as all other authentic expressions of Afurakani/Afuraitkaitnit (African) Ancestral Religion in the western hemisphere.

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ODWIRAMAN (oh-jeer-ah 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:
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:

![Image of Hieroglyphs]

**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).

![Image of Akan Art]

**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 Aaku, 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.

Afurankanu/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 Afurankanu/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 Khaniiti-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 Afurankanu/Afuraitkaitnut (Africans) in the West and further as a component of the Afrakani/Afuraitkaitnit (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 Afurankanu/Afuraitkaitnut (Africans) as a whole.

Embrace your identity..Embody our movement

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https://www.youtube.com/watch?v=k0S2YMFOVG8

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ODWIRAMAN Pt. 5: ABAN – The Nature of Government in Afurakani/Afuraitkaitnit (African) Ancestral Culture
https://www.youtube.com/watch?v=teAYjkAB5Co

ODWIRAMAN Pt. 6: KUROW – Afurakani/Afuraitkaitnit (African–Black) Town Incorporation Movement
https://www.youtube.com/watch?v=LY7g5Ew2Cms

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Appendix


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 references 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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Handmade clothing items from Ghana, Jewelry, DVD collector items, incents, Powder Herbs, Shea butter creams, Salves, Essential oils scrubs, Afrikan Artifacts
The Sacred Family of RA in Rochester, NY Supports Aakhuamuman Amaruika Atifi Mu

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