"...Dwira, pure. Man. Nation. Man. West, land of the Setting Aten, the Setting Sun. Odwiraman – the Purified Nation – Afurakanu/Afuraitkaitnut, African People, Black People in the land of the setting Aten-Sun, the Western hemisphere. Odwiraman, the Purified Nation, Spiri-genetic descendants of our Ancestresses and Ancestors of Afuraka/Afuraitkait (Africa) who were forced into the western hemisphere during the Mmusuo Kese, the Great Perversity, the Enslavement era. Odwiraman, Spiri-genetic descendants of those Afurakanu/Afuraitkaitnit Ancestresses and Ancestors who maintained their-our Ancestral Religion, Culture and Identity as a Nation and therefore effectively waged war against the whites and their offspring, massacred the whites and their offspring, with metal armaments and through chemical and biological weapons of warfare, thereby forcing the end of enslavement in North america, Central america, South america and the Caribbean. Odwiraman, Spiri-genetic descendants of those Afurakanu/Afuraitkaitnit Ancestresses and Ancestors who established independent, sovereign nations, towns, cities, secure in their sovereignty in the western hemisphere after liberating themselves from enslavement through war.

Amanne – Nationism, Afurakanu/Afuraitkaitnit Nationism, African-Black Nationism, the recognition of the Afurakanu/Afuraitkaitnit Nation, the African Nation, the Black Nation as a living, breathing entity. An organic entity of which Afurakanu/Afuraitkaitnut, Africans, Black
people, are a component part, an organic entity governed by a unique Spirit of which each Afurakani/Afuraitkaitnit individual shares.

Individual function, family function, clan function, ethnic function, the building blocks and governing structure of Nationism, rooted in the unique energy of the region of Asase Afua, our Fertile Earth Mother upon which we dwell and the blending of Afurakani/Afuraitkaitnit Ancestral blood-circles, governed by specific Abosom (Deities), within the Oman, the Nation, reflective of the Divine Order of Creation.

Amanne- Nationism - Afurakani/Afuraitkaitnit Nationism – the Purification of Nationalism, the completion of the task begun by our Ancestresses and Ancestors, the restoration of our spiri-genetic identity, our clans, our ethnicities our collective function as Odwiraman, the Purified Nation of Afurakanu/Afuraitkaitnut in the western hemisphere, restored upon our own sovereign territory in Afuraka/Afuraitkait and in the western hemisphere, independent, self-governing and secure in the absolute defense of our sovereignty and the complete eradication of our enemies...”

Odwirafo Kwesi Ra Nehem Ptah Akhan, Odwiraman Afahye – Purified Nation – Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere Conference-Festival, 13016.

www.odwirafo.com/Odwiraman_Afahye.html
AMANNE: Afurakani/Afuraitkaitnit (African~Black) Nationism
Purification of Nationalism

Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our annual ODWIRAMAN AFAHYE. Our focus is Amanne: Afurakani/Afuraitkaitnit (African~Black) Nationism - Purification of Nationalism.

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). 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:

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 Ntorou**, 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
Afarakanu/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.

AFAHYE (ah-fah’-sheh) means to celebrate a festival or establish and maintain a cultural, communal or ritual observance. ODWIRAMAN AFAHYE is the intersection of Afurakanu/Afuraitkaitnut (African) Ancestral Religion, Culture and Nationbuilding/Restoration. We work to establish and perpetuate the values of AMANNE: Afurakanu/Afuraitkaitnut (African-Black) Nationism - the purification of Nationalism.

We, through Ancestrally-inherited wisdom and guidance, properly reestablish and restore our oman (nation) firmly grounded and rooted in our spiri-genetic identity - our transcarnational identity. Through ritual practice we embrace who we are individually as cells within the Great Divine Body of Amenet and Amen (Nyamewaa and Nyame, Mawu and Lisa, Komosu and Chukwu, Olokun and Olorun) - The Great Mother and Great Father Who comprise the Supreme Being. We learn through this process what our specific function in Creation is, how that function is a critical component of the function of our greater Ancestral Clans, how our Ancestral Clan function is a critical component of the function of our individual Afurakanu/Afuraitkaitnut (African) ethnic group and how that ethnic-group function is a critical component of the function of the Afurakanu/Afuraitkaitnut (African) World-Body/Community.

Just as every cell in the body must recognize its inherent function and thus its value and worth in relation to other cells, organs and systems, so must we recognize our inherent function as Afurakanu/Afuraitkaitnut (African-Black) individuals with a unique, Divine role, in relation to our families, our Ancestral Clans, other Afurakanu/Afuraitkaitnut (African) ethnicities and the Afurakanu/Afuraitkaitnut (African) collective.

As an oman (nation) of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere, interfacing with this region of Asaase Afua, our Fertile Earth Mother, and blending blood circles during and after the Mmusuo Kese - Great Perversity/Enslavement era, we have a distinct character which gives nuance to our functioning individually and as a unique and sovereign collective of Afurakanu/Afuraitkaitnut (Africans) in the world.

Secular nationalism rooted in white political dogma and social doctrines, inclusive of the various strains and iterations of socialism and white socialism in black-face, has never and will never lead us to this critical realization. Amorphous nationalism inclusive of a rudderless Pan-African nationalism
without an anchor in our unique spiri-genetic identity, our transcarnational identity – our very purpose for living and functioning – has never and will never lead us to achieving our goals. Messianic nationalism rooted in the pseudo-religions and pseudo-spiritualities of the whites and their offspring and ‘blackened-up’ versions of these pseudo-religious and pseudo-spiritual perversions vested in a pseudo-prophetic leader or series of leaders has never and will never lead us to achieving our goals. Our acquired nationalism has been a pathetic imitation of the ‘nationalism’ of our absolute enemies – the whites and their offspring.

Amanne is a Twi term for things (ade) of the nation (oman). Amanne (oman-ade, amanne) is thus defined as customs, traditions, ways of the nation. It is rooted in the ancient term mant (ment, man-t, amen, men-ta or man ade) defined as nature, kind or manner and also that which is permanent, abiding, has staying power; regular, consecutive; monument.

The oman (manu), the nation, is a living, breathing entity with a Spirit governing all who are a component part. The nature or customs of the oman are abiding and have staying power because they are rooted in the unchangeable and unalterable Divine Order of Creation. They are thus monumental. When we embrace who we are individually as cells with unique functions to execute within the Great Divine Body of the Supreme Being, while functioning interdependently with one another – Afurakan/Afuraitkaitnit (African-Black) people/cells only – we then adhere to the collective Spirit of the oman, nation, that governs us. This is Amanne (Mant) which we define as Nationism.
Nationism, properly expressed as Afurakani/Afuraitkaitnit (African-Black) Nationism, is rooted in reality. It answers the question of why Afurakanu/Afuraitkaitnut (Africans), possessing every skill-set necessary to build, sustain and defend an independent nation on our own territory, have not coordinated those skills and affected the desired result. Nationism breaks the impotence of secular, amorphous and messianic nationalisms. Nationism is born of our Divine function as Afurakanu/Afuraitkaitnut (Africans) in Creation and the unfolding of Creation through our spiritual, familial, social, economic and political life expressions. AMANNE—Nationism—is the purification of Nationalism.

ODWIRAMAN AFAHYE is the recognition and reintegration of these principles, ritually and communally, operationalized via our principal values of Hye/Hyebea: Trustory, Religion, Judgement, Maturity, Revolution-Resolution, Relationships, Sankofa-Protocol. It is through this sound reintegration that we effectively realize the seven principal values of Amansesew—Nationbuilding/Restoration:

• Methods of Food Production and Preservation
• Methods of Curing Disease
• Establishment of a Military Structure
• Institutionalization of Values (Establishing Training, Educational, Industrial, Cultural and Religious Institutions)
• Establishing Sound Systems of Governance and Jurisprudence
• Building of Homes on Acquired Land in our Own Territory
• Manufacturing of Clothing

Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman
June 24, 13016 (2016)
ODWIRAMAN
AFAHYE
Nsenhyehyee (Order of Events)

12:00 pm  EGUA - Marketplace Doors open. Shop with vendors all day

1:00 pm  Ohwie (Libation) Akyisan Nsamankommere (Ancestral Shrine)

1:30 pm  Iya Adjua - The value of Afurakani/Afuraitkaitnit (African) Educational Support Systems and Nationism.

2:30 pm  Video Presentation: Afivi Adiro – A Holistic Health Care System and Nationism

3:30 pm  Video Presentation: Njideka Karmo – A Comprehensive Educational System and Nationism

4:30 pm  Break: Eat and Shop with EGUA – Marketplace Vendors

6:00 pm  Odwirafo Kwesi Ra Nehem Ptah Akhan – ODWIRAMAN NE AMANNEE: Odwiraman and Afurakani/Afuraitkaitnit (African-Black) Nationism – Purification of Nationalism.

7:00 - 8:00 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 ODWIRAMAN NE AMANNE: Odwiraman and Afurakani/Afuraitkaitnit (African-Black) Nationism – Purification of Nationalism.

Our trustory (true-story/true history) demonstrates that our expression of Nationism rooted in our spiri-genetic identity and Ancestrally-inherited culture and religion in the western hemisphere has been the only successful engine of independence, sovereignty and security in said sovereignty. Over the past few centuries in the western hemisphere, the sole aim of Afurakanu/Afuraitkaitnut (Africans-Black People) has been to take our independence, establish ourselves in a sovereign territory, govern ourselves and defend our sovereignty militarily. Our trustory (true-story/true history) has been that of self-governance for hundreds of thousands of years up until the recent period. Since the recent Mmusuo Kese (Great Perversity/Enslavement era), our trustory in the western hemisphere can be viewed in two major divisions: physical enslavement and post physical enslavement. During the physical enslavement phase it was our Ancestresses and Ancestors who maintained their Ancestral Religious practices who were empowered and guided to successfully wage war against the whites and their offspring, massacre them and establish independent sovereign nations in various locations in the Southern, Southeastern and Western united states, Central and South America and the Caribbean. Our waging war successfully against the whites and their offspring forced the end of enslavement and the acceptance by the whites and their offspring of abolition, emancipation and repatriation initiatives. In the post physical enslavement phase, the whites and their offspring have worked unceasingly to perpetuate social, economic, cultural and pseudo-religious/psychological enslavement. The various iterations of secular nationalism, messianic nationalism and amorphous nationalism embraced by Afurakanu/Afuraitkaitnut (Africans-Black People) over the past century have not been successful at overcoming the control of the whites and their offspring and thereby the reclamation of our sovereignty and security. It is because these expressions of nationalism are all rooted in the same flawed ideology forced upon us by the whites and their offspring as a means of control. Amanne, Afurakanu/Afuraitkaitnit Nationism, was the holistic approach which led to our reclaiming our
freedom and independence during the physical enslavement phase and is the only approach which will lead to our completing our task in the post physical enslavement phase.

Odwirafo is the author of 21 books, over 80 articles and over 232 broadcasts: www.odwirafo.com/nhoma.html

Afivi Adiro, N.D., Doctor of Naturopathy, Owner of N’Kingu Health will present on A Holistic Health Care System and Nationism.

www.askdradiro.weebly.com

Dr. Afivi Adiro is a Naturopathic physician specializing in diet, nutrition and botanical medicine. With diet being especially foundational to Dr. Adiro, she believes if the diet is not in order and supportive to the body then most other therapies that are tried will not work towards healing.

Dr. Adiro has had a passion for all things holistic ever since she was a youngster. She watched family members struggle through debilitating diseases with little to no help from the conventional medical system, causing her to quickly become disenchanted with the current state of health care. Afivi has also dealt with health crises of her own causing her to take into her own hands an even more aggressive approach to finding alternative ways to heal the body without using drugs, surgery and other unnatural therapies. After experiencing for herself the healing powers of nature, Afivi had aspirations to become a healer herself in order to facilitate health and wellness to those in need. It was for these reasons that the pursuit of becoming a community centered doctor was the path most in alignment with Afivi’s vision for what true healthcare should look like.

Dr. Adiro strives through several projects to extend the knowledge of holistic health and healing to her community by means of affordable health care, education, organizing and inspiring community members to help facilitate their wellness journey. Projects that Dr. Adiro
has implemented to meet this end include: Community Health and Wellness Day at Roots Life Unity in the Community in Phoenix, AZ (every Wednesday from 12-4pm), former organizer for The Afrikan/Black Holistic Health Collective of Arizona Meet-up group, Food for Medicine blogtalk radio show (3pm every Friday on blogtalkradio.com), The N’kingu Health Channel  
https://www.youtube.com/channel/UCGsRMwOt8Fl6F7hHfY9udwA as well as putting on periodic health and wellness discussions and workshops to address community health issues. Dr. Adiro practices medicine through the lens of her Gullah Ancestral Religious heritage rooted in the Umbundu tradition of her Ancestresses and Ancestors.

What is N’kingu?

The word N’kingu is an adaptation and shortening of a Kikongo phrase that in its entirety is, N’kingu mia Zingu ye Moyo: The principles of Life and Vitality. Kikongo is a Bantu language spoken by the BaKongo people of the west-central Afrikan countries of DR Congo, Zaire, and even into parts of Northern Angola. N’kingu are those fundamental truths, those basic and foundational aspects of life that are crucial to have in balance in order for one to reach their most optimal health and full potential in all areas of living.

At N’kingu Health we strive to facilitate the realignment of those who seek this balance back to the health and vitality they are capable of. Through the use of holistic approaches that get to the root cause of what ails the person, practitioner and patient are able to progress on a therapeutic journey that not only rids the body of the symptoms of disease, but brings about true healing and wellness.

Njideka Karmo, Owner and Guardian Director of Fawohodie Sua! Pan-Afrikan Educational Online Co-op Classes will present on A Comprehensive Educational System and Nationism.

www.fawohodiesua.com

Mekyea mo- Greetings Afrikan/Afurakan Family. I am a Pan-Afrikan, Freeschooling Mother, Afrikan-
centered educator, the Guardian Director of Fawohodie Sua Educational Online Co-op Classes, sovereign-builder with sincere interests in sustainable/intentional-living and repatriation. The standard that I hold for myself and all of the Walimu at Fawohodie Sua is that we must meet the foundational objective of guiding our students solidly on the path for RACE FIRST Excellence and Ascension! I am also part of the Administration Team and a monthly Broadcast Provider at the Harambee Connection Media Network. I am also the Co-founder, Director and Dance Choreographer of the Sankofa Faré Children's Dance and Drum Ensemble in Indianapolis whose mission is to continuously tap into the power and cultural wisdom of Afrikan dance and music to awaken and empower our People, particularly our Youth.

Fawohodie Sua! Pan-Afrikan Educational Online Co-op Classes

"Fawohodie" is from the Twi language of the Akan People in Ghana, West Afrika, and it means- "independence, liberation". "Sua", also Twi, translates to "Learn, to learn". We are an Afrikan-centered educational co-operative of independent Afrikan Walimu (instructors) and determined Families who have come together to provide quality, affordable classes for our global Afrikan community by way of the internet.

Our objectives are to connect like-minded Afrikan-centered homeschooling families, local co-operatives, or independent schools from anywhere from around the world with outstanding, relevant classes which will elevate our students to the highest level of proficiency that will ensure maximum production in the Afrikan World Community achieving this by our shared values and on our own terms...in other words- contributing to cultivate a Nation of Sovereign-builders!

Our website is also the home of our ADESUA AKURAA, which is a virtual "Edu-Village" whose primary goals are to provide support, resource information and a means for networking, sharing, learning and working together with other like-minded freeschooling Afrikan families and educators.

www.wehemyMesu.com

As we work to establish a comprehensive Afurakani/Afuraitkainnit (African) Educational System for all Afurakanu/Afuraitkainnut (Africans-Black People) in Odwiraman, we must have contingency educational support systems in place to serve every individual wherever they are right now. Such support systems are inclusive of Afurakani/Afuraitkainnit (African) Homeschooling networks, Saturday day-schools, tutoring programs and more. Those of our youth who are still in the public school system must be inoculated from the indoctrination of the whites and their offspring so that they may emerge from these institutions with their spiritual and cultural consciousness intact.

Dr. Iya Adjua’s navigation within and around life’s challenges comes through as a survivor dedicated to transmitting strategies for maintaining and continuing Afrikan legacies. After earning the Master’s degree and during the pursuit of her PhD, she came upon the opportunity to participate as a founding educator of a unique charter high school in Philadelphia. While there, Iya Adjua served as an administrator [department head, instructional leader, social studies coordinator], cultural inclusion specialist and educator. Her co-creation of cultural competencies via academic achievements and character development were designed to develop a wholistic Afrikan child who is ready to continue Afrikan legacies.

Iya Adjua’s tenacity for maintaining a strong love for Afrikan people is continuous and guides many of her actions in life. Iya Adjua has authored various articles, three entries in “The Encyclopedia of Afrikan Religion” along with her dissertation that addressed Afrikan centered leadership in schools identifying as Afrikan centered. As a result of this research she has created ACCLAIM, which is an instrument for culturally centered leadership that addresses Afrikan knowledge, content, policy and procedure. She continues to serve as an Afrikan centered activist leader, educator and mentor where she shares knowledge of life skills with students, parents and Afrikan communities worldwide.
Dr. Iya Adjua moves daily towards the tasks in which Amen/Amenet have sent her here to complete. As such, Dr. Adjua is the founder of Wehemy Mesu Productions/Cultural Rebirth Connections, International, a business that provides a unique line of products and services related to connecting and empowering Afrikan families by using their own existence and life stories as a starting point towards making contributions to the continuation and sustainment of Afrikan legacies.

Dr. Iya Adjua actively shares via collaboration and community participation. She is in communication with Afrikan people around the world from Belize, Belgium, Botswana, Brazil, Burundi, Cameroon, Canada, Chicago, Columbia, Detroit, Germany, Ghana, Guadeloupe, Haiti, Ivory Coast, Jamaica, Martinique, Paris, Philadelphia, Portugal and Washington, DC. Dr. Iya Adjua, continuously mentors, collaborates and consults to problem solve and implement strategies towards reconstructing and cementing Afrikan families. Dr. Iya Adjua’s efforts manifests in the following; she was honored, to participate in the Middle Passage Ceremonies and Port Markers Project at Penns Landing (2011) which identifies the location where Afrikans were forced to disembark on the Delaware. She consistently serves as a researcher/consultant/presenter for Developing Excellence (2007-present) which provides healing though building academics and music. She is a researcher/consultant for The Million Woman March (2013-present) that remains stalwart in the gathering of two million Afrikan women in Philadelphia and steadily assists African women in surviving daily life obstacles.

She supports via research collaboration and grant writing efforts the Precious Jewels Prevention Program (2010-present) which assists young Afrikan women through their pregnancy via doula support, encouraging breast feeding and sister circles. Dr. Iya Adjua is an active participant in the Black Communities Action Committee (2015-present), a virtual Susu that microlends to Afrikan people. Her recent planning with The Urban Families Advocacy Council (2016) is a collaborative effort to reciprocate Afrikan tax dollars into programs beneficent for Afrikan families in Philadelphia.

Dr. Iya Adjua continues her work on a book that addresses the necessity of culturally responsive schools for Afrikan youth and its impact on children and families in Afrikan urban communities. Her dedication to sharing information and knowledge on the Afrikan Ourstory is reflected by collectively planning and actualizing (in the near future) an independent school for Afrikan females, writing autonomous grants, blogging and social networking on issues related to African people, communities and occurrences.
**PER ANKH NUT**

Essential Structure of the House of Life

*Per Ankh* (pehr-awnk’) is a term from Ancient *Khanit* and *Kamit* (Nubia and Egypt) which means the “house” (*per, pr*) of “life” (*ankh*). The ‘house of life’ represents the sacred temples/shrine houses. It is in these sacred spaces that the Afurakani/Afuraitkaitnit (African) priests and priestesses, the healers and healeresses, were taught the Divine Order of Creation and how to function as pure vessels of Divinity in order to assist the greater population of Afurakanu/Afuraitkaitnut (Africans) in their daily pursuit to execute their functions (purpose) in life harmoniously. Yet, the term *per* also means “seat of government”. *Per Ankh* thus also references a governing structure (*pr*) of life (*ankh*).

The *medut* (hieroglyph) of the *Nut* [noot] symbol, which we employ here as the *Per Ankh Nut* cosmogram, reveals a visual representation of the structure of our existence. It is an expression of functional symbology, a model whose cyclical progression ultimately returns the Afurakani/Afuraitkaitnit (African) individual to his/her essence (*Nu/Nut*), that he/she may properly realign him/herself with the order of his/her existence while removing disorder as an obstacle to optimal health, well-being and spiritual functioning individually and as a collective – particularly as we interface with this region of *Asaase Afua* (Fertile Earth Mother) in the western hemisphere. The *Per Ankh Nut* and its unique arrangement is thus particularly suited for *Odwiraman* – Purified Nation of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere.
Per Ankh Nut
The Roots of Life

Etymological Roots
The etymological origin of the term Nut referencing people comes from the ancient Kamau (Egyptian) term: Nutu. This term is defined as: citizens, townspeople, inhabitants, natives. It is written with the circular symbol representing ‘nu’ and the half-circle (loaf) symbol representing the letter/sound ‘t’. The determinative symbols of the man and woman in concert with the three vertical dashes denote a plurality of people in the language of Kamit. The three dashes represent the plural which is the letter ‘u’ in Kamit (just as the letter ‘s’ is added to words in english to denote plurality):

Nutu

The term nut with meaning: town, community, polity, government:

Nut

As we consider the cosmological roots of the term Nut, we must understand the nature of the medut (hieroglyphic symbol). This medut in a general sense depicts an aerial view of a town or settlement. It is the grid pattern of a city, a polity, represented by crossroads. When this symbol is used as a determinative (a descriptive symbol added to the end of a term) it is referencing a region, government, place, state, nation (oman).

However, this symbol is also used as a determinative symbol in the name of an important Ntorot (Deity/Goddess) in ancient Kamit. This Ntorot has the name Nunut which is variously spelled, Nut, Nunet, Naunet, Nnt, and Nt in the texts of ancient Kamit.
Cosmological Roots

In the cosmology of Khanit and Kamit, which is repeated throughout Afuraka/Afuraitkait (Africa), the Black Substance of Space is recognized to be a Divine Substance. This Substance is comprised of Male and Female Deities.

The Male Deity of the Black Substance is called Ka (kah). The Female Deity of the Black Substance is called Kait (kah-ette’). The general terms Ka and Kait in Kamit are the masculine and feminine terms for the soul. Your soul (your Ka or Kait) is your Divine Consciousness. It is a drop from the Ocean of Divine Consciousness, which is the Soul of the Supreme Being. It is a Deity, a Divine Spirit-Force dwelling in the head-region of the Afurakani male and Afuraitkaitnit female, guiding our thoughts, intentions and actions towards behaviors which are in harmony with Divine Order.

The Black Substance of Space is a Male/Female Entity which functions as the Soul, the Divine Consciousness/Intelligence, of the Supreme Being Who in Khanit and Kamit are called Amen and Amenet.

Amen and Amenet

Amen (God) and Amenet (Goddess) are the Great Father and the Great Mother, Whom function Together as One Divine Unit, The Supreme Being. Amen/Amenet, the Supreme Being, have a Soul/Divine Consciousness-Intelligence, Ka/Kait. Within this vast Consciousness, Ka and Kait, the Black Substance, there subsists Energy which is inert/inactive. Yet, this Divine Energy can be activated. This Divine Energy is also a Male and Female Entity. The Male Entity is the Deity Nu, also called Nenu/Nunu/Nnu/Nun/Nn. The Female Entity is the Deity Nut, also called Nenut/Nunut/Nnut/Nt. Together, Nu and Nut are the Divine Root Energy of Being.

The most common spelling of the names of Nut and Nu (Nnut and Nnu/Nun) in the metutu are:

Nut

Nu
Naunet and Nun (Nut and Nu)

Two depictions of the sky Ntorot (Goddess) Nut. She is the granddaughter of Nunut and Her namesake. She manifests the energy and qualities of Nunut on the planetary level. She ‘swallows’ the Sun at night and ‘gives birth’ to the Sun in the morning. The stars are in and around Her body:

A related depiction of the Ntoro (God) Nu:
The medut which represents the letter ‘N’ and the sound ‘nnn’ is the wavy line:  This symbol is the origin of the English letter ‘N’ in a truncated form: 

[The alphabetical symbols that we use today as well as the numerical symbols erroneously called “hindi-arabic numerals” were created by Afurakanu/Afuraitkaitnut (Africans) thousands of years ago. The Greek, Latin, Hebrew, Arabic, Sanskrit, English, etc. so-called alphabets were taken/stolen wholly and directly from our Ancestresses and Ancestors.]

The wave-lines can be found upon and around the body and dress of Nu and Nut. The Black Substance of Space, Ka/Kait, is seen as a great watery-mass. Within this watery-mass is the subsistent Energy of Nu/Nut which is represented by the electromagnetic wave-the ‘N’ symbol. An illustration of these principles can be experienced simply by closing your eyes and contemplating. With your eyes closed, you seem to be staring into an expanse of Blackness. However:

1) you are conscious; you have consciousness
2) you have energy, although you are not expending it forcefully at this time
3) your ability to conceive thoughts in this state is boundless
4) your nature/being is 'hidden' in the Blackness—it is imperceptible, yet real

One of the definitions of the general term amen in Kamit is “hidden; concealed”. Amen and Amenet are the Great Being, Who are invisible, 'hidden', yet real (just as wind is invisible, yet its force is undeniable; gravity is invisible, yet its force also is undeniable).

As a spirit-being, your mind is an invisible (Amen/Amenet) inhabitant of the blackness. You are conscious/have consciousness (Ka/Kait). You have energy (Nu/Nut). You have the capacity to conceive thoughts and that capacity is boundless (Heh and Hehut---Male and Female Spirits of eternal/boundless existence-subsistence and breath/continuity). This is a replication of the pre-Creation state.

Amen and Amenet, The Great Being, subsisted in no-thing-ness. They were however, conscious (Ka/Kait), had an unlimited (Heh/Hehut) capacity to act and an inert, yet infinite, Ocean of Energy (Nu/Nut).

Just as you can consciously deploy energy to your back, legs and feet to make your body stand up, so did Amen/Amenet, with Their Consciousness (Ka/Kait) ultimately direct Their inactive energy (Nu/Nut) to become active. The Spirits Nu and Nut were therefore born, then united and began to vibrate within the Blackness. The waters of energy began to expand and contract. Just as heat causes water to wave (vibrate) ultimately producing spheres (bubbles) so did the great watery-mass begin to wave/vibrate (Nu and Nut uniting and activating) ultimately producing/birthing the spiraling Life-Force Energy – The Great Spirit.

The spiraling Divine Life-Force Energy manifested as a Male and Female Entity. This is the Deity Ra and the Deity Rait (rah and rah-et). Ra and Rait manifested as Fire/Light emerging from the Blackness. They are the expansive-contractive Life-Force Energy of Creation. Ra and Rait Together comprise the Great Spirit of Creation and are referred to as the Creator and Creatress of the Universe.
You have the ability to generate heat within your body through your thoughts and your breathing apparatus. While at rest (while energy is inert) you can conceive certain thoughts which can affect a shift in your breathing pattern. The expansion and contraction of your breath begins to activate your energy. This activated energy (vibratory waves) then gives birth to a surge of heat within you. You become “fired-up”.

Amen and Amenet using their Ka/Kait (Divine Consciousness/Intelligence) to initiate the eternal/boundless breathing process (Heh and Hehut), activated Their Divine Energy (Nu/Nut). Nu and Nut, once activated, subsequently gave birth to the explosive-implosive Fire Power of Ra and Rait, the sole Twin Spirit-Force capable of manifesting Light, separating the Blackness and bringing things into being from no-thing-ness.

The interaction of Light and Darkness, Heat and Coolness, Expansion and Contraction, ushered in the formative Energy which would produce spherical Forms of Black Substance. These spherical forms [called black-bodies in physics] would subsequently be infused with spiraling/fiery/Life-Force energy as well and would ultimately become stars, Suns, planets, Moons, etc. This is the cosmology of Afuraka/Afuraitkait (Africa):

It is important to note that the Supreme Being, Amen/Amenet, sanctions the coming into being of the Great Spirit/Divine Living Energy/Life-Force, Ra and Rait. Amen/Amenet then direct Ra and Rait to Create the Universe out of a portion of the boundless Blackness. Ra and Rait are subordinate to and Divine Functionaries of Amen and Amenet.

The Creator and Creatress are subordinate to and Functionaries of God and Goddess, the Supreme Being.

[The reality that the Creator and Creatress are subordinate to and Functionaries of The Supreme Being is thoroughly understood and is common to the cosmologies of Afuraka/Afuraitkait (Africa). In the Ewe and Fon (Vodoun) tradition for example the Great Mother is called Mawu and the Great Father is Lisa. Mawu-Lisa (Amenet/Amen) direct the Spirits Da and Houelousou Da (Ra and Rait) to Create the Universe.]
Amenet and Amen

[We must understand that the indo-europeans deliberately corrupted the religion of Afurakanu/Afuraitkaitmut (Africans) after having invaded Kamit over 2,300 years ago. They would ultimately write the Goddess, including Amenet, out of their pseudo-religions. This was a political decision designed to promote the false notion of white male supremacy and the false notion of female inferiority. However, it is not rooted in reality. In this process the name Amen was co-opted by judaism, christianity and islam as a termination of their prayers and given the false definition, “so be it”. This definition is inaccurate. The indo-europeans only learned of religion/spirituality and the name Amen after having come into contact with and invading Afuraka/Afuraitkait (Africa). Amenet and Amen have been worshipped Together by Afurakanu/Afuraitkaitnut (Africans) for millennia--before any other groups invaded Afuraka/Afuraitkait (Africa) and learned of Them. Amenet and Amen are mentioned together in the earliest pyramid texts of Kamit which date back to over 4,500 years ago. The names Amen and Amenet, as well as variations of these names, continue to be invoked all over Afuraka/Afuraitkait (Africa) today.]

We can now see that the Root Energy of Being is Nu/Nut. It is from this Divine Energy, dwelling in the Blackness, that Ra/Rait, the Divine Living Energy/Life-Force of Creation emerges. In the body of the Afurakani/Afuraitkaitnit (African) individual, this scheme is replicated.

The chemical in our bodies that gives us our color, melanin, is derived directly from the cosmic melanin, which physicists now refer to as dark matter and dark energy. Although western scientists in the past denied the existence of dark matter and simply referred to space as ‘nothing’, quantum physics has forced them to admit what our Ancestresses and Ancestors have known from time immemorial – the Black Substance, Ka/Kait, now called dark matter and dark energy, is the Substance/Entity which makes up over 99% of the physical Universe. Melanin manifests as the dark
matter, yet it can also be found within stars, the Sun, the Earth, Oceans, clouds, rivers, plant life, animal life and Afurakani/Afuraitkaitnit (African) human life. Melanin is found not only in our skin, hair and eyes (giving us our color) but also in all of the major body-organs and systems, including the brain as *neuromelanin*. Indeed, melanin deficiencies in bodily organs including the brain lead to disease and impaired physiological functioning.

The Afurakani/Afuraitkaitnit (African) body is saturated with melanin. As a chemical with electromagnetic properties, melanin is a conductor of energy. Our Nu/Nut, subsistent energy, resides within our melanin. It is activated when we focus and direct our energy and it can ultimately birth heat and power internally and externally.

The black watery-mass of the chemical melanin in the body is a *miniature version* of the Black Watery-Mass of *Ka/Kait* in the Universe, wherein dwells Nu/Nut. On both levels, Nu/Nut is the place/space/region/state where activation occurs for creative and regenerative purposes. It is the *state* of Being where Creation takes *place*. This is the reason why the term **nut** is used in the mundane sense to describe a *state*, region, *place*, social order, polity, nation, etc.

Again, Afurakani/Afuraitkaitnit (African) society is civilized society. This means that we develop *social orders rooted in the Divine Order of Creation*. All that proceeds from Nu/Nut is Orderly. We seek to replicate this Order when we establish a nation, town, village, society, a **nut**.  

While the masculine Nu is the state/condition, the feminine Nut is the place/region. The male can impregnate the female in the right *state/under the right conditions*. However, gestation, development and birth can only occur in/through her *place* (womb). Nut is the *place* where the Root Energy co-mingles and is the *place* from which the conceived is birthed.

Other common spellings of the names **Nut** and **Nu**:

Here we have the rectangular symbol representing the lower and upper regions of the sky/heavens as viewed from Earth. We also have the *rooted* plants, phonetically ‘nn’. The generic term *nn* (nun) in Kamit means ‘inactive, inert’. It also delineates *negation*. This term is the etymological root of the English term ‘*none*’ and the prefix ‘*non*’. The rooted plants in concert with the wavy line, ‘n’, represent the inactive/inert *Root Energy of Being*. Finally we have the semi-circle (loaf) for the letter ‘t’ in the name **Nnt** (Nt) and the determinative symbols for *state, place, region*.

In the texts of Kamit, it is stated that **Ra/Rait** rise out of **Nu/Nut**. The Creator-Creatress are conceived in and rise up from Their essential state/place. *The Life-Force is birthed from Its Essence Nut*.  

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Ra and Rait cyclically return to Nu/Nut, the Root Energy, for rejuvenation and then rise up again, just as you rejuvenate your life-force in the inert waters of Nu/Nut during sleep and then rise up again the following morning with a renewed spirit. Ra and Rait are referred to as Da and Houelousou Da in Ewe (Vodoun), Damballah Wedo and Ayida Wedo in Haitian Vodoun, Odumare and Osumare in Yoruba and Nyankopon and Nyankonton in Akan.

Ra and Rait are described in all of these traditions as representing the collective Ancestry of all Afurakani/Afuraitkaitnit (African~Black) people.

For the Afurakani/Afuraitkaitnit (African) Man and Woman, our being is derived of the Great Being, Amen and Amenet. Our soul and melanin are derived of the Great Soul, Ka and Kait. Our energy is derived of the Great Energy Nu and Nut. Our spirit is derived of the Great Spirit, Ra and Rait. This is the foundation of Afurakani/Afuraitkaitnit (African~Black) identity.

With regard to our endeavor to transform our behavior and elevate our condition individually and collectively as an oman (nation), our spirits must return, like Ra/Rait, to the waters of Nu/Nut for rejuvenation. In order to motivate ourselves and move forward with clarity of purpose/function and focus, we must first return to and become seeded in our essential state of harmony, germinate and root ourselves and then be birthed into awareness from our essential state. We must affect a full flowering of our function in Creation, rooted in thoughts, intentions and actions reflective of our essential nature. We can then harvest the fruits of our existence and prepare for the replication/seeding of the cycle.

We must return to our Roots through Nu and be birthed through Nut.
Per Ankh Nut

The House of Life

The metut/symbol of Nut has been carried by our Ancestresses and Ancestors to the various parts of the continent of Afuraka/Afuraitkait (Africa) where they settled and to the regions in the Americas, the Caribbean, Europe and Asia where they were forced to reside as a result of the Mmusuo Kese (enslavement). Amongst the Bantu-speaking people, the symbol is represented as a cosmogram. A well-known example of this cosmogram is that of the Bakongo people. This symbol is referred to in the Ki-Kongo language as dikenga dia kongo:

The circular symbol of the dikenga dia kongo is derived from its ideographical roots in Khanit and Kamit, the Nut symbol. The dikenga represents the totality of life, from conception, birth, maturity, death and rebirth. The four circles represent the four movements of the Sun as it rises in the east (kala - black phase), reaches its height and emits the most energy (tukula - red phase), sets in the west (luvemba - gray/white phase) and goes into the ‘underworld’ where the process of conception and rebirth occurs (musoni - yellow phase). Our lives in every respect replicate this cycle. The upper half of the dikenga represents the physical world, while the lower half represents the spirit world. The horizontal line is the line of Kalunga, the Creative Power, dividing the two worlds. The vertical line is the line of mukula which connects the world of the Ancestresses and Ancestors to the world of their relatives on Earth, for They have a role in the unfolding of our functions/destinies in society. They influence us, for they must return through us to live once again in the world.

The dikenga is the ‘place’ where the unfolding of life occurs. It is the essential template within which we must operate. It is conceptually and functionally a Nut.

In Akan culture (Ghana, Ivory Coast) we have the adinkra symbol aban. This symbol represents the seat of government:
It is within this governmental-structure that our individual and collective functions/destinies unfold. *Aban* delineates the parameters and the perimeter of our proper functioning in Creation. While on the surface the *aban* represents the floor-plan of the governing house, the four-fold nature of the symbol defines the cycle of our conception, birth, maturation, death and rebirth. *Aban* is thus not merely representative of the governance of a state, but also of self-governance. It is said about *aban pa* (good government) that:

“Oman mu ye de a, ene wo fie”, “What peace and progress a society (nation/community) knows may be indicated by what prevails in the households in that society.”

In Akan culture the *oman* (nation) is recognized to be a microcosm of the Created Order (macrocosm). A society, an *oman*, is a social order rooted in the Divine Order of Creation. This order is replicated in the structure of the households which govern themselves as *oman*-in-miniature and further within the individual inhabitants who learn, through the various stages of life, (naming ceremonies, rites-of-passage, marriage, Elderhood/Elderesshood, Ancestorhood/Ancestresshood) how to govern themselves in harmony with Divine Order.

The *aban* structure is also replicated in the **Ohene Kra Konmuade** (graphic and actual gold version):

The **Ohene Kra Konmuade** is worn around the neck of the Akan *ohene* (king) as a protection for his **Kra (Ka/soul)**. It is a tool of self (spiritual) governance. As the head of the *aban* (government), of the *oman* (nation) and the sum total of the spirit of the people, the *ohene* must maintain spiritual balance. The *ohene* embodies the *oman*. His spiritual sustenance is paramount, for imbalance in the head leads to imbalance in the body (community). He is a representative of the people to the Ancestresses and Ancestors. On balance, the *ohemmaa*/queenmother is a representative of the Ancestresses and
Ancestors to the people. The four-fold nature of the Ohene Kra Konmuade delineates the life-cycle of the ohene and the oman. It is a template ritually utilized to align and realign the spirit with its essential nature through its protective function. The Ohene Kra Konmuade is conceptually and functionally a Nut.

In Yoruba culture (Nigeria), the priests and priestesses of Ifa, Oracle of Divine Wisdom, utilize the divination tray called Opon Ifa:

![Opon Ifa](image)

This divination tray is the foundation upon which the sacred patterns forming the Odu are marked. The patterns that manifest in the Odu tell the Awo (priest/ess) which Orisha (Deities/Spirit-Forces of Nature) and/or Egungun (Ancestresses and Ancestors) are governing the life of the individual or the event in question, what imbalances exist within the spirit of the person and how they are to be rectified through ebo/sacrifice or other means. In the sacred process of divination, the Opon Ifa is divided into quadrants again manifesting the ancient nut symbol:

![Quadrants of Opon Ifa](image)

The Opon Ifa represents the whole of existence. All that has taken place, is taking place and what can possibly take place is made manifest in the quadrants of the Opon Ifa as the Awo conducts the divination ritual. Through ritual, the Opon Ifa is transformed into the Divine space/place/region, a Nut. Carved in the top of the circle of the Opon Ifa is the face of the Orisha (Deity) Eshu.

Eshu is the Divine Messenger of Olorun and Olokun, The Supreme Being. He carries our messages from Heaven to Earth and the messages of the Orisha (Deities) and Egungun (Honored Ancestresses and Ancestors) from the spirit realm to the human realm. He sits on the perimeter of the Created Order.
The above depictions are of the original zodiac carved in the Temple of Het Heru in Denderah, Kamit (Ancient Egypt), a drawing of this zodiac and a portion of the night sky which the zodiac depicts. The various animal and human figures within the circle represent various constellations, stars and planets which are shrines (power-plants/power houses) for the energy of different Deities/Spirit-Forces in Creation. This is an overhead view of the heavenly realm, manifest through the body of the Ntorot/Goddess Nut (noot). Another popular view of this Sky Ntorot (Sky Goddess) shows Her bent over Her Husband, Geb, the Ntoro (God) of the Earth’s crust. Below are symbolic and actual depictions of Nut and Geb:
The stars are in the body of the Sky Ntorot (Sky Goddess) in this side-view depiction of Nut, while in the zodiac the stars are represented by their zoological and anthropomorphic forms in an overhead depiction of Nut.

The zodiac, as a depiction of the stars and celestial bodies within the body of the Night Sky (Nut Sky), is a form of the original Nut symbol:

This symbol again is the origin of the Bakongo dikenga, as well as various other representations across Afuraka/Afuraitkait (Africa) and other parts of the world where Afurakanu/Afuraitkaitnut (Africans) migrated or were forced to migrate during enslavement:

This ancient Afurakani/Afuraitkaitnit (African) symbol has been used by Afurakanu/Afuraitkaitnut (Africans) for tens of thousands of years. This symbol was co-opted by indo-european invaders of Afuraka/Afuraitkait (Africa) over 4,000 years ago and falsely promoted as their own invention. The philosophical and cosmological understanding of its regions, energies and more was never grasped by the invaders. After co-opting the symbol, it was mis-applied by indo-europeans and their
descendants. This includes those indo-aryans who invaded the Harrapa Valley civilization, the ancient Black civilization of India. This is the origin of the various buddhist representations called bhavacakra (wheel of life), the philosophical underpinnings of the dharmacakra (wheel of law), as well as the wu xing, or five stages/elements in taoism (fire, water, earth, metal, wood/tree). It is also the origin of pseudo-‘native’-american ‘medicine wheels’.

These symbol variations represent an unbroken cosmological stream of consciousness from North and East Afuraka/Afuraitkait (Africa) to West, Central and South Afuraka/Afuraitkait (Africa), the americas (including the Olmec civilization) and the Caribbean. From ancient Afurakani/Afuraitkaitnit (African) civilization to contemporary manifestations of Afurakani/Afuraitkaitnit (African) Essence:
The Sun rises above the eastern horizon at the dawn of a new day. It climbs to Its zenith, manifesting the peak of Its power. The Sun sets below the Western horizon, descending into the ‘underworld’. The Sun is eventually reborn once again above the eastern horizon.

After a seed is planted, or is embedded within Earth, the seed germinates and the roots reach downward. There is a co-mingling of the seed’s roots, with the nutrients and water within the soil. The next major stage of development is the upward push above the surface of the soil. The new sprouts show themselves to the world and to the Sun. The next major stage of development is the full flowering of the plant and the maturation of its fruit. The next stage is the harvesting of the fruit or the detachment of the fruit and the leaves of the plant. As the fruit and the plant’s leaves return to Earth, new seeds eventually embed themselves within Earth and the life-cycle repeats itself.

When a child is conceived there is a harmonious co-mingling and fusion of the spermatozoa and ovum cells in the darkness of the womb. The fetus develops and the newborn being manifests itself through the gate of birth on the horizon of its Earthly life. Ultimately the human being grows to maturity reaching the zenith of his/her consciousness and power. Inevitably, the Sun sets at the horizon of the life of the individual as the human vehicle crystallizes and the spirit enters the Ancestral realm through the gate of death. The individual then lives in the underworld, the realm of the Ancestresses and Ancestors, and is ultimately reborn/reincarnated into the world again.

This progression of life unfolds in every aspect of the lives of all created entities in the World. This progression of life also reveals itself in every aspect of the lives of Afurakani/Afuraitkaitnit (African) people. The life-cycle of the Sun and Its changes are replicated in our physiological changes, our psychological changes, our social interactions, our collective political aspirations, our life spans and thus our spiritual conception, birth, maturation, crystallization and renewal/rebirth.

From time immemorial, we as Afurakanu/Afuraitkaitnut (Africans) have referred to ourselves as Mesu Aten, Children of the Sun. Ra and Rait (Da and Houelousou Da; Damballa Wedo and Ayida Wedo, Nyankopon and Nyankonton, etc.), the Creator and Creatress, operate through the Sun. Ra is not the Sun-God. In Kamit, the actual name for the Sun is Aten. Ra and Rait, the Great Spirit, utilize the Aten/Sun as a physical transmitter of Their Spirit-Energy, Their Fire/Life-Force Energy. As melanin-dominant individuals, Afurakanu/Afuraitkaitnut (Africans) have an intimate relationship not only with Ka/Kait, the primordial Black Substance or Cosmic Melanin of Space, but also with Ra/Rait operating through the Aten. As Mesu Aten, it is through our active melanin that we can receive, retain, process and transmit the fullness of spiritual power proceeding from Ra/Rait through the Aten.

It is for this and many other reasons that the Akan, Bakongo, Fon, Ewe, Fang and other Afurakanu/Afuraitkaitnut (Africans) describe each of us as living Suns, whom follow the life-cycle of the Greater Sun. This designation was carried in the blood-circles of our people in North america in the Hoodoo (Akan), Juju (Yoruba), Voodoo (Fon, Ewe), Wanga (Ovambo) and other traditions.
Uben
Awareness and the Behavioral Cycle

The term **uben** (ooh-bayn’) in the language of Kamit references the rising of the Sun or any celestial body. It thus references illumination and awareness.

In the section of **Per Ankh Nut** entitled *The Progression of Life* it is stated:

“…After a seed is planted, or is embedded within Earth, the seed germinates and the roots reach downward. There is a co-mingling of the seed’s roots, with the nutrients and water within the soil. The next major stage of development is the upward push above the surface of the soil. The new sprouts show themselves to the world and to the Sun. The next major stage of development is the full flowering of the plant and the maturation of its fruit. The next stage is the harvesting of the fruit or the detachment of the fruit and the leaves of the plant. As the fruit and the plant’s leaves return to Earth, new seeds eventually embed themselves within Earth and the life-cycle repeats itself…”

Afurakanu/Afuraitkaitnut (Africans), as the seed-people of Earth, function in harmony with this life progression in all aspects of our existence. It is important to understand that the unfolding of our behavior as it relates to a thing, object, entity, deed, condition, event, issue, dilemma, etc. is an *orderly, cyclical* process. This ordered process is replicated within the structure of the **Per Ankh Nut**.

**Uben**, *illumination or awareness*, of where we are in the behavioral cycle, as well as the value of the various stages, regions and their related qualities and influences, enables us to gain full insight into the nature of our behavior. This affords us the ability to make adjustments when and where necessary for our optimal physical and spiritual well-being.
The behavioral cycle as illustrated through the development of the seed is directly related to the positions of the Aten (Sun) in the Per Ankh Nut. The Per Ankh Nut is a cosmogram which delineates the life-cycle of the Aten (Sun) and by extension the life-cycles of all created entities in the World. It can thus be employed as a visual guide to enhance our awareness of the orderly, cyclical unfolding of our behavior. The aesthetic of the Per Ankh Nut below is derived from the Bakongo dikenga with modifications suited to the needs of Odwiraman. Per Ankh Nut is also the foundation of our AFURA – Whole Life Interventions therapeutic model.

The upper-hemisphere of the Per Ankh Nut, like the upper-half of the cosmic calabash, represents the physical world, Taui. The lower-hemisphere, like the lower-half of the cosmic calabash, represents the spirit-world, the Tuat.

The horizontal line, line of Maat, is the gateway from the physical world to the spirit-world and the spirit-world back to the physical world in the context of birth, death and rebirth/renewal.
While the horizontal line of Maat separates the physical world and the spirit-world, Taui and Tuat, it also references the surface of Earth which includes land as well as water:

Moreover, the upper half or physical world of Taui also references our externalized consciousness (surface – speech, disposition, demeanor, behavior) while the lower-half or spirit-world of Tuat references our internal consciousness (under the surface – senses, thoughts, intentions, energic responses/emotions).

Seeding/Embedding  ○  Physical/spiritual perception—7 senses: taste, touch, hearing, smell, sight, balance, time

Germination/rooting  ●  Thoughts: Rooted truth, New ideas or conditioned beliefs; Intentions

Sprouting  ○  Energetic reaction; Emotional responses linked to truths, ideas or beliefs; Manifestation of thoughts

Flowering/Maturation  ●  Actions/Manifestation of intentions

Harvesting/Seeding  ○  Harvesting of Results; Seed formation and embedding
Contact

When we come into contact with an entity, engage an issue or hear a dilemma, witness an act or an event, etc. this contact, engagement, hearing, witnessing is akin to the planting or embedding of a seed into Asaase Afua (Earth Mother). The unfolding of our behavior begins with our perceiving the entity, deed, issue, event, etc. through our sensory organs.

Our sensory organs have physical and spiritual manifestations. These organs are the instruments through which we utilize our seven major senses: taste, touch, smell, sight, hearing, balance, time. [It was the greeks who began to promote the false notion that we only have five senses, after invading ancient Afuraka/Afuraitkait (Africa) and corrupting the religion.]. The spiritual manifestations of these seven senses – sensing beyond the physical – are: clairgustance, clairsentience, clairailience, clairvoyance, clairaudience, clairequilibrance, clairtimiance.

We receive and perceive through our physical and spiritual senses. This perception and reception into our awareness is akin to the reception of a seed into Asaase Afua (Earth Mother). Through our perception the seed/issue has been planted/embedded.

Germination/Rooting

Once the seed/issue is embedded into our awareness our senses are stimulated. This seed/issue is a matrix of energy which germinates, developing roots which delve below the surface of our external awareness, deep into the roots of our consciousness and connect with the Root Energy of our Being (Nut) igniting thoughts and intentions about the entity, deed, event, issue. Deep within our consciousness we access the actual value (the truth) of the entity, object, deed, issue. We can also go to a shallow depth and retrieve the embedded conditionings or new conditionings related to the entity, deed, event, issue. These conditionings may be accurate (inside the circle) or inaccurate (outside of the circle), based on how we have been influenced, programmed and/or how we have
programmed ourselves. Whether we access the value, the truth, of the presenting issue or ascribe inaccurate value to the presenting issue, this is the germination of *thoughts* (consciousness) and *intentions* (energy) related to the presenting issue. Our thoughts and intentions regarding the issue have germinated and taken root.

**Sprouting/Energetic response (emotions)**

Once rooted in these thoughts and intentions the next stage of the unfolding of our behavior is the emergence of **energetic responses** reflecting the value associated with the *thoughts*. We may therefore manifest anger, hurt, joy, exhilaration, fear, attraction, repulsion, etc. The seed has sprouted. What was below the surface of *Asaase Afua* (underground) has emerged above the surface. The *thoughts* that were hidden in the internal recesses of our consciousness have now been forced/sprouted outward (emotional reaction).

**Flowering/Maturation (actions)**

The next stage in the unfolding of our behavior is the manifestation of *intentions* – our **actions**. Our actions are rooted in the value we have ascribed to, or recognized within, the presenting issue and are *powered by* the energetic responses (emotional output) associated with said value. The recognized or ascribed values that were hidden in the Root Energy of our Being (*Nut*) as *intentions* have now fully flowered and matured. What was initially hidden in the seed has now borne fruit. The actions (fruit) are the manifestation of intentions. *We must also note that there are times that we intend to act yet are hindered from doing so. While we may visualize and/or contemplate action, the action is never carried out. However, the visualization or contemplation of actions sets energy in motion and has a measurable effect upon our awareness, our physiology and future behavior—including the next harvesting/seeding stage.*

**Harvesting/Seeding**

The final stage in the unfolding of our behavior is the **harvesting** of the fruits of our labor/actions. We act in order to obtain a certain result, to affect a specific outcome. The results/effects of our actions are absorbed by us and this absorption leads to new seed formation. It is a renewal of the cycle, for our absorption of the results/effects of our actions is the perception/reception of the results/effects of our actions. This perception/reception is the planting of a **new seed** into our awareness and the behavioral cycle begins once again. It is a return to the first position.
Per Ankh Nut
Hemispheres and Quadrants

Above is the core of the Per Ankh Nut. The upper and lower hemispheres reference the physical world and the spirit-world. The horizontal line of Maat references the dividing line between the two worlds and thus the dividing line between the physical life (human life) and the spirit-life (Ancestral life). Moreover, the vertical line of Maa divides the left and right hemispheres. This is not only a division of east and west on the pathway of the rising, peaking and setting of the Sun, but the dividing line between ritual life and cultural life:

<table>
<thead>
<tr>
<th>Uab</th>
<th>D</th>
<th>Ritual Purification/Healing</th>
<th>Right hemisphere</th>
</tr>
</thead>
<tbody>
<tr>
<td>Utchat</td>
<td>q</td>
<td>Cultural Purification/Governing</td>
<td>Left hemisphere</td>
</tr>
<tr>
<td>Maat</td>
<td></td>
<td>Female aspect of Divine Law</td>
<td>Horizontal line</td>
</tr>
<tr>
<td>Maa</td>
<td></td>
<td>Male aspect of Divine Law</td>
<td>Vertical line</td>
</tr>
<tr>
<td>Kait</td>
<td>•</td>
<td>Soul of the Afuraitkaitnit female</td>
<td>Center-point</td>
</tr>
<tr>
<td>Ka</td>
<td>•</td>
<td>Soul of the Afurakani male</td>
<td>Center-point</td>
</tr>
</tbody>
</table>

The upper-hemisphere of the Per Ankh Nut, like the upper-half of the cosmic calabash, represents the physical world, Taui. The lower-hemisphere, like the lower-half of the cosmic calabash, represents the spirit-world, the Tuat.

The right-hemisphere, Uab, represents the influence of the Deities/Divine Spirit-Forces in Nature, (lower-right quadrant) and their Earthly representatives, the community of Healeresses/Healers, the traditional Priestesses and Priests (upper-right quadrant). The left-hemisphere, Utchat, represents the influence of the Honorable Ancestresses and Ancestors (lower-left quadrant) and their Earthly representatives, the Honorable Elderesses and Elders (upper-left quadrant).

The horizontal line, line of Maat, is the gateway from the physical world to the spirit-world and the spirit-world back to the physical world in the context of birth, death and rebirth/renewal.
The vertical line, line of *Maa*, is the gateway from ritual life (religion/spirituality) to cultural life (community/governance) and back to ritual life in the context of healing/purification and societal renewal for individuals and the community.

The center-point of the axis represents the *Ka* and *Kait*, the soul of the Afurakani (African) male and Afuraitkaitnit (African) female.

We therefore have the lower-right quadrant representing the Spirit-Forces of Nature: *Abosom* (*Orisha, Vodou, Ntoru/Ntorotu*, etc.). The upper-right quadrant references the human representatives of the Spirit-Forces of Nature on Earth: *Abosomfo, Akomfo, Ndunsinfo*, etc. (priests/priestesses, traditional healers/healeresses of all types: medicinal, spiritual, psychological, etc.).

The lower-left quadrant references the Honorable Ancestresses and Ancestors: *Nananom Nsamanfo* (*Egungun, Kuvito, Aakhu/Aakhutu*, etc.―Those who are *spiritually cultivated* Ancestral Spirits only). The upper-left quadrant references the human representatives of the Honorable Ancestresses and Ancestors on Earth: *Nananom Mpanyinfo* (Honorable Elders and Elderesses –Those who are *spiritually cultivated* only).

As the center-point references the Soul/Divine Consciousness (*Ka/Kait, Okra/Okraa, Ori Inu, Se Lido*) of the Afurakani/Afuraitkaitnit (African) individual we can see that as the unfolding of behavior occurs – moves around the circle/cycle – the individual’s awareness and hence behavior is positively shaped by all aspects of existence.

D

Uab

We are impacted by the Spirit-Forces of Nature and their ritual specialists, traditional healers/healeresses within our families. We are impacted by the positive and proper guidance of our Elders and Elderesses, the repositories of wisdom and culture. We are impacted by our Ancestresses and Ancestors, the vanguards of our spiritual well-being.

*Our perception, thoughts, intentions, energetic responses, actions and harvesting/absorption of the repercussions of our actions are not separated from this physical and spiritual matrix within which we function.*
As Afurakani/Afuraitkaitnut (Africans), our melanin-dominant physical bodies have an intimate relationship with and are dependent upon the Earth, Sky, Sun, Moon, Stars, Black Substance of Space (Dark Matter/Melanin), Rivers, Oceans, Fire, Air, etc. When we are physiologically imbalanced, the imbalance manifests through our perceptions, thoughts, intentions, emotions and actions. Our diets, sleeping patterns, exercise patterns or lack thereof impact our decisions and behavior. We therefore work to establish and maintain physiological balance with Nature through adhering to certain holistic dietary, sleep, exercise regimens and lifestyle choices. We work to establish and maintain spiritual balance with Nature through ritual practice—harmonizing with the Spirits that govern the various physical aspects of Nature.

We establish balance by harmonizing ourselves with the Abosom, the Spirit-Forces of Nature. We maintain balance through the healing process. The ritual specialists, traditional healers/healeresses, work with us to facilitate the healing process. Healing restores clarity of perception which impacts behavior.

Utchat

The values we ascribe to events, actions, dilemmas, etc. are shaped by our adherence to culture. In Afurakani/Afuraitkaitnit (African) society, our culture, our way, is a reflection of the Culture or the Way of The Mother-Father Supreme Being. It is the way of Divine Order. This Culture was first received by our Ancestresses and Ancestors hundreds of thousands of years ago from the Supreme Being. Afurakanu/Afuraitkaitnut (Africans) were thus able to establish civilization – a social order rooted in the Divine Order of Creation.

There are those within our community who carry the responsibility to transmit this culture from generation to generation, family to family, blood-circle to blood-circle, without profaning it. Those who fulfilled this responsibility in past generations are our Nananom Nsamanfo, our Honorable Ancestresses and Ancestors. They continue this role in a different form from the Ancestral realm. Those who carry and fulfill this responsibility in the physical realm today are our Nananom Mpanyinfo, our Honorable Elders and Elderesses. Indeed, fidelity to this responsibility is what distinguishes these two groups as Honorable.

While the Nananom Mpanyinfo perpetuate this culture through the instrument of civilized society: cultural values, systems of government, jurisprudence, economics, educational institutions, etc., the Nananom Nsamanfo affect our consciousness from the spirit realm. Afurakanu/Afuraitkaitnit (African) people have certain Spiritually cultivated Nsamanfo who are assigned to us and ‘walk’ with us on a daily basis. They plant ideas in our minds/spirits, give us ‘hunches’, visions, motivate us, contribute to and support that which we sometimes call our ‘first mind’, etc.

Our consciousness and energy are thus greatly informed and influenced by the Abosom, the Abosomfo, Akomfo, Ndunsinfo, the Nananom Nsamanfo and the Nananom Mpanyinfo (Deities, Healeresses and Healers, Ancestresses and Ancestors, Elderesses and Elders). Our consciousness and energy are impacted as we move through the hemispheres and quadrants of the Per Ankh Nut:
As we move through the behavioral cycle, from seed-planting to harvesting, we can make needed adjustments to our awareness and energy by harmonizing with the ‘inhabitants’ of the quadrants. We engage our Nananom Nsamanfo, drawing on a reservoir of over 1,000,000 generations of Earthly experience, written into our mogya/blood (DNA). We then engage the Abosom, Spirit-Forces of Nature (Children of the Supreme Being) to draw on the Consciousness and Power necessary to accomplish and overcome obstacles. We engage the Abosomfo, Akomfo, Ndunsinfo, drawing on ritual practices to restore balance and clarity to our thoughts, intentions and actions. We engage the Nananom Mpanyinfo, drawing on the institutionalization of wisdom which comprises the fabric of Afurakani/Afuraitkaitnit (African) society and cultural purification.

•  •  •  •

The above extracts Per Ankh Nut and Uben are from our forthcoming publication and are part of our AFURA – Whole Life Interventions therapeutic model. [www.sankofadwuma.com]

AFURA (ah’-foo-rah’) is an acronym for our Whole Life approach to interventions for Afurakani/Afuraitkaitnit (African~Black) clients, consumers, students, parents, individuals, etc. AFURA is a process used to assist our clients in the incorporation of positive inherited cultural values.

AFURA is a five-step process which replicates the cyclical unfolding of life as expressed through the Per Ankh Nut – our Afurakani/Afuraitkaitnit (African) cosmogram. The colored circles within the cosmogram reference the cardinal positions of the Sun in its apparent cyclical movement. They also reference the seeding, rooting, sprouting, flowering and harvesting cycle of plant life replicated in five-steps of AFURA: Analysis, Facilitation, Underscoring, Realization and Adaptability. Assisting our Afurakani/Afuraitkaitnit (African~Black) clients to incorporate positive inherited cultural values through employing the AFURA process prompts the unfolding of their awareness. Our clients are thereby empowered with a Whole Life approach to address the circumstances of life.

AFURA as a cosmologically grounded ritual method is also applied to the restoration of the consciousness of AMANNE – Afurakani/Afuraitkaitnit (African~Black) Nationism.

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