

ODWIRAMAN

AFAHYE

Purified Nation – Afurakanu/Afuraitkaitnut (Africans~Black People)

in the Western Hemisphere

NHOMA – Journal – 13016

AMANNE: Afurakani/Afuraitkaitnit (African~Black) Nationism

Purification of Nationalism

“...Dwira, pure. Man. Nation. Man. West, land of the Setting Aten, the Setting Sun. Odwiran – the Purified Nation – Afurakanu/Afuraitkaitnut, African People, Black People in the land of the setting Aten-Sun, the Western hemisphere. Odwiran, 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. Odwiran, Spiri-genetic descendants of those Afurakani/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. Odwiran, Spiri-genetic descendants of those Afurakani/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, Afurakani/Afuraitkaitnit Nationism, African-Black Nationism, the recognition of the Afurakani/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 Asaase 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



ODWIRAMAN

AFAHYE

Purified Nation ~ Afurakani/Afuraitkaitnit (Africans~Black People)

in the Western Hemisphere

AMANNE: Afurakani/Afuraitkaitnit (African~Black) Nationalism
Purification of Nationalism

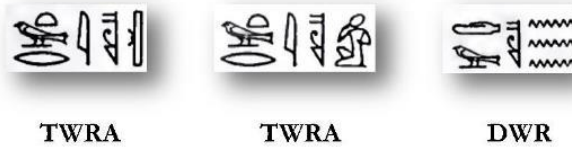


Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our annual ODWIRAMAN AFAHYE. Our focus is Amanne: Afurakani/Afuraitkaitnit (African~Black) Nationalism - Purification of Nationalism.

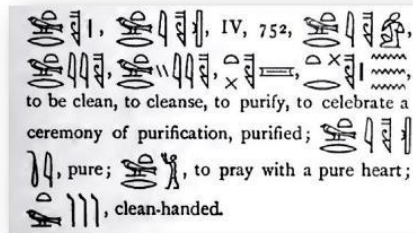
ODWIRAMAN (oh-jee'-rah mah'-een) is defined in the language of ancient Khanit and Kamit (Nubia and Egypt) as the **pure, purified** (dwira) **nation** (man) in the **west** (man) - the land of the setting Sun.

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

cleansing'. The noun version of the term **odwira** means 'purification'. It also means 'a celebration of purification'. Many Akan people celebrate the New Year during harvest time and this celebration of purification of the land and people is called **Odwira**. The definition of this term in Akan comports with the definition found in our ancient Ancestral language of Khanit and Kamit:

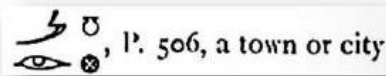


TWRA TWRA DWR

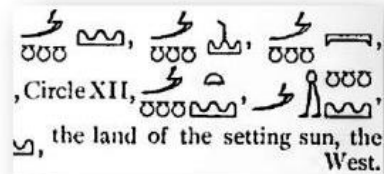


TWRA (DWRA – ODWIRA)

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



MANU (MAN)



MANU (MAN)

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



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

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

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



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

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



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

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

Afurakani/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 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 Afurakani/Afuraitkaitnit (African) Ancestral Religion, Culture and Nationbuilding/Restoration. We work to establish and perpetuate the values of **AMANNE: Afurakani/Afuraitkaitnit (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 Afurakani/Afuraitkaitnit (African) ethnic group and how that ethnic-group function is a critical component of the function of the Afurakani/Afuraitkaitnit (African) World-Body/Community.

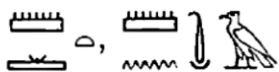

Just as every cell in the body must recognize its inherent function and thus its value and worth in relation to other cells, organs and systems, so must we recognize our inherent function as Afurakani/Afuraitkaitnit (African~Black) individuals with a unique, Divine role, in relation to our families,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

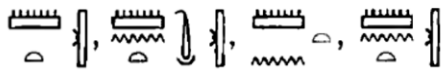
As an oman (nation) of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere, interfacing with this region of **Asaase Afua** , our Fertile Earth Mother, and blending blood circles during and after the **Mmusuo Kese** - Great Perversity/Enslavement era, we have a distinct character which gives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

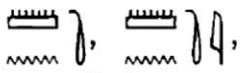
Secular nationalism rooted in white political dogma and social doctrines, inclusive of the various strains and iterations of socialism and white socialism in black-face, has never and will never lead us to this critical realization. Amorphous nationalism inclusive of a rudderless Pan-African nationalism



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.

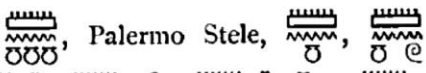
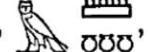

























































Amanne is a Twi term for things (**ade**) of the nation (**oman**). **Amanne** (oman-ade, amanne) is thus defined as *customs, traditions, ways of the nation*. It is rooted in the ancient term **mant** (ment, man-t, amen, men-ta or man ade) defined as *nature, kind or manner* and also that which is *permanent,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


men-t , Rev. 13, 8, nature, kind, manner; Copt. .INE.


men-t , something which is firm, abiding, stand, position, habitation, stability, staying power.



men-t, men-tà , P. 183, N. 876, regularly, consecutively.

âmen , T. 340, N. 1352, to make firm, to stablish, to fortify; see .

menu , Palermo Stele, , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , , monument, monuments, temples, commemorative buildings of colossal scale, obelisks, palaces, walls, etc.; , , , monuments made of basalt (?); Copt. , , , .

manu , a monument, pillar, stele

Manu , P. 506, a town or city (

âmen , T. 340, N. 1352, to make firm, to stablish, to fortify; see .

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 – **Afurakani/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



Odirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odiraman

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 Kyesi 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 AMANNEE: 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, Afurakani/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 YouTube Channel** <https://www.youtube.com/channel/UCGsRMwOt8FbvF7hHFNfdnA> 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.



Iya Adjua, Ph.D, Owner of Wehemy Mesu Productions/Cultural Rebirth Connections International will present on the value of Afurakani/Afuraitkaitnit (African) Educational Support Systems and Nationism.

www.wehemymesu.com

As we work to establish a comprehensive Afurakani/Afuraitkaitnit (African) Educational System for all Afurakanu/Afuraitkaitnut (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/Afuraitkaitnit (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.

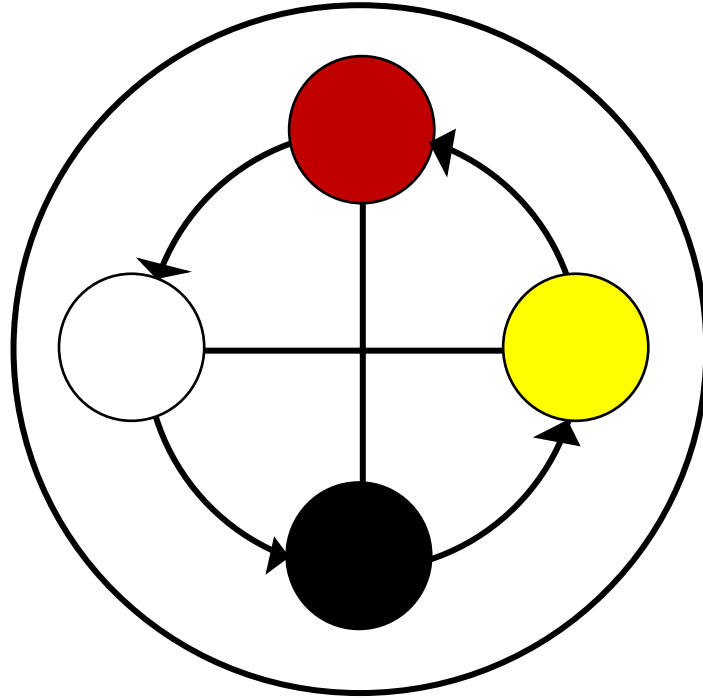
Iya Adjua's tenacity for maintaining a strong love for Afrikan people is continuous and guides many of her actions in life. Iya Adjua has authored various articles, three entries in "The Encyclopedia of Afrikan Religion" along with her dissertation that addressed Afrikan centered leadership in schools 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 through 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*).

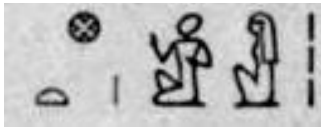
The **medut** (hieroglyph) of the **Nut** [noot] symbol, which we employ here as the **Per Ankh Nut** cosmogram, reveals a visual representation of the structure of our existence. It is an expression of functional symbology, a model whose cyclical progression ultimately returns the Afurakani/Afuraitkaitnit (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

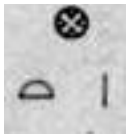
Etymological Roots

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):



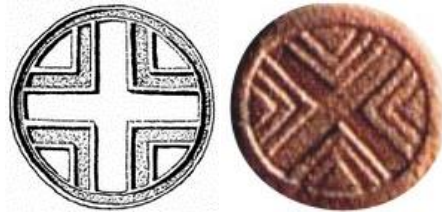
Nutu

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.

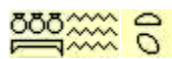
The Black Substance of Space is a Male/Female Entity which functions as the Soul, the Divine Consciousness/Intelligence, of the Supreme Being Who in Khanit and Kamit are called **Amen** and **Amenet**.

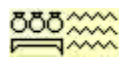


Amen and Amenet

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:

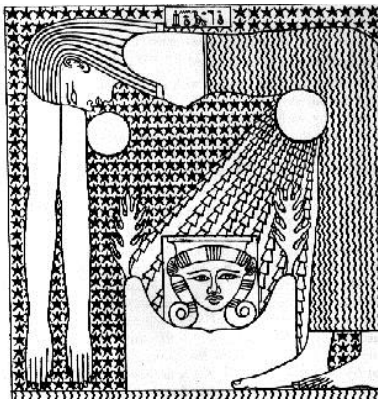
 **Nut**

 **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-ette’). **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/ Afuraitkaitnut (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*.

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.

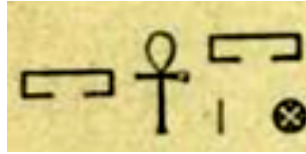
For the Afurakani/Afuraitkaitnit (African) Man and Woman, our being is derived of the Great Being, **Amen** and **Amenet**. Our soul and melanin are derived of the Great Soul, **Ka** and **Kait**. Our energy is derived of the Great Energy **Nu** and **Nut**. Our spirit is derived of the Great Spirit,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

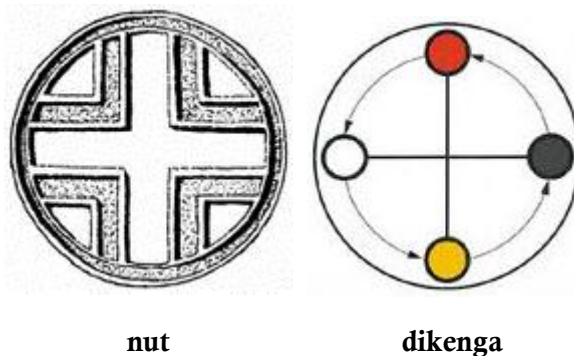
We must return to our *Roots*  through **Nu** and be birthed through **Nut** .

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**:



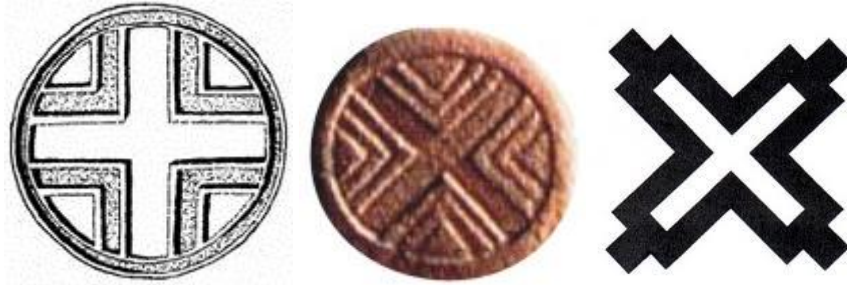
nut

dikenga

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*:



nut [two variations]

aban

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):



nut

Ohene Kra Konmuade

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**:



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:



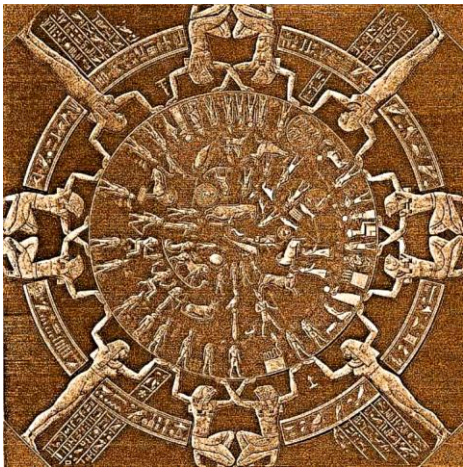
The *Opon Ifa* represents the whole of existence. All that has taken place, is taking place and what can possibly take place is made manifest in the quadrants of the *Opon Ifa* as the **Awo** conducts the divination ritual. Through ritual, the *Opon Ifa* is transformed into the Divine space/place/region, 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.



Original Zodiac - Temple of **Het Heru** in Denderah, Kamit (Ancient Egypt)



Drawing of the Denderah Zodiac



Night Sky

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**:



Nut and Geb (Heaven and Earth)



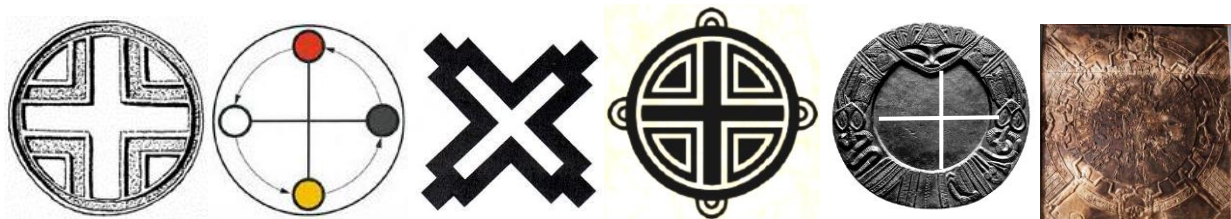
Nut and Geb (Heaven and Earth)

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:



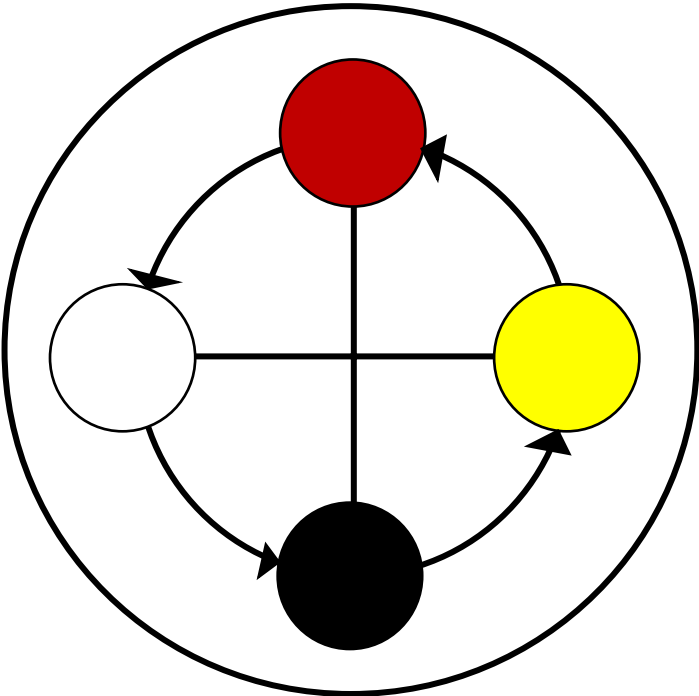
This symbol again is the origin of the Bakongo *dikenga*, as well as various other representations across Afuraka/Afuraitkait (Africa) and other parts of the world where Afurakanu/Afuraitkaitnut (Africans) migrated or were forced to migrate during enslavement:



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:



Per Ankh Nut

The Progression of Life

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:

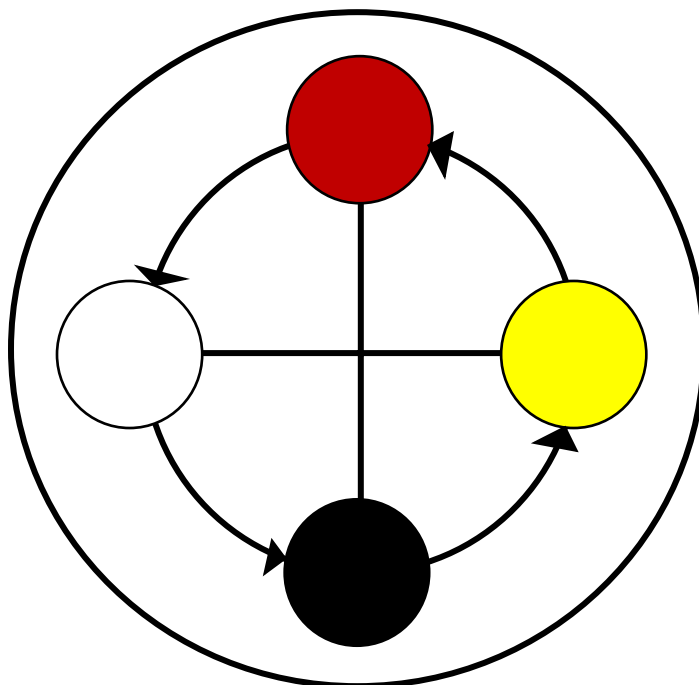
“...After a seed is planted, or is embedded within Earth, the seed germinates and the roots reach downward. There is a co-mingling of the seed’s roots, with the nutrients and water within the soil. The next major stage of development is the upward push above the surface of the soil. The new sprouts show 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.



Tau	☰	<i>Physical World</i>	Upper hemisphere
Tuat	☷	<i>Spirit World</i>	Lower hemisphere
Maat	—	<i>Female aspect of Divine Law</i>	Horizontal line
Maa		<i>Male aspect of Divine Law</i>	Vertical line

The upper-hemisphere of the **Per Ankh Nut**, like the upper-half of the cosmic calabash, represents the physical world, **Tau**. 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, **Tau***i* and **Tuat**, it also references the surface of Earth which includes *land* as well as *water*.



Moreover, the upper half or physical world of **Tau***i* ☰ 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, energetic 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



Energic 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, clairequibrance, 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/Energic response (emotions)**

Once rooted in these thoughts and intentions the next stage of the unfolding of our behavior is the emergence of **energic 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 energic 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.*]

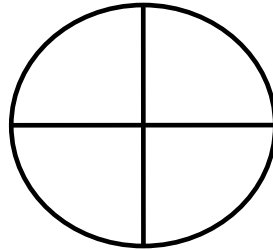


○ **Harvesting/Seeding**

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*:

Uab	☺	<i>Ritual Purification/Healing</i>	Right hemisphere
Utchat	☾	<i>Cultural Purification/Governing</i>	Left hemisphere
Maat	—	<i>Female aspect of Divine Law</i>	Horizontal line
Maa		<i>Male aspect of Divine Law</i>	Vertical line
Kait	•	<i>Soul of the Afuraitkaitnit female</i>	Center-point
Ka	•	<i>Soul of the Afurakani male</i>	Center-point

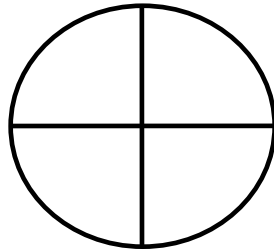
The upper-hemisphere of the **Per Ankh Nut**, like the upper-half of the cosmic calabash, represents the physical world, *Taui*. The lower-hemisphere, like the lower-half of the cosmic calabash, represents the spirit-world, the *Tuat*.

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 Afurakanu/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.



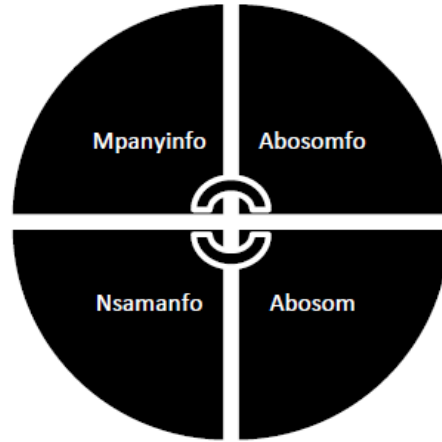
Utchat

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. Afurakani/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.

©Copyright by **Odwirafo Kwesi Ra Nehem Ptah Akhan**, 13010,13011,13012, 13013, 13016.

Live and Raw Vegan Cuisine provided by Ena Esí's Kitchen

Mamma K's LIVE & RAW FOODS

**MAMMA K'S
LIVE & RAW FOODS**

 Nut Loaves	 Marinated Greens	 Neet Balls	 Garden Salads	
 Burgers	 Pates	 Soups	 Pastas	 Sea Veggies
 Veggie Wraps	 Soft Shell Taco		 Pizza	
 Etonna Cream Pie	 Key Lime Pie	 Apple Pie	 Mamma K's Fresh Sprouts	 Strawberry Blueberry Cheese Cake
 Ginger	 Sorrel	 Pineapple Grapes		

*Platters From \$10 - \$25 also Catering for All Occasions
Contact: Mamma K (267) 595-2011 or mammak@aol.com*

WWW.BBRREES.COM



BBRREES

THE BLACK BELT REGION

RELOCATION & ECONOMIC

EMPOWERMENT SOCIETY IS A PAID

MEMBERSHIP CLUB WHERE PEOPLE

CAN SUBMIT THEIR BUSINESS PLANS

AND VOTE ON WHICH ONE GETS

FUNDED INTO EXISTENCE EACH

MONTH.

OUR ANCESTORS

PRACTICED

Susu Economics

EGUA ~ Marketplace Vendors



Luvn' My Soaps LLC

www.luvnmysoaps.vpweb.com

Why us? We pride ourselves on providing our customers with natural products and excellent customer service.

Natural Soaps, Shea Butter, Cocoa Butter, Lotions, Clays & more

Some main ingredients are: Hemp Oil, Coconut Oil, Soybean Oil, Shea Butter, Lye, Olive Oil, Corn Oil, Essential Oils, Sea Salts, Baking Soda...

Our Products Contain: No Parabens, Formaldehyde, Lauryl Sulfate, Preservatives, Animal and Petroleum.

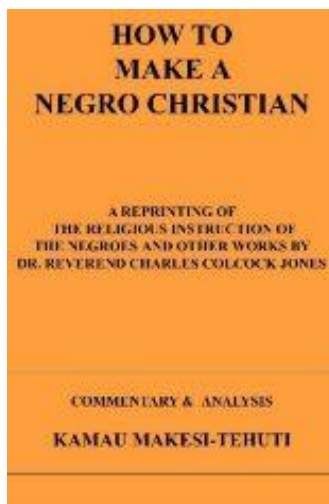
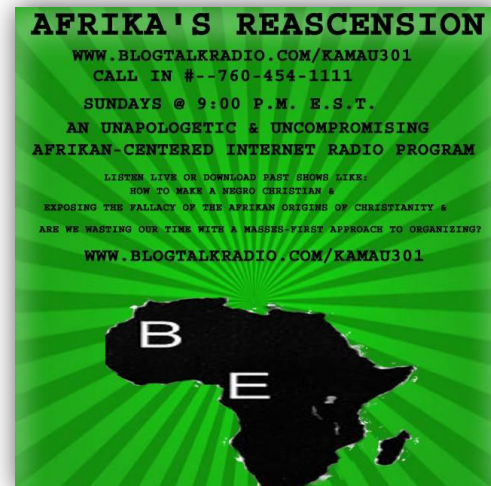
Africa's Reascension on Blogtalkradio

www.blogtalkradio.com/kamau301

Hosted by Kamau Makesi-Tehuti, Author of 'How to Make a Negro Christian'

Unapologetic, Uncompromising Afrikan-Centered Internet Radio

Sunday's at 9:00pm EST





Mama Mawusi Ashshakir
(513)609-7147

- Health Consultations
- Herbal Products and Books
- Master Herbalist Certification
- Natural Health Information
- Childbirth Education

[Http://WWW.TheBodyTempleInstitute.Com](http://WWW.TheBodyTempleInstitute.Com)



FAWOHODIE SUA!
PAN-AFRIKAN EDUCATIONAL
ONLINE CO-OP CLASSES
WELCOMES YOU!

**The Harmony of Abode
All In One Place
Ritually Made With Love**

AsaaseYeDuru@gmail.com

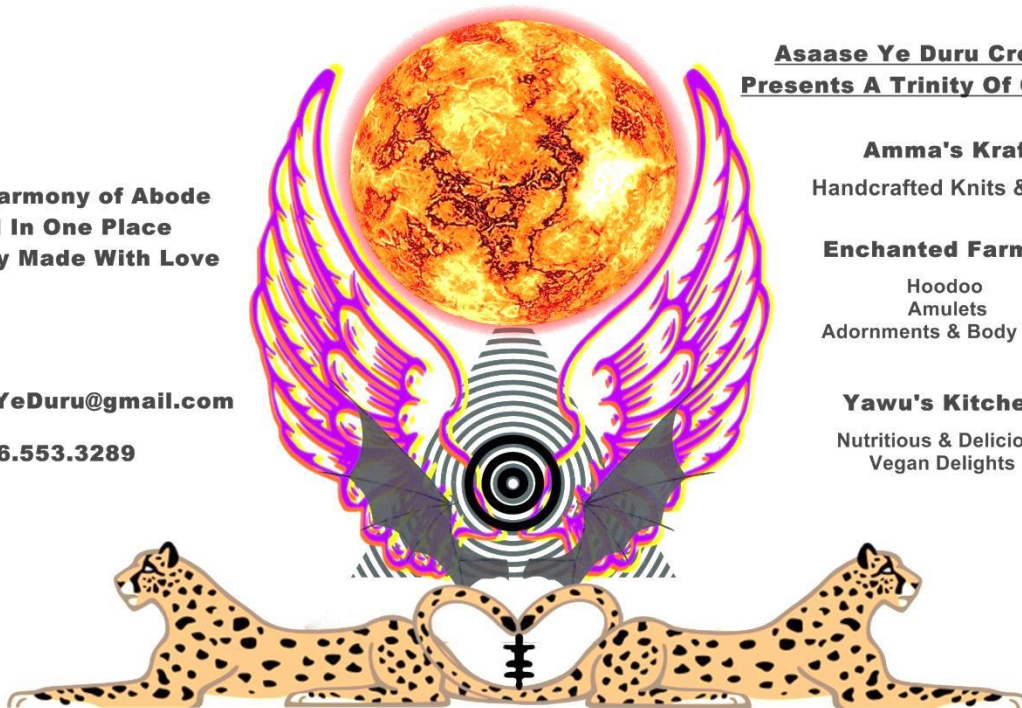
856.553.3289

**Asaase Ye Duru Creations
Presents A Trinity Of Goodness**

Amma's Kraftz
Handcrafted Knits & Stitch

Enchanted Farmacy
Hoodoo
Amulets
Adornments & Body Care

Yawu's Kitchen
Nutritious & Delicious
Vegan Delights





Asaase Heals

www.etsy.com/shop/AsaaseHeals?ref=hdr_shop_menu

Visit **AsaaseHeals** on Etsy for healing tinctures, therapeutic oil fragrances, African dolls, children's tshirts, authentic black soap, and other upliftments.



Assist us in our institutional effort by contributing to our **AKONGUASUADAN – Institution of Learning, Healing, Training, Employment and Entrepreneurship**. Any donation of \$15 or more gives you the option of receiving one or more of our books in return for your donation. Contribute via our fundraizr campaign:

https://fundrazr.com/Akonguasua_Dan



