

PTAH

Sasetem



KWESI RA NEHEM PTAH AKHAN

PTAH

Sasetem™

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PTAH is the name of the Spirit-Force in Creation operating through the innermost core of the Sun and the innermost core of Earth. He is the patron **Ntoro** (Neter/God) of master craftsmen/craftswomen, for **Ptah** is the Great Divine Craftsman Who fashioned the Universe and the forms of all created things and entities within it, including your body, the bodies of plants, animals, minerals, planets, Sun, Moon and Stars. **Ptah** is a Divine Functionary of **AMEN** and **AMENET**, the Great Father and Great Mother (The Supreme Being).

Ptah has a center of resonance within the brain and spiritual anatomy of the **Afurakani/Afuraitkaitnit** (African) individual. It is the Spirit-Force of **Ptah** operating through the brain, which enables us to craft or fashion spiritual intuitions and impulses into well-structured thoughts, intentions and directives for proper behavior.

Ptah is shown in the iconography of **Keneset** and **Kamit** (ancient Nubia and Egypt) standing upon a symbol which represents **MAA** and **MAAT**. **Maa** and **Maat** are the masculine and feminine Divine Forces of Law and Balance in Creation. **Ptah**, standing on the symbol of **Maa** and **Maat** underscores the fact that He executes His Divine function in Creation in harmony with Divine Order. As the consciousness and energy of **Ptah** operates through our brains, and we align ourselves with it, we are able to fashion thoughts, intentions and actions/behavior which are grounded in Divine Order as well. *This is the basis of developing good character and thus executing our individual functions in the world in an ethical manner.*

The term **sasetem** is a combination of *sa*, to make, to cause and *setem*, to hear. **Sa-setem** thus describes a function of **Ptah** as the Spirit-Force Who participates in making us hear/listen/attune ourselves to the intuitions and impulses from which our properly ordered actions or behaviors will be fashioned. The nature of the **PTAH Sasetem** reflects these principles.

Parents and teachers who are of **Afurakani/Afuraitkaitnit** (African) heritage, and who also teach or desire to teach **Afurakani/Afuraitkaitnit** (African) heritage to **Afurakanu/Afuraitkaitnut** (Africans) are the agents of the **PTAH Sasetem™**, for only we can transmit the knowledge of our Ancestry, our Ancestral legacy and our spiritual potential to our people. Thus, **PTAH Sasetem** becomes a fitting acronym for this system:

PTAH **Sasetem**

Parents and Teachers of Afurakani/Afuraitkaitnit Heritage

PTAH

Sasetem

OKRA DIN

Afuraka/Afuraitkait

ABATUMM

Melanin

MMARA NE KYI

Law and Hate

NYANSAPO

Decision-Making Process

OBRA BO

Ethical Life

ASEDE

Responsibility

HYEBEA

Tools

OKRA DIN

Afu Flesh; House or place of residence

Ra The most ancient name of the Creator

Rait The most ancient name of the Creatress

Ka Raised land; Hill (male name)

Kait Raised land; Hill (female name)

Nu Children (male)

Nut Children (female)

Ni Individual (male)

Nit Individual (female)

Afuraka/Afuraitkait Land of **Ra** and **Rait** (the Creator and the Creatress). The Divine Land

Afurakanu/Afuraitkaitnut Offspring (plural) of **Ra** and **Rait** (the Creator and Creatress) descendent through the Divine land

Afurakani/Afuraitkaitnit Offspring (single) of **Ra** and **Rait** (the Creator and Creatress) descendent through the Divine land

Okra or **Kra**, in the Twi language of the **Akan** people of West **Afuraka/Afuraitkait** (Africa), means “soul”. **Din** means “name”. In Akan culture, the term **kradin** is defined as the “soul name” of an individual.

In **Afurakani/Afuraitkaitnit** (African) culture, the name given to a child is of great importance because it is a collection of vibrations, sound waves, which when heard or spoken aligns the person’s spirit and thus mind to his or her *kra*/soul. This is important because the *okra*/soul of the **Afurakani/Afuraitkaitnit** (African) individual is a portion of the Supreme Being’s Soul/Divine Consciousness.

Just as every cell in the body is created and comes into being to execute a specific function in the body, so are **Afurakanu/Afuraitkaitnut** (Africans), as cells in the Great Body of the Supreme Being, created and come into being to execute a specific function in Creation. The *kra*/soul is the force which contains the specific function that the individual came into the world to execute. The *kra* is thus that force within you which constantly draws you to function in harmony with Divine Order. It provokes within you the kinds of thoughts, intentions and actions which support your destiny, your purpose in life—your Divine function in the world.

A properly constructed name is a powerful force that carries the vibrations which provoke the spirit of the **Afurakani/Afuraitkaitnit** (African) person in a manner which aligns him/her with his/her *kra* and thus the knowledge of his/her Divine function (purpose, destiny) in the world. The properly given name thus aligns the **Afurakani/Afuraitkaitnit** (African) with the Supreme Being, through the agency of his/her *kra*/soul. The name reminds the **Afurakani/Afuraitkaitnit** (African) person, what his or her purpose/Divine function in the world is, and supports him or her in that function by providing energy (sound vibrations) which assists in empowering him or her to succeed. To know your Divine function in the world is to know your identity. Your name should carry the proper combination of vibrations which stimulate within you the consciousness of your identity. This includes your personal name as well as the name of your clan and the name of your clan’s original place of origin.

Afuraka/Afuraitkait comes from the language of our Ancestresses and Ancestors from Ancient **Keneset** and **Kamit** (Ancient Nubia/Ethiopia and Egypt). The terms are over 40,000 years old being first used by our people when we, Black people, were the only people existing on Earth.

Afu – Flesh; House or place of residence

Ra – The most ancient name of the Creator

Rait – The most ancient name of the Creatress

Ka – Raised Land; Hill (Masculine)

Kait – Raised Land; Hill (Feminine)

Nu – Children (Male)

Nut – Children (Female)

Ni – Individual (Male)

Nit – Individual (Female)

Ra and **Rait** as Creator and Creatress are Two Halves of One Divine Whole. Together, They operate as the Great Spirit Whom creates the world.

Ka and **Kait** are the male and female names of the first raised land or hill to appear from underneath the surface of the Ocean becoming Earth's first surface/landmass.

When creating the world, The Great Spirit---**Ra** and **Rait**---entered and moved through the Ocean and the Ocean floor (similar to the heat of the Sun's rays entering and moving through the Ocean and heating up the water and the Ocean floor). The water began to vibrate (similar to heat causing water to vibrate/boil). The Ocean floor began to vibrate (similar to an earthquake). The vibrations caused by **Ra/Rait** pushed some of the Ocean floor up above the surface of the water. This was the first raised land/hill. This land was called **Ka** and **Kait** by our Ancestresses and Ancestors.

The Great Spirit, **Ra/Rait**, entered and moved through this new raised land---**Ka/Kait**. As the Divine Spirit moved throughout the land, the land/Black soil became full of life. It became fertile. Plants, trees, began to grow out of the new soil. The bodies of our first Ancestresses and Ancestors would eventually be shaped by God/Goddess from this Divine Black soil as well. While the Great Spirit, **Ra/Rait**, moved throughout **Ka/Kait** (the raised land), the raised land effectively became the "house" or "flesh" of the Great Spirit. Analogously, when you draw air into your lungs, your lungs become the "house" or place of residence for that internalized air. **Afu** is a descriptive title referring to matter when physical matter functions as a "house", place of residence or flesh. Your flesh is a house or place of residence for your spirit. In the ancient language, flesh was referred to as **Afu**. When **Ka** and **Kait** became the place of residence for **Ra/Rait**, **Ra** and **Rait** took on the titles **Afu Ra** and **Afu Rait**.

The name of the continent is derived from these terms, as the first landmass was called the **Ka** of **Afu Ra**---**Afuraka**, and the **Kait** of **Afu Rait**, **Afuraitkait**. The masculine name was corrupted by the whites and their offspring from **Afuraka** to 'Africa'.

The derivative terms are as follows:

Afuraka (Ah'-foo-rah-kah) – Land of the Creator

Afuraitkait (Ah'-foo-rah-ette-kah'-ette) – Land of the Creatress

Afurakani – Male individual or child of **Afuraka**; Divine child of the original land

Afuraitkaitnit – Female individual or child of **Afuraitkait**; Divine child of the original land

(the male term was corrupted from **Afurakani** to 'African')

Afurakanu – Male individuals or children of **Afuraka**; Divine children of the original land

Afuraitkaitnut – Female individuals or children of **Afuraitkait**; Divine children of the original land

(the male term was corrupted from **Afurakanu** to 'Africans')

As Black people, to refer to ourselves properly as **Afurakanu/Afuraitkaitnut** is to remind ourselves that we are the first and thus the most ancient, most mature, most intelligent and most powerful people of the world; that we are Divine children of the Great Spirit, **Ra** and **Rait**, the Creator and

Creatress of the world. **No other people on Earth can properly address themselves as such.** These names also carry the vibrations which, when heard or spoken, function to align our collective spirit to our collective soul and thus our collective function/destiny as **Afurakani/Afuraitkaitnit** (African) people in Creation.

ADESUA (Lesson)

Agoo-Amen.

Have the *asuafo* (students) Define African. How do you feel about being African or African-American?

Allow those who desire to read their definitions or relate their feelings.

Give the *asuafo* **OKRA DIN**. Have them write the proper definitions out, or pass out a written copy so that they may see the actual terms.

Allow those who desire to discuss their feelings about the differences between what they thought was their identity and what they now know is truly their identity.

Emphasize that all Black people, wherever we are found in the world are Afurakanu/Afuraitkaitnut. Also emphasize that no other people can properly refer to themselves as Afurakanu/Afuraitkaitnut. It matters not that all other people came from us. We are the only *created* people. All other racial groups are the result of a spiritual divergence and genetic mutation from the original Afurakanu/Afuraitkaitnut. We are no longer the same, spiritually nor physiologically.

Discuss Afurakanu/Afuraitkaitnut (Africans) as the founders of civilization: agriculture, medicine, the alphabet, writing, architecture, marriage, religion, weaving, astronomy, shipping, government, jurisprudence, the sciences.

ABATUMM

(Black Seed/Fruit/Pod)

The chemical in your body that gives you your color

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

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

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

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

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

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

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

Afurakanu/Afuraitkaitnut (Africans) are considered melanin-dominant. Whites are considered melanin-recessive. Nature has never and will never produce a melanin-recessive creature. Melanin-recessiveness is abnormal, unnatural. Approximately 1 out of every 10,000 births in the Afurakani/Afuraitkaitnit (African/Black) population results in the condition called albinism [OCA type 2]. The Afurakani/Afuraitkaitnit (African) albino however is only lacking in melanin externally. While their skin and hair is white and their eyes are light, they contain the same amount of melanin internally as the purest Black individual. This includes certain loci of neuromelanin (brain-melanin). Whites are melanin-recessive because they are lacking in the normal *levels* and *quality* of melanin externally and internally. The pineal gland in europeans shows abnormally high levels of calcification which renders the gland ill-effective. Proper pineal gland function is directly related to the proper levels and functioning of melanin in the body.

Intelligence in the true sense, and thus as recognized in Afurakani/Afuraitkaitnit (African) culture, is based on receptivity. Melanin is a chemical with electromagnetic properties. The two major types of melanin are referred to as: eumelanin and phaeo-melanin (false-melanin). Eumelanin is brown or black. Phaeomelanin is that which causes the pinkish color within whites when they are exposed to sunlight. Eumelanin is that which predominates in Afurakanu/Afuraitkaitnut (Africans) and gives us our black or brown color. The reason why the chemical is dark is because it is a chemical that is capable of receiving and transmitting all frequencies of the electromagnetic spectrum. It is thus capable of receiving, being nourished by and transmitting sound waves, solar radiation/light, gamma rays, etc. Because plant life, animal life and mineral life (including the planets, Sun, moon, stars, the black substance of space---cosmic melanin) are melanin-dominant as well, the melanin-dominant Afurakani/Afuraitkaitnit (African) has the capacity to receive all transmissions of energy from these various aspects of Creation, and to transmit energy as well. We have the greatest ability to receive and retain these transmissions/information from all aspects of the *created* Universe, and thus have the greatest capacity for manifesting intelligence physically in comparison to all other people. This is part of the reason why Afurakanu/Afuraitkaitnut (Africans) are the founders of civilization in the world. The other part of the reason has to do with our spiritual make-up.

ADESUA

Agoo-Amen.

Have the *asuafo* (students) define Black, and how they feel about being Black.

Allow those who are willing to read or relate their definitions or beliefs about the subject.

Give the *asuafo* **ABATUMM**. Have them write the proper definitions out, or pass out a written copy so that they can see the actual terms.

Emphasize the differences between the lies which the whites and their offspring have taught us about black being inferior and the truth that black is superior. Discuss Afurakanu/Afuraitkaitnut (Africans) being the founders of civilization all over the world.

MMARA NE KYI

(Law and Hate)

The okra is the bearer of the nkrabea (function)

The nkrabea is your life-focus

The nkrabea determines what is lawful and what is hateful

Intelligence is the ability to harmonize every thought, intention and action with Order

It is the nkrabea that makes the sunsum obey the okra

Ajurakani/ Afuraitkaitnit (African) culture is the expression of the Divine acceptance (love/ law) of Order and the Divine rejection (hate) of disorder

*Our lives are not ours; our lives belong to **Nyamewaa-Nyame***

Afurakani/Afuraitkaitnit Ancestral Culture recognizes the reality that all created entities are designed and come into being in order to execute a specific function in the world. This is the basis for the concept of “destiny” being properly defined as **function** in Afurakani/Afuraitkaitnit culture. The Supreme Being allots an individual, unique, Divine function to each one of Its *created* entities. Afurakanu/Afuraitkaitnut are the only *created* humans. The tenets of **MMARA NE KYI** thus apply specifically to Afurakanu/Afuraitkaitnut and no other groups of people.

In the Twi language the term for soul is *okra* or *kra* (**ka** in Kamit and Keneset). The *okra* is the Divine spiritual force within you which is a small portion of the *Okra*/Divine Soul of **Nyamewaa-Nyame**. It is a “drop” of the Supreme Being’s Divine Consciousness dwelling within your spirit. Your *okra* is that force within which is always pulling you towards thoughts, intentions and actions which are in harmony with Divine Order. Whether or not you follow the pull of the *okra* depends on your level of spiritual development. In fact, the focus of spiritual cultivation is the alignment of your spirit with your *okra* (Divine soul, the **Nyamewaa-Nyame** within).

The *okra* is the bearer of your *nkrabea* which is the Twi term for the Divine function (destiny) given to an individual by **Nyamewaa-Nyame** before the individual is sent from the spirit world to be born in the physical world.

Your body contains a smaller body within it, the brain, which in turn contains within it a master gland—the pituitary. The pituitary gland contains a series of directives which determine the proper functioning of your body’s organs, structures, cells, systems, etc. The series of directives collectively defines the manner in which you are designed to operate/function properly. In a similar manner your spirit, called **sunsum** in Twi, contains a smaller spirit-body within it (*kra*/soul/spirit’s brain). The *okra*/soul/spirit-brain in turn contains within it a spiritual force—the *nkrabea* (spiritual pituitary), which contains a series of directives which determine the proper functioning of you as a spirit operating in Creation. The *nkrabea* and its related series of spiritual directives defines the specific and unique means by which you, as a cell within the Great Body of **Nyamewaa-Nyame**, are to receive the Divine Consciousness and Life-force energy of **Nyamewaa-Nyame** and transmit it into the world.

As all directives of the *nkrabea* are designed to keep you in alignment with Divine Order, the *nkrabea* necessarily determines what is lawful and what is hateful within every aspect of your life. The Twi term **mmara** is defined as *law*. The Twi term **kyi** is defined as *to hate, to abhor*. Law is the expression of order. Divine Law is the expression of Divine Order. The laws governing Afurakani/Afuraitkaitnit society and the Afurakani/Afuraitkaitnit individual---through the *nkrabea*---are expressions of Divine Order. The term **akyiwade** in Twi is composed of the root *kyi*, to hate and **ade**, meaning *things, objects, deeds*. The plural term *akyiwade* means hateful, abhorrent, abominable things, objects, deeds, etc. This is the term often translated as “taboo”. Engaging, embracing or utilizing that which is defined as *akyiwade* (taboo) in Akan culture is recognized as criminal and self-destructive, for that which is *akyiwade* or taboo is that which is in direct conflict with Divine Order. Observing *akyiwade*/taboos—social, dietary, human, etc.--- is embracing Divine Order and rejecting disorder.

The whites and their offspring have always attempted to make us afraid of “hate” and regard hate as evil, for they always understood that once we recognized the true definition of hate---the Divine rejection of disorder and its purveyors---we would automatically reject/hate them, their culture, their false religions and revolt successfully against them. We would no longer accept their rule over us.

We would recognize the reality that hate is a Divine function of our spiritual immune response, and that hate should never be neglected but fully embraced just as fully as we embrace Law. To negate hate is a sign of spiritual immaturity.

Your immune system is a Divinely structured system in your body which seeks out and destroys cancerous cells and other manifestations of disorder. It functions through the Divine Hate/Divine rejection of disorder so that the integrity of the Divine Order is maintained. The *nkra-bea*, by establishing what thoughts, intentions and actions are part of your Divine functioning, that which is *lawful* in Creation, also shows you what you need to reject---that which is Divinely *hateful* in Creation. When you develop the ability to accept/love what is in harmony with Divine Order and reject/hate what is disharmonious, only then have you attained intelligence. The basis of this ability to properly accept and reject is the understanding that disorder is **not** the opposite and complementary balance of Order. Disorder is the **perversion** of Order. Disorder is thus only that which can truly be defined as “evil”. The true opposite and complementary balance of Order is Non-Order.

The cells in your body function and exist to serve you as part of the greater Divine Plan. Similarly, Afurakanu/Afuraitkaitnut (Africans) as the only created human cells within the Great Divine Body of the Supreme Being, function and exist to serve the Supreme Being as part of the Great Divine Plan. Our lives therefore are not valuable in and of themselves, but only in relation to their function as part of the Divine Consciousness and Life-Force of **Nyamewaa-Nyame**.

ADESUA

Agoo-Amen.

Have the *asuafo* (students) define, “What is your life’s purpose”?

Allow those who are willing to read or relate their definitions or beliefs about the subject.

Give the *asuafo* the **MMARA NE KYI**. Have them write the seven tenets out, or pass out a written copy so that they can see the seven tenets.

Emphasize the proper Afurakani/Afuraitkaitnit definition of *destiny/purpose* as **function**.

Emphasize the distinction of Afurakanu/Afuraitkaitnut (Africans) being the only *created* humans as opposed to all others. Emphasize that we are literally cells in the Great Divine Body of **Nyamewaa-Nyame**. Emphasize the Divine nature of Law and the Divine nature of Hate.

Emphasize that while the names **Nyamewaa** and **Nyame** (Goddess and God) are the names used in Akan culture to refer to the Supreme Being, all Afurakani/Afuraitkaitnit cultures have their own names from their own languages to refer to the **same** Supreme Being (Goddess/God).

Focus on the fact that our natural compulsions to engage in specific (ordered) thoughts, intentions and actions and to reject others (disordered) is evidence of our *nkrabea* and our *okra* operating as instruments of the Supreme Being to harmonize us with Divine Order. This is evidence that we have been allotted a specific purpose/function to execute in Creation at all times.

Discuss how the *asuafo* feel about actually having an *nkrabea* in comparison to being told that either Black people have no purpose, or being given false information about what our purpose is (always rooted in white pseudo-religious doctrine).

NYANSAPO

(Decision-making process)

Aware	Be aware of yourself as descendant of Afurakanu/Afuraitkaitnut
Focus	Focus on the situation and how it relates to you as an Afurakani/Afuraitkaitnit person
Ultimatum	Make your final decision rooted in the knowledge of what is right
Requirements	Recognize what is necessary, physically and spiritually, in order to carry out the decision
Act	Carry out the decision
Keep	Keep focus on the validity of the decision
Attest	Take ownership of the decision, your behavior and the result

Remember the first letter of every step, remember **AFURAKA**, and you will remember how to make proper decisions.

NYANSAPO is the name of one of the many **adinkra** symbols in Akan culture. In the Twi language, **nyansa** is defined as *wisdom* and **po** is defined as *knot*. The **nyansapo** or *wisdom knot* in Akan culture is a knot that is so intricately tied it is said that, “*only the wise can untie the wisdom knot*”. This *ebe* or proverb points to the fact that only wisdom affords one the ability to see parts in relation to the whole within which they belong. Wisdom breeds patience, and the insight that comes along with allowing things and events to occur and unfold according to their own time, according to their nature. The patient, wise individual can perceive the inter-linkages and thus untie the complex knot without destroying its material substance in the process. The patient, wise individual can exercise proper insight in order to untangle complex issues and arrive at just solutions within the context of Ancestral protocol, without profaning the Ancestral culture in the process. Such just solutions are arrived at through the agency of a timeless decision-making process whose grounding is Divine Order.

We have given the name *nyansapo* to this decision-making process which Afurakanu/Afuraitkaitnut all over the continent have utilized for millennia through their own cultural lens.

Afurakanu/Afuraitkaitnut are unique. The manner in which we relate to events in the world is unique unto us. We must recognize therefore that to be aware of who we are is critical when making any decision. For, we cannot approach life in imitation of other people or entities. Our awareness of our identity allows us to focus on how any situation relates to us specifically as Afurakani/Afuraitkaitnit people or individuals. Such awareness and focus necessarily calls our attention to our *nkraabea*. Only then are we empowered to recognize what is right, in harmony with Divine Order, and make a final decision rooted in that recognition.

Wisdom shows us that arriving at a decision and acting on that decision must be supported by a knowledge of what is necessary, physically and spiritually, in order to be successful in our execution. Preparedness to execute is just as important as the execution itself. Wisdom also shows us that the mere execution of an act rooted in a sound decision is often challenged in some manner. The soundness of the decision-making process qualifies the decision and subsequent action as valid. We must therefore keep focus on the validity of the decision and the subsequent actions carried out in support of the decision in order that we may defeat all challenges--psychological, spiritual, physical, external, cultural and ideological. We are thereby immune to any desire to abort the process, remaining dedicated to its conclusion.

Finally, wisdom rewards us with the opportunity to take ownership of the decision, our behavior and the result. We are able to reflect on the benefit of seeing the process through and convey the benefits of fully engaging this wisdom decision-making process to those with whom we are connected. Ultimately it serves to cultivate our character and align our thoughts, intentions and actions with Divine Order.

ADESUA

Agoo-Amen.

Have the *asuafo* (students) answer the question, “Why is it important to make good decisions?”.

Allow those who are willing to read or relate their answers and reasons.

Give the *asuafo* **NYANSAPO**. Have the them write the process out, or pass out a written copy so that they may see each step.

Emphasize that the first two steps, which address cultural/biological identity in general (group level-Afurakanu/Afuraitkaitnut) and in particular (individual level-Afurakani/Afuraitkaitnit), are the keys to the third step—making a final decision rooted in the knowledge of what is right.

Emphasize that the knowledge of what is right is directly linked to their individual identity, which speaks directly to the concepts of *okra* and *nkrabea*.

The *nyansapo* decision-making process is used for any decision. Moving through the seven-steps when making a decision make take a few seconds or more depending on the situation.

Give the following example as a model for utilizing the process:

An Afurakani individual is confronted with the reality that the reason why he as well as millions of other Afurakanu/Afuraitkaitnut have english (european) names is because of slavery and colonialism. white rapists polluted our blood during and after slavery and forced us to take on their backwards, filthy and despiritualized names. We carry these disordered labels and foolishly proceed to name our children after white rapists, enslavers and murderers, thereby continuously enslaving our spirits to the whites and their offspring and their backward cultural values every time we answer to these names.

Accepting the name of your enemy is to identify with your enemy and accept a false notion of your own inferiority. It is to reject your own *nkrabea* (Divine Function) and embrace disorder. When you recognize and embrace your superiority, you will not answer to a label/curse placed on you by those who are inferior to you. As long as you answer/submit to the whites’ definition of you, you are still under their control. The vibrations of the european names also affect your spirit negatively and are incapable of producing vibrations/energy which will harmonize your thoughts with Divine Order. You will never be able to fulfill your *nkrabea* while you are constantly and deliberately internalizing disorder (disordered vibrations/energy of european names).

The Afurakani individual makes himself aware of the fact that he is descendant of Afurakanu/Afuraitkaitnut. He is one of the Divine children of **Ra/Rait** and the original **Ka/Kait** (Land). As he focuses on the situation, the european name which was forced on him since birth and

how it relates to him as an Afurakani person, he realizes that the european label is vibrationally and spiritually self-destructive. Every time he identifies himself by the label, he is lying, for that is not who he truly is. He realizes that he has been perpetuating a lie (disorder) all of his life. As an Afurakani person, our lives are about perpetuating Divine Order.

He gives himself an ultimatum and makes the final decision rooted in what is correct. He is going to take on his own proper Afurakani name which when heard or spoken will vibrationally and spiritually align his spirit with his *okra* and *nkrabea*. He will reject the foreign european label/name forever.

There are things which are required, physically and spiritually, in order for this decision to be carried out. The Afurakani individual must go through a process to find out what his true name actually is. He will go through the process of changing his name on bills, his driver's license, social security card, etc. Spiritually, he must learn how to harness the infusion of energy which comes with using a properly structured name (set of sound vibrations). He must recognize that he has a responsibility to harmonize his thoughts, intentions and actions with the energy projected every time his new name is spoken, heard or thought about. He must realize that some family and friends may distance themselves from him because in reality, he is now an example of wisdom and intelligence, whereas they have resigned themselves to perpetuate ignorance and a slave mindset within themselves and their children. His presence and the speaking of his Afurakani name makes them uncomfortable because their own *akra* (souls) constantly pull them towards the same decision, yet they are resisting the pull. His presence thus exacerbates that conflict.

The Afurakani individual carries out the act, and takes on ("changes" his european label/name to) his true Afurakani name.

There will be many who deride his name and thus his decision. Some will attempt to ridicule him or tear him down. Yet, the Afurakani individual keeps focus on the validity of the decision and thus never goes back on what he has accomplished. The validity of the decision is established during the first three steps.

Finally, the Afurakani individual takes ownership of his decision, his behavior and the result. If anyone questions him the following day, month, year, or many years in the future he can intelligently and proudly demonstrate why his decision was wise. His descendants will be able to look at their family tree and see that while there was a centuries-long period where all of their descendants had the names of slave masters, at some point their great Ancestor reclaimed his name and his culture and returned the consciousness and power of Afuraka/Afuraitkait back to the family. They all carry Afurakani/Afuraitkaitnit names and practice the culture because of the decision he made. They grew up spiritually grounded and in tune with reality and their Divine nature because of the decision of their great Ancestor. They have ritual mechanisms to incorporate Divine Law and restore Divine Balance in their lives, and are thus empowered to fulfill the purpose for their existence--fulfill their *nkrabea*--because of the decision of that Afurakani individual generations before.

OBRA BO

(Ethical Life)



Hye Wo Nhye - *They try to burn you but you do not burn (unburnable, indestructible)*



Adwo - *When the king has good counselors the reign will be peaceful (coolness, continuity)*



Bi Nka Bi - *Bite not one another (recognize your true enemies)*



Odenkyem mmemu - *The two crocodiles share the same stomach, yet fight over food (respect)*



Odenkyem - *The crocodile lives in water, but breathes air not water (function/destiny)*



Odofo Nyera Fie Kwan - *Those in law/love never lose their way home (marriage, commitment)*



Sankofa - *If you forget and you return to embrace your Ancestral past to understand, it is not taboo (never forget)*

See MATE MASIE The Ancestorhood of Nana Yao (Dr. Bobby E. Wright)

ADESUA

Agoo-Amen.

Have the *asuafo* (students) define, “Ethical”.

Allow those who are willing to read or relate their definitions or beliefs about the subject.

Give the *asuafo* the seven *adinkra* symbols and *ebe* (proverbs) making up **OBRA BO**. Have them draw the *adinkra* symbols and write the *ebe* out, or pass out a written copy so that they can see the *adinkra* symbols and *ebe*.

Emphasize that *adinkra* symbols convey information in the form of ideas which can aid you in making proper decisions consistently, thus aiding you in developing *suban pa* (good character) and executing *obra bo*, creating and living an ethical life. *Adinkra* symbols are used on clothing, in paintings, on buildings and even as tattoos. When the meanings of the *adinkra* symbols are internalized the sight or thought of them remind us of important aspects of our Ancestral culture. They can help to answer questions and give us proper guidance. The *adinkra* symbols are, collectively, a system for the transmission of Afurakani/Afuraitkaitnit Ancestral knowledge and wisdom.

Foreign symbols have been used to control us. We should use symbols to free ourselves and increase our awareness.

Write out or present the following scenarios and ask the *asuafo* to decide which *adinkra* symbol would help them to understand that the statements are not true---thus keeping them grounded in reality.

1. *Someone attempts to ridicule you for not smoking, drinking, etc.*

Remembering *hye wo nhye* will remind you that you are by nature unburnable/indestructible. No one can control you with ridicule. No one can shame you into engaging in foolish, self-destructive behavior. Foolish opinions are meaningless to you.

2. *Smoking weed helps you to relax, concentrate and make good decisions.*

Remembering *adwo* will remind you that coolness, mentally and spiritually, leads to deep concentration and the ability to perceive what is intelligent and what is not. You will be reminded to avoid bad/artificial counsel which is actually detrimental to you. You will be receptive to good counsel from wise Afurakani/Afuraitkaitnit men and women.

3. *Drug dealers have to arm themselves to protect themselves from rival drug dealers/gang members.*

Remembering *bi nka bi*, will remind you that the true enemies of Afurakanu/Afuraitkaitnut are not each another, but the whites and their offspring who constantly supply us with guns and drugs so that we can exterminate each other and occupy their prisons. You will be reminded to understand

the source of your suffering/your true enemies—the whites and their offspring, their culture (including institutions) and their false religions.

4. *Selling drugs only hurts the addict. Smoking cigarettes is not bothering anyone but the smoker.*

Remembering odenkyem mmemu will remind you that what we do to ourselves, we also do to those within our ethnic group who are connected to us. When addicts are craving another hit, they will rob anybody, including children, break into peoples' homes, etc. in order to get the money to buy more drugs. This affects those in the community who are not drug dealers nor addicts, for they become victims of robbery, assault and sometimes murder. Second-hand smoke murders tens of thousands of our people every year. When one smokes in the presence of a child or another adult, the child or adult is forced to breathe polluted air---toxins from the smoke that the smoker is releasing from his or her toxic lungs back into the air.

5. *Selling drugs is the only way to make money, have a good life.*

Remembering odenkyem will remind you that the only means by which you can have a good life is to embrace your nkrabea (life-focus) and use your inherent talents to make a good life for yourself. You will then recognize your true value as an individual and avoid going down the wrong path riding on the false belief that you came into the world without a purpose. Just because others in the environment (water) are engaged in a certain activity does not mean that you should participate in the same activity. You must recognize your unique identity and how it relates to your function.

6. *Whatever feels good, do it.*

Remembering odofo nyera fie kwan will remind you that it is self-destructive to commit to whatever feels good, for whatever feels good is not always good for you. You will be reminded that your commitment should be to whatever is reflective of your nkrabea. You will therefore avoid losing your way and being drawn into disordered, criminal and self-destructive behavior, creating problems in your life that are unnecessary.

7. *Things will never change. This is the way it's always been. Embracing Afurakani/Afuraitkaitnit Ancestral Religion and Culture is a waste of time.*

Remembering, sankofa, will remind you of your trustory and thus your potential. You will also find out what we as Afurakanu/Afuraitkaitnut have left undone, what our collective nkrabea (function/purpose/destiny) is and how your individual nkrabea fits into the collective. You will be able to avoid past mistakes by learning what the consequences of certain actions were in the past and how they will manifest today. You will learn the truth, that it was only our neglect of Afurakani/Afuraitkaitnit Ancestral Religion and Culture which led to our present-day problems. Anytime that Afurakanu/Afuraitkaitnut neglected our culture to embrace the culture of the whites and their offspring, we have embraced our own suffering. Every time we have re-established our culture/way of life-living we have eliminated our suffering and our enemies. This is because neglecting your culture is neglecting your means to embrace and actualize your very purpose for being. Without knowledge of your purpose, you can be drawn into self-destruction, setting the stage for those who are weaker than you, the whites and their offspring, to control you. Sankofa is the remedy.

ASEDE
(Responsibility)

Sleep-Regeneration

Diet

Exercise

Meditation-Study

Refine

Build

Explain

ASEDE is a term from the Twi language which is defined as *responsibility*. Every Afurakani/Afuraitkaitnit individual has an *nkrabea* (function) and an *okra* (soul) which contains the full potential of the individual. This potential must be actualized in order for the individual to properly execute his/her function in the world. It is therefore incumbent upon us to actualize our potential. We have a Divine responsibility, an obligation to cultivate, to develop, ourselves physically and spiritually in order to realize our potential and then exercise our cultivated power and consciousness to execute our *nkrabea*.

We are naturally drawn to cultivate our talents, our energy, our intelligence in order to function properly in the world, just as a lion is naturally drawn to cultivate itself in order to function properly in the world. Upon waking from a required amount of sleep, a lion can be observed stretching, toning/tuning itself, cleaning itself and eventually consuming food necessary for its proper nourishment. The lion observes/meditates-studies the movements of animals which will become its prey, as well as observing its own offspring in order to protect the young lions and lionesses from other animals who may be of danger to them. While developing into maturity, the lion refines its hunting techniques as well as its fighting techniques. Because the lion and lioness have the instinctive urge to cultivate their potential to feed themselves and their offspring and protect themselves and their offspring, the building and expansion of their community occurs. As the offspring begin to grow and develop, the lion and lioness can be found showing the young lions and lionesses how to clean themselves, how to hunt, how to protect.

These acts of responsibility on the part of the lion and lioness are representative of the reality that they have a natural urge (*nkrabea*) to operate in a certain manner in the world. In order to do so, they are instinctively drawn to cultivate their latent abilities. This is a manifestation of intelligence.

Afurakanu/Afuraitkaitnut have an inherent responsibility, rooted in our *okra* and *nkrabea*, to cultivate our latent abilities in order to realize our potential to harmonize every thought, intention and action with Divine Order. Whatever role we are designated to fulfill in Creation comes with a unique set of responsibilities. When we refuse to cultivate ourselves physically and spiritually, we create imbalance in our lives. Disorder: stagnation, depression, disease, even death can result from the neglect of our responsibility to fully cultivate and develop ourselves and our abilities.

The *asede* of sleep is the foundation of all that occurs afterward. Our body and spirit are rejuvenated through the sleep function. It is our means of regeneration. It is so important to our proper development, that if we deny our body sleep, our body will ultimately take it from us. We will inevitably collapse. Our consciousness is renewed and our energy replenished during the sleep state.

The *asede* of diet is critical to our ability to properly function. Proper nourishment not only energizes our bodies, but is also nourishes our capacity for proper thinking, analyzing, judging, behaving. Clarity of thought and insight is dependent on a proper diet. Through diet we maintain balance in our bodies and this directly affects the level of balance we experience spiritually.

The *asede* of exercise is the third of the physical *asede*. Exercise enables us to tone our physical body that it may serve as an instrument, a tuning fork, to harmonize us and our activities with the harmonious vibrations/energy streaming from our *okra* (soul). These harmonious vibrations are the message of the *nkrabea* (function).

The *asede* of meditation-study calls for focused observation. Meditation is a ritual means by which we re-direct the focus of our consciousness. When we direct the focus of our consciousness to our *nkrabea*, we learn what our function in life is. When we direct the focus of our consciousness to the unique structure of our spirit, we learn the specific means by which we must develop our spiritual capacities (potential and talents): awareness and intuition, receptivity and retention, defensive and offensive power, intellect, judgment, creativity, wisdom. When we engage in focused observation of things, entities or events in the world we learn how the various things, entities and/or events could positively or negatively inform and influence our expression of our talents in life.

The *asede* to refine is the imperative to perfect our “craft”. Just as your liver is designed and comes into being in order to execute a series of functions for the benefit of your body consistently, efficiently and brilliantly without fail, so must we come to the intelligence which obligates us to refine the manner in which we utilize our talents. We are directed by this *asede* to discharge our specified duties as unique cells in the Great Divine Body of **Nyamewaa-Nyame** consistently, efficiently and brilliantly without fail, thus manifesting intelligence in the process.

The *asede* to build is the imperative to utilize our fully developed and refined talents (spiritual capacities) to express the nature of our *nkrabea* through Divinely ordered action/behavior/work.

The *asede* to explain is rooted in the imperative to build. We must properly explain the nature and functionality of what we build/develop/execute to Afurakanu/Afuraitkaitnut, without profaning the information. Clear articulation of the nature and function of our work establishes its value, and the value of adhering to the *nkrabea*, within the consciousness of the Afurakani/Afuraitkaitnit population. In this manner such articulation engenders respect for what is built/expressed and simultaneously promotes its preservation and the preservation of the cultural protocol which led to its coming into existence.

ADESUA

Agoo-Amen.

Remind the *asufo* (students) that they now know that they are Afurakanu/Afuraitkaitnut and what that means. They know about *abatumm*. They understand law and hate, and realize that they have an *nkrabea* (function/mission). They know how to make wise decisions. They recognize the value of creating and living ethical lives. In this context, have the *asufo* answer the question, “What is your responsibility?”

Allow those who are willing to read or relate their definitions or beliefs about the subject.

Give the *asufo* **ASEDE**. Have them write the seven obligations down, or pass out a written copy so that they may see the seven obligations.

Explain the nature of each of the seven *asede*. Use the following example to illustrate the interdependence of the seven *asede*:

The term **okomfo** is used in Akan culture to refer to a specific kind of priest or priestess within the sacerdotal structure of the Ancestral Religion. The *okomfo* in Akan culture (and the priest/priestess in Afurakani/Afuraitkaitnit cultures in general) is one who attunes himself or herself to the Divine Consciousness and Power of **Nyamewaa-Nyame** for the purpose of transmitting this Consciousness and Power to the Afurakani/Afuraitkaitnit population. The Afurakani/Afuraitkaitnit priest/priestess, through the agency of the Deities (Spirit-Forces of Nature) and Ancestral Spirits, functions as a healer/physician and counselor. The *okomfo* is a major functionary of the ritual incorporation of Divine Law and the ritual restoration of Divine Balance—**religion**—in the society. The *okomfo* performs this function in society which replicates the function of the pineal gland in the body.

The pineal gland which resides near the center of the brain is light-sensitive. Sunlight and Moonlight stimulate the gland, and the gland responds by secreting hormones into the bloodstream which ultimately function to regulate the activities of the other organs, glands and systems in the body.

Similarly, the *okomfo*, receives enlightenment from the Supreme Being, through the agency of Spirit-Forces of Nature (the Deities/Goddesses and Gods) and the Honored Ancestresses and Ancestors, and transmits that energy and consciousness into the spiritual bloodstream within the Afurakani/Afuraitkaitnit population. We are thus able to feed ourselves from it and utilize this infusion of energy and consciousness to properly regulate our life-activities.

In order to perform this vital function in the Afurakani/Afuraitkaitnit community (body) the *okomfo* must recognize what his/her *asede* (responsibilities/obligations) are and fulfill them.

The *okomfo* recognizes that a body and spirit that is regenerated is critical to his/her success as a physical vessel of spiritual messages/communication and power. The *okomfo* is thus obligated to get a required amount of sleep.

The *okomfo* understands that certain prescribed dietary practices function to nourish and attune the cells, organs, glands and body systems to the Divine Life-force energy in the world. He or she is thus obligated to maintain internal physiological balance in order to operate at the optimal level of attunement and receptivity.

The *okomfo* recognizes that exercise functions to make the body a toned/tuned instrument which receives and reverberates the spiritual energy necessary to heal and transmit Divine messages. He or she is thus obligated to maintain a requisite level of balance within his or her voluntary musculature, cardiovascular system, respiratory system and nervous system through exercise.

The techniques and skills required to harness the consciousness and energy of the spirit-realm must be meditated upon, studied, by the *okomfowaa* (*okomfo*-in-training). These techniques and skills must be refined through training in order that the *okomfowaa*, once out of training, is capable of properly healing the sick, performing sacrifice and counseling the misguided. Once these techniques and skills are gained and refined, the *okomfowaa* has completed training. Now an *okomfo*, he or she embraces the *asede* to build—the *okomfo* must now discharge his or her duties as an open channel within the Afurakani/Afuraitkaitnit population for the Divine Will of **Nyamewaa-Nyame** to be accessed.

Finally, the *okomfo* must articulate, according to established protocol, the nature and function of the services he or she performs for the clientele. Those who go to the *okomfo* for healing and direction must understand how the *nkrabea* of the *okomfo* is interrelated with and interdependent upon their *nkrabea*. The clientele will thus value and respect the institution of priesthood/priestesshood represented by the *okomfo* and promote its utility and preservation.

HYEBEA

(Tools)

Trustory

Trustory teaches, guides, nourishes and heals

Religion

Afurakani/Afuraitkaitnit Ancestral Religion is the ritual explication of truth

Judgment

Judgment is wise, yet misjudgment is that which is unwise

Maturity

Proper judgment is the foundation of maturity

Revolution-Resolution

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

Relationships

Only the Afurakani male and the Afuraitkaitnit female balance one another and complement one another

Sankofa-Protocol

Ancestral protocol, the key to our liberation, is gained via the tool of *sankofa*

The term **hyebea** in the Twi language describes the capacity within the Afurakani/Afuraitkaitnit individual to execute his or her *nkrabea*. **Nyamewaa-Nyame** gives an individual a function (*nkrabea*) to execute in the world and also gives the individual the tools/spiritual energy capacity, *hyebea*, necessary in order to execute that *nkrabea* (function).

With respect to our cultural reclamation, Afurakanu/Afuraitkaitnut must utilize certain fundamental tools which allow us to fully embrace our culture once again, thus regaining our normalcy. We must employ our *hyebea*.

Trustory [(troo'-stoh-ree) true-story; trust(worthy)-ory] A true and accurate account of previous events. *trustorical, trustoric*.

Trustory is a tool which teaches Afurakanu/Afuraitkaitnut the origin of Creation, our origins, the nature of who we are and how we are to function in Creation. Trustory nourishes our understanding of reality by showing what we have accomplished and where we left off. By this understanding we gain insight into our potential for doing. Trustory heals by showing us what mistakes we made in the past and how we overcame them. It shows us how disorder came into the world, the origins of the whites and their offspring, their culture and their false religions and how we came to be under their control. It also shows how those of us who embraced our culture fully and rejected the whites and their offspring, their culture and their false religions, freed ourselves from their domination time and time again. Trustory answers the questions of identity, function (purpose), method, agency and inevitability. Those who do not know their trustory do not know who they are, why they are here (their value), how they are to function, how they are to receive assistance and what happens after death. Without such knowledge, the Afurakani/Afuraitkaitnit individual is ignorant, malnourished and in a state of spiritual disease.

Afurakani/Afuraitkaitnit Ancestral Religion, in essence, is the ritual incorporation of Divine Law and the ritual restoration of Divine Balance. It is not a system of beliefs or faith. Afurakani/Afuraitkaitnit Ancestral Religion is rooted in direct experiential knowledge of reality/truth in the physical and spiritual realms. Through these ritual practices, these ritual tools, we harmonize our thoughts, intentions and actions with Divine Order, which necessarily includes the rejection of disorder and its purveyors. The principles underpinning all of the Ancestral Religions of Afuraka/Afuraitkait are fundamentally the same, the only differences being those of unique cultural expression.

The pseudo(false)-religions of the whites and their offspring include all forms of: christianity, islam, hebrewism/judaism, buddhism, hinduism, vedanta, taoism, kabbalism, hermeticism and gnosticism. The false religions contain fictional/make-believe characters who never actually existed in any form. The list of fictional characters includes: jesus, yeshua ben pandira, muhammed, bilal, mooses, aaron, abraham, isaac, ishmael, david, solomon, sheba, menelik, buddha, brahman, the hindu devas and devis, yahweh, the elohim and allah. All of these pseudo-religions and their fictional characters are actually white perversions of ancient Afurakani/Afuraitkaitnit Ancestral Religious practices and symbolism. The foolish embrace of these perversions by Afurakanu/Afuraitkaitnut can only lead to misinformation and misguided, disordered/self-destructive behavior within the Afurakani/Afuraitkaitnit population worldwide. These pseudo(false)-religions and their false characters and “deities” must be rejected, permanently, by Afurakanu/Afuraitkaitnut. The rejection of what is false is the basis of being grounded in what is truth.

Afurakanu/Afuraitkaitnut must realize that our spirituality and our religion are one and the same. We can no longer attempt to force our spirituality into false religions, and the self-destructive ideas and behavior they were designed by whites to ingrain within us. Afurakani/Afuraitkaitnit Ancestral Religion---the only real religion---and spirituality are identical. Only false religions are in conflict with spirituality.

Judgment is an expression of wisdom. Non-judgment as well as misjudgment are expressions of ignorance. Afurakanu/Afuraitkaitnut have always understood that proper judgment is the basis of the security of a sovereign nation and the preservation of a balanced society. The whites and their offspring have attempted, through pseudo-religion, to teach us “don’t judge”, for they understood that if we were to apply proper judgment to them we would embrace the Divine mandate to reject them outright and permanently. This will mean their loss of control over us.

When we engage our timeless method of making decisions we arrive at proper judgments. We should be judging everyone and everything, in order that we may live and interact in the world in harmony with our *nkrabea*. When we come to this realization and put the principles of judgment into practice, only then have we gained maturity. As long as we refuse to make judgments, we remain gullible and immature.

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

Relationships as tools to bring balance to our interactions with one another is rooted in the foundational relationship which brought Creation into being---the Divine Balance of **Nyamewaa** and **Nyame** (Goddess and God, Whom constitute the Supreme Being). As created expressions of **Nyamewaa-Nyame**, the Afurakani male and Afuraitkaitnit female can only balance one another and reflect the governing Balance in Creation. Interracial and dissexual “relationships” are by nature imbalanced and self-destructive for Afurakanu/Afuraitkaitnut. Our complementary balance of one another is written into the *nkrabea* of all Afurakanu/Afuraitkaitnut. When we know ourselves, we know our function. We thus recognize/know our balance and harmonize accordingly. Just as the Divine Balance of **Nyamewaa-Nyame** undergirds the structure of Creation, so does the Divine Balance of the Afurakani male and Afuraitkaitnit female undergird the sound structure of life within our clans.

Sankofa is the ultimate tool whereby we regain our consciousness of our Ancestry, and hence our Ancestral protocol. We are then armed to face every situation in life with the requisite knowledge to function harmoniously. As we veer away from harmony, the established protocol embraced via *sankofa* links us to the resources necessary to realign us so that our mission/*nkrabea* may be realized.

ADESUA

Agoo-Amen.

Have the *asuafo* (students) answer the question, “What tools are necessary for you to carry out your function?”

Allow those who are willing, to read or relate their answers and reasons.

Give the *asuafo* **HYEBEA**. Have them write the tools out, or pass out a written copy so that they may see each tool.

Discuss each tool, allowing the *asuafo* to comment on their understanding of the tools and correcting perceptions if flawed.



Review **PTAH Sasetem** in total and answer questions dealing with any aspect of the system.

APPENDIX

Pronunciation key:

abatumm	ah-bah-toom'
adesua	ah-deh'-soo-ee'-ah
adinkra	ah-deen'-krah
Afuraka	ah'-foo-rah-kah
Afuraitkait	ah'-foo-rah'-ette-kah'-ette
Afurakani	ah'-foo-rah-kah'-nee
Afuraitkaitnit	ah'-foo-rah'-ette-kah'-ette-neet
Afurakanu	ah'-foo-rah-kah'-noo
Afuraitkaitnut	ah'-foo-rah'-ette-kah'-ette-noot
agoo	ah-goh'
amen	ah-mayñ'
Amen	ah-mayñ'
Amenet	ah-mayñ'-ette
asede	ah-seh'-deh
asuafo	ey-soo-ee'-ah-foh
din (also: dzen, dzin, den)	deen
ebe	eh'-beh
hyebea	sheh'-beh-ah
Kamit	kah-meht'
Keneset	kah-neh'-seht
kyi	chee
Maa	mah-aw'
Maat	mah-awt'
mmara	um-mah'-rah
nkrabea	un-krah'-beh-ah
Nyame	uñ-ah-may'
Nyamewaa	uñ-ah-may'-wah'
obra bo	aw'-brah baw
okra or kra	aw-krah' or krah
Ntoro (Neter; Ntr)	un-taw'-raw
nyansapo	uñ-yahn'-sah-poh'
Ptah	Pa-tah'
sasetem	sah-seh'-tehm
suban pa	soo-bahn pah'

For more information on the works of **Kwesi Ra Nehem Ptah Akhan** please visit our website at:

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