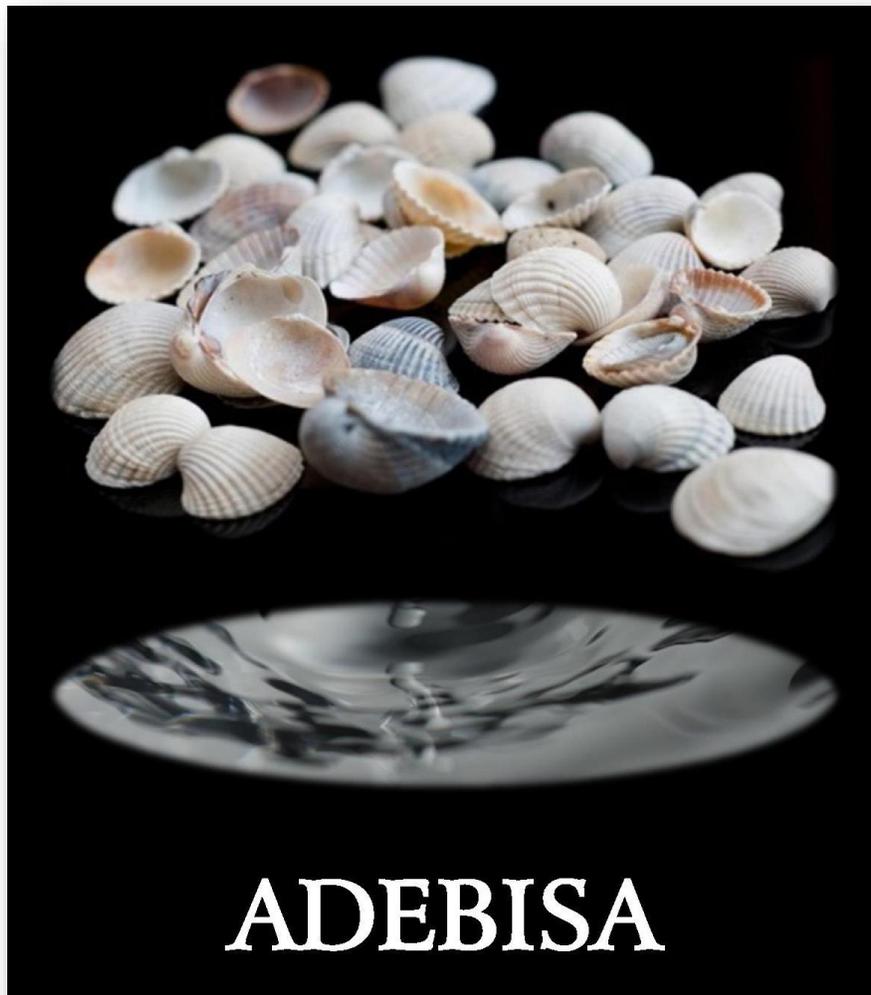


*This document is the pdf version of the introduction found on our **Adebisa** page:*

www.odwirafo.com/adebisa.html

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UAB-ODWIRA ADEBISA is the major form of **adebisa**, *divination*, used within *Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America*.

Divination or spiritual consultation is an integral component of all expressions of **Nanasom**, *Afurakani/Afuraitkaitnit (African) Ancestral Religion*, wherever Afurakanu/Afuraitkaitnut (Africans~Black People) are found in the world. This includes Afurakanu/Afuraitkaitnut (Africans) in North, Central and South Amaruka (america) and the Caribbean today who are descendants of those who were taken from **Afuraka/Afuraitkait** (Africa) during the **Mmusuo Kese** (*Great Perversity/Enslavement era*), yet survived, waged war against the white slavers and liberated ourselves.

In **Akan** [ah-kahn'] culture the term **bisa** [bee'-sah] is a verb meaning *to inquire, to consult*, while **abisa** is a noun meaning *inquiry*. The phrase **ko bisa** means *to go (ko) ask, inquire, consult (bisa)*. This is a phrase typically used when describing the act of someone going to ask, inquire or consult the **Abosom** and **Nananom Nsamanfo** - the *Deities/Divine Spirit-Forces in Creation* and the *Spiritually Cultivated Ancestresses and Ancestors*. The term **ade** means *thing, object, entity*. The term **adebisa** [ah'-day bee'-sah] therefore means *things asked, inquired or consulted about*. **Adebisa** is an Akan term for *spiritual consultation or divination*, a major feature of **Akanfo Nanasom** – *Ancient Authentic Akan Ancestral Religion*.

Through **adebisa** one learns from the **Abosom** and **Nananom Nsamanfo** the nature of past, present and potential future circumstances and events in relation to our thoughts, intentions and actions as measured against the standard of **Nyamewaa-Nyame Nhyehyee** (*The Supreme Being's Order - Divine Order*). **Adebisa** operationalizes **Nanasom**, **Afurakani/Afuraitkaitnit** (African) Ancestral Religion, which is properly defined as *the ritual incorporation of Divine Law and the ritual restoration of Divine Balance*.

Adebisa is not only about seeking answers to overcome obstacles or exigencies. We use **adebisa** to *learn*. Just as one can sit down and open up a book or log onto the internet to learn facts about various subjects - to study - so do we use **adebisa** to learn about, research and study any subject imaginable. The **Abosom** and **Nananom Nsamanfo** in concert with your **Okra/Okraa** (Soul/Divine Consciousness) will inform, direct and position you to come into contact with individuals and information concerning the subject you queried about for confirmation and further study.

Oracular divination systems of Afuraka/Afuraitkait (Africa) are the original 'books' that we opened and continue to open in order to avail ourselves of knowledge of all things in the physical world and the spirit realm.

In Akan culture, as well as **Afurakani/Afuraitkaitnit** (African) Ancestral Culture in general, we recognize that each **Afurakani/Afuraitkaitnit** (African) individual has an **Okra** or **Okraa** (aw-krah' or aw-krah'-ah) - the male and female terms for *Soul/Divine Consciousness*. The **Okra/Okraa** is actually an **Obosom** (Deity) which dwells in the head region. This is the individual's *personal Obosom* assigned to guide him/her throughout life. It is **Nyamewaa** and **Nyame**, the Great Mother and Father Supreme Being (called **Amenet** and **Amen** in ancient **Khanit** and **Kamit**/ancient Nubia and Egypt) Who assign the **Okra/Okraa** to the spirit of the **Afurakani/Afuraitkaitnit** (African) individual *pre-incarnation*. The **Afurakani/Afuraitkaitnit** (African) spirit, once infused with an **Okra/Okraa** by **Nyamewaa-Nyame** is sent into the Ancestral realm (**Asamando**) to await reincarnation through one of his or her descendants.



Amenet and Amen (Nyamewaa and Nyame)

[See our publication: **Note on the Origin of the Name Nyame in Ancient Khanit and Kamit**]

As Afurakani/Afuraitkaitnit (African) people, we are taught to consult with our Okra/Okraa throughout our lives. For, within the Okra/Okraa is encoded our **nkra** and **nrabea**, **hye** and **hyebea** - the *Divine Function* we are to execute in Creation and the *motive power* to wield the specific configuration of spiritual energy we have been given to execute that function.

As 'cells' within the *Great Divine Body* of **Nyamewaa-Nyame**, we as Afurakani/Afuraitkaitnit (African) individuals have specific roles to play - just as every cell in your body is designed to play a specific role/execute a specific function in your body. This role or function, encoded within our Okra/Okraa - *our Soul or spirit's 'brain'* - is our *life-focus*, often referred to as 'purpose' or 'destiny'. Yet, **nkra** and **nrabea** - the male and female aspects of our life-focus - is more properly defined as our *Divine Function*. The pull of the Okra/Okraa in the head is often experienced as our 'first mind', yet in reality it is more than this.

The Okra/Okraa as our personal Obosom constantly guides/pulls us towards thoughts, intentions and actions that comport with our Divinely allotted function. Yet, we can be positively influenced by Ancestresses and Ancestors, Deities as well as negatively influenced by discarnate, wayward spirits of deceased individuals who are not Ancestresses and

Ancestors, by misguided ideas, false conditionings, compulsions, etc. Often these influences are misunderstood to be our 'first mind' as well. The misinterpretation of such influences leads to confusion and often chaos in life if not properly contextualized. However, when we truly attune to our Okra/Okraa, our Soul, the Divinity Who dwells within our head we attune to our **nkra/nkrabea**, our *encoded Divine Function* and our **hye/hyebea**, the *motive force* of the spiritual capacity we have been given to carry out that Divine function.

As we are growing and developing consciously/spiritually, communication with our personal Obosom, our Okra/Okraa, can sometimes be clouded by external influences and internalized conditionings hoisted upon us by external individuals and/or entities. Thus, when our Okra/Okraa attempts to communicate with us, show us the way, inform us of what thoughts, intentions and actions are in harmony with or out of harmony with **Nyamewaa-Nyame Nhyehyee** (Divine Order), we are sometimes unable to hear or see clearly. We then make decisions that are self-destructive.

Adebisa is a mechanism given to Afurakanu/Afuraitkaitnut (Africans) - *and Afurakanu/Afuraitkaitnut (Africans) only* - by **Nyamewaa-Nyame (Amenet-Amen, Mawu-Lisa, etc.)** to afford us the ability to harmonize our thoughts, intentions and actions with **Nyamewaa-Nyame Nhyehyee** (Divine Order) even when we cannot seem to attune to the messages of our Okra/Okraa at a given moment in our development.

This ensures that the entire community of Afurakanu/Afuraitkaitnut (Africans) has the opportunity to harmonize with **Nyamewaa-Nyame Nhyehyee** even if they have not yet fully matured spiritually. Such a mechanism supports harmony within the Afurakani/Afuraitkaitnit (African) individual, **abusua** (family) and **oman** (nation).

A true **adebisafu** (diviner) uses abisa to show the querent, externally, what the querent's Okra/Okraa has been attempting to show him or her internally. When the adebisafu consults with the Abosom and Nananom Nsamanfo, the Abosom and Nananom Nsamanfo only convey what the querent's Okra/Okraa conveys. For, encoded within the Okra/Okraa is the querent's unique pathway to harmonizing every thought, intention and action with **Nyamewaa-Nyame Nhyehyee** (Divine Order) at all times, rooted in the culture of his or her Ancestral blood circle. The Abosom and Nananom Nsamanfo only support what the Okra/Okraa conveys, for the Okra/Okraa is the messenger of **Nyamewaa-Nyame** (The Supreme Being) to the individual. This reality is recognized by all Afurakanu/Afuraitkaitnut (Africans) and we thus have terms in our various languages illuminating this cosmological reality.

There are various forms of adebisa because there are various forms of **nkom** - *spiritual communication*. Listening to your Nananom Nsamanfo is a form of *nkom*. The playing of **akyene** (drums) is a form of *nkom*. Ritual song (**edwom**) is a form of *nkom*. Ritual dance (**asaw**) is a form of *nkom*. The akyene/drum becomes the *instrument* by which

nkom/communication is affected. The voice is the *instrument* by which *nkom* is affected through *edwom* or ritual song. The use of shells, stones, bones, water and more are *instruments* of various forms of *adebisa* through which *nkom*, spiritual communication, is affected.

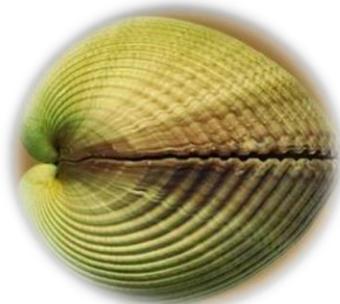


UAB-ODWIRA ADEBISA

AKANFO ADEBISA AMARUKA MU

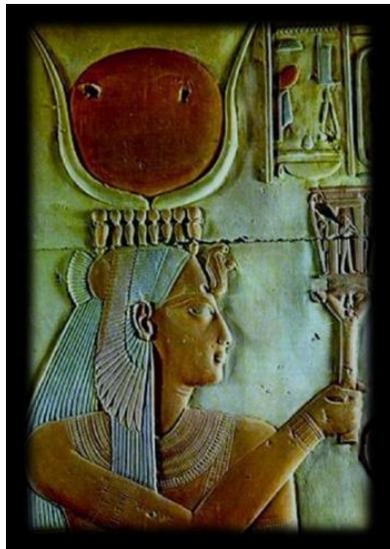
(Akan Divination in America)

In **Aakhuamuman Amaruka Atifi Mu**, *Akwamu Nation in North America*, we were given a form of *adebisa* which is affected through the use of **nworaa** and **nsuo**. The Akan term **nworaa** references the *shells* of **aworaboa**, bivalve marine mollusks or shellfish. The term **nsuo** means *water*. The number of *nworaa* in our system of *adebisa* reflect the **Akradinbosom**, the Abosom (Deities) of the solar, lunar and planetary bodies which govern all cycles in **Abode** (Creation). These Abosom are: **Awusi, Adwoa, Bena, Abenaa, Awuku, Akua, Yaw, Yaa, Aaba, Afi and Amen Men**. The *nworaa* are cast in the *nsuo* and the Abosom speak to and show the *adebisafo* what the Okra/Okraa of the querent has conveyed.



Aworaboa

UAB-ODWIRA Pa Nsaman Atemmu referencing *purification* is a body of knowledge taught within **Aakhuamuman** (Aakhuamu Nation) and outside of Aakhuamuman to all Afurakani/Afuraitkaitnit (African) people wherever we are in the world, for the principles and tenets are translatable and transferrable to all Afurakani/Afuraitkaitnit (African) Ancestral Cultures [See: www.odwirafo.com/uabodwirapage.html]. **UAB-ODWIRA** is also the name of our major form of adebisa. In 12997 (1997) this form of adebisa was given to us here in **Amaruka** (america) by the Obosom **Adwoa** and supported by the Obosom **Adwo**. **Adwoa** and **Adwo** (**Adwo** is also called **Awusi**) in Akan are called **Auset** and **Ausar** in Khanit and Kamit, **Oodua** and **Oosaala** (**Obatala**) in Yoruba, **Idemilli** and **Agwu Isi** in Igbo and **Minona** and **Dangbe** in Fon and Ewe (Vodoun), respectively.



Adwoa
(**Auset**)

Various forms of *water-divination* are used by Akan people in Ghana and Ivory Coast and were carried by our Nananom Nsamanfo to the western hemisphere during the **Mmusuo Kese** (*Great Perversity/Enslavement era*). Every Afurakani/Afuraitkaitnit (African) individual has an **Okra/Okraa** - an Obosom assigned to him or her by **Nyamewaa-Nyame** *pre-incarnation*. We also have Abosom Who are carried in our **mogya** (blood) inherited from our **Abusuakuw** (matriclan) and **Ntoro** (patriclan). These Abosom are also assigned to us *pre-incarnation*.

*These Abosom and our Nananom Nsamanfo did not desert us once we crossed over **Epo Abenaa** and **Bosom Opo**, the Female and Male Abosom of the Ocean. They are carried in our **kra ne mogya**, soul and blood. This is why They still speak to us today. The **nworaa** (shells) of the **aworaboa** which are used in **UAB-ODWIRA Adebisa** were procured from the waters of*

Epo Abenaa and Bosom Opo under the direction of Nana Adwoa - the waters our Nsamanfo had to cross in order to arrive in Amaruka (america) and the waters we cross to return to Afuraka/Afuraitkait (Africa).



Various forms of adebisa were retained and reconstituted by our Nananom Nsamanfo in North America through the practice of 'African-American Hoodoo' - authentic Hoodoo before the corruptions of european and pseudo-'native'-american influences/perversions. See our publication: **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia).**



Possum bones used in Hoodoo divination by Afurakanu/Afuraitkaitnut (Africans) in Amaruka (america)

UAB-ODWIRA Adebisa is similar in that it is a retention and reconstitution of an Ancestrally inherited method of *nkom* unEarthed in Amaruka (america) whereby the Abosom and Nananom Nsamanfo facilitate alignment and realignment with Nyamewaa-Nyame Nhyehyee (Divine Order).



Adwo
(Awusi/Ausar)

Adebisa is for Afurakanu/Afuraitkainnut (Africans~Black People) Only

The **Abosom** (Orisha, Vodou, Ntorou/Ntorotu) as the *Divine Embodiments of Order in Abode (Creation)* have never, do not now and will never communicate with the *akyiwadefo - spirits of disorder/the whites and their offspring*. This includes **all** white americans, white europeans, white hispanics, white latinosaurs/latinas, white arabs, white hindus, white asians, white pseudo-'native'-americans (who are actually migrants from asia), etc.

The whites and their offspring are defined not only by their perverse external features (morphology) and melanin-recessiveness (lack of proper *levels* and *quality* of melanin) but most importantly by their *lack of an Okra/Okraa*. The Okra/Okraa is called **Ka/Kait** in Kamit, **Ori Inu** in Yoruba, **Se Lido** in Vodoun and **Chi** in Igbo. As entities without Okra/Okraa (Ori Inu, Se Lido, Chi, Ka/Kait) the whites and their offspring are *akyiwadefo - spirits of disorder* - who are *repulsive to* and *repelled by Nyamewaa-Nyame*, the Abosom and Nananom Nsamanfo - The Supreme Being, the Deities and Honorable Ancestral Spirits. This is a

cosmological reality that is **irrefutable** and **unalterable**. See our nhoma (book): *The Okra/Okraa Complex - The Soul of Akanfo* for details.

Any divination that purports to convey messages from the Abosom/Orisha/Vodou/Ntorou-Ntorotu and Nananom Nsamanfo/Egungun/Kuvito/Aakhu-Aakhutu to non-Afurakani/non-Afuraitkaitnit (non-African) querents is a pseudo-divination. This is true whether it is conducted by a 'diviner' from Afuraka/Afuraitkait (Africa) or outside of Afuraka/Afuraitkait (Africa).

Those who conduct 'divinations' for non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) are actually doing nothing more than evoking *wayward, disordered, discarnate spirits of deceased individuals. These deceased individuals' communications are then passed off fraudulently as 'communication from the deities'.*

Such **pseudo-divinations** are conducted on a regular basis in Afuraka/Afuraitkait (Africa) and in the western hemisphere. Some 'initiated' individuals conduct these fraudulent 'divinations' knowingly, while most others do so unknowingly because they are following the pseudo-spiritual paradigm of the individual or individuals who 'initiated' and trained them into and within a pseudo-priest/esshood. See our article: **Apoo - Psychic Power is Not Spiritual Power.**

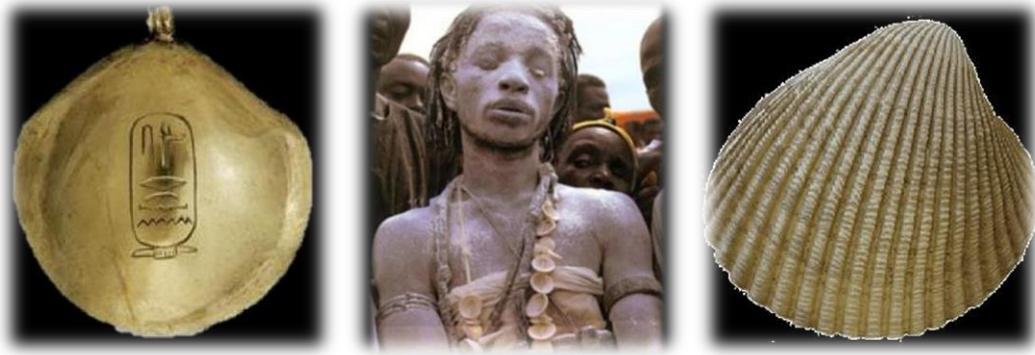
We receive numerous requests for adebisa as well as requests for referrals for adebisa. Most of our requests are borne of the fact that those who identify as Akan, Yoruba, Ewe, Fon, Bakongo, 'Kemetic' and other 'priests' or 'priestesses' typically have a eurocentric orientation - **an infection** - which derails or clouds their divinatory practice. When it comes to embracing and expressing the fullness of **Nyamewaa-Nyame Nhyehyee** (Divine Order), which is comprised of **MMARA NE KYI - Divine Law and Divine Hate** - they fall short because we have been conditioned against the *Divinity of Hate* and thus the *Deities of Hate* - **Bena** and **Abenaa (Heru Behudet and Sekhmet; Ogun and Iyaami Abeni)**. This conditioning blocks key components of the messages that an Afurakani or Afuraitkaitnit diviner receives from the Abosom and Nananom Nsamanfo. This conditioning precludes them from recognizing the reality that Afurakani/Afuraitkaitnit (African) Ancestral Culture is the expression of the *Divine acceptance (Law/Love) of Order and Divine rejection (Hate) of disorder.*

*Thus, as soon as such a diviner receives a message from an Obosom or Nsaman regarding hate, rejection of disorder and its purveyors (Divine Immunity), the conditioned diviner seeks to reinterpret that message away from the very Divine Immunity that would assist the querent and that was actually conveyed to him or her by the Obosom or Nsaman. This is why it is difficult to refer our people to a large percentage of purported 'traditional' or 'initiated' priests and priestesses. At best, the divinations they administer are hit-and-miss. They hit on certain issues and circumstances and miss when it counts most - **and their misses account for the degradation in the culture and religion as manifest today through its adherents.***

However, there are many people who are realigning themselves with their Okra/Okraa, Ori Inu, Se Lido and the Abosom and Nsamanfo (Orisha and Egungun, Vodou and Kuvito, etc.) based on their rediscovery and reincorporation of **Nyamewaa-Nyame Nhyehyee** (Divine Order). These individuals are developing into a new crop of realigned **Akomfo, Abosomfo, Babalawos, Olorishas, Ahoungans**, traditional/authentic priests and priestesses who can perform authentic divinations without filtering out the fullness of Divine Order.

Moreover, they will not seek to incorporate the **pseudo-religions** and the *fictional characters* associated with the pseudo-religions including: *christianity, islam, judaism, moorishism, hinduism, buddhism, kabbalism, hermeticism, masonry, esotericism, 'lost-landism' (mu, atlantis, etc.), extraterrestrialism, etc. and jesus/yehsua, abraham, isaac, ishmael, moses, muhammad, yahweh, allah, brahmin, buddha, the 'elohim', mythological 'hebrews', etc. - none of whom ever existed at all - of any race whatsoever.* Nor will they attempt to force the querent to embrace 'unconditional love', dissexuality/homosexuality, inter-racial coupling, embracing of 'all people', 'all ancestors no matter what race they were when alive on Earth', drug-addict 'spirituality' (use of alcohol, marijuana, tobacco or other drugs *all of which are foolish and self-destructive - spiritually and physically*), sex-cult 'spirituality' and other false, perverse doctrines promoted by the whites and their offspring. They will understand that as long as we are open to embrace the *akyiwadefo* (spirits of disorder/whites and their offspring), their culture (disorder) and their false religions, the discarnate spirits of the *akyiwadefo* who enslaved and raped our people - as well as the spirits of the *akyiwadefo* who are alive today, with whom we come into contact (at work, school, in the public, via mass media, etc.) - will continuously attempt to perversely influence us. Authentic priests and priestesses will advise us to reject/repel – **hate (kyi) all akyiwadefo fully** - without compromise - and realign with our Okra/Okraa, the Abosom and Nananom Nsamanfo in harmony with **Nyamewaa-Nyame Nhyehyee**.

As such progress is unfolding we will provide assistance with the restoration of Ancestrally-inherited forms of *adebisa* in the blood-circles of Afurakanu/Afuraitkaitnut (Africans~Black People) to assist with the spiritual purification process that you have already embarked upon under the guidance of your Nananom Nsamanfo.



Left: **Anr n sapt mu** – “Shell of the water’s shore”. This is a seashell made into a necklace found in ancient Kamit. They were used ritually as amulets. The term **Anr** (shell) in Kamit is pronounced **Nworaa** (*anr, nwr*) in Akan.

Center: Akan **Obosomfo** (Priest) Possessed by the Obosom **Tano** wearing **nworaa** (shells).

Right: **Nworaa** - shell of the **aworaboa**, the bivalve mollusk. The *nworaa* are utilized in **UAB-ODWIRA Adebisa**.



Nworaa in comparison to the headdress of **Tut Ankh Amen**



Nworaa in comparison to **Ra** (The Creator) with the head of a Falcon and headdress.

Odwirafo is an *Ancestrally inherited* title existing only within **Aakhuamuman Amaruka Atifi Mu** (Akwamu Nation in North America). It references the individual responsible for the facilitation of **UAB-ODWIRA Pa Nsaman Atemmu** as a body of knowledge. This body of knowledge is taught to Afurakanu/Afuraitkaitnut (Africans) worldwide. Yet, within **Aakhuamuman** the title **Odwirafo** also references the function of the individual who communicates with the Abosom and Nananom Nsamanfo on behalf of Aakhuamuman. **Odwirafo Kwesi Ra Nehem Ptah Akhan** is the sole possessor of this title.

Those who are **Akomfo** and **Abosomfo** (priests/esses) as well as **Ahene** and **Ahemmaa** (Kings and Queens), **Akyeame** (Spokespersons) and **Nananom Mpanyinfo** (Honored Elders and Elderesses) all engage in *nkrom* through various forms of **adebisa** for the good of the **oman** (nation) in Akan culture. This is true of Afurakani/Afuraitkaitnit (African) cultures in general and the same is true of heads of families in Amaruka (america) as we have retained our Ancestral Culture in spite of the *Mmusuo Kese* (enslavement era).

*The utility of adebisa was demonstrated by the those of our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors who engaged the adebisa process to spiritually align with and gather information from plant-life and mineral-life in order to wage **chemical and biological warfare** against the whites on the plantations (poisoning of their food and water supply, creating disease - bacterial and viral infections - to use against them, etc.), **tracking the movements** of the whites and thereby avoiding capture after escaping from plantations and more. Adebisa proved indispensable for **planning and implementing successful insurrections** and the development and implementation of **guerilla warfare** tactics in order to defend our new independent, sovereign settlements, after having liberated ourselves from plantations. We were also empowered through adebisa in the **planning, timing and thus implementation of successful raids** on the plantations to take supplies (weapons, tools), kill the white occupants and free more Afurakanu/Afuraitkaitnut (Africans) and lead them back to the independent **akofo** – ‘warrior/warriorress’ or ‘maroon’ - settlements we had established away from the plantations.*

*It was through our consistent waging of war against the whites and their offspring that we **forced** them to accept the abolition of enslavement. They realized that if they did not accept abolition, the **akofo** war against them would continue to expand and gain momentum - and we would eventually exterminate them all. As descendants of these **akofo** we are poised to effectively employ adebisa once again in the ongoing war against the whites and their offspring, as we work to establish and defend an independent sovereign **oman** (nation) upon our own land.*



In Aakhuamuman, while our publications and services are made available to Afurakanu/Afuraitkaitnut (Africans) globally, we have typically only engaged the *nkom* process, *inclusive of adebisa*, internally for Aakhuamuman. This includes utilizing adebisa to gather accurate information and to be led to verifications of this information so that we can publish the various articles, books, videos and audio that you find on www.odwirafo.com However, we have always provided assistance to Afurakanu/Afuraitkaitnut (Africans) outside of Aakhuamuman in support of the spiritual work they are engaged in with their Abosom and Nananom Nsamanfo (Orisha and Egungun, Vodou and Kuvito, etc.).

The Nananom Nsamanfo have directed us to provide further assistance to our people outside of Aakhuamuman with the restoration Ancestrally-inherited forms of adebisa (divination) until there is a solid priest/esshood in various Afurakani/Afuraitkaitnit (African) Ancestral Religious traditions (Yoruba, Ewe, Igbo, Lozi, Ibibio, Goromantche, etc.) and their expressions among their descendants in North, Central, South Amaruka (america), the Caribbean and europe, firmly grounded in **Nyamewaa-Nyame Nhyehyee**.

The primary function of Odwirafo is not that of an Okomfo (certain class of priesthood). The function of Odwirafo is in significant ways cognate with that of an **Abusua Panyin** (male head of a matriline - the female counterpart is the **Obaa Panyin**) or an **Ohene** who utilizes adebisa to restore and maintain spiritual balance for the development and defense of the oman (nation). In the context of **UAB-ODWIRA ADEBISA** the function of Odwirafo includes the function of **Odumafo** (diviner, healer). See **ODUMAFO: Hoodoo Man and Hoodoo Woman – Akan Priests and Priestesses in Hoodoo**.

This function has been forged by the Abosom and Nananom Nsamanfo in order to effectively overcome the obstacles presented by the Mmusuo Kesse. This is one of many Ancestral traditions born of Afurakanu/Afuraitkaitnut (Africans) in Amaruka (america). We are

dependent upon no one outside of ourselves, our direct blood Nananom Nsamanfo and the Abosom we have inherited by blood - transcarnationally.

The year 13013 (2013) marked the first time in 16 years that our system of adebisa was opened to Afurakanu/Afuraitkaitnut (Africans) outside of Aakhuamuman. This added responsibility was one borne of circumstance and necessity. Beginning in 13015 (2015) this responsibility changed, taking the form of assisting Afurakanu/Afuraitkaitnut (Africans) in the restoration of our Ancestrally-inherited forms of adebisa born of our blood-circles primarily in North America. Through the process, we work to provide insight and clarity from the Abosom and Nananom Nsamanfo into the spiritual messages/inclinations that you constantly receive from your Okra/Okraa, supported by your Abosom and Nananom Nsamanfo. Afurakanu/Afuraitkaitnut (Africans) are thus empowered to restore the practice of authentic adebisa within their families.

Additionally, because the work published on www.odwirafo.com was/is borne of the adebisa process, you have additional reference material to study in relation to the information you receive from your restored practice of adebisa.



Dwennimmen (Ram's horns)

Akan **Adinkra** Symbol - *Strength balanced by Humility*

We do not conduct 'roots readings'. The journey to recovering your identity by aligning with your direct-blood Nananom Nsamanfo through the agency of your Okra/Okraa is a sacred journey that should not be interfered with by others outside of your direct blood-circle.

The Nananom Nsamanfo have shown us that their first primary responsibility to Afurakanu/Afuraitkaitnut (Africans) who have lost the knowledge of our Ancestry as a result

of the **Mmusuo Kese** (Great Perversity/enslavement) is to guide us to back to our **spiri-genetic** identity, our **transcarnational** identity. It is thus your responsibility to communicate with your own direct-blood Nananom Nsamanfo to learn of your actual Ancestry. **Nsamankom** (Ancestral Communication) is the foundation of your reconstituted ritual practice. It renews the intimate and irrevocable bond between you and your Nananom Nsamanfo.

Your Nananom Nsamanfo have urged you towards indicators of your actual Ancestry since childhood. Your conscious reconnection with them will solidify the bond you share and fully open the channels of this communication. **A return to the practice of Nsamankom is thus your first ritual responsibility.**

Authentic *adebisa* does not operate as a replacement for this responsibility. It functions as a guide for us to recognize and embrace the nature of the unique **sankofa** process as survivors of the **Mmusuo Kese** who have finally returned to **Nanasom ne Amammere - Afurakani/Afuraitkaitnit Ancestral Religion and Culture.**

There are numerous individuals who have received false 'roots-readings' from charlatan priests and priestesses as well as from well-meaning, yet misinformed, priests and priestesses. This has led to the disastrous results of individuals attempting to embrace an Ancestral culture, language and set of ritual practices which are not theirs - sometimes for years. They therefore engage in practices that are actually **akyiwade** (*taboo/Divinely prohibited*) for their own clan, yet not **akyiwade** for the clan that they have falsely assumed as theirs. Such individuals therefore continuously violate **akyiwade** and experience disorder - no matter how many rituals they do to restore balance to their lives. It is because they have accepted and attempted to operationalize a false identity. This leads to behavioral choices which engender chronic disharmony - disalignment from the Okra/Okraa. Realignment with the Okra/Okraa is facilitated through the agency of Nsamankom.

In the event that an individual can *authentically* attune through actual **clairvoyance or clairaudience** to one or more of your Nsamanfo who then inform that individual of your actual Ancestry, *you still must verify this information with your Nananom Nsamanfo and your Okra/Okraa before you embrace it as reality.* This is why while we have the capacity to query the Abosom and Nananom Nsamanfo about clan identity through *adebisa*, we have been instructed otherwise.

*The Nananom Nsamanfo are assigned to you by Nyamewaa-Nyame (Amenet-Amen) in order for you to go directly to them for guidance - inclusive of the recovery of your actual Ancestry. The recovery of your actual Ancestry is a **once-in-an-intergenerational-lifetime event.** It is the role of our Nananom Nsamanfo to facilitate this **sankofa event** for we the survivors of the Mmusuo Kese who have committed to realigning with our Okra/Okraa. **This is a cosmological role of our Nananom Nsamanfo that cannot be abridged, nor bought and sold.***



Our assistance with the restoration of Ancestrally-inherited adebisa is for serious Afurakanu/Afuraitkaitnut (Africans) only: those who are committed to realigning with the fullness of **Nyamewaa-Nyame Nhyehyee** (Divine Order) through the agency of their Okra/Okraa, the Abosom and Nananom Nsamanfo and **Nanasom, Amammere** and **Amansesew** - *Afurakani/Afuraitkaitnit (African) Ancestral Religion, Culture and Nationbuilding/Restoration.*

Fundamental tenets regarding our restoration of adebisa:

There is no cost for adebisa. Authentic adebisa (divination) is a service not a business.

This is true of all authentic Afurakani/Afuraitkaitnit (African) Ancestral Religions that have not succumbed to the centuries-wide perverse profiteering influence of islam, christianity, judaism, hinduism and buddhism upon the sacred traditions. Akyede (contributions/donations) are not compulsory. They are purely voluntary. See our article: Abosom Do Not Ask For Money.

You do not have to be present at the Abosonkommere (Abosom shrine) when abisa is conducted.

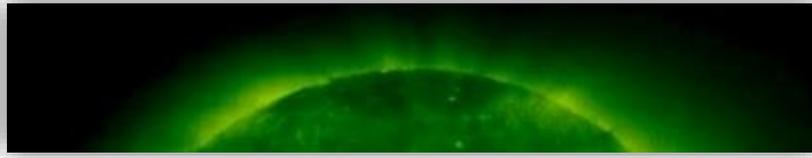
We have already conducted abisa for Afurakanu/Afuraitkaitnut (Africans) in america, canada, europe and Afuraka/Afuraitkait (Africa).

You do not have to ask questions ahead of time.

*We simply go to the Abosom and bring back whatever messages they give. We then discuss how it applies to your situation. See article: **Mereko Bisa: Do I Need a Reading/Divination?***

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For additional information connect with us via our network:



AFURAKA/AFURAITKAIT NANASOM NTONTAN

Afurakani/Afuraitkaitnit (African) Ancestral Religion Network

www.afuraka-afuraitkait.ning.com

AKAN - The People of Khanit (Akan Land – Ancient Nubia/Sudan) - Ofa a Edi Kan (Part 1)

http://odwirafo.com/Akanni_Khanit.pdf

Origin of the Name Aakhuamu (Akwamu) in Kamit

http://odwirafo.com/Origin_of_the_Name_Aakhuamu-Akwamu_in_Khanit_and_Kamit.pdf

Odwirafo and Aakhuamuman

http://odwirafo.com/Odwirafo_Aakhuamuman_Amaruka_Atifi_Mu.pdf

The Okra/Okraa Complex – The Soul of Akanfo

<http://www.odwirafo.com/nhoma.html>

Apoo: Psychic Power is Not Spiritual Power

http://www.odwirafo.com/Apoo-Psychic_Power_is_not_Spiritual_Power.pdf

Abosom Do Not Ask For Money – Abosom, Orisha, Vodou and the Purification of Nanasom - Afurakani/Afuraitkaitnit (African) Ancestral Religion

http://www.odwirafo.com/Abosom_Do_Not_Ask_For_Money.pdf

Mereko Bisa: Do I Need a Reading/Divination?

http://www.odwirafo.com/Mereko_Bisa.pdf

Akanfo Nanasom Apue (pdf version of Introduction from Akanfo Nanasom page)

http://www.odwirafo.com/Akanfo_Nanasom_Apue.pdf

KUKUU-TUNTUM – The Ancestral Jurisdiction

<http://www.odwirafo.com/kukuutuntumpage.html>

ODUMAFO: Hoodoo Man and Hoodoo Woman – Akan Priests and Priestesses in Hoodoo

<https://www.youtube.com/watch?v=l8tCbIsltY0>

Obtain e-book and soft-cover versions of our related books our **NHOMA - Publications** page:

www.odwirafo.com/nhoma.html



HOODOO PEOPLE

AFURAKANU/AFURAITKAITNUT (AFRICANS) IN NORTH AMERICA

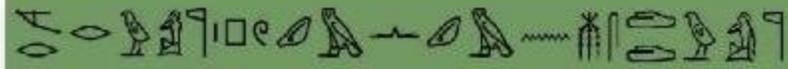
AKAN CUSTODIANS OF HOODOO FROM ANCIENT HOODOO/UDUNU LAND (KHANIT/NUBIA)



ODWIRAFO KWESI RA NEHEM PTAH AKHAN

MMARA NE KYI

DIVINE LAW/LOVE AND DIVINE HATE



PARTS 1-5



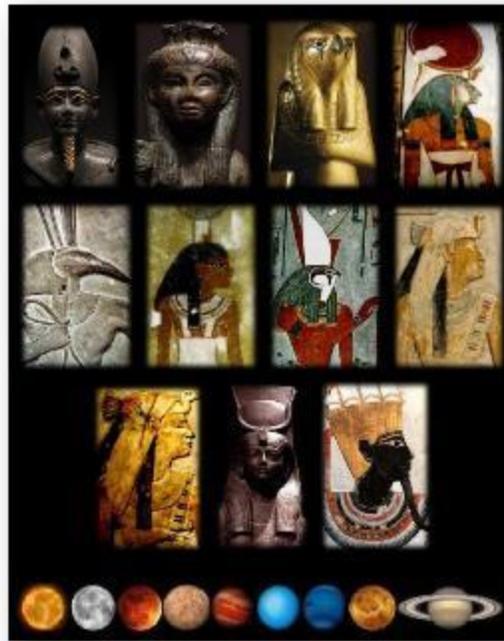
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AKRADINBOSOM

Akan Abosom (Deities) of the Okra/Okraa and the 7-Day Week

From Ancient Kharit (Nubia) to Afurakanu/Afuraitkaitnut (Africans) in America



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