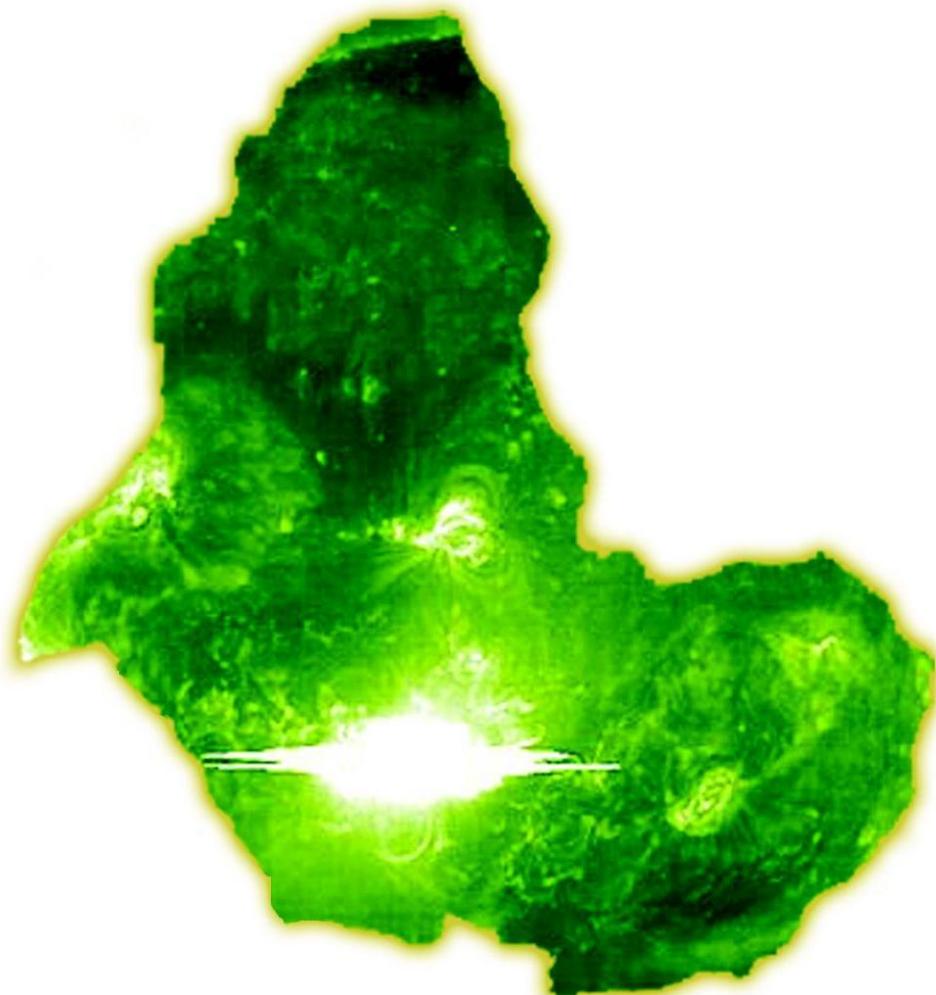


AFURAKA & AFURAITKAIT

NANASOM NHOMA

AFURAKANI/AFURAITKAITNIT ANCESTRAL RELIGION JOURNAL



\$5.00

NHOMA ABENAA MAANU
AKWASIDAE A ETO SO NKRON

NHOMA 2, AKWASIDAE 9, 13007 (2007)

AFURAKA/AFURAITKAIT

(Ah'-foo rah kah' / Ah'-foo rah'-ette kah'-ette)

Nanasom Nhoma

Afurakani/Afuraitkaitnit (African) Ancestral Religion Journal

Nhoma Abenaa Maanu , Akwasidae a eto so Nkron

Nhoma 2, Akwasidae 9, 13007 (2007)

AFURAKA/AFURAITKAIT Nanasom Nhoma is an **nhoma** (n'-hoh-mah), a journal, focused on Afurakani/Afuraitkaitnit Ancestral Religion.

Nanasom (nah'-nah sohm) is the term we utilize as a description of **Afurakani/Afuraitkaitnit (African) Ancestral Religion**. In the **Twi** language of the **Akan** people of Ghana and Ivory Coast, **Nana** is a gender-neutral title representing the highest office in society. It is also a term used to denote Grandmother, Grandfather, Elderess, Elder, venerable Ancestress and venerable Ancestor.

Nana is further defined in **MATE MASIE The Ancestorhood of Nana Yao** by Kwesi Ra Nehem Ptah Akhan:

“...Nana (nah'-nah) is a term used in Akan culture describing the highest office attainable in society by an individual. Often translated as Elder or Elderess, the term embodies much more. A Nana in Akan culture is one who has mastered life---one who has recognized, embraced and executes the Divine function they were given by the Supreme Being to execute in the world. A Nana is one who participates in the ritual incorporation of Divine Law and the ritual restoration of Divine Balance, the essence of Afurakani/Afuraitkaitnit (African) Ancestral Religion. The qualities of wisdom and intelligence, those qualities which enable one to understand what to accept and what to reject, what to love and what to hate, the difference between Order and disorder and how to function in life accordingly, are embodied by the Nana in Akan culture. The Nana is one who harmoniously negotiates the needs of the individual with the needs of the group in society. This is executed with a keen eye on the development and preservation of the whole. Rooted in an in-depth understanding of the function (destiny) of the individual and the function of the Clan as they relate to our place in Creation, the Nana naturally becomes an example for others to emulate.

Nana is a title given to individuals, male or female, who embody these principles. Yet, the title is first and foremost part of the title of the Supreme Being. Nyame (God) is often called Nana Nyame and Nyamewaa (Goddess) is often called Nana Nyamewaa. The Akan, as well as all Afurakani/Afuraitkaitnit (African) cultures have a proper understanding of the nature of the Supreme Being as consisting of the Great Father and the Great Mother functioning together as One Divine Unit. In Akan culture the various Abosom (Deities/Divine Forces of Nature—Children of the Supreme Being) also carry the title Nana. The same is true of the Honored Ancestresses and Ancestors, or Nananom Nsamanfo---Those who sit at the “feet” of the Great Mother and the Great Father in the spirit world now, because they lived in harmony with the Great Mother and the Great Father while they lived on Earth. They were/are therefore endowed by Nyamewaa-Nyame (the Supreme Being) with the power to assist and guide their descendants on Earth in the present, as we sometimes lose our way.

The title Nana carries great weight, even Divine qualities, thus only those who have demonstrated their worthiness of this title are properly addressed as such. Fundamentally, they have become part of a Divine community after having attained a certain level of spiritual cultivation...”

The **Twi** term **som** means *to serve*. The term **Nanasom** thus means: *to serve Nana; the service of Nana*. This encompasses the reality of Afurakani/Afuraitkaitnit Ancestral Religion, for our Greatest Ancestress and our

Greatest Ancestor, our Greatest Grandmother and our Greatest Grandfather, our Greatest Elderess and our Greatest Elder as Afurakani/Afuraitkaitnit people is **Nana Nyamewaa** and **Nana Nyame**. As “cells” within the Great Divine “Body” of The Supreme Being, **Nyamewaa-Nyame**, Afurakanu/Afuraitkaitnut (Africans) function only to serve the Great Divine Whole of Whom we are an integral part, just as the many living cells operating within your body function only to serve the whole (you) of whom they are an integral part.

When we attune ourselves to the power and consciousness of the **Abosom**, Whom are also **Nananom** (plural of *Nana*), we are in the service of **Nana Nyamewaa** and **Nana Nyame**. When we follow the guidance of the **Nananom Nsamanfo** we are in the service of **Nana Nyamewaa** and **Nana Nyame**. This is **Nanasom** and it is translatable linguistically and conceptually into all Afurakani/Afuraitkaitnit languages.

Only Afurakanu/Afuraitkaitnut have the capacity to become *Nananom*. Only Afurakanu/Afuraitkaitnut are capable of practicing **Nanasom**, for Afurakani/Afuraitkaitnit people are the only *created* people in the world. No other groups including white europeans, white americans, white hispanics/latinos/latinas, so-called native americans, white arabs, white indians/hindus, white asians, etc. qualify as Afurakanu/Afuraitkaitnut and therefore have **no place**, physically, spiritually nor cosmologically, within any form of **Nanasom**. This includes **all** of the various expressions of Afurakani/Afuraitkaitnit Ancestral Religion manifest in our various ethnicities in **Afuraka/Afuraitkait** (Africa) and outside of Afuraka/Afuraitkait, wherever we exist in the world: Akan, Ewe (Vodoun), Yoruba (Ifa'Orisha), Igbo, Bakongo, Bambara, Dogon, Minianka, Goromantche, Nguni, Sotho, Khoi khoi, Dinka, Gikuyu, Maasai, Galla, Wolof, Twa, Ovambo, Bassa, Fula, Fang, Azande, Sara, Afar, Batswana, Fon, Ovimbundu and all others. This also includes any form of religion/spirituality related to the ancient Black civilizations of Keneset, Kamit and Black India.

christianity, islam, judaism/hebrewism, taoism, buddhism, hinduism, vedanta, gnosticism, kabbalism, sufism and all other practices of the whites and their offspring are pseudo (false)-religions based on fictional characters who never existed of any race. The fictional characters include jesus, yeshua ben pandira, muhammed, moses, abraham, david, solomon, sheba, menelik, brahmin, allah, yahweh, buddha, and many others. These pseudo-religions and their fictional characters were deliberately manufactured by the whites and their offspring in order to pervert and control the minds/spirits of Afurakanu/Afuraitkaitnut, thereby setting the stage for white cultural and political domination.

It is only when we free ourselves from these pseudo-religions, their fake characters and their foolish philosophies that we place ourselves in the position to free ourselves from white rule. It is wholly unnatural for Afurakanu/Afuraitkaitnut to live under the domination: cultural, political, economic, spiritual, or otherwise of our absolute enemies, the **akyiwadefo** (whites and their offspring). It is however natural to embrace ourselves, our Divinely allotted function in Creation as Afurakanu/Afuraitkaitnut and the ritual practices particular to our spiritual make-up which have the capacity to align us with Divine Order.

AFURAKA/AFURAITKAIT Nanasom Nhoma is ultimately about **Nyansa** (Intelligence) as it relates to **Amansesew** (Nationbuilding/restoration). *Nyansa* is comprised of two complementary poles: **Revolution** and **Resolution**. As we have stated in the **PTAH Sasetem**:

*...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.*

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...

Afuraka/Afuraitkait lives in Afurakanu/Afuraitkaitnut and Afurakanu/Afuraitkaitnut only. We have a role to play in Creation individually and collectively. In fulfilling that role, we must embrace Order and reject disorder and its purveyors, spiritually and physically, without compromise. Any attempts – cultural, political, social, economic, spiritual -- to restore ourselves without embracing this fundamental truth have always been and can only be futile. It is time for us to regain our cultural integrity. This can only occur through manifesting spiritual maturity. We must operate according to our nature as **onyansaf**o (wise people, intelligent people). We must therefore be **revolutionary-resolutionary** in all that we do.

Our **nhoma** is divided into seven sections based on the **Abosom** (ah'-boh-sohm), the Deities, of the solar, lunar and planetary bodies which govern the **Akan** 7-day week. These seven **Abosom** are: **Awusi**, **Adwoa**, **Bena**, **Awuku**, **Yawu**, **Afi** and **Amen-Men**. The *Twi* term **asem**, means: *speech, message*. The section titles, **Awusisem**, **Adwoasem**, **Benasem**, **Awukusem**, **Yawusem**, **Afiasem** and **Amenmensem** point to the fact that the nature of the information within each of these sections carries the message and spiritual character of their particular governing **Obosom**. The themes governing each section are:

Kradin (soul-name; spiritual identity), **Abusuakuw** (ethnic group; cultural identity) and **Abatumm** (melanin; physiological identity), **Mmara ne Kyi** (law and hate), **Nhwehwemu** (critical examination), **Nkrabea** (function), **Ahooden** (health, strength) and **Ahoofe** (beauty), **Ahodwira** (ritual; self-purification).

While our orientation is **Akan**, our **nhoma** will introduce other Afurakani/Afuraitkaitnit cultures as well. This information is relevant to all Afurakanu/Afuraitkaitnut (Black People) wherever we are found in the world, for we are all connected.

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Trustory [troo'-stoh-ree (true-story; trust(worthy)-ory)] *trustoric; trustorically:*

A true and accurate account of previous events.

Afurakanu/Afuraitkaitnut:

Trustory is spiritual. Embrace your trustory. Restore your consciousness. Build your nation. Destroy your enemy.

*The image on the cover is Afuraka/Afuraitkait. For thousands of years Afurakanu/Afuraitkaitnut have viewed south as being ‘up’ geographically and north as being ‘down’. We re-orient ourselves by focusing south as a reference point. It was a political ploy by the akyiwadefo to place ‘north’ (europe) at the top of the world. Afuraka/Afuraitkait is the heart/center of the world, and therefore has the same form and function as the **ab**, the human heart. In the same fashion the other continents have forms and functions related to the major organs of the body.*

AWUSISEM

KRADIN

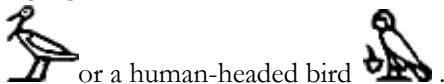
AFURAKA/AFURAITKAIT

The origin of the term ‘Africa’

Part 2

The name **Afuraka/Afuraitkait** is multi-layered in meaning. We have shown conclusively in the first part of this article that the term *africa* has absolutely no etymological nor cultural roots in any european/arab/asian languages, but is directly derived from terms from **Keneset** and **Kamit** (Nubia and Egypt) that are over 40,000 years old. We have shown how **Afuraka/Afuraitkait** encapsulates our collective identity as **Abibifo** (Black people). We will now expand on this reality to show how it relates to our spiritual make-up.

We mentioned that **Ra** and **Rait** are the Creator and the Creatress. Together They are the Divine Living Energy moving throughout and animating all of Their *created* entities in Creation. Together, They are the Great Spirit. In the language of Kamit, the term for the conscious spirit of life and animation is **ba** (bah)



represented by a bird or a human-headed bird .



The term for soul is **ka**

The life-force moving through you, giving you the *ability* to move, act, think, is your **ba**. When we transition from this world, the *ba* (life-force spirit) leaves our bodies. It “flys” away from our bodies “like a bird”. This is one of the reasons why the *ba* is depicted as a bird or a human-headed bird in the illustrations of Keneset and Kamit, the human head on the bird being the head/image of the deceased individual who is now a spirit. The *ba* also “flys through”/animates/circulates throughout your entire being perpetually, making and keeping you alive throughout your existence in your physical body while living in the physical world.

Your **ka** (kah) is your Divine consciousness. It is a “drop” of Divine Consciousness (Awareness, Intelligence) from the Supreme Being’s “Ocean” of Consciousness. Your *ka* is that Divine Force of consciousness within your head that is always pulling you in the right direction---in the direction which is in harmony with Divine Order. It is up to you whether or not you harmonize with that pull, or reject that pull and move in the other direction. The physiological center of the *ka* is the brain. The brain organizes all of the activities taking place within you. Yet, your brain needs oxygen-carrying blood in order to function. The oxygen-carrying blood permeates all of your organs and systems. It is through this all-permeating substance that the entire body can function/live. The physiological residence of the *ba* is within the oxygen-carrying blood.

Just as your physical body contains a smaller body--the brain--which is the control center for the entire body, so does your spirit-body (called **sahu** in Kamit) contain a smaller spirit-body—the spirit-brain, your *ka*--

which is the control center for the entire spirit-body. Your Divine consciousness, your soul, your *ka* is your spiritual brain.

Just as your physical body, including your brain, needs a continuously circulating life-energy source (oxygen-carrying blood) in order to function/live, so does your *sahu*, your spirit-body, which includes within it your *ka*, need a continuous life-animating force in order to function/live, operate. This is your *ba*.

You thus have a force of life/existence (*ba*) and you have a consciousness/awareness (*ka*). You have a spirit (*ba*) that animates you, that makes you alive and a soul (*ka*) that makes you aware. You are a conscious (*ka*) living (*ba*) being operating through a physical body (called **khat** in Kamit). *There are many other aspects of your spirit that comprise your entire being, just as there are many other organs beyond the brain that comprise your physical being. We focus here on the ba and ka, the two major aspects, because of the subject matter at hand.*

The ba and ka are Divine in provenance and exist as components within Afurakanu/Afuraitkaitnut (Africans~Black People) only.

In Afuraka/Afuraitkait we recognize the reality that there are **Abosom (Orisha, Vodou, Arusi, Ntorou/Ntorotu)**--Goddesses and Gods) that govern the various aspects of our spiritual make-up and our physiological make-up. The water in your body ultimately comes from the great source of water on the planet, the Ocean. The air in your lungs is a portion of the greater source of air on the planet, the atmosphere. Your *ba*, your spirit, is a portion of the Great *Ba*, the Great Spirit. That Great Spirit is **Ra** and **Rait**. They are the Great **Ba** and the Great **Bait** (female aspect of spirit) animating all *created* entities. Your *ka*, your soul/consciousness, is a portion of the Great **Ka**, the Great Soul. The Great Soul is **Ka** and **Kait**. **Ka** and **Kait** are the Male and Female Forces of Divine Consciousness in Creation. Together, They are the expansive and contractive aspects of the Soul/Divine Consciousness (Awareness, Intelligence) of The Supreme Being.

In the first part of this article **Ka** and **Kait** are mentioned as Two of the Eight *Abosom (Deities)* represented on the primordial mound of Creation (**Amen** and **Amenet**, **Ka** and **Kait**, **Nun** and **Nunet**, **Hehu** and **Hehut**). They are Two of the Ancestresses and Ancestors of **Ra** and **Rait**. In the physical universe **Ka** and **Kait** are the *Black Substance of Space*, which is a *Divine Substance*. The Black substance of Space within which the planets, stars, etc. dwell has always been recognized by Afurakanu/Afuraitkaitnut as a united Male and Female Entity responsible for organizing the operations of the various living Entities (celestial bodies) within The/Their Universe. The whites and their offspring initially rejected this reality, however they have recently decided to pretend as though they have knowledge of it, by recasting **Ka/Kait**, the Divine Black Substance of Space, in so-called scientific journals as **dark matter**. The actual Identity of this “dark matter (dark substance)”, has always been known to Afurakanu/Afuraitkaitnut.

Ka and **Kait** are also called **Kaku** and **Kakut** (**Keku** and **Kekuit**) in Kamit. As **Ka** and **Kait**, They are called the: *Grandfather and Grandmother of the Gods and Goddesses*. As **Kaku** and **Kakut** (**Keku** and **Kekuit**) They are called the *Ntora/Ntorot* or Divine Personifications/Embodiments of *darkness; blackness, night*. A portion of the Divine Black Substance of Space (dark matter) is what comprised the primordial planet Earth, when Earth first took shape as a celestial body/planet. A portion of this Black Substance called Earth is what comprised the oceanfloor of the primordial Earth. A portion of this Black Substance of the primordial Earth’s oceanfloor is that which surged above the surface of the water to become Earth’s first landmass. This first raised land, a black hill, was called/named **Ka** and **Kait** *after the original Ka/Kait (the Divine Black Substance of Space)*. Our bodies as Afurakanu/Afuraitkaitnut were fashioned from this original landmass as well. We were/are thus originally black-skinned people with a Divine Black Substance in our brains, major organs and

body-systems. This chemical black substance is what we call from the language of Keneset and Kamit: **Ka-Nu/Kat-Nut**, which basically translates as: the *Conscious Black-Energy substance; Soul substance*. This chemical substance is called **melanin** in english. *Melanin* is the chemical which gives us our skin, hair and eye color, yet does so much more (see **ABATUMM** in the **ADWOASEM** section of this *nhoma* for more information). It is actually a portion of the **Ka/Kait**, the Divine Black Substance of Space, which we inherited and which dwells within our bodies.

It should be noted that in the **Twi** (Akan) language the term **kra** (contraction of **kara**) is the term for: *soul, Divine consciousness*. The term **bra** (contraction of **bara; obara, obra**) is a term denoting *life* in the context of *existence*. The *ka-ra* and *ba-ra* of the Twi language is directly derived of the *ka* and *ba* of Kamit. A similar occurrence linguistically is found with the word for law in Kamit: **maa**. The same term is **mmara** (*mma-ra*) in Twi. All three terms are phonetically and conceptually/cosmologically related. See correspondences below:

<i>Komit</i>	<i>Twi</i>
ka soul; Divine consciousness	kra (<i>kara</i>) soul; Divine consciousness
ba spirit; life principle	bra (<i>bara; obra</i>) life; existence
maa law	mmara law

The term *ka* in Kamit shows the **metut** (hieroglyphic symbol) of two arms reaching out to receive. The *ka* (soul) receives the *ba* (spirit). When the *ka* and *ba* unite, the entity is a living conscious entity. When your brain receives oxygen from the blood, only then can you function. This is why in the Twi language the term **ka** also means: *to touch; to come in contact with; to take possession of*. This definition in Twi is a description of the actual

metut for *ka* in Kamit 

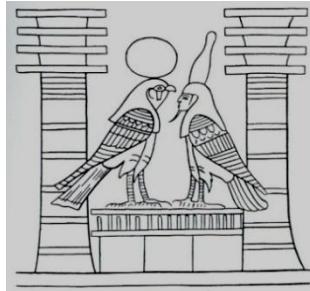
[In Kamit, the term *ka* also means: **to speak**. Again, in Twi another meaning of *ka* is: **to speak**.]

In the cosmology of Kamit, the **Ntoro** and **Ntorot Ausar** and **Auset** were elevated to and directed by **Ra** and **Rait** to be the Entities governing the **Ka** and **Kait** of all of the Deities as well as all Afurakani/Afuraitkaitnit males and females. This is why **Ausar** has the title **Ka** and **Auset** has the title **Kat (Kait)**.



Auset (Kait) nursing Heru

Ausar (Ka)



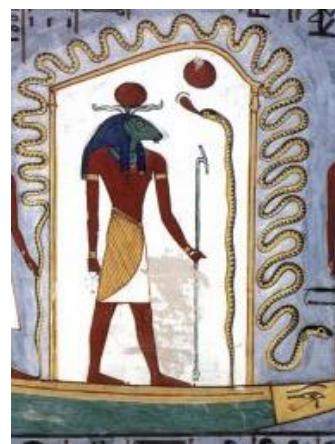
Ra (Hawk-headed) and **Ausar** (Human-headed) meeting in **Tettetu** (image from *sheft of Ani*)

In the **sheft** (*papyrus*) of **Ani** we find that **Ausar** and **Ra** meet and embrace: “**Ausar** pu aq - fer Tettetu qem nef ba am en **Ra** aba en hept en ki am aba enu kheper em baiu her ab Tchafî—It is **Ausar** when He goes into [city of] Tettetu, He finds the *ba* of **Ra** there, They embrace One Another there and thus comes into being the dual souls within the dual Tchafî.”

In other words, the **Ka** and the **Ba**, the *soul* of Creation and the *spirit* of Creation unite. The result is a spiritual form wherein **Ra** and **Ausar** take up residence in the same body. The *spirit* and *soul* work together harmoniously to sustain the being, *just as the oxygen-carrying blood and the brain work harmoniously together to sustain your body and being*. Below is a depiction of **Ausar** and a depiction of **Ra** as **Afu Ra** (Ram-headed):

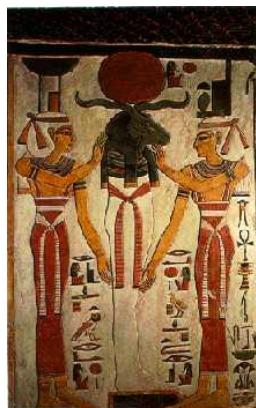


Ausar



Afu Ra

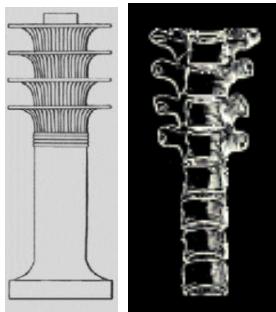
Below are depictions of **Afu Ra** and **Ausar** after having merged (from the tomb of **Nefertari**):



The mummified bottom half of the merged figure represents **Ausar**, while the Ram-headed top of the figure represents **Ra**. The inscription states: **Ra** is at peace with **Ausar**; **Ausar** is at peace with **Ra**. It points to the reality that the spirit and the soul, the consciousness and the living energy, the *ba* and the *ka*, are in harmony with one another---They are balanced in their working together. What is critical to understand here is that **Ra** has the form of a Ram-headed Divinity. This is the form of **Ra** called **Afu Ra**. **Ausar** has “received” **Ra**, “embraced” **Ra**. In this function, **Ausar** is called **Ka**. This is why one of His titles is: **Ka Hetep**. The **Ka** at peace. This figure is actually a representation, from top to bottom of **Afu Ra Ka**---as a Divinity.

*(It should be noted that the word for ram in Kamit is **ba**. **Ra** calls Himself the **Ba** of all beings in the text: The Book of the Cow of Heaven/Destruction of Mankind)*

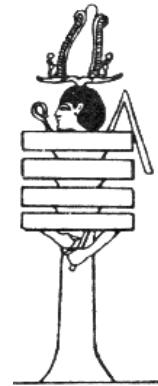
The **djed** pillar is called the *backbone* of **Ausar**. It represents stability. Note the similarity between the *djed* pillar and the top of the vertebrae/backbone of a human:



Below is another depiction of the *djed*/backbone of **Ausar**, this time with His two arms in the *ka* position:



Another depiction of **Ausar** as **Djed** (Tata/Tet), His head appearing at the top of the *djed*/backbone:



Below is another example from the *sheft* (papyrus) of **Ani**. The **djed** (**tet**) pillar on the base is one of the forms that **Ausar** takes. His two arms reach out and touch/receive the red solar orb. This is **Ausar** reaching

out in His **Ka**-form (). This red solar orb is a depiction of **Afu Ra** as He emerges from the underworld during the 12th hour of the night to be born into the sky at sunrise. This is a snapshot *just before* He makes it fully into the day sky-boat. When **Afu Ra** moves beyond this point, He transforms from **Afu Ra** back into **Ra**. Again, this is a motif of **Ra** and **Ausar** united into One figure. From top to bottom, this is **Afu Ra Ka**:



We must also take note of the *sheft* of **Nespakashuty** (left) in comparison to the *sheft* of **Khensumes** (right):



Notice that in the *sheft* of **Khensumes** (on the right) the **Aten** (Sun) begins to appear between the two mountains (top of illustration) creating the first sunrise in the trustory of the world. **Afu Ra** is emerging from the **Ka** (raised land), and will transform into **Ra**, *once clear of the mountains*. In the *sheft* of **Nespakashuty** (on the left), the same principle is demonstrated in a different way. **Ra** is shown standing **partially mummified** (lower half) and **partially in the form of a winged scarab beetle** (upper-half/head). **Ra** is mummified because He is still **Afu Ra---Ra** moving through matter, through the **Ka**, the body/kingdom of **Ausar**. Moments later, *He will be free from the bandages and operate through the solar orb in the day sky as a Hawk-headed Deity*. Here, the mountain (recall that the term for *raised land; mountain* in Kamit is **Qa/Qat** or **Ka/Kait**) with the *Aten* (as in the Khensumes depiction) is replaced by the mummified **Ra** symbol. The bottom half (mountains, **Ka/Kait**) is replaced with the **mummiform** (**Ausar** or **Ka**). The *Aten* (through which **Ra/Rait** operates) is replaced (upper-half) with **Afu Ra** in the form of a scarab beetle, called **Khepera**. This is the same message depicted in two different ways.

The detail in the *sheft* of Nespakashuty shows that **Ra** is still **Afu Ra** (mummified/joined with **Ausar**), before and until He enters the sky (leaves the flesh/underworld/Earth). The detail in the *sheft* of Khensumes shows that the two mountains take on the **Ka** shape/form. In fact, the **ka**-form itself is representative of the Earthly **Ka/Kait**:



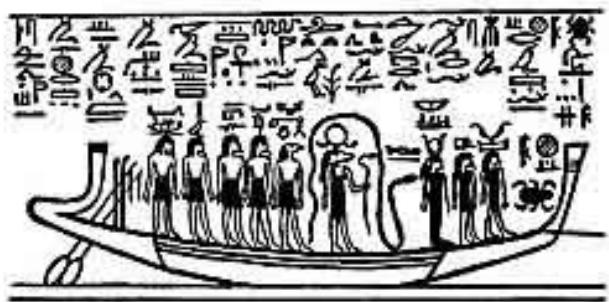
In various illustrations above the *ka* (arms *or* mountains *or* mummified/*ka* portion) is receiving the *ba* (**Afu Ra** in the form of the solar orb or the winged scarab).

In both *sheft* illustrations above, **Afu Ra** is about to emerge from a **Ka**—from **Ka (Ausar)** in one depiction and from **Ka** (mountain/raised land) in the other depiction. In both depictions, **Afu Ra** is still united with **Ka (Afuraka)**.

In the various depictions above, notice that the *Ntorotu* (Goddesses) **Auset** and **Nebt Het** are supporting **Afu Ra** and **Ausar** by provocation with Their hands or through **ohwie** (libation).

The Body of Ausar as Tuat

It is stated in the texts of Kamit, that because **Ausar** is the Sovereign of the Spirit-Realm (underworld), *His body makes up the whole of the Tuat (underworld)*. As the boat of **Afu Ra** sails “underneath” the world for the twelve hours of the night, He is passing through the *tuat*, the “kingdom” of **Ausar**. Each of the twelve hours of the night is represented by a division of the *tuat* that **Afu Ra** must sail through. Below is a depiction of **Afu Ra** and His attendants moving through the 12th (last) division of the *tuat*, in the 12th (last) hour of the night:



When **Afu Ra** reaches the twelfth hour of the night, the text in the *Shat am Tuat* (*Book of What is in the Underworld*; tomb of **Seti I**) says that His boat passes **directly through** a great serpent: **from the tail through the mouth**. *Once He comes out of the mouth of the serpent He has appeared at sunrise, the beginning of a new day in the sky.* This serpent is called **Ka en Ankh Ntorou (Neteru)**. This is a form connected to **Ausar** as the **Ka** of the **Ntorou/Ntorotu**. We thus have **Afu Ra** moving through the **Ka**. The **Ka** (soul) of the **Ankh** (living) **Ntorou** (Deities). Again, **Ausar** was appointed **Ka** of all of the **Ntorou** by **Ra** and **Rait** in the cosmology (Pyramid texts of **Pepi**, **Mer en Ra** and **Teta**).

The text in the *Shat am Tuat* describing the journey of **Afu Ra** in the 12th hour of the night reads:

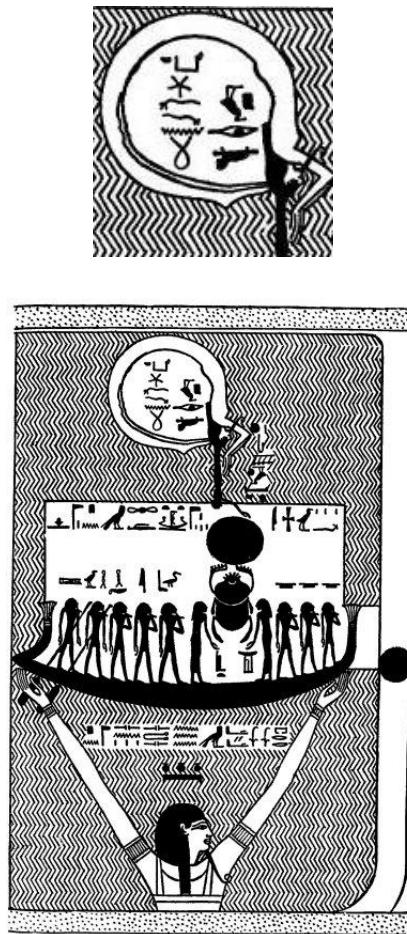
"This Great God in this picture [**Afu Ra**] journeys along through this city by means of the faithful servants (*amkhiu*) of this hidden image of [KA of] ANKH-NTOROU (NETERU). His Gods draw him along by a cord, and He enters into His tail and comes forth from His mouth, and comes to the birth under the form of Khepera, and the Gods who are in His boat [do] likewise. He takes up His place on the face of the hidden image of the horn (or, forehead) of the sky at the end of the thick darkness. . . . Then this Great God takes up His position in the Eastern Horizon of heaven, and **Shu** receives Him, and He comes into being in the East." [sunrise]

"Those who are here are they who have their bodies, and they come forth in the following of this Great God into heaven. This is the hidden image of **Ka** of the serpent **Ankh-Ntorou**, which is by His den in the Tuat, and he rests in [his] place every day.."

Below is a depiction of the great serpent **Ka en Ankh Ntorou**:



The boat of **Afu Ra** enters the tail of this serpent called **Ka**, *moves through/inside His body* and out of His mouth—emerging as the sunrise in the East. This happens in the 12th hour of the night. However, the same process is shown in a variation of the scene where **Ausar's Own body is in the form of a circle in the 12th hour of the night**. In this variation, again, after **Afu Ra** passes through this circle/**Ausar's** region, He emerges in the day sky as the sunrise in the East (from the **Shat en Sbau** (*Book of Gates*) *sarcophagus of Seti I*):



This is a variation of the same theme. **Afu Ra** is seen in His boat (operating through the solar orb) with His attendants. **Ausar** is shown above the boat, His body bent around in a circle. His feet are touching the back of His head. The text within His circular body reads: “**Ausar** is the circuit of the *Tuat*.” This is a depiction of the 12th hour of the night. The *Ntora* (God) **Nu** is holding up the boat of **Afu Ra**. **Nu** is the celestial waters/energy upon which the boat is sailing. **Afu Ra** is within the solar orb. The figure on top of **Ausar's** head is the *Ntorot* (Goddess) **Nut**. The Beetle **Khepera** is pushing the solar orb into the arms of **Nut**. **Nut** is the sky *Ntorot*. **Afu Ra** is about to be delivered into the morning sky as the new sunrise. **Nut** (sky) is ready to receive Him and then *birth* Him. He will then transform from **Afu Ra** into **Ra**. **Afu Ra** will cast aside the **Afu** (flesh form) and operate through the *Aten (Sun)*.

Ausar is called **Kam-Ur**, meaning the *Great Black One*. His Body makes up the entire strip of fertile Black Land comprising the country of Kamit. Similarly, **Ausar's** Body is said to make up the entire strip of Black land making up the circuit of the *Tuat*. Notice that the feet of **Ausar** touch the back of His head, yet His Head holds the *Ntorot* **Nut**, through Whom **Afu Ra** will be born into the sky as **Ra**. Since **Ausar's** Body is

the circuit of the *Tuat*, the boat enters the circuit through the feet (like the tail of the serpent **Ka**) and leaves through the head (like the mouth of the serpent **Ka**). Here we have **Afu Ra** moving through Two representations of **Ka**. This **Ka** (**Ausar** or the Serpent **Ka en Ankh Ntorou**) represents the land (**Ka/Kait**) from which **Afu Ra/Afu Rait** will emerge from to enter the sky. Cosmologically, this is the **Ka** of **Afu Ra**, **Afuraka**. Various indications of the Divinity of **Afuraka/Afuraitkait**:

Ausar is called variously in texts from Kamit: **Ka Ausar; Ka Hetep; Ka Amentet; Ka; Qa**

Afu Ra unites with **Ausar (Ka)** in the form of a dual Divinity.

Afu Ra moves through the serpent **Ka en Ankh Ntorou** in the last division of the *Tuat*.

Afu Ra moves through **Ausar (Ka)** in the last division of the *Tuat*.

The last division of the *tuat* is the last division that **Afu Ra** operates *within the Earth*, the **Qa/Qat (Ka/Kait)**.

It must be noted that **Auset** is also called **Auset-Rait**. **Auset** is also called **Kat**. The terms *ka* and *kait* (*kait*) are also used in Kamit for **bull** (*ka*) and **cow** (*kai*). As the Divine Bull and Divine Cow, **Ausar** and **Auset** are called **Ka** and **Kait**. **Auset** in the form of a Divine *Kat* (cow) is depicted with the body of a woman and the head of a *Kat* (cow/heifer). The terms *ka* and *kait* also mean *phallus* and *vagina*. The union of **Ausar** and **Auset** as **Ka** and **Kait** thus also speaks to the Divine balance of male and female in the process of conception.

We have used the depictions of **Ra** and **Ausar** only because they are most readily available and accessible. However, it is important to note that **Rait** and **Auset** figure equally in all aspects of the cosmology dealing with Afuraka/Afuraitkait.

This article will conclude in the next issue.

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Selected References:

Pyramid Texts of: **Pepi, Teta and Mer en Ra**

Tomb of **Seti I** (*Shat am Duat-Book of What is in the Underworld*)

Sarcophagus of **Seti I** (*Shat en Sbau-Book of Gates*)

Sheft (papyrus) of **Khensemose**

Sheft of **Nespakashuty**

Pert em Heru, Sheft of Ani

Tomb of **Nefertari**

Let the Ancestors Speak, Ankh Mi Ra

Twi-English/English-Twi Concise Dictionary, *Paul Kotey*

ADWOASEM

ABUSUAKUW

Wo tumi fra mbogya, nso wo ntumi mfra okra. (Aakhuamu ebe)

You can mix blood, but you cannot mix the soul. (Aakhuamu proverb)

Afurakanu/Afuraitkaitnut (Africans) have been at war with the **akyiwadefo**, the whites and their offspring, for over 12,000 years. However, over the course of the last 1,200+ years, the dynamics of the war have changed with respect to captive prisoners. Millions of the whites and their offspring were captured as enemy combatants/prisoners of war and killed by Afurakanu/Afuraitkaitnut during this time period. Our execution of these alien invaders was and is justified. However, when **Afurakani/Afuraitkaitnit** (African) prisoners of war have been captured by the whites and their offspring over the past 1,200+ years of this war, we were no longer executed as a standard practice, but imprisoned in and/or shipped to europe, the americas, the caribbean, the near east (iraq, saudi arabia, etc.), india, china and other parts of asia to be enslaved by the whites and their offspring. During the process of Afurakanu/Afuraitkaitnut being made prisoners of war (slaves) in these various regions of the world, we were forced to breed with one another in ways that were not part of our social protocols. Some of us were raped by the whites and their offspring, thereby giving birth to “bi”-racial or “multi”-racial children whose blood was/is polluted with that of the whites and their offspring. Afurakanu/Afuraitkaitnut were also polluted spiritually with the false religions of the whites. The combination of physical pollution and spiritual pollution created a lack of awareness of our true identity physically and spiritually. However, the return to our Afurakani/Afuraitkaitnit Ancestral Religion provokes our recognition of the reality of reincarnation and **the reality of reincarnation is the basis for understanding that true identity can never be lost.**

All Afurakanu/Afuraitkaitnut alive today who live outside of **Afuraka/Afuraitkait** (Africa) once lived on the continent of Afuraka/Afuraitkait in a previous life-time. **Each and every one of us was part of a specific Ancestral clan.** We had children. They had children. Over time some of our descendants were captured and enslaved in various places outside of Afuraka/Afuraitkait. However, we reincarnate through our descendants. As we reincarnate through our descendants, our physical make-up will reflect the blood mixture or miscegenation which has taken place over the centuries. **Yet, you are that same Afurakani/Afuraitkaitnit sunsum (spirit) that lived in a specific Ancestral clan in a certain part of Afuraka/Afuraitkait centuries ago, now returning to live in the world once again.** Your *okra* (soul) is a divine seed implanted within your *sunsum* and guides you to knowledge of your identity and your function in the world. You may have been born lighter brown in this incarnation, because of polluted blood-mixing occurring in your family's blood circle in america, the caribbean, europe, india, etc. Yet, although the blood was mixed, the *okra* (soul) could never be mixed. The *sunsum* is the same *sunsum* returning. Your **Nananom Nsamanfo**, your Honorable Ancestresses and Ancestors from Whom you are directly descended, will guide you to the knowledge of what specific Ancestral clan you were once a part of in **Afuraka/Afuraitkait**, and are therefore still a part of today. This Ancestral spiritual bond cannot be severed--ever. **Every Afurakani/Afuraitkaitnit person can find out, today, the Ancestral clan from which he or she incarnated spiritually and physically.** We therefore dedicate this section in every issue to a different **abusuakuw** (ah-boo'-see-ah koo'-oh), a Great

Ancestral clan (ethnic group), of Afuraka/Afuraitkait so that you may identify and learn more about yourself, your clan, your culture, your religion, our people. This issue re-introduces the **Fon** people:

FON

by **Adjoa**

Fon (fohn) is the name of an Afurakani/Afuraitkaitnit group who reside primarily in the West Afurakani/Afuraitkaitnit countries of **Benin** and **Togo**. It is estimated that 40% of the population of Benin, formerly called **Dahomey**, is made up of *Fon* people. *Fon* people also exist in **Togo**, **Ghana**, **Nigeria**, **Gabon** and other countries within Afuraka/Afuraitkait in much smaller numbers. There are over 2 million *Fon* living in Afuraka/Afuraitkait presently.

The Ancestresses and Ancestors of the *Fon* people once lived in the region of the **Oyo** empire in present-day Nigeria. Because of wars within the region, there were a number of migrations westward. Over 700 years ago, the **Adja**, Ancestresses and Ancestors of the *Fon* people, migrated from the **Oyo** region and eventually settled in **Tado**, in present-day **Togo**, and established a strong nation. Those who would later become known as the **Fon** emigrated from Tado because of conflict related to a succession dispute. They ultimately settled in a region east of Tado, established and over time consolidated their own nation called **Danhome** (Dahomey). The *Fon* nation of Danhome was one of the most powerful nations in West Afuraka/Afuraitkait with a formidable military that included warriors and warrioresses. The *Fon* are matrilineally **Adja** and are genetically related to the **Ewe** and the **Yoruba**. *Fon* people also have direct Ancestry from the ancient Afurakani/Afuraitkaitnit civilizations of Keneset and Kamit (ancient Nubia and Egypt). The language and ritual practices of *Fon* culture today can thus be found in the writings, carvings and murals of Keneset and Kamit which are thousands of years old.

Fon people comprise one of the largest percentages of the Afurakani/Afuraitkaitnit population enslaved in french-speaking colonies. There were many *Fon* enslaved in english-speaking colonies as well. *Fon* people also constituted a large percentage of those groups of Afurakanu/Afuraitkaitnut who successfully waged war against the whites and their offspring freeing themselves from slavery in the process. Many of the most well known **akofo** (warriors and warrioresses), often referred to as *maroons* in Haiti, south america, cuba and the southern and eastern united states were of *Fon* ancestry. They not only defeated the white slavers militarily, but established sovereign independent nations not far from the plantations. The *akofo* remained free, sovereign and independent for multiple generations. A large percentage of the Afurakanu/Afuraitkaitnut who led their people to independence under the guidance of **Vodoun** in Haiti were of *Fon* ancestry.

Language: **Fongbe.** (fohng-bay). *Fongbe* is related to the dialects of the **Ewe**, **Gen**, **Adja** and **Phera**.

Religion: **Vodoun.** In Afurakani/Afuraitkaitnit Ancestral Religion, we recognize the reality that the Supreme Being is comprised of God and Goddess functioning Together as One Divine Unit. Just as a male and female function as two halves of a whole, one unit, in order to conceive a child, so do the Two Halves of the Great Divine Whole Whom comprise The Supreme Being function Together in order to create and

sustain the Universe. *Fon* harmonize with **Mawu-Lisa** (The Supreme Being) through the agency of the *Vodou* and *Kuvito*:

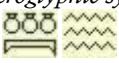
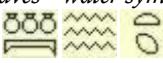
Mawu (mah-woo')	Goddess
Lisa (lee'-sah)	God
Vodou (voh-doo')	Deities, Goddesses and Gods, Divine Spirit-Forces in Nature, Children of the Great God and the Great Goddess
Kuvito (koo-vee'-toh)	Spiritually cultivated (honorable) Ancestresses and Ancestors

Fon people live to harmonize their every thought, intention and action with Divine Order. This is accomplished through alignment with the *Vodou* and *Kuvito*. **Mawu-Lisa** directs the *Vodou* to give us the power and consciousness to accomplish our Divinely allotted function in Creation. **Mawu-Lisa** directs the *Kuvito* to guide us in the use of that power and consciousness so that we may function in the world without creating disorder in the process. Thus, when we achieve alignment with the *Vodou* and *Kuvito*, we are in alignment with **Mawu-Lisa**.

The government of Benin officially sanctioned the religion of **Vodoun** in 12996 (2006). To date, Benin is the only government on the continent of Afuraka/Afuraitkait to officially sanction an Afurakani/Afuraitkaitnit Ancestral Religion.

In the *Fon* language one of the translations of the term **Vodoun** is: **vo** meaning *to rest or relax* and **dun** meaning *to draw water*. **Vodou** (Vudu, Voodoo) also means: Deity, God, Goddess; One of the Divine Spirit-Forces of Creation. Below is an excerpt from an unpublished work by Kwesi Ra Nehem Ptah Akhan:

*“... The Great Black Substance of Space within which the entire Created Universe is contained, including various planets, suns, moons, stars, is recognized by Afurakanu/Afuraitkaitnut to be a Divine Substance. It is a Divine Twin-Entity. This Twin-Entity is called **Ka** and **Kait** in the language of Keneset and Kamit. **Ka** (kah) and **Kait** (kah-et) are the Male and Female Entities Whom function as The Supreme Being’s Soul/Divine Consciousness (Awareness, Intelligence).*

*There is a Divine Energy-Source subsisting within **Ka** and **Kait**. This Energy-Source vibrating within the Blackness of **Ka/Kait** are the Divine Male and Female Entities called: **Nu** and **Nut** (noo and noot). In the illustrations of Keneset and Kamit, **Nu** and **Nut** are depicted as Spirits Who function in the Form of a Divine water. Their names are written with **metutu** (hieroglyphic symbols) representing vibratory waves---water symbols showing energetic waves moving through/within the water:  (Nu also called Nun or Nanu)  (Nut also called Nunet, Naunet or Nanut).*

Ka/Kait, The Blackness of Space, is thus seen as a great expanse of Divine matter with a watery-energetic constitution **Nu/Nut**. This Divine Black fluid Substance of Space within which “float” the many planets, suns, moons, stars is similar to the dark watery-substance of the female womb within which “float” hundreds of thousands of ova (eggs/“planets”). The black substance which permeates your entire body, **abatumm** (melanin), is a watery-energetic substance within which all of your “planets” (your organs) are contained. The all-encompassing darkness of your inner-consciousness is the container of your thought-forms and potential thought-forms. All of these aspects of blackness are a portion of the Divine Black Substance of Space, **Ka/Kait**, the Soul/Divine Consciousness of The Supreme Being which contains the entire created Universe.

The **Fon** term **Vodoun** can be translated in one sense as: *to rest or relax (vo)*, *to draw water (dun)*. When you relax yourself and direct your spirit inward to the darkness of your **abatumm** and to your **Se** (*Fongbe* for Soul/Divine consciousness), you

also connect your spirit with the infinitely deep energetic-waters of **Nanu** and **Nanut** (manifest as the Male/Female **Nanu Buluku** or **Nana Buruku** in **Fon**), the Source-Energy of Creation subsisting within the Blackness. You thereby avail yourself of the opportunity to rejuvenate and replenish your energy within the Divine Energy. Now replenished, your energy is then ready to be activated and utilized towards the execution of your **sekpoli**, your life-focus--your Divine function/mission in Creation. This activation is carried out through our direct Ancestral link to the Creator and Creatress of the Universe, **Da** and **Ayida-Hwedo**. This replenishment happens on a certain level when your spirit makes its journey during the sleep-state every night. Yet, on another level this spiritual replenishment is consciously sought after through invocatory and evocatory meditative ritual at the shrines of the **Vodou** and **Kuvito**. In the **Fon** tradition, the idea that one must relax (**vo**) and draw water (**dun**) quite naturally speaks to the essence of **Nanasom**. We relax, align ourselves with our Source of Divine Consciousness, and draw water, tap into Divine Source-Energy "waves", so that we may embrace our capacity to actualize the **sekpoli** that **Mawu** and **Lisa** created and fashioned us to actualize. . . .

. . . **Da** and **Ayida Hwedo** are called **Damballah** and **Aido-Wedo** by the **Afurakanu/Afuraitkaitnut** of **Haiti**; **Ra** and **Rait** in **Keneset** and **Kamit**. They are represented in all three related cultures as the Divine Serpents with Their Tails in Their Mouths. **Mawu-Lisa** (The Supreme Being) directs **Da** and **Ayida-Hwedo** to Create the Universe. **Da** and **Ayida-Hwedo** are the Creator and the Creatress--the Creative Power of **Mawu-Lisa**. They are depicted as Twin Serpents with 3,500 coils Each: **Ayida-Hwedo** in the Sky and **Da** in the Earth . . . "

Some of the Major **Vodou**:

Da Zodji and Ananu Nyohwe	<i>Vodou</i> of the Earth; Epidemics
Azili	<i>Vodou</i> of Fertility, Love, Beauty
HevioSSo	<i>Vodou</i> of Thunder; Kingship, rulership
Agbe and Naete	<i>Vodou</i> of the Sea
Ogu	<i>Vodou</i> of Iron, Warfare; Enforcer of Divine Order
Legba	<i>Vodou</i> of Communication, Messenger of Mawu-Lisa
Age	<i>Vodou</i> of Agriculture, Forests, Herbs/Medicine

Bocio. A particularly *Fon* ritual figure used in connection with divination. The root of the term *bocio* is **bo**. *Bo* is the ancient *Fon* divinatory system passed down by the *Kuvito*. In *Fon* culture, the title **bokonon**, possessor of *bo* knowledge, is the person who performs divination (*bokonon* is also used as a title for those diviners who incorporate the **Fa** system of divination into their practice). The *bokonon* communicates with the *Vodou* and *Kuvito* to receive insight and clarification. *Bocio* are often prescribed for and given to clients to bring or restore spiritual and physical balance/health. They are also given for spiritual protection or to prevent the onset of potentially calamitous life-events.



Fon internet resources:

www.gouv.bj
www.ibidoun.de
www.afrosacredstar.com/aja.htm

Republic of Benin, Official website
Ibidoun, information on **Benin**
Afro Sacred Star, Adja-Fon information

ADWOASEM

ABATUMM

(Black Seed/Fruit/Pod)

Agyimifosem

Imbecilic behavior - The Idiocy of Rationalizing Marijuana Use

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.

The molecular structure of marijuana (cannabis, hemp) is such that it readily binds with *abatumm* creating a hybrid molecule. In the ensuing process the *abatumm*-dominant Afurakanu/Afuraitkaitnit body begins to incorporate and seeks the utilization of this hybrid molecule. Because Afurakanu/Afuraitkaitnut possess normal (the highest) levels and quality of *abatumm* as compared to non-Afurakanu/non-Afuraitkaitnut, we as *abatumm*-dominant people get hooked on drugs including marijuana faster, stay hooked longer, and suffer more severely than all others, for the drug has more quality *abatumm* to bind to within our organs and organs' systems. *Abatumm* naturally participates in the immunological functions of the body. The perversion of the *abatumm* molecule once marijuana enters the system therefore compromises our immune response. *Abatumm* is also the major physiological-substance-connection to our spiritual receptivity. Consumption of marijuana therefore not only impedes our immune response, but *perverts* our spiritual receptivity by distorting, blocking and/or truncating messages coming from the spirit-realm.

Some Afurakanu/Afuraitkaitnut have foolishly bought into the insane belief that smoking marijuana (cannabis) is beneficial to Afurakanu/Afuraitkaitnit people---that we used it in ancient times to achieve "higher levels of consciousness". **What such individuals do not realize is that this foolish and false propaganda was created and is disseminated by the akyiwadefo (spirits of disorder/whites and their offspring) in order to turn Afurakanu/Afuraitkaitnut into a community of drug addicts, to destroy our abatumm and our entire bodies, to shorten our life-spans, to pervert the values of our children who watch their parents and other Afurakanu/Afuraitkaitnit adults destroy themselves while rationalizing their foolish behavior at the same time and to pervert the spiritual communications coming from the Abosom and Nananom Nsamanfo.** The flooding of marijuana into our communities in the western hemisphere was and is an **act of spiritual, chemical and biological warfare** by the akyiwadefo against us. The commensurate flooding of our communities with misinformation wrapped up in pseudo-Afrocentric jargon, pseudo-spirituality and pseudo-historicity is the propaganda component of the overall war campaign.

Millions of Afurakanu/Afuraitkaitnut were enslaved in the western hemisphere to work on plantations to pick not only cotton and tobacco, but also **hemp**. Hemp (marijuana; cannabis) was a major cash crop for the white controllers of the plantations. Our *Nsamanfo* (We) were beaten, tortured, raped, maimed, imprisoned and murdered by the akyiwadefo in their effort to force us to pick hemp. Today, the same akyiwadefo continue to enslave us through the use of hemp, for once it is taken into our system, our bodies become **enslaved** by it. Marijuana/hemp tortures our cells, lungs, brain, other organs and organs' systems. There are over 50% more **carcinogens** (cancer-causing agents) in marijuana smoke than in tobacco smoke.

Afurakanu/Afuraitkaitnut die of lung cancer and other smoking-related cancers everyday because they smoke marijuana. Yet because the akyiwadefo deliberately lie through mixed messages about the dangers of marijuana, we continue to foolishly believe that marijuana is not the cause.

The same akyiwadefo who publish information about some dangers of marijuana are the same akyiwadefo who have established organizations promoting the decriminalization of marijuana and bogus studies indicating that marijuana has no ill-effect on the body.

Afurakanu/Afuraitkaitnut are steered towards the information about marijuana's "beneficial" effects, while the akyiwadefo steer their own people towards the information exposing some of marijuana's deadly effects. This strategy is used to keep Afurakanu/Afuraitkaitnut off-balance.

This strategy allows for a certain segment of our population to rationalize their continued use of the drug by pointing to the fact that "even white scientists say it's not deadly". When such a foolish rationalization is internalized and repeated by an Afurakani/Afuraitkaitnit individual, the akyiwadefo recognize it to be a measure of the success of their campaign against us. Such Afurakanu/Afuraitkaitnut who believe the propaganda promoted by the akyiwadefo in pseudo-scientific studies, music, magazines, movies, television, radio, universities, etc. have not stopped to consider what effect smoking marijuana has on *abatumm*--physically and spiritually.

Our Nananom Nsamanfo, our Spiritually Cultivated Ancestresses and Ancestors, despise the use of marijuana by Afurakanu/Afuraitkaitnut. They recall being kidnapped, murdered and enslaved on plantations by the akyiwadefo because of this drug. The *Nananom Nsamanfo* now watch as we, Their descendants, foolishly believe the very same akyiwadefo who have reincarnated to convince us that smoking marijuana is "spiritual", this in the effort to enslave/control our population all over again and eventually murder us and our posterity. The *Nananom Nsamanfo* understand that the akyiwadefo are assaulting present and future generations of Afurakanu/Afuraitkaitnut simultaneously through promoting marijuana use amongst us, for the chemicals in marijuana not only destroy brain cells, but disfigure sperm cells and ovum cells. Our children, conceived and formed with these disfigured cells, are thus born with weaker constitutions, weaker immune systems, weaker nervous systems and polluted *abatumm*. The *Nananom Nsamanfo* despise the ignorance of misguided Afurakanu/Afuraitkaitnut who wrap pseudo-metaphysics acquired from the akyiwadefo around the use of marijuana, for it is the *Nananom Nsamanfo* Who know best, as Ancestral Spirits, what constitutes being "spiritual" and what does not. They have stated clearly: smoking/ingesting poison, including marijuana is not spiritual. **They implore you to question Them for yourself.**

The Abosom, Orisha, Vodou, Arusi (Deities; Divine Spirit-Forces of Creation) hate the smoking of marijuana as well as cigars, cigarettes and the use of other drugs. They have never sanctioned the practice of using these substances. The *Abosom* govern all of the created Universe. This includes the micro-universe of the Afurakani/Afuraitkaitnit body. The various organs and systems of the

Afurakani/Afuraitkaitnit body are **Abosomkommere**, shrines in-miniature for the various *Abosom*. When you pollute your organs and systems with drugs, including marijuana, you are polluting the **nkommere**/shrines of the *Abosom* within you. When you introduce chemicals that destroy your cells and pervert their functioning as marijuana does, you pervert the shrines of the *Abosom* within your body into pseudo-shrines. The energy projected from your body thus becomes repulsive to the *Abosom* and *Nananom Nsamanfo*, **yet is welcoming to discarnate spirits of disorder**. This includes the deceased spirits of the whites and their offspring as well as discarnate, misguided Afurakani/Afuraitkaitnit deceased spirits who were/are controlled by vice and have yet to be grounded in **Asamando** (the Ancestral realm).

When an Afurakani/Afuraitkaitnit individual smokes marijuana, his or her *abatumm*, his or her major physiological *nkommere*--his or her major bodily sanctuary for the *Abosom*--is polluted. His or her capacity for spiritual communication is not heightened. **It is his or her receptivity to perverse discarnate spirits that is heightened, while his or her receptivity to the Abosom and Nananom Nsamanfo is severely curbed.** He or she, by following the disordered ideas of the akyiwadefo has now become repulsive of and repulsive to the *Abosom* and *Nananom Nsamanfo*. Such individuals easily attach themselves to disorder which manifests through an adherence to false concepts, false beliefs, false rationalizations and the disdain for **nokware** (truth) that would interfere with their addiction.

You can therefore find many of these individuals promoting the foolish belief in such **absolutely fictional characters** as: jesus, muhammed, moses, abraham, solomon, sheba, menelik, melchizedek, bilal, jah, yahweh, allah, buddha, brahmin, etc. Many will also promote foolish beliefs about extra-terrestrials, beliefs which in reality were planted into their spirits by the akyiwadefo or those who study/mimic the akyiwadefo. Many will promote the false, foolish and self-destructive ideas that the whites and their offspring should be embraced as opposed to being hated, that “all people” can communicate with the *Abosom*, *Orisha*, *Vodou*, etc., that we are all “one family”. **Such individuals cannot tell the difference between what is true and what is false, because they have corrupted their abatumm and ultimately their spiritual receptors. They will continue to embrace foolishness and continue to be self-destructive physically and spiritually, until they purge their bodies and spirits of the drug and the akyiwadefo, carnate and discarnate, who are controlling their ability to utilize their common spiritual-sense.**

It takes only the commitment to embrace *nokware* and our *nkrabea* (Divine function; mission) in order to see the idiocy of marijuana use and to realign ourselves with **Nyameewaa-Nyame Nhyehyee**. We must recognize that our *abatumm* has an *nkrabea* of its own. It is against our spiritual interest to hinder the function that our *abatumm* is designed to carry out as a central component of our overall being.

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Adinkra Nsenkyerenne (symbol) from Akan culture



MATE MASIE

(mah'-tay mah-see'-ay)

Nyansa bunu mu ne mate masie

In the depths of wisdom abounds knowledge and thoughtfulness. I have heard and I have kept it.

Mate Masie is a symbol which reminds us of the value of retaining/keeping information that we can utilize for our benefit. It is one thing to hear what someone who is truly connected to you has to say. However, that hearing is only intelligent when you retain the information. **Mate Masie** speaks to the purpose of learning. In **Afurakani/Afuraitkaitnit** culture, learning is recognized as the instrument through which we fully realize our life-focus, our purpose for living—the function we came into the world to carry out. It is also the instrument through which we understand how to carry out our life's purpose, our function in the world, without creating disorder in our lives and in the world. **Mate Masie** reminds us to preserve **Order**.

The above quote is an excerpt from our booklet: **AKUMA SAA Substance Abuse Abstinence in the Afurakani/Afuraitkaitnit Community** (see our website at: www.odwirafo.com/akumasaapage.html). In alignment with the topic of **abatumm**, it is interesting that the image of **Mate Masie** is very similar to the structure of **melanosomes**. **Melanosomes** are the organelles within the **melanocytes** (melanin cells) of the Afurakani/Afuraitkaitnit body which make and store the chemical. **Mate Masie**, representing the receiving and retaining of that which is necessary and beneficial for our proper growth and development, replicates the function of **abatumm** as the chemical that receives and retains the consciousness and energy which is necessary and beneficial for our proper growth and development—physically and spiritually.

BENASEM

MMARA NE KYI

Part 2

In the first part of this article we detailed the reality that as Afurakanu/Afuraitkaitnut (Africans~Black People) we have always recognized the reality that **mmara** (law) and **kyi** (to hate) are two halves of the Divine Whole which is **Nyame-Nyame Nhyehyee** (The Supreme Being's Structure, Divine Order).

We demonstrated that **maa** and **mar** (law and love in Kamit; **me** and **me** in *Coptic*) are one and the same word and concept. **Mmara** (law/love) is the Twin Force in Creation, the *Ntoro (God)* **Maa** and the *Ntorot (Goddess)* **Maat**, through Whom we incorporate those things, entities, we need in order to establish balance in our lives. **Khet** or **kyi** (*to break, destroy, hate* in Kamit; *to hate* in Twi) is the Twin Force in Creation, the *Ntoro Heru Behudet (Heru Kheti)* and the *Ntorot Het-Heru (Sekhet)*, through Whom we reject those things, entities, that we need to hate/reject in order to restore balance to our lives.

It is impossible to establish or restore Nyame-Nyame Nhyehyee unless we fully embrace and operationalize *mmara ne kyi*, Divine Law (Love) and Divine Hate, in every aspect of our lives.

Not realizing the truth about *mmara ne kyi* is the only thing standing in the way of our total liberation: spiritually, physically, socially and politically. With respect to revolution-resolution, Afurakanu/Afuraitkaitnut will free ourselves, permanently, only when we internalize and actualize *mmara ne kyi*. The **akyiwadefo**, the spirits of disorder/whites and their offspring, recognize the truth of this prescription for our full liberation and have therefore worked for centuries to keep us from recognizing it. We must understand that when we embrace *mmara ne kyi*, only then do we invoke **nyansa** (wisdom, intelligence). We thereby accept *Nhyehyee (Order)*, and summarily reject disorder and its purveyors. It is through this process that we recognize the akyiwadefo to be who they truly are, spirits of disorder, and only seek their total eradication from this world: spiritually and physically.

It is imperative that we understand the mechanism by which the akyiwadefo have been able to disable our alignment with this most fundamental truth of our lives. It is through such disabling that we have been influenced to operate, constantly, in an imbalanced fashion. We have been foolishly taught to “*accept all and reject none*”. We therefore accept things and/or entities that we need as well as those things and/or entities which are destructive, even fatal, to us. We also refuse to reject these things and/or entities when they are recognized to be injurious to us physically and non-physically. Because we have been taught to receive such things and/or entities and retain them, we are forced into the insane position of attempting to rationalize the existence of disorder in our lives. Such misguided rationalizations truly manifest as spiritual (which includes psychological) illness. This acquired **oyare, illness**, exists only because our consciousness of *mmara ne kyi* has been thwarted by the akyiwadefo through the manipulation of fear.

FERE ne EHU

(*Respect and Fear*)

Respect is a manifestation of Order. In Afurakani/Afuraitkaitnit culture we uphold respect as a virtue. We recognize it as a byproduct of maturity for it shows that we have fully developed our ability to perceive reality and operate accordingly.

Fear is a manifestation of disorder. In Afurakani/Afuraitkaitnit culture we do not uphold fear as a virtue. We recognize fear to be a byproduct of immaturity and also as representing a lack of perception. Thus, we do not *fear* The Supreme Being, we *respect* The Supreme Being.

In the Twi language, **fere** (feh-ray) is defined as *respect*, but can also carry the connotation of *fear*. This is similar to the fact that *desire* can be in harmony with Order (the body *desires* water for replenishment), yet *desire* can also be misguided (lust—one *desires* to steal). *Fere* or *respect* in the proper sense, means that we constantly **re-spect**, or **re-view** (*spect-ate: to look at*) every thought, intention and action and harmonize each with **Nyamewaa-Nyame Nyehyee**. The term *fere* is represented in the *metutu* of Kamit as **per** or **pera**, with the determinative symbol of an eye  meaning: *to see; perceive; to take in*. The *p* and *f* interchange linguistically here just as in the Twi words for *house* and *to come out, to leave, go out*: **ofi** and **firi** respectively, and the words in the language of Kamit for *house/chamber* and *to come out, go out*: **pi** and **piri** respectively. See correspondences below showing the interchange between *p* and *f*.

Kamit

Twi

pera	to see; perceive; recognize	fere	to respect (to re-look, view, perceive, recognize)
pi	house	fi	house
piri	to come out; to leave, go out	firi	to come out; to leave, go out

We should note also that the Kamau term **per** or **pera** with the *metut* of the eye, meaning *to see, vision* is the origin of the english word **peer**, as in *to peer into, look into something*. The related word, **appear**, is derived from the latin, **perer**, meaning: *to come forth; be visible*. Of course, this word is derived from the Kamau term **per** with the *metut* of the horned viper meaning: *to come forth, to appear*.

Moreover, the word **per** or **pera** with the determinative *metut* of two legs walking:  meaning *to evade a calamity (as in escaping from one's country)* is the root of the idea that *pera* can mean what is commonly referred to as **fear**. This is why in Twi, *fere*, respect, is also translated to mean *fear*. This is also why in english the term is written and pronounced *fear*. It is derived from the Kamau *pera*—the *p* and *f* once again interchanging. We must understand however, that *pera*, to evade a calamity, is still based on *proper* recognition, *proper* perception of reality, manifesting as a *properly* conceived decision and action rooted in that recognition. However, in the culture of the akyiwadefo, fear is based on *not* understanding, *not* knowing, *not* recognizing. *Fear of the unknown* is thus a common phrase. This is also the basis of the misguided idea of one being *god-fearing*. The akyiwadefo do not, have never, and never will know God/Goddess.

In the Twi language, the term **ehu** means: *fear, fright, terror* while the related term in Twi **hu** means: *to perceive by the eye, to behold, discern*. The noun **ohu** means: *knowledge*. Again, these related terms show the connection between *seeing, perceiving things properly*, manifesting as **ohu** (knowledge) and *seeing, perceiving things improperly*,

manifesting as **ehu** (fear). These concepts show the basis for *respect* (re-spect/re-view/re-look) being composed of terms related to *perception, seeing, viewing, recognizing*.

Fere, meaning *respect* in Akan, embodies the ability to *see* (*spect-*) things, entities or events for what they really are, to see or perceive what our capacities are and to see how to interact with these things, entities or events, utilizing our spiritual capacities without creating or perpetuating disorder in the process. *Fere* is thus the act of proper **recognition**, hence the related term **hu** (*to perceive by the eye, to behold, discern*).

Fere in the negative or misguided sense, manifesting as *ehu* (*fear*), means that we either *mis-perceive* some thing, entity or event and/or we properly perceive the thing, entity and/or event, yet do not properly perceive our capacity to harmoniously address or engage the thing, entity or event without creating disorder in the process. (*Harmonious engagement could be acceptance or it could be rejecting, attacking, destroying to maintain Order*). We thus develop a debilitating stress, **because of our lack of proper recognition**---we cannot see a harmonious outcome for ourselves. This debilitating stress blocks our perception yet further and also has a deleterious effect on our bodies, and ultimately our overall health. Frustration develops which often leads to self-destructive, rash behavior and/or misguided rationalizations which promote and lead to stagnation or self-destructive actions as well.

In order to properly execute our **nkrabea**, our Divinely allotted function (destiny) in Creation, we must embrace and operationalize *mmara ne kyi* consistently and perpetually. **We must understand what and who to accept into our lives and what and who to reject---what and who to law/love and what and who to hate.** However, we cannot do so until we develop *fere*, respect, for *mmara ne kyi*. This is what the akyiwadefo understand, and this is why they have incorporated the total disrespect for *mmara* and the total disrespect—fright/fear--of *kyi* into their pseudo-religions. **When we have ehu (fear) for our Divine mandate for kyi (to hate) we have in reality an insane ehu of Nyamewaa-Nyame Nhyehyee, for we have an insane fear for eradicating our enemies, for eradicating disorder and its purveyors.** In this condition, we maintain a state of spiritual and physical (including social, political and economic) paralysis. We refuse to defend ourselves. This is a comprehensive enslavement through the enculturation of *ehu*.

The key to embracing our innate *fere*, respect, for *mmara ne kyi*, and thus our capacity to embrace **Nyamewaa-Nyame Nhyehyee** and to reject disorder is through re-embracing our capacity to execute proper **judgment**. As we have stated in the *nhoma* (*book*) **PTAH Sasetem**:

...Judgment is wise, yet misjudgment is that which is unwise

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...

Atemmu is the Twi term for *judgment*. The root **nten** means: *straight, right, correct*. **Bu aten** means *to execute judgment* while the noun *atemu (aten bu)* means *judgment*. In Afuraka/Afuraitkait we have always taught the truism:

Proper judgment is the hallmark of maturity

The difference between a mature individual and an immature individual is this: The mature individual understands how to make proper judgments. The immature individual does not. The immature individual either makes no judgments at all (non-judgmental) or makes **misjudgments**. We teach our children to assess every situation and then make a proper judgment so that the decision and action they make and exercise are in harmony with their *nkrabea*. If the temperature is 20 degrees below 0 and the child is in the process of deciding what he or she is going to wear outside, he or she is taught to assess the situation and make a proper judgment. The child would therefore not put on a pair of shorts and a t-shirt, but would dress accordingly. Proper judgment affords one the ability to navigate through life, executing his or her *nkrabea*, without creating or perpetuating disorder in the process. **We must constantly judge everyone and everything at all times.** **This is essentially Afurakani/Afuraitkaitnit.** It is **misjudgment** which is foolish, which is immature, which is a manifestation of immaturity. Moreover, **aspiring to be “non-judgmental” is the greatest form of misjudgment.**

We must recognize that it is the akyiwadefo who constantly encourage us: “*don’t hate, don’t judge*”. This foolish and diabolical doctrine is a direct and deliberate assault on Afurakani/Afuraitkaitnit people, culture and religion. It is a deliberate attempt to enslave us and keep us enslaved physically and non-physically. The related foolish doctrine admonishing us to “*fear god*” pulls the other two together into a triangular formula for the perpetual and self-regenerating imbalance, enslavement, of Afurakanu/Afuraitkaitnut. It is this formula: *don’t hate-don’t judge-fear god* which adds up to the insane notion, constantly perpetuated by the akyiwadefo that we should “*love unconditionally*”. Again, this is a direct and deliberate assault on Afurakani/Afuraitkaitnit people, culture and religion, for it is an attempt to pervert reality. We have shown conclusively that **mmara** (law/love) is absolutely conditional. It always has been and always will be. **Mmara**, is the expansive pole of **Nyamewaa-Nyame Nhyehyee**. As One of the complementary poles of Divine Order, Law/Love, can only support that of which It is a component part. **Nyamewaa-Nyame Nhyehyee** dictates what and who to love (be in law with) and what and who to hate. *Nhyehyee* (Order, arrangement) including **Nyamewaa-Nyame Nhyehyee** (Divine Order) is in reality **the essence of conditionality**. Establishing parameters, rules, laws, right and wrong is the nature and definition of placing “conditions”. **Nyamewaa-Nyame** do not “*love unconditionally*”. **Nyamewaa-Nyame** are the root of discriminatory thought. By establishing *Nhyehyee* as the foundation of the Created Universe, **Nyamewaa-Nyame** teach us to be discriminating, discerning so that we can align ourselves with *Nhyehyee*, and restore that alignment when we find ourselves in disharmony.

When we have *ferè*, respect for **Nyamewaa-Nyame** as opposed to the perverse idea of “*fearing god*”, our *ferè* automatically aligns us with our *okra* and *nkrabea*, our Divine Consciousness and function. This alignment illuminates our awareness of **Nyamewaa-Nyame** operating within us. This alignment therefore moves us to consciously embrace **Nyamewaa-Nyame Nhyehyee**, Divine Order. This means that we embrace the Two complementary poles of **Nyamewaa-Nyame Nhyehyee**, *mmara ne kyi*. We are thus grounded and capable of *bu aten*, executing proper judgments. This will always lead to our absolute rejection of the akyiwadefo, their culture and their pseudo-religions, for our spiritual alignment will always illuminate for us the reality that all of the akyiwadefo who exist, who have ever existed and who ever will exist are the enemies of all

Afurakanu/Afuraitkaitnut, and will continue to be until we make them extinct. *Mmara ne kyi* shows us that law/love (**mmara**) is balanced out by hate (**okyi**). This proves to us that law/love is absolutely conditional.

fere • mmara ne kyi • atemmu
(respect • law and hate • judgment)

This is the formula for manifesting *nyansa* (wisdom, intelligence). As *nyansa* is made up of two complementary poles: revolution and resolution, this is also the formula for our total liberation, spiritually and physically.

Below are examples of *mmara ne kyi* in action as shown through the operation of the *Abosom* (Deities). From the text called the *Book of the Cow of Heaven* (Destruction of Mankind) the *Ntoro* (God) **Ra** directs the *Ntorot* (Goddess) **Sekhet** (**Sekhemet**) to destroy, to kill those individuals who were creating disorder in Kamit:

"....Then **Ra** spoke to [His Father] **Nu**, saying: - "O You first-born God from Whom I came into being, O You Goddesses and Gods of ancient time, my Ancestresses and Ancestors, take heed to what men and women [are doing]; for behold, those who were created by my Eye are uttering words of complaint [projecting disorder] against me. Tell me what you would do in the matter, and consider this thing for me, and seek out [a plan] for me, **for I will not slay them until I have heard what you say to me concerning it.**"

Then the Majesty of Nu, to [His] son Ra, spoke, saying: - "You are the God who is greater than He who made You. You are the Sovereign of those who were created with You. Your throne is set, and the fear of You is great. Let Your Eye go against those who have uttered blasphemies against You."

*And the Majesty of Ra, said:- "**Behold, they have taken themselves to flight into the mountain lands, for their hearts are afraid because of the words which they have uttered.**"*

Then the Goddesses and Gods spoke in the presence of His Majesty, saying: - "Let Your Eye go forth and let it destroy for You those who revile You with words of evil, for there is no eye whatsoever that can go before It and resist You and It when It journeys in the form of Het-Heru." Thereupon this Goddess went forth and slew the men and the women who were on the mountain (or, desert land). And the Majesty of this God said, "Come, come in peace, O Het-Heru, for the work is accomplished."

*Then this Goddess said, "You have made me to live, for when I gained the mastery over [the disordered] men and women **it was sweet to my heart;**" and the Majesty of Ra said, "I myself will be master over them as [their] king, and **I will destroy them.**" And it came to pass that [the Goddess] **Sekhet** [**Het-Heru**] of the offerings waded about in the night season in their blood, beginning at Suten-henen....*

*.... And the Majesty of Ra said, "I live, but my heart hath become exceedingly weary with existence with them (i.e., with disordered women and men); **I have slain [some of] them, but there is a remnant of worthless ones, for the destruction which I wrought among them was not as great as my power...."***

*"....And when these things had been done, [the good] men and women saw the god **Ra**, upon the back [of the Divine Cow]. Then these men and women said, "Remain with us, and we will overthrow your enemies who speak words of blasphemy [against you], and [destroy them]."*

*Then his Majesty [RA] set out for the Great House, and [the Goddesses and Gods who were in the train of Ra remained] with them (i.e., the good men and women); during that time the Earth was in darkness. And when the Earth became light [again] and the morning had dawned, **the men came forth with their bows and their [weapons], and they set their arms in motion to shoot the enemies [of Ra].***

Then said the Majesty of this God [Ra], "Your acts of violence are placed behind you, for the slaughtering of the enemies is above the slaughter [of sacrifice]"

There are a number of important aspects to this story. We will only focus on a few in this article. The *Ntorot Sekhet (Sekhmet)* is also referred to as **Het-Heru** as well as the **Eye of Ra**. She is sent out by **Ra** to destroy those who were projecting disorder into the Creative Power (uttering words/vibrations of complaint/blasphemy). They were disrespecting **Ra**, meaning that they were engaged in an attempt to corrupt the Life-Force Energy of Creation that all created entities share. If they were able to pollute the Life-Force Energy, then those Afurakanu/Afuraitkaitnut whom were not engaged in such acts would still suffer. This is similar to a small group of individuals polluting the air that we all share, therefore making us all suffer.

Sekhet goes out and kills the disordered men and women and enjoys it so much so that She states that overpowering them was *sweet to Her heart*. She then began to wade in their blood. We must understand that in relation to the body, the immune system cells do not have a group of immune system veins to operate through. They operate through the circulatory system's veins—they “wade through the blood” in order to kill cancerous cells. **Sekhet** is connected to the Divine Immune System of Creation.

In the end, those men and women who came out to fight and to kill for **Ra** were *honored/blessed* by Him. He tells them that their acts of violence on His behalf are put behind them. Their move to kill the enemies of **Ra**, have thereby been given **Divine sanction**. While the killing of fellow citizens would normally be classified as criminal, killing the enemy in order to uphold Divine Order is given Divine sanction.

We must also point out that **Ra** asks His Father (**Nu**) as well as His Ancestresses and Ancestors for counsel before making the decision to slay the disordered men and women. It is critical to understand that the Creator of the Universe **seeks counsel** from His *Nananom Mpanyimfo* (*Elderesses and Elders*) and *Nananom Nsamanfo* (*Ancestresses and Ancestors*). This is why across Afuraka/Afuraitkait the king and queen (**ohene** and **ohemaa** in Akan) have a council of *Nananom Mpanyimfo* and seek counsel from their *Nananom Nsamanfo*. Our *abene* and *ahemaa* (kings and queens) are not autocratic rulers. They as well as the rest of the population follow the cultural precedent established by the Creative Power ItSelf. We consult the *Abosom* and *Nananom Nsamanfo* for guidance.

We also highlighted the fact that those disordered men and women once discovered by **Ra**, ran into the mountains/deserts in an attempt to escape. Ultimately, **Ra** states that He slew/killed **some** of them, but there was a **remnant of worthless ones who remained**, for His destruction did not demonstrate the extent of His power. This is a reference to those who would become the spirits of disorder (akyiwadefo) being forced out of Afuraka/Afuraitkait into the mountains and deserts of northern eurasia and the Near East thousands of years ago. The remnant of worthless ones who survived would later return to Afuraka/Afuraitkait thousands of years later as melanin-recessive entities---**the whites and their offspring**. It was not necessary for **Ra** to destroy them all Himself. Just as there were men and women who moved to **complete the war** on behalf of **Ra** in the past, so are there Afurakanu/Afuraitkaitnut who are poised to do the same today. We must and will follow the cultural precedent set by **Ra** and those past warriors and warrioresses, our *Nananom Nsamanfo*.

The major lesson that can be extracted from this excerpt is that we have always recognized the reality that **kyi**, to hate, is Divine. The Creative Power will not only direct the *Abosom* to destroy disorder and its purveyors, but will also sanction **nnipa** (humans: Afurakanu/Afuraitkaitnut only) to participate. This has always been common knowledge amongst Afurakanu/Afuraitkaitnut. The only reason it appears to be

revolutionary or unique presently, as opposed to being common sense, is because the akyiwadefo have hidden this information from us, while simultaneously poisoning our spirits/minds against **Nanasom** (Afurakani/Afuraitkaitnit Ancestral Religion). The akyiwadefo also poison the spirits/minds of Afurakanu/Afuraitkaitnut who *have* decided to embrace **Nanasom** so that these Afurakanu/Afuraitkaitnut will *corrupt* its ritual practices and philosophy. The major goal being to insure that the truth about Divine Hate is never taught within Nanasom. Finally, the men and women who projected disorder towards **Ra** feared Him, only because of the fact that they were in the wrong. Fear would not have manifested in their spirits, had they been in harmony with **Ra**.

A second example of *mmara ne kyi* from the **Per Heru Behudet** (Temple of **Heru Behudet**):

*...In the three hundred and sixty-third year of **Ra-Heru-Khuti**, who lives forever and ever, His Majesty was in [the region of] TA-KENS [Keneset/Nubia], and His soldiers were with Him; [the enemy] did not conspire (auu) against their lord, and the land [is called] UAUATET unto this day. And **Ra** set out on an expedition in His boat, and His followers were with Him, and He arrived at UTHES-HERU, [which lay to] the west of this nome, and to the east of the canal PAKHENNU, which is called [. . to this day]. And **Heru-Behudet** was in the boat of **Ra**, and He said unto His father **Ra-Heru-Khuti**,*

I see that the enemies are conspiring against their Lord; let your fiery serpent gain the mastery over them."

*Then the Majesty of **Ra Heraakhuti** said, "...**Heru-Behudet, Son of Ra**, You exalted one, who did proceed from Me, overthrow the enemies who are before you straightway." And **Heru-Behudet** flew up into the horizon in the form of the great Winged Disk, for which reason He is called "Great God, Lord of heaven," unto this day. And when He saw the enemies in the heights of heaven He set out to follow after them in the form of the great Winged Disk, and **He attacked with such terrific force those who opposed Him**, that they could neither see with their eyes nor hear with their ears, and each of them slew his fellow. **In a moment of time there was not a single creature left alive.** Then **Heru Behudet**, shining with very many colours, came in the form of the great Winged Disk to the Boat of **Ra-Heraakhuti** and **Tehuti** said unto **Ra**, "O Lord of the gods, **Behudet** hath returned in the form of the great Winged Disk, shining [with many colours]"*

*And **Ra** said to **Heru**..."O Winged Disk, you Great God and Lord of Heaven, seize them..." and He [**Heru**] hurled His lance after them [the enemy] and He slew them, and worked a great overthrow of them. And He brought one hundred and forty-two enemies to the forepart of the Boat [of **Ra**]....And He hacked them in pieces with His knife and He gave their entrails to those who were in His following, and He gave their carcasses to the Gods and Goddesses Who were in the Boat of **Ra** on the river-bank of the city of Heben. Then **Ra** said to **Tehuti**, "See what mighty things **Heru Behudet** has performed in His deeds against the enemies....Then **Tehuti** said to **Ra**, "**Heru** will be called Winged Disk, Great God, Smiter of the enemies in the town of Heben from this day forward..."*

*...His [**Heru Behudet's**] blacksmiths are to Him, and those who are in His following are to Him in His territory, with His metal lance, with His [mace], with His dagger, and with all His chains (or, fetters) which are in the city of **Heru-Behudet**.*

*[And when He had reached the land of the North with His followers, He found the enemy.] Now as for the blacksmiths who were over the middle regions, **they made a great slaughter of the enemy**, and there were brought back one hundred and six of them. Now as for the blacksmiths of the West, they brought back one hundred and six of the enemy. Now as for the blacksmiths of the East, **among whom was Heru-Behudet, He slew them (i.e., the enemy) in the presence of Ra**, in the Middle Domains.*

And Ra, said unto Tehuti, "My heart [is satisfied] with the works of these blacksmiths of Heru-Behudet who are in His bodyguard. They shall dwell in four sanctuaries, and libations and purifications and (offerings

shall be made to their images, and [there shall be appointed for them] priests who shall minister by the month, and priests who shall minister by the hour, in all their God-houses whatsoever, as their reward because they have slain the enemies of the God." And **Tehuti** said, "The [Middle] Domains shall be called after the names of these blacksmiths from this day onwards, and the God who dwells among them, **Heru-Behudet**, shall be called the 'Lord of Mesent' from this day onwards, and the domain shall be called 'Mesent of the West' from this day onwards." As concerning Mesent of the West, the face (or, front) thereof shall be towards [the East], towards the place where **Ra** rises, and this Mesent shall be called 'Mesent of the East' from this day onwards.

There are again many lessons to be learned from the above excerpt however we will highlight only the most salient points for the purposes of this article. **Heru Behudet** is directed by **Ra** to kill His enemies. The term translated as *overthrow* or *destroy* is **s-kher**. We demonstrated in the first part of the article that the **s-** in Kamit is a causative prefix. It denotes that something is being made to occur. The term **kher** means *to destroy, overthrow, kill*. The Twi version is **kyiri** (meaning *to hate*). **Ra** is directing **Heru Behudet** to exercise Divine Hate. Later in the text **Ra** says that His heart is satisfied and directs the **Ntoro Tehuti**, the **Ntoro** of Divine Wisdom, to declare that **Heru Behudet** will be rewarded for His actions. The followers of **Heru Behudet**, the blacksmiths, were *honored* as well for killing the enemies of Ra.

It is decreed also in this text that **Heru Behudet** is called **Neb Mesen** or Master/Lord of **Mesen**. **Mesen** is the name for the **iron-working foundry**. His followers were called *mesentiu* (blacksmiths) because they were **iron-workers and warriors** who wielded **iron weapons**. **Ra** also decreed that a **metal statue** of **Heru Behudet** be placed in His temple as a shrine. The immune system is dependent on iron in order to carry out its function. Iron carries oxygen (fire). **Heru Behudet**, the **Ntoro** of Metal, Iron, and War, carries the fire of **Ra/Rait** not only throughout the immune system in your body, but throughout the Divine Immune System of Creation. The **Ntoro Tehuti**, the Male Divinity of Divine Wisdom, confirms and announces the judgment of **Ra**. We see, time and again, the **association of Divine Wisdom with the execution of Divine Hate**. We also see, just as in the excerpt about **Sekhet**, that **Ra** rewards the followers of **Heru Behudet**, for assisting in the killing of the enemies of **Ra**. Those who fight on behalf of **Ra** are honored with temples and shrines and offerings are decreed to be made to their images. **The Creator of the Universe promotes and rewards the execution of Divine Hate**.

Finally, an example from Akan culture. What follows is a quote from **Kwesi Yankah** as he describes the structure of the Akan libation **mpae** (prayer). The curse is a component part of Akan **mpae**. Without that component, you do not have a complete prayer specifically when the *mpaebo* is for the community. From his work, **Speaking for the Chief: Okyeame and the Politics of Akan Royal Oratory**:

The rigid structure of mpae is notable. Even though the officiant is allowed an unlimited scope of creativity in his diction, he sticks to the following sequence in the organization of his message.

- a) Invocation
- b) Message
- c) Solicitation
- d) Curse

During the invocation, the officiant invokes the forces of beneficence, observing the Akan religious hierarchy where God is the Supreme Being, followed by Mother Earth, the pantheon of lesser gods, and the ancestors. The message segment of libation often highlights the occasion and the purpose of the prayer. This is followed by solicitation, in which the speaker solicits support for the spiritual, moral and material well-being of the lineage or society. Officials here often exploit the occasion to make oblique references to delicate political problems for which the society needs help or counseling. In a few cases, a chief's misdemeanor will

receive indirect mention, in the hope that wiser counsel from the spirit world may prevail on him. The concluding segment of *mpae* is often reserved for the pronouncement of a curse on the forces of evil.

We should note that the term for curse in Twi is **duabo**. This term is comprised of **dua** – stick, and **bo** – to strike. **Duabo** is thus *stick-striking; beating*. This is a clear description of the intent of the terms **khet** and **kher**

from Kamit where the *metut* shows a man with a **stick** in the act of *striking, beating, attacking (hating)*.



Below is an *mpaebo* offered as thanks for the recovery from sickness recorded in Date (*Larteh*), Ghana by K.K. Anti:(formerly posted on <http://cehd.ewu.edu/cehd/faculty/ntodd/GhanaUDLP/KKAnti/LibationIntro.html>)

Otwereduampon drink, Thursday Earth drink,
River Afram drink, Paha drink, Asunsu drink.
Ancestors of the Aduana family drink, Biretu drink.
Dente Deity drink, Dwerebe drink, Buruku drink,
Thousand ancestors and thousand gods come and receive drink
When I call one, I call all of you,
Soul Bosompra here is drink! Soul Bosompra here is drink!
There is nothing wrong that I call you.
It is my son Ntiamoa Amankuo
You are aware of the sickness that befell him a month ago.
It is through your grace and great prayers
That he has recovered.
Receive wine and drink today this Monday.
Stand behind him with good standing
We pray for long life and prosperity
Bless him with living water
Any evil person who wish Ntiamoa Amankuo
To pass away from this world
So that I become lonely,
Hand him over to the Divine Executioners
Nobody blesses his enemies,
Blessing to all who have assembled here.

Otwereduampon is a title of **Nyame**. The Earth Mother and various *Abosom* and *Nananom Nsamanfo* are called in the *mpae*. The key statements at the end of the *mpae* are those comprising the *duabo* section where the individual asks Those Whom were invoked and evoked, i.e., **Nyamewaa-Nyame**, the *Abosom* and *Nananom Nsamanfo* that **any evil person be handed over to the Divine Executioners**, for **nobody blesses his enemies**. This kind of speech is common in Akan culture, and in Afurakani/Afuraitkaitnit culture **across the board**. It is a manifestation of our total **fere**, respect, for **Nyamewaa-Nyame Nhyehyee**. We seek to incorporate (*mmara/mar...*law/love) things, entities that we need and we seek to reject (*khet, kyi...*hate) things, entities that we do not need. It also shows that we have always sought and we always seek to invoke the **Divine Executioners (Divine Killers)**, Those *Abosom* Whom are governed by **Heru Behudet** and **Het-Heru**, by whatever names These *Abosom* are called in the various Afurakani/Afuraitkaitnit languages and cultures. We invoke Them for the purpose of eliminating the purveyors of disorder.

In Kamit, the term **maakheru** or **maakher** is the masculine and **maatkheru** or **maatkher** is the feminine title given to those who have achieved a certain level of spiritual cultivation. In the texts of Kamit, the

spiritually cultivated individual who has made his or her transition via Death to the spirit-realm is tested by the *Abosom* and *Nananom Nsamanfo* to determine if his or her spirit is in harmony with Divine Order. If so, he or she is declared to be **maakheru** or **maatkheru**, for he or she has achieved the requisite level of spiritual cultivation to be accepted as part of the community of **Aakhu/Aakhutu** (*Nananom Nsamanfo*; Spiritually Cultivated Ancestresses and Ancestors). Such an individual is endowed by **Amen/Amenet (Nyame-Nyamewaa)** with the capacity and the responsibility to guide his or her relatives on Earth, as they live to develop their character and properly execute their **nkrabea** (Divinely allotted function/mission in Creation).

The term **maakher** or **maakheru** is very often defined: **maa** – true, **kher** – voice. One who is *maakheru* is one who is *true of voice*. One who speaks, commands (*kher*), and does---incorporates--- law, truth (*maa/maat*). The related term in Twi is **mmarahye**, which is comprised of: *mmara* (law) and *hye* (tsheh) meaning: *to command; to arrange; to force*. This term is used to describe the act of giving laws while the *mmarahye-fo* is one of the group (*fo*) who gives, enacts (*hye*) laws (*mmara*), hence the definition “*law giver*” for *mmarahye-fo* in Akan. The Twi term *hye* (to command) is derived of the Kamau term *kher* (*shehr*) *to voice*. Maakher is thus mmarahye. Moreover, the definition of *hye* meaning *to force; to compel* shows the connection of *kher*, *hye* and *kyi* phonetically and conceptually. The idea of one *compelling* or *forcing law* is actually the definition of the function of **Heru Behudet** and **Sekhet**. Certainly, the pronunciation of *hye* and *kyi* are similar, and the concept of hating/rejecting (*kyi*) disorder for the purpose of upholding law (*mmara*) is the same as forcing, compelling, fixing (*hye*) law (*mmara*). Such a compulsion exists only for the purpose of maintaining **Nyamewaa-Nyame Nyehyee**.

Critically, we have shown the root cosmological meaning of *maakheru/maatkheru* which is the basis of the notion that one can be *true of voice*, one who speaks/does the Law. *Maakheru or Maatkheru* as a title shows that one has achieved **Nyamewaa-Nyame Nyehyee**. He or she has balanced the two complementary poles of Divine Order---*mmara* (maa/maat) and *kyi* (*khet* or *kher* in the language of Kamit...*kyi* or *kyiri* in Akan). He or she is *maakheru* or *maatkheru* because he or she respects and operationalizes *mmara ne kyi*, Divine Law and Divine Hate in a balanced fashion, consistently, without fail.

It is this kind of Afurakani/Afuraitkaitnit person **and only this kind** of Afurakani/Afuraitkaitnit person who achieves the level of Honorable, Venerable (Spiritually Cultivated) Elder or Elderess in Society and Honorable, Venerable (Spiritually Cultivated) Ancestor or Ancestress after making transition to **Asamando** (the Ancestral realm). In Akan culture they are called *Nananom Mpanyimfo* and *Nananom Nsamanfo* respectively.

This article will conclude in our next issue.

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AWUKUSEM

NHWEHWEMU

Below is an excerpt from the audio transcript of our 3-CD audio set: **KUKUU-TUNTUM** The Ancestral Jurisdiction. This excerpt is from ABIEN (CD 2: track 3). To download our entire **KUKUU-TUNTUM** audio set for free, go to our website at: www.odwirafo.com/kukuutuntumpage.html

“. . . The Goddess **Auset** operates through the star **Sapadet**, called *Sirius*, which is the brightest star in the sky. As **Auset Sapadet**, She is called *the great provider*, because of the energy She transmits to the Sun and Earth. The God **Ausar** operates through the star system of **Sah**, called *Orion*, and can be found together with the star **Sapadet**. As **Ausar Sah**, He is said to make Heaven and Earth fruitful. Together, **Ausar**, operating through the star system **Sah**, and **Auset**, operating through the star system **Sapadet**, are Husband and Wife transmitting Their energy to our solar system which develops the energy of **Heru**, the core of Sun and Earth.

As the Goddess **Auset** operates through the star system **Sapadet**, She is called the Queen of **Sapadet**. In the language of **Kamit**, **Sapad** means *to provide; provider*. This title was corrupted by the whites from the Queen of **Sapadet** into the Queen of **Sapa**, **Shaba** or **Sheba**. As the God **Ausar** operates through the star system **Sah**, He is called **Heri Meht**. In the language of Kamit, **Heri**, means *King, Chief or Leader* and **Meht** means *North or Northern territory*. **Heri Meht** thus means *King of the Northern territory*. North Kamit was sacred to **Ausar** as the region where He made His transition to the **Sekhet Hetep** to rule as King and also where He was resurrected. The title **Heri**, was corrupted by the whites into **Hori**, **Shori**, **Sholi**, **Soli** and **Sol**. **Meht** was corrupted into **Men**. This title **Heri Meht** was thus corrupted into **Hori Meh**, **Sholi Men**, *solaiman* and *solomon*. The two star systems **Sapadet** and **Sah** change positions in the sky and ultimately unite with one another. This union of **Sapadet** and **Sah**, is the union of the Goddess **Auset** and the God **Ausar** in the sky. This is the union of **Auset** the Queen of **Sapadet**, and **Ausar** or **Heri Meht**, King of the North. When **Auset** and **Ausar** unite through the two stars **Sapadet** and **Sah**, They occasion the appearance of a star called **Heru am Tuat**. Because the God **Heru** operates through this star He has been called the son of **Auset Sapadet** and **Ausar Sah** for thousands of years. As Queen, **Auset Sapadet** also has the title **Rekhit**, meaning *wise one* in the language of Kamit. **Heru am Tuat**, the star born of the wise Queen **Auset Rekhit** is thus called *Son of Rekhit*, meaning *Son of the wise one*. The whites corrupted the title **Rekhit** into **Lekhim** and **Lekh**. In the language of Kamit, **per** or **perat**, means *product of, or offspring of*. **Perat Rekhit** thus means *son or offspring of the wise one, Rekhit*. The whites corrupted **per** and **perat** into **ben** and **bayna** and **ibn**. Thus the description of **Heru am Tuat** as the son or offspring of **Auset Rekhit**, was corrupted from **Perat Rekhit** into, **bayna lekhem**, **menelekh** and **menelik**, the son of solomon and sheba. **solomon**, **sheba** and **menelik** never existed. The names of these fictional characters and the fictional life stories attached to them are perversions, by the whites and their offspring, of the names and titles of **Ausar**, **Auset** and **Heru** as they function through the star systems of **Sah**, and **Sapadet**.

In your spirit, **Heru** governs your will, **Set** governs your desire. **Ausar** and **Auset** govern your soul, the Divine conscious part of your spirit. When you allow the Divine part of your spirit, to guide your actions you live well. This is **Ausar** and **Auset** ruling the country as King and Queen. However, sometimes you allow your misguided desires, or lust, to control your actions. This is **Set**, killing **Ausar**, in order to take over the reigns of control. As you live controlled by lust and misguided desire, you cause yourself to suffer. This is **Set's** rule causing the people to be oppressed. At some point, you decide to make a change. You begin to look for the proper way to live your life. This is **Auset**, looking for Her Husband **Ausar**. When you have found out the truth about how you should live, and make the decision to embrace Divine order over a lust-dominated lifestyle, this is **Auset** finding **Ausar**, embracing Him, and becoming pregnant with a new will, **Heru**, to live right. As your newly born will to live right conflicts with your lust or misguided desire, this is **Heru** and **Set**, will and desire, the two combatants fighting. When lust wins out, **Set** has killed **Heru**. When you follow your intuition and your will to live right re-emerges, this is **Heru** being resurrected from the dead by **Tehuti**. When you finally root out the lust or misguided desire, and live according to Divine law for good, **Heru** has defeated **Set** and taken over the government of your personal world. As you strive to maintain a life of harmony through seeking the guidance of your Ancestresses and Ancestors, this is **Auset**, **Heru** and **Nebt Het** resurrecting **Ausar**.

On Earth, **Ausar** as the black soil substance of Earth is in partnership with **Auset**, the river waters of Earth. Their partnership brings prosperity to the people. When the red hot desert lands of **Set** begin to expand and dry up the black soil and the rivers, the people suffer and go hungry. **Ausar** and **Auset** have been removed from rulership, and **Set** has taken over. When the river waters begin to move and expand again, and move over the black soil, the union of the two, river water and black soil, **Auset** and **Ausar**, produce vegetation, drawing on the solar energy deep within the core of Earth and within the Sun. Through the vegetation, **Heru's** energy is born into the world. The people are thus returned to prosperity and free from hunger and suffering. **Ausar** and **Auset** have produced the savior of the world. The hot weather of the desert threatens the existence of the new vegetation, and the vegetation dies as a result. Yet, the vegetation later re-emerges at a certain season. **Heru** has been killed and then resurrected. The vegetation grows into lush forests with great trees and vines that displace the desert. **Heru** has taken over the government of the world.

In your body, the pituitary gland, **Ausar's** region, is a master gland that regulates the functions of other glands. The male and female reproductive organs, **Auset's** region, have reflexive areas that are connected to all of the major organs and glands. The heart, **Heru's** region, regulates the flow of blood, and thus energy, to the various organs and structures of the body. The nervous system, and the testes of the male and ovaries of the female, **Set's** region, governs your desire to act and your sexual desire. When one is controlled by lust, they can place an over-emphasis on sexual activity. They force the body's organs and structures to feed the sex drive. The pituitary gland becomes overworked and submits to the misguided sex drive. The penis and vagina structures of the reproductive area become over worked and weakened as they submit to the misguided sex drive. The glands, organs and structures of the body are drained of their nutrients in order to support the lust of the misguided sex drive. The body becomes weakened. The immune system becomes compromised. **Set** has forced **Ausar** into submission, and **Auset** into submission, and the world or body is suffering under His government. An electric signal from the brain and pineal gland causes the reproductive organs and pituitary gland to begin to function in harmony again. The heart begins to regulate the flow of blood away from its overemphasis in the reproductive organs. Here, **Ausar** and **Auset** have reunited or realigned themselves, and **Heru** has begun to assume His role in government. When your lust fights the normal functioning of the body, there is conflict. You experience anxiety. Your heart then becomes heavy.

Set has attacked and **Heru** has been killed. Eventually, your heart resumes its normal rhythm. **Heru** has been resurrected. **Heru** reestablishes the proper regulation of blood throughout the body. The organs and structures receive their proper nourishment again. **Set** has been defeated.

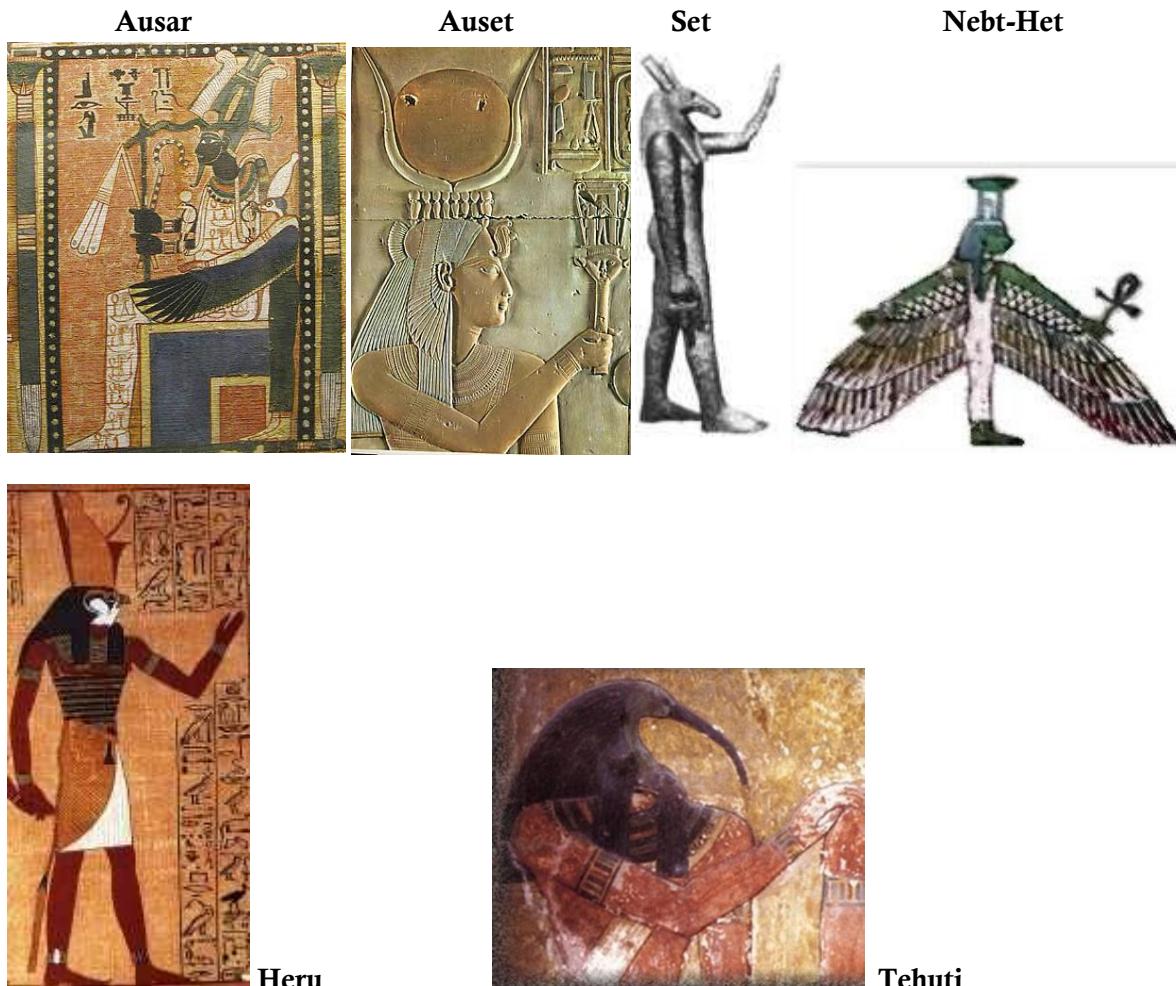
Ausar and **Auset** also function through the Moon. The Moon is called **Iah**, in the language of Kamit. **Ausar** is connected with the New Moon which is black. **Ausar** is often depicted as a perfectly Black God. As a Spirit operating through the New Moon, **Ausar** has the title **Ausar Iah**. **Auset** is connected with the Full Moon. As the light of the Moon begins from a crescent shape to expand day after day, it gradually covers the entire blackness of the New Moon, to become a Full Moon after nearly 15 days. **Auset** has just come over the perfectly Black God **Ausar**, and become a pregnant, or Full Moon, with the light of the Sun, **Heru**. **Auset**, as the full or pregnant Moon transmits that sunlight to Earth. **Heru** is thus called **Heru Iah**, or **Khensu Iah**. The light reaches Earth and the people who were in darkness. The Full Moon is then reduced to a $\frac{3}{4}$ Moon. The black crescent shape begins to expand until the entire Moon is dark after nearly 15 days. **Set** has removed the light and the people of Earth are in darkness again. **Heru** has been killed. In about 3 days, the silver light of the crescent appears from the face of the dark Moon. **Heru** or **Khensu** has resurrected on the 3rd day. The crescent light expands into a Full Moon. The light reaches the people of Earth. **Set** has been defeated. The people of Earth are no longer in darkness.

Ausar, **Auset**, **Heru**, **Set**, **Nebt Het** and **Tehuti** also operate through the lives and events that take place within the clans of Afurakanu/Afuraitkaitnut. **Ausar**, the great Black King is murdered by **Set** who is often depicted as red. The Afurakanu/Afuraitkaitnut, the great Black nations of Earth, were destroyed by misguided desire operating within a small portion of Black people controlled by lust, and a large group of reddish or white foreigners from the deserts of eurasia who were their followers. **Set** takes the body of **Ausar** and throws it in the river, then proceeds to take control of the country. Here, the white foreigners of europe and asia take the bodies of Black people and throw them in the water. This is the beginning of the slave trade of millions of Afurakanu/Afuraitkaitnut who are forced into ships and sent into the waters of the Ocean. The white foreigners then take control of the Black nations and create unlawful rules and regulations. **Auset** is forced out of Her role as Queen and goes to search for Her Husband. This is the remnant of Black people who were forced out of their countries, yet survived the wars and escaped slavery. These Afurakanu/Afuraitkaitnut would search for their sisters and brothers who were still in bondage. **Auset** finds the body of **Ausar**, performs ritual, communicates with His Spirit and becomes pregnant. Afurakanu/Afuraitkaitnut who had escaped slavery would find their sisters and brothers on the plantations and seek to unite with them and build alliances with them to plan for freedom from the white slavers. The God **Tehuti** tells **Auset** that Her son will grow up to defeat **Set**, and that She must hide away in the swamps to raise **Heru** away from the seat of government. Afurakanu/Afuraitkaitnut who escaped slavery set up their own sovereign independent nations in the swamps and forests and mountains away from the plantations. We gave birth to children who would grow to become those who will defeat the rule of the white slavers. **Set** finds out about **Heru's** birth and has Him killed. The white slavers plot against the Afurakani/Afuraitkaitnit males and females creating drugs, and diseases that we use to destroy ourselves and thus maintain white rule. The Goddesses **Auset** and **Nebt Het** find **Heru** murdered and lament His death. The mothers of Afurakani/Afuraitkaitnit males, as well as females, lament as they bury their children daily as a result of violence, drugs and diseases created by the whites. The Goddess **Serqet** tells **Auset** to call on **Ra**. **Ra** sends **Tehuti** to cause the resurrection of **Heru**. We are reminded by our Ancestresses and Ancestors that our liberation is only possible through the invocation of the Goddesses and Gods. We begin to invoke **Ra/Rait** and the Spirits of the Goddesses and Gods, and the sons and daughters of Afurakanu/Afuraitkaitnut begin to

wake up. **Heru**, with **Heru Behudet** the son of **Ra**, defeat **Set** and establish Divine order in the world. The children of those who were captured and enslaved away from Afuraka/Afuraitkait, are uniting with the children of those who were colonized in Afuraka/Afuraitkait and are defeating the whites and their offspring and their false religions and perverse culture for good. **Auset**, **Nebt Het** and **Heru** resurrect **Ausar**, and **Ausar** joins **Ra** in Heaven as a God in Nature. The children of those Afurakanu/Afuraitkaitnut who were separated from Afuraka/Afuraitkait begin to evoke the Spirits of the Ancestresses and Ancestors, Who then come forth and openly exercise their jurisdiction over the lives of Their children.

jesus never existed. mary never existed. jeshua ben pandira never existed. whites have no special connection to god, nor have they been visited by god's fictional only begotten son. The names of the Gods and Goddesses that were corrupted by the whites and applied to their fictional characters are names of Spiritual Forces in Creation that have always operated through the Sun, Moon, planets, stars, our physical bodies and our spirits and continue to operate through the families and clans of Afurakanu/Afuraitkaitnut. . . ."

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YAWUSEM

NKRABEA

*Below is the transcript from our **MAAKHERU** audio webcast entitled:*

Nkrabea (Function): Afurakanu/Afuraitkaitnut Know Your Role

“...Mikyia mo Afurakanu/Afuraitkaitnut. Nne ye Maakheruda. Me din de Kwesi Ra Nehem Ptah Akhan.

Greetings to all Afurakanu/Afuraitkaitnut. Today is Maakheru day. My name is Kwesi Ra Nehem Ptah Akhan.

Nkrabea is defined as function. The *nkrabea* is the life-focus of the **Afurakani/Afuraitkaitnit** individual. Every Afurakani/Afuraitkaitnit individual has an *nkrabea*. Every Afurakani/Afuraitkaitnit individual is designed and comes into being in order to execute a specific function in Creation, just as every cell in your body is designed, and comes into being in order to execute a specific function within your body. Thus, the *nkrabea* most often translated in the Twi language as destiny, is most appropriately translated as **function**. This *nkrabea*, this function is a Divine function. **Nyamewaa** and **Nyame**, the Great Mother and the Great Father, Whom Together comprise the Supreme Being, give every created entity an **okra**, *a soul*, a drop of Divine Consciousness from the Ocean of Divine Consciousness which is the **okra** of **Nyamewaa-Nyame**. That *okra* or drop of Divine consciousness is the bearer of your *nkrabea*, and placed inside your **sunsum**, your spirit.

Your physical body has a smaller body within it which directs its overall functioning. This smaller body is the brain. Within the brain structure is an even smaller body, the pituitary gland which is a master gland. The pituitary gland has a regulatory function within the body. It regulates the functions of the other organs and glands. As an Afurakani or Afuraitkaitnit individual, your spirit body, your *sunsum*, has a smaller body within it which directs its overall functioning and direction. This is your *okra*, your soul, your spirit's brain. It is that force within your head which is always pulling you towards harmony with Divine Order, whether you align yourself with it or not. The reason why the *okra*, this seed of Divine consciousness within you, is constantly pulling you to function in a specified fashion is because within the *okra* is an even smaller body, the *nkrabea*. The *nkrabea* is the spiritual pituitary glandular body. **Body-Brain-pituitary, sunsum-okra-nkrabea** or **spirit-soul-function**.

The very fact that you have a pull, shows that you have an *nkrabea*, a specific function to execute in Creation. All spiritual urges or pulls can be measured and those that are expressive and impressive of **Nyamewaa-Nyame Nhyehyee**, Divine Order can be verified ritually as the force of *okra*.

As an Afurakani/Afuraitkaitnit individual, you are pulled to accept, love, certain things, objects, deeds, entities and pushed to reject, hate, certain things, objects, deeds, entities. This is the work of the *okra*, your Divine consciousness, in concert with the message of your *nkrabea*. The *nkrabea* thus determines what is lawful and what is hateful and your *okra* thus pulls you in the direction which is an expression and impression of that determination. The role of the **Nananom Nsamanfo**, the Honored Ancestresses and Ancestors and the role of the **Abosom**, the Deities, in the life of Afurakanu/Afuraitkaitnut is to support and guide you in your effort to align yourself with the pull of your *okra*. The role of the **Osofo**, the initiated priests and priestesses, and the role of the **Nananom Mpanyimfo**, the Honored Elders and Elderesses, is to support and guide you in your effort to align yourself with the pull of your *okra*.

Only Afurakanu/Afuraitkaitnut have *okra*, which is also called **ori inu** in **Yoruba**, **se** in **Vodou**. All non-Afurakanu/non-Afuraitkaitnut, the whites and their offspring, came into being via spiritual perversion, and genetic degeneration. They thus continuously reincarnate as spirits without *okra*, spirits without a Divine consciousness, without a soul. They perpetually pass on genetic perversions which manifest as melanin-recessiveness, a perverse morphology, a perverse phenotype, a perverse outlook, a distorted worldview, based on their dissonant and discordant spirits. When the whites and their offspring die, their dissonant spirits leave their bodies, reside in a lower region of the spirit realm, and eventually reincarnate into the physical world once again. When Afurakanu/Afuraitkaitnut transition, our spirits leave our bodies, we reside in various regions of **Asamando**, the Ancestral realm, according to our character, including the region of the *Nananom Nsamanfo*, the Honored Ancestresses and Ancestors. Before we reincarnate in the world once again however, we are drawn “up” to the Divine Centerpoint, the presence of **Nyamewaa** and **Nyame**. We receive an *okra* and *nkrabea*, a soul and a Divine function, and are then carried by the agency of certain *Abosom* back into the Ancestral realm. We then await the time to be reincarnated. We eventually re-enter the physical world via conception. Yet we are spirits, *asunsum*, who have been infused with *okra* and *nkrabea*. We have a Divine life-focus, a mission, a function. We have a contribution to make within Creation. We are therefore the only individuals on Earth who qualify as authentically, truly human. Afurakanu/Afuraitkaitnut are the only created human entities and we therefore have an obligation to adhere to **Nyamewaa-Nyame Nhyehyee**, Divine Order. This obligation is written into our very nature which is the message within *nkrabea*.

The various organs and structures within your body have varied functions and modes of operation. They operate according to their nature. The various Afurakanu/Afuraitkaitnut of differing conscious-energy complexes have varied functions and modes of operation, for our *nkrabea* in concert with our *okra* direct us to function according to our nature. While the various organs and structures of the body operate differently, they are interdependent upon one another and support one another through fulfilling their designated functions. Afurakanu/Afuraitkaitnut of varying conscious-energy complexes operate differently, yet we support each other interdependently when we function in harmony with our *okra*, when we execute our *nkrabea*, when we fulfill our Divine function in the world.

The respiratory system cannot function in the same manner as does the immune system. The respiratory system draws air into the lungs yet in the process, toxins are also drawn in. The immune system is designed to seek out, isolate, destroy and expel the toxins, so that the integrity of the body is maintained. The cells within the respiratory system respect the function of the cells within the immune system and operate harmoniously with them. This is **Nyamewaa-Nyame Nhyehyee**, Divine Order.

The *Abosom*, *Orisha*, *Vodou*, *Arusi*, the Deities, are the Divine Organs and Structures within the Divine Body of **Nyamewaa-Nyame**. We as Afurakanu/Afuraitkaitnut are the children of the *Abosom*. We, as their children, are thus the cells of the Divine Organs and Structures within **Nyamewaa-Nyame**. As cells of the Divine Organs and Structures, some of us are children of the *Abosom* who carry out the immune function in Creation and are thus immune cells within the Great Divine Body. We therefore constantly seek out, isolate and destroy disorder. We destroy cancerous cells, which have come into being within the Divine Body. This is our *nkrabea*. This is the Divine function we came into the world to execute. This is the *nkrabea* which was given to us by **Nyamewaa-Nyame**. Afurakanu/Afuraitkaitnut who are not immune cells, have their own functions to execute. They may be children of *Abosom* Whom carry out the respiratory function within the Great Divine Body, and therefore draw in **Tumi** Divine Energy for the rest of us to utilize. No matter what our *nkrabea* is, as Afurakanu/Afuraitkaitnut no matter what our Divine functions are, we, through adherence to our *nkrabea*, support each other, for we are interdependent upon one another.

Those who are immune cells contain the requisite fire necessary to constantly seek out and destroy cancerous cells without pause, without compromise. We are the principal Agents of the Divine Hate of **Nyamewaa-Nyame**. We hate/reject/repulse disorder and its purveyors for the purpose of maintaining the integrity of the Divine Order. Yet, those Afurakanu/Afuraitkaitnut who are cells in the digestive system of Creation do not contain such fire. It is not necessary for them. They contain the requisite coolness, or water, necessary to properly receive or digest the nourishing *tumi*/energy needed for the growth and development of the rest of the cells, the created cells. When the digestive system functions according to its nature the body is fed. When the immune system functions according to its nature the body is preserved, protected.

When Afurakanu/Afuraitkaitnut who are of a spiritually cool or watery disposition utilize their receptivity to draw wisdom from the *Nananom Nsamanfo* our people and our culture is nourished. When Afurakanu/Afuraitkaitnut who are of a spiritually fiery disposition utilize their hate, their power of repulsion, to eliminate the whites and their offspring, their culture and their pseudo religions then our people, our culture, **Nyamewaa-Nyame Nhyehyee**, Divine Order, is preserved, protected. We are thus able to continue. We are able to continue to fulfill our *nkrabea*, our purpose, our mission our function in Creation as Afurakani/Afuraitkaitnit people.

The mature Afurakanu/Afuraitkaitnut of a fiery disposition respect the Afurakanu/Afuraitkaitnut of the cool, watery disposition. The mature Afurakanu/Afuraitkaitnut of a watery disposition respect the Afurakanu/Afuraitkaitnut of the fiery disposition. Those whose spirit is of a watery, receptive, cool disposition, thus respect and fully embrace Divine Hate, however they do so through a cool medium. If an individual in a community is found to be a serial pedophile, the Afurakani/Afuraitkaitnit of a watery spiritual disposition will express their Divine Hate of that individual by keeping their children away from the individual forever and informing all others in the community to do the same. The Afurakani/Afuraitkaitnit of a fiery spiritual disposition will impress his or her Divine Hate of the serial pedophile by removing the pedophile from the planet.

The watery Afurakanu/Afuraitkaitnut will express their Divine Hate for the whites and their offspring, their culture and their fake religions by rejecting them all and teaching their children and the community to do the same. The fiery Afurakanu/Afuraitkaitnut will impress their Divine Hate for the whites and their offspring by eliminating them, their culture and their fake religions for good. In all instances the fiery and cool

Afurakanu/Afuraitkaitnut, if mature, will respect one another's fiery and cool embrace of Divine Hate, Divine rejection of disorder.

There are many *Abosom*, *Orisha*, *Vodou*, *Arusi*, of the **Owia** [Sun], **Osrane** [Moon], planets, stars, rivers, lakes, wind, Earth, sky, fire, mountains, oceans. As Afurakanu/Afuraitkaitnut we are their children and are governed by the conscious-energy proceeding from them. We are sent into the world by **Nyamewaa-Nyame** under the influence of certain *Abosom*, just as every cell in your body comes into being within a certain organ or structure which governs it. This reality reflects our *nkrabea* and it illuminates the reason why we are pulled in certain directions by our *okra*, as opposed to others. **Akofo**, Afurakani/Afuraitkaitnit warriors and warrioresses, have an *nkrabea*, a function in **Nyamewaa-Nyame Nhyehyee**, Divine Order. **Dunsinifo**, Afurakani/Afuraitkaitnit healers and healeresses have an *nkrabea*. **Nsaanodwumayefo**, Afurakani/Afuraitkaitnit artists have an *nkrabea*. **Abosomfo**, **akomfo**, Afurakani/Afuraitkaitnit priests and priestesses have an *nkrabea*. **Akuafio**, Afurakani/Afuraitkaitnit agriculturalists have an *nkrabea*. All Afurakanu/Afuraitkaitnut have an *nkrabea*, a Divine function to execute in the world which manifests as a contribution to **Nyamewaa-Nyame Nhyehyee**. Those who bring fire, bring fire. Those who release water, release water. Those who kill, kill. Those who heal, heal. Those who build, build. Those who teach, teach. Those who speak, speak. Those who dance, dance. We all have value as codified within the pact we made with **Nyamewaa-Nyame** before we incarnated into the world.

Liars exist within the community and without. Liars exist within the shrine-house and without. Misguided initiates, priests and priestesses; misguided so-called elders and elderesses exist within the clans, within the blood-circles. Prompted by foolish notions forced on them by the whites and their offspring, these liars and misguided individuals will attempt to convince you that your value as a healer, killer, warrior, warrioress, builder does not exist. They will attempt to force you into a category wherein you must deny your *okra*, deny your *nkrabea*, deny your *ori inu*, deny your *ayanmo* and ultimately support the agenda of the whites and their offspring. But you listen to your *okra* and our collective *nkrabea* as Afurakani/Afuraitkaitnit people. The collective *nkrabea* of all Afurakanu/Afuraitkaitnut is absolutely in harmony with revolution-resolution, for revolution and resolution are Two Halves of the Whole that we call **Intelligence**. The *Abosom* support Intelligence. The *Nananom Nsamanfo* support Intelligence. No matter what your conscious-energy complex is, what *Abosom* governs your spirit, your *okra*, by nature you must support this Intelligence and by nature you are pulled to support it according to your unique design. By nature, all Afurakanu/Afuraitkaitnut are designed to support Divine Law and Divine Hate. This is written into the collective *nkrabea* of all Afurakanu/Afuraitkaitnut who exist, who have ever existed and who ever will exist. It is an unmovable structure which undergirds the practice of Afurakani/Afuraitkaitnit Ancestral Religion, the ritual incorporation of Divine Law and the ritual restoration of Divine Balance.

Afurakanu/Afuraitkaitnut: Embrace your maturity. Embrace your *nkrabea*. Function according to your nature and you will embrace your own, you will reject our enemies and their willing slaves, and you will fulfill our collective *nkrabea*. This will you do without fear and without compromise.

Me din de Kwesi Ra Nehem Ptah Akhan. Nne ye Maakheruda. . .”

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AFLASEM

AHOOFE

ADWENE NO YE FE

The Mind is Beautiful
by Yoofiwaah Kyekye

AFURAKA/AFURAITKAIT Nanasom Nhoma, Afurakani/Afuraitkaitnit Ancestral Religion Journal, is divided into seven sections based on the **Abosom**, (Deities), of the solar, lunar and planetary bodies which govern the **Akan** 7-day week. The **Obosom** (singular) for **Fida** (Friday) is **Afi** and some of the characteristics She embodies are creativity, innovation, beauty, love, sexuality, strength, healing, attraction, magnetism, etc. These are also some of the characteristics of **Oshun, Azili or Ezili** and **Het-Heru, Afi's** titles in the cultures of the **Yoruba, Fon** and **Ewe** and ancient **Kenesu-Kamau** respectively. As a result, the themes governing **Afi's** section of the **Nanasom Nhoma** are titled **AHOODEN** (Health, Strength) and **AHOOFE** (Beauty).

In our last issue we talked about Redefining Beauty (**Bue Ahoofe So**) by taking a look at how beauty is characterized from a physical perspective. We uncovered the trustory about beauty by using the physical characteristics of the only woman that was actually “created”, molded and fashioned---the Original, the Afuraitkaitnit Woman---as the true standard for physical beauty. But beauty, in and of itself, is so much more than a physical attribute. And although beauty is often said to be in the eye of the beholder, it's not as subjective as one might assume.

Fe is the Twi word for beauty which is often translated as: *fine, pretty, nice, comely*. Variations of **fe** translate to mean things like *accurate; exact; exactly; completely, thoroughly (fefefe); completely, entirely; thoroughly (fe); to be or become fine (fe), tender or smooth*. In reviewing several different english dictionaries for their definition of the word ‘beauty’, the most common definition is: “*The quality [or combination of qualities] that impresses or gives pleasure to the mind and/or the senses, and is associated with such properties as harmony of form or color, excellence of artistry, truthfulness, and originality.*” I once heard someone define facial beauty as one whose facial features are completely symmetric, meaning all parts on both sides of the central dividing line correspond perfectly or are identical to each other in shape, form and placement. All expected features are in place complimenting each other, working in harmonious concert as designed. In such a case the face has an ideal, complete structure and function, exact form, and is organizationally harmonious, complete and balanced – it is beautiful. Although this supportive description only scratches the surface to the depth of beauty, it can be used as a catalyst to help people begin to better recognize beauty in its truest form no matter how it is manifested (physical person, group, art, nature, tangibles and intangibles).

Beauty in its fullness is manifested both from within and from without. The outside is a manifestation of what is inside and what is inside will eventually manifest itself outwardly. They are ultimately reflections of one another. For example a person who possesses physical beauty and has a beautiful disposition is truly beautiful, while a person who possesses physical beauty and has an ugly disposition is not truly beautiful. In

the case of the latter, ideal structure and form may be present but ideal function and completeness is off-balance.

People are naturally drawn to beauty and usually experience some type of internal sensory reaction from an encounter with it. As denoted in the english definition above, beauty *impresses or gives pleasure to the mind and/or the senses*. A few natural responses to an encounter with beauty are instant attraction and magnetism, passion and adoration, or relaxation and inebriation. In essence, an encounter with beauty is pleasing to the observer in more than just the act of beholding; it can raise emotions and awaken the senses. These involuntary feelings are sometimes misinterpreted as a divine revelation or confirmation but, at times, nothing can be further from the truth. One should take the time to dig deeper and investigate below the surface of the object of perceived beauty to confirm ‘true beauty’: *ideal structure, exact function and form and organizationally harmonious, completeness and balanced – inside and out.*

In the process of trying to identify a beautiful mind, one should look for these characteristics in a person’s thought process---how a person thinks---still applying ideal structure, exact function and form and organizational harmony, completeness and balance in your view of this mind. The minds of Afurakanu/Afuraitkaitnut were created beautifully with the innate capability of functioning beautifully. The Twi word for mind is **adwene** which is also used in translation for words like *brain, thought, opinion, concept and memory*. The root word is **dwene** which means: *to think, to meditate, to consider*. **Adwene pa** is: *wise, reasonable, judicious, excellent thoughts, intelligence; discretion*. **Adwenem tew** is: *clearness of thought, intelligence, shrewdness, alertness, sound mind, and sobriety*. A beautiful mind operates in wisdom, intelligence; judiciously, reasonably, uses discretion, alertness and meditation. It considers ideas, makes judgments and forms thoughts. It mentally searches or measures depth, or calculates the capacity; it decides based on reflection, pondering or through reasoning. Unfortunately, what we find is some of us are not fully using our minds correctly (not thinking correctly) and therefore not cultivating the beauty it was created to demonstrate.

I remember when I first went to grade school. I was a child that was excited about learning and, aside from the inconvenience of having to wake up early, I looked forward to going to school to learn something new each day. However, the more I graduated, the higher up in the school system I went, the less I liked school. By junior high, I began to actually dislike school because I began to realize that most of the lessons being taught were about things that weren’t meaningful to me. School began to take on the persona of a social meeting place instead of a place of learning and, although I was a social child, I didn’t feel like I needed to go to school for nine months out of each year to socialize. I grew up in the ‘Cultural Community’ and the majority of the children at school were not people I enjoyed socializing with because of the difference in thought processes. In fact it seemed to me that most of the children [and teachers] at school weren’t ‘thinking’ at all.

I recall in the eighth grade being in a geography class and as we studied the continents the teacher asked the class, ‘How many continents are there?’ All of the students replied, ‘Seven!’, except me as I said there were only six. When questioned by the teacher why I said six, I gave her the definition she gave me for the word ‘continent’ (a large land mass surrounded by water) as explanation of why europe doesn’t qualify, therefore there are only six. Her response was, ‘It’s still a continent?’ That was the beginning of my realization of the fact that many people just don’t ‘think’, they simply memorize information through repetitious recollection and recital. There’s no need for intellectualizing, reasoning, rational analyzation or meaningful understanding

of what is being taught (the epitome of ‘thinking’) at school, just the ability to recall at least 70% of the information being taught long enough to pass a test.

Learning is the process of gaining knowledge, comprehension, or mastery through experience and/or study. In Twi the word for the act of learning is **osua** whose root word is **sua** – *to learn*. **Osuani (osuafø)** is *disciple (disciples)* which is one who learns, embraces and follows the teachings of a mentor, teacher, or wise figure. As a disciple you embrace, imitate and spread the teachings of the mentor, teacher, or wise figure. Throughout our tenure in the grade school system we go through a series of ‘mentors, teachers or wise figures’ (‘teachers’) who, more times than not, don’t teach what they know to be true. They teach what they are told to teach based on the curriculum provided to them by the school system. Regardless of whether or not they themselves believe the information to be true, false or incomplete, their job is to teach and grade based on their assigned curriculum. There are some teachers who teach what they believe and what they’ve studied and found to be true in addition to their assigned curriculums. Even in this instance the grading system is still based on the assigned curriculum.

What then were we really learning for 13 years as our impressionable minds were being developed and we sat under the instruction of these ‘teachers’ as their disciples in this teaching system? I wish I could say ‘nothing’ because that would no doubt be better. What we actually learned was how to ignore our **ka** (Kenesu-Kamau term for our Divine consciousness, Intelligence) when it pulls us in a direction other than what we were taught or what was given to us as truth. That is in essence what our ‘teachers’ were doing. They taught us ‘what to think’, instead of how and worse, they taught us how to ‘not think’. How do I know? I’m glad you asked. To think is to use the mind to consider ideas, make judgments and form thoughts; to mentally search or measure depth, or calculate the capacity; to decide based on reflection, pondering or through reasoning. When the process of thinking is applied in school and the conclusion leads to an answer other than what’s in the text book or answer sheet, those responses are marked wrong, as in the case of my eighth-grade session above. In the developing mind of a child who is under the discipleship of a ‘teacher’, a wrong answer translates as failure. If we graduated out of the school system or were promoted within, it wasn’t because we mastered the discipline of study through the true learning and thinking processes by definition. We graduated because we gave enough of the answers that were fed to us as truths.

Although for me eighth grade was thirty years ago, the process of thinking hasn’t changed for the school system. In fact, we (products of the school system) are parents of children in or who have gone through the same system of learning. As a result of this generational discipleship the process of thinking (or not thinking) is demonstrated widely among the masses. People are still parroting information that’s fed to them through different media. Through television, radio, books, schools, church/pseudo-“religious” organizations, social settings, etc., people are being told what to think and are submitting to those lines of thought without applying reason. Compliance can be confirmed in the fact that millions of people wear the same style of clothes/shoes during the same period because somebody told them those clothes/shoes were in style. Millions follow the same diet because somebody told them that diet was the latest discovery. Houses, cars, books, hobbies, phrases, buzz words, beliefs, the list goes on and on. It’s as though their minds are on automatic remote-control under the command of the same puppeteer who’s feeding them the same information to think at the same time and is changing that information at will.

An example of how the media gives us information from an angle that causes us to ignore our *ka* and formulates our opinions and feelings in the direction they want us to think is the way they initially covered the

'post Katrina' fiasco in New Orleans. If the media was looking for the truth, the first thing they would have reported is that those people had nowhere to live and hadn't eaten since the storm hit. But the first published stories indicate what their real reporting assignment was: to report on how unruly and uncivilized Afurakani/Afuraitkaitnit people "are" even during a disaster. The first stories sent over the airwaves reported how they were breaking into stores looting clothes, TVs and cigarettes, and how the government and police had to enforce martial law. As a result, people across America who viewed those initial reports believed that's what was going on down there and, as a result, were not sympathetic in the beginning. I have relatives who were residents of New Orleans during this time and I recall people at work asking me, "Why would those people do a thing like that after the city experienced such devastation?" The fact that they even asked a question like that in the first place demonstrated they were ignoring their *ka* (Divine Consciousness, Intelligence) and that they allowed their opinion to be shaped by what they saw in the media, not through the use of clear, rational thinking. My response was, "What would you do if you hadn't eaten in days and didn't know when or where your next meal was coming from?"

It was not until the media (their post graduate 'teacher') began to tell the truth about that part of the state of emergency in New Orleans that people began to see just how horrible the conditions were in that city. Those same people who questioned me earlier then decided to collect money and clothes to send to my family members that were affected. Had they listened to their *ka* or taken the time to use their own innate ability to properly and thoroughly think things through, they could have easily concluded on their own that those people were in a serious state of destitution and were in desperate need of immediate assistance, among other things. Instead, because they've been consciously disconnected from their *ka* they now have to be told what to think and when.

To properly and thoroughly think things through is to be able to ponder any given situation forward and backward. What I mean by that is you begin your thoughts from a beginning point (where you are, what you know now); apply (or draw on) research, logic, universal truths and/or principles utilizing your *ka*; consider the end (outcome, future, beyond yourself); meditate on steps towards the outcome as you bring that thought back to where you are, and then make your decision. This sounds like quite a bit to go through just to think or make a decision, but the Afurakani/Afuraitkaitnit capacity to *dwene* (to think), our mind, is so powerful when it's functioning 'beautifully' that it can complete this entire process in a split second. This manner of thinking is intelligent as it helps you see things clearly and logically, and it affords you the opportunity to map out and affect a desired outcome during the initial decision making process. This process of thinking forward and backward (reversibility) is innately natural to Afurakani/Afuraitkaitnit people and is intricately woven into our culture. In the 'Education' section of the book, **African Spirituality on Becoming Ancestors**, Anthony Ephirim-Donkor wrote on guiding the development of children's ability to think:

...When children are given money and sent to purchase items at the market, they are required to return with all items, including the exact change. Better yet, girls must be able to memorize and ultimately internalize the recipe for the preparation of various soups and meals. Specifically, they will have to be precise with their hands in measuring such ingredients as salt, pepper, etc., in order not to make soups salty or too spicy for consumption. Girls from the age of seven and up can list most ingredients for the preparation of soups, like palm, groundnut (peanut), etc. They prepare themselves as wives by preparing food for their imaginary husbands, visitors, other children, and grandparents.

It would be counterproductive to write a list of items to be purchased when the aim is to develop the child's mental acuity by internalizing, recalling, and associating the items with certain operations. In the past, my wife has prepared several

West African dishes for special occasions, and we have invited our African and non-African friends over. Some of our non-African friends would ask her for recipes for some of the meals. At first she was startled at their requests because she never used written recipes. Even after she told them how to prepare the dishes, they might still want to know how many teaspoons of salt, for instance, they should add.

After observing the interplay between mothers and children from the ages of six to fourteen as they attempted to carry out the above responsibilities, my assistants and I decided to test them out. First, we observed girls learning how to prepare foods and then asked them to list the ingredients prior to preparation of the foods, and then after preparation asked them to list the items in reverse order. The process of reversibility is crucial in oral societies like Akan, because the ability to retain a countless number of proverbs as an elder and recall them spontaneously during deliberations has its genesis at the educational stage. From the cognitive operational standpoint the inability of children ten years old and under to think in reverse order means that they cannot think through any given operation. That is, they handle variables only as tangible things to be used rather than as true variables to be examined carefully before being used..."

As we all know, proverbs in Afurakani/Afuraitkaitnit cultures house valuable life lessons and give visuals for us to clearly see solutions to any given problem we may experience. One must not only learn to recite the proverbs, he/she must be able to understand the lesson in them and how it applies to any given situation so it can be used to overcome that situation. As Donkor was pointing out, this process of learning to effectively utilize the mind (to think) starts at home at an early age in Akan culture so that lessons have time to be fully absorbed prior to a person becoming an Elder or Elderess, when they will be called upon to settle disagreements or act as judges. They're minds are guided to discern, to rely on their senses, and to make appropriate judgments while they are still children. The people who persisted to ask his wife for recipes clearly are people who hadn't learned how to fully rely on their senses and/or ability to 'think'. They wanted to be told exactly what to do (recipe) so they would not have to 'think'.

The term in america assigned to the line of thinking defined above is called 'critical thinking'. They define critical thinking as *mental processes of discernment, analyzing and evaluating. It includes all possible processes of reflecting upon a tangible or intangible item in order to form a solid judgment that reconciles scientific evidence with common sense. Critical thinkers gather information from all senses, verbal and/ or written expressions, reflection, observation, experience and reasoning. Critical thinking has its basis in intellectual criteria that go beyond subject-matter divisions and which include: clarity, credibility, accuracy, precision, relevance, depth, breadth, logic, significance and fairness.* This in essence is the process of applying intelligence (directed by our *ka*) and, as demonstrated in the paragraph above, is taught from an early age at home and school in true Afurakani/Afuraitkaitnit homes and societies. However, it is not taught to Afurakani/Afuraitkaitnit children in america through the public educational system and is usually not taught at home either. As noted above our children are taught what to think and how not to think, thereby requiring the over utilization of the concept called 'belief' which continues immaturity through adulthood.

Gyidi is the Twi term for *belief* or *faith*. **Gyigya** means *to be unsteady, unstable, fickle, to waiver to stagger, go astray* as this term demonstrates immaturity. In some cases the use of *gyidi* (belief) is a necessary aspect of the educational process of children because as their minds are not yet stable, and their understanding and thinking processes are still being developed, they need to 'believe' what is being taught to them is true. We relied on 'belief' in the acceptance of what was taught to us in grade school. As a child reaches adolescent teenage years they naturally began to challenge things because they're minds and ability to think are maturing and moving away from relying solely on 'belief' in what they've been taught is truth towards accepting what they can confirm is truth and dismissing what they can't confirm is truth. Obviously they get it wrong

sometimes, which is one of the biggest struggles between the teenagers and their parents, but this means they're still not yet stable (*gyigya*) in their ability to 'think'. By the time they reach adulthood, there should be a shift from the need to rely on 'belief' to the foundation (stability) of 'knowing' as the adult mind, understanding and thinking process matures through research, experiences, confirmations and attunement to our *ka*.

The need to heavily rely on belief in pivotal areas of our lives as adults, especially in areas where we conform our lives around that belief, indicates *gyigya* or immaturity in the area of true [critical] 'thinking'. In such cases we are out of touch with our *ka* or Divine Intelligence. Mature thinking would compel the adult to apply intelligence: the ability to research, learn and apply facts, which would no longer require belief because then one would 'know'. This does not mean there is no area of our lives as adults that belief can't be used, for it is the thing that triggers the need to research. But many people live their entire adult lives continually relying on belief, even calling themselves a 'believer', never evolving to true mental stability, maturity or **nim** (Twi - *to know* or **nimdefo** - *people who know*) and never experiencing the beauty potential of their own mind, or identifying and appreciating the beauty in the minds other Afurakanu/Afuraitkaitnut.

We as Afurakani/Afuraitkaitnit adults and parents in america must educate ourselves and our children on how to correctly 'think' - **dwene**. If our children are not thinking correctly it's because we haven't developed correct thinking within them. It is our responsibility to develop their minds on how to use deductive reasoning, common sense, reversibility and guide them in attunement to their **ka**. It is our responsibility to expose them to situations that will encourage them to consider outcomes, mentally measure depth and calculate capacity. Information is readily available for research today, through physical and spiritual means, so there is no need for us to rely on belief or on what we're being [or have been] told to think. Furthermore, it is to our detriment to do so because what we are being taught to think through the educational system, media, etc., takes us further away from who we truly are. When we receive information from our oppressor [past or present], intelligence tells us that information is more than likely corrupted in their favor so it shouldn't be readily taken as truth. They should be made to prove every piece of information they present to us because of that fact. But ALL information, even information received from a perceived reliable source, should still be confirmed by the individual receiving it before internalizing it.

That is maturity; that is intelligence. That is **fe** (beauty).

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AFLASEM

AHOODEN

AWOO NTOATOASOO DWUMADIE NHWESOO

Intergenerational Project Management

by Yoofiwaa Kyekye

At some point in our lives, each of us should take the time to examine this question: If Afurakani/Afuraitkaitnit (African) people are descendants of the indigenous people of the Earth and white people are descendants of abatum(melanin)-recessive cave dwellers, then how did we get to the position of servitude worldwide and how did they get to the position of perceived world rulers? Our inability or unwillingness to successfully address and resolve this question contributes to the overall acceptance of our condition as an unhealthy community, nation and people. We live our lives today with a certain disconnect from our Ancestresses and Ancestors, assuming the times and circumstances they lived in were so much more different from what we experience today. This article is going to explore that theory by objectively comparing some of the things that occurred in the era of trustory that our Ancestresses and Ancestors were enslaved, with some of the things that go on in our lives today. This is obviously a broad undertaking so in this issue we will compare the activities of the so-called ‘house-slave’ of the plantation versus today’s middle/working-class “African-Americans”. If we can see the parallel then we can begin to uncover our role in the perpetuation of this aforementioned shift in power, alter our behavior and ultimately our future.

First let’s look at the institution of slavery. america was (and is) in one sense a business venture for white (white arab, white asians, white-europeans: british, portuguese, spaniards, etc.) investors. There are obviously other innately oppositional factors that played a role in the use of Afurakanu/Afuraitkaitnut which are covered in other **AFURAKA/AFURAITKAIT Nanasom Nhoma** articles. These whites saw an opportunity to invest in an area that was untapped [by them] and had limitless potential for making and maintaining wealth and power for them and their future generations. To successfully accomplish this venture, as with any project, they needed to set and clearly define their goal, determine the required resources, and set the timeline they needed and/or would allow to successfully complete the project and receive the desired return on their investment. The ultimate goal was/is global domination and the desired return on investment was/is short term, long term and intergenerational residual wealth.

In today’s field of project management when one is exploring the required resources needed to complete a project they must be very specific in determining exactly what resources are needed to successfully accomplish the goal. They should assess the types of raw materials, the equipment, the fields of expertise and the people who possess them. They must then approximate how much every individual resource will cost and, wherever possible, uncover areas to minimize cost without negatively impacting the overall success of the project. When working through this so-called “New World” undertaking, they (the whites and their

offspring) had to examine the required resources in the same manner to ensure that the desired return on investment would be met. When implementing a project, everyone must be onboard with a clear vision and working toward the same goal and objective. Every thought, every plan and every action must be in support of the goal. Failure to successfully incorporate this in your project plan will leave room for minds to drift and ultimately affect the success of the overall project.

Now let's go to the plantation. As noted above, the objective was (among others) to setup residual wealth, by any means necessary and at the expense of whatever or whomever was needed to carry it out. They were to accomplish this by setting up colonies in the americas and around the world where they can implement specific sub-goals of setting up lodging; producing and harvesting crops (sugar, rum, tobacco, hemp, gold, diamonds, etc.) to be sold all over the world; and securing and positioning the right people to make it all happen. But in order to implement this successfully, as noted above, they also had to create a single mindset among all parties involved (today's project management field calls this a 'vision'). If one intends to conquer or overcome another, they must first conquer their thoughts, both conscious and subconscious, because our thoughts govern our actions. So the vision must keep the efforts of everyone involved in the project (free and captive) voluntarily or involuntarily focused on the success of the goal. The goal being global domination and intergenerational residual wealth and the vision being the façade of [so-called] white superiority and [so-called] black inferiority in the minds of everyone involved (Afurakanu/Afuraitkaitnut and white). Popularizing this vision suppresses the desire for effective opposition against the project and justifies the means regardless of how brutal or unjust.

They also needed people who possessed knowledge of the specific areas of expertise that benefited the goal. This means when they took people from Afuraka/Afuraitkait (Africa), they didn't choose people they had to teach those skills to as his-story leads one to assume. How successful do you think this project would have been if they kidnapped people, forced them to live in and submit to brutal conditions, plus train them in a new craft? No! They stole skilled people; those who were masters in the specific trades in which they needed to achieve their goal. Some of you may say, 'Well, what about the women they took?' In Afurakani/Afuraitkaitnit societies prior to white-european and arab influences, women were not held as second class citizens and therefore were not prevented from acquiring knowledge or skills solely because they were female. That whole concept of suppressing women is in line with the white male's need to dominate that which they feel innately threatened by. The person who performed a specific task is the person who had the most knowledge, information and/or skill to successfully complete it. Throughout Afurakani/Afuraitkaitnit trustory you will find women in positions of leadership. It wasn't until our cultures were influenced by whites and their offspring that the issue of gender became a prevalent concern. But that's another article altogether. Women and men were stolen because of the skills they possessed that were beneficial to the success of the project. Choosing skilled people to enslave is no different from the "interview process" we go through when we want them to hire [or choose] us today. Corporate america seeks out and hires only those Afurakani/Afuraitkaitnit people who are educated and receive their stamp of approval (degrees) as confirmation that they've mastered the specific skills that benefits the goals of their corporation. Those 'hired' individuals then go through orientation to get acclimated to the vision and culture of the corporation (what and how to think, speak and act) so that all of their thoughts, plans and actions at work are in line with the company's objectives as they are easily managed. This interview and acclimation processes are the same processes the so-called 'house-slaves' had to go through and adhere to in order for them to be effectively useful to the so-called master.

In order for the whites and their offspring to rule (manage) the masses on the plantation, they had to get the so-called house slaves who (through force) bought into their vision to communicate that vision to the field slaves in a way that would cause them to submit and conform to it. So they (the whites) created a system that slightly promoted the activities that worked towards the goal and severely punished the activities that worked against it. For example, if one so-called slave reported the activity of another that didn't work towards the goal, the rebellious one might be publicly and severely punished or killed and the 'snitch' might begin to win the trust of the so-called master and be considered for a house-slave or overseer position in the future. Today the punishment for rebellious ones is they're publicly humiliated, fired or, depending on the circumstance, they may face criminal charges. The reward process for the snitch hasn't changed.

The life of the so-called house-slave centered around the needs of the so-called master at all times. If the so-called house-slave was at home caring for a sick or dying relative and the so-called master called on them, no matter how minor the request, they felt compelled to leave their family member and go tend to the so-called master's bidding. Even on days and times that may have been considered 'non-work' days (Sundays or European holidays), they were always 'on call' and the so-called master's business always came first. This doesn't mean the so-called house-slave didn't appreciate the concept of family or loved the work they did for the so-called master more than they loved their family. They married, had children and they loved their families just as we do today. But they found themselves in a situation where they felt if they didn't work hard for the so-called master they could be subject to penalties (including death) that would ultimately affect their family. Plus, being in this position afforded them the opportunity to be rewarded with the so-called master's hand-me-downs, which were perceived as better than what they could make or buy themselves. So they worked hard to stay in the graces of the so-called master to remain positioned to protect their families from the so-called master's whip and provide their children with better things and conditions than their parents were able to provide for them. They did what they *thought* they had to do under the circumstances they found themselves born into.

Salaried employees are those who receive a set paycheck in most cases, no matter how much or how little time they use to get the job done. In some cases their efforts are rewarded with a bonus depending on how effective they are with helping the company reach their corporate objectives. This category of employee was created so the individual will consistently remain available or 'on-call' for the corporation should they need them at any time, without the corporation having to pay them for the long hours it may take to get a specific job done. So if a salaried employee's wife is pregnant and the corporation (or military) calls them in, they feel obligated to leave their wife and respond to the 'call of duty'. They don't necessarily accept this type of position because they love their jobs so much they just have to be there all the time. They do it because they want to provide a better life for themselves and their family than what their parents were able to provide for them. They do what they *think* they have to do under the circumstances they found themselves born into. Are you beginning to see the parallel?

Now let's get back to the whites' intergenerational residual wealth project. In the grand scheme of the project, the so-called house-slave or overseer received minuscule rewards for their role in the success of the project. They only received enough to keep them in the position they were in. They were never given enough to save for use in changing their overall condition or enough to position themselves to use their own skills to successfully compete with the so-called master's objective. That would be counter-productive to the project. The riches from the efforts on the plantation went to the so-called master and the wealth went to the investors. Don't confuse riches with wealth. Riches will help you and your family live a good life as long as

you are in the position to continue to acquire riches. Wealth, on the other hand, is intergenerationally residual. The wealthy maintain wealth despite debilitating accidents or death, but the rich will likely go poor because of them.

Today that above-mentioned reward is called ‘stock’; yet no matter how many pieces of stock the employee may be allowed to purchase through the employee stock purchase programs, the ruling majority (where the wealth and decisions reside) are held by the descendants of former so-called slave owners and their investors. Further, the employees are paid only enough to keep them coming to work; rarely are they paid enough for them to save for use in changing their overall condition or enough to position themselves to be able to use their skills to successfully compete with corporate giants. Again, that would be counter-productive to the project **which, by the way, has never ended because it was and is intergenerational**.

So things aren’t so different after all. In fact they are exactly the same. The intergenerational success of this intergenerational project directly depends on the breeding of intergenerational enslaved Afurakanu/Afuraitkaitnut who believe in their (the whites and their offspring’s) intergenerational vision. On one level or another, at one time or another we’ve all bought into the façade of white supremacy and black inferiority. Why else would we continue to use our skills to the benefit of the current day investors? Our children are being continuously and communally encouraged to go to white-influenced educational institutions which ultimately prepares them to do exactly the same thing we’ve been doing: using our skills to the benefit of current day investors. Our efforts to change things haven’t gone to the heart of the issue and therefore, have little to no impact on real change. We should develop our own intergenerational project plan and implement it; for our communities AND for our own individual families. All we have to do is first objectively analyze the entire situation clearly, how things are today, zooming out from the historical tunnel view to a panoramic view. Then develop a clear and specific vision of the future that you want (how you want things to be), with no negative current day prejudices of what we think we can’t do limiting that vision. Write down the vision. Be free in your thinking when developing your vision and know that it is not based what you have right now; it is a written representation of your dreams or ultimate goal for ‘your future’ which includes you and your offspring.

Then develop a plan on how to bring that vision to fruition as if money and resources were no object. Next research the kind of resources you’ll need to bring that specific vision to fruition and then put it into action. Don’t forget that people are a resource, our *Nananom Nsamanfo*, our Ancestresses and Ancestors, were resources in the project plan above and we are being used as resources (wittingly or unwittingly) in that same plan today. We also have our *Nsamanfo* and *Abosom* as an available resource as well. Estimate how much time it would take to successfully complete such a plan and don’t let your own individual mortality interfere with the time estimation. If the time you need to successfully implement your plan is 100 years, so be it. Remember this is for your future and the future of your offspring which, as far as time goes, is infinite. If it’s a good plan you will see progress and experience successes along the way. The ultimate goal is a complete change in your, your family’s and your community’s situation so be patient in your planning and allow the proper time. That’s where the intergenerational factor comes in. Finally you implement your plan as outlined.

If several Afurakanu/Afuraitkaitnut take these steps to plan their futures and implement those plans, they WILL change the state of existence for more than just their family in the future; they will increase the health and wealth of our people as a community, as a nation and worldwide. As long as LIFE continues, you can [and do] affect it now and in the future. Your planning or lack of planning, your action or lack of action

automatically births consequences that affect the present and the future, so why not affect them ‘on purpose’ and in our favor. You may ask yourself, ‘who am I to do something as big as this?’ The real question is, ‘who are you not to?’

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AMENMENSEM

AHODWIRA

SANKOFA WO DIN

The **Akan** term for *name* is **din** (deen). The *din* is analogous to water in Afuraka/Afuraitkait with respect to its value to our well-being, our proper development and proper functioning within Creation. As an Afurakani/Afuraitkaitnit individual, you are a *created* entity in Creation. In order to live and to function properly, your physical body is absolutely dependent on water. Yet, you need more than just water to survive.

Analogously, as a created entity, your **sunsum** (your spirit), must have a properly given/received *din* in order to be properly distinguished from other *asunsum* (spirits) to live and to execute your **nkrabea**, the Divine function given to you by **Nyame-Nyame** (Goddess-God, The Supreme Being) to execute in Creation. Yet, your *sunsum* requires more than a properly given/received *din* in order to function harmoniously in life.

It is critical that we understand the totality of this truth. Your body absolutely needs the replenishing properties of water. Yet, water is not all that your body needs. Your *sunsum* absolutely needs the replenishing energy of a proper/true *din*. Yet, a proper/true *din* is not all that your *sunsum* needs. **Both** aspects of this truth are **equally** important.

The *din* manifests as a collection of vibrations/sound-waves. Vibrations carry energy and energy affects consciousness, thoughts, ideas, behavior and physiological processes. In order to execute your **nkrabea**, your Divinely allotted life-focus (your function; mission), your *sunsum* must constantly and consistently receive and transmit energy/vibrations that are in harmony with your **okra** (soul/Divine consciousness) as opposed to constantly and consistently receiving and transmitting energy/vibrations that are in disharmony with your *okra*. This is similar to ensuring that you accept clean water into your body consistently as opposed to accepting contaminated water into your body consistently.

We have experienced how sound vibrations affect the world around us physically. One can sing at such a volume and pitch that the vibrations emanating from the individual will break a glass. If the sound vibrations have the capacity to break a hard substance such as glass, what are those **same vibrations** doing to the singer's and listeners' internal organs? Cells? Brain cells? What effect does the energy of differing sound-wave groupings/configurations, have on the physiology, thought processes, the consciousness of our people?

The various wave-lengths and rates of vibration which constitute the different *created* sounds manifest in nature are categorized within nature under the governance of different **Abosom** (Deities; Divine Spirit Forces of Creation).

All created entities are affected by the various sound-wave groupings manifest in nature according to our particular connection to the Abosom. Your particular connection to the Abosom is unique. It is determined by the specific Ancestral blood-circle of which you are a component/incarnate part.

Encoded within the **amanne** (culture; traditions) of Afurakanu/Afuraitkaitnut are all possible or potential conscious and energetic effects that each and every possible configuration of sound-waves can have on our bodies and *asunsum* (spirits) individually as well as collectively as an **abusuakuw** (Ancestral family/clan). From the highest tones to the lowest, from the most simple tones to the most complex sound-wave configurations, all have specific, measurable effects on our bodies down to the sub-atomic level, and on our *asunsum*, including our life-force energy, and are governed by different *Abosom* and specific *Nananom Nsamanfo*.

Afurakanu/Afuraitkaitnut thus recognize the reality that the vibrational **tumi** (power) of the *din* is actually a formula, a sound-wave/vibrational-energetic formula, that once heard or spoken will influence the individual's *sunsum* to either align itself with his or her *okra* (soul) and thus his or her *nkrabea* or dis-align itself from his or her *okra* and *nkrabea*. This formula is the one set of vibrations that the individual will speak and hear, transmit and receive, more than any other set of vibrations in his or her life, for peoples' *adin* (names) are used from the day they receive them, until the day that they transition from this world---and then after transition through the onset of life in **Asamando**, the Ancestral world.

There are subtle and overt effects that collections of sound-waves have on the physiology of the individual, the life-force energy, the spirit-body of the individual, the Ancestral memory and the consciousness of the individual. The *din* thus births and/or reinforces ideas which ultimately manifest through/as individual behavior. The behavior that individuals engage in is a major determinant of the quality of life for the individual, the family and the Afurakani/Afuraitkaitnit nation of which they are a component part. The quality of life for Afurakanu/Afuraitkaitnut is defined by the "proximity" of the individual's thoughts, intentions and actions to his or her *nkrabea*. If his or her thoughts, intentions and actions promote alignment with his or her *nkrabea*, then the quality of life is properly defined as good (harmonious). If his or her thoughts, intentions and actions promote dis-alignment from his or her *nkrabea*, then the quality of life is properly defined as bad (disharmonious). It is therefore imperative from an individual, family and Afurakani/Afuraitkaitnit national perspective to make sure that the *din* given to or taken on by an individual is proper. It is imperative that their *din* is a collection of vibrations that when heard or spoken, will instantaneously influence the *sunsum* of the individual to harmonize with **Nyamewaa-Nyame Nyehyee**, through aligning itself with his or her *okra* and *nkrabea*. This promotes harmony within the individual, the *abusuakuw* and the Afurakani/Afuraitkaitnit **oman** (nation). The giving of or taking on of a proper *din* for Afurakanu/Afuraitkaitnut is therefore a matter of individual, family and national security—physical and spiritual.

This reality is the foundation upon which the ritual naming practices of Afurakanu/Afuraitkaitnut are laid.

The term for *din* in Keneset and Kamit is **ren** (reen). Because the rolling 'r' sound (tongue tapping the roof of the mouth once) and the 'd' sound are identical, *ren* (reen) and *din* (deen) are the exact same word phonetically and conceptually.

The greater significance of the *din* is that **it is an actual spiritual entity that takes up residence within the individual**. This is shown in **Kamit** where the **Ntorot** (Goddess) and **Ntoro** (God) Whom govern the *ren* are called **Renenit** and **Renen**. In the pictorials, They are found in close proximity to the *Ntoro* of "destiny" called **Shai**. The *Ntorot* of "destiny" or "fate" is called **Shait**. Thus in the symbolism of Keneset and Kamit as well as the culture of the Akan, the *ren/din* is directly tied to your *nkrabea* (function; *shai/shai*). This is true of Afurakani/Afuraitkaitnit culture universally.

We must recognize that the significance of this reality to Afurakanu/Afuraitkaitnut was gleaned by the akyiwadefo centuries ago, and is the reason why the first thing that they stole from us, after having enslaved us, was our **adin**.

A properly given *din* is a necessity, just as water is a necessity. Water is not all that you need to live, but without it you will die. A proper *din* is not all that you need in order to live harmoniously, spiritually, yet without that set of vibrations constantly re-aligning your *sunsum* with your *okra* and *nkrabea*, your function in Creation is “lifeless”. We of course have experienced individuals who have taken on proper *adin*, yet they are in no way examples of **suban pa** (good character). These individuals are akin to those individuals who realize that water is good for them, so they decide to drink water exclusively. Of course, a water-only diet will not be healthy in the long run. Indeed, a prolonged water-only diet will eventually lead to the self-inflicted death-by-starvation of the body.

We have experienced other individuals who generally *appear* to exhibit *suban pa*, yet have never taken on a proper *din*. They are akin to individuals who realize that water is good for them, and water is a liquid, so they decide to consume other *replacement liquids* instead of consuming water. Of course, a diet which includes liquids yet excludes water will not be healthy in the long run. In fact, the body will ultimately suffer for the cells will not be properly replenished. Such individuals are in the majority. **Being that this is the state of the majority, we must look at the condition of the majority.**

We are not sovereign. We are not secure in sovereignty. Our community is no closer to self-rule in the western hemisphere than we were 100 years ago. The beginning of sovereignty is self-sovereignty. Self-sovereignty is a manifestation of your reclamation of your identity. It is the beginning, not the ending---but the beginning. Beginning and ending are two halves of a whole. The Twi term for *independence* is **ahofadi**. The term **aho** means *self*. The term **fa** means *to grasp*. To be independent is to take hold, grasp (*fa*) of yourself (*aho*). It is time for us to finally, truly engage the process of *ahofadi* on the right foundation. Reclaiming your *din*, leads directly to the reclamation of your identity, your spiritual culture, accepting your *nkrabea* and rejecting/eradicating the akyiwadefo, their fake religions and perverse culture for good. The restoration of our full sovereignty and security is then guaranteed.

It is an act of **suban bone**, bad character (wittingly or unwittingly), to neglect to receive and/or neglect to utilize a proper *din*. **Every time you speak and empower the names of the akyiwadefo you are projecting disordered energy on yourself and other Afurakanu/Afuraitkaitnut.** Such an act is akin to an Afurakani/Afuraitkaitnit individual who has tuberculosis who may be the most sincere and helpful individual you have ever encountered, however when they cough on you they are afflicting you. They are contaminating you. They are actually assaulting your very life. **Until they make the conscious decision to eradicate their infection, they are no different, effectively, than the kind of individual who moves to infect you with tuberculosis deliberately as an act of war against you and your family.**

There are some very sincere Afurakanu/Afuraitkaitnut who are smokers. Some have yet to learn however that second-hand smoke causes cancer to develop not only in smokers but also in non-smokers. There are many of our people who have developed and died from lung cancer, yet have never smoked a day in their lives. They died because they lived with someone who was a smoker. They were forced to breathe the air that their so-called “loved one” was constantly contaminating. The actions of the “loved one” are effectively no different than an enemy of the family who would have plotted to poison and murder the same individual by creating cancer within them deliberately. **Ultimately, the individual is dead because of poisoning.** The projection of disordered vibrational frequencies via the use of non-Afurakani/non-Afuraitkaitnit names is a

manifestation of *suban bone* and an actual assault on Afurakani/Afuraitkaitnit people. Afurakanu/Afuraitkaitnut using akyiwadefo names have become the agents of the akyiwadefo, continuously projecting dissonance in their own asunsum and the asunsum of any misguided Afurakani/Afuraitkaitnit individual or group of individuals with whom they come into contact. Our spiritual, cultural, economic and political stagnation is the result.

We have accepted and perpetuated a number of foolish rationalizations for allowing the akyiwadefo to continue their hold over and on us through their names. In reality, these rationalizations were crafted and forced on us by the akyiwadefo themselves, without many of us realizing it. Some Afurakanu/Afuraitkaitnut have thus foolishly stated that the Deities or Ancestors told them that they should not change their names. **No Abosom, Orisha, Vodou, Arusi will support the retaining of non-Afurakani/non-Afuraitkaitnit names under any circumstances.** They never have and never will. The *Abosom* are the Divine Embodiments of **Nyamewaa-Nyame Nhyehyee**, Divine Order. It is **impossible** for Them to support disorder. Just as They would never support child molestation, they will never support Their childrens' (us) spirit-molestation by sanctioning a set of ill-constituted vibrational frequencies (non-Afurakani/non-Afuraitkaitnit names) which by default can only negatively influence us away from Them (the *Abosom*) and our *nkrabea*. Recall that the *din* is a spiritual entity. The non-Afurakani/non-Afuraitkaitnit label "name" is also a spiritual-entity---a *perverse* spirit, a spirit of *disorder*. The *Abosom* have and only exercise **kyi**, Divine Hate, for and towards all spirits of disorder. The *Abosom* have *never* and will *never* sanction disorder.

Individuals who claim that the *Abosom* (Deities) told them that it was okay for them to retain or use a non-Afurakani/non-Afuraitkaitnit name are lying to you, lying to themselves and/or have been lied to. In either case, the claim is absolutely false. If an "ancestor" or "ancestress" told them it was okay to retain the perverse white label/name, then know that this was not a spiritually cultivated Ancestor or Ancestress. This was not one of the *Nananom Nsamanfo*. This was one of the spiritually undeveloped deceased relatives. Those who gave bad advice when they were alive on Earth, and continue to give bad advice from the spirit realm. (*Those who taught you that the fictional character "jesus" was real for example or that, "god's son" is a white man, or that "African Religion" was evil or unnecessary, or to come out of the sun before you "get too black"*). This is why we only seek guidance on spiritual matters, related to *nkrabea*, from the *Nananom Nsamanfo*. For Their guidance is **always** in absolute harmony with the *Abosom*----if it were not, They would not be included in that category. Consistent attunement to **Nyamewaa-Nyame Nhyehyee** is what distinguishes Them as *Nananom Nsamanfo* as opposed to the general category of *Asamanfo* (*Deceased relatives*).

Some Afurakanu/Afuraitkaitnut have foolishly stated that they have retained white names/labels out of "respect" for their parents. This is absurd on more than one level. **Fere** (respect) in Afurakani/Afuraitkaitnit culture can only be rooted in **nokware** (truth). Afurakanu/Afuraitkaitnut respect only *nokware*. We recognize or acknowledge falsehood, ignorance, disorder *only so that we can reject it*, while we seek *only* to incorporate *nokware* into our lives. If your parent's teaching or advice is out of harmony with *nokware*, then reject your parent's teaching or advice outright. **This is essentially Afurakani/Afuraitkaitnit. Indeed, to accept the misguided, foolish, self-destructive advice from a misguided parent is against the very foundation of Afurakani/Afuraitkaitnit culture. It is against Nanasom, Afurakani/Afuraitkaitnit Ancestral Religion.** Our most Ancient Parents are **Nyamewaa-Nyame** and the **Abosom**. We follow Their guidance as transmitted to us by the *Nananom Nsamanfo* as opposed to those *Nsamanfo* who were/are not *Nananom*.

Those who are **Nananom Mpanyimfo**, Spiritually Cultivated (Honorable) Elders and Elderesses who presently live in the community, are those who uphold the Divine guidance given by the *Abosom* and *Nananom*

Nsamanfo consistently, without fail or profanation. This is the reason why they have the title *Nananom Mpanyimfo* (Honorable Elders/Elderesses) as opposed to simply *Mpanyimfo* (Elders/Elderesses---older people). This is the reason why when we seek guidance from the family or community on spiritual matters related to *nkrabea* we seek it only from the *Nananom Mpanyimfo* or Honored Elders and Elderesses in the family or community. We realize that they will **always** transmit to us what is in harmony with our *nkrabea*, for they must only transmit to us the Divine guidance of the *Abosom* and *Nananom Nsamanfo*. (*This is why when the Nananom Mpanyimfo transition from Earth, they automatically become Nananom Nsamanfo upon settling in Asamando*).

Moreover, there is a reason why we have the term **kwaseapanyin** in the Twi language which means: *stupid, foolish (kwasea) elder/elderess (panyin)*. The **kwaseapanyinfo** are those older individuals whom we are directed **not** to follow, for if we did it would be against our best interests---against our *nkrabea*. All Afurakani/Afuraitkaitnit cultures have terms in their languages which are identical to *kwaseapanyinfo*, *for we all make a distinction between Divinely/properly guided Elders and Elderesses and those who are not Divinely/properly guided*.

Many of our *Nsamanfo* and living *mpanyinfo* were and are controlled by the culture of the *akyiwadefo*. Some are simply misguided, misinformed, while some are actually *kwaseapanyinfo*. This is why many of them have and will give advice on names and naming that is absolutely false. It was and is self-destructive to them and would be self-destructive to us if we followed them. The *Nananom Nsamanfo* and *Nananom Mpanyimfo*, however will never misdirect us. **This is why they only promote and support our absolute rejection of the names of the akyiwadefo and the reclaiming of our true adin.**

For those who claim to respect **Nanasom** (Afurakani/Afuraitkaitnit Ancestral Religion) yet have accepted the foolish idea that you should use your proper *din* around “cultural people” but the “white name” around co-workers and family members, know that this idea is absurd for two major reasons. First: *This scheme was actually a created rationalization of akyiwadefo, fed to pseudo-revolutionaries in our community who never fully broke the cultural tie with the akyiwadefo (and secretly never really wanted to be anything other than “accepted and respected” by them)*. Second: **Your misguided belief that you must live a “double-life” to “escape detection” shows that you foolishly believe the Abosom, Orisha, Vodou to be impotent. They are the Divine Forces of Nature, but in your mind, the whites and their offspring are more powerful than the Abosom.** You have yet to realize that the *Abosom*, Who make the planets revolve, can easily make sure you keep your job after your name-“change” if They want you to keep the job. They will make sure that you get a loan, buy a car, etc. if that’s what They want you to do. **The Abosom are in control of the Universe, not the whites and their offspring/akyiwadefo.** Hiding behind a european name is not shielding you from discrimination, it is simply you engaged in self-inflicted disorder, projecting perverse vibrations/energy within your own *sunsum* and to the *asunsum* of the *Nsamanfo*---**under the remote control of the akyiwadefo**. Embracing *nokware* is the culture of Afurakanu/Afuraitkaitnut. There is no exception to this rule.

How then does one acquire a proper *din*? Your *nkrabea* is from whence your *din* is ultimately derived. Your *okra* is the bearer of your *nkrabea*. Through **ahodwira**, self-purification and **Nsamankom** (Ancestral communication) at your **nkommere** (see the first issue of **AFURAKA/AFURAITKAIT Nanasom Nhoma** for information on establishing your own *nkommere*/Ancestral shrine) you will be able to attune yourself to your *okra*, your *Nananom Nsamanfo* and the *Abosom* connected to you. You will find out your *abusnakur*. Your *din* will come through this process.

Many Afurakanu/Afuraitkaitnut outside of Afuraka/Afuraitkait take on *adin* from Kamit and Keneset, for all Afurakanu/Afuraitkaitnut everywhere in the world have some connection to the ancient Kenesu-Kamau. Our Kenesu-Kamau *Nananom Nsamanfo* work to purify us and re-align us with our *nkrabea*. They then direct us to

our specific *abusuakuw* (Great Ancestral clan) be it Akan, Bakongo, Ovambo, Bassa, Fula, Fang, Fon, Azande, Gikuyu or other. This is the real reason behind many of our people taking the time to study information about Keneset and Kamit. Some believe it to be an intellectual pursuit, not realizing that their *Nananom Nsamanfo* have urged and guided them to Them.

Sankofa means to return, **san**, go, **ko** and grasp, **fa** from the past so that you may utilize that information to bring balance to your life in the present and into the future. Afurakanu/Afuraitkaitnut in the western hemisphere have been the furthest removed culturally and geographically from Afuraka/Afuraitkait, therefore the *Nananom Nsamanfo* entreat us to utilize our *sankofa* process to reach the furthest back---to return (*san*) to the origin of Creation, our receiving of our *nkrabea* and the beginning of our trustory in the world. In this manner we rediscover what took place to put us in the position that we are now in, and the means by which we are to regain our sovereignty and secure ourselves in it.

The *Nananom Nsamanfo* of Keneset and Kamit have a *responsibility* to redirect us to our proper *abusuakuw* after first purging us of the false religious perversions and culture of the akyiwadefo. They experienced first-hand the perversion of their/our religion by the akyiwadefo, the creation of the fictional characters: jesus, moses, muhammed, allah yahweh, buddha, brahmin, solomon, sheba, menelik, etc. and the foolish teachings attached to these characters. Our Kenesu-Kamau *Nananom Nsamanfo* are best positioned to strip these false doctrines from us thereby allowing us to re-integrate into our *abusuakuw* clean, without the debris of the ill-culture of the akyiwadefo to contaminate our newly re-embraced culture.

Not only were our Kenesu-Kamau *Nananom Nsamanfo* present during the time that the false doctrines were being manufactured, there were some who were not *Nananom*, who allowed the corruptions to take root during that time. Some of the immature amongst us in that era could not fathom the devastating effects that the perversions of our religion would have on future generations. This group of *Nsamanfo* are now obligated, by the *Abosom*, to right the wrongs that they allowed to be set in motion millennia ago, by showing us the idiocy and danger of accepting the whites and their offspring, their fake “religions”, pseudo-“spirituality” and culture on any level. In order for these *Nsamanfo* to realign themselves with **Nyamewaa-Nyame Nyehyee**, they have been directed by the *Abosom* to right the wrongs of the past by assisting us in realigning ourselves with our actual *abusuakuw* and *adin* and our trustory. They, as well as the *Nananom Nsamanfo*, will help to stimulate our own Ancestral memory of our previous existence in ancient Keneset and Kamit thereby stimulating our *asunsum* towards aligning with *nokware*. We are therefore able to recognize the unbroken continuum of our culture as we migrated from East Afuraka/Afuraitkait to West, South, North and Central Afuraka/Afuraitkait over the millennia. Many who have embraced *Nanasom* without this recognition have engaged in the foolish practice of trying to integrate the whites and their offspring as well as the fictional characters such as jesus, muhammed, moses, allah, and yahweh into Afurakanu/Afuraitkaitnut Ancestral Religion and trustory which is absolutely insane. **Such ignorance of trustory paves the way for such Afurakanu/Afuraitkaitnut to become enslaved within their own traditions by the whites and their offspring all over again.**

These are the major reasons why many Afurakanu/Afuraitkaitnut who are descendants of Afurakanu/Afuraitkaitnut who were enslaved in the western hemisphere, have a combination Kenesu-Kamau and West, South, North, Central or East Afurakanu/Afuraitkaitnut *din*. Such combinations are a signal to us and our relations that we have not only re-embraced **Nanasom**, but have absolutely rejected the akyiwadefo forever. It also shows the distinction between those who were born and raised on the continent and those of us who were born and raised away from the continent, who temporarily appeared to had lost our cultural

memory but have now consciously reclaimed our cultural memory through the help of the *Nananom Nsamanfo* of Keneset and Kamit.

There are some Afurakanu/Afuraitkaitnut who have the ability to communicate with the *Nananom Nsamanfo* and can therefore tell you what the *Nananom Nsamanfo* have to say concerning your actual Ancestry---what *abusuakunw* you incarnated from. Some can communicate with the *Abosom* and retrieve the same information. There are some diviners who perform divination who have been able to determine what the actual Ancestry of the client is. However, these abilities depend entirely upon the competency and receptivity of the particular diviner. There are some *babalawos* for example who are well respected, but have given “roots-readings” (readings/divination concerning actual Ancestry) which turned out to be 100% inaccurate. The individuals receiving and believing the roots-reading, went out and began to embrace an ethnic group and culture that they are not actually a part of and have absolutely no connection to whatsoever. They began to learn the language and perform rituals that had nothing to do with them. Some have suffered spiritually, as well as physically (health-wise) for they were attempting to evoke Ancestresses and Ancestors of clans that were not theirs. In fact, some were attempting to evoke spirits of clans that their actual Ancestresses and Ancestors had been at *war* with over the centuries. They were pouring libation to people who had murdered their own clan members, while neglecting their own *Nananom Nsamanfo*---because they believed the false divination of a priest who claimed to have given them their true Ancestry. Some were directed through “divination” to engage in actions and practices that are actually **akyiwade** (Divinely prohibited/hated; taboo) of their true *abusuakunw*. Thus, spiritual dissonance and suffering resulted. Some have suffered emotionally, financially, physically, in their relationships or otherwise. Some have later received divination elsewhere, where an *Obosom* possessed the *okomfo* (priest/priestess) and the *Obosom* admonished them for having gone against their own *okra*—and followed the false roots-reading of the priest only to begin evoking someone else’s Ancestresses and Ancestors, which created the spiritual disorder they were experiencing.

There are many individuals and groups some Yoruba, Fon, Akan, Goromantche, etc. who will claim that they can tell you what your Ancestry is. Some of them engage in fake possessions, claiming that an *Obosom*, *Vodou*, *Orisha* or Other is speaking, yet in reality, it is simply a misguided “priest” or “priestess” pretending to be a “deity”. Some initiated *okomfo*, *abosomfo*, *babalawos*, *aboungans*, *bokonons* are capable, some are incapable, some possessions and/or divinations are **hit and miss**---sometimes accurate, sometimes inaccurate---some are 100% fraudulent.

We suggest that you establish your *nkommere* (see the previous issue of this *nhoma* for details) and develop a strong relationship with your *Nananom Nsamanfo* first. The best persons to ask, “where do I come from?” are Those from and through Whom you actually incarnated. Your *Nananom Nsamanfo* will tell you, in Their Own time, exactly who you are and where you come from. They want you to know that you are of Them and that They are of you. They know what is in your *okra* and will assist you in listening and aligning yourself with the pull of your own *okra*--This is Their role, Their *nkrabea*, as *Nananom Nsamanfo*. If They direct you over time to seek out an *okomfo*, *abosomfo*, *babalawo*, *aboungan*, *dibia*, or any other Afurakanu/Afuraitkaitnit priest or priestess, then do so. **If not, then do not.** If so, then you will at least be sure that you have been directed to someone who is capable and grounded.

We cannot stress enough that the demeanor or intellect of an initiated individual or even the reputation is not a determinant of spiritual capacity. There are many initiates of agreeable dispositions, sharp intellect and who have been initiated for decades, divined for people for decades, have good reputations---with these people---yet have been giving out misinformation for decades. *There are many well-liked*

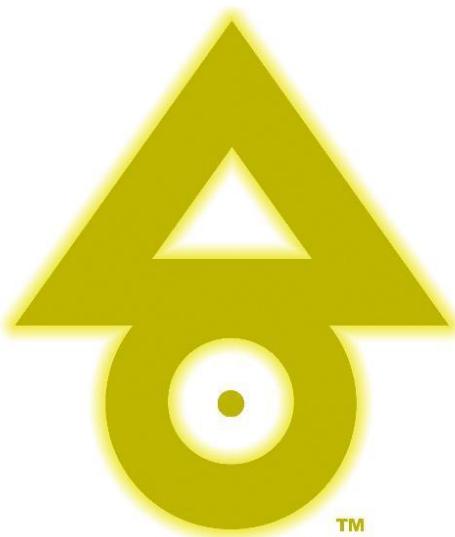
black preachers who have helped poor people and others for decades and have good reputations --- with those people --- yet have obviously been misinforming every single person they met over the decades with the false religious doctrine they teach. The same has happened and does happen today with those who claim to embrace **Nanasom**. Let your *okra* be the one who has the final word on the ability or character of an initiated individual.

The *Nananom Nsamanfo* and the *Abosom* will direct you as you navigate your way through this process. Although it may be done, *it is not a requirement* that one contacts an initiated priest or priestess to communicate with the *Nananom Nsamanfo* or *Abosom* for the purpose of acquiring a proper *din*. In fact, *abadinto* (naming ceremonies) are usually performed by family members during which the *din* is most often given by *Nananom Mpanyimfo* in the family as well as the parents. It is only natural then that we take it upon ourselves to go to the *nkommere* and ask our family members, the *Nananom Nsamanfo*, to direct us in the process of reclaiming our true *din*. To relate an experience concerning this process:

*I know a woman who became interested in returning to her own Ancestral culture. While she understood the value of Black people embracing their tristory and culture and the value of some form of “pan-Africanism”, she really had never been involved in any form of Afurakani/Afuraitkaitnit Ancestral Religion. The strong urge towards reconnecting to her culture she found out was an Ancestral urge. We talked at length about those urges. I suggested that she seek guidance from her Ancestresses and Ancestors, for it is They Who moved her in this direction. Eventually, she began to go to Them. One day she told me that she had a dream that one of her relatives told her specifically that she and her family are **Akan**. She didn’t know much about Akan people or culture, but she was glad to finally regain her identity. Her dream was confirmed for me, for on a number of occasions she would come to me giving me names, titles and their definitions that the *Nsamanfo* had told her to give and share with me. She never studied the Twi language, or any other Afurakani/Afuraitkaitnit language for that matter, yet she was giving me names and titles that were actually Twi words, names, that meant exactly what her *Nsamanfo* had told her they meant. When I shared with her and showed her in print that the names, titles and their definitions that were given to her were specifically Akan names, titles and definitions, she was gratified to know that it really was the *Nsamanfo* communicating with her in her own Ancestral language.*

*Once again she came to me and shared a dream where her *Nsamanfo* showed her a group of animals that are connected to her spiritually. The dream was very interesting to me for two reasons. 1) The group of animals that she was shown are actually the animal totems for one of the Akan matrilineal clans--the **abusua** (matrilineal clan) that I happen to be from. I am therefore very familiar with these **akyeneboa** (animal totems) for they are sacred to our *abusua*. 2) I had just been on the internet not even an hour before she shared the dream with me looking at a website which had **pictures and descriptions of these very akyeneboa** (animal totems). I was looking up information about my *abusua* (clan) that day. When she told me of her dream, I asked her to “wait a second”. I went to print out the information from the website that I had just been reading earlier. I came back and handed her pictures and descriptions of the same *akyeneboa* and the name of the *abusua/clan* that she just described to me from her dream. When she saw the pictures and the descriptions she was very gratified to know that not only were her *Nsamanfo* communicating with her via dreams, but they gave her a group of animals that are sacred only to that particular group of Akan people. No other group in Afuraka/Afuraitkait have the same grouping of animals as their family *akyeneboa* besides this particular Akan group. During this process, her *Nananom Nsamanfo* also showed her what one of her *adin* should be.*

Every Afurakani/Afuraitkaitnit individual's experience with the *Nananom Nsamanfo* will be different. And while we use the Akan language and culture in this example, the underlying principles are the same for all Afurakani/Afuraitkaitnit people. Your *Nananom Nsamanfo* are waiting for you to *sankofa*, return, go and grasp from Them, so that They can assist you in aligning yourself with your *okra*, your *nkrabea* and your true and proper *din*.



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