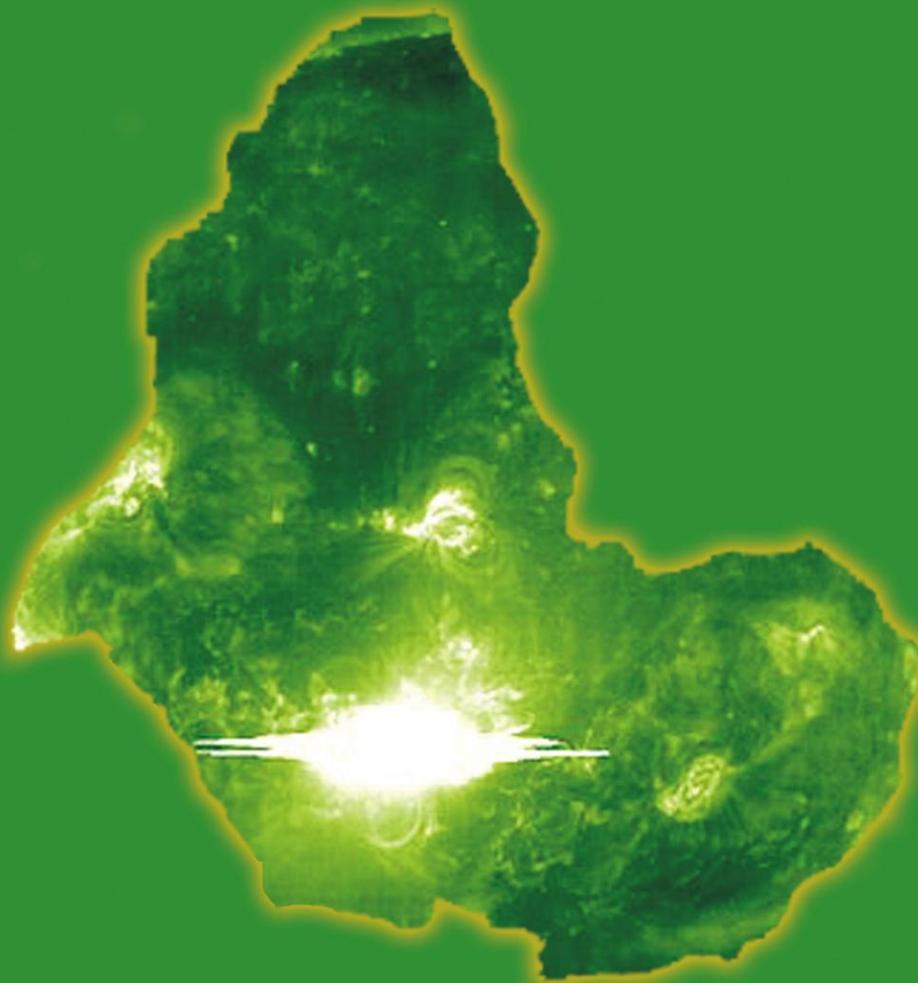


AFURAKA AFURAITKAIT

NANASOM NHOMA

AFURAKANI/AFURAITKAITNIT ANCESTRAL RELIGION JOURNAL



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NHOMA YAWU MENSA
AKWASIDAE A ETO SO ABIEN

NHOMA 3, AKWASIDAE 2, 13008 (2007)

AFURAKA/AFURAITKAIT

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

Nanasom Nhoma

Afurakani/Afuraitkaitnit (African) Ancestral Religion Journal

Nhoma Yawu Mensa, Akwasidae a eto so Abien

Nhoma 3, Akwasidae 2, 13008 (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, Eldress, 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 Eldress, 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/latinass, 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 **Amansewew** (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 **onyansafo** (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 **Abatummm** (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 akyivadefo 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 3

In the second part of this 3-part article we demonstrated the relationship between the **Abosom** (Deities) **Ra**, **Rait**, **Ausar** and **Auset** and the spirit, **Ba/Bait** and soul, **Ka/Kait**. We delineated the connections between the Great *Ba* (Spirit) of Creation, **Ra**, working in harmony with the Great *Ka* (Soul) of Creation, **Ausar**. **Ra** as **Afu Ra** working harmoniously with **Ausar** as **Ka** is a manifestation in the world, in our spirits and in our bodies of the reality of **Afu Ra Ka**. **Rait** as **Afu Rait** working harmoniously with **Auset** as **Kait** is a manifestation in the world, in our spirits and in our bodies of the reality of **Afu Rait Kait**. We conclude this 3-part series by detailing the functional relationship of **Ptah** in this process. We will also show additional etymological connections to the term **Afuraka/Afuraitkait**.

PTAH, Fashioner of the Raised Land

The *Ntoro* (Ntr/God) **Ptah** is the Divine-Spirit Force in Creation operating through the inner-most core of the **Aten** (Sun), stars and planets including the innermost core of **Asaase** (Earth). **Ptah** is called the *Great Fashioner, Creator/Maker, Excavator of the Universe*. He fashions the stars, suns, moons, planets, atmospheres as well as the bodies of plants, animals, minerals and Afurakani/Afuraitkaitnit humans. **Ptah** also fashions our spirit-bodies and thought-forms.



PTAH

You have life-force energy circulating throughout your body, *yet that life-force energy can and must be shaped, fashioned into forms that carry the potency to accomplish your objectives.* You can fashion your life-force energy into muscular energy, enabling your body to walk, lift, jump. You can fashion/form/direct your life-force energy into specific potent units capable of shaping your thoughts into energetic-matrices that will **compel** you to fulfill/execute certain actions/behaviors. The energy of **Ptah**, operating through your brain, is the *formative power of your spirit.*

Ptah takes the life-force energy of **Ra/Rait** and fashions that energy into specific forms, in order that you may be empowered to accomplish your specific objectives. In the same fashion, your brain fashions/structures the actions of the various organs and organs' systems in your body, so that you may function properly.

Ptah operating through the innermost solar-energetic core of *Asaase* fashions the life-force Energy streaming in from the *Aten* (Sun) and through *Asaase* (Earth) into forms that are capable of shaping the surface and inner-structure of *Asaase*. Heat and cooling, expansion and contraction, are the dynamics of Form in Creation and the Divine Former/Fashioner, **Ptah**, governs this process in its masculine aspect. **Sekhemet**, the *Ntorot* (Goddess) Who is the Wife of **Ptah** governs this process in its feminine aspect.

In Keneset and Kamit, **Ptah** is thus called the Fashioner of the Universe. By extension He is also the Patron *Ntoro* (God) of master craftsmen/craftswomen, architects, builders, sculptors, artisans. As the Divine Energy operating through the innermost core of *Asaase*, **Ptah** receives the solar energy, takes it and molds it within His Divine workshop at the center of *Asaase*. Through the molten iron in *Asaase's* core (approximated to be 9000° fahrenheit) **Ptah** works to fashion forms, just as your brain takes the living energy moving through you and fashions it into thought-forms, behaviors, ideas, that are capable of facilitating your proper manner of living/functioning in the world.

The Conscious-Living Energy of the inner-core, **Ptah**, was the first to begin *shaping* the primordial Earth. In Keneset and Kamit, **Ptah** is therefore recognized to be the First King of Earth. **Ptah** became Potah, Podah, Poteh and **Boade** (**Oboadee**) in the **Akan** language. **Oboade** is defined in Akan culture as the *Creator, Fashioner, Former, Architect, Excavator of the Universe.* In **Yoruba**, He is called **Obaluaiye** (**Babaluaiye**), while in **Fon** and **Ewe** culture (**Vodoun** tradition) He is called **Sakpata** (**Sagbata**) or **Da Zodji** and is referred to in both traditions as the *Orisha or Vodou* (the Deity) Who was/is the First King of Earth.

Because **Ptah** was/is the First King and Fashioner of the Divine Black substance of the Primordial Earth into the first raised land, He has the title: **Ka**. It is **Ptah's** two arms that received the *Ba* (Spirit/**Ra**) of the newly Created planet Earth initially. As the primordial Earth's surface began to take shape and cool, the Kingship of Earth passed from the molten iron and solar *core*, through the *mantle*, the *crust* and eventually to the *soil/surface*. Thus the texts of Kamit speak of the Kingship of Earth eventually being passed down from **Ptah** (inner core) to **Heru** (outer core) to **Atem** (lower mantle) **Shu** (upper mantle) to **Geb** (crust) to **Ausar** (Black soil substance) to **Heru** (**Heru's** solar energy moving from the outer core through the various levels and being birthed into the world through plant life (**Heru** rising from the lotus)—connecting with the solar energy entering the atmosphere from the *Aten*).

As **Ptah** transfers His right of rulership to His Heirs, These *Ntorou* take on the title **Ka** and its associated function. **Geb** (*Ntoro* of Earth/crust) is thus called the **Ka of the Ntorou/Ntorotu** (Gods and Goddesses). When **Geb** transfers the rulership to His Son **Ausar**, **Ausar** eventually inherits the title, **Ka of all of the**

Ntorou/Ntorotu. **Ausar** executes the same function on the *surface* of Earth that **Ptah** executes at the *inner-core*. This is one of the core reasons why **Ptah** and **Ausar** are united in their functioning as the Divinity: **Ptah-Ausar** and **Ptah-Seker-Ausar**.



PTAH-SEKER-AUSAR

Represented as a Twa, the small-statured original People of Earth, Ancestresses and Ancestors of all Afurakanu/Afuraitkaitnut

In the *Shabaka* text (so-called “Memphite Theology”), **Ptah** is said to have caused the rising up of the inert/inactive land (**Ta-Tunen**) into the primordial mound. The *Ntoro Atem* then emerges from **Ptah** to sit upon the hill/raised land and creates, with His Wife **Atemet**, the Twins **Shu** and **Tefnut**, (*Ntoro* and *Ntorot* of expansion and contraction manifest here through Fire and Water). **Shu** and **Tefnut** in turn give birth to **Geb** and **Nut** (Earth/crust and Sky). **Geb** and **Nut** in turn give birth to **Ausar**, **Auset**, **Set** and **Nebt Het** (Black Earth, River waters, Red Earth (including deserts) and Rain water).

What is key for the purposes of this discussion is the fact that *the solar energy at the innermost core of Asaase is fashioned into a form that forces the energy from the core to the surface*. This results in the upsurge of a portion of the primordial ocean floor up above the surface of the primordial Earth’s waters. This first raised land/hill again is called **Ka/Kait**. As stated previously, it is the Energy of **Ra/Rait**, the Creator and Creatress moving through the *Aten* (Sun) which penetrates *Asaase*. Once this energy gets to the innermost core it is taken by **Ptah** and He begins His work of fashioning. He fashions this energy into potent forms which cause an eruption, forcing a portion of the ocean floor to surge upwards. Once the Divine black hill/raised land—**Ka/Kait** has emerged, **Ra/Rait** then move through/within that landmass to make it full of life/vibrant. They are thus known as **Afu Ra** and **Afu Rait**, for They are moving through/within matter (*Afu*).

The sacred city of **Ptah** is called **Men Nfur** (Men Nefer corrupted into Memphis), wherein exists the ancient temple **Hat Ka Ptah** meaning: *House/Sanctuary (Hat) of the Soul (Ka) Ptah*. It was also spelled **Hat Ptah Ka** (an example of this spelling is in the victory stela of **Piankhi**).

In the **Coptic** dialect (Late Egyptian) the term **Hat (Het)** was often written and pronounced **At**. For example, the *Ntorot Het-Her (Hat-Hor)* was often written **Athor** or **Athyr** in the *Coptic* dialect. Once again, the letters *p*, *ph* and *f* are interchangeable linguistically. This is how the name of the sanctuary of **Ptah, Hat Ptah Ka**, came to be pronounced: **At-Phtah-Ka**, At-Ftah-Ka (very similar to **Afuraka**).

Hat means *sanctuary/temple/thouse*.

Af or **Afu** means *flesh* as well as *house*.

Ka means *raised land* as well as *soul*.

The city/region sacred to **Ptah, Men Nfur** was often referred to as **Hat Ptah Ka**. It is from this region of the surface of *Asaase* that **Ptah** centered His work of fashioning the landmass, **Ka/Kait**. It is where the **Ka** (soul) of **Ptah** dwelled on the surface of *Asaase*.

Thus, while **Afu-ra-ka** and **Hat-ftah-Ka (Hat Ptah Ka)** refer to the same landmass, **Afuraka** describes the nature of the energy which created the landmass, while **Hat Ptah Ka** describes the nature of its functioning.

In the greek language **Ptah** was often corrupted into *Phtas*. It is inaccurate to suggest that the name *egypt* comes from *Hat Ka Ptab* (Hikuptah). It is true that the greeks called the region *ai-guptos*, however the etymological root of *ai-guptos* is not *bikuptah*.

The *-os* or *-s* is a greek linguistic device and is often added to the end of foreign words co-opted into their language. Thus **Heru** or **Horu** becomes **Horus** in greek. **Ausar** or **Usir** becomes **Ausarus** or **Osiris (Usiris)** in greek. The Male Deity of *Asaase* (Earth) in Kamit is **Geb**, the Father of **Ausar**. The masculine word for land (as in flat land; plain) in Kamit is **Ta**. The name of the Earth-*Ntoro* **Geb** is often written with the addition of the determinative *metut* for land, *Ta*.



The word **Ta**, land, in the *Coptic* dialect becomes **To**. When the Greeks corrupted the title, they read it as **Geb Ta** or **Geb To (Geb's Land)**. **GbTo**, through the greek linguistic corruption became *Gebtos*, *Gbtos* or *ai-guptos*. This later became *egyptos* or *egypt* in english. We must also note the **Qebtu** or **Gebtu** is also the name of the capital of the 5th **hesp (nome/region district)** of Southern Kamit (later corrupted into *Coptos*). **Gebtu** is related to **Geb Ta**.

The term **Qebh** is also a general term that the Kamau used to denote the country of Kamit. Finally, the term Kamit, was sometimes *written* without the vowels in the **metutu**. It would thus be spelled **Kmt** in some *written* texts. *Kmt* would be corrupted by some greeks into *kmtos*. *Kmtos* and *Gptos* (ai-gptos) sound virtually identical when spoken at regular conversation speed.

The greeks, copying from our texts, co-opted fragmented information about **Ptah** and renamed Him *Hephaistos*. Because of His function as the Divine Fashioner operating through the innermost core of *Asaase*, including the molten iron found there, the greeks focused their discussion of **Ptah** (He-phaisto-s) on His function as a smelter of metals and a Divine artificer. They also focused much on His fiery energy causing the upsurge of landmasses, as He is the *Ntoro* Who governs fiery mountains/hills known as **volcanoes**. The english term *volcano* is taken from the roman perversion of the name of **Ptah**. The romans learned of **Ptah** as *hephaistos* from the greeks, as well as from having invaded the civilization of the Kamit. The romans, after

learning of **Ptah** as *hephaistos*, called **Ptah** by the name **vulcan**. Hence the english term for fiery mountains or *volcanoes*.

Again, linguistically, the letters *f* and *v* are interchangeable as well as the fact that *r* and *l* are interchanged when foreign words which contain the letter *l* are translated into the language of Kamit. This is why the following names are directly related and why the romans used the name:

vulcan

vula-can

Fura-kan

A-fura-kan(i)

At-ftah-ka

Hat Ptah Ka (At Futah Ka) is the sacred city of **Ptah**, for it is here that He centered His work of fashioning the world. The energy radiated from this center (just as the energy radiates from the inner core) to the entire landmass. The name *Hat Ptah Ka* is related to **Ptah** as the **Ka** of Creation fashioning the primordial landmass. The name **Afuraka** is related to **Ra** *moving through* the primordial landmass *giving it life*, while *vulcan* is a corruption related to **Ptah** fashioning the original landmass by causing the fiery hill (*volcano*) to surge upward above the surface of the primordial waters. Both terms **Afuraka** and **Hat Ptah Ka** (At-futah-Ka) refer to the original landmass of *Asaase*. **Ra/Rait** first gave the original landmass (**Ta/Tait**) life/vibrancy, while **Ptah** took that life-energy and fashioned it into the specific shape/form, creating a Divine hill/raised land—**Ka/Kait** (later imitated in the construction of the **mer**/pyramid).

We should note that the sanctuary of **Ausar** (called Osiris by the whites) was labeled by them as the *Osiricon*. The addition of the *-on* suffix at the end of the title is a european linguistic feature. The sanctuary of **Ptah**, *Hat Ptah Ka*, would thus be called the sanctuary of *Hat Ptah Ka* or **A-phutah-ka-on** or **vula-ka-n** (vulcan and volcano).

Al-Kebu Lan

The name **alkebulan** (alkabulan) has been widely promoted in Afrocentric/Afrikan-centered circles as the only true indigenous name for the continent of Afuraka/Afuraitkait. The term is in reality an arabic-influenced term used by Afurakanu/Afuraitkaitnut who had been arabized through the practice of the pseudo-religion of islam.

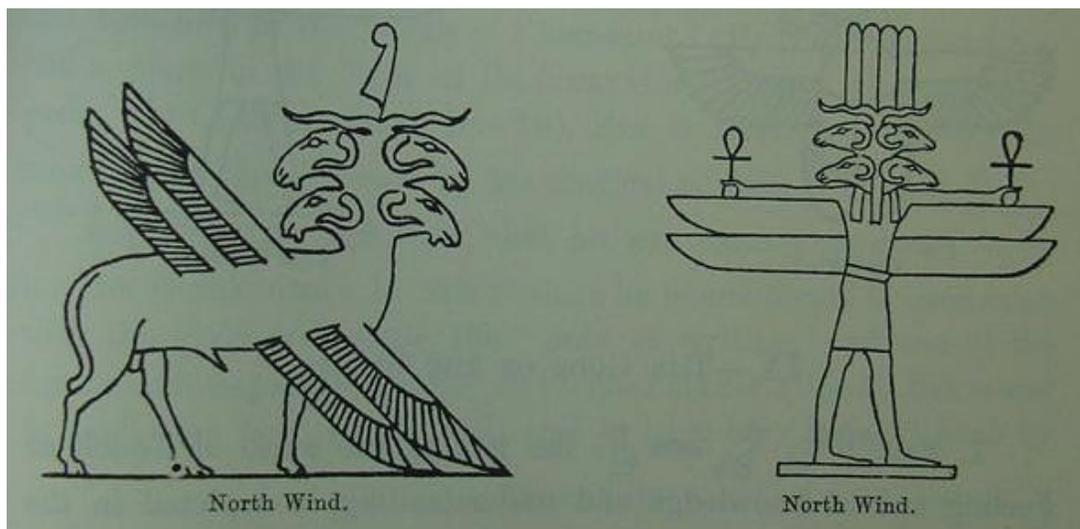
The prefix *al* is the definite article found in arabic, aramaic and which also passed into spanish after the Moorish invasion. The prefix can be found in such terms as al-kitab, meaning: the (*al*) book (*kitab*); al-nur meaning: the (*al*) light (*nur*). *Al* becomes *El* in spanish. Thus, *el-presidente* meaning: the (*el*) president (*presidente*); *el-torro* meaning the (*el*) bull (*torro*).

Al is a title in ancient **Kanana** (Canaan; ancient Black Civilization of Palestine) of the Creator while **Alat** is the title of the Creatress. The root of this prefix is found in ancient Kamit as **Ur** and **Urt**. **Ur** means: *great* or *the great*. **Urt** is the feminine. Various *Ntorou* and *Ntorotu* carry this title: **Heru Ur** (**Heru** the Great); **Amen Ur** (**Amen** the Great) **Ra Ur** (**Ra** the Great One); **Urt Hekau** (the Great Goddess of Divine Words).

In ancient Black Arabia (before the incursion of the white arabs) the Creator and Creatress were called **Lah** and **Laht**. The same as **Al** and **Alat** in *Kanana* and **Ra** and **Rat** in *Kamit*. Because the rolling ‘r’ is translated as ‘l’ in some languages which incorporated or co-opted *Kamau* terms into their own, **Ra Ur** or **Ur Ra** became **Ul-Lah** and **Al-Lah**. **Urt Rat** became **Ul-Lat** and **Al-Laht**. Note that **Ra** and **Rait** are the *Creator* and *Creatress*, while **Amen** and **Amenet** are the *Supreme Being*. **Ra** and **Rait** *serve* **Amen** and **Amenet**.

The white arabs corrupted **Al-Lah** into *allah* and *ilah* and reduced **Al-Laht** into *allat*, a daughter of *allah*, so that female would be inferior to male. They then added this corrupt title to a make-believe entity (god/*allah*) and foolishly claimed that this entity was the supreme being. **In reality, whenever the white arabs speak of allah, they are speaking of their own perverse desires masquerading in the personage of a make-believe “creator”. Ra and Rait have never and will never communicate with the whites and their offspring (including white arabs). The arabs simply manufactured a fake god and decided to name it with a label that was similar to what Afurakanu/Afuraitkaitnut were already familiar with.**

The root, **kebu**, of the name *alkebulan* is key to our discussion. **Kebu** or **Qebui** is actually the name of the *Ntoro* of the **north wind** in *Kamit*. Two depictions of **Qebui** are below:



In rome, the god of the *southwest wind* was called **Afer Ventus** (African ventus/wind) or **Africus**. The romans, just as the greeks, **had absolutely no indigenous Deities**. They learned of the existence of Deities from Afurakanu/Afuraitkaitnut. The reason why the southwestern wind god was called *africus* or *afer ventus*, the *african* wind, by the romans is because: **the major regions of Northern Afuraka/Afuraitkait that the romans dealt with are south/southwest of rome, italy**. The southwestern wind was thus the wind blowing up from Afuraka/Afuraitkait and therefore the wind god of the southwest was named by the romans the ‘african wind’, *afer ventus* or *africus*. What is **southwest** from the perspective of one stationed in rome is considered **north** if one is stationed in *Kamit*. **This is why the *Ntoro* of the North wind called Qebu or Qebui by the Kamau, is the exact same *Ntoro* which the romans learned about and called africus**. The romans initially invaded Northern Afuraka/Afuraitkait and were not familiar with the interior of the continent, nor the far southern or western parts of the continent. They eventually referred to the entire continent by the name that they utilized for the northern portion of the continent. As has been shown, that name, *africa*, was derived by them from Afuraka/Afuraitkait. Because the romans eventually called the northern part of the continent by the name which they used for the entire continent, they would also refer to

the wind-god of the southwest, the direction of Afuraka/Afuraitkait, by the same name, hence *africus*. In a similar fashion, one who lives in the Bahamas who is traveling by boat to florida, upon approaching florida, may refer to that landmass by saying, “we are now approaching florida” or they may say that “we are now approaching america.” Both statements are accurate from their perspective, for the landmass represents, from their perspective, the *state* of florida as well as the *continent* of north america. See picture below:



Notice that the western half of the province of Africa is southwest of Italy and north of Kamit

These facts are the basis for the nomenclature, *alkebulan*, being used by arabized Afurakanu/Afuraitkaitnut a few centuries ago to refer to the northern part of the continent of Afuraka/Afuraitkait. They were simply repeating a corrupt form of the title as passed on via a roman idea representing the continent as the land of the (al) north wind Deity (kebu/qebu). Moreover, the name *alkebulan* as an arabic corruption, repeated by Afurakanu/Afuraitkaitnut centuries ago, does not encapsulate at all the definition of Afuraka/Afuraitkait. Our people in Afuraka/Afuraitkait did not refer to our continent as the “land of the north wind Deity” nor to themselves, as a people, as the “people of the land of the north wind Deity.”

It is critical to understand the direct connection between the roman corruption *africa*, initially denoting the northern part of the continent in their minds, the roman term *africus*, denoting the North Afurakanu/Afuraitkaitnit (North African) winds and **Qebui**, the *Ntoro* of the North winds. This will preclude some Afurakanu/Afuraitkaitnut from rationalizing the continued use of *alkebulan* by saying that **kebu**

represents **gebu** or **Geb** (earth). We have shown that the romans referred to the northern part of the continent with the same corrupted name that they eventually used to refer to the whole continent. The association of **Geb** with *guptos* was learned by the romans from the greeks as no more than a title of the country of Kamit. The arabs used the term *qubt* to refer to Kamit as well. Thus, the greeks, romans and arabs used the corruption of **Geb** or **Gbtu** (*ai-guptos, aegyptus, qubt*) when referring to Kamit alone. The romans used the corruption *africa* when referring to the continent. The arabized Afurakanu/Afuraitkaitnut (African moors) used the arabic corruption of the name of the *Ntoro* **Qebui** or **Qeb**, or the (*al*) **Qeb** (*kebu*) to refer to the entire continent as an extension of the corrupted name of the northern part of the continent dominated by the northern wind *Ntoro*, **Qebui**.

Qebui, Al-Qebui and Al-Gebul (El-Gabal)

The term **gabal** (*gebel; gebal; hebrew gevul, arabic gebel or jebel*) means *mountain* in the language of **Kanana** (Canaan). The people of Kanana were Afurakanu/Afuraitkaitnut who had originally emigrated from Keneset and Kamit thousands of years ago and established a civilization north of Kamit. Thousands of years later the whites and their offspring invaded this civilization which existed in the area which today is erroneously called palestine/israel, syria and lebanon. In the language of Kananu (also called Phoenicians, Canaanites), the form of the Deity **Al** (El) called **El-Gabal** was called the *Great Father/Old Man/Elder/Great One (Al, El) of the Mountain (gabal/gebel)*. He was associated with the *Aten (Sun)*, because of the rising and setting of the *Aten* between the mountains back in Kamit, where the people of Kanana migrated from in ancient times. The *Aten* rises above the *eastern mountain* called **Bakhau** in Kamit and sets below the *western mountain* called **Manu** in Kamit. **Ra** (Al/El) operating through the *Aten* has an important relationship with these mountains when the *Aten* is rising and setting. The mountain reference is also a reference to the original mountain/raised land, **Ka/Kait**, upon which **Ra/Rait** first descended to create the first landmass of *Asaase* (Earth).

The wife of **El-Gabal** in Kanana was called **Baalat Gebal**. The great temple of **Baalat** in the city of **Gebal** was called the **Baalat Gebalat**. [*She was associated by the Kananu with **Het-Heru** in Kamit. In Kamit the Ntorot **Het-Heru** was called **Herit** and also the “Lady of the Red Mountain”.*]

The ancient **Kanani** civilization had a major city called **Gebal** (also **Gubla**), which was later called **byblos** by the greeks. This Kanani name *gebal* became *gebalene* as used by the romans. The term *gebalene* also exists in arabic as *gebelein* meaning *two mountains* as in, “between two mountains”. **Khart Hadast** (Carthage), an important colony of the Kanani civilization which exists in the region of today’s Tunisia, North Afuraka/Afuraitkait is connected to the mountain range now called the “atlas” mountains.

When the whites and their offspring invaded the ancient Near East, they co-opted information about our **Nanasom** and corrupted it. In syria, after the white invasion and takeover of certain areas the Kanani Deity, **El-Gabal** (*Elder/Great One of the Mountain*), became known by the white syrians as simply “the sun-god”--- just as the white greeks and romans promoted the false idea that **Ra** is simply “the sun god” and nothing more. During the severan dynasty of the roman empire the emperor who was eventually called *elgabalus* was a dissexual/homosexual who came from syria. He brought the corrupted (white) form of pseudo-worship of **El-Gabal** from syria to rome. This emperor was named *elgabalus* because he falsely claimed to have “inherited” the title of the high priest of **El-Gabal**. **El-Gabal**, the Deity, was called *elgabalus* by the romans and *heliogabalus* by the greeks. (*helios* is the greek corruption of the God **Ra**. *helios* means “sun”). The shrine established by emperor *elgabalus* for the Deity **El-Gabal**, was called the *El-Gabalium*. **El-Gabal** was eventually

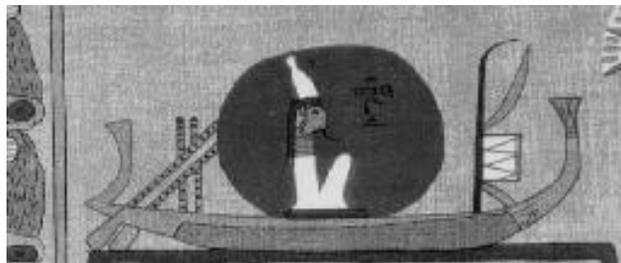
called the *deus sol invictus*, “god, the undefeated sun”, whose birthday was December 25th. (*sol* is the roman word for “sun”)

There is an intricate relationship between the arabized Afurakanu/Afuraitkaitnut known as moors’ usage of the term **Al-kebulan** (alkabulan) and **El-Gebelein, El-Gebal** and **(Al) Qebu**.

One of the forms of **Ra** is that of a flat-horned ram-headed *Ntoro*. There are other *Ntorou* as well which have the head of a ram, including a form of **Amen**. The *Aten* (Sun) rises above the *eastern mountain* called **Bakhau** in Kamit and sets below the *western mountain* called **Manu** in Kamit. (Recall the arabic term: *gebelein* meaning ‘two mountains’). As the *Aten* sets in the west descending below the western mountain, **Manu**, the temperature begins to go down. The cool **north winds** directed/sent by the *Ntoro* **Atem** (Atum) are then felt. In the **Pert em Heru** (misnomered *Book of the Dead*) it is stated:

“... I am a follower of **Tehuti**, rejoicing in all that He has done. He brought the sweet air for your nose, life and vigor to gladden your face, **and the North Wind [Qebu] that comes from Atem** for your nostrils...”

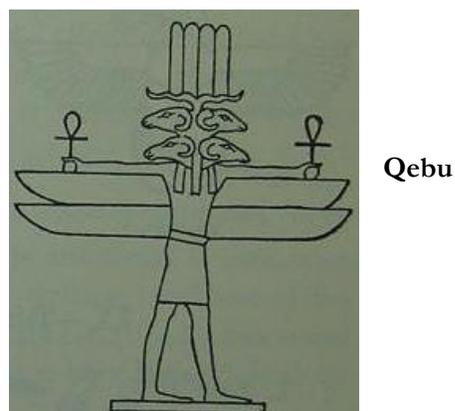
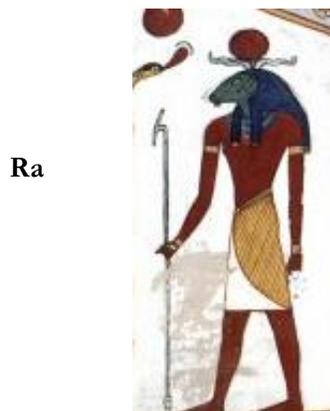
Atem is seen in certain forms as the *Ntoro* operating through the setting **Aten** (Sun). See below:



Atem (Temu) sitting inside of the Red (setting) Aten/Sun

When **Atem** operates through the setting *Aten* (as the *Aten* sets upon and then below the western mountain) **Atem** sends **Qebu**, the North Wind *Ntoro*, to cool, to refresh us. (note that the general term **qebh** in Kamit means *cool, refreshing*).

The whites confused and deliberately confounded the manifestation of the flat-horned ram-headed form of **Ra** (**Afu Ra**) with the flat-horned ram-headed deity **Qebu** because of Their close association cosmologically and pictorially:



In their effort to manufacture the foolish doctrine/philosophy of *monotheism*, the foolish idea that there is only “one god”, the whites and their offspring sought to fuse various Deities into one, while eliminating others totally. Another example of this kind of fusion is with the *Ntorou*, **Khepera**, **Ra** and **Atem**. In the text of **Ra** and **Auset**, **Ra** tells **Auset** that:

*“I am **Khepera** in rising, **Ra** at Noon and **Atem** in setting”*

Many whites have attempted to promote the false idea that **Khepera**, **Ra** and **Atem** are all one in the same *Ntoro*. This of course is inaccurate. **Atem** is an *Ntoro*. **Khepera** is a different *Ntoro* and **Ra** is distinct from both of Them, yet They all work harmoniously together just as your various organs work together to comprise and maintain your body.

The God (*Aḥ*) **Qebu** (*Gebul*) is the North Wind, whose spirit is sent by **Atem** after **Atem** sets (through the *Aten*) **in the *gebelein* (mountains)**. It is via the corrupt process of fusion that **El-Gebal** or **Al-Gebul**, became simply “the sun god” and was then fused with **Qebu**.

To the romans, El-Gebal and Qebu or Al-Qebu were now one and the same Ntoro (God).

The Afurakanu/Afuraitkaitnut who became arabized adopted this false fusion of Deities and thus the “land of the God of the North Wind”, **Al-Gebalat**, **Al-Qebu**, **El-Gebelein**, became **Al-kebulan**.

It is important to know that in the *metutu*, the city of **Gebal** or **Gubla** is written **Kbn** or **Kepuna**. **Kepuna** (**Qebuna**) is written in this fashion because there is no ‘p’ in the language of Kamit. As stated previously, any loan-word or loan-name that includes an ‘p’ is translated into the language of Kamit by using the *metut* for the letter ‘r’. However, in the language of Kamit, just as in Twi, the rolling ‘r’ is sometimes indistinguishable from the ‘n’ sound, because both require that the tongue tap the roof of the mouth once. This is why if one says *Kepuna* and *Gebura* (*Gebula*) out loud, they sound identical at regular conversation speed--when the ‘r’ in *Gebura* is “rolled” once. [*A similar result can be found in the name of the Akan ethnic group, the **Bono**, whose name is also written **Bron** or **Brong**. **Bono** and **Bron** pronounced with the rolling ‘r’ sounds virtually identical.*]

Once again, the arabized Afurakanu/Afuraitkaitnut who became known as moors adopted the roman corrupt fusion of **Gebul** (**El-Gebal/Ra**) and **Qebu** into one Deity in contradistinction to the reality that **Ra** (El/Al) directs **Atem** to complete the day through facilitating the sunset (*Aten* or *Tem* also means “to complete” or “the complete One” in Kamit). Once **Atem** completes the day by causing the *Aten* to set **in the mountains** (**gebelein**) two things take place. 1) **Ra** becomes **Afu Ra**, and thus Ram-headed. 2) **Atem** sends the ram-headed *Ntoro* **Qebu**, the *north winds*. The cosmological function of **Al-Gebal** was misinterpreted by the whites as well as that of **Qebu** via the corrupt fusing of **El-Gebul** and **Qebu**. This corruption was repeated by the arabized Afurakanu/Afuraitkaitnut when referring to the northern part of the continent. See below:

Gebal, Gebel, Gebul, Gubla, Gebalene, Gebalein, El-Gebelein, Al-kebulan.

Gebal, Gebul, Qebu, Kbn, Kebun, Kepuna, Gebura, Gebula, Baalat Gebalat (Kebalan).

All of the above names and titles refer to that which is **north** from the perspective of Kamit. **Gebal** (*byblos/Kanana*, country north of Kamit). **Qebu** (North Wind). **Kepuna(n)** (Gebal; byblos; Kanana). *gebalene* (roman corruption of Gebal; region north of Kamit). The moors brought the pseudo-religion of islam/mohammedanism to North Afuraka/Afuraitkait initially. This is why these North

Afurakanu/Afuraitkaitnut utilized the roman/arabic corruptions of our language and cosmology to identify the northern part of the continent *alkebulan* (al-gebelein; Al-kepuna(n)), eventually misnaming the continent itself.

Aa en Ka and Amen Ra Ka

In the papyrus text very often called, *The Tale of the Shipwrecked Sailor*, written approximately 4,000 years ago we have another reference to a Divine raised land called **Ka**. The story in the text is about a sailor from Kamit whose ship was destroyed in a storm. The other crew members died in the sea but the sailor was cast on an island by a wave of the sea. Once marooned on this land the sailor says:

“I found figs and grapes there. Leeks were ruler there. Sycamore figs were there together with notched sycamore figs. Cucumbers were there as though cultivated. Fish were there together with birds. There was nothing that was not in it. Then I satisfied myself and I placed some of it on the ground because it was too much upon my hands. I took a fire drill and made fire and made a sacrifice to the Ntorou/Ntorotu (Gods/Goddesses).

Then I heard the voice of a storm. I thought it was a wave of the sea. The trees shook, and the Earth was moved. I uncovered my face, and I saw that a serpent drew near. He was thirty cubits long and his beard greater than two cubits. His body was as overlaid with gold and his eyebrows were of true lapis lazuli. He coiled himself and raised up before me. Then he opened his mouth....and he said to me, ‘What has brought you....little one?’....Then he took me in his mouth and carried me to his resting-place and put me down without any hurt. I was whole and sound and nothing was gone from me....and he said, ‘What has brought you...little one, what has brought you to this isle which is in the sea, and of which the shores are in the midst of the waves?’”

The sailor told the Great Serpent about the shipwreck. The Great Serpent told him, *“Fear not little one and make not your face sad. If you have come to me, **it is the Ntoro (the God) Who has let you live. For it is He who has brought you to this Aa en Ka (island, isle/land of the Ka), where nothing is lacking and which is filled with all good things.**”* The Great Serpent then told the sailor that this land was occupied with **75 Serpents**, His family, and that the sailor would ultimately be returned home after four months to see his loved ones once again. The Great Serpent told the sailor during their discourse that He was the **Lord of Punt**. Punt is the region of today’s **Somalia** and other parts of **Ethiopia**. In ancient times, this land south of Kamit was called **Ta Aakhu**, the *Land of the Spirits of the Honorable Ancestresses and Ancestors*.

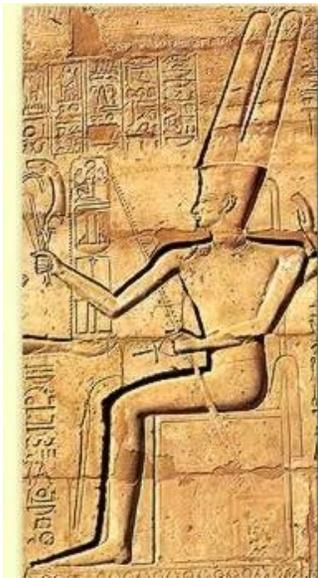
For the purposes of this discussion, it is important to note that the land raised up from underneath the sea, an isle, was called the **island** of the **Ka, Aa** or **Aau en Ka**. It is important to recognize also that the major representation of **Ra** and **Rait** in Keneset and Kamit is the circular **serpent** with It’s tail in It’s mouth. There is a major text which is called the *Litany of Ra* or the *75 praises of Ra* found in the tombs of the 19th and 20th dynasties at **Ta Apet** (Thebes). They describe the **75 forms of Ra**.

We thus have a raised land, called **Ka**, upon which **75 serpents** reside, lead by One called the Lord of **Ta Aakhu**, Lord of the land of the Ancestresses and Ancestors. This is a reference to **Ra** as the owner of a raised land, **Ka**, of origins. Some writers have associated this text with the origins of the tale of *atlantis*.

We should also take note that in ancient america the term ‘*ca*’ or ‘*ica*’ (in the language of the Inca of Peru) means: *raised land, mountain, high land*. The term **amaru** means: *plumed (feathered) serpent*. The ancient title

amaruca, means *land (ca) of the plumed serpent (amaru)*. **Amaru** is a rainbow serpent who is the creator of the world. This was borrowed by the **migrants** from **asia** who **settled** in america, who now erroneously call themselves “native” americans of Peru. All over Afuraka/Afuraitkait the serpent with It’s tail in It’s mouth is the symbol of the Creator and the Creatress and very often associated with the rainbow. This rainbow serpent can be found in the **Fon/Ewe** (Vodoun) as: **Da** and **Ayida Hwedo**, in **Yoruba** (Ifa’Orisha) as: **Osumare** and **Odumare**, in **Akan** as: **Nyankonton** and **Nyankopon**. Again, They are **Ra** and **Rait** in Keneset-Kamit.

The Afurakanu/Afuraitkaitnut who migrated to ancient **Amaruka** building pyramids and mounds all over the north, central and south american continents of course brought their religion with them. In Kamit the male name of the Supreme Being is **Amen**. The female name is **Amenet**. **Amen** is often called **Amen Ra**, while **Amenet** is often called **Amenet Rait**. What distinguishes **Amen** in the iconography of Keneset and Kamit are the two tall plumes rising up from His crown. [*Below we have two pictures of **Amen** showing His plumed crown. We also have a picture of **Amenet** and a picture of **Amen** and **Amenet**, *The Two Halves of the Great Whole, The Supreme Being*]:*



Amen



Amen



Amenet



Amen and Amenet (Nyame and Nyamewaa)

Amen Ra can thus be called the *plumed (feathered) serpent (Ra with His tail in His mouth)*. This is the origin of *amaru* (plumed serpent). Moreover, the term for *west* in Kamit is also **ament**. The extreme west of Kamit is the *western hemisphere*. **Ra** (through the **Aten**/Sun) rises in the east (*abtet*) and sets in the west (*ament*). **Amen(t)** or **Amen Ra Ka** (America/amaruca) is the land (*ka*) of **Amen Ra**---the western (*ament*) plumed (feathered) serpent (**Ra**). The bearded serpent in the text is related to the plumed (feathered/bearded) serpent of the western “paradise”. We should take note that the scribe who penned the *Tale of the Shipwrecked Sailor* in Kamit over 4,000 years ago was named **Ameni**.

Of course, just as people who visited or lived in Afuraka/Afuraitkait (Africa) named themselves after or were *named after* the continent (Leo Africanus, Scipio Africanus, Terence Afer, etc.) so did the akyiwadefo (spirits of disorder/whites and their offspring) engage in the same process---but for malicious reasons. *Amaruca* is an ancient name for the continent, learned by the Inca of ancient Peru from the original Afurakanu/Afuraitkaitnut who built civilization here. The whites named themselves after the continent *after* having learned of the name when they arrived here a few centuries ago to plunder the land. This is the origin of the caucasian giving himself the name amerigo vespucci. Ameraka (amaruca) is the root of amerigo. Finally, the word for *lion* in Kamit is **ru**. When **Ra** takes the form of a lion in certain aspects of the cosmology, He is called **Ru-Ra** or **Ru**. Amaruka, Amaraka, Amenraka, amaruca, are all related.

Paaraka

(Pilak; Philae)



Image of the reconstructed **Paaraka (Pilak)** temple

In the southern region of Kamit near the juncture of Keneset and Kamit is the island **Paaraka** (P'aaqat) which was called **Pilak** in Coptic and *Philae* in greek. *Paaraka* lies near what is called the “tropic of cancer”, the place where the *Aten* reaches its highest point at the summer solstice and then turns and “retreats backwards” until the time of the winter solstice. *Paaraka* was the last *public* sanctuary of **Nanasom** in ancient Kamit. The great temple of **Auset** was the last temple of Kamit to be officially closed and destroyed by the whites and their offspring. This took place about 1400 years ago or in what would be called the 6th century of their calendar.

Paaraka was called the “island of the Time (of **Ra**)”. The island was adjacent to one of the most sacred regions of Kamit, a burial place of **Ausar**. Its structure and placement recalled the rising up of the primordial

mound and the beginning of Creation. In the *Coptic* dialect *Paaraka* was written and pronounced *Pilak*. Once again, the ‘r’ being interchanged with the ‘l’. In greek, the ‘p’ was pronounced ‘ph’. Here we have another association of the primordial mound (island) associated with **Ra** carrying a name which is related to **Afuraka**, **Afarik** and **Hat Ptah Ka: Afuraka, At-Phta-ka, Paaraka, Pilak, Philae**. Here again is one of the many reasons why the corrupted term ‘africa’ was used by the whites and their offspring.

We have shown that Afuraka/Afuraitkait originates with Afurakani/Afuraitkaitnit people and Afurakani/Afuraitkaitnit people alone. The term ‘africa’ has no roots in any language or culture outside of Afuraka/Afuraitkait.

Afuraka/Afuraitkait is the origin of the term ‘africa’

Afurakanu/Afuraitkaitnut reclaim our name, so that we may realign ourselves with our collective **nkra-bea**.

This concludes our 3-part series.

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Selected References:

Let the Ancestors Speak, by Ankh Mi Ra
Sheft Ameni, Papyrus of *Tale of the Shipwrecked Sailor*
Shabaka Text (*Memphite Theology*)
Sheft of Ra and Auset (Legend of **Ra** and **Auset**)
Piankhi (Piye) “Victory Stele”
Apet Asut (Temple of Karnak)
Tomb of Seti (Tomb of Seti; Litany of **Ra**)
Paraakat (Sanctuary/Temple of **Auset** in Philae)

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 descendent, 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 **Igbo** people:

IGBO

Igbo (ee'-gboh) is the name of an Afurakani/Afuraitkaitnit group who reside primarily in the southern and southeastern region of the West Afurakani/Afuraitkaitnit country of **Nigeria**. *Igbo* people also make up a significant portion of the population of the neighboring country of **Cameroon**. There are over 30 million *Igbo* living in Afuraka/Afuraitkait presently.

Igbo 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 *Igbo* culture today can thus be found in the writings, carvings and murals of Keneset and Kamit which are thousands of years old.

Igbo people comprise one of the largest percentages of the Afurakani/Afuraitkaitnit population enslaved in english-speaking as well as french-speaking colonies. *Igbo* people also constitute 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 **akofo** (warriors and warriresses), often referred to as *maroons* in Haiti, south america, cuba and the southern and eastern united states were of *Igbo* 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 significant percentage of the Afurakanu/Afuraitkaitnut who make up the **Gullah/Geechee** Nation are of *Igbo* Ancestry. The *Gullah/Geechee* Nation's boundaries are from north carolina, through georgia, to florida off the east coast. The nation encompasses the Sea Islands and 30-35 miles inland of the low-country and northeast florida. Many of the Afurakanu/Afuraitkaitnut referred to as **Black Seminoles** were/are of *Igbo* Ancestry. The *Black Seminoles* freed themselves from enslavement, established their sovereignty on their own land and waged war against the united states government for decades during the 12800s (1800s).

Language: **Igbo**. (ee'-gboh) also written *Ibo* and *Ebo*.

Religion: 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. *Igbo* people harmonize with **Chukwu** and **Komосу** (The Supreme Being) through the agency of the **Arusi** and **Mmuo**:

Chukwu	(chook'-woo)	God
Komосу	(koh-moh'-soo)	Goddess

Arusi	(ah'-roo-see')	Deities, Goddesses and Gods, Divine Spirit-Forces in Nature, Children of the Great God and the Great Goddess
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Mmuo (um-moo'-oh) Spiritually cultivated (honorable) Ancestresses and Ancestors

Igbo people live to harmonize their every thought, intention and action with Divine Order. This is accomplished through alignment with the *Arusi* and *Mmuo*. **Chukwu** and **Komosu** direct the *Arusi* to give us the power and consciousness to accomplish our Divinely allotted function in Creation. **Chukwu** and **Komosu** direct the *Mmuo* 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 *Arusi* and *Mmuo*, we are in alignment with **Chukwu** and **Komosu**.

A major means by which *Igbo* learn to harmonize themselves with Divine Order is via the process of divination. There are many forms of divination in *Igbo* culture. One of the most ancient forms is that which is called **Afa Akpukpala** (**Afa Divination**). *Afa Akpukpala* is conducted by a **Dibia**. The *dibia* is the highest-level priest/priestess in *Igbo* culture. The *dibia* is very similar to the **babalawo** in *Yoruba* culture. However, a *dibia* in *Igbo* culture can be male or female.

The **Afa** system is used not only by the *Igbo* but also by the **Yoruba** people of southwestern Nigeria (called by them **Ifa**), the **Urhobo** of southern Nigeria (called by them **Epha**), by the **Fon** of Benin (called **Fa**) and by the **Ewe** of Togo and Ghana (called **Afa**).

It is important to note that the *Igbo* teach us that the ancient system of **Afa** divination was given to Afurakanu/Afuraitkaitnut by **Chukwu** (God) because of the work of an *Igbo* woman. We quote from J.A. Umeh, himself an *Igbo dibia*, on this subject at length (From: *After God is Dibia, Vol. 2, page 86*):

A Brief History of Origin

*The Igbo*s have a very interesting history of the origin of **Afa Ugili/Akpukpala**. There was a very brilliant *Igbo* lady who made accurate prophecies and inspired utterances and accurately read the minds of God, spirits, ancestors, men and women, stars, planets and all that exists and saw clear and accurate visions of what was, what is, and what will be. Additionally, she heard, with the help of her mystical third ear, what was, what is, and what will be.

She was consulted on all problems which she solved with precision and complete satisfaction. She lived to a very ripe old age, serving humanity and God with her clear vision and uncanny audition. When she finally died, humanity was thrown into a great wailing, chaos and confusion.

*A delegation was therefore sent to **Chukwu** (God) with a request that He kindly send a replacement or make it possible for all to have the vision and audition of the dead wise old lady sage. God consoled the delegates and sent back, through them, His merciful words of consolation to humanity. He instructed them on how to bury the old, dead divination sage with a promise that an *Ugili*, sacred tree, will sprout and grow from her head and that its fruits, when they ripe and fall, should have their shells broken into two and arranged four on each of four strings, which when cast and interpreted will tell with accuracy, what was, what is, and what will be.*

The delegates left home for the human world with the good news, divine words of consolation and instruction on the new divination system that would replace the uncanny vision and audition of the lady sage of divination. God's instructions were obeyed to the last letter. The result was as promised by God and has ever remained so stunning in its accuracy and the limitlessness of its scope, to this moment.

Some of the Major **Arusi**:

Agwu (Agwu-isi)

Arusi of Authority; Regulatory Head of the Spirit-realm

Idemmili

Arusi of Waters, nurturing; Mother Goddess; Wife of **Agwu**

Amadioha

Arusi of Thunder and Lightning

Ogwugwu

Arusi of Human Fertility

Ani

Arusi of the Earth; Earth Mother

Igwe

Arusi of the Sky; Husband of **Ani**

Ekwensu

Arusi of Protection, Expeller of evil spirits

Atu

Arusi of Creative Speech; Wisdom

Igbo book and internet resources:

After God is Dibia, *Vols. 1 and 2*

J.A. Umeh

Igbo Names: Their Structure and Meaning

Ebo Ubahakwe

The Gullah: People Blessed by God

Llaila O. Afrika

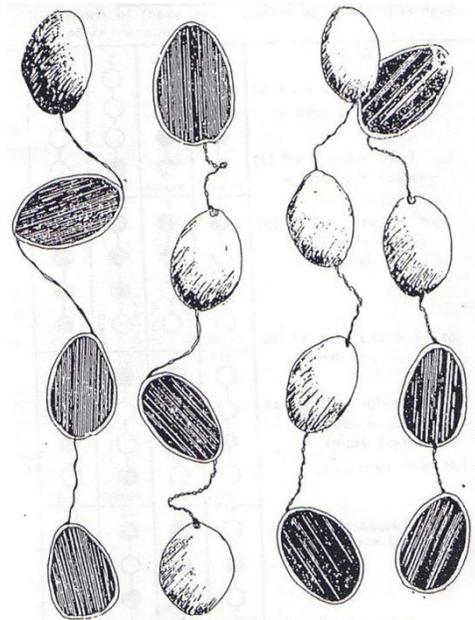
www.ilc.igbonet.com

IgboNet

www.officialgullahgeechee.info

Gullah/Geechee Nation Headquarters

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Afa Divination Shells

ADWOASEM

ABATUMM

(Black Seed/Fruit/Pod)

Abatumm, Race and Nhwewemu

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

Afurakanu/Afuraitkaitnut not only have greater levels of **abatumm** than the whites and their offspring, but we have a true (better/normal/natural) quality *abatumm* that no other race possesses. *Abatumm* is in a number of ways a physical receptor and transformer of energy. However, *abatumm*'s capacity to receive and transform energy is not at all separate, in Afurakani/Afuraitkaitnit people, from our spirit-bodies. This is directly related to our inheritance of *abatumm* from the **Abosom** (Deities) **Ka** and **Kait** and the relationship that **Ra/Rait** have with **Ka** and **Kait** and therefore with us.

As stated in our 3-part series: **AFURAKA/AFURAITKAIT The Origin of the term 'Africa'**, The Creator and Creatress, **Ra** and **Rait** move within **Ka/Kait**, the *Abosom* Whom are the Male and Female Entities making up the Divine Black substance of Space. A portion of this Divine Black Substance is what comprised the primordial matter of the newly formed planet Earth. A portion of the primordial Earth's Black substance is what comprised the original landmass of Earth as it was taking shape. This first landmass rose up from underneath the surface of the primordial Ocean to become the first landmass/continent of Earth, called Afuraka/Afuraitkait. The Great Spirit, **Ra** and **Rait**, moved within/through this landmass to give it life, to activate it. This original Black landmass thus inherited the titles **Ka** and **Kait**, from the original **Ka/Kait** of Space for this Earthly **Ka/Kait** like Its Antecedents received the energy of **Ra/Rait**.

As the *Obosom Ptah* fashioned the physical bodies of the original Afurakanu/Afuraitkaitnut from the Earth's original landmass, a portion of this Black substance of Earth was incorporated into our bodies. This black substance which we call by the male/female title, **Ka-Nu/Kat-Nut** (soul-energy/matter) as well as *abatumm* is called *melanin* (in the skin and organs) and *neuromelanin* (brain-melanin). *Abatumm* is a key component in many of our cells including sperm and ovum, and has been continuously transmitted to and by us intergenerationally from the original Afurakanu/Afuraitkaitnut who inhabited Earth, our first Ancestresses and Ancestors. It is an actual derivative of the original **Ka/Kait** of Space (cosmic melanin).

Our *abatumm*, being directly derived, through our original *Nananom Nsamanfo* from the *abatumm* of **Ka/Kait** (Space) and the Earthly **Ka/Kait** (primordial mound) is natural and thus capable of receiving and transmitting the full spectrum of Divine Living-Energy proceeding from **Ra/Rait**. Just as **Ra/Rait** move harmoniously through **Ka/Kait** in Space and the **Ka/Kait** of Earth, so does the Divine Energy of **Ra/Rait** move

harmoniously through the **Ka/Kait** and its derivative, *abatumm*, within the bodies and spirits of Afurakanu/Afuraitkaitnut. Because of the structure of our bodies and spirits, Afurakanu/Afuraitkaitnut have a fully functional, or active, *abatumm* system.

Those who degenerated into the whites and their offspring not only suffered a loss of *abatumm* (externally manifesting as a loss of color) after having been forced out of Afuraka/Afuraitkait, but the quality of the *abatumm* they retained was and is perverted and corrupt. Because they incarnate as spirits of disorder, any *abatumm* existing within them is a corrupt container and preserver of their disordered energy and a repulser of Ordered Energy. Their corrupt *abatumm* is therefore inactive.

Active abatumm is abatumm that can receive, process and utilize the tumi (spiritual power) of the Abosom and Nananom Nsamanfo. Inactive abatumm is abatumm which repels the Divine Tumi of the Abosom and Nananom Nsamanfo. This inactive abatumm is that which exists within the whites and their offspring: caucasians, asians, arabs, white hindus, some darker hindus whom are non-Afurakanu/non-Afuraitkaitnut, migrant asians whom are misnomered “native” americans, white hispanics, etc.

There is a distinct difference, physiologically and spiritually, between the *abatumm* of true Afurakanu/Afuraitkaitnut and all other non-Afurakanu/non-Afuraitkaitnut--**including those non-Afurakanu/non-Afuraitkaitnut “of color” mentioned above.**

*All Afurakanu/Afuraitkaitnut are people of color, however all people of color are **not** Afurakanu/Afuraitkaitnut.*

There are clear racial markers existing within the structure of abatumm and within the structure of the spirit-body to distinguish Afurakanu/Afuraitkaitnut from all other groups of individuals.

We must utilize our own tools of investigation and our own methodology, rooted in **Nyamewaa-Nyame Nhyehyee**, in order to uncover the laws governing our physiological and spiritual make-up as it relates to identity. Such investigation properly addresses the most critical component of identity --- reincarnation of the spiritual personality through specific blood-circles. It is immature and foolish for Afurakanu/Afuraitkaitnut to embrace the false paradigm promoted by the pseudo-“scientific” community of the akyiwadefo. At best, the “scientific” method promoted by the akyiwadefo is hit-and-miss. In actuality, it is structured as a means by which they may control experiments and control outcomes to support their beliefs---true or false, right or wrong. It is a means by which they can use “science” to promote lies that span over the course of decades, centuries and/or millennia. We must not be so blind to fall into the trap of limiting our acquisition of data by following the inadequate methods of those whom are spiritually and intellectually inferior to us. An example of this misguided approach by Afurakani/Afuraitkaitnit scientists in the field of melanin-research is to promote the false and foolish idea, created by whites, that “no correlation between the levels and distribution of neuromelanin and differences in ethnicity has been observed.”

Misguided Afurakani/Afuraitkaitnit melanin researchers will repeat this false propagandistic idea for years— even though it is inaccurate, unwittingly supporting the agenda of the akyiwadefo. We have Afurakani/Afuraitkaitnit scientists repeating false doctrines of our “evolution from apes” in the same foolish manner. Indeed, the only relationship we have to apes is our “aping” of the pseudo-scientific doctrines of the akyiwadefo. The same Afurakani/Afuraitkaitnit scientists who believe that they can use the white “scientific method” to arrive at answers to significant questions, have been unable to answer the basic question, using

this method, about where they themselves come from. We understand embryology to a certain extent, but how is it that a being becomes a living being? Where does the spirit come from? This most basic question, which was **asked and answered conclusively and accurately** millions of years ago by Afurakanu/Afuraitkaitnut cannot be answered through the “scientific method” promoted by the akyiwadefo.

Those Afurakanu/Afuraitkaitnut who embrace this limited “method” cannot answer the most basic and simple question of their own existence, yet purport to instruct us on the idea that “race does not exist”--- in imitation of their white “masters”. **What is not clearly understood is that the white “scientific” method is nothing more than a false belief-system no different than the other pseudo-religions crafted by the whites.** Therefore, if the whites draw a conclusion that turns out to be accurate, they attribute their discovery to their false belief system (scientific method). When the same conclusion is proven to be wrong months or years later, they simply claim that the scientific method had not been “used correctly”. Every day numerous conclusions, promoted as scientific truths for years, are disproved---then another set of scientifically drawn conclusions are used to fill in the gap, comprising the false belief-system for a number of years---until this set of conclusions are disproven. The false belief-system of “science” thereby re-fuels itself perpetually. The propaganda has been spread so successfully, that many Afurakanu/Afuraitkaitnut who hear the word “science”, or “scientific”, automatically associate it with “fact” and “factual”. This association is most often instantaneous in their spirits/minds. Many of us are thus proven to have been thoroughly programmed. Such automatic associations are the result of intensive brainwashing.

The same whites who manufactured the pseudo religions of christianity, islam, judaism, hinduism, taoism, buddhism, hermeticism, etc. are the same whites who manufactured the false idea that the scientific method is other than what it truly is---a white pseudo-belief system. A “system” which Afurakanu/Afuraitkaitnut must reject.

Afurakanu/Afuraitkaitnut are the first to have established a true method of **nhwehwemu** , a proper, whole method of research, investigation, examination, inquiry into the Order of Nature which is holistic in the true sense of the term. This method produced and continues to produce our intimate knowledge of and innovations within the fields of mathematics, botany, civil and mechanical engineering, law, medicine, thermodynamics, information-technology and more. This method of *nhwehwemu* still exists within our Ancestral cultures and is available to us. We must simply embrace it. Through our own cultural paradigm we are able to investigate matters fully. We are able to engage all of our faculties and uncover truths that the akyiwadefo are 1) incapable of perceiving 2) unwilling to admit.

This method must be utilized in all of our inquiries including our investigation of the structure and properties of *abatumm*. It is foolish for us to repeat the lie that “race is a social construct”; “there is no biological basis for race”. This is an absurd manifestation of Afurakanu/Afuraitkaitnut continuing to allow themselves to be enslaved by the akyiwadefo. It is a political power-play on the part of the akyiwadefo to force Afurakanu/Afuraitkaitnut into the position of trying to “deny race”, for the akyiwadefo recognize the imminent danger of increasing numbers of Afurakanu/Afuraitkaitnut fully reclaiming our identity and recognizing the akyiwadefo to be who they are, our absolute enemies. The pressure increases on the akyiwadefo as they realize that while their population declines worldwide, decade after decade, Afurakanu/Afuraitkaitnut have the highest population-growth rate worldwide. The akyiwadefo must attempt to make us deny ourselves, and therefore our natural aversion to them. In this manner we will accept them, thereby perpetuating our own enslavement. The cancerous cells must convince the healthy cells to welcome them with open arms, so that we may be consumed.

The akyiwadefo have a policy which governs their interaction with Afurakanu/Afuraitkaitnut. The fundamental components of this policy have always been to:

- 1) **increase** the Afurakani/Afuraitkaitnit **death-rate** 2) **decrease** the Afurakani/Afuraitkaitnit **birthrate**

For those of us who survive, the policy states that the akyiwadefo must:

- 1) **increase** the Afurakani/Afuraitkaitnit **incarceration rate** 2) **increase** the Afurakani/Afuraitkaitnit **addiction rate**

For those of us who survive these plans the akyiwadefo policy is to:

- 1) **increase** the Afurakani/Afuraitkaitnit **spiritual incarceration rate** (through pseudo-religion; pseudo-scientific “facts”)
- 2) **increase** our **psychological/spiritual addiction rate** (through the perpetuation of self-hatred, self-denial and the perpetuation of the image of white culture and people as the universal and highest aspiration of humanity)

Many Afurakani/Afuraitkaitnit scientists have failed to realize that in their effort to engage in “objective scientific” inquiry, they have actually submerged themselves yet deeper into a white pseudo-belief system. The fact that the incarnation of a spirit through a specific blood-circle is not included in their investigation of the notion of race and identity is proof that they have embraced a white belief system. It must be remembered that it is the akyiwadefo, through the false religions of christianity, islam, judaism and atheism (another belief system---they **believe** that there is no Supreme Being), that have taught us the false notion that reincarnation is not real. Afurakani/Afuraitkaitnit scientists have accepted this *belief* and incorporated it, consciously or unconsciously, into their method of analysis. This is why the conclusions they draw will always be limited at best, or worse—wholly inaccurate. They have been pushed into perpetuating the false belief that the spirit-world cannot be measured, quantified, analyzed and has no bearing on the definition of identity; that the physiological structures of the human body are the only thing they have to work with. Again this is a false belief. A proper investigation, *nbwehwemu*, of the physiological structure of the body will reveal components of our physiological make-up that undergird DNA which white researchers have yet to uncover. Here, you will find the physiological markers for race. However, if you are a slave on a white pseudo-scientific plantation, you will wait for decades or centuries for your white “leaders” to decide that it is okay for you to learn about these primary structures. Until then, you will state that “science” has “proven” that race does not exist.

The investigative tools of Afurakani/Afuraitkaitnit Ancestral culture, including various forms of oracular divination and integrated empirical observation, have already disproven the claims of the akyiwadefo concerning race---and have shown conclusively that race does exist, spiritually and physiologically. Afurakanu/Afuraitkaitnut have already been trained in a white belief-system (a scientific method based on proving a *hypothesis* (belief/educated guess). It is time that you now become trained in your own Afurakani/Afuraitkaitnit knowledge-system. Stop holding yourselves and those of our people who study your work hostage on the plantation of white pseudo-scientific inquiry.

Race exists and has been delineated through the *nbwehwemu* of our own knowledge systems. Have enough respect for yourself to embrace your Ancestry, your expression of Nanasom, become trained in its methods of investigation so that you may avail yourself of the fullness of your culture. All Afurakanu/Afuraitkaitnut have access to the tools to fully investigate these matters for ourselves.

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BENASEM

MMARA NE KYI

Part 3

Nyansa is the term for *wisdom, intelligence* in the Twi language. We have shown in the first two parts of this series that **Nyamewaa-Nyame Nhyehyee** (Divine Order) is comprised of Two Complementary Poles: Law (Love) and Hate. **Mmara** (Law/Love) is governed by the *Ntoro* and *Ntorot* **Maa** and **Maat** while **Okyi** (**Kyi**, to Hate) is governed by the *Ntoro* and *Ntorot* **Heru Behudet** (Sekhem Shut) and **Het-Heru** (Sekhemet). In a similar fashion, *Nyansa* is comprised of Two Complementary Poles: Revolution and Resolution. Revolution is the expansive pole of Wisdom/Intelligence while Resolution is the contractive pole of Wisdom/Intelligence.

San ne San

Return and Resolve; Revolution-Resolution

A *revolution* is a complete *return*. The word is composed of *re-* meaning *back or again* and the root *volve*, meaning *to turn, to roll*. To revolve is to *re-turn* or *turn-back*. When Earth moves around Sun and returns to Its point of origin, it has made a complete revolution. When an Afurakani/Afuraitkaitnit individual has made a complete revolution, he or she has returned to his or her point of origin or his or her original nature/condition.

In the Twi language the term **san** means *to repeat an act; to return*. The often repeated **sankofa** means to **san** (*return*) **ko** (*go*) **fa** (*grasp*). The **ebe** (proverb) associated with **sankofa** is as follows:

Se wo were fi, na wo sankofa a, yenkyi

If you forget and you return, go, grasp (from your past) it is not hateful/taboo (it is truly best)

This *ebe* refers to the act of returning, spiritually and/or physically, to go and grasp from the values of your Ancestral past, in order to resolve or bring resolution to conflict in the present. Afurakanu/Afuraitkaitnit recognize that it is in our Ancestral past, that we find the answers to our problems, for the further that we go back in time the closer we come to those first Afurakanu/Afuraitkaitnit who were created by **Nyamewaa-Nyame** and who first established **Nyamewaa-Nyame Nhyehyee**, Divine Order, in every aspect of their lives. They were the first to establish **civilization**, *a social order rooted in the Divine Order of Nature*. They were the first to be possessed by the **Abosom** and codify what they received from the *Abosom* into the institutional fabric of the culture. They were thus the first to achieve the status of **Nananom Mpanyimfo**, Spiritually Cultivated [Honorable] Eldresses and Elders, and the first to make the transition from *Nananom Mpanyimfo* to **Nananom Nsamanfo**, Spiritually Cultivated [Honorable] Ancestresses and Ancestors upon transitioning to **Asamando**, the Ancestral realm.

These *Nananom* were the first to receive and establish the protocol for functioning harmoniously in Creation, and the methods by which that protocol would be transferred intergenerationally---without profanation. These *Nananom Nsamanfo* continue to guide us in the present. Afurakanu/Afuraitkaitnut have thus inherited and continue to inherit a cultural reservoir of over 1,000,000 generations of Earthly experience from which we may draw in order to bring balance to every aspect of our lives. Yet, the concept of *san* goes further.

Afurakanu/Afuraitkaitnut in America have been the furthest removed, geographically and spiritually/culturally, from Afuraka/Afuraitkait. Our *sankofa* process must therefore reach the furthest back. We must go to the beginning of Creation. We must *san* (return) to the pact we made with **Nyamewaa-Nyame** before incarnating into the world. We must therefore revisit our **nkrabea** (Divine function) in order to reclaim our identity, individually and collectively. Once our identity is reclaimed through this extensive process of *sankofa*, only then can we understand what is lawful and what is hateful, how to function and how not to function, who and what to accept, who and what to reject, who and what to be in law/love with and who and what to hate, how to establish Order and how to destroy disorder. We have thereby returned to our original state, our point/condition of origin in order to draw from the resources necessary to address that which confronts us in the present with intelligence. Through *san*, we consciously avail ourselves of our inherited reservoir of experience. We have made a complete revolution.

*When we return, **san**, to our Ancestral consciousness and are fed from it we fully and properly expand our awareness of our position in Creation and how to negotiate that position in harmony with **Nyamewaa-Nyame Nhyehyee**. This is the expansive nature of Nyansa.*

A *resolution* is a complete *rectification*. The word is composed of *re-* meaning *back or again* and the root, *solve* meaning *to loosen, unravel*. It includes the notion of: *to free or to free from restraint; to vindicate; to clear; to restore; to return to the former state*. To resolve is to reduce something back to its former state, its natural form.

A second meaning in the Twi language for the term **san** is: *to loosen; to unfasten, unravel*. Once we have expanded our awareness of the **nokware** (truth) of our *nkrabea* and its relationship to our place in Creation through engaging *san* (return, revolt), we then engage *san* (unravel) in order to loosen, unravel, to break up the hold that disorder has taken over our lives. We move to unravel the knots which have blocked the free-flow of consciousness and energy necessary for the execution of our *nkrabea*. We move to eradicate the disorder for good. We restore our condition to its former (Orderly) state. We have affected a complete resolution.

When Earth, through revolution, transmits Its power through the seasons, It has brought about a complete resolution. When we take the consciousness and energy that we have acquired through revolution and expend it for the purpose of achieving resolution, we vindicate ourselves and our condition. We restore nhyehyee. This is the contractive nature of Nyansa.

Through revolution we *san, return*, to our original state/our point of origin---our well of consciousness, energy and Ancestral experience to arm ourselves with the necessities/weapons necessary to rectify conflict. Through resolution we *san, resolve/restore*, the life-situation to its natural form/former state of harmony with Creation. We restore our life-circumstances to their former Orderly state, the state in which they existed before the interruption of disorder. In that *san*, in that return, we eradicate blockages to our own awareness. In that *san*, in that resolve/restoration, we eradicate impediments (people or situations) to our ability to execute our *nkrabea*.

The expansive nature of *san* allows us to return to, to **express**, our essence. The contractive nature of *san* allows us to restore, to **impress**, our essence. We return to reclaim who we are and how we are designed to function, how we should/must function. We resolve by impressing/imprinting that knowledge upon our life-condition, our present circumstances. We return, *san*, to retrieve the template for proper living and we resolve, *san*, by taking that template and impressing/imprinting it upon the current situation, thereby stamping out the disorder and restoring Order.

Revolution is the *expression* of Wisdom, Intelligence. Resolution is the *impression* of Wisdom, Intelligence. Through revolution we revolt, we express our disdain for disorder---by challenging it. Through resolution we resolve, we impress our disdain for disorder---by eradicating it. When we challenge, we challenge relentlessly, without compromise. When we eradicate, we eradicate completely, without exception.

NYANSA

It is important to note that the term **nyan** in the Twi language means *to awaken, to cease to sleep; to rise up*. The term **sa** in Twi means *war*. It also means *to end; bring an end to; to cut into* as in **sa yare**: *to cure, to bring an end to (sa) disease (yare)*.

Nyan is related to the expansive aspect of **san** in the sense that *to revolt, to return* is to *awaken, to rise up, to cease to sleep*, which demonstrates expansion. **Sa** (war; to bring an end to) is related to the contractive aspect of **san** in the sense that *war, to bring an end to, resolution, bringing an end to disorder, restoring order* demonstrates contraction. *Nyansa* as *wisdom, intelligence* is thus a dual acknowledgement that disorder is present and that it must be challenged, turned back (**san**) and defeated, cut into, brought to an end (**sa**) so that we may be *free from restraint, vindicated, returned to our former state (san)*.

In the language of Kamit, **san** also means: *to turn back*. **san** also means: *to cut; to cut into*. See below:

<u>Kamit</u>	<u>Definition</u>	<u>Twi</u>	<u>Definition</u>
san	to turn back	san	to turn back; return
san	to cut; cut into	sa	to cut; cut into; pierce

Functionally, *nyansa* is the ability to **re-spect** or re-view every thought, intention and action and harmonize each with **Nyamewaa-Nyame Nhyehyee**. This means that we must engage what we would call **san-san, revolution-resolution**. We must reach back into our Divine Ancestral awareness when faced with a problem, draw the necessary resources therefrom, challenge the disorder and eradicate the disorder. This is the proper balanced approach and that which is the only means whereby Afurakanu/Afuraitkaitnut can engage in true **Amansew**, Nationbuilding/Nation-restoration. We must be **asafo** (warriors/warrioresses) who are **revolutionary-resolutionary**.

One cannot simply “be a revolutionary” and be complete, yet not have a true goal to eradicate disorder and its purveyors and restore Order through resolution. One cannot simply “focus on solutions”, i.e. “be a resolutionary” and be complete, yet have no understanding of the value of nor possess the courage to fight/engage/revolt. Revolution and Resolution are two halves of the Divine Whole of *Nyansa*. One cannot truly be a revolutionary without being a resolutionary. One cannot truly be a resolutionary without being a

revolutionary. It is the akyiwadefo who promote the imbalanced idea that, “we are in the struggle”, “we are in the revolution”, “the revolution is coming”, while the balanced notion of “we are ending the struggle”, “we are in the resolution”, “the resolution is here” is never addressed. Many misguided Afurakanu/Afuraitkaitnut have followed this perverse pattern of thinking in imitation of white pseudo-“revolutionaries”.

The focus on a pseudo notion of “revolution” by the akyiwadefo is a manifestation of the reality that the akyiwadefo are incapable of resolution, for resolution requires that disharmony is challenged relentlessly with the goal of resolution---the complete eradication of disharmony/disorder and its purveyors and the restoration of balance. The akyiwadefo incarnate as spirits of disorder and are therefore perpetually imbalanced. Resolution with regard to the akyiwadefo on any level would necessarily mean their total extinction. Because they seek only to perpetuate disorder, they necessarily seek to perpetuate their existence (disorder) in the world which is in direct contradistinction to the function of revolution-resolution.

Moreover, the akyiwadefo are not capable of true revolution for they do not have the capacity to return to a point of origin or an original/natural state---a state (natural) which they have never experienced. They have no capacity therefore to return to a pact with **Nyamewaa-Nyame**, for they have no pact. They never had a pact and will never have a pact. They have no *nkrabea*. Only *created* entities in Creation have a pact with **Nyamewaa-Nyame**, have an *nkrabea*, a purpose, a Divine function to execute in Creation. The akyiwadefo, being, naturally, forever excluded from this category have nothing to revolt against, nor anything to bring resolution to. They **are** the disorder that must be addressed through revolution-resolution on the part of Afurakanu/Afuraitkaitnut.

The akyiwadefo do not challenge for the purpose of restoring Order, they fight only for the purpose of restoring their ability to engage in their own lustful and malicious (disordered) desires without hindrance. The akyiwadefo therefore do not/cannot engage in revolution, but in **revulsion**. To *revulse* is to *tear away*, to *pull*; *tear* (*vulse* from the root *vellere*) *back*; *again* (*re*). The akyiwadefo only challenge, or seek to *pull back* or *tear away* anything that stands in the way of them perpetuating disorder in the world.

The akyiwadefo do not engage in resolution, seeking to restore Order to society or relationships, for if they did they would only seek the complete eradication of themselves (complete eradication of disorder). Instead, the aspiration of the akyiwadefo is **repression**. They malfunction in Creation for the purpose of *pressing* (holding down) *back*; *again* (*re*) others.

The act of *revulsion* is the **perversion** of *revolution* from the Afurakani/Afuraitkaitnit, the true, perspective. The act of *repression* is the **perversion** of *resolution* from the Afurakani/Afuraitkaitnit, the true, perspective.

It is spiritually and cosmologically impossible for any non-Afurakani/non-Afuraitkaitnit to be a revolutionary or a resolutionary. Non-Afurakanu/non-Afuraitkaitnut cannot bring revolution. They can only bring revulsion. Non-Afurakanu/non-Afuraitkaitnut cannot bring resolution. They can only bring repression. They are not and cannot be revolutionary, but can only be revulsionary. They are not and cannot be resolutionary, but can only be repressionary.

TU SA...NYAN SA

The Twi phrase **tu sa** is translated as: *to wage war*. In a similar fashion, with respect to the revolutionary-resolutionary nature of wisdom, intelligence, we utilize the term **nyan sa**. We recognize the nature of wisdom to be a process of awakening, *nyan*, war, *sa*, against disorder in all of its forms.

Nyan, to awaken, is a natural Divine reaction to the influence of disorder. **The urge to challenge disorder is an urge of Divine Intelligence.** *Sa*, war, is a natural, Divine, response to disorder. **The urge to eradicate disorder is an urge of Divine Intelligence.** As stated previously, the definition of **Nanasom**, Afurakani/Afuraitkaitnit Ancestral Religion is: *the ritual incorporation of Divine Law and the ritual restoration of Divine Balance*. This is a reflection of Afurakani/Afuraitkaitnit Ancestral Culture, which is properly defined as the *Divine acceptance (law/love) of Order and the Divine rejection (hate) of disorder*. When we embrace these realities only then do we have religion and culture. Otherwise we simply demonstrate the perverse influence of the *akyiwadefo*.

We have been conditioned by the *akyiwadefo* against awakening, *nyan*. Through the propagation of their false religions, fictional characters and their associated foolish doctrines/philosophies we are programmed to remain asleep. We are instructed to: *seek our treasures in heaven; to turn the other cheek; to seek to escape the cycle of reincarnation; to view this world as an illusion and that the physical world and its affairs are unimportant; that we should not be focused outwardly but inwardly; that we should not judge, pass judgment, or be judgmental; that we should accept all people, things and events and see them all as representatives of lessons and that, "all are in divine order"*. These ideas are absolutely inaccurate, foolish and self-destructive, promoting disorder in the spirits of Afurakanu/Afuraitkaitnut. It is for this reason that they comprise the core-programming tool utilized by the *akyiwadefo* to keep us from awakening.

We have been conditioned by the *akyiwadefo* as well to express an instantaneous adverse reaction to the idea of warfare. We are taught that war is wrong, evil, immature, non-spiritual, a sign of being controlled by a lower-level of consciousness among many other idiotic, nonsensical beliefs. We have been shielded with respect to the true meaning of war and its relationship to Divine Intelligence.

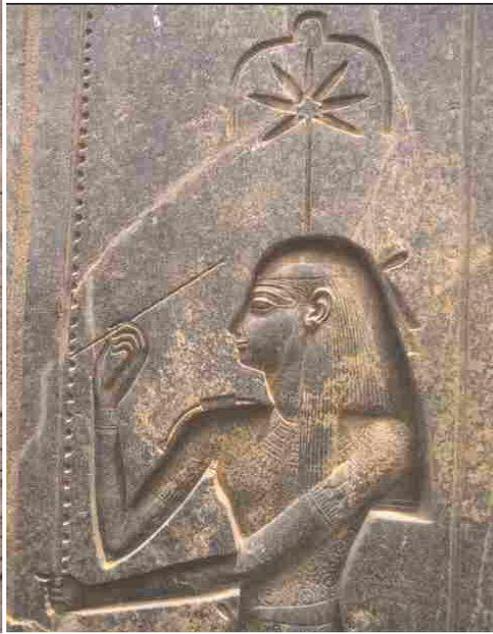
It is a manifestation of Nyansa, Divine Wisdom, to seek to establish, restore and maintain Nyamewaa-Nyame Nhyehyee through the functional instrument of Revolution-Resolution. For disorder is not a creation of Nyamewaa-Nyame. Disorder is always by definition an uncreated, therefore a temporary, aberration in the Created Order.

In ancient Kamit, the *Ntoro* (God) of Divine Wisdom, Divine Speech, learning, writing, the sciences, etc. is called **Tehuti**. **Tehuti** is also called **Tehi** and **Tekh**. As **Tekh**, He is the regulator of the Time and seasons (Nature's rhythm). It is for this reason that He is also the *Ntoro* of the first month of the calendar of Kamit. **Tekh** is the Male counterpart to **Tekhith**. **Tekhith** is the *Ntorot* (Goddess) of Divine Wisdom. She is also the *Ntorot* of the first month of the calendar. Together **Tekh** and **Tekhith** govern the Natural rhythm.

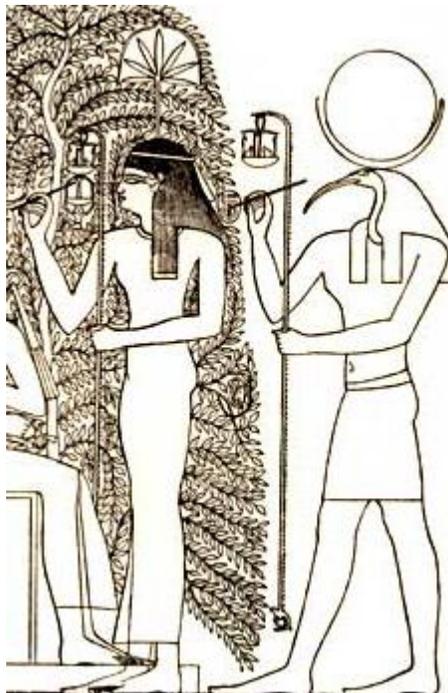
Tehuti (Tekh) as Divine Measurer of Time is shown as the Divine Scribe holding the *notched palm-branch*. **Seshat** as a title of the Female counterpart of **Tehuti** is the Divine Scribe (**seshat** means scribe) also holding the *notched palm-branch*. This palm-branch represents the enumeration/measurement of Time and the proper place of all created entities, things and events within the Divinely Created Continuum:



Tehuti with notched palm branch



Seshat with notched palm branch



Seshat and Tehuti Together, both holding notched palm branches

Notice the symbol on the Head of the *Ntorot* **Seshat**. This symbol of a seven-pointed star or plant with two horns inverted above it lends its name to another title of **Seshat**. She is thus often called **Sefkhet Aabuit**. **Sefkhet** can mean *seven*. **Aabuit** means *two horns*. However, the term **sefkh(t)** also means: *to untie, to unfasten, to loosen, to set free; to cut off, to cut away (with force/violence)*.

The **habu** bird (ibis; crane) is the bird which is sacred to **Tehuti** and thus the bird-form that **Tehuti** takes. **Tehuti** often has the head of the *habu* (as shown above) and the body of a man. He is also depicted in the full form of a *habu*. The *habu* was a bird which used its hooked-beak to kill certain deadly animals and insects. It was thus a protector for the inhabitants of Kamit. This bird *habu* was also called **tekh**. It is critical to note that the general term **tekhi** in Kamit, with the determinative of a man wielding an axe means: *massacre; slaughter*. The term **tekh** spelled with the soft 't' also means: *to overthrow*.

Tekh/Tehuti, the *habu*-headed *Ntoro* was seen as a Divine Protector, for the establishment and maintenance of Order through the application of Wisdom is *protective to us* as we work to fulfill our *nterabea*. We rely on the Divine Laws (**maau**) scribed by **Tehuti** and **Seshat** in order to protect ourselves from falling into a lustful, malicious, self-destructive life-style/existence. They inscribe these laws through writing and also through ritual into our consciousness. The **Metut Ntorot** (hieroglyphic symbols), as well as other sacred symbols such as the **Adinkra** in Akan culture, were formed/scribed by **Tehuti** and **Seshat**. **Once ritually incorporated, these geometric forms become talismans which we can employ to neutralize dissonant energy, inimical vibrations, projected upon us from other entities. These specialized forms also become functional matrices performing the function of Abosomkommere (Deity Shrines)-in-miniature whose potency we may activate for our spiritual alignment and re-alignment when thinking (conceptualizing), writing, speaking, meditating, engaging in mpaebo (ritual prayer) and more.**

Tehuti is the *Ntoro* of Divine Wisdom. **Seshat**, also called **Sefkhet Aabuit**, is the *Ntorot* of Divine Wisdom. The titles **Tekh** and **Tekhit** are related to the word **tekh** meaning *massacre, slaughter; to overthrow*. The title **Sefkhet** is related to the word **sefkh** meaning *loosening, unraveling, setting free*. As the *Governor* of the expansive pole of Wisdom (Nyansa), **Tehuti** or **Tekh**, is directly connected with the **revolutionary** notion of **san**: *to return, to revolt, to challenge, to turn back---to attack/ slaughter; wage war against*. As *Governess* of the contractive pole of Wisdom (Nyansa), **Seshat** as **Sefkhet Aabuit** has a function which is directly connected with the **revolutionary** notion of **san**: *to loosen, unravel (disorder), to set free---to end the war*.

We demonstrated in the second part of this series that **Tehuti** directs **Heru Behudet** to slaughter the enemy and subsequently rewards and honors **Heru Behudet** for accomplishing the task---according to the Orders of **Ra**. Divine Wisdom, **Nyansa**, has always been associated with the execution of Divine Hate, **Kyi**, whose execution is prompted by the Creative Power. See picture below:



Tehuti, Auset and Heru Behudet participating in the capturing and spearing of the enemy
Drawing from the **Temple of Heru of Edfu**

It must be stated clearly that these enemies/ fiends are not simply symbolic representations of our lower nature, misguided desires or lusts. While these concepts are related and part of the whole, these *Abosom*, **Tehuti, Auset, Heru Behudet** and Others operate throughout all aspects of Creation. *As above, So below*. We have real enemies (purveyors of disorder) in the physiological realm (cancerous cells), the spirit-realm (including various forms of lust and malice as well as deceased discarnate spirits who seek to wreak havoc in the lives of the living) but also the physical realm--murderers, rapists, all of the whites and their offspring/akyiwadefo, etc. Disorder and its purveyors are stamped out on **every** level, physical and non-physical, under the *direction* of **Tehuti** and **Tekhit**. This is one of the reasons why **Tehuti** is shown above with the captured enemy, holding them for **Heru Behudet** to **slay** them in turn. Divine Wisdom (**Tehuti**), respects the role of Divine Hate (**Heru Behudet**) and allows It to carry out its Divine Function (eliminating disorder and its purveyors) in Its proper *Time*.

An excerpt from the **Pert em Heru** (*sheft*/papyrus of the scribe Ani):

*“. . . Hail, **Tehuti**, who made Ausar victorious over his enemies, make the Ausar, the scribe Ani **maakheru**, to be victorious over his enemies in the presence of the great Divine rulers, on the festival of the breaking and turning up of the Earth in (the region of) Tattu, on the night of the breaking and turning up of the Earth in their blood and of making **Ausar** to be victorious over his enemies."*

*When the **fiends** of **Set** come and change themselves into beasts, the great Divine rulers, on the festival of the breaking and turning up of the Earth in Tattu, **slay them in the presence of the Deities therein, and their blood flows among them as they are smitten down. These things are allowed to be done by them by the judgment of those who are in Tattu.***

*The great Divine rulers in Re-stau are **Heru, Ausar** and **Auset**. The heart of **Ausar** rejoices, and the heart of **Heru** is glad; and therefore are the east and the west at peace.*

*Hail **Tehuti**, who made **Ausar** victorious over His enemies, make the Ausar Ani, the scribe and teller of the divine offerings of all the Deities, to triumph over his enemies in the presence of the ten companies of great Divine rulers who are with **Ra** and with **Ausar** and with every God and Goddess in the presence of **Neb-er-tcher**. He has destroyed his enemies, and he has destroyed every evil thing belonging unto him. . . ."*

Here **Tehuti**, the *Ntoro* of Divine Wisdom is appealed to, that He may make the scribe Ani, victorious/triumphant over his enemies, just as **Tehuti** had done for **Ausar** by making **Ausar** victorious over His enemies. The word being translated here as *victorious* or *triumphant* is actually the word **maakheru** (**maakher/mmara ne kyi/mmarahye**). We appeal to Divine Wisdom/*Nyansa*, in order to become victorious over our enemies. We appeal to Divine Wisdom in order to embrace *mmara ne kyi, maakher*, Divine Law and Divine Hate. This has always been common knowledge in Afuraka/Afuraitkait. It was only through the perversion of our culture by the akyiwadefo that we have been perversely conditioned to never associate warfare, destruction of our enemies, of disorder, with Divine Wisdom.

MMUSUA NE MMUSU..MSUT HENA MSUT

Just as in the Twi language, the language of Kamit has more than one term to describe hate. The term from Keneset and Kamit, **mst** is found in Twi as **musu**, both being directly related to Divine Hate. In the language of Keneset and Kamit we have the term **mst** with two major meanings:

mst -- offspring, that which is birthed, children; family

mst -- hate, hatred, that which is hated

These terms and their related forms are usually written by egyptologists as:

mest, mesut, msut, ms, mes, mesi

Again, in the “field” of egyptology, the whites often place the letter ‘*e*’ in between the consonants of those words that are written without vowels in the *metutu*. For example, the term for God, **Ntr**, is often written *Neter*. This application of the letter *e* is arbitrary. It is done as a way to facilitate pronunciation. It is an indication that the researcher either does not know the proper pronunciation of the ancient term and/or the researcher is attempting to conceal the proper pronunciation of the ancient term. Such concealment is employed because the whites know that it is in the languages of Afuraka/Afuraitkait that these ancient terms still exist---intact. For example, the above-mentioned term **Ntr**, God (Masculine), exists in Twi as **Ntoro** meaning the Patrilineal *Obosom*/God. The identity of thousands of words and concepts from Keneset and Kamit existing in the languages and cultures of contemporary Afuraka/Afuraitkait shows that many of the peoples of Afuraka/Afuraitkait today are the direct descendants/relations of the ancient Kenesu-Kamau. This fact the akiwadefo seek to keep from us, for it is liberating to our Ancestral consciousness.

How then do we properly pronounce the terms **mst** (*family, offspring*) and **mst** (*hate, to hate, that which is hated*)?

In Akan we have **both** terms carrying the **same** meaning:

mmusua – Matrilineal families/clans: offspring, those whom are birthed; descendants of Great Ancestresses
mmusu -- that which is hated; great moral evil/taboo

As we can see, **mst** and **mst** in Kamit is **musua**(t) and **musu**(t) in Akan. The arbitrary insertion of the *e* is inaccurate (mest, mesut, mesi). Moreover, in *Coptic*, the word **mst** is spelled **moste**. The *o* in *Coptic* is approximated by the *u* in Twi/Akan (**musu**(t)).

In Akan culture, inheritance is determined through the matrilineal blood-circle. There are seven Great Females Whom collectively are the Ancestresses of all Akan people. These seven Females are the heads of the seven great **mmusua**, matrilineal clans/families, of the Akan. Every Akan individual is descendent through one of these *mmusua*. If an Afurakani/Afuraitkaitnit individual can trace his or her direct Ancestry---physically and spiritually (via reincarnation)—directly to one of these seven Females, then he or she is Akan. Otherwise, he or she is not Akan. The singular form of *mmusua* is **abusua**.

[Just as the *m* and *b* interchange in the term for *blood* in Twi, written: **mogya, mbogya, bogya**, depending on the specific Twi dialect and/or orthographical representation, so is it apparent in the terms *abusua* and *mmusua*. *Mmusua* is used in the pronunciation of the plural just as many words whose root begins with the *b* sound in the singular are spelled with the double *mm* in the plural. Indeed, when spoken at regular conversation speed, *mbogya* and *mogya* sound identical.]

All Akan people are part of one of the seven *mmusua*. We are all *offspring, family, birthed* from these clans. When one asks “what is your *abusua*?” they are asking what family do you come from. This is why the term *msut* is

defined in Kamit as: *offspring, family, that which is/those whom are birthed*. The terms *msut* and *mmusua* are the exact same terms, phonetically and conceptually.

In Akan culture that which is **mmusu** is that which is considered: *abominable, hateful, abhorrent, accursed, wicked*. **Mmusu** is also written **musu** or **musuo** depending on the dialect or the orthographical representation. Again the *m* and *b* interchange, so we have the forms **busu-fo** (*fō* – people, who are *mmusu* – wicked). See the relationship to **ade** (things), **adwene** (thoughts), **bo** (to act; acts) and **yi** (to remove; removal):

busu-de – wicked, evil thing or deed; abomination

busu-adwene – wicked, evil thoughts (*adwene*)

mmusu-bo – the act of (*bo*) cursing; the committing of acts that bring disaster

mmusu-yi – the removal (*yz*) of a curse, evil, of that which is hated (*mmusu*)

In Akan culture, **mmusu** is defined as **a great moral evil**. *Mmusu* is a great or comprehensive **akyiwade** (taboo).

Incest, rape, child molestation are examples of what is considered **mmusu**. These are some of the things that are **hated** by the *Abosom*. They are necessarily, by default, *akyiwade*, taboo, *that which is hated by the Abosom*. The *Abosom* are known to punish and/or kill individuals who commit such acts. The difference between *mmusu* and *akyiwade* can be summed up in the phrase:

Mmusude ye akyiwade na akyiwade nyinaa nnye mmusude

All mmusu are akyiwade, yet all akyiwade are not mmusu.

An example of this principle: the various **mmusua** (families/clans) have their own dietary *akyiwade* or taboos. If the members of the *mmusua* consume a certain food that is *akyiwade* for their group, it could lead to their deaths. The *Abosom* have directed them not to consume this food. Such consumption is something that is hated/rejected by the *Abosom*. The *Abosom* will punish those who violate the *akyiwade*/taboo. However, one particular food can be *akyiwade* for the members of one of the *mmusua* but not for members of any of the other *mmusua*. Therefore, we can have a situation where, because of their trustory and genetic/spiritual make-up, the members of the **Asona abusua** (Asona clan) may be able to eat a particular food, whereas the members of the **Agona abusua** cannot. On a much lower level, there are some food items that make some of us sick while others can consume the same food items and be fine. These kinds of differences, not related to a sanction from the Abosom, are called allergies in english. Someone can eat mushrooms for example and have no adverse reaction, whereas someone else can eat the same mushrooms, develop an acute allergic reaction and die from it. The allergic reaction to a food led to their demise. The dietary *akyiwade* are similar, except they carry the sanction of one or more *Abosom*. The *akyiwade* is therefore a comprehensive (physical and spiritual) restriction as opposed to a simple physical allergen.

However, **mmusu** is that *class* of *akyiwade* that is **taboo for all Afurakanu/Afuraitkaitnut**. Again, incest, rape, child molestation, are examples of that which is designated as *mmusu*. **Every Afurakani/Afuraitkaitnit individual** is Divinely prohibited from this kind of *akyiwade*. No exceptions. The relevance of these terms for the purposes of this discussion is summed up in the well known phrase in Kamit:

Mst Ntr

(*musu(t) Ntoro*; *mest neter* as misspelled by the whites)



A person or thing which is Hated (Mst) by the God (Ntr) or Goddess (Ntrt)

Again, this is **Divine Hate**. **Hate has always been Divine**. We have simply been misguided by the whites and their offspring, deliberately, against Hate.

Mst Ntr (Divine Hate, That which the God/Goddess Hates) is not only found in the texts of Kamit, but in Akan culture the *Abosom* have always stated, **Themselves**, who and what They Hate. **Afurakanu/Afuraitkaitnut learned the concept of Divine Hate from the Abosom Themselves**. This is true of **all** Afurakani/Afuraitkaitnit (African) Ancestral Religions. The **Abosom, Orisha, Vodou, Arusi**, have always stated and continue to state to this day whom and what They hate. This occurs through possession, divination, and many other forms of direct communication from the *Abosom* to us. **Since the whites and their offspring first came into existence and into contact with us, the Abosom have clearly stated that They hate the whites and their offspring. They continue to do so today and will continue to do so, by Their own admission, until we make the akyiwadefo extinct. The Abosom direct us to hate the akyiwadefo, for this is part of embracing Nyamewaa-Nyame Nhyehyee, Mmara Ne Kyi.**

Mst/Musu/Khet/Kyi---The concept of Hate as an integral part of our culture and thus our religion/spirituality was never an “issue”, until the whites made it a false issue. They understand that as long as we reject the Divine Mandate to Hate them, we place ourselves out of *Nyamewaa-Nyame Nhyehyee* (Divine Order) and will not be able to eradicate them and their influence from our lives. In this ill-condition we are actually showing hatred for **Nyamewaa-Nyame**. This is truly self-hate---which is insane.

**Insane or insane-acting people cannot govern themselves. They must be dependent upon others
Others often include their enemies**

We mentioned in this series that **Heru** is the *Ntoro* (God) of Hate. We mentioned that the name **Heru** is directly related to Hate. It should thus be understood that **one** of the **four sons of Heru** is named **Mst (Musut)**. **Mst** is an *Ntoro* Whom governs the *liver*. The term for the *liver* in Kamit is **mst**. A major function of the liver is to **oxidize** impurities in the blood--to oxidize is to “burn up” impurities.

The terms *mst* and *mst*, from Keneset, Kamit and their derivatives in Akan were corrupted by the whites. These corruptions therefore show up in their languages:

Kamit

mst family; that which is birthed
mst hate; that which is hated

Twi

mmusua matrilineal clans; offspring that which is birthed
mmusu that which is hated; wicked, accursed; great moral evil

Kamit

ms that which is born
ms that which is hated

greek/latin

mas that which is born “christ”mas
miseco that which is hated; detested

Kamit

ms(t) that which is hated; abomination

english

mess that which is detested *messy, dirty*; feces is called “mess”

This concludes our three-part series on **MMARA NE KYI**. Divine Law/Love and Divine Hate are essentially and supremely Afurakani/Afuraitkaitnit, for they are bestowed upon us by **Nyamewaa-Nyame**.

In the coming issues we will show the clear manifestation of these principles in various cultures of Afuraka/Afuraitkait.

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www.kasahorow.com

www.abibitumikasa.com

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 1). To download our entire **KUKUU-TUNTUM** audio set for free, go to our website at: www.odwirafo.com/kukuutuntumpage.html*

The whites and their offspring attempted to force **Afurakanu/Afuraitkaitnut** into the false belief that whites had a special agreement or covenant with god. They did this through creating a fictional ancestor for themselves and claimed he had a special covenant with god. They also claimed that this covenant was passed down to them through the two fictional sons of this character. The fictional character was given the name abraham or ibrahim. The fictional sons of this character were given the names isaac or ishak and ishmael or ismail.

abraham, isaac and ishmael never existed. The name abraham or ibrahim is a title that the whites stole from the God **Tehuti**. **Tehuti** is the Divine Spirit-Force in Creation that reveals the functions of all things in Creation and their relationship with one another. He is the Spiritual Force that transmits the Divine Wisdom of **Amen-Amenet** to our spirits. He is one of the Spirit-Forces whose energy is moving and operating through the Moon. In your body, **Tehuti's** spiritual force is operating through your pineal gland. In your spirit, **Tehuti's** spiritual force is operating as your spiritual intuition.

In the language of Kamit, one of **Tehuti's** titles is **Aprehui** which is composed of **ap [up]**, meaning: *judge* and **rehui** meaning: *two combatants*. This title, **Aprehui [Uprehui]**, thus means: *judge of the two combatants*. For tens of thousands of years Afurakanu/Afuraitkaitnut have communicated with the God **Tehuti** and invoked his spirit under the title **Aprehui**. This title of the God **Tehuti** was corrupted from **Aprehui**, to Ibrahim [Aphruim], by the whites. The Two combatants over whom **Tehuti**, called **Aprehui** is the judge are the two Gods **Heru** and **Set**. These two ancient Gods are Divine Spirit-Forces in Nature.

Heru is one of the Spirit Forces whose energy is moving and operating through the solar energy at the center or core of the planet Earth and the core of the Sun. In your body, **Heru** is the spiritual force that is operating through your cardiovascular system whose major organ is your heart. In your spirit, **Heru's** energy is governing your *will*.

Set is one of the Spirit Forces whose energy is moving and operating through the planet mercury. In your body, **Set** is the spiritual force that is operating through your nervous system and gonads. In your spirit, **Set's** energy governs your *desire*.

In the language of Kamit, one of the ancient titles of the God **Heru** is **Heq** [also pronounced **Sheq**], which means *ruler*. One of the ancient titles of the God **Set** is **Smai-Ur**, which means *to join or unite*, yet it also means *evil associate or fiend*. For tens of thousands of years Afurakanu/Afuraitkaitnut have communicated with the

Gods **Heru** and **Set**, and invoked their spirits under the titles, **Heq** and **Smai-Ur**. These titles of **Heru** and **Set** were corrupted from **Heq** [**Sheq**] and **Smai-Ur** to ishak and ismail by the whites. The whites thus perverted the titles **Aprehui**, **Heq** and **Smai-Ur** into ibrahim, ishak and ismail. They would then pervert the knowledge of the Gods **Tehuti**, **Heru** and **Set**, Divine Spiritual Beings operating through the Moon, Sun, Earth and the planet mercury into a fictional tale about a fictional white man and his two sons who were the fictional ancestors of fictional white tribes.

The stories about ishak/isaac receiving the blessings of ibrahim as opposed to his elder brother ismail/ishmael receiving the covenant and blessings, were stolen from the knowledge of the Gods, where **Heru** or **Heq** received the rulership over certain aspects of Creation as opposed to his Elder **Set** or **Smai-Ur** receiving rulership over certain aspects of Creation. The conflict between **Heru** and **Set** in their names of **Heq** and **Smai-Ur** also takes place within your spirit, because they govern your will and your desire. Within your spirit, you sometimes desire to do something wrong, yet your will to do what is right is in conflict with your misguided desire. As one part of you fights with the other, you have conflict. Your desire fights your will. **Set**'s energy, your desire, is fighting **Heru**'s energy, your will. At some point, you become spiritually aware of why the desire is wrong, what the consequences of following your misguided desire would be, and you come to realize why it is in your best interest to follow your will, to follow what is right. The part of your spirit which allows you to weigh the facts and consequences and render a proper judgment is governed by **Tehuti**'s energy. And He is acting as judge between the desire and will. This is one of the reasons why He has the name **Aprehui**, Judge of the Two combatants. The Divine Wisdom, **Tehuti**, operating within your spirit guides you to follow your will, **Heru**, and put your desire, **Set**, in it's proper place. **Aprehui** has judged between the two combatants, **Heru** or **Heq** and **Set** or **Smai-Ur**. **Heru**, your will to do what is right has now been appointed ruler, **Heq**. He has been given rulership over the direction of your life.

The stories about ismail/ishmael being a rough man of the desert were stolen from the knowledge of the Gods, where **Set** is the God whose hot spiritual forces on Earth govern the desert. **Set** or **Smai-Ur** has been invoked by Afurakanu/Afuraitkaitnut as the god of the desert for thousands of years. **Set** is one of the Spiritual-Forces operating through the planet mercury which is very close to the sun, and thus one of the hottest and driest planets. **Set**'s energy also operates through the gonads which are the ovaries in the female and the testicles of the male. It is from this region that the body becomes "fired" up. It is the seat of aggression in the person.

There was never and ibrahim, ishak and ismail. These fictional characters, and their false life-stories are perversions of the names and functions of Gods in Nature. The Divine Forces operating through the Moon, the Sun and Earth, the planet mercury and the deserts of Earth, through your pineal gland, your heart and cardiovascular system, your nervous system and gonads, through your intuition, your will and your desire, these Divine Forces, **Tehuti**, **Heru** and **Set**, and their titles **Aprehui**, **Heq**, and **Smai-Ur** were perverted by the whites and their offspring into a scheme aimed to make Afurakanu/Afuraitkaitnut believe white people have inherited a special spiritual connection and covenant with god which in fact the whites and their offspring do not have, have never had, and will never have.



Tehuti (Uprehui)



Heru (Heq)



Set (Smai-Ur)

YAWUSEM

NKRABEA

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

Afurakanu/Afuraitkaitnut and the Truth About HIV-AIDS: There is No Such Thing as an AIDS Virus

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

Greetings to all Afurakanu/Afuraitkaitnut, meaning Africans, Black People. Today is Maakheru day. My name is Kwesi Ra Nehem Ptah Akhan.

HIV does not cause a condition called AIDS. It never has. No scientist has ever seen HIV. This they readily admit. The HIV test is a test for an increased level of antibodies within the system. Therefore, when women become pregnant, their bodies automatically, naturally, increase their levels of antibodies, so that their immune systems can protect them and the baby or babies more effectively. Because of this increase in the level of antibodies, pregnant women will go to a clinic and the test will often come out HIV positive. Again, no one has ever seen an HIV virus, they have falsely postulated its existence based on increased levels of antibodies in the system.

Someone who becomes very stressed will often feel the effects on his or her body. They also often develop increased levels of antibodies. His or her body is attempting to heal itself. If this person goes to a clinic, the so-called HIV test will most often come out positive. Someone who does drugs, be it alcohol, cigarettes, marijuana, cigars, heroin, cocaine, crack cocaine, pharmaceutical drugs, and others, the drugs and the behaviors associated with using them effect the antibody level in the individual. The body increases its level of antibodies in an attempt to defend itself. This increase is deliberately misread by doctors as evidence that the so-called HIV virus is present, that the person is “infected”.

An Afurakani or Afuraitkaitnit person who becomes ill and contracts a common ailment such as pneumonia, will most often test positive for HIV. Not because they have an HIV virus, but because the body has produced more antibodies in its attempt to fight the pneumonia. The same is the case with various other common illnesses. The doctors will tell the person that they are infected however with HIV, and further that they have AIDS. This declaration that they have a disease---which does not exist---for AIDS is not a disease--this false declaration will create a great deal of chronic stress within the individual from that point on. Thus, living in constant stress will cause the individual to constantly produce increased levels of antibodies. This person will therefore continue to produce a false-positive every time he or she takes an HIV test thereafter. The lie that they are infected is thus perpetuated.

The whites and their offspring have manufactured the idea of AIDS being a disease as a means to make Afurakanu/Afuraitkaitnut, Black People, around the world, assist the whites, our enemies, in the process of murdering us. They hope to remove the vast majority of us from the planet through this idea. But their time is up.

In Afuraka/Afuraitkait the whites and their offspring have directed doctors and clinicians to diagnose someone with “AIDS” if the person comes into the clinic with one or more of these symptoms:

10% loss in body weight over a 2 month period

Chronic diarrhea

Chronic cough

Fever

Thus when an Afurakani or Afuraitkaitnit person develops pneumonia or the common flu, which is easily treatable, they go to the doctor. They have a cough, they have a fever, they have diarrhea, they have lost some weight. The doctor does not properly diagnose them with pneumonia or the common flu nor does the doctor proceed to give the Afurakani or Afuraitkaitnit person the antibiotics to cure the actual ailment. The doctors ask the Afurakani/Afuraitkaitnit person immediately, have you ever had an AIDS test. They tell them that they must take the AIDS test first. Of course, the test comes back with the false-positive of the mythological HIV infection. Which in reality means absolutely nothing. However, because they have this false positive on record, instead of giving the person medication for pneumonia or the common flu, they give them “AIDS” drugs, such as AZT. AZT is a toxic substance which always, **always**, gives people cancer. AZT will give anyone who uses it cancer, healthy or not. This is fact. Once the person dies of cancer, caused by the drug AZT, the statistics are falsely entered into the database stating that yet another Afurakani/Afuraitkaitnit person has died of AIDS.

The same criminal practice occurs in America and everywhere else that Afurakanu/Afuraitkaitnut exist on this planet. If you go to a regular check up, the doctors try to convince you to take an AIDS test. **The whites and their offspring know that the test means absolutely nothing. However, if they can get you to take it, and get you to believe that the results mean that you have an infection, then they will be able to convince you to get on an AIDS drug. This drug will create cancer within you and murder you over time.** They will then say that they tried their best, but you eventually died of AIDS and there was nothing else that they could do. Your family and those connected to you will have no reason to believe that in reality you were murdered. They will therefore have no reason, in their spirits, their minds, to investigate. They will simply bury you and attempt to move on with their lives.

The whites and their offspring have designated the same diseases that we have had in our communities for millennia as now being AIDS related. They are liars, and you Black doctors and clinicians who are going along with this program are murdering your own people. You are committing genocide under the direction of our enemies. Wake up. Do the research yourself instead of foolishly following the direction of our enemies.

If a person comes down with pneumonia and is treated for pneumonia they will overcome the pneumonia. If a person comes down with pneumonia and is told that this is not pneumonia, this is AIDS, and are therefore never treated for pneumonia, they will die. They will have been murdered by the liar who kept them from seeking treatment from pneumonia. There are children in their teens who developed bronchitis, pneumonia or other diseases that are easily treated, yet were never tested for these diseases at all, because the white

doctor, or the black fool parading as a doctor told them they had AIDS. They were then given AIDS drugs, which gave them cancer and they eventually wasted away. The family, until now, believed that their teenage children died of HIV infection. Infection from a virus which has never killed anyone, anywhere at anytime.

Some of you have lost your own teenage children to this lie. Your children were murdered. You owe it to them to yourself, to your community to investigate this reality.

HIV “infection” is not killing any Afurakanu/Afuraitkaitnut. It never has and never will. AIDS is not a disease. Afurakanu/Afuraitkaitnut, stop taking these AIDS tests, these HIV tests, for they are traps designed to manipulate you, through fear and hysteria, into getting on AIDS medication, which is actually poison specifically designed to murder you. The whites and their offspring bombard the radio waves, airwaves, billboards, magazines, so-called health fairs in our communities in the effort to scare us into getting “tested”, to “know your status”. This is nothing but propaganda designed to lead us to commit assisted suicide en masse.

Afurakanu/Afuraitkaitnut, Purify your spirits. Purify your diets. Purify your bodies. Purify your behavior. Put down the cigarettes and cigars. Put down the alcohol. Put down the marijuana. Put down the drugs, for all of these substances, **all of them**, are weapons used by the whites and their offspring to wage war against us, against our immunity, against our community. If you come down with a disease, have the disease treated. We have our own means of properly determining what the nature of our ailments truly are. Do not allow someone to tell you that you have AIDS, in order to force you into taking cancer-causing agents promoted as antiretroviral drugs.

The President of South Afuraka/Afuraitkait, Thabo Mbeki, is one of the first presidents in Afuraka/Afuraitkait to publicly stand up against the AIDS establishment. Investigate the findings of the ANC, the African National Congress. They realized that the whites and their offspring have created the absolute lie that AIDS is killing Africans, a lie created in order to manipulate Afurakani/Afuraitkaitnit governments into accepting so-called anti-retroviral AIDS drugs into their countries. They realized and realize that the reason that white governments of America, Europe the near east and asia are trying to force them to accept these so-called AIDS drugs, is because the white governments are determined to force us to give our own people cancer-causing drugs in order to make us murder our own people.

Ignorant, brainwashed negroes like Barack Obama, have joined in this campaign against Afuraka/Afuraitkait, by perpetuating the lie that Afurakanu/Afuraitkaitnut are dying of AIDS all over Afuraka/Afuraitkait and the world. The whites and their offspring make billions of dollars employing themselves to “research” this mythological virus and disease which they know is mythological, for they created the mythology. The true basis of their research is their working night and day, year after year, to figure out how to convince us that AIDS is a disease of epidemic proportions and that we have it, and also to figure out how to keep us from learning the truth. They enrich themselves in this process, not only through receiving large salaries for such “research”, but most critically, by bleeding Afurakani/Afuraitkaitnit governments of their resources as well as federal, state and municipal governments in countries wherever Afurakanu/Afuraitkaitnut are found.

Monies that would normally have gone to supply medicines and support actual healers, healeresses and physicians that actually cure real diseases and keep our people alive and healthy and living long lives, are stolen and redirected to purchase the deadly AIDS poisons masquerading as medications and antiretroviral drugs. Our resources are stolen and our lives are taken.

The truth is that millions of Afurakanu/Afuraitkaitnut are not dying of AIDS. Do the research yourself. Chart the statistics yourself. Stop blindly believing in your absolute enemies and their Black mal-functionaries. AIDS is not the leading killer of Afurakanu/Afuraitkaitnut anywhere in the world---and never has been. It is time for us to awaken to this reality.

Afurakani/Afuraitkaitnit youth and young adults are daily and nightly encouraged to get AIDS tests. We are constantly lied to about the spread of the HIV infection via sexual activity. The mythological AIDS virus is not, and never was, capable of being transmitted, for there is no AIDS virus. This means that there is no sexual transmission of any AIDS virus. Real sexually transmitted diseases exist, AIDS is not one of them.

Dissexuals, so-called homosexuals, in the black community at the beginning of the propagation of the AIDS myth began dying at higher rates according to the statistics. However, the truth was never being told. The condition that the whites and their offspring called **hepatitis**, is described *by them*, as being transmissible through sexual activity. They describe it as a disease that has all of the symptoms that are usually promoted as symptoms of full blown AIDS. They describe it as a disease with no cure. However, the body usually cures itself of some forms of hepatitis after months of illness. When infected with what *they* call hepatitis the person will lose weight. Become weak. Be in pain. Have diarrhea. Suffer with bouts of nausea and vomiting. This can last for months. Some dissexuals in our community developed what is commonly called hepatitis A or hepatitis B, however instead of being counseled on how to overcome what is called hepatitis, they were told that they had AIDS. They were given AZT. They were therefore given cancer. They died. They were falsely placed into the databases as AIDS fatalities. Because some of them had sex with women as well and because some continue to do so today, some Afurakani/Afuraitkaitnit women develop what is called hepatitis. Instead of being counseled on how to overcome the disease, these women were and are given AIDS drugs, such as AZT, poison, many died and many are dying as we speak.

This was a perfect set-up for the “down-low brotha” phenomenon to create a major scare in the community. The whites and their offspring vigorously promoted this hysteria, for it works into their plans for scaring our women and men into getting “tested” for HIV. We fear that someone we have slept with in the past may have been connected to someone on the “down-low”. We fear that we may therefore be HIV positive. Thousands of our people have fallen for this scare tactic, went to a clinic, were told that they are HIV positive and are now on antiretroviral drugs, poisons, which if they do not stop consuming them will actually murder them. These are only a sample of the myriad ways in which the whites and their offspring have used the myth of HIV=AIDS to murder scores of our people and assist us in foolishly murdering our own. The truth about what is called hepatitis as well is not being fully disclosed.

In addition to the myth of HIV/AIDS, the whites and their offspring have always created and continue to create chemical and biological weapons for the purpose of murdering Afurakanu/Afuraitkaitnut, creating birth defects within us, creating heart disease, kidney failure, diabetes, hypertension, lung disease, immune deficiency, osteoporosis and many other diseases within us. We must always be vigilant. We, Afurakanu/Afuraitkaitnut must recognize that we are involved in a protracted war with the whites and their offspring which has been ongoing for over 12,000 years. They will be our enemies, all of them, until they become extinct. Until we make them extinct.

We have the capacity to overcome actual diseases and true conditions of immune deficiency when properly diagnosed. Do the research yourselves. Allow your own **okra**, your **ori inu**, your **se**, that Divine seed of consciousness given to you by **Nyamewaa-Nyame**, The Supreme Being, to direct you to information that is

valid. Allow the **Abosom** and **Nananom Nsamanfo**, the **Orisha** and **Egungun**, the **Vodou** and **Kuvito**, the **Arusi** and **Mmuo**, the Goddesses and Gods and Honored Ancestresses and Ancestors of Afuraka/Afuraitkait to direct you to competent individuals and groups, Afurakani/Afuraitkaitnit people who have the experience and capacity to restore balance to your health.

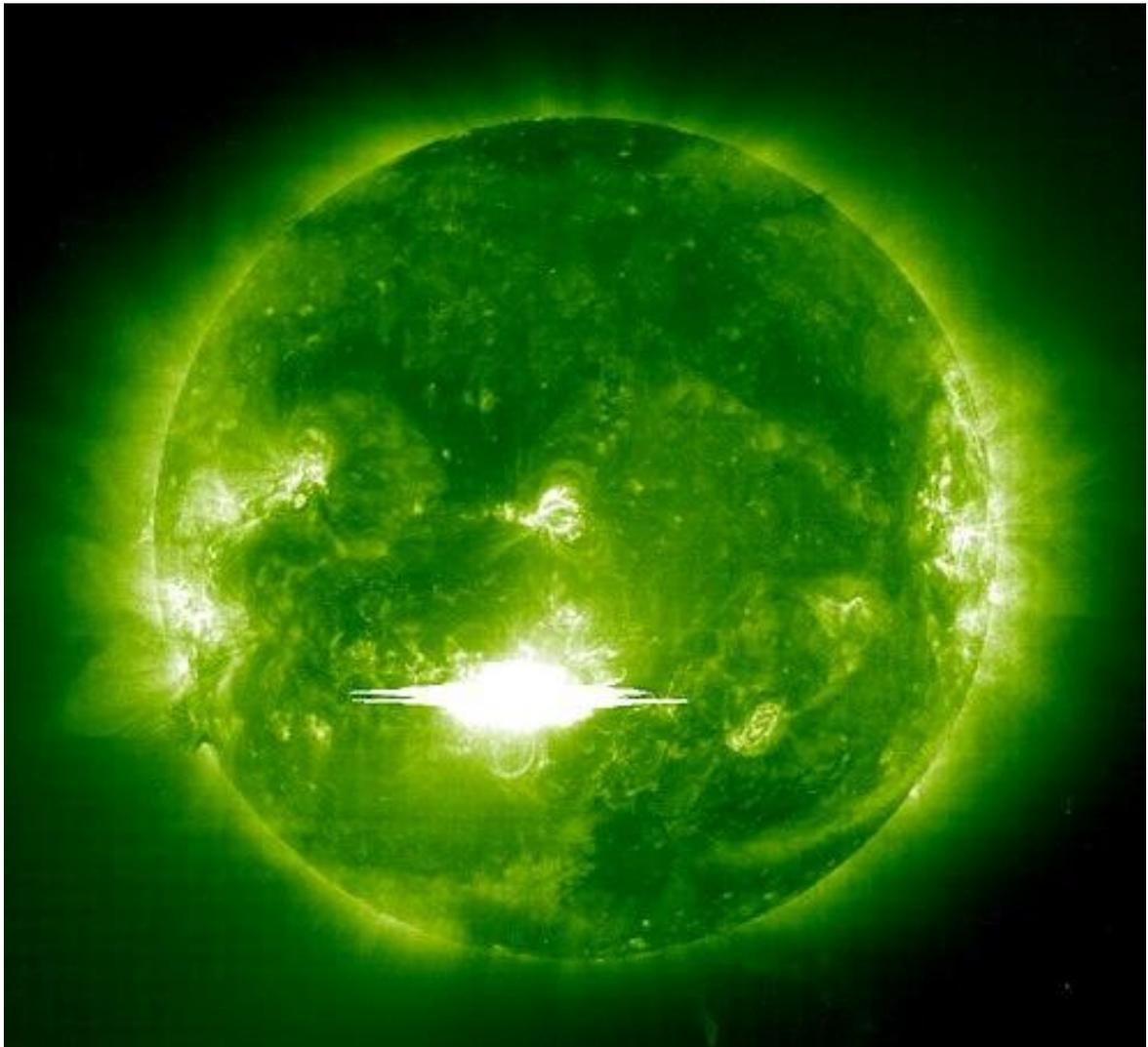
Recognize the reality that if the priest or priestess, the elder or elderess whom you trust has not demonstrated a requisite level of receptivity to the *Abosom* and *Nananom Nsamanfo*, meaning that they have not demonstrated that they are spiritually in-tune enough to have realized that the HIV/AIDS myth is nothing more than a genocidal plan against Afurakanu/Afuraitkaitnut, realize that they are not in-tune with the Spirits they claim to be in-tune with. Many akomfo, babalawos, bokonons, mamaissiis and other Afurakani/Afuraitkaitnit healers and healeresses, priests and priestesses, have long shown that AIDS is not what the whites and their offspring have claimed it to be. This in contrast to others who perpetuate the lies.

Our capacity to survive and to thrive is dependent on our recognition of the external threats and the internal threats to our existence---and the complete eradication of both.

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

*All **MAAKHERU** webcasts are available as free .mp3 downloads from our website: www.odwirafo.com*

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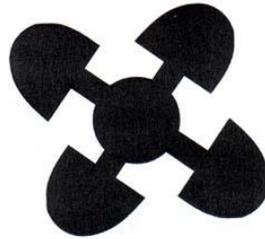


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AFLASEM

AHOODEN

AKOMA NTOASOO



(Linked Hearts)

The Power of Balance in Male/Female Relationships
by **Yoofiwaa Kyekye**

Afurakani/Afuraitkaitnit (African~Black) psychological studies and spiritual investigation have concluded that over time an oppressed people can develop feelings of inferiority or incompetence in cases where Divine consciousness is absent. The people who are oppressed tend to adopt the views, positions and attitudes of their oppressors taking on their oppressors' views on everything including their oppressors' views on themselves. In adopting the views of their oppressor, the oppressed sees them as their standard for existence and develops lust (misguided desire/perversion of love) for and desire to be like their oppressor. They begin to emulate the oppressor in as many areas as is humanly possible in an effort to be accepted by their oppressor. On a physical level we can readily identify the effect that generations of oppression has on Afurakanu/Afuraitkaitnut who bleach their skin or straighten their hair in an effort to attain physical characteristics that are not natural to them---lighter skin and straighter hair---but are common to the whites and their offspring. The mental effects that generations of oppression have on Afurakanu/Afuraitkaitnut have much deeper and more devastating consequences on our lives and on many different levels including, of course, being the source of what is manifested on the physical level. We've adopted the whites and their offspring's material, economic, social and family value systems as our own, and assumed the disdain they have for us. Consequently we've developed disdain for ourselves and others who remind us of ourselves. In adopting the views of the **akyiwadefo** (the whites and their offspring), our decisions and actions (or lack thereof) are unwittingly misguided towards our own detriment. Generations of perpetuating these behaviors make it virtually impossible for the unconscious (and some conscious) Afurakanu/Afuraitkaitnut to recognize there is a problem, which makes the ability to uncover and understand the magnitude of its devastating effects on our lives almost incomprehensible.

Remember the images being promoted in the late 1800s (1800s) and early 1900s (1900s) of a made-up character called 'Sambo' promoted in print and later television media? A quick explanation of 'Sambo' is a simple, docile, childlike adult Afurakani man who is lazy when it comes to honest, hard work or taking care of his family, but is all too happy to perform music, dance and other forms of entertainment at the drop of a tune. He lacks control and can become extremely violent over the simplest of arguments or at the mere sight of an akyiwadefo female, as he submits to a perverted manifestation of his animalistic instinct and has to subdue her. This image was brought to life through portrayals in plays and films performed by Afurakani actors who were working to gain wealth to take care of themselves and their families, but it was done without proper consideration of the lasting devastating effects this image would have on the entire Afurakani/Afuraitkaitnit community. It was clear that this image didn't accurately represent the Afurakani adult man of that era but this is the view of him that the akyiwadefo (oppressors) wanted to adopt, so they conspired to create/perpetuate and present a visual of him back to us through audio/visual mediums---as they financed the whole thing.

Today's Afurakani/Afuraitkaitnit community has been criticizing the blatant disrespect of the Afuraitkaitnit woman in Hip Hop and Rap, where she is showcased as nothing more than a highly sexed, gold digging 'bitch' or 'whore' who lacks integrity or attributes of a true woman. She is paraded as a one quarter ($\frac{1}{4}$) dressed, three quarters ($\frac{3}{4}$) naked vixen who is worthy of no respect, adoration or protection. But to blame this on the Hip Hop community is like blaming a wound for bleeding instead of blaming the cause of the wound. Neither the corrupted image of an Afuraitkaitnit nor the blatant disrespect of her by an Afurakani were created by the Hip Hop community as they do not have the power to promote themselves or their own true ideals within the so-called "mainstream" (white) record industry. These artists are demonstrating the above mentioned scenario of taking on the views of their "oppressors" (the akyiwadefo – the whites and their offspring) who are still the promoters of these and other negative images of Afurakanu/Afuraitkaitnut with their commercial packaging and financial backing of only that music, those lyrics and those images they (akyiwadefo) approve. The artists still aren't giving proper consideration to the lasting devastating effect this will have on the Afurakani/Afuraitkaitnit community, but the difference now is that some have actually become the manifestation of the image that Sambo represented:



This is an obvious, easily recognizable analysis of the effects oppression has on our youth after generations of oppression. Now let's look at some of the more subtle areas where we contribute to our male and female youth's insensitivity to such blatant disrespect of our women and themselves. In order to properly explore this phenomenon, we must first understand what we are taught in the area of relationships (particularly male/female relationships), because for Afurakanu/Afuraitkaitnut that is the source/model where we learn the value of, and how to relate to, men and women in our lives and it is through family that we transmit these social norms, values, ideals, etc across generations.

The most common place where "male/female relationships" is taught to the masses is through religion and through pseudo-religion. People generally get married through their practiced or preferred religious venue or pseudo-religious venue. For example, in the pseudo-religions of christianity and islam, christians usually have their weddings at a church under the direction of a minister and muslims generally have their weddings at the mosque under the direction of an imam. The vows or promises that are spoken over their marriage ceremonies, and in turn are used as a foundation from which to live their lives together, are rooted in their religious or pseudo-religious beliefs. Unfortunately, the more common teachings in the area of male/female relationships that are taught or reinforced through the most commonly practiced pseudo-religions tend to be a bit one sided.

Male/Female relationships in pseudo-religions

In pseudo-religious teachings there is plenty written and taught on what wives should do for their husbands' happiness, but very little is made clear to the husbands on what they should do for their wives' happiness outside of what they (the husband) can provide on the physical plane. Contrarily, they teach that women were created as emotional and spiritual beings with emotional and spiritual needs to achieve happiness, but those needs are not addressed in pseudo-religious relationship training. Further, many women demonstrate that they are quite capable of "providing" for themselves (especially these days), so this approach to the male/female relationship is completely outdated, terribly off-balanced and unfair to both Afuraitkaitnit/Afurakani women and men.

We find in many pseudo-religions' teachings (in word or in practice) that women are indoctrinated to believe they are subordinate or inferior to men and men are indoctrinated to believe they are the authorities over or are superior to women. So overwhelmingly accepted is this thought process that many Afurakani/Afuraitkaitnit people (men and women) feel justified in the mistreatment of and/or discrimination against women. For example in the pseudo-religion of islam the woman should walk two steps behind her man, she should always submit to his position and she must cover herself, in varying degrees depending on the practice of an individual sect, from dressing "modestly" to covering everything including her hands and eyes while outside the home or in the presence of another man. Also, according to the koran (the muslim pseudo-holy book), the husband has the right to physically discipline (whip) the woman should he, as the head, determine she earned it. In the pseudo-religion of christianity, the bible (the christian pseudo-holy book) instructs the woman to submit herself to her husband, 'as unto the lord', and that instruction is left wide open for abusive interpretation (intentional and unintentional). Pseudo-religions dictate that all final decisions rest with the man (head), whether or not he is mentally or spiritually prepared or equipped to make the most appropriate decision.

There's obviously something wrong or, at the very least, incomplete in this instruction received on male/female relationships since Afurakani/Afuraitkaitnit married people (women and men) who put it into practice are unhappy in their marriages and the divorce rate is at an all time high. One thing's for sure, we can expect to continue to yield these same results if we keep doing the same things. The questions now become 1) 'where did this approach to male/female relationships originate?' and 2) 'what affect does it have on the psyche/spirit of the Afurakani male and Afuraitkaitnit female children who are watching and learning from the example being demonstrated to them by their parents?' Answers to these questions will help us understand and resolve this problem in male/female relationships that we have helped to perpetuate across generations.

Home is our first school. It is the university we attend for, on average, eighteen years that prepares us for adulthood. In it we should at least learn personal hygiene and etiquette, goal setting and achievement, money management, views of the world, personal development and basically how to take care of ourselves. There are many creative ways that these concepts can be taught within the home under the watchful eye of a parent. But, as parents, we must realize that everything we do and anything we don't do is teaching, shaping and molding our children. One of the main factors that fuel sibling rivalry is parental or adult favoritism. When a parent shows favoritism towards one child over another, or when their actions can be interpreted as such, the child who is most favored tends to develop feelings that they are better than the other and/or the child who is least favored tends to develop feelings of inadequacy whether or not those feelings are accurate. In the dynamics of family interaction in this country, especially in homes where families implement pseudo-religious values, the female children are typically guided towards activities within the house (i.e. cooking, cleaning, washing clothes, helping with younger siblings, etc.), while male children are typically guided towards things outside of the house (i.e. taking out the trash, washing the car, mowing the lawn, etc.). There is clearly nothing wrong with children's participation in family chores; they carry lessons they can use for rest of their lives. But we would be wise to objectively evaluate exactly what the assigned chores teach them, the effects the assignments have on their minds and how they prepare them for adulthood keeping in mind that for every action there is an equal and opposite reaction.

An objective study of the roles of the Afurakani male child in a pseudo-religious home demonstrates that he is trained to think that his contribution to the household is from work done outside the home, not inside the home, and his contribution to the household (family/the first business) is not necessarily crucial to a harmoniously functional household. This could be different if he works closely with his or a surrogate father to pick up skills that can be used to teach him how to make money, but the push for corporate jobs seriously reduces the opportunity for this kind of apprenticeship. He is usually only taught how to serve and pick-up after himself and that his complete contribution to the household is only in 'occasional' tasks (taking out the trash, mowing the lawn, washing the car) since his activities are usually required only once or twice a week, if that often. He can conclude that those day-to-day activities that keep the inner-workings of a household running smoothly are 'a woman's job' since only females perform them, and may assume those activities are beneath him. He may subconsciously develop feelings of superiority over females in general as he may deduce that males are favored since their work is not as demanding as their female siblings. At the onset of adulthood he is likely leaving home unprepared for adulthood or at a measurable disadvantage. He won't be able to draw on the wisdom from his occasional chores he carried out during childhood if he lives alone. His role as the head of a woman (according to pseudo-religious beliefs) is likely unclear to him so he'll have to rely on outside sources to learn, who/which may not be clear either. Unless he can find a girlfriend or roommate who is better prepared, or be one of the 'lucky' ones who land some kind of financial contract (i.e. sports, music, acting, etc.) his early adulthood will be more difficult for him than his female counterpart. He may

secretly battle within himself concerning the indoctrinated position of superiority over females which might cause him to engage in the type of relationship where he can enforce a position of inferiority onto a willing female (including enforcing the position through violence and infidelity) where he'll look to her acceptance of this position of servitude as a milestone defining his manhood.

An objective study of the roles of the Afuraitkaitnit female child in a pseudo-religious household demonstrates that she is trained to think that her contribution to the house is required for harmonious functionality of the household. Her duties carry a nature of servitude automatically embedded within them (including towards her siblings). Through helping her mother, the female child is taught how to buy the groceries, cook the food, wash the clothes, clean up the house, etc., and how to serve others. This prepares her for leadership and independence because these activities provide practical application on how to think things through, it provides effective use of her senses and it shows her how to manage a household (family/the first business) from overseeing it down to the minutest detail. As a result, at the onset of adulthood the female is usually better prepared for adulthood since working principles associated with her childhood chores directly correspond with her home life as an adult and are also transferable into her work life. Her role in a relationship with a man (according to pseudo-religious beliefs) has been given to her as one of being only the support (helpmeet) to the man. She has already practiced some of her expected duties through her childhood chores. The negative effect from this kind of upbringing in a pseudo-religious (unbalanced) environment can cause her to resent the work and thereby miss the lessons in them. The ever present negative indoctrinations can cause her to subconsciously feel inferior despite her successes or she may secretly resent being born a woman.

This imbalance in male/female preparedness is generationally perpetuated through the actions/in-actions of parents while raising children. When both decide to marry, if they practice one of the pseudo-religions, the female is expected to dismiss all that she has learned thus far (except household duties) and submit to the authority of someone who may or may not have been [at least] comparably prepared; even if she doesn't agree. With all the games, toys, fun, clothes, holidays, fairytales, riddles and lies this society encourages us to rain on our children, some of us lose sight of the basic fact that the role of the parent in the lives of their children is to prepare them for a successful adulthood. If they are not prepared it's because somewhere in our parenting, we failed them.

So where did these one-sided inter-pseudo-religious teachings concerning male/female relationships originate? We can't truthfully say it originated with Creation because it doesn't line up with Universal Truths. In the simple act of procreation, impregnation requires a balance (equal portion) of both male (sperm) and female (ovum). An egg is not impregnated with half a sperm and a whole sperm don't impregnate three quarters of an egg. It requires at least one whole egg and at least one whole sperm for a successful impregnation. In addition, throughout Creation male and female principles are at work as complements, not at odds or one ruling or weighing more than the other. Expansive/contractive, progressive/regressive, analytical/intuitive, law (love)/hate; these are all male and female principles (respectively) of complementary oppositional polarity. Each principle harmoniously carries out its own designed function, while being the complementary opposite of the other that achieves perfect balance when appropriate/required portions of both are present at the appropriate time.

Throughout their history the akyiwadefo (the whites and their offspring) have demonstrated disdain and disregard for their female. Their open dissexual/homosexual practice is common knowledge and well documented, so their woman is not even required for sex except in the act of procreation. She is viewed as a

necessary evil, a joke god played on man; something they ‘can’t do with, and can’t do without’. Trustory will also confirm their distrust for their women and their relationships with their sons as they feared the women would teach the boys to detest them because of their ill treatment of them and cause their sons to rise up against them. Instead of operating as two complementary principles, as *created* spirits function, they operate as disordered pairs. If a male’s role is solely to provide for and protect his spouse, as is commonly taught in pseudo-religions, then in societies where women can make just as much money/wealth as men during times of ‘peace’ the men are not necessary. To avoid this inevitable probability, the akyiwadefo setup their societies to automatically suppress females and/or create war. They also setup pseudo-religious rules to be used as tools to breed submissive minds and position themselves for control to aid in their quest for world domination.

It is these disordered spirits who enslaved and oppressed our **Nsamanfo**, our Ancestors and Ancestresses, fed Them their white pseudo-religion and used it to justify their malicious acts upon Them. It is that same disordered spirit who works to keep us in an oppressed state today, and it is us (as oppressed/ descendants of oppressed people) who imitate the akyiwadefo and adopt measures of their values as our own, including their disdain for women. This disdain for women that is manifesting itself in the form of disrespect in our community is not innately Afurakani/Afuraitkaitnit (African).

Maa/Maat: True, Balanced Relationships

A relationship is a specific connection or interaction between nouns (i.e. persons, places, or things). It is the process of interrelating where each noun is affected by the other noun(s); it fully encompasses the essence of cause and effect. In the case of people, the activity and/or inactivity of each person in a relationship has a direct effect on the other people in that relationship, whether long/short term or negative/positive, depending on the action. For example, when a family member decides to commit suicide he or she may have killed only him or herself (cause), but the incident can haunt the entire family for the rest of their lives as they try to understand why that happened (effect). Another example is when an ‘absent parent’ uses his or her entire visitation time with his or her children only to either take them out to eat or to buy them things instead of truly bonding with them (cause). Although there is not necessarily anything wrong with doing either of those activities with your children, to do only those kinds of activities during visitation with your children teaches them that their relationship with you is primarily based on the money you spend on them, so they may only call you when they need money (effect). The key to take away here is for every ‘action’ there is an equal and opposite ‘reaction’ whether or not the initiator is fully aware of their role in the ‘action’ that triggered the “reaction”.

In Afurakani/Afuraitkaitnit Ancestral customs/cultures the roles are developed based upon the inherent nature of each **abusua** (matrilineal clan); how each individual’s **nkrabea** (Divine function/life-purpose) fits within the collective *nkrabea* of the *abusua*/clan; and how it is guided through the **Ntoro** (patrilineal Deity-relationship). Young men/women are prepared to function within their role while growing up through different levels of rites of passage so that by the time they are ready for marriage, they are clear on who they are and how they should function in relation with their spouse. Further, the marriage is considered a joining of families/communities, not just the joining of two people, and the communities participate in the assistance of maintaining that union so that there are inherent checks and balances throughout the duration virtually eliminating the need for a divorce. The husband and wife are responsible to/for each other, their extended family and the family they create. The joined communities are responsible to/for the husband and wife, the

family that husband and wife create and to each other. The marriage then, in essence, is an equal/balanced joining of the male and female communities that produces a third/blended extension through which all three are tightly roped together that becomes strong and unbreakable.

The role of the male in that relationship should be based upon his individual inherent nature and how it harmonizes with his complement/spouse as they work together to exceed, build and preserve their goals, family and cultural values (respectfully) in the interest of the communities for the current and future generation(s). It should not be based on what someone/something outside of himself -- who doesn't have a vested interest in the success of that relationship -- tells him he should be. The role of the female in that relationship should be based upon her individual inherent nature and how it harmonizes with her complement/spouse as they work together to exceed, build and preserve their goals, family and cultural values (respectfully) in the interest of the communities for the current and future generation(s). It should not be based on what someone/something outside of herself -- who doesn't have a vested interest in the success of that relationship -- tells her she should be. The roles should not be defined by any pseudo-religion because pseudo-religion is not innately natural to us, they are imposed on us which is why there's a constant battle within one's self to fully submit to and live under the guidelines of any of them.

One may make the argument, 'somebody has to be the head'; and I can certainly appreciate the point in that argument. There will often be cases where someone should take the lead and make the final decision and the other should submit and accept that decision. But wouldn't it be wise for the person who has the most knowledge and wisdom in the area that is being decided upon to take the lead and have the final decision on that issue since they are better equipped to make the best decision for the family in that area? In other words, the one who has a clear map on how to get to the desired destination is the one who is best suited for giving directions **to that destination**. The one who is skilled in driving through a mountainous terrain is the one who should be in the driver's seat **when driving through a mountainous terrain**. This approach positions the family for consistent successful progression and lessens or virtually eliminates the unnecessary regression or setbacks that are experienced as a result of ignorance or arrogance. That is how complements (polarity) harmoniously work together throughout the Universe. There is no need to force one complement to think it is inferior and there is no need to fool the other end into thinking it is superior. Inherently their functions do not overlap. They operate in **Nyamewaa-Nyame Nhyehyee** (Divine Order) and the individuals/family/community realize their full potential only when they work together as complements. Conversely, they breed disorder when one tries to operate as the other, when one interferes with the other's natural function in Order, or when their assumed aberrant functions clash.

Just as there are many noted Afurakani Men of power throughout our trustory, there are many noted Afuraitkaitnit Women of power in our trustory, and they married and had children. Asserting that fact has nothing to do with so-called 'Women's Liberation'. The Afuraitkaitnit Woman doesn't need to be liberated from the Afurakani Man. We all need to be liberated from the disordered concepts we've adopted from the akyiwadefo as "truths" we've incorporated into our lives and, in turn, upon which we've raised our children-- infecting several generations. We must reject these akyiwade (taboo/disordered) concepts and re-adopt our own inherent values, norms and ideals for they include the automatic success of the individual, family, community and nation.

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AFLASEM

AHOOFE

Ohemmaa → odonkoni → Ohemmaa

Queen to slave to Queen

by Yoofiwaa Kyekye

Most of us have heard and/or sang the accolades of Madam CJ Walker for her entrepreneurial spirit and her 'hair care' inventions. The fact that she was a self-made millionaire at a time when Americans' foot was more 'visibly' on the necks of Afurakanu/Afuraitkaitnut is highly impressive. But rarely do you see an objective study of her trustory from the perspective of the mindset behind her inventions in conjunction with the era from which she was brought up and the short and long term effects it's had on the minds of Afuraitkaitnut and Afurakanu. We will attempt that quest in this article.

Before we review the trustory of Madam CJ Walker, we must first delve into the trustory of Sister Annie Malone, the entrepreneur who introduced and hired Madam CJ Walker into the so-called 'hair care' industry. Sister Malone (born in 1877) was the first to bring to market hair products specifically designed for the purpose of "relaxing" the natural curl of Afuraitkaitnit hair. Her method of national marketing was going door-to-door and to churches conducting demonstrations and teaching Afuraitkaitnut how to use her products. She would then hire on salespeople from among those who showed interest in the demonstrations, through which she distributed her products nationwide. It was through this type of demonstration that Madam CJ Walker was introduced to "hair care" as a means of income.

It's important to note that during the time when Sister Malone was growing up, images of Afurakanu/Afuraitkaitnut that were perpetuated in the media (first books, phonographs, then television) were all portrayed in an obvious extremely negative light. Understanding how images affect the psyche, the akyiwadefo created and perpetuated 'bigger than life' exaggerated caricature distortions that demonstrated Afurakanu/Afuraitkaitnut as a ridiculous, repugnant and savage people and those images were often paired with 'better than life' images of the akyiwadefo. Things like *Little Black Sambo*, *Ten Little niggers*, *jim crow* (whose origin is an akyiwadefo male (white man) performing in blackface), *Zip Coon*, *pick-a-ninnies*, etc. exaggerated the features that are characteristic of Afurakanu/Afuraitkaitnut (i.e. oversized lips, butt, breasts and eyes, high cheekbones, etc.) and poked fun at the conditions we faced at the time. The Afuraitkaitnit woman particularly was portrayed as a fat, bandana-wearing, a show-all-her-teeth smiling, shiny, dark, big breasted, happily obedient servant to the 'master and mistress'. She is the antithesis of the akyiwadefo female (white woman) whose perpetuated image was that of a white lily with a sleek body, a complexion as "sweet" as milk, soft cheekbones, thin nose, long neck and straight hair who should be served. It is images like this that penetrated our psyche and fueled the self-hatred of our physical selves and variations of them are still perpetuated today.

Sister Annie Malone decided to experiment with chemicals to change the texture of Afurakani/Afuraitkaitnit hair and developed a product and a straightening-comb to accomplish this task. As a result of her success, she became a very wealthy woman and she used that wealth to further her beliefs. She established Poro College in 1917 in St. Louis, MO and built a complex the following year that ultimately included the training center and classrooms, her business's office, laboratory and manufacturing operation center, barber and beauty shops, and sites for civic, pseudo-religious, and social activities such as auditoriums, theaters, etc. It is said this complex hired hundreds of people and was valued at more than one million dollars. In addition to cosmetology, the school taught “charm” classes which instructed Afurakanu/Afuraitkaitnut on how to dress, walk, and talk ‘correctly’ to combat the many negative images that were being perpetuated by the akyiwadefo in a hope to position us to be socially accepted by them.

In reviewing all that Sister Malone accomplished through her enterprise, it is easy to see that her passion and intentions were to help improve the conditions of Afurakanu/Afuraitkaitnut in America and her efforts and accomplishments are definitely worthy of accolades. Her method, however, is what brings us to this objective discussion on her trustory, so let’s look at this. In the “charm” classes for speech we were taught how to speak ‘proper’ English instead of the version of English we spoke which included colloquialisms and sentence formations similar to our inherent Afurakani/Afuraitkaitnit language sentence formations--which, by the way, is indicative of any people speaking a language that is different from their inherent language. In the “charm” classes for walk we were taught how to tone down our inborn body posture and the rhythmic natural sway in our walk that flatters the innate curves of our bodies. In the “charm” classes on dress we were taught to shy away from the loud/bright colors that we use to adorn our body as we inherently mimic **Asaase Afua**, Mother Earth, in the manner that She adorns Hers. To top it all off, we were taught to relax the natural curl in our intrinsic crown to the degree that it is no longer recognizable. Are you seeing the picture here? The model that was selected to be the example of who and what we as Afuraitkaitnut should aspire to be in our dress, walk and talk is that of the bigger than life ‘personified image’ of the female akyiwadefo (white female). I say ‘personified image’ because it is not even ‘natural’ to the female akyiwadefo. That image is an unauthorized standard created out of the minds of the akyiwadefo, who have little regard for women, and our acceptance of it goes much deeper than just our hair. It is from this mindset that the assumed need for hair straighteners were originally created for Afuraitkaitnut. The entrepreneurial spirit in Madam CJ Walker helped her to be widely known and more successful in marketing her products. Unlike Sister Annie Malone’s passion to change Afuraitkaitnut for social acceptance, Madam CJ Walker’s passion was to become wealthy and she viewed the ‘hair care industry’ as a tool to reach that goal.

When we look at today’s ‘hair care’ industry, it is not necessarily about ‘caring for hair’ in its natural state when it comes to Afuraitkaitnut. It is about repairing our hair after chemically damaging it in an effort to preserve a counterfeit feature that seemingly makes us look more like this unauthorized standard. I say unauthorized because when we look at the authorized standard that was *created* by the Creator/Creatress, she is Afuraitkaitnit and predates Madam CJ Walker, Sister Annie Malone, their hair inventions and “charm” classes. **We should be using this authorized, original, standard as a basis of who we should/must strive to be like, as it will put us on the path to self discovery, self appreciation, and true spirituality.** Not to mention many diseases are caused by putting chemicals on your open scalp that are listed on the side of the box in the ‘Caution’ or ‘Warning’ section under a cute little name called “side affects”. Those warnings are not there for your fictitious reading pleasure, they are there because they are real possibilities that can and do happen. Let’s explore some of the active chemical ingredients in lye and no-lye relaxers and the dangers associated with them.

Lye relaxers contain **sodium hydroxide** (lye) as the active ingredient. Sodium hydroxide is a metallic base that is primarily used as a strong chemical base in the manufacture of pulp and paper, textiles, drinking water, soaps and detergents and as a drain cleaner. Possible dangers when in contact with sodium hydroxide are corrosion, chemical burns, labored breathing, blurred vision, abdominal pain, shock and, when in contact with water, may generate enough heat to ignite combustible substances.

Calcium hydroxide is a colorless chemical compound primarily used in water and sewage treatment, an ingredient in plaster and mortar, and a **chemical depilatory agent found in some hair removal products**. Possible dangers when in contact with calcium hydroxide is difficulty in breathing, internal bleeding, hypotension, skeletal muscle paralysis, interference with actin-myosin system and an increase in blood pH, which is damaging to the internal organs. **Guanidine** is a strongly alkaline substance found in urine as a product of protein metabolism and in plant tissue. Common uses for guanidine are in manufacturing plastic and explosives, and it is currently being considered as an alternative fuel. In "no lye" relaxers, calcium hydroxide and guanidine carbonate are mixed to produce **guanidine hydroxide**.

These are strong, dangerous chemicals that we're applying directly on the open pores in our scalp and on the scalps of our little girls. Some of us have suffered embarrassing hair thinning/loss, scalp burns/head sores, headaches, etc. Some may even be experiencing some of the side effects noted above and didn't realize they could be associated with perming their hair. Why would we intentionally/unnecessarily put ourselves and our little girls in contact with such dangerous chemicals on a regular basis? Today statistics show that Afuraitkaitnut lead in every category of death, except suicide, which means that we have something in common that is killing us. For most diseases doctors tell us that it is hereditary or that we have a predisposition to these diseases just being Afuraitkaitnit, which in most cases neither are true. The mere nature of the word 'disease' implies that something unnatural to the body is manifesting (dis (*out of*) ease); not the manifestation of something natural (innate/hereditary) to the body. Trustory shows that diseases like tumors, breast cancer, etc. just 40 years ago were diseases of the akyiwadefo female. Now not only do we lead in deaths associated with those diseases, they are manifesting in us at younger ages.

The use of 'women/woman' in advertising campaigns designed by the akyiwadefo automatically uses akyiwadefo women/woman as the model. Hair care/color commercials shown to the general public don't differentiate 'hair care/color for white women' or 'women with straight hair'; they simply say 'hair care for women' when marketing products designed specifically for akyiwadefo females. On the other hand, hair care/color commercials shown to the general public do differentiate 'women of color' or 'black women' when marketing products designed for Afuraitkaitnut. Although on the surface it could be interpreted as 'target marketing', this differentiation adds to the illegitimate negative messages already stored in our subconscious minds/**adwene** about how we feel about our natural selves. That is why we are willing to suffer the consequences of going 'through the fire' (pun intended) to get our hair straightened. Not to mention successful hair care commercials for Afuraitkaitnit hair are those that demonstrate how closely our hair can move like akyiwadefo hair; like "god's" straight hair. Hindsight being 20/20, I now realize that this marketing had an effect on my psyche as well.

I grew up primarily among the cultural community of Houston, TX, so wearing only my natural hair was not something I thought about or even questioned, it was automatic. All the way through high school I wore natural hairstyles and didn't even consider doing anything different. I got my first perm at 23 years of age mainly because I thought the styles I wore my hair in made me look much younger than I was and I wanted to wear hairstyles I saw other adult women wearing at that time. But after getting the perm, it made my 'fine'

hair look very thin so I eventually let the perm grow out, and wore straight styles using my natural hair and the curling iron. During this period my sister graduated from cosmetology school and rented a booth in a salon while, at the same time, I began working in corporate america. To build her clientele she used my hair as her 'billboard' by styling it in whatever manner she thought would show off her creativity and win her some customers. This, she felt, required that she perm my hair and I didn't mind as long as I didn't have to take care of it. As time went on and our arrangement subsided, instead of letting the perm grow out again, I continued to perm my hair and eventually started doing the same to my two daughters' hair in an effort to make it 'more manageable'. From a cultural perspective or considering the effects this could have on my psyche, I didn't think much of it because at the time I felt like I knew myself and I loved myself, and I taught that same love for 'self' to my children---or so I thought.

After a while I began to wear my hair 'bone straight' so that it moved like the hair of the women in the commercials. Every single strand would move on it's own and fell below my shoulders as I ran my fingers through it, and all of it would bounce in unison with my every step. When my hair was like that I would receive either jealousy or praise from the sisters and mad 'play' from the brothers. I even landed a job in a department that was comprised of mostly white men, and the few Afurakanu/Afuraitkaitnut that were hired into that department (I later realized) all had so-called "good" hair. **What was not apparent to me at the time is I was being defined and I began defining myself, in part, by my artificially processed hair. This hair was a manufactured feature that was not a reflection of the "me" that I know and love. In fact, it was a reflection of the personified image that was created by the akyiwadefo.**

Over the generations since Madam CJ Walker and Sister Annie Malone's inventions were first marketed, we've abandoned our true selves so copiously that we can barely recognize ourselves anymore. Some of us will fiercely defend our adopted "charms" by saying, "I know who I am" as I did; but they haven't seen their natural hair since they were a young child. They have no interest in discovering or learning of their matrilineal/patrilineal bloodlines beyond the so-called 'slave trade'. **So how could they possibly truly know who they are when their natural hair (their intrinsic crown), skin, mannerisms, language, customs, etc. are some of the basic essential features/blueprint that makes a person who they are?** Actually, they are who they were taught to be; as was I.

Some Afuraitkaitnut feel pressured to wear their hair straight, with weave or some form of extensions to work at corporate jobs, whether permed or pressed. I can recall an instance where a sister was forced to grow out her hair and not put any chemicals in her hair because she had surgery behind her inner ear. More times than not she would press her hair or style it with some form of heat (flat or curling iron), but one day she came in with it natural. Some of her co-workers spoke negatively about her hair saying things like, 'she looked a hot mess'. Surprisingly enough, all of the people who spoke negatively about her hair were Afuraitkaitnut, not akyiwadefo. This in no way makes the akyiwadefo better. When the sister wore her hair straight, they saw a *nigger* wearing her hair straight and when she wore her hair natural they saw a *nigger* wearing her hair natural. But the reason the other sisters felt compelled to say anything at all is because it goes against their thought process behind the decision they made about how they should wear their own hair.

There are also many horror stories behind pressing the hair and wearing hair weave/extensions. You would be hard pressed (no pun intended) to find a sister whose hair was pressed as a child that doesn't have some bad memories from those experiences. Those memories can include being burned on their scalp, their face, their ear and the back of their necks. And if the iron is too hot at any given moment, it can burn the hair out on contact. Wearing straight styled weave is hard on the hair as well; whether it's glued or sewn in. One of the

problems comes from taking care of two different textures of hair that require two different forms of treatment, all in the same head. The other hardship comes in hair loss caused by removing the weave. The glue is extremely hard to remove without ripping out blotches of hair with it. My younger sister has thin and bald spots throughout her head today as a result of wearing weave that was put on with glue. Weave that's sewn in is usually removed by using scissors to cut the thread, but hair is often accidentally cut out with it. In wearing braid extensions, I've seen cases (especially in children) where the artificial hair bonds too tightly with the real hair---a common occurrence when in contact with heat---and breaks the hair off at the scalp causing baldness around the hairline. Extensions done with human hair (straight or braided) is done with hair that is no longer alive. Hair carries its own nutrients that it receives from the sun and from the body, and it dies when it is cut from the source, just as every other life-form that is cut from the source dies. So, in essence, they're walking around with dead hair in their head that is smothering or choking the life out of their own natural hair and scalp. The Ancestral effects exist as well. From an unpublished work by Kwesi Ra Nehem Ptah Akhan,

"...The hair is a receptor, a means by which we attune ourselves, like an antenna, to the Abosom, our Nsamanfo and the spirits in Nature (animal, plant, mineral and Afurakani/ Afuraitkaitnit human). The akyivadefo have no connection to the Abosom and Nsamanfo. Their hair only serves as a magnet for the spirits of their own deceased white disordered relatives. When an Afurakani or Afuraitkaitnit is foolish enough to sew, braid, glue or attach the hair of an asian or caucasian to their own head, the Afurakani/ Afuraitkaitnit individual has attached a magnet/antenna on their person for that asian's or caucasian's wayward deceased white spirits/relatives to be drawn to. We often wonder why our people think and act in a self-destructive and maladaptive (insane) fashion, with no recognition that their words and behaviors continuously manifest the greatest degree of self-loathing. Very often, it is because in their own head is a magnet, an antenna, for the spirits of their/our enemies. These disordered, white spirits are constantly whispering into the ears of our misguided population---and very often that population blindly follows the advice of the whisper. They falsely assume that the thoughts they are receiving are their own, and they therefore perpetuate the spirit/mind-control by attaching the same asian/caucasian receptors (weave) into their own childrens' heads beginning at a very young age. In this manner the akyivadefo can continuously direct misguided Afurakani/ Afuraitkaitnit adults and their children to perpetuate our own spiritual, social, economic and cultural enslavement---from the grave..."

Although I did wear my hair straight, I never got into wearing weave because all of it looks, or will begin to look, like 'it's a weave'. But eventually we all have to get to the place where we ask ourselves why do we feel it's necessary for us to do ANY of these unnatural alterations to our natural selves? The mindset behind all of them is rooted in self-hatred on some level and a lack of appreciation for the beauty in how your hair was naturally created which interferes with one's ability to truly love and embrace themselves completely.

Today I proudly wear my hair natural in styles that personify the inner me and reflect my complete love of myself, my appreciation for myself and my appreciation to **Ra/Rait**, the Creator/Creatress for Their birthing of me, an **Ohemmaa**/a Queen, a *created* being, in the manner that They saw best. I thank Them not only for those things that I most readily appreciate about being Afuraitkaitnit like my full lips, high cheekbones, and the many curves set in the right places on my abatumm(melanin)-filled body; I thank Them for my hair. Wherever I go I hold my head high as I strut my intrinsic crown and I don't look to anyone for approval. So far I haven't received any negative feedback but it wouldn't matter because I am no longer **odonkoni**/a slave. I truly know, love and appreciate my natural self, inside and out.

Reference: **African American Registry** - www.aaregistry.com

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Akua Ameerah

Akua Ameerah, one of **Yoofiwaa**'s two (2) beautiful daughters, is flaunting her intrinsic crown of natural **Afuraitkaitnit nhwi** (hair) and natural **Afuraitkaitnit fe** (beauty). No hollywood glamour or makeover; just plain, natural beauty. This is an example of an authorized standard that was created by **Ra/Rait** (Creator/Creatress) that is innately **Afuraitkaitnit**.

AMENMENSEM

AHODWIRA

*Below are two related articles concerning the **din**. Both can be found on our website at:*

www.odwirafo.com/nhwehwemupage.html



“Odenkyem da nsuo mu nso ohome mframa”

“The Crocodile lives in water, but breathes air not water” (know your identity, your function)

Din To

The Akan Naming Ceremony

The name is an essential component of the spiritual anatomy of the **Afurakani/Afuraitkaitnit** (African) person. It confirms identity. Thus, from time immemorial **Afurakanu/Afuraitkaitnut** (Africans) have taught, with respect to the sacredness of the name,

“Truly, without a name the Afurakani/Afuraitkaitnit (African) human does not exist.”

The name is a group of sounds---sounds/vibrations grouped together in a unique way. Power from the sounds/vibrations of a properly given name moves throughout the spirit of the Afurakani/Afuraitkaitnit (African) person when heard or spoken. The spirit responds to this power, stirring within the person an awareness of their unique purpose in life and of the potential they possess to carry out that purpose. As the purpose of one's life is given to him or her by The Supreme Being before birth, we recognize our unique purpose, our destiny in Creation, to be a divine purpose, a divine destiny. *We define our purpose, our destiny, as the divine **function** we are to execute in this world.* Thus the name, the power-carrying indicator of our divine function, has always been and continues to be most sacred to us. When heard or spoken, it aligns us with our

Divine nature. It is within this context that the naming ceremonies of Afurakani/Afuraitkaitnit (African) people must be viewed. The **din to** (naming ceremony) of the **Akan** people of West **Afuraka/Afuraitkait** (Africa) is expressive of these principles.

In the **Twi** language of the Akan people, **din** (deen) means ‘name’ and **to** (toh) or **toa** means ‘to adjoin’. One interpretation of the *din to* is thus, *the process through which the name is ritually joined to the spirit of the child*. [**din** has been spelled in various ways including: den, dzen, dzin]

The **Akan** (Ah-khan?) people live primarily in the region of West Afuraka/Afuraitkait (Africa) which includes the countries of **Ghana, Ivory Coast, Togo, and Burkina Faso**. While the Akan represent the largest biological-cultural (ethnic) group inside of Ghana and Ivory Coast, they also exist in smaller percentages in the countries of Togo and Burkina Faso. The Ancestry of the Akan is an ancient Ancestry stretching back to the ancient Afurakani/Afuraitkaitnit (African/Black) civilizations of **Keneset** (ancient Kush/Nubia/Ethiopia), **Kamit** (ancient Egypt) and beyond. For thousands of years up to this day, the Akan have preserved their culture, a culture which has survived various challenges including forced migrations and the enslavement period. In fact, it is estimated that the largest percentage of Afurakanu/Afuraitkaitnut (Africans) brought to english-speaking colonies during the enslavement period were from the Akan grouping. This fact speaks to the phenomenon of great and growing interest that many Afurakanu/Afuraitkaitnut (Africans) in the Americas, the Caribbean and Europe have in Akan culture and symbolism today. It is the re-awakening and embrace of our Ancestral consciousness.

Din to

After an Akan baby is born he or she is kept indoors for eight days. The eighth day is the day of the naming ceremony, *din to*. The first name received is called the **kra din** (krah-deen?) or "soul name", and is determined by the day of the week that the child was born. This is because **Nyame** (oun'-yah-may?) and **Nyamewaa** (oun'-yah-may'-wah), the Great God and the Great Goddess respectively, Whom Together constitute the Supreme Being in Akan culture, placed seven of Their Children over the seven days of the week. The Children of The Supreme Being are the Goddesses and Gods, the Spirit-Forces operating throughout Nature and all of Creation. In Akan culture They are called **Abosom** (Divinities/Deities; singular: **Obosom**). The various *Abosom* carry different spiritual qualities of their Parents, the Mother-Father Supreme Being (Nyamewaa-Nyame). This reality impacts the newborn, because the names of the days of the week in Akan culture indicate which *Obosom*, which Spiritual Force, governs that particular day and therefore which spiritual qualities of the Great Father, **Nyame** (God), and the Great Mother, **Nyamewaa** (Goddess) are transferred to and carried by the **kra** (okra) or “soul” of the child born upon that day.

The chart below includes: the names of the days of the week in Akan culture; the *Abosom* (Deities) Who govern the different days and the corresponding celestial bodies through whom They operate; the major praise-names and spiritual/character attributes related to the *Obosom* of the day---which are also transmitted to the soul of the person; the male and female *akeradin* (“soul names”, singular: *kradin*) for each day.

*All females and males in Akan civilization receive their kradin according to the day of the week they are born into the world. [‘da’ means ‘day’, hence **Benada** is a name defining the particular day as being the God ‘Bena’s day’; Yawda is ‘Yaw’s day’, etc.]*

Akan Kradin Chart

Day of the Week	Abosom <i>(Celestial body governed by the Deity)</i>	Praise name: spirit/character	male kradin	female kradin
Akwesida or Awusida (Sunday)	Awusi or Asi (Sun)	Bodua: Born Leader, Guide, Protector	Kwesi, Kwasi, Akwesi	Akosua, Akousia, Esi, Kisi
Dwooda (Monday)	Adwo (Moon)	Okoto: Crab Calm, peaceful	Kwadwo, Kwodwo, Kojo	Adwoa, Adjoa, Ejo
Benada (Tuesday)	Bena (Mars)	Okofu: Warrior Fierce; Ogyam: compassionate	Kwabena, Kobena	Abenaa, Abraba
Wukuda (Wednesday)	Aku or Wuku (Mercury)	Ntoni: Advocate, Controlling	Kweku, Kwaku, Aku	Akua, Eku, Aquia, Akwia
Yawda (Thursday)	Yaw or Awuo (Jupiter)	Preko: Boar Confrontational, aggressive	Yaw, Yao, Yawu, Kwaw, Kwao	Yaa, Aba, Yawa
Fida (Friday)	Afi (Venus)	Okyin: Adventurous, creative, innovative	Kofi, Kwafi, Yoofi	Afua, Afia, Efua
Memeneda (Saturday)	Amen or Amen-Men (Saturn)	Otenankaduro: Master of the Serpent's antidote; the Ancient wise one	Kwame, Kwamena	Amma, Amemenewa, Ama, Amba, Ame

In the various names 'a' is pronounced like the 'a' in "father"; 'e' as in "bet"; 'i' like the 'ee' in "beet"; 'o' as in "no"; 'u' like the 'oo' in "boot".

It must be understood that only Afurakani/Afuraitkaitnit (African~Black) people can utilize these akradin (soul-names). The Abosom (Deities) including Those Whom govern the solar, lunar and planetary bodies and thus the energy and consciousness transmitted through these sound-vibrations/names do not communicate with nor recognize any non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) in any fashion whatsoever.

The *kradin* greatly affects the spirit of the Akan female and male, for it carries the power which works to align the spirit of the individual with her/his Divine qualities. This is one reason why the *din to* is performed on the eighth day. For example, if a child is born on *Akvesida* (Sunday) then the *din to* is performed eight days later on the following *Akvesida*. In this manner, the *Obosom* of that particular day, **Awusi**, (Awusir/**Ausar** in ancient Keneset and Kamit) lends Its Energy and Consciousness to the proceedings.

The child also receives its formal name or good/ideal name, '*din pa*', on the eighth day. The formal name further defines the function of the child in the world as it relates to his or her specific Ancestral Clan and his or her potential for manifesting wisdom and influence. The *din pa* carries the vibrations that will empower the individual to properly incorporate Divine Law and restore Divine balance throughout his or her life according to Ancestral protocol.

The naming ceremony begins and ends before sunrise. It is the father that has the responsibility of naming the child, thus the family comes together in the early morning at the father's house. The Elders invoke **Nyame** (God), **Nyamewaa** (Goddess), and pour libation to **Asaase Afua** (Earth Mother/Goddess also called Asaase Yaa) the **Abosom** (Divinities, Forces of Nature) and the **Nananom Nsamanfo** (Honored Ancestral Spirits) to assist with the proper naming of the child. Amongst Akan people in the Americas, oracular divination is often an essential part of this process. After the name is acquired, the infant is given to an Elder from the father's side of the family who announces the *kradin* and *din pa* to the family for the first time.

There are two cups ritually utilized during the ceremony. One cup contains water and the other **nsa** (strong drink). The Elder dips his index finger into the water and places it on the mouth of the infant saying, "When you say it is water, it is water." He dips his index finger into the *nsa* and places it on the mouth of the infant saying, "When you say it is *nsa*, it is *nsa*." This is repeated three times. This is done to instill within the infant a consciousness of morality--the necessity of always living in harmony with the truth for all of her/his life. Whether the consequences of truthfulness leave a pleasant taste in your mouth (water) or a difficult taste in your mouth (*nsa*), truthfulness nevertheless must be upheld. The remainder of the water and *nsa* in the two cups is then mixed together and given to the parents, that they may participate in the ritual in unity with their child. The parents are here confirming the importance of the moral lesson taught to the child and at the same time vowing to reinforce this lesson throughout the life of the child. The stability of the family is directly related to the stability of the community, and the parents are making their vow before **Nyame** (God), **Nyamewaa** (Goddess), **Asaase Afua** (Earth Mother), the **Abosom** (Divinities/Goddesses and Gods), the **Nananom Nsamanfo** (Honored Ancestresses and Ancestors) and the family.

The time has come for gifts to be presented to the newborn, after which the remainder of the *nsa* in the bottle is shared with members of the community. The full name of the newborn is spoken to each member of the community, and each member sips some of the *nsa* as a show of respect for the child and as a corporate gesture towards the newborn's health. A meal is then shared by all.

As **Akanfo** (Akan people), we recognize the name to be intimately expressive of the function for which **Nyamewaa-Nyame** (Goddess-God, the Supreme Being) has conceived and fashioned us and **Asaase Afua** (Earth Mother) has borne us. This is precisely why during the periods of enslavement and colonialization our Afurakani/Afuraitkaitnit (African) names were and continue to be replaced with the foreign names/labels of our absolute enemies, the whites and their offspring. These perverse names/labels are totally devoid of power and consciousness, and are directly antagonistic to our spiritual development and endeavor.

It is time, and of necessity, that we Afurakanu/Afuraitkaitnut (Africans), within and without the continent of Afuraka/Afuraitkait (Africa), return to our true names. It is an Ancestral mandate, for our proper functioning in Creation is dependent on it.

.Bra nkwa mu.

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Sankofa Krada

Returning to go and grasp the meaning of krada



Se wo were fi, na wo sankofa a, ye nkyi

If you forget, and you return and embrace the wisdom of your Ancestral past, it is not taboo

Akanfo, which means **Akan** people, celebrate the day of our birth on the day of the week that we are born. If you were born on **Akwesida** (Sunday) then you observe or celebrate your **krada** [(krah'-dah) **kra**-soul, **da**-day—soul-day or “birth”day] every year on *Akwesida* (Sunday). If the calendar date of your birthday falls on any other day of the week, you must wait until the first *Akwesida* after that calendar date to celebrate, because only *Akwesida* can be your *krada*.

The reason why we observe the *krada* is because it is that *da* (day) that our *okra* (soul) entered into the world. Every day of the seven-day **Akan** week is governed by the energy and consciousness of an **Obosom** (a God or Goddess) Who operates through one of the solar, lunar or planetary bodies. To be born on a particular day is to be born under the influence of the *Obosom* Who governs that particular day. The birth of a child on a particular day sends the message to the family that this child's *okra* was actually aligned with the *Obosom* Who governs that day *before* conception. The day upon which the child is born is thus *evidence* of Which *Obosom* the child's *okra* was aligned with in the spirit realm.

Nyamewaa (Goddess) and **Nyame** (God), Whom Together constitute the Supreme Being, send the spirits of **Afurakanu/Afuraitkaitnut** (Africans) into the world to bring a specific energy configuration and consciousness into that aspect of Creation Which requires it. Our **Akan** Ancestresses and Ancestors cultivated a unique relationship with the major **Abosom** (singular: *Obosom*) Who govern the seven days of the **Akan** week, which created a unique obligation that They were and are required to honor. As Their direct descendants, physically and spiritually, **Akanfo** today have inherited this relationship and its obligation which we must honor as well. Our spirits as **Akanfo** are compelled to align with our own *okra* through the agency of the particular *Obosom* Who governs our *krada*. We have no choice but to submit to this reality. Other **Afurakanu/Afuraitkaitnut** (Africans) have cultivated different kinds of relationships with the

Spirits/Deities and thus have different means by which they approach the day in which they are born into the world.

Each year on our *krada* observance we renew our commitment to the *Obosom* Who governs our *okra* by various ritual means. By doing so we replenish our consciousness of our **nkrabea** (our Divine function; so-called “destiny”) and the energy we need for its execution. We re-align our **sunsum** (spirit) with our *okra*. Certain re-alignment rituals must be performed on the *krada*, when the spirit and consciousness of the *Obosom* Who governs our *okra* is dominant. The calendar date and time only signifies that one year (365 ¼ days) has elapsed. Yet, the *krada* is sacred and thus determines the day of specific ritual observances.

Finally, it must be noted that the day begins at sunrise, not midnight. All *akeradin* (soul names) are recognized by the day (sunrise to sunrise) on which an **Akan** child is born.

Since the invasion of the whites and their offspring (white europeans, arabs, indians, etc.) into our lands and cultures we find many misguided influences on our cultural practices. One example of this in **Akan** culture is the manner in which our notion of time has been adversely affected and hence the adverse effect on our recognition of our identity through the function of the *keradin*.

We have always recognized sunrise as the beginning of a new day. This is essentially **Afurakani/Afuraitkaitnit** (African), whether we are talking about contemporary **Afuraka/Afuraitkait** (Africa) or the ancient Black civilizations of **Kamit** and **Keneset** (ancient Egypt and Nubia). You'll read, for example, in the texts of ancient Kamit that **Ra** (the Creator in Kamit and Keneset; referenced as **Nyankopon** in **Akan**) rides in His barque across the skies for 12 hours, and then rides in his barque in the underworld/spirit world as **Afu Ra** for the "12 hours of the night". During the twelfth hour of the night **Afu Ra** makes the transformation back into **Ra** and the solar barque appears at sunrise, marking the beginning of the next/new day.

What is critical to realize is that it was the whites and their offspring who taught the foolish notion that the day begins at midnight. For those of us who have embraced this idea, the possibility of us assigning, utilizing and/or embracing the wrong *akeradin* is great.

If a woman goes into labor at 11:00pm Sunday night and eventually gives birth to a baby boy 2 hours later at 1:00am Monday "morning", european mis-guided notions of time would force us to state that this baby boy should be named **Kwadwo (Kodjo** – name of a male born on Monday). Yet, in reality it is still Sunday night. Monday does not begin until sunrise. If sunrise is at 6:00am, then any baby boy born between 12:00am and 5:59am (approximately) is actually a **Kwesi (Kwasi** – name of a male born on Sunday), not a **Kwadwo**.

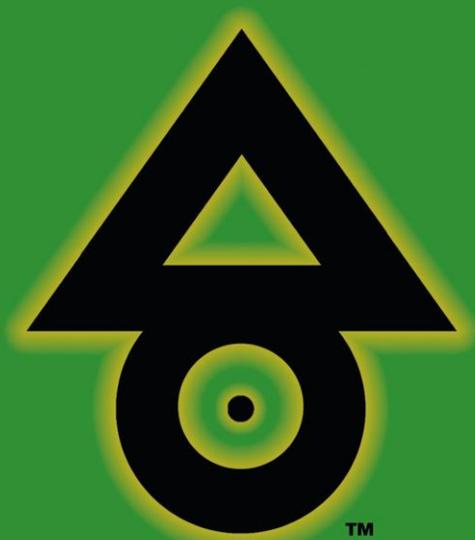
There are many, many people in America who have found out that they are **Akan** and many **Akanfo** on the continent and other places who have been given or are giving themselves the wrong *keradin* because they have embraced the artificial notion of time promoted by europeans. After having mis-named ourselves or having been mis-named by others, we then aspire to an energy complex that our *okra* is not directly connected to every time the *keradin* is heard or spoken. This perpetuates a fundamental level of spiritual imbalance, for we create disharmony as we continuously invoke the wrong set of vibrations every time we speak/associate/project the mis-placed *keradin* on ourselves or others.

The celestial body (solar, lunar or planetary) which is dominant at the **first hour of sunrise**** governs that day.**

We must adjust to this reality if we have mis-named ourselves based on mis-information. We cannot allow cultural corruption to keep us from properly aligning our *sunsum* with our *okra* through the agency of the *Obosom* under Whose influence we were actually born. Many people have made the adjustment and taken on their proper *keradin* after having learned of this information. Naturally, their **Nananom Nsamanfo** (Honored Ancestresses and Ancestors) and the **Abosom** (Goddesses and Gods) have supported them.

.Bra nkwa mu.

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