Afi

The Obosom of Afi and Fida

Afi (Het Heru, Oshun)

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www.odwirafo.com/akradinbosom.html
AFI (ah-fee’) is the Obosom of the okyn (planet) Afi (“venus”). Her da (day) is Fida (friday). She is referred to as a Wanderer, Traveler; Adventurous, Innovative, Creative. Afi is the Obosom Who governs the sensual attraction which is the precursor to sexual activity (pro-creative activity) and that which replenishes its harmony (pleasure). Afi governs the Divine Reproductive System, the procreative/creative structure in Abode (ah-baw’-deh/Creat ion) – the Divine Body of Nyamewaa-Nyame (The Supreme Being) and thus the reproductive system within the Afurakani/Afuraitkaitnit (African~Black) body. Afi governs the fallopian tubes in the Afuraitkaitnit female and the epididymis in the Afurakani male. She also governs the gestation process.

The Obosom Afi is called Oshun in the Yoruba tradition and Het Heru in ancient Kamit and Keneset. The name Het Heru or Het Hert becomes Kyekye (Cheh’-cheh) in Akan. Kyekye is a name of the okyn (planet) Afi (venus) in Akan as well. An Adinkra symbol called Kyekye pe awaree defines the nature of the energy of Kyekye (Afi), for it is a symbol representing that Kyekye (Het Her/Afi) pe (desires/loves) awaree (marriage--harmonious union/fusion):

Kyekye pe awaree

Kyekye desires marriage. She is always waiting for the return of Her Husband the Moon
Osrane (Moon) and Nsoromma (Star) – Crescent Moon and Afi/Kyekye

[This imagery of the star and crescent was corrupted by the whites and used in association with the fictional characters allah and muhammed when creating their false religion of islam.]

We also find in ancient Kamit that a title of Het Heru is Apapit:

In the Coptic dialect (Late Kamau dialect) the term apapi is written epifi (epiphi). Apapit can thus be pronounced Apipi or Afifi. In fact, an mmrane (praise name) of one born on Fida (friday) in Akan culture is: Fifi.

This is the ancient origin of the name Afi. We thus have the Obosom of the okyin being referred to by the same names in Kamit and Akan: Afi and Kyekye, Apiphi and Het Her.

(A) Obosom Afi/Kyekye from Kamit - 6000+ years old
(B) Female reproductive structure
(C) Het Heru (Kyekye/Afi) wearing Her crown with the Solar (sometimes Lunar) disk inside Cow's Horns.
The above images show Afi's/Het-Heru's imagery and function. The raised arms of the Obosom represent the arms of the fallopian tubes (also the epididymis in the male). The cow's horns holding the disk of the Aten (Sun) or Aah (Moon) also represent this function.

The name Het Heru literally means House (het) of Heru (the Obosom Heru/Yaw). Het Heru is also written in this manner:

![Het Heru Image]

Here the Hawk (Heru) is inside of the House (Het). The Hawk or Heru is in a certain aspect the child that will eventually be born. The arms of the fallopian tubes are the house (het) within which the union of sperm and ovum takes place. On a larger scale the union of the male and female sex organs are governed by Het Heru in connection with Amen-Men. Het Heru is called the Lady of the Vulva and also the Lady of Amenti (the west). She is also called Menmenit (Amenmenewa in Akan). The union of Menmenit and Amen-Men is represented in the Yoruban tradition as Oshun in Her form of Oshun Ibu D’oko the Wife of Orisha Oko (Amen-Men). In this form She is symbolized as a vulva, while Orisha Oko's symbol is a phallus.

It is important to note that the term Ofi or Ofie in Akan means home or house. This is related to the name Afi as well as the function of Afi (Het Heru) being the house within which conception is facilitated.

The magnetic attraction leading to fusion of the Afurakani male and Afuraitkaitnit female which is followed by the attraction leading to fusion of the sperm and ovum demonstrates the ability of Afi to fuse together complementary opposites, generating beauty—the manifestation of harmony.

Afi (Het Heru) thus governs beauty, art, music, dance, etc. She is able to attract and fuse together different natural forms, colors, sounds, movements, genders, etc. for the generation of beauty, the birthing of harmony into the world for the furtherance of Nyamewaa-Nyame Nhyehyee (Divine Order). Children of Afi are naturally expressions of the attributes of Afi.

Afi does not fuse together that which is unnatural, disharmonious. This means that Afi will never work to fuse Afurakani/Afuraitkaitnit people with non-Afurakani/non-Afuraitkaitnit individuals. Natural is repelled by, not attracted to nor fused with, unnatural. Moreover, Afi hates dissexuality/homosexuality and plays no part in that perversity of forced pseudo-fusion.
Fe or fefew means *beauty* in Akan. Again, *fe*, is related to *fī* (*Afi*). [In the Yoruba language the planet “venus” as the morning star is referred to as *Ofere* or *Ofe*. This is directly related to the Akan *Afi* as well as *Efe* meaning “beauty”]. True beauty, the manifestation of harmony, is *magnetic*. The harmonious organization of natural elements is a magnet for the spirits of Afurakanu/Afuraitkaitnut. It is also *motivational*, for beauty *arouses*. The generation of pleasure (harmony) from arousal and fusion with beauty motivates one to create, recreate and manifest beauty (harmony) in their own lives.

Those children of *Afi* (*Kofi*, *Afua*) who operate out of harmony with the *tumi* (energy) of *Afi* generate perversity/disharmony. This may manifest itself in their creative expressions, relationship choices and behaviors, sexual activity, relationships with certain negative classes of discarnate spirits, etc. They will therefore manifest perverse/disordered artistic expressions, musical compositions, literature, scientific innovations, sexual deviance/perversity such as dissexuality (homosexuality), incest, child molestation, promiscuity, prostitution, misguided pleasure-seeking, alcohol and other drug use, etc.

This is a common dilemma which all who carry the *akradin* (soul names) *Kofi* and *Afua* face and must be made aware of. Traditionally, the entire community understands this when the child of *Nana Afi* is born. The community bears this in mind as the child is developing so that he/she may be properly guided to not succumb to this infection. The community aids the child in ritually realigning him/herself with his/her *Kradinbosom* on a regular basis. Individuals who are children of *Nana Afi* ritually cleanse their soul, *dwaree no kra* and invoke their *okra* and *Nana Afi* on their *krada* (krah’-dah) – their soul day which is *Fida* (friday). This is conducted at their *Kradinbosom Nkommere* (shrine).

**Odwirafo**

[This document is a modified version of a post made on our forum at: www.afuraka-afuraitkait.ning.com]

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**Appendix**

**Nyamewaa-Nyame**  
*Akan names of the Great God and the Great Goddess Whom function Together as One Divine Unit. The Supreme Being. Nyame is Amen (Ny-Amen) and Nyamewaa is Amenet (Ny-Amen-et) in the language of our Ancestresses and Ancestors of ancient Kneset and Kamit.*
(Orisha in Yoruba; Vodou in Ewe-Fon; Ntoru/Ntorotu (Neteru/Netertu) in Kamit)

Nananom Nsamanfo  Spiritually Cultivated Ancestresses and Ancestors (Egungun in Yoruba; Kuvito in Ewe-Fon)

Nhyehyee  Order; Arrangement. Nyamewaa-Nyame Nhyehyee is Divine Order

The Akradinbosom are a grouping amongst the vast number of Abosom. Abosom (Orisha, Vodou, Arusi, Ntoru/Ntorotu, etc.) are the Divine Spirit-Forces operating through the many planets, Suns, Moons, Stars, Galaxies, Oceans, Rivers, Mountains, Sky, Fire, Water, Land and the Black Substance of Space of Creation. In the human sphere They only operate through, incarnate as, communicate with, possess, work with, empower, heal and replenish the asunsum (spirits) of, Afurakanu/Afuraitkaitnut (Africans~Black People). This Divine exclusivity is true as well of the Nananom Nsamanfo, the Spiritually Cultivated Ancestresses and Ancestors. The Nananom Nsamanfo can only be Afurakanu/Afuraitkaitnut (Africans~Black) and They only work with their children—Afurakanu/Afuraitkaitnut (Africans~Black People) who exist all over the world.

The Abosom are Spirits of Order. They accept (love/law) Order and They hate disorder and its purveyors. They hate all of the whites and their offspring (non-Afurakanu/non-Afuraitkaitnut) who exist, who have ever existed and who will ever exist. This has always been true and will always be true until the whites and their offspring—non-Afurakanu/non-Afuraitkaitnut (non-Africans~non-Blacks) become extinct. This is because all non-Afurakanu/non-Afuraitkaitnut, past, present and future, incarnated and will incarnate as spirits of disorder. The tumi (energy) of the Abosom repels disorder and disordered spirits, perpetually. [See MMARA NE KYI, Divine Law and Divine Hate for details: www.odwirafo.com/nhwehwemupage.html]

Afurakanu/Afuraitkaitnut (Africans~Black People) incarnate as spirits of Order. We are the only human beings created by Nyamewaa-Nyame. Our nature is in harmony with that of the Abosom and all of the Created Order. We therefore quite naturally have access to and resonance with Divinity on all levels. This access and resonance is not possessed by any non-Afurakanu/non-Afuraitkaitnut. They are spiritually incapable of aligning themselves with Divinity for they lack the spiritual organ necessary to do so—the okra (aw-krah’) – the soul.

The reality that the whites and their offspring lack an okra is what defines them as non-Afurakanu/non-Afuraitkaitnut and thus spirits of disorder. It is also what makes them repulsive to and repelled by Nyamewaa-Nyame, the Abosom, the Nananom Nsamanfo and all created entities in Creation.

The akradin (soul-names) can only be applied to Afurakanu/Afuraitkaitnut for only Afurakani/Afuraitkaitnit (African) individuals have an okra (aw-krah’) – a soul. The Abosom literally speak to the okra of Afurakani/Afuraitkaitnit individuals directly through our akradin. The whites and their offspring: white europeans, americans, asians, white hispanics, latinos/latinas, indians, arabs, so-called ‘native’americans, etc. are not Afurakanu/Afuraitkaitnut (Africans~Black People). They are therefore incapable of carrying akradin.