

AKYISAN

Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion



Nhoma – Journal – 13018

“...Akyi, back. San, return. Akyisan – return back. Reversion. Reversion to our original, pristine state. Reversion to the primordial pact we made as Afurakani/Afuraitkaitnit People, African People, Black People, with Amenet and Amen, Nyamewaa and Nyame, Mawu and Lisa, the Great Mother and the Great Father Whom together comprise the Supreme Being. Reversion to our origins, our nature as cells within the Great Divine Body of Amenet and Amen. Reversion to our function as cells, children of the Abosom, Orisha, Vodou, Arusi, Ntorou/Ntorotu, the Deities, the Goddesses and Gods, the Divine Organs regulating Order within the Great Divine Body of Amenet and Amen.

Reversion to our Nananom Nsamanfo, Egungun, Kuvito, Aakhu/Aakhutu, our Spiritually Cultivated Ancestresses and Ancestors of our direct blood-circles.

The cells serve the organs and the organs serve the Body. We as cells serve our Divine parent organs, the Abosom, Orisha, Vodou, Arusi, Ntorou/Ntorotu and we thus serve the Great Divine Body – Amenet and Amen. This is the Order of Creation. This is the root of our Culture, born of the spiri-genetic blood circles of our direct Ancestresses and Ancestors of Afuraka/Afuraitkait (Africa) to whom we return. This is the Order and Culture which we carried in our kra ne mogya, soul and blood, through the Mmusuo Kese, the Great Perversity, the Enslavement era. This is the root from which we were empowered to wage war against our enemies, the akyiwadefo, the spirits of disorder, the whites and their offspring and force the end of enslavement in the western hemisphere.

Akyi – back. San – Return. **Akyisan** – Reversion, **Afurakani/Afuraitkaitnit Ancestral Religious Reversion**, the return to Divine regulatory order within ourselves, our families, our clans, our Afurakani/Afuraitkaitnit Nation the Purified Nation, **Odwiraman**. Reversion. **Akyisan**. The Movement. The return to the source and root of our wisdom and our power, for the reestablishment of our Nation, the defense of our sovereignty and the eradication of our enemies...”

-Transcript of the conference video trailer

Odwirafo Kwesí Ra Nehem Ptah Akhan, **Akyisan –Ancestral Religious Reversion Conference**, 13018.



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Aakhuamuman Amaruka Atifi Mu, the Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our third annual NANASOM NHYIAMU – Afurakani/Afuraitkaitnit (African) Ancestral Religion Conference. Our focus is AKYISAN – Ancestral Religious Reversion.

Afurakani/Afuraitkaitnit (African) Ancestral Religion is the only religion that has ever existed and ever will exist. In essence, Ancestral Religion is the **Ritual incorporation of Divine Law and the Ritual Restoration of Divine Balance**. Through ritual we incorporate those things, objects, deeds and entities we need to incorporate in order to harmonize our thoughts, intentions and actions with Divine Order and through ritual we reject those things, objects, deeds and entities we need to reject, repel, hate, repulse in order to restore balance to our thoughts, intentions and actions and thus realign ourselves with Divine Order. The Ritual incorporation of Law and the Ritual restoration of Balance are the expansive and contractive poles of Ancestral Religion. We work to align and realign every thought, every intention and every action, every moment of everyday with Divine Order. This is our Culture as Afurakani/Afuraitkaitnit (African~Black) people. It is the Divine Acceptance, the Law/Love of Order and the Divine Rejection/Hate of disorder. It is a manifestation of **MMARA NE KYI – Divine Law/Love and Divine Hate** – the expansive and contractive poles of Divine Order, called Nyamewaa-Nyame Nhyehyee in Akan and Amenet-Amen Sekher in Kamit and Khanit (Egypt and Nubia).

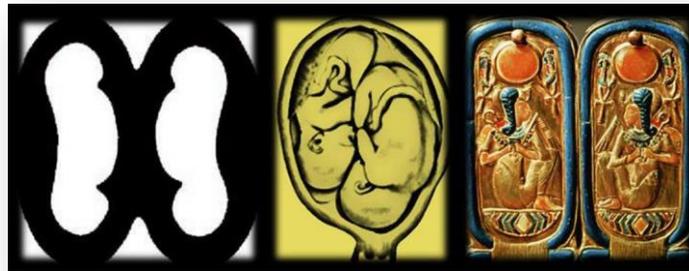
The Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance is the means by which we align and realign ourselves with the Great Mother and Great Father whom together comprise the Supreme Being: **Amenet** and **Amen**, **Nyamewaa** and **Nyame**, **Mawu** and **Lisa**, **Komosu** and **Chukwu**. The **Abosom**, **Orisha**, **Vodou**, **Arusi**, **Ntorou/Ntorotu** – the Deities, Children of the Supreme Being – empower us towards this alignment and realignment. The **Nananom Nsamanfo**, **Egungun**, **Kuvito**, **Aakhu/Aakhutu** – our Spiritually Cultivated Ancestresses and Ancestors, guide us in the use of this power based on our unique spiri-genetic inheritance, our Ancestral Clan filiation. This is true of **Afurakanu/Afuraitkaitnut** (Africans~Black People) wherever we have migrated on the continent of **Afuraka/Afuraitkait** (Africa) and throughout the world over millennia - **Akan**, **Ewe**, **Yoruba**, **Igbo**, **Bakongo**, **Maasai**, **Fula**, **Bassa**, **Fang**, **Ovambo**, **Afar**, **Oromo**, etc. Moreover, we maintained our Ancestral Religion through the **Mmusuo Kese** (Great Perversity/Enslavement era) and it was through our Ancestral Religion that we were empowered to overthrow our enemies through war and bring an end to enslavement in North, Central, South America and the Caribbean.



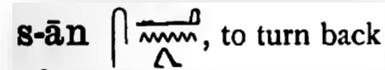
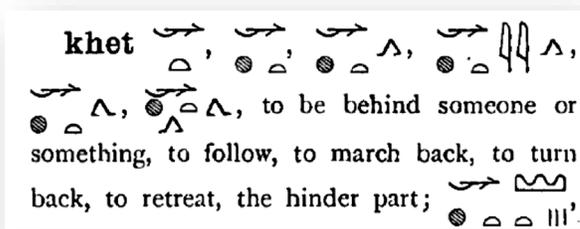
Our expressions of Ancestral Religion in North America include: **Hoodoo** (Akan), **Juju** (Yoruba), **Voodoo** (Fon, Ewe), **Grís Grís** (Bambara), **Gullah-Geechee** (Gola Kisi) **Wanga** (Ovambo – also Gullah), **Ngengang** (Fang) and more. We manifested our Ancestral Religion in the Caribbean and South America under the forms of: **Obeah** (Akan in Jamaica), **Winti** (Akan in Suriname), **Vodou** (Fon, Ewe in Haiti), **Candomble** (Yoruba and Fon in Brazil), **Lukumi** (Yoruba in Cuba), **Nkisi** (Bakongo in Cuba) and more.

We have proven conclusively in our **KUKUU-TUNTUM The Ancestral Jurisdiction** that the various characters of the bible, quran and talmud are absolutely fictional characters who never existed of any race or in any form whatsoever. This includes: **jesus/yeshua/isa**, **yeshua ben pandira**, **abraham**, **isaac**, **ishmael**, **moses**, **aaron**, **david**, **solomon**, **sheba**, **menelik**, **muhammad**, **allah**, **yahweh**, **buddha**, **brahmin** and more. We demonstrate how they were manufactured by the whites and their

offspring for political control. It took the whites and their offspring over one-thousand years to force these fictional characters and the pseudo-religions of christianity, islam, judaism/hebrewism, buddhism, hinduism, kabbalism, hermeticism, gnosticism, sufism, taoism and more upon a segment of our population. This was and is affected by pseudo-religious conversion. However, our people have awakened and are embracing **NANASOM – Afurakani/Afuraitkaitnit (African) Ancestral Religion**. This is our **spiri-genetic birthright** – our **transcarnational inheritance** for we are those Ancient Ancestresses and Ancestors who have returned through our Ancestral blood-circles.



Our return to **Nanasom** [nah-nah-sohm] is therefore not a false act of conversion. Our return is the re-embracing of reality, the re-embracing of ourselves and our Divine function in Creation. It is a process of **Reversion** – this is **AKYISAN**. The term **akyi** (eh-cheeh') in the Akan language means 'back'. The term **san** (sahn) means 'return'. The Akan language, as the various languages all over the continent of **Afuraka/Afuraitkait** (Africa), is descendant of our ancient Ancestral language of Kamit and Khanit (Egypt and Nubia). These terms therefore have the same meaning in the ancient language and can be found in the **medutu** (hieroglyphs).



AKYISAN in the context of Ancestral Religion defines the process of **reversion** – *returning back, reverting* – to our pristine state or condition. It is a return to the original pact we made with **Amenet** and **Amen** (**Nyamewaa** and **Nyame**) the Supreme Being before we were sent into the womb, to execute the specific function we were designed by them to execute in Creation. As cells within the Great Divine Body of **Amenet** and **Amen**, we have a function to execute, just as every cell in your body has a function to execute within you. This is true of plant life, animal life, mineral life and

Afurakani/Afuraitkaitnit (African~Black) human life **only**. It is through executing our Divine function that we ground ourselves in the Divine Order of Creation. It is through **Akyisan** – Ancestral Religious Reversion – that we reconstitute and revivify the knowledge and experience of our Divine function, our very purpose for being.

Our capacity to affect Akyisan is not dependent upon anyone outside of our direct Ancestral blood-circles. Indeed, our Ancestral Religious practice can only be legitimized through the Abosom and Nananom Nsamanfo – the Deities and Ancestral Spirits – who were assigned to us **pre-incarnation** by **Nyamewaa-Nyame (Amenet-Amen)** and who were born into the world with us. **We are born into our culture – it cannot therefore be ‘given’ to us.** This is true of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere as well as those on the continent of Afuraka/Afuraitkait (Africa). We can therefore only restore our culture in its fullness through **Akyisan** – Reversion.

The whites and their offspring (white europeans, white americans, white asians, white hispanics, white latinos, white arabs, white hindus, white pseudo-‘native’-americans, etc.) incarnate as spirits of disorder – cancerous cells within the Great Divine Body. This is true of **all of them** who exist, who have ever existed and who ever will exist until they become extinct – **without exception**. They are thus spiri-genetically and cosmologically banned from participating or ‘practicing’ any form of Afurakani/Afuraitkaitnit (African) Ancestral Religion. All who claim to do so or support their claims to do so are frauds. The Supreme Being, Deities and Ancestral Spirits have never, do not now, nor will in the future communicate in any fashion with spirits of disorder – the whites and their offspring. Order does not embrace disorder. Order repels and eradicates disorder and its purveyors. This is an immutable reality. This understanding is foundational to **Revolution-Resolution** in the true sense.

The term **nhoma** in Akan means ‘book, publication, journal’. **AKYISAN Nhoma** is the official publication of **AKYISAN** given freely to attendees of our event. The free e-book version can also be found on our website. In our nhoma you will find articles on Akyisan from an authentic Ancestral Religious perspective as well as the itinerary for the program, information regarding the presenters, the list of vendors from our **EGUA - Marketplace** and an Afurakani/Afuraitkaitnit (African~Black) business directory of businesses, organizations and institutions who are serving the Afurakani/Afuraitkaitnit (African) community in a positive capacity and whose Ancestral Religious practice informs their service to us as a community.

Yeda ase (we thank you) for supporting our efforts..



Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman

March 25, 13018 (2018)
Final day of APOO AFAHYE
www.odwirafo.com/apoopage.html



AKYISAN

Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion

Nsenhyehyee

(Order of Events)

11:30am-5pm

- 11:30 am EGUA - Marketplace Doors open. Shop with vendors all day
- 12:00 pm Ohwie (Libation) Akyisan Nsamankommere (Ancestral Shrine)
- 12:30 pm Odwirafo Kwesi Ra Nehem Ptah Akhan
Akwaaba - Welcome
APOO and the AKYISAN Ancestral Religious Reversion Movement
- 1:00 pm Voodoo Queen Kalindah Laveaux - Film Submission
VOODOO - Reclamation of Ewe Ancestral Religion in North America
- 1:30 pm Wakili Oyínoia
JUJU - Reclamation of Yoruba Ancestral Religion in North America
- 2:30 pm Break - Shop with vendors
- 3:00 pm Odwirafo Kwesi Ra Nehem Ptah Akhan
HOODOO - Reclamation of Akan Ancestral Religion in North America
- 4:00 pm Shop with Vendors - Event conclusion

Presenters:



Voodoo Queen Kalindah Laveaux, Founder of the NOLA Voodoo-Conjure Fest will present on:

VOODOO: Reclamation of Ewe and Fon Ancestral Religion in North America

When Ewe and Fon people from the region of contemporary Togo and Benin, West Africa/Afuraka/Afuraitkait (Africa) were forced into the western hemisphere as prisoners of war they continued to practice Fon Ancestral Religion. The Fon term Vodou meaning 'Deity, Divine Spirit-Force in Creation' continued to be used as the general term for the Ewe and

Fon Ancestral Religion in North America. Vodou came to be vocalized as Voodoo. The unique forms of spirit-possession, divination, the use of Bocio (Voodoo figures/dolls), Veves, Ancestral Masking Societies (Origin of Black Carnival Traditions) and more are ritual practices born of the cosmology of Ewe and Fon Ancestral Religion and culture. This is true of those Ewe and Fon people who arrived in the United States and practiced Voodoo for generations prior to the Haitian migration into Louisiana during the 19th century of the Gregorian calendar. Voodoo is not related to pseudo-'native-american' or European pseudo folk-'magic' practices. Voodoo is the Ewe and Fon Ancestral Religion born of the blood-circles of Ewe and Fon people in North America, a comprehensive Ancestral Religion spanning thousands of years which is passed down to us only via our spiri-genetic Ancestresses and Ancestors. The misdefining of the term Voodoo and its later use as a general term for any form of African Religion in the Southern United States is a recent phenomenon.

Kalindah Laveaux will examine these issues in detail proving the spiri-genetic Ewe and Fon foundation and transmission of Voodoo in Louisiana prior to the Haitian migration.

Kalindah Laveaux is a Voodoo Queen of traditional Ancestral Louisiana Voodoo and Hoodoo passed down through the blood-circles of her Ancestresses and Ancestors for centuries in Louisiana. This Ancestral tradition pre-dates the arrival of Haitian immigrants and Haitian Vodou into Louisiana in the early 19th century.

Kalindah Laveaux is a Healeress, assisting the community via divination in various matters inclusive of legal matters, house blessings, cleansings, finances, protection, healing and more. She is an accomplished musician and also conducts private and customized tour experiences that provide a unique perspective on the history and ritual practices of Voodoo and Afro-Creole culture in Louisiana. Visit her website at: www.ladylaveaux.com



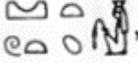
Wakili Oyinola, Founder of the Zawadi Arts & Leadership Training Institute (ZALTI) will present on:

JUJU: Reclamation of Yoruba Ancestral Religion in North America

When Yoruba people from the region of contemporary Nigeria, West Afuraka/Afuraitkait (Africa) were forced into the western hemisphere as prisoners of war they continued to practice Yoruba Ancestral Religion. The Yoruba term **Juju** meaning 'to throw' referencing the 'throwing' or 'casting' of ritual incantations, medicine, spells, etc. for protection, healing and warfare. continued to be used as the general term for the Yoruba Ancestral Religion in North America. The unique forms of spirit-possession, divination, ritual dance, ritual procurement and administering of medicine inclusive of the use of mineral life (stones, crystals) from the womb of **Onile**, Fertile Earth Mother, and more are ritual practices born of the cosmology of Yoruba Ancestral Religion and culture. **Juju** is not related to pseudo-'native-american' or European pseudo folk-'magic' practices. **Juju** is the Yoruba Ancestral Religion born of the blood-circles of Yoruba people in North America, a comprehensive Ancestral Religion spanning thousands of years which is passed down to us only via our spiri-genetic Ancestresses and Ancestors. The misdefining of the term **Juju** and its later use as a general term for any form of African Religion in the Southern United States is a recent phenomenon.

Wakili Oyinola will examine the nature of healing the melanin-dominant Afurakani/Afuraitkaitnit (African) individual and community through herbology and the employment of mineral life (stones, crystals) in oracular divination, proving the spiri-genetic Yoruba foundation and transmission of these

expressions as **Juju** in North America. As noted in our **AKYISAN Nhome 13016** publication the term 'ju' meaning to 'throw, cast' in Yoruba is derived from our Ancestral language of Ancient Kamit. Yet, **ju (tchu, tu)** also means 'mountain', is a title of the Female **Orisha (Deity)** of the mountain **Jut (Tchuit, Tchut)** and includes those mountains containing the 'mines' of precious metals used in shrines and ritual work as shown in the medutu (hieroglyphs):

tu (tchu)  **hill, mountain** **Tuit**  **Rec. 16, 109, a mountain-goddess**

tu baa-t  **a hill of metal, or a hill containing mines.**

Wakili Oyinola is a Healeress-Herbalist and Diviner of traditional **Juju** passed down through the blood-circles of her Ancestresses and Ancestors for centuries in Arkansas, South Carolina, Mississippi, Louisiana and Chicago.

Wakili Oyinola, MSW, RMT, IARP is the founder of the **Zawadi Arts & Leadership Training Institute (ZALTI)** located in Silver Spring, Maryland. **ZALTI's** mission is to inspire and empower both youth and adult leaders to invest in themselves as well as their communities through: leadership development training; cultural arts & creativity workshops; community organizing & development; and self-discovery. **ZALTI** fulfills this mission through three major training and service centers: Healing Arts Institute, Youth Leadership and Professional Development Institute and Cultural Arts Institute. Visit her website at: <https://www.wakiligreenmovement.com>



Odwirafo Kwesi Ra Nehem Ptah Akhan of **Aakhuamuman Amaruka Atifi Mu, Akwamu Nation** in North America will give our keynote presentation this year:

HOODOO: Reclamation of Akan Ancestral Religion in North America

When **Akan** people from the region of contemporary Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) were forced into the western hemisphere as prisoners of war they continued to practice **Akan Ancestral Religion**. The **Akan** term **ndu** (oohn-doooh') meaning 'medicine' from 'roots, trees, plants', also meaning 'to become heavy with the spirit', became the general

term for Akan Ancestral Religion in North America. **Ndu** came to be pronounced **Hoodoo**. The terms **ndu** (hoodoo), **kankye** (conjure), **mogya** (mojo), **agya** and **agyapade** (jack, jack ball), **hintin** (haint), **dwo** (shout), **komfo** (goofah) and others are all Akan terms born of the cosmology of Akan Ancestral Religion and culture. The ritual practices and cosmological knowledge expressed through these terms are proof of this reality. **Hoodoo** is not a 'magico-botanical' art, mixed with European and pseudo-native-american practices. **Hoodoo** is the Akan Ancestral Religion born of the blood-circles of Akan people in North America, a comprehensive Ancestral Religion spanning thousands of years which is passed down to us only via our spiri-genetic Ancestresses and Ancestors. The misdefining of the term **Hoodoo** and its later use as a general term for any form of African Religion in the Southern United States is a recent phenomenon.

Odwirafo Kwesi Ra Nehem Ptah Akhan will examine these issues in detail proving the spiri-genetic **Akan** foundation and transmission of **Hoodoo** as delineated in his book **HOODOO PEOPLE** as well as **AKRADINBOSOM** which demonstrates how we maintained our **akradin**, soul-names, and our Soular identity based upon the **Abosom** (Deities) governing the **Okra/Okraa** (Soul) and the 7-day week in North America.

Odwirafo Kwesi Ra Nehem Ptah Akhan of **Aakhuamuman Amaruka Atifi Mu**, the Akwamu Nation in North America, is an **Odumafo**, traditional diviner of **Hoodoo** passed down through the blood-circles of his **Aakhuamu (Akwamu)** Ancestresses and Ancestors for centuries in Mississippi, Alabama and Chicago. **Odwirafo** is the author of 29 books, over 100 articles, 320 broadcasts on **blogtalkradio**, educational curriculums and more.: www.odwirafo.com/Hoodoo.html



AKOSAN: Transition and Return

Adult and Child Death and Rebirth

Akosan is an Akan name comprised of ‘**ko**’ meaning ‘go’ and ‘**san**’ meaning ‘return’. **Akosan** means ‘he/she has gone and returned’. This is a name given to a child who is recognized to have been one who transitioned via **owu** (death) and has returned to the world once again via **bebra** (reincarnation).

Every child born in the Afurakani/Afuraitkaitnit (African-Black) community is an Ancestress or Ancestor who has returned. Sometimes it is an Elder or Elderess who has returned.

This means specifically that hours, even minutes prior to the Afurakani man and Afuraitkaitnit woman copulating this Ancestor or Ancestress was dwelling in the **Asamando**, the *Ancestral realm*.

Once copulation took place and the fusion of the sperm and ovum occurred creating a zygote, the spirit of the Ancestor or Ancestress, Elder or Elderess, was drawn into the womb. You now have an adult spirit residing in a fertilized ovum. As cell division takes place this spirit is dwelling therein. He or she has not lost his or her identity. He or she is a **sunsum** (spirit) with an **Okra/Okraa** (Soul – Deity dwelling in the head region). He or she has a Divine function to execute in Creation.

Over the coming 9 months the body within which this adult spirit dwells has grown into a ‘baby’ and eventually this adult spirit is born into the world in the body of a ‘baby’.

This adult has not lost his or her spiritual identity. However, because the body and brain within which he or she is operant is not fully developed, this adult spirit cannot fully express his or her thoughts, intentions, etc. When we attune to the ‘child’ spiritually, we can attune to the **Obosom** (Akan for *Deity*) who governs their head and thus their Divine function. We can attune to the patriclan and matriclan **Abosom** (Deities) who empower the adult spirit manifest as a ‘child’. We can also attune to the desires and needs and expressions of this adult/child. Through education

and development as the 'child' grows into his or her adulthood (on the surface) we can help bring out what has always been contained within the spirit of the individual.

Some adults, including some Elders and Elderesses, make decisions which may put them in harm's way, yet will benefit the overall community. They know that if they are successful in their mission all will benefit. Yet if they are not successful in their mission and succumb to death/transition as a result of placing themselves in harm's way, they know the community will benefit. This is because they know that their transition will actually pull the community together to form a tighter bond in support of one another.

We have engaged this process on more than one occasion. We have made decisions which were clearly placing us in harm's way because of the work we do. However, we made the decision to move forward anyway. For, we knew that if we were successful we would reach more of our people. If we succumbed to death/transition as a result of the circumstances we had placed ourselves in, the community who supports us would form a tighter bond. The work we have done would take on a new significance as people who never heard of us would become aware and thus positively impacted on a level that has not yet been reached. The community would therefore benefit from our decision. Of course, **adebisa** (divination) is always part of the process when making such decisions, *placing us in control of the outcome*.

Some adult spirits, including some Elder and Elderess spirits - pre-incarnation - make similar decisions based upon accumulated decisions and behaviors of previous existences.

They will thus be drawn into a womb of descendants in a certain region, within a certain blood-circle of the larger clan, which could ultimately put them in a position wherein they are placed in harm's way even as 'children' - adult spirits in the bodies/vessels of 'babies' .

Yet, they make such decisions knowing that if they transitioned as a 'child', they would simply return to Asamando, the Ancestral realm - the place they just left (reincarnated from) a few years ago. They know that as a result of their 'transition' back to Asamando, the clan would form a much tighter, stronger bond. It would facilitate unity in the family and help to heal old wounds. It would work to urge others to begin to communicate with their Ancestresses and Ancestors as they contemplate their own mortality and begin to become grounded in their life-purpose (nkra/nkrabea) - their Divine function in Creation.

This leads to creating a harmonious environment - an Ancestral culture - which will facilitate the future return of the ****very same adult spirit**** who transitioned as a 'baby'.

When the 'baby' first incarnated the family/clan may not have been bonded to the degree that they should have been. Then after transition, the same adult spirit returns/reincarnates years later as the bond in the Earthly family has been solidified, creating a harmonious environment (culture) which benefits not only this returning adult/child spirit but all others who will come forward.

This is one of the many expressions of our transcarnational inheritance which has manifested for thousands of years up to this moment in all of our clans. We must always assess the nature of transition and return/rebirth. We can thereby recognize our specific role in facilitating the development of the returning adult/child spirit and the bonding of the clan and community in the transcarnational process.

For further reference see our books on our publications page:

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

THE OKRA/OKRAA COMPLEX – The Soul of Akanfo

NHOMA – Publications

www.odwirafo.com/nhoma.html

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Ndu Akuaba – Hoodoo Akuaba found in Virginia in the 12700s (1700s). This Ndu Akuaba carved by the hands of one of our Akan Ancestresses during the enslavement era is part of the Akan Ancestral Religious Heritage of North America. It is in the possession of Aakhuamuman Amaruka Atifi Mu (Akwamu Nation in North America). Our Ndu Akuaba will be on the Nsamankommere (Ancestral Shrine) at Akyisan. Come and see this sacred shrine of Afurakani/Afuraitkaitnit (African~Black) Ancestral Heritage in North America. [See: www.odwirafo.com/Ndu_Akuaba.pdf]



Image from our Obradwira Nananomsom – Aakhuamu New Year Observance, September, 13016 (2015). Ndu Akuaba on the Nsamankommere.



AGYENGYENSU

Dragonfly and Divination in Hoodoo

As we have proven in our book, HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia), Hoodoo is Akan Ancestral Religion preserved in the spirigenetic blood-circles of our Akan Ancestresses and Ancestors in North America.

The terms **ndu** (hoodoo), **kankye** (conjure), **mogya** (mojo), **agya** and **agypade** (jack, jack ball), **hintin** (haint), **dwo** (shout), **komfo** (goofah) and others are all Akan terms born of the cosmology of Akan Ancestral Religion and culture. The ritual practices and cosmological knowledge expressed through these terms are proof of this reality. This we have preserved – language, culture and ritual in North America for three centuries in our blood-circles.

In Akan culture the **agyengyensu** (dragonfly) is an **akyeneboa** or *sacred animal totem*. The agyengyensu is one who ‘purifies water’. Sometimes **Nyankopon** (Creator, called **Ra** in Kamit) is recognized to be the ‘Great Agyengyensu’.

The Akan term **gyen** means *to be pure, clear, still (of water); to be sincere; to gaze*. The term **nsu** means *water*.

gyen', *v. [red. gyen'nyen]* 1. *to be pure, clear, still (of water); nsu no gy. = emu ye kronkronq. pr. 3074.* — 2. *to be sincere, simple, harmless.* — 3. *to gaze; ogyen' n'ani (te se wafee n'aniwam'), he clears his eye, i. e. he looks closely or sharply; ogyen me = ohwe*

agyenyensú, agyegyensú, dragon-fly; the Akan believe that it cleanses the water & that the biggest of them is God.

The term **gyengyen** is a reduplication of **gyen**. It brings more emphasis to the qualities of *purity, clarity, stillness, sincerity; clear gazing*.



The agyengyensu (dragonfly) lives under water for most of its life, later emerging after its metamorphosis to traverse the sky. The eyes of the agyengyensu wrap around its head giving it a nearly 360 degree view of the world.

As a sacred akyeneboa (animal totem), agyengyensu carries the **tumi** (Divine power/potency) to *purify, make clear* and *make still* for sincerity and *clarity of gazing*. This is the foundation of the method of **adebisa** (divination) called **water-gazing**.

Going underwater is akin to entering the spirit-realm, as its gateway is the watery realm. 'Going *under*' is also related to **spirit-possession**. Moreover, 'going *under*' is related to **initiation**, as certain classes of spirits take us underwater to teach **ndu** (medicine, Hoodoo).

We must be still so that we can clearly see (panoramic view) and therefore convey to querents of the oracle what the Abosom and Nananom Nsamanfo (Deities and Spiritually Cultivated Ancestresses and Ancestors) are showing us in the divinatory process for the purposes of healing and protection.

When **Nyankopon (Ra)** is shown in ancient Kamit to sail in the night boat of the **Aten (Sun)** in the underworld for the 12 hours of the night and to later emerge at sunrise to traverse the sky in the day boat of the **Aten (Sun)**, it mirrors the *submergence* of agyengyensu for introspection (night, underwater/world) and *emergence* for purification, clarity, shining light (day, sky) on circumstances and events that were unclear to querents of the oracle.

The body of agyengyensu is dried out and placed on the **nkommere** (shrine) of the water-gazer for divination in the Hoodoo tradition. **This is literally a mummification process preserved in Hoodoo and is directly derived of the mummiform manifestation of Ra, Nyankopon (Great Agyengyensu) as He is preserved and impenetrable in the sacred white bandages/cloth while performing His functions of regeneration (night) and illumination (day).**



Ra (Nyankopon) in the Boat of the Aten (Sun) with mummiform body

The Abosom and Nananom Nsamanfo (Deities and Ancestral Spirits) speak directly through their totemic messengers, the agyengyensu, when they send them to show up at critical junctures in our lives. They speak to and guide our children as well as adults.

Agyengyensu is an akyeneboa, animal totem, for specific blood-circles in Akan culture and these Ancestral clans have been preserved – unbroken – in authentic Hoodoo in North America. Those

who approach adebisa (divination) through water-gazing are often those children of the clans who carry this akyeneboa/totem.

[Of course, the whites and their offspring are racially/spiri-genetically incapable of connecting with any Abosom (Deity) and are incapable of participating in Hoodoo or any other Afurakani/Afuraitkaitnit (African) Ancestral Religious practice in North America or anywhere in the world – without exception. All who claim otherwise are frauds.]

See our book and related article:

NYANKOPON-NYANKONTON – RA-RAIT

www.odwirafo.com/nhoma.html

MEREKO BISA – Do I Need A Reading/Divination?

www.odwirafo.com/Mereko_Bisa.pdf

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HEMAT NTORO (Hmt Ntr): Wife of the God – Restoring the Value of the Afuraitkaitnit (African-Black) Priestess

In our Ancestral culture of **Khanit** and **Kamit** (Nubia and Egypt) the **Hemat Ntoro** references the *wife* (hemat, hmt) of the *God/Deity* (Ntoro, Ntr). This includes women of royal Ancestry, meaning those of **Afurakani/Afuraitkaitnit** (African~Black) blood-circles who were of founding clans as well as those chosen to function as rulers by the **Aakhu/Aakhutu**, Spiritually Cultivated Ancestresses and Ancestors. Queens, Queen Mothers, Princesses and others of the same matrilineal blood-circle inherited the sacerdotal role of **Hemat Ntoro**.

The vocalization of these terms spelled in the **medutu** (hieroglyphs) without vowels as **Hmt Ntr** can be found in the **Akan** language. The Akan term **Hemmaa (Ohemmaa)** means *Queen* or *Queen Mother*. The Akan term **Ntoro** means '*Deity/God*'. These are terms used every day by Akan people in **Afuraka/Afuraitkait** (Africa) as well as those of Akan Ancestry in the western hemisphere.

The **Hemat Ntoro**, *Wife of the God*, is a sacred role in our Ancestral culture whose function continues through an unbroken tradition spanning thousands of years and multiple continents, as **Afurakanu/Afuraitkaitnut** (Africans-Black People) migrated and were later forced to migrate to different parts of the world.

In the Akan tradition when one is training to be a certain class of priestess, the trainee is called **okomfowaa**. The female priestess-in-training is referenced as the **oyere** (wife) of the **Obosom** (Deity). This attribution of '*wife of the Deity*' continues post training.

In the Yoruba tradition when one is training to be a priestess, the trainee is called **iyawo**. The female priestess-in-training is referenced as the **iyawo** (bride) of the **Orisha** (Deity). This attribution of '*wife/bride of the Deity*' continues post training.

The same is true in the **Hoodoo Religion**, which is *Akan Ancestral Religion* in North America. The female **Hoodoo (Rootworker, Conjure Woman)** is considered to be the *wife of the Hoodoo Spirit/Deity* she works with. She is ‘*married to the Spirit*’ and is thus considered to have two husbands, an Earthly husband and a Spirit/Deity husband. When working with a Female Deity, she is recognized as the *living vessel* of that Deity.

These relationship dynamics with the **Abosom, Orisha, Vodou** (Deities) exist wherever Afurakani/Afuraitkaitnit (African) people are found on the continent of Afuraka/Afuraitkait (Africa) and in the western hemisphere.

The sacred role of the Hemat Ntoro, the Wife of the God, is central to our spiritual stability as an Afurakani/Afuraitkaitnit (African) **Oman** (Nation/Community). As a living shrine for a Deity, the Hemat Ntoro **magnifies** the Divine Power and Consciousness of the Deity for the benefit of the community.

When the **Owia** (Sun) shines and Its beams fall upon dry leaves on the ground, the leaves simply become warm. If one was to position a magnifying glass between the Owia (Sun) and the leaves at a specific angle the sunlight will become **magnified**, ultimately causing combustion as the leaves burst into flame. The energetic output of the Owia (Sun) has not changed. Its energy has simply been **magnified** on Earth through a vessel (glass).

*This is the function of all shrines erected for the **Abosom** and **Nananom Nsamanfo** (Akan for Deities and Spiritually Cultivated Ancestresses and Ancestors). Ancestral Shrines and Deity Shrines erected in our homes, in our shrine houses and in Nature are vessels – **magnifying devices** – for the Divine Energy of the Deities and Ancestral Spirits.*

The Hemat Ntoro, the Wife of the God, is a **living vessel**, an *animate shrine* – one who **magnifies** the Energy of the Ntoro (Deity) via the process of *spirit-possession* and *spirit-communication*. It is by this means that the **Ntorou/Ntorotu** (Neteru/Netertu; Abosom; Orisha; Vodou), the Deities who are the Divine Spirit-Forces who animate Creation and are the Embodiments of Divine Order in Creation, have their Energy and Consciousness magnified within the community. Their Divinely Ordered Energy and Consciousness, once magnified in the family and community, brings Order to disordered situations (disease, crime, suffering, political instability, etc.) in the communal body of Afurakanu/Afuraitkaitnut (Africans).

The fusion of the Ntoro (Deity) with the Hemat Ntoro is a creative process. New developmental and innovative ideas are birthed in the population while healing and restoration – including restoration of Order through warfare with the enemy for the preservation of the communal body – are benefits of this creative process.

The image shown is of **Ankh Nes Nefer Ab Ra** who was/is an **Hemat Ntoro en Amen**, *Wife of the God Amen (God’s Wife of Amen)* during the 26th dynasty of Kamit. In Khanit and Kamit, the Hemat

Ntoro en Amen, the Wife of the God Amen, were often counterparts of the **Nesut** (King) as **Hemat Nesut** (Queens) as well as **Mut Nesut** (Queen Mothers) and **Sat Nesut** (Princesses). They owned vast estates, had an administrative staff and regulated affairs in society.

Within the shrine they invoked the spirit of the Ntoro (Deity) through ritual offering, 'feeding the Ntoro'. They also fused with the Ntoro via spirit-possession. They worked with the High Priest of Amen giving offerings to the Ntoro for the healing and internal stability of the nation and also worked with the High Priest in the burning of wax figures of the enemy for the preservation of Order. This ritual destruction would lead to the emboldening of the military when fighting was against the enemies of Kamit in order to eradicate them under the direction of **Amen** and **Amenet** – *the Great Father and Great Mother who together comprise the Supreme Being*.

The ritual function of the Hemat Ntoro thus encompassed the ritual regulation of the domestic and foreign affairs of the nation.

We have Afuraitkaitnit (African-Black) women in our clans who have inherited this central, sacred and integral function of Hemat Ntoro. Yet, in this society governed by the **akyiwadefo** (*spirits of disorder – the whites and their offspring*) the character, identity and role of the female is inferiorized. Conversely, white females seek to inferiorize the role of the male. This is because of the perverse dissexual/homosexual nature of the whites and their offspring. They are in perpetual conflict.

As spirits of disorder, the whites and their offspring seek only to perpetuate that which they are an expression of. Cancerous cells in the body seek only to consume and destroy healthy cells, until said cancerous cells are completely eradicated. The whites and their offspring, as cancerous cells in the body of Afurakani/Afuraitkaitnit (African-Black) humanity, have for thousands of years sought only to consume and destroy our people all over Asaase (Earth). This will continue until we eradicate them.

Not only is the societal role of the Afuraitkaitnit (African) female inferiorized in white culture, but the pseudo-religions work to inferiorize the spirituality of the Afuraitkaitnit female. The pseudo-religions of christianity, islam, judaism/hebrewism, hinduism, buddhism, taoism, pseudo-'native'-americanism and their pseudo-esoteric and exoteric expressions, were fashioned by the whites and their offspring (europeans and asians – eurasiens) specifically as an attack on Afurakani/Afuraitkaitnit (African) Ancestral Religion – the only authentic religion – for the purposes of political control. Their goal was to keep us from evoking and invoking our Ancestresses and Ancestors and the Deities for proper guidance and instead have us begin worshipping white people, white images and white perverse ideas.

It took thousands of years for a small percentage of Afurakanu/Afuraitkaitnut (Africans) to begin embracing the pseudo-religions and denigrating the role of the Afuraitkaitnit (African) woman in general and her sacral function in particular.

We therefore have Afuraitkaitnit (African-Black) women born in the western hemisphere who are Ancestrally Hemat Ntoro - *they were assigned this function pre-incarnation by their direct Ancestresses who executed this function in previous generations* - yet they are not executing this function. As they have grown and developed, adhered to the guidance of their Ancestresses of their matriclans from which the function of Hemat Ntoro was inherited, they reject pseudo-religions and return to their Ancestral traditions. However, the community has not caught up with them for the most part. Such individuals who are developing and utilizing their capacity to heal, inspire, protect, defend, innovate, motivate and more are often chided, ignored or relegated to a category within the society wherein they are ridiculed and/or inferiorized.

As Hemat Ntoro, they have the capacity to fuse with the Ntoro (Deity). For the Afuraitkaitnit (African-Black) women who are Hemat Ntoro of the Male Deity **Men (Min)** for example, they function as **Het Heru**, the Female Deity who is the Divine Spouse of **Men (Min)**, in the Creative process. They radiate uncommon beauty and the capacity to set in motion the sensory activity which is the precursor to procreative activity (sexual activity) and the replenishment of its harmony (pleasure). This leads not only to stimulating fertility and healing fertility issues/disease in our women for conception and later childbirth, but also the Divine inspiration/motivation for 'conceiving' art, music, dance, innovation, etc. Without **Men (Min)** and **Het Heru** there is no reproduction of our people physically nor the creative process which births those various manifestations of Creation that make life on **Asaase** (Earth) beautiful and pleasurable - meaning the *manifestation of Divine Order (beauty)* and the *replenishment of Divine Harmony (pleasure)*. Such women of uncommon beauty, spiritual potency and vibrant creative and defensive power, who have inherited this capacity as Hemat Ntoro are relegated to roles in society of just 'being pretty' or a 'pretty girl who is kind of deep', models, divas, celebrity housewives, strippers, trophy-wives, side-chicks and sex-objects in general. Yet, they have the capacity and charge to conceive with the Deity the necessary expression of energy and consciousness to transform our people and our interactions with one another from disharmonious to harmonious, imbalanced to balanced, diseased to restored.

As the Hemat Ntoro of the past, the Hemat Ntoro of today has the capacity and charge to engage in ritual invocation for the stability of the Afurakani/Afuraitkaitnit (African ~ Black) community, foster balanced relationships, administer large estates for the economic growth and development of our people and more. Some of our people feel this enormous potential and drive towards these various expressions of their inherited sacerdotal function, yet have been misguided with regard to its authenticity.

Some of you know that your charge is great because intuitively you know that you are born Hemat Ntoro, Wife of the Deity. As a vessel of the Divinity you will only be fulfilled when you consciously step into that role and embrace and execute that function.

It is through **sankofa**, *returning, going and grasping* of our Ancestrally inherited Religious practices, born of our spiri-genetic blood-circles of our direct Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors, that we recognize and restore the value of the Hemat Ntoro in our clans. As Hemat Ntoro you are legitimized in your function by the Ntoro and Ntorot (Male and Female Deities) with whom you are aligned and through your spiri-genetic Ancestral Mothers who birthed you into the world and who wielded this power during their existence upon Asaase (Earth). ***It is your Matriclan Ancestresses who transfer this capacity directly to you. No one outside of your direct Ancestral blood-circle has any say nor influence over this direct circle of authority.***

We do not seek the permission of practitioners of pseudo-religions and their fictional cartoon character ‘deities’ and ‘prophets’ who **never existed in any form or of any race whatsoever** including: jesus/yeshua/isa, muhammad, abraham, yahweh, allah, buddha, brahmin, etc. We do not seek the permission of coons in the population whose approach to survival is rooted in their own **deeply-seated self-hatred manifest as a perverse worship (fear) of the whites and their offspring**, white ill-culture and white socio-economic and political philosophy remixed with a negro slant. We do not seek the permission of the contingent of sell-outs within the populations of our people on and from the continent of Afuraka/Afuraitkait (Africa) who seek to corrupt our Ancestral Religious and Cultural traditions through integrating the spirits of disorder, the whites and their offspring - **which in reality renders the ritual and cultural practices of the sell-outs empty and worthless.**

We empower our clans through the restoration of **Nanasom ne Amammere**, *Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture* born of our direct spiri-genetic blood-circles. This is the foundation of **Amanne** (Nationalism - Purification of Nationalism) - a fully integrated, protected and exclusively Afurakani/Afuraitkaitnit (African ~ Black) communal structure. The restoration of the Hemat Ntoro is key to this reality.

See our book **OBAATAN** and our other related books for further reference:

OBAATAN - Afuraitkaitnit Womanhood

UBEN-HYENG - The Ancestral Summons

NHOMA - Publications

www.odwirafo.com/nhoma.html

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Depression vs De-pression

A non-holistic diet and negative behavioral conditionings can be implicated in the onset of **depression**. However, the manifestation of **de-pression** is caused by *the direct energetic-pressure of an Ancestral spirit or the spirit of a non-relative placed upon an individual*.

We have within our **spiri-genetic** blood-circles **Nananom Nsamanfo**, *Spiritually Cultivated Ancestresses and Ancestors*, who are assigned to guide us throughout our lives upon **bebra** (reincarnation). These assignments are given by **Nyamewaa-Nyame** (**Amenet-Amen, Mawu-Lisa, Olokun-Olorun**), The Mother and Father Supreme Being.

As *cells* within the *Great Divine Body* of **Nyamewaa-Nyame**, we are created and formed to execute a specific function, just as your cells are designed to execute a specific function within you. Your cells are empowered by the organs and glands of which they are a component part. Your cells are also nourished and rejuvenated, cleansed by the water/fluid system in order that they may continue to execute their functions harmoniously.

We, as cells, are empowered by the *Divine Organs and Glands* within the *Great Divine Body* of which we are a component part. These *Organs and Glands* are the **Abosom, Orisha, Vodou, Ntorou/Ntorotu (Deities)**, the *Regulators of Order within the Divine Body*. These are our 'parent' Deities. As cells we are also nourished, rejuvenated, cleansed, by the cells within the sacred water/fluid system. This is the *Ancestral Realm* within the Divine Body. **These are Divine assignments.**

Those who lived as part of our specific Ancestral clans and who learned and demonstrated how to function in the world harmoniously based upon the unique configuration of spiritual energy streaming from our patriclan and matrilineal Deities, are those who become *Honored Elders/Elderesses*, **Nananom Mpanyinfo**. Upon death they become the class of Ancestresses and Ancestors who are *Spiritually Cultivated* - **Nananom Nsamanfo, Egungun, Kuvito, Aakhu/Aakhutu**.

Because we carry the same spiri-genetic material as these Ancestresses and Ancestors, it is only they who can show us – based on clan filiation – the means by which we can execute our functions in the world rooted in our unique identity.

Yet, just as you have relatives and non-relatives who are positive influences in your life, you can also have relatives and non-relatives who are disordered individuals. They can be ignorant, self-destructive or criminal. If you allow yourself to be influenced by them or controlled by them physically, emotionally or behaviorally, it leads to self-destructive consequences.

*When such individuals die, they do not transition to the realm of the Spiritually Cultivated Ancestresses and Ancestors, Nananom Nsamanko. They are *repulsed* from that realm because their spirits manifest disorder. **Just as two magnets on a table with the same polarity facing repel one another, so do Spirits of Divine Order repel spirits who dwell in disorder.***

Such spirits thus become **earthbound**, dwelling in the area where they died or were murdered, dwelling in previous places of residence and also *attaching themselves* to living relatives and non-relatives with whom they had some interaction.

Children as well as adults can be receptive to such disordered spirits. When we are engaged in Afurakani/Afuraitkaitnit (African) Ancestral Religious practice, our regular Ancestral Shrine work, Deity Shrine work and **ahodwira** (self-purification) allows us to repel such spirits without effort. In a similar fashion, as you maintain your physical health, you are able via your immune system to repel negative bacteria, viral agents, etc. without effort.

However, when your immunity is compromised because of bad diet, lack of sleep and/or exercise, conditioned responses to events leading to misguided emotional expression, etc. such negative bacteria, viral agents, etc. can gain entry into your system. You then become ill.

*When our spiritual immunity is compromised because of a lack of ritual discipline, lack of **ahodwira** (self-purification) at the shrines, **viral agents** – discarnate, disordered relatives and non-relatives – gain entry. They project their thoughts, ideas, lusts, malice and you become receptive. Often the individual on the receiving end of such projections believes that these self-destructive, violent, perverse, ignorant thoughts and desires are their own. They do not ascribe them properly to an outside agency.*

Moreover, such disordered spirits can and do put pressure upon the individual, projecting their disordered energy. It is again akin to the repulsion of the two magnets on the table. This repulsive energy is literally felt as **pressure** – *first energetically, then physically*. One can thus feel physically drained, tired, weak, irritable, leading to implosive and explosive emotions, thoughts and sometimes outbursts. Mood swings, melancholy, lack of drive, hopelessness, suicidal ideation and more can manifest as a result.

***This is depression.** This is literally an outside agency wielding energetic-pressure, manifesting as electromagnetic repulsion and subsequent emotional and mental disalignment.*

If a person grabbed another and began to choke the the individual, there would be physical pain, pressure, leading to fear, panic, etc. until they fought back. When a discarnate spirit exerts energetic-

pressure, repulsion, and one does not know the provenance of said pressure, pain, fear, panic, sadness, anger, 'depression'; etc. manifest.

The key to eradicating the de-pressure is to eradicate the entity. Just as you kill the individual who chokes you to end the pain and pressure.

Ancestral and Deity communication, which includes self-purification, is the ritual means by which you overcome de-pressure. It is the only means by which to do so.

A psychologist, psychiatrist, therapist, counselor, etc. has no capacity to address this issue – which actually plagues the majority of their clients who are 'diagnosed' with depression. They are incapable of addressing this issue because they have an inferior education. They are not truly dealing with the 'psyche' or spirit of the individual. Thus instead of seeing the spirit who is plaguing you, identifying the spirit and directing you as to the ritual means to repel the spirit permanently, they engage you in foolish conversation/therapy often on a weekly basis for months or years, often recommending medication which negatively effects your health and well-being.

A pseudo-'healer/healeress' who attempts to convince you that a toxic diet is the only source of all forms of depression will sell you a detox kit and never address the spirit that is right in front of you while they are pitching their product. They have no capacity to deal with the discarnate spirit and thus the real issue.

Oracular divination is the means by which we can see, hear, experience exactly what spirit is in our presence, to recognize if he/she is a disordered spirit and the ritual means by which we repel him/her permanently. *Just as with most ailments, most of these issues can be resolved by you engaging your own Ancestral system of oracular divination which includes simply listening to your Nananom Nsamanfo at your **Nsamankommere** – Ancestral Shrine and following their ritual prescription.*

Our Afurakani/Afuraitkaitnit (African) Ancestral Religious practices include holistic medicine (rootwork) as well as addressing the spiritual nature of a disease state through ritual invocation (conjure).

Returning to your Ancestrally-inherited tradition, carried in your blood-circle by your Ancestresses and Ancestors into this hemisphere, is the key to permanently ending de-pressure.

This is just one of all of the variegated issues our Ancestral culture addresses fully and effectively. We are being sold products and promises by 'conventional' misguided therapists and 'holistic' uninformed 'practitioners' whose 'holism' is very often white new-age pseudo-spiritualism in blackface.

We have never and will never need to go outside of our direct spiri-genetic blood-circles for the answers and prescriptions to make ourselves whole.

For further reference see our article and related books:

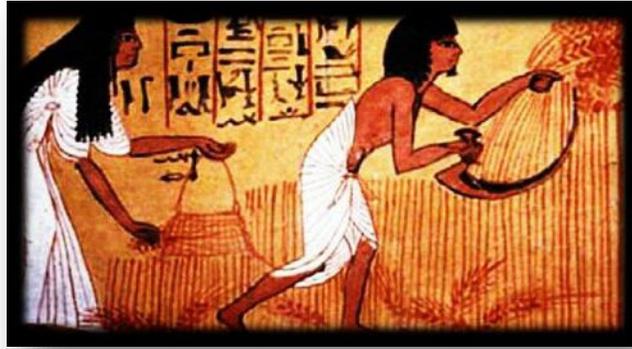
NKOMMERE – Ancestral Shrine Communication

www.odwirafo.com/nkommere.pdf

THE OKRA/OKRAA COMPLEX – The Soul of Akanfo

www.odwirafo.com/nhoma.html

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Ancient Afurakani/Afuraitkaitnit (African) Associations of Divinity and Purification with Refraining from the Pig as well as other Animal Flesh

Coffin Text 157 from Kamit:

“...O Batit of the evening, you swamp-dwellers, you of Mendes, you of Buto, you of the shade of *Ra* which knows not praise, you who brew stoppered beer—do you know why *Rekhyt* [Lower Egypt] was given to *Heru*? It was *Ra* who gave it to him in recompense for the injury in his eye. It was *Ra*—he said to *Heru*: “Pray, let me see your eye since this has happened to it” [injured in the fight with *Set*]. Then *Ra* saw it. *Ra* said: “Pray, look at that injury in your eye, while your hand is a covering over the good eye which is there.” Then *Heru* looked at that injury. It assumed the form of a black pig. Thereupon *Heru* shrieked because of the state of his eye, which was stormy [inflamed]. *Heru* said: “Behold, my eye is as at that first blow which *Set* made against my eye!” Thereupon *Heru* swallowed his heart before him [lost consciousness]. Then *Ra* said: “Put him upon his bed until he has recovered.” It was *Set*—he has assumed form against him as a black pig; thereupon he shot a blow into his eye. Then *Ra* said: “*The pig is an abomination to Heru.*” “Would that he might recover,” said the gods. *That is how the pig became an abomination to the gods, as well as men, for Herus’ sake...*”

<http://www.fordham.edu/halsall/ancient/1900horuspig.asp>

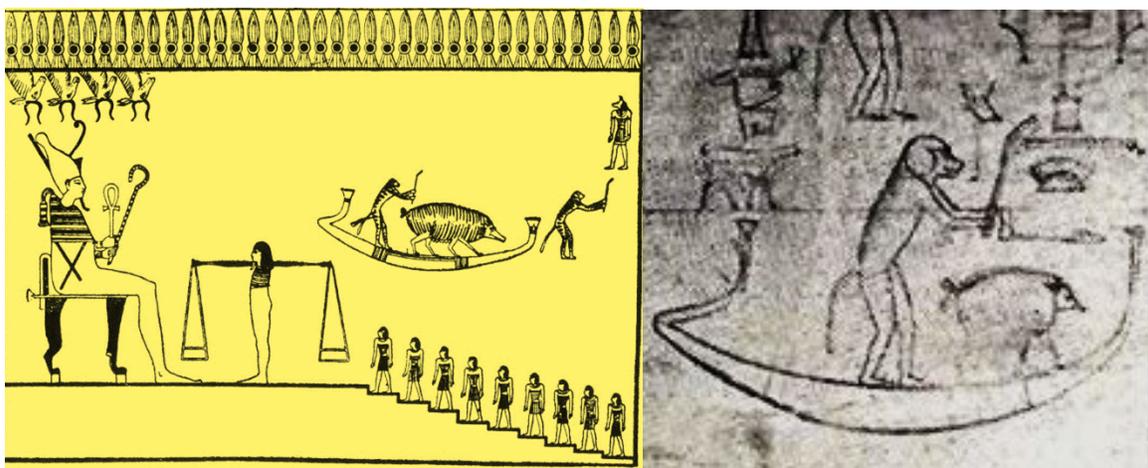
Chapter 112 of the *Ru Nu Pert em Hru* (misnomered Book of the Dead) reprises what is found in the earlier Coffin Texts:

Chapter of Knowing the Souls of Pe

“...Do you know for what reason the city of **Pe** has been given to **Heru**? I know it though you know it not. Behold, **Ra** gave the city to him in return for the injure to his Eye, for which cause **Ra** said to **Heru**, “Let me see what is coming to pass in your eye”. And He the looked at it. Then **Ra** said to **Heru**, “Look at that black pig”, and he looked and immediately and injury was done to his eye – that is to say a mighty storm [took place therein].

Then **Heru** said to **Ra**, “Truly my eye seems as if it were an eye upon which **Set** had inflicted a blow” and after saying this he ate his heart (became weak). The **Ra** said to those Deities, “You place him in his chamber and he will do well.”

Now the black pig was **Suti** (**Set**) who had transformed himself into a black pig and he it was who who had aimed the blow of fire which struck the eye of **Heru**. Then **Ra** said to the Deities, “The pig is an abominable thing to Heru, but he will do well, although the pig is an abomination to him.”...”



Set in the form of the pig being driven away

The greek herodotus learned certain aspects of the traditional lore which continued to be transmitted up until and beyond the greek invasion of Kamit:

“...The pig is accounted by the Egyptians an abominable animal; and first, if any of them in passing by touch a pig, he goes into the river and dips himself forthwith in the water together with his garments; and then too swineherds, though they may be native Egyptians, unlike all others, do not enter any of the temples in Egypt, nor is anyone willing to give his daughter in marriage to one of them or to take a wife from among them; but

the swineherds both give in marriage to one another and take from one another. Now to the other gods the Egyptians do not think it right to sacrifice swine; but to the Moon and to Dionysos (i.e. Osiris) alone at the same time and on the same full-moon they sacrifice swine, and then eat their flesh: and as to the reason why, when they abominate swine at all their other feasts, they sacrifice them at this, there is a story told by the Egyptians; and this story I know, but it is not a seemly one for me to tell..."

We see above that the abomination of the pig was first decreed by Ra, The Creator, on behalf of Heru. This taboo was plagiarized by the christians, muslims and jews when manufacturing their false religions and fictional characters including abraham, isaac, ishmael, jesus, mooses, muhammad, etc. – none of whom ever existed of any race whatsoever. I.e., there is an intricate cosmology in Kamit which undergirds the abomination of the pig in relation to Heru. This cosmological underpinning is absent in the false religions of christianity, islam and judaism, because these are perverse plagiarisms.

See our **KUKUU-TUNTUM – The Ancestral Jurisdiction** for details on cosmology and the origins of the fictional characters: jesus, mooses, abraham, muhammad, et. al.

www.odwirafo.com/kukuutuntumpage.html

Notice also that **Heru's** eye became **inflamed** when **Set**, in the form of a pig, struck the 'Eye of Heru'. This is a major symptom of **trichnosis**:

"...Trichinosis, also called trichinellosis, or trichiniasis, is a parasitic disease caused by eating raw or undercooked pork or wild game infected with the larvae of a species of roundworm Trichinella spiralis, commonly called the trichina worm..."

"...A classic sign of trichinosis is periorbital edema, swelling around the eyes, which may be caused by vasculitis..."

The **Coffin Texts** go back to the Middle Empire of Kamit. The false religions had yet to be created. Moreover, this is not a result of influence from the so-called middle-east or india. The cosmology regarding the roles of **Heru** and **Set** are well established in ancient Kamit and Khanit (Nubia) prior to any invasions.

Also in the **Pert em Hru – Chapter 30B** [See page 15 of the transliteration and translation]:

<http://books.google.com/books?id=SGBDAQAAIAAJ&printsec=frontcover&dq=egyptian+book+of+the+dead,+budge&hl=en&sa=X&ei=hEqTUEsWJsXd4AOBqoDAAQ&ved=0CD0Q6AEwAw#v=onepage&q=animal%20flesh%20or%20fish&f=false>

The portion of the text reads:

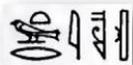
“This chapter should be read by a person purified and cleansed, who has not eaten animal flesh or fish..”

Here, ritual purification and cleansing (‘Twra’ as spelled in the medutu – Dwra or Dwira as spelled in Akan) is associated with the refraining from the consumption of animal flesh and fish.

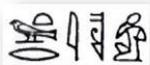
Notice that in the chapter cited above (30B of the Pert em Hru) the appendix states that the chapter was found in Khemennu in the time of His Majesty (Per Aa/Nisut/King/Pharaoh) **Men Kau Ra** by the royal son **Heru Ta Taf**. This points to an earlier period in time – the Fourth Dynasty (Old Empire). Again, there is no influence here from the ‘middle-east’ or india.

dwirá, v. [*red. dwirádwira*] 1. to dash or strike against, to spatter, sprinkle. *Osu bə dwira me daŋ hō nti, ɛhō hyirew nyinaa ahohoro, because the rain strikes vehemently against my house, the white earth (with which the wall had been whitewashed) has been entirely washed off; ode prae dwiraa me, he struck me with a broom; ode nsu dwiraa m'ani so, he dashed water in my face; n'a-no a ose ɔrebue na nusu adwiram' (Akp. aguare no), when he wanted to open his mouth to speak, tears stifled his*

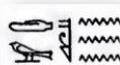
voice. — 2. to cleanse from guilt or moral and religious uncleanness; to sanctify; to consecrate. — Obi kŭm fi (e. s. ofim' aba fi bi) a, wodwiram', if one makes a dwelling (ceremonially) unclean (if a dwelling has become defiled), it is purified; wode ɣɣuaŋ mo-gya n. a. dwira ofie, the habitation is rendered clean again with the blood of sheep &c. — Se ebia mefom meko-di biribi a mikyi a, wotew adweɣɣwere nē ɔwekom' ntwōma na wode adwira-dwira me nsa nē m'ano. Wode nsu dwira no, or, wodwira no (wə) nsum'. Okodwira ne hō wə pom', e. s. ɔsɔɔkye no bə ba a, na wakogyinam'. Cf. ahōdwira. — 3. to dedicate. Neh. 12, 27.



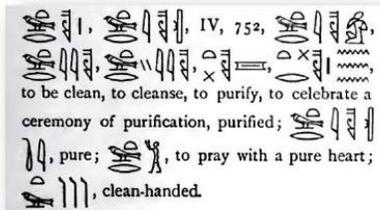
TWRA



TWRA



DWR



to be clean, to cleanse, to purify, to celebrate a ceremony of purification, purified; pure; to pray with a pure heart; clean-handed.

TWRA (DWRA – ODWIRA)

Twra (purification) in Kamit and Dwra or Dwira (purification) in Akan includes various forms of abstinence. In Akan culture, the spirit of certain killed animals (sasa) can attack a person. This must be taken into consideration. We make ritual prayers (apae) to accommodate this reality before sacrificing an animal (making aforebo). We also can engage in abstinence from consuming the flesh of an animal to mitigate the aggression of its spirit:

“...Traditional Ghanaians have a strong belief that some plants and animals have special spirits [sasa], which when cut (as in the case with plants) or killed (animals) can bring serious harm to the person. Thus, such plants and animals are not eliminated...”

-Belief in Sasa: Its Implications for Flora and Fauna Conservation in Ghana

https://kuldoc.com/download/belief-in-sasa-its-implications-for-flora-and-fauna-conservation-in-ghana-599cd26c1723dd7b8cf7b83b_pdf

Finally, it should also be noted that because we as Afurakanu/Afuraitkaitnut (Africans) have always understood that it is unnatural for human beings to consume meat, we learned the *ritual use* of fire in order to transform raw animal flesh into a different ‘substance’ more akin to a mineral or vegetable. Moreover, the *cooking* of food in general is related to the *ritual consumption of fire*.

***See our video which briefly addresses the ritual consumption of fire in relation to veganism and vegetarianism [begins late in the video at: 1:32:00 – www.youtube.com/watch?v=BNe2h4Q8ntE*

There are many individuals in our community who have been misinformed by various authors and others regarding this issue. We have been taught that ‘vegetarianism is not African’ or has ‘no foundation in ancient Africa or African culture’. As we have shown above these statements are 100% inaccurate. There are cosmological reasons, rooted in ancient Afurakani/Afuraitkaitnit (African) culture and cosmology, why some Afurakanu/Afuraitkaitnut (Africans) have refrained from animal flesh at different times. For example, the fact that some Ghanaians make the decision to not kill an animal because the sasa spirit (discarnate spirit) of the animal can attack the individual and community is a decision rooted in experience with the spirits. It is not borne of the Ghanaian’s interfacing with vegetarians from India.

We must stop simply listening to what misinformed authors and others have to say and actually investigate for ourselves. This information is not new. It has always been accessible.

See the related article: Ancient Egyptians Had Vegetarian Diet, Mummy Study Shows: https://www.huffingtonpost.com/2014/05/10/egyptians-vegetarian-mummy-study_n_5297691.html

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AMARUKAFO ADEBISA ADWUMADI:

African-American Ancestral Divination Project

Amarukafo Adebisa Adwumadi: African-American Ancestral Divination Project is our documentary film that will document Afurakani/Afuraitkaitnit (African) people in America, **Amarukafo**, African-American male and female diviners, healers and healeresses in the restoration and reintroduction of those systems of oracular divination retained in **Hoodoo** (Akan), **Juju** (Yoruba), **Wanga** (Ovambo), **Gullah-Geechee** (Gola, Kisi) and others), **Ngengang** (Fang), **Gris Gris** (Bambara and Mande), **Voodoo** (Ewe, Fon) and more in North America.

Featuring: Voodoo Queen Kalindah Laveaux, Rekhit Kajara Nia Yaa Nebt Het, Wabet Seshat Tut Ankh Wadjet, Mama Mawusi Ashshakir and Odwirafo Kwesi Ra Nehem Ptah Akhan.



View the trailer and support our crowdfunding effort for our documentary film:

www.fundrazr.com/Amarukafo_Adebisa



HEDJU NE ANTIU

Frankincense and Myrrh - Ausar and Het Heru in Uauti (Venus)

The sacred resins **hedju** and **antiu**, called *frankincense* and *myrrh*, are ancient and have been used by **Afurakanu/Afuraitkaitnut** (Africans~Black People) for thousands of years. Because of the fictional stories found within the bible and their related fictional characters who never existed (jesus/yeshua, abraham, solomon, sheba, menelik, hebrews, etc.), some have put forward the false notion that frankincense and myrrh were introduced to **Afuraka/Afuraitkait** (Africa) by the whites and their offspring. Moreover, some have falsely posited that the combination of the two resins in ritual is misguided.

In reality, there is a cosmological foundation for the use of **hedju** and **antiu** inclusive of their combined ritual use. This is based upon the major **Ntoro** and **Ntorot** (God and Goddess/Neter and Netert) who govern them in a specific capacity.

In the image above we see the Ntorot (Goddess) **Het Heru** in Her **red** garment and the Ntoro (God) **Ausar** in His **white** garment seated upon their thrones. We also have the planet **Uauti** (venus). Underneath **Het Heru** and **Ausar** are the resins **hedju** and **antiu**. We also have an image of a worker

from the reign of the Menut (Queen) Hatshepsut with trees believed to be hedju and antiu trees brought back from her famous expedition to the land of Punt.

The land of Punt has been shown to be the region of Eritrea and parts of southeast Sudan and Northeast Ethiopia. At different times its borders could extend into Somalia. It is from this region that the sacred frankincense and myrrh trees were imported to ancient Kamit. The pure antiu (myrrh) takes on a reddish color while the pure hedju (frankincense) takes on a whitish color. However, when being transported the grinding of the hedju resins creates dust which settles upon the resins giving it a sometimes whitish/yellowish tint.

The general term for incense in Kamit is **santoro** meaning 'to make' (sa) 'Divine' (Ntoro). When the **Abosom** (Deities, Ntorou/Ntorotu) are invoked ritually and the smoke of the resins are directed towards ritual statues, shrines, individuals, etc. it is purificatory. Moreover, when **spirit-alighting** occurs *the smoke will respond to the form of the spirit which has manifested in the space*, illuminating and describing the spirit's form. The *santoro* gives an 'energetic-body' to the spirit of an Ancestor, Ancestress or Divinity in ritual for us to temporarily see and interface with.

Plant life, animal life and mineral life are **shrines** which resonate at the frequency of the **Abosom** (Akan for *Deities* - Ntorou/Ntorotu, Orisha, Vodou) who govern them. Provoking the energy of animal totems, plant totems, mineral totems as well as human totems (via **spirit possession** - being 'mounted' by a Deity) allows us to commune with the **Abosom** through these living shrines.

The **Abosom** are the **Divine Spirit Forces in Creation** - the *Embodiments of Divine Order* regulating all of Creation. When we seek to align ourselves or realign ourselves with Divine Order, we do so through invoking the **Abosom** (Orisha, Vodou, Ntorou/Ntorotu - Deities). We thus restore balance to our thoughts, intentions and actions and therefore balance to our lives when imbalance has manifested.

One of the titles of **Het Heru** is the *Lady of Myrrh*. One of the titles of **Ausar** is the *White Clothed One (mummification)*. In this capacity **Ausar** is also associated with frankincense. In the texts of Ramesses III, the 'white incense' mentioned (hedju) is the white resin of frankincense.

Het Heru governs the sensual activity which is the precursor to procreative activity and the replenishment of its harmony (pleasure). She governs the union of the Afurakani (African) man and

Afuraikaitnit (African) woman, marriage, copulation, conception and the beginning stages of gestation.

*Het Heru only fuses together complementary opposites in harmony with Divine Order - Afurakani (African) men and Afuraikaitnit (African) women only. She does not govern interracialism nor dissexuality/homosexuality which are **deviations** from Divine Order.*

The physical shrine of **Het Heru** within the Afuraikaitnit (African) female body is the **fallopian tube** structure. Externally, **Het Heru** governs the vulva and is thus called *Lady of the Vulva*. Her title **Het** (house/sanctuary) of **Heru** (falcon/hawk) points to the internal shrine. It is within the fallopian tubes that conception takes place, the union of sperm and ovum. The newly formed zygote is the 'falcon/hawk' within the *house*.

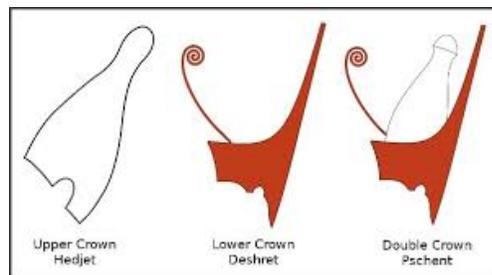


Het Heru in the medutu (hieroglyphs)

Ausar has a regulatory function in Creation. He regulates the functions of the other Abosom (Deities) in Creation. In this capacity **Ausar** establishes Order in the functioning of Creation. The physical shrine of **Ausar** is the **pituitary** gland. The pituitary gland is the master gland which through hormonal secretions regulates the functions of other glands. It is the master gland of the endocrine system. While **Ausar** and **Auset** govern the posterior and anterior lobes of the pituitary gland, **Ausar** also has a relationship with **Het Heru**.

The pituitary gland secretes **follicle stimulating hormone** and **luteinising hormone**. These gonadotrophic hormones are released by the pituitary gland into the bloodstream. Follicle stimulating hormone is one of the hormones essential to pubertal development and the function of women's ovaries. This is the relationship between **Ausar** and **Het Heru** in the body in reference to procreation.

Ausar in the cosmology was killed and cut up into a number of pieces. However, **Auset** worked to reconstitute the body of **Ausar**. Unlike the false representation by the Greeks who stated the phallus of **Ausar** was lost, the actual texts of Kamit state that the phallus of **Ausar** was found and reconstituted as part of His restored body. Once restored, **Auset** performed ritual to resurrect the Spirit of **Ausar**. His Spirit came to **Auset** and impregnated Her with their Son **Heru**. **Heru** would grow to become the one who would restore Order to Creation by defeating **Set** and his followers. The restored phallus of **Ausar**, ritually reconstituted as part of his mummified body by **Auset**, was therefore essential to the restoration of the world. This restoration was called the **Smai Tawí - Union of the Two Lands** of Upper (Southern) and Lower (Northern) Kamit. As we can see below the **Red Crown (Deshert)** and the **White Crown (Hedj)** govern Lower and Upper Kamit respectively. When united, they govern the entire country. **Heru**, Son of **Ausar** and **Auset**, wears the unified **Pashent** or **Red and White Crown**. **Heru** is a manifestation of Balance and thus restores balance to Creation:



Hedjet

Desheret

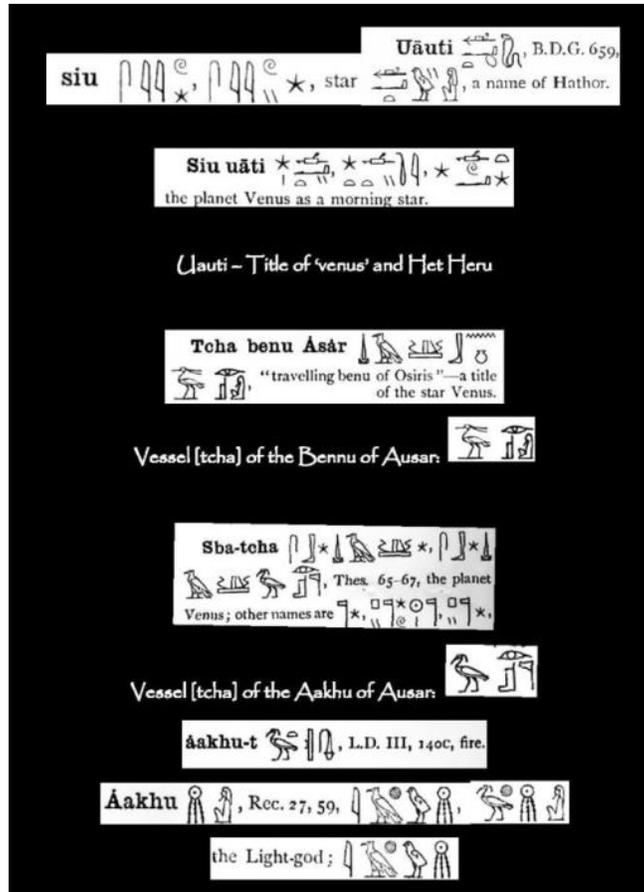
Pashent

Heru

As we can also see, the *white crown penetrates the red crown*. This is the union of the male and female procreative organs and the *white* seminal fluid and *red* blood which carry the sperm and ovum cells respectively. The union of the red and white in balance is foundational to reproduction.

The magnetic attraction of the Afurakani (African) man and Afuraitkaitnit (African) woman which leads to marriage, copulation, conception, gestation and ultimately the birth of a returned Ancestor or Ancestress is mediated by the major shrine of **Het Heru** in Nature which is the planet **Uauti** (Venus). While the Ntoro (God) **Men (Min)** is the major male Ntoro governing the masculine aspect of **Uauti** (Venus) there is a specific role within this planetary shrine in Nature for **Ausar**.

Men (*Mín, Amen Men*) and **Ausar** function together within the planet Uauti just as they function together in the body as the *brain and spinal column (Men)* and the *pituitary body (Ausar)*. We thus have the important titles for the planet:



As we can see, the planet is called **Uauti**, which is also a *title* of **Het Heru**. The planet is also called the vessel (Tcha) of the **Benu Ausar** as well as the vessel of the **Aakhu** (illuminated Spirit) of **Ausar**.

Here we have **Ausar** and **Het Heru** *functioning together within the same planetary shrine/vessel*. This reflects their working together within the *Afurakani/Afuraitkaitnit (African)* body in the process of conception. *The sacred red and white hues of antiu and hedj, myrrh and frankincense, reflect the energetic-frequency they carry - governed by these two Divinities.*

Notice that the spelling of *antiu* includes the determinative of the *Great Vulture* which is also a determinative in the spelling of the praise name **Nehsit (Nhosot/Nkoso)** of **Het Heru**. This is the

Those females born on **Fida** and **Memeneda** (*Friday and Saturday*) are governed by the **Obosom Afi** (*Fait* in Kamit) also called **Amenmenewaa** (*Menmenit* in Kamit). **Afi** or **Amenmenewaa** is also called **Kyekye** (*Cheh cheh*) in Akan. This is **Het Her** in Kamit. Friday-born females thus take on the akradin or *Soul-name* **Afia** (*Afua*) while Saturday-born females take on the akradin **Amma** (also *Ama, Ame, Amit, Amenmenewaa*). The interaction of **Awusi** and **Afi** or **Amenmenewaa** births a *creative expression* (**Het Heru**) of *regulatory Order* (**Ausar**) for the expansion of Creation in *harmony* with Divine Order. This reality is manifest within the Ancestral Religious practices of the Akan in Ghana and Ivory Coast as well as in **Hoodoo - Akan Ancestral Religion in North America**.

The ritual use of hedju and antiu, frankincense and myrrh, the sacred white and red resins is an invocation of **Ausar** and **Het Heru** for harmonious, creative development in the context of regulatory Order for the expansion of our clans (progeny) and also our activities in the context of **Amansesew** - Nationbuilding/Restoration as *Afurakani/Afuraitkaitnit* (*African~Black*) people - wherever we exist in the world.

Every ritual practice we engage in as *Afurakani/Afuraitkaitnit* (*African*) people is founded upon our direct experience with the **Abosom** (*Orisha, Vodou, Ntorou/Ntorotu*). This is true of Ancestral Religious expressions in *Afuraka/Afuraitkait* (*Africa*) and those expressions in the western hemisphere: **Hoodoo** (*Akan*), **Juju** (*Yoruba*), **Voodoo** (*Ewe, Fon*), **Wanga** (*Ovambo*), **Ngengang** (*Fang*), **Gris Gris** (*Bambara*) and more.

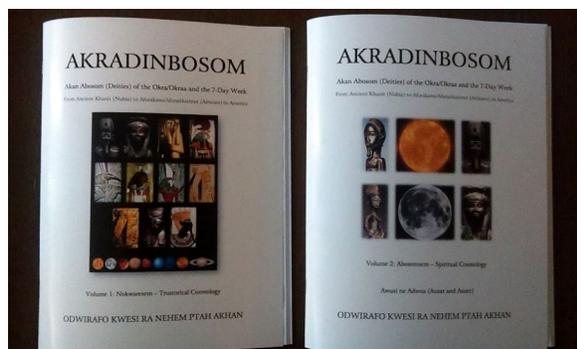
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See our book-series for details on **Awusi** (**Ausar**) and **Afi** or **Amenmenewaa** (**Het Heru**):

Download the free e-book versions and obtain the soft-cover versions of these and all of our 29 books from our publications page:

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ODWIRAMAN – Purified Nation Network

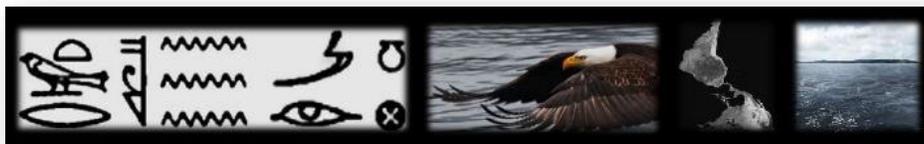
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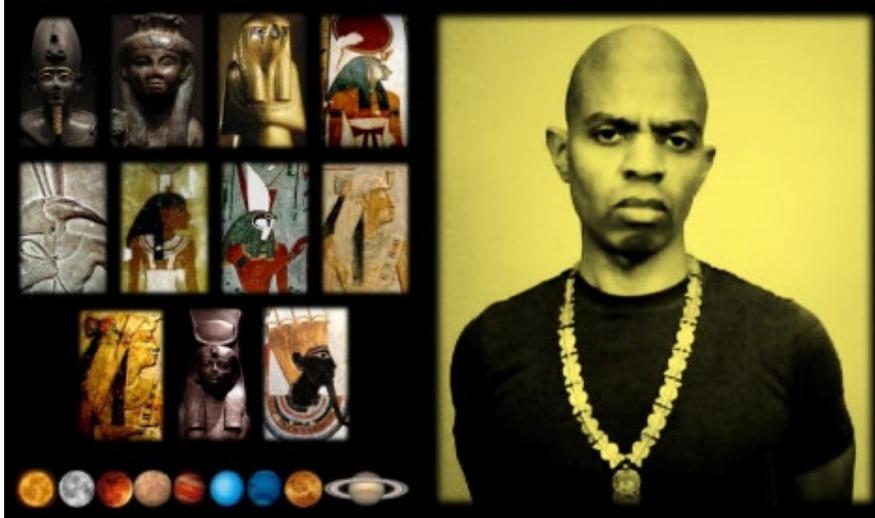
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Purified Nation – Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere

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AKRADINBOSOM AND SUBAN PA

Ancestral Moral Reversion within Odwiranman – Purified Nation

Within **ODWIRAMAN – Purified Nation – Afurakanu/Afuraitkaitnut (Africans~Black People) in the Western Hemisphere**, we reject without qualification: *lying, stealing, drinking, smoking, drug use of any kind, promiscuity, interracialism, dissexuality/homosexuality, other forms of sexual deviance, lust, sexual abuse, physical abuse, child abuse, verbal abuse, gluttony, skin bleaching, ‘cosmetic’ surgery/procedures (implants, injections, etc.), hair straightening, fake hair, pseudo-religions (christianity, islam, judaism/hebrewism, moorishism, pseudo-‘native’-americanism, buddhism, hinduism, jainism, taoism, extraterrestrialism, sex-cult ‘spirituality’, drug-addict ‘spirituality’ and their pseudo-esoteric iterations), pseudo-philosophies (integration, loving our enemies, unconditional love, messianic nationalism, etc.) and the promotion of or desire for any of these things by our men, women and children*. Our rejection of these behaviors and ideas is an **Ancestral Religious conviction** rooted in our morality. Our morality is an expression of our capacity to align with **Nyamewaa-Nyame Nhyehyee – The Supreme Being’s Order, Divine Order**. Our morality is the expression of our alignment with the **Abosom** (Deities) who regulate Divine Order in Creation. This is a return to our ethical foundations. It is **Ancestral Moral Reversion**.

Suban pa meaning ‘good’ or ‘sacred’ (pa) ‘character’ (suban) in the **Akan** language is a mode of existence wherein we recognize the Divine Order of Creation and how our thoughts, intentions and actions align with this Order. When we find that our thoughts, intentions and actions circumvent or violate Divine Order, we engage the ritual process, **Nanasom – Afurakani/Afuraitkaitnit** (African) Ancestral Religion to *ritually incorporate Divine Law and ritually restore Divine Balance* to our lives. This sustains our suban pa, our good or sacred character and thus our morality in the true sense.

The whites and their offspring deliberately promote the false idea that ‘morality is relative’ and further that ‘truth is relative’. ***This is because the whites and their offspring are incapable, racially and spiritually, of aligning with and communicating with or becoming possessed by the Abosom (Akan for Deities), the Divine Spirit-Forces of Creation – who are the Embodiments of Divine Order in Creation.***

The **Abosom** (Deities) are the children of **Nyamewaa** and **Nyame**, the Great Mother and Great Father who comprise the Supreme Being. **Nyamewaa** and **Nyame** are called **Amenet** and **Amen** in the culture of ancient **Kamit** and **Khanit** (Ancient Egypt and Nubia), **Mawu** and **Lisa** in Ewe and Fon culture (Vodoun), **Komosu** and **Chukwu** in Igbo culture and **Olokun** and **Olorun** in Yoruba culture. The Abosom (Orisha, Vodou, Arusi) are the Divine ‘Organs’ within the Great Divine Body of **Nyamewaa-Nyame**.



Amenet and Amen (Nyamewaa and Nyame)

The Great Mother and Great Father Who Together Comprise the Supreme Being

Just as your organs are ‘children’ of the greater being – you – and regulate order within your body, so are the Abosom (Deities) the Divine Organs regulating Order in the Great Divine Body of Creation. They are the *Spirits* animating the Stars, Suns, Moons, Planets, Black Substance of Space, Oceans, Rivers, Mountains, Fire, Atmosphere, Earth, Earth’s Core, Mantle, etc. We as Afurakanu/Afuraitkaitnut (Africans~Black People), as well as plant life, animal life and mineral life are all ‘cells’ within these greater ‘Organs’. As cells we are also ‘grandchildren’ within and of the Great Divine Body of **Nyamewaa-Nyame (Amenet-Amen)**.

When cells live in harmony with the organ or organs’ system of which they are a component part – *when they function according to their nature/design* – they are manifesting *suban pa* – good or sacred character. If they begin to circumvent that assigned role, they create disorder within themselves, the organ and the body as a whole. They are thus either repaired, or if their condition is beyond repair they are eliminated by the Immune and Lymphatic systems. This is *suban pa*. This is morality. The same is true with us.

As Afurakani/Afuraitkaitnit (African~Black) people – and *Afurakani/Afuraitkaitnit (African) people only* – we are cells or children of specific Divine ‘Organs’ – specific Abosom (Deities). We function in harmony with our nature/design and thus the Divine Organ of which we are a component part. This supports the Divine Order of Creation within ourselves, our community and **Asaase Afua** and **Asaase Yaa**, the Earth Mother Abosom. If we make legitimate mistakes we engage the ritual process, Nanasom – Ancestral Religion, to ritually incorporate Divine Law and ritually restore Divine Balance to our thoughts, intentions and actions. Otherwise, we are slated for suffering and ultimate destruction by the Divine Immune and Lymphatic Systems within the Great Divine Body. This is **Bena** and **Abenaa**, the male and female Abosom who govern those Offensive and Defensive functions within the Great Divine Body of **Nyamewaa-Nyame**.

Suban pa, good or sacred character, is thus a reflection of our harmonizing our thoughts, intentions and actions – every moment of everyday – with Divine Order

This is the **amammere**, the culture, of Afurakanu/Afuraitkaitnut (Africans) wherever we exist in the world.

*Naturally, a key component of that functioning is the recognition of the cells who have become ‘cancerous’. Those cells that seek only to consume and destroy all others in their path. Those cells that are beyond repair. In the Divine Body of Creation within the human sphere, the cancerous cells are the whites and their offspring (white americans, white europeans, white hispanics/latinos/latinas, white asians, white pseudo-‘native’-americans (siberian-asian migrants), white arabs, white hindus, etc.). These are the spirits of disorder, those who **incarnate** without a **Ka/Kait** (Soul - Deity in the head region) and **incarnate** without a **Ba/Bait** (Spirit - Divine Living Energy of the Creator and Creatress, **Ra** and **Rait** – called **Nyankopon** and **Nyankonton** in Akan – which animates us). They thus have no capacity to align with Divine Order, for they do not have the necessary spiritual organs (Ka/Kait, Ba/Bait) to align with nor be possessed by the Spirits who are the actual Embodiments of Order in Creation – the Abosom (Deities). This is the difference between Afurakanu/Afuraitkaitnut (Africans~Black People) and the whites and their offspring worldwide. This is also what defines them spiritually, physically and socially as our absolute enemies – **without exception**. Just as cancerous cells are the enemies of healthy cells – **without exception**. Of course, there is a minute percentage of Afurakanu/Afuraitkaitnut (Africans~Black People) who **deliberately** engage in disordered behavior **consistently**. They eventually lose their Ka/Kait (Soul-Deity in the head region). Their Ka/Kait separates from them because this Deity will not dwell in disorder. Their Ba/Bait (Spirit- Divine Living Energy) separates from them as well. Such individuals have now become spirits of disorder like the whites and their offspring. Such individuals who engage in rape, murder, torture, child molestation, domestic abuse, etc. have become cancerous cells who deserve to be eradicated as well. They have become our enemies and are grouped with the whites and their offspring.*

In the **Akan** tradition in Ghana and Ivory Coast as well as the **Akan** tradition in the Western Hemisphere which is manifest as **Hoodoo** in North America, **Obeah** in Jamaica and **Winti** in

Suriname, the use of **akradin** or *Soul-names* is central to our cosmology. Our cosmology governs every aspect of our lives inclusive of our morality.

In Akan culture, the **Akradinbosom** are a specific grouping of Abosom (Deities) who animate the solar, lunar and planetary bodies which govern our 7-Day week. In our book series **AKRADINBOSOM** we prove that the seven-day week originated with ancient Akan people thousands of years ago. We carried the 7-day week from **Afuraka/Afuraitkait** (Africa) to ancient **Kangi** (Sumer and Akkad) upon migration.

These Abosom of the 7-day week also govern specific aspects of Creation that govern all natural cycles in Creation. Each of these Abosom have their counterparts in the Orisha, Vodou, Arusi and other Afurakani/Afuraitkaitnit (African) traditions with the same functions.

The specific agreement that Akan our Ancestresses and Ancestors forged with the Abosom determines the day upon which we are born

When an Ancestral Spirit is assigned to a specific Abosom pre-incarnation, that determines the day upon which that Ancestral Spirit will emerge from the womb to be born into the world once again. For example, **Benada** is the **da** (day) of the Obosom (Deity) **Bena**. This is ‘tuesday’ in English. An Ancestral Spirit who was assigned to this Obosom pre-incarnation (before conception) to carry His Divine Energy into the community will be born on Benada (tuesday). This is an indication to the community that the ‘child’ (returning Ancestor) was assigned to **Bena** pre-incarnation. Of course, this is confirmed through spirit-possession as **Bena** possesses one of the **Akomfo** or **Abosomfo** (Priest class) to bring his message directly to the community. **Bena** will also communicate with and through the child and with the parents of the child. The male child will thus receive/inherit the **kradin** or *Soul-name* **Kwabena** [**kwa** – *subject of, servant of Bena*]. The same is true of all of the Akradinbosom and the male and female **akradin**, *Soul-names*, associated with them.

While this approach is based upon the specific agreement that the Akan forged with the Abosom thousands of years ago, all other Afurakani/Afuraitkaitnit (African) ethnic groups have their own specific agreement with the Deities (Orisha, Vodou, Arusi) as expressed through their culture. They therefore learn of the Orisha, Vodou, Arusi, etc. who govern their heads based upon their own cultural approach. We all end up in the same place – direct knowledge of what Deity governs our functioning in Creation and carrying a name which reflects this understanding and resounds the energy of this function.

The Akradinbosom as we show in our book **AKRADINBOSOM – Volume 2** govern not only all natural cycles in Creation as they use the Sun, Moon and Planets as shrines and thus magnifiers and transmitters of their Divine Energy to Earth, but also govern us individually through the **circaseptan** cycle. The circaseptan cycle is a *chronobiological cycle* wherein our bodies manifest changes every seven days. Just as the movement of the Sun, Moon and Planets in relation to Earth shift in a perpetual seven-day cycle affecting the atmosphere, seasons, energetic output and retention of Earth and more, so do they affect the seven-day chronobiological cycle within us on a personal level. This is why Akan culture revolves around the **nnawotwe** or seven-day week.

The influence and input of different Akradinbosom on each day of the week gives us the opportunity to align with these Divine Regulators of Order every day. It also informs our capacity for suban pa, good or sacred character – the manifestation of adhering to **Nyamewaa-Nyame Nhyehyee**, Divine Order, in our thoughts, intentions and actions.

Our behaviors, a reflection of our knowledge, inclinations, as well as conditionings (proper and improper) can be categorized according to the Abosom who govern related aspects of Creation. This is why discordant, disordered behavior – immoral behavior – can be identified in the absolute sense. ***Truth and Morality are not relative.***

Stealing is in violation of the functioning of **Awusi** and **Adwoa (Ausar and Auset)** as regulators of the harmonious and interdependent functioning of the Abosom upholding Divine Order.

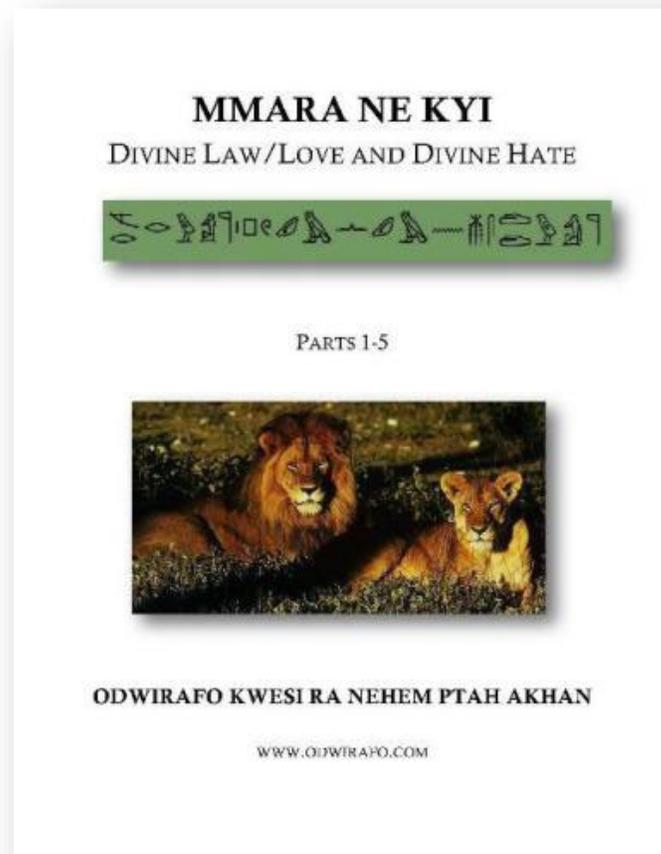
Drinking, smoking and drug use impairs the body and immunity and directly violates the functioning **Bena** and **Abenaa (Heru Behdety and Sekhmet)** as the Divine Immune and Lymphatic ‘organs’ in Creation. The same is true of *gluttony* placing undue pressure upon our organs and systems.

Promiscuity, interracialism, dissexuality/homosexuality, other forms of sexual deviance (lust, masturbation, pornography and more) and sexual abuse are violations of the functioning of **Amen Men** and **Afi (Amen Men and Het Heru)** as those who regulate the complementary union and Divine Balance of the Afurakani/Afuraitkaitnit (African) Man and Woman. *Skin bleaching, ‘cosmetic’ surgery/procedures (implants, injections, etc.), hair straightening, fake hair – and the desire for such images and practices by men and women* – are also violations of the functioning of **Amen Men** and **Afi** as they regulate our capacity to perceive and embrace beauty – the manifestation of Order – an expression of complementary Balance.

Physical abuse, child abuse and verbal abuse are violations of the functioning of **Yaw, Yaa and Aaba (Heru son of Ausar and Auset, Wadjet and Nekhebet)** as those who administer justice and relentlessly challenge, fight and combat disorder and punish its purveyors.

Lying and the *embrace of pseudo-religions and pseudo-philosophies* are violations of the functioning of **Awuku** and **Akua (Set and Nebt Het)** as those who carry our prayers/invocations and ritual offerings to the Abosom and **Nananom Nsamanfo** (Deities and Ancestral Spirits) and to **Nyamewaa-Nyame** and bring their messages, guidance and empowerment back to us in return. The lines of communication and offering are distorted through lying and the embrace of false ideas, concepts, beliefs, etc. which is manifestation of lying. Embracing pseudo-religions inclusive of **fictional cartoon characters who never existed of any race or in any form**: jesus/yeshua, abraham, isaac, ishmael, jacob, esau, mooses, aaron, solomon, sheba, menelik, allah, muhammad, yahweh, buddha, brahmin, etc. and embracing pseudo-philosophies (integration, loving our enemies, unconditional love, messianic nationalism, etc.) is **lying** – *rejecting the expansive and contractive Poles of Divine Order – MMARA NE KYI – Divine Law/Love and Divine Hate* and the Abosom who govern these Poles – **Maa** and **Maat (Law/Love)** and **Heru Behdety** and **Sekhmet (Hate)**.

When we do not embrace the *contractive Pole of Divine Order* – **Divine Hate** (Repulsion of Disorder), we compromise our immunity and place ourselves in the position of suffering under white rule. This is in contradiction to functioning harmoniously which includes the eradication of our enemies and reestablishing our independence – securing ourselves in our sovereignty.

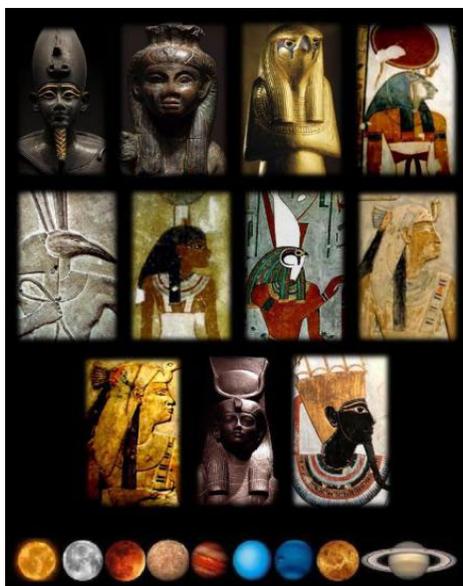


See our book *MMARA NE KYI: Divine Law/Love and Divine Hate*

Divine Law/Love and Divine Hate are the Expansive and Contractive Poles of Divine Order

These are some of the behaviors which are rejected by Afurakanu/Afuraitkaitnut (Africans) of **ODWIRAMAN** [*Odwira Oman - Purified Nation*] – **Afurakanu/Afuraitkaitnut (Africans~Black People) in the Western Hemisphere**, for this rejection is a reflection of our Ancestrally inherited morality. This is **suban pa** manifest – an expression of **Nyamewaa-Nyame Nhyehyee**, Divine Order, in operation every moment of every day.

Moreover, because of the interdependence of the functioning of the Abosom in Creation, a violation of the laws governed by one Obosom overlaps with the violation of laws governed by the other Abosom as well.



Eleven Akradinbosom as Depicted in Ancient Khanit and Kamit

Names of the eleven **Akradinbosom** in Akan culture and their Cultural Correspondences in *Khanit* and *Kamit* as **Ntorou/Ntorotu** (Neteru/Netertu), in *Yoruba* as **Orisha** and in *Ewe, Fon* as **Vodou**:

Awusi (Ausar, Obatala, Dangbe)

Adwoa (Auset, Oodua, Minona)

Bena (Heru Behdety, Ogun, Ogu)

Abenaa (Sekhmet, Iyaami Abeni, Nyohwe Ananu)

Awuku (Set, Eshu, Legba)

Akua (Nebt Het, Agberu, Konikoni)

Yaw (Heru Son of Ausar and Auset, Shango, Heviosso/So)

Yaa (Wadjet, Oya, Avedji Da)

Aaba (Nekhabet, Oba, Ayaba)

Afi (Het Heru, Oshun, Azili [Erzulie])

Amen Men (Amen Men (Min), Orisha Oko, Azaka)

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See our **AKRADINBOSOM – Akan Abosom (Deities) of the Okra/Okraa (Soul) and the Akan 7-Day Week – Volumes 1 and 2** for more details.

www.odwirafo.com/akradinbosom.html

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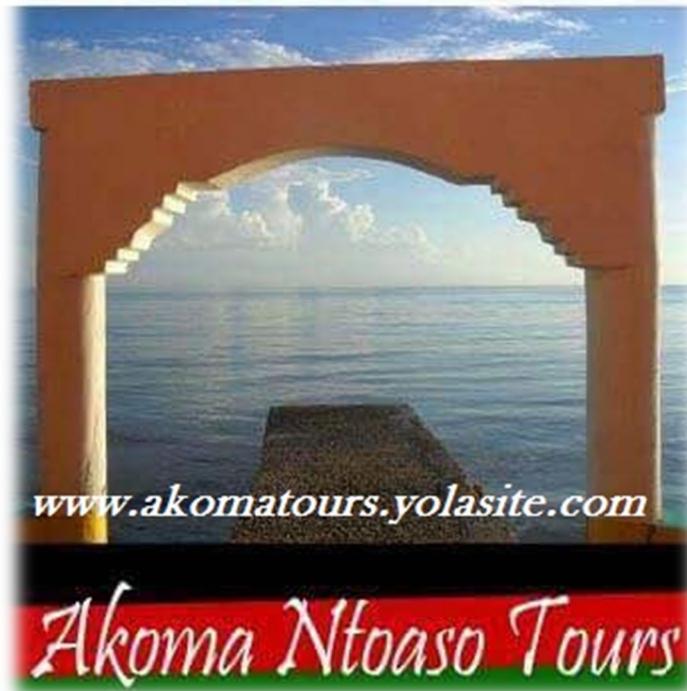
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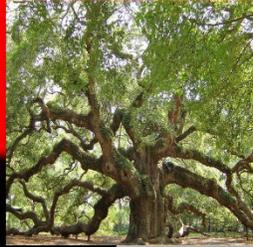


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ABOUT WAKILI
Raised in Chicago's rich multi-cultural neighborhoods, Wakili Oyinola McNeill developed a strong respect and appreciation for cultural diversity and healing art sciences. She holds a Master's degree in Social Work with a concentration in Community Development at Norfolk State University and works as a reiki master teacher, energetic literacy coach, spiritual guidance consultant, herbalist, aromatherapist, African dance and YogaFit instructor, and alchemist of the Dance of the Chakras energy series. Wakili is the founder of the Zawadi Arts & Leadership Training Institute, LLC

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