

ASUO GYEBI, AKONNEDI, ADADE KOFI and TEGARE ARE NOT ABOSOM



NOKWARE

Nokware nsuma – Truth does not hide

In america, many of those who have some involvement in what is commonly called “Akan religion” or “Akan spirituality” are connected in some way to shrine houses which trace their initiatory lineages to the Larteh region of **Ghana**, West Afuraka/Afuraitkait (Africa). Approximately **45.3 percent** of the population of Ghana is **Akan** which is the largest ethnic group comprising approximately **11 million** people. [*In the neighboring country of Ivory Coast (Cote de Ivoire) the Akan are also the largest ethnic group comprising about 42.1 percent of the population and thus approximately 9 million people.*] The **Guan** people comprise approximately **4 percent** of the population of Ghana and thus approximately **960,000** people. **The Larteh region of Ghana is a Guan region.** The Guans of Larteh (sometimes referred to as the Lartehs) speak Larteh, a dialect of the Guan language.

Nana Yao Dinizulu, an Afurakani (African) born in america, traveled to the Larteh region of Ghana in the '60s when investigating his Ancestral lineage and was given shrines by Nana Akua Oparebea, the Okomfohema of the Akonnedi shrine (also spelled Akonedi) in Larteh. Nana Yao, upon returning to america, would ultimately invite Nana Oparebea to visit america. In the years that followed, many Afurakanu/Afuraitkaitnut (Africans) in america were initiated by Nana Yao. Many were also initiated by Nana Oparebea during her visits to america and also when some traveled to her shrine in Ghana. Major spirits worshiped at the Akonnedi shrine in Larteh include: Akonnedi, Esi Ketewa, Adade Kofi, Asuo Gyebi and Tegare.

There are two critical facts that must be understood:

1. Asuo Gyebi, Tegare, Adade Kofi and Akonnedi are **Guan** spirits from the Northern Region of Ghana. The Guan people are a major ethnic group in Ghana who are **not Akan**. These spirits are thus **non-Akan spirits** who were *imported* to the Akan-speaking areas and Akan people.
2. **None of these spirits are Abosom** (Deities). They are *"deified" Ancestral spirits* of the Guan people.

With respect to the Northern Ghanaian origin of these spirits here are some quotes:

The information below was originally posted on the **wawa-aba.org** site. This organization in Florida hosted a visit for the Chief Priestess of the Asuo Gyebi shrine of Ghana, Nana Afoh, in '09.

In an informational piece about Nana Afoh, her duties as Chief Priestess of the shrine in Ghana and the background of the shrine it is said about Asuo Gyebi's origins:

"...Nana Asuo Gyebi is a male obosom, originally from Northern Ghana. He was taken to Larteh-Kubease in the Eastern region by our great mother Okomfohemma Nana Akua Oparebea of blessed memory, who also took him to North America and Canada when she visited in 1971 at the invitation of Nana Yao Opere Dinizulu..."

Note that Asuo Gyebi was taken to Larteh by Nana Oparebea. This is a spirit from Northern Ghana (Guan region) that was recently taken to Larteh. **This is not an Akan spirit, nor an ancient one.**

The entire document can be found here: www.gullahgeecheenews.com/uploads/KKA_NANA_AKWAABA.doc

Another quote from the **Encyclopedia of African Religion**, edited by Molefi Asante:

"...Nana Oparebea eventually gave the great Guan god of Larteh, Akonnedi Abena, to Nana Dinizulu and bestowed on him the titles of Okomfohene and Omanhene---Chief Priest and Paramount Chief of the Akans of North America. He is unquestionably the founder and father of the Akan-Guan religious and cultural movement for African Americans..."

This passage is part of an article in the encyclopedia written by Nana Kwabena Brown. Nana Kwabena's article is written under the rubric of: **Akan-Guan Religion**. Nana Kwabena Brown is the Chief Priest of the Temple of Nyame in Washington, DC. His organization hosted the second official visit of Nana Oparebea to America in '73. Note that Nana Kwabena Brown referred to Akonnedi as:

"the great Guan god of Larteh, Akonnedi Abena"

Nana Kwabena specifically identifies the non-Akan ethnic group from which the Akonnedi spirit was taken and brought--*relatively recently*--to the Akan people.

In *The Akan Diaspora in the Americas*, by Kwasi Konadu, he writes regarding Nana Oparebea developing her practice as an okomfoo (priestess) of Akonnedi Abena:

"...Nana Oparebea followed in the footsteps of okomfoo Ejo (first "priest" of Akonnedi, who died in 1800), okomfoo Animah (Oparebea's grandmother), and okomfoo Amma Ansa..."

[Google books link: <http://books.google.com/books?id=Z-IEOVEORKAC&pg=PT164&lpg=PT164&dq=asuo+gyebi,+kwasi+konadu&source=bl&ots=hhwfDmk5Yz&sig=m1eYzV5k1u1q3W87RkdrktpE1z0&hl=en&sa=X&ei=1Nj0TrHPJonu0gGln7m9Ag&sqi=2&ved=0CB0Q6AEwAA#v=onepage&q&f=false>]

Okomfoo Ejo is referenced as the **first** okomfoo (priest) of Akonnedi **who died in 1800**. Again, this references a *very recent - not ancient* - shrine practice.

Nana Kwabena Brown cited above is also the second Afurakani (African) from America to be trained and graduate as a Tegare (Tigare) priest. Nana Kwabena describes Tegare as follows:

"...Tega – also called Tegare or Tegani is from the Northern and Western part of Ghana near Upper Volta. Tegare was originally a hunter's Deity and assisted in locating and catching game. He is said to have spoken and revealed himself through a piece of wood. Tegare – unlike Asuo-Gyebi, Tano, Densu Yao et al. – is more a Suman than an Obosum in the strict sense. He is best described as a Suman who is also an Obosum. Thusly, He resides in a manmade clump of medicine or Suman..."

"...He is a wonderful and popular Obosum who sings beautiful songs and is a spectacular dancer. He is fun but never to be taken lightly as he is always watching you carefully. He is from the Northern islamized part of Ghana. He dresses in that manner and often carries islamic prayer beads along with a throwing stick called aconti..." [This link can be found here: <http://www.rootsandrooted.org/?p=709>]

Tegare has only been a spirit employed by the Akan since the early 12900s (1900s)---**less than 100 years**. Nana Kwabena alludes to the fact that Tegare did not begin as an "Obosom", but was a **suman** (discarnate spirit, often associated with a talisman) first. In Kwasi Konadu's publication *Indigenous Medicine and Knowledge in African Society* he addresses how in the Bono Akan tradition Tegare, once received from the non-Akan region of Yipala in Northern Ghana, was "transformed" into an "Obosom". In the article: *Medicine and Anthropology in Twentieth-Century Africa: Akan Medicine and Encounters with Anthropology*, also by Kwasi Konadu he states:

"...Tigare is both a suman and an obosom, and the latter is a more recent development according to traditions found among the Bono. According to oral historical sources, Tigare was a suman used primarily by hunters, as a hunter found it in the forest, and as a suman it did not "possess" its custodian. A Tano obosom extracted clay from the Tano River, in addition to other ingredients, and placed the composite substance on the Tigare suman, transforming it to an obosom..."

[Link: http://findarticles.com/p/articles/mi_hb6608/is_2-3_10/ai_n31586930/pg_14/?tag=content:coll]

In reality, Tegare is a "deified" Ancestor. The Bono Akan people recognize Tegare as a **suman - not an Obosom**. It must be noted that **NO Abosom will carry islamic prayer beads nor the implements or trinkets of any other pseudo/false-religion**.

In *The Quest for Spiritual Transformation: An Introduction to Traditional Akan Religion, Rituals and Practices* by Nana Akua Kyerewaa Opokuwaa this issue is addressed more directly on page 96:

"...Friday is a very important day for Nana Tegare, who is a **deified ancestor**. He is said to be from Northern Ghana who settled throughout Ghana, Ivory Coast, Togo and other places in West Africa..."

In this link Nana Kyerewaa, Okomfohemmaa (Chief Priestess) and founder of the Asomdwoe Fie Shrine in Washington DC, describes Nana Tegare specifically as a "deified Ancestor". In this text Nana Kyerewaa also mentions the Northern Ghanaian origin of Adade Kofi. Moreover, she also makes mention of his origins on her website:

"...**Nana Adade Kofi** is a male Bosom of strength and perseverance and is from the Guan area of Ghana..."

[Link: www.afsani.org/spirituality.htm]

Thus far we have established the **Northern Ghanaian, non-Akan origin** of these spirits, including quotes from **akomfo** (priests/priestesses) initiated to these spirits. These quotes have also established the fact that these spirits are **recent imports** from the Guan people to the Akan people.

What is not mentioned by most, with the exception of Tegare and Nana Esi Ketewa (Asi Ketewa), is that these spirits are not Abosom.

Tegare is acknowledged by the Bono and some other Akan to be what he actually is---a "deified Ancestor". Nana Esi is also acknowledged to be a "deified Ancestress". We put deified in "quotes" because the process amongst some people is very *subjective*. Some will simply honor *any* one of their Ancestors and/or Ancestresses as an "Obosom". When others begin to follow the practice, the discarnate relative is now referred to as an "Obosom". Over time, the trustory (true history) of the practice is forgotten or **deliberately not revealed** to the population and the people then *erroneously* believe that the spirit is actually an "Obosom" - even an "ancient Obosom".

Yet, there are some who will come forward and tell the truth - **nokware**. There have been akomfo (priests/esses) from Ghana as well as america who have come forward and stated that Asuo Gyebi, Adade Kofi and Akonnedi are simply "deified Ancestral spirits" of certain Guan people. **This has been confirmed by our Abosom and Nananom Nsamanfo of Aakhuamuman Amaruka Atifi mu.**

This information is critical for actual Akanfo in america and others to understand. Many have "joined" the "Akan religion" in america or have been drawn to Akan religion because Ancestrally (spiritually and biologically) they are actually Akan. **Yet, they have been given a largely non-Akan "tradition". They have been introduced to spirits that are not Akan and not Abosom.** This means, in essence, that the Akan tradition has not yet been established in america – for **authentic Akan Religion** is rooted in our harmonizing with **Nyamewaa-Nyame** (Supreme Being) through the agency of **actual Abosom** inherited by us from our **Nananom Nsamanfo** (Spiritually Cultivated Ancestresses and Ancestors) and Their/our inherited **Amammere** (culture).

While there are some in america who have connected to *actual* **Abosom** and have begun to harmonize themselves accordingly, the presence of an Akan tradition with fundamental elements that authentically unify all Akan people culturally and ritually has not been present. However, through the re-introduction of the **AKRADINBOSOM**: www.odwirafo.com/akradinbosom.html amongst other components, a restoration process is beginning. [*It must also be noted that many Akanfo in america were not introduced to Akan religion and culture through those connected to Nana Yao Dinizulu or through those connected to Larteh. We were introduced to our culture by our Nananom Nsamanfo.*]

For those who need confirmation, we challenge all **Akanfo**:

Consult with your **Okra/Okraa** (Soul) about this information

Consult with your **Kradinbosom** (*Obosom that governs your Okra or Okraa*)

Consult with your **Nananom Nsamanfo**

Consult with your **Ntoro/Egyabosom, Abusuabosom** and other **Abosom**

Ask the akomfo of these Guan spirits about this information --- while they are possessed by the spirit

Your **Okra/Okraa**, **Abosom** and **Nananom Nsamanfo** will verify this information and lead you to those who have the details.

See also:

AKAN – The People of Khanit (*Akan Land - Ancient Nubia/Sudan*) www.odwirafo.com/Akanni_Khanit.pdf

NANASOM – Afurakani/Afuraitkaitnit Ancestral Religion www.odwirafo.com/nanasom.html

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The above is an expanded version of a post from a forum discussion on our: www.afuraka-afuraitkait.ning.com

Appendix - *Additional posts from the forum discussion:*

In our **MMARA NE KYI - Ofa a eto so Num, Divine Law and Divine Hate, Part 5** (http://www.odwirafo.com/MMARA-NE-KYI_Article_Num_Nhomawaa.pdf) we address how certain perverse spirits can be "elevated", fraudulently, to the realm of "deities" by the unscrupulous and ignorant. The same is true with spirits that are not perverse. Some will and do "elevate their ancestors" or "deify" those in their clans who were good people or had prestige in the society. Some will honor their deceased grandparents and elevate this honor, intergenerationally, until subsequent generations are taught to venerate these Ancestresses and/or Ancestors as **Abosom**. They will call them **Abosom**. In reality these spirits are not and never were **Abosom**--they are simply Ancestral Spirits that have been arbitrarily and subjectively "deified". This is how Akonnedi, Asuo Gyebi and Adade Kofi became identified by certain Guan people as "deities". These spirits, promoted as "deities", were eventually introduced to Akan-speaking people in a remote region of Ghana. In reality, most Akan people in Ghana and Ivory Coast have no dealings whatsoever with these spirits. Many have never heard of them. An excerpt from the **MMARA NE KYI**:

"...Discarnate, earthbound spirits who are perverse can also dwell in various environments. Just as a discarnate spirit who died or was murdered in a house may dwell in that house for centuries, ill-affecting (haunting) anyone who moves into the house and lives there, so do such spirits take up residence in trees, caves, along river banks, in the forest, in villages, etc. This has occurred in Afuraka/Afuraitkait for millennia. It is these kinds of wayward spirits that are utilized in the practice of negative "witchcraft".

Some individuals in society will manipulate a homeless drug-addict to commit crimes for them. They will offer to pay or feed the homeless addict, if the addict steals for them, murders for them, etc. What happens when such an addict dies? Often they become earthbound spirits who continue to work for those who will ritually feed them. These spirits can be sent to spiritually attack, murder, etc. as long as they are fed by an unscrupulous "priest/ess", or other. Many other individuals who lived

disordered lives as well, upon the transition of death, become spirits employed in such a fashion. This is common knowledge amongst Afurakanu/Afuraitkaitnut.

What has become less common knowledge however is that these perverse, discarnate spirits of deceased human beings, are fraudulently promoted by unscrupulous and/or ignorant priests and priestesses as Deities – as **Abosom**, **Orisha**, **Vodou**, etc. Such spirits will also *fraudulently promote themselves as Deities*.

Such spirits, dwelling in the forest, inhabiting a certain tree, will be present when a scrupulous or unscrupulous priest/ess uses elements of that tree to fashion an amulet, talisman or shrine for protection. The spirit will often make a unilateral attempt to take up residence in the newly fashioned amulet, talisman or shrine, or be invited by the unscrupulous priest/ess to take up residence in the amulet, talisman or shrine. The scrupulous but misguided priest/ess will utilize the talisman, amulet or shrine and suffer greatly. He or she may give the amulet, talisman or shrine to a client and the client will suffer greatly. The unscrupulous priest/ess however will utilize the talisman, amulet or shrine, now occupied by the perverse spirit as a weapon. He or she will give ritual offerings to the spirit, feed it, and direct it to execute perverse tasks for him/her. The discarnate spirit will also carry-out certain tasks for the client of the unscrupulous priest/ess to gain the client's trust. It will then withhold its influence, under the strategic direction of the unscrupulous priest/ess, thereby forcing the client to return to the priest/ess for a “reading”, divination, in order to figure out what went wrong. Why is the spirit of the amulet, talisman, shrine no longer “working”? The priest/ess then “consults” the “deity” and returns with an answer that usually requires the client to give more money, sex, sacrifice that which is valuable to them, etc. This creates fear within the client and a perverse dependency on the fake “deity” and the unscrupulous priest/ess. The client is sometimes “initiated” as a priest/ess of the spirit/fake-“deity” of the amulet, talisman or shrine as well creating an even deeper perverse dependency.

It is these kinds of unscrupulous, pseudo-priests/esses and discarnate disordered spirits promoted falsely as —“deities” that work with the akyiwadefo [whites and their offspring] who seek them out. It is these kinds of perverse discarnate earthbound spirits, falsely promoted as deities that lie about the nature of the real Deities/**Abosom**. It is these kinds of perverse discarnate spirits posing as **Abosom** that promote the false ideas that the **Abosom** accept human sacrifice (outside of capital punishment), that the **Abosom** are just like humans, that they fight, argue, lie, drink, smoke, work with whites, churches, mosques, are “extraterrestrials”, that human beings are equal to or superior to the **Abosom**, that the **Abosom** can be ordered by human beings or threatened by human beings to obey them and other foolish lies. In Akan culture the amulets, talismans, shrines are called **nsuman**. There are good spirits who work through nsuman and disordered spirits who work through nsuman. The disordered spirits are those who fraudulently pass themselves off as deities. And it is the unscrupulous priests/esses as well as the ignorant who fraudulently promote these suman-spirits as **Abosom**. The same corrupt process occurs all over Afuraka/Afuraitkait amongst a certain misguided percentage of our varied populations.

Nanasom, Afurakani/Afuraitkaitnit Ancestral Religion, has always had ritual mechanisms to expose and eradicate such negative spirits from contacting the family and community as well as mechanisms to identify unscrupulous priests/esses. Yet, when we do not avail ourselves of these

mechanisms, or do not recognize that they even exist, we succumb to the perverse influence/misinformation, the perverse “worldview” promoted by such disordered spirits, the akyiwadefo and their black followers. This misinformation gives rise to insane rationalizations. Adherence to such insane rationalizations causes us to engage in behavior and establish institutions that perpetuate misguided thinking and behavior – even under the auspices of Pan-Afrikan Nationalism. Ultimately this only serves to perpetuate white rule...”

The Guan are not Akan. They are a different ethnic group, although related. They are typically proud of their unique heritage distinct from the Akan, especially those who live in Akan dominated areas.

The Guan migrated to today's Ghana from the region of the ancient empire of Ghana. Some also say the Mossi region of Burkina Faso. See *The Making of an African King* by Anthony Ephirim-Donkor (the same author who wrote: *African Spirituality: On Becoming Ancestors*), for detailed information about the Guan. He has Akan and Guan Ancestry. He cites oral traditions of the Guan who say that they migrated to their present locations in Ghana from ancient Tumutu (Timbuktu).

The Guan reached parts of the region of today's Ghana before the Akan migration there. Ghanaian scholars often place their arrival in contemporary Ghana around 1,000 years ago. When the Akan eventually migrated to these regions later they came into contact with the Guan. In some areas there was warfare. Some Guan communities were forced to assimilate Akan cultural practices. An example of this is in the Larteh region. The **Akwamu**, a major Akan empire, dominated the Guan in this region. It was not until the Guan solicited help from another large Akan group, the **Akyem**, that they were able to overthrow the Akwamu and gain their independence. However, they asked the Akyem to stay as a backstop against a potential returning Akwamu army. The Akyem were thus established as the new rulers. Nana Safori was given the title Akuapemhene. The people would ultimately be called **Akuapem: akuw** (*groups; subjects or sometimes defined as slaves pejoratively*) **apem** (*thousand*). This was the founding of the Akuapem state. Akuapem are the collection of the "thousand groups/subjects". There are Akwamu (left over from the war--those who did not go with the majority of Akwamu to the Eastern Region/Akwamufie), Akyem, Guan and others who make up the Akuapem group. However, the region is primarily/foundationally a Guan region. See the link below:

Akanization of the Hill Guan Arts

<http://archive.lib.msu.edu/DMC/African%20Journals/pdfs/Institue%20o...>

Kwame Labi shows how Akan cultural practices have been assimilated by the Guan of the Akuapem hills. Donkor's book cited above deals primarily with the struggle between those Guan who have assimilated Akan culture and those who are attempting to preserve Guan culture, specifically as it relates to throne succession. The Guan are patrilineal, while the Akan are matrilineal. There are differences with respect to the role of priests/esses and royalty and more.

We placed a link to Nana Kyerewaa's book regarding her description of Tegare being a deified ancestor:

Page 96 in [The Quest For Spiritual Transformation: Introduction to Traditional...](#):

The quote begins:

"...Friday is a very important day for Nana Tegare, who is a defied ancestor. He is said to be from Northern Ghana who settled throughout Ghana, Ivory Coast, Togo and other places in West Africa..."

The quote goes on to say:

"...When Tegare displays he wears Northern Ghana type clothing which is primarily muslim attire. He wears a Batakari, knickers or pants, sometimes carries prayer beads, akonti or some other kind of hunter's stick..."

Northern Ghana is known for being dominated by the pseudo-religion of islam. Most northern Ghanaians are thus infected and consider themselves muslim. Some have attempted to merge Ancestral Religion with islamic perversion. **Of course, this is repulsive to the Abosom and the Abosom do not participate. Thus, the only spirits they have left to work with are typically discarnate spirits, deceased relatives, etc. This is the main reason why suman (talismans/amulets/portable shrines - particularly those associated with discarnate non-Abosom spirits) are so popular with the "muslims".**

When "prayer beads" are mentioned in the quote, she is speaking of muslim prayer beads. The reason why Friday is "very important" is because Friday is the "day of jumah prayer" for muslims. It is to muslims what sunday is for christians. The Batakari is also instructive:



Tegare Okomfo are often seen wearing Batakari such as the one pictured above. The pouches sewn onto the batakari are often containers of medicine. What many of these Okomfo do not know (while

some do know but deliberately hide it from our people) is that sometimes this "medicine" is verses of the quran (koran-muslim pseudo-holy book) written on pieces of paper, folded up and placed in the pouch.

We thus have the insane notion of people believing that they are being Afrocentric/Cultural, rejecting the false religions of the whites and their offspring being fooled into wearing verses of the quran on their chests and believing it to be medicinal. Of course anything associated with islam, including the quran, is absolutely garbage and has absolutely no healing/medicinal effect whatsoever.

Another quote from the same text: Page 25 in [The Quest For Spiritual Transformation: Introduction to Traditional...](#)

"...Nana Tegare is a great dancer who dances highlife. Most people love to see him appear as he usually arrives in great Spirits full of laughter and fun. People join in singing his songs and dancing with him. He enjoys dancing as much as Nana Asuo Gyebi who is his father..."

In one quote it is stated that Tegare is a *deified ancestor*----this means he was once a human being who lived and who obviously helped his people. He is now honored and called upon for help. In the next quote it is stated that *Asuo Gyebi is Tegare's father*. This is a familial relationship between human beings who are now Ancestral Spirits.

While it is true that we often speak of the Abosom as our Fathers and Mothers *figuratively*, this is not the context for the quote above.

Finally, another quote from the same text:

"Adade Kofi is the youngest of Nana Panyin's children."

Nana Panyin is a title of Akonnedi Abena, whom Nana Kwabena Brown, as quoted above referred to as the "great Guan God of Larteh". In reality, this is a Guan Ancestral cult--a family of Guan Ancestral Spirits.

Just as Akan people pour libation to, pray to, become possessed by and listen to our **Nananom Nsamanfo** and **Asamanfo Pa** (Spiritually Cultivated Ancestresses and Ancestors and our Good Ancestresses and Ancestors who were not Cultivated but were good people) so do the Guan.

Akonnedi Abena, Adade Kofi, Tegare, Asuo Gyebi, and many others are part of a non-Akan group of Ancestral Spirits, whom are being falsely promoted today as Abosom/Deities. Again, there are many on the continent and some here in america who know this but continue to deceive the population for monetary gain and control purposes. Most however were not aware of these facts until now and are making the proper adjustments--rejecting the lies surrounding these spirits and embracing true/actual Abosom.

The **Abosom** are the *Divine Embodiments* of **Nyamewaa-Nyame Nhyehyee** (Divine Order) in **Abode** (Creation). They do not participate in disorder. They **repel** disorder just as a large magnet will **repel** a smaller magnet when the like polarity of the smaller magnet is placed in the vicinity of the large magnet. This repulsion always occurs for it is a natural repulsion. When you witness individuals claiming to practice “African Religion” of any expression (Akan, Yoruba, “Kemeti”, Vodoun, etc.) attempting to incorporate or accept dissexuality (homosexuality), attempting to incorporate or accept the whites and their offspring (non-**Abibifo**/non-Blacks), engaging in manipulation, abuse, etc. **you can be 100% certain that absolutely NO Abosom (Orisha, Vodou, Arusi) are present.** Again, the **Abosom** *always repel disorder – without fail.* The **Abosom** will leave an individual just as quickly as They came to an individual – *including younger and elder initiated and graduated priests/esses, kings and queenmothers, elders and elderesses.* They are not bound to any individual or group engaged in disorder. They are *repulsed by* and *consistently repel* such individuals and groups. The **Abosom** are only bound to **Nyamewaa-Nyame**.

It is also important to note that many Akan and Guan have been at war for centuries. It is therefore absurd for unknowing Akanfo in america to be manipulated into worshipping the spirits of Guan people and embracing a Guan culture whose people could have been responsible for the deaths of their Akan Ancestresses and Ancestors during the many centuries of warfare with the Guan. They have placed themselves in the position of neglecting their own Ancestresses and Ancestors and actual Abosom, inherited by **mogya** (blood), for the worship of the spirits of their trustorical (historical) enemies.

Afurakanu/Afuraitkaitnut (Africans) in america are in a unique position to heal the centuries-old and millennia-old wounds of inter-ethnic Afurakani/Afuraitkaitnit (African) warfare because of our blood mixture and cultural exchange during enslavement. Those Akan and Guan in america who have been enemies for centuries, for example, can develop a new harmonious relationship through a restoration of Afurakani/Afuraitkaitnit values. This has already begun. However, this process cannot be affected if these Akan and Guan descendants, and others, do not know who they are and elevate a culture that is not theirs to the exclusion of or severe diminution of their own. When we fully embrace who we are Ancestrally and spiritually based on our **nkrabea**/Divine function, only then can we affect reconciliation in **nokware** - truth.



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See also: **Origins of the Guan Ancestral Spirits: Akonnedi, Asuo Gyebi and Adade Kofi**

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