



HOODOO MAYN

Hoodoo Nation Festival

Akan Ancestral Religion of Afurakanu/Afuraitkainut (Africans) in North America



Nhoma - Journal - 13018

“...Hoodoo. Ndu [oohn-dooh?]. medicine, healing, rootwork, conjure. Ancestral Religion, born of the blood-circles of our Akan Ancestresses and Ancestors of West Afuraka/Afuraitkait (Africa) and ancient Afuraka/Afuraitkait (Africa), ancient Khanit (Nubia), those of our family who were forced into North America during the Mmusuo Kese, the Great Perversity, the enslavement era. However, as we were transported, we brought our Ancestral Religion with us. And it was upon the foundation of our Ancestral Religion, upon the foundation of Hoodoo, that our revolts against the whites and their offspring, against enslavement and our subsequent independence through warfare were laid.

When we had children, we drew our Nsamanfo, our Ancestresses and Ancestors, into the womb to return to Asaase Afua (Earth Mother) once again. The knowledge of the religion and culture, the knowledge of Hoodoo, was written into their Okra/Okraa, written into their Soul, their Divine Consciousness by Nyamewaa and Nyame, Our Great Mother and Great Father, Supreme Being. As they grew and developed they accessed this Ancestral knowledge and incorporated it into every aspect of their lives..

This is transcarnational transmission of culture, the intergenerational spiri-genetic transmission of culture which was and is impervious to being broken through the horrors of the Mmusuo Kese (enslavement).

Hoodoo Mayn.. Hoodoo Nation.. The restoration of Akan Ancestral Religion in North America born of the blood-circles of our people, the Akan Ancestresses and Ancestors who continue to return. It is through Hoodoo that we were sustained and it is through Hoodoo that we will fulfill our function, complete our mission, defeat our enemies and restore our sacred Ancestral Order...”

Odwirafu Kwesi Ra Nehem Ptah Akhan, Hoodoo Mayn: Hoodoo Nation Festival, 13018.

HOODOO MAYN

Hoodoo Nation Festival

Akan Ancestral Religion of Afurakanu/Afuraitkaitnut (Africans) in North America



October 15, 13018 (2017)

1901 Mississippi Ave, SE • Washington DC 20020 • 11 am-6:00pm

www.odwirafo.com/Hoodoo_Mayn.html

Aakhuamuman Amaruka Atifi Mu, the Akwamu Nation in North America, welcomes the Afurakanu/Afuraitkaitnit (African~Black) community in to our third annual HOODOO MAYN – Hoodoo Nation Festival. Our focus is restoring the consciousness of Akan Ancestral Identity as Hoodoo in family blood-circles, culture and ritual preserved in the Western Hemisphere for centuries.



HOODOO MAYN [hoooh'-doooh mah'-eehn] is defined in the Akan language as:

HOODOO NATION

HOODOO MAYN is the only festival of its kind, celebrating and examining our Akan [ah-kahn'] Ancestral Religion as brought to North America in the blood-circles of our Akan Ancestresses and Ancestors and maintained to this day. It was through Hoodoo that we were guided and empowered to heal ourselves, educate ourselves, sustain ourselves, train ourselves, wage war against the whites and their offspring and force the end of enslavement in North America. It is through Hoodoo that Akan people in North America today will complete our Revolutionary-Resolutionary function of Amanne, Nationism, as a component of the larger collective of Odwíraman, Purified Nation - Afurakanu/Afuraitkaitnut (Africans~Black People) in the Western hemisphere.



Hoodoo is open to Afurakanu/Afuraitkaitnut (Africans~Black People) only, for the Abosom and Nsamanfo (Deities and Ancestral Spirits) are inherited via our direct spiri-genetic blood circles, our Afurakani/Afuraitkaitnit (African) Ancestral clans, via reincarnation. All non-Black individuals and groups are excluded from this inheritance and thus ritual practice without exception. The corruptions of Hoodoo deliberately propagated by the whites and their offspring will be exposed inclusive of the reality that Jesus/yeshua, Moses, Abraham, Hebrews, Muhammad, Allah, Yahweh, etc. are absolutely

fictional characters who never existed. Moreover, the bible, quran, hinduism, kabbalism, european pseudo-folk-magic, pseudo-'native'-american 'spirituality', wicca, new-age pseudo spirituality, 'devil worship', extraterrestrialism, dissexuality/homosexuality, promiscuity, other forms of sexual deviance, marijuana, alcohol and other drug use have absolutely nothing to do with **Hoodoo** – The Akan Religion in North America. Our Ancestral Religion is today what it has been for thousands of years: the ritual incorporation of Divine Law and the ritual restoration of Divine Balance. We align ourselves with Divine Order, and thus The Mother and Father Supreme Being, **Nyamewaa** and **Nyame**, through the agency of the Deities and Ancestral Spirits, **Abosom** and **Nsamanfo**, who are assigned to us and through whose spiri-genetic blood-circles we are continually reborn.

We will have presentations and video submissions throughout the day given by individuals involved in various expressions of **Hoodoo** from an Ancestrally inherited perspective.

The term **nhoma** in Akan means 'book, publication, journal'. **HOODOO MAYN Nhoma** is the official publication of **HOODOO MAYN** 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 information on **Hoodoo** from an authentic Akan 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
www.odwirafo.com

Presenters:



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

HOODOO ANATO

Akan Ancestral Religion – Restoring the Pedigree of Hoodoo 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

practice Akan Ancestral Religion. The

ndu (oohn-dooh') meaning 'medicine'

trees, plants', also meaning 'to become

spirit', became the general term for

Ancestral Religion in North america.

be pronounced Hoodoo. The terms

kankye (conjure), mogya (mojo), agya

(jack, jack ball), hintin (haint), dwo

(goofah) and others are all Akan terms

cosmology of Akan Ancestral

culture. The ritual practices and

knowledge expressed through these

proof of this reality. Hoodoo is not a

art, mixed with european and pseudo-

continued to

Akan term

from 'roots,

heavy with the

Akan

Ndu came to

ndu (hoodoo),

and agyapade

(shout), komfo

born of the

Religion and

cosmological

terms are

'magico-botanical'

native-american practices. Hoodoo is the Akan Ancestral Religion born of the blood-circles of Akan

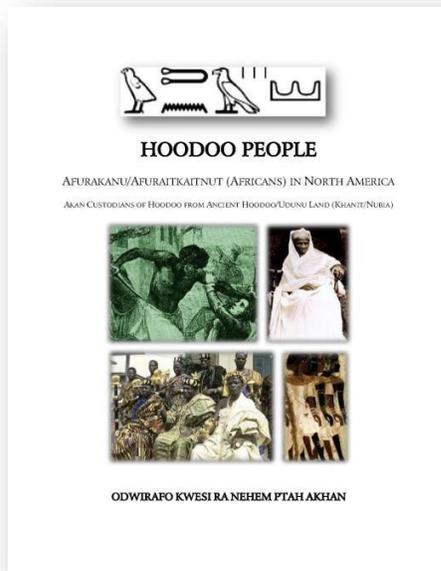
people in North america, a comprehensive Ancestral Religion spanning thousands of years which is

passed down to us only via our spiri-genetic Ancestresses and Ancestors. Our unbroken circulage,

our Ancestral blood-circles borne of ancient Khanit (Khan land/Nubia) to Akan civilization in West

Afuraka/Afuraitkait (Africa) to Kankye (Conjure) in North America, is the anato - the pedigree -

of Hoodoo. This is the transcarnational inheritance of Akan people in North America.



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. The distinctions between Hoodoo (Akan), Voodoo (Ewe, Fon), Juju (Yoruba) will also be defined in their proper context as Ancestral Religions 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 26 books. See our NHOMA – Publications page: www.odwirafo.com/nhoma.html



Amit Sankofawaa, Owner of My Ritual Life, will present:

ABUSUANKONSONKONSON

Family Linkage in Hoodoo

Journey to Reconnecting with Your Spiri-genetic Akan Blood-circle within Hoodoo

Akan people were forced into North America during the Mmusuo Kese (Great Perversity/Enslavement era). We had children, grandchildren, great-grandchildren, great-great-grandchildren, great-great-great-grandchildren, great-great-great-great-grandchildren. When we had children, the Akan Ancestor or Ancestress who was drawn into the womb during conception maintained his or her spiri-genetic identity. While there was forced blood-mixture on plantations through rape and breeding and later the conscious blending of Ancestral blood-circles by Afurakanu/Afuraitkainut (Africans) of different ethnic groups marrying one another here, the reality is expressed in our ebe (proverb) defining the second principle of Uab-Odwira:

Wotumi fra mogya, nanso wo ntumi mfra Okra/Okraa
You can mix blood, but you cannot mix the Soul

You, an Akan man or Akan woman, who once lived in an Akan Oman (Nation) in Afuraka/Afuraitkait (Africa), died and became an Ancestor or Ancestress would later be drawn generations later into the womb through one of your descendants. When you are born, your physical body may be lighter brown than it was in your previous lifetime. It will reflect the blood-mixture which has taken place over the generations in your lineage. Yet the **melanin-dominance won the physiological battle**. You are not a melanin-recessive (white) being. **Most importantly, you are the exact same Akan Ancestor or Akan Ancestress who has returned.** You are connected to the same patriline and matriline **Abosom** (Deities) that you were assigned to pre-incarnation by **Nyamewaa-Nyame (Amenet-Amen, The Great Mother and Great Father Supreme Being)**. You are governed by the **Obosom** (Deity) who dwells in your head-region as your **Okra** or **Okraa** (Soul). No amount of blood-mixture can alter this spiri-genetic reality. You have thus maintained your **transcarnational identity** – your Akan identity through successive manifestations of **bebra** (reincarnation).

While you will have an appreciation for various Afurakani/Afuraitkaitnit (African) cultures, because of a blood-connection to them, you will be most heavily drawn to Akan cultural and religious expressions over all others – **because you are an Akan spirit who has returned.** The language, symbolism, ritual expressions and more of Akan culture will speak to you more powerfully. You will recreate your Akan expressions of culture and religion right where you are guided by your **Nananom Nsamanfo** (Spiritually Cultivated Akan Ancestresses and Ancestors) and the **Abosom** (Deities) inherited through your blood-circle. They will possess and guide you. This is how we maintained **Hoodoo**, Akan Ancestral Religion in North America, intergenerationally and transcarnationally.

Aamit Sankofa will walk us through the journey of rediscovery – how to reconnect with your direct blood **Nananom Nsamanfo**, our Spiritually Cultivated Ancestresses and Ancestors - how they guide us, teach us, direct us to confirmations of the messages they give to us. How they manifest through clan **akyeneboa**, animal totems, through **nua**, plant life, through **Asaase Afua** and **Asaase Yaa** (Earth Mothers, mineral life) and how the **Abosom** (Deities) manifest therein as well including the **Akradinbosom** the **Obosom** (Deity) governing the **Okra/Okraa** (Soul) of the Akan individual.

Through this process of rediscovery we learn our Ancestral names, culture, ritual and healing practices inclusive of unique forms of **adebisa** (divination), dietary and social **akyiwade** (taboos) our methods of rearing children rooted in Ancestral Religions culture, Hoodoo Religion our marriage structures, and the principal values of **Amansesew** – Nationbuilding/Restoration.

Aamit Sankofawaa will also share her handmade ritual products and their developmental process born of our Hoodoo tradition. We do not go to our enemies, the whites and their offspring, for ritual products. The whites and their offspring as **akjiwadefo** (Divinely hated/prohibited/taboo - spirits of disorder) are incapable, racially/spiritually-genetically, from participating in any aspect of Hoodoo or any other Afurakani/Afuraitkaitnit (African) Ancestral Religious practice anywhere in the world. All who claim otherwise are frauds.

The products will be available on **Aamit Sankofawaa's** soon to be published website: www.myrituallife.com

Aamit Sankofawaa is an **Odunsinifo**, a traditional healeress, herbalist and diviner of **Hoodoo** passed down through the blood-circles of her **Akan** Ancestresses and Ancestors for centuries in Georgia and Alabama.



Afia Asase Bretuo, Owner of **Enchanted Farmacy** will present:

ASUMANTUMI:

The Divine Power of Talismans and Amulets in Hoodoo

Asuman, talismans and amulets, in **Akan** culture are containers of the **tumi**, the Divine Spiritual Power, of the **Abosom** (Deities) and carry the Ancestral **tumi** of the **Nananom Nsamanfo** (our Spiritually Cultivated Ancestresses and Ancestors). Our capacity to ritually impregnate talismans and amulets with **tumi**, guided by the **Abosom** and **Nsamanfo** who were assigned to us pre-incarnation, was carried in the blood-circles of our people into the Western Hemisphere.

The use of **asuman** for offensive and defensive purposes, for healing medicine and for killing our enemies as we waged war on various levels (military, chemical and biological warfare, spiritual warfare) was and is a key component of the **Hoodoo** which forced the end of enslavement. The employment of **asuman** continues as we work to overcome physical and spiritual (including mental and behavioral) illnesses, protect ourselves from internal and external threats, overcome court cases, repel disordered

spirits and more. **Afia Asase Bretuo** will examine these issues rooted in her Ancestrally inherited practice of fashioning **Hoodoo Asuman**.

“...Hoodoo is in our blood.

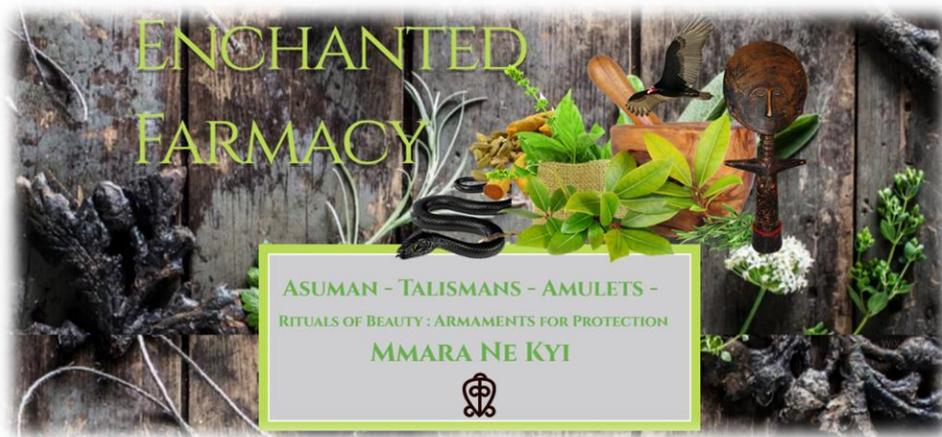
It is the birth rite bequeathed to us from our Mamas crowning and our Papas light. The dreams, visions and whispers from our honored and cultivated ancestors give shape and form to the fulfillment of our divine work. Our craft and mission is to perfect our inherited power harmoniously forever and with the indefatigable soul transmission of tumi found in the passageway of our veins.

Enchanted Pharmacy uses all natural ingredients and organic ingredients to create healing and beautification tools in harmonic resonance with the frequency of mind body and soul. We know the power of creating effective tools and products from nature’s most luscious & fresh organic herbs, fruits, crystals, gemstones, minerals, skins, resins, essential essences and oils.

We craft and create for Afurakani-Afuraitkainit Women and Men of the Diaspora that utilize their currency and energy to reclaim traditional Afurakani/Afuraitkainit Ascetics, Traditional African Spiritual systems and ideals and are interested in high quality, affordable culturally aware products and best practices that understand supporting Black Owned Business as a key step to Black Economic Auxiliary.

We are a people of Ritual and cycles. Return. Realign and Embrace the Beauty and vigilance of power in your soul...” - Afia Asase Bretuo

Afia Asase Bretuo is an **Asumanfo**, a traditional healeress and diviner of **Hoodoo** passed down through the blood-circles of her **Akan** Ancestresses and Ancestors for centuries in Georgia and North Carolina. See her website: www.asaaseyeduru.wixsite.com/creations/enchanted-farmacy





Amma Asaase Agyei, Owner of Asaase Heals will present:

NDUYE: Rootwork

Medicine Making Powered by the Abosom and Nananom Nsamanfo in Hoodoo

Ndu [Hoodoo], medicine, from **ndua** – plants, leaves, roots – is foundational for our physical and spiritual realignment with Divine Order. The properties found in plant life as well as mineral life are empowered by the **asunsum**, spirits, of the plants and minerals as well as the

Asunsum, the Spirits, of the **Abosom** (Deities) who govern the various classes of plant life, mineral life and the blood-circles of Afurakani/Afuraitkaitnit (African~Black) people.

The use of **ndu** as medicine for offensive and defensive purposes, for healing ourselves and for killing our enemies as we waged war on various levels (military, chemical and biological warfare, spiritual warfare) was and is a key component of the **Hoodoo** which forced the end of enslavement. The employment of **ndu** continues as we work to overcome physical and spiritual (including mental and behavioral) illnesses, protect ourselves from internal and external threats, overcome court cases, repel disordered spirits and more.

The term **ndu** also means 'to bring down a spirit, to become heavy with the spirit'. We demonstrate this in the Akan language as well as our Ancestral language of ancient **Khanit** and **Kamit** (Nubia and Egypt).

The calling down of a spirit during ritual work and to become heavy with the spirit via spirit-possession is called 'conjure'. It is for this reason that the Akan Ancestral Religion in North America is called **Hoodoo** and also **Conjure**. However, the term 'conjure' as a descriptive of ritual practice is not rooted in European languages. The term vocalized as 'conjure' when referencing **Hoodoo** by Afurakanu/Afuraitkaitnut (Africans~Black People) in North America is actually the Akan term **kankye**.

The term kankye is vocalized in the Twi language of the Akan as kahn-chay. This term used by Akan people for over a millennium in West Afuraka/Afuraitkait (Africa) means 'to invoke, call' the Abosom (Deities), Nsamanfo (Ancestral Spirits) and Nyamewaa-Nyame, the Great Mother and Father Supreme Being ritually. The term kankye is the verb form while nkankye is the noun form. When Akan speakers were forced into North America during the Mmusuo Kese (Great Perversity/Enslavement era) we continued to speak our language and practice our religion. We thus continued to use the term ndu (Hoodoo) to reference our ritual means of procuring medicine, rootwork, through invocation and evocation of the Abosom and Nsamanfo, Deities and Ancestral Spirits. We continued to use the term kankye (conjure) to reference our ritual process by which we called down the Spirits.

Amma Asaase Agyei has a method of extracting the proper combination of elements from plant life and mineral life in order to create tinctures for the healing of various issues. These formulas and compounds in the form of tinctures are some of the many products Amma offers through Asaase Heals. Her method of acquiring root medicine is guided by her Nananom Nsamanfo (Spiritually Cultivated Ancestresses and Ancestors) and the Abosom (Deities/Spirit-Forces in Creation). This is a key component of Hoodoo as maintained through our Ancestral blood-circles.

Amma Asaase Akoko Nan Agyei is an Oduyefo, a traditional rootworker and conjurer of Hoodoo passed down through the blood-circles of her Akan Ancestresses and Ancestors for centuries in Mississippi and Texas. See her website: www.hoodooomb.wixsite.com/asaaseheals





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 Hoodoo Mayn. 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.

HOODOO WARS

Solar Eclipse, Okofo Yaw (Nat Turner), Ausar and Heru



Hoodoo is **Akan Ancestral Religion**, born of the blood-circles of our **Akan** [ah-kahn'] Ancestresses and Ancestors, our **Nananom Nsamanfo**, who were initially forced into North America during the **Mmusuo Kese**, the Great Perversity/Enslavement era. In Hoodoo, as in all Afurakani/Afuraitkaitnit (African) Ancestral Religious expressions, we recognize and interface with the **Abosom** [ah-boh'-sohm] (Akan term for Deities) - the Divine Spirit-Forces of Creation who animate the various features of **Asaase** (Earth): Oceans, Rivers, Mountains, Black and Red Earth, the Atmosphere, the Earth's core and also the Sun, Moon, Planets, Stars, Black Substance of Space and all.

We interface with the Abosom for healing and also for killing

The Abosom are the Divine 'Organs' within the Great Divine Body of **Nyamewaa** and **Nyame**, the Great Mother and Great Father, who comprise the Supreme Being. The Abosom, as Divine 'Organs', regulate Order within the Divine Body of Creation. We thus learn from the Abosom how to regulate Order within our lives. We learn from the Abosom the best means by which to extract elements from plant life, animal life and mineral life to create medicines (rootwork, conjure) to preserve and enhance our lives. We learn from the Abosom the best means by which to extract elements from plant life, animal life and mineral life to create poisons (rootwork, conjure) to exterminate our enemies, the whites and their offspring - and their non-white agents.

Our interfacing with the Abosom is via **spirit-possession** and **spirit-communication** of various means. When the Abosom invest their **tumi**, Divine Power, into plant life, animal life, mineral life and us as Afurakanu/Afuraitkaitnut (Africans~Black People), the various classes of plant life, animal life,

mineral life and Afurakani/Afuraitkaitnit (African) human life – and Afurakani/Afuraitkaitnit (African~Black) human life only – are utilized as **totems** and **shrines** for the energy of specific Abosom (Deities). When possessed by the Abosom we **absorb** and **radiate** their Divine power for equilibration, development and defense. As the Abosom are the Embodiments of Divine Order in Creation, when we are possessed by them we align with the Divine Order undergirding Creation as well as the events which manifest in our lives. We are thereby informed of what is harmonious, what is disharmonious, how to establish Order in life and how to eradicate disorder and its purveyors for the restoration of Order in our lives.

Mineral life not only includes the fertile Earth Mother, but also the other Planets, the Moon, the Sun and all other Stars, as all are born of the primordial **Ka** and **Kait**, the Male and Female Abosom (Deities) animating the Black Substance of Space which manifests as and is popularly referenced as **dark energy** and **dark matter**. Our Ancestresses and Ancestors understood dark energy and dark matter tens of thousands of years ago as we communicated with and continue to communicate with the Abosom who animate this Black Substance of Space – **Ka** (dark energy) and **Kait** (dark matter).

A solar eclipse is actually an *alignment* of the **Owia**, **Osrane** and **Asaase** – the Sun, Moon and Earth. When the direct energy of the Owia, the Sun, envelops the Osrane and Asaase, the Moon and Earth during this brief alignment, darkness ensues and there is a fusion of energy in a unique configuration within this celestial Mineral life. Plant life is affected, the birds and other animals respond and Afurakani/Afuraitkaitnit (African~Black) people are realigned physically and energetically.

The alignment of the Sun, Moon and Earth calls for an alignment of our individual and communal values, lives and our condition. The shrines of the Abosom, the Deities, within our bodies participate in this alignment. Our **Nananom Nsamanfo**, our Spiritually Cultivated Ancestresses and Ancestors, guide us to the incorporation of this aligned energy of the Sun, Moon and Earth with the purified consciousness necessary to bring balance to our lives and eradicate our obstacles, physical and non-physical. We are thus empowered to through Ancestral Religion develop our culture, our way of life and to preserve our culture through warfare.

Okofu Yaw, Warrior Yaw, called Nat Turner, was/is Akan. His life and function inclusive of his role in our Revolution-Resolution through the Hoodoo Wars can only be understood in the context of his Akan Ancestry and the Obosom (Deity) who governs his Okra (Soul) – the Obosom (Deity) who guided him to his great Revolutionary-Resolutionary accomplishment.

The title **okofo** in the Akan language is defined as a *warrior, fighter* – one of the *people (fo)* who engages in *battle (oko)*. The name **Yaw** is a **Kradin** or Soul's-name in Akan culture. **Okofu Yaw**, Warrior Yaw, Nat Turner, was born on October 2, 12800 (1800) which was a **Yawda**, the **da** or *day* of the Obosom (Deity) **Yaw**. Yawda is called 'thursday' in the west. Each day of the ancient 7-day Akan week is governed by one of the solar, lunar or planetary bodies which are *animated* by Male and Female Abosom (Deities). Akan males and females receive a **Kradin** (Soul's-name) based upon the Obosom (Deity) who governs the day of the week they are born on. An Akan male born on **Yawda** is one who was *assigned to* the Obosom (Deity) **Yaw** pre-incarnation and thus slated to be born on his sacred day as an indication to the community of the Obosom (Deity) who governs the child's **Okra** (aw-krah') or Soul. He is a vessel to carry the energy and consciousness of this Obosom (Deity) into the communal sphere to further the growth, development and defense of the community.

**Yàw, F. Kwaw, pr. n. of a male born
on a Thursday. Gr. § 41,4; cf. yaa-ó**

Okra and **Okraa** are the male and female terms for **Soul**. Your Soul, your Okra or Okraa, is a **Deity** dwelling in your head-region as an Afurakani/Afuraitkaitnit (African) individual. It is a Divine Spirit-Force in Nature, a Male Deity for Males and Female Deity for Females, who is assigned by **Nyamewaa** and **Nyame**, the Great Mother and Great Father Supreme Being [called **Amenet** and **Amen** in ancient Khanit and Kamit (Nubia and Egypt)], to dwell in the head region to guide us throughout the course of our lives. We experience this Spirit-Force in our head region pulling us towards thoughts, intentions and actions that are in harmony with Divine Order and pushing us away forcefully from thoughts, intentions and actions which would place us out of harmony with Divine Order. We also receive communications from our head Deity including intuitions, forewarning of events that will take place in the future and more. Communication from our Nananom Nsamanfo, Ancestresses and Ancestors, confirm the direction we receive directly from our Okra/Okraa, our Soul, the Obosom (Deity) governing our head. All Afurakani/Afuraitkaitnit (African) ethnic groups have a name for the Soul, the head Divinity, in their respective languages.

The Okra of Nat Turner was infused with the energy of and governed by the Deity **Yaw**. His Soul's name is thus **Yaw**. We therefore refer to him and ritually evoke him by his Kradin, Soul's-name, as opposed to the artificial european label. In Akan, the term **yaw** (**eyaw**) means 'pain' and 'one who brings pain'. It also means 'confrontational, warlike, aggressive, relentless, fierce'. The Obosom **Yaw** is the patron Obosom (Deity/God) of Kings and Rulers. He relentlessly challenges disorder and its

purveyors for the preservation of the **oman** (nation). He is the warrior king. His other major title is **Soro**, 'He who is above', 'He who is in the sky', 'Chief', 'King', 'His High-ness', 'the owner of thunder and lightning'.

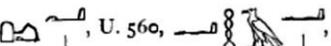
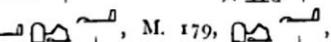
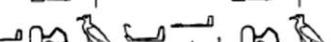
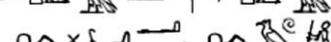
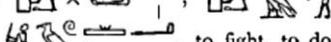
yàw, *a. wild, fierce.*
yàw, *v. [red. yeyaw], Ak. ya, to abuse, chide, scold, upbraid, revile, insult, e-yáw', eyáw' [cf. oyare] pain, ache,*

sórò [cf. **eso**; s. Gr. § 118-120] **1.** *the upper part or parts. — 2. the space or situation above. pr. 472. — 3. what is above, the upper world, upper regions, sky, heaven. — 4. (adv.) above, on high,*

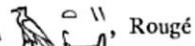
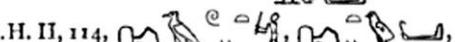
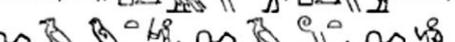
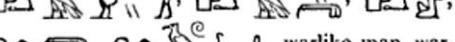
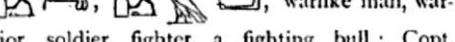
are sorry for it. — ye yáw', to pain, give pain; cf. dokow, v. pr. 59. 464..

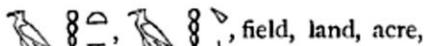
Osoro Nyansramma – *Sky Obosom (God) of Thunder and Lightning*

The Obosom (Deity) **Yaw** whose major title is **Soro** in Akan has the same titles in our Ancestral language of **Khanit** and **Kamit**. The term **ahau** (eh-aw) in the **medutu** (hieroglyphs) and language of **Kamit** means 'pain' and 'one who brings pain or 'punishment'. It is also a major title meaning 'fighter, combatant'.

āḥa-ā , U. 560, ,
 T. 170, , M. 179, ,
 N. 689, , ,
, to fight, to do battle, to wage war.

ah ,
 Rev. 13, 29, ,
 Rev. 11, 123, pain, grief,

āḥati, āḥauti, , Rougé
 I.H. II, 114, ,
,
, warlike man, warrior, soldier, fighter, a fighting bull; Copt. 20077; plur. ,

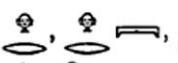
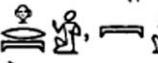
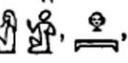
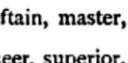
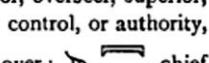
ah-t , field, land, acre, ploughed or cultivated land; plur. , Amen. 7, 14; Copt. **éiwǝe, éioǝe, iǝe, ioǝi,**

Notice that the related term **ah** meaning *a field, ploughed or cultivated (protected) land* is spelled with the same medutu phonetically. However, the pronunciation is key. In the **Coptic** dialect of the language, the Late **Kamit** dialect which came into usage over 2,000 years ago in the latter part of the civilization, the pronunciation is spelled out: **Copt. éiwǝe, éioǝe, iǝe, ioǝi,** - **EIWHE, EIOOHE, IAH, IOH**. These variations give the pronunciation of 'ah' as eyawhe, eyoohe, yah, and yohi. The Akan vocalizations of **eyaw** and **yaw** [yaa-oh] are these **exact same vocalizations** found in **Coptic**.

[The Akan migrated from ancient Khamit and Kamit and reestablished our culture in West Afuraka/Afuraitkait (Africa) over 2,000 years ago. We naturally brought our language and Ancestral Religion with us inclusive of the knowledge of the Abosom (Deities). Those Akan who were forced into North America from West Afuraka/Afuraitkait (Africa) continue to maintain this practice of our Akan Ancestral Religion as Hoodoo.]

Yaw (Aha, Ahau [Eh-aw]) is a title of Heru the son of Ausar and Auset. The name Ahau (eh-aw) came to be pronounced Eyaw and Yaw (ee-aw) in Akan.

Heru is pronounced Horo in the Coptic dialect. It is defined as 'He who is above', 'He who is in the sky', 'His High-ness'. The name Horo in Coptic (Horus in greek) came to be pronounced SHoro and Soro in Akan which carries the same meaning.

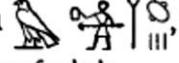
heri , Tombos Stele 2, ,
P. 396, M. 566, N. 1172, ,
,
,
,
chief, chieftain, master,
captain, president, governor, overseer, superior,
he who has chief charge, control, or authority,
a celestial being, he who is over; , chief
of the two heavens; dual , P. 402,

Her, Heru , U. 83, ,
U. 443, , T. 253, , M. 454,
,
,
,
,
,
,
an ancient Sky-god, his right eye was
the sun and his left eye the moon; Copt. ⲉⲱⲡ,

heriu , the upper
part, what is above; Copt. ⲉⲡⲁⲓ.

ⲉⲱⲣⲟ [cf. ⲉⲱ; s. Gr. § 118-120] 1. the
upper part or parts. — 2. the space
or situation above. pr. 472. — 3. what
is above, the upper world, upper regions,
sky, heaven. — 4. (adv.) above, on high.

Osoro Nyansrama – Sky Obosom (God) of Thunder and Lightning (nyanranna)

Heru-āhai-sebau , Tomb
of Seti I, Horus, destroyer of rebels.

Āha-Heru , Denderah III,
a god of Denderah.

Heru Ahau – Aha Heru are Osoro Yaw and Yaw Osoro in Akan

Destroyer of the Rebels (sebau)

Osoro Yaw – Heru Ahau – is the Obosom (Deity) who Okofo Yaw, Nat Turner, was guided by. This is the Obosom who governs his Okra (Soul), the Obosom dwelling in his head-region. This is the Spirit that he stated spoke to him and guided him to raise up an army to wage war and massacre the whites and their offspring, our enemies. He was not guided by the fictional ‘spirit’ or fictional ‘deity’ associated with the pseudo-religion of christianity. The character jesus/yeshua/isa is a fictional cartoon character who never existed in any form or of any race whatsoever. We know exactly what Obosom (Deity) guided Okofo Yaw, for we regularly invoke this Obosom Yaw today in the Hoodoo Religion just as we have for hundreds of years in North America and as we have for tens of thousands of years in Afuraka/Afuraitkait (Africa) prior to arriving in America. We also evoke and communicate with our Akan Ancestor Okofo Yaw, Nat Turner who as an Akan is related to us by blood.

In our Ancestral culture and cosmology in ancient Khamit and Kamit, the battle of Heru and Set led to Set gouging out Heru’s eye. Tehuti, the Male Obosom (Deity) of Divine Wisdom as well as Het Heru, the Female Obosom of Fertility, Reproduction, Procreative-activity and Beauty worked to heal the eye of Heru. The eye of Heru became a talisman of healing and protection from that point forward.



In the *Shabaka* text Heru, Auset and Nebt Het work to resurrect Ausar.

“...The Great Throne that gives joy to the heart of the Ntorotu/Ntorotu (Deities) in the House of Ptah is the granary of Ta-tenen, the mistress of all life, through which the sustenance of the Two Lands is provided, owing to the fact that Ausar was drowned in his water. Auset and Nebt Het looked out, beheld him, and attended to him. Heru quickly commanded Auset and Nebt Het to grasp Ausar and prevent his drowning (i.e., submerging). They heeded in time and brought him to land. He entered the hidden portals in the glory of the lords of eternity, in the steps of him who rises in the horizon, on

the ways of **Ra** the Great Throne. He entered the palace and joined the Deities of **Ta-tenen Ptah**, lord of years.

Thus **Ausar** came into the earth at the Royal Fortress, to the north of the land to which he had come. His son **Heru** arose as king of Upper Egypt, arose as king of Lower Egypt, in the embrace of his father **Ausar** and of the Deities in front of him and behind him...”

[Shabaka Stone – ‘Men Nefer (Memphite) Theology’]

The specific mechanism by which **Ausar** is revived and resurrected by **Heru**, **Auset** and **Nebt Het** is addressed in the earlier **Meru** (pyramid) texts, wherein **Heru** gives his Father **Ausar** his eye. **Ausar** consumes, absorbs, the eye of **Heru**, for the eye of **Heru** has the power to revive the Spirit energy of **Ausar**. **Ausar** is thereby resurrected and takes his place as the Head of the Abosom (Deities) in the Spirit-realm.

“...Awake! Awake, **Ausar** ... Raise yourself from off your left side and put yourself on your right side. The eye of **Heru** shall be fetched for you..

...accept **Heru**'s eye, which escaped from **Set**, which you should take to your mouth and with which you should part your mouth.

..has become clean through **Heru**'s eye and his obstruction has been removed through **Ausar**'s two kites, **Auset** and **Nebt Het**.

*Ausar Pepi Nefer ka Ra, this firm eye of **Heru**, let me give it to you, that you may become powerful and your opponent may be fearful of you...”*

*Ausar.. take to yourself the Eye of **Heru** in which **Tehuti** has seen the water..*

[Meru/Pyramid Texts of Unas, Teti and Pepi]

One of the definitions of **Her**, the root of the name **Heru** is ‘face’. When **Heru** has become King of Earth after inheriting this throne of rulership from **Ausar** through **Ausar**'s Father, the Earth Deity **Geb**, **Heru**'s face is seen in the sky. He becomes **Her** or **Heri** – ‘He who is above, chief, ruler’. **Heru**'s face is the face seen in the sky in the medutu (hieroglyphs):



her , , , , , face, visage, .

heri , Tombos Stele 2, , ,
 P. 396, M. 566, N. 1172, , ,
 , , , , ,
 , , , , ,
 chief, chieftain, master,
 captain, president, governor, overseer, superior,
 he who has chief charge, control, or authority,
 a celestial being, he who is over ; , chief
 of the two heavens ; dual , , P. 402,

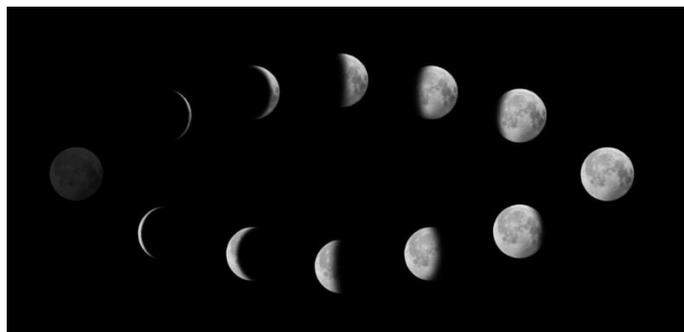
Her, Heru , U. 83, ,
 U. 443, , T. 253, , , M. 454,
 , , , , , ,
 , , an ancient Sky-god, his right eye was
 the sun and his left eye the moon ; Copt. $\text{Ⲓ}\omega\text{ⲡ}$,

heriu , , the upper
 part, what is above ; Copt. $\text{Ⲓ}\rho\Delta\text{I}$.

Ⲓ-sóro [cf. εσο; s. Gr. § 118-120] 1. the upper part or parts. — 2. the space or situation above. pr. 472. — 3. what is above, the upper world, upper regions, sky, heaven. — 4. (adv.) above, on high.

As the *face* (her) in the sky, the right 'eye' of Heru is said to be the Owia (Aten/Atenit – the Sun) while the left 'eye' of Heru is the Osrane (Jahu – the Moon).

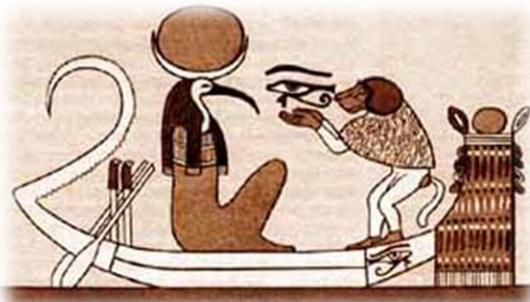
When Set gouges out the eye of Heru, this 'gouging' is the removal of light from the left eye of Heru the Moon. The full moon (full eye) is gradually gouged out by darkness until it is a New Moon:





Ra and Raith – Creator and Creatress

Ra and Raith, the Creator and Creatress of the Universe are often erroneously called the Sun-God and Sun-Goddess. In reality, the Sun is called **Aten/Atenit** (Owia in Akan). Ra and Raith created the Sun and the other stars. At the dawn of Creation Ra is shown to be the ruler of the newly created world. His two eyes are the Sun and Moon. The Moon reflects the light of the Sun when the world - and therefore when we - are in darkness. The left eye of Ra, the Moon, is governed by **Tehuti**. The moon is also called the eye of **Tehuti** for this reason.



Tehuti receiving the left eye (Moon)

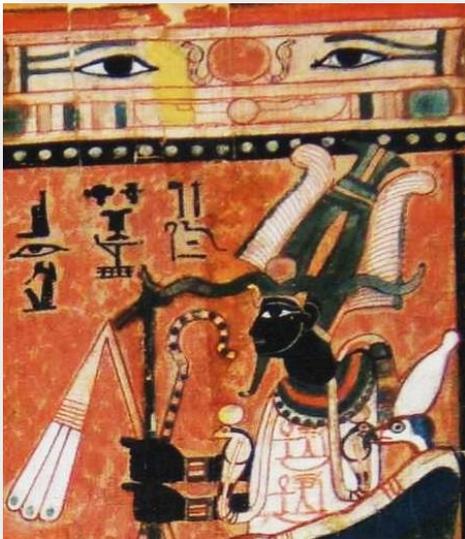
After the death of **Ausar**, the rulership was transferred to His Son **Heru**. Heru as ruler inherited the Sun and Moon as His right and left eyes respectively from Ra.

During the battle of **Heru** and **Set**, Heru's left eye is gouged out by **Set**. **Tehuti** operating through the Moon, reflecting the light of the Aten (Sun), assists in healing/restoration the eye of **Heru**, who

as the new King must regulate the power of the Aten and Iahu (Sun and Moon) in balance. In the coffin texts **Tehuti** states:

“I have come that I may seek out the eye of **Heru**, I have brought and examined it and I have found it complete, fully numbered and intact.” [Coffin Text 249]

Once the Deity of Divine Wisdom restores the eye of **Heru**, **Heru** can defeat **Set** and his followers and restore the nation to Order. In this process **Heru** gives his eye, his power, intuition, illumination, revivification to his Father **Ausar**.



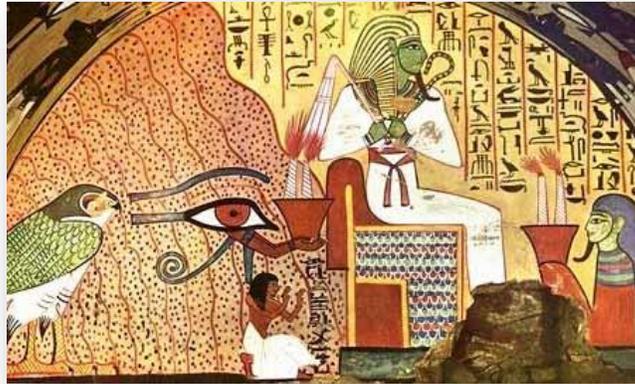
When **Ausar** operates in conjunction with **Ra**, He is called **AusarRa**. He animates the Aten (Sun). He is thus shown with the red Sun-disk between the horns on his crown, replicating the red Sun-disk surmounted by the two serpents, in between the two eyes above his shrine. The Vulture **Obosom**, The Mother Goddess **Nekhbet** stands behind for the protection of **Ausar**.

[Papyrus of **Nebqed**]

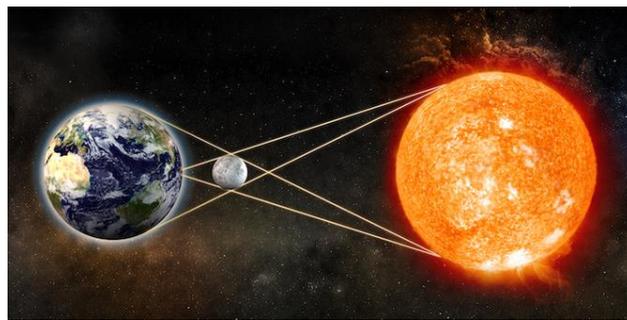


Ausar seated upon his throne as ruler of the Spirit-realm post-resurrection. **Auset** and **Neht Het** stand behind **Ausar**. The eye of **Heru** is carried in the body of the Vulture **Obosom**, the Mother Goddess **Nekhbet** for the protection of **Ausar**.

[Papyrus of **Hunefer**]



The great Falcon **Heru** whose eye is being given to the Nesut (King) in the form of **Ausar**.



Solar Eclipse/Alignment of **Asaase** (Earth) with Moon (eye of **Heru**) and Sun (abode of **Ausar**)

Tehuti, the Divine Wisdom, directs the light of the **Aten** (Sun) to 'fill' the dark moon, to restore the eye, the vision the insight, the wisdom and the power. In this process, **Heru** offers His purified eye to **Ausar** who is operating through the **Aten** (Sun). There is an alignment of the Sun and Moon. The Sun 'consumes' the Moon. The eye of **Heru** is consumed, absorbed, by **Ausar**. The fusion is revivifying for **Heru**, **Ausar** as well as those on **Asaase** (Earth). This is a solar eclipse.

Okofu Yaw, Warrior **Yaw**, **Nat Turner** was/is a child of **Yaw** (**Heru**). **Yaw** is the **Obosom** (Deity) who governs the **Kra** (Soul) of **Okofu Yaw**. When **Okofu Yaw** stated that he saw a solar eclipse and heard from the Spirit that this was a sign that he was to prepare for the war, he was conveying the spiritual communication He received directly from the **Obosom Yaw**. The alignment of **Yaw** and **Awusi** (**Heru** and **Ausar**), the solar eclipse, the giving of the eye of **Heru** to **Ausar**, was a sign that blindness (gouged out eye) was going to be healed. Illumination was coming to disperse the darkness.

It was/is time for Afurakanu/Afuraikaitnut (Africans) to rise up and massacre the whites and their offspring – our absolute enemies – and bring an end to enslavement.

A total solar eclipse took place in February of 12831 (1831). This is the alignment of **Heru** and **Ausar, Yaw** and **Awusi**, witnessed directly by Okofo Yaw. When he experienced the Obosom **Yaw** who governs his Okra (Soul) align with the Obosom (Deity) **Awusi** (**Ausar**) through the conjunction of the Moon and Sun with Earth, he was empowered and directed by the Obosom **Yaw** that this was his sign – and dispensation of energy – to utilize for the preparation for war. The messages were sent out to the warriors. Organizing began in earnest.

On **Awusida** (Sunday), August 21, 12831 (1831) as the Moon began to reach its fullness, Okofo Yaw rose up with his army and waged war against the whites and their offspring. Two days later on August 23rd, the day of the full Moon, the massacre was complete. **The Hoodoo Wars to end enslavement at this juncture began to turn the tide of our trustory in North America.** The war of Okofo Yaw was considered the largest and most deadly in the trustory of the country up to that point. Nearly 60 whites, men, women and children, were massacred by the army of Okofo Yaw in a brilliant display of warfare. They struck fear in the hearts of whites all over the country. This led to and emboldened numerous insurrections including the second **Gullah War** (misnomered Seminole War) which ultimately forced the Civil War to take place. Thousands of our people took up arms as **Maroons** as well as within the armies during the Civil War for the sole purpose of massacring as many whites as they possibly could and **forcing** the end of enslavement.

On, August 21st of 13017 (2017) the eye of Heru was given to Ausar once again. This was an alignment of the Moon and Sun in the form of a ‘solar eclipse’ on the August 21st anniversary of the Hoodoo War of Okofo Yaw.

Once again, the alignment of **Yaw** and **Awusi** (**Heru** and **Ausar**) marks the turning point in the tide of our **Revolution-Resolution**. Our communal Black Body (**Ausar**) has been revived and our sight has been restored (**Heru**). We have the insight from Divine Wisdom (**Tchuti**) to employ our Ancestral Religion and Culture to complete the work of previous generations for our complete sovereignty – and the complete eradication of our enemies.

Through **rootwork** in Hoodoo we established the precedent for chemical and biological warfare. Through invoking and being guided by the Sakraman Obosom who is Obueakwan, whose sacred animal totem is the wolf in Hoodoo, we established the precedent for **lone-wolf** warfare against our

enemies. Through invoking and being guided by the Obosom **Oboade** and the Earth Mother Abosom **Asaase Afua** and **Asaase Yaa** in Hoodoo we established the precedent for fashioning **metal armaments** for warfare.

Hoodoo is now revived in our spiri-genetic Ancestral blood-circles. Hoodoo Wars return.

©Copyright by Odwirafo Kyesi Ra Nehem Ptah Akhan, 13017 (2017).



AMARUKAFO ADEBISA ADWUMADI

African-American Ancestral Divination Project

Documentary Film

www.fundrazr.com/Amarukafo_Adebisa

The Hoodoo Wars will be examined as a component of our documentary film. **AMARUKAFO ADEBISA ADWUMADI: African-American Ancestral Divination Project** - is our film documenting 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), **Grís Grís** (Bambara and Mande), **Voodoo** (Ewe, Fon) and more in North America. It was these systems of divination within our Ancestral Religions which empowered and guided us to effectively wage war against the whites and their offspring and force the end of enslavement in North America.

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



View the trailer for our film and support our crowdfunding effort today. We aim to complete our film for a November release. It is only with your assistance that we can make this independent film happen for the empowerment of the Afurakani/Afuraitkaitnit (African~Black) Oman (Nation/community). View the 9-minute trailer and contribute via our crowdfunding site. We only accept contributions from our people for the funding of our work. Yeda ase (we thank you) for your support:

www.fundrazr.com/Amarukafo_Adebisa

Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman AmaruKa Atifi Mu
Akwamu Nation in North America
Odwiraman
www.odwirafo.com



Cockle Shells (Sea Shells) and Water, *nwora ne nsuo*, employed in our **Uab Odwira Adebisa** the major form of **adebisa** (divination) within **Aakhuamuman Amaruka Atifi Mu** (Akwamu Nation in North America). **Hoodoo Divination** maintained within the Ancestral blood-circles of **Akanfo** in North America.

www.odwirafo.com/adebisa.html



Mogya and Agyapade – Akan Origin of Mojo and Jack Ball
NDU AKUABA – Akan Origin of the Hoodoo Doll Baby



Hoodoo – Akan Ancestral Religion in North America

www.odwirafo.com/Hoodoo.html

NYAMMA AND KAKADURU

Akan Origin of ‘High John the Conqueror’

The Man and the Root Revealed



The root contemporarily known as ‘High John the Conqueror’ or ‘John de Conquer’ or ‘Johnny Conqueroo’ is a key component of the healing and ritual aspect of the **Hoodoo Religion**. 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** carried in the blood-circles of our Akan Ancestresses and Ancestors to North America during the **Mmusuo Kese** (Great Perversity/Enslavement era). We have proven in our broadcast series on Hoodoo the exclusively **Akan** etymological and cosmological origins of the terms:

Ndu (oohn-dooh')	Hoodoo
Kankye (kahn-cheh)	Conjure
Hintin (heen-teehn)	Haint
Mogya (moh'-jah)	Mojo
Gya and Agyapade (jah or jah pad deh)	Jack and Jack ball
Komfo (kohm'-foh)	Goofah
Dwo (joh, tsho)	Shout (Ring Shout)

These terms are phonetically, conceptually and thus cosmologically defined properly only within Akan language, culture and cosmology.

It is critical to understand that these terms are not defined in isolation, for each term and its related function is a component of the interwoven cosmological fabric which is Akan. Hoodoo Religion is Akan Religion.

Moreover, we have proven that the various classes of healers/healeresses, priests/priestesses in Akan culture are naturally found in the Hoodoo Religion properly defined and named. The term **ndu** (oohn-dooh') in Akan means ‘medicine’ from **ndua** (plants, trees, stalks – plant life). This term is pronounced

Hoodoo in the dialect of Afurakanu/Afuraitkaitnut (Africans) in North America, ‘African-Americans’, who are spirit-genetically Akan.

The root **du** (ndu, odu, etc.) in the Akan language also means ‘to become heavy; to come down, descent of a spirit; to feel a presentiment or foreboding’. When one invokes or evokes Deities and Ancestral Spirits, one becomes ‘heavy’ with the spirit because of spirit-possession. This then allows the one who invoked or evoked the Spirits to foretell events as well as give insight for healing and defensive purposes. This is the **conjuring** of the **Abosom** and **Nsamanfo**, Deities and Ancestral Spirits in Akan culture.

We thus have various manifestations of healers and healeresses, priests and priestess in Akan culture whose roles continue to exist in Hoodoo – Akan Ancestral Religion in North America:

- Odunsinfo** *root (nsin) medicine (odu, Hoodoo) people (fo) - Rootdoctors*
- Oduyefo** *to work (ye) medicine, heaviness of spirit (odu, Hoodoo) people (fo) - Rootworkers*
- Komfo** *to become possessed, mounted (kom) people (fo) Goofah doctor*
(when possessed white, red, gold or black powder (dust) is used on the body and Shrines – Goofah dust)
- Odumafo** *to give (ma) medicine, presentiments (odu, Hoodoo) people (fo) - Diviner*
(Plural: Odumafo, singular: Odumani – **Hoodoo Man/Hoodoo Woman**)
- Kankye** *to speak utter incantations (ka) to bring forth the Spirits (kye) – Conjure, Conjure Man, Conjure Woman*

Akan Man/ Akan Woman

Originally designating a **Conjure Man** and **Conjure Woman** while identifying our Akan ethnic identity, **Akan Man** and **Akan Woman**. Later corrupted into ‘Con-man and Con-woman’ by the whites and their offspring. This is analogous to the denigration of **Voodoo man** and **Voodoo woman**. These terms originally identified the Ewe and Fon ethnicity of healers/healeresses practicing **Vodoun (Voodoo)**. The terms would later be **deliberately mistranslated as defining individuals who were ‘charlatans’ by the whites and their offspring**. This was because Hoodoo and Voodoo led to revolts and the deaths of the whites and their offspring. They thus sought to demonize and ridicule our Religions in the hope that younger generations would ultimately begin to reject the Religions. The **Kankye Man** and **Kankye Woman**, the Conjure Man and Conjure Woman, was originally and has always been ethnically the Akan Man and Akan Woman. The same is true of the **Voodoo Man** and **Voodoo Woman** being the Ewe or Fon Man and Ewe or Fon Woman, the **Juju Man** and **Juju Woman** being the Yoruba Man and Yoruba Woman, the **Gris Gris Man** and **Gris Gris Woman** being the **Bambara Man** and **Bambara Woman**, the **Wanga Man** and **Wanga Woman** being the Ovambo Man and Ovambo Woman, etc. We maintained our awareness of our specific ethnic identities in North America. This was affected through name retention, ritual, symbols, songs, art, dance, expressions of worship and more.

These facts further elucidate the Akan foundation of Hoodoo in North America. This is prior to the term 'hoodoo' being used centuries later as a catch-all term for any expression of Afurakani/Afuraitkaitnit (African) Ancestral Religion. When Akan people arrived on these shores, they were using the terms **Hoodoo** (oohn-doooh'), **Kankye** (conjure), **Hinti** (Haint), **Odumani** (Hoodoo Man), **Mogya** (mojo) **Gya** (jack), **Komfo** (Goofah) and more – all within their proper context, just as they are used properly in Hoodoo today by authentic practitioners. This is an unbroken, intergenerational and **transcarnational** (through successive incarnations) transmission of culture spanning over 300 years and two continents. Just as the Ewe and Fon people of ancient Dahomey practiced Vodoun and brought Vodoun to North America in their blood-circles as a fully formed religious tradition later called Voodoo, so did the Akan bring Nanasom, Akan Ancestral Religion, in our blood-circles as a fully formed religious tradition. The tradition would later be called by its descriptive title Ndu or Hoodoo.

One ritual practice and related medicine which is ubiquitous throughout Hoodoo Religion and Culture proves this point beyond doubt - the proper identity of 'High John the Conqueror' and the related 'Root'.

Until the release of our broadcast, '**Akan Origin of High John the Conqueror – The Man and the Root Revealed**', the true identity of 'High John' and the related 'root' and accompanying cosmology was unknown outside of the small percentage of those born into Hoodoo Religion.

As we will see, it is impossible for non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) to practice Hoodoo. Hoodoo is specifically Akan Ancestral Religion inherited and transmitted through our spiri-genetic Ancestral Clans. Moreover, Afurakanu/Afuraitkaitnut (Africans~Black People) who are not Akan cannot practice Hoodoo either, as they have their own specific approach to Ancestral Religion based upon their spiri-genetic make-up.

The relationship that Akan people forged with the Great Mother and Great Father Supreme Being (**Nyamewaa** and **Nyame**) and the Deities (**Abosom**) is different than that of the Yoruba, Igbo, Ewe, Fon, etc. although similar and related. We all have our own unique approaches based upon generations of experience, inclusive of the manner in which the Deities have possessed our peoples in specific regions of **Asaase Afua** (Fertile Earth Mother's) body and transformed our spiritual and physical DNA.

*This is of course why pseudo-'native'-americans and european pseudo-'folk magic' practitioners have absolutely nothing to do with Hoodoo. They have no capacity to communicate with any Deity, nor the Akan Ancestresses and Ancestors who brought and continuously transmit the **tumi** (Divine Power) of the Abosom (Deities) to us through our matrilineal and patrilineal via **bebra** (reincarnation).*

All non-Black individuals including white europeans, white americans, white hispanics, white latinos, white asians, white indians (hindus), white asians, white pseudo-'native'-americans (migrant asians), etc. who claim to practice Hoodoo are 100% frauds. They are spiritually and racially incapable of participating. This is true of all Afurakani/Afuraitkaitnit (African) Ancestral Religions. They lack the spiritual-infrastructure to do so, namely an Okra/Okraa (Soul, Deity in the Head Region) and Akan Matrilineal and Patrilineal Abosom (Deities) transmitted via bebra (reincarnation) intergenerationally and transcarnationally by Akan Ancestresses and Ancestors – inclusive of the individual having lived as an Akan in Afuraka/Afuraitkait (Africa) and returning as an Ancestor or Ancestress to be born in North America through specific clans.

Most publications addressing the identity of ‘High John the Conqueror’ and the related ‘root’ describe him as an African Prince, King or Royal who was forced into enslavement. He had an irrepressible spirit and fought back against the slavemaster. Some state that he led a revolt while others state that he outwitted the slavemaster and could not be broken. It is also stated that just prior to his death, he told his community that his spirit would be contained in a specific plant/root. All we had to do was evoke him ritually through this root and he would assist us to overcome our obstacles, physical and spiritual.

The entry from Wikipedia on ‘John the Conqueror’ is typical:

John the Conqueror

From Wikipedia, the free encyclopedia



For *Jean le Conqu reur*, see *John V, Duke of Brittany*.

The roots of *Ipomoea jalapa*, when dried, are carried as the John the Conquer root **amulet**.

John the Conqueror, also known as **High John the Conqueror**, **John de Conquer**, and many other folk variants, is a **folk hero** from African-American folklore. He is associated with a certain root, the **John the Conqueror root**, or **John the Conqueroo**, to which **magical** powers are ascribed in **American folklore**, especially among the **hoodoo** tradition of **folk magic**. **Muddy Waters** mentions him as Johnny Cocheroo pronounced Johnny Conqueroo in the song "I'm a Man". "I think I'll go down/To old Kansas too/I'm gonna bring back my second cousin/That little Johnny Conqueroo"

Contents

- 1Folk hero
- 2John the Conqueror root
- 3Other herbs related to the legend
- 4Notes
- 5References

Folk hero[[edit](#)]

John the Conqueror was an African **prince** who was sold as a **slave** in the Americas. Despite his enslavement, his spirit was never broken and he survived in **folklore** as a sort of a **trickster** figure, because of the tricks he played to evade his masters. **Joel Chandler Harris's** *Br'er Rabbit* of the *Uncle Remus* stories is said to be patterned after High John the Conqueror. **Zora Neale Hurston** wrote of his adventures ("High John de Conquer") in her collection of folklore, *The Sanctified Church*.

In one traditional John the Conqueror story told by **Virginia Hamilton**, and probably based on "**Jean, the Soldier, and Eulalie, the Devil's Daughter**", John falls in love with the **Devil's** daughter. The Devil sets John a number of impossible tasks: he must clear sixty **acres** (25 **ha**) of land in half a day, and then sow it with **corn** and reap it in the other half a day. The Devil's daughter furnishes John with a magical **axe** and **plow** that get these impossible tasks done, but warns John that her father the Devil means to kill him even if he performs them. John and the Devil's daughter steal the Devil's own horses; the Devil pursues them, but they escape his clutches by **shape-shifting**.

In "High John De Conquer", Zora Neale Hurston reports that:^[1]

like [King Arthur](#) of England, he has served his people. And, like King Arthur, he is not dead. He waits to return when his people shall call him again ... High John de Conquer went back to Africa, but he left his power here, and placed his American dwelling in the root of a certain plant. Only possess that root, and he can be summoned at any time.

This is from Hurston's published article in *American Mercury* magazine in 1943. In this article she relates a few stories about High John, enough to define him, but not an exhaustive survey of the folklore. The purpose was to present the nation with the hope-building and the power of this inspiring figure during the darkest days of World War II. The article ends with:

So the brother in black offers to these United States the source of courage that endures, and laughter. High John de Conquer. If the news from overseas reads bad, if the nation inside seems like it is stuck in the Tar Baby, listen hard, and you will hear High John de Conquer treading on his singing-drum. You will know then, that no matter how bad things look now, it will be worse for those who seek to oppress us.... White America, take a laugh from out of our black mouths, and win! We give you High John de Conquer.

— *The American Mercury*, October 1943, pp. 450-458^[2]

There are some authors and academics who further state that High John was simply a mythical figure created in the minds of our people to give us hope through trying circumstances.

The truth is that the individual called 'High John' is an Akan, specifically of the **Akwamu** ethnic group, a sub-group of the larger Akan people. **He is a direct Ancestor of ours with whom we communicate directly through spirit-possession and spirit-communication. This has always been the case.** Moreover, we know his actual name, where he came from, when he came and what he accomplished. Our great **Osafo**, Warrior, led the revolt on St. John's island in 12733 (1733).

1733 slave insurrection on St. John

From Wikipedia, the free encyclopedia

Coordinates: 18°20′N 64°44′W﻿ / ﻿The 1733 slave insurrection on St. John in the [Danish West Indies](#) (now [St. John, United States Virgin Islands](#)) started on November 23, 1733, when 150 [African slaves](#) from [Akwamu](#) (present-day [Ghana](#)) revolted against the owners and managers of the island's [plantations](#). Lasting several months into August 1734, the [slave rebellion](#) was one of the earliest and longest slave revolts in the [Americas](#). The Akwamu slaves captured the fort in [Coral Bay](#) and took control of most of the island. They intended to resume crop production under their own control and use Africans of other tribes as slave labor.

Planters regained control by the end of May 1734, after the Akwamu were defeated by several hundred better-armed French and Swiss troops sent in April from [Martinique](#), a French colony. Colony militia continued to hunt down [maroons](#) and finally declared the rebellion at an end in late August 1734.^[1]

The **Akwamu** [ah-kwah'-mooh] are a sub-group of the Akan ethnic group. There are approximately 11 million Akan people in Ghana and approximately 9 million Akan people in Ivory Coast. The 20 million of Akan ethnicity make them one of the largest ethnic groups in West Afuraka/Afuraitkait (Africa) and Afuraka/Afuraitkait (Africa) in general. They were thus among the groups from whom one of the largest percentages of our people were captured and sold into enslavement in the Western Hemisphere.

Akwamu at its height was one of the most powerful Akan empires prior to the rise of the **Asante** (Ashanti) empire. The Akwamu empire demonstrated great military prowess and was widespread. However, some of their vassal states were unhappy with their rule including their heavy-handed treatment of their subjects. During the reign of the **Akwamuhene** (Akwamu King) **Ansa Kwao** the vassal states revolted. A confederation led by the **Akyem**, a rival Akan group, in concert with other non-Akan groups came together to defeat the great Akwamu empire which had heretofore held sway for decades over a large expanse in today's Ghana and extending into today's **Whydah** in Benin. The Akwamu were defeated in 12730-31 (1730-31). Many of the Akwamu prisoners of war were sold to the Europeans, specifically to the Danes. They were thus transported to the Danish West Indies.

In May of 12733 (1733) the vessel called the **Laarburg Galley** arrived on the island of **St. Thomas** in the Danish Caribbean. The records indicated that there were 242 captives who survived the journey (out of an initial 443) including: 124 men, 64 women, 26 boys and 28 girls. They would in the majority be transported to the island of St. John which was a sister island of St. Thomas a few miles away. The records show that the majority of these captives were Akwamu.

Amongst these captives was a royal court official and top lieutenant of the Akwamuhene Ansa Kwao. This royal was a leader in the armed forces during the Akwamu war against the vassal states. His name was **Nyamma**. Nyamma was an **Asafohene** (warrior – **asafo**, king/head – **hene**). He is listed and described in the Christiansborg Castle records in Ghana from where he was sold and also in the Danish records in the Caribbean. He would be sold to the Soedtmann plantation on St. John. Asafohene Nyamma was recognized by his compatriots as a ruler even in captivity. He rose to a leadership position on the plantation and became foreman. The whites realized that he had an untamable spirit and feared provoking this decorated military officer. They therefore gave him a leadership position in an attempt to distract his focus. He was referred to as **King Jama** (King Nyamma) on the plantation by his people. In the Danish records he is referred to as 'King Jama' as well as the Danish rendering, **Konge Juni**, translated and pronounced by English speakers as **King June** and **King John**.

The 'n' in Nyamma is a 'nasal' 'n' in the Twi/Akan language. We find that the pronunciation in the Akan language of such names where the nasal 'n' precedes a 'y' is often executed with the 'n' almost silent approximating a 'y' or 'j' sound. Nyamma (ng-yah'-mah) is thus pronounced jah'-mah (Jama) depending upon the dialect of Akan being spoken. Because this was not a name easily translated into European languages, the Danish and later English rendering of the name would become King Juni (June, Joni) and King Jon. [Listen to the Danish dialectical pronunciation of **Juni** which approximates the English 'Johnny' <https://translate.google.com/?um=1&ie=UTF-8&hl=en&client=tw-ob#auto/da/june>]

It was King Jama (King Juni/Jon) who led the great revolt in St. John in 12733 (1733). This was the most expansive revolt of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere in trustory (true history) at that time. The Akwamu-led revolt resulted in the Afurakanu/Afuraitkaitnut (Africans) taking control of the entire island for nearly six months. This is the origin of the royal, Asafohene, Warrior King - his 'highness' (high) - Jama becoming corrupted by Europeans into his 'highness' John or 'High John' – the Conqueror.

It was the aim of the Akwamu leaders of the revolt to maintain the island as a western outpost of the Akwamu empire. However, because of internal fracturing, the whites were able to mount an offensive

after six months. They brought in reinforcements from the French Colony Martinique and ultimately put down the revolt.

It was customary for Akwamu and other Akan warriors to never allow themselves to be captured by the whites if defeated. They opted to commit suicide, for they knew that their spirit would immediately be released and returned to their Ancestral clan back in Afuraka/Afuraitkait (Africa). This is precisely what Nyamma, King Jama, and his top warriors did. Prior to committing suicide, Nyamma informed his people that if they ever needed his guidance, they could evoke his spirit through the use of a particular root. This ritual evocation would garner spiritual healing, protection and the emboldening required to wage war incessantly against the whites and their offspring.

This is a key component of Akan cosmology and the identity of the man and the root.

All Akan people are connected to a matrilineal Deity, **Abusuabosom** (Abusua Obosom) and a patrilineal Deity, **Ntoro** or **Agyabosom** (Agya Obosom). These Abosom (Deities) and their **tumi** (Divine power) are transmitted to us via our matrilineal and patrilineal Ancestresses and Ancestors via blood (*mogya*) and reincarnation (*bebra*). There are **akyeneboa** (animal totems) associated with each of these Abosom (Deities). Yet, there are also plant totems associated with each of these Abosom as well. Thus Abosom (Deities) who govern fire (*ogya*) also govern fiery plants, animals, minerals and Afurakanu/Afuraitkaitnut (Africans) of fiery temperaments. Abosom who govern water (*nsuo*) also govern watery plants, animals, minerals and Afurakanu/Afuraitkaitnut (Africans) of cool, magnetic, watery temperaments, etc. The various energy-complexes, manifest through the Abosom who animate the Sun, Moon, Stars, Black Substance of Space, Earth Mothers, Oceans, Rivers, Mountains, Atmosphere, Fire and more have been catalogued by **Nyamewaa-Nyame** (the Supreme Being) and received by Afurakanu/Afuraitkaitnut (Africans) tens of thousands of years ago. We have woven this knowledge into the fabric of our culture. We are thus able to identify children and adults of varying spiritual dispositions and what Abosom (Deities) govern them. We can also learn via said catalogue what plants, animals, minerals and humans are good for healing certain individuals or would be taboo to ingest or interact with.

When Nyamma stated that his spirit resided in a particular plant, he was speaking of his plant totem:

- nyama**, a certain plant; s. **otokotaka**. **ɔ-toko(a)táká**, a species of creeper or climber, whose leaves are used in the process of making rubber from rubber milk (*Bauhinia reticulata*); syn. **otofo-tafa**. pr. 3423.
- ɔ-tǎfó**, pl. a-, one who has fallen in battle or has been killed by an accident. pr. 957, 3324. — **atǎfo-kwáŋ**, **asamaŋ-kwáŋ**, the milky way.
- ɔ-tǎfó-sésá**, s. **osámāŋ**. — (**tofo**, *Mf. apparition*).

As we can see, the **nyama** plant is also called **otokotaka** in Akan. A synonym for **otokotaka** is **otofo-tafa**. This is important as a descriptive, for as shown **otofo** references one who has *fallen in battle*. The **otofo-sesa** is thus referred to as **osaman**:

ə-sámán, pl. a-, asamánfó, n- [*con. né sámán & né sámán'*] 1. *a departed spirit. pr. 165. 2761-64. Job 26, 5; ghost, goblin, spectre, apparition. Mk. 6, 49. - cf. sésá, asámán. — 2. skeleton of a man. — a) Esono atofó asámán (a. s. sésá); b) esono asámán-pá; c) esono asámán-twéntwé; wón de, wonnyá okwán pko asámán, nea wón mífó wó, na wotetá mífyiri so; - atofó sésá: wómfá wón hō mfra asámán-pá mu, na wónam, daa wóabó hyirew na wofura ngwera, nso wonsuro; - asámán-pá de, wohū nipa a, na wognán, wómpe se onipa hū wón po. There are, according to the belief of the heathen Negroes, three different kinds of departed spirits: a) those who fell in battle (or by an accident, such as by a falling tree); b) common spirits; c) lingering spirits. The last named are not admitted to the world of spirits, where the others are, but hover about behind the dwellings; - the spirits of those who were killed do not associate with the common spirits; they walk about, rubbed with white clay and in white garments; they are not afraid, whilst the common spirits flee when they see a man, and do not wish even to be seen.*

We note that the **otofó** spirit of a person who was killed in battle, or died as a result of war, walks about rubbed with *white clay* and in *white garments*. This white clay (**hyirew**) in Akan is the same clay smeared over the body of the **okomfo** (priest/priestess) when possessed by an **Obosom** or **Osaman** (Deity or Ancestral Spirit). This is the origin of the **Komfo** powder/dust (**Goofah Dust**). A warrior's death is a noble death. The spirit of the warrior thus has the capacity to assist the living with healing, protection and guidance in war. All of these qualities are tied to the name **Nyamma** whose plant totem was **nyama** (nyamma) also called **otofó-tafa**.

The spirit of Nyamma was/is literally in the nyama plant. As a fallen warrior it is his obligation, Ancestral mandate, to assist us with the continued war against our common enemy – the whites and their offspring.

However, because of our forced migration into the western hemisphere the nyamma plant was not found. **We thus had to substitute.** This took place on a wide-scale in Afurakani/Afuraitkaitnit (African) ritual practices. A well-known example is that of divination. Many Afurakanu/Afuraitkaitnut (Africans) perform certain kinds of divination with **cowrie shells**. In Akan these shells are called **nserewaa**. However, once forced into the western hemisphere, including in North America, we had no access to cowrie shells. In order to find a suitable substitute, we would ask **Epo Abenaa** (Mother Obosom of the Ocean) what could be used. She allowed us to take the **nworaa** (seashells) from her body and utilize these. Seashell divination was used in Afuraka/Afuraitkait (Africa) and became a suitable substitute for cowrie shell divination here in North America. Our Ancestresses and Ancestors while not able to find cowries in this part of the world, were glad to see the seashells in this region that they were very familiar with.

The same process took place with regard to akyeneboa, animal totems and plant totems. The **kwaakwaadabi** (raven) is a major akyeneboa (animal totem) for the **Asona** Abusua (Asona matriclan) in

Akan culture. In North America, in regions where there are no ravens, the Black Crow, who shares the same energy-complex became the animal totem sent to us as messengers by our Nananom Nsamanfo (Spiritually Cultivated Ancestresses and Ancestors) at critical junctures on our lives.

Because the nyamma plant was not found here, a substitute totem was used. There was one plant that was cultivated in abundance in the Caribbean which our Ancestresses and Ancestors were glad to have recognized from back home in Afuraka/Afuraitkait (Africa). This plant and its root is commonly called **ginger**. Ginger is a plant with a fiery disposition and connected to fiery Abosom (Deities). It is a vessel and transmitter of such spiritual energy when used medicinally and ritually. What is most important for our discussion here is that this plant, used by the okomfo, odunsinfo, odumafo, oduyefo (various classes of healers/healeresses) in Akan nations in Afuraka/Afuraitkait (Africa) was **readily recognized and used once we arrived on these shores**. This was naturally **sanctioned** by the Abosom and Nananom Nsamanfo. The key is the name of the plant in the Akan language. This root is called in different dialects:

Kakaduru, Kekaduru, Akakaduru, Kakadu

<https://books.google.com/books?id=RC1FAQAAIAAJ&dq=ginger+akakaduru&focus=searchwithinvolume&q=kakaduru>

du, dudu, Ak. = duru, duruduru, a.

aduru, pl. n., or nnuruwa-nnuruwa, Ak.
aduro, aduro, powder, medicine, drug,
physic. pr. 17. 286; ne yare ano ad.
ni, this is the medicine for his sickness;

duru, duruduru, n. heaviness, weight.

duru (dru), v. Ak. du, 1. to descend, dis-
mount, alight, come or go down; duru
(bëra)! = si fam'! cf. sãñ; - nsëw
aduru no, a curse lies on him. Deut.
29, 19. — 2. d..mu, to descend into, to
strike, of lightning: oprannaa d. duam'
a, esò gya, if the lightning strikes a
tree, it catches fire. — 3. to feel a
presentiment, foreboding: nsem a eyë

As we can see, **du** (dooh) is also pronounced **duru** (dooh'-rooh). The Akwamu dialect give us **du**, while the Asante dialect renders the term **duru**. As stated previously, the plural of **du** is **ndu** (nduru, **nnuru** in Asante). The Akwamu dialectical form, **ndu** (oohn-dooh') is the term **Hoodoo**. This term means 'medicine, powder, drug'. Yet, it also means 'heaviness', to become 'heavy' with the spirit when a spirit 'descends' upon one via spirit-possession through conjure. We then have the term **kaka** or **keka**:

kaka = keka.
ɔ-kaka, Ak., F. kaka, = ɔkekaw. pr.
1515.

keká, red. v. [inf. ɲ-] l. frq. of ka, to

bite; to sting; ntontom keka me, the mosquitoes sting me; -F. to frighten. — 2. to itch, to cause a particular uneasiness in the skin, which inclines the person to scratch the part; we nsa hō keka me, mihūáne, my hand itches, I scratch it. Syn. ye hene. - pr. 3652. - keka mu = kekaw mu.

keká, red. v. l. frq. of kā, to touch. — 2. to stir, move: ade no keká ne hō, the thing moves; okeká ne hō, obenyāy, he is moving, he will awake. — 3. to adorn, dress (by washing, anointing, putting on clean clothes &c.); to trim; wakeká ne hō se aysforo; k. funu, pr. 1526. — 4. to stain. — 5. to touch, fumble, feel or grope about; ade sãã yaɲ no, yehú kwaɲ na yekeká. — 6. k. nãm, to cut meat and boil it with salt, pepper, okra, tomatoes &c. into frɔfrow.

kéká, irritability; fierceness, ferocity; - òyè k., he is fierce, wild, unruly, intractable, quarrelsome; untameable, ir-repressible. Ja. 3,8; abofra yi ye k. = n'ani ye deɲ, denneenneɲ, hyew, woká asem kyere no a, onté, onsuró biara, omferé biara; - n'ani ye kékákéká = n'ani ye hyew, òyè hyew, oye kéká sé. ɲkeká, (F. a.), inf. biting. pr. 1832.

ɲkeká(á), ɲkekáá-ha, F. = ɲkekáe. pr. 2861.

akekà-bóá, pl. ɲ, a wild beast, beast of prey.

akéka-duru, akéka-dúru [okekaw aduru] a medicine for tooth-ache, e.g. ginger.

First, we note that based upon dialect the term is pronounced either **kaka** or **keka**. This term is defined as 'to bite' but also to 'touch, feel, grope'. It can also mean 'fierceness, ferocity'. We also see that this is the name for **ginger** – **akekaduru** which is also **kakaduru** and **kakadu**. In Afurakani/Afuraitkaitnit (African) languages, including the Akan language, the 'r' sound is typically a 'rolling 'r''. The tongue taps the roof of the mouth once. This is why the 'r', 'd' and 'n' sounds interchange, for they are all formed by the tongue tapping the roof of the mouth once. If you pronounced 'Kara, Kada, Kana' in succession, with the 'rolling 'r'' you will find that the terms sound identical.

In the rendering **Kakadu** the word when enunciated sounds like kah'-kah-rooh' the emphasis on the first 'a' in kaka sounds nasal. The term kah'-kah-rooh is thus enunciated kahn'-kah-rooh. In english, this becomes 'conqueroo'. The dialectical variant kakaduru becomes kahn'-kah-rooh'-rooh. In english, this becomes 'conquerer root'. When blues singers such as Muddy Waters sung that they had their 'Johnny Conqueroo' they were literally stating that they had the plant totem of Nyamma, King Jama or Jama's (Joni's) Kakadu (kahn-kah-rooh).

This is the **root** that one **bites, chews upon** (ka, kaka, keka – to bite in Akan). This is the **root** that one **rubs, touches, 'gropes'** (ka, keka, kaka – to touch, feel, grope in Akan). This is the **root** that one uses ritually to make himself or herself **fierce, ir-repressible and ferocious** (kaka, keka – fierceness, ferocity in Akan). This is the **Hoodoo** (oohn-dooh') the **Kaka ndu, Kakadu, Kakaduru** of **Jama** (Juni/Jonni) – High John, his Highness **Jama the Conqueror**.

What many are unaware of is that **Nana Nyamma** is a **direct-blood Akwamu Akan Ancestor** who has been evoked by our people for centuries. He shows himself to us and communicates with us. He asks for **Kakadu** (ginger) and we have been giving him ginger on our shrines for centuries. We use the exact same term today as we have for hundreds of years spanning two continents for the exact same ritual purposes. The incorporation of **jalap root** is a later interpolation which has nothing to do with the original practice.

It bears mentioning that all of the Akwamu who were part of the revolt on St. John did not commit suicide. Moreover, all did not participate in the revolt. Some were children and young adults at the time. Some were older individuals. The spirit of Nana Nyamma continued to visit his Akwamu kinsman and kinswomen after his death. Those who remained on the islands of St. John and St. Thomas continued to share the story and ritual practice. They shared our ritual practices with their children and grandchildren as they were forcibly transported back and forth from St. John and St. Thomas during the enslavement era. Some of the younger Akwamu individuals were in their 40s and 50s in 12767 (1767) – 34 years after the revolt on St. Thomas island. This year 12767 (1767) was the year that a young man was born who would ultimately purchase his freedom and move to the united states and settle in South Carolina. This man was of **Coromantee** Ancestry. The term Coromantee came from the region of **Koromantse** in today's Ghana. The europeans began to refer to all of Akan heritage as 'Coromantees' in their literature. This man was also one of a fierce, irrepressible nature. He became our great **Okof**



Kwabena, Warrior Kwabena, also called **Telemaque - Denmark Vesey**. [see image]. He organized the **largest revolt in the trustory of the united states** up to that time in South Carolina, organizing over **9,000** Afurakanu/Afuraitkaitnut (Africans) in a plan to kill the whites and their offspring, end slavery and take over South Carolina. Okof Kwabena is one of the greatest examples of the unbroken circulage (bloodline) of Akan Warriors and Warriresses in the western hemisphere. Moreover, he is the most popular figure from the Caribbean to bring the ritual use of **Kakadu**, High Jama the Kakadu to North America. There were many others of less note who did so as well as they were sold into North America or obtained their freedom after having lived on St. Thomas and or St. John's island.

This is the Akwamu Akan origin of High John the Conqueror, Johnny Conqueror - **Jama's Kakadu**. We have never ceased our communication with Nana Nyamma and never ceased to heal ourselves, protect ourselves and embolden ourselves with the root within which his spirit dwells. We also take note that one of the most famous Obosom (Deity) Shrines in Ghana is the shrine of the Obosom (Deity) **Nyamma**.

As we have proven, the various aspects of the Hoodoo tradition can only be properly defined within the language, culture, cosmology and ritual practice of Akan Ancestral Religion preserved in the blood-circles of Akan Ancestresses and Ancestors in North America.

This information will be included in a forthcoming work.

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13018 (2017).

Selected References

HOODOO PEOPLE: Akan Custodians of Hoodoo From Ancient Hoodoo/Udunu Land (Khanit/Nubia),
Odwirafo Kwesi Ra Nehem Ptah Akhan

Asante-Fante Dictionary, J.G. Christaller

The Cloth of Many Colored Silks: Papers on History and Society, Edited by J. Hunwick and N. Lawler
The Danish West Indies Under Company Rule (1671-1754), Waldemar Westgaard

Blogtalkradio Series by Odwirafo Kwesi Ra Nehem Ptah Akhan: www.blogtalkradio.com/odwirafo

Akan Origin of 'High John the Conqueror' – The Man and the Root Revealed

Akan Man and Akan Woman: Hoodoo Conjure Man and Conjure Woman vs 'con-man'/'con-woman'

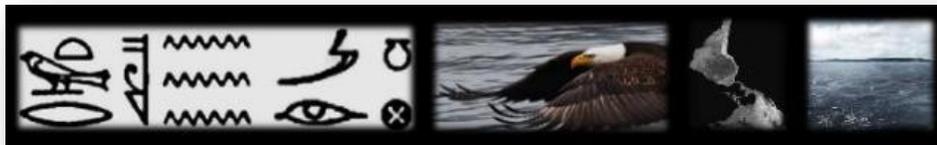
KANKYE and HINTI: Akan Origin of 'Conjure' and 'Haint' in Hoodoo



AKONGUASUADAN

Institution of Learning, Training, Healing, Employment and Entrepreneurship

www.odwirafo.com/akonguasupage.html



ODWIRAMAN – Purified Nation of Afurakanu/Afuraitkaitnut (Africans) in the West

www.odwirafo.com/Odwiraman.html



Order our 29 books from our publications page:

www.odwirafo.com/nhoma.html



See our Hoodoo page articles, broadcasts, books and more:

www.odwirafo.com/Hoodoo.html

EGUA ~ Marketplace Vendors



Luvin' My Soaps LLC

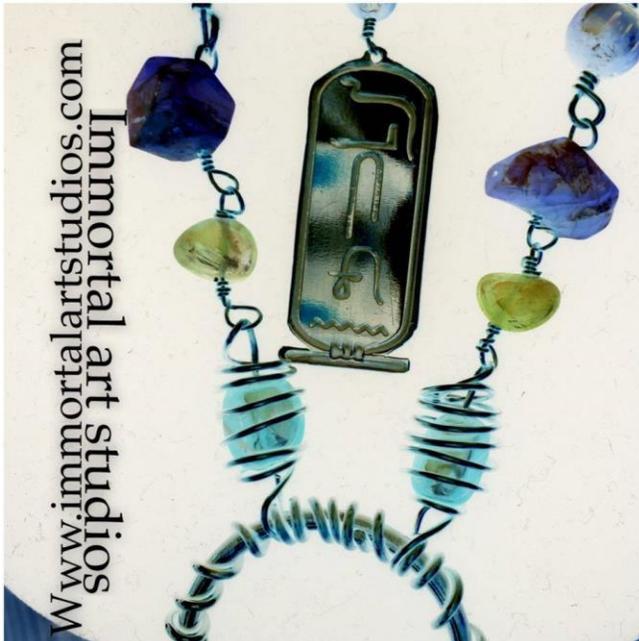
www.luvinmysoaps.vpweb.com

Why us? We pride ourselves on providing our customers with natural products and excellent customer service.

Natural Soaps, Shea Butter, Cocoa Butter, Lotions, Clays & more

Some main ingredients are: Hemp Oil, Coconut Oil, Soybean Oil, Shea Butter, Lye, Olive Oil, Corn Oil, Essential Oils, Sea Salts, Baking Soda...

Our Products Contain: No Parabens, Formaldehyde, Lauryl Sulfate, Preservatives, Animal and Petroleum.



Immortal Arts Studios

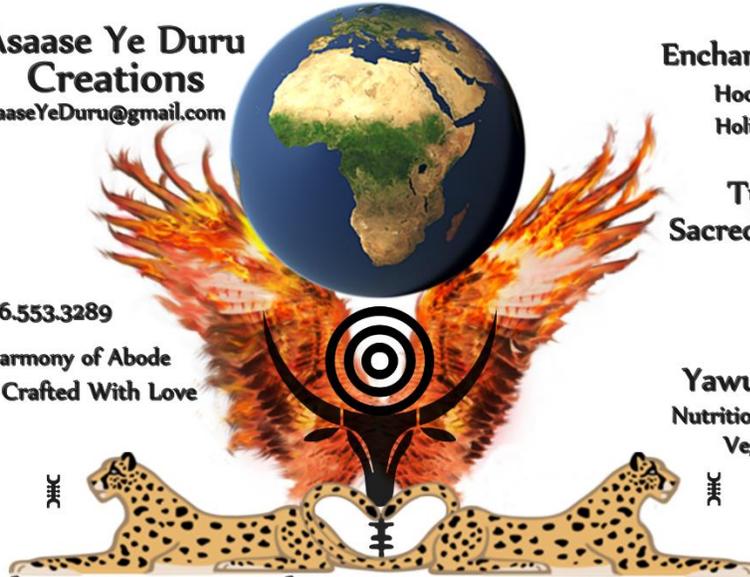
www.immortalartstudios.com

Custom Handmade Talismans and Amulets
by **Kep Heru Tamu**

**Asaase Ye Duru
Creations**
AsaaseYeDuru@gmail.com

856.553.3289

The Harmony of Abode
Ritually Crafted With Love



Enchanted Farmacy
Hoodoo Amulets
Holistic Bodycare

Tumi Kasa
Sacred Adornments
Crystals
Stones
Woods

Yawu's Kitchen
Nutritious & Delicious
Vegan Delights

<http://asaaseyeduru.wixsite.com/creations>

ZALTI Zawadi Arts & Leadership Training Institute, llc
invites you to join

**THE DETOX & MINERALIZE CLUB:
A RENEWABLE ENERGY PROGRAM**

with
Wakili Oyinola McNeill, MSW, RMT, IARP

\$25 monthly investment
PAY AS YOU GO OPTION

MEMBERSHIP GIVES YOU ACCESS TO THE FOLLOWING:

- Receive detailed instructions on proper detox & fasting techniques
- Gain a comprehensive understanding of healing with the herb/plant kingdom to detox major filter system: liver, lungs, kidneys, bladder, stomach/colon & blood
- Receive Crystal of the month with meditation
- Receive recipes for wellness & family balance
- Monthly conference call with Wakili Oyinola providing guided instructions on setting up your healing laboratory kitchen. Inspired by Queen Afua's 7 Kitchens of Consciousness.
- Receive distant/ remote Reiki body attunements of life force energy and universal love
- Join the "Get Fortified" Study Group Inspired by Jewel Pookrum's Vitamins and Minerals from A to Z

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

JOIN TODAY!

Zawadi.SPA@gmail.com

240-405-0149

www.wakiligreenmovement.com

OKOM ~ Economic Development Model



Mama Mawusi Ashshakir
(513)609-7147

- Health Consultations
- Herbal Products and Books
- Master Herbalist Certification
- Natural Health Information
- Childbirth Education

[Http://WWW.TheBodyTempleInstitute.Com](http://WWW.TheBodyTempleInstitute.Com)

[www.TheBodyTempleInstitute.Com](http://WWW.TheBodyTempleInstitute.Com)



Pan African Designs.Com

www.panafricandesigns.com



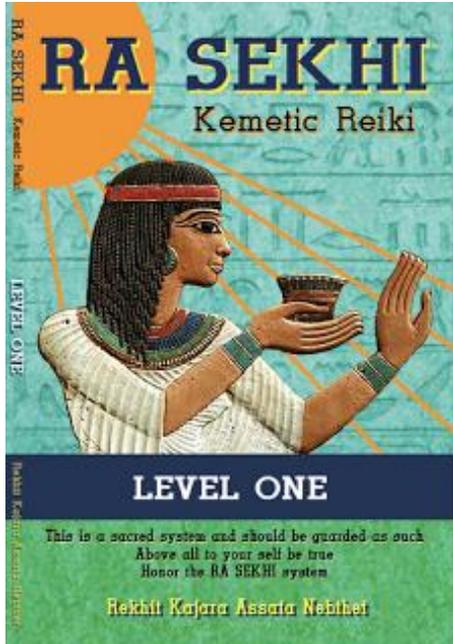
FAWOHODIE SUA!
PAN-AFRIKAN EDUCATIONAL
ONLINE CO-OP CLASSES
WELCOMES YOU!

www.fawohodiesua.com

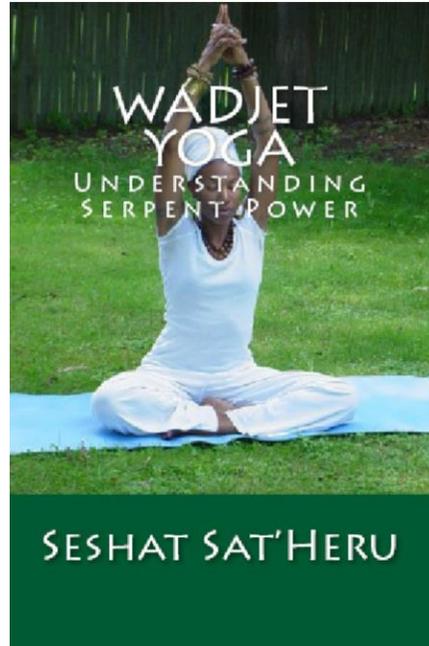


Wehemy Mesu Productions
Cultural Rebirth Connections

www.wehemymesu.com



www.rasekhihealing.com



www.wadjetankh.com

Africa's Reascension on Blogtalkradio

www.blogtalkradio.com/kamau301

Hosted by Kamau Makesi-Tehuti, Author of 'How to Make a Negro Christian'

Unapologetic, Uncompromising Afrikan-Centered Internet Radio

Sunday's at 9:00pm EST

