

NKWAMUA

(n-kwah' - moo-ab')

Whole Life Journal

Constructing Whole Life from the Center of Culture



*3,400 year-old painting of **Kenesu** (Nubians) in Ancient **Kamit** (Egypt)*

Volume 1



NKWAMUA

Whole Life Journal



Constructing Whole Life from the Center of Culture

The **odenkyem** (oh-dehn'-chehm) or *crocodile* symbol engraved on the goldweight above is one of many **adinkra** (ah-deen'-krah) symbols from the Akan (ah-kahn') people of Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa). It is said of **odenkyem**:

Odenkyem da nsuo mu nso ohome mframa

The crocodile lives in water however it breathes air

The *odenkyem* lives in an environment surrounded by others that do not look like nor function as it does. However, the *odenkyem* is innately aware of its nature/identity. The *odenkyem* therefore does not attempt to imitate others in its surroundings, but functions according to its own nature. If the *odenkyem* sought to imitate the fish in its environment and attempted to breathe under water it would suffer asphyxiation and death. *Awareness of identity leads to behavior that is in harmony with your nature.*

All Black people are Afurakanu/Afuraitkaitnut (Africans). All Afurakanu/Afuraitkaitnut (Africans), wherever we exist in the world, are part of a *unique* collective. Afurakanu/Afuraitkaitnut (Africans) in america share in this uniqueness though we live in an anti-Afurakani/Afuraitkaitnit (anti-African~anti-Black) society. In order for Afurakanu/Afuraitkaitnut (Africans) to function properly as individuals and harmoniously with one another as an Afurakani/Afuraitkaitnit (African) collective in this contrary environment, we must learn the lesson of *odenkyem*. We must embrace our Ancestrally-inherited mandate to *function according to our own nature* for our preservation and elevation.

NKWAMUA is a term comprised of two Akan words: **nkwa** *life, vitality, strength* and **mua** *whole, complete, good condition*. **NKWAMUA** is a *Journal* which addresses the *Whole Life* of the Afurakani/Afuraitkaitnit (African~Black) individual. Each issue of **NKWAMUA** therefore provides information on physical soundness (*inclusive of natural foods, melanin and substance abuse abstinence*) and spiritual soundness (*inclusive of emotional, mental and psychological balance*) centered in cultural awareness. **NKWAMUA** resounds the awareness of our individual and collective function/purpose as a people.

NKWAMUA

Whole Life Journal

Constructing Whole Life from the Center of Culture



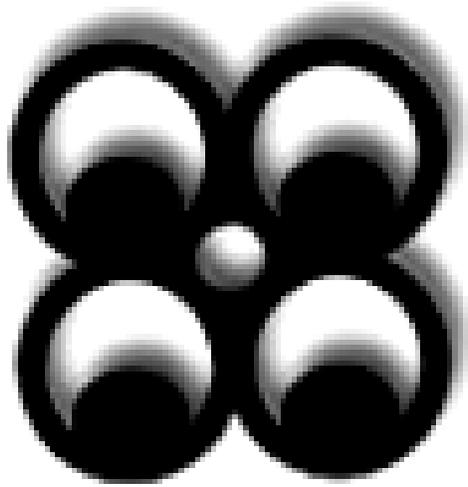
Volume 1



©Copyright by Kwesi Ra Nehem Ptah Akhan, 13012 (2011, 2012). All rights reserved. **NKWAMUA** *Whole Life Journal* is published by Kwesi Ra Nehem Ptah Akhan. All articles are written by Kwesi Ra Nehem Ptah Akhan. For additional information, references, resources, training and ordering information for your school, business, organization, association and more visit our website:

www.sankofadwuma.com

Adinkra Symbol from the culture of the Akan people of West Afuraka/Afuraitkait (Africa)



MATE MASIE

(mah'-tay mah-see'-ay)

Nyansa bunu mu ne mate masie

In the depths of wisdom abounds knowledge and thoughtfulness

I have heard and I have kept it

Mate Masie is a symbol which reminds us of the value of retaining/keeping information that we can utilize for our benefit. It is one thing to hear what someone who is truly connected to you has to say. However, that hearing is only intelligent when you *retain* the information. **Mate Masie** speaks to the purpose of learning. In **Afurakani/Afuraitkaitnit** (African) culture, learning is recognized as the instrument through which we fully realize our life-focus, our purpose for living---the function we came into the world to carry out. It is also the instrument through which we understand how to carry out our life's purpose, our function in the world, without creating disorder in our lives and in the world. **Mate Masie** reminds us to preserve Order.

ABATUMM

(Black Seed/Fruit/Pod)

7-part definition of melanin

The chemical in your body that gives you your color

Found in the skin, hair, eyes, the major organs and body systems, plants, animals, minerals, the Earth, Sun, Oceans, clouds, stars, planets

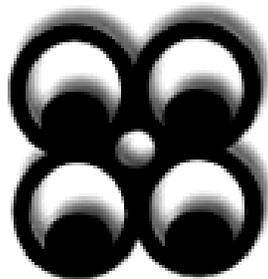
Found at the site of infections, cuts and wounds; healer-protector

A chemical with electromagnetic properties, connecting us to the electromagnetic projections of the melanin-dominant world

Transforms sunlight into food/energy for the body's cells

Transforms sound waves into food/energy for the body's cells

Found in 12 centers within the brains of Afurakanu/Afuraitkaitnut; directly related to intelligence



ABATUMM (ah-bah-toom') is a term comprised of two words from the **Akan** language of Ghana West Afuraka/Afuraitkait (Africa). The term **aba** means *fruit, seed* or *pod*. The term **tumm** means *dark* or *black*. **Abatumm** thus means the *dark* or *black fruit, black seed* or *black pod*. It is the nutrient-rich produce of the body. This is a fitting description of melanin, the chemical in our body that gives us our color.

Abatumm is found not only in the skin, but also in the eyes, hair, major body organs and systems. In fact, the body's organs and systems would not function properly without this chemical. Abatumm is also found to be the chemical giving color to plant life, animal life, mineral life. Abatumm is found in Earth, the clouds, the Sun, stars, other planets and comprises the Black Substance of Space which is referred to as dark matter and dark energy by physicists. This abatumm, the Black Substance within which all of the planets and stars dwell makes up over 99% percent of the universe. It is the source from which the abatumm within our bodies is ultimately derived. Everywhere we look: animals, plants, minerals, Earth, Sun, sky, etc. we witness the chemical which gives us our color.

Abatumm helps to protect us. When we suffer a cut, wound or injury, abatumm goes directly to the site of the injury assisting in the clotting of blood and preventing infection. The body develops a natural "band-aid" which is called a scab. This band-aid is black or dark because of abatumm. The abatumm thus works to heal the wound internally, while protecting the wound from further infection externally.

The nervous system runs on electromagnetic energy. The signals transmitted within and from the brain to the cells of the body are electric impulses. Abatumm is a conductor of electric and magnetic energy. Without abatumm, our nervous system and hence the communication structure within our bodies, would not function properly. As the electromagnetic impulses move throughout our nervous system perpetually, powered by the abatumm in our skin, the body generates an electromagnetic field, similar to the electromagnetic field surrounding the Earth. This electromagnetic field extends beyond the surface of the body, just as the projections of a magnet (magnetic field) extend beyond the body of the magnet. All melanin-dominant entities (including plants, animals, minerals, planets, dark matter, etc.) generate such fields and thus connect with one another through an inter-locking web of abatumm-powered energy.

We have all certainly experienced the electricity moving through our systems in instances where we have touched someone or have been touched by someone and felt a "shock" or have "shocked" the individual. The shock is a spark, a manifestation of the electromagnetic energy surging through the nervous system and powered by the abatumm in the nerves and the skin.

Just as plants photosynthesize sunlight and transform sunlight into nutrients/food for the plant, so does abatumm transform sunlight into food/energy for the body's cells to utilize. The greater the amount of abatumm in the skin, the greater the ability to receive, retain and process solar energy for the benefit of the entire organism. In a similar fashion, abatumm transforms sound-waves into food/energy for the body's cells to utilize. Afurakani/Afuraitkaitnit (African~Black) people are literally energized by music, sound-vibrations, for the abatumm in our skin and organs is a chemical

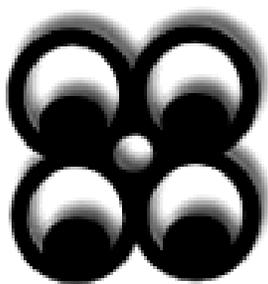
that begins to wave/vibrate when penetrated by sound-vibrations. The waves created in the abatumm-fluid within our bodies carries energy back and forth, just as waves in the ocean can carry a boat back and forth. This transmission of energy throughout our bodies, ignited by sound-vibrations, reflects the nature of abatumm as a transducer of energy.

Abatumm can be found in 12 centers within the brain. Indeed, individuals suffering from alzheimer's and parkinson's diseases are found to have diminished levels of abatumm in the brain (neuromelanin). In Afurakani/Afuraitkaitnit (African~Black) culture, we recognize wisdom to be rooted in the capacity to be receptive. Our ability to be receptive, to attune ourselves to every aspect of the physical world, is rooted in our physiological make-up. We are in-formed when we can become in-tune with plant life, animal life, mineral life and all other aspects of Nature that project emanations from their abatumm-dominant bodies.

Abatumm is what makes us 'Black'. When we truly understand what this chemical is, its relationship to all of Nature, and its function within us including the nature of intelligence, we can no longer subscribe to the false and insane notion of "black inferiority".

In our ancient languages we referred to ourselves as **Kamau**, from the root **Kam** meaning 'black'. **Kam** also means 'complete'.

In the Akan language a black person is called **obibiri**, *one who is black/dark*. The word **biri** also means *powerful*. **Obibiri-ni** thus means *one (obi) who is black/powerful (biri)*. The suffix **-ni** means 'to be'. The plural is **Abibiri-fo**, meaning the *group (fo) who are black/powerful (Abibiri)*. Afuraka/Afuraitkait (Africa) is called **Abibiriman**, the *Black/Powerful (Abibiri) Nation (oman)*.



Adinkra Symbol from the culture of the Akan people of West Afuraka/Afuraitkait (Africa)



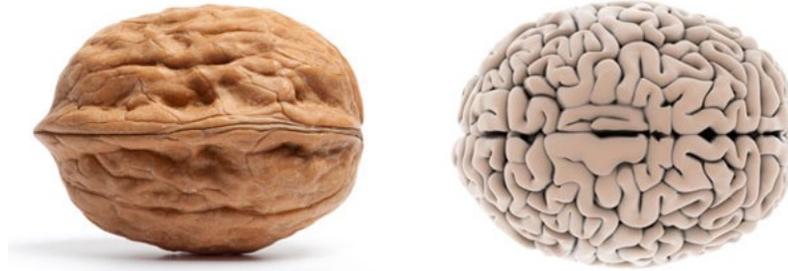
HWEHWE MU DUA

(shway-shway oom jwee'-ah)

Wohwehwe mu a, na wohu mu

You examine what is within so that you may fully understand what is within

Hwehwe mu dua is a symbol that reminds us to always investigate what we are shown, taught or given, so that we may gain a full understanding of how what we are shown, taught or given can affect us. Intelligent **Afurakanu/Afuraitkaitnut** (Africans~Black people) understand that *critical examination* is the basis of making good judgment. Those who fail to critically examine or investigate what is shown to, taught to or given to them will make the mistake of accepting something, someone or some people into their lives that will lead them into self-destructive beliefs and behavior. One major example of self-destructive behavior is the abuse of our bodies through improper diet leading to chronic disease and death. Our **Afurakani/Afuraitkaitnit** (African) Ancestral Culture gives us the tools to refocus our priorities in order that we may obtain an optimal state of physical, mental, social, economic and spiritual health.



Walnuts – Food for the Brain (mind)

Afurakanu/Afuraitkaitnut (Africans~Black People) have recognized the connection between the shapes of foods and their nourishing effects upon our bodies' organs and organs' systems of corresponding shapes for thousands of years. The shape of the walnut corresponds to the shape of the brain. The brain governs cognitive and affective functions and also has a regulatory function governing all systems of the body. Walnuts support these two major functions of the brain.

Walnuts are a good source of protein and contain alpha-linoleic acids, commonly called omega-3 fatty acids, and linoleic acid, commonly called omega-6 fatty acids. The brain is dependent on alpha-linoleic acids in order to function properly. Fish oils are often suggested as a source for omega-3 fatty acids, however, walnuts are a natural food source for these acids. When proper amounts of omega-3 acids are present in the brain, the reception and transmission of electric signals by neurons is executed at a greater capacity. This leads to higher/proper brain functioning as well as nervous system functioning. For example, consuming a handful of walnuts before taking a test has been known to increase mental alertness and enhance performance for some. Moreover, walnuts also contain anti-oxidants that help to prevent and repair brain damage due to free radicals. Deficiency in omega-3 fatty acids has been linked to a number of disorders including:

- Depression
- Poor concentration
- Learning disabilities
- Memory loss
- ADHD
- Hyperactivity
- Sleep disorders

Walnuts are a rich source of vitamins B-1, B-2, B-3, C, E. Walnuts have also been found to benefit other aspects of health including:

- Cardiovascular health
- Bone health
- Lowers risk of weight gain
- Anti-cancer benefits
- Decreased risk of type 2 diabetes
- Decreased risk of gallstones



AKUMA SAA

Substance Abuse Abstinence in the Afurakani/Afuraitkaitnit (African~Black) Community

AKUMA (ah-koo'-mah) means *axe* in the **Twi** language of the **Akan** of West **Afuraka/Afuraitkait** (Africa). The **Akuma** is represented in the **adinkra** symbolism of Akan culture and associated with the following *ebe* (*proverb*):

There is no tree that cannot be cut down with an axe.

AKUMA shows us that there is no problem that we, **Afurakanu/Afuraitkaitnut** (Africans~Black People), cannot solve. It matters not how large an obstacle appears to be, we have the capacity to remove it. We have the capacity to cut down anything that stands in the way of our proper growth, development and security.

SAA means *Divine intelligence* in the language of ancient **Keneset** and **Kamit** (ancient Nubia and Egypt). **SA** also means *war* in Twi.

Substance abuse is a great obstacle to the proper growth, development and security of Afurakanu/Afuraitkaitnut (Africans). **AKUMA SAA** embodies the reality that we are at war and that we must utilize our *Saa*, our spirit's intelligence, in the form of *Akuma*, the axe, in order to remove this obstacle thereby clearing the way to our highest aspirations.

*The **akuma** (axe) shown above belonged to **Tut Ankh Amen**, the Afurakani (African) ruler often called King "Tut", 3,380 years ago*

THE DESTRUCTIVE EFFECTS OF MARIJUANA USE

The use of marijuana by Afurakanu/Afuraitkaitnut (Africans~Black People) is one of the most destructive acts we can engage in. We must understand that before cotton was the major cash crop that our Ancestresses and Ancestors were forced to pick during enslavement, the major cash crop was hemp (marijuana). Our Great Grandmothers and Great Grandfathers were literally worked to death on hemp plantations while enriching the white plantation owners who enslaved them. Today, the direct descendants of those plantation owners continue to seek to *enslave our bodies*—work our bodies (hearts, lungs, etc.) to death with marijuana—while enriching themselves at the same time. We must put an end to this 300+ year-old cycle. There is a great deal of misinformation propagated about marijuana use. Some important facts:

Smoking related cancers are the number one killer of Afurakanu/Afuraitkaitnut in america (African-americans)

There are 50 percent more carcinogens (cancer-causing agents) in marijuana than in regular cigarettes

Marijuana causes immune system dysfunction, thereby impairing the individual from the ability to fully combat infections and disease

It has been suggested that marijuana is at the root of many mental disorders, including acute toxic psychosis, panic attacks, flashbacks, delusions, depersonalization, hallucinations, paranoia, depression, and uncontrollable aggressiveness. Marijuana has long been known to trigger attacks of mental illness, such as bipolar (manic-depressive) psychosis and schizophrenia.

Marijuana disfigures sperm and ova; leads to low-weight babies and premature births

We must understand that toxic drugs, including alcohol, tobacco, marijuana and cocaine, directly attack **abatumm** (melanin). When these toxic substances encounter **abatumm**, they bind with the **abatumm** molecule and create what is called a hybrid. We as **Afurakanu/Afuraitkaitnut** (Africans) have more **abatumm** in our bodies than any other ethnic group. Therefore, when we accept drugs into our bodies the toxins saturate our systems more quickly and thoroughly in comparison to any other ethnic group. This is a major reason why Afurakanu/Afuraitkaitnut (Africans) get *booked faster*, stay *booked longer* and *suffer more severely* than other ethnicities using the same substances. When we know the value of this wonderful chemical **abatumm**, that which makes us Black and does so much for us, we have a greater understanding of just how foolish and self-destructive it is for us *corrupt it* through consuming alcohol, tobacco, marijuana and other drugs.

Adinkra Symbol from the culture of the Akan people of West Africa/Afuraka/Afuraitkait (Africa)



SANKOFA

(sahn'-kaw-fah)

San – return **Ko** – go **Fa** - grasp

Se wo were fi na wo sankofa a, yenkyi

If you forget and you return to embrace your Ancestral past to understand, it is not taboo

Sankofa is a symbol which reminds us that it is in our Ancestral past, within our Ancestral cultural heritage, that the tools can be found which are necessary for us to be successful in the present and the future. **Afurakani/Afuraitkaitnit** (African) people are the most ancient people on Earth. We are therefore the most mature people on Earth, for we have inherited the accumulated wisdom of over 1,000,000 generations of knowledge and Earthly experience. We are the people who created civilization — *a social order rooted in the Divine Order of Creation*. **Afurakanu/Afuraitkaitnut** (Africans) therefore have the keys to establish order in our lives and restore order and balance to our lives when things become disordered and imbalanced. There is no problem that we have not yet solved and no innovation which is beyond our creative capacity.

NKWAMUA *ebe* (proverb)

*Those **Afurakanu/Afuraitkaitnut** (Africans~Black People) who respect themselves cannot destroy themselves....Respect for self **only** comes from knowledge of your **Afurakani/Afuraitkaitnit** (African) culture and identity.*

The terms **Afuraka/Afuraitkait** (ah'-foo-rah-kah'/ah'-foo-ra-eh-t-kah-eh-t') are from the language of ancient **Kamit** and are over 40,000 years old. Ancient **Kamit** was a Black civilization in the northern part of **Afuraka/Afuraitkait** (Africa). The name **Kamit** means the *Black (Kam) country/land (t) – the land of the **Kamau** meaning the Land of the Blacks. **Kam** also means complete.*

40,000 years ago, Black people as the original people of Earth, were the *only people existing on Earth* and we used terms from our original language to accurately describe ourselves. We recognized that the first landmass to rise up from underneath the surface of the ocean at the beginning of the world was the continent that we lived on. The terms **Ka** and **Kait** are the male and female terms for 'raised land'. The names **Afu Ra** and **Afu Rait** are *descriptive titles* of the Creator and Creatress in our original language. **Afuraka/Afuraitkait** thus means 'Land of the Creator/Land of the Creatress'. The Divine land. The Original land. *We used both male/female terms because of our natural inclination towards balance.* The terms **nu/nut** are the male/female terms for 'children, offspring' while **ni/nit** are male/female terms for an 'individual': **Afurakanu/Afuraitkaitnut** (Africans); **Afurakani/Afuraitkaitnit** (African).

All Black people, wherever we exist in the world, are **Afurakanu/Afuraitkaitnut** (Africans) in the truest sense of the term as defined above – *Children of the Creator/Creatress and the Original land.* Our **Afurakani/Afuraitkaitnit** (African) Ancestresses and Ancestors are the Mothers and Fathers of civilization being those who first understood and practiced medicine, biology, agricultural science, mathematics, engineering, botany, military science, writing, religion, marriage, music, art, song, dance and so much more. When we understand who we truly are, what it means to be **Afurakani/Afuraitkaitnit** (African) including the nature of and function of our **abatumm** (melanin), we have an automatic respect for ourselves. The idea of poisoning ourselves with alcohol, tobacco, marijuana and other drugs or destroying ourselves through self-denigration, self-hatred, domestic violence, sexual abuse, homicide, suicide, and other forms of criminality, etc. is then recognized as being out of harmony with us as a people and therefore out of the question.

The masculine form of the name **Afuraka** was later corrupted by invading eurasians into 'Africa' thousands of years later. The name and culture of **Kamit**, North **Afuraka/Afuraitkait** (Africa) was corrupted into 'Egypt' by invading eurasians as well. It is by embracing our original terms and our Ancestrally-inherited culture that we understand our true nature.

AFURAKANI/AFURAITKAITNIT (AFRICAN) ORIGIN OF NUMERALS

The numerals that we use today: **0 1 2 3 4 5 6 7 8 9** were created by our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors. These numerals have been deliberately mis-labeled “arabic” numerals or “hindi” numerals in order to give the credit to arabs and hindus that rightly belongs to Afurakanu/Afuraitkaitnut (Africans~Black People). Afurakanu/Afuraitkaitnut (Africans) created numerals and developed the mathematical sciences before arabs and hindus existed on Earth. The eurasionians (europeans, arabs, hindus, asians, etc.) would only learn of numerals and mathematics after having invaded Afuraka/Afuraitkait (Africa). Below is the **Mer** or *pyramid*, called the “step” pyramid. This *mer* was ordered to be constructed by the **Per Aa Djaser** (Pharaoh/King Djaser *also written Zoser*). Per Aa Djaser’s Chief Adviser was also the architect of the *mer*. His name is **Im Hetep** (Imhotep). This *mer* was constructed almost 5,000 years ago in **Kamit**, North Afuraka/Afuraitkait (North Africa):



Mer (pyramid)

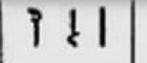
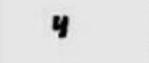
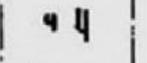
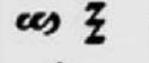
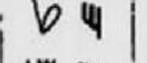
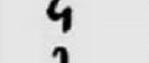
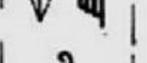
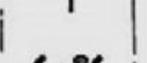
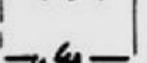
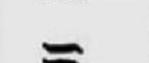


Per Aa Djaser (Pharaoh Zoser)



Im Hetep (Imhotep)

The form of writing used by Im Hetep during the time of the building of the mer is called **Medu Ntoro** (Mdw Ntr) the *Words of the Deity* – Divine Words. These are called **hieroglyphs** today. The *cursive* form of the Medu Ntoro is today called **hieratic**. This cursive form dates to over **5,000 years ago**. Later in Kamit the **Sesh n Shat**, a short-hand form of the hieratic writing came into use. This was over **2,700 years ago**. This form is today called **demotic**. Below is a chart showing the numerals from **1 2 3 4 5 6 7 8 9** in *hieratic* (5,000 years ago) *demotic* (2,700 years ago) and the *hindu-arabic* numerals first written about **2,000 years ago**. This was after the whites and their offspring had invaded Kamit and learned of these numerals. They would later falsely claim that the hindus and arabs created these numerals. These numerals passed into greek, latin and later english scripts unchanged. We also show the serpents **Mehen** and **Mehenet** protecting the head and foundation of the Afurakani/Afuraitkaitnit (African) individual. The serpent swallowing its tail is a symbol of infinity and continuity of life manifested through **Ra** and **Rait** the Creator and Creatress. This is the origin of the number **0** which the whites and their offspring also falsely claim to have created:

Hieratic	Demotic	Hindu	Latin/English	Mehen and Mehenet
			1	
			2	
			3	
			4	
			5	
			6	
			7	
			8	
			9	

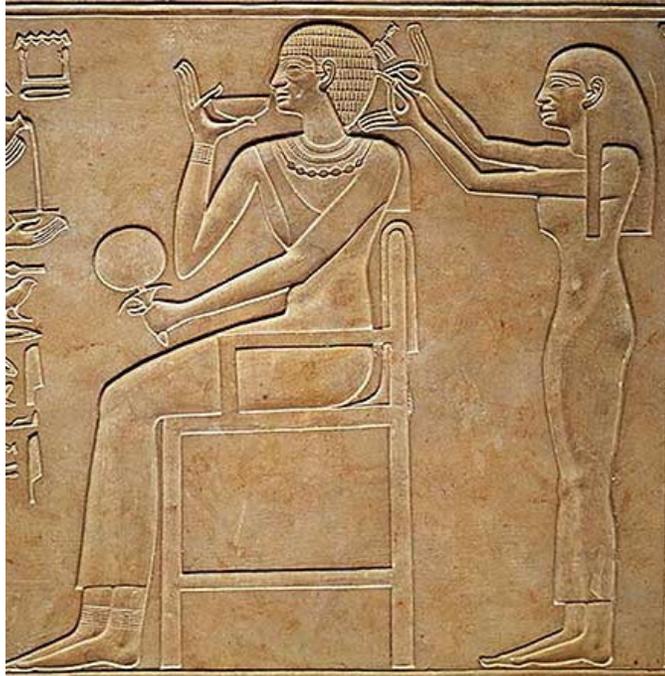
These numerals are properly called **Afurakani/Afuraitkaitnit (African) numerals**. At the time that they were inscribed in the texts written by our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors over 5,000 years ago, there was no such group of people called hindus or arabs in existence. These groups of eurasians came into being over 3,000 years later.

It is critical to understand that every time we use these numerals as **Afurakani/Afuraitkaitnit (African) people**, we are using a set of symbols created by our Ancestresses and Ancestors. The numerical symbols and mathematics are literally in our genes. **Afurakani/Afuraitkaitnit (African) children and adults** should therefore embrace mathematics with enthusiasm for it is a science founded and bequeathed by Us to Us.

AFURAKANI/AFURAITKAITNIT (AFRICAN) IDEAS OF BEAUTY



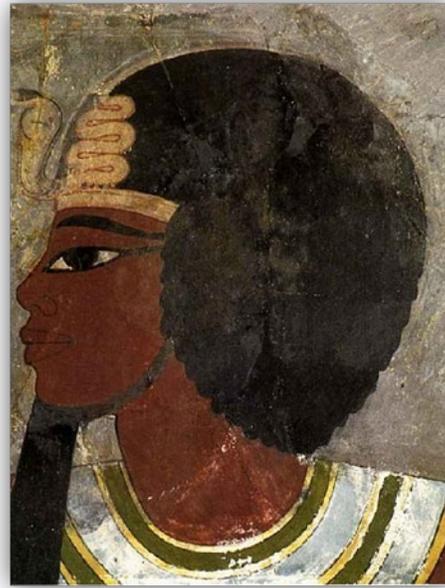
Per Aa Mentu Hetep



Henut Kawit

The above images are of a sculpture of the **Per Aa** (Pharaoh/King) **Mentu Hetep** and a relief carving of his **Henut** (Queen) whose name is **Kawit**. Mentu Hetep and Kawit ruled ancient Kamit over 4,000 years ago. This is when the above sculpture and relief were carved by Afurakani/Afuraitkaitnit (African) artisans. *In the relief of Henut Kawit, notice that her attendant is twisting/locking her hair with her fingers.* Henut Kawit is holding a mirror in her left hand. This is an ancient depiction of a Royal Lady having her hair 'locked'. Our hairstyles are ancient. Afurakanu/Afuraitkaitnut (Africans) have been wearing **locs** (misnomered '*dread*'locks) for thousands of years. The **loc/twist** hairstyle is not only about fashion, but has a spiritual foundation. We have always recognized our hair to be **antennae**. Just as an antenna allows one to attune a device to the right frequency for clarity of transmission, so is our spiraled/coiled hair (spiral/coiled antenna) a device which allows us to attune ourselves to the Divine. This is one of the reasons why Afurakanu/Afuraitkaitnut (Africans) have always recognized the head and the hair to be sacred.





Henut Tiye and Per Aa Amen Hetep III

Henut (Queen) **Tiye** and **Per Aa** (King) **Amen Hetep III** ruled Kamit approximately 3,380 years ago. Tiye and Amen Hetep were husband and wife and are the Grandparents of **Tut Ankh Amen** (“King Tut”). The sculpture/bust and painting above were sculpted and painted by our Ancestresses and Ancestors in Kamit over 3,380 years ago. 3,380 years later the details are still vivid.



Henut Tiye



R&B Artist **Conya Doss**

Afurakanu/Afuraitkaitnut (Africans~Black People) have not changed over thousands of years from ancient Afuraka/Afuraitkait (Africa) to america.

Adinkra Symbol from the culture of the Akan people of West Afuraka/Afuraitkait (Africa)



HYE WO NHYE

(shay wo in-shay)

Hye – to burn wo – you nhye – not burn

They try to burn you, but you do not burn

The adinkra symbol **hye wo nhye** defines the enduring quality of the spirit of Afurakani/Afuraitkaitnit (African~Black) people. The spirit of Afurakani/Afuraitkaitnit (African) people is part of the Great Spirit of the Supreme Being, which qualifies it as immortal, indestructible, or “unburnable” as the adinkra symbol conveys. That which is unburnable, indestructible is unyielding, uncompromising. Inherent in these attributes is the reality that such a spirit exists for a purpose, a function. Such a spirit does not come into being only to be destroyed in the face of adversity. **Hye wo nhye** thus speaks to the ability of Afurakanu/Afuraitkaitnut (Africans) to overcome any obstacles placed before us. Far from being an idealized statement of self-worth, **hye wo nhye** is a functional reality as it relates to the Afurakani/Afuraitkaitnit (African) spirit. Afurakanu/Afuraitkaitnut (Africans) in america are a manifestation of this reality. We are descendent of those who *survived* murder, rape, enslavement, torture and war. *Those who survived and revolted against enslavement and other forms of racism are those whose unburnable blood runs through our veins.* We only need to recall, reclaim and restore this spiritually transmitted inheritance.

ENDURANCE

Our Ancestrally-Inherited Capacity and Mandate to Overcome All Obstacles

In order for Afurakanu/Afuraitkaitnut (Africans) to function in the world according to our nature, we must have an awareness of our ability to endure. We must recognize the reality that our spirits can never die nor be destroyed. This recognition allows us to see possibilities in dire circumstances, for we are un-phased by temporary trials in life. We are not susceptible to being consumed by the flames of despair or adversity because we are unburnable. In Akan culture, this realization is critical to the manifestation of *obra bo*, for to create and live good lives we must not succumb to the misguided fear that we may not be able to continue. Such fearlessness, rooted in specific knowledge of our immortality, is the grounding for the building and defense of an independent nation, enduring relationships and continuous spiritual cultivation and renewal.

For Afurakanu/Afuraitkaitnut (Africans) in the Americas, the Caribbean and eurasia, those who survived the *Mmusuo Kese* ('Great Misfortune'--slavery), the principle of *hye no nhye* is essential to understand.

Millions of Afurakanu/Afuraitkaitnut (Africans) were taken from our homelands, eventually ending up in foreign territories controlled by our enemy. Before being forced onto ships and sent across the Atlantic, Afurakanu/Afuraitkaitnut (Africans) often spent months in dungeons on the west coast of Afuraka/Afuraitkait (Africa). We staged uprisings, revolts and successfully freed ourselves at times, yet many of us were not able to accomplish this. We were chained, beaten, raped, tortured, murdered. Pregnant mothers lost their children. Families were torn apart seemingly forever. Many suffered from foreign diseases contracted from the whites. When forced onto vessels, we were forced to lie next to one another as closely as possible so that the vessel could carry as many potential "slaves" as possible. We were packed on the boats side by side and over one another on decks. We were chained to one another. The time it took to cross the Atlantic ocean was often around 90 days. During this time we were forced to lie in our own defecation/waste. For those who became ill, they were forced to lie in their own vomit. Often one would awaken to find that the person who was chained to them was dead. Pregnant women often had miscarriages on the boats. There were rats on the vessels that attacked us as we lay in chains, limited in our ability to move and fend them off.

As the vessels crossed the Atlantic, we found that sharks would routinely follow the vessels. This is because those of us who died before reaching America were thrown overboard and thus the sharks followed in order to consume the bodies. The thousands of us who escaped by jumping overboard in an attempt to swim back to Afuraka/Afuraitkait (Africa) often suffered the fate of being consumed by sharks. Thus, a trail of the bones of many of our Ancestresses and Ancestors line the Atlantic ocean floor, from the west coast of Afuraka/Afuraitkait (Africa) to the Americas, the Caribbean and europe.

After having survived the horrors of the "middle passage" (the crossing of the Atlantic), Afurakanu/Afuraitkaitnut (Africans) were subjected to more atrocities. We were auctioned off to our enemies and suffered unspeakable indignities. Our enemies' goal was to work us literally to death. Afurakani/Afuraitkaitnit (African) females and males, adults and children were again

brutalized, raped, tortured, murdered. Pregnant women were often tied to a tree or stake, and the white slaver would cut their stomachs open so that the unborn baby would fall out and onto the ground. He would then stomp/crush the baby to death in order to make an example out of the woman and child to all of the others who were enslaved, who were forced to watch. This was part of the process of the whites attempting to “break” the Afurakani/Afuraitkaitnit (African) spirit in order to have fearful, obedient slaves.

Yet, it is a grave error to believe that Afurakanu/Afuraitkaitnut (Africans) accepted slavery. It is estimated that 50,000+ Afurakanu/Afuraitkaitnut (Africans) per year during the centuries of physical slavery freed themselves. Liberation from slavery took many forms. The most important being the example of the **akofo** (warriors and warrioresses; sing. okofo) whom are often referred to as “maroons” (runaways) and “outlyers”.

Those of us who held on to our Ancestral traditions are those who liberated ourselves from slavery and went on to build sovereign, independent nations not far from the plantations. We established the fundamental institutions of nationhood in our new environment: Food production and preservation, healing practices, a military structure, cultural instruction (institutionalization of values), government, building of shelter, production of clothing. When the white slavers would come to attack these independent Afurakanu/Afuraitkaitnut (Africans), attempting to drag them back into slavery, they came into contact with a formidable Afurakani/Afuraitkaitnit (African) military. In many areas we fought wars against the white slavers for decades. During these times, the liberated, independent Afurakanu/Afuraitkaitnut (Africans) would descend on the plantations, burn them down, kill the slavemaster and the members of his household and liberate our Afurakani/Afuraitkaitnit (African) brothers and sisters who were still enslaved on the plantations. We would then return to the liberated zone in greater numbers. In South America, Central America, the Caribbean and the United States there were enough military successes by the *akofo*, that the whites in government would eventually ask us for truces and would propose peace treaties.

It is because the whites and their offspring, after having fought against the “unburnable” Afurakanu/Afuraitkaitnut (Africans) for years, realized that we would never “break”. They also recognized the threat that the *akofo* (warriors and warrioresses) or “maroons” posed to the entire evil institution of slavery. They feared that all Afurakanu/Afuraitkaitnut (Africans) would eventually join with the *okofo* nations and wage a war against the white race with the goal of completely exterminating the whites. This took place on a brilliant scale in Haiti, and to a lesser degree in other regions. This is the trustory behind the whites being forced into abolishing physical slavery. Afurakanu/Afuraitkaitnut (Africans) endured the most heinous crime in the trustory of the world because we held on to our Ancestral traditions. We opened ourselves up to the guidance of our Ancestresses and Ancestors, and the Deities through ritual, and we were guided and empowered by Them to overcome our enemies. We have emerged stronger than ever, and are poised to liberate ourselves totally once we understand the wisdom in returning to our Ancestral cultures.

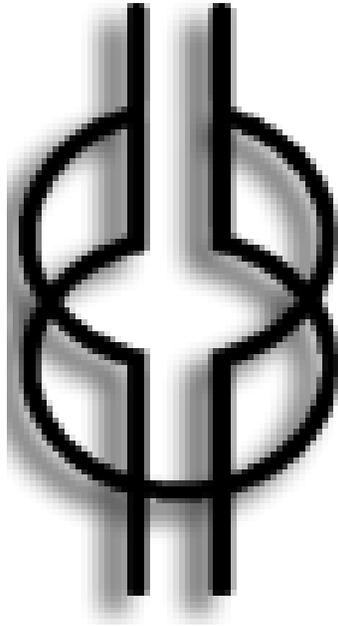




Afurakani (African~Black) man armed and patrolling Dismal Swamp, Virginia/North Carolina

From the 12600s through the 12800s (1600s through the 1800s) Afurakanu/Afuraitkaitnut (Africans~Black People) escaped enslavement and took up residence in the area called the **Great Dismal Swamp**. Dismal Swamp is located in Virginia and North Carolina. Thousands of Afurakani/Afuraitkaitnit (African~Black) people freed themselves from enslavement and created independent, self-governing communities in Dismal Swamp over the course of nearly two centuries. They built homes, cultivated land, procured medicine from plant life and mineral life, raised their children and grandchildren, established institutions and defended their independence by maintaining a militia. This region was a sanctuary and also a base from which some Afurakanu/Afuraitkaitnut (Africans), after having escaped the plantations, would launch military attacks on the plantations. They would raid the plantations, attack the plantation owners, free more Afurakanu/Afuraitkaitnut (Africans) and lead them back to the free territory. The Ancestresses and Ancestors of many Afurakanu/Afuraitkaitnut (Africans) in America today settled in Dismal Swamp and maintained their independence for over 200 years. The above image is an artist's rendition of one of our Ancestors armed and patrolling the independent Black Nation in Dismal Swamp.

Adinkra Symbol from the culture of the Akan people of West Africa/Afuraka/Afuraitkait (Africa)



NYANSAPO

(in-yahn'-sah-poh)

Nyansa – wisdom po – knot

Nananom nyansa po yesiane no obanyansafo

Only the wise can untie the wisdom knot

Nyansapo is a symbol which reminds us that wisdom comes with observation, study, examination and patience. The *wisdom knot* in Akan culture is a knot which is tied in a very complex way. Only the wise individual can figure out how to untie the knot and proceed to do so without breaking the string in the process. In the same manner, the wise individual makes proper decisions because he or she uses an intelligent decision-making process which allows him or her to solve problems without being destructive in the process. *The decisions that we make as Afurakani/Afuraitkaitnit (African~Black) people determine the direction our lives will take.* When we make proper decisions we create and maintain a balanced life.



NYANSAPO

(7-step Decision-making process)

Aware	Be aware of yourself as descendant of Afurakanu/Afuraitkaitnut
Focus	Focus on the situation and how it relates to you as an Afurakani/Afuraitkaitnit person
Ultimatum	Make your final decision rooted in the knowledge of what is right
Requirements	Recognize what is necessary, physically and spiritually, in order to carry out the decision
Act	Carry out the decision
Keep	Keep focus on the validity of the decision
Attest	Take ownership of the decision, your behavior and the result

Remember the first letter of every step, remember **AFURAKA**, and you will remember how to make proper decisions.

NYANSAPO is the name of one of the many **adinkra** symbols in Akan culture. In the Twi language, **nyansa** is defined as *wisdom* and **po** is defined as *knot*. The **nyansapo** or *wisdom knot* in Akan culture is a knot that is so intricately tied it is said that, “*only the wise can untie the wisdom knot*”. This *ebe* or proverb points to the fact that only wisdom affords one the ability to see parts in relation to the whole within which they belong. Wisdom breeds patience, and the insight that comes along with allowing things and events to occur and unfold according to their own time, according to their nature. The patient, wise individual can perceive the inter-linkages and thus untie the complex knot without destroying its material substance in the process. The patient, wise individual can exercise proper insight in order to untangle complex issues and arrive at just solutions within the context of Ancestral protocol, without profaning the Ancestral culture in the process. Such just solutions are arrived at through the agency of a timeless decision-making process whose grounding is Divine Order.

We have given the name *nyansapo* to this decision-making process which Afurakanu/Afuraitkaitnut all over the continent have utilized for millennia through their own cultural lens.

Afurakanu/Afuraitkaitnut are unique. The manner in which we relate to events in the world is unique unto us. We must recognize therefore that to be aware of who we are is critical when making any decision. For, we cannot approach life in imitation of other people or entities. Our awareness of our identity allows us to focus on how any situation relates to us specifically as Afurakani/Afuraitkaitnit people or individuals. Such awareness and focus necessarily calls our attention to our *nkrabea* [*Akan* term meaning: ‘*life-focus, function*’]. Only then are we empowered to recognize what is right, in harmony with Divine Order, and make a final decision rooted in that recognition.

Wisdom shows us that arriving at a decision and acting on that decision must be supported by a knowledge of what is necessary, physically and spiritually, in order to be successful in our execution. Preparedness to execute is just as important as the execution itself. Wisdom also shows us that the mere execution of an act rooted in a sound decision is often challenged in some manner. The soundness of the decision-making process qualifies the decision and subsequent action as valid. We must therefore keep focus on the validity of the decision and the subsequent actions carried out in support of the decision in order that we may defeat all challenges--psychological, spiritual, physical, external, cultural and ideological. We are thereby immune to any desire to abort the process, remaining dedicated to its conclusion.

Finally, wisdom rewards us with the opportunity to take ownership of the decision, our behavior and the result. We are able to reflect on the benefit of seeing the process through and convey the benefits of fully engaging this wisdom decision-making process to those with whom we are connected. Ultimately it serves to cultivate our character and align our thoughts, intentions and actions with Divine Order.

Afurakanu/Afuraitkaitnut (Africans) endured the most heinous crime in the trustory of the world because we held on to our Ancestral traditions. These traditions included our intrinsic knowledge of our capacity to endure and overcome, *hye wo nhye*, and our timeless method of making decisions:

Aware We were aware of ourselves as Afurakani/Afuraitkaitnit (African) people, our trustory (true history) of thousands of years of building and maintaining civilization in Afuraka/Afuraitkait (Africa) and outside of Afuraka/Afuraitkait (Africa).

Focus We focused on the situation (enslavement) and how it related to us specifically as Afurakani/Afuraitkaitnit (African) people. Knowing our innate value and our place in Creation, we understood that we could never be inferior to whites. We recognized that being a slave to anyone was out of the question.

Ultimatum We made a final decision rooted in the knowledge of what is right. We were determined to free ourselves and regain our independence.

Requirements We understood what was necessary, physically and spiritually, in order to carry out the decision. We were in a land that was foreign to us (including weather conditions such as snow). We would need weapons, food provisions, medicines and land as well as the spiritual capacity (*hye wo nhye*) to endure and fight until we achieved victory.

Act We carried out the decision. We escaped from enslavement and waged war against the enemy. We established our own independent nation.

Keep We kept focus on the validity of the decision. No matter how cold it became, how tired we were, or how dire the circumstances appeared, we kept focus on how valid/correct our decision was. The validity was rooted in our **Awareness** and **Focus**.

Attest We took ownership of our decision, our behavior and the result. Those of us who freed ourselves from enslavement could be proud of the fact that our children, grandchildren and great-grandchildren never grew up enslaved. It was because of the wisdom of our decision that this result was obtained. It also became a lesson for future generations to incorporate as part of our Ancestral wisdom and legacy.

