

ODWIRAFO AND AAKHUAMUMAN



ODWIRAFO



Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi mu
(Odwirafo of the Aakhuamu Nation in North America)

Aakhuamu (Akwamu) is an **Akan** ethnic designation. All authentic ethnic designations are **spiri-genetic**

All Afurakanu/Afuraitkaitnut (Africans~Black People), children and adults, have the capacity to communicate with our **Nsamanfo**, our Afurakani/Afuraitkaitnit (African~Black) Ancestresses and Ancestors. Thus, when our parents, grandparents, uncles, aunts transition via death to **Asamando**, the Ancestral realm, they continue to communicate with us, watch over us, guide us. Such Ancestral Spirit communication occurs through various non-ritual and ritual media.

Non-ritual media of communication include our Nsamanfo communicating with us by making themselves present in our dreams, providing us with critical and often detailed guidance on important matters. Our Nsamanfo also communicate with us via our *seven spiritual senses*. In varying capacities, different Afurakanu/Afuraitkaitnut (Africans), children and adults, have the ability to see beyond the physical (*spiritual sight/clairvoyance*), hear beyond the physical (*clairaudience*), feel entity-presence, energy and touch beyond the physical (*clairsentience*), smell and taste beyond the physical (*clairailience* and *clairgustance*), experience a shift in the time-space continuum or a shift in equilibrium/balance beyond the physical (what we call *clairtimiance* and *clairquilibrance*). Thus, in varying capacities, especially beginning in early childhood, Afurakani/Afuraitkaitnit (African) people have the ability to see the spirits of the Nsamanfo as they show themselves to us on occasion, hear the Nsamanfo speak to us on occasion, feel the touch and presence of the Nsamanfo around the house and in Nature on occasion, experience unique and peculiar smells or tastes of the energy of the Nsamanfo when They are present amongst us, have time-space shifting experiences (losing track of time) when the Nsamanfo communicate with us, experience a shift in our ability to maintain equilibrium when the Nsamanfo are present (e.g. some peoples' bodies will rock or they will experience dizziness when the Nsamanfo make their presence felt).

The Nsamanfo also communicate with us through our **akyeneboa**, our animal totems. Certain animals therefore function as messengers of the Nsamanfo appearing at critical times in our lives. The Nsamanfo seed intuitions into our spirits, help us to overcome illness, warn us of danger, inform us of details on subjects that we would otherwise not know, urge us to call a friend, family member or community member when that person is going through a trying situation, give us messages to forward to friends, family members or community members who had been praying for an answer to a difficult problem (often to a fictional god:

‘jesus’, ‘allah’, ‘yahweh’, brahmin’ etc.). In truth, it is the **Abosom**, the Divine Spirit-Forces in Creation, and the person’s Nsamanfo who hear their prayers and direct our Nsamanfo to give the message of truth to them. The message is the solution that they prayed for which is *expressive* and *impressive* of Divine Order.

These and other non-ritual media of **Nsamankom**, Ancestral communication, are only heightened when we engage in ritual practices such as: **ohwie, akom, asaw, edwom, mpaebo, aforebo, adebisa** (libation, spirit possession, ritual dance, ritual song, ritual prayer, ritual offering, divination) and more.

As it is with the Nsamanfo, so it is also with the **Abosom**, the Divine Spirit-Forces in Creation. All Afurakanu/Afuraitkaitnut (Africans), and only Afurakanu/Afuraitkaitnut (Africans), have Abosom that are connected to us by **Kra ne mogya** (Soul and blood). The Abosom therefore remain connected to us and our families *transcarnationally* - from one incarnation to the next. It is the **Nananom Nsamanfo**, the *Spiritually Cultivated* class of Nsamanfo, Who are our *family connection* to the Abosom.

All Afurakanu/Afuraitkaitnut (Africans), and only Afurakanu/Afuraitkaitnut (Africans), also have an **Okra/Okraa**, a portion of the **Okra/Okraa** of **Nyame** (God) and **Nyamewaa** (Goddess). This means we have a *Soul/Divine Consciousness* dwelling within us, a *portion* of the Soul/Divine Consciousness of the *Supreme Being*. It dwells within our heads as our ‘spiritual brain’. The **Okra** (masculine name) or **Okraa** (feminine name), *our Soul*, is our personal **Obosom** (Divinity) which always guides us and pulls us to operate in harmony with Divine Order. The Nananom Nsamanfo and Abosom guide and empower us to align and realign ourselves with that guidance/pull. For, it is **Nyamewaa-Nyame**, the Mother and Father Supreme Being, Who guide/pull us through the Okra/Okraa. It is up to us to follow that guidance/pull. This is the basis of spirituality, for **Nanasom** – Afurakanu/Afuraitkaitnut Ancestral Religion, is the ritual mechanism whereby we incorporate that which we need to harmonize with the pull of the Okraa/Okra, the pull of **Nyamewaa-Nyame Nhyehyee** (Divine Order), and restore balance to our lives when imbalance occurs.

Moreover, all Afurakanu/Afuraitkaitnut (Africans), and only Afurakanu/Afuraitkaitnut (Africans), have the **Obra/Obraa**, the Divine Life-Energy, of **Nyankonton** and **Nyankopon**, the *Creatress* and *Creator*, within us which allows each of us to consciously and energetically link with the Abosom, the Spirit-Forces in Creation, and activate our inherited energy-complex (**hye/hyebaa**) in order to execute our Divinely allotted function (**nkra/nkrabea**) in the world.

All of these capacities are spiri-genetically inherited. Afurakanu/Afuraitkaitnut (Africans) did not lose our connection to the Nsamanfo, the Abosom, our Okra/Okraa, our Obra/Obraa, our connection to Nyankonton and Nyankopon, to Nyamewaa-Nyame, because we were captured as prisoners of war and sold into enslavement in the western hemisphere. The Abosom and Nsamanfo are connected and will forever remain connected to our Kra ne mogya, our Souls and blood, transcarnationally.

Kwesi Ra Nehem Ptah Akhan was born and raised in **Amaruka** (europeanized ‘*america*’). It was under the direction of his Nananom Nsamanfo that Ra Nehem learned the specifics of his Ancestral blood circle. It was through the guidance of the Abosom and Nananom Nsamanfo that Ra Nehem was shown the link between the various non-ritual and ritual media of Ancestral and Deity communication he had experienced from childhood into adulthood to the specific Ancestral cultural practices, ritual practices and language of the **Aakhuamu** (Akwamu) people of the **Akan** ethnic group.

The Nananom Nsamanfo and Abosom also directed Ra Nehem to linguistic, cultural and cosmological evidence proving the continuum of culture from Ancient **Khanit** (Nubia) and **Kamit** (Egypt) to

contemporary **Akan** culture as well as other Afurakani/Afuraitkaitnit (African) cultures in West Afuraka/Afuraitkait (Africa), and also its retention and manifestation in the blood-circles of those who were captured and sold during the enslavement era in the western hemisphere. **Akan** culture and Ancestral Religion was retained in the blood-circles of Afurakanu/Afuraitkaitnut (Africans) in North Amaruka under the form of **Hoodoo**. It was through Hoodoo, the Akan Ancestral Religion in North Amaruka, that we were empowered and guided to wage war against the whites and their offspring and force the end of enslavement in the western hemisphere. The Hoodoo Religion continues to thrive today, passed down to each generation by Elderesses and Elders, Ancestresses and Ancestors, within the families of Akan descendants in North Amaruka, including in the family of Ra Nehem. It was under the guidance of his **Aakhuamufo Nsamanfo** (Akwamu Nsamanfo) and the Abosom that each of the components of the name **Kwesi Ra Nehem Ptah Akhan** were realized and received and subsequently the title of **Odwirafo** given.

The method of engaging in direct communication with the Abosom and Nananom Nsamanfo, *as a foundation* for subsequent investigation, uncovering, recording and institutionalizing accurate and relevant cultural, trustoric and ritual knowledge, informs our process of **Amansesew** (*nationbuilding/restoration*) and thus the reestablishment of **Aakhuamuman Amaruka Atifi Mu**, the *Akwamu Nation in North America*. This method also informs all of the research we publish which can be found on our website: **www.odwirafo.com**

Aakhuamuman (Akwamu Nation) is an **Akan** cultural/spiritual organization. Our religion, our educational institutions and cultural values are an **Akan** expression, for **Aakhuamuman** is foundationally a reclamation of our spiri-genetic identity, our ethnicity. All Afurakanu/Afuraitkaitnut (Africans) are *born into* an ‘organization’. You can discover directly from your *Progenitors* and *Progenitresses* – the Nananom Nsamanfo, your specific spiri-genetic inheritance, your ethnicity, the Afurakani/Afuraitkaitnit (African) group you are *incarnate* of – wherever you originated in Afuraka/Afuraitkait (Africa). This is not only your heritage but is part of your Ancestral-life experience, your spiri-genetic memory. In the process, your Nananom Nsamanfo will provide you with and direct you to physical evidence of what they have communicated to you spiritually.

Odwirafo Kwesi Ra Nehem Ptah Akhan has not been initiated into a priesthood, he has not studied Ancestral Religion at a college or university nor has he been trained by or studied under the tutelage of any individual or group in Amaruka or Afuraka/Afuraitkait (Africa). As with most Afurakanu/Afuraitkaitnut (Africans) born in Amaruka, Ra Nehem did not grow up in Afurakani/Afuraitkaitnit Ancestral Religion and Culture. However, while most members of our families in Amaruka became conditioned by the pseudo-religion of christianity in the previous century, a minority of our family members maintained and passed on the foundational underpinnings of our Ancestral Religions of **Hoodoo, Juju, Vodoun, Gris Gris, Gullah Geechee** and more. These key foundational underpinnings are **spirit-possession** and **spirit-communication** which power ritual song, ritual dance, ritual prayer, ritual healing, rootwork/medicine, ritual protection, divination and more. Moreover, our ancient Nananom Nsamanfo have never left us, so we study under and receive guidance directly from them. This is how we preserved our traditions intergenerationally and transcarnationally in families where only a minority maintained the traditions until today.

Aakhuamufo Akofo, Akwamu Warriors/Warrioreses, became ‘maroons’ in america. The Akofo freed themselves from enslavement by escaping from the plantations and waging successful wars against the white enslavers. They subsequently established independent, sovereign nations away from the plantations. Although they were thousands of miles away from their homes and village life in Afuraka/Afuraitkait (Africa), the Akofo achieved independence and sovereignty by seeking guidance from our ancient Nananom Nsamanfo and the Abosom Who they knew were still connected to them. Other **Aakhuamufo** (Akwamufo) on the plantations fought long internal struggles, planned insurrections, agitated and survived the most torturous

punishment in the annals of trustory until they, in concert with other Afurakanu/Afuraitkaitnut (Africans), ultimately **forced** emancipation. The more we endured, the stronger we had to be until we obtained our objective. Our indomitable Soul was powered by our connection to our Nananom Nsamanfo and Abosom.

After years of studying the **trustory** (true-history) and culture of Afurakani/Afuraitkaitnit (African) people, in **12994** (Autumn [Atem/Atemet] of 1993), following the pull of his **Okra** and the precedent and Ancestral mandate of his Aakhuamufo Akofo Nsamanfo, Ra Nehem *re*-turned to them and to those ancient Nananom Nsamanfo who have been with his family's **circulage** (blood circle/lineage) throughout the **Mmusuo Kese** (*Great Perversity/enslavement*) for guidance. An intensive process of study and ritual experience began. The Nananom Nsamanfo subsequently reconnected Ra Nehem with the Abosom of his family's **circulage**.

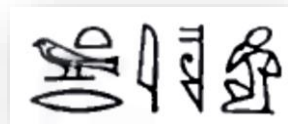
It is part of the function of the Nananom Nsamanfo to ritually connect and reconnect us to the Abosom within (inherited via **circulage**) and around us (in the environment). We stand upon and experience the magnetism of **Asaase Afua** (Earth Mother), we feel the energy of the Abosom within the **Owia** (Sun) and **Osrane** (Moon) and the **Okyin Nsoromma** (planets). We are nourished from the waters of the Abosom in the **Opo** (Ocean), and invigorated by the Abosom who operate through the **Mframa** (Wind). The Abosom have never left us and are indeed all around us and have **nkommere** (shrines) within our bodies and spirits. The Abosom communicate with us and we transmit Their energy via mogya (blood) to our offspring in every successive generation wherever we find ourselves in the world.

It was the Abosom in concert with the Nananom Nsamanfo who empowered and guided the **Akofo** to independence and gave them/us the strength to endure and overcome all obstacles through the Mmusuo Kese era. They are poised to do the same today – and this is true of all Afurakanu/Afuraitkaitnut (Africans), and only Afurakanu/Afuraitkaitnut (Africans).

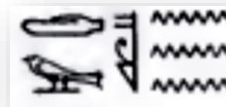
The members of **Aakhuamuman Amaruka Atifi mu** are Afurakanu/Afuraitkaitnut (Africans) in North Amaruka who are descendants, physically/genetically *and* spiritually of 1) **Akwamu-Akan** Ancestresses and Ancestors who were 2) enslaved in North Amaruka or entered North Amaruka during the Mmusuo Kese to locate, fight for and liberate their kin and other Afurakanu/Afuraitkaitnut (Africans).

Through our publications, we have extended our reach and influence to Afurakanu/Afuraitkaitnut (Africans) in North, Central and South Amaruka, the Caribbean, Afuraka/Afuraitkait (Africa), europe, the Near east, asia and Australia. Our work is for all Afurakanu/Afuraitkaitnut (Africans~Black People), wherever we are in the world, for we are all of the same *geographic* and *spiri-genetic* roots – Afuraka/Afuraitkait (Africa).

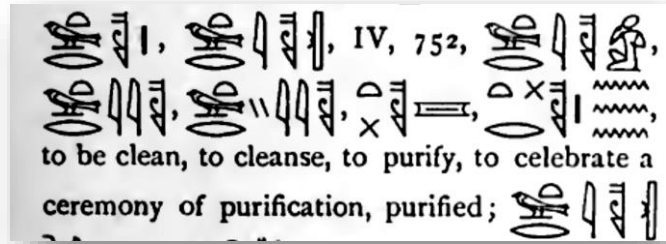
Dwira (jee'-rah) means '*to purify*' in Akan and is derived from the same term in ancient Khanit and Kamit spelled **Twra** and **Dwra** both meaning '*to purify*':



TWRA



DWRA



TWRA (DWRA)

Odwira means *purification* and is also the name of the *celebration of purification* in Kamit and in Akan culture. The *New Yam* celebration for many Akan, *the New Year*, is thus called **Odwira**.

Odwira means *purification*, while the title **Odwirafo** is an Ancestrally inherited title existing only within **Aakhuamuman Amaruka Atifi mu** meaning, *‘the individual within Aakhuamuman who is responsible for facilitating UAB-ODWIRA’*. **UAB-ODWIRA** is a *body of knowledge* which encodes a process whereby we reestablish ourselves, our families and our **oman** (nation) according to **Nyamewaa-Nyame Nhyehyee** (Divine Order). **UAB-ODWIRA** is also the name of the major form of **adebisa**, *oracular divination*, given by the **Abosom** to **Aakhuamuman** in 12997 (1997). **Odwirafo** also functions as an **Odumafo** a diviner - *Hoodoo Man* - in our Akan Ancestral Religion of **Hoodoo** in North America, utilizing **UAB-ODWIRA Adebisa** as the primary form of divination.

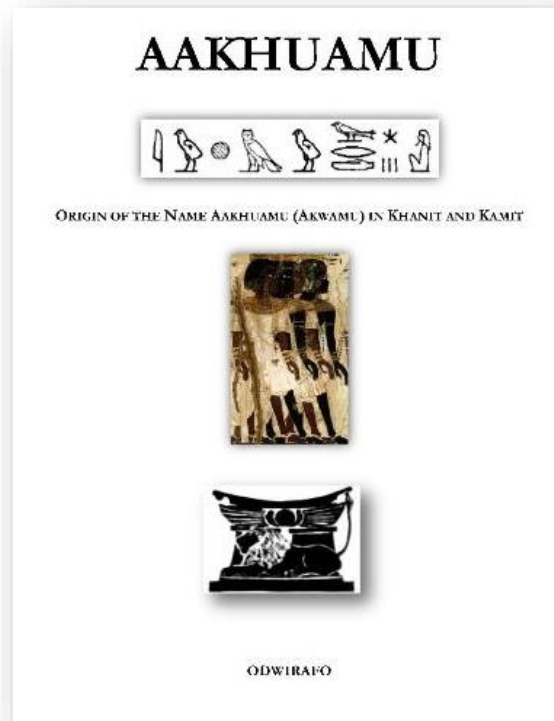


Ru Ures-Gwa Kwesi: *Symbol of the twin-circulage of Khanit and Kumbu-Kankyeabo. It is representative of the sunsum of Aakhuamuman Amaruka Atifi Mu. This symbol was given to Odwirafo Kwesi Ra Nehem Ptah Akhan as the symbol for Aakhuamuman Amaruka Atifi Mu by his Nananom Nsamanfo in 12998 (1997).*

Afurakanu/Afuraitkaitnut in Amaruka (‘African-Americans’) must reconstruct our **Amammere** (culture) from right where we stand on **Asaase Afua** (our Earth Mother). Our **purification**, ultimately resulting in the restoration of our spiritual, social, economic and political independence in our own nation upon our own land and the eradication of our enemies, is rooted in our Ancestral mandate to **independently** reconnect with **Nyamewaa-Nyame** through the agency of our **Okra/Okraa**, our direct **Nananom Nsamanfo** and the **Abosom** connected to us by blood. **Aakhuamuman Amaruka Atifi Mu** is a manifestation of this reality.

Odwirafo Kwesi Ra Nehem Ptah Akhan

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Origin of the Name Aakhuamu (Akwamu) in Khanit and Kamit

www.odwirafo.com/Origin_of_the_Name_Aakhuamu-Akwamu_in_Khanit_and_Kamit.pdf



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HOODOO PEOPLE

AFURAKANU/AFURAITKAITNUT (AFRICANS) IN NORTH AMERICA

AKAN CUSTODIANS OF HOODOO FROM ANCIENT HOODOO/UDUNU LAND (KHANIT/NUBIA)



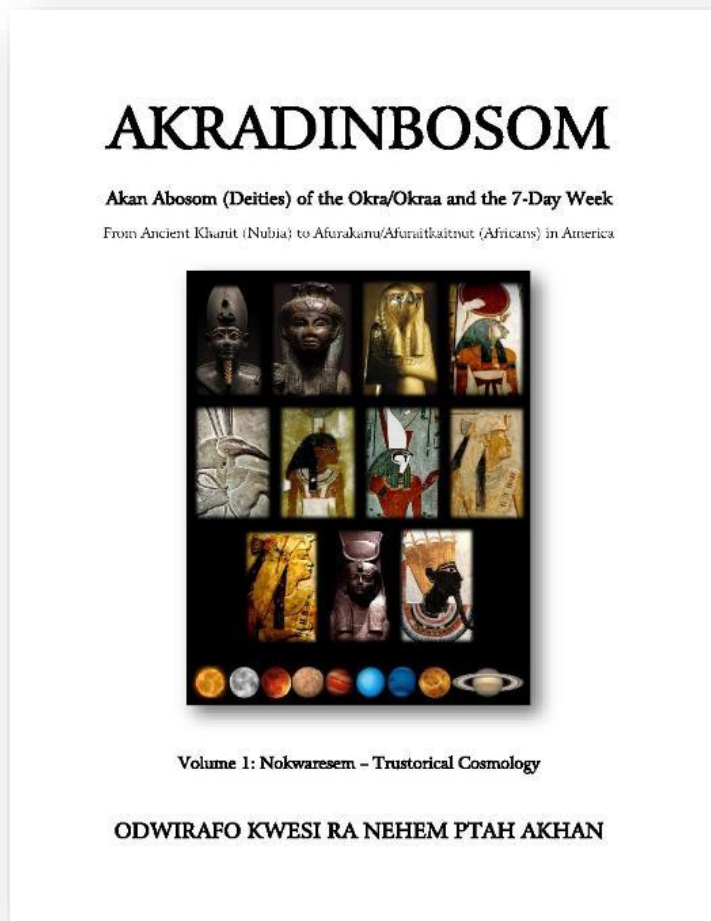
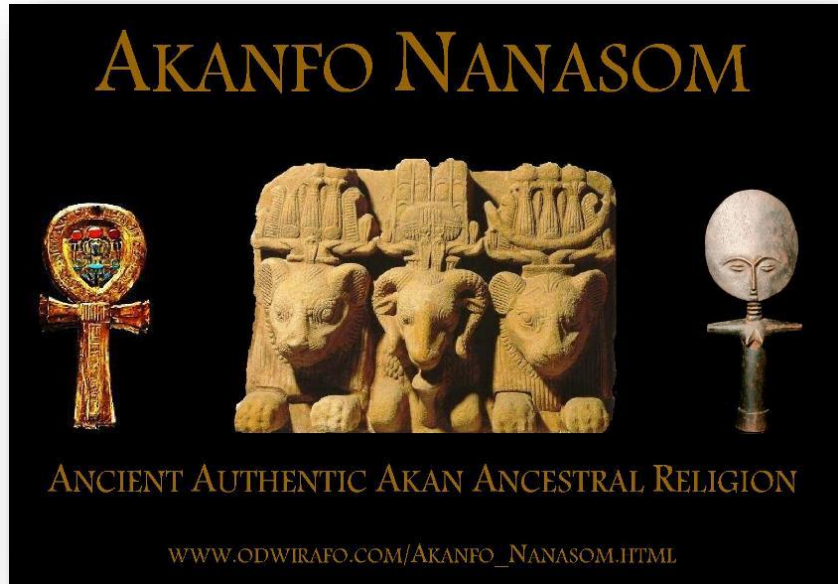
ODWIRAFO KWESI RA NEHEM PTAH AKHAN

HOODOO PEOPLE

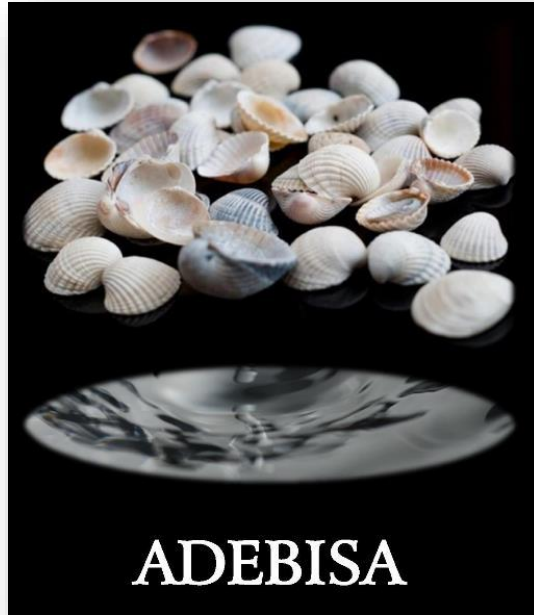
Afurakanu/Afuraitkaitnut (Africans) in North America

Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)

www.odwirafo.com/Hoodoo.html



AKRADINBOSOM: Abosom of the Okra/Okraa & 7-Day Week www.odwirafo.com/akradinbosom.html



UAB-ODWIRA ADEBISA – Divination
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