

ODWIRAMAN

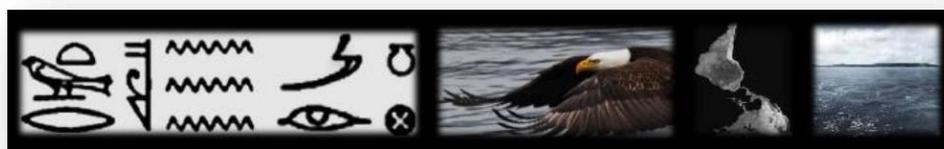
AFAHYE

Purified Nation ~ Afurakanu/Afuraitkaitnut (Africans~Black People) in the Western Hemisphere

NHOMA ~ Journal ~ 13017



AMANNE: Afurakanu/Afuraitkaitnit (African~Black) Nationalism
Purification of Nationalism



June 24, 13017 (2017)
Washington, DC

AAKHUAMUMAN AMARUKA ATIFI MU

ODWIRAMAN AFAHYE

Purified Nation – Afurakanu/Afuraitkaitnut (Africans~Black People)

in the Western Hemisphere

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“...Dwira, pure. Man. Nation. Man. West, land of the Setting Aten, the Setting Sun. Odwiran – the Purified Nation – Afurakanu/Afuraitkaitnut, African People, Black People in the land of the setting Aten-Sun, the Western hemisphere. Odwiran, the Purified Nation, Spiri-genetic descendants of our Ancestresses and Ancestors of Afuraka/Afuraitkait (Africa) who were forced into the western hemisphere during the Mmusuo Kese, the Great Perversity, the Enslavement era. Odwiran, Spiri-genetic descendants of those Afurakani/Afuraitkaitnit Ancestresses and Ancestors who maintained their-our Ancestral Religion, Culture and Identity as a Nation and therefore effectively waged war against the whites and their offspring, massacred the whites and their offspring, with metal armaments and through chemical and biological weapons of warfare, thereby forcing the end of enslavement in North America, Central America, South America and the Caribbean. Odwiran, Spiri-genetic descendants of those Afurakani/Afuraitkaitnit Ancestresses and Ancestors who established independent, sovereign nations, towns, cities, secure in their sovereignty in the western hemisphere after liberating themselves from enslavement through war.

Amanne – Nationism, Afurakani/Afuraitkaitnit Nationism, African-Black Nationism, the recognition of the Afurakani/Afuraitkaitnit Nation, the African Nation, the Black Nation as a living, breathing entity. An organic entity of which Afurakanu/Afuraitkaitnut, Africans, Black

people, are a component part, an organic entity governed by a unique Spirit of which each Afurakani/Afuraitkaitnit individual shares.

Individual function, family function, clan function, ethnic function, the building blocks and governing structure of Nationism, rooted in the unique energy of the region of Asaase Afua, our Fertile Earth Mother upon which we dwell and the blending of Afurakani/Afuraitkaitnit Ancestral blood-circles, governed by specific Abosom (Deities), within the Oman, the Nation, reflective of the Divine Order of Creation.

Amanne- Nationism - Afurakani/Afuraitkaitnit Nationism - the Purification of Nationalism, the completion of the task begun by our Ancestresses and Ancestors, the restoration of our spiri-genetic identity, our clans, our ethnicities our collective function as **Odwiraman**, the Purified Nation of Afurakanu/Afuraitkaitnut in the western hemisphere, restored upon our own sovereign territory in Afuraka/Afuraitkait and in the western hemisphere, independent, self-governing and secure in the absolute defense of our sovereignty and the complete eradication of our enemies...”

Odwirafo Kyesi Ra Nehem Ptah Akhan, Odwiraman Afahye: Purified Nation - Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere Conference-Festival, 13017.

www.odwirafo.com/Odwiraman_Afahye.html



ODWIRAMAN

AFAHYE

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

Conference-Festival



AMANNE: Afurakani/Afuraitkaitnit (African~Black) Nationism

Purification of Nationalism



June 24, 13017 (2017)

11am-7pm

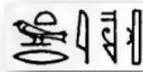
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Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our second annual ODWIRAMAN AFAHYE. Our focus is Amanne: Afurakani/Afuraitkaitnit (African~Black) Nationism - Purification of Nationalism.

ODWIRAMAN (oh-jee'-rah mah'-een) is defined in the language of ancient **Khanit** and **Kamit** (Nubia and Egypt) as the **pure, purified** (dwira) **nation** (man) in the **west** (man) – the land of the setting Sun.

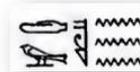
Proper vocalizations of these terms can be found in the **Twi** language of the **Akan** people of Ghana and Ivory Coast. Akan people originated in ancient Khanit (Nubia) thousands of years ago, eventually migrating to the western region of Afuraka/Afuraitkait (Africa). As Akan people migrated, we carried our Ancestral language and culture with us. The same is true of other Afurakani/Afuraitkaitnit (African) ethnic groups in West, Central and South Afuraka/Afuraitkait (Africa). We thus find that the term **dwira** (jee'-rah) in Twi means 'to purify', 'to cleanse'. The noun version of the term **odwira** means 'purification'. It also means 'a celebration of purification'. Many Akan people celebrate the New Year during harvest time and this celebration of purification of the land and people is called **Odwira**. The definition of this term in Akan comports with the definition found in our ancient Ancestral language of Khanit and Kamit:



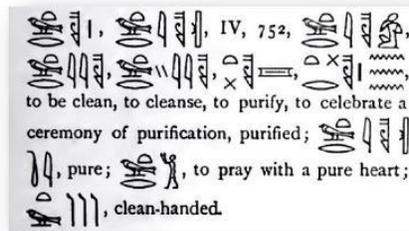
TWRA



TWRA

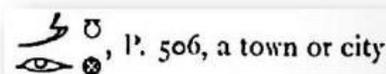


DWR

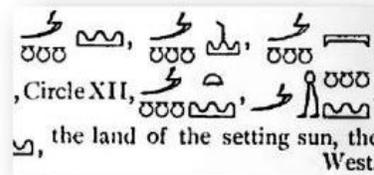


TWRA (DWRA – ODWIRA)

The term **man** or **manu** means *a city, place, region, nation*. The term man or manu also defines the *West, the land of the setting Aten (Sun)* in the language of Khanit and Kamit:



MANU (MAN)



MANU (MAN)

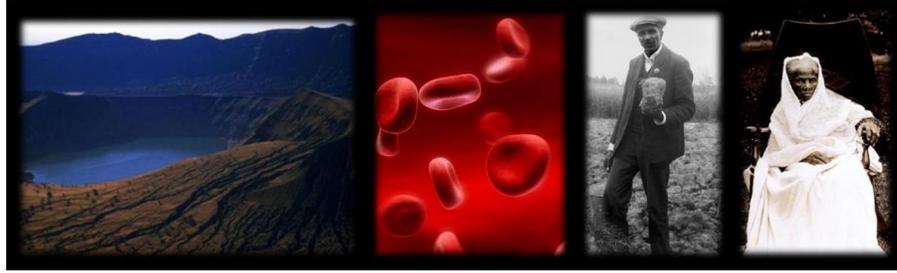
We find that in the Twi language of the Akan the term **oman** or **man** (mah'een) means *a city, town, nation, a government, a people*. The related term **amannone** (aman-none) means *a country abroad*. We thus have in Twi the same two meanings and their vocalizations derived from our Ancestral language of Khanit and Kamit referencing **a nation of people abroad** – outside of Afuraka/Afuraitkait (Africa).



Odwiraman is our designation for Afurakanu/Afuraitkaitnut (Africans~Black People) who are descendants, **genetically and spiritually**, of Afurakanu/Afuraitkaitnut (Africans~Black People) who were forced into the western hemisphere as a result of the **Mmusuo Kese** - the Great Perversity/Enslavement era.

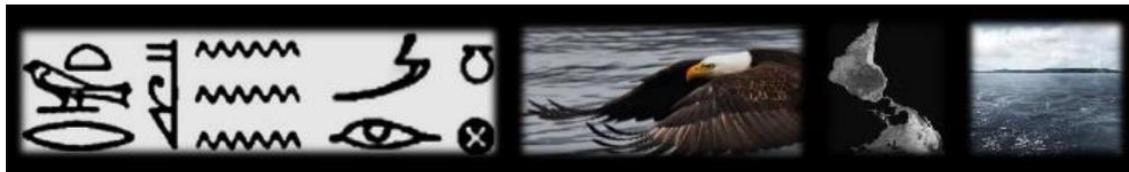
Our **Aakhutu** and **Aakhu**, our Spiritually Cultivated Ancestresses and Ancestors, purified themselves through adherence to **NANASOM** and **AMAMMERE**, our **Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture**, and were thus able to free themselves from enslavement. They waged war incessantly against the whites and their offspring, our absolute enemies, and forced the end of enslavement in the western hemisphere including North, Central and South Amaruka (america) and the Caribbean.

Odwiraman, the purified nation of Afurakanu/Afuraitkaitnut (Africans~Black People) in the west, are a unique collective of Afurakanu/Afuraitkaitnut (Africans) within the larger community of Afurakanu/Afuraitkaitnut (Africans) worldwide, because of our shared experiences and blending of blood-circles spiri-genetically. We have the capacity and responsibility today to complete the process of Nationbuilding/Restoration begun by our Aakhu/Aakhutu (Spiritually Cultivated Ancestresses and Ancestors) - the attainment of our complete independence as a self-governing nation, on our own territory and secure in the absolute defense of our sovereignty. This capacity is founded upon our realigning ourselves, purifying ourselves, through adherence to our Afurakani/Afuraitkaitnit Ancestral Religion and Culture. It is in our souls and blood. This is our **transcarnational inheritance** as Afuakanu/Afuraitkaitnut (Africans~Black People) in the west, the purified nation, **Odwiraman**.



Marra Mountains in Sudan (Khanit), **Nana Kwame Afrani** (George Washington Carver) and **Nana Abenaa Araminta** (Harriet Tubman). **Soil to Soul** – Afurakani/Afuraitkaitnit (African) Ancestral Religion in the Blood.

The medutu (hieroglyphs) comprising the name **Odwiraman** are manifest in their living symbols connected to the west:



The **okore** (eagle) is a sacred **akyeneboa** or animal totem, for Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere. The okore is flying over the waters of **Bosom Opo** and **Epo Abenaa**, the Male and Female Abosom (Deities) governing the ocean called the 'atlantic'. This body of water is sacred to Afurakanu/Afuraitkaitnut (Africans) in the west, for it connects Afuraka/Afuraitkait (Africa) to us. It is also the body of water we crossed in our forced migration to this hemisphere and the body of water we cross to return to our Ancestral lands. The aerial view of the **manu, man**, the west - the lands of North, Central and South Amaruka (america) and the Caribbean are shown 'right-side' up. Our Ancestral orientation describes the south as 'up', 'front' and the 'north' as 'down', 'behind'. South and North Amaruka (america) and the Caribbean in this proper orientation align with the **medutu** (hieroglyphs) of the sickle and the eye, that which is seen and discerned. The landmass emerging from the waters of **Bosom Opo** and **Epo Abenaa** is the sacred region of **Asaase Afua** and **Asaase Yaa** (Earth Mother Deities) upon which we stand and upon whom we are dependent for our sustenance and strength in the west. Because the bodies of our Ancestresses and Ancestors are buried in this landmass and some of their bones line the bottom of **Bosom Opo** and **Epo Abenaa**, this region of **Asaase Afua** and **Asaase Yaa** and these waters are particularly sacred for us. They are natural, sacred shrines for the spirits of our direct-blood Ancestresses and Ancestors.

Afurakanu/Afuraitkaitnut (Africans~Black People) comprise a world-body. Within that world-body are collectives of various cells functioning together as organs. **Odwiraman**, the Purified Nation of Afurakanu/Afuraitkaitnut (Africans) in the West, are a manifestation of such a collective. We have 'died' and 'resurrected' like the Obosom (Deity) **Ausar**, who after His purification and resurrection was designated **Khaniti-Amentiu** – The *Chief, Head of those of the West*. We have restored ourselves like the Obosom (Deity) **Auset**, who after Her expulsion from Kamit found **Ausar**, united with Him and facilitated His resurrection. She ultimately conceived and gave birth to the Obosom **Heru** who would restore order to the nation – purification through revolution-resolution. She was thus designated **Urt Henut Ntorou**, the *Great One, Chieftainess of the Deities*.

As **Odwiramanu**, people of **Odwiraman** (**Odwiramanfo** in Akan), we recognize the value of our individual functions in Creation and their relationship in harmony with our collective function as Afurakanu/Afuraitkaitnut (Africans) in the West and further as a component of the Afurakani/Afuraitkaitnit (African) world-body community. Our experiential knowledge and grounding in our unique identity in the west is the foundation of our movement to restore ourselves and Afurakanu/Afuraitkaitnut (Africans) as a whole.

Embrace your identity..Embody our movement..



AFAHYE (ah-fah'-sheh) means to celebrate a festival or establish and maintain a cultural, communal or ritual observance. **ODWIRAMAN AFAHYE** is the intersection of Afurakani/Afuraitkaitnit (African) Ancestral Religion, Culture and Nationbuilding/Restoration.

We work to establish and perpetuate the values of **Afurakani/Afuraitkaitnit (African~Black) Nationalism** - the purification of Nationalism.

We, through Ancestrally-inherited wisdom and guidance, properly reestablish and restore our **oman** (nation) firmly grounded and rooted in our spiri-genetic identity – our transcarnational identity. Through ritual practice we embrace who we are individually as cells within the Great Divine Body of **Amenet and Amen (Nyamewaa and Nyame, Mawu and Lisa, Komosu and Chukwu, Olokun and Olorun)** – The Great Mother and Great Father Who comprise the Supreme Being. We learn through this process what our specific function in Creation is, how that function is a critical component of the function of our greater Ancestral Clans, how our Ancestral Clan function is a critical component of the function of our individual Afurakani/Afuraitkaitnit (African) ethnic group and how that ethnic-group function is a critical component of the function of the Afurakani/Afuraitkaitnit (African) World-Body/Community.

Just as every cell in the body must recognize its inherent function and thus its value and worth in relation to other cells, organs and systems, so must we recognize our inherent function as Afurakani/Afuraitkaitnit (African~Black) individuals with a unique, Divine role, in relation to our families, our Ancestral Clans, other Afurakani/Afuraitkaitnit (African) ethnicities and the Afurakani/Afuraitkaitnit (African) collective.

As an oman (nation) of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere, interfacing with this region of Asaase Afua , our Fertile Earth Mother, and blending blood circles during and after the Mmusuo Kese – Great Perversity/Enslavement era, we have a distinct character which gives nuance to our functioning individually and as a unique and sovereign collective of Afurakanu/Afuraitkaitnut (Africans) in the world.

Secular nationalism rooted in white political dogma and social doctrines, inclusive of the various strains and iterations of socialism and white socialism in black-face, has never and will never lead us to this critical realization. Amorphous nationalism inclusive of a rudderless Pan-African nationalism without an anchor in our unique spiri-genetic identity, our transcarnational identity – our very purpose for living and functioning – has never and will never lead us to achieving our goals. Messianic nationalism rooted in the pseudo-religions and pseudo-spiritualities of the whites and their offspring and ‘blackened-up’ versions of these pseudo-religious and pseudo-spiritual perversions vested in a pseudo-prophetic leader or series of leaders has never and will never lead us to achieving our goals. Our acquired nationalism has been a pathetic imitation of the ‘nationalism’ of our absolute enemies – the whites and their offspring.

spiritual, familial, social, economic and political life expressions. **Nationism is the purification of Nationalism.**

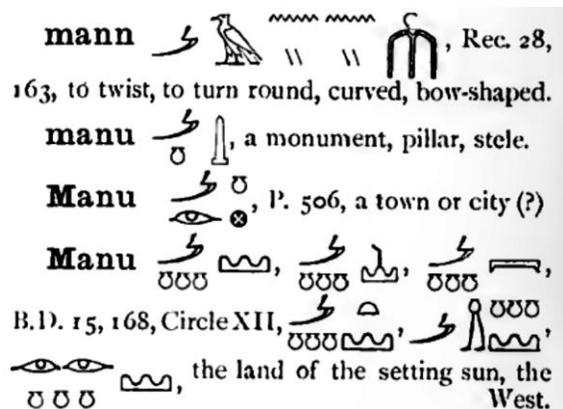
ODWIRAMAN AFAHYE is the recognition and reintegration of these principles, ritually and communally, operationalized via our principal values of **Hye/Hyebea: Trustory, Religion, Judgement, Maturity, Revolution-Resolution, Relationships, Sankofa-Protocol.** It is through this sound reintegration that we effectively realize the seven principal values of **Amansewew** – Nationbuilding/Restoration:

- Methods of Food Production and Preservation
- Methods of Curing Disease
- Establishment of a Military Structure
- Institutionalization of Values (Establishing Training, Educational, Industrial, Cultural and Religious Institutions)
- Establishing Sound Systems of Governance and Jurisprudence
- Building of Homes on Acquired Land in our Own Territory
- Manufacturing of Clothing

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Appendix

Excerpts from E.A.Wallis Budge's *An Hieroglyphic Dictionary*, Vol. 1 and the *Asante-Fante Dictionary* by J. Christaller (1933 edition):



mãŋ', *v.* [*red.* **mãm'mãŋ**, (**mãŋ'mãŋ**)] *to turn or go aside, to turn in somewhere from the way or journey; mãŋ ná menseŋ, go aside, let me pass! wamaŋ (wò) ɣkwanta so hɔ, he turned off from the main road to the other way where it branches off from the former (opp. wafa tempɔŋ no so); yednu Mamfɛ no, yɛmaŋ kɔɔ ofi bim', when we came to M., we turned aside to a dwelling; otwam' a, ɔmaŋ me, when he passes through my town, he turns in at my house. — 2. to pass by, not to happen: eyi mmãŋ wò = eyi mparɛ wò! may this not happen to you!*

ɔ-mãŋ, Ak. **ɔmáne**, *pl.* **amáŋ** & **amáŋ-amáŋ**, 1. (Akp.) *town, syn. kurow = a collection of houses larger than a village, cf. akuraa. — 2. the inhabitants of a town as a political body, a community. — 3. the body of inhabitants of a country united under the same government, a nation, tribe, people, state. pr. 2002. 2898. — 4. the people, i.e. the mass of a community as distinguished from their king or rulers. — 5. the representatives of the people, assembled for public transactions with or without the king; cf. brábó. — 6. pl. amáŋ-*

amãnnɔné [**ɔmaŋ** &?] *a foreign country; abroad. pr. 1496; (ahoho a.s. ananafo)*

As we can see in the language of Kamit, the term **man** meaning *to twist, to turn round* is the same term **manu** for *city, town, region*. These two meanings for the same term can be found in the Twi language of the Akan unchanged.

As we can see in the Twi language, the term **oman** (**man** – the 'o' is a prefix used in the Akan language) means *to turn, to go aside*. This same term **oman** also means *town, as well as state, nation and the body of inhabitants of a town, state or nation*. Thus the **Asante Nation** is called **Asanteman**. The **Akwamu Nation** is called **Akwamuman**. The **Bono Nation** is called **Bonoman**. Asante, Akwamu and Bono are all sub-groups of the Akan ethnic group.

We also see that the ancient term **Man** (**Manu**) designating *the West, the land of the setting Aten (Sun)* has its cognate in Akan as **amannone**. This refereneses *a land or nation abroad*. It can also reference a foreign country.

When we look at the Akan definition of **oman** meaning *to turn, turn aside, turn in from the main journey*, we see the connection between *turning, twisting* and *a nation*.

When one is traveling down a road or path for a significant distance they eventually come upon a settlement, town, city. They *turn off of the main road or artery* thereby entering into the collective group – the *town, nation, people*.

Our organs and glands are collectives of cells working together. When the blood moves through the main arteries (roads) it at some point *turns off of the main road* and enters the cell-collective – the *'town', 'nation'* of entities working together. This is the nature of an **oman** (Akan) or **man** (Kamit) – a collective of people working together as a unified whole.

Here we have not only the cosmological foundation for the definitions of **man** meaning *to turn* and *nation*, but we also have the proper vocalizations of the terms as they would have been spoken in Ancient Khanit and Kamit. It is because of course we never stopped speaking the language after migrating from Khanit and Kamit to West Afuraka/Afuraitkait (Africa) thousands of years ago. Akan people as well as other Afurakani/Afuraitkaitnit (African) people across the continent speak languages that are directly derived of our parent Ancestral language which was spoken in ancient Khanit and Kamit over 40,000 years ago according to our own Ancestresses and Ancestors (see Papyrus of Turin). We not only **speak the same derived language**, but we also **worship the exact same Abosom** (Deities – Goddesses and Gods) **who govern the exact same aspects of Creation** and **who have the exact same names** – today – as we did in Ancient Khanit and Kamit.

We thus have the cosmological, linguistic, ritual and cultural foundation for **Odwiraman** – The Purified Nation of Afurakanu/Afuraitkaitnut (Africans~Black People) in the West.



Odwirafa Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman
June 24, 13017 (2017)

ODWIRAMAN AFAHYE

Nsenhyehyee (Order of Events)

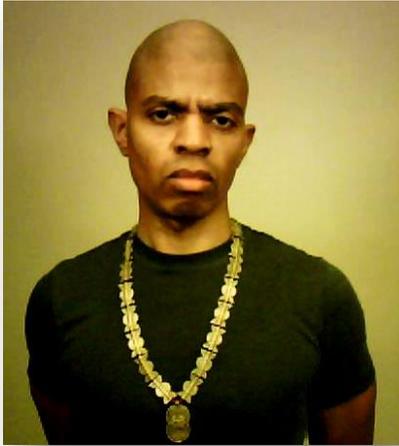
- 11:00 am EGUA - Marketplace Doors open. Shop with vendors all day
- 12:00 pm Ohwie (Libation): Odwiran Nsamankommere (Ancestral Shrine)
- 12:30 pm Akwaaba: Welcome – Odwiran Afahye Defined
Odwirafo Kwesi Ra Nehem Ptah Akhan
- 1:00 pm Ayaresafo Yawu Oyoko - Organic Food Production and Preparation for
Health and Healing – Key Ingredients of Nationism
- 2:00 pm Maat em Maakheru Amen and Yah | Amen -
LOVE BEING A PART: Balanced Relationships as the Foundation
for Institution Building and Nationism
- 3:00 pm Break: Eat and Shop with EGUA – Marketplace Vendors
- 4:00 pm Odwirafo Kwesi Ra Nehem Ptah Akhan –
ODWIRAMAN NKOSO NE AMANNE MMARA NSON
Odwiran Movement: Seven Principal Values/Laws of Nationism
- 5:00 – 7:00 pm Shop with Vendors – Network – Event conclusion



Sankofa symbol originating with the Obosom (Goddess) **Bat** and the Obosom **Het Heru** in ancient **Khanit** and **Kamit** (Nubia and Egypt), maintained in **Akan** culture in West Afuraka/Afuraitkait (Africa) and preserved in **Hoodoo** – Akan Ancestral Religion in North America. This is intergenerational and transcarnational transmission of culture. Our inherited Ancestral Order is the foundation of **Amanne** – Afurakani/Afuraitkaitnit (African-Black) **Nationism**. This is the spiri-genetic inheritance of **ODWIRAMAN**.

www.odwirafo.com/Odwiraman.html

Presenters:



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

ODWIRAMAN NKOSO NE AMANNE MMARA NSON - Odwiran Movement: Seven Principal Values/Laws of Nationism.

Our **trustory** (true-story/true history) demonstrates that our expression of Nationism rooted in our spiri-genetic identity and Ancestrally-inherited culture and religion in the western hemisphere has been the only successful engine of independence, sovereignty and security in said sovereignty. Over the past few centuries in the western hemisphere, the sole aim of Afurakanu/Afuraitkaitnut (Africans~Black People) has been to take our independence, establish ourselves in a sovereign territory, govern ourselves and defend our sovereignty militarily. Our trustory (true-story/true history) has been that of self-governance for hundreds of thousands of years up until the recent period. Since the recent **Mmusuo Kese** (Great Perversity/Enslavement era), our trustory in the western hemisphere can be viewed in two major divisions: physical enslavement and post physical enslavement. During the physical enslavement phase **it was our Ancestresses and Ancestors who maintained their Ancestral Religious practices** who were empowered and guided to successfully wage war against the whites and their offspring, massacre them and establish independent sovereign nations in various locations in the Southern, Southeastern and Western united states, Central and South America and the Caribbean. Our waging war successfully against the whites and their offspring forced the end of enslavement and the acceptance by the whites and their offspring of emancipation and repatriation initiatives. In the post physical enslavement phase, the whites and their offspring have worked unceasingly to perpetuate social, economic, cultural and pseudo-religious/psychological enslavement. The various iterations of secular nationalism, messianic nationalism and amorphous nationalism embraced by Afurakanu/Afuraitkaitnut (Africans~Black People) over the past century have not been successful at overcoming the control of the whites and their offspring and thereby the reclamation of our sovereignty and security. It is because these expressions of nationalism are all rooted in the same flawed ideology forced upon us by the whites and their offspring as a means of

control. **Amanne**, Afurakani/Afuraitkaitnit Nationism, was the holistic approach which led to our reclaiming our freedom and independence during the physical enslavement phase and is the only approach which will lead to our completing our task in the post physical enslavement phase.

AMANNE MMARANSON – **Seven Principal Laws/Values of Nationism** are rooted in the 7-Day cycle, first recognized and embraced by our Ancestresses and Ancestors thousands of years ago. Each day of the week is governed by one of the solar, lunar or planetary bodies. The **Abosom** (Deities) who animate these celestial bodies thus lend their energy and character to **Asaase Afua** (Earth Mother) on their respective days. The 7-day cycle governs the seasons as well as our chronobiological rhythms internally. It is a super-structure organizing all events. Our approach to Amanne – Nationism is organized in alignment with this reality of Creation, thus a holistic set of seven principal laws/values and correspondent activities necessary for **Amansesew** – Nationbuilding/Restoration can be and have been drawn from this alignment.

Odwirafo KweSi Ra Nehem Ptah Akhan is the author of **25 books**, over **80 articles** and over **270 broadcasts** and founder of **AKONGUASUA DAN** – Institution of Learning, Healing, Training, Employment and Entrepreneurship: www.odwirafo.com/nhoma.html



Yah - I Amen and Maat em Maakheru Amen, Owners of **Vegan Flava Café**, **The Maat Foundation** - Pan-Afrikan Charity and **Love Being A Part** will present on:

LOVE BEING A PART:

Balanced Relationships as the Foundation for Institution Building and Nationism

The fourth principal value of **Amansesew** – Nationbuilding/Restoration is the Institutionalization of our Values. We build institutions: Educational, Training, Industrial, Cultural and Religious for the establishment and perpetuation of the **oman** (nation). The foundational institution in Afurakani/Afuraitkaitnit (African) Ancestral Culture is **Awaree**, Marriage, patterned after the

foundational relationship of Creation – the Divine Balance of **Amenet** and **Amen** (**Nyamewaa** and **Nyame**, **Mawu** and **Lisa**, **Olokun** and **Olorun**) – The Great Mother and Great Father who comprise the Supreme Being.

When Afurakani/Afuraitkaitnit (African) males and females who make up the **oman** (nation) have balanced relationships, reflecting that of **Amenet** and **Amen**, the institutions in society manifest said balance. When relationships are imbalanced, it is reflected in the institutions of the society, the offspring and thus a precarious potential future of the oman (nation). When immunity is compromised as a result of physiological imbalance, viral agents can bring about disease in the body and destroy the body. When the communal body is compromised by societal imbalance, foreign viral agents/enemies can attack the communal body. Properly balanced relationships are thus a matter of Afurakani/Afuraitkaitnit (African) National Security. They provide the unity we need to develop the military, governmental and ritual institutions necessary to perpetuate the oman (nation).

As institution-builders in the Afurakani/Afuraitkaitnit (African) oman, Yah-I Amen and Maat em Maakheru Amen have grounded their activities within their balanced relationship. As a result of communal need, they have brought forth a cultural model and related instructional method for Afurakani/Afuraitkaitnit (African) individuals and couples: **Love Being A Part**. It is founded upon the reality that one must recognize and embrace who they are spiritually as a unique being. When one can function as a **being ~ apart** from others grounded in who they are, then one can engage in and **love being a part** of a balanced relationship.

As part of this cultural model and instructional method Yah-I and Maat provide counsel for Afurakani/Afuraitkaitnit (African) couples and individuals who are seeking balanced relationships.

“We call it listening because in most cases, people want someone to “hear” what they have to say. So we will listen to you and reflect back to you what we heard and provide our insight on how you can use your current situation to “be”.

Visit the website at: **Love Being A Part** at: www.lovebeingapart.com

Vegan Flava Café: www.veganflavacafe.com

The Maat Foundation – Pan-Afrikan Charity: www.themaatfoundation.org

Maat em Maakheru is also the authoress of ‘**Whatz in Your Womb**’ – A Down to Earth Self-Discovery Book for Black Women: www.whatzinyourwomb.com



Ayaresafo Yawu Oyoko, Owner of **Yawu's Kitchen** and Co-Founder of **Asase Ye Duru Creations** will present on:

Organic Food Production and Preparation for Health and Healing – Key Ingredients of Nationism

The first principal value of **Amansew** – Nationbuilding/Restoration, is Establishing Methods of Food Production and Preservation. Our survival is rooted in our capacity to feed ourselves.

Afurakanu/Afuraitkaitnut (Africans) are the originators of the agricultural sciences, born of our harmonious alignment with **Asaase Afua** and **Asaase Yaa**, the Earth Mother Abosom (Deities). Methods of food production are key, as it is through an organic process that we cultivate and procure that which is best for our people physiologically and spiritually. We recognize that the whites and their offspring deliberately poison the air, water and land with chemicals designed to set in motion various manifestations of disease. This is a means of population control and thus the perpetuation of white-rule. While organic agricultural activities are key, we also note that the preparation of food rooted in our Ancestral Religious culture not only nourishes the body but also stimulates the **tumi** (Divine Power) contained within us. Our food is also our medicine. It nourishes and empowers us – physically and spiritually. The nature of our consumption determines the nature of our capacity to process thoughts and ideas which manifest via our intentions and actions. This directly impacts our interactions with one another from a communal and hence Amanne, Nationist, perspective.

As stated on the **Yawu's Kitchen** section of the **Asase Ye Duru** website:

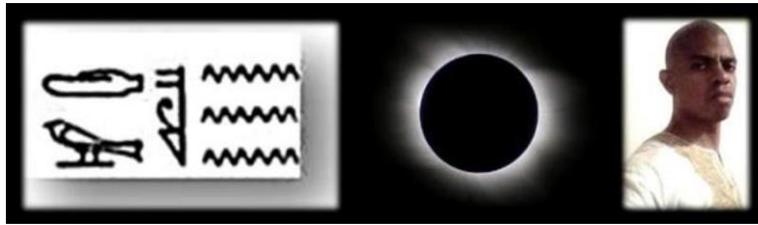
“...Nourish the shrine of your soul with Yawu's Nutritious and vegan Delights. Experience the energy of Creation infused in the utilization of organic, naturally fresh and wild harvested ingredients...”

Asase Ye Duru Creations will also be vending at the Conference.

Visit **Yawu's Kitchen** on the **Asase Ye Duru Creations** website:

www.asaaseyeduru.wixsite.com/creations

7-Part Series Examining the Nature of ODWIRAMAN – Purified Nation



ODWIRAMAN Pt 1: Purified Nation – Afurakanu/Afuraitkaitnut (Africans~Black People) in the West

<https://www.youtube.com/watch?v=DdSj168Jws>



ODWIRAMAN Pt. 2: Adwo ne Adwoa (Ausar and Auset): Institution Building and Continuity

<https://www.youtube.com/watch?v=QXyEeuW1bRs>



ODWIRAMAN Pt. 3: NANASOM – Afurakani/Afuraitkaitnit (African) Ancestral Religion –
The Key to Our Liberation

<https://www.youtube.com/watch?v=k0S2YMFOVG8>



ODWIRAMAN Pt. 4: EBO – The Nature of Worth and Value in Ancestral Economics

<https://www.youtube.com/watch?v=MjgFKdaRHUg>



ODWIRAMAN Pt. 5: ABAN – The Nature of Government in Afurakani/Afuraitkaitnit (African) Ancestral Culture

<https://www.youtube.com/watch?v=teAYjkAB5Co>



ODWIRAMAN Pt. 6: KUIROW – Afurakani/Afuraitkaitnit (African~Black) Town Incorporation Movement

<https://www.youtube.com/watch?v=LY7g5Ew2Cms>



ODWIRAMAN Pt. 7: AMANNEE – Afurakani/Afuraitkaitnit (African) Ancestral Culture – The Key to Our Integrity

<https://www.youtube.com/watch?v=XZsuqh1Roqg>

OKOM



ECONOMIC DEVELOPMENT MODEL



AAKHUAMUMAN AMARUKA ATIFI MU

www.odwirafo.com

OKOM

ECONOMIC DEVELOPMENT MODEL

In the **Akan** language, the term **okom** (aw-kawm') means *hunger* or *want of something*. This term is related to **akom** referencing *spirit-possession* as well as **nkam** referencing *spirit-communication*. These terms have their roots in our Ancestral language of ancient **Khanit** and **Kamit** (Nubia and Egypt) where we find **kham** (kawm) meaning *to embrace; to possess, seize; become possessed by a Deity*:



The term **okom** is comprised of the terms **ko** (go) and **mu** (within). Thus **komu** or **kom**, **okom** means to *go within*. This references hunger, desire for the 'going within' or consumption, possession of food and medicine for sustenance, healing, building and protection as well as the spirit of an **Obosom** or **Osaman** (Deity or Ancestral Spirit) 'going within' or possessing the individual for spiritual sustenance, healing, building and protection.

In a natural sense, **okom** references our innate inclination to possess that which we need to sustain ourselves, heal ourselves, protect ourselves, develop ourselves, govern ourselves, shelter ourselves and clothe ourselves. This constellation of seven needs resounds the **seven principal values of Amansesew**, Nationbuilding/Restoration, for Afurakani/Afuraitkaitnt (African~Black) people as delineated within Aakhuamuman Amaruka Atifi Mu, the Akwamu Nation in North America:

Methods of Food Production and Preservation

Methods of Curing Disease

Establishing a Military Structure

Establishing Institutions of Education, Training and Cultivation

Sound Systems of Governance and Jurisprudence

Construction of Homes on Acquired Land

Production of Clothing

Our innate inclination manifest as *okom* directs us to address these needs in harmony with **Nyamewaa-Nyame Nhyehyee** - The Mother and Father Supreme Being's Order, *Divine Order*. The seven principal values of Amansesew are thus organized according to the **Abosom** (Akan term for Deities, Divine Spirit-Forces of Creation) who govern the solar, lunar and planetary bodies which govern the seven-day week. This natural and perpetual seven-day cycle informs the natural manner in which we must function in the world. It is thus the spiritual foundation of our economic model.

As we fully embrace our **collective identity** as Afurakani/Afuraitkaitnit (African) people we naturally recognize and embrace our **collective function** as a group of people separate and distinct from non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks). This includes white americans, white europeans, white asians, white hispanics/latinos, white arabs, white hindus, white pseudo-'native'-americans (migrant asians), etc. We are distinct physically and spiritually from all non-Black people and have absolutely no common nor collective function with them just as healthy cells in the body have no common nor collective function with cancerous cells that exist within the same body. The cancerous cells have a temporal existence under normal, natural circumstances and are ultimately eradicated, while the healthy cells are the foundation of the perpetuity of the physical body.

Acknowledging our collective Afurakani/Afuraitkaitnit (African) identity and function spiritually prompts us to consciously work with one another to address the constellation of seven needs addressed above. **We do not have to be taught to work together – it is an intrinsic, innate propensity.** It is *okom* rooted in **Nyamewaa-Nyame Nhyehyee**, Divine Order.

STARVING THE BEAST

We have statistics revealing the over one-trillion dollars of purchasing power that Afurakanu/Afuraitkaitnut (Africans) in america *possess*. The purchasing power in our *possession* is more than enough to build schools, healing centers (holistic hospitals), businesses, organizations and institutions to serve every member of the Afurakani/Afuraitkaitnit (African) community including the eradication of poverty, homelessness, substandard housing, unemployment and more. The reason why we have not harnessed this power for our benefit is not because of a lack of knowledge of these statistics. It is because of a deeply-ingrained self-hatred inculcated within us by the whites and their offspring. This self-hatred is perpetually fueled within our people

through white culture: pseudo-religions (christianity, islam, judaism/hebrewism, moorishim, hinduism, buddhism, new age pseudo-spirituality, pseudo-‘native’ american spirituality. occultism, universalism, etc.), ‘educational’ institutions, government, private organizations, entertainment and the media. However, when we embrace our own Afurakani/Afuraitkaitnit (African) Ancestral **Amammere** (Ancestral culture, way of life) rooted in our Afurakani/Afuraitkaitnit (African) Ancestral Religion which is innate, inborn and authentic, then the natural inclination towards harnessing the purchasing power we *possess* manifests instantaneously and perpetually. The only component left to address is that of strategy.

We often hear individuals complain about the wealthy amongst our people not contributing to the economic advancement of our people. When we embrace and implement the **OKOM** model, we recognize that the wealthy amongst us become totally irrelevant. The coalescing of our resources in a targeted fashion reaps great results in the shortest time-frame.

Our approach is based on starving the beast for economic development

There are millions of our people who spend money on items that are absolutely unnecessary on a daily basis. We give our money to the whites and their offspring and receive products that are actually detrimental to our health and well-being. Once we embrace **amammere** (culture) – *a natural, normal way of life* – then we naturally, intrinsically seek to spend money with Afurakani/Afuraitkaitnit (African) businesses, organizations, institutions and entrepreneurs whenever and wherever possible. We reallocate our resources. **We starve the beast (whites and their offspring) and feed the pride - reallocate those funds to serve our people.** Our **OKOM** model amplifies this strategy.

An individual may spend \$1 per day on a can of arizona iced tea. During the five-day work-week of Monday-Friday, the individual will have spent \$5 in this manner. Instead of giving \$5 to the white store-owner for a product that is full of high-fructose corn syrup and other ingredients that are deleterious to our health, the individual can **starve the beast**. Take that \$5 and make a contribution to an Afurakani/Afuraitkaitnit (African) business, organization, institution or entrepreneur. When an Afurakani/Afuraitkaitnit entrepreneur who procures, packages and sells herbs for health and wellness for example, they will have a donation button for a fundraising campaign on their website. One individual **starving the beast** and giving that \$5 to

the Afurakani/Afuraitkaitnit (African) entrepreneur is helpful. However, when 1,000 out of the 5,000 individuals on the person's facebook friend's list does the same, the Afurakani/Afuraitkaitnit (African) entrepreneur who has had an issue raising capital or obtaining a loan to expand her business now has \$5,000 in capital to keep her business open and expand her services to heal more Afurakanu/Afuraitkaitnut (Africans) in the community. If people gave an average of \$20 (some less, some more) she would have an infusion of \$20,000 in capital – **in 5 days**. This will transform her business, allow her to serve more of our people, hire a staff person from our community and expand her product line offerings. All simply from a small group of focused, culturally-grounded Afurakanu/Afuraitkaitnut (Africans) who are not millionaires, yet who have coalesced around a common goal for the collective good rooted in **starving the beast**.

The **OKOM** model then directs the same group of individuals to target a different Afurakani/Afuraitkaitnit (African) entrepreneur or organization the following week. We assess what we had planned to spend money on in the coming week and decide to reallocate our resources: **starve the beast – feed the pride**. One meal at mcdonald's, burger king, chipotle, a chinese restaurant, etc. during the course of one week, a lottery ticket, a few cans of iced tea, coke, sprite, etc. is enough – in coalition with 1,000 others – to reallocate another \$20,000 from white business owners and their families to an Afurakani/Afuraitkaitnit (African) business owner.

As the process continues a small number of Afurakanu/Afuraitkaitnut (Africans) starving the beast and reallocating those resources have given four different Afurakani/Afuraitkaitnit (African) entrepreneurs or organizations \$20,000 each in the course of four weeks. **This is not a matter of generating a new source of revenue. We are simply using the funds that we already have, funds which had been used in past weeks to empower white businesses for absolutely no reason at all. We simply and deliberately reallocate these funds to empower ourselves.**

As these entrepreneurs and organizations are empowered to remain open, expand their businesses and hire Afurakanu/Afuraitkaitnut (Africans) from the community regardless of their work history, the entrepreneurs and organizations are then directed by the **OKOM** model to participate in starving the beast and reallocating their resources as well. We are thus empowering individuals to create and sustain new Afurakani/Afuraitkaitnit (African) businesses, organizations and institutions to serve all of our needs whenever and wherever we are perpetually and intergenerationally –

including the establishment of an independent, self-governing territory/nation, in Afuraka/Afuraitkait (Africa) and the Caribbean.

We are targeting specific Afurakani/Afuraitkainit (African) businesses, organizations and institutions that serve the Afurakani/Afuraitkaitnit (African) community in a positive fashion and share our Ancestral values as delineated by the seven principal values of Amansesew – Nationbuilding/Restoration.

We will support 52 Afurakani/Afuraitkaitnit (African) entrepreneurs, organizations and institutions over the course of 52 weeks.

Your participation in this effort is valued and appreciated. It is as simple as starving the beast on a weekly basis and making a donation/contribution to the listed businesses. See our **OKOM** page on our website for details including the businesses that we are targeting:

www.odwirafo.com/okom.html

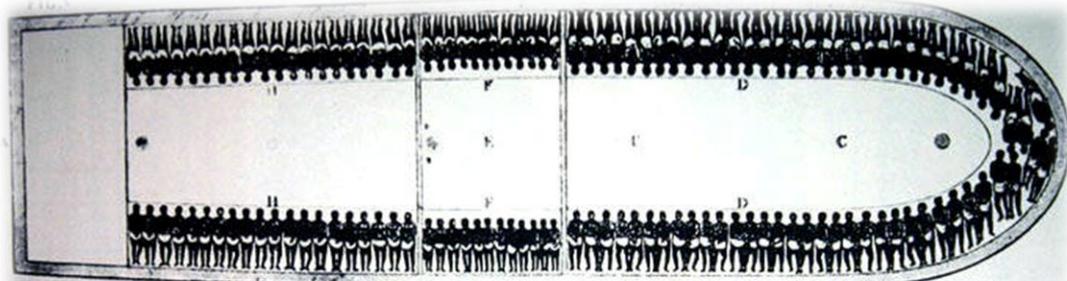
STARVE THE BEAST • FEED THE PRIDE

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

KAM UR – KAMIT URT

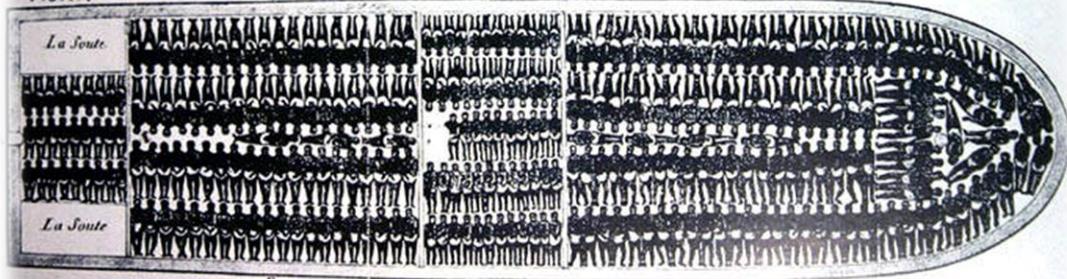


AUSAR, Auset AND THE ENSLAVEMENT AND RESTORATION OF THE
AFURAKANI/AFURAITKAITNIT (AFRICAN) IN AMENTI – THE WEST



Coupe horizontale des plateformes du Edifice Negeric.

FIG. IV.



Coupe horizontale des plateformes du Edifice Negeric.



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Kam-ur Kamit-urit

In Afurakani/Afuraitkaitnit (African) Ancestral Culture, ancient and contemporary, the roles of the King and Queenmother have a spiritual foundation. The terms *Divine Kingship* and *Divine Queenship* are often used to describe the character of our governmental structures because our governmental structures are patterned after the Divine Order of Creation. *The King is the representative of the people to the Ancestral Spirits. The Queenmother is a vessel of and thus representative of the Ancestral Spirits to the people.* With regard to the functions of the *Obene* (King) and *Obemaa* (Queenmother) in Akan society, Kwesi Ra Nehem Ptah Akhan states in **MATE MASIE – The Ancestorhood of Nana Yao (Dr. Bobby E. Wright)** [www.odwirafo.com/matemasiepage.html]:

“...Afurakanu/Afuraitkaitnut (Africans) have always honored the ability of women to receive messages from the spirit-realm through ritual, for these messages from the realm of the Ancestresses and Ancestors and the Deities are messages containing moral admonitions, direction, guidance, wisdom and warnings of what is to come if we remain on the behavioral path upon which we have placed ourselves. Messages from the spirit-realm are essentially transmissions of what is defined as Divine Law, instruction on how to ritually incorporate these laws in our lives and how to ritually restore Divine Balance whenever we lose our way. The messages are received from the Supreme Being, through the agency of the Deities and Ancestral Spirits.

In Akan culture these principles are the underpinning of the responsibilities of the obemaa (queenmother), the greater among which is her function as the custodian of social practices, protocol, customs and traditions--in a word, education. Because of her receptivity, she is a repository of Ancestral wisdom, and has oversight with respect to the application and reinforcement of this wisdom within the educational institutions of society. The obene (king) must manifest spiritual coolness, hence receptivity, in his own right for he is the representative of the people to the Ancestral Spirits, the Deities and the Supreme Being. All that the society is and possibly can become at any given moment is summed up in the person of the obene. He must therefore be receptive to the needs and aspirations of the people, as their chief representative/reflection. He must also be receptive to the Ancestral wisdom as received by the obemaa. The shaping of laws, rooted in the final decision of the obene, will to a great degree determine the direction of the nation. The vitality and security of the civilization is dependent on the Ancestral wisdom being received, transmitted and reinforced in the hearts and minds of all of the citizenry from birth through Elder/esshood...”

When the King performs rituals of Ancestral communication and stands before the Spirits of the Spiritually Cultivated (Honorable) Ancestresses and Ancestors and asks for Their Divine guidance on behalf of the people/nation, he is a representative of the nation. He is a culmination of the condition of the **oman** (nation/people) at that given moment. This was true in ancient **Kamit** (Egypt) as well as today. The term **Kamit** (Kmt, Kamt, Kemet) literally means the **Black** (Kam) *country* or *nation*. One of the titles of **Ausar** in ancient Kamit is **Kam Ur (Km Wr)** meaning the *Great (Wr, Ur) Black One (Kam)*. This is not just a reference to the sacred bull of the 10th **sepat** (nome) of Kamit. It is a descriptive title referencing Ausar as the *Divine King*, representative of the *Black Nation*. Moreover, one of the titles of **Auset** in Kamit is **Kamit Urt** (Kmt Writ), referencing Her role as the female complementary balance in sovereignty and administrative and executive authority. [See: **ADWOA – The Abosom of Adwo and Dwooda:** www.odwirafo.com/akradinbosom.html]

The Black nation ‘died’ and was ‘resurrected’ in a battle with the red one/nation (Teshher/Deshher) - a title of **Set**. The red, barren, **desert** lands are governed by Set while the Black, **fertile** lands are governed by Ausar. The *black land* of Kamit literally *died* and *resurrected* every year and fertility thus returned to the country after the ‘encroachment’ and subsequent ‘receding’ of the *red lands*.

We must recognize that the terms **Kamau** and **Desheru** meaning the **Black People** (Egyptians) and the **Red People** (those outside of Kamit including some Khanitu/Nubians) references not only the Black country and Red country. They reference the **black soil** and **red land** (desert and red clay). They also refer to the **skin color** of the people based on the **spiritual energy** that governs them. *This fact has been lost to those commentators who are not intimately familiar with and engaged in the practices of Afurakani/Afuraitkaitnit (African) Ancestral Religion.* Those designated as *Kamau* were **dark brown people with black undertones**, while those designated as *Desheru* were **dark brown people with red undertones**. Our connection to specific **Ntorou/Ntorotu (Ntrw/Ntrwt), Abosom, Orisha, Vodou – Deities** – affects our bodies, temperaments and **phenotypes**:



Left: **Maasai** woman – a **Desheru**, *dark brown with red undertones*. Right: **Serer** woman – a **Kamau**, *dark brown with black undertones*.

Those Afurakanu/Afuraitkaitnut (Africans~Black People) who have **Abosom** (Deities) of the *hot, dry, fiery energy* of the *desert and red lands* (clay) **in their blood circle** will manifest not only that energy complex and temperament, but also that *phenotype*. Those Afurakanu/Afuraitkaitnut (Africans~Black People) who have Abosom (Deities) of the *cool, fertile energy* of the *arable land* **in their blood circle** will manifest not only that energy complex and temperament, but also that *phenotype*. These are inherited characteristics – *physically and spiritually* – because of the fact that these different Abosom (Deities) **entered and continue to enter our blood circles (bodies) via spirit possession** – thereby affecting our cells. These affected cells are passed on to our descendants as we continue to reproduce. We thus give birth to descendants who resonate at the frequency – physically and spiritually – of the Abosom (Deities) who have been entering our blood circles via spirit possession for millennia – inclusive of our ancient unbroken Ancestral blood circles from Khanit and Kamit.

[Note: In Akan culture amongst certain **mmusua** (Ancestral clans) there exists a **Tuntum** line of Kings and Queenmothers and a **Kokoo** line of Kings and Queenmothers. The term **tuntum** means *'black'* while the term **kokoo** means *'red'*. We still have *the Blacks and the Reds* in Akan culture. This is a carryover from ancient Khanit and Kamit:



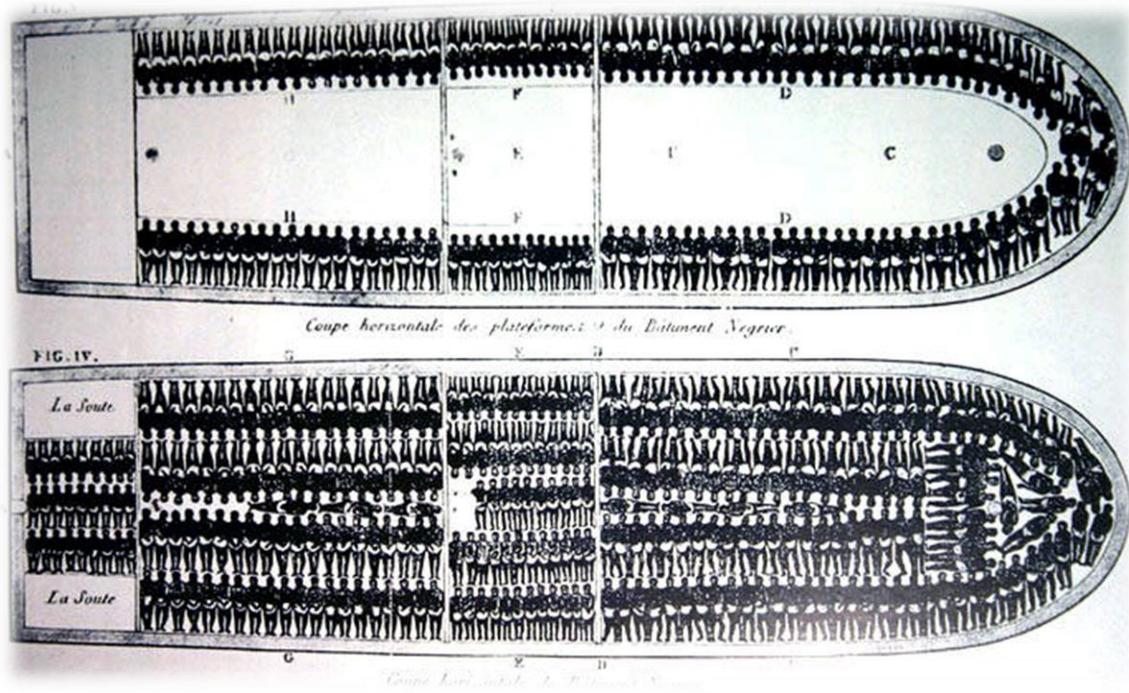
Ancient Khanitu (Nubians) visiting Kamit. They have ‘Blacks’ and ‘Reds’ in their population, meaning **dark brown people with black undertones and dark brown people with red undertones.** This has *absolutely nothing* to do with blood-mixture (pollution) with non-Afurakani/non-Afuraitkaitnit (non-African/non-Black) – white – individuals.]

There were periods of harmony and of conflict between Khanit and Kamit over the millennia. There were times when we fought one another and collaborated with one another. The same is true today with regard to Afurakanu/Afuraitkaitnut (Africans) in various parts of Afuraka/Afuraitkait (Africa) such as the conflict between the **Hutu** and **Tutsi** ethnic groups or the **Maasai** and the **Kalenjin** ethnic groups. In ancient Kamit, when the whites and their offspring invaded they initially came through the desert areas as nomadic ‘bedouins’ and feigned an alliance with certain disgruntled Desheru who also made raids into Kamit periodically. This feigned alliance eventually manifested in the form of a white take-over in Northern Kamit. This occurred during the **Hequ Shasu** (so-called Hyksos domination of Northern Kamit) and would later re-emerge over 1,000 years later in the form of successive assyrian, persian, greek, roman and arab invasions of Kamit.

In our publication, **KUKUU-TUNTUM The Ancestral Jurisdiction**, we elucidate how the story of Ausar, Auset and Heru not only references the Divine Spirit-Forces governing Creation and their manifestation in our bodies and spirits as Afurakanu/Afuraitkaitnut (Africans), but also in the **lives and events** shaping the *past, present and future* of Afurakanu/Afuraitkaitnut (Africans). Below is an excerpt from the **KUKUU-TUNTUM**. We show how the killing of Ausar, the *Great Black One*, by Set, the *Red One*, Ausar being captured in a coffin and thrown into the water is a description of the Great Black Nation being captured, forced into coffins (ships) and thrown into the water by the reds (whites and their offspring). Once the coffin was opened by Set, Ausar’s body was cut up and scattered. Once the ships of enslavement docked, the Great Black cargo was separated and sold to various plantations. The Great Black body of people survived on cotton plantations, yet were *bound*. This is the *mummification* of the Great Black One who was dead, yet had the potential to be resurrected. He was bound in white, cotton bandages. Eventually, Ausar is resurrected by Heru and Auset. This references what the future holds for Afurakanu/Afuraitkaitnut (Africans) as we return to our Ancestral Culture. The excerpt below begins on page 55 of **KUKUU-TUNTUM – The Ancestral Jurisdiction** after the discussion of the cosmological and spiritual functions of **Ausar, Auset, Heru, Set** and **Nebt Het**. We proceed to show how our *alignment with* and *disalignment from* the Abosom (Deities), and hence

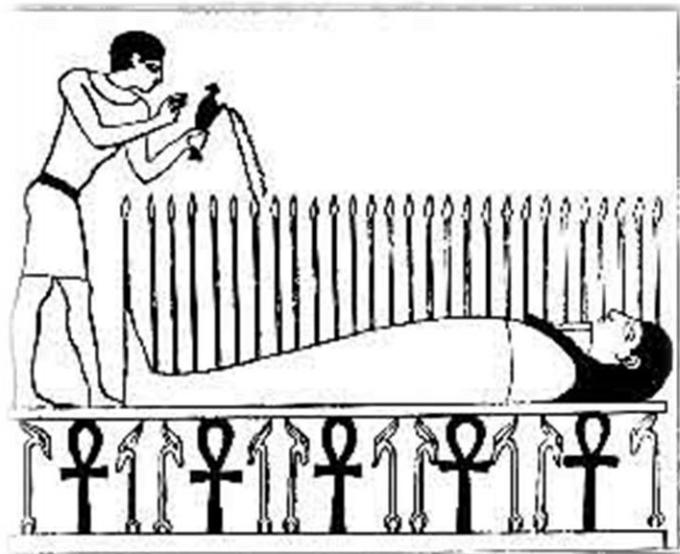
Divine Order, shape past, present and future events in our lives inclusive of the enslavement of Afurakanu/Afuraitkaitnut (Africans) on ships/vessels in the west and our inevitable restoration as a people:

“...**Ausar, Auset, Heru, Set, Nebt Het** and **Tehuti** also operate through the lives and events that take place within the clans of Afurakanu/Afuraitkaitnut. **Ausar**, the great Black King is murdered by **Set** who is often depicted as red. The Afurakanu/Afuraitkaitnut, the great Black nations of Earth, were destroyed by misguided desire operating within a small portion of Black people controlled by lust, and a large group of reddish or white foreigners from the deserts of eurasia who were their followers. **Set** takes the body of **Ausar** and throws it in the river, then proceeds to take control of the country. Here, the white foreigners of europe and asia take the bodies of Black people and throw them in the water. This is the beginning of the slave trade of millions of Afurakanu/Afuraitkaitnut who are forced into ships and sent into the waters of the Ocean.



The Kam Ur, the Great Black One/Great Black Nation, forced into a sarcophagus, a coffin, a vessel and thrown into the water.

The white foreigners then take control of the Black nations and create unlawful rules and regulations. **Auset** is forced out of Her role as Queen and goes to search for Her Husband. This is the remnant of Black people who were forced out of their countries, yet survived the wars and escaped slavery. These Afurakanu/Afuraitkaitnut would search for their sisters and brothers who were still in bondage. **Auset** finds the body of **Ausar**, performs ritual, communicates with His Spirit and becomes pregnant. Afurakanu/Afuraitkaitnut who had escaped slavery would find their sisters and brothers on the plantations and seek to unite with them and build alliances with them to plan for freedom from the white slavers.



The **Kam Ur**, Great Black nation, **mummified** in white bandages – **cotton fields**. As a spiritually/culturally dead people, we were preserved, mummified – **bound** – in cotton, just as Ausar is bound in white cotton bandages. The grain growing from the dead body of Ausar – Ausar in the cotton fields of the **West (Amenti – 'Dead' land)**. Although dead, the grain grows revealing that there is life in the mummy, Kam Ur, Great Black Nation, waiting to be resurrected/liberated.



Grain growing from the mummified body of Ausar

The God **Tehuti** tells **Auset** that Her son will grow up to defeat **Set**, and that She must hide away in the swamps to raise **Heru** away from the seat of government. Afurakanu/Afuraitkaitnut who escaped slavery set up their own sovereign independent nations in the swamps and forests and mountains away from the plantations. We gave birth to children who would grow to become those who will defeat the rule of the white slavers. **Set** finds out about **Heru's** birth and has Him killed. The white slavers plot against the Afurakani/Afuraitkaitnit males and females creating drugs, and diseases that we use to destroy ourselves and thus maintain white rule. The Goddesses **Auset** and **Nebt Het** find **Heru** murdered and lament His death. The mothers of Afurakani/Afuraitkaitnit males, as well as females, lament as they bury their children daily as a result of violence, drugs and diseases created by the whites. The Goddess **Serqet** tells **Auset** to call on **Ra**. **Ra** sends **Tehuti** to cause the resurrection of **Heru**. We are reminded by our Ancestresses and Ancestors that our liberation is only possible through the invocation of the Goddesses and Gods. We begin to invoke **Ra/Rait** and the Spirits of the Goddesses and Gods, and the sons and daughters of Afurakanu/Afuraitkaitnut begin to wake up. **Heru**, with **Heru Behudet** the son of **Ra**, defeat **Set** and establish Divine order in the world. The children of those who were captured and enslaved away from Afuraka/Afuraitkait, are uniting with the children of those who were colonized in Afuraka/Afuraitkait and are defeating the whites and their offspring and their false religions and perverse culture for good. **Auset**, **Nebt Het** and **Heru** resurrect **Ausar**, and **Ausar** joins **Ra** in Heaven as a God in Nature. The children of those Afurakanu/Afuraitkaitnut who were separated from Afuraka/Afuraitkait begin to evoke the Spirits of the Ancestresses and Ancestors, Who then come forth and openly exercise their jurisdiction over the lives of Their children.

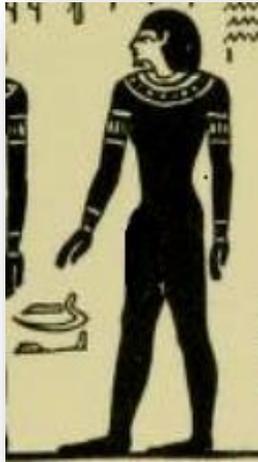
jesus never existed. mary never existed. jeshua ben pandira never existed. whites have no special connection to god, nor have they been visited by god's fictional only begotten son. The names of the Gods and Goddesses that were corrupted by the whites and applied to their fictional characters are names of Spiritual Forces in Creation that have always operated through the Sun, Moon, planets, stars, our physical bodies and our spirits and continue to operate through the families and clans of Afurakanu/Afuraitkaitnut..."

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See our broadcast: **ODWIRA: Kam Ur - Kamit Urt - Ausar, Auset - Enslavement and Restoration**

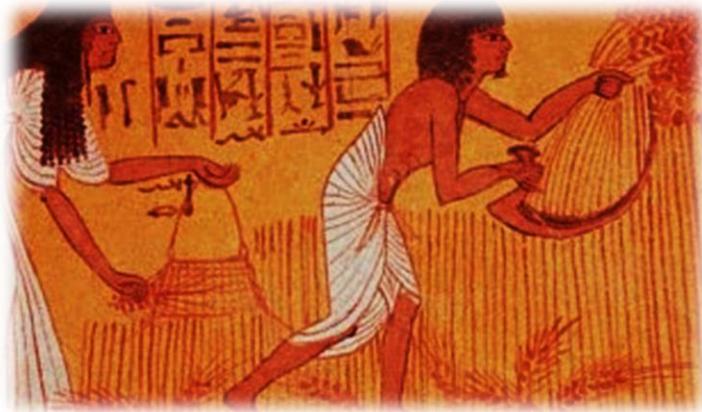
<http://www.blogtalkradio.com/odwirafo/2014/05/28/odwira-kam-ur--kamit-urt--ausar-auset--enslavement-and-restoration>

Maa, Maat and Judgment



Maā , U. 22c, , 
, P. 400, M. 571, N. 1178, , ,
 Tuat XI, , god of law, order, truth, integrity, etc.

Maā-t , , N. 154,
 1224, 1279, , , , ,
, , , ,
, , ,
 a goddess, the personification of law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians.



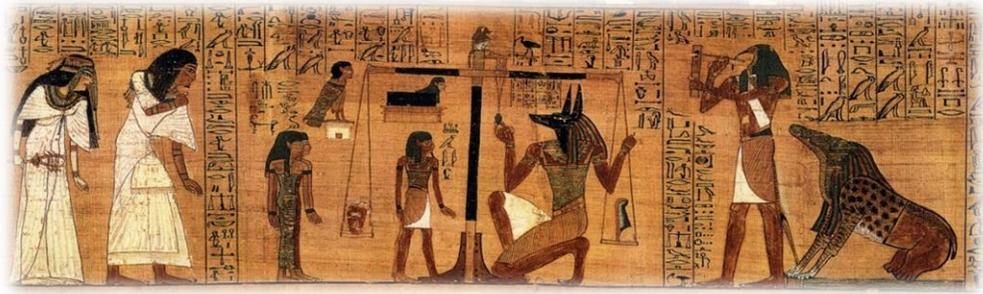
The major symbol of **Maa** and **Maat** is

the sickle . This is a **farming** tool used to cut. It is a symbol of *cutting, separating, distinguishing, discerning* between what is needed (true) and what is not needed (false). That which can nourish is harvested. That which is toxic is disregarded. This is why maa as a tool is also used as a **weapon** and also means 'to slay', to see, inspect, examine and therefore *truth, righteousness, justice, uprightness*. It is rooted in the reality

that **Divine Order** is composed of **Maa hna Kht** – Divine Law (Love) and Divine Hate (Mmara ne Kyi in Akan). We accept, incorporate Order and reject, hate, repel disorder. The ab (heart) is balanced against

maa  U. 39, 213, P. 187,
 P. 170, , , ,
, , ,
, Koller Pap. 5, 2, , Hymn Darius
17, , , , , ,
, , , , ,
Rev. 11, 140, to see, to examine, to inspect, to
perceive, to look at; , , 

maau   
, seer, watcher, he who keeps a look-out on a
fort; plur.   



The name of the baboon Deity sitting upon the balance of the scales is **Up Maa** – Judge Maa. **Judgment is wise. Only misjudgment is unwise.** Those who bring forth maa/maat – truth – often do so at a *sacrifice* (maat) because they seek to *discern, see, inspect, examine* (maa) to determine what is *real, genuine, just* (maat). We invoke the Ntoro and Ntorot (Deities) **Maa** and **Maat** directly for empowerment and direction. Therefore when ‘truth hurts’ it is because the sickle of **Maat/Maa** as cut through, slayed, the lies and the liars.

See our broadcast wherein we examine this document in detail and our related broadcasts:

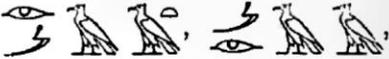
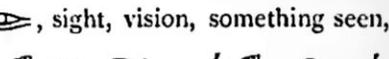


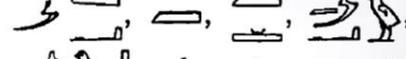
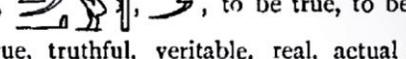
Maa, Maat and Judgment: Proper Judgment is the Hallmark of Maturity
www.youtube.com/watch?v=krGf8ifR_VA

42 Enunciations of Maat and the Fictional Character ‘moses’
www.youtube.com/watch?v=cScB9knmbB4

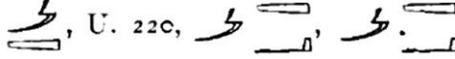
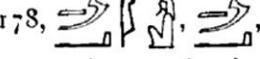
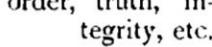
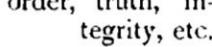
The Ntoro (God) Maa and his relationship to the Ntorot (Goddess) Maat:
https://youtu.be/8J_mQyUzw-k

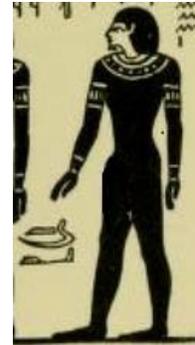
See our book: **MMARA NE KYI – Divine Law/Love and Divine Hate:** www.odwirafo.com/nhoma.html

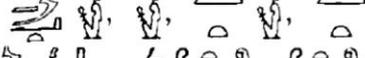
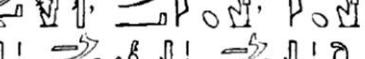
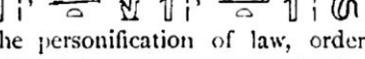
maa-t  ,  , sight, vision, something seen, tableau;  ,  things seen, visions.

maā  ,  ,  ,  to be true, to be upright, true, truthful, veritable, real, actual; Copt.  E,  HI.

That which is **seen, verified, perceived** (physically and spiritually) is that which is **true, actual, real**, etc.

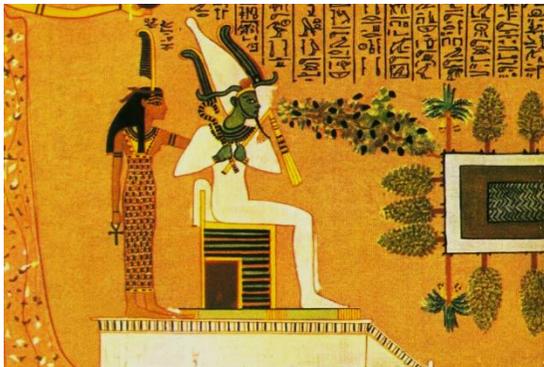
Maā  , U. 220,  ,  , P. 400, M. 571, N. 1178,  ,  , T̄uat XI,  , god of law, order, truth, integrity, etc.



Maā-t  , N. 154, 1224, 1279,  ,  ,  , a goddess, the personification of law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians.



The plinth  is the foundation upon which the **Ntorou/Ntorotu** (Deities) stand and sit. It is their grounding in Creation. The plinth is that upon which you stand firm to gain your bearings. In the lower region of the body this references the **center of gravity** which exists in the region below the navel across to the same region of the back.



Ausar sitting and standing upon the **maat** (plinth). The elevation of Earth referencing the primordial mound fashioned and solidified by **Ptah, Sekhmet** and **Atem** and **Iusaaset** at the beginning of Creation. Foundation.

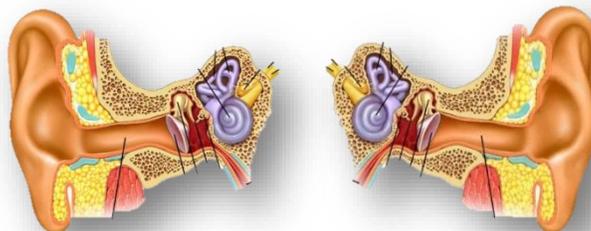
The sickle in relation to the eyes  references the region inside of the head separating the two eyes and ear canals. This region in the upper part of the body is the region of the **vestibular system**, the system which **governs our sense of balance and equilibrium**. It is thus related to sight and hearing.

These symbols together comprising the term and name **Maa** and **Maat**  demonstrate that our **Aakhu/Aakhutu**, our Spiritually Cultivated Ancestresses and Ancestors in **Kamit** and **Khanit** (Egypt and Nubia), were indicating the regions of the body (lower and upper, ‘earthly’ and ‘heavenly’) wherein the shrines of **Maa** and **Maat** reside – wherein their Divine energy operates. These are the centers wherein we perceive (see, hear, feel) and restore our *balance*. We thus are enabled through these centers to adhere to the *law*– the force which grounds us and which governs every aspect of our lives.

In the **Ru Nu Pert em Hru**, Book of Coming Forth By Day (misnomered ‘Egyptian Book of the Dead’), the deceased spirit comes upon the **Usekh ent Maati** – the Hall of the Two Maat Goddesses. The individual comes into this hall in the Spirit-realm to go before the 42 Assessors of Maat, **42 Deities**, to proclaim his/her purity via the **42 Enunciations of Maat** (so-called Declarations of Innocence).

The individual invokes each of these 42 Deities through 42 enunciations – *ritual provocations* - and aligns his/her spirit with theirs. The Ntorou/Ntorotu (Deities) respond to the individual upon being invoked and judge him/her accordingly. If the individual is found to be in harmony with these 42 Assessors of Maat, his or her heart will balance out the feather of Maat upon the scale. He or she can then go forth and dwell with the community of his/her Ancestresses and Ancestors in tranquility in the **Sekhet Hetep**, the Divine Fields of Peace, in the Ancestral realm. If found to be out of harmony, he or she will be repelled from the **Sekhet Hetep** and will suffer in the spirit-realm. This suffering includes wandering as an earthbound spirit without any *grounding* or spiritual *balance* (maa/maat).

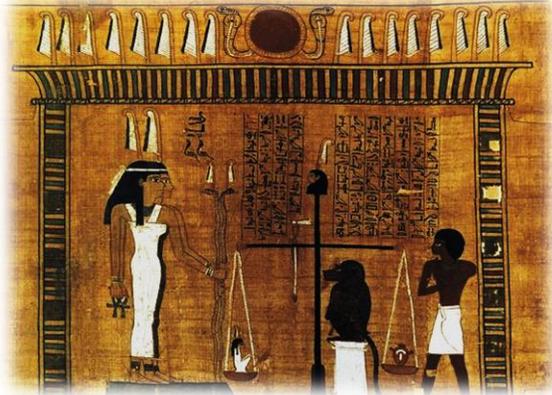
The **Usekh Maati** or Dual Hall of Maat, of the Dual Law, in the body of Afurakanu/Afuraitkaitnut (Africans) are the **canals leading to the vestibular system**. It is the sending of energy to this region that maintains your sense of balance in the world every moment of every day. However, for Afurakanu/Afuraitkaitnut (Africans~Black People) only, we also have the capacity to communicate with **Maat** and **Maa** via this shrine of dual halls within our physical bodies. Sending blood and energy to this region/shrine within our bodies through ritual invocation is akin to placing a food offering upon physical shrines of **Maa** and **Maat**. The stimulation of this region ritually opens us to *hear, see and speak truth* – thereby becoming **maakheru, maatkheru**. We have confirmed this via our **Aboa Nkwa** ritual practice [see link below] and it is confirmed via other ritual practices of Afurakani/Afuraitkaitnit (African) Ancestral Religion as well.



“... To be said when one comes to the **Usekh Maati**, of separating one from disorder/evil which one has experienced and of seeing the faces of all of the Deities. Hail, Great God, Master of Maati, I have come to you my sovereign. .. I know the names of the 42 Deities who exist with you in this hall of Maati, who

live as the punishers of evil-doers, who live upon their blood... I have come to you and have brought to you Maat. I have driven away for you evil/disorder. I have not done evil. Do not let punishment therefore befall me in the hall of Maati, for I know and am in harmony with the Deities who are in it, they who are followers of the Great God..." [Excerpts from **Ru Nu Pert em Hru** – Chapter 125]

When one demonstrates that he or she has maintained balance, lived Maa/Maat, he or she secures the protection of the **Ntorou/Ntorotu** (Deities) and guidance of the **Aakhu/Aakhutu** (Ancestral Spirits).



The two **Maat** Ntorotu (Goddesses) in the Hall of Maati

See our related broadcasts:

AKYISAN NE USEKH MAATI: The Dual Hall of Maat and Ancestral Moral Reversion

https://youtu.be/IjH_YHdC-Z8



ABOA NKWA®

ABOA NKWA® [ah-boh'-ah awn-kwah'] is a combination of two Akan terms: **aboa** - *animal* **à bóá, pl. m-, animal, beast, creature** and **nkwa** - *life* **ù k w à, life, vitality; rigour, health**.

The terms **aboa** and **nkwa** are the **Akan** vocalizations of the ancient terms **abau** - *animal* and **ankh** - *life* from our Ancestral language and culture of **Khanit** and **Kamit** (Nubia and Egypt). The term **Aboa Nkwa** as a name references the ritual practice adhered to by **Aakhuamuman Amaruka Atifi Mu**, Akwamu Nation in North America and **Fanteman**, Fante Nation in North America. It was developed under the guidance of our **Nananom Nsamanfo**, our Spiritually Cultivated Akan Ancestresses and Ancestors and the **Abosom**, the Deities - Divine Spirit-Forces that animate Creation.



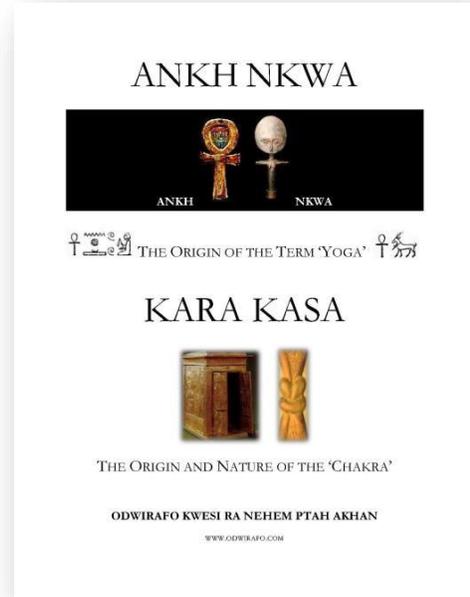
***Abaa** (animal) in the language of Khanit and Kamit (Nubia and Egypt) and **Aboa** (animal) in Akan.*

The antelope in the relief from Kamit and the antelope in the form of an Akan abrammu (goldweight) demonstrate the continuity of culture from ancient Khanit (Nubia) to Akanni (Akan) culture in West Afuraka / Afuraitkait (Africa).

The **medutu** or *hieroglyphs* for the term *animal* (abau) are also related to the terms for *heart* (ab), *dance* (ab) and *thirst, desire* (ab). The heart is what *animates* us, unceasingly sending **mogya** (blood) and energy to the body through its unceasing palpitations. Its rhythmic movement is the basis of *dance* (ab) and the *desire* (ab) to function harmoniously, rhythmically in **Awiaase** (the World) according to

- and only Afurakanu/Afuraitkaitnut (Africans~Black People) - for all Afurakanu/Afuraitkaitnut (Africans) have *akyeneboa* and share the Ancestral *akyeneboa* as manifested through the **Ntorou/Ntorotu** (Neteru/Netertu - Deities [**Abosom, Orisha, Vodou**]) from our ancient Ancestral cultures of Khanit and Kamit (Nubia and Egypt). Every Afurakani/Afuraitkaitnit (African) group inclusive of **ODWIRAMAN - Purified Nation, Afurakanu/Afuraitkaitnut (Africans~Black People) in the West** - has its own cultural approach to aligning with the animal totems that govern their patrilineal and matrilineal blood-circles.

Listen to our blogtalkradio broadcast **ABOA NKWA - Sacred Ritual Movement (Animal Totems) for Health and Wellness** and the related broadcast **Inspirit Discipline: Obra/Obraa (Ba/Bait) - Ritual to Regulate Life**. Also see our publication: **ANKH - The Origin of the term 'Yoga' - KARA KASA - The Origin and Nature of the 'Chakra'** for more insight on our publications page: www.odwirafo.com/nhoma.html



ABOANKWA - Sacred Ritual Movement (Animal Totems) for Health and Wellness
<https://youtu.be/WguToPAople>



Inspirit Discipline: Obra/Obraa (Ba/Bait) - Ritual to Regulate Life
<https://youtu.be/-dZkZLTXI6U>

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See our related broadcasts on the nature of the Ntoro (God) **Maa** in relation to Ntorot (Goddess) **Maat**:



MAA: Male Deity of Divine Law and Balance Pt. 1 ~ Eradicating Male Emotional Instability

<https://youtu.be/e6w6Ed3Yawg>



MAA: Male Deity of Divine Law and Balance Pt. 2 ~ Cosmology of Judgment/Divination

<https://youtu.be/1ZQRlcnfw>



MAA: Male Deity of Divine Law and Balance Pt. 3 ~ Cosmology of Law

<https://youtu.be/4uuplhLwgHo>



Maā 𓄎, U. 220, 𓄎 𓄎, 𓄎 𓄎
 𓄎, P. 400, M. 571, N. 1178, 𓄎 𓄎, 𓄎 𓄎,
 𓄎 𓄎, 𓄎, god of law, order, truth, in-
 tegrity, etc.

The Ntoro (God) Maa and His Relationship with the Ntorot (Goddess) Maat

<https://youtu.be/8JmQyUzw-k>

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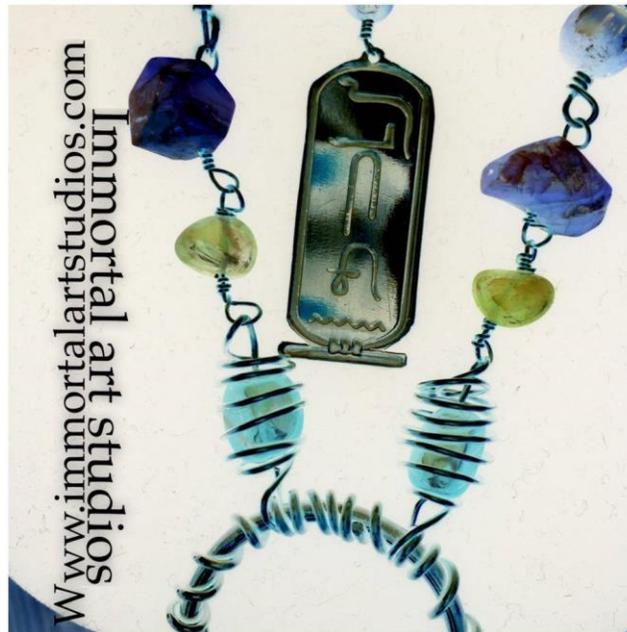
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ABOUT WAKILI

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



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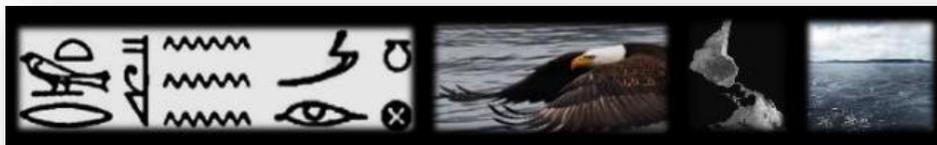
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