

ODWIRAMAN

AFAHYE

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

NHOMA ~ Journal ~ 13018



AMANNE: Afurakanu/Afuraitkaitnit (African~Black) Nationalism

Purification of Nationalism



June 24, 13018 (2018)

Washington DC • 20020

AAKHUAMUMAN AMARUKA ATIFI MU

ODWIRAMAN

AFAHYE

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

in the Western Hemisphere

NHOMA – Journal – 13018

AMANNE: Afurakani/Afuraitkaitnit (African~Black) Nationism

Purification of Nationalism

“...Dwira, pure. Man. Nation. Man. West, land of the Setting Aten, the Setting Sun. **Odwiraman** – the **Purified Nation** – Afurakanu/Afuraitkaitnut, African People, Black People in the land of the setting Aten-Sun, the Western hemisphere. **Odwiraman**, 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. **Odwiraman**, 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. **Odwiraman**, 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 Kwesí Ra Nehem Ptah Akhan, **Odwiraman Afahye: Purified Nation - Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere Conference-Festival, 13018.**

www.odwirafo.com/Odwiraman_Afahye.html



ODWIRAMAN

AFAHYE

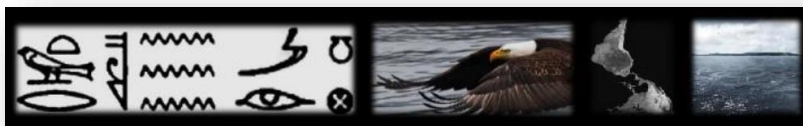
Purified Nation – Afurakanu/Afuraitkaitnut (Africans~Black People) in the Western Hemisphere

Conference-Festival



AMANNE: Afurakani/Afuraitkaitnit (African~Black) Nationalism

Purification of Nationalism



June 24, 13018 (2018)

12pm-5pm

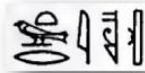
1901 Mississippi Ave SE • Washington DC • 20020

www.odwirafo.com/Odwiraman_Afahye.html

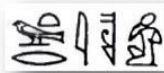
Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our third annual ODWIRAMAN AFAHYE. Our focus is Amanne: Afurakani/Afuraitkaitnit (African~Black) Nationalism - Purification of Nationalism.

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:



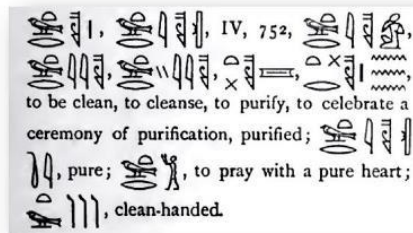
TWRA



TWRA

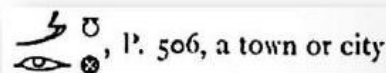


DWR

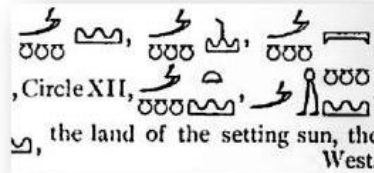


TWRA (DWRA – ODWIRA)

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)

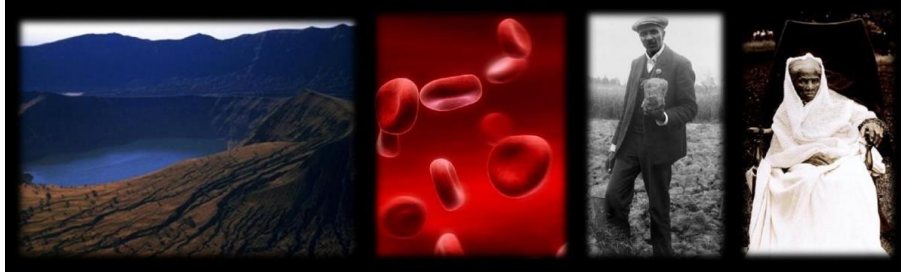
We find that in the Twi language of the Akan the term **oman** or **man** (mah'een) means *a city, town, nation, a government, a people*. The related term **amannone** (aman-none) means *a country abroad*. We thus have in Twi the same two meanings and their vocalizations derived from our Ancestral language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

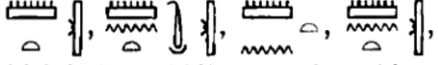
Just as every cell in the body must recognize its inherent function and thus its value and worth in relation to other cells, organs and systems, so must we recognize our inherent function as Afurakani/Afuraitkaitnit (African~Black) individuals with a unique, Divine role, in relation to our families,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

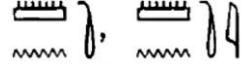
As an oman (nation) of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere, interfacing with this region of Asaase Afua , our Fertile Earth Mother, and blending blood circles during and after the Mmusuo Kese – Great Perversity/Enslavement era, we have a distinct character which gives nuance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

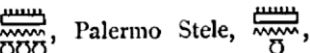
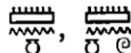

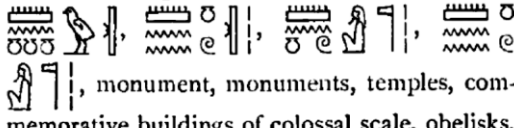
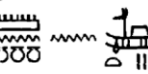
Amanne is a Twi term for things (ade) of the nation (oman). Amanne (oman-ade, amanne) is thus defined as *customs, traditions, ways of the nation*. It is rooted in the ancient term **mant** (ment, man-t, amen, men-ta or man ade) defined as *nature, kind or manner* and also that which is *permanent, abiding, has staying power; regular, consecutive; monument*.


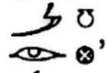
men-t , Rev. 13, 8, nature, kind, manner; Copt. **ⲙⲏⲏⲉ**.



men-t , something which is firm, abiding, stand, position, habitation, stability, staying power.

men-t, men-tá , P. 183, N. 876, regularly, consecutively.

âmen , T. 340, N. 1352, to make firm, to stablish, to fortify; see .

mēnu , Palermo Stele, 


 monument, monuments, temples, commemorative buildings of colossal scale, obelisks, palaces, walls, etc.; , monuments made of basalt (?); Copt. **ⲙⲏⲏⲓⲏ**, **ⲙⲏⲏⲓⲏⲉ**, **ⲙⲏⲏⲓⲏⲓ**.

manu , a monument, pillar, stele
 Manu , P. 506, a town or city (

âmen , T. 340, N. 1352, to make firm, to stablish, to fortify; see .

The oman (manu), the nation, is a living, breathing entity with a Spirit governing all who are a component part. The nature or customs of the oman are abiding and have staying power because they are rooted in the unchangeable and unalterable Divine Order of Creation. They are thus **monumental**. When we embrace who we are individually as cells with unique functions to execute within the Great Divine Body of the Supreme Being, while functioning interdependently with one another – Afurakani/Afuraitkaitnit (African~Black) people/cells only – we then adhere to the collective Spirit of the oman, nation, that governs us. This is Amanne (Mant) which we define as **Nationism**.

Nationism, properly expressed as **Afurakani/Afuraitkaitnit (African~Black) Nationism**, is rooted in reality. It answers the question of why Afurakanu/Afuraitkaitnut (Africans), possessing every skill-set necessary to build, sustain and defend an independent nation on our own territory, have not coordinated those skills and affected the desired result. Nationism breaks the impotence of secular, amorphous and messianic nationalisms. Nationism is born of our Divine function as Afurakanu/Afuraitkaitnut (Africans) in Creation and the unfolding of Creation through our

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

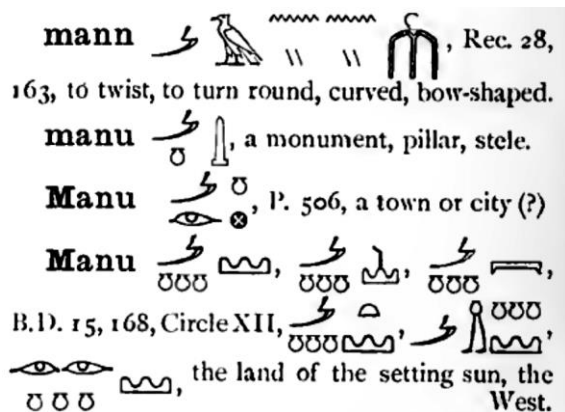
ODWIRAMAN AFAHYE is the recognition and reintegration of these principles, ritually and communally, operationalized via our principal values of **Hye/Hyebea: Trustory, Religion, Judgement, Maturity, Revolution-Resolution, Relationships, Sankofa-Protocol.** It is through this sound reintegration that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

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13015-13018 (2015-2018).

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) gkwanta 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.



Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Odwiraman
June 24, 13018 (2018)

ODWIRAMAN

AFAHYE

Nsenhyehyee (Order of Events)

- 11:30 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 Wakili Oyinola - HERBOLOGY: Plant and Crystal Medicine – The Self-Cleansing, Self-Correcting, Self-Repairing and Self-Healing Properties of the Body for the Health of Odwiran rooted in Nationism
- 2:00 pm Dr. Iya Adjua - ACCLAIM and the Value of Afurakani/Afuraitkaitnit (African) Educational Support Systems and Nationism.
- 3:00 pm Break: Eat and Shop with EGUA – Marketplace Vendors
- 3:30 pm Odwirafo Kwesi Ra Nehem Ptah Akhan – ODWIRAMAN ANATO – The Pedigree of Revolutionary-Resolutionary Nationism.



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



Tchuti: Sankofa, Fa and Ifa

Male Deity of Divine Wisdom and Divination in Kamit, Akan, Ewe, Fon and Yoruba



ODWIRAFO KWESI RA NEHEM PTAH AKHAN

Tchuti: Sankofa, Fa and Ifa

Male Deity of Divine Wisdom and Divination in Kamit, Akan, Ewe, Fon and Yoruba

See our related book:

www.odwirafo.com/nhoma.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 ANATO - The Pedigree of Revolutionary-Resolutionary 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. It is an approach to Nationbuilding/Restoration rooted in our Ancestral Religious values. The ritual practices of Hoodoo (Akan), Juju (Yoruba), Voodoo (Ewe, Fon), Wanga (Ovambo), Gris Gris (Bambara), Ngengang (Fang), Gullah and Geechee (Gola and Kisi) and more laid the cosmological foundation of Divine Order and thus the orderly unfolding of our efforts to reestablish our sovereignty.

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 30 books, over 100 articles and over 340 broadcasts and founder of **AKONGUASUA DAN** – Institution of Learning, Healing, Training, Employment and Entrepreneurship: www.odwirafo.com/nhoma.html



Iya Adjua, Ph.D, Owner of Wehemy Mesu Productions/Cultural Rebirth Connections International will present on:

ACCLAIM and the Value of Afurakani/Afuraitkaitnit (African) Educational Support Systems and Nationism.

As we work to establish a comprehensive Afurakani/Afuraitkaitnit (African) Educational System for all Afurakanu/Afuraitkaitnut (Africans~Black People) in Odwiraman, we must have contingency educational support systems in place to serve every individual wherever they are right now. Such support systems are inclusive of Afurakani/Afuraitkaitnit (African) Homeschooling networks, Saturday day-schools, tutoring programs and more. Those of our youth who are still in the public school system must be inoculated from the indoctrination of the whites and their offspring so that they may emerge from these institutions with their spiritual and cultural consciousness intact.

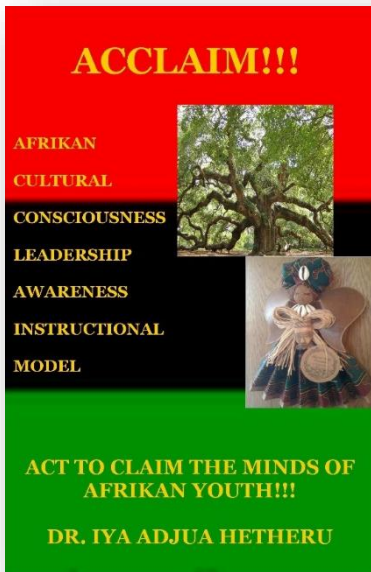
Dr. Iya Adjua's navigation within and around life's challenges comes through as a survivor dedicated to transmitting strategies for maintaining and continuing Afrikan legacies. After earning the Master's degree and during the pursuit of her PhD, she came upon the opportunity to participate as a founding educator of a unique charter high school in Philadelphia. While there, Iya Adjua served as an administrator [department head, instructional leader, social studies coordinator], cultural inclusion specialist and educator. Her co-creation of cultural competencies via academic achievements and character development were designed to develop a wholistic Afrikan child who is ready to continue Afrikan legacies.

Iya Adjua's tenacity for maintaining a strong love for Afrikan people is continuous and guides many of her actions in life. Iya Adjua has authored various articles, three entries in "The Encyclopedia of Afrikan Religion" along with her dissertation that addressed Afrikan centered leadership in schools identifying as Afrikan centered. As a result of this research she has created **ACCLAIM**, which is an instrument for culturally centered leadership that addresses Afrikan knowledge, content, policy and procedure. She continues to serve as an Afrikan centered activist leader, educator and mentor where she shares knowledge of life skills with students, parents and Afrikan communities worldwide.

Dr. Iya Adjua moves daily towards the tasks in which Amen/Amenet have sent her here to complete. As such, Dr. Adjua is the founder of **Wehemy Mesu Productions/Cultural Rebirth Connections, International**, a business that provides a unique line of products and services related to connecting and empowering Afrikan families by using their own existence and life stories as a starting point towards making contributions to the continuation and sustainment of Afrikan legacies.

Dr. Iya Adjua actively shares via collaboration and community participation. She is in communication with Afrikan people around the world from Belize, Belgium, Botswana, Brazil, Burundi, Cameroon, Canada, Chicago, Columbia, Detroit, Germany, Ghana, Guadeloupe, Haiti, Ivory Coast, Jamaica, Martinique, Paris, Philadelphia, Portugal and Washington, DC. Dr. Iya Adjua, continuously mentors, collaborates and consults to problem solve and implement strategies towards reconstructing and cementing Afrikan families. Dr. Iya Adjua's efforts manifests in the following; she was honored, to participate in the Middle Passage Ceremonies and Port Markers Project at Penns Landing (2011) which identifies the location where Afrikans were forced to disembark on the Delaware. She consistently serves as a researcher/consultant/presenter for Developing Excellence (2007-present) which provides healing through building academics and music. She is a researcher/consultant for The Million Woman March (2013-present) that remains stalwart in the gathering of two million Afrikan women in Philadelphia and steadily assists African women in surviving daily life obstacles.

She supports via research collaboration and grant writing efforts the Precious Jewels Prevention Program (2010-present) which assists young Afrikan women through their pregnancy via doula support, encouraging breast feeding and sister circles. Dr. Iya Adjua is an active participant in the Black Communities Action Committee (2015-present), a virtual **Susu** that microlends to Afrikan people. Her recent planning with The Urban Families Advocacy Council (2016) is a collaborative effort to reciprocate Afrikan tax dollars into programs beneficent for Afrikan families in Philadelphia.



Dr. Iya Adjua's new book **ACCLAIM** addresses the necessity of culturally responsive schools for Afrikan youth and its impact on children and families in Afrikan urban communities. Her dedication to sharing information and knowledge on the Afrikan Ourstory is reflected by collectively planning and actualizing (in the near future) an independent school for Afrikan females, writing autonomous grants, blogging and social networking on issues related to African people, communities and occurrences. Order **ACCLAIM** from Dr. Adjua's website:

www.wehemymesu.com



Wakili Oyinola, Founder of the **Zawadi Arts & Leadership Training Institute (ZALTI)** will present on:

HERBOLOGY: Plant and Crystal Medicine – The Self-Cleansing, Self-Correcting, Self-Repairing and Self-Healing Properties of the Body for the Health of Odwiran rooted in Nationism

The second principal value of **Amansesew – Nationbuilding/Restoration: Establishing Methods of Curing Disease** is critical with regard to the continuity

of a Nation. Within Odwiran we have access to various modalities of healing and medicine rooted in our Ancestral Religious values.

Wakili Oyinola has established the **Plant and Crystal Medicine and Study Group** as well as the **Detox and Mineralize Club: A Renewable Energy Program** as key components of her institution **ZALTI**.

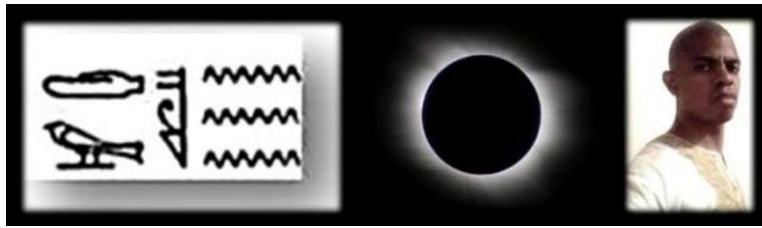
The **Plant and Crystal Medicine and Study Group** is an herbal study program designed to provide information and tools to strengthen your immune system, increase your life-force energy and restore your major filter systems. The following filter systems will be brought to balance and restored: heart and circulation, digestive system, respiratory system, musculoskeletal system, urinary tract, reproductive system, glandular system and nervous system.

Plant and crystal regimens are explored for the following common life conditions: High blood pressure, Diabetes, Arthritis, Allergies, Constipation/Weight Loss, Blood Imbalances, Stress, Cold and Flu, Prostate/Bladder, Cramps, Menopause, Memory Loss, Liver and Kidney Imbalances, Heart Disease, Sleeplessness and Poor Vision.

The **Detox and Mineralize Club: A Renewable Energy Program** provides detailed instructions on proper detox and fasting techniques as well as comprehensive instruction on healing with the herb/plant kingdom to detox major filter systems: liver, lungs, kidneys, bladder, stomach/colon and blood. Recipes for wellness and family balance and more are part of the instruction.

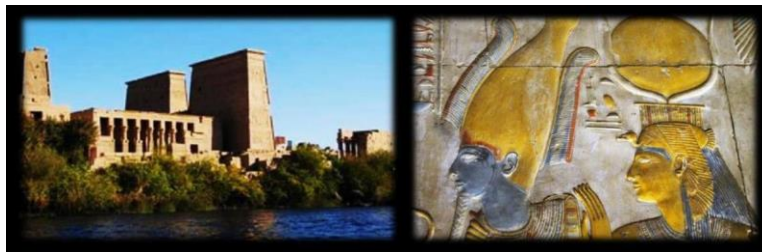
Wakili Oyinola, MSW, RMT, IARP is the founder of the **Zawadi Arts & Leadership Training Institute (ZALTI)** located in Silver Spring, Maryland. **ZALTI**'s mission is to inspire and empower both youth and adult leaders to invest in themselves as well as their communities through: leadership development training; cultural arts & creativity workshops; community organizing & development; and self-discovery. **ZALTI** fulfills this mission through three major training and service centers: Healing Arts Institute, Youth Leadership and Professional Development Institute and Cultural Arts Institute. Visit her website at: <https://www.wakiligreenmovement.com>

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>



KHUNEM – The Famine Stela and the Divine Mandate to Support Our Own Institutions

The **Famine Stela** of the **Ntoro (God) Khunem** is an ancient text which addresses the necessity of literally funding and supporting our religious-educational institutions.

In the text, the **Nsut (King)** of **Kamit (Egypt)**, **Djoser**, laments about the fact that **Hapi (Nile)** had not risen to its proper height in seven years. Because of this drought there was widespread famine, causing death and misery throughout Kamit. Djoser recognized that there must be a spiritual cause of this unprecedented drought. He therefore queried one of his Chiefs and directed him to examine the ancient texts to find out what **Ntoro (Neter, Deity)** governs the release of the Hapi river and the names of the **Ntorou/Ntorotu (Neteru/Netertu, Abosom, Orisha, Vodou – Gods/Goddesses)** of the shrines of the region.

The Chief returned with the answer, telling the **Nsut Djoser** that **Khunem** is the **Ntoro** who governs the release of the river. When Djoser learned of more details he eventually journeyed to the shrine of the **Ntoro Khunem** in Southern Kamit himself.

Upon entering the **Het Ntoro (Ht Ntr – House/Temple of the Deity)** and the shrine, Djoser invoked the **Ntoro Khunem** and the Spirit of **Khunem** came forward and spoke to Djoser.

Khunem informed Djoser of all of the precious metals and stones of the region, but that these precious metals and stones had not been mined and employed in the construction and repair of the shrines of the **Ntorou/Ntorotu (Deities)**. Because the shrines had fallen into disrepair and thus lack of use, disorder manifested in the land and the people. This was the cause of the drought and famine.

Djoser committed to restoring the shrines and ritual practices of the **Ntorou/Ntorotu** of the region and **Khunem** committed to making the Hapi river flow once again and bring abundance to the land which is what occurred.

When we allow ourselves to fall out of ritual practice – when we cease directly invoking and evoking the Abosom and Nananom Nsamanfo (Ntorou/Ntorotu and Aakhu/Aakhutu, Orisha and Egungun, Vodou and Kwito) – the Deities and Ancestral Spirits of our direct blood-circles, **then we fall out of aligning our thoughts, intentions and actions with Divine Order.**

When we are not constantly and consistently engaging in thoughts, intentions and actions which are expressive of Divine Order, disorder manifests. We thus perpetuate disorder in our lives and negatively influence others with whom we come into contact. When this manifests on a large scale, an entire community suffers from the **weight of spiritual discordance** – *spiritual drought and famine.*

The decrees of the Nsut (King), the Per Aa (Pharaoh) Djoser to have the metals and precious stones mined and utilized to build, restore and sustain the shrines of the Deities was the response to the Divine mandate of Khunem. This is literally our inherited Divine mandate from **Khunem** to us to use our resources to build, restore and sustain our religious-educational institutions.

Metals and stones project unique configurations of energy and are thus categorized by the Ntorou/Ntorotu (Deities) who govern that expression of energy in Creation. When we utilize such metals and stones on shrines, on our person, etc. through ritual we can use those energetic potencies medicinally – to restore and to strengthen. Such metals and stones are thus media of exchange – ritually and in the mundane sense, monetarily.

The decisions we make determine the direction of our lives – whether we are going to be healthy or suffer and eventually die of preventable illnesses and/or addictions; whether we are going to establish and support our own businesses and employment for our people or suffer under white economic oppression perpetually; whether we are going to restore balance to our relationships with our spouses, children, community or perpetuate negative, self-destructive behavioral patterns which hurt current and future generations.

When we make decisions rooted in Divine Order this changes the direction of our lives in a positive manner. However, we must cultivate the capacity to consistently make such decisions through education and ritual practice.

Those Afurakani/Afuraitkaitnit (African-Black) institutions that cultivate the learning, healing, training and employment of Afurakani/Afuraitkaitnit (African-Black) people are what sustain our people. This is why our religious-educational institutions of Afurakani/Afuraitkaitnit (African) Ancestral Religion, Culture and Nationbuilding/Restoration are vital.

This is also why pseudo-religious institutions (christian, islamic, judaic/hebraic, hindu, buddhist, pseudo-metaphysical, pseudo-new-age, etc.) are absolutely destructive to our people.

Most Afurakani/Afuraitkaitnit (African-Black) institutions that we know of are not well-supported by the Afurakani/Afuraitkaitnit (African) community, notwithstanding the fact that people talk about ‘buying Black’, ‘ujaama – cooperative economics’, ‘supporting Black organizations’, etc. on a daily basis. At the end of the day and year after year it has proven to be largely talk. Yet at the same

time 95-100% of their dollars support white supremacist institutions every hour of every day of the year.
















We often read memes stating, 'Buy Black', 'Support Black Business', 'Support Black Institutions'.

How many memes do you see saying 'I Bought From this Business', 'I Supported this Black Institution', etc.?

Instead of thousands of memes making the *declaration* 'Buy Black', there should be thousands, literally thousands, of memes stating which Black business, organization or institution the person or people actually tangibly supported.

There is a disconnect between speech and action. We have been conditioned to preach since the preacher was created on the plantation to stir the emotions of the enslaved, get them to clap and nod their heads in agreement, yet, never get up to actually change their condition. This has been going on for over 100 years. It continues on social media platforms millions of times per day. We preach, nod, 'clap' (like, share) and then go support white supremacist institutions. Often we are in a white business while we are clicking 'like' or 'share' on a meme about supporting Black businesses. This is the disjointedness that must be examined. Our Ancestral wisdom provides this examination and also provides the solution.

Khunem is the Deity who 'conjoins'. The term 'khunem' literally means 'conjoin' in the language of Kamit. **Khunem** is the Ram-Headed Divinity seated at the Divine potter's wheel conjoining the **Ka/Kait** (Soul) with the body of the person in the womb. In the text **Khunem** facilitates the release of **Hapi** so that the river can join with, have union with, the dry land so that fertility, abundance will result.

khnem , T. 241, , U. 421, ,
T. 280, , , M. 69, , ,
, , , , Rev. 11, 188, , ,
Rev. 11, 181, to unite with, to join, to join together, to reach or attain, to associate with;
var.  , U. 558; Copt. $\alpha\omicron\text{N}\bar{\epsilon}$.



Khunem has the capacity to reconnect that which has been disconnected, disjointed. This includes the disconnect between ritual practice and spiritual cultivation. It also includes the disconnect between speech and action. *Invoking Khunem allows us to heal from hypocrisy - disconnection of speech from action.*

The text of Khunem is one of those expressions of Ancestral wisdom which demonstrates the negative effects of not supporting our institutions – starvation, death (spiritually, communally, physically). It also gives the blueprint for restoring Divine Order.

Read the text translation here:

[http://odwirafo.com/Khunem Stela.pdf](http://odwirafo.com/Khunem_Stela.pdf)

Khunem is an Ntoro, an Obosom/Orisha/Vodou to be ritually invoked and communicated with – not just read about. He is **Okukunwem** in Akan. He is called **Ajala** in Yoruba.

See the video of our broadcast wherein we examine this information in detail:

NTORO (GOD) KHUNEM AND ODWIRAMAN: Purified Nation of Afurakanu/Afuraitkaitnut (Africans) in the West

<https://youtu.be/YUxRSHOcIEg>

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



FI - Black God of Fida (Friday)

One of the titles of the **Obosom** (Deity) **Amen Men (Min)** is **Fi** (also **Fai**) when he animates and possesses the planet **Afi** (venus). Each of the seven days of the **Akan** week are governed by a solar, lunar or planetary body animated by certain **Abosom** (Deities). **Fida** is the *da* (day) of **Fi** and **Afi** (venus). This is 'friday'.

In Akan culture, males born on **Fida** (friday) are those whose **Okra** (aw-krah' - Ka/Soul) is governed by **Fi** (**Amen Men**) and are thus called **Kofi** (**Kwafi** - *kwa: subject/servant of Fi*). The name is also reduplicated as **Fiiifi**.

The **Obosom Fi** is typically shown with an erect phallus. He is called the 'Great Bull of Heaven' (**Ka Pet** in the language of Kamit) who

is constantly inseminating the 'Great Cow of Heaven' which is **Afia (Het Heru)**. The fusion of **Fi** and **Afi (Min and Het Heru misspelled Hathor by europeans)** facilitates the conception of all life which is naturally occurring in Creation. This not only references fertility with regard to the conception of the **Afurakani/Afuraitkaitnit** (African) human being, but also the fertility of the land (crops) and the fertility of animal life.

Fertility, abundance, growth, development and the vested power and authority of the **Abosom** and **Nananom Nsamanfo** (Deities and Spiritually Cultivated Ancestresses and Ancestors) to regulate Order in Creation are born of and manifest through the color Black. This is the original Black Substance of Space governed by the Male **Obosom** (Deity) **Ka** and Female **Obosom** (Deity) **Kait**.

Ka and **Kait**, the Spirits animating the primordial Black Substance which contains all things in Creation are now referenced as 'dark energy' and 'dark matter'. This substance is contained within our bodies as melanin - active only within **Afurakanu/Afuraitkaitnut** (Africans) as receptors of the energy of the **Abosom**.

The Great God **Fi** is thus manifest as the Great '**Black God of Fida or Friday**' - He who animates the masculine aspect of the planet **Fi** (venus).

We can therefore see the corruption of '**Black Friday**' as a time of *inseminating the economy* with the greatest flood of resources on this day after having consumed the produce from the cultivated fields and the meat of the domesticated animals the day before.

Every Fida (Friday) is 'Black Friday' for Abibirifo (Black People) who are culturally aware. It is a time to invoke Fi and Afi ritually.

It is a time to flood our own economy with resources necessary for **Amansesew** - *Nationbuilding/Restoration* and the defense of **Abibiriman** (Black Nation).

See our book series **AKRADINBOSOM – Akan Abosom (Deities) of the Okra/Okraa (Soul) and the Akan 7-Day Week**, for details on the Abosom (Deities) of the 7-Day week on our publications page.

www.odwirafo.com/nhoma.html

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13018 (2018).



The **Aakhuamu (Akwamu)** people are a sub-group of the **Akan** (ah-kahn') ethnic group who live primarily in the West Afurakani/Afuraitkaitnit (West African) countries of Ghana and Ivory Coast. There are over 20,000,000 Akan people in Afuraka/Afuraitkait (Africa). Yet, there are millions of Afurakanu/Afuraitkaitnut (Africans) in the Americas, the Caribbean and Europe who are of direct Akan Ancestry as well—physically/genetically and spiritually.

Millions of Akan people were captured as prisoners of war in **Afuraka/Afuraitkait** (Africa) and were subsequently forced into enslavement in the western hemisphere. Once in the Americas and the Caribbean, many of us freed ourselves from enslavement permanently by taking up arms, killing the white slavers, killing the family and staff of the white slavers and burning down the plantations. We would then migrate to certain areas and establish independent, sovereign nations. Many of these independent, sovereign nations lasted for generations up to and beyond the end of "legalized" slavery.

It was/is the indomitable **Okra/Okraa** (aw-krah'/aw-krah'-ah), soul, of the Akan that directed us to listen to the guidance of our **Nananom Nsamanfo** (Honorable Ancestresses and Ancestors) and the **Abosom** (Goddesses and Gods/Divine Spirit-Forces in Nature) for this guidance was/is the expression and impression of **Nyamewaa-Nyame Nhyehyee** (*Goddess-God/The Supreme Being's Order-Divine Order*). We would then incorporate that guidance in the form of directives for action in order to free ourselves from enslavement, re-establish our sovereignty and maintain our

sovereignty. This indomitable soul is carried by the Akan in the western hemisphere today who have found out (and those who will soon find out) who they are. It can never be extinguished.



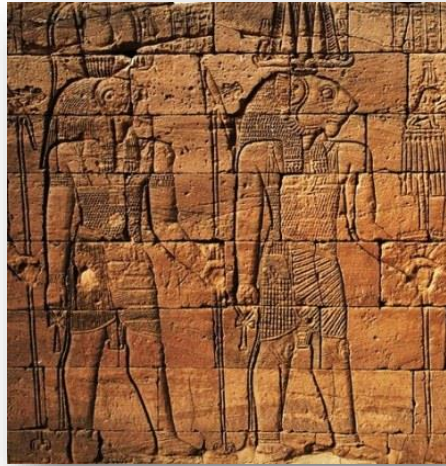
Amenet (Nyamewaa) and Amen (Nyame) from the Temple of Apet Resit in ancient Kamit
Amenet-Amen (Nyamewaa-Nyame) function harmoniously Together as The Supreme Being
(Goddess-God)

[See: Note on the Origin of the Name Nyame in Ancient Khanit and Kamit]

Aakhuamuman Amaruka Atifi mu recognizes the reality that only the re-embracing of our own Afurakani/Afuraitkainit (African) Ancestral culture, which includes most critically our own Afurakani/Afuraitkainit (African) Ancestral Religion, restores our normalcy as Afurakani/Afuraitkainit (African) people. This re-embracing is the conscious re-establishment of our identity, and it is the re-establishment of our identity which is the foundation of our sanity, our stability in Creation. Moreover, it is the basis of our capacity to execute complete social, economic, political and spiritual liberation from our absolute enemies--the whites and their offspring (all white europeans, white americans, white arabs, white indians, white asians, white hispanics, white latinos/latinas, white pseudo-"native" americans, etc.- without exception, living and deceased), their culture and their pseudo(false)-religions. Our Amammere (Culture) and Nanasom (Religion) comprise the foundation of **Amansesew** (*Nationbuilding/Restoration*).

The members of Aakhuamuman Amaruka Atifi mu are descendants, physically/genetically and spiritually, of 1) Akwamu-Akan Ancestresses and Ancestors who were 2) enslaved in North America or entered North America during the period of enslavement to locate, fight for and

liberate their kin and other Afurakanu/Afuraitkaitnut (Africans). The major Aakhuamuman **akyenaboa** (sacred animals; "totems") are gyata/gyata-bere, nanka, odenkyem and osansa (lion/lioness, puff adder, crocodile and hawk). Additionally, as Akan people, the re-embracing of our culture necessarily includes our most ancient Ancestral cultural expressions made manifest by our Ancestresses and Ancestors in their/our civilizations of ancient Keneset and Kamit (Nubia and Egypt).



The Abosom (Deities) **Ra** and **Apedemak** from the Temple of **Apedemak** in Khanit (Nubia)

The Akan term **oman** means *nation*. **Akwamu-oman** or **Akwamuman** thus means **Akwamu Nation**. We use the spelling **Aakhuamuman** which reflects the ancient spelling of the name in the **medutu**, the hieroglyphic writing created by our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors tens of thousands of years ago in ancient Khanit and Kamit - the foundation of all written scripts in the world. It also reflects our unique identity and heritage as **Aakhuamufo (Akwamufo)**, *Akwamu people*, who waged war to end enslavement in **Amaruka** (america) and will continue as we participate in **ahofadi**, *liberation*, for Afurakanu/Afuraitkaitnut (Africans) as a collective. We have thus re-established our Ancient Authentic Ancestral **Amannee** (traditions) under the guidance of **Nyamewaa-Nyame**, through the agency of the Abosom and our Nananom Nsamanfo. It is our **Aakhuamufo Nananom Nsamanfo**, our *direct-blood Akwamu Ancestresses and Ancestors*, who have concretized our identity as a people and an oman (nation) and form the basis for Aakhuamuman Amaruka Atifi Mu, for it was our Aakhuamufo Nananom Nsamanfo who guided us to liberation from enslavement and continue to guide our efforts today.

Our direct-blood Nananom Nsamanfo include those Aakhuamu who originated in ancient Khanit, also called **Keneset** (Ancient Nubia), at the beginning of human existence upon **Asaase** (Earth) as a

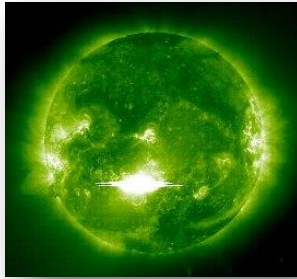
component of the larger group of **Akanfo** (Akan people). This is the region of contemporary **Sudan** and **South Sudan** in the Eastern region of Afuraka/Afuraitkait (Africa). We eventually migrated around the world. Some Akanfo migrated north of Khanit and settled ancient Kamit (ancient Egypt), while others remained in Khanit. Over the millennia, Akanfo migrated to West Afuraka/Afuraitkait (West Africa) establishing the ancient civilization of **Akana** (Khanat - Ghana). Some Akanfo were also a component of the **Kanem** empire (pre-**Bornu**), the original/authentic **Black Berber** empire (**Abibiri-fo**) and the **Kong** empire (Kan) before ultimately migrating to and settling in the areas of contemporary **Ghana** (Akana) and **Ivory Coast**. Our Aakhuamufo Nananom Nsamanfo would eventually form Akwamuman (Akwamu Nation) as an empire over 300 years ago in the region of contemporary Ghana. During the wars which occurred between rival Akan aman (nations) including those who were at war with europeans, some of our Aakhuamufo Nananom Nsamanfo were captured as prisoners of war and dislocated to the western hemisphere during the Mmusuo Kese (Great perversity/enslavement).

Akanfo in general as well as Aakhuamufo (Akwamufo) in particular became known in the western hemisphere for organizing military operations, waging war against the white slavers and liberating ourselves and other Afurakanu/Afuraitkaitnut (Africans) from enslavement. Our military operations included armed resistance: acquisition of firearms and other weaponry and also waging chemical and biological warfare against the white slavers: Afurakani/Afuraitkaitnit (African) men and women on plantations poisoning the food and water supply of the whites in order to kill them and open the way for our liberation from the plantations.

It was because of our relentless military operations that Afurakanu/Afuraitkaitnut (Africans) as a collective - designated as **ODWIRAMAN** - forced the end of enslavement in the western hemisphere. Our **Aakhuamufo Nananom Nsamanfo** made significant contributions toward this accomplishment.

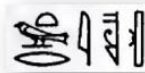
It is from these Aakhuamufo Nananom Nsamanfo - our direct-blood Ancestresses and Ancestors who guided us in every generation throughout **Mmusuo Kese** (Great Perversity/Enslavement era), fought for and achieved liberation and who remain with us and continue to guide us today - that we derive our authority to reestablish Aakhuamuman Amaruka Atifi Mu as an independent sovereign nation.

As with our Aakhuamufo Nananom Nsamanfo of the past, **Aakhuamuman Amaruka Atifi Mu** is at the forefront of the war for the total religious, cultural, social, economic, political liberation of the Afurakanu/Afuraitkaitnut (Africans ~ Black People) in america and worldwide.

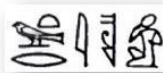


The image is of **Owia**, the *Sun*, manifesting heightened atmospheric activity often referred to as "solar flares" or a "solar storm". It is a fitting image, for it is through such heightened activity of Owia that the solar fire not only nourishes but purifies by burning-out/disintegrating impurities.

Odwira, in the *Twɪ* language of the Akan means 'purification' and also 'a celebration of purification'. This term has its origins in the language of ancient Khanit and Kamit. Thus, the ancient term **Twra** or **Dwra** as written in the **medutu** (hieroglyphs) means 'purification' and also a 'celebration of purification.'



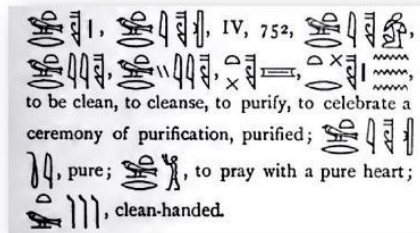
TWRA



TWRA



DWR



TWRA (DWRA – ODWIRA)

Odwirafo is an Ancestrally inherited and transmitted office existing only within Aakhuamuman Amaruka Atifi mu. It is defined fundamentally as the '*individual within Aakhuamuman who is responsible for facilitating UAB-ODWIRA.*'

Aakhuamuman Amaruka Atifi Mu was reconstituted from within the **Asona Abusua** (Asona Clan) of Odwirafo Kwesi Ra Nehem Ptah Akhan with **abusuafo** (clan members) and related

mmusuakuw (various other Akan clans) through marriage in Chicago, Mississippi, Alabama and Louisiana which stretches back over 300 years.



Membership within Aakhuamuman is determined by direct-blood kinship and confirmed through *adebisa* (divination) for those who have been separate from the original families by time and distance. Our practice of *adebisa* is rooted in our expression of **AKANFO NANASOM - Ancient Authentic Akan Ancestral Religion**.

In North America, Akan Ancestral Religion was and is maintained as **HOODOO** from the Akan term **Ndu** (oohn-doooh) meaning 'medicine' from 'roots, plant life' (rootwork) and also 'to become heavy with the spirit' through **Conjure** from the Akan term **KANKYE** (kahn'-cheh) meaning 'to utter incantations to call the Spirits of the Deities and Honored Ancestral Spirits down'.

As Aakhuamu (Akwamu) people, we maintained **Hoodoo** for 300 years in North America. Our unique forms of *adebisa* (divination) are reflective of the culture that was fossilized in our bones and blood when we left Afuraka/Afuraitkait (Africa) and arrived here in the west.



Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, is not an organization that can be 'joined'. It is an ethnic group, comprised of specific Aakhuamu (Akwamu) blood-circles in North America. **This reclamation of identity can be affected by all Afurakanu/Afuraitkaitnut (Africans) in North America be they Ancestrally Yoruba, Ewe, Igbo, Fon, Fang, Ovambo, Bassa, Bakongo, Bambara, etc.**

Odwirafo Kwesi Ra Nehem Ptah Akhan is the sole spokesperson/representative of Aakhuamuman Amaruka Atifi Mu. All inquiries regarding Aakhuamuman should be addressed to: aakhuamuman@odwirafo.com

While we are genetically and spiritually related to the Akwamu in Ghana and Ivory Coast, we are our own separate entity, separated by centuries, distance and a **locative identity** rooted in our unique interfacing with this region of **Asaase Afua** (Earth Mother) and the blending of Ancestral blood-circles in this region for over three centuries. We are not representatives of the Akwamu in Ghana and Ivory Coast although we recognize them and all Afurakanu/Afuraitkaitnut (Africans ~ Black People) ~ and only Afurakanu/Afuraitkaitnut (Africans ~ Black People) ~ as family.

Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, is naturally a component of **ODWIRAMAN - Purified Nation - Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere** as a collective - those who are Ancestrally, spiri-genetically Yoruba, Ewe, Fon, Igbo, Bakongo, Fang, Bambara, Ovambo, etc. who were forced into North America and fought for liberation.

See our related blgtalkradio broadcast:

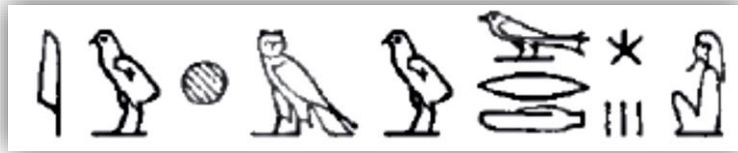
AAKHUAMUMAN AMARUAKA ATIFI MU - Akwamu Nation in North America



<https://youtu.be/pXzBOKbXqBw>

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13007-13018 (2007-2018).

AAKHUAMU



ORIGIN OF THE NAME AAKHUAMU (AKWAMU) IN KHANIT AND KAMIT



ODWIRAFO

ORIGIN OF THE NAME AAKHUAMU (AKWAMU) IN KHANIT AND KAMIT



Akanfo (ah-kahn'-foh) in the **Twi** language of the **Akan** means *Akan people*. Akanfo originated in ancient **Khanit**, also called **Keneset** (Ancient Nubia), at the beginning of human existence upon **Asaase** (Earth). This is the region of contemporary Sudan and South Sudan in the Eastern region of **Afuraka/Afuraitkait** (Africa). We eventually migrated around the world. Some Akanfo migrated north of Khanit and settled ancient **Kamit** (ancient Egypt), while others remained in Khanit. Over the millennia, Akanfo migrated to West Afuraka/Afuraitkait (West Africa) establishing the ancient civilization of **Akana** (Khanat - Ghana). Some Akanfo were also a component of the **Kanem** empire (pre-Bornu), the original/authentic Black **Berber** empire (**Abibiri-fo**) and the **Kong** empire (Kan) before ultimately migrating to and settling in the areas of contemporary **Ghana** (Akana) and **Ivory Coast**. Akanfo presently comprise approximately 45.3 percent of the population of Ghana (11,000,000) and approximately 42.1 percent of the population of Ivory Coast (9,000,000). Collectively, there are over 20,000,000 Akanfo in West Afuraka/Afuraitkait, including smaller populations in Togo, Burkina Faso and other areas.

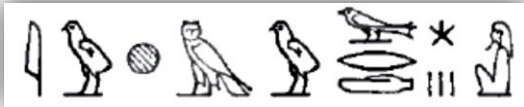


***Khanitu** - Ancient Akanfo visiting Kamit 3,400 years ago*

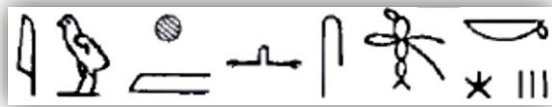
During the **Mmusuo Kese** (*Great Perversity/Enslavement era*) the Akan ethnic group, as today, comprised one of the largest ethnic groups in West Afuraka/Afuraitkait (Africa). Many Akanfo were thus captured as prisoners of war, shipped to the Americas, the Caribbean and Europe and forced into enslavement over the course of three centuries. As a result, Akanfo represent one of the largest groups of Afurakanu/Afuraitkaitnut (Africans) living in the Western Hemisphere today. There are millions of Afurakanu/Afuraitkaitnut (Africans) of direct Akan descent - *genetically and spiritually* - extant within the

populations of the americas, the Caribbean and europe who refer to themselves variously as African-americans, African-canadians, Afro-brazilians, Jamaicans, Afro-cubans, Afro-Caribbeans, Africans in britain, spain, portugal, france, etc.

AAKHUAMU (AKWAMU)



Aukhmu Urd



Aukhmu Sku

The **Twi** language of the Akan is directly derived of our Ancestral language of Khanit and Kamit. In the language of ancient Khanit and Kamit, the **Aukhmu Urd** are the *'stars that never rest'*. They continue their movements across the sky on a nightly basis. Conversely, the **Aukhmu Sku** are the *'stars that never set'*. These are the circumpolar stars that appear in the same location nightly. The stars are also called **Aakhu** - the *'shining ones'* - which is also a title for our *Spiritually Cultivated Ancestresses and Ancestors* in Kamit - the **Aakhu/Aakhutu**, *the shining, illuminated, wise ones*. This is the basis of the title **Aakhu Akhmu Sku**:

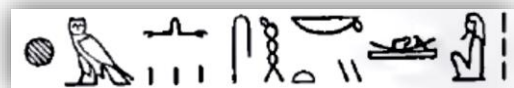


Aakhu Akhmu Sku

The **Aakhu/Aakhutu** are commonly called **Nananom Nsamanfo** in Akan. **Aukhmu** is also spelled **Khmu**:



Khmu Urd



Khmu Sku

In the **abaakosem** (trustory) of the **Akwamu** (ah-kwah'-moo), a sub-group of the **Akan** of West Afuraka/Afuraitkait (Africa), it is said that the origin of the name **Akwamu** is **kon bu**, meaning *neck* (kon) *break* (bu). The 'n' sound is *nasal* like the 'n' in the english word 'senior'. It is said that when the army and a section of the royal family of this group of Akanfo were migrating away from their homeland in **Twifo Heman** to reestablish their nation in a new location, they passed through the **Fante** area. Because of the large numbers of them passing through the area, the Fante (another Akan group) are said to have stated, "Nnipa na wodooso se, wobwe won a na wo **kon abu**" meaning *"These people are so numerous, even looking at them breaks one's neck."* The people were thus called **Akonbufo**, **Akommufu** and thus **Akwamufu**. The ancient origin of this story references our Ancient Ancestresses and Ancestors from Khanit and Kamit, the **Aakhu** and **Aakhutu**, being identified with the **Akhmu** (Akhomu or Aakhuamu) *Urd*, the stars that never rest - *that group*

of stars that paraded across the sky without cease at a 'neck-breaking' cadence. The **Akhmu Urd** became the Akhmu-urd, Akhumu-ur, Akhumu-uu and **Aakhuamu** (ah-koo-ah'-moo) - **Akwamu**.

Our connection to the stars as Afurakanu/Afuraitkaitnut (Africans) is a *spiritual* connection rooted in the relationship we have with the **Abosom** (Deities – *Divine Spirit-Forces in Creation*) Who *animate* and *govern* the celestial bodies. [*This has absolutely nothing to do with the idiocy of 'extraterrestrialism'. Afurakanu/Afuraitkaitnut (Africans) do not come from other 'star systems', 'galaxies', 'planets', etc. We come from **Asaase Afua** (our Earth Mother).*]

Note that in the Akan language the 'kwa' combination is often interchangeable with 'ko'. For example, the name **Kwabena**, the soul-name (*kradin*) of a male born on **Benada** (tuesday) is also written and pronounced **Kobena**. **Kwafi**, the *kradin* of a male born on **Fida** (friday) is also pronounced **Kofi**. **Kwadwo**, the *kradin* of a male born on **Dwooda** (monday) is also **Kodjo**. Some Akan speakers therefore pronounce the name **Akwamu** as **Akwam** or **Akom**, interchanging the 'kwa' with 'ko' and also employing the common Akan linguistic device of dropping the 'u' from the pronunciation of words that end with 'mu'. Moreover, there is no letter 'o' in the **metutu** (*hieroglyphic writing*). The letter combination 'ua' or 'wa' represents the 'o' sound in Kamit. **Akwamu**, **Akomu**, **Akom** are directly derived from the **metutu** with the variations: **Akhmu**, **Akhm**, **Khmu** and **Khm**.

We find in Kamit variations of **khm** and **khmu** as **kham** and **khamu** which mean *neck, throat*. The metut for the 'a' in these variations is typically pronounced 'aw':



Kham

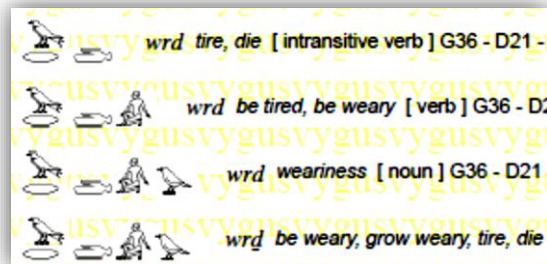
neck, throat



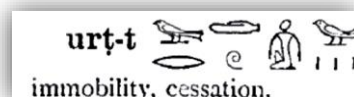
Khamu

neck, throat

Moreover, the term '**wrd**' (**urd**) means *to tire, to be weary, to grow weary, to die*:



Khamu



Urd



Khmu Urd

We can therefore see that the **Khmu Urd**, *the stars that never rest*, are the **Khamu Urd** – the *neck (khamu) - wearying (urd)*, *neck (khamu) - tiring (urd) stars*. The constant movement of the *stars that never rest* cause your *neck (khamu; khmu, akhmu)* to ‘grow weary’, ‘grow tired’ and ‘break’ or ‘die’ (*urd*). The etymology given for name **Akwamu** today (**akommu** - *neck breaking*) reveals the cosmology encoded in our ancient language and informs our identity as **Aakhuamu** (Akhamu, Akhmu, Khmu ur, Khamu ur, Khamu u).

We also have the following variations:



Akhm

inert, without, not



Akhma

to smite, to seize violently



Akhm

to destroy, to beat to death



Akhm

to extinguish a fire, flame



Akhmiut

those who extinguish

The Akan term **kum** means *to kill, to bring an end to; to destroy, overthrow; bring to naught*. An **okum-fo** is thus ‘one who kills’. This becomes an honorific title in Akan culture. **Okum nnipa** means ‘killer of persons’. This is a title of kings who are honored for their military prowess. It is also a title of the *Creator* – ‘He who holds life and death in His grip’. The Akwamu became the most powerful Akan empire of their time and were known for their military prowess and the size and expanse of their empire. To many of their vassal states their war machine was seen as *unstoppable*. In ancient Khanit and Kamit and Akan culture certain warrior-Kings were recognized for their military prowess and their ability to kill their enemies or ‘swallow them up’ – like a crocodile.

Kamit

Khm *to overthrow, destroy, to attack*

Khm *to bring an end to, to cease, to bring to naught*

Akan

Kum *to overthrow, to destroy, to kill*

Kum *to bring an end to, to cease, to bring to naught*

Here we have the connection between the Akwamu as a great military power, with an *unstoppable* (stars that never rest) war machine, led by an **Okumfo**, *killer*, who ‘swallows up’ his enemies. To ‘swallow up’ as a form of killing (kum) like the **odenkyem** (*crocodile in Akan*) is directly related to **Khm** or **Kham** (*neck, throat*), **Khm** or **Khmu** (*to bring to naught*), **Khm** (*to kill, overthrown, destroy, beat to death*), **Akhmiu** (*those who extinguish*), **Akhma** (*to smite, seize violently*). The ‘swallowing up’ of the victim by the odenkyem is the death of the victim. When the victim enters the *neck, throat* (khamu) the victim *expires* (urd). When the odenkyem bites or *breaks* (bu) the *neck* (kon), the victim dies.

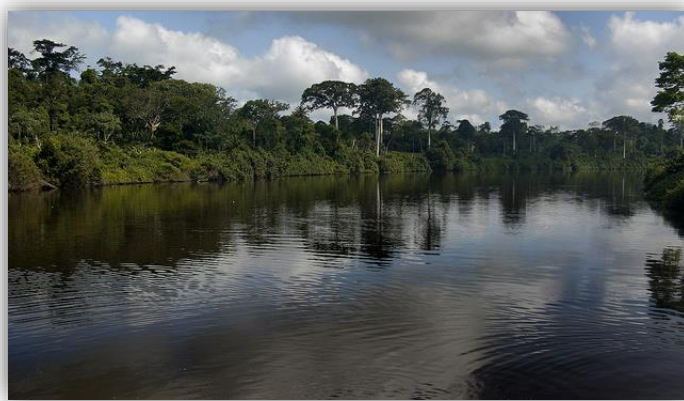


Akhm
river bank



Akhmut
bank of a river

We also see above that **Akhm** or **Akhmt** in Kamit is the *bank of a river*. Over 450 years ago, prior to our migration into the region of contemporary Ghana, the **Akwamu** were part of the **Kumbu (Kumu)** Kingdom in the **Kong** area (contemporary Ivory Coast region). At times we lived along the sacred river now called **Komo**, also written *Komoe, Comoe, Como*. **Kumbu (Kumu, Komo)**, as a name of the Kingdom and the river, is etymologically rooted in the name **Akwamu** as manifest in contemporary Twi and **Khmu, Akhm, Akhmut** from Khanit and Kamit.



Komoe (Comoe) River

Ivory Coast (Cote d'Ivoire), West Afuraka/Afuraitkait (Africa)

The Akan term **oman** means *nation*. **Akwamu-oman** or **Akwamuman** thus means *Akwamu Nation*. We use the spelling **Aakhuamuman** which reflects the ancient spelling of the name in the **metutu**, the *hieroglyphic writing* created by our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors tens of thousands of years ago in ancient Khanit and Kamit - the foundation of all written scripts in the world. It also reflects our unique identity and heritage as **Aakhuamufo (Akwamufo)**, *Akwamu people*, who waged war to end enslavement in **Amaruka** (america) and will continue as we participate in **ahofadi**, *liberation*, for Afurakanu/Afuraitkaitnut (Africans) as a collective. We have thus re-established our *Ancient Authentic Ancestral Amannee* (traditions) under the guidance of **Nyamewaa-Nyame**, through the agency of the **Abosom** and our **Nananom Nsamanfo**.

As a name referencing our migrations from Khanit and Kamit, to West Afuraka/Afuraitkait (Africa), to our forced migrations during the **Mmusuo Kесе** to america, to our liberating ourselves from enslavement by waging war and migrating to free territories to re-establish our culture, **Aakhuamufo** have embodied the resilience and illumination of the *stars that never rest*. This is the cosmological foundation of the name **Aakhuamu** and **Aakhumuman Amaruka Atifi Mu** (*Akwamu Nation in North America*).



AAKHUAMU



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 Atfi Mu by his Nananom Nsamanfo in 12998 (1997).*

©Copyright by Odwirafo Kwesi Ra Nehem Ptah Akhan, 13013 (2012), Aakhuamuman Amaruka Atifi Mu.

Selected References

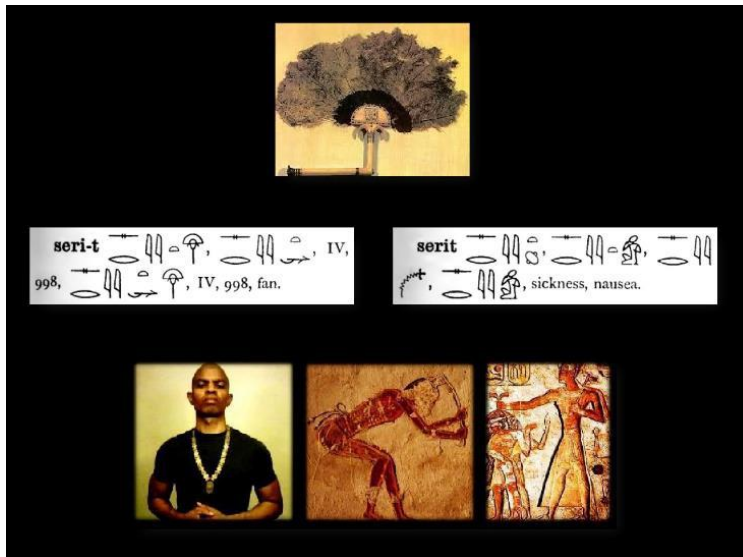
Who are the Akwamu, *by Nana Kofi Akoto*

The History of Ashanti Kings and the Whole Country Itself, *by Asantebene Agyeman Prempeh*

Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher, *by Ankeh Mi Ra*

Online Akan Language Resource: www.kasahorow.org/akan

Pyramid Texts Online – Hieroglyphic Dictionaries: www.pyramidtextsonline.com/tools



SERIT NE AMANNE: Fan-Africanism – The Devolution of Pan-Africanism and the Solution of AMANNE: Afurakani/Afuraitkaitnit (African~Black) Nationism

The term **serit** [sorit] in the language of ancient **Kamit** (Egypt) [soronua in Akan] describes the 'fan' used to fan the **Nesut** or **Henut**, the King or Queen. The term **serit** with a different determinative **medut** (hieroglyph) and connotation however can mean 'sickness, nausea' showing the exudation of vomit from the mouth.

This term is a fitting description of 'Fan-Africanism' – the devolution of Pan-Africanism.

The *Fan-Africanist* seeks accolades, praise (fanning) from a following, a fan(ning)-base. The Fan-Africanist is not concerned with the liberation and restoration of Afurakani/Afuraitkaitnit (African ~ Black) people first and foremost. The Fan-Africanist is concerned first and foremost with the faux-aggrandizement of himself at the expense of the receptivity of his fans – rooted in his own sense of inadequacy. This is the **serit** – 'fanning' which manifests as **serit** – 'sickness' for the individual and 'nausea' for those who once followed the individual (and for those who are 'serit' – sick enough – to continue to follow the individual).

The Fan-Africanist manifests symptoms of 'odam' – the Akan term for *behavioral/mental illness* which is always rooted in spiritual discordance. In western parlance within the field of Behavioral Health/Psychology such an individual would be diagnosed with Histrionic Personality Disorder, Narcissistic Personality Disorder, Major Depressive Disorder or Bi-Polar Disorder.

The *Fan-Africanist Starter-Kit* typically consists of:

1. Memorize information regarding African heritage, culture, spirituality, history, revolution – including a great deal of misinformation
2. Preach and teach what prior authors, teachers and speakers have shared regarding these subjects, often paraphrasing or directly plagiarizing. Most importantly: parrot the misinformation of prior authors, teachers and speakers on these subjects – demonstrating a lack of actual original research and experience
3. Generate a fan-base via social media by appealing to the ignorance and emotionalism of the non-suspecting audience
4. Charge a nominal fee for speeches, workshops and consultations in different cities, misinforming the audience, consistently rooted in a lack of understanding of the subject and thus promoting a faulty analysis and unworkable solutions to Black issues
5. Appeal to the ignorance, desperation and misguided emotionalism of a certain class of Black women and have sex with multiple women in various cities based upon ‘fanning’ – while publicly referring to the Black Woman as ‘queen, goddess, god, first teacher, oracle’, etc.
6. Chastise your fan-base for not financially supporting your ‘work’ when the funds begin to decline as popularity wanes – although the ‘work’ consists of repeating the work of others with flawed analysis
7. Expose your own hypocrisy by having a meltdown on social media after facing increased scrutiny by your fan-base
8. Offer a non-apology apology after the order of white politicians who seek to get in front of a scandal while blaming others for your actions
9. Repeat steps 1-8 in the *Fan-Africanist Starter-Kit*

When cells become degraded they mutate, degenerate, attack other cells, disintegrate and become reconstituted in the proliferation of more degraded cells. This is the nature of the Fan-Africanist and Fan-Africanism.

Serious Afurakanu/Afuraitkaitnut (Africans-Black People) do not entertain Fan-Africanists. We recognize the reality that Afurakani/Afuraitkaitnit (African-Black) people – when healthy – are cells within a larger organ (community). We have our individual functions as cells which are interdependent upon one another while also in service to the larger organ of which we are a component part (organelle). Knowing who we are as cells determines what our function is within the organ and the entire body.

Rooted in spiritual consciousness, we recognize that there are certain Abosom (Orisha, Vodou, Ntorou/Ntorotu - Deities/Spirit-Forces of Creation) who govern specific organs. The Abosom who govern our specific organ (community) affects the manner in which we align with one another as a group.

When we lack a firm grounding in our place in Creation, Fan-Africanism predictably manifests on a communal level through the blind defense of indefensible ideas and the agenda of the whites and their offspring - couched in Afrocentric or Nationalist jargon. This blind defense is rooted in deeply-seeded and deeply-seated insecurities which the communal Fan-Africanist feels the necessity to cloak. This emotional and mental instability is again rooted in spiritual discordance.

We must therefore be grounded in Afurakani/Afuraitkaitnit (African) Ancestral Religion to function harmoniously as individuals and interrelated cells in the larger body. This includes our approaches to the nourishment (development) and immunity (defense, military) of our organ (nation). Our practice of Ancestral Religion is born of our spiri-genetic blood-circles.

Serious Afurakanu/Afuraitkaitnut (Africans) thus embrace AMANNE: Afurakani/Afuraitkaitnit (African-Black) Nationism - The Purification of Nationalism.

AMANNE - Nationism in the true sense is inclusive of true Pan-Africanism (all related cells working together for the sustenance of the whole) while providing the missing link not found within secular Pan-Africanism - Afurakani/Afuraitkaitnit (African) Ancestral Religion and its cosmological infrastructure.

Without said infrastructure, Fan-Africanism in its various forms flourishes. With the infrastructure in place, Fan-Africanism is exposed and rooted out. The **serit** - sickness gives way to the **serit** - the fanning or empowering of the sovereignty of the oman (nation/community).

[Fan in the image is from the tomb of **Tut Ankh Amen**]

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

EGUA ~ Marketplace Vendors



Luvn' My Soaps LLC

www.luvinmysoaps.vpweb.com

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

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

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

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

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

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

with
Wakili Oyinola McNeill, MSW, RMT, IARP

\$25 monthly investment
PAY AS YOU GO OPTION

MEMBERSHIP GIVES YOU ACCESS TO THE FOLLOWING:

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

ABOUT WAKILI

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

JOIN TODAY!

zawadi.spa@gmail.com
240-485-8143




www.wakiligreenmovement.com



Mama Mawusi Ashshakir
(513)609-7147

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

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



www.ladylaveaux.com



Wehemymesu Productions
Cultural Rebirth Connections

www.wehemymesu.com



www.hoodooowomb.com



<https://www.facebook.com/HoodooForTheHood/>



www.etsy.com/shop/khemetcrowns



AMARUKAFO ADEBISA ADWUMADI:

African-American Ancestral Divination Project – Documentary Film

See the trailer for our film and support our crowdfunding campaign:

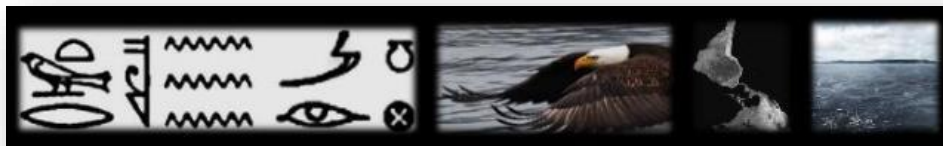
www.fundrazr.com/Amarukafo_Adebisa



AKONGUASUADAN

Institution of Learning, Training, Healing, Employment and Entrepreneurship

www.odwirafo.com/akonguasupage.html



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

www.odwirafo.com/Odwiraman.html

ODWIRAMAN – Purified Nation Social Media Network

www.odwiraman.spruz.com