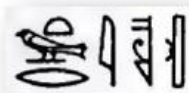


ODWIRAMAN

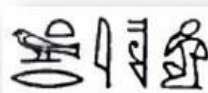


ODWIRAMAN (oh-jee'-rah mah'-een) is defined in the language of ancient **Khanit** and **Kamit** (Nubia and Egypt) as the *pure, purified* (dwira) *nation* (man) in *the west* (man) – *the land of the setting Sun*.

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) as well. 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:



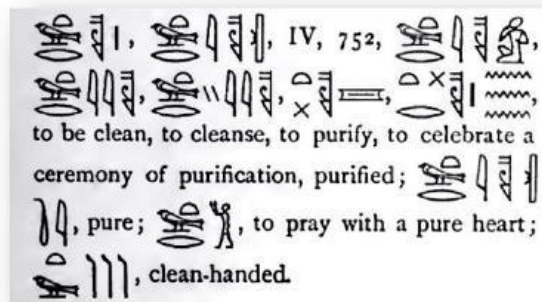
TWRA



TWRA

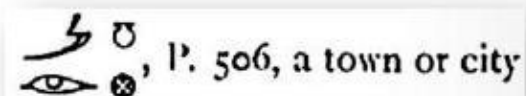


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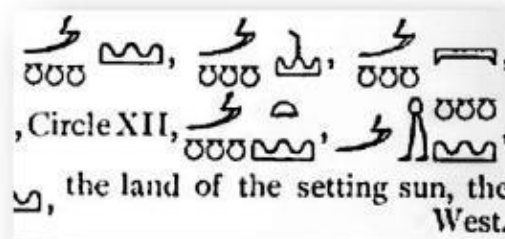


TWRA (DWRA – ODWIRA)

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).

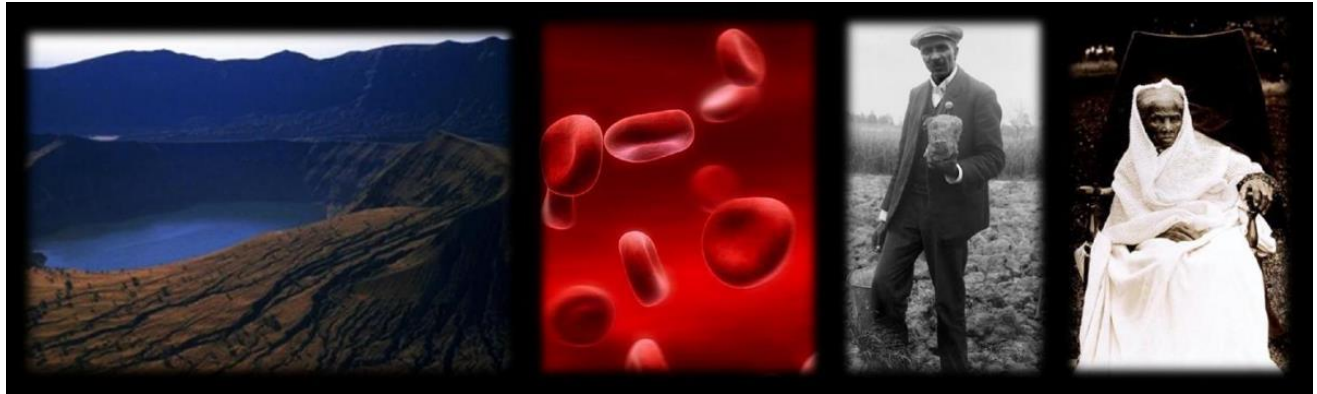


Odwiraman is our designation for Afurakanu/Afuraitkaitnut (Africans~Black People) who are descendants, genetically and spiritually, of Afurakanu/Afuraitkaitnut (Africans~Black People) who were forced into the western hemisphere as a result of the **Mmusuo Kese** - the *Great Perversity/Enslavement* era.

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 Amaru (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 Ntoru**, 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 Afurakanu/Afuraitkaitnut (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

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Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
www.odwirafo.com/Odwiraman.html

Listen to our 7-part series on **ODWIRAMAN** from our blogtalkradio broadcast programs:

ODWIRAMAN: 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>

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<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: KUROW – 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=XZsuqhlRoqg>

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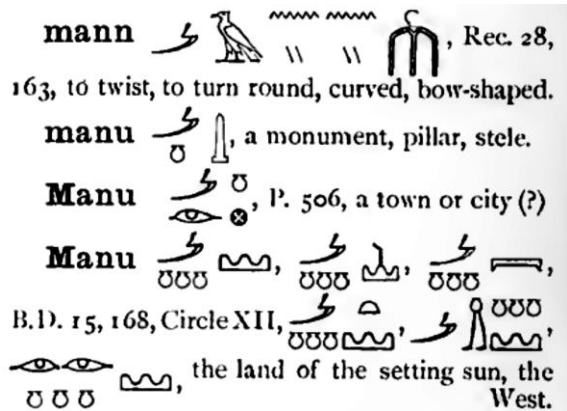
NHOMA – Publications: www.odwirafo.com/nhoma.html



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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):



māŋ', *v.* [*red.* mām'māŋ, (māŋ'māŋ)] *to turn or go aside, to turn in somewhere from the way or journey; māŋ ná menseŋ, go aside, let me pass! wamaŋ (wə) ŋkwanta so ha, he turned off from the main road to the other way where it branches off from the former (opp. wafa tempəŋ no so); yeduu Mamfē no, yemaŋ kəə ofi bim', when we came to M., we turned aside to a dwelling; otwam' a, əmaŋ me, when he passes through my town, he turns in at my house. — 2. to pass by, not to happen: eyi mmāŋ wə = eyi mparə wol may this not happen to you!*

ə-māŋ, Ak. əmāne, *pl.* amāŋ & amāŋ-amāŋ, 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. amāŋ-

amānnəné [əmaŋ &?] *a foreign country; abroad. pr. 1496; (ahəho 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 referenes *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.

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