



HOODOO MAYN

Hoodoo Nation Festival

Akan Ancestral Religion of Afurakanu/Afuraitkaitnut (Africans) in North America



Nhoma - Journal - 13017

“...Hoodoo. Ndu [oohn-dooh’]. medicine, healing, rootwork, conjure. Ancestral Religion, born of the blood-circles of our Akan Ancestresses and Ancestors of West Afuraka/Afuraitkait (Africa) and ancient Afuraka/Afuraitkait (Africa), ancient Khanit (Nubia), those of our family who were forced into North America during the Mmusuo Kese, the Great Perversity, the enslavement era. However, as we were transported, we brought our Ancestral Religion with us. And it was upon the foundation of our Ancestral Religion, upon the foundation of Hoodoo, that our revolts against the whites and their offspring, against enslavement and our subsequent independence through warfare were laid.

When we had children, we drew our Nsamanfo, our Ancestresses and Ancestors, into the womb to return to Asaase Afua (Earth Mother) once again. The knowledge of the religion and culture, the knowledge of Hoodoo, was written into their Okra/Okraa, written into their Soul, their Divine Consciousness by Nyamewaa and Nyame, Our Great Mother and Great Father, Supreme Being. As they grew and developed they accessed this Ancestral knowledge and incorporated it into every aspect of their lives..

This is transcarnational transmission of culture, the intergenerational spiri-genetic transmission of culture which was and is impervious to being broken through the horrors of the Mmusuo Kese (enslavement).

Hoodoo Mayn.. Hoodoo Nation.. The restoration of Akan Ancestral Religion in North America born of the blood-circles of our people, the Akan Ancestresses and Ancestors who continue to return. It is through Hoodoo that we were sustained and it is through Hoodoo that we will fulfill our function, complete our mission, defeat our enemies and restore our sacred Ancestral Order...”

Odwirafu Kwesi Ra Nehem Ptah Akhan, Hoodoo Mayn: Hoodoo Nation Festival, 13017.

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Akan Ancestral Religion of Afurakanu/Afuraikaitnut (Africans) in North America



October 16, 13017 (2016)

1901 Mississippi Ave, SE • Washington DC 20020

Aakhuamuman Amaruka Atifi Mu, the Akwamu Nation in North America, welcomes the Afurakanu/Afuraikaitnut (African~Black) community in to our second annual HOODOO MAYN - Hoodoo Nation Festival. Our focus is restoring the consciousness of Akan Ancestral Identity as Hoodoo in family blood-circles, culture and ritual preserved in the Western Hemisphere for centuries.



HOODOO MAYN [hoooh'-doooh mah'-eehn] is defined in the Akan language as **Hoodoo Nation**

HOODOO MAYN is the only festival of its kind, celebrating and examining our **Akan** [ah-kahn'] Ancestral Religion as brought to North America in the blood-circles of our Akan Ancestresses and Ancestors and maintained to this day. It was through **Hoodoo** that we were guided and empowered to heal ourselves, educate ourselves, sustain ourselves, train ourselves, wage war against the whites and their offspring and force the end of enslavement in North America. It is through **Hoodoo** that Akan people in North America today will complete our Revolutionary-Resolutionary function of **Amanne**, Nationism, as a component of the larger collective of **Odwiraman**, Purified Nation - Afurakanu/Afuraitkaitnut (Africans~Black People) in the Western hemisphere.



Hoodoo is open to Afurakanu/Afuraitkaitnut (Africans~Black People) only, for the **Abosom** and **Nsamanfo** (Deities and Ancestral Spirits) are inherited via our direct spiri-genetic blood circles, our Afurakani/Afuraitkaitnit (African) Ancestral clans, via reincarnation. All non-Black individuals and groups are excluded from this inheritance and

thus ritual practice without exception. The corruptions of **Hoodoo** deliberately propagated by the whites and their offspring will be exposed inclusive of the reality that Jesus/Yeshua, Moses, Abraham, Hebrews, Muhammad, Allah, Yahweh, etc. are absolutely fictional characters who never existed. Moreover, the Bible, Quran, Hinduism, Kabbalism, European pseudo-folk-magic, pseudo-‘native’-American ‘spirituality’, Wicca, New-Age pseudo spirituality, ‘devil worship’, extraterrestrialism, dissexuality/homosexuality, promiscuity, other forms of sexual deviance, marijuana, alcohol and other drug use have absolutely nothing to do with **Hoodoo** – The Akan Religion in North America. Our Ancestral Religion is today what it has been for thousands of years: the ritual incorporation of Divine Law and the ritual restoration of Divine Balance. We align ourselves with Divine Order, and thus The Mother and Father Supreme Being, **Nyamewaa** and **Nyame**, through the agency of the Deities and Ancestral Spirits, **Abosom** and **Nsamanfo**, who are assigned to us and through whose spiri-genetic blood-circles we are continually reborn.

The term **nhoma** in Akan means ‘book, publication, journal’. **HOODOO MAYN Nhoma** is the official publication of **HOODOO MAYN** given freely to attendees of our event. The free e-book version can also be found on our website. In our **nhoma** you will find information on **Hoodoo** from an authentic Akan perspective as well as the itinerary for the program, information regarding the presenters, the list of vendors from our **EGUA - Marketplace** and an Afurakani/Afuraitkaitnit (African~Black) business directory of businesses, organizations and institutions who are serving the Afurakani/Afuraitkaitnit (African) community in a positive capacity and whose Ancestral Religious practice informs their service to us as a community.

Yeda ase (we thank you) for supporting our efforts..

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

Presenters:



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

HOODOO PEOPLE: Restoring Akan Identity

When Akan people from the region of contemporary Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) were forced into the western hemisphere as prisoners of war they continued to practice Akan Ancestral Religion. The Akan term **ndu** (oohn-dooH') meaning 'medicine' from 'roots, trees, plants', also meaning

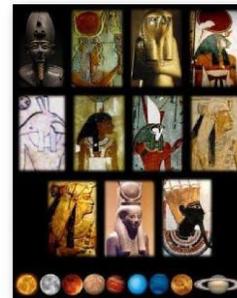
'to become heavy with the spirit', became the general term for Akan Ancestral Religion in North America. **Ndu** came to be pronounced **Hoodoo**. The terms **ndu** (hoodoo), **kankye** (conjure), **mogya** (mojo), **agya** and **agyapade** (jack, jack ball), **hintin** (haint), **dwo** (shout), **komfo** (goofah) and others are all Akan terms born of the cosmology of Akan Ancestral Religion and culture. The ritual practices and cosmological knowledge expressed through these terms are proof of this reality. **Hoodoo** is not a 'magico-botanical' art, mixed with European and pseudo-native-American practices. **Hoodoo** is the Akan Ancestral Religion born of the blood-circles of Akan people in North America, a comprehensive

Ancestral Religion spanning thousands of years which is passed down to us only via our spiri-genetic Ancestresses and Ancestors. The misdefining of the term **Hoodoo** and its later use as a general term for any form of African Religion in the Southern United States is a recent phenomenon.

Odwirafo Kwesi Ra Nehem Ptah Akhan will examine these issues in detail proving the spiri-genetic Akan foundation and transmission of **Hoodoo** as delineated in his book **HOODOO PEOPLE**

AKRADINBOSOM

Akan Abosom (Deities) of the Okra/Okraa and the 7-Day Week
From Ancient Khasit (Nubia) to Afurakanu/Afuraitkaitut (African) in America



Volume I: Nokwaresem – Truitorial Cosmology

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

as well as **AKRADINBOSOM** which demonstrates how we maintained our **akradin**, soul-names, and our Soular identity based upon the **Abosom** (Deities) governing the Okra/Okraa (Soul) and the 7-day week in North America.

Odwirafo Kwesi Ra Nehem Ptah Akhan of **Aakhuamuman Amaruka Atifi Mu**, the Akwamu Nation in North America, is an **Odumafo**, traditional diviner of **Hoodoo** passed down through the blood-circles of his **Aakhuamu (Akwamu)** Ancestresses and Ancestors for centuries in Mississippi, Alabama and Chicago. Odwirafo is the author of 23 books, over 80 articles, 243 broadcasts on blottalkradio, educational curriculums and more. See our **NHOMA** – Publications page: www.odwirafo.com/nhoma.html



Afia Asase Bretuo, Owner of **Enchanted Pharmacy** and Co-Owner of **Asaase Ye Duru Creations**:

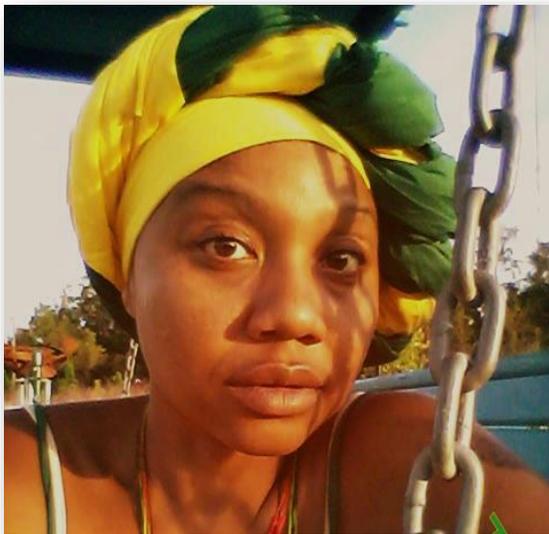
<http://chantfarm144.wixsite.com/enchantedfarmacymj>

Asuman, talismans and amulets, in Akan culture are containers of the **tumi**, the Divine Spiritual Power, of the **Abosom** (Deities) and carry the Ancestral **tumi** of the **Nananom Nsamanfo** (our Spiritually Cultivated Ancestresses and Ancestors). Our capacity to ritually impregnate talismans and amulets with **tumi**, guided by the **Abosom** and **Nsamanfo** who were assigned to us pre-incarnation, was carried in the blood-circles of our people into the Western Hemisphere.

The use of **asuman** for offensive and defensive purposes, for healing medicine and for killing our enemies as we waged war on various levels (military, chemical and biological warfare, spiritual warfare) was and is a key component of the **Hoodoo** which forced the end of enslavement. The employment of **asuman** continues as we work to overcome physical and spiritual (including mental and behavioral) illnesses, protect ourselves from internal and external threats, overcome court cases, repel disordered spirits and more. **Afia Asase Bretuo** will examine these issues rooted in her Ancestrally inherited practice of fashioning **Hoodoo Asuman**.

“...] operate as a mirror to reflect the Dark, Light, Stories, Symbols, Wisdoms and Sounds of the immaterial and material. My relationship with the community is one of Sister, Student, Guide, and Healer...”

- Afia Asase Bretuo



Amma Asaase Ajay, Owner of Asaase Heals:

<https://www.etsy.com/shop/AsaaseHeals>

Ndu (Hoodoo), medicine, from ndua – plants, leaves, roots – is foundational for our physical and spiritual realignment with Divine Order. The properties found in plant life as well as mineral life are empowered by the **asunsum**, spirits, of the plants and minerals as well as the **Asunsum**, the Spirits, of the **Abosom** (Deities) who govern the various classes of

plant life, mineral life and the blood-circles of Afurakani/Afuraitkaitnit (African~Black) people.

The use of **ndu** as medicine for offensive and defensive purposes, for healing ourselves and for killing our enemies as we waged war on various levels (military, chemical and biological warfare, spiritual

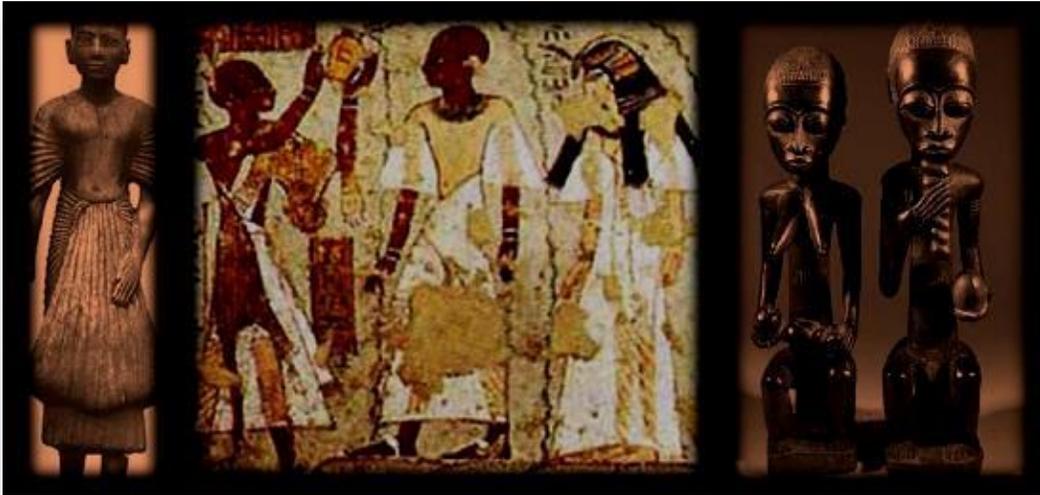
warfare) was and is a key component of the **Hoodoo** which forced the end of enslavement. The employment of **ndu** continues as we work to overcome physical and spiritual (including mental and behavioral) illnesses, protect ourselves from internal and external threats, overcome court cases, repel disordered spirits and more.

Amma Asaase Ajay has a method of extracting the proper combination of elements from plant life and mineral life in order to create tinctures for the healing of various issues. These formulas and compounds in the form of tinctures are some of the many products Amma offers through **Asaase Heals**. Her method of acquiring root medicine is guided by her **Nananom Nsamanfo** (Spiritually Cultivated Ancestresses and Ancestors) and the **Abosom** (Deities/Spirit-Forces in Creation). This is a key component of **Hoodoo** as maintained through our Ancestral blood-circles.



KANKYE

Akan Origin of the term ‘Conjure’ as Hoodoo



In our publication, **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**, we proved conclusively that the term **Hoodoo** is the Akan term **ndu** (oohn-dooh) referencing ‘medicine’ from ‘roots, trees, plants’. The term **ndu** also means to *bring down a spirit, to become heavy with the spirit*. We demonstrate this in the **Akan** language as well as our Ancestral language of ancient **Khanit** and **Kamit** (Nubia and Egypt).

The calling down of a spirit during ritual work and to become heavy with the spirit via spirit-possession is called ‘conjure’. It is for this reason that the Akan Ancestral Religion in North America is called **Hoodoo** and also **Conjure**. However, the term ‘conjure’ as a descriptive of ritual practice is not rooted in European languages. The term vocalized as ‘conjure’ when referencing Hoodoo by Afurakanu/Afuraitkaitnut (Africans~Black People) in North America is actually the Akan term **kankye**.

The term **kankye** is vocalized in the **Twi** language of the Akan as **kahn-chay**. This term used by Akan people for over a millennium in West Afuraka/Afuraitkait (Africa) means to *invoke, call* the **Abosom** (Deities), **Nsamanfo** (Ancestral Spirits) and **Nyamewaa-Nyame**, the Great Mother and Father Supreme Being ritually. The term **kankye** is the verb form while **nkankye** is the noun form. When Akan speakers were forced into North America during the **Mmusuo Kese** (Great Perversity/Enslavement era) we continued to speak our language and practice our religion. We thus continued to use the term **ndu** (Hoodoo) to reference our ritual means of procuring medicine, **rootwork**, through invocation and evocation of the Abosom and Nsamanfo, Deities and Ancestral Spirits. We continued to use the term **kankye** (conjure) to reference our ritual process by which we called down the Spirits. When an Akan speaker enunciated the term **kankye** (kahn-chay) in reference to calling down a Spirit, the whites and their offspring translated this term as ‘conjure’. Their assumption was that we were mispronouncing

the word conjure with an Afurakani/Afuraitkaitnit (African) southern, ebonic dialect thus sounding like ‘conjuh’ or ‘conjeh’. In reality, we were saying kankye all along.

An excerpt from the *Asante-Fante Dictionary* by J.G. Christaller first published in 12881 (1881):

kankyé, v. [*inf. ɪ-*] *to pray, rehearse or speak a prayer; to invoke or call upon (the fetish).* Mek. me tirim; mek. mabɔ mpas = mekã asɛɲ-kɔ a migyina so merɛbɛbɛ mpas; merek. mã me bosom na wahwe me ŋkwã so. — Obi yare a.s. ofom bosom a, ɔde nsã ana oguan de kãmã ɔbosom na ɔsofo no k. mã no se ɔmfa mfiri no a.s. ne hõ nye no deɲ. — ɔsofo atifi na wɛkankye bɔ, di nsew hwehwe nokware.

ŋkankyé, inf. prayer, invocation. Wɔbɛfi ase akankye (a.s. asɔre) kankyerekyere a, wose: Onyankɔpɔn nɛ asase, mómmeɲye nsã nnom, ansã-na afei wɔafra ɔbosom biara, asɛre no ŋkwã, sika, mma, ahɔto n.a.

kankye, v. [*obs.*] *to make a sign with straight or curved lines on a level surface.* D. As.

kankye, a mark made by a stroke or line. D. As.

As we can see, the term kankye is a verb descriptive of *to pray, to invoke or call upon the Deity*. The european uses the derogatory term ‘fetish’ in place of **Obosom** (Deity). However, we see that the Akan informant who is quoted in italics, uses **Obosom** when describing the term kankye in context. Note also that kankye is descriptive of making marks or lines. This is part of the ritual process wherein sacred symbols are drawn to invoke and evoke the Abosom and Nsamanfo and ‘draw Them down’. These symbols are included in the **adinkra** symbol corpus of Akan culture and are similar to **veves** used in Vodoun.

The construction of the term kankye is **ka** and **kye**. The term **ka** in the Twi/Akan language means *to emit a sound, speak, say, tell*:

kã, v. [*red. kekã*] *to emit a sound, to utter, speak, say, tell.* pr. 1492 f.; cf. kasa, se, be, besebese, bɔ 75-82, woro; - agyinamoa kã ne menewam', *the cat emits a sound from its throat, i.e. it*

It is important to demonstrate that this term is ancient and goes back to our Ancestral language of Khanit and Kamit. We thus have the ancient term **ka** meaning *to speak, say, tell* in the **medutu** (hieroglyphs) [From *An Hieroglyphic Dictionary*, Vols. 1-2, by E.A. Wallis Budge]:

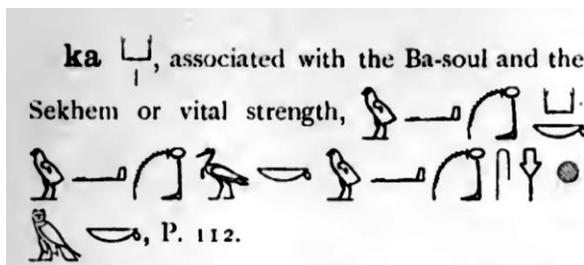
kai 
 P. 1116B, 62, *to think, to think out, to devise, to meditate, to speak, to repeat, to say, cry out, call out, tell out, to sing; varr.* 

Note that there are three variations of the spelling of the term above. The second variation which includes the medutu of the bowl, the bird and the man pointing to his mouth is written **KA** as opposed

to **KAI**. All of the root words and their thousands of expressions in the Akan language are found in the language of ancient Kamit and Khanit unchanged over thousands of years. This is our Ancestral language. The related use of the term **ka** means *to surrender oneself* to the **Obosom** (misnomered ‘fetish’ in the entry) or patron Spirit:

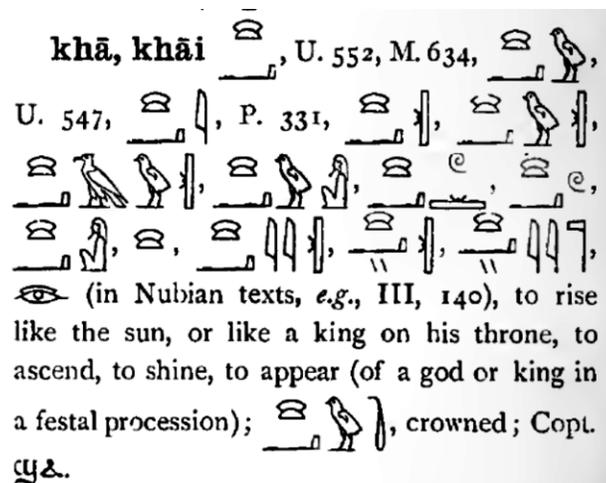
ká: ˘bu ká = bə bosom, *to surrender one's self to a fetish or patron spirit;*
cf. aká, akabú.

We have the term **Ka** meaning ‘Soul, Divine Consciousness’ in ancient Kamit, also called **Ka** or **Kara** (**Kra**) in Akan with the same definition. The **Ka** is also associated with the **Ba** (Divine Living Energy of the Spirit Body). The title **Hem Ka** in ancient Kamit thus identifies a class of priesthood/priestesshood which references one as a servant (hem) of the Ka (Soul Divinity).



kyekyɛ, *red. v.* [cf. *kyere, kyekyere*] **1.** *to bind, tie (up), bind together. pr. 1923.* — **2.** *to gird, girde; wakyekye n'asen = wabɔ ne hɔ so.* — **3.** *to precipitate, form a sediment, to thicken, inspissate, coalesce, concrete, congeal; abūrow, dote no aky. (after being dissolved in water or soaked).* — **4.** *to grow or become firm, hard, solid: ɔdɛ no aky. kakra ara gyɛŋŋ.* — **5.** *ky. kūrow, to build a town. pr. 447.* —

As we can see the term **kye** (*chay*) means *a coming forth, to come forth into light, to appear*. When we call, invoke the Abosom and Nsamanfo (Deities and Ancestral Spirits) ritually, They come forth, appear. They come down and possess our people or manifest in their spirit-form so that they can be seen. This is **kankye** (*conjeh, conjure*) in action. The related term **kye** meaning *to become hard* references the concretization, manifestation of the spirit into the physical world. They can take up residence in the body of a person through possession, as well as in a shrine, talisman or amulet. The immaterial Spirit has now been concretized, housed, in a physical vessel. We thus have the reduplication of the term **kyekyɛ**, meaning *to bind, form a sediment, thicken, coalesce, concrete, congeal*.



As we can see above, the term **khai** in the medutu includes the 'kh' combination which can be pronounced like the 'ch' in 'check' or the 'ch' in 'character'. The vocalization for **khai** (*chay*) is found in the same Akan term **kye** (*chay*). The medut of the **Aten** (Sun) *emerging, appearing*, above the horizon at

sunrise with the rays shooting upward:  encompasses the definition: *to rise, to shine, to appear*. The dawning of a new day is the appearance of the Aten (Sun). The invisible, hidden power that can be felt warming the Earth in the darkness now makes its appearance. This is why in Akan culture we say **ma akye** or **me ma wo akye** which means 'I (me) give (ma) you (wo) dawning (akye)'. The phrase 'I give or bid you dawning' is the way that Akan people say 'Good morning'. It means 'I give you good rising.' It is the appearance of the Aten (Sun) and thus rejuvenation. It is the spiritual power of the Divinity manifesting in the world. Once again, the term **kye** (*khai*) is one that Akan people have utilized for thousands of years.

The term kankye is the *calling, invoking* through ritual prayer the Abosom and Nsamanfo, so that they can literally *appear* (kye, khai). It is a ritual means by which we cause the Abosom and Nsamanfo to ‘come forth’ for *possession* and *communication*: kan-kye.

This is the cosmological foundation of ‘conjure’ which is not a term that we learned from the whites and their offspring. The term **kankye** is a term we have used for thousands of years. Our Akan Ancestresses and Ancestors continued to utilize this term once forced upon the shores of North America. When we invoked the Abosom and Nsamanfo for guidance in order to heal ourselves and kill our enemies, we were engaged in kankye. It is a term that we continue to use to this day, unchanged in sound and meaning. **Hoodoo** and **Conjure, Ndu** and **Kankye**, properly define our ritual practice as Akan people in North America, an Ancestrally inherited practice born of our spiro-genetic blood-circles which can never be broken.

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



Ndu Akuaba – Hoodoo Akuaba found in Virginia in the 12700s (1700s). This Ndu Akuaba carved by the hands of one of our Akan Ancestresses during the enslavement era is part of the Akan Ancestral Religious Heritage of North America. It is in the possession of Aakhuamuman Amaruka Atifi Mu (Akwamu Nation in North America). Our Ndu Akuaba will be on the Nsamankommere (Ancestral Shrine) at Hoodoo Mayn. Come and see this sacred shrine of Afurakani/Afuraitkaitnit (African~Black) Ancestral Heritage in North America.

[See: www.odwirafo.com/Ndu_Akuaba.pdf]



Image from our Obradwira Nananomsom – Aakhuamu New Year Observance, September, 13016 (2015). Ndu Akuaba on the Nsamankommere.



Cockle Shells (Sea Shells) and Water, *nwora ne nsuo*, employed in our Uab Odwira Adebisa the major form of *adebisa* (divination) within Aakhuamuman Amaruka Atifi Mu (Akwamu Nation in North America). Hoodoo Divination maintained within the Ancestral blood-circles of Akanfo in North America. www.odwirafo.com/adebisa.html



Mogya and Agyapade – Akan Origin of Mojo and Jack Ball
<https://www.youtube.com/watch?v=1nYW9XQVpo8>



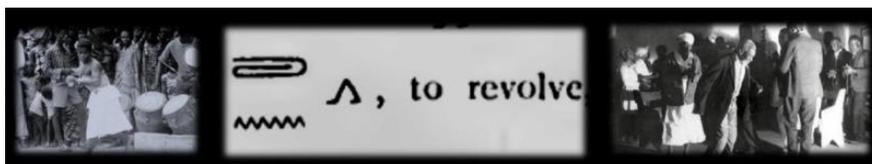
NDU AKUABA – Akan Origin of the Hoodoo Doll Baby
<https://www.youtube.com/watch?v=oLUMpiaf6So>



ODUMAFO: Hoodoo Man and Hoodoo Woman – Akan Priests and Priestesses in Hoodoo
<https://youtu.be/18tCb1slty0>



KOMFO – Akan Origin of the ‘Goofah Doctor’ and ‘Goofah Dust’ in Hoodoo
https://www.youtube.com/watch?v=qOAYY_22ba4



DWO: Akan Origin of the ‘Ring Shout’ in Hoodoo
<https://www.youtube.com/watch?v=47A18iyBTUs>



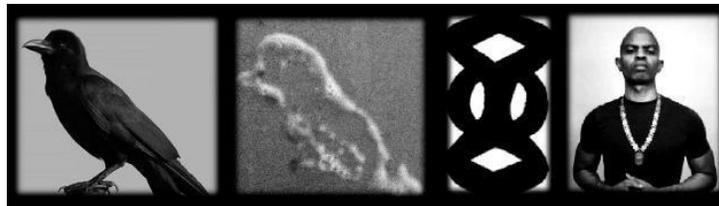
ADANKO NDU: Akan Origin of the Rabbit's Foot Talisman in Hoodoo

<https://www.youtube.com/watch?v=hVYlylk5kJo>



KANKYE and HINTI – Akan Origin of 'Conjure' and 'Haint' in Hoodoo

<https://www.youtube.com/watch?v=wPzXLM7cW8c>



HOODOO ADINKRA: Expansive and Contractive Symbols as Shrines: Origin of Sigils

<https://youtu.be/AGgo6WRHSvk>



HOODOO and the Kamiti Fekuw in Odwiraman (Purified Nation in North America)

<https://youtu.be/ilfnFHpvvfQ>



HOODOO NE AKODI: Rootwork – The Precedent for Chemical and Biological Warfare

<https://youtu.be/7a6AygqWBCg>

AMANEHUNU

OVERCOMING TRANSCARNATIONAL SUFFERING



amanne-hūnu, *inf.* [hū amane] *suffering, affliction, tribulation, trouble, adver-*

An Akan term for *suffering, affliction*, is **amanehunu**.

It is important to note that *amanehunu* is not encoded within our **Okra/Okraa** (Soul/Divine Consciousness) as part of our **nkra/nkrabea** - the Divine function we are given to execute in the world by **Nyamewaa-Nyame** [Amenet and Amen], the Great Mother and Great Father Who Together Comprise the Supreme Being.

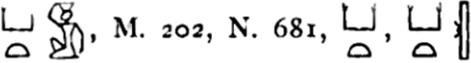
Suffering arises out of our disalignment from our Okra/Okraa and hence our nkra/nkrabea which is encoded within our Okra/Okraa.

[See our publication: **The Okra/Okraa Complex - The Soul of Akanfo** for details about the **Okra/Okraa (Ka/Kait)** the *Soul/Divine Consciousness* of Afurakanu/Afuraitkaitnut (Africans): www.odwirafo.com/nhoma.html]

The term *karma* is said to be derived from *kwer* ('proto-indo-european') meaning 'to make' or 'to do'. It also refers to the effects of our actions. This is because the term *kwer* or *kwar* (kwr) is derived from **Ka** and **Kar (Kara)** in Kamit (**Kra/Nkra/Nka/Ka** in Akan). **Ka** not only means 'soul' and 'shrine' (**kara**) but also 'to speak', 'debt', 'work, toil, labour' (**ka.t** - *what is to be done/made - to do, to make*).

ka 𐏊, 𐏊, 𐏊, 𐏊, 𐏊, P. 607, N. 619,
 𐏊, T. 88, 𐏊, image, genius, person,
 double, character, disposition, the vital strength
 of the Ba-soul (𐏊, 𐏊, 𐏊, B.D. 30B, 4,
 the ka residing in the body); plur. 𐏊, 𐏊

kar, karà 𐏊, 𐏊, N. 160,
 𐏊, 𐏊, Rec. 27, 227, 31, 17, 𐏊, 𐏊,
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 𐏊, 𐏊, Rec. 19, 96, shrine, sanctuary,

ka-t , M. 202, N. 681, 

 Pap. 3024, 62, work, labour, toil; plur. 

Ka.t – work; what is to be done, made

Karma or Krma is **Krabaa** or **Krabea** in Akan. Our nkra/nkrabea is what we are ‘to do’ and the ‘manner’ in which we are ‘to do’. Inherent in this nkra (n-ka-ra) is the notion of **ekaa** (*debt* in Akan). This is why there are such phrases as *karmic debt*, ‘what is owed’ - *the effects of causal actions*. This is also why some refer to karma as ‘fate’ and **nkrabea** is often translated as ‘fate’ by europeans.

kaa, v. F. = kae. — r-kaa, pl. a-, F.
a debt.

ḡkrá-béa [kra 8, bea, manner] *fate, destiny, appointed lot, allotted life, final lot, manner of death; syn. hye-bea, pr. 1762 f. 2638: Onyame ḡk. nni ḡkwatibea, what God has destined cannot be evaded; there is no evading fate. Wobewo wo a, na wo asem a*

krá, kára, v. [*inf. ḡ-, red. krakra*] 1. *to take leave of, say good-bye, bid farewell; mak'ra wò, I am now going, good-bye then!* — 2. *to depart, leaving an injunction or commission to those that remain.* — 3. *to dismiss or send on an errand, Acts 17, 15, to give an errand.* — 4. *to send word to.* — 5.

ò-k'rá, òkára, F. s-, pl. a- [*con. né k'ra, né kára*] 1. *the soul of man, pr. 11.*

However, Afurakanu/Afuraitkaitnut (Africans) have a full understanding of nkra/nkrabea. This is because **nkra/nkrabea** is our **Divine function in Creation** - *which the whites and their offspring do not have*. Because they have no purpose in the world, they are always attempting to philosophically escape from the world (‘going to heaven’ in the west; ‘escaping the cycle of reincarnation’ in the east). They also endeavor to make us believe we have no purpose and therefore we should seek escape from the world (while they dominate the world’s resources).

When we become disaligned from our Okra/Okraa, through misguided thoughts, intentions and actions we place ourselves in disorder and will naturally experience the effects of disorder. If one touches a flame they will get burned. If one ingests poison they will become ill. If one projects perverse thoughts, intentions and engages in perverse behaviors, those disordered vibrations are received by others (living and discarnate). Those individuals, living and discarnate who are on the same frequency will be attracted to such thoughts, intentions and actions and the person who projects them. You then draw disordered individuals to you.

Your conscious and unconscious interaction with them engenders more disordered energy/magnetism, disordered effects, etc. We experience this as **amanehunu** or *suffering, affliction* at some point.

Ritually realigning with the Okra/Okraa works to repel the negative, disordered individuals and or entities and restore a sense of balance. However, all of the damage is not immediately repaired.

If one gets shot, the bullet being lodged in the tissue is a disordered situation. When the bullet is surgically removed and the person is sewed up, the immediate disorder has been addressed. However, the wound is not fully healed. Further infection could occur if one is not focused. Even if further infection does not occur because the wound is kept clean, the wound is not totally healed even when the stitches are removed. The body operates according to physiological cycles and there will be a time period where pain and some suffering will continue until the body can fully heal the wound.

When we engage in disorder and open a wound in our **khaibit** (ancient **Kamiti** term for *aura*), infection/disordered entities can set in. We can then suffer from various manifestations of such an infection. If we do not realign with our Okra/Okraa the disorder will continue. It is akin to not addressing a pain and allowing the pain (tumor) to grow until there is a crisis situation.

Just as we can die from not addressing a tumor and find ourselves in the spirit realm, so can we die without addressing a spiritual wound/infection.

We can later reincarnate, **still not having addressed the infection** - thereby remaining open to further infection. Yet, we are newborns, **so it is the responsibility of the community to have structures in place that can identify infection of the spirit and support a healing process** (structures include divination, other ritual practices, etc.).

Our disalignment from our Okra/Okraa in the previous lifetime could have come about through ignorance, negligence, arrogance, immaturity or through criminality. There are some individuals for example who in a previous lifetime brutalized people and seem to have never suffered for it. **Yet, every person that is born is a returning spirit.** Such an individual, because of his lust, is drawn into a womb of a descendant, in a certain area and situation where he will ultimately be positioned (have positioned himself) to have a 'wonderful life' for years until one day he is severely brutalized and paralyzed. In this case, the criminal has suffered the effects of the perversity he set in motion. He drew disordered spirits to him in a previous lifetime and continued to do so in this lifetime. Every time we see an individual suffering (homeless, paralyzed, etc.) we have to be more cognizant. Is this person one who has caused suffering and has now inherited the effects of his actions? If so, he deserves the suffering and we should not attempt to assist him in any fashion. Maybe this person was a child abuser, murderer, etc. We should not step in the way of this Divine retribution.

Yet, there are some who suffer as children and adults, because of a previous lifetime where an infection of the spirit was opened as a result of ignorance, immaturity, etc. **This is an indictment upon the entire community.** We have personal responsibility to align with our Okra/Okraa, yet we also have a collective responsibility as an **oman** (community) to have structures in place (culture) which will protect people and place the people on the path to alignment and realignment with the Okra/Okraa (a major function of **Nanasom – Afurakani/Afuraitkaitnit (African) Ancestral Religion**). When we do not do so, or are neglectful as a community, we allow individuals to fall into disorder - perpetual disorder. They die in disorder. They return via **bebra** (Akan for reincarnation) and some have the infection of the spirit that is still ‘open’. They draw disordered entities (parasites) to them - just like any open wound. They suffer from child molestation, abuse, enslavement of a village, etc.

If a 2 year-old walks out into the street and gets hit by a car, the community does not blame the 2 year-old. **The community blames the parent for not having a structure in place whereby the 2 year-old would never be able to be in a position to ever be hit by a car.** While the ‘2 year-old’ is actually a *returning Ancestor or Ancestress* and may have placed themselves in a negative situation, a disordered state, in a previous lifetime (out of ignorance or immaturity) thereby being drawn into a womb of a descendant which would place them in such a negative situation - **there still exists a communal responsibility to acknowledge this possibility and establish cultural structures to prevent such occurrences.**

For example, a very ignorant, immature, self-destructive individual lives a life of disalignment from the Okra/Okraa and dies this way. They become a discarnate spirit who is full of anxiety. At some point they reincarnate through one of their descendants - [they do have an Okra, but are disaligned from it/disobedient]. They are drawn into a womb of a descendant who in some ways is on the same low-vibration/frequency (or else they could have possibly been drawn into a different descendant’s womb). They have not been ‘healed’ of their infection from one incarnation to the next. They therefore are still a ***magnet*** for parasites/bacteria like any open wound - **specifically if the community/family they are born into are controlled by white culture/spiritual infection/disalignment from the Okra/Okraa intergenerationally - and thus have no structures in place to mitigate potential negative scenarios.**

This ‘child’ is the same Ancestor or Ancestress who previously lived a life of disorder and is now operating through a new body. Because this old spirit in a new body is still a magnet for parasites, parasitical individuals and/or entities attach themselves or are drawn to the individual. This ‘child’ then suffers (injuries, molestation, abuse, etc.).

From whence did the amanehunu come?

While the 'child' in a previous lifetime may have created an infection within his/her spirit (through disorder/disalignment from the Okra/Okraa) **there were two opportunities for the community to have avoided the negative results in this present incarnation:**

*1) When the individual died in the previous incarnation, sound funerary practices (by the family) could have assisted the discarnate individual with making a transition to **Asamando** (Ancestral Realm) so that they could work on their own spiritual development - to repair their spiritual wounds as much as possible so that they could reincarnate in a situation that was more harmonious*

*2) When the returning spirit reincarnated, the community could have had ritual structures in place to assess the spiritual condition of the child and once assessed established protocols to assist the child in repelling disordered entities, as well as living individuals, who are parasitical. **While the child would still encounter challenges in life, the nature of the challenges would be much less severe** (falling off of a bike and scratching your chin on the concrete as opposed to getting hit by a car and suffering major injuries for example)*

It is true that the individual had a personal responsibility in a previous lifetime to not allow him/herself to become spiritually disordered - *and therefore a magnet for all kinds of parasites* (just as we have a responsibility to take care of our bodies so that we do not become a magnet for all kinds of bacteria). However, everyone will not always be in-tune spiritually. This is why we have **amammere**/culture - protocols established to assist those who are not spiritually mature enough to keep themselves out of harm's way (just as we establish rules to make sure the baby never gets near the street).

There is a balance between individual responsibility (*transcarnational* - through successive reincarnations) and communal responsibility. We are living the negative effects of the imbalance today. This is the main reason why the whites and their offspring always seek to destroy our culture and keep us from understanding the laws of **bebra** (reincarnation). They know that when we neglect the laws, we will not have a proper/full view of the world and our condition. We will therefore continually reincarnate making the same mistakes.

In order to limit **amanehunu**, suffering, to a bare minimum going forward, we must constantly seek to remain in alignment with our Okra/Okraa so that we can make decisions that are harmonious. We must also establish cultural structures that perpetuate this practice - thereby affecting the larger Afurakani/Afuraitkaitnit (African) community (consciously and unconsciously). **We have the capacity to stop the cycle of transcarnational amanehunu. It is rooted in our Amammere.**

****With regard to crime - part of the cultural structure includes the punishment of criminals. Our normal practice worldwide as Afurakanu/Afuraitkaitnut (Africans) for example is to kill a child molester, not give him access to therapy. The same is true for murderers, rapists, those who beat, torture, maim others and various other serious crimes. We punish immediately and with the requisite level of severity. This greatly decreases the incidence of crime - transcarnationally - when one is absolutely certain that they will never escape retribution for crime in the community.**

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Download the free ebook version of our publication regarding the **Okra/Okraa, nkra and nkrabea**:



NHOMA

www.odwirafo.com/nhoma.html

See our related broadcast:



AMANEHUNU: Overcoming Transcarnational and Intergenerational Trauma

<https://youtu.be/jxuri4-4lmQ>

Also see our **AKUMA TRA** page: www.odwirafo.com/akumatra.html



AKUMA TRA

Trauma Recovery Alignment in the Afurakani/Afuraitkaitnit (African) Community

AKUMA TRA is a process designed to show:

*The nature of **amanehunu** - trauma, suffering - in the Afurakani/ Afuraitkaitnit (African~Black) community as a result of life experiences and their relatedness or unrelatedness to **bebra** and **nkra/nkrabea** - Akan terms for reincarnation and Divinely allotted function-mission (origin of the term 'karma')*

Spirit-possession, Ancestral Spirit communication and Deity communication being falsely and deliberately diagnosed as 'mental illness' as an act of warfare against the Afurakani/ Afuraitkaitnit (African) community by the whites and their offspring. The war is psychological as well as chemical and biological, as the psychotropic medications prescribed attack melanin - the chemical which gives us our color yet also regulates our brains (neuromelanin)

***Conditioned suppression** within ourselves and our children of **clairvoyance, clairaudience, clarisentience, clairgustance, clairaliene, clairtimiance and clairequibrance** (the capacity to see discarnate (deceased) spirits, hear them, feel them, 'taste' them, 'smell' them, experience a shift in the time continuum and a shift in your capacity to maintain your balance when discarnate spirits are present) as an act of war by the whites and their offspring and their pseudo-religions upon the spirits of Afurakanu/ Afuraitkaitnut (Africans) and **Nanasom** - Afurakani/ Afuraitkaitnit (African) Ancestral Religion - the only true, authentic religion in existence.*

*The **fictional characters** including **jesus, moses, mubammed, abraham, yahweh, allah, brahmin, buddha, etc.** were **deliberately manufactured** to brainwash Afurakanu/ Afuraitkaitnut (Africans) into worshipping whites - **our enemies** - and rejecting reality. Our spiritual experiences and those of our children are then labeled 'evil', 'witchcraft', 'demonic'. When we accept these foolish, false labels we become traumatized when we and/or our children continue to experience various forms of spiritual communication. This leads to acts of suppression, which leads to depression and stress, which in turn can lead to physical ailments, addictions (alcohol, tobacco, marijuana, other drugs, food, negative relationships, sexual deviance (inclusive of dissexuality/ homosexuality and copulating with non-Afurakanu/ non-Afuraitkaitnut (non-Africans) - **all** of whom are **spirits of disorder**, etc.) and other self-destructive behaviors including self-inflicted injuries and suicidal ideation.*

*The pathway to trauma recovery alignment utilizing tools inherent within our **Nanasom** - Afurakani/ Afuraitkaitnit (African) Ancestral Religion*

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

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

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

TRA (trah) means *to go beyond, surpass* in the **Twi** language and *to overcome* in the language of ancient **Khanit** and **Kamit** (ancient Nubia and Egypt).

Trauma is a great obstacle to the proper growth, development and stability of **Afurakanu/Afuraitkaitnut** (Africans). **AKUMA TRA** embodies the reality that you have encoded within your own **Okra/Okraa (Ka/Kait - Soul/Divine Consciousness)** the directives to utilize your spirit's capacity in the form of **Akuma**, the axe, to completely **surpass, overcome** and remove this obstacle and restore **Order** to your life. Through this process of recovery and alignment you clear the way to your highest aspirations.

A.K.U.M.A.

is also an acronym for:

Ancestral Knowledge Utterances Mold Afurakanu/Afuraitkaitnut (Africans)

T.R.A.

is also an acronym for:

Trauma Recovery Alignment

For those **Afurakanu/Afuraitkaitnut** (Africans) are presently suffering under the weight of various forms of trauma and/or have in the past, we work to assist them in recovery-alignment. For those **Afurakanu/Afuraitkaitnut** (Africans) who have never suffered from debilitating trauma we work to strengthen them and assist them in strengthening others.

*See our informational page on the **K.U.U.M.** method for **AKUMA TRA**.*

www.odwirafo.com/akumatra.html



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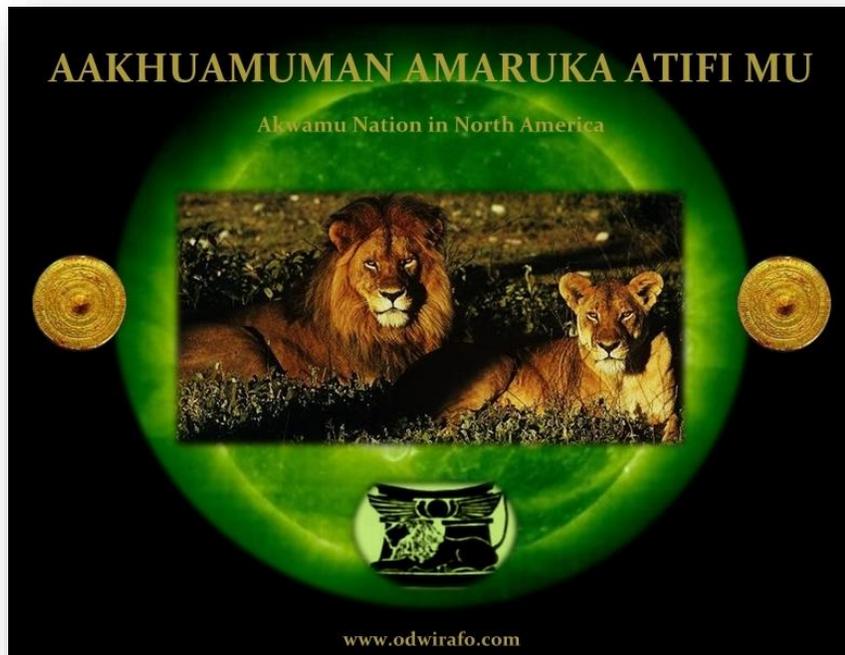


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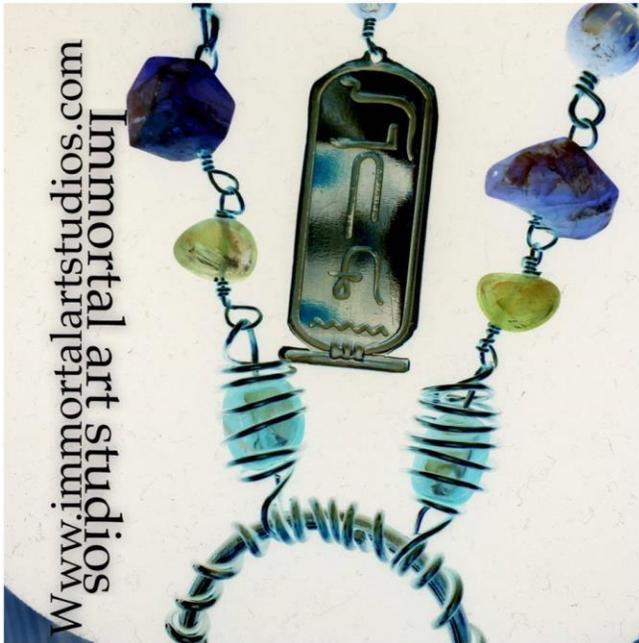
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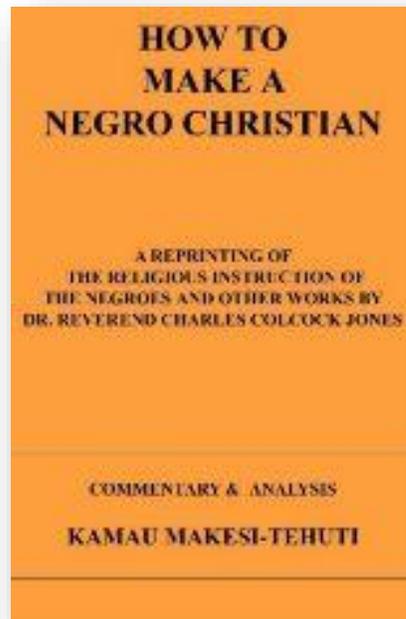
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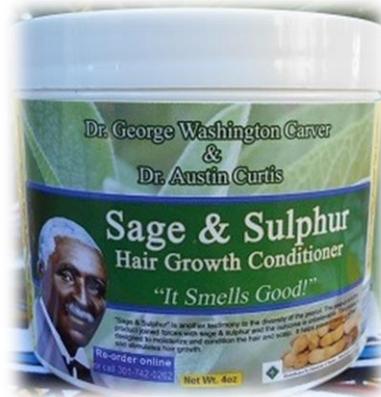


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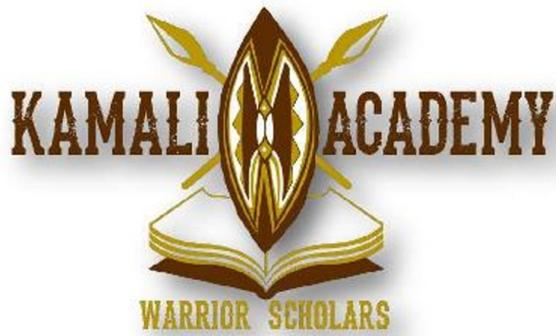
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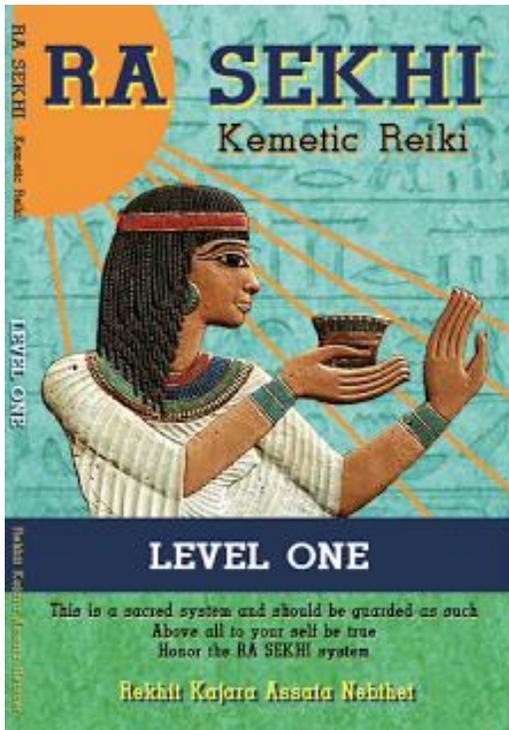


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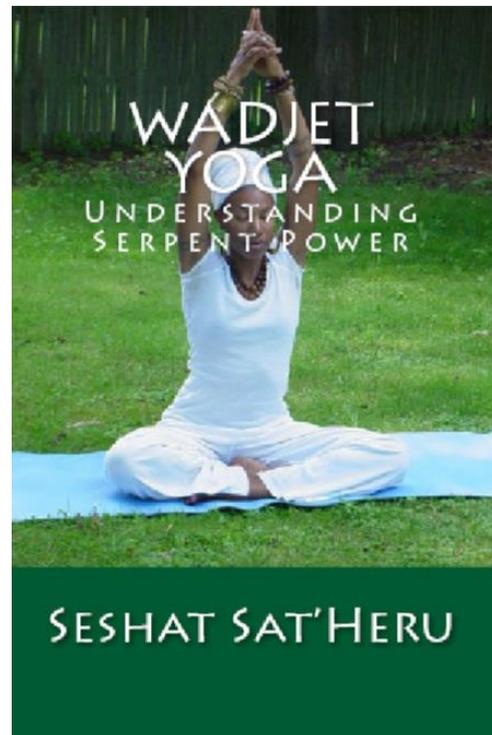


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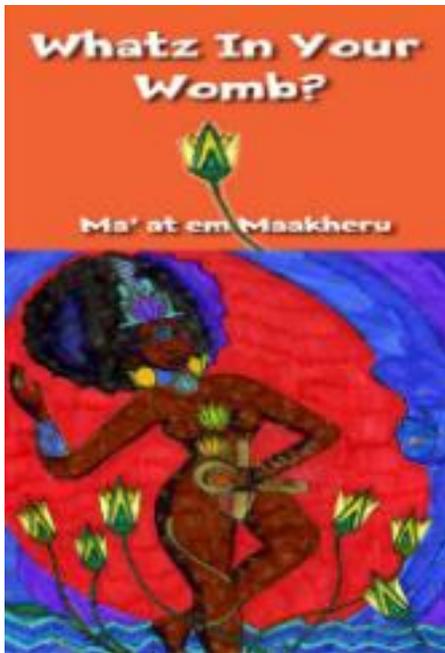
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