

# AKYISAN

Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion



Nhoma – Journal – 13017

“...Akyi, back. San, return. Akyisan – return back. Reversion. Reversion to our original, pristine state. Reversion to the primordial pact we made as Afurakani/Afuraitkaitnit People, African People, Black People, with Amenet and Amen, Nyamewaa and Nyame, Mawu and Lisa, the Great Mother and the Great Father Whom together comprise the Supreme Being. Reversion to our origins, our nature as cells within the Great Divine Body of Amenet and Amen. Reversion to our function as cells, children of the Abosom, Orisha, Vodou, Arusi, Ntorou/Ntorotu, the Deities, the Goddesses and Gods, the Divine Organs regulating Order within the Great Divine Body of Amenet and Amen.

Reversion to our Nananom Nsamanfo, Egungun, Kuvito, Aakhu/Aakhutu, our Spiritually Cultivated Ancestresses and Ancestors of our direct blood-circles.

The cells serve the organs and the organs serve the Body. We as cells serve our Divine parent organs, the Abosom, Orisha, Vodou, Arusi, Ntorou/Ntorotu and we thus serve the Great Divine Body – Amenet and Amen. This is the Order of Creation. This is the root of our Culture, born of the spiri-genetic blood circles of our direct Ancestresses and Ancestors of Afuraka/Afuraitkait (Africa) to whom we return. This is the Order and Culture which we carried in our kra ne mogya, soul and blood, through the Mmusuo Kese, the Great Perversity, the Enslavement era. This is the root from which we were empowered to wage war against our enemies, the akyiwadefo, the spirits of disorder, the whites and their offspring and force the end of enslavement in the western hemisphere.

Akyi – back. San – Return. **Akyisan** – Reversion, **Afurakani/Afuraitkaitnit Ancestral Religious Reversion**, the return to Divine regulatory order within ourselves, our families, our clans, our Afurakani/Afuraitkaitnit Nation the Purified Nation, **Odwiraman**. Reversion. **Akyisan**. The Movement. The return to the source and root of our wisdom and our power, for the reestablishment of our Nation, the defense of our sovereignty and the eradication of our enemies...”

Odwirafu Kwesi Ra Nehem Ptah Akhan, **Akyisan –Ancestral Religious Reversion Conference**, 13017.

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Aakhuamuman Amaruka Atifi Mu, the Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our second annual NANASOM NHYIAMU – Afurakani/Afuraitkaitnit (African) Ancestral Religion Conference. Our focus is AKYISAN – Ancestral Religious Reversion.

Afurakani/Afuraitkaitnit (African) Ancestral Religion is the only religion that has ever existed and ever will exist. In essence, Ancestral Religion is the **Ritual incorporation of Divine Law and the Ritual Restoration of Divine Balance**. Through ritual we incorporate those things, objects, deeds and entities we need to incorporate in order to harmonize our thoughts, intentions and actions with Divine Order and through ritual we reject those things, objects, deeds and entities we need to reject, repel, hate, repulse in order to restore balance to our thoughts, intentions and actions and thus realign ourselves with Divine Order. The Ritual incorporation of Law and the Ritual restoration of Balance are the expansive and contractive poles of Ancestral Religion. We work to align and realign every thought, every intention and every action, every moment of everyday with Divine Order. This is our Culture as Afurakani/Afuraitkaitnit (African~Black) people. It is the Divine Acceptance, the Law/Love of Order and the Divine Rejection/Hate of disorder. It is a manifestation of **MMARA NE KYI – Divine Law/Love and Divine Hate** – the expansive and contractive poles of Divine Order, called Nyamewaa-Nyame Nhyehyee in Akan and Amenet-Amen Sekher in Kamit and Khanit (Egypt and Nubia).

The Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance is the means by which we align and realign ourselves with the Great Mother and Great Father whom together comprise the Supreme Being: **Amenet** and **Amen**, **Nyamewaa** and **Nyame**, **Mawu** and **Lisa**, **Komosu** and **Chukwu**. The **Abosom**, **Orisha**, **Vodou**, **Arusi**, **Ntorou/Ntorotu** – the Deities, Children of the Supreme Being – empower us towards this alignment and realignment. The **Nananom Nsamanfo**, **Egungun**, **Kuvito**, **Aakhu/Aakhutu** – our Spiritually Cultivated Ancestresses and Ancestors, guide us in the use of this power based on our unique spiri-genetic inheritance, our Ancestral Clan filiation. This is true of **Afurakanu/Afuraitkaitnut** (Africans~Black People) wherever we have migrated on the continent of **Afuraka/Afuraitkait** (Africa) and throughout the world over millennia – **Akan**, **Ewe**, **Yoruba**, **Igbo**, **Bakongo**, **Maasai**, **Fula**, **Bassa**, **Fang**, **Ovambo**, **Afar**, **Oromo**, etc. Moreover, we maintained our Ancestral Religion through the **Mmusuo Kese** (Great Perversity/Enslavement era) and it was through our Ancestral Religion that we were empowered to overthrow our enemies through war and bring an end to enslavement in North, Central, South America and the Caribbean.



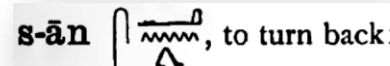
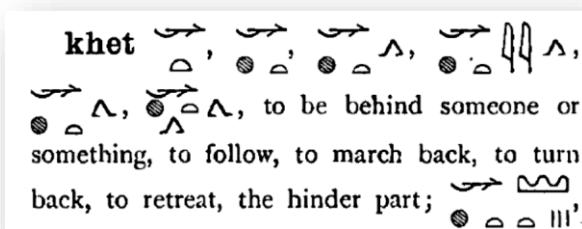
Our expressions of Ancestral Religion in North America include: **Hoodoo** (Akan), **Juju** (Yoruba), **Voodoo** (Fon, Ewe), **Grís Grís** (Bambara), **Gullah-Geechee** (Gola Kisi) **Wanga** (Ovambo – also Gullah), **Ngengang** (Fang) and more. We manifested our Ancestral Religion in the Caribbean and South America under the forms of: **Obeah** (Akan in Jamaica), **Winti** (Akan in Suriname), **Vodou** (Fon, Ewe in Haiti), **Candomble** (Yoruba and Fon in Brazil), **Lukumi** (Yoruba in Cuba), **Nkisi** (Bakongo in Cuba) and more.

We have proven conclusively in our **KUKUU-TUNTUM The Ancestral Jurisdiction** that the various characters of the bible, quran and talmud are absolutely fictional characters who never existed of any race or in any form whatsoever. This includes: **jesus/yeshua/isa**, **yeshua ben pandira**, **abraham**, **isaac**, **ishmael**, **moses**, **aaron**, **david**, **solomon**, **sheba**, **menelik**, **muhammad**, **allah**, **yahweh**, **buddha**, **brahmin** and more. We demonstrate how they were manufactured by the whites and their

offspring for political control. It took the whites and their offspring over one-thousand years to force these fictional characters and the pseudo-religions of christianity, islam, judaism/hebrewism, buddhism, hinduism, kabbalism, hermeticism, gnosticism, sufism, taoism and more upon a segment of our population. This was and is affected by pseudo-religious conversion. However, our people have awakened and are embracing **NANASOM – Afurakani/Afuraitkaitnit (African) Ancestral Religion**. This is our **spiri-genetic birthright** – our **transcarnational inheritance** for we are those Ancient Ancestresses and Ancestors who have returned through our Ancestral blood-circles.



Our return to **Nanasom** [nah-nah-sohm] is therefore not a false act of conversion. Our return is the re-embracing of reality, the re-embracing of ourselves and our Divine function in Creation. It is a process of **Reversion** – this is **AKYISAN**. The term **akyi** (eh-cheeh') in the Akan language means 'back'. The term **san** (sahn) means 'return'. The Akan language, as the various languages all over the continent of **Afuraka/Afuraitkait** (Africa), is descendant of our ancient Ancestral language of Kamit and Khanit (Egypt and Nubia). These terms therefore have the same meaning in the ancient language and can be found in the **medutu** (hieroglyphs).



**AKYISAN** in the context of Ancestral Religion defines the process of **reversion** – *returning back, reverting* – to our pristine state or condition. It is a return to the original pact we made with **Amenet** and **Amen** (**Nyamewaa** and **Nyame**) the Supreme Being before we were sent into the womb, to execute the specific function we were designed by them to execute in Creation. As cells within the Great Divine Body of **Amenet** and **Amen**, we have a function to execute, just as every cell in your body has a function to execute within you. This is true of plant life, animal life, mineral life and

Afurakani/Afuraitkaitnit (African~Black) human life **only**. It is through executing our Divine function that we ground ourselves in the Divine Order of Creation. It is through **Akyisan** – Ancestral Religious Reversion – that we reconstitute and revivify the knowledge and experience of our Divine function, our very purpose for being.

Our capacity to affect Akyisan is not dependent upon anyone outside of our direct Ancestral blood-circles. Indeed, our Ancestral Religious practice can only be legitimized through the Abosom and Nananom Nsamanfo – the Deities and Ancestral Spirits – who were assigned to us **pre-incarnation** by Nyamewaa-Nyame (Amenet-Amen) and who were born into the world with us. **We are born into our culture – it cannot therefore be ‘given’ to us.** This is true of Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere as well as those on the continent of Afuraka/Afuraitkait (Africa). We can therefore only restore our culture in its fullness through **Akyisan** – Reversion.

The whites and their offspring (white europeans, white americans, white asians, white hispanics, white latinos, white arabs, white hindus, white pseudo-‘native’-americans, etc.) incarnate as spirits of disorder – cancerous cells within the Great Divine Body. This is true of **all of them** who exist, who have ever existed and who ever will exist until they become extinct – **without exception**. They are thus spiri-genetically and cosmologically banned from participating or ‘practicing’ any form of Afurakani/Afuraitkaitnit (African) Ancestral Religion. All who claim to do so or support their claims to do so are frauds. The Supreme Being, Deities and Ancestral Spirits have never, do not now, nor will in the future communicate in any fashion with spirits of disorder – the whites and their offspring. Order does not embrace disorder. Order repels and eradicates disorder and its purveyors. This is an immutable reality. This understanding is foundational to **Revolution-Resolution** in the true sense.

The term **nhoma** in Akan means ‘book, publication, journal’. **AKYISAN Nhoma** is the official publication of **AKYISAN** 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 articles on Akyisan from an authentic Ancestral Religious 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

March 12, 13017 (2017)  
First day of APOO AFAHYE  
[www.odwirafo.com/apoopage.html](http://www.odwirafo.com/apoopage.html)





# AKYISAN

Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion

Nsenhyehyee

(Order of Events)

11am-7pm

- 11:00 am EGUA - Marketplace Doors open. Shop with vendors all day
- 12:00 pm Ohwie (Libation) Akyisan Nsamankommere (Ancestral Shrine)
- 12:30 pm Odwirafo Kwesi Ra Nehem Ptah Akhan  
Akwaaba - Welcome  
APOO and the AKYISAN Ancestral Religious Reversion Movement
- 1:00 pm Mama Mawusi Ashshakir - Film Submission  
JUJU - Reclamation of Yoruba Ancestral Religion in North America
- 2:00 pm Wakili Oyinola  
Pan-Afrikan Crystal Oracle Divination  
An Expression of Juju - Yoruba Ancestral Divination in North America
- 3:00 pm Voodoo Queen Kalindah Laveaux - Film Submission  
Ancestral Communication and Ancestral Masking in Louisiana Voodoo
- 4:00 pm Odwirafo Kwesi Ra Nehem Ptah Akhan  
HOODOO - Reclamation of Akan Ancestral Religion in North America
- 5:00 - 7:00 pm Shop with Vendors - Event conclusion



Presenters:



Voodoo Queen Kalindah Laveaux, Founder of the NOLA Voodoo-Conjure Fest will present on:

**VOODOO: Reclamation of Ewe and Fon Ancestral Religion in North America**

When Ewe and Fon people from the region of contemporary Togo and Benin, West Africa/Afuraka/Afuraitkait (Africa) were forced into the western hemisphere as prisoners of war they continued to practice Fon Ancestral Religion. The Fon term Vodou meaning 'Deity, Divine Spirit-Force in Creation' continued to be used as the general term for the Ewe and

Fon Ancestral Religion in North America. Vodou came to be vocalized as Voodoo. The unique forms of spirit-possession, divination, the use of Bocio (Voodoo figures/dolls), Veves and more are ritual practices born of the cosmology of Ewe and Fon Ancestral Religion and culture. This is true of those Ewe and Fon people who arrived in the United States and practiced Voodoo for generations prior to the Haitian migration into Louisiana during the 19<sup>th</sup> century of the Gregorian calendar. Voodoo is not related to pseudo-'native-american' or European pseudo folk-'magic' practices. Voodoo is the Ewe and Fon Ancestral Religion born of the blood-circles of Ewe and Fon 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 Voodoo and its later use as a general term for any form of African Religion in the Southern United States is a recent phenomenon.

Kalindah Laveaux will examine these issues in detail proving the spiri-genetic Ewe and Fon foundation and transmission of Voodoo in Louisiana prior to the Haitian migration.

Kalindah Laveaux is a Voodoo Queen of traditional Ancestral Louisiana Voodoo and Hoodoo passed down through the blood-circles of her Ancestresses and Ancestors for centuries in Louisiana. This Ancestral tradition pre-dates the arrival of Haitian immigrants and Haitian Vodou into Louisiana in the early 19<sup>th</sup> century.

Kalindah Laveaux is a Healeress, assisting the community via divination in various matters inclusive of legal matters, house blessings, cleansings, finances, protection, healing and more. She is an

accomplished musician and also conducts private and customized tour experiences that provide a unique perspective on the history and ritual practices of Voodoo and Afro-Creole culture in Louisiana. Visit her website at: [www.ladylaveaux.com](http://www.ladylaveaux.com)



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



### Pan-Afrikan Crystal Oracle Divination


When Yoruba people from the region of contemporary Nigeria, West Afuraka/Afuraitkait (Africa) were forced into the western hemisphere as prisoners of war they continued to practice Yoruba Ancestral Religion. The Yoruba term **Juju** meaning 'to throw' referencing the 'throwing' or 'casting' of ritual incantations, medicine, spells, etc. for protection, healing and warfare. continued to be used as the general term for the

Yoruba Ancestral Religion in North America. The unique forms of spirit-possession, divination, ritual dance, ritual procurement and administering of medicine inclusive of the use of mineral life (stones, crystals) from the womb of **Onile**, Fertile Earth Mother, and more are ritual practices born of the cosmology of Yoruba Ancestral Religion and culture. **Juju** is not related to pseudo-'native-american' or European pseudo folk-'magic' practices. **Juju** is the Yoruba Ancestral Religion born of the blood-circles of Yoruba 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 **Juju** and its later use as a general term for any form of African Religion in the Southern United States is a recent phenomenon.

**Wakili Oyinola** will examine the nature of healing the melanin-dominant Afurakani/Afuraitkaitnit (African) individual and community through herbology and the employment of mineral life (stones, crystals) in oracular divination, proving the spiri-genetic Yoruba foundation and transmission of these expressions as **Juju** in North America. As noted in our **AKYISAN Nhome 13016** publication the term 'ju' meaning to 'throw, cast' in Yoruba is derived from our Ancestral language of Ancient Kamit. Yet, **ju (tchu, tu)** also means 'mountain', is a title of the Female **Orisha** (Deity) of the mountain **Jut**

(Tchuit, Tchut) and includes those mountains containing the ‘mines’ of precious metals used in shrines and ritual work as shown in the medutu (hieroglyphs):

ṭu (tchu)  hill, mountain    ṭuit  Rec. 16, 109, a mountain-goddess

ṭu baa-t  a hill of metal, or a hill containing mines.

Wakili Oyínola is a Healeress-Herbalist and Diviner of traditional Juju passed down through the blood-circles of her Ancestresses and Ancestors for centuries in the Southern and Midwestern united states.

Wakili Oyínola, MSW, RMT, IARP is the founder of the **Zawadi Arts & Leadership Training Institute (ZALTI)**, LLC 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>



Mama Mawusi Ashshakir, Founder and Guardian Director of The Body Temple Institute will present on:  
**JUUU: Reclamation of Yoruba Ancestral Religion in North America**

When Yoruba people from the region of contemporary Nigeria, West Afuraka/Afuraitkait (Africa) were forced into the western hemisphere as prisoners of war they continued to practice Yoruba Ancestral Religion. The Yoruba term Juju meaning ‘to throw’ referencing the ‘throwing’ or ‘casting’ of ritual incantations, medicine, spells, etc. for protection, healing and warfare continued to be used as the general term for the Yoruba Ancestral Religion in North america. The unique forms of spirit-possession, divination, the use of Egungun masking, sacred Ibeji (Twins) observances, midwifery practices, ritual procurement and administering of medicine and more are ritual practices born of the

cosmology of Yoruba Ancestral Religion and culture. **Juju** is not related to pseudo-‘native-american’ or european pseudo folk-‘magic’ practices. **Juju** is the Yoruba Ancestral Religion born of the blood-circles of Yoruba 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 **Juju** and its later use as a general term for any form of African Religion in the Southern united states is a recent phenomenon.

**Mama Mawusi Ashshakir** will examine these issues in detail proving the spiri-genetic Yoruba foundation and transmission of **Juju** in the Southern united states and also through the ‘Great Migration’ to the northern industrial cities by Afurakanu/Afuraitkaitnut (Africans) from the south.

**Mama Mawusi Ashshakir** is a Healeress-Physician, Midwife and Diviner of traditional **Juju** passed down through the blood-circles of her Ancestresses and Ancestors for centuries in the Southern and Midwestern united states.

**Mama Mawusi Ashshakir** is the Founderess of **The Mothership** which trains birth workers, **Akoko Nan Freeschool Resource Center**, **Rising Academy Of The Sun**, **Daughters of the Clay Rites Of Passage** for girls and **The Body Temple Institute of Wholistic Health and Herbal Studies**. Visit her website at: [www.thebodytempleinstitue.com](http://www.thebodytempleinstitue.com)



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

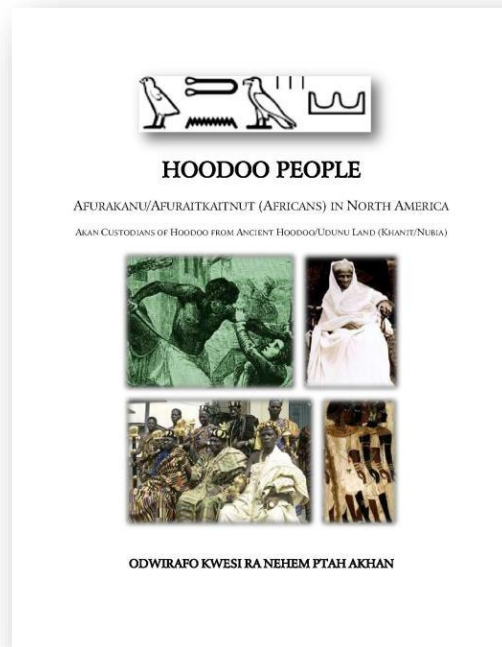
### **HOODOO: Reclamation of Akan Ancestral Religion in North America**

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-doooh) 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), **mogyia** (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** 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 24 books, over 80 articles, 273 broadcasts on **blogtalkradio**, educational curricula and more: [www.odwirafo.com/Hoodoo.html](http://www.odwirafo.com/Hoodoo.html)





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 Akyisan. Come and see this sacred shrine of Afurakani/Afuraitkaitnit (African~Black) Ancestral Heritage in North America. [See: [www.odwirafo.com/Ndu\\_Akuaba.pdf](http://www.odwirafo.com/Ndu_Akuaba.pdf) ]



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



**UAB-ODWIRA ADEBISA** is the major form of **adebisa**, *divination*, used within **Aakhuamuman Amaruka Atifi Mu**, *Akwamu Nation in North America*.

Divination or spiritual consultation is an integral component of all expressions of **Nanasom**, *Afurakani/Afuraitkaitnit (African) Ancestral Religion*, wherever Afurakanu/Afuraitkaitnut (Africans~Black People) are found in the world. This includes Afurakanu/Afuraitkaitnut (Africans) in North, Central and South Amaruka (america) and the Caribbean today who are descendants of those who were taken from **Afuraka/Afuraitkait** (Africa) during the **Mmusuo Kese** (*Great Perversity/Enslavement era*), yet survived, waged war against the white slavers and liberated ourselves.

In **Akan** [ah-kahn'] culture the term **bisa** [bee'-sah] is a verb meaning *to inquire, to consult*, while **abisa** is a noun meaning *inquiry*. The phrase **ko bisa** means *to go (ko) ask, inquire, consult (bisa)*. This is a phrase typically used when describing the act of someone going to ask, inquire or consult the **Abosom** and **Nananom Nsamanfo** - the *Deities/Divine Spirit-Forces in Creation* and the *Spiritually Cultivated Ancestresses and Ancestors*. The term **ade** means *thing, object, entity*. The term **adebisa** [ah'-day bee'-sah] therefore means *things asked, inquired or consulted about*. **Adebisa** is an Akan term for *spiritual consultation or divination*, a major feature of **Akanfo Nanasom** – *Ancient Authentic Akan Ancestral Religion*.

Through **adebisa** one learns from the **Abosom** and **Nananom Nsamanfo** the nature of past, present and potential future circumstances and events in relation to our thoughts, intentions and actions as measured against the standard of **Nyamewaa-Nyame Nhyehyee** (*The Supreme Being's Order - Divine Order*). **Adebisa operationalizes** **Nanasom**, *Afurakani/Afuraitkaitnit (African) Ancestral Religion*, which is properly defined as *the ritual incorporation of Divine Law and the ritual restoration of Divine Balance*.

**Adebisa** is not only about seeking answers to overcome obstacles or exigencies. We use **adebisa** to *learn*. Just as one can sit down and open up a book or log onto the internet to learn facts about various subjects - to study - so do we use **adebisa** to learn about, research



and study any subject imaginable. The Abosom and Nananom Nsamanfo in concert with your **Okra/Okraa** (Soul/Divine Consciousness) will inform, direct and position you to come into contact with individuals and information concerning the subject you queried about for confirmation and further study.

*Oracular divination systems of Afuraka/Afuraitkait (Africa) are the original 'books' that we opened and continue to open in order to avail ourselves of knowledge of all things in the physical world and the spirit realm.*

In Akan culture, as well as Afurakani/Afuraitkaitnit (African) Ancestral Culture in general, we recognize that each Afurakani/Afuraitkaitnit (African) individual has an **Okra** or **Okraa** (aw-krah' or aw-krah'-ah) - the male and female terms for *Soul/Divine Consciousness*. The Okra/Okraa is actually an **Obosom** (Deity) which dwells in the head region. This is the individual's *personal Obosom* assigned to guide him/her throughout life. It is **Nyamewaa** and **Nyame**, the Great Mother and Father Supreme Being (called **Amenet** and **Amen** in ancient **Khanit** and **Kamit**/ancient Nubia and Egypt) Who assign the Okra/Okraa to the spirit of the Afurakani/Afuraitkaitnit (African) individual *pre-incarnation*. The Afurakani/Afuraitkaitnit (African) spirit, once infused with an Okra/Okraa by **Nyamewaa-Nyame** is sent into the Ancestral realm (Asamando) to await reincarnation through one of his or her descendants.



**Amenet and Amen (Nyamewaa and Nyame)**

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

As Afurakani/Afuraitkaitnit (African) people, we are taught to consult with our Okra/Okraa throughout our lives. For, within the Okra/Okraa is encoded our **nkra** and **nkra****bea**, **hye** and **hye****bea** - the *Divine Function* we are to execute in Creation and the  *motive power* to wield the specific configuration of spiritual energy we have been given to execute that function.

As 'cells' within the *Great Divine Body* of **Nyamewaa-Nyame**, we as Afurakani/Afuraitkaitnit (African) individuals have specific roles to play - just as every cell in your body is designed to play a specific role/execute a specific function in your body. This role or function, encoded within our Okra/Okraa - *our Soul or spirit's 'brain'* - is our *life-focus*, often referred to as 'purpose' or 'destiny'. Yet, *nkra* and *nkra***bea** - the male and female aspects of our life-focus - is more properly defined as our *Divine Function*. The pull of the Okra/Okraa in the head is often experienced as our 'first mind', yet in reality it is more than this.

The Okra/Okraa as our personal Obosom constantly guides/pulls us towards thoughts, intentions and actions that comport with our Divinely allotted function. Yet, we can be positively influenced by Ancestresses and Ancestors, Deities as well as negatively influenced by discarnate, wayward spirits of deceased individuals who are not Ancestresses and Ancestors, by misguided ideas, false conditionings, compulsions, etc. Often these influences are misunderstood to be our 'first mind' as well. The misinterpretation of such influences leads to confusion and often chaos in life if not properly contextualized. However, when we truly attune to our Okra/Okraa, our Soul, the Divinity Who dwells within our head we attune to our **nkra/nkra****bea**, our *encoded Divine Function* and our **hye/hye****bea**, the  *motive force* of the spiritual capacity we have been given to carry out that Divine function.

As we are growing and developing consciously/spiritually, communication with our personal Obosom, our Okra/Okraa, can sometimes be clouded by external influences and internalized conditionings hoisted upon us by external individuals and/or entities. Thus, when our Okra/Okraa attempts to communicate with us, show us the way, inform us of what thoughts, intentions and actions are in harmony with or out of harmony with **Nyamewaa-Nyame Nhyehyee** (Divine Order), we are sometimes unable to hear or see clearly. We then make decisions that are self-destructive.

Adebisa is a mechanism given to Afurakanu/Afuraitkaitnut (Africans) - *and Afurakanu/Afuraitkaitnut (Africans) only* - by **Nyamewaa-Nyame (Amenet-Amen, Mawu-Lisa**, etc.) to afford us the ability to harmonize our thoughts, intentions and actions with **Nyamewaa-Nyame Nhyehyee** (Divine Order) even when we cannot seem to attune to the messages of our Okra/Okraa at a given moment in our development.

This ensures that the entire community of Afurakanu/Afuraitkaitnut (Africans) has the opportunity to harmonize with **Nyamewaa-Nyame Nhyehyee** even if they have not yet fully matured spiritually. Such a mechanism supports harmony within the Afurakani/Afuraitkaitnit (African) individual, **abusua** (family) and **oman** (nation).

A true **adebisafu** (diviner) uses abisa to show the querent, externally, what the querent's Okra/Okraa has been attempting to show him or her internally. When the adebisafu consults

with the Abosom and Nananom Nsamanfo, the Abosom and Nananom Nsamanfo only convey what the querent's Okra/Okraa conveys. For, encoded within the Okra/Okraa is the querent's unique pathway to harmonizing every thought, intention and action with **Nyamewaa-Nyame Nhyehyee** (Divine Order) at all times, rooted in the culture of his or her Ancestral blood circle. The Abosom and Nananom Nsamanfo only support what the Okra/Okraa conveys, for the Okra/Okraa is the messenger of **Nyamewaa-Nyame** (The Supreme Being) to the individual. This reality is recognized by all Afurakanu/Afuraitkaitnut (Africans) and we thus have terms in our various languages illuminating this cosmological reality.

There are various forms of adebisa because there are various forms of **nkomb** - *spiritual communication*. Listening to your Nananom Nsamanfo is a form of *nkomb*. The playing of **akyene** (drums) is a form of *nkomb*. Ritual song (**edwomb**) is a form of *nkomb*. Ritual dance (**asaw**) is a form of *nkomb*. The akyene/drum becomes the *instrument* by which *nkomb*/communication is affected. The voice is the *instrument* by which *nkomb* is affected through edwomb or ritual song. The use of shells, stones, bones, water and more are *instruments* of various forms of adebisa through which *nkomb*, spiritual communication, is affected.



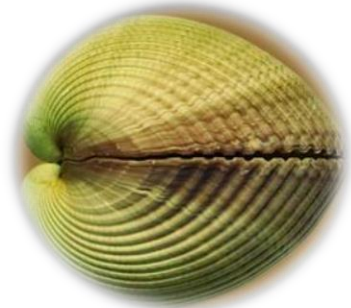
## UAB-ODWIRA ADEBISA

AKANFO ADEBISA AMARUKA MU

(Akan Divination in America)

In **Aakhuamuman Amaruka Atifi Mu**, *Akwamu Nation in North America*, we were given a form of adebisa which is affected through the use of **nworaa** and **nsuo**. The Akan term **nworaa** references the *shells* of **aworaboa**, bivalve marine mollusks or shellfish. The term **nsuo** means *water*. The number of *nworaa* in our system of adebisa reflect the **Akradinbosomb**, the Abosomb (Deities) of the solar, lunar and planetary bodies which govern all cycles in **Abode**

(Creation). These Abosom are: **Awusi, Adwoa, Bena, Abenaa, Awuku, Akua, Yaw, Yaa, Aaba, Afi and Amen Men**. The *nwora* are cast in the *nsuo* and the Abosom speak to and show the adebisafo what the Okra/Okraa of the querent has conveyed.



**Aworaboa**

**UAB-ODWIRA Pa Nsaman Atemmu** referencing *purification* is a body of knowledge taught within **Aakhuamuman** (Aakhuamu Nation) and outside of Aakhuamuman to all Afurakani/Afuraitkaitnit (African) people wherever we are in the world, for the principles and tenets are translatable and transferrable to all Afurakani/Afuraitkaitnit (African) Ancestral Cultures [See: [www.odwirafo.com/uabodwirapage.html](http://www.odwirafo.com/uabodwirapage.html)]. **UAB-ODWIRA** is also the name of our major form of adebisa. In 12997 (1997) this form of adebisa was given to us here in **Amaruka** (america) by the Obosom **Adwoa** and supported by the Obosom **Adwo**. **Adwoa** and **Adwo** (**Adwo** is also called **Awusi**) in Akan are called **Auset** and **Ausar** in Khanit and Kamit, **Oodua** and **Oosaala (Obatala)** in Yoruba, **Idemilli** and **Agwu Isi** in Igbo and **Minona** and **Dangbe** in Fon and Ewe (Vodoun), respectively.



**Adwoa**  
**(Auset)**

Various forms of *water-divination* are used by Akan people in Ghana and Ivory Coast and were carried by our Nananom Nsamanfo to the western hemisphere during the **Mmusuo Kese** (*Great Perversity/Enslavement era*). Every Afurakani/Afuraitkaitnit (African) individual has an **Okra/Okraa** - an Obosom assigned to him or her by **Nyamewaa-Nyame** *pre-incarnation*. We also have Abosom Who are carried in our **mogya** (blood) inherited from our **Abusuakuw** (matriclan) and **Ntoro** (patriclan). These Abosom are also assigned to us *pre-incarnation*.

*These Abosom and our Nananom Nsamanfo did not desert us once we crossed over **Epo Abenaa** and **Bosom Opo**, the Female and Male Abosom of the Ocean. They are carried in our **kra ne mogya**, soul and blood. This is why They still speak to us today. The **nworaa** (shells) of the **aworaboa** which are used in **UAB-ODWIRA Adebisa** were procured from the waters of **Epo Abenaa** and **Bosom Opo** under the direction of **Nana Adwoa** - the waters our Nsamanfo had to cross in order to arrive in **Amaruka** (america) and the waters we cross to return to **Afuraka/Afuraitkait** (Africa).*



Various forms of *adebisa* were retained and reconstituted by our Nananom Nsamanfo in North America through the practice of 'African-American Hoodoo' - authentic Hoodoo before the corruptions of european and pseudo-'native'-american influences/perversions. See our publication: **HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America – Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**.



*Possum bones used in Hoodoo divination by Afurakanu/Afuraitkaitnut (Africans) in Amaruka (america)*

**UAB-ODWIRA Adebisa** is similar in that it is a retention and reconstitution of an Ancestrally inherited method of *nkom* unEarthed in Amaruka (america) whereby the Abosom and Nananom Nsamanfo facilitate alignment and realignment with Nyamewaa-Nyame Nhyehyee (Divine Order).



**Adwo**  
(Awusi/Ausar)

*Adebisa is for Afurakanu/Afuraitkaitnut (Africans~Black People) Only*

The **Abosom** (Orisha, Vodou, Ntorou/Ntorotu) as the *Divine Embodiments of Order in Abode (Creation)* have never, do not now and will never communicate with the *akyiwadefo* -



*spirits of disorder/the whites and their offspring.* This includes **all** white americans, white europeans, white hispanics, white latinos/latinas, white arabs, white hindus, white asians, white pseudo-'native'-americans (who are actually migrants from asia), etc.

The whites and their offspring are defined not only by their perverse external features (morphology) and melanin-recessiveness (lack of proper *levels* and *quality* of melanin) but most importantly by their **lack of an Okra/Okraa**. The Okra/Okraa is called **Ka/Kait** in Kamit, **Ori Inu** in Yoruba, **Se Lido** in Vodoun and **Chi** in Igbo. As entities without Okra/Okraa (Ori Inu, Se Lido, Chi, Ka/Kait) the whites and their offspring are **akyiwadefo** - *spirits of disorder* - who are *repulsive to* and *repelled by Nyamewaa-Nyame*, the Abosom and Nananom Nsamanfo - The Supreme Being, the Deities and Honorable Ancestral Spirits. This is a cosmological reality that is **irrefutable** and **unalterable**. See our nhoma (book): *The Okra/Okraa Complex - The Soul of Akanfo* for details.

*Any divination that purports to convey messages from the Abosom/Orisha/Vodou/Ntorou-Ntorotu and Nananom Nsamanfo/Egungun/Kuvito/Aakhu-Aakhutu to non-Afurakani/non-Afuraitkaitnit (non-African) querents is a pseudo-divination. This is true whether it is conducted by a 'diviner' from Afuraka/Afuraitkait (Africa) or outside of Afuraka/Afuraitkait (Africa).*

Those who conduct 'divinations' for non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) are actually doing nothing more than evoking *wayward, disordered, discarnate spirits of deceased individuals. These deceased individuals' communications are then passed off fraudulently as 'communication from the deities'*.

Such **pseudo-divinations** are conducted on a regular basis in Afuraka/Afuraitkait (Africa) and in the western hemisphere. Some 'initiated' individuals conduct these fraudulent 'divinations' knowingly, while most others do so unknowingly because they are following the pseudo-spiritual paradigm of the individual or individuals who 'initiated' and trained them into and within a pseudo-priest/esshood. See our article: **Apoo - Psychic Power is Not Spiritual Power**.

We receive numerous requests for adebisa as well as requests for referrals for adebisa. Most of our requests are borne of the fact that those who identify as Akan, Yoruba, Ewe, Fon, Bakongo, 'Kemetic' and other 'priests' or 'priestesses' typically have a eurocentric orientation - **an infection** - which derails or clouds their divinatory practice. When it comes to embracing and expressing the fullness of **Nyamewaa-Nyame Nhyehyee** (Divine Order), which is comprised of **MMARA NE KYI** - *Divine Law and Divine Hate* - they fall short because we have been conditioned against the *Divinity of Hate* and thus the *Deities of Hate* - **Bena** and **Abenaa** (*Heru Behudet and Sekhmet; Ogun and Iyaami Abeni*). This conditioning blocks key components of the messages that an Afurakani or Afuraitkaitnit diviner receives from the Abosom and Nananom Nsamanfo. This conditioning precludes them from recognizing the reality that Afurakani/Afuraitkaitnit (African) Ancestral Culture is the expression of the *Divine acceptance (Law/Love) of Order and Divine rejection (Hate) of disorder*.



*Thus, as soon as such a diviner receives a message from an Obosom or Nsaman regarding hate, rejection of disorder and its purveyors (Divine Immunity), the conditioned diviner seeks to reinterpret that message away from the very Divine Immunity that would assist the querent and that was actually conveyed to him or her by the Obosom or Nsaman. This is why it is difficult to refer our people to a large percentage of purported 'traditional' or 'initiated' priests and priestesses. At best, the divinations they administer are hit-and-miss. They hit on certain issues and circumstances and miss when it counts most - and their misses account for the degradation in the culture and religion as manifest today through its adherents.*

However, there are many people who are realigning themselves with their Okra/Okraa, Ori Inu, Se Lido and the Abosom and Nsamanfo (Orisha and Egungun, Vodou and Kuvito, etc.) based on their rediscovery and reincorporation of **Nyamewaa-Nyame Nhyehyee** (Divine Order). These individuals are developing into a new crop of realigned **Akomfo, Abosomfo, Babalawos, Olorishas, Ahoungans**, traditional/authentic priests and priestesses who can perform authentic divinations without filtering out the fullness of Divine Order.

Moreover, they will not seek to incorporate the **pseudo-religions** and the **fictional characters** associated with the pseudo-religions including: *christianity, islam, judaism, moorishism, hinduism, buddhism, kabbalism, hermeticism, masonry, esotericism, 'lost-landism' (mu, atlantis, etc.), extraterrestrialism, etc. and jesus/yehsua, abraham, isaac, ishmael, mooses, muhammad, yahweh, allah, brahmin, buddha, the 'elohim', mythological 'hebrews', etc. - none of whom ever existed at all - of any race whatsoever.* Nor will they attempt to force the querent to embrace 'unconditional love', dissexuality/homosexuality, inter-racial coupling, embracing of 'all people', 'all ancestors no matter what race they were when alive on Earth', drug-addict 'spirituality' (use of alcohol, marijuana, tobacco or other drugs *all of which are foolish and self-destructive - spiritually and physically*), sex-cult 'spirituality' and other false, perverse doctrines promoted by the whites and their offspring. They will understand that as long as we are open to embrace the *akyiwadefo* (spirits of disorder/whites and their offspring), their culture (disorder) and their false religions, the discarnate spirits of the *akyiwadefo* who enslaved and raped our people - as well as the spirits of the *akyiwadefo* who are alive today, with whom we come into contact (at work, school, in the public, via mass media, etc.) - will continuously attempt to perversely influence us. Authentic priests and priestesses will advise us to reject/repel – **hate (kyi) all akyiwadefo fully** - without compromise - and realign with our Okra/Okraa, the Abosom and Nananom Nsamanfo in harmony with **Nyamewaa-Nyame Nhyehyee**.

As such progress is unfolding we will provide assistance with the restoration of Ancestrally-inherited forms of *adebisa* in the blood-circles of Afurakanu/Afuraitkaitnut (Africans~Black People) to assist with the spiritual purification process that you have already embarked upon under the guidance of your Nananom Nsamanfo.



Left: **Anr n sapt mu** – “Shell of the water's shore”. This is a seashell made into a necklace found in ancient Kamit. They were used ritually as amulets. The term **Anr** (shell) in Kamit is pronounced **Nworaa** (*anr, nwr*) in Akan.

Center: Akan **Obosomfo** (Priest) Possessed by the Obosom **Tano** wearing **nworaa** (shells).

Right: **Nworaa** - shell of the **aworaboa**, the bivalve mollusk. The *nworaa* are utilized in **UAB-ODWIRA Adebisa**.



**Nworaa** in comparison to the headdress of **Tut Ankh Amen**



**Nworaa** in comparison to **Ra** (The Creator) with the head of a Falcon and headdress.

**Odwirafo** is an *Ancestrally inherited* title existing only within **Aakhuamuman Amaruka Atifi Mu** (Akwamu Nation in North America). It references the individual responsible for the facilitation of **UAB-ODWIRA Pa Nsaman Atemmu** as a body of knowledge. This body of knowledge is taught to Afurakanu/Afuraitkaitnut (Africans) worldwide. Yet, within **Aakhuamuman** the title Odwirafo also references the function of the individual who communicates with the Abosom and Nananom Nsamanfo on behalf of Aakhuamuman. Those who are **Akomfo** and **Abosomfo** (priests/esses) as well as **Ahene** and **Ahemmaa** (Kings and Queens), **Akyeame** (Spokespersons) and **Nananom Mpanyinfo** (Honored Elders and Elderesses) all engage in *nkom* through various forms of **adebisa** for the good of the **oman** (nation) in Akan culture. This is true of Afurakani/Afuraitkaitnit (African) cultures in general and the same is true of heads of families in Amaruka (america) as we have retained our Ancestral Culture in spite of the *Mmusuo Kese* (enslavement era).

*The utility of adebisa was demonstrated by the those of our Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors who engaged the adebisa process to spiritually align with and gather information from plant-life and mineral-life in order to wage **chemical and biological warfare** against the whites on the plantations (poisoning of their food and water supply, creating disease - bacterial and viral infections - to use against them, etc.), **tracking the movements** of the whites and thereby avoiding capture after escaping from plantations and more. Adebisa proved indispensable for **planning and implementing successful insurrections** and the development and implementation of **guerilla warfare** tactics in order to defend our new independent, sovereign settlements, after having liberated ourselves from plantations. We were also empowered through adebisa in the **planning, timing and thus implementation of successful raids** on the plantations to take supplies (weapons, tools), kill the white occupants and free more Afurakanu/Afuraitkaitnut (Africans) and lead them back to the independent **akofo** – ‘warrior/warriorress’ or ‘maroon’ - settlements we had established away from the plantations.*

*It was through our consistent waging of war against the whites and their offspring that we **forced** them to accept the abolition of enslavement. They realized that if they did not accept abolition, the **akofo** war against them would continue to expand and gain momentum - and we would eventually exterminate them all. As descendants of these **akofo** we are poised to effectively employ adebisa once again in the ongoing war against the whites and their offspring, as we work to establish and defend an independent sovereign **oman** (nation) upon our own land.*



In Aakhuamuman, while our publications and services are made available to Afurakanu/Afuraitkaitnut (Africans) globally, we have typically only engaged the *nkom* process, *inclusive of adebisa*, internally for Aakhuamuman. This includes utilizing *adebisa* to gather accurate information and to be led to verifications of this information so that we can publish the various articles, books, videos and audio that you find on [www.odwirafo.com](http://www.odwirafo.com) However, we have always provided assistance to Afurakanu/Afuraitkaitnut (Africans) outside of Aakhuamuman in support of the spiritual work they are engaged in with their Abosom and Nananom Nsamanfo (Orisha and Egungun, Vodou and Kuvito, etc.).

The Nananom Nsamanfo have directed us to provide further assistance to our people outside of Aakhuamuman with the restoration Ancestrally-inherited forms of *adebisa* (divination) until there is a solid priest/esshood in various Afurakani/Afuraitkaitnit (African) Ancestral Religious traditions (Yoruba, Ewe, Igbo, Lozi, Ibibio, Goromantche, etc.) and their expressions among their descendants in North, Central, South Amaruca (america), the Caribbean and europe, firmly grounded in **Nyamewaa-Nyame Nhyehyee**.

The primary function of Odwirafo is not that of an Okomfo (certain class of priesthood). The function of Odwirafo is in significant ways cognate with that of an **Abusua Panyin** (male head of a matriline - the female counterpart is the **Obaa Panyin**) or an **Ohene** who utilizes *adebisa* to restore and maintain spiritual balance for the development and defense of the oman (nation). In the context of **UAB-ODWIRA ADEBISA** the function of Odwirafo includes the function of **Odumafo** (diviner, healer). See **ODUMAFO: Hoodoo Man and Hoodoo Woman – Akan Priests and Priestesses in Hoodoo**.

*This function has been forged by the Abosom and Nananom Nsamanfo in order to effectively overcome the obstacles presented by the Mmusuo Kesse. This is one of many Ancestral traditions born of Afurakanu/Afuraitkaitnut (Africans) in Amaruca (america). We are dependent upon no one outside of ourselves, our direct blood Nananom Nsamanfo and the Abosom we have inherited by blood - transcarnationally.*

The year 13013 (2013) marked the first time in 16 years that our system of *adebisa* was opened to Afurakanu/Afuraitkaitnut (Africans) outside of Aakhuamuman. This added

responsibility was one borne of circumstance and necessity. Beginning in 13015 (2015) this responsibility changed, taking the form of assisting Afurakanu/Afuraitkaitnut (Africans) in the restoration of our Ancestrally-inherited forms of adebisa born of our blood-circles primarily in North America. Through the process, we work to provide insight and clarity from the Abosom and Nananom Nsamanfo into the spiritual messages/inclinations that you constantly receive from your Okra/Okraa, supported by your Abosom and Nananom Nsamanfo. Afurakanu/Afuraitkaitnut (Africans) are thus empowered to restore the practice of authentic adebisa within their families.

Additionally, because the work published on [www.odwirafo.com](http://www.odwirafo.com) was/is borne of the adebisa process, you have additional reference material to study in relation to the information you receive from your restored practice of adebisa.



**Dwennimmen** (Ram's horns)

Akan **Adinkra** Symbol - *Strength balanced by Humility*

***We do not conduct 'roots readings'.*** The journey to recovering your identity by aligning with your direct-blood Nananom Nsamanfo through the agency of your Okra/Okraa is a sacred journey that should not be interfered with by others outside of your direct blood-circle.

*The Nananom Nsamanfo have shown us that their first primary responsibility to Afurakanu/Afuraitkaitnut (Africans) who have lost the knowledge of our Ancestry as a result of the **Mmusuo Kese** (Great Perversity/enslavement) is to guide us to back to our **spiri-genetic** identity, our **transcarnational** identity. It is thus your responsibility to communicate with your own direct-blood Nananom Nsamanfo to learn of your actual Ancestry. **Nsamankom** (Ancestral Communication) is the foundation of your reconstituted ritual practice. It renews the intimate and irrevocable bond between you and your Nananom Nsamanfo.*

*Your Nananom Nsamanfo have urged you towards indicators of your actual Ancestry since childhood. Your conscious reconnection with them will solidify the bond you share and fully open the channels of this communication. **A return to the practice of Nsamankom is thus your first ritual responsibility.***

*Authentic adebisa does not operate as a replacement for this responsibility. It functions as a guide for us to recognize and embrace the nature of the unique **sankofa** process as survivors of the Mmusuo Kese who have finally returned to **Nanasom ne Amammere - Afurakani/Afuraitkaitnit Ancestral Religion and Culture.***

There are numerous individuals who have received false 'roots-readings' from charlatan priests and priestesses as well as from well-meaning, yet misinformed, priests and priestesses. This has led to the disastrous results of individuals attempting to embrace an Ancestral culture, language and set of ritual practices which are not theirs - sometimes for years. They therefore engage in practices that are actually **akyiwade** (*taboo/Divinely prohibited*) for their own clan, yet not akyiwade for the clan that they have falsely assumed as theirs. Such individuals therefore continuously violate akyiwade and experience disorder - no matter how many rituals they do to restore balance to their lives. It is because they have accepted and attempted to operationalize a false identity. This leads to behavioral choices which engender chronic disharmony - disalignment from the Okra/Okraa. Realignment with the Okra/Okraa is facilitated through the agency of Nsamankom.

In the event that an individual can *authentically* attune through actual **clairvoyance** or **clairaudience** to one or more of your Nsamanfo who then inform that individual of your actual Ancestry, *you still must verify this information with your Nananom Nsamanfo and your Okra/Okraa before you embrace it as reality.* This is why while we have the capacity to query the Abosom and Nananom Nsamanfo about clan identity through adebisa, we have been instructed otherwise.

*The Nananom Nsamanfo are assigned to you by **Nyamewaa-Nyame (Amenet-Amen)** in order for you to go directly to them for guidance - inclusive of the recovery of your actual Ancestry. The recovery of your actual Ancestry is a **once-in-an-intergenerational-lifetime event.** It is the role of our Nananom Nsamanfo to facilitate this **sankofa event** for we the survivors of the Mmusuo Kese who have committed to realigning with our Okra/Okraa. **This is a cosmological role of our Nananom Nsamanfo that cannot be abridged, nor bought and sold.***





Our assistance with the restoration of Ancestrally-inherited adebisa is for serious Afurakanu/Afuraitkaitnut (Africans) only: those who are committed to realigning with the fullness of **Nyamewaa-Nyame Nhyehyee** (Divine Order) through the agency of their Okra/Okraa, the Abosom and Nananom Nsamanfo and **Nanasom, Amammere** and **Amansesew** - *Afurakani/Afuraitkaitnit (African) Ancestral Religion, Culture and Nationbuilding/Restoration.*

Fundamental tenets regarding our restoration of adebisa:

**There is no cost for adebisa. Authentic adebisa (divination) is a service not a business.**

*This is true of all authentic Afurakani/Afuraitkaitnit (African) Ancestral Religions that have not succumbed to the centuries-wide perverse profiteering influence of islam, christianity, judaism, hinduism and buddhism upon the sacred traditions. Akyede (contributions/donations) are not compulsory. They are purely voluntary. See our article: Abosom Do Not Ask For Money.*

**You do not have to be present at the Abosonkommere (Abosom shrine) when abisa is conducted.**

*We have already conducted abisa for Afurakanu/Afuraitkaitnut (Africans) in america, canada, europe and Afuraka/Afuraitkait (Africa).*

**You do not have to ask questions ahead of time.**

*We simply go to the Abosom and bring back whatever messages they give. We then discuss how it applies to your situation. See article: **Mereko Bisa: Do I Need a Reading/Divination?***

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For additional information connect with us via our network:

**ODWIRAMAN – Purified Nation Network**

[www.odwiranaman.spruz.com](http://www.odwiranaman.spruz.com)

**AKAN - The People of Khanit (Akan Land – Ancient Nubia/Sudan) - Ofa a Edi Kan (Part 1)**

[http://odwirafo.com/Akanni\\_Khanit.pdf](http://odwirafo.com/Akanni_Khanit.pdf)

**Origin of the Name Aakhuamu (Akwamu) in Kamit**

[http://odwirafo.com/Origin\\_of\\_the\\_Name\\_Aakhuamu-Akwamu\\_in\\_Khanit\\_and\\_Kamit.pdf](http://odwirafo.com/Origin_of_the_Name_Aakhuamu-Akwamu_in_Khanit_and_Kamit.pdf)

**Odwirafo and Aakhuamuman**

[http://odwirafo.com/Odwirafo\\_Aakhuamuman\\_Amaruka\\_Atifi\\_Mu.pdf](http://odwirafo.com/Odwirafo_Aakhuamuman_Amaruka_Atifi_Mu.pdf)

**The Okra/Okraa Complex – The Soul of Akanfo**

<http://www.odwirafo.com/nhoma.html>

**Apoo: Psychic Power is Not Spiritual Power**

[http://www.odwirafo.com/Apoo-Psychic\\_Power\\_is\\_not\\_Spiritual\\_Power.pdf](http://www.odwirafo.com/Apoo-Psychic_Power_is_not_Spiritual_Power.pdf)

**Abosom Do Not Ask For Money – Abosom, Orisha, Vodou and the Purification of Nanasom - Afurakani/Afuraitkaitnit (African) Ancestral Religion**

[http://www.odwirafo.com/Abosom\\_Do\\_Not\\_Ask\\_For\\_Money.pdf](http://www.odwirafo.com/Abosom_Do_Not_Ask_For_Money.pdf)

**Akanfo Nanasom Apue (pdf version of Introduction from Akanfo Nanasom page)**

[http://www.odwirafo.com/Akanfo\\_Nanasom\\_Apue.pdf](http://www.odwirafo.com/Akanfo_Nanasom_Apue.pdf)

**KUKUU-TUNTUM – The Ancestral Jurisdiction**

<http://www.odwirafo.com/kukuutuntumpage.html>

**ODUMAFO: Hoodoo Man and Hoodoo Woman – Akan Priests and Priestesses in Hoodoo**

<https://www.youtube.com/watch?v=l8tCbIstly0>



## MEREKO BISA

Do I Need a Reading/Divination?

In **Akan** culture, which includes the **Hoodoo** tradition in North America, the term for divination is **adebisa** [ah'-deh bee'-sah]. The verb **bisa** means 'to ask, inquire'. The noun **ade** means 'things, objects, deeds, entities'. The term **adebisa** means 'things' or 'that' which is 'asked, inquired about'. The idiom **mereko bisa** means '*I am going to ask/consult/inquire*'. This is a euphemism for '*I am going to get divination*', '*I am going to consult the **Abosom and Nananom Nsamanfo** (Deities and Ancestral Spirits)*' by going to a diviner.

The **odebisafo**, diviner, aligns himself or herself with **Nyamewaa-Nyame**, the Great Mother and Great Father, whom together comprise the Supreme Being. The **odebisafo** (plural **adebisafo**) is thus enabled to align with the **Abosom** and **Nananom Nsamanfo** – the Deities/Divine Spirit-Forces in Creation and the Spiritually Cultivated Ancestresses and Ancestors. This is the nature of the diviner in Afurakani/Afuraitkaitnit (African) Ancestral Religious traditions wherever we exist in the world by different ethnic designations including North America.

The role of an **odebisafo**, be it an **okomfo**, **obosomfo**, **odumafo**, **oduyefo**, **odunsinfo** (various classes of spirit mediums, priests/priestesses, healers/healeresses, medicine people, etc.) is to support what your own **Okra/Okraa**, your Soul or Divine Consciousness, has been guiding you toward in thought, intention and action. As we examine in our publication: **THE OKRA/OKRAA COMPLEX – The Soul of Akanfo**, the **Okra/Okraa**, your Soul, is an **Obosom**, a Deity, in Its own right. This male **Obosom** (Deity) dwelling in the head of the Afurakani (African) male or female **Obosom** (Deity) dwelling in the head of the Afuraitkaitnit (African) female, is the Deity directed to dwell within your head region by **Nyamewaa-Nyame**, the Supreme Being (**Amenet-Amen**). The **Okra** or **Okraa** in Akan is called **Ka** and **Kait** in Kamit, the **Ori Inu** in Yoruba and the **Se Lido** in Vodoun. This Divine Force in your head region constantly pulls and pushes you towards thoughts, intentions and actions which are in

harmony with your **nkra/nkrabea**, the Divine function you have been allotted to execute in Creation.

We as Afurakani/Afuraitkaitnit (African~Black) people are cells within the Great Divine Body of **Nyamewaa-Nyame**. We thus have a specific function to execute within the body. The Abosom, the Deities who animate and regulate Creation, are the Divine 'Organs' regulating Order within the Great Divine Body of Creation just as your organs regulate order within your body. When cells support the functions of the organ of which they are a component part, they serve the whole body at the same time. We, Afurakanu/Afuraitkaitnut (Africans~Black People), as cells within the Great Divine Body of **Nyamewaa-Nyame**, function through our 'parent Organs'. Our 'parent Organs' are the Abosom (Orisha, Vodou, Arusi). When we align with our specific 'parent Organ' (Obosom) we align ourselves with **Nyamewaa-Nyame**, playing our unique role in the Great Divine Body.

When we lack receptivity to our own Okra/Okraa, to the Abosom who govern our Okra/Okraa and our matrilineal and patrilineal, as well as to our Nananom Nsamanfo, we lack receptivity to thoughts and intentions which would lead to harmonious behavior/actions. We then engage in behavior or place ourselves in circumstances which are disordered and very often self-destructive or dangerous. Consulting with an odebisafo is a method by which we can be guided towards realignment with Divine Order.

The odebisafo communicates with your Okra/Okraa, the Abosom and Nananom Nsamanfo under the direction of **Nyamewaa-Nyame** and can thus show you, externally, what **Nyamewaa-Nyame**, the Abosom, Nananom Nsamanfo and your Okra/Okraa have been trying to reveal to you internally, spiritually, all along.

**It is important however to know when adebisa, divination, is necessary.**

An odebisafo, a diviner, is a specialist akin to a surgeon. When most people become ill or their children become ill, 99% of the time the illness is taken care of within the home. It is rare that seeking a physician is necessary. In most cases, adults go years without having to seek the services of a physician. In those rare cases, the primary care physician may diagnose an issue and prescribe a remedy. On even more rare occasions, the primary care physician may feel the need to refer the individual to a surgeon, to operate in an area that the primary care physician is not trained to function.

In **Nanasom**, Afurakani/Afuraitkaitnit (African) Ancestral Religion, no matter what form it takes (Akan, Yoruba, Ewe and Fon, etc. which includes **Hoodoo, Juju, Vodoun**, etc. in North America) the individual can address over 99% of his or her spiritual issues through ritual alignment with his or her own Okra/Okraa, the Abosom and his or her Nananom Nsamanfo. The **Nsamankommere** or Ancestral shrine becomes the central institution of learning in Ancestral Religion. The **Kradinbosomkommere**, the shrine for the Okra/Okraa of the individual, grounds the individual in his/her relationship with his/her personal Obosom and

thus his/her Divine function. That function is then executed and expressed in the person's choices and actions. They are given contours by his/her Ancestral clan filiation and thus the guidance of the Nananom Nsamanfo as a member of the clan and related matrilineal and patrilineal Abosom. Spiritual work with the Okra/Okraa, the Abosom and the Nananom Nsamanfo thus combine to address all issues.

When an individual lacks receptivity to the Okra/Okraa, the Abosom and Nananom Nsamanfo for one reason or another, although he or she has been engaged in ritual, the individual would typically seek out assistance or direction. Traditionally, the individual receives such direction or guidance from his or her **Nananom Mpanyinfo**, Spiritually Cultivated Elders and Elderesses in the community. The Nananom Mpanyinfo are those who have navigated life harmoniously because of their adherence to **Nyamewaa-Nyame Nhyehyee**, Divine Order. Because they meet every situation in life rooted and grounded in their nkra/nkrabea, Divine Function, they become an example of how to engage life successfully, including the overcoming of obstacles or perceived obstacles. Consulting with those Nananom Mpanyinfo is akin to an individual who comes down with an illness which is not easily addressed in the home, going to consult with a physician. Once again, the vast majority of all issues of spiritual disalignment can be successfully addressed by the individual himself or herself or in combination with the guidance of Nananom Mpanyinfo who are directly related by blood or unrelated, yet are within the Afurakani/Afuraitkaitnit (African) community.

However, in rare circumstances additional assistance is necessary. Seeking out the assistance of an odebisafo is akin to being referred to a surgeon, a specialist whose nkra/nkrabea or Divine function is to access communication from the Okra/Okraa, the Abosom and Nananom Nsamanfo under the guidance of **Nyamewaa-Nyame** on behalf of the individual because of the individual's temporary lack of capacity to do so.

These are critical, serious circumstances that are not to be taken lightly. Because many Afurakanu/Afuraitkaitnut (Africans) in the western hemisphere, as well as on the continent of **Afuraka/Afuraitkait** (Africa), have been infected with the perversity of pseudo-religion (Christianity, Islam, Judaism, Buddhism, Hinduism, Occultism, Atheism, pseudo-'new'-age spirituality, pseudo-esotericism, etc.) we have been conditioned to denigrate adebisa, divination, as superstitious, ignorant, backward, evil, etc. Yet, we all know that such characterizations are inaccurate. We thus find Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa) and in the western hemisphere who are brainwashed with pseudo-religion and manifest such conditioning outwardly, yet stealthily return to the services of a diviner when they are in a crisis – physically, legally, spiritually, etc.

Moreover, because of this dynamic born of the denigration of adebisa, some of our people are further led to view adebisa, divination, as 'fortune-telling' or something to satisfy curiosities. They thus seek out an odebisafo to discover if someone 'loves them', how to 'get money',

other material items, etc. The practice of adebisa then becomes cheapened to nothing more than a business transaction and people learn to pay money for such 'services'. They abdicate their own **Soul (Sole) responsibility** to align with their own Okra/Okraa (Soul) and the Abosom and Nananom Nsamanfo of their direct blood-circle. They then run into perceived obstacles and seek out a diviner to do the spiritual work that they should have been doing all along. Moreover, they seek ritual to satisfy base desires, the acquisition of goods, the lusts of certain people or power over certain individuals or situations, to gain advantage in arguments so that they can 'be right', debate with others, feel important, enhance their self-esteem and other childish pursuits.

**What is critical to understand is that Nyamewaa-Nyame, the Abosom and the Nananom Nsamanfo do not entertain self-destructive desires fashioned as requests for divination.**

The role of the odebisafo is to assist the individual with receptivity to **Nyamewaa-Nyame**, the Okra/Okraa, the Abosom and Nananom Nsamanfo, when the individual is legitimately lacking receptivity, although they have engaged in spiritual work themselves. The odebisafo functions as a conduit of the Spirits to assist in the individual realigning himself or herself with Divine Order. The odebisafo sacrifices herself or himself to enter into the spirit-realm in order function as a receptor and transmitter of the energy and consciousness of the Abosom and Nsamanfo.

When one seeks only to satisfy misguided desires or malicious desires and attempts to conscript an odebisafo for such purposes, the true odebisafo will inform the individual that they do not actually need divination.

Those misguided or unscrupulous odebisafo who move forward and attempt to invoke and evoke the Abosom and Nsamanfo for misguided or malicious reasons, will not receive any direction from **Nyamewaa-Nyame**, the Abosom and Nsamanfo.

**The only spirits that will assist a misguided or an unscrupulous diviner with satisfying the misguided desires of a client are spirits of disorder. This means the spirits of discarnate relatives and/or non-relatives who were/are not spiritually cultivated. Such spirits often pass themselves off as 'Deities'. Moreover, misguided as well as unscrupulous diviners will pass such spirits off as 'Deities' or 'Honored Ancestral Spirits'. These pseudo-'deities' as well as discarnate, uncultivated Ancestral Spirits who are mislabeled as 'Honorable Ancestresses and Ancestors' will give a mixture of accurate answers, advice and totally inaccurate answers, advice and prescriptions. Chaos is always the inevitable result. This is how corruption is born in the practice of adebisa. Yet, such corruption is easily identified and neutralized by true odebisafo as well as Nananom Mpanyinfo.**

**Respect** is key to incorporating Divine Law, resolving our issues and restoring Divine Balance to our lives. For, the essence of Afurakani/Afuraitkaitnit (African) Ancestral Religion is the *Ritual incorporation of Divine Law and the Ritual restoration of Divine Balance*. As we have

stated in our publication **PTAH SASATEM**, we are called as children and adults by **Nyamewaa-Nyame** to *re-spect* or *re-view* every thought, intention and action and realign each with Divine Order. The consistent application of true **re-spect** is a basic fundamental requirement of Afurakani manhood (**Obarima**) and Afuraitkaitnit womanhood (**Obaatan**).

*It is not only within our capacity, but it is our responsibility, our obligation, to ritually engage our Okra/Okraa, the Abosom and Nananom Nsamanfo of our direct blood-circles. This is the key to our spiritual balance and restoring said balance when imbalance occurs.*

When we make legitimate mistakes, or missteps, although engaged in such ritual on a regular basis, we seek out those who have the experience to provide proper guidance. The Nananom Mpanyinfo may be Elders/Elderesses in our blood-circle or immediate community or not in our direct blood-circle or immediate community, yet are Honorable nonetheless. Of course, there is no such thing as a non-Afurakani/non-Afuraitkaitnit (non-African/non-Black) Elder or Elderess.

On rare occasions, we will be legitimately directed by our own Okra/Okraa, the Abosom or Nananom Nsamanfo or Nananom Mpanyinfo to seek out the services of an odebisafo. This is not based on ‘my spirit told me to get a reading’, because of a conditioned desire to have a ‘magical’ experience, or to get the odebisafo to ‘co-sign’ misguided desires or excuse your own lack of discipline with regard to spiritual work or to enhance self-esteem. A legitimate referral for adebisa by your own Okra/Okraa, the Abosom or Nananom Nsamanfo will be apparent to you – as well as to the true odebisafo.

The truth is that most people who state ‘I need a reading’ really do not. True odebisafo will ask, ‘What did your Nsamanfo have to say about this?’. ‘What did your Okra/Okraa have to say?’. ‘Have you been doing any spiritual work with your Okra/Okraa or the Nsamanfo?’. ‘How often?’. ‘What is the nature of such spiritual work?’. When these questions are actually answered truthfully, the individual will find that his or her answers are not to be found in a divination from an odebisafo, but are to be found in the individual spiritual work that they have been neglecting. Said spiritual work is in reality their own adebisa, for any time we communicate with our own Okra/Okraa, the Abosom or Nananom Nsamanfo, this *inquiry* is **bisa** – it is *oracular* in nature. A true divination will lead such individuals who have neglected their own obligation to engage in spiritual work to this conclusion anyway.

We also must state that odebisafo are not ‘therapists’ in the eurocentric sense, just as a surgeon is not a therapist. We have been conditioned to believe that odebisafo, diviners, are ‘pastors’ who are there to provide ‘therapy’, allow the person to vent for extended periods, cry, etc. This is borne of the infection of our culture by white disordered ideals and perpetuated by misguided or unscrupulous diviners who entertain such misguided desires because they are being paid for it and would like to ‘run up the tab’.

The function of therapy (from the term **kherepit** in Kamit) in the traditional sense is taken on by the Nananom Mpanyinfo, the Honored Elders/Elderesses. If one finds themselves in a

community where there are no living Nananom Mpanyinfo, the function of therapy in their absence is via extended communication with the Nananom Nsamanfo, Honored Ancestresses and Ancestors who were Nananom Mpanyinfo when they lived on Asaase (Earth).

The odebisafo goes into the spiritual realm to access the power and consciousness of the Abosom and Nananom Nsamanfo. This is the **ndu** (medicine/Hoodoo) needed to bring balance to imbalanced life situations. Once said **ndu** is extracted via **akom** or **nkom**, *spirit-possession* or *spirit-communication*, it is dispensed to the client in the form of instruction, guidance, healing, etc. The consultation aspect of the divination is based upon the use of the **ndu** (medicine) – which can be physical and/or spiritual – in its proper respect. This is not a venting session for the querent, any more than the surgeon’s instructions after surgery are a ‘venting’ session for the patient.

**Nanasom**, Afurakani/Afuraitkaitnit (African) Ancestral Religion, in its variegated expressions is the food and medicine of our **Amammere** – Ancestral Culture. Through it we are nourished and through it we are healed. We have the capacity to incorporate Divine Law and restore Divine Balance, physically and spiritually, individually, communally, socially and politically for the best interest of ourselves as Afurakanu/Afuraitkaitnut (Africans). However, this capacity to incorporate Divine Law and restore Divine Balance is rooted in our respect for our function in the world and our dedication to assume our responsibility to execute our function. This manifests in part as respect for the proper role of the odebisafo in the **oman** (nation/community) and the education and edification of ourselves through disciplined spiritual work – our Divine obligation.

For those within **Odwiraman** – Purified Nation – Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere who seek adebisa, first educate yourself, engage and become grounded and disciplined in your own ritual practice. **Adebisa is for Afurakanu/Afuraitkaitnut (Africans) only**. The following publications and videos are foundational as a self-study curriculum:

#### **KUKUU-TUNTUM – The Ancestral Jurisdiction**

[www.odwirafo.com/kukuutuntumpage.html](http://www.odwirafo.com/kukuutuntumpage.html)

Listen to the full audio-book first. Read the book at least once.

#### **UBEN-HYENG– The Ancestral Summons**

[www.odwirafo.com/ubehyengpage.html](http://www.odwirafo.com/ubehyengpage.html)

Read the book. Watch the videos of the related broadcasts.

#### **UAB-ODWIRA – The Ancestral Judgment**

[www.odwirafo.com/uabodwirapage.html](http://www.odwirafo.com/uabodwirapage.html)

Read the principles and watch the video of the related broadcasts.

#### **MMARA NE KYI – Divine Law/Love and Divine Hate**

[www.odwirafo.com/MMARA-NE-KYI.html](http://www.odwirafo.com/MMARA-NE-KYI.html)

Read the book. Watch the video of the related broadcast.



**NANASOM – Afurakani/Afuraitkaitnit (African) Ancestral Religion**

[www.odwirafo.com/nanasom.html](http://www.odwirafo.com/nanasom.html)

Read the introduction on the page. Watch the video: **NANASOM – Ancestral Religion and the Defeat of Slavery** also found on the page.

**ADEBISA - Divination**

[www.odwirafo.com/adebisa.html](http://www.odwirafo.com/adebisa.html)

Read the introduction on the page. Watch the videos of the related **ADEBISA** broadcasts.

**THE OKRA/OKRAA COMPLEX – The Soul of Akanfo**

[www.odwirafo.com/Okra-Okraa Complex.html](http://www.odwirafo.com/Okra-Okraa_Complex.html)

Read the book and watch the related video of our broadcast.

**AKYISAN – Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion**

[www.odwirafo.com/Akyisan.html](http://www.odwirafo.com/Akyisan.html)

Read the introduction on the page and watch the videos of our 7-part series on **AKYISAN**.

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

[www.odwirafo.com/Odwiraman.html](http://www.odwirafo.com/Odwiraman.html)

Read the introduction on the page and watch the videos of our 7-part series on **Odwiraman**.

**NKOMMERE – Ancestral Shrine Communication and Liberation**

<https://www.youtube.com/watch?v=GYhn2GZFckw>

Watch the video of the broadcast and read the publications below addressed in the broadcast:

**NKOMMERE- Ancestral Shrine Communication**

<http://www.odwirafo.com/nkommere.pdf>

**NSAMANKOMMERE - Ancestral Shrines in Kamit**

[http://www.odwirafo.com/NSAMANKOMMERE Ancestral Shrines in Kamit.pdf](http://www.odwirafo.com/NSAMANKOMMERE_Ancestral_Shrines_in_Kamit.pdf)

**NSAMANKOM and the Seven Senses**

[http://www.odwirafo.com/Nsamankom and the Seven Senses.pdf](http://www.odwirafo.com/Nsamankom_and_the_Seven_Senses.pdf)

**Odwirafo and Aakhuamuman**

[http://www.odwirafo.com/Odwirafo Aakhuamuman Amaruka Atifi Mu.pdf](http://www.odwirafo.com/Odwirafo_Aakhuamuman_Amaruka_Atifi_Mu.pdf)

**HOODOO PEOPLE: Afurakanu/Afuraitkaitnut (Africans) in North America - Akan Custodians of Hoodoo from Ancient Hoodoo/Udunu Land (Khanit/Nubia)**

[www.odwirafo.com/Hoodoo.html](http://www.odwirafo.com/Hoodoo.html)

**Sample Vocalization of Apae (Prayer) from Kamit Using Akan/Twi**

[http://www.odwirafo.com/Sample Apae Vocalization.pdf](http://www.odwirafo.com/Sample_Apae_Vocalization.pdf)

The above curriculum is the education and edification process that we would normally incorporate into our lives from birth. By the time we enter adulthood, we would be firmly grounded in this information and ritual practice. When we would later make legitimate mistakes, we would seek out an odebisafo for adebisa. Being raised in an anti-Ancestral Religion environment, absent of such grounding and discipline in our lives for years, we make the error of learning of the existence of Ancestral Religion and divination and seek out an odebisafo immediately for any issue, concern, desire, etc. Misguided as well as unscrupulous ‘diviners’ further this misguided approach in order to gain and maintain ‘clientele’ and make them dependent. We must eradicate this corruption within the process. You must realign yourself and exercise your own **tumi**, Divine Power, given to you by **Nyankopon** and **Nyankonton**, the Creator and Creatress (**Ra** and **Rait**).



**AKYISAN – Afurakani/Afuraitkaitnit (African) Ancestral Religious Reversion** calls for us to *return back* to our original pristine state. We embrace our spiritual and clan identity, our *nkra/nkrabea* – our Divine function (purpose) in Creation – and engage ritual practice, rooted in spiritual discipline on a consistent basis to incorporate Divine Law and restore Divine Balance in every aspect of our lives. The sacred mechanism of adebisa is a functional component of this process when given the respect it requires. This includes adebisa conducted by odebisafo who are now transitioning from ‘fee-for-service’ adebisa to conducting adebisa without cost, and receiving reciprocal support from the community they unendingly and harmoniously serve.

Nanasom, Afurakani/Afuraitkaitnit (African) Ancestral Religion, does not *revolve around* adebisa from an odebisafo. Adebisa conducted by an odebisafo is a *component* of Nanasom when properly respected.

**..Education**

**..Edification**

**..Spiritual Work**

**..Ritual Discipline**

This is the foundation of Nanasom in practice. Adebisa, in respect, supports this foundation.

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## AMARUKAFO ADEBISA ADWUMADI:

*African-American Ancestral Divination Project*

*Amarukafo Adebisa Adwumadi: African-American Ancestral Divination Project* is our documentary film that will document Afurakani/Afuraitkaitnit (African) people in America, **Amarukafo**, African-American male and female diviners, healers and healeresses in the restoration and reintroduction of those systems of oracular divination retained in **Hoodoo** (Akan), **Juju** (Yoruba), **Wanga** (Ovambo, **Gullah-Geechee** (Gola, Kisi) and others), **Ngengang** (Fang), **Gris Gris** (Bambara and Mande), **Voodoo** (Ewe, Fon) and more in North America.

Featuring: **Voodoo Queen Kalindah Laveaux**, **Rekhit Kajara Nia Yaa Nebt Het**, **Wabet Seshat Tut Ankh Wadjet**, **Mama Mawusi Ashshakir** and **Odwirafu Kwesi Ra Nehem Ptah Akhan**.



View the trailer and support our crowdfunding effort for our documentary film:

[www.fundrazr.com/Amarukafo\\_Adebisa](http://www.fundrazr.com/Amarukafo_Adebisa)



## ODWIRAMAN – Purified Nation Network

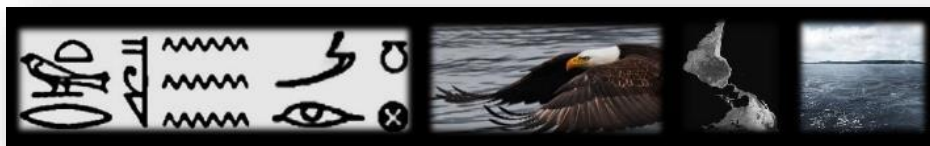
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Purified Nation – Afurakanu/Afuraitkaitnut (Africans) in the Western Hemisphere

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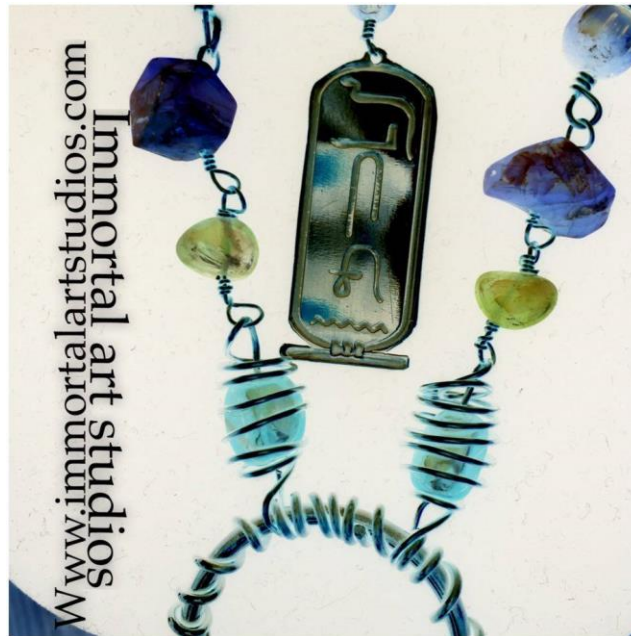
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**ABOUT WAKILI**

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



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*"If someone does not know, someone teaches".*

*Akan Proverb*

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