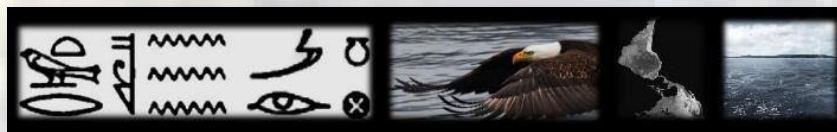


ODWIRAMAN AFAHYE

Purified Nation ~ Afurakanu/Afuraitkaitnut (Africans~Black People) in the Western Hemisphere
8th Annual Conference



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




September 22, 13023 (2023) • 9pm est • Special Livestream Event

Registration: www.odwirafo.com/Odwiraman_Afahye.html

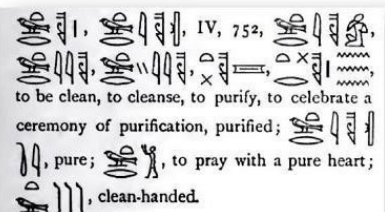
Aakhuamuman Amaruka Atifi Mu, Akwamu Nation in North America, welcomes the Afurakani/Afuraitkaitnit (African~Black) community to our eighth annual ODWIRAMAN AFAHYE. Our focus is Amanne: Afurakani/Afuraitkaitnit (African~Black) Nationalism - Purification of Nationalism..

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

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



TWRA TWRA DWR



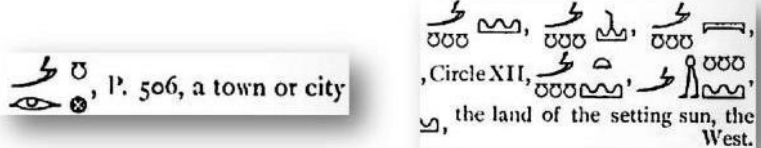
to be clean, to cleanse, to purify, to celebrate a ceremony of purification, purified;
 pure; to pray with a pure heart;
 clean-handed.

TWRA (DWRA – ODWIRA)

dwirá, v. [*red. dwirádwira*] 1. to dash or strike against, to spatter, sprinkle. *Osu bə dwira me daḡ hō nti, ehō hyirew nyinaa ahohoro, because the rain strikes vehemently against my house, the white earth (with which the wall had been whitewashed) has been entirely washed*
 — 2. to cleanse from guilt or moral and religious uncleanness; to sanctify; to consecrate. — *Obi kūm fi (ε. s. ofim' aba fi bi) a, wodwiram', if one makes a dwelling (ceremonially) unclean (if a dwelling has become defiled), it is purified; wode ḡḡuaḡ mo-gya n. a. dwira ofie, the habitation is rendered clean again with the blood of sheep &c. — Sə ebia mefom meko-*

o-dwirá, the yam-custom, an annual festival celebrated in the month of August or September, when the first yam is eaten, being considered also the beginning of a new year. — *twa dwira, to celebrate the yam-festival. — Wotwa odwira wə Kumase, Akwam, Aküropɔḡ; cf. abere-kwasi, ohum', akonhuru. — adwiradé*

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



P. 506, a town or city

Circle XII, the land of the setting sun, the West.

MANU (MAN) **MANU (MAN)**

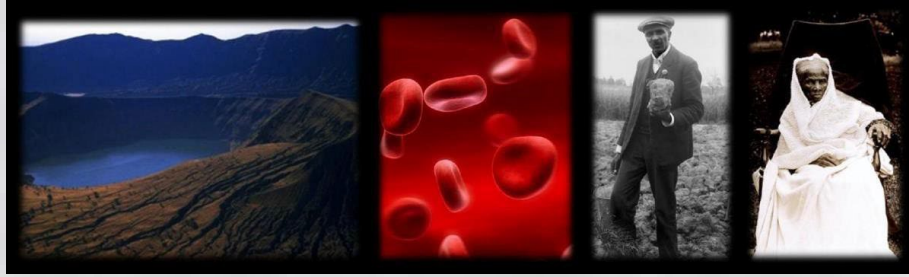
We find that in the Twi language of the Akan the term **oman** or **man** (mah'een) means *a city, town, nation, a government, a people*. The related term **amannone** (aman-none) means *a country abroad*. We thus have in Twi the same two meanings and their vocalizations derived from our Ancestral language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



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

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

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



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

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



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

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

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

Embrace your identity..Embody our movement..



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

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

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

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

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

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

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

























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

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

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Appendix

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

mann                        

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

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

amán-ne, Ak. -nee [omãŋ ade] 1. *a public tax, custom, impost, duty, contribution; cf. tow, akwanne. — 2. custom, fashion, habit, manner, ways or usages (also religion) of a people.*

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

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

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

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

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

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

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

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

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



Odwirafo Kwesi Ra Nehem Ptah Akhan
Aakhuamuman Amaruka Atifi Mu
Akwamu Nation in North America
Hoodoo Gyaasedan
Odwiraman
September 22, 13023 (2023)