

June 2019



Okasamafo

The communicator

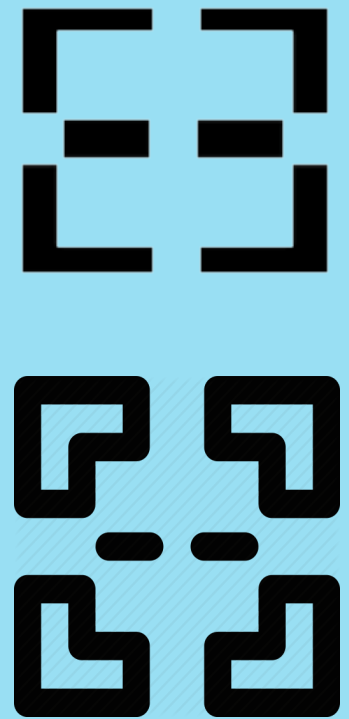
With this edition, we celebrate The Year of the Return. We are particularly interested in having your participation at Akom Kese this year because we plan to delve much deeper into this area. For starters at the Town Hall meeting, we will have a presentation on the ancestors. Who are they? How does one become an ancestor? What's is a deified ancestor? We will teach participants how to invoke their ancestors. Lastly, we will have a special presentation on Nana Esi Ketewaa, a patron shrine, amongst the Akan in America. As always, if you have any questions, please feel free to reach out to myself or any of the board members. We look forward to seeing you.

Regards,

Okomfo Dr. Kwesi Amoa

347-455-6891

Akom Kese Planning Committee is a 50(c)3 organization
all donation are tax deductible



Woforo Dua Pa A

*Support, Cooperation &
Encouragement*

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The Akan Indigenous Religion

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Traditional Culture FB Group

The Akan Indigenous Religion (AIR) comes under the bigger umbrella of the African Traditional Religions (ATR). African Traditional Religions, also referred to as African Indigenous Religions or African Ethnic Religions, is a term referring to a diversity of religions indigenous to the continent of Africa. Similar to ethnic religions in other parts of the world, African religious traditions are defined mainly along community lines. These traditional African religions also play a large part in the cultural understanding and awareness of the people of their communities

Central to the Akan religious ideas is the strong belief in a community of spirits. These several spirits range from the Supreme Being or creator god (Nana Onyame/Onyankpon), gods/goddesses (Abosom), and the earth deity (Asaase Yaa) to the ancestral spirits (Nananom Nsamfo). *Onyankopon* refers to the supremacy of God. He is seen as the creator of the universe. This belief in Onyankopon as the creator can be argued to have ecological ramification as it suggest that all creation (including trees, animals and rivers) was created by Onyankpon, and humanity as stewards have the responsibility to protect and conserve the environment or nature. Agyarko recapitulates the influence of the Akan concept of God (Onyankopon/Onyame) and its implications on the people's attitude towards creation thus: All human and non-human relations are affected by the belief that we all belong together in God. Onyame is immediately present to each creature through their sunsum (spirit). This view of the immediacy of God to creatures has consequences for the way the Akan, at least theoretically, value and treats one another and other creatures. *Onyame nti* (because of God or for the sake of God), one acts or refrains from acting against another person or non-human forms of life.

AsaaseYaa, the earth goddess, is next to Onyankopon and is responsible for fertility. In some sense, *AsaaseYaa* is also the “custodian of morality and social decorum, the traditional ethical code”). There are hosts of gods/goddesses (*abosom*) aside *AsaaseYaa*. These gods/goddesses are believed to be the children of God. Within the Akan religious circle, some of the well-known gods/goddesses are associated with mountains, forests, lakes, rivers and rocks. Next to *AsaaseYaa* is the *Nananom Nsamanko* (ancestral spirits), literally described as the “living dead”. Though they are the departed members of the community, they are still considered to be living, as they are still believed to influence the lives of the living. Not every dead person is considered an ancestor in the Akan society. For one to qualify as an ancestor in the Akan worldview, the person among other things should have died a peaceful death (*abodweewuo*), a married person with children, had lived an exemplary life,

etc. The *abosom* (gods/goddesses) are another central element in Akan indigenous religion. These deities are believed to reside in natural substances such as rivers, trees, mountains, caves and animals.

Awuah-Nyamekye's study of the Akan people of Berekum brought out that "all the deities in Berekum have particular animals or trees as taboos. These beliefs influence Berekum people's attitudes towards natural objects, and the relationship between natural object and deities explains why contravening any of the taboos in relation to natural objects is a matter of concern to the entire community". This may explain why in the Akan society most taboos are taken seriously, as they are believed to have been imposed by traditional rulers and priests on behalf of the people and in the general interest of the community. Unlike ordinary wrongs, taboos are taken more seriously and the *mmusu* (serious sin) type of taboos may require blood sacrifices for the pacification and forgiveness of the gods and ancestors, who might, according to the traditional belief, otherwise visit their wrath on the living in the form of epidemics, drought and infertility. While all the spirits play an important role in the Akan society, the Akan highly regards the Supreme Being and the ancestral spirits far above the *abosom* (gods/goddesses).

Religion, to the Akan, is generally perceived as a tool for survival and for enhancing life in its broad sense. To be religious in the Akan worldview entails active participation in rituals such as sacrificing, praying, and seeking esoteric knowledge from spirits as well as maintaining a good relationship with fellow human beings. Moreover, it involves soliciting the assistance of numerous spirits to overcome social problems and evil powers believed to exist in the world. More importantly, being religious is maintaining the harmony not only between fellow human being, but also nature (including the environment) and the spirits.

By: DANIEL ASANTE BOAMAH



AKOM KESE 2019

**August 2nd - 4th, 2019
DoubleTree by Hilton Hotel
Wilmington**

**4727 Concord Pike
Wilmington, DE 19803
302.476.6000**

**For special room rates, use group name
"Akom Kесе Retreat"**

For additional details, contact:

ɔkɔmfɔ Kwesi Amoa 347.455.6891
ɔkɔmfɔ Akosua Baakan yakosua@hotmail.com

The Akom Kесе Planning Committee is a 501c3 organization. All donations are welcome and tax-exempt.

**All ages are
welcome**

**Registration open
now**

**\$100 General
\$50 Children (13 and under)**

**Registration includes breakfast
(Saturday and Sunday) and Lunch
(Saturday)**

Vendors welcome

**To register, visit
www.AkanCenter.org**

FEATURING :

- ◇ **Town Hall Meeting**
- ◇ **ɔkɔmfɔ Meeting**
- ◇ **Children's Corner**
- ◇ **Akan protocol**
- ◇ **Asafo Company**
- ◇ **Akan Women**
- ◇ **Akom Songs &
Dances**
- ◇ **Akom**

Up Coming Events:

June 1- Spring Healing –
Circle of Light Contact:
Nana Serwaa – (240) 413-
0630

June 2 – Initiation Rites for
Bokor Iya Mari Sponsor
Temple of Nyame

June 16 – Father’s day
Fish Fry @ Onipa Abusia
Contact Okomfo Kwesi
Amoa 347-455-6891

June 16 – Asase Yaa 8th
Annual Dance Concert
Contact Okomfo Osie
Williams 646-468-0710

June 30th Nana Esi Festival
@ Abosun Aboame Shrine
Contact 718-217-6541
after 8 pm

July 7 – Nana Asuo
Festival Contact Nana
BaaKan 718-230-4997

August 2 to 4 Akom Kese

August 24 – Nana Kumi
Festival Sponsored by
Onipa Abusia

Dewuru bo pa pa ne yo

Special announcements

Congratulations to Kwesi Amoa II an Akosua Amoa



**Kwesi graduates from High School and Akosua completed
her nursing degree LPN
Love Dad**

**Congrats to Akosua Yisereal for having her first
Asuo festival. We truly enjoyed and wish you the
best! Job well done!!!!!!!!!!**

**From the Desk of Nana
Botwe 1**

**There will be a 15
passenger van, first come,
first served. Leaving July
7th @ 9:30 am to attend
the International African
Street Festival**

Call for details

301-266-3897

**Congrats to Kwabena
Ford for graduating
College from Brooklyn
College**





FATHER'S DAY FISH FRY

FUNDRAISER

ONIPA ABUSIA
171-32 LIBERTY AVE
REAR ENTRANCE
JAMAICA, NY 11433
347-454-9026
INFO@ONIPA-ABUSIA.ORG
ONIPA-ABUSIA.ORG



SUNDAY
JUNE 17 2018
2 PM - 6PM



Eventbrite

\$25

Onipa Abusia invites you to their
46th annual
**NANA KUMI
AFAHYE (FESTIVAL)**

**AUGUST 24TH 2019
5PM - 10PM**

Colmar Manor Community Center
3701 Lawrence Street
Colmar Manor, Maryland 20722



Nana Kumi is an ancient war deity from Aburi-Nsaba, Ghana, West Africa. Nana Kumi gives great strength and fortitude. His shrine laid dormant for hundreds of years in the old town called Nsaba. His shrine was found in 1972 by Nana Yao Opare Dinizulu I, while walking thru the town. Nana Dinizulu told the people that there was something under a tree stump that he wanted. Over grown by bush, the people told him that there was nothing there, but Nana persisted, they dug deep into the ground and found Nana Kumi's shrine. This happened on the third Thursday in August 1972.

Dinner will be served.

Gifts, offerings, and prayers will be accepted by Nana Kumi after the akom.

Onipa Abusia will charter a bus from New York to Maryland and the seats will go fast.
For seat reservations: (347) 233-1244

Onipa Abusia 171-32 Liberty Ave, Jamaica, NY (347) 454-9026



**DEAR PARENTS,
ON THURSDAY,
AUGUST 15, 2019.**

THE MEMBERS OF THE ASAFO (WIGNS SOCIETY) WILL LEAVE ON THEIR 2ND, THREE DAY CAMPING TRIP TO FRENCH CREEK STATE PARK CAMPGROUND IN ELVERSON, PA FOR YOUNG BOYS AGES 8-16. THERE ARE LIMITED SPACES AVAILABLE, SO PLEASE REPLY AS SOON AS POSSIBLE TO RESERVE A SPOT. WE HOPE THAT YOUR SONS WILL BE ABLE TO JOIN US.

TRAVELING BY VANS, WE WILL LEAVE FROM BOTH QUEENS, NY AND MOUNT RAINIER, MD TO MEET AT OUR CENTRAL CAMPING GROUND.

IF TRAVELING FROM NY, WE WILL LEAVE FROM ONIPR ABUSIA, 171-32 LIBERTY AVENUE, JAMAICA, NY 11433, AUGUST 15TH AT 12PM SHARP. WE WILL THEN RETURN TO THIS LOCATION SATURDAY, AUGUST 17TH AT 6PM.

IF TRAVELING FROM DC, WE WILL LEAVE FROM ADINKRA CULTURAL ARTS STUDIO, 3804 34TH STREET MOUNT RAINIER, MD 20712 UNITED STATES, AUGUST 15TH AT 12PM SHARP. WE WILL THEN RETURN TO THIS LOCATION SATURDAY, AUGUST 17TH AT 6PM.



A FEE OF \$150.00 IS REQUIRED TO COVER THE COSTS OF TRANSPORTATION, ACTIVITIES & MEALS THAT WE WILL PROVIDE OVER THE 3 DAYS.

- Supplies required for each child:
- A fugu, gyeromi, or dashiki
 - Sleeping bag
 - 3 days worth of clothing
 - Swimming trunks & towel
 - Toiletries (Deodorant, soap, etc.)
 - Jacket
 - Sneakers
 - Canteen
 - Additional food or snacks (optional)



For registration, please send an email to ASAFO.INFO@GMAIL.COM (Registration will close July 15th)

OBAATANPA House of Hope International & Akan Spiritual United Order; A.S.U.O

OBAATANPA N'ABOSUMFIE

Presiding Priestess: Nana Okomfo Baakan Okukuranpon Yirenyiwa

Proudly presents

The 30th Annual Nana Asuo Gyebi Festival

48th International African Arts Festival
Commodore Barry Park
Park & Flushing Avenue
DUMBO Brooklyn, New York

Afuhye Akomkunkunfi

Sunday, July 7th

@ 2pm



Nana Asuo Gyebi is an ancient Akan river diety (obosum) who is the Healer and Protector of the Nana Akonedi Shrine of Kubease, Larteh in Ghana, West Africa.

Nana Asuo Gyebi is compassionate, patient, loving, and just. He cuts away the problems we face in life, and helps us to see our life path more clearly.

Come celebrate and receive his blessings!

Accepted Offerings: Gordon's Gin, White Horse Scotch, Florida Water, White or African Print Cloth, White 7-Day Candles, Fruit, Roasted Peanuts, Spring Water, Money, and Personal Gifts.

For further information call Nana Baakan @ (718) 230-4997 or email obaatanpahouseofhope@gmail.com.

May the Blessings of Onyame, the Abosum, and Nsamanfo be Upon You!

This event is sponsored by OBAATANPA House of Hope; Supported by ASUO, and ICACA-Ghana

ABOSUM ABOAME SHRINES'
27TH ANNUAL

DATE:
SUNDAY
JUNE 30 2019

NANA ESI FESTIVAL

Time and location:
12 noon- 6 pm

113-23 Colfax Street
Queens Village, Ny 11429

Nana Esi is an ancient West African Ancestor who has returned (in spirit) to bestow blessings upon us. Her grove is a sacred place for healing and receiving wishes and offerings. Offerings of fruit, liquor and money are accepted.



CELEBRATING NANA AKOSUA'S ANNUAL AYIE

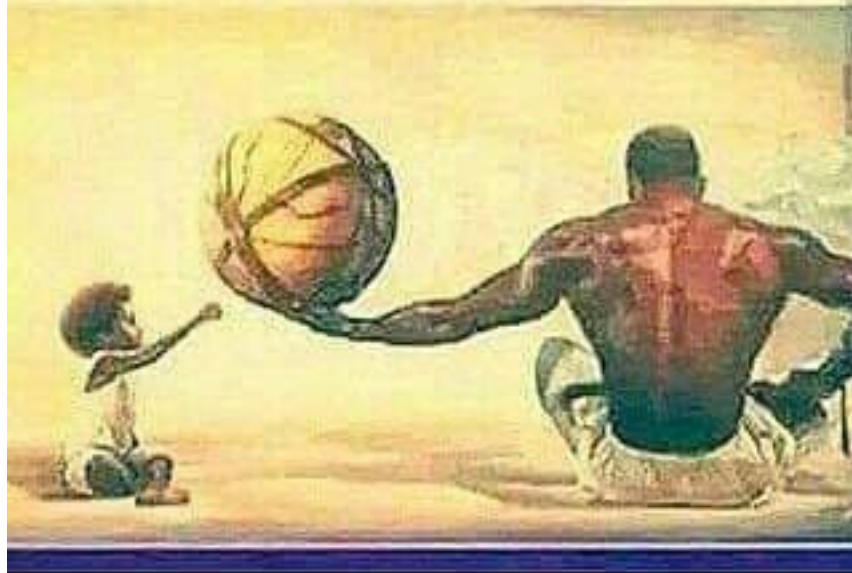
Okomfo Akosua Anan was a priestess to Nana Esi (a female deity) from the Akan people of Ghana, West Africa. She was trained by and graduated under the late Nana Yao opare Dinizulu. She Practiced her craft as a priestess with enthusiasm, courage and compassion. Since her transition to the land of the Ancestors, she has continued to help and guide us.

Refreshments will be served.

For more info and directions
please call
718.217.6541
after 8pm



PASS THE TRUTH TO THE NEXT GENERATION...TEACH THEM EARLY WHAT WE LEARN LATE.



ABUSUA PA BLACK FAMILY INSTITUTE PRESENTS . . .

REMEMBERING THE GREAT DESTRUCTION

MAAFA-KEBUKA

6TH ANNUAL AFRIKAN SPIRITUAL HEALING CONVOCATION

100 YEARS
OF RESISTANCE SINCE 1619
400 YEARS

AUGUST 16 - 18, 2019
VIRGINIA STATE UNIVERSITY
1 Hayden Street
Petersburg, VA 23803



The Door of **Return** ————— ————— **Re**birth of African Civilization

INVITED GUEST PRESENTERS:

MWALIMU BARUITI - A. PETER BAILEY - WEKESA MADZIMOYO
TAMIKO SHINE - AGYEI & AKUA AKOTO - BABALAWO SEKOU OLAYINKA
CHEIKH AHMADOU MBACKE – OLORISHA OSHUN IKOLE
AND MORE ...



FOR MORE INFORMATION & REGISTRATION VISIT US ONLINE:
<https://maafakebuka.org>