



September 2018

okasamafo

The communicator

Akwaaba

In this edition, our focus is social norms. Social norms are the unwritten rules that people of a community/ society agree to abide by with the understanding that they are for the good of the group. One of the basic social norms is the observance of taboos. What other social norms do we observe as Akans in Amerika? How do they influence our world view? Should we/how do make adjustments for this society? If you have some ideas, please continue the conversation in our Akom Kese group on Facebook. If you are not a member, feel free to send a message directly to kwesia-moa@optonline.com or akomkese16@gmail.com. We look forward to hearing from you.



Akoma Ntoaso

Extension of the heart

Symbol of charter and agreement

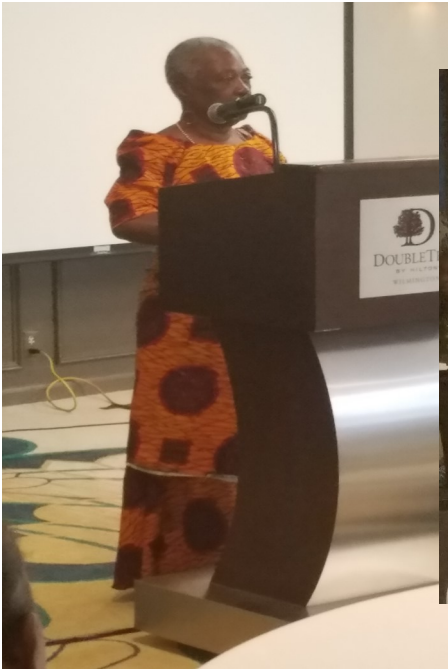
Saturday, August 4, 2018

- 8:30 – 9:00 am **Registration and Light Breakfast**
- 9:00 – 9:30 am **Libation/Welcome**
- 9:30 – 10:00 am **Acknowledgment of Shrine Houses**
- 10:00 – 12:00 pm **Town Hall Discussion** *Akan in the Diaspora*
Presenter: Dr. Kwasi Konadu
- 1:00 – 3:00 pm **Break Out Sessions**
- ❖ The Priesthood (Priests only) Presenter: Okomfo Kwesi Amoa
 - ❖ Growing up Akan (Youth only) Presenter: Nana Ama Willock (Ages 6 - 11)
Presenter: Asha Amoa (Ages 12 and up)
 - ❖ Akan Etiquette and Protocol Presenter: Nana Kodia Ababio
- 3:30 - 5:30 pm **Akom Songs and Dance**
- Presenters: Okomfo Nyamekye Donkor, Okomfo Nayo Akowe, Okomfo Akosua Baakan
- 7:00 - 9:00 pm **Break Out Sessions**
- ❖ Asafo Presenter: Yao Nkromah
 - ❖ Women Groups Facilitator: Nana Amadoma Bediako

Sunday, August 5, 2018

- 7:00 - 8:00 am **Prayer Breakfast**
- 9:00 - 12:00 pm **Akom (open to the public)**

AKOM KESE 2018 PHOTO GALLERY



AKOM KESE 2018 PHOTO GALLERY



AKOM KESE 2018 PHOTO GALLERY



Yεb εhyia bio ooo!!!

We will meet again.

1. "Our Own Way in This Part of the World": Biography of an African Community, Culture, and Nation (Duke University Press, in press) [available spring 2019 from various retailers]
2. The Ghana Reader: History, Culture, Politics (Duke University Press, 2016) [available from various retailers]
3. Akan Peoples in Africa and the Diaspora: A Historical Reader (Markus Wiener Publishers, 2015) [available from various retailers]
4. Transatlantic Africa, 1440 - 1888 (Oxford University Press, 2014) [I am preparing 2nd edition; will be available at www.dafripress.com and from various retailers]
5. The Akan People: A Documentary History (Markus Wiener Publishers, 2013) [available from various retailers]
6. The Akan Diaspora in the Americas (Oxford University Press, 2010) [I am preparing 2nd edition; will be available at www.dafripress.com and from various retailers]
7. A View from the East: Black Cultural Nationalism and Education (Syracuse University Press, 2009) [Soon to be available at www.dafripress.com and from various retailers]
8. Indigenous Medicine and Knowledge in African Society (Routledge, 2007) [out of print with future plans to update it]

Aduan pa di Good food

Ama Agyeiwa's aka Felicia Seafood Delight

By Nana Kodia Ababio

ɔbɔnkɔ - lobster
gyeene - onion
mbire- mushroom
nam - fish, meat, flesh
abomu - sauce, stew
mo - rice
nsu - water
mbukyaase - kitchen
twa - to cut
noa - cook

2 large Portobello mushrooms – chopped
1 large onion – chopped
1 section elephant garlic or ½ head regular garlic minced
olive oil (enough to coat pan)
½ lb. prawns – cleaned /split down the middle
½ lb. small lobster tail (split on shell) any shell fish can be used ex: scallops, clams (little neck) mussels) don't use fish, if you desire to use fish it must be meaty cut into chunks (be real careful)

In a large frying pan put in olive oil with 5 tablespoons of water
There is a lot of liquid in the mushroom.
Add the mushrooms, onions and garlic
Bring to a boil then reduce heat. Cover with lid and let liquid reduce by ½
Add 3 teaspoons of oyster sauce or substitute small amount of tomato sauce and soy sauce (1/2 cup)
Reduce again by ¼ and add the seafood
Simmer for another 5 – 7 minutes or until the seafood is cooked but not overcooked

Serve with rice or toss in extra wide egg noodles

THE SPIRIT OF TABOOS

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OF NANA DUKU MANKOSA, GHANA TRADITIONAL CULTURE (FB)

Laws are established to protect the citizens of particular groups of people. In other words, laws exist to protect the rights of the members of a society and to ensure that they do not have to protect those rights through their own actions. The law has generally two parts, the spirit of the law and the letter. The former deals with the reasoning behind the establishment of the law while the latter deals with the wording. When one obeys the letter of the law but not the spirit, one is obeying the literal interpretation of the words (the "letter") of the law, but not the intent of those who wrote the law. When one obeys the spirit of the law but not the letter, one is doing what the authors of the law intended, though not necessarily adhering to the literal wording.

Long ago, before the establishment of the constitution, our ancestors had to find a way to protect their citizenry. Our wise elders and chiefs had a way of doing so and although not documented, they were well communicated, respected and obeyed. They were obeyed widely due to the fact that they had punitive consequences. Taboos as we know them were an effective way to protect citizens. They served as laws for our forefathers and tools for solving problems.

Taboos are no longer as feared and respected as they used to be as people have come to find out that there is no real supernatural punishment and hence they can go scot-free even when they flaunt

them. However, there were reasons for the establishment of these laws. This essay seeks to discuss the spirit behind the taboos and thus possible reasons behind the laws our wise fathers put in place. A taboo is defined as a vehement prohibition of an action based on the belief that such behavior is either too sacred or too accursed for ordinary individuals to undertake, under threat of supernatural punishment. Most taboos were respected due to the supernatural punishment one feared would come to them. While growing up, I took interest in taboos. I wanted to know what brought about their existence and why they had been so effective for all these years. A conversation with my mother, threw light on some of the reasons. Some taboos and their reasoning include:

NO HUNTING, FISHING, AND FARMING ON SPECIFIC DAYS: In most Akan and Ga communities there were days which were considered bad days for farming, fishing, and hunting. It was believed the gods will strike one dead if he/she did. One will not return if one venture into the forest, farm or sea. Our elders constructed this taboo to preserve the environment and its inhabitants. If one hunts or fishes each day, then one day the animals in the forest will be extinct and all the fishes in the sea will be gone. If one day was preserved then at least they can be protected. *Sometimes even a whole season was reserved so the fingerlings and infants in the forest could

THE SPIRIT OF TABOOS

(CON'T)

grow and also multiply. During this period no one dared to venture into the forest, farm or sea. This served as a fallow period to preserve the animals and environment.

DO NOT SWEEP AT NIGHT: This taboo is/was common among the Akan's. It was believed that one's mother will die if one was to sweep at night. It was believed that the gods would be very angry with you. The simple reasoning was that you might sweep and dispose off your valuable item if you swept your room at night. Given that our ancestors did not have the privilege of enjoying electricity and proper lighting; it was common for them to sweep important items away at night, even ornaments and gold. Therefore, preventing people from sweeping at night in poor vision would go a long way to prevent such incidents.

NO WHISTLING AT NIGHT: Ones mother was sure to suffer the wrath of the gods if he/she whistled at night. This taboo was common among the Akans. Again, our ancestors did not have electricity and hence their communities were usually quiet during the night. The reason behind the taboo was that whistling would travel far at night disturbing the whole community to the extent of waking up people who were already asleep. Whistles are usually loud as we all know so in the event of preserving peace, this taboo was put in place.

SPECIFIC PARTS OF THE FOREST IS FORBIDDEN: In the interest of preserving the forest came the establishment of the taboo. No one was to venture into certain parts of the forest. It was believed that ancestral spirits lived there and death was inevitable if one did enter the forest. It is interesting to find out that fetish priest and witch doctors could go there and bring certain leaves that could heal diseases. Our ancestors in their wisdom to preserve some tree species (which were of medicinal value) put taboos to serve as injunctions in entering the forest and destroying these plants.

ABOMINATION TO GET PREGNANT BEFORE MARRIAGE: With the absence of television, radio, social media and other entertainment, sex was a common thing to engage in. To save the situation, there was the establishment of a taboo. Having sex before marriage was a taboo and getting yourself pregnant will lead to your banishment from the community. Most taboos are now things of the past. But I ask myself had they still been in existence would our indiscipline level have reduced? Taboos had reasons and good reasons as that.

Article by: DANIEL NYARKO

What are your thoughts? Continue the conversation in our FB group, Akom Kese.

Akan Calendar

Awukudae:

9/5 - Ban on drumming begins

10/17 - Ban on drumming lifted

11/28

Fofie:

9/14, 10/26, 12/7

Akwasidae:

9/23, 11/4, 12/16

Up Coming Events:

DC/MD

Sept. 16: , Water Ritual and Appreciation Day, Temple of Nyame (see flyer).

Oct. 6: Obo Kwesi Festival. Bosum Dzemawodzi , Contact Nana Kofi Boakye yiadom@sacredafrica.net

Dec 9:, Odwira Celebration. Temple of Nyame (see flyer).

NY/NJ

Nov.17: Nana Esi Festtval , Onipa Abusia Contact Nana Abena Nkromah 347-454-9026

Dec. 1: Nana Adade Kofi Festival, Banafo Shrine House. Contact Nana Kofi Osei 718-462-1101

Please send your events to akomkese16@gmail.com to be included in the December newsletter.

Dewuru bo pa pa ne yo

Special announcements

QCA ONIPA ABUSIA, INC.
This event is made possible in part by the Queens Council on the Arts with public funds from the New York City Department of Cultural Affairs in partnership with the City Council

African New Year Celebration

Odwira

50

Rochdale Village Grand Ballroom
169-65 137th Avenue
Jamaica, New York 11412

SAT. October 13, 2018 8pm-12am

Dress to impress in Blue, gold & white

LIVE MUSIC, ENTERTAINMENT & VENDORS
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ASASE YAA African American Dance Theater
SAMIRA GIBSON ♦ AHENEMMA CULTURAL GROUP

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UPCOMING EVENTS

GREETINGS@TEMPLEOFNYAME.ORG | 202.725.8355
15 KENNEDY ST NW, WDC | TEMPLEOFNYAME.ORG
EVENT INFO: TEMPLEOFNYAME.ORG/CALENDAR



MAY 27

SPRING RITES CELEBRATION

Planting ritual to attune to the forces that give life, harmony, balance, and peace within the universe.

ORISA FESTIVAL COMMUNITY DAY

Yearly renewal and offering, to tie us to the cycle of the seasons and honor the Orisa with prayer, song, and dance.

JUL 29



SEP 16

WATER RITUAL & APPRECIATION DAY (A DAY OF HEALING)

Friends and family day with a special ritual by the water, and a bonding ritual.

ANNUAL ODWIRA/ ANCESTRAL AKOM

Be renewed by our ancestors and better able to cope with today's challenges and tomorrow's possibilities.

DEC 9



JOIN US FOR SUNDAY SERVICES AT 10AM

Weekly meditation and an African ceremony to God Almighty.

 [TEMPLEOFNYAME.ORG/SUBSCRIBE](mailto:greetings@templeofnyame.org)

 [TEMPLE OF NYAME](https://www.facebook.com/templeofnyame)

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AKAN SPIRITUAL UNITED ORDER
PRESENTS

A CELEBRATION OF LIFE

14TH ANNIVERSARY OF
DANCE FOR THE ANCESTORS

Featuring
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DRUMMING
DJ MUSIC

PRESENTED BY
LENNARD AND OMETHA JACK
(THE ASEIDU FAMILY)

Please bring a framed picture of a loved one who has transitioned if you want to acknowledge that person



FREE
SUNDAY, SEPTEMBER 23, 2018

5:00 P.M. TO 9:00 P.M.

MARLEIGH CLUBHOUSE
12101 Marleigh Drive
Bowie, MD 20710

THEME: PRAY AND PARTY
WE GIVE THANKS FOR LIFE





THE BOSUM DZEMAWODZI INVITES YOU TO AN

AKOM KESE IN HONOR OF
NANA OBO KWESI

OCTOBER 27, 2018 – 4:00 to 8:00 p.m.

ARDMORE PARK CENTER

9222 ARDWICK ARDMORE ROAD, SPRINGDALE, MD

Nana Obo Kwesi is an ancient Obosum from the Fante region of Ghana. He is a patron deity of the asafo, the warriors. He is known for helping people with financial and legal problems. He is also an herbalist. His shrine was brought to America by Nana Okomfohene Yao Opare Dinizulu I who received it from Nana Okomfo Abena Donkor.

Everyone is welcome. Food and refreshments will be served. Gifts of White Horse scotch, Jeris white powder, white cloth, hyire, gala apples, money and personal gifts will be gratefully accepted.

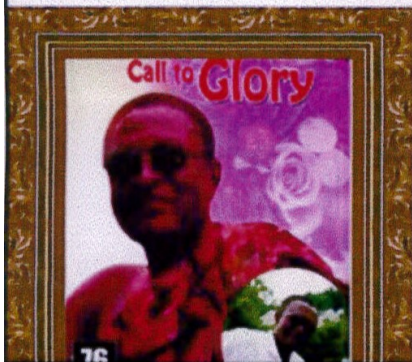
ATTIRE–BRIGHT COLORS – PLEASE NO RED, NO BLACK - For more information: Nana Kofi Asinor Boakye I, Yiadam7@sacredafrica.net

AYI KESE

ASUO GYEBI SHRINE
"ABURI"

LARTEH - KUBEASE
WEST AFRICA

A GREAT TREE HAS FALLEN



Special Guest DELEGATIONS FROM GHANA IN ATTANDANCE

THE LATE ABUSUAPAYIN KWASI AGYIRI RICHARDSON

ADDRESS:

BROOKE ROAD COMMUNITY CENTER
1101 BROOKE ROAD
CAPITAL HEIGHTS, MD 20743

DATE: 8TH - 10TH MARCH, 2019

FRIDAY: DRESSCODE WHITE
AKOM

TIME: 8PM - 3AM

SATURDAY: DRESSCODE: RED & BLACK

GREETING OF FAMILY AND CONDOLENCES, PERFORMANCE, COMMUNITY
GATHERING. 12AM - 6PM

AND DJ ENTERTAINMENT 9PM - 11PM

SUNDAY: DRESSCODE: BLACK AND WHITE

AKOM IN HONOR OF NANA ASUA GYEBI AND PRESENTATION OF THE
NEW AKOMFO GRADUATED IN GHANA. TIME: 11AM - 4PM

NB: FUND RAISING FOR ROAD AND WATER "AKANDA" PROJECT ALL 3 DAYS

FOR HOTEL AND DETAILS CONTACT: ANKOBEAHEMAA NANA YAA AMOABA ATI
ASIEDU GYAMFUA A.K.A DR JACK AT **301-275-6615**

ALL ARE WELCOME

Dewuru bo pa pa ne yo

Special announcements

OBAATANPA House of Hope Intl; Obaatanpa N'Abosumfie would like to thank everyone who came out to support and celebrate the 29th Annual Nana Asuo Gyebi Afahye Akomkunkunfi at the International African Arts Festival in Brooklyn, NY, on July 1, 2018. Special shout outs to Nana Okomfohemma Amoabaa Botwe I; Akan Spiritual United Order, Nana Kodia Akinyemi; Banafo Bosumfie, Nana Abusuapanyin Kojo Ayesu Araw; Adade Kofi Shrine House; USA, Nana Okomfohene Esi-Ayisi Dinizulu and Nana Okomfohene Adzua Dinizulu Opare; Onipa Abusia, Nana Ohene Kwame, Nana Duku Mankosa, and all supporters and community members not named. We look forward to celebrating our 30th anniversary with all of you on July 6-7, 2019! Onyame ni Nananom Nhyira Mo!

Peace and Blessings.

Baanu so a emmia.

When two carry, it does not hurt.

The Grandassa Models, known as "The Pioneers of the Black is Beautiful Movement" celebrates its 57th anniversary on Saturday, September 22, 2018 at the Dwyer Cultural Center in Harlem. They will have a float at the Harlem African American Day Parade on Sunday, September 16, 2018. One of the original models, Black Rose, was interviewed by Wofa Mensah Dente's wife, Louise Dente, on her cable show, Cultural Caravan, last week. Our own Nana Baakan Okukuranpon Yirenkyiwa is also one of the members of the Grandassa Models from the 1970s. She, along with other models will model attire and perform spoken word and dance that expresses the pride and natural beauty of the African woman in the diaspora. Limited tickets to benefit the Dwyer Cultural Center and the Elombe Brath Foundation will be on sale via Eventbrite.

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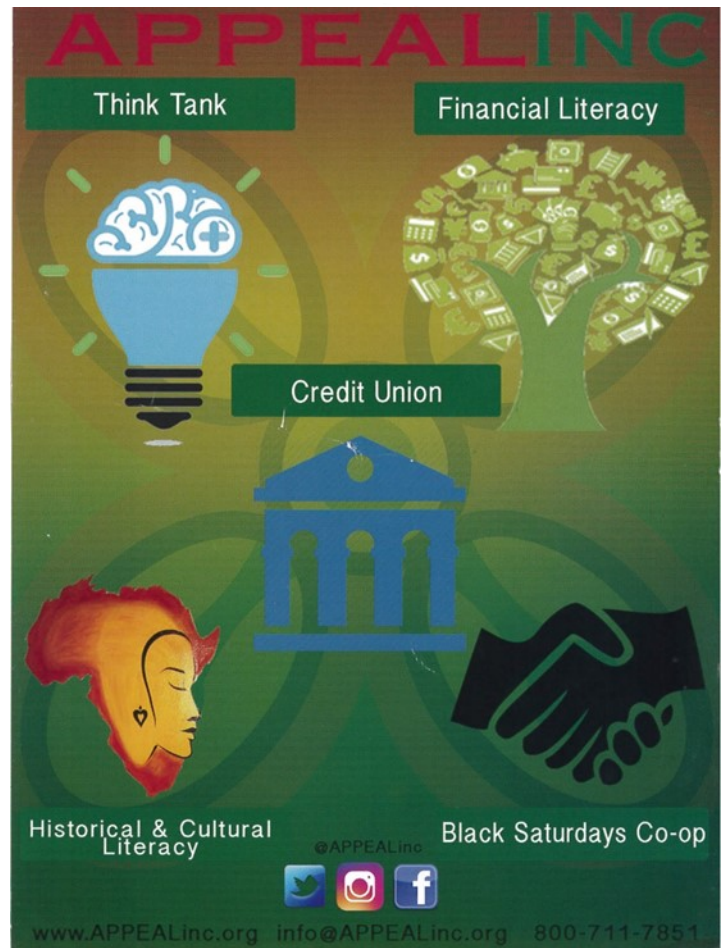
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Image Size: 29"x21"

Paper Size: 35"x23"

Limited Edition:

225 signed & numbered
Silkscreened on 120lb. paper

Kofi Tyus Celebrates

The Sacred Rites of the Okomfos

The Dance of the Okomfos II

In traditional African society like that of the Akans, the priest or Okomfo plays an important role in the moral and spiritual guidance of its people. They are the custodians of the customs and rituals of the nation. It is their duty to interpret the will of the gods (bosum) and the ancestors (osamanfo).

Preparation for this critical role takes years of arduous training during which the trainees retire from their families and public life to study under the Chief Priest. As they move through the stages of study, they are carried deeper into the secrets of consulting and serving the deities.

On the day of graduation, trainees participate in a sacred ceremony in which they dance in praise of the deities. During this ritual the candidate for graduation must display a mastery of all of the nuances of these dances so that the energy of the obosum can be channelled.

Finally, the graduates emerge from the ceremony as new people. This new phase is symbolized by the discarding of all their personal possessions which were used during training and buying new ones to replace them.

From this day forward, these Okomfos are held in high esteem because they are responsible for the spiritual well-being of the community.

This intense print captures the joy of completing a very difficult training period as well as the profound sense of mission that accompanies such a lifetime commitment.

Kofi Tyus Studios * 1706 Gales St. NE, Washington, D.C. * (202) 397-2982