



DIVINE PROHIBITION AGAINST
DISSEXUALITY-HOMOSEXUALITY
IN ANCIENT KAMIT



NIANKHKHUNUM AND KHNUMHOTEP
IDENTICAL TWINS - NOT DISSEXUAL/HOMOSEXUAL



SET AND ANAT – THE DATING OF ‘THE
CONTENDINGS OF HERU AND SET ‘

DISSEXUALITY/HOMOSEXUALITY WAS NEVER
ACCEPTED IN KAMIT



INSTRUCTIONS OF PTAH HETEP
PROPER TRANSLATION OF INSTRUCTION 35
PRE-PUBESCENT SEXUAL TABOO

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

KOKOBO



The whites and their offspring (white americans, europeans, hispanics, pseudo-‘native’-americans, asians, hindus, arabs, etc.) incarnate as spirits of disorder – **all of them** – and therefore manifest that diordered, perverse nature through their behavior inclusive of the practice of all forms of sexual deviance including dissexuality/homosexuality, pedophilia, bestiality and more. By contrast, Afurakanu/Afuraitkaitnut (Africans~Black People) incarnate as spirits of Divine Order and are therefore innately repulsed by dissexuality/homosexuality and all forms of sexual deviance. We recognize them as expressions of **insanity**.

The whites and their offspring, like cancerous cells, seek to consume and destroy all of those within their path whenever possible. This has been the case for over 12,000 years and will continue to be the case until we make them extinct. One of the means by which they work to destroy the Afurakani/Afuraitkaitnit (African) family is to pervert the spirits/minds of the people with sexual perversity. This is why the whites and their offspring are all over the world working to force dissexuality/homosexuality on Afurakani/Afuraitkaitnit (African) communities and nations This is genocidal warfare being waged against us on a constant basis.

We must recognize that the whites and their offspring – all of them – are our absolute enemies. We have been engaged in a war, yet we have not been fighting. Indeed, many do not even recognize that a war is being waged at all. One of the major means by which this war is waged is through the attempted corruption of Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture. This is why the whites and their offspring constantly attempt to promote the false belief that dissexuality/homosexuality was always a part of Afurakani/Afuraitkaitnit (African) culture. Their calculation is that if we accept this falsehood, we will react in one of two ways: 1) *we will despise African culture and have no desire to embrace it at all* or 2) *some of our people will embrace African culture with the goal of introducing white perversity – dissexuality/homosexuality – into its practice*. On both counts, this leaves sincere Afurakanu/Afuraitkaitnut (Africans) in a position of being dispossessed from our **culture** – *our natural way of life and living* – and thus mired in the way of life and living promoted by the whites and their offspring. This leads to self-destructive thoughts, intentions and actions and is thereby a means of physical, cultural, spiritual, political and economic enslavement. We reverse this process by embracing our authentic culture and living our values. This includes the absolute **repudiation** of dissexuality/homosexuality.

We initially published the articles and the appendix in this publication separately. We have combined them here for ease of study and distribution. **Kokobo** is an Akan term meannig *warning*. We must *warn* our people of the continuous assault being waged on our spirits and thus our communities by our enemies, the whites and their offspring and their Black agents who feign ‘Afrocentrism’, yet work at the behest of the whites and their offspring. Only then can we reorganize and remove our enemies and their agents.

Odwirafo Kwesi Ra Nehem Ptah Akhan

Aakhuamuman Amaruka Atifi Mu

(*Akwamu Nation in North America*)

www.odwirafo.com

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DIVINE PROHIBITION AGAINST DISSEXUALITY/HOMOSEXUALITY IN ANCIENT KAMIT

Odwirafo Kwesi Ra Nehem Ptah Akhan

Afurakanu/Afuraitkaitnut (Africans~Black People) have never accepted the spiritually perverse practice of dissexuality/homosexuality. This is true today and was/is true in ancient times. The whites and their offspring, as spirits of disorder, continuously attempt to insert their perverse, sexually deviant practices upon Afurakani/Afuraitkaitnit (African) culture on the continent and outside of the continent of Afuraka/Afuraitkait (Africa). This is one of their various approaches to the corruption of our Ancestral culture and thereby the spirits/minds of our people. One popular lie that they tell is that the **Ru Nu Pert em Hru** (misnomered *Egyptian Book of the Dead*) does not ban dissexuality/homosexuality - **when in fact it does**. Below is an excerpt from what is called *Chapter 125, Plate 31* of the **Ani Sheft** (Papyrus of Ani). In this passage, the spirit of the deceased individual declares to the **Ntoro (Ntr/Deity)** that *he has not copulated/penetrated with a copulator/penetrator*. This is a **Divine prohibition against dissexuality/homosexuality**.

In order to live in harmony in perpetuity after death in the Ancestral realm as well as during life in the physical realm, the Afurakani/Afuraitkaitnit (African~Black) individual must ritually invoke the **42 Ntorou/Ntorotu** (Gods/Goddesses) who are judges of **Maa/Maat** (Divine Law). In order to *harmonize* with the energy of the Ntorou/Ntorotu (Ntrw/Ntrwt), the Spirit-Forces of Creation, the **Embodiments of Divine Order** in Creation, Their energy is invoked. Once the energy is invoked (called) it can be *internalized, infused* and *replenished* within the individual. Like a drop of water fusing with a river, harmonizing with this greater force/body of water in Nature, so does the Afurakani/Afuraitkaitnit (African) individual fuse his/her energy with the energy of the Spirit Force in Nature that he/she is invoking ritually. This opens the way for one to **align** him/herself with the Divine Order of Creation.

However, in the process of **accepting/receiving** the infusion of energy, Divinely Ordered energy of the Ntorou/Ntorotu, the individual must **reject** perversity, disordered energy, which can manifest as a result of disordered thoughts, intentions and/or actions. The individual thus invokes (accepts) the energy of the Ntorou/Ntorotu, Spirits of Divine Order, and rejects (repels) disorder. In the passage below the individual invokes the Ntoro (God) **Qererti**, the Ntoro of the *caverns/holes (qerert)*, *gateways* to the spirit-realm, He who *comes forth* from **Amentet**, the *Land of the West*, the *Ancestral realm*. The individual invokes, calls forth and *accepts/receives* the energy of the Ntoro and he also *rejects/repels* thoughts, intentions and actions that are repulsive to the Ntoro and thus the Divine Order of Creation. He states that he has **not copulated/penetrated** (entered the hole, cavern – *qerert*) **of a copulator/penetrator**. The only *hole/cavern* (*qerert*) that a male should enter during copulation is that of the female whose *cavern* (**kait**/vagina) is also associated in ancient Kamit with the opening (*hole, qerert*)

to the **Tuat** (Ancestral realm) whose *gate* is **Amentet** – the *Land of the West* (Land of the setting Aten/Sun).**



A Qererti, per em Amentet, an nk n nk

Hail, Qererti, coming forth from the Land of the West, not have I penetrated/copulated (nk) with a penetrator/copulator (nk)

The whites and their offspring often attempt to translate this passage as: *I have not fornicated with a fornicator*. However, the term **nk** (**noiek** in Coptic) with the determinative of the erect phallus (**ka** in Kamit) is not referencing fornication but copulation/penetration.

Ani Sheft

(Actual image of Papyrus of Ani from whence the above metutu (hieroglyphs) are taken)



Above is an excerpt from what are often called the **42 Declarations of Innocence**, **42 Laws of Maat**, **42 Negative Confessions**, etc. The spirit of the deceased individual actually *invokes* **42** different **Ntorou/Ntorotu** (Deities) through ritual prayer in the sanctuary of **Maati** for

purificatory purposes. The **eleventh** Ntoro (Deity) is called **Qererti**. Below is a close-up of the invocation of **Qererti** which contains the metutu translated above:



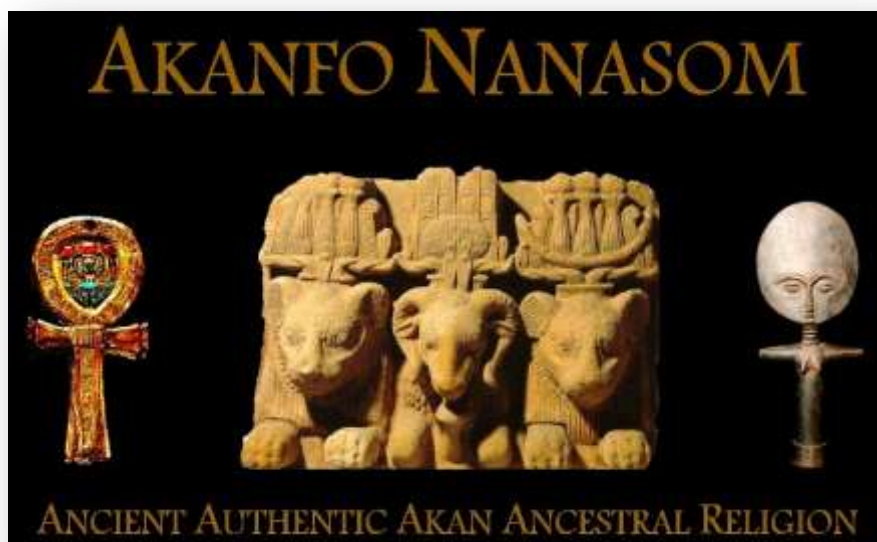
Hail, Qererti, coming forth from the Land of the West, I have not copulated/penetrated with/a copulator/penetrator.

The Abosom, Orisha, Vodou, Ntorou/Ntorotu (Neteru/Netertu) never have and never will accept dissexuality/homosexuality. Amenet-Amen, the Ntorou/Ntorotu and Aakhu/Aakhutu - The Supreme Being, the Deities and the Ancestresses and Ancestors of Afuraka/Afuraitkait (Africa) hate dissexuality/homosexuality and direct us to hate/reject it as a prerequisite to harmonizing with Divine Order. This is true of all other forms of sexual deviance as well. Afurakani/Afuraitkaitnit (African~Black) individuals who proclaim otherwise are pseudo-culture bearers and charlatans be they 'scholars', 'researchers', 'professors', 'psychologists',

'geneticists', 'physicians', 'spiritualists', 'universalists', 'metaphysicians', 'kabbalists', 'esotericists', 'initiates' of a pseudo-traditional African religious priest/esshood, pseudo-'native'-american or asian 'system' of spirituality, etc.

The spirits of disorder, the whites and their offspring, have always sought to recruit criminal-minded as well as brainwashed and misguided Black people to spread their perverse doctrine of dissexual/homosexual acceptance. Parasites need a host. Authentic Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture are reflections of the Divine Order of Creation which by nature repudiates all expressions of disorder inclusive of dissexuality/homosexuality – without compromise. The promotion of dissexuality/homosexuality is a cancer carried by the parasites and their followers. However, this cancer will be eradicated from the Afurakani/Afuraitkaitnit (African~Black) Body/Culture worldwide.

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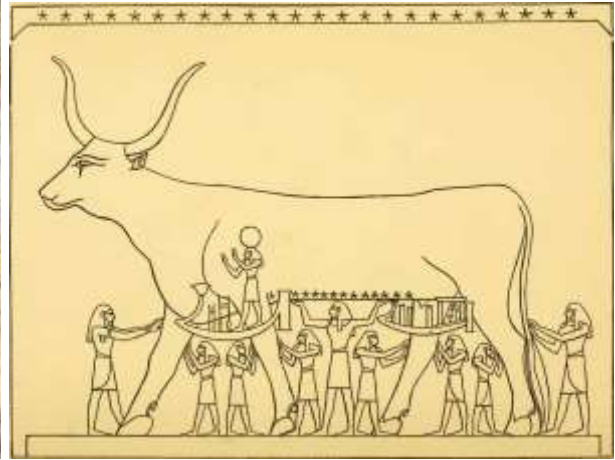
The term for 'land of the Dead', **Tuat (**Duat**) also means *hollows, abysses*. The Ntorot (Netert/Goddess) **Amentet** is the Ntorot of the **Amentet** (*western land*) where the Aten (Sun) sets or enters the caverns, **qerer**, (holes, entrance to the *underworld*). The *vagina* called **kat** or **kait** in Kamit is seen as an *opening to the spirit-realm* (Amentet, Tuat). This is why the Ntorot **Nut** is shown as a Sky Ntorot with the stars in Her body. She swallows the Aten (Sun) at night and gives birth to the Aten in the morning. The terms **tuat** (*dwat*), **qerert**, **amentet**, **kait** all reference the *opening to the inner-world, underworld, spirit-world, Ancestral realm*. Ancestresses and Ancestors return, via reincarnation, into the inner-realm, the

mother's womb and are ultimately birthed into the world. The **tuat** is the *gateway, hole, cavern* to the 'Ancestral realm' the inside of the womb wherein the returning Ancestor/Ancestress resides until birth.

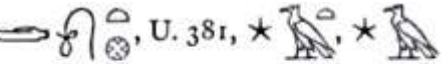
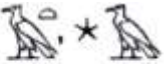
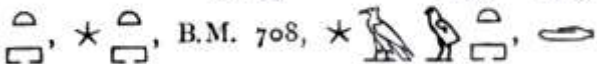
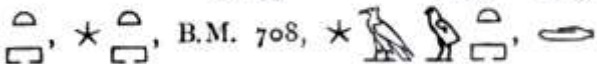




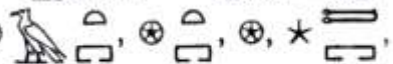
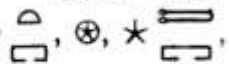

Note that the term **tuat** (twat, dwat) referencing the *spirit-realm or gateway to the spirit-realm/vagina* is vocalized as **e-twa** in Akan meaning 'vagina'. The term **tuat** has also carried over into english as a colloquial term for vagina – 'twat'. See the images and metutu (hieroglyphs) below.


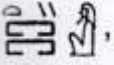


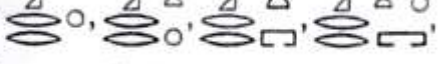
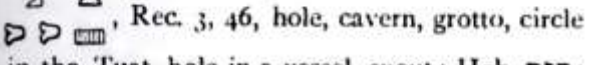

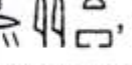

Ntorot **Nut** bent over the Earth in the form of the Sky Ntorot. The Aten (Sun) is by Her mouth and **Kait** (vagina). She swallows the Aten at night and gives birth to the Aten in the morning. **Nut** also takes the form of a Divine Cow in the sky:

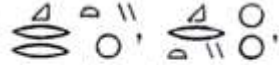
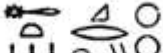



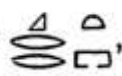
Ntorot Nut in the form of the Great **Kait** (Cow) in the Sky Who gives birth to the Aten (Sun). The word for *vagina* is also the word for *cow* – **kait**. The **Kait** (vagina) of the **Kait** (cow) is the **qerert** (hole) which is a gateway to **Amentet/Tuat**, the spirit-realm.

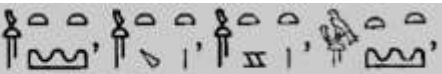
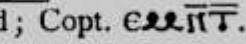
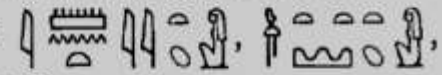
Tua-t , U. 381, *  *
, *  B.M. 708, *  *
, *  *  *
 Rec. 32, 176,  *  *
 *, a very ancient name for the land of the dead, **tuaut** *  |, hollows, abysses, empty places.

Qerti 
, B.D. 125, II, the god of the Qerti, one of the 42 assessors of Osiris.

qerr-t 
, Rec. 3, 46, hole, cavern, grotto, circle in the Tuat, hole in a vessel, spout; Heb. קיר;
 plur. , Rec. 31, 172.
qer-ti-t , Hymn Darius 15,
, Rev. 13, 13, cavern, hole, cave, den.

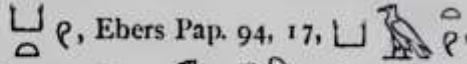

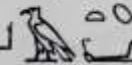
Qer-ti, Qerr-ti  Berg. I, 15, the two caverns in the First Cataract out of which the Nile was believed to rise;  the bodies of the Qerti;  I.D. III, 140B.

Qerr-t  the 5th Division of the Tuat.

Amentt  the west, the abode of the dead, Dead-land; Copt. .
Amentit  the goddess of Dead-land.



Ntorot Amentit

ka-t  Ebers Pap. 94, 17, 
 Rec. 27, 88,  vulva, vagina,

kai-t  cow; plur. 



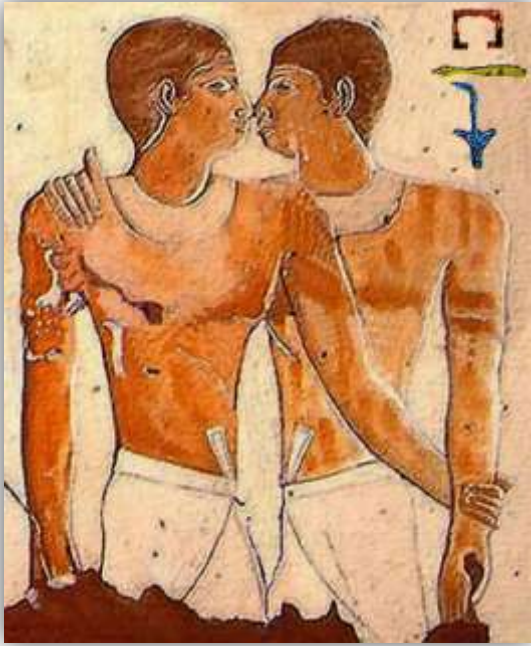
Listen to our **MAAKHERU** webcast on the subject of dissexuality/homosexuality:

Morality and the insanity of dissexuality (homosexuality) as defined in Afurakani/Afuraitkaitnit (African) Ancestral Religion

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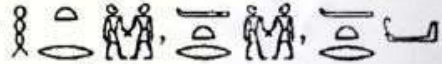


NOTE ON NI ANKH KHNUM AND KHNUM HOTEḤ

Ni Ankh Khnum and Khnum HoteḤ are identical twins. Their depiction as twins is cosmological:



Ni Ankh Khnum and Khnum HoteḤ, Sakkara, Fifth Dynasty

The term for twins in Kamit is **htr** (heter, hatr, atre):

heter ,
, Rec. 27, 190, to join
 together, to yoke, to unite, to be friends or
 allies, to be twins, to marry (?); Copt. **ⲉⲟⲩⲣⲉ**,
ⲉⲱⲩⲣ̄.
heter , twins; Copt. **ⲉⲁⲩⲣⲉ**,
ⲉⲁⲩⲣⲉⲩ, **ⲁⲟⲩⲣⲉ**.

[Note: In Akan, the male and female names for twins are 'ata' and 'ataa' (hatar/hatr in Kamit)]

The **metutu** (hieroglyphs) for 'twins' shows the two twins *holding hands*. This is because twins are seen as *conjoined in the womb*. The *Divine Conjoiner* is the **Ntoro** (Ntr) **Khnum** (Khnemu, Khunem, etc.):



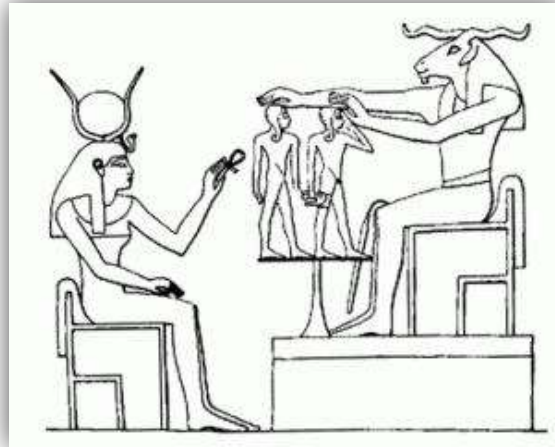
Khnum (Khunem)

His name literally means 'to conjoin':

khnem ♂ , T. 241, ♂ , U. 421, ♂ ,
T. 280, ♂ , M. 69, ♂ , ♂ ,
♂ , ♂ , Rev. 11, 188, ♂ ,
Rev. 11, 181, to unite with, to join, to join together, to reach or attain, to associate with;
var. ♂ ♂ , U. 558; Copt. ⲭⲟⲛⲞⲩ.

Khnem ♂ , U. 556, ♂ ,
♂ , ♂ , ♂ , ♂ ,
♂ , ♂ , the flat-horned
Ram-god, creator of the universe; later forms of
the god's name are:— , ,
 , , ,
 , , ,

Khunem is a Creative **Ntoro** (**Ntr/Deity**) Who is the One Who **fashions the person's soul and body** on His Divine Potter's Wheel. He then **conjoins** them. [Notice that the soul and body are identical 'twins']:



[Note: In Akan, the term for potter is '**okukunwem-fo**']

Ni Ankh Khnum and Khnum Hotep are twins. As in Afurakani/Afuraitkaitnit (African) culture across the board, twins are seen to be children of a Divinity (the Obosom **Abam** in Akan, the Orisha **Ibeji** in Yoruba, the Vodou **Hoho** in Vodoun). Khunem (Khnum) is the patron Ntoro of Twins. This is why these twins were named after Him. Ni Ankh Khnum was the first born. Khnum Hotep '*Khnum is 'satisfied', 'at peace', 'completed'*' was the second-born as indicated by his name.

The whites and their offspring have attempted to cast Ni Ankh Khnum and Khnum Hotep as 'homosexuals'. **This is because the whites and their offspring are sexual deviants by nature and will always attempt to force the perversity of homosexuality onto Afurakani/Afuraitkaitnit (African~Black) people and culture. The reality however, is that Afurakanu/Afuraitkaitnut (Africans) have never and will never accept homosexuality for it is the height of spiritual perversity - disorder. The Ntorou/Ntorotu, Abosom, Orisha, Vodou - the Deities - despise homosexuality. They always have and always will for They are children of Nyamewaa-Nyame (Amenet-Amen), The Supreme Being and only accept that which is in harmony with Divine Order.**

[BTW - All of the white 'egyptologists' know that Niankhkhnum and Khnumhotep are twins. They simply continue to lie about the subject deliberately.]

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Khnum Hotep and Ni Ankh Khnum



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The whites and their offspring often deliberately and erroneously cite the text referred to as, *The Contendings of Heru and Set*, as evidence that dissexuality/homosexuality was accepted in ancient Kamit (Egypt). This is absolutely false. Ancient Kamit, as all past and present Afurakani/Afuraitkaitnit (African~Black) nations have always abhorred and continue to abhor dissexuality/homosexuality and had/have embraced the **Divine prohibition** against it. We utilize the term dissexuality as a more proper designation for homosexuality for 'dis-' indicates that true sexuality is not (*dis*) present.

In reality, the text of the 'Contendings' **repudiates** dissexuality/homosexuality. For example, *in the manner in which this particular text is rendered*, in one questionable episode, Set attempts to sodomize Heru when Heru is asleep. However, Heru blocks Set from doing so with his hand. Heru then immediately goes to his mother Auset to report on what Set had attempted to do [**The Contendings of Heru and Set** – 'Chester Beatty' Papyrus I]:

"...Heru went to tell his mother Auset: 'Help me, Auset, my mother, come and see what Seth has done to me.'

*And he opened his hand(s) and let her see Set's seed/semen. **She let out a loud scream, seized the copper (knife), cut off his hand(s) that were equivalent and threw it in the river...**"*

In this *rendering*, when Auset finds that Set attempted to sodomize Heru and Set's seed/semen gets on Heru's hand as a result of him protecting himself from being sodomized, Auset, known as the great Healeress, Magician, etc. did not wash and purify Heru's hand. She **screamed** and immediately took a knife and **cut Heru's hand off**.

The hand was no longer any good and beyond repair, even ritually, because of the perverse attempt at dissexuality/homosexuality. Even the Great Mother Goddess who has the capacity to manufacture a new hand for Heru, instantaneously, was not able to purify the old hand because of the perversity of how it became defiled.

This is the highest form of **repudiation** of even the **idea** of dissexuality/homosexuality. If one could imagine a mother in contemporary times being informed by her son that his uncle attempted to molest him and the mother's immediate response upon seeing the son's hand

was to reach in the kitchen drawer, grab a butcher knife and cut her son's hand off. This constitutes a **comprehensive** and **absolute repudiation** by the mother of even the **idea of dissexuality/homosexuality**. This is the sentiment conveyed by Auset. The seed/semens of another man touching the skin of another male was enough to **remove that body-part from the body**. How could dissexuality/homosexuality be accepted or practiced under such rules? **It could not and was not**. Anyone in Kamit engaging in that foreign practice would be punished by the Ntorotu/Ntorou (Deities) as well as their Aakhu/Aakhutu (Ancestresses and Ancestors) who watched over them from the spirit-realm.

The text also shows that the seed/semens of Set *never entered Heru's body*. Moreover, it shows the Ntorou/Ntorotu (Deities) absolute **disgust** at the very possibility that sodomy *may have occurred*, yet they would later find that *the sodomy did not occur*.

"...Said Set: 'Let me be awarded the office of Ruler, I.p.h., for as to Heru, the one who is standing (trial), I have performed the labor of a male against him.' [reference to sodomy]

The Ennead [Tribunal of Ntorou/Ntorotu - Deities] let out a loud cry. They spewed and spat at Heru's face.

Heru laughed at them. Heru then took an oath by the God as follows: 'All that Set has said is false. Let Set's seed/semens be summoned that we may see from where it answers, and my own be summoned that we may see from where it answers.' Then Tehuti, lord of script and scribe of truth for the Ennead, put his hand on Heru's shoulder and said: 'Come out, you semens of Set.' And it answered him from the water in the interior of the marsh..."

The reason why Set's seed/semens had answered from the 'water in the marsh' is because when Auset cut off Heru's stained hand, she through it in the water. **Because no seed/semens entered Heru's body, Tehuti was able to demonstrate that the sodomy had not occurred**. Notice that the seed/semens *is an entity/spirit which spoke back to Tehuti* and informed him of its location in the marsh.

In this *rendering* of the story, after Auset threw Heru's hand away she made him a new one. She subsequently decided to trick Set. She gave Heru some medicinal ointment which caused his own seed/semens to be released. She captured his seed/semens in a pot, took it to the garden and put it on lettuce that Set was known to eat every day. This is the *cos lettuce* which releases *white fluid/sap* when the stem is cut:



Above: Cos lettuce with white sap emerging from the cut stem. This kind of lettuce was viewed as a medicinal plant which supported male virility in ancient Kamit. It is sacred to the Ntoro (Neter) Men (Min).

Because Set was so lustful, Auset believed that he would not pay attention to the fact that the white fluid on the leaves was not the naturally-occurring white sap of the cos lettuce and would therefore eat the lettuce anyway. This is what occurred. Set ate the lettuce and therefore unknowingly swallowed the seed of Heru. **The term for seed was also used for poison in Kamit.** When the seed/ semen of the male is inside the female it is life-giving, regenerative. Outside of the female, it becomes a waste product even poisonous. Moreover, this is akin to one smearing fecal matter on a plant and the unknowing individual consumes the leaves of the plant, thereby ingesting the fecal matter. In the following passage, Tehuti asks the seed/ semen of Heru to come forward:

"...Tehuti put his hand on Set's shoulder and said: 'Come out, you semen of Heru.' Then it said to him: 'Where shall I come from?' Tehuti said to it: 'Come out from his ear.'

*Thereupon it said to him: 'Is it from his ear that I should issue forth, **seeing that I am Divine seed?**'*

Then Tehuti said to it: 'Come out from the top of his head.'

And it emerged as a golden solar disk upon Set's head. Set became exceedingly furious and extended his hand(s) to seize the golden solar disk. Tehuti took it away from him and placed it as a crown upon his (own) head. Then the Ennead [Company of Deities] said: "Heru is right, and Set is wrong..."

The context in this *rendering* was that Set was attempting to rob Heru of his inheritance – the throne of Ausar, the Divine Kingship. Set wanted to rule Kamit himself. After having Ausar killed, Set was positioned to take the throne. However, the son of Ausar, Heru, survived a death plot planned against him by Set and eventually grew up to challenge Set's illegitimate authority. Set tried all kinds of deceptions and contests to disqualify Heru from the Kingship in the eyes of the Ntorou/Ntorotu (Deities). However, the schemes all failed. Set then moved, *in this rendering*, to disqualify Heru by making it appear that Heru was a dissexual/homosexual – **thereby immediately disqualifying him**, as this is the height of perversity and abomination in Afurakani/Afuraitkaitnit (African) societies. In his insanity, Set believes that Heru being disqualified would allow him – the only surviving male in the lineage – to be awarded the throne previously held by Ausar by default. This kind of extreme, discordant logic (insanity, madness) became associated with followers of Set in certain aspects of society.

On one hand, this *rendering* of the text **actually demonstrates, in a crude manner, that dissexuality/homosexuality is an abomination and is absolutely hated by the Ntorou/Ntorotu (Deities).** Yet, out of the thousands of inscriptions, writings, etc. about Ausar, Auset, Heru and Set covering thousands of years of Kamiti (Kamitic) trustory (history) this *particular rendering* is an anomaly. We use the terms 'crude' and 'this rendering' for a reason.

SET, ANAT AND FOREIGNERS

It is important to take note that whenever the whites and their offspring show up in an Afurakani/Afuraitkaitnit (African) society, references to dissexuality/homosexuality show up. This is true across Afuraka/Afuraitkait (Africa) today and wherever Afurakani/Afuraitkaitnit (African~Black) people come into contact with the whites and their offspring anywhere in the world. The same was true of ancient Kamit and the rest of ancient Afuraka/Afuraitkait (Africa). Yet, this is not limited to the greek and roman invasions into Kamit and their well-documented attempts to introduce the perversity of dissexuality/homosexuality into the culture (e.g. via the emperor hadrian and antionus).

The whites and their offspring constantly invaded the ancient Afurakani/Afuraitkaitnit (African) civilization of Kamit for millennia. After what is called the First Intermediate Period of Kamit, the end of what is called the 'Old Kingdom' and entering into the 'Middle Kingdom', we find that so-called 'semitic' speakers have some influence in Northern Kamit. This would later culminate in the **Hequ Shasu** (so-called Hyksos) taking over Northern Kamit for over a century until they were repelled by the indigenous Kamau (Egyptians). This series of events would usher in the 'New Kingdom'. The so-called 'semitic'-speakers who settled in Northern Kamit brought their culture with them. They were comprised of a mixture of Afurakanu/Afuraitkaitnut (Africans) **as well as white invaders** from the Levant (Kanaana, Lebanon, Syria regions). The original people of the Levant were Afurakanu/Afuraitkaitnut (Africans) who had migrated from ancient Kamit and Khanit (Nubia) and established civilization in ancient times. **However, this region was later invaded by white indo-europeans who would over time take political control.**



Tiles from the royal palace adjacent to the temple in Medinet Habu during the reign of Ramessu III of the Twentieth dynasty. They are typically labeled from right to left: Philistine, Amorite and Syrian. They represent the populations of the Levant at the time. The Peleset (Philistine) represents the original Black type of Afurakani (African) origin. The Aamu (Amorite) and Syrian represent the white foreign type, those non-Afurakani/non-Afuraitkaitnit (non-African/non-Black) invaders who later took control of the region. This is similar to the situation in Egypt today where the white arab invaders are in control while the original, indigenous Black Afurakani/Afuraitkaitnit (African) Kamau (Egyptians) still live mainly in the South yet have no political control.



The above image is from the Seventeenth dynasty, approximately 400 years prior to the reign of Ramessu III. Notice here that the Tamahu (Libyan), Aamu (Canaanite), Nehesu (Nubian) and Syrian are all brown-skinned.

When the whites invaded the Levant, they **polluted the blood-circle** of those Afurakanu/Afuraitkaitnut (Africans) that they waged war against **via rape**. They also introduced their **perverse culture**, corrupting the ancient Afurakani/Afuraitkaitnit (African) culture and religion to the extent that they could. Their **perverse culture, inclusive of dissexuality/homosexuality**, was thus introduced into the Levant and later **introduced into Afuraka/Afuraitkait** (Africa) upon their infiltration into Northern Kamit. This perverse culture would ultimately infect that minority of the Kamau population who made the foolish decision to interact with the white foreigners and embrace them on some level.

This reality allows us to **date the particular renderings** of the ‘Contendings of Heru and Set’ that are most often cited. Most importantly, it allows us to **date the origins of the infiltration of the non-Afurakani/non-Afuraitkaitnit (non-African/non-Black) perverse notion of dissexuality/homosexuality**, through the agency of the whites and their offspring into Kamit.

In the ‘Contendings’, prior to the ‘attempted sodomy’ event, **Ra** (The Creator) asks **Tehuti** to write a letter to the Great **Ntorot** (Goddess) **Neit (Neith, Nit, Net)**. He wanted Her to rule as to who should become the new King. This is an ancient Afurakani/Afuraitkaitnit (African) tradition wherein a critical issue which cannot be agreed upon by consensus is taken by a select group of Elders/Elderesses who go and consult the ‘Elder Woman’ or ‘Great Mother’ for a final decision.

[In Akan culture today, when the **Nananom Mpanyinfo** (Elders/Elderesses) cannot reach a decision on an issue of great importance to the oman (nation) through the normal process of consensus, a select number of them are appointed to ‘**Ye ko bisa Aberewa**’ - ‘We are going to consult with the Old Woman’ (related to the Earth Mother). When they return from consulting with ‘the Old Woman’, her decision is understood by all to be final.]

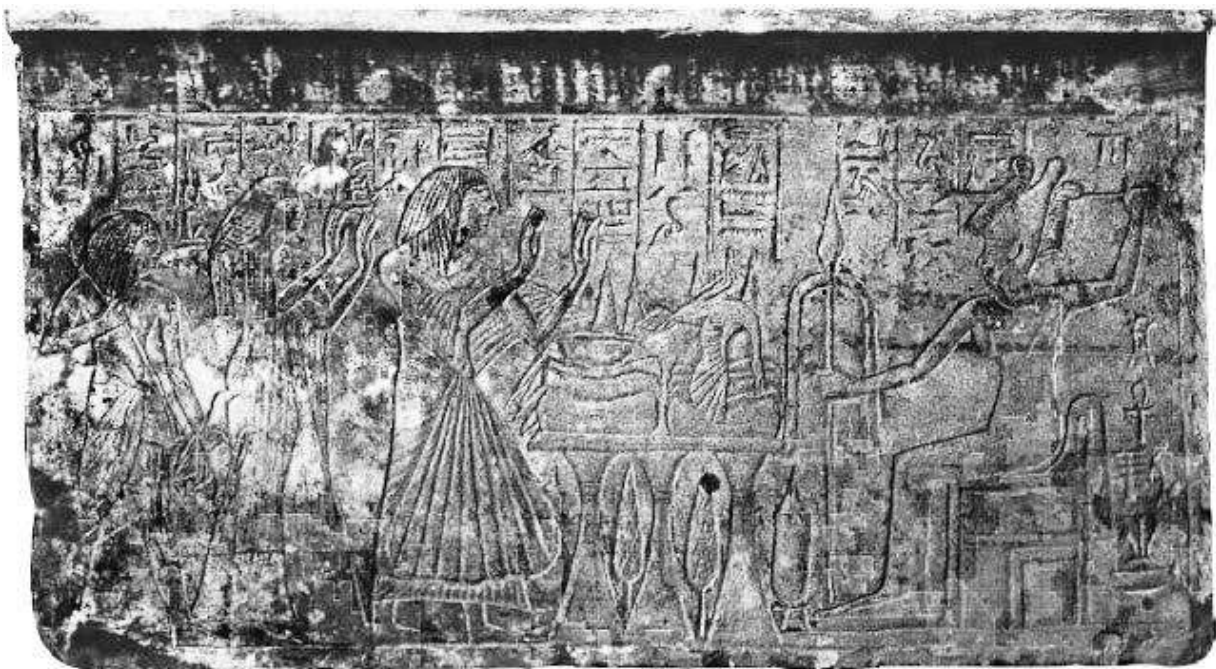
When Neit renders her judgment, she chooses Heru to be the rightful heir to the throne of Ausar. However, Neit also states that Ra should *double Set’s inheritance* (as sort of a consolation). As part of doubling Set’s inheritance, Neit orders that **Ra** should give **his two daughters** – the Ntorotu (Goddesses) **Anat** and **Astarte** – to **Set** as wives:

*“...Then **Neith** the Great, the God's Mother, sent a letter to the Ennead, saying: Award the office of Ausar to his son Heru. Don't commit such blatant acts of inequity which are illegal, or I shall become so furious that the sky will touch the ground. The Universal Lord, the Bull who resides in Annu [Ra], ought to be told: **Double Set's inheritance. Give him Anat and Astarte, your two daughters, and install Heru in the position of his father Ausar...**”*

This is critical because Anat and Astarte are Kanaani (Canaanite) – foreign – Goddesses. This demonstrates that by the time this rendering was written, the culture of Kamit had been infected with foreign ideology from the whites and their offspring. The two foreign Goddesses had already been incorporated into the cosmology and assigned as daughters of Ra and later wives of Set.

This rendering of the text and its earlier version are thus the product of a time when the culture of Kamit had already been compromised in the North.

[See ‘Chester Beatty I’ papyrus and ‘Kahun’ hieratic papyrus fragment for the two versions.]



Anat sitting on Her throne holding a spear, shield and mace. This foreign Goddess is here fully incorporated into Kamau culture. Notice that she wears the **Atef** crown which is a sacred crown representing rulership over **Southern Kamit**.

We should take note that there were very few instances wherein foreign Deities were incorporated into the culture of Kamit. Our focus here is not simply that foreign *forms* of Goddesses were incorporated by some in Kamit, **but the white/perverse ideology of dissexuality/homosexuality shows up in the texts at the time of the embrace of the foreign/white immigrants.**

Yet, not only are notions of dissexuality/homosexuality introduced when the whites show up, but **different renderings of texts** and **exchanging of roles amongst Deities** also appear as well.



Set identified as **Baal** in Kamit



Left: **Baal** wearing typical **Hedj** (white) crown of **Southern Kamit**. Right: **Baal** as transformed by the white invaders of the Levant.

In Kanaana (Canaan), the Deity **Baal** is the husband of **Anat**. Baal takes the form of a *Bull* and Anat takes the form of a *Cow* when they copulate. In Kamit, **Baal as identified with Set**. Thus Set and Anat became the Kamiti version of Baal and Anat. There is a very important *'spell for protection against scorpions'* written during the Ramessu period in Kamit that is important for our discussion. It deals with Set, although married to Anat, coming across the Goddess called the 'Seed Goddess' – *a Spirit operating as the energy of the seed/seminal fluid of Ra*. When Set sees the Seed Goddess bathing in the river, He proceeds to 'leap upon her like a Ram' and rapes her. However, because he raped the Seed Goddess who was protected by Ra - for she is the energy carrying Ra's seed/ semen - Set becomes ill. The seed/ semen, *now poison*, (the word for *seed* is also used in Kamit for *poison*) goes to Set's *head* and the brows of his eyes. He lays upon his bed ill. His wife Anat takes note of his condition and then appeals to Ra to heal him. Ra judges that Set deserves to be ill because he raped the Seed Goddess. Ultimately, Auset comes to heal Set of his illness. See the excerpts from various references below [First is the Chester Beatty Papyrus VII – in this text Ra is called Pre (Pra)]:

NO. VII (BRIT. MUS. 10687)

PLATES 33-38 A

Recto. MAGICAL SPELLS FOR PROTECTION AGAINST
SCORPIONS

Verso. CONTINUATION OF THE SAME. SPELLS AGAINST
FEVER, ETC.

AN INCANTATION FOR A MAN WHO (1, 5) [The goddess ʿAnat was disporting?] herself in the (stream of?) Khap⁶ and bathing in the (stream of) Hemket.⁶ Now the great god⁷ had gone forth to walk, and he [beheld Seth as he mounted?] upon her back, leaping (her)⁸ even as a ram leaps, and covering⁹ her even as a covers [a] [Then some of the seed-poison (?) flew] to his forehead to the parts of the brows of his eyes.¹⁰ Thereupon he lay down upon¹¹ his bed in his house [being ill. Then] came ʿAnat the divine, she the victorious, a woman acting as a warrior,¹²


PLATES 36-37

PAPYRUS No. VII

clad as men [and girt as women],¹ to Prēr her father. And he said to her: 'What ails thee, ʿAnat the divine, thou the victorious, woman (2, 1) acting as a warrior, clad as men and girt as women? I reached (home) in the evening, and I know that thou² hast come to beg Seth from the seed-poison.³ [Is it not?] a childish punishment (for?) the seed-poison put upon the wife of the god above⁴ that he should copulate with her(?)⁵ in fire and open⁶ her(?)⁵ with a chisel?⁷ [Then said] Isis the divine: I am a Nubian woman and have descended from heaven. I have come to uncover the seed-poison which is in the limbs [of N, born of M(?),] to cause him to depart in health for [his] mother, [even as] Horus [departed] in health for his mother Isis. N, born of M, shall be <to his mother>.⁸ (As) Horus lives, (so) lives (also) N, born of M.

Seed Goddess

http://www.reshafim.org.il/ad/egypt/religion/seed_goddess.htm

The Seed Goddess, ,^[3] was the personification of the seed of the creator god. She was forbidden to anybody but the creator god himself and violating her would lead to a terrible death by poisoning.

This did not prevent [Seth](#) from copulating with her after he had seen her bathing, some suggest that she seduced Seth.^{[1][2]} He fell ill because of his sacrilegious act, possibly poisoned by the goddess herself—the word *mtwt*, "seed", used can also mean "poison"^[2]—and [Anat](#) intervened with Re, asking the creator god to save him. Re ordered [Isis](#) to remedy Seth with the help of her knowledge of magic.

Compare:

“...According to Genesis, Seth was born when Adam was 130 years old^[1] "a son in his likeness and image."^[1] The genealogy is repeated at 1 Chronicles 1:1-3. Genesis 5:4-5 states that Adam fathered "sons and daughters" before his death, aged 930 years. In Genesis 4:25, there is a folk etymology for Seth's name, which derives it from the Hebrew word for "plant" as in "plant a seed" (syt). Eve says, "God has planted another seed, under/replacing Abel's"^[citation needed]. According to the bible, Seth lived to the age of 912.^[2] ...” [Seth – Wikipedia]

Here we have the situation of Set engaged in the **rape of a Divinity** [*copulate with her in fire and open her with a chisel is a reference to forced penetration*], yet **the seed/ semen ends up in his body and goes to the top of the head/brow region**. This story of Set and Anat is a story related to Baal and Anat in Kanaana, later reconfigured in Kamit. Moreover, the Hittite myth gives more texture to its expression in Kamit. Some identify the Seed Goddess as Het Heru (Hathor), who in this rendering is the wife of Ra (‘*wife of the god above*’). In Kanaana (Canaan) as well as the Hittite culture, the Creator is called **El** (Kanaana) and **El-kunirsha** (Hittite). His consort is **Athirat** (Kanaana) or **Ashertum/Aserdu** (Hittite). The ancient Afurakanu/Afuraitkaitnut (Africans) who originally migrated from Kamit into the Kanaana region brought the worship of Ra with them. Ra is called **Ra Ur** meaning Ra “the Great” one. **Ur** was corrupted into **Ul, Al** and **El** in what would later be called the ‘semitic’ languages. Het Heru or Hathor (**Athyr** in the *Coptic* or Late Kamit dialect) is the origin of the name **Athirat** and Asherah (Ashertum/Aserdu). In the Ugarit (Kanaani) rendering of the story, Baal and Anat come upon Athirat sitting by the Sea. Athirat is initially afraid. As shown below, the Hittite myth gives more context to her fear:

“...The next section begins the bulk of the text concerning Athirat. We first see her **sitting by the sea** using a spindle and doing laundry. She is identified in advance as the one who entreats El. During her labors, she sees Baal and Anat coming and begins to fear and tremble. She wonders aloud if they have come to kill her sons. This appears to scholars to be a reference to something that was a part of the myths of Ugarit that is not preserved among our current texts. The story of Baal killing the children of Athirat is alluded to here and elsewhere in the Ugaritic texts but is nowhere found. **In order to complete their understanding scholars turn to a Hittite myth that they think is probably Canaanite in origin**. In this myth Ashertum (Athirat) tries to convince the Storm God (Baal) **to sleep with her**. She is refused and the Storm God tells El-kunirsha (El), Ashertum’s husband, of what has happened. **El-kunirsha advises the Storm God to sleep with Ashertum and then humiliate her**. The Storm God then **accepts Ashertum’s invitation but upon finishing the act informs her “that he slew seventy-seven, even eighty-eight of her sons.”** Ashertum is **humiliated and terrified...**”

http://webcache.googleusercontent.com/search?q=cache:zv8sRV_WOVoj:https://ojs.lib.byu.edu/spc/index.php/StudiaAntiqua/article/download/11943/11908+&cd=2&hl=en&ct=clnk&gl=us

[Athirat: As Found at Ras Shamra by J. Watkins]

As we can see, Baal ultimately copulates with Ashertum (Athirat) the consort of El and humiliates her. This is retold in Kamit as Set (Baal) finding the Seed Goddess (in the form of a Divine Cow), the consort of Ra, bathing in the water. He then ‘humiliates’ or rapes her.

The relationship between El and Ashertum is alluded to in the ‘Contendings’ via the relationship of Ra and Het Heru (Hathor) however it is only given a few lines:

“...And so the great god spent a day lying on his back in his pavilion very much saddened and alone by himself. After a considerable while Hathor, Lady of the Southern Sycamore, came and stood before her father, the Universal Lord [Ra], and she exposed her vagina before his very eyes. Thereupon the great god laughed at her. Then he got right up and sat down with the Great Ennead...”

This limited treatment of the relationship which is more fully developed in the Hittite myth is borne of the fact that these episodes are from a foreign story infused into an ancient Kamiti narrative.

Most important however is the fact that the same elements are placed in the *rendering* of the ‘Contendings of Heru and Set’, **yet the Seed Goddess is removed and Heru is put in her place**. All Kings in Kamit automatically received as one of their titles ‘**Sa Ra**’ meaning the ‘*Son or Offspring of Ra*’. Heru was the legitimate heir to the Kingship and thus the ‘seed’/‘son’ of Ra. The corruption of the rendering takes this into account when **exchanging the roles** of the Seed Goddess with Heru. Tehuti orders that the **seed/semen/poison come out of Set’s body through the head** in the ‘Contendings’ **just as the seed/semen/poison went to Set’s head** in the story of Set and Anat. Tehuti causing the seed to emerge from Set’s head occurs *after* Neit orders that Set be given Anat as his wife. This means also that the rape of the Seed Goddess occurred *after* Anat was assigned to Set.

What we are witnessing is **foreign influence** in the cosmology of Kamit. Moreover, this **exchange of the roles of Deities** tells a political story. The so-called ‘semitic’ speakers who infiltrated Northern Kamit took Set as their main Divinity. After centuries of infiltration, they would take over control of Northern Kamit for a period:

“...The Hyksos first appeared in Egypt c.1800 BC, during the Eleventh Dynasty, and began their climb to power in the Thirteenth Dynasty, coming out of the second intermediate period in control of Avaris and the Delta. **By the Fifteenth Dynasty, they ruled Lower Egypt [Norther Kamit]**, and at the end of the Seventeenth Dynasty, they were expelled (c. 1560 BC).

The Hyksos practiced horse burials, and their chief deity, their native storm god [Baal], became associated with the Egyptian storm and desert god, Seth.^[4] Although most Hyksos names seem Semitic, the Hyksos also included **Hurrians**, who, while speaking an isolated language, **were under the rule and influence of Indo-Europeans**.^[5]...” [Hyksos - Wikipedia]

“...During the Second Intermediate Period, a group of Asiatic foreign chiefs known as the Hyksos (literally, "rulers of foreign lands") gained the rulership of Egypt, and ruled the Nile Delta, from Avaris. They chose Set, originally Upper Egypt's chief god, the god of foreigners and the god they found most similar to their own chief god, as their patron, and then Set became worshiped as the chief god once again. The Hyksos King Apophis is recorded as worshipping Set in a monolatric way: "[He] chose for his Lord the god Seth. He didn't worship any other deity in the whole land except Seth."...”

...Herman te Velde dates the **demonization of Set to after Egypt's conquest by several foreign nations** in the Third Intermediate and Late Periods. Set, who had traditionally been the god of foreigners, thus **also became associated with foreign oppressors**, including the Assyrian and Persian empires.[7] It was during the time that **Set was particularly vilified**, and his defeat by Horus widely celebrated...”

[Seth – Wikipedia]

“We do find reliefs in the 5th Dynasty mortuary temple of King Sahure at Abusir depicting a sea-borne fleet that is said to have transported his army to Syria, and in the 6th Dynasty, the official Weni is said to have taken troops to Palestine in vessels described as nmiw (traveling ships). Keelless seagoing vessels like those during the time of King Sahure (2500 BCE) traded with the Phoenician cities, importing cedar wood, Asiatic slaves and other merchandise.”

<http://www.touregypt.net/featurestories/navy.htm>



Tut Ankh Amen



The images above are from the canes of **Per Aa Tut Ankh Amen**. Those nations that had been defeated by Kamit were represented as prisoners around the cane handles. There were different times in trustory when Kamit and Khanit (Nubia) were at odds. Compare the Khaniti (Nubian) prisoner with the white asiatic foreigners, some of whom had taken up residence in Kamit and brought their perverse culture.



Above is **Baal** as rendered in the **medutu** (hieroglyphs) of Kamit. Notice that the Set animal is the determinative. Baal was identified with Set by the Kamau. Ramessu II was said to appear at the Battle of Kadesh like "Set great of strength and Baal himself". The war cry of Ramessu III was said to be like Baal in the sky, and therefore thunder which makes the mountains shake.

The rendering of the 'Contendings' under consideration shows that the author of the text is referencing the Followers of Set (foreigners) attempting to exact an abomination upon, to dominate, to 'screw'/'rape' the Followers of Heru (native Kamau). The foreigners were attempting to take the inheritance of the nation, the Divine Rulership, for themselves. Yet, the white foreigners were barbaric, abominable, detestable to the extreme as represented by their embrace of dissexuality/homosexuality. They were among the spiritually unclean:

*"...Late period texts from Ptolemaic temples include **Asiatics**, along with the **unwashed**, the **insane** and the **bearded** among those **forbidden to enter temple sanctuaries...**" [Ancient Egypt, Edited by David Silverman]*

The white foreigners were recognized as social and spiritual **deviants**. These (pseudo)-Followers of Set ultimately could not be allowed to continue to rule the country over the Followers of Heru. Set (the foreigner) was thus ordered to be captured and exported:

*"...Then Set said: 'Let us be taken to the Island in the Middle so that (I) may contend with him [Heru].' He went to the Island in the Middle, and Heru was vindicated against him. Then Atum, Lord of the Two Lands, the Annu, sent to Auset, saying: '**Bring Set, restrained with shackles.**'"*

***Auset brought Set restrained with shackles, as a prisoner.** Said Atum to him: 'Why do you not allow yourselves to be judged but (instead) usurp for yourself the office of Heru?'*

Said Set to him: 'On the contrary, my good lord. Let Heru, son of Auset, be summoned and be awarded the office of his father Ausar.' Heru, son of Auset, was brought, and the White Crown was set upon his head and he was installed in the position of his father Ausar. He was told: 'You are a good King of Kamit. You are the good lord, l.p.h., of every land unto all eternity.' Thereupon Auset let out a loud cry on behalf of her son Heru, saying: 'You are the good king. My heart is in joy. You have illumined the earth with your complexion.'

Then Ptah the Great, South of his Wall, Lord of Ankh-tawi, said: 'What shall be done for Set? For see, Heru has been installed in the position of his father Ausar.'

*Said Pa Ra Heraakhti [Ra]: 'Let Set, son of Nut, be delivered to me so that he may dwell with me, being in my company as a son, and he shall **thunder in the sky** and be feared...'*

Here, Set is defeated and shackled. The foreigner (Set, Baal) was bound and ordered to dwell with Ra in the solar boat (out of the country). The political situation was such that the native

Kamau recognized that societal stability would be guaranteed by deportation and containment of the white foreigner, under the watch of Ra.

[The association with Ra is also a reference cosmologically to the **planet** of Set (mercury) being placed next to the **Aten** (Sun – orb of Ra) as the Aten's **messenger**. Set is also the owner of the Desert (Deshert in Kamit) and also called **Sut**. In Akan culture the Obosom (Deity) **Awuku (Aku)** is the Obosom of the planet **Awuku** (mercury) is a Messenger of the Creator – **Nyankopon** and also the Owner of the desert and a Trickster. This is **Kweku Ananse** in Akan. This is also the Messenger and Trickster Orisha **Esu** (Alagbara – **Esu** is e-**Sut**) in Yoruba culture and the Messenger and Trickster Vodou **Legba** in Fon and Ewe culture. Note that in Fon Vodoun the Great Mother Divinity, Mawu, causes Legba's phallus to be eternally erect as punishment for his lust in engaging in sexual intercourse with the Vodou Gbadu and her daughter Minona. In Yoruba culture, Esu (Elegba/Alagbara) is also shown with an erect phallus. As it was in Kamit, when functioning amongst the Akan as Aku Ananse, amongst the Yoruba as Esu and the Fon and Ewe as Legba, Set has never engaged in dissexuality/homosexuality.]

It should be noted that although the whites 'took Set as their major Divinity' because Set was the 'owner of the desert' and a 'war' and 'storm' Divinity – **this does not mean that Set accepted the foreigners**. The Ntorotu and Ntorou (Netertu and Neteru), the Goddesses and Gods are the Divine Spirit-Forces in Creation. They are called **Abosom** in Akan culture, **Orisha** in Yoruba and **Vodou** in Fon and Ewe culture. **The Divine Spirit-Forces in Creation only work with Afurakanu/Afuraitkaitnut (Africans), for these Spirits are connected to us by blood**. This is why when Afurakanu/Afuraitkaitnut (Africans), wherever we find ourselves in the world, begin to engage in ritual prayer, ritual song, ritual dance, ritual drumming, etc. the Abosom/Orisha/Vodou/Ntorou/Ntorotu enter into our bodies via **spirit-possession**, to communicate with the Afurakani/Afuraitkaitnit (African) community. They also speak through dreams, oracular divination, animal totems and more.

As *Children* of the Mother and Father Supreme Being, called **Amenet** and **Amen** in Khanit and Kamit, **Nyamewaa** and **Nyame** in Akan, **Mawu** and **Lisa** in Fon and Ewe, etc. the Deities are the *Divine Embodiments of Order* in Creation. **As Spirits of Divine Order, they repel all spirits of disorder - without compromise**. This is why the whites and their offspring (eurasians – europeans and asians/non Blacks) are **repulsive to** and **repelled by** the Ntorou/Ntorotu. **This has been and always will be the case, for the whites and their offspring incarnate as spirits of disorder**. The 'worship' of Set by white foreigners was thus a *pseudo, empty worship*, for Set has never communicated with them. This is one reason why they corrupt the role of Set as a dissexual/homosexual - an expression of their own inherent spiritual discordance and disorder.

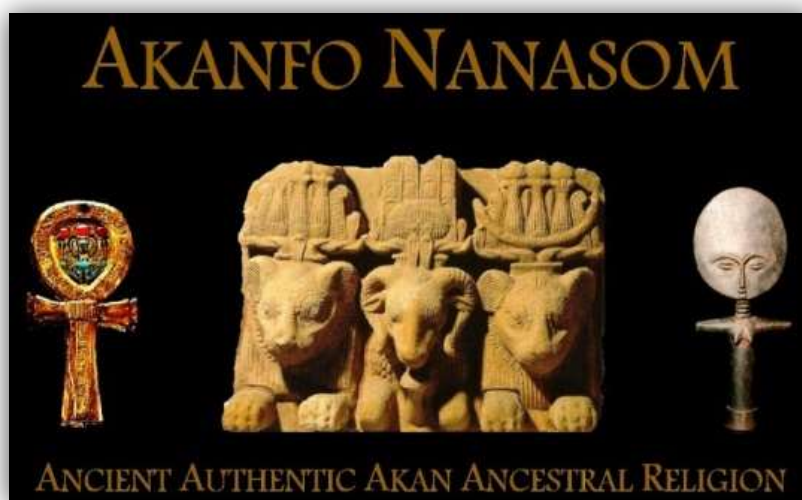
The whites and their offspring simply **imitate** the rituals, prayers, practices, etc. of the Afurakani/Afuraitkaitnit (African) people whose land and culture they invaded and attempted to infiltrate. They then move forward to **corrupt** the rituals, prayers, practices, images of Deities, attributes of Deities and more in their effort to create a new 'religion'. This

while simultaneously attempting to outlaw and eradicate the original Afurakani/Afuraitkaitnit (African) Ancestral Religion from which they stole the elements.

There are tens of thousands of writings, texts, inscriptions, etc. found in ancient Kamit. Out of these tens of thousands of writings, the whites and their offspring have identified about seven fragments which they claim are proof that dissexuality/homosexuality was accepted in ancient Kamit. **None of these texts support dissexuality/homosexuality at all.** As it was in the past, so it is today.

The whites and their offspring **incarnate** as spirits of disorder – **all of them**. This is why they have continued and will continue to attempt to force the perverse notion of dissexuality/homosexuality onto Afurakani/Afuraitkaitnit (African~Black) people – even upon those Afurakani/Afuraitkaitnit (African) people who have long died, whom the whites and their offspring believe cannot defend themselves and their culture. However, those Afurakani/Afuraitkaitnit (African) Ancestresses and Ancestors speak through their descendants. We will defend our culture at all costs.

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www.odwirafo.com/Akanfo_Nanasom.html

Appendix

In the 'Old Kingdom' Set is often regarded as the husband of Neit. This is important because **Anat is often identified with Neit in ancient Kamit, just as Set is identified as Baal.** It is also important to note that the name Neit in Kamit has numerous spellings. One in particular shows Neit to be the 'fecundator' and thus the determinative symbol is that of an erect phallus:



metu-t ,
 ,
 ,
 ,
 ,
 III, poison, venom; Copt. Late
 forms: ,
 Jour. As. 1908, 258.

met ,
 ,
 ,
 inundation, the emission of the Nile-god;
 var. ,
 ,
 .

met, metut , U. 260,
 P. 198, N. 933, , U. 553, ,
 , T. 23, , P. 729, ,
 , M. 148, N. 650, , P.
 690, , P. 216, , T.
 297, , Rec. 27, 56, ,
 ,
 ,
 , III', seed, offspring,
 , III',
 descendants, posterity.

met , , milch cow.

As we can see, the name Neit (Nt) is spelled with the determinative symbol of the erect phallus, which is also used for the term **mt** (met, mtut) meaning 'seed, emission/seminal fluid; posterity, offspring, seed' and 'poison, venom'. It is also used for the 'milch cow' – the female bovine. This is important, because Neit often takes the form of the Great Mother Cow in the Sky. This ties Neit (Nit) to Anat, the *Great Cow of Baal* in Kanaana and the *Great Cow of Set* in Kamit. This is also related to the notion that Het Heru is also the *Great Cow* in the Sky. As a consort of Ra, Het Heru is also referenced as the form of the Seed Goddess. These

shared attributes of Deities from Afurakani/Afuraitkaitnit (African) culture were not understood by and also deliberately misappropriated by non-Afurakanu/non-Afuraitkaitnut (non-Africans/non-Blacks) when rewriting and corrupting the cosmology. Those Afurakani/Afuraitkaitnit (African) people who embraced the whites and their offspring also perpetuated the white cosmological corruptions in some fashion. This happened in ancient Kamit and continues today. For example, some Afurakanu/Afuraitkaitnut (Africans) on the continent and in the Americas and the Caribbean have embraced and now perpetuate corruptions of the Yoruba and Vodoun traditions, corruptions initially introduced by invading whites.

Our restoration of **Nanasom ne Amammere** – *Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture* is predicated upon rejecting all of the whites and their offspring and their perverse culture without compromise.

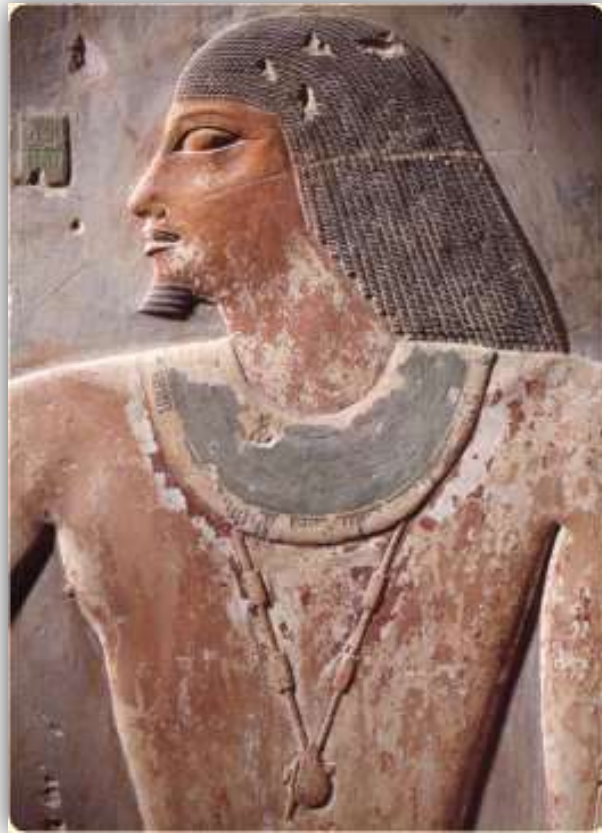
Odwirafo

www.odwirafo.com

INSTRUCTIONS OF PTAH HETEP

PROPER TRANSLATION OF INSTRUCTION 35

PRE-PUBESCENT SEXUAL TABOO



Ptah Hetep

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INSTRUCTIONS OF PTAH HETEP

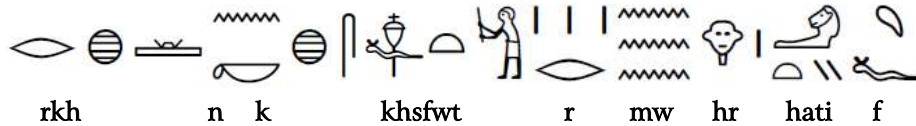
PROPER TRANSLATION OF INSTRUCTION 35 - PRE-PUBESCENT SEXUAL TABOO

Odwirafo Kwesi Ra Nehem Ptah Akhan



im k nk Hmt khrd

Do not copulate with female child [pre-pubescent girl]



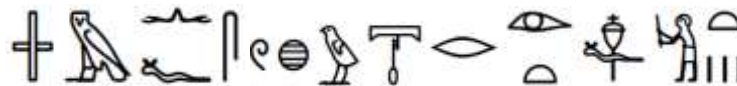
rkh n k khsfwt r mw hr hati f

You have learned the taboo against the water upon her chest [fullness of her breasts]



nn qb n nt m khat f

That which is within her body will not be cooled



im f sukhu r art khsfwt

She will not hide those acts which are taboo



qb f m kht hdj f ab f

She will cool [only] after she has injured her heart/conscience [suffered from violating the taboo]

“...Do not copulate with a pre-pubescent girl. You have learned the taboo against the water upon her chest [fullness of her breasts].

That which is within her body will not be cooled (she will become hot with lust) and she will therefore not hide the taboo behavior. She will cool down only after she has injured her heart/conscience – (after having suffered from violating the taboo)...”

--From the Instructions of Ptah Hetep, c4500 years ago. *Ptah Hetep was the **Tjati** (Chief Minister/Advisor) of the **Per Aa** (Pharaoh) **Tet Ka Ra**. When he was 110 years of age, Ptah Hetep dictated a series of instructions in ethical behavior to be recorded for the benefit of his posterity in particular and Afurakanu/Afuraitkaitnut (Africans~Black People) in general. The instructions of Ptah Hetep embody the fruits of incorporating the energy and consciousness of Maa and Maat, the Male and Female Deities of Divine Law and Balance, within our spirits.*

The instruction or maxim called number 35 (some translate it as number 32) of the **Instructions of Ptah Hetep** has been mistranslated by the whites and their offspring in an attempt to force the false notion and perverse culture of dissexuality/homosexuality into Afurakanu/Afuraitkaitnit (African) Ancestral Culture. This is a means by which the whites and their offspring attempt to pervert Afurakanu/Afuraitkaitnit (African) Ancestral Religion and Culture while also driving Afurakanu/Afuraitkaitnut (Africans) away from re-embracing our Ancestral Religion and Culture. Our disconnection from **Nanasom ne Amammere**, *Akan* for *Ancestral Religion and Culture*, is what keeps Afurakanu/Afuraitkaitnut (Africans) spiritually, politically and economically enslaved. Our reconnection to authentic expressions of **Nanasom ne Amammere**, enables us to free our spirits from such enslavement. As a collective we thereby reassert our innate drive towards sovereignty, security and thus the end of white-rule wherever we exist in the world.

Afurakanu/Afuraitkaitnut (Africans) have always, do today and always will recognize the reality that dissexuality/homosexuality is insane. It is sexual deviance and anti-life. We refer to homosexuality as dissexuality because the description shows that true sexuality is *not* (dis) manifest.

While dissexuality/homosexuality is a central feature of the mindset, nature and thus culture of the whites and their offspring worldwide, it has nothing to do with Afurakanu/Afuraitkaitnut (Africans~Black People). This reality is rooted in the cosmological foundation of Creation and the Divine Balance of the Great Father and Great Mother Supreme Being called **Amen** and **Amenet** in Kamit and Khanit (Egypt and Nubia), **Nyame** and **Nyamewaa** in Akan, **Lisa** and **Mawu** in Ewe and Fon, **Olorun** and **Olokun** in Yoruba, **Kolotyolo** and **Katyeleo** in Senufo, etc. Sexual deviance is a manifestation of disorder and has never, is not now and never will be supported by the Supreme Being, for **Amenet-Amen** only creates in accordance with Divine Order and has a mechanism in Creation to eradicate

this construction 'boy' or male, specifically when Ptah Hetep clearly demonstrates that he is referring to a female 'hmt'. The term 'khrd' is actually the etymological origin of the english term 'child'. Etymologists falsely point to a proto-germanic root for the term:

child (n.) 


Old English *cild* "fetus, infant, unborn or newly born person," from Proto-Germanic **kiltham* (cf. Gothic *kilþei* "womb," *inkilþo* "pregnant;" Danish *kuld* "children of the same marriage;" Old Swedish *kulder* "litter;" Old English *cildhama* "womb," lit. "child-home"); no certain cognates outside Germanic. "App[arently] originally always used in relation to the mother as the 'fruit of the womb'" [Buck]. Also in late Old English, "a youth of gentle birth" (archaic, usually written *childe*). In 16c.-17c. especially "girl child."

The wider sense "young person before the onset of puberty" developed in late Old English. Phrase *with child* "pregnant" (late 12c.) retains the original sense. The sense extension from "infant" to "child" also is found in French *enfant*, Latin *infans*. Meaning "one's own child; offspring of parents" is from late 12c. (the Old English word was *bearn*; see **bairn**). Figurative use from late 14c. Most Indo-European languages use the same word for "a child" and "one's child," though there are exceptions (e.g. Latin *liberi/pueri*).

As shown above, the europeans state that there are 'no certain cognates outside germanic'. This of course is inaccurate. The language of Kamit which according to our Ancestresses and Ancestors goes back to the first Divine Dynasties of Kamit (42,000 years ago according to what is now called the Turin papyrus' King's List) predates the existence of the whites and their offspring on Earth. Our Ancestral language thus necessarily predates the existence of 'proto-indo-european'. In the language of ancient Kamit the letter 'L' is not used until the late period when loan words from the invaders (greeks, romans, etc.) enter the language. The metut (hieroglyph) used to translate the 'L' sound is the metut for the letter 'R'. This is because the 'rolling 'R'' sound and the 'L' sound are interchangeable. The same is true in the Twi language of the Akan. There is no 'L' sound in Akan, only a 'rolling 'R''. When a foreign word which includes the 'L' sound is spoken and written by an Akan person, it is spoken with the 'rolling 'R'' and also written in the same fashion. Thus the english term 'mulatto' is written and spoken 'murato-ni' by Akan people (the tongue tapping the roof of the mouth once to produce the 'rolling' 'R' sound). This is how **Khrd** in Kamit became **Khld** or *Chld* (*Child*) in european languages. The metut for the 'kh' sound can be pronounced as the 'ch' in 'check' or the 'ch' in 'chronology'. Notice that the determinative metut is that of a small child with his finger near/in his mouth:




Khrd - *Child*

The pronoun 'he' is typically written with the horned viper metut in Kamit:  This is the 'f' sound in the language. Thus in the text we see the usage:



Hati f

This would typically be rendered '*his*' (f) '*breast, chest, front*' (**hati**). The usage of the term 'f' for 'he' or 'his' is used throughout instruction 35 – after initially referring to the individual as a '**hmt khrd**' or '*female child*'. Why would Ptah Hetep refer initially to a female child and then subsequently refer to her as 'he' throughout the rest of the instruction? Why should the 'he'  in this case be translated as 'she' or 'her'? Was this a scribal error? No. It reflects a common practice in different Afurakani/Afuraitkaitnit (African) Ancestral Cultures.



Krobo girls in Ghana during **Dipo** (Puberty Rites) Initiation into Womanhood

Puberty rites are sacred rites in Afurakani/Afuraitkaitnit (African) culture. It is a time when the pre-pubescent child is infused with the energy of those Ancestrally inherited Deities Who are connected to the child by blood. The Deities are the Divine Spirit-Forces in Creation - the Spirits that animate the Earth Mother, the Sun, Moon, Stars, Black Substance of Space, Oceans, Rivers, Fire, Wind, the Magnetosphere and more. The Deities, the Goddesses and Gods, are the *Children* of the Great Goddess and Great God – The Supreme Being: **Amenet-Amen**, **Nyamewaa-Nyame**, **Mawu-Lisa**, etc.

Tens of thousands of years ago the Deities, called **Abosom** in Akan, **Orisha** in Yoruba, **Vodou** in Fon and Ewe, **Ntorou/Ntorotu** (**Neteru/Netertu**) in Kamit, etc. began to *possess*

Afurakanu/Afuraitkaitnut (Africans) in Afuraka/Afuraitkait (Africa). Through ritual song, dance, drumming, prayer, etc. the Spirits would come and enter into the bodies of our Ancestresses and Ancestors. This continues today during Ancestral Religious rituals when spirit-possession occurs wherever Afurakanu/Afuraitkaitnut (Africans) are found in the world.

When the Divine Spirit-Forces of Nature first possessed the bodies of our Ancestresses and Ancestors, our bodies became altered – energetically. This *altered blood* was subsequently passed down, genetically, generation after generation until today. The blood of Afurakanu/Afuraitkaitnut (Africans) resonates at the frequencies of the Spirit-Forces of Nature and therefore we are physical magnets for Them to enter into our bodies, our families, to give us direction, healing, guidance, etc. Our capacity to wield this Divine energy is a responsibility which is bestowed upon us when we reach the age whereby we can transmit this energy to future offspring – **when we reach puberty**. This is why puberty rites are *sacred*. Manhood and Womanhood training is key to the spiritual balance of the community, for those who have the capacity to reproduce, have the capacity to transmit Divine power, via blood, to their posterity. The instruments of this transmission, the male and female reproductive organs, are thus *sacred* as well.

However, prior to reaching the age of puberty, this responsibility does not exist for the children. Physiologically, boys and girls appear similar and function similarly in many ways. **This is why different Afurakani/Afuraitkaitnit (African) cultures refer to girls with same term they use for ‘boys’.** When menstruation begins, these girls are then referred to as ‘females’, ‘women’.

For example, amongst the **Kgatla** people of South Afuraka/Afuraitkait (Africa), **pre-pubescent girls are referred to as boys (*basimane*) because they have not yet menstruated.**

“...Isaac Schapera: Some Kgatla Theories of Procreation.

Obtaining the opinions of a number of “witchdoctors” (*dingaka*), among them Natalie Morema and Rapedi Letsebe, Schapera draws on an extensive period of fieldwork to outline several topics concerned with conception, barrenness, and contraception amongst the Tswana-speaking Kgatla of the Bechuanaland Protectorate. He notes in the first section of the paper that while the Kgatla once informed their children that conception occurred following the visit of an elderly woman to a “bearded snake” who resides in a pool of water, adults believed that conception rightly occurred following copulation, and the mixture of a man’s semen (*maree*) with a woman’s menstrual blood (*mosese*). Brief notes on *thobalo* (sexual intercourse) among children are also included. The writer notes that pre-pubescent girls were referred to as *basimane* (boys) because they had not yet menstruated...”

http://books.google.com/books?id=8rGpO_TzeCsC&pg=PA361&lpg=PA361&dq=kgatla,+pre-pubescent+girls&source=bl&ots=mmCwGibvid&sig=3lPxu56xngfml3EoilInFlwuRug&hl=en&sa=X&ei=yLo6UuCvFY7a4AOJwYCACg&ved=0CCoQ6AEwAA#v=onepage&q=kgatla%2C%20pre-pubescent%20girls&f=false

--**African Traditional Religion in South Africa:** An Annotated Bibliography, edited by David Chidester

Moreover, after menopause, some cultures refer to post-menopausal women ritually as ‘men’.

“...Menstruation and Pregnancy

As the **Lowilli** phrase it at the menopause a woman 'turns into a man' (Goody 1962:56,201: Goody 1967:52). She can no longer perform the main task of women, bearing children and so is in a sense of sexual. As Goody states, "Authority ritual and otherwise is normally vested in men; within the general category of women, it is those past menopause who most nearly approach the male"..."

--Notes on Cultural Aspects of Menstruation in Ghana, by Christine Oppong

<http://archive.lib.msu.edu/DMC/African%20Journals/pdfs/Instiue%20of%20African%20Studies%20Research%20Review/1973v9n2/asrv009002005.pdf>

Thus, prior to the onset of menarche (menstruation) pre-pubescent females are referred to as ‘males’ and after the end of menarche or post-menopause females are referred to as ‘males’ in different parts of Afuraka/Afuraitkait (Africa). The concept of referring to pre-pubescent girls as ‘boys’ because of their behavior, has been retained within Afurakani/Afuraitkaitnit (African) culture in america (African-American culture). Afurakanu/Afuraitkaitnut (Africans) in america, having lost the knowledge of our Ancestral languages, appropriated and modified words, phrases and concepts from english to reflect our traditionally held, Ancestrally inherited, innate worldview. This is why Afurakanu/Afuraitkaitnut (Africans) in america refer to pre-pubescent girls who, wrestle, fight, climb trees and play just as rough as the boys as ‘tom-boys’. This masculine terminology as employed in the culture of Afurakanu/Afuraitkaitnut (Africans) in america does not reference the sexual perversity of dissexuality/homosexuality. It carries the same connotation of the traditional Afurakani/Afuraitkaitnit (African) concept of referring to pre-pubescent girls as ‘boys’ because of their appearance, behavior and the fact that they had not yet menstruated. Once ‘tom-boys’ reach puberty and their bodies begin to change (breast development, shape of the pelvis, menstruation, etc.), the term ‘tom-boy’ is dropped and ‘young lady’ or other terms designed to promote femininity are used. **This shift in terminology towards a clear focus on gender identity and proper functioning in society after the onset of menarche has Ancestral roots for Afurakanu/Afuraitkaitnut (Africans) in america as well.**

The cosmological underpinning of **female excision** (circumcision) in Afuraka/Afuraitkait (Africa) is founded upon Afurakanu/Afuraitkaitnut (Africans) endeavoring to **clearly delineate gender roles for males and females ritually** as they make the biological and spiritual journey towards manhood and womanhood:

“...There is a reference to it on the sarcophagus of **Sit-hedjhotep**, in the Egyptian Museum, dating back to Egypt's Middle Kingdom, c. 1991–1786 BCE (see right).[111] The Greek geographer Strabo (c. 64 BCE – c. 23 CE) wrote of it after visiting Egypt around 25 BCE: **"This is one of the customs most zealously pursued by them [the**

Egyptians]: to raise every child that is born and to circumcise the males and excise the females."[113] The philosopher Philo of Alexandria (c. 20 BCE – 50 CE) contrasted the Egyptian practice with God's commandment in the Book of Genesis (c. 950–500 BCE) that boys be circumcised, writing: **"the Egyptians by the custom of their country circumcise the marriageable youth and maid in the fourteenth (year) of their age, when the male begins to get seed, and the female to have a menstrual flow..."**[114]

Inscription on Egyptian sarcophagus [of Sit hedjhotep] c. 1991–1786 BCE:

"But if a man wants to know how to live, he should recite it [a magical spell] every day, after his flesh has been rubbed with the b3d [an unknown substance] of an uncircumcised girl and the flakes of skin [šnft] of an uncircumcised bald man."

--Female genital mutilation - Wikipedia

The Dogon people of Mali, one of many descendant groups of people from Ancient Kamit (Egypt), provide a cosmological basis for the practice of excision (female circumscision):

"Only among Blacks does circumcision find an interpretation integrated in a general explanation of the universe, in other words, a cosmogony. Specifically, the Dogon cosmogony that Marcel Griaule reports. In Dieu d'eau, he reminds us that, to make sense, circumcision must be accompanied by excision. These two operations remove something female from the male and something male from the female. Such an operation is intended to fortify the dominant character of a single sex in a given human being."

Cheik Anta Diop, *Civilization or Barbarism*

We should note that the term female genital mutilation (FGM) as a reference to female circumcision is rooted in the arab-islamic influenced practice of clitoridectomy and removal of the inner labia and outer labia as in infibulation. Traditional Afurakani/Afuraitkaitnit (African) practices reflect the 'circumcision' of the clitoris meaning the removal of a portion of the clitoral hood (leaving the clitoris intact) or *simply drawing blood from the region*. Drawing blood from the genital regions of the male and female as a form of **mogya aforebo** (Akan for blood offering/sacrifice) to the Ancestral Abosom (Deities), in order to ground Afurakani and Afuraitkaitnit males and females in their proper gender functions, is the traditional practice. **Mutilation of sex organs is a eurasian practice that infected the culture of Afurakanu/Afuraitkaitnut (Africans) after the infiltration of islam.**

We can see from the foregoing that different Afurakanu/Afuraitkaitnut (Africans) in traditional Afuraka/Afuraitkait (Africa) refer to pre-pubescent girls as 'boys', that contemporary Afurakanu/Afuraitkaitnut (Africans) in america, refer to pre-pubescent girls as 'boys' (tom-boys) and that this intergenerational concept is rooted in ancient Afuraka/Afuraitkait (Africa) as demonstrated by Ptah Hetep. We can also clearly delineate the cosmological infrastructure that births this concept and usage of the term 'he' to refer to the pre-pubescent girl.



You have learned the taboo against the water [fullness] upon her breast

“...Menstruation and Pregnancy

The fact that the beginning of menstruation heralds the potentially fertile period of a woman's life is known by people of all occupational and ethnic groups in Ghana. There is evidence that among the daughters of the better placed sections of the population the mean age of menarche is 12.9 (95 per cent in one school sample began to menstruate between the ages of 12.5 and 13.5 years) (Ofosu Amaah, 1969). In contrast there is evidence that among rural farming populations the age of menarche is somewhat later, the mean age being 15.6 (Ofosu Amaah 1974)...”

--Notes on Cultural Aspects of Menstruation in Ghana by Christine Opong

<http://archive.lib.msu.edu/DMC/African%20Journals/pdfs/Instutue%20of%20African%20Studies%20Research%20Review/1973v9n2/asrv009002005.pdf>

“...Breast ironing (also known as breast flattening[1]) is the pounding and massaging of a pubescent girl's breasts, using hard or heated objects, to try to make them stop developing or disappear.[2][3] It is typically carried out by the girl's mother who will say she is trying to protect the girl from sexual harassment and rape,[3] to prevent early pregnancy that would tarnish the family name,[4] or to allow the girl to pursue education rather than be forced into early marriage.[4][2] It is mostly practiced in parts of Cameroon, **where boys and men may think that girls whose breasts have begun to grow are ready for sex.**[2] The most widely used implement for breast ironing is a wooden pestle normally used for pounding tubers. Other tools used include leaves,[1] bananas, coconut shells,[2] grinding stones, ladles, spatulas,[4] and hammers heated over coals.[5]..”

--Breast Ironing – Wikipedia

The above quotes show on one hand that in rural areas in contemporary Afuraka/Afuraitkait (Africa) the onset of menarche (menstruation) for girls is later in comparison to girls in urban areas. Moreover, the onset of menarche is the final phase of puberty. It can occur three years after the breasts begin to develop. This is important, for in traditional Afuraka/Afuraitkait (Africa), such as amongst the Krobo in Ghana, once girls complete their puberty rites, they are expected to marry and have children as soon as possible. Young males who have gone through puberty and are therefore viewed as ‘men’ in society seek out young ‘women’ – *post-pubescent females* – to marry. Yet, some males circumvent protocol and seek to engage in sexual intercourse prior to marriage. Typically, such individuals’ only indication that the girl

has become a 'woman' is the change in the shape of her body, most notably the development of her breasts as illustrated in the quote above.

However, because breast development precedes the first menstrual cycle, young men who attempt to have sex with girls who they believe are 'women' based on breast development risk violating a **major taboo** – having sex with an pre-pubescent girl – which is akin to **statutory rape** and/or **pedophilia**. There are severe consequences, social, legal and spiritual for violating such a taboo – including the death of the individual for committing statutory rape and pedophilia as well as fines, beatings or banishment for young men (e.g. 15 year-olds) who have sex with pre-pubescent girls (e.g. 14 year-olds) who have not had their first menstrual cycle nor completed their womanhood initiation. This is why the proverbial wisdom, Divine restrictions, taboos in Afurakani/Afuraitkaitnit (African) culture prohibit men from judging whether or not a girl is a 'woman' simply based on the 'water upon her chest' - *fullness of her breasts*. Indeed, the practice of 'breast ironing' and other similar practices is founded upon this reality. While most Afurakani/Afuraitkaitnit (African) Ancestral Cultures do not embrace the practice of breast-ironing and see it as the adoption of an unnatural foreign eurasian practice, the relevance here is that it is practiced out of the recognition that some young men would seek to copulate with pre-pubescent girls because they believe that the girls are women and ready to have sex simply based on breast size – thereby violating a major societal taboo.



Dipo Initiates – Krobo girls making the transition to womanhood

In the image above, these young girls are going through their **Dipo** initiation. Once they complete these rites, they are considered women and will be expected to marry as soon as possible and begin a family. The young men in the society anxiously wait until the conclusion of the ceremonies to choose their future wife, for they are deemed ready – as women – to engage in sexual activity. However, weeks prior to this event, the girls – not yet 'women' –

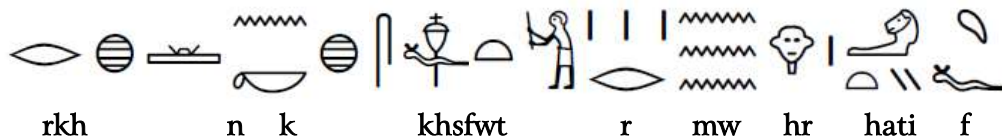
look no different than they do in the above image. If a young man in the village based his sexual advances towards one of these girls based on breast development alone during that time, he would see no difference between her pre-initiation appearance and post-initiation appearance. He therefore could make the mistake of seeking to have sex with a pre-pubescent girl – a major social and spiritual taboo. This is why traditional Afuraka/Afuraitkait (Africa) as well as contemporary Afurakani/Afuraitkaitnit (African) people’s customs around the world have proverbial admonitions against approaching young girls as women simply because of their breast development or the ‘water upon her chest/front’ as stated by Ptah Hetep.



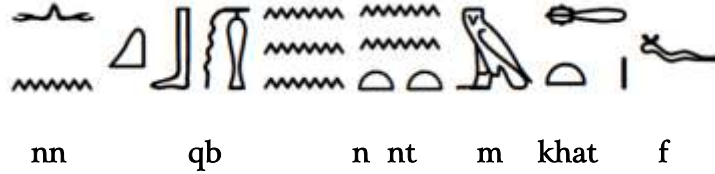
Khsfwt

That which is objectionable, shameful, driven away, punishable, repulsive

The term for taboo in Akan culture is **akyide** or **akyiwade**. The term **kyi** (chee) means *to hate, to abhor*, while the term **ade** means *‘thing, object, deed, entity’*. The term **akyiwade** thus references those *things, objects, deeds and/or entities that are Divinely hated* and therefore restricted. That which the **Amenet-Amen**, the **Ntorou/Ntorotu** and the **Aakhu/Aakhutu**, The Supreme Being, the Deities and the Honorable Ancestresses and Ancestors, hate is referred to in Kamit as **Mesut Ntr** – a person or thing which is hated by the Deity. This is Divine Hate. This is the nature of ‘taboos’ in Afurakani/Afuraitkaitnit (African) culture. Unlike simple rules and regulations, taboos carry Divine sanction. The term **kyi** in Akan also means *to turn the back to, to crush, to abominate*, etc. These are all descriptions of the term **khsfwt** in Kamit used by Ptah Hetep to delineate that which is *objectionable, repulsive, punishable, shameful – taboo*. The same concept of taboo: **akyiwade, khsfwt** is called **eewoo** in Yoruba. All Afurakani/Afuraitkaitnit (African) Ancestral Cultures have a term for Divine prohibitions/restrictions. Ptah Hetep’s instruction against copulating with a pre-pubescent girl inclusive of observing the taboo which requires that one not judge sexual maturity in females by the ‘water upon her chest’ thus reflects the timeless recognition of taboos as Divinely sanctioned prohibitions/restrictions in ancient Afurakani/Afuraitkaitnit (African) cosmology.



You have learned the taboo against the water upon her chest [fullness of her breasts]

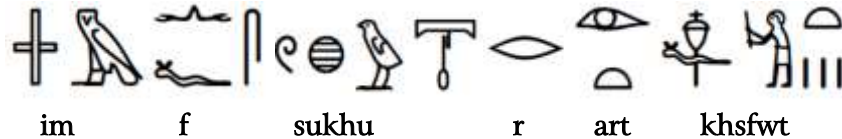


That which is within her body will not be cooled

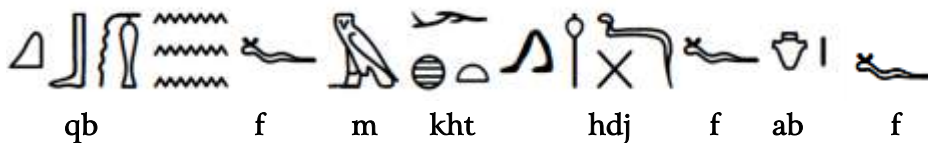
Afurakanu/Afuraitkaitnut (Africans) have recognized for millennia that when the act of copulation occurs with a pre-pubescent female it creates disorder and imbalance within the female, for her reproductive organs are not yet developed, nor is her spirit prepared to resonate at the frequency necessary to harmoniously incorporate such energy. The post-pubescent male not only has the physical and energetic capacity to dominate the female. He also has the capacity to tap into the residual energy of his Ancestrally inherited **Abosom** (Deities). For example, in Akan culture, every male inherits his **Ntoro** from his father. The Ntoro, also called **Egyabosom** meaning ‘Father’s Deity’ is a patrilineally/patricircularly *inherited* **Obosom** (Deity). It is the Divine Spirit-Force in Nature that has governed the individual’s patriclan Ancestresses and Ancestors for generations. Prior to puberty, the father regularly invokes the energy of this Obosom on behalf of his children. After puberty, the young adult now has the capacity and responsibility to invoke this Obosom on his/her own and communicate and learn from this Obosom independently in addition to communally.

The infusion of energy received by males after puberty from their Ancestrally inherited Obosom creates an energetic advantage for the post-pubescent male over the pre-pubescent female – even if they are very close in age: e.g. a 15 year-old post-pubescent male and a 14 year-old pre-pubescent female. This energetic advantage manifests very often as an energetic imbalance if such a male and female enter into a relationship. The male exercises undue influence over the sexual desire of the younger female. If such a female is not focused, she can be easily controlled sexually, mentally and emotionally by the male – based on the sexual energy aroused and her desire to continue engaging in sexual activity with the individual. Some females, once aroused, develop an unnatural appetite for sexual activity and become promiscuous.

In the parlance Afurakani/Afuraitkaitnit (African) people in america such a girl is called ‘hot’, a ‘hot ass’ or ‘hot in the ass’. This is because of the out-of-cycle provocation of sexual energy which manifests as lust – misguided desire – and often promiscuity.



She will not hide those acts which are taboo



She will cool [only] after she has injured her heart/conscience [suffered from violating taboo]

This potentiality was recognized and addressed in ancient Afuraka/Afuraitkait (Africa) and is reflected in the admonition of Ptah Hetep as he warns his son that copulation with a pre-pubescent girl can create a condition wherein she becomes ‘hot’ – *that which is within her body will not be cooled* and that because of the heat of lust that has been generated through unlawful, out-of-cycle sexual activity, she will not attempt to hide her behavior. She will be driven to frequently engage in sexual activity prior to puberty **thereby violating a social and spiritual taboo**. Therefore, she will only cool down after having satisfied her lust, yet injuring her heart (sacred conscience) for she will suffer the recrimination of the society as well as her **Okraa** (Soul/Divine Consciousness in Akan; **Kait** in Kamit; **Ori Inu** in Yoruba; **Se Lido** in Vodoun) and her Ancestresses and Ancestors who have constantly warned her against such behavior. The degradation of morality, circumvention of Divine Order and the negative repercussions upon the individual and society, short-term and long-term, are recognized and addressed through this admonition.

...Isaac Schapera: Kgatla Notions of Ritual Impurity

Originally intended to form part of a revised edition for his account of married life among the Tswana, Schapera draws on information supplied by several *dingaka* (doctors), among them Rakgomo Segale, Rapedi Letsebe and Natale Mancheng to reexamine aspects of ritual purity among the Tswana-speaking Kgatla of the Bechuanaland Protectorate. Particularly, the writer identifies how “**hot blood**” (*madi abollo*), including menstrual and post-natal blood, signified a state of ritual pollution among the Tswana. **In this regard he notes that only pre-pubescent or virgin girls and sexually inactive boys, because they are classified as cool (tsidifala)**, could perform rainmaking (gotlhapisa lefatshe), annual national purification, and war-doctoring rites.

http://books.google.com/books?id=8rGpO_TzeCsC&pg=PA361&lpg=PA361&dq=kgatla,+pre-pubescent+girls&source=bl&ots=mmCwGibvid&sig=3IPxu56xngfmI3Eoil1nF1wuRug&hl=en&sa=X&ei=yLo6UuCvFY7a4AOJwYCACg&ved=0CCoQ6AEwAA#v=onepage&q=kgatla%2C%20pre-pubescent%20girls&f=false

--**African Traditional Religion in South Africa**: An Annotated Bibliography, edited by David Chidester

Notwithstanding the author's misunderstanding of the nature of ritual restrictions regarding the sanctity of menstrual blood, the quote above demonstrates the Afurakani/Afuraitkaitnit (African) recognition of the *coolness* of pre-pubescent girls – energetically and spiritually. When a pre-pubescent girl is encouraged to have sex, the *'hot blood'* is generated within her prematurely, out-of-cycle, and thus in an **imbalanced** fashion. This imbalance manifests as lust, misguided desire, and can drive her to repeatedly circumvent Divine Order by violating social and spiritual taboos. This in turn leads to spiritual imbalance, emotional imbalance and the 'injury to her heart/her conscience' after having 'cooled down' from engaging in the restricted/taboo behavior. She suffers the weight of recrimination internally from her **Okraa** (Kait/Soul) and her **Nsamanfo** (Akan for Ancestresses and Ancestors) as well as from her family members, peers and society as when she is exposed. Prior to being discovered and exposed she suffers not only from the internal spiritual pressure from the Okraa and Nsamanfo but also from the constant fear of being discovered and exposed. This set of negative behaviors and the corresponding emotional imbalance can be set in motion simply by a male who exercises undue influence, energetically and emotionally, over a pre-pubescent female who may be 'attracted' to him and who is impressionable, gullible, comparatively submissive, etc.

Moreover, the referencing of a pre-pubescent girl as a 'he' (*basimane* – *boy* in Kgatla) in the instruction of Ptah Hetep drives home the point to the male receiving the instruction that copulation with a pre-pubescent girl is perverse – it is akin to attempting to 'copulate' with a boy which is insane and degenerate.

In ancient Afuraka/Afuraitkait (Africa), contemporary Afuraka/Afuraitkait (Africa) as well as in various communities of Afurakani/Afuraitkaitnit (African) people outside of Afuraka/Afuraitkait (Africa) – including America and the Caribbean – Afurakani/Afuraitkaitnit (African) people routinely kill people found to have molested children or found to have been engaged in dissexual/homosexual activity. This is not in any way due to patriarchal religions and western culture as many white writers deliberately, falsely assert. This has been a feature of Afurakani/Afuraitkaitnit (African) Ancestral Culture for millennia. The misuse of the procreative force of Ra and Rait (the Creator and Creatress of the Universe) is anti-life. Thus, those who choose to engage in anti-life behavior in the Afurakani/Afuraitkaitnit (African) community are removed from this life – like cancerous cells being destroyed and expelled from the body by the immune system – for the good of the body.

In the past two decades the killing of child molesters and the killing or attacking and exiling of dissexuals/homosexuals by members of the Afurakani/Afuraitkaitnit (African) community has waned. The major reason for this is the promotion of dissexuality/homosexuality and pedophilia by the whites and their offspring worldwide. **The whites and their offspring employ their false religions and pseudo-philosophies to promote the acceptance of all forms of sexual deviance. It is a major form of cultural warfare aimed to destabilize and perpetuate**

imbalance in the Afurakani/Afuraitkaitnit (African) community as well as contribute to a decline in our population growth worldwide. This includes the worldwide push by the whites and their offspring for the acceptance of ‘same-sex’ marriage. However, trustorically, Afurakani/Afuraitkaitnit (African) people worldwide from ancient times to the present have despised and continue to despise child molestation, dissexuality/homosexuality and all other forms of sexual deviance including all forms of rape and violence against women. As Afurakanu/Afuraitkaitnut (Africans) continue to re-embrace our Ancestral Cultures, those who had been lured by the whites and their offspring into a perverse acceptance of dissexuality/homosexuality and a soft stance on pedophilia will reject such acceptance and that stance and will return to their correct Afurakani/Afuraitkaitnit (African) minds. The relevance here of this trustorical narrative of how Afurakanu/Afuraitkaitnut (Africans~Black People) have always demonstrated our disdain for dissexuality/homosexuality is that it represents a continuum of culture from ancient Kamit to today – wherever Afurakanu/Afuraitkaitnut (Africans) are found in the world. The degree to which we have abandoned our Ancestral culture and embraced the anti-life, perverse culture and pseudo-religions of the whites and their offspring has determined the degree to which we have accepted dissexuality/homosexuality and other forms of sexual perversity. However, when functioning normally, naturally, no post-pubescent Afurakani (African) male, after having been informed that a pre-pubescent female exists in the category of ‘he’ or *basimane* (boy) until the onset of menarche, would attempt to copulate with her (‘him’) for dissexuality/homosexuality is recognized to be as perverse as bestiality.

Here we have demonstrated the Afurakani/Afuraitkaitnit (African) cosmological foundation for the proper and direct translation of Instruction 35 from Ptah Hetep. The young male, upon hearing the admonition against copulating with a pre-pubescent girl, gains insight into how destructive and destabilizing for the individuals and the community such an act would be. He therefore internalizes the instruction for the good of his own spiritual balance and that of the females in his community and the community as a whole. He recognizes that any attempt to circumvent Divine Order on his part will not only promote spiritual imbalance in the female, but also within himself. He will therefore suffer the punishment from the **Nsamanfo** (Ancestral Community), his own **Okra** (Soul/Divine Consciousness), his **Ntoro** (patrilineally inherited **Obosom**/Deity) as well as the members of the community. It could lead to his punishment, exile or death. The gravity of the instruction also prompts the young male to make sure other males in society observe the taboo as well, for one individual’s negative actions can affect the entire community. The young male thus takes the responsibility of not only governing himself, but participating in the stability of the society.

With a firm cosmological foundation in Afurakani/Afuraitkaitnit (African) Ancestral Culture we can compare the proper transliteration and translation of Instruction 35 with the deliberate mistranslations of the whites and their offspring:

Proper translation:

Do not copulate with a pre-pubescent girl. You have learned the taboo against the water upon her chest [fullness of her breasts].

That which is within her body will not be cooled [she will become hot with lust] and she will therefore not hide the taboo behavior. She will cool down only after she has injured her heart/conscience – [after having suffered from violating the taboo].

False translation and corresponding perverse rationalization:

<http://epistle.us/hbarticles/ancientegypt1.html>

“Do not copulate [nk] with a woman-boy [hmt], for you know that / what is (generally) opposed will be a [necessity] to his heart, and that which is in his body will not be calmed. Let him not spend the night doing what is opposed in order that he may be calm after he has [quenched] his desire.”⁴²

Parkinson translates the last line a little differently: “Let him not spend the night doing what is opposed; he shall be cool after destroying [renouncing] his desire.”⁴³ Here Vizier Ptahhotep argues that the nocturnal activities of a ‘woman boy’ will bring him no lasting relief. Nk refers to penetration, and hmt refers to a male who is open to taking the womanly role, although his social status is unclear. In many cultures, women and boys were interchangeable as sexual objects. Parkinson notes that although same-sex penetration is condemned here, it is the passive partner who is demeaned and not the active partner, who has not departed from his appropriate (active) sexual role. It is assumed elsewhere in these maxims (21st, 37th) that the pupil or audience will marry, so the aim of this prohibition is probably to safeguard the morality of the youth. Still, a certain reticence is displayed here toward the active role.⁴⁴ Any gay person reading this maxim would immediately know that it is written by a heterosexual male, not someone who knows how strong homosexual desire can be and how futile the call for abstinence may also be...”

Here, one of the whites and their offspring attempts to pervert the entire meaning of the Instruction of Ptah Hetep in order to support dissexuality/homosexuality. **As we have demonstrated above, the insanity of this rationalization is an obvious and deliberate attempt to lie and pervert Afurakani/Afuraitkaitnit (African) Ancestral Culture.**

The same is true of every attempt to twist the meanings of about seven textual references in Kamit (out of hundreds of thousands covering thousands of years of Kamau trustory). In every instance, including the texts related to **Heru, Set, Atum, Niankhkhnum** and **Khnumhotep, Nefer Ka Ra (Pepi II), Akhenaten** and the **Pert em Hru** (Negative Confessions) the whites and their offspring deliberately mistranslate and/or insert words and phrases that do not exist in the text itself in order to put forward the false narrative that dissexuality/homosexuality and other forms of sexual deviance were accepted in Kamit and Afurakani/Afuraitkaitnit (African) Culture in general – **which is categorically inaccurate.**

We must never trust the whites and their offspring to translate, interpret or expound upon Afurakani/Afuraitkaitnit (African) Ancestral Culture. It is our responsibility to teach the truth and fullness of our culture to our people. We carry our Ancestral culture within our

Okra/Okraa (Soul). It is an innately held way of life that we carry with us wherever we exist in the world. The **Mmusuo Kese** (Great Perversity/Enslavement) was not capable of removing what **Nyamewaa-Nyame** (**Amenet-Amen**) encoded within our **Okra/Okraa** as Afurakani/Afuraitkaitnit (African~Black) people.

We have a genetic, spiritual and thus *transcarnational* (through successive reincarnations) tie to ancient Khanit, Kamit and contemporary Afuraka/Afuraitkait (Africa). We therefore have intrinsic, inborn knowledge of our customs, traditions, cosmology, religion and culture. It is our responsibility to access that knowledge and share it with our people for the fortification of our worldwide Afurakani/Afuraitkaitnit (African) body/community. This is a key component of **Amansesew** – Afurakani/Afuraitkaitnit (African) Nationbuilding/Restoration.

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