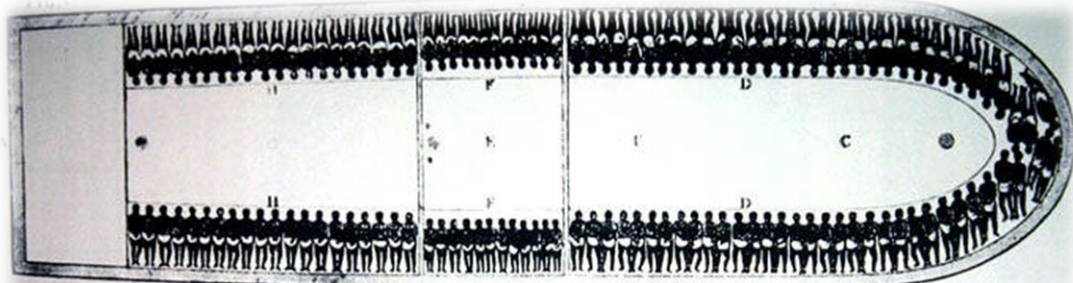


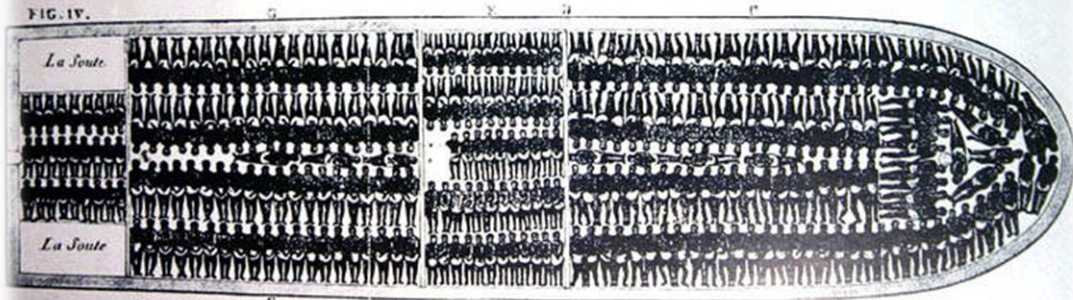
KAM UR – KAMIT URT



AUSAR, Auset AND THE ENSLAVEMENT AND RESTORATION OF THE
AFURAKANI/AFURAITKAITNIT (AFRICAN) IN AMENTI – THE WEST



Coupe horizontale des plateformes du Bastiment Négrite.



Coupe horizontale des plateformes du Bastiment Négrite.



ODWIRAFO KWESI RA NEHEM PTAH AKHAN

Kam-ur Kamit-urit

In Afurakani/Afuraitkaitnit (African) Ancestral Culture, ancient and contemporary, the roles of the King and Queenmother have a spiritual foundation. The terms *Divine Kingship* and *Divine Queenship* are often used to describe the character of our governmental structures because our governmental structures are patterned after the Divine Order of Creation. *The King is the representative of the people to the Ancestral Spirits. The Queenmother is a vessel of and thus representative of the Ancestral Spirits to the people.* With regard to the functions of the *Obene* (King) and *Obemaa* (Queenmother) in Akan society, Kwesi Ra Nehem Ptah Akhan states in **MATE MASIE – The Ancestorhood of Nana Yao (Dr. Bobby E. Wright)** [www.odwirafo.com/matemasiepage.html]:

“...Afurakanu/Afuraitkaitnut (Africans) have always honored the ability of women to receive messages from the spirit-realm through ritual, for these messages from the realm of the Ancestresses and Ancestors and the Deities are messages containing moral admonitions, direction, guidance, wisdom and warnings of what is to come if we remain on the behavioral path upon which we have placed ourselves. Messages from the spirit-realm are essentially transmissions of what is defined as Divine Law, instruction on how to ritually incorporate these laws in our lives and how to ritually restore Divine Balance whenever we lose our way. The messages are received from the Supreme Being, through the agency of the Deities and Ancestral Spirits.

In Akan culture these principles are the underpinning of the responsibilities of the obemaa (queenmother), the greater among which is her function as the custodian of social practices, protocol, customs and traditions--in a word, education. Because of her receptivity, she is a repository of Ancestral wisdom, and has oversight with respect to the application and reinforcement of this wisdom within the educational institutions of society. The obene (king) must manifest spiritual coolness, hence receptivity, in his own right for he is the representative of the people to the Ancestral Spirits, the Deities and the Supreme Being. All that the society is and possibly can become at any given moment is summed up in the person of the obene. He must therefore be receptive to the needs and aspirations of the people, as their chief representative/reflection. He must also be receptive to the Ancestral wisdom as received by the obemaa. The shaping of laws, rooted in the final decision of the obene, will to a great degree determine the direction of the nation. The vitality and security of the civilization is dependent on the Ancestral wisdom being received, transmitted and reinforced in the hearts and minds of all of the citizenry from birth through Elder/esshood...”

When the King performs rituals of Ancestral communication and stands before the Spirits of the Spiritually Cultivated (Honorable) Ancestresses and Ancestors and asks for Their Divine guidance on behalf of the people/nation, he is a representative of the nation. He is a culmination of the condition of the **oman** (nation/people) at that given moment. This was true in ancient **Kamit** (Egypt) as well as today. The term **Kamit** (Kmt, Kamt, Kemet) literally means the **Black** (Kam) *country* or *nation*. One of the titles of **Ausar** in ancient Kamit is **Kam Ur (Km Wr)** meaning the *Great (Wr, Ur) Black One (Kam)*. This is not just a reference to the sacred bull of the 10th **sepat** (nome) of Kamit. It is a descriptive title referencing Ausar as the *Divine King*, representative of the *Black Nation*. Moreover, one of the titles of **Auset** in Kamit is **Kamit Urt** (Kmt Writ), referencing Her role as the female complementary balance in sovereignty and administrative and executive authority. [See: **ADWOA – The Abosom of Adwo and Dwooda:** www.odwirafo.com/akradinbosom.html]

The Black nation ‘died’ and was ‘resurrected’ in a battle with the red one/nation (Teshher/Deshher) - a title of **Set**. The red, barren, **desert** lands are governed by Set while the Black, **fertile** lands are governed by Ausar. The *black land* of Kamit literally *died* and *resurrected* every year and fertility thus returned to the country after the ‘encroachment’ and subsequent ‘receding’ of the *red lands*.

We must recognize that the terms **Kamau** and **Desheru** meaning the **Black People** (Egyptians) and the **Red People** (those outside of Kamit including some Khanitu/Nubians) references not only the Black country and Red country. They reference the **black soil** and **red land** (desert and red clay). They also refer to the **skin color** of the people based on the **spiritual energy** that governs them. *This fact has been lost to those commentators who are not intimately familiar with and engaged in the practices of Afurakani/Afuraitkaitnit (African) Ancestral Religion.* Those designated as *Kamau* were **dark brown people with black undertones**, while those designated as *Desheru* were **dark brown people with red undertones**. Our connection to specific **Ntorou/Ntorotu (Ntrw/Ntrwt), Abosom, Orisha, Vodou – Deities** – affects our bodies, temperaments and **phenotypes**:



Left: **Maasai** woman – a **Desheru**, *dark brown with red undertones*. Right: **Serer** woman – a **Kamau**, *dark brown with black undertones*.

Those Afurakanu/Afuraitkaitnut (Africans~Black People) who have **Abosom** (Deities) of the *hot, dry, fiery energy* of the *desert and red lands* (clay) **in their blood circle** will manifest not only that energy complex and temperament, but also that *phenotype*. Those Afurakanu/Afuraitkaitnut (Africans~Black People) who have Abosom (Deities) of the *cool, fertile energy* of the *arable land* **in their blood circle** will manifest not only that energy complex and temperament, but also that *phenotype*. These are inherited characteristics – *physically and spiritually* – because of the fact that these different Abosom (Deities) **entered and continue to enter our blood circles (bodies) via spirit possession** – thereby affecting our cells. These affected cells are passed on to our descendants as we continue to reproduce. We thus give birth to descendants who resonate at the frequency – physically and spiritually – of the Abosom (Deities) who have been entering our blood circles via spirit possession for millennia – inclusive of our ancient unbroken Ancestral blood circles from Khanit and Kamit.

[Note: In Akan culture amongst certain **mmusua** (Ancestral clans) there exists a **Tuntum** line of Kings and Queenmothers and a **Kokoo** line of Kings and Queenmothers. The term **tuntum** means 'black' while the term **kokoo** means 'red'. We still have *the Blacks and the Reds* in Akan culture. This is a carryover from ancient Khanit and Kamit:



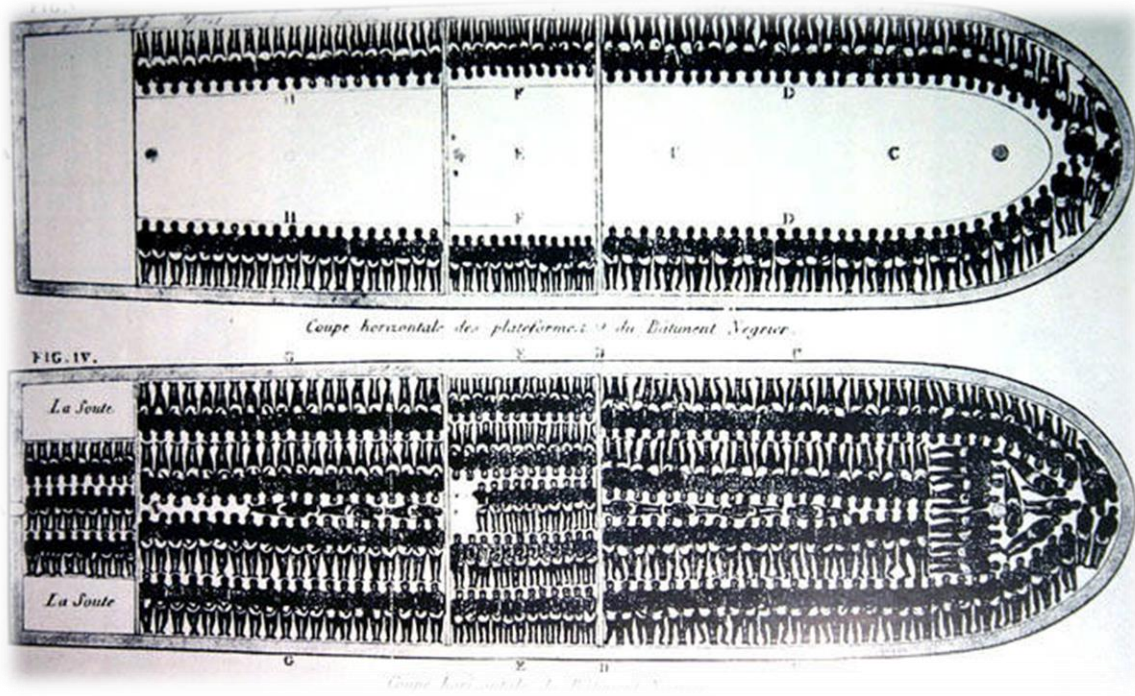
Ancient Khanitu (Nubians) visiting Kamit. They have ‘Blacks’ and ‘Reds’ in their population, meaning **dark brown people with black undertones and dark brown people with red undertones.** This has *absolutely nothing* to do with blood-mixture (pollution) with non-Afurakani/non-Afuraitkaitnit (non-African/non-Black) – white – individuals.]

There were periods of harmony and of conflict between Khanit and Kamit over the millennia. There were times when we fought one another and collaborated with one another. The same is true today with regard to Afurakanu/Afuraitkaitnut (Africans) in various parts of Afuraka/Afuraitkait (Africa) such as the conflict between the **Hutu** and **Tutsi** ethnic groups or the **Maasai** and the **Kalenjin** ethnic groups. In ancient Kamit, when the whites and their offspring invaded they initially came through the desert areas as nomadic ‘bedouins’ and feigned an alliance with certain disgruntled Desheru who also made raids into Kamit periodically. This feigned alliance eventually manifested in the form of a white take-over in Northern Kamit. This occurred during the **Hequ Shasu** (so-called Hyksos domination of Northern Kamit) and would later re-emerge over 1,000 years later in the form of successive assyrian, persian, greek, roman and arab invasions of Kamit.

In our publication, **KUKUU-TUNTUM The Ancestral Jurisdiction**, we elucidate how the story of Ausar, Auset and Heru not only references the Divine Spirit-Forces governing Creation and their manifestation in our bodies and spirits as Afurakanu/Afuraitkaitnut (Africans), but also in the **lives and events** shaping the *past, present and future* of Afurakanu/Afuraitkaitnut (Africans). Below is an excerpt from the **KUKUU-TUNTUM**. We show how the killing of Ausar, the *Great Black One*, by Set, the *Red One*, Ausar being captured in a coffin and thrown into the water is a description of the Great Black Nation being captured, forced into coffins (ships) and thrown into the water by the reds (whites and their offspring). Once the coffin was opened by Set, Ausar’s body was cut up and scattered. Once the ships of enslavement docked, the Great Black cargo was separated and sold to various plantations. The Great Black body of people survived on cotton plantations, yet were *bound*. This is the *mummification* of the Great Black One who was dead, yet had the potential to be resurrected. He was bound in white, cotton bandages. Eventually, Ausar is resurrected by Heru and Auset. This references what the future holds for Afurakanu/Afuraitkaitnut (Africans) as we return to our Ancestral Culture. The excerpt below begins on page 55 of **KUKUU-TUNTUM – The Ancestral Jurisdiction** after the discussion of the cosmological and spiritual functions of **Ausar, Auset, Heru, Set** and **Nebt Het**. We proceed to show how our *alignment with* and *disalignment from* the Abosom (Deities), and hence

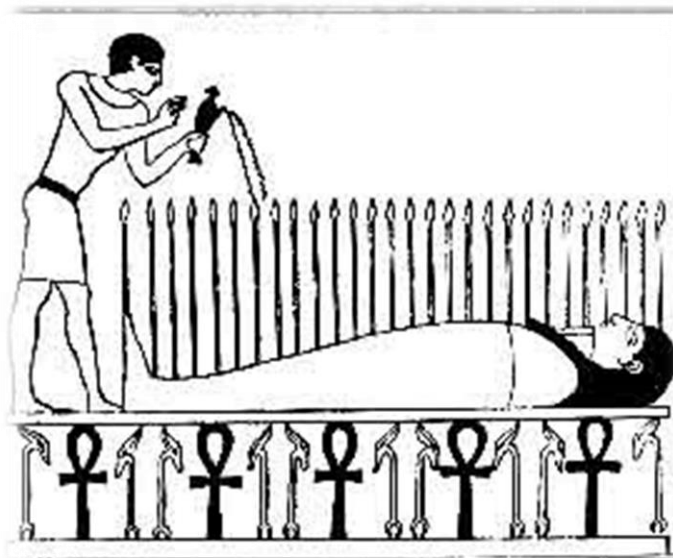
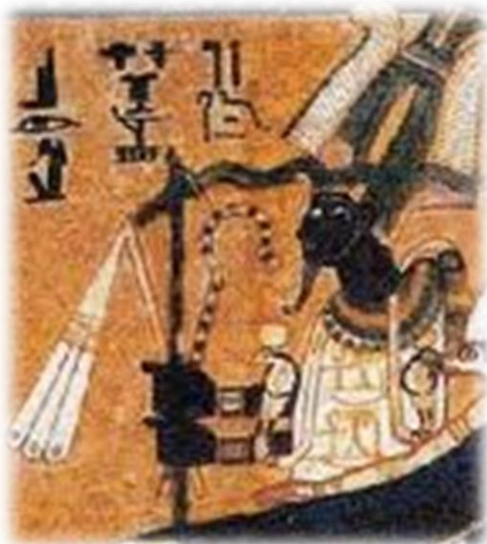
Divine Order, shape past, present and future events in our lives inclusive of the enslavement of Afurakanu/Afuraitkaitnut (Africans) on ships/vessels in the west and our inevitable restoration as a people:

“...**Ausar, Auset, Heru, Set, Nebt Het** and **Tehuti** also operate through the lives and events that take place within the clans of Afurakanu/Afuraitkaitnut. **Ausar**, the great Black King is murdered by **Set** who is often depicted as red. The Afurakanu/Afuraitkaitnut, the great Black nations of Earth, were destroyed by misguided desire operating within a small portion of Black people controlled by lust, and a large group of reddish or white foreigners from the deserts of eurasia who were their followers. **Set** takes the body of **Ausar** and throws it in the river, then proceeds to take control of the country. Here, the white foreigners of europe and asia take the bodies of Black people and throw them in the water. This is the beginning of the slave trade of millions of Afurakanu/Afuraitkaitnut who are forced into ships and sent into the waters of the Ocean.



The Kam Ur, the Great Black One/Great Black Nation, forced into a sarcophagus, a coffin, a vessel and thrown into the water.

The white foreigners then take control of the Black nations and create unlawful rules and regulations. **Auset** is forced out of Her role as Queen and goes to search for Her Husband. This is the remnant of Black people who were forced out of their countries, yet survived the wars and escaped slavery. These Afurakanu/Afuraitkaitnut would search for their sisters and brothers who were still in bondage. **Auset** finds the body of **Ausar**, performs ritual, communicates with His Spirit and becomes pregnant. Afurakanu/Afuraitkaitnut who had escaped slavery would find their sisters and brothers on the plantations and seek to unite with them and build alliances with them to plan for freedom from the white slavers.



The **Kam Ur**, Great Black nation, **mummified** in white bandages – **cotton fields**. As a spiritually/culturally dead people, we were preserved, mummified – **bound** – in cotton, just as Ausar is bound in white cotton bandages. The grain growing from the dead body of Ausar – Ausar in the cotton fields of the **West (Amenti – ‘Dead’ land)**. Although dead, the grain grows revealing that there is life in the mummy, Kam Ur, Great Black Nation, waiting to be resurrected/liberated.



Grain growing from the mummified body of Ausar

The God **Tehuti** tells **Auset** that Her son will grow up to defeat **Set**, and that She must hide away in the swamps to raise **Heru** away from the seat of government. Afurakanu/Afuraitkaitnut who escaped slavery set up their own sovereign independent nations in the swamps and forests and mountains away from the plantations. We gave birth to children who would grow to become those who will defeat the rule of the white slavers. **Set** finds out about **Heru's** birth and has Him killed. The white slavers plot against the Afurakani/Afuraitkaitnit males and females creating drugs, and diseases that we use to destroy ourselves and thus maintain white rule. The Goddesses **Auset** and **Nebt Het** find **Heru** murdered and lament His death. The mothers of Afurakani/Afuraitkaitnit males, as well as females, lament as they bury their children daily as a result of violence, drugs and diseases created by the whites. The Goddess **Serqet** tells **Auset** to call on **Ra**. **Ra** sends **Tehuti** to cause the resurrection of **Heru**. We are reminded by our Ancestresses and Ancestors that our liberation is only possible through the invocation of the Goddesses and Gods. We begin to invoke **Ra/Rait** and the Spirits of the Goddesses and Gods, and the sons and daughters of Afurakanu/Afuraitkaitnut begin to wake up. **Heru**, with **Heru Behudet** the son of **Ra**, defeat **Set** and establish Divine order in the world. The children of those who were captured and enslaved away from Afuraka/Afuraitkait, are uniting with the children of those who were colonized in Afuraka/Afuraitkait and are defeating the whites and their offspring and their false religions and perverse culture for good. **Auset**, **Nebt Het** and **Heru** resurrect **Ausar**, and **Ausar** joins **Ra** in Heaven as a God in Nature. The children of those Afurakanu/Afuraitkaitnut who were separated from Afuraka/Afuraitkait begin to evoke the Spirits of the Ancestresses and Ancestors, Who then come forth and openly exercise their jurisdiction over the lives of Their children.

jesus never existed. mary never existed. jeshua ben pandira never existed. whites have no special connection to god, nor have they been visited by god's fictional only begotten son. The names of the Gods and Goddesses that were corrupted by the whites and applied to their fictional characters are names of Spiritual Forces in Creation that have always operated through the Sun, Moon, planets, stars, our physical bodies and our spirits and continue to operate through the families and clans of Afurakanu/Afuraitkaitnut..."

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KUKUU-TUNTUM

The Ancestral Jurisdiction

NHOMA

Full transcript of the original 3-CD/mp3 audio set



Origin of Creation · Origin of the name Afuraka/Afuraitkait (Africa) · Origin and nature of Afurakanu/Afuraitkaitnut (Africans) · Afurakani/Afuraitkaitnit (African) Ancestral Culture · Origin and nature of the whites and their offspring rooted in the insanity of dissexuality (homosexuality) and incest · Cosmological Structure of Creation · Nature and function of the **Nananom Nsamanfo** and **Abosom, Egungun** and **Orisha, Kuvito** and **Vodou** (the Ancestresses and Ancestors and the Goddesses and Gods) in Afurakani/Afuraitkaitnit (African) Ancestral Religion · Origin and function of Afurakani/Afuraitkaitnit (African) Ancestral Clans · Afurakani/Afuraitkaitnit (African) Ancestral Religion

Origins of the **FICTIONAL** characters and **FALSE** religions and writings:

abraham · isaac · ishmael · moses · aaron · david · judah · jesus · mary · yeshua ben pandira · muhammad · allah · yahweh · elohim · solomon · sheba · menelik · brahman · christianity and the bible · islam and the quran · judaism/hebrewism and the torah · hinduism and the vedas · buddhism and the dhamapadas · european pseudo-esotericism and the qabalah

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