

FIND OUR TREASURES

A MAP OF THE PLEASURE JOURNEY IN AFRICA FROM THE 10TH CENTURY TO THE LATE 19TH CENTURY

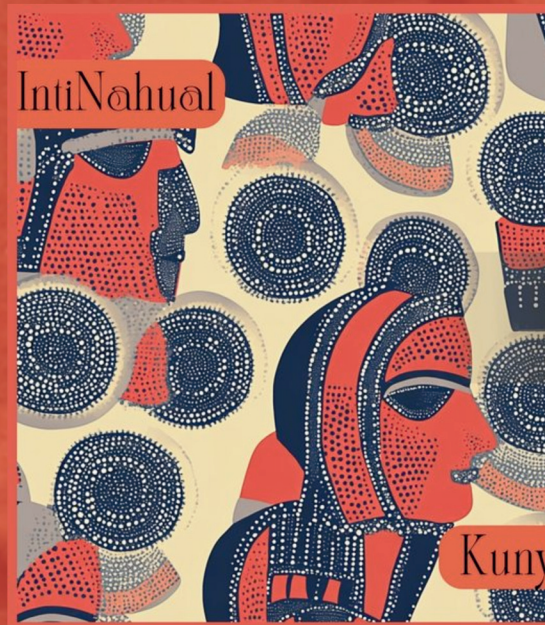
Africa's relationship with sexuality is often perceived as conservative, but that's only part of the story! Many cultures across the continent have historically embraced diverse expressions of sexuality, celebrating love and intimacy through rituals and communal events. This narrative of conservatism overlooks the rich traditions that reveal a much more nuanced view of sexuality. While modern perspectives may lean towards conservatism, Africa's history is filled with stories of sexual openness and celebration.

Let's dive into the treasure map of African pleasure and the vibrant energies of sexuality! As we explore, we'll uncover hidden gems like ancient rituals, the powerful Chisamba dance of the Chewa, and diverse expressions of intimacy through fetishes, fantasies, and fashion. Each element reveals the rich cultural heritage that celebrates sexuality in Africa, where pleasure is woven into the very fabric of life.

FIRST STOP-10TH CENTURY

KUNYAZA/ KACHABALI (RWANDA)

Kunyaza, also known as Kachabali, is a sexual practice that originated in Rwanda and has spread to other parts of Central Africa, including Kenya and Uganda. The practice involves specific techniques designed to induce female ejaculation and multiple orgasms during heterosexual intercourse. While the exact techniques can vary, Kunyaza typically involves deep penetration, specific movements, and the use of pressure points. The goal is to stimulate the G-spot and other sensitive areas of the vagina, leading to intense pleasure and ultimately, female ejaculation.



SECOND STOP- 15TH-16TH CENTURY

OKAJEPISA OMUKAZENDA (HIMBA, MAASAI, AGIKUYU)

The practice of "Okajepisa omukazenda" among the Himba people exemplifies their deep cultural values surrounding hospitality and generosity. By offering sex to guests, this tradition is viewed not merely as a physical act but as a profound expression of welcome and a means to strengthen social bonds. In these societies, pleasure and enjoyment are intricately woven into cultural practices and social interactions, highlighting the communal aspect of intimacy. Similarly, the symbolic gesture of the spear among the Maasai and Agikuyu tribes illustrates their cultural understanding of marriage and relationships. While this practice may seem harsh to outsiders, it serves as a significant communication tool within families, helping to address and resolve issues. In this context, the spear becomes a mechanism for understanding and overcoming challenges, ultimately promoting the well-being and harmony of the community.



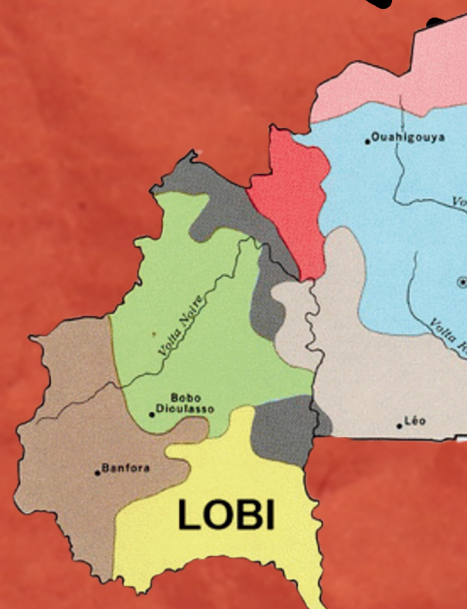
OSHUN FORCE SEQUENCE (OSHUN OF WEST AFRICA-YORUBA)

The Oshun Force Sequence is a West African spiritual concept that outlines the journey of sexual energy. It begins with desire, leading to arousal, copulation, pleasure fulfillment, conception, birth, and ultimately, growth or creative energy. Oshun, the deity associated with this sequence, was revered as the embodiment of sexuality, fertility, femininity, and creativity. Central to Oshun practice was the belief in balance and reciprocity, emphasizing that giving and receiving are interconnected. Oshun spiritualized love-making by viewing sex as a sacred and conscious union of two individuals, driven by mutual desire, respect, and passion. This connection was believed to lead to liberation, vulnerability, and ecstatic release.



THIRD STOP-18TH CENTURY BANGUELA, (LOBI PEOPLE, GHANA AND BURKINA FARSO)

Among the Lobi people of present-day Ghana and Burkina Faso, an exhilarating dance ritual marks the end of each season, known as Banguela, or the "ceremony of life." Participants immerse themselves in water, their movements stirring feelings of arousal and vitality. Following this invigorating dance, each warrior would encase his manhood in a magical skeleton case, a powerful symbol representing the animal species he wishes to bless with the essence of life through his semen. This tradition beautifully intertwines sexuality with spirituality, emphasizing the connection between life, nature, and cultural identity.



FOURTH STOP- EARLY 19TH CENTURY-PRE COLONIAL KURU WARRIORS CEREMONY (BOTSWANA, NAMIBIA & SOUTH AFRICA)

Each year, as hunting season begins, the Kuru Warriors of Africa engage in a profound rite of fertility and renewal. They pierce the Earth with their spears, symbolically reaching its womb, and fertilize it by injecting their semen into the ground. This act, grounded in spiritual belief, is thought to cause the Earth to become "pregnant," thereby spiritually birthing animals for the hunt. The ritual requires deep mental focus on the specific animal to be hunted, intertwining physical pleasure with spiritual intention. Through this sacred practice, the Kuru Warriors connect their fertility rites with the natural cycles of life and sustenance.



UNYAGONI (SWAHILI, EAST AFRICA)

Unyagoni society, thought to have originated in East and Central Africa during the pre-colonial period, was known for its spiritual and fertility practices. It placed great importance on pleasure within marriage, viewing it as vital for maintaining harmony between partners. Pleasure extended beyond procreation, symbolizing mutual respect, emotional connection, and physical fulfillment. Unyagoni rituals often taught how to nurture intimacy, ensuring both partners experienced satisfaction. This holistic view linked pleasure with emotional, spiritual, and physical well-being, reflecting the belief that personal and relational harmony was essential for the overall balance and prosperity of the community.



FIFTH STOP- LATE 19TH CENTURY-PRE COLONIAL MAKE UP AND DRESS UP (WODAABE OF NIGER, CAMEROON, CENTRAL AFRICAN REPUBLIC, NIGERIA AND CHAD)

The Wodaabe, a nomadic tribe from Niger, Cameroon, the Central African Republic, Nigeria, and Chad, practiced a unique sexual culture where women held significant sexual autonomy. Known as "Peacock culture," women were seen as having sexual powers and were allowed to take multiple partners beyond their husbands. Men competed for their favor by adorning themselves with elaborate makeup, bright clothing, and peacock feathers, highlighting their attractiveness during annual gatherings like the Guérewol festival. These festivals featured dance competitions where men showcased their beauty, grace, and stamina, hoping to impress women and be chosen as lovers, embracing a matriarchal sexual dynamic.



Some of these practices are still ongoing today, preserving the deep connection between pleasure, culture, and life in various African communities. With this map of traditions, we hope to continue embracing our roots and recognizing the significance of pleasure, not just as a cultural element but as an essential aspect of our well-being and health. By honoring these practices, we can bridge the past and present, fostering a more holistic understanding of the role that pleasure plays in shaping our relationships, identities, and communities.