





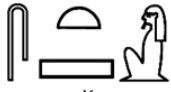
## Extreme racism


The Book of the Dead, Papyrus of Any, Chapter 18, plate 14, §H, col 1


*When the comrades of Seth come, it is when they change their forms into animals and then they are slaughtered in the presence of the lords, for they are smashed and the blood flows among them. These things are caused by the judgment of those in the city of Djedu.*


 *iwt*  
coming


 *smzyw*  
the comrades


 *stš*  
of Seth


 *pw*  
it is when


 *iri*  
make


 *n*  
they

 *sn*

 *hprw*  
forms

 *=sn*  
theirs

 *m*  
as

 *wt*  
animals

 *h*  
then

 *n*  
they are

 *=sn*

 *sft*  
slain

 *m*

 *b3h*  
in front of

 *ntr*  
the lords \*

 *ipw*  
these

 *n*  
because

 *dri.n* *tw*  
smashed were

 *snf*  
the blood

 *h3y*  
flowed

 *im*  
among


 *=sn*  
them

 *rdiw.n* *tw*  
were caused these

 *m*  
by

 *sipt*  
the judgment

 *n*  
of

 *imw*  
those who are in

 *ddw*  
the city of Djedu

The act of killing people deemed animals is evidence of delusional racism, not just extreme racism! The ruling elite of the pharaonic regime, although extremely racist, cannot be deemed delusional because extreme racism had been handed down to them by tradition. The Egyptian texts provide all the information necessary for understanding perfectly what the above passage is about.

— The people entered the judgment site as normal people; the judges decided that they were “comrades” (kin) of Seth and ordered their slaughtering.

— Seth is the representative of primitive people regarded subhuman and unnatural. The symbol



of Seth is an animal that does not exist in nature: it has square ears and an arrow for a tail.

— The judgment procedure and the slaughtering took place in the city of Djedu (Busiris to Greeks) in front of the lords who were the masters of the judges.

— The victims were killed for being inferior, not for having been found guilty of some crime. The judges were not normal judges in a court of justice because a set of laws had never been issued in ancient Egypt; they were assessors of youngsters born of foreign women (regarded inferior) confined into what was known as **Enclosures**. These women had been inseminated by the same lords in front of whom the inferior youngsters were exterminated.

—★The word *ntr* 𓂏𓂏𓂏 cannot be rendered as **gods**, since there is nothing celestial or immaterial in the above account of slaughter and bloodshed. The academic translators, however, render *ntr* always as **god/gods**. They thus deprive the texts of reasonable meaning leaving nothing inviting reasonable explanation.

No sacrifice in front of some statues of gods is meant either. The ancient writers never employed the word *ntr* in the sense of *statues of gods*. The word can only be rendered as **lords**.

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The following two chapters, **Enclosures** and **Judgment**, have been copied from the article titled “The Origins of Temple Prostitution”. If already read, please proceed to chapter **Cultural Memory** on page 10.

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## Enclosures

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The **Enclosures** mentioned in the ancient Egyptian texts, *hwt* 𓂏𓂏, or just 𓂏, are well-known because the name of the goddess Nephthys is *Lady of the Enclosure* : **Lady nbt** 𓂏 of the

**Enclosure** *hwt* 𓂏, spelled 𓂏 ; and the name of the goddess Hathor is *Enclosure of Horus* :

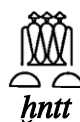
**Enclosure** *hwt* 𓂏 of **Horus** *hrw* 𓂏, spelled 𓂏.

Furthermore, some goddesses are referred to as *Foremost of the Enclosure* :

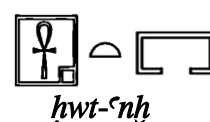
***Mafdet is foremost in the Enclosure of those of high rank***



**Goddess Mafdet**



**foremost**



**in the Enclosure of those of high rank**  
(The Pyramid Texts, Utterance 297 §440c)

***Nekhbet, foremost in the official's Enclosure in Heliopolis***



*nḥbt*  
**Nekhbet**



*hrt-ib*  
**amidst**



*hwt-sr*

**the official's Enclosure**



*imt*

**which is in Heliopolis**



*iwnw*

(The Pyramid Texts, Utterance 570A §1451b)

***Nut the elder, foremost in the Lower Enclosure***



*nwt*  
**Nut**



*ʿst*  
**the elder**



*hrt-ib*  
**amidst**



*hwt*

**the enclosure**



*hrt*

**the lower one**

(The Pyramid Texts, Utterance 3)

***Nut the great one, foremost in the Enclosure the ramparted one***



*nwt*  
**Nut**



*wrt*  
**the great one**



*hrt-ib*  
**amidst**



*hwt*

**the Enclosure**



*šnūt*

**the enclosed one**

(The Pyramid Texts, Utterance 7)

The goddesses are said to be above all others into the Enclosures but not that they were the owners of the Enclosures, which belonged to either *those of high rank* or to *the officials* or to *Horus*.

**Lady of Enclosure**, for Nephthys, was certainly a priestly invention.

Those Enclosures were human breeding grounds where confined foreign women were used as baby-making-machines to produce fresh citizens, of all possible social ranks, and slaves.



1

The women were prisoners of war or imported from abroad. Amenhotep III, the father of Akhenaten, married two of his daughters; first Isis and then, in Year 30, Sitamun. Obviously, he did not import a harem of 317 women to house it in the palace.

The first 12 years of Amenhotep's reign are well documented on a series of commemorative scarabs. The text below comes from the scarab corresponding to Year 10.

***His majesty brought Kirgipa the daughter of Satirna, a nobleman of Nahrina, with her harem of 317 women.***



*inyt*  
**brought in**



*hm*  
**majesty**



*f*  
**his**



*s3t*  
**daughter**



*sr*

**of a nobleman**

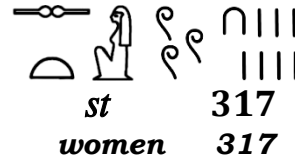
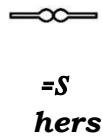
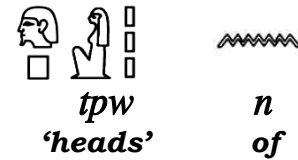


*n*  
**of**



*nhrn3*  
**Nahrina**

★

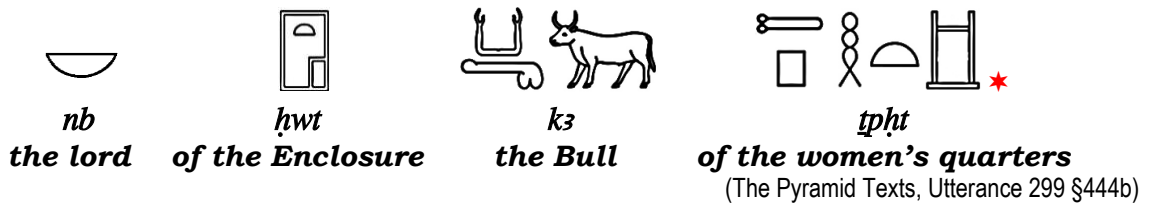


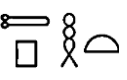

★ sign T14  denotes foreign land.

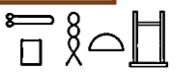

The owner, the lord of the Enclosure, was the inseminator of the women confined into the Enclosures:

**Unas Teti**

***The lord of the Enclosure, the Bull of the women's quarters.***



★ Please note that the word *tpht*  has been written without determinative sign (classifier) in the pyramid of Unas (c. 2330 BCE) but in the pyramid of Teti, the successor of Unas (c. 2310 BCE), the determinative sign  of the word *tpht*

 is the ideogram of a shrine , denoting that the word names both the space of a harem and a shrine.

The goddesses are so closely related to the Enclosures because the women inseminated by the lords-gods of the pharaonic society gave birth to "sons of gods" and were thus promoted to "Mothers of gods".

It appears that by 2300 BCE the women of the Enclosure had already evolved into hierodule priestesses (the "Bulls" were paying to have sex with the "Cows". Please see **The fare of the ferryman** below) and the harem of the Enclosure had already evolved into a temple.

The Egyptian name of the temple at Luxor is *ipt rst*  **Harem of the south**, and of the temple at Karnak is *ipt swt*  **Harem districts**.

The definition of the term "Bull" according to Egyptologists:

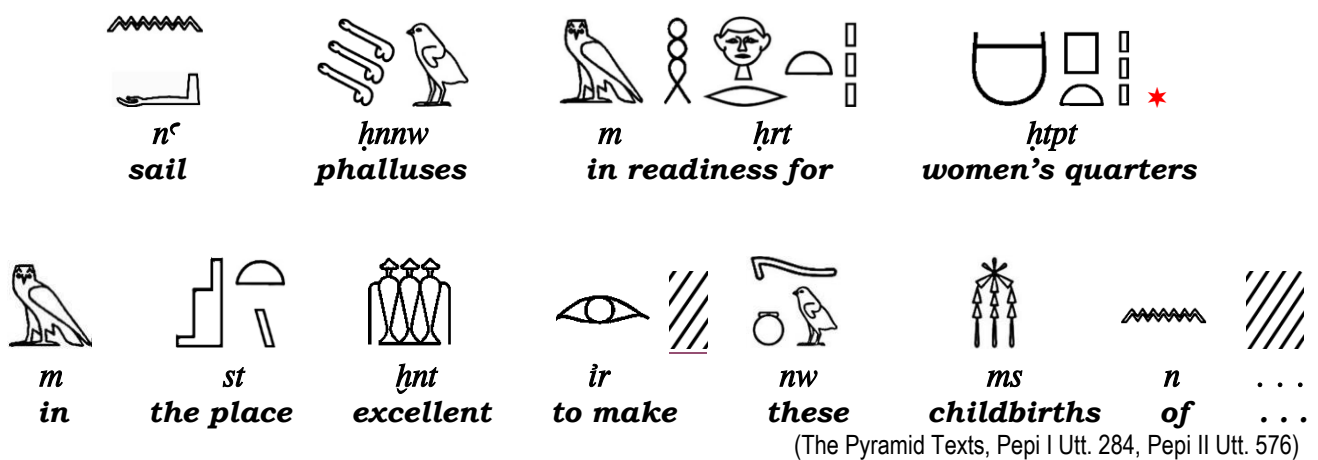


**Bull** (*k3*). Metaphor of male power, both beneficent and inimical: in the former case, the king or various gods, especially the sun; in the latter, an aggressive snake.

James P. Allen "The Ancient Egyptian Pyramid Texts" page 427


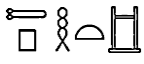

The *male power* of the king was beneficent to the ruling elite since it provided the required manpower (the sun has no male power but the god Ra does. Allen reads "Ra" but understands "sun", no matter what the context). To function properly, the *male power* had to be transported to the Enclosure, the pre-eminent place for realizing the required childbirths:

***Phalluses sail in readiness for women's quarters in the pre-eminent place for making these childbirths of . . .***

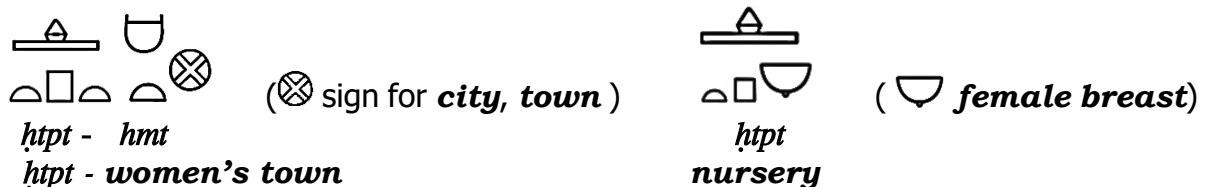


Translation by James P. Allen:


Penises shall travel into ready vaginas and vulvas into position.  
[This is] Eyes-Forward, (gods), [who is born to ... every day].

★ The term *htpt*  is supposed to be the younger variant of the term *tpht*  but here they both occur in the Pyramid Texts. The sign  (a well filled with water) on which the term *htpt* is based, symbolizes the female organ.

Entry Wb III 195,10 provides the following two spellings of the word *htpt*:



The Enclosure contained the space where the harem was housed and a nursery for the children born and raised into the Enclosure.

The Egyptian name of the temple at Denderah is *st mshnt*  **Nursery location.**

## Judgment

At a certain age, the youngsters born and raised into the Enclosures had to be assessed to have a social rank assigned to them before leaving the Enclosure for the outside world.



**King Aha, c. 3050 BCE**

According to a 5050-year-old wooden tablet, attached as a tag to goods shipped to or from the administrator of the Enclosure of Horus, the judge and administrator of the Enclosure was Anubis.

(Please note the hole on the upper right corner. The tablet was attached to goods shipped by a string).

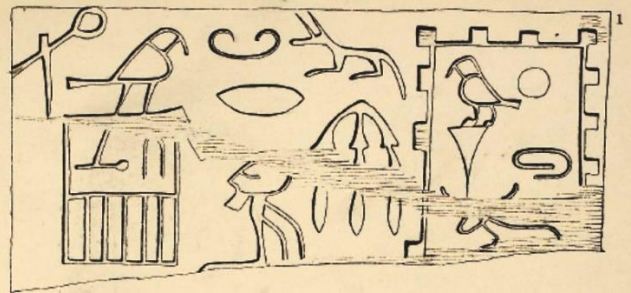
EBONY TABLETS OF AHA-MENA.

PL. III.



2:1

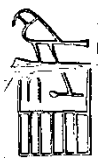
ABYDOS. TABLETS OF KING AHA-MEN.



"THE ROYAL TOMBS OF THE EARLIEST DYNASTIES", 1901, Part II. W. M. Flinders Petrie, plates III and XI

The inscription on the tablet reads as follows:

*[to/from] the judge Anubis in the Mesquet chamber of Imiut, administrator of Horus' enclosure.*



*hrw-h3*

Reign of king Aha



*wpt r*

judge



*inpw*

Anubis



*mskt*

Mesquet chamber



*imy-wt*

of Bull's skin



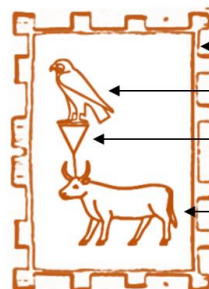
*m-k3b*

administrator



*hwt-hrw*

of Horus Enclosure



Enclosure

Horus

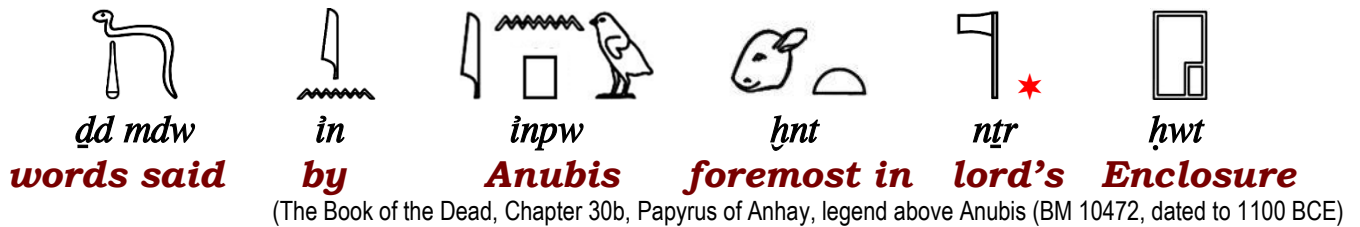
Pubic triangle (vagina)

'Cow' - women

*hwt-hrw*

Horus' enclosure

1,950 years later, Anubis and Horus had evolved into gods but Anubis was still referred to as the administrator of the Enclosure:



★ The word *ntr* 𓏏 should normally be rendered as **god** in passages from religious texts (i.e., funerary texts as above) and as **lord** in passages from texts of the didactic genre. It is best, however, to render it always as **lord** since by “lord” **god/God** is meant and, moreover, when the king is meant, the information conveyed will not be lost to the reader.

**Lord's Enclosures** did exist but never **god's Enclosures**.

The ancient Egyptian funerary literature was to assist the deceased to undergo judgment successfully, i.e., initially to *survive* judgment (Ammit, the executioner, was gulping down the condemned ones), and, finally, to get permission to proceed to the Netherworld to live there a blissful life ever after.

On the contrary, the ancient Egyptian didactic literature was to assist young people, born and raised into the Enclosures, to undergo the assessment for social classification, i.e., to be assigned a social rank guaranteeing survival, and thus get permission to enter the society of the socially classified subjects of the king and live free among them.

The terminology used by the authors of both these genres of literature, was similar.

The transportation of the “pure ones”, for example, as much from the judgment hall to the Netherworld, as from the judgement site of the Enclosure to where the members of the society were living, was realized by a ferryboat floating on a canal and sailing from the east bank of the canal to the west, or from the *land of darkness* to the *land of light*.

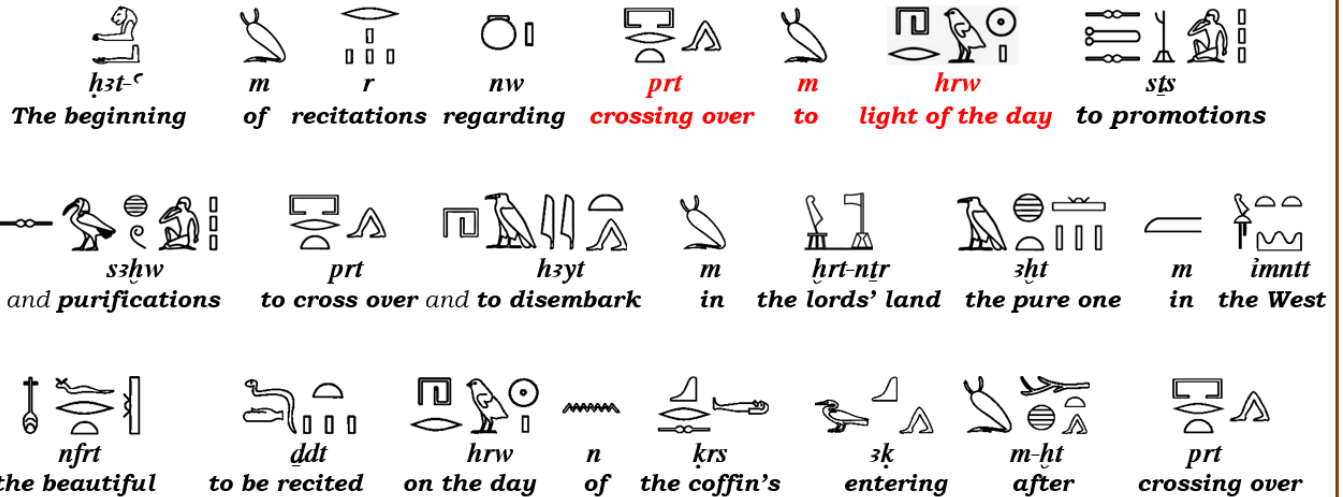
The following passage is part of the collection of religious texts which the Egyptologists call “The Book of the Dead” (the original title of the collection appears in red).



*The beginning of the recitations relevant to **crossing over towards the light of the day**, towards promotions and purifications.*

*To cross over and to disembark (from the ferryboat) on the pure land of the lords, in the West the beautiful.*

*To be recited on the day the coffin will be entered after crossing over.*



Please note that the destination of the ferryboat, the place where the passengers were disembarking, was *hrt-ntr* the land of the **lords**. One cannot disembark from a boat at the place where the heavenly **gods** live!

The last "crossing over" of the clause "To be recited on the day the coffin will be entered after crossing over" refers to a ceremonial crossing of the coffin over a body of water which Diodorus Siculus witnessed and described (1<sup>st</sup> century BCE) in his Library of History, Volume 1, §92.1-5

*The body is ready for burial and the relatives give notice of the date of burial **to the judges** and the relatives as well as to the friends of the deceased, and they solemnly declare that "he is ready to cross the lake" saying the name of the deceased. **Then forty-two judges are summoned** and they seat on a semicircle that has been placed by the banks of the lake, the boat that was constructed in advance is launched and on it stands the boatman who is called in the Egyptian language 'Charon.' That is why they say that when in the old days Orpheus came to Egypt, he saw this custom and fashioned the fable of 'Hades,' copying half and inventing the rest himself; but this we are to discuss below. When the boat is launched and ready for the reception of the coffin, it is lawful for any person who thinks it proper to bring forward an accusation against the deceased. If it can be proved that he had led an evil life, the judges rule accordingly, and the body is deprived of the accustomed sepulture; but if the accuser fails to establish what he has advanced, he is subject to the heaviest penalties. **When there is no accuser, or when the accusation has been disproved, the relations cease from their lamentations**, and pronounce encomiums on the deceased.*

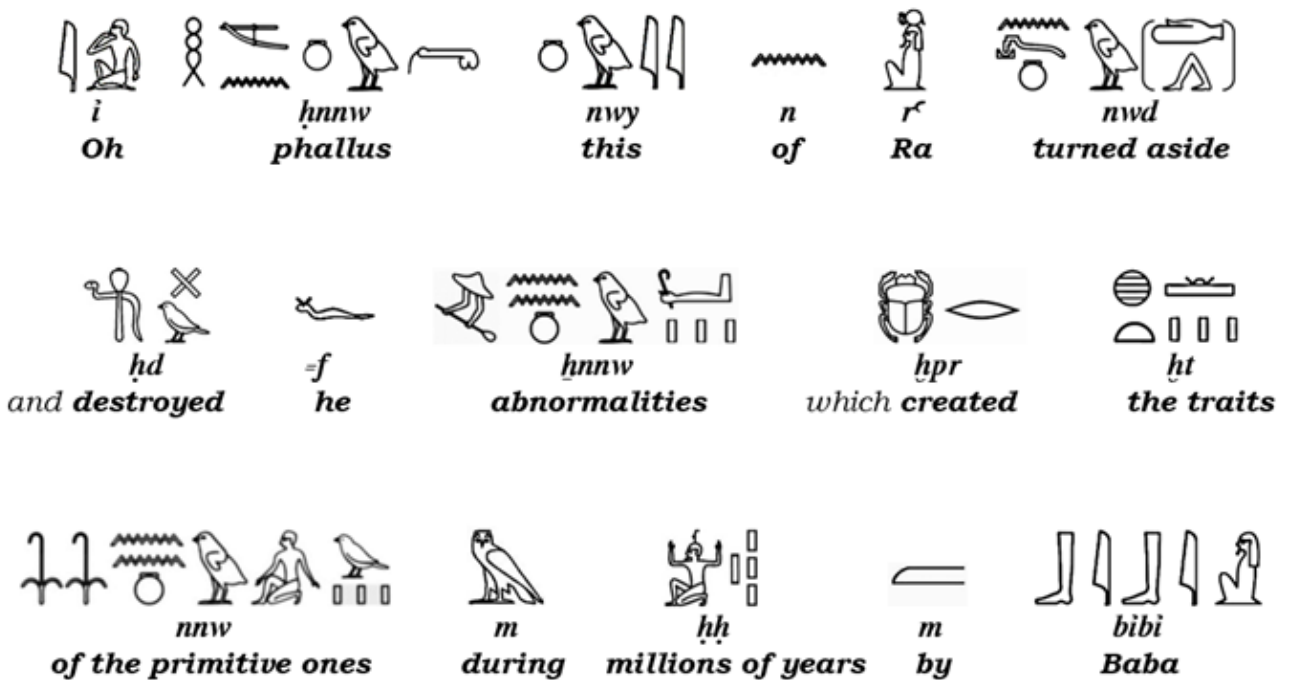
The ceremonial judgment that Diodorus witnessed, was imitating the judgment of the youngsters of the Enclosures.

No ferryboat and no ferryman transported the deceased (the deceased's soul according to the Orphics and the ancient Greek theologians) from the Judgment Hall to the entrance of the Netherworld and no body of water surrounded the Enclosures any longer. It appears therefore that the officer responsible for transporting the people from the Enclosure to where the judges commanded that they should go to, retained the title of Ferryman and that also retained were the relevant vocabulary and terminology.

## Cultural memory

**The Book of the Dead, Chapter 93, Papyrus of Ani, plate 17, col. 1-2**

*Oh, phallus of Ra, this which turned aside and destroyed the abnormalities responsible for the features of the primitive ones which were created by Baba in the course of millions of years.*



The phallus of Ra was acting on the primitives in the same way that the phalluses of the lords of the pharaonic regime were acting on the "inferior" women of the Enclosures, and with the same results: Humanization of the nonhuman primitives.

Obviously, by "Ra" the ones having the noble fully evolved phalluses are meant!

Baba, the creator of the traits of the primitive people, was Seth.

Plutarch, in his "On Isis and Osiris", calls **Baba** 'Βέβων,' (**Bebo**) and identifies him with Typhon,

**tbh** (Seth). Plutarch writes: *The name **Seth** by which they call **Typhon** signifies oppression and violence. It often denotes a continuous reversal and relapse. Then again, others*

*say that one of the companions of Typhon was called Bebo, while Manetho states that the Typhon himself was called **Bebo**.* (371 B-C, §49)

The passage is historically accurate! Anatomically Modern Humans interbred with – primitive indeed– Neanderthals 50k to 40k years ago, and the hybrids produced, i.e., us moderns, drove Neanderthals to extinction. The people slaughtered as animals in the city of Busiris (above, page 2) were the people of the primitive Seth.

Extreme racism, therefore, has indeed been handed down to us by tradition. We are taught to regard Neanderthals as anything but one more race of our species; the ancient people who lived 50k years ago as brainless and speechless; and modern humans as people with no cognitive capacities up to the emergence of philosophy and Plato’s childish dialogues.

There are lots of cultures all over the world mentioning primitive hairy people but the Sumerian Epic of Gilgamesh (the second oldest religious text after the Pyramid Texts) features an account on how Enkidu, the primitive animal-like person, had been treated and used by the semidivine Gilgamesh and his fully evolved noble human creatures.

Enkidu’s description according to the epic:

*[Sha]ggy with hair is his whole body,  
He is endowed with head hair like a woman.  
The locks of his hair sprout like Nisaba (Goddess of grain)  
He knows neither people nor land;  
Garbed is he like Sumuqan (God of cattle)  
With the gazelles he feeds on grass,  
With the wild beasts he jostles at the watering-place,  
With the teeming creatures his heart delights in water.*

(I,ii,36-41, E. A.Speiser, ANET pg. 74)

They brought to him Samhat, a hierodule priestess, and after sleeping with her he was transformed into a Gilgamesh-like person but still retaining the stature and strength of a Neandertal man:

*The people were gathered,  
Saying about him:  
“He is like Gilgamesh in build”  
**Though shorter in stature,  
He is stronger of bone.*** (II,v,13-17, E. A.Speiser, ANET pg. 78)

According to the older versions of the epic, Enkidu became the servant of Gilgamesh, but according to the younger ones his friend and companion.

There is a way to trace the cultural memory of the people who commenced migrating from Near East to Europe 40k years ago, as they were honoring a woman depicted extremely corpulent, with pendulous breasts, wearing a blindfolding hood and having her hands tied up with fiber bands:





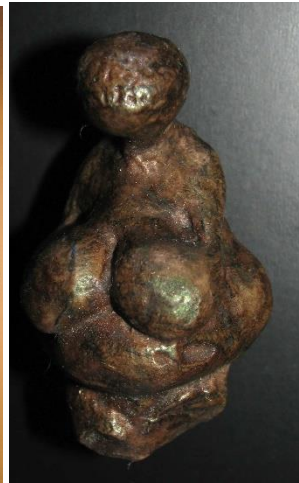
Holhe Fels, Germany  
35,000 – 40,000 years old



Czech Republic  
29,000 y.o.



Willendorf, Austria  
25,000 y.o.



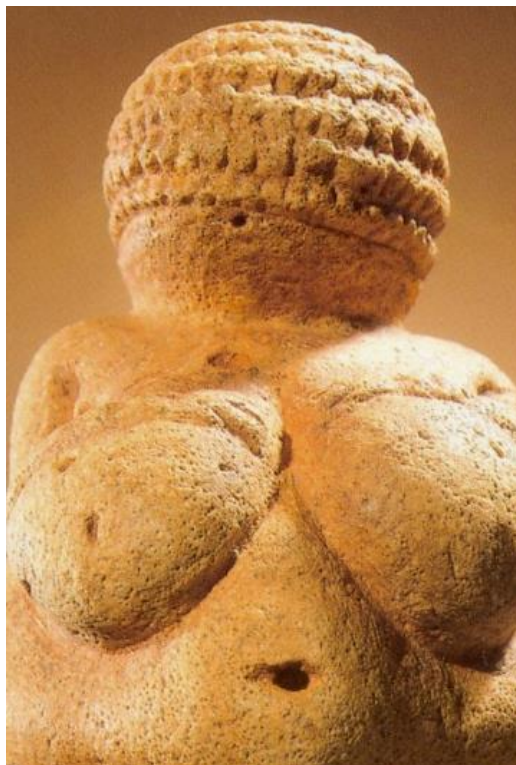
Garagino, Ukraine  
19,000 y.o.



Mesopotamia  
6,500 y.o.

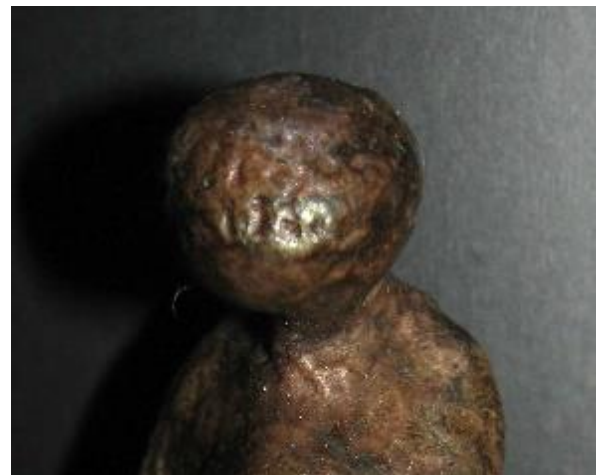


Kostenki, Russia  
30,000 years old



Willendorf, Austria  
25,000 years old

Kostenki, Willendorf, and Garagino figurines, are the ones best suited to prove that the female figure was wearing a hood covering entirely her head and facial features. The rest of the figurines are either headless or without a face as an indication of the hood.



Garagino, Ukraine  
19,000 years old

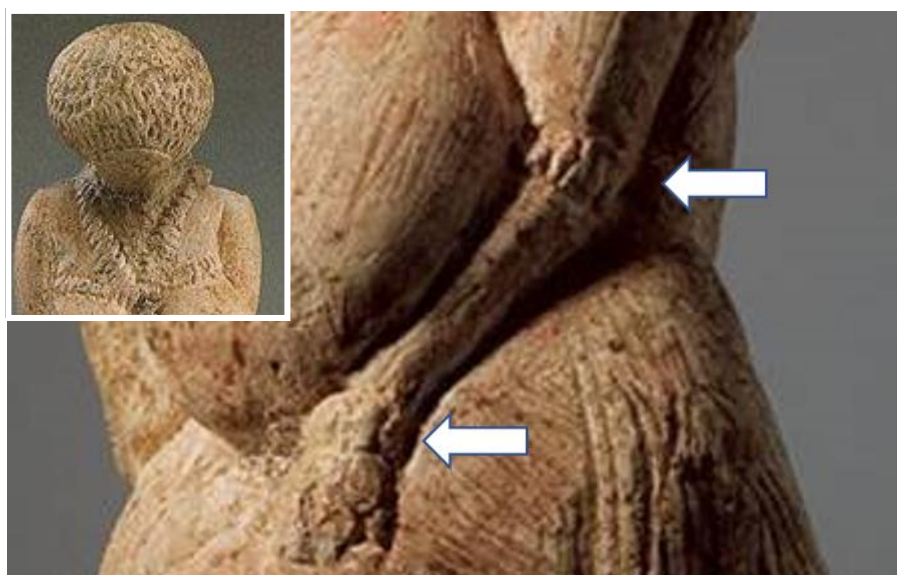


Kostenki, Russia, 24,000 years old

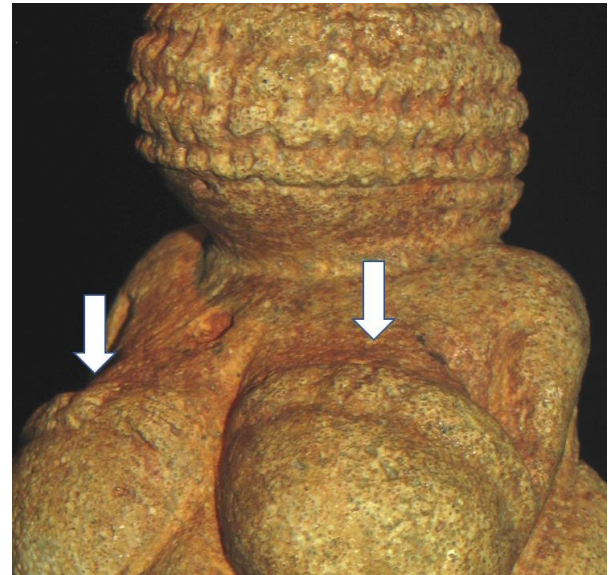
The bands serving as handcuffs are clearly shown on the above pictured figurine (relevant article on the fabric-woven bands and hood:

<https://archive.nytimes.com/www.nytimes.com/library/national/science/121499sci-archaeology-women.html> )

On the two hooded figurines (Kostenki and Willendorf) the artist created small protuberances on the elbows and wrists to indicate the presence of the handcuffing bands:



Kostenki, Russia  
30,000 years old



Willendorf, Austria  
25,000 years old





Kostenki, Russia, 24,000 years old



Hasanoglan, Turkey, 4,000 years old



The Hasanoglan figurine provides invaluable evidence, proving that in 20,000 years the description of the handcuffing harness passed from generation to generation with unbelievable accuracy.

The story of the woman portrayed, which went along with the tradition of venerating her by fashioning her figure, was preserved with similar accuracy and when writing was invented it was eventually recorded. The ancient Egyptian texts, having been written tens of thousands of years after the first figurines were fashioned, are proof of that. The Mother is described as having pendulous breast, wearing a blindfolding hood, and being raped with her hands immobilized, tied to her thighs.



### The Pyramid Texts, Utterance 582 (Pyramids of Pepi I & Pepi II)


***It is the mother of the king, the great Wild Cow of the two plumes of purity, of the white head cover and of pendulous breast, who lifted him to the sky.***

<i>in</i>	<i>mwt</i>	<i>nt</i>	<i>pipi / nfrk3r</i>	<i>sm3t</i>	<i>wrt</i>	<i>3wt</i>	<i>šwti</i>
<i>it is</i>	<i>the mother</i>	<i>of</i>	<i>Pepi I</i>	<i>the Wild Cow</i>	<i>the great one</i>	<i>of long</i>	<i>two plumes</i>
<i>it is</i>	<i>the mother</i>	<i>of</i>	<i>Pepi II</i>	<i>the divine Wild Cow</i>	<i>the great one</i>	<i>of long</i>	<i>two plumes</i>
<i>sšpt</i>	<i>fnt</i>	<i>ng3g3t</i>	<i>mnd</i>				
<i>white</i>	<i>head-cover</i>	<i>pendulous</i>	<i>breasts</i>				

★ Plume of purity (Maat) was worn on their heads by those found to be pure ones. Two plumes meant double purity, awarded after double judgment.

★ ★ The woman with the pendulous breasts who wears the head cover is here identified as a *Wild Cow*, i.e., one of the girls confined into the Enclosures whom the "Wild Bulls" were raping. Obviously, the original text, that contained a narrative of the life of a rebel born of an inferior woman, was copied verbatim on the internal walls of the pyramids out of respect for the text, until the redactors realized that the mother of the king was demoted to an inferior person.

Since the text could not be altered, they attached the symbol of divinity  to the word *Wild Cow*  and the king's mother became a noble person!



















★ ★ ★ The term *ʿfnt*, **head-cover** (an outline of the cover  is serving as determinative sign of the word) derives from the verb *ʿfn* which according to the Wörterbuch (I 183, 1-3) means:

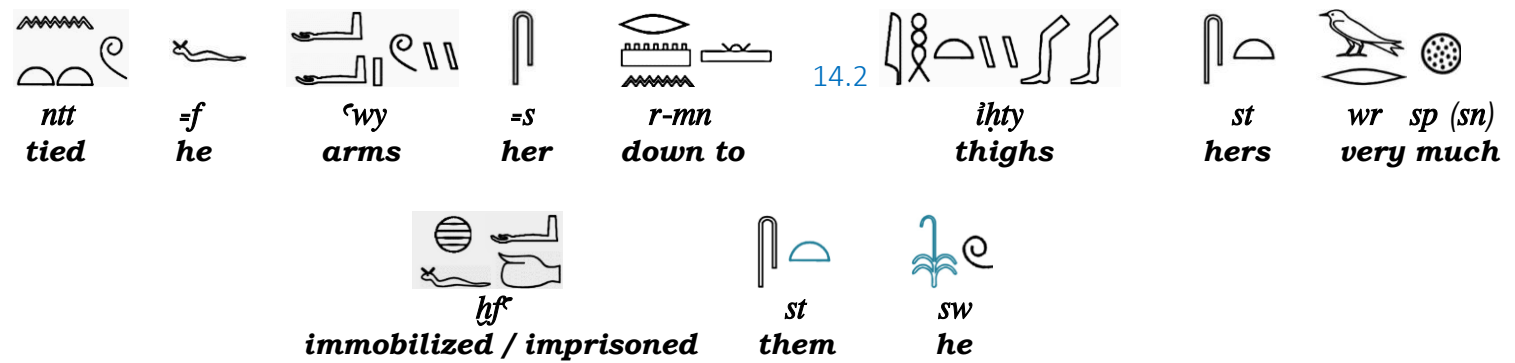
1. *umhüllen* = *wrap (in mist, fog, etc), shroud*.
2. *verhüllt sein* = *covered, disguised, masked, veiled, shrouded*.
3. *besonders von den verbundenen Augen* = **especially because of blindfolded eyes.**

A blindfolded person appears in the Abbott papyrus, in the account of an investigation into tomb robberies. In the course of examining a coppersmith, he had to be brought to a place blindfolded.

Papyrus Brooklyn 47.218.84 (Compendium of sacred knowledge).

**The Mother of gods had her legs tied/opened by Seth.  
He wished to rape her under the sycamore tree of Hathor's  
germinative plants.  
He tied her hands to her thighs very tight, immobilizing  
them.**

14.1							
	<i>t3</i>	<i>mwt-ntr</i>	<i>w3w</i>	<i>r</i>	<i>wnp</i>	<i>wn</i>	★
	<i>the</i>	<i>mother of gods</i>	<i>came into the condition</i>	<i>of</i>	<i>having tied</i>	<i>/</i>	<i>having opened</i>
<hr/>							
							
	<i>sbkty</i>	<i>st</i>	<i>in</i>	<i>stš</i>	<i>3b.n</i>	<i>=f</i>	
	<i>legs</i>	<i>hers</i>	<i>by</i>	<i>Seth</i>	<i>desired</i>	<i>he</i>	
<hr/>							
							
	<i>ndmndm</i>	<i>hr</i>	<i>nht</i>	<i>nt</i>	<i>hbywt</i>		
	<i>sweet ejaculation</i>	<i>under</i>	<i>the sycamore tree</i>	<i>of</i>	<i>Hathor's germinative plants</i>		



★ Either *wnp to tie*, or *wn to open*, the sense of the passage remains the same.

★ ★ Theologians of all times have been distorting facts in order to protect the legacy of the gods. Seth was the victim, as the Cow-women were. The victimizer, the rapist lord was Osiris, the beloved god of theologians, whose city was Djedu (where the judges and the slaughtering).

Cicero recorded a Greek myth about goddess Athena having killed her father, a god named Pallas, for having attempted to rape her. The ancient Greek theologians taught that Pallas was a wicked Giant, an enemy of the rapist gods!!

Obviously, the hood was put on the woman's head so that she could not bite her tormentor, or because her face was not to the liking of the rapist; or for both reasons.

Her hands had to be immobilized as it was impossible to rape her while her hands were free. The thickness of the bones of her arms was twice the thickness of the bones of the hands of the raping lord. Double was also the strength of the muscles attached to those bones.

In the modern Near East, the hood that they still put on the heads of the women, varies from the headscarf to the burka.

If western universities dared reveal the origins of "sacred" traditions and theological inventions, eastern universities could not keep absolutely silent and millions of women would not have been suffering, obliged to live under social condition formed from 50k to 40k years ago with women who were not even Anatomically Modern Humans (Neanderthals, however, were just another race of the species Homo sapiens [Homo sapiens Neanderthalensis] otherwise interbreeding with them would have produced no fertile offspring, us moderns!).

Dimitrios Trimijopulos  
Retired Master Mariner  
November 20, 2022

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ΓΙΓΑΝΤΩΝ ΘΕΟΜΑΧΩΝ ΜΝΗΜΑ

Μελέτη επί των αιγυπτιακών ταφικών κειμένων

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Αναθεώρηση 2022

IN MEMORY OF GODS FIGHTING GIANTS