WHITE DESERT EMPIRE

Chapter 8 of MARCH OF THE TITANS: Nordic Desert Empire—Ancient Egypt

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Although situated in North Africa, Egypt had been settled by three white groups prior to 3500 BC, namely Old European Mediterranean types, Proto-Nordics, and Nordic Indo-Europeans, with the latter group penetrating the territory as part of the great wave of Indo-European invasions which took place from 5600 BC onward.

Living in typical Neolithic settlements, this period of history is called the pre-dynastic period and is formally considered to have come to an end in 3100 BC.

The remains of the outer wall of the Saqqara tomb of the pharaoh Uadji of the 2nd Dynasty (2770—2650 BC). It shows the recessed paneling of the period and the clay bull-heads, carrying natural horns. Note the distinct similarity. alongside, to the Catal Huyuk bull-horn cult from Turkey, nearer to the Black Sea, further evidence of the link between the two regions.

“Ginger” and Other Inhabitants of Early Egypt

Racially speaking, the inhabitants of Egypt at this period in time were divided into three groups. Skeletal evidence from grave sites show that the original white Mediterraneans and Proto-Nordics were a majority in the area.

A well preserved body found in a sand grave in Egypt dating from approximately 3300 BC, on display in the British Museum in London, was nicknamed “Ginger” because of his red hair—a racial trait only found in persons of Nordic ancestry.

A well preserved body from the pre-dynastic period in Egypt, circa 3300 BC. Buried in a sand grave, the natural dryness of the surroundings kept the body preserved. His red hair (and thus Nordic features) have been so well preserved that he has been given the nickname “Ginger” at the British Museum where he is kept on public display. Right: “Ginger’s” head, showing the red hair.

However, diggings also reveal a significant minority of Semitic (Arabic) peoples were living in the Nile Delta valley alongside the whites, and in the very far south (in what later became southern Egypt and the Sudan) lived a large number of blacks, known as Nubians. The existence of these two nonwhite groups within Egypt was later to have a major impact on the history of that civilization, and also do much to destroy the “environmental” theory of the origin of civilizations, as all three groups shared the same environment, yet produced very different levels of achievement.

The Old Kingdom 3100–2270 BC

In terms of contemporary time frames, the Egyptian state first formally emerged shortly after the establishment of the civilization between the Tigris and Euphrates River Valley. By the year 3100 BC, a measure of unity had started to take hold in Egypt, coalescing into northern and southern kingdoms. Around that year, a dynamic leader named Menes united these northern and southern kingdoms and established a capital city at Memphis on the Nile River. The year 3100 BC therefore marks the start of the Dynastic Period, called the Old Kingdom by historians.

Menes developed the idea of using channels to divert the waters of the Nile to irrigate land—and this irrigation system exists along the Nile River to this day. Menes was such a gifted and charismatic leader that he was deified by later Egyptians, and a cult developed which pictured him as a direct descendant of the gods, a tradition which then spread to other pharaohs. It is very likely that the word “man” originated with Menes.

The earliest representation of First Dynasty life is to be found on the “Palette of Narmer” which dates from around 3000 BC. The image on the palette is thought to be that of Menes, the first great white king of Egypt, who united Lower and Upper Egypt. Menes, also known as Narmer, is shown striking the head of an enemy who has clear Semitic features.

During his reign construction was started on the greatest city of ancient Egypt, Memphis, which became the capital of this first kingdom. Also about this time, Egyptian pictograph writing appeared, probably inspired by the Sumerian script. The Old Kingdom traded extensively with surrounding lands, obtaining wood from Lebanon and copper from mines in the Sinai Peninsula.

It was also during this Old Kingdom period that the great pyramids and Sphinx at Giza were built, starting around the year 2500 BC. The project was launched by Pharaoh Cheops (also known as Khufu), who, because of the pyramids, remains one of the most famous pharaohs of this First Kingdom. His daughter, Queen Hetop-Heres II, of the Fourth Dynasty, is shown in a colored bas relief in a tomb to have been a distinct blonde. Her hair is painted a bright yellow stippled with little red horizontal lines, and her skin is white (The Races of Europe, Carleton Stevens Coon, New York City, Macmillan. 1939, p.98).

Left: Queen Hetop-Heres II, of the Fourth Dynasty, the daughter of Cheops, the builder of the great pyramid, is shown in the colored bas reliefs of her tomb to have been a distinct blonde. Her hair is painted a bright yellow stippled with little red horizontal lines, and her skin is white. (The Races of Europe, Carleton Stevens Coon, New York City, Macmillan. 1939, p.98). Right: Red-haired goddesses, from the tomb of Pharaoh Merneptah, 1213—1204 BC. (Alberto Siliotti, Guide to the Valley of the Kings, London: Weidenfeld & Nicolson, 1996, p. 59).

The Cheops pyramids are not the oldest Egyptian pyramids. The step pyramid at Memphis predates them by at least a century, and was designed by a court architect, Imhotep. This great structure, nearly 216 feet (66 meters) high, must have seemed overwhelming to ordinary Egyptians at the time, who at best lived in two story mud brick houses, and it is no surprise that the architect was eventually deified.

The first great pyramid of Egypt: the step pyramid of Saqara, circa 2600 BC, with its equally impressive mortuary center in the foreground. The architect, Imhotep, was later made into a deity out of respect for this technological achievement.

The Giza Sphinx and Pyramids 2500 BC

The Cheops pyramids are impressive today and by the standards of the time they must have appeared to be a superhuman achievement. Twenty years in the building, these pyramids used between five and six million tons of stone, some blocks being moved over five hundred miles, with almost perfect masonry work on site so that the alignment variance of the stones even today is less than one percent. The greatest pyramid reaches 479 feet (146 meters)—higher than St. Peter’s Cathedral in Rome (which remains the biggest Christian cathedral in the world).

The Great Sphinx at Giza, outside Cairo, circa 2500 BC. Unequaled for sheer scale and magnificence, the Great Pyramids of Giza stand as towering monuments to the architects and engineers who oversaw their creation. Using over six million individual blocks in the greatest pyramid, that of Cheops, the masons used a limestone casing which slotted together with perfect symmetry and precision.

Nordic Nobility in ancient Egypt: above left, Yuya, Egyptian nobleman from 1400 BC, father of Tiy, the wife of Pharaoh Amenhotep III. Yuya’s blond hair and Nordic facial structure have been well preserved by the embalming process; Alongside, his equally blond haired wife, Thuya, great grandmother of Tutankhamen.

Left: An original wooden statue of the Egyptian King Hor (circa 1783—1633 1633 BC), on display at the Cairo Museum, Egypt. The eyes of the statue, inlaid with quartz or lapus lazuli, shine up with either blue or gray eyes, depending upon the lighting. Right: A lapus lazuli blue-eyed statue of an Egyptian noble lady from the fourth dynasty, around 2600 BC.

Egyptian Religion Provides Insight into Race

Charms and magical prayers were collected into a book known as The Egyptian Book of the Dead. Many Egyptians ensured that these books were put into their tombs to assist in a successful resurrection. The focus of Egyptian religion was primarily concerned with the achievement of life after death. The practice of mummification was started on the basis of a myth that the god of the Nile River, Osiris, had been murdered by his evil brother, Seth.

According to the myth, Seth cut Osiris’s body into pieces. These pieces were gathered together by Osiris’s grieving widow Isis, and reassembled, thus resurrecting him. The Nile god then became the first mummy, and every mummified Egyptian became a second Osiris. This resurrection theme was to become dominant in other religions, and adopted by Christianity. Thus the tradition of mummification started: a jump start to everlasting life in the hereafter. The process of mummification has also provided modern day historians with a spectacular and unique chance to see the physical characteristics of Egyptians exactly as they were.

The evidence is overwhelming that these first Egyptian societies were white—a Proto-Nordic/Alpine/Mediterranean mixture. The leadership elite, in particular the pharaohs themselves, were mostly Nordic. The mummified remains of numerous pharaohs and common folk from this first great Egyptian civilization have unmistakable white features.

For example, the well preserved body of Pharaoh Ramses II has red hair, and there are large numbers of mummies whose blond hair has been extraordinarily well preserved through the centuries.

This tradition of Nordic pharaohs was to last almost till the second part of the Third Kingdom, circa 1050 BC, by which time racial demographic shifts had taken place in Egyptian society in favor of nonwhite groups.

Left: Head of Khafre, dating from the 4th Dynasty (2575 – 2467 BC). Flinders Petrie Collection, University College, London. Right: Death mask of King Tety, dating from the 6th Dynasty, 2323—2152 BC. Cairo Museum.

Left: Pharaoh Shepsekaf, last king of the 4th Dynasty (2575 – 2467 BC). Right, a statue of Pharaoh Menkaure and his consort, Khamerernebti II, dating from the 4th Dynasty, 2575—2467 BC.

All this is not to say that no other races lived in the area. There were a significant number of Semitic Arabic racial types, who had settled there from their homeland in the Arabian Peninsula. These nonwhite peoples were, however, for many years—centuries even—excluded from mainstream Egyptian society because of their race. They were most often used as laborers, along with blacks captured by the Egyptians in warring expeditions even further south into modern day Sudan. Their numbers steadily increased during their stay in Egypt, and they became a significant demographic element in that land.

Semites, clearly identified as racially foreign, present tributes to the Egyptian pharaoh. A painted scene from the tomb of Sobkhotep at Thebes.

Left: An original statue of Pharaoh Amenemhet III, 1841—1797 BC, showing clear white racial characteristics. Right: A statue of Thutmoses III 18th Dynasty, 1539—1295 BC, Cairo Museum.

Egyptian Achievements—Created 365 Day Calendar

Aside from the stupendous achievement of building the pyramids, the white civilization of Egypt is credited with many achievements, some of which benefit to this day. The Egyptians were the first to divide the solar year into 365 and one quarter days based on a twelve month cycle. The Egyptians also became famous for their medical skills, although the difference between magic and science does not appear to have been fully made. Evidence exists of advanced surgery having been carried out as far back as the First Kingdom, and many techniques and herbal remedies were taken over by the classical Greeks and survived right into medieval European times.

In contrast to Mesopotamian writing, Egyptian writing (hieroglyphics, meaning “sacred signs”) remained pictorial in content throughout the span of this civilization. Egyptian writing was only deciphered in 1822 after the discovery of the Rosetta Stone.

Left: This coffin, dating from the 12th Dynasty (1976—1947 BC) belongs to a nobleman named Khui, who was wealthy enough to have a decorated casket, something which only the upper classes could afford. Note his blond hair coloring. Right: A stela comes from Abydos, and dates from the Middle Kingdom (circa 2040—1640 BC). The writing identifies the man for who the stela was made as one Dedusobek. (Egyptian Treasures from the Egyptian Museum in Cairo by Mathaf Al-Misri, Araldo De Luca, Photographer, Francesco Tiradritti Editor, Harry N Abrams; ISBN: 0810932768; September 1999).

Blond-haired attendants, from the tomb of Djehutihotpe, Deir el-Bersha, Middle Kingdom Period. (T. G. H. James,Ancient Egypt: The Land and its Legacy, London: British Museum Publications, 1988, p. 90).

The Middle or Second Kingdom 2060–1785 BC

The period 2270–2060 BC was marked by great instability in Egypt, where the unity of the country fell to pieces. Only in the year 2060 BC was Egypt again politically united. It managed to attain a part of its Old Kingdom splendor, although it never built anything the size of the Great Pyramids of Giza again.

This period of political unity did not last longer than seventy years, and around the year 1785 BC, a divided Egypt was conquered by a Semitic tribe known as the Hyksos. They had little trouble subjecting the Egyptians, aided through the use of iron weapons and the horse and chariot, neither of which the Egyptians had seen before. The Hyksos had been attacked with this weapon by the Indo-European tribes who had developed the chariot on their route south from their respective homelands in the north.

It took some two hundred years for the Egyptians to rebuild their strength and the Hyksos were finally expelled in 1580 BC—after the Egyptians had mastered the new weapon of horse and chariot and turned it against them. The Egyptian records show that the Minoans from Crete had helped fight the Semitic Hyksos invaders—further evidence of the close links between the Egyptians and the Old European civilization. The result of two hundred years of Hyksos rule had left its mark upon the Egyptian population. As reflected in its art, the white population after this time began to show increasing signs of nonwhite admixture. This white/Semitic mix came to characterize virtually the entire Middle East.

Two pictures of a female mummy, on the left, taken in 2003, and on the right, taken in 1907. The mummy was one of three discovered in 1898 in a secret chamber of tomb KV35 by French archaeologist Victor Loret. The mummy, known as the “elder lady” has been identified either as Queen Hatshepsut, wife of Pharaoh Thutmosis II, who ruled Egypt after Thutmosis’ death in 1520 BC; or as Queen Tiye. The older picture shows the mummy’s hair to be a lot lighter than the 2003 picture.

The mummy of Pharaoh Seti I is the most lifelike of the great pharaohs of Egypt, and a tribute to the embalmer’s art. His features remain crystal clear and because of the excellent preservation process, Seti’s mummy can easily be compared with a color relief of his face made in his lifetime at the Temple at Abydos. Seti was the son of the great Ramses I, and became pharaoh in 1320 BC. He reoccupied lands in Syria lost to earlier Syrian invasions, conquered Palestine and conducted campaigns against the Semitic Libyans and the Indo-European Hittites.

However, an important element of the Egyptian population was by this stage showing clear nonwhite ancestry. It was with the Third Kingdom and its expansion into areas heavily populated by Nubians (blacks from Sudan) and Ethiopia (occupied by masses of Arab/Semitic peoples) that large numbers of these nonwhites came to be prominent in Egyptian society, either as slaves or freemen.

Left: A statue of Senusert I, dating from the 12th Dynasty (1937—1759 BC), Cairo Museum. Right: An obsidian head of unknown king, dating from the 12th Dynasty, 1937—1759 BC. (Murray, M, The Splendour that was Egypt. plate LV, Readers Union, London 1951).

Left: Hatshepsut, from Deir el Bahari, 18th Dynasty, circa 1485 BC, Metropolitan Museum of Art, New York. Right: A bust of Queen Nefertiti, circa 1350 BC, Egyptian Museum, Berlin.

Left: A statue of Mer-en-Ptah (Siptah), 19th Dynasty, (1295—1186 BC), Cairo Museum. Right: A statue of Rameses II, also of the 19th Dynasty, British Museum, London.

Last Surge of Power—The New Kingdom (The Third Kingdom) 1580–1085 BC

The third (and last) great surge in Egyptian power came with the expulsions of the Semitic Hyksos. Adopting the horse and chariot, energetic and expansionist pharaohs set about consolidating Egypt and establishing an empire. Syria, Phoenicia, Palestine, Nubia, and northern Sudan (the latter with large black populations) were all conquered and incorporated into the Egyptian Empire. The greatest expansionist king was Thutmose III (circa 1501–1447 BC). A series of tall pointed stone columns (called obelisks) were built to commemorate his various campaigns. Only four of the obelisks survived the strife of Egypt’s history, and today they stand in Istanbul, Rome, London, and New York, silent reminders of the greatness of a bygone age.

The greatest pharaoh of this time was Amenhotep III (1411–1375 BC) who built Thebes up into the most magnificent city of the age. Amenhotep built many other huge structures, including the temple of Luxor at the city of Thebes.

Tutankhamun—Stood on His Black and Semitic Enemies 1350 BC

Tutankhamun, the boy king (who died when he was eighteen) reigned around 1350 BC. Although he died too young to become a pharaoh of any great significance in his own time, he gained fame when his tomb was discovered intact in 1924 (one of the few tombs to be found in such a good state—most had been the subject of grave robbers centuries before). It is the gold burial mask of Tutankhamun, which has come to symbolize ancient Egypt.

However, the real significance of the artifacts in the tomb has been largely ignored: amongst Tutankhamun’s possessions were some of the most graphic racial images in Egyptology.

One of Tutankhamun’s thrones, the ecclesiastical chair, has on its footrest the “Nine Bows”—the Egyptian name for the traditional enemies of Egypt. The finely crafted figures on the footrest are of nine blacks and Semites tied together in chains. They were positioned on the footrest so that when the pharaoh sat on his throne, his enemies would be under his feet.

Racial imagery from Tutankhamen’s tomb: Above, the ecclesiastical throne, shown assembled, and a full view of the footrest below. Bound Semitic and black prisoners appear on the footstool. The Egyptian king would rest his feet on his foes.

Another graphically racial image found in Tutankhamun’s tomb is found on one of his walking sticks. The handle is made up of a bound Semite and a bound black—when the Egyptian king went for a walk with his royal walking stick, he held the enemies of Egypt in his hand.

Racial imagery from Tutankhamen’s tomb: bound Semitic and black prisoners decorating the curved end of one of Tutankhamen’s walking sticks, the so-called “prisoners’ canes.” When the Egyptian king went for a walk, he would hold the enemies of Egypt in his palm.

The King Walks on Egypt’s Racial Enemies

Yet another candid racial image from Tutankhamun’s tomb is found in a pair of his sandals. Inlaid with a picture of a Semite and a black, the pharaoh would trample his enemies underfoot when he walked.

Racial imagery from Tutankhamen’s tomb: the Egyptian king’s sandals have bound black and Semitic prisoners inlaid into the soles. When the king walked in these shoes, he would crush the enemies of Egypt underfoot.

Tutankhamun’s famous wooden chest, which was found in the antechamber of his tomb, contains yet another striking scene. On its sides, it shows the Egyptian king riding a chariot and trampling the enemies of Egypt: blacks and Semites.

Above: A general view of Tutankhamen’s wooden chest and below, details from the sides, showing Tutankhamen trampling blacks and Semites under the wheels of his chariot and under his horses’ hooves. Note also the three black slaves fanning Tutankhamen at the rear of his chariot. The use of nonwhite labor was the primary reason why that civilization was eventually overrun.

By Tutankhamun’s time then, the Egyptians were clearly aware of the growing numbers of their racial enemies creeping up on them. These graphic references to Egypt’s racial enemies are ominous when it is considered that by the time of Tutankhamun, nonwhite slaves had already become commonplace.

In addition to this, a significant number of Egyptians were now of mixed race, the Hyksos occupation having left behind a number of Egyptian/Semitic types. Significantly, Tutankhamun’s widow attempted to strike an alliance with the Indo-European Hittites who had in the interim became the leading power in the Middle East, by arranging her own marriage to a Hittite prince. (The marriage never took place, as the husband to be was killed just prior to the ceremony.)

The Fall of White Egypt

From the time of Tutankhamun onwards, the final decline of Egypt was irreversible. Later kings tried to reverse the trend and they sometimes succeeded, temporarily, in rolling back the waves of conquest and counter conquest in Palestine and Syria. One pharaoh even managed to take a Hittite princess as a bride.

A mural from the palace of Ramses II in Memphis, circa 1279 BC, shows the pharaoh grasping enemies of Egypt by the hair – two Semites and a Black Nubian. Alongside: a close-up of the three victims in Ramses’ grasp.

But there were fresh enemies: Egypt was now attacked by new Indo-European invaders emerging from the Aegean, the so-called Sea People. As their name implied, they arrived by boat and raided Egyptian settlements, leaving again by the means that they arrived. These Sea Peoples were mainly comprised of Philistines from Asia Minor and Achaeans from mainland Greece. Egyptian illustrations of the time show prisoners being taken with light hair and light eyes—Sea People raiders unfortunate enough to fall into captivity in Egypt, where they could expect no mercy.

White Egyptians Disappear 800 BC

Ever since the time of the Hyksos invasion and the fall of the Second Kingdom, the demographic shift amongst the Egyptian population had been against the original whites. Slowly at first, but then speeding up, nonwhites or mixed racial types began to make up more and more of that country’s population—drawn in as slaves, laborers, immigrants, or invaders.

These other racial types were of two sorts: Semites (whom the Egyptians called “Sand Dwellers”) and blacks, from the region of Nubia in the far south (present day Sudan). A review of Egypt’s relations with Nubia is therefore crucial to understanding what happened to the white Egyptians, and why they vanished.

Egyptian slave market, with black slaves waiting to be sold. Bologna Museum.

An Egyptian wall painting showing Black Nubians bringing gold offerings – showing how the White Egyptians depicted their Black neighbors circa 1850 BC.

Race War with Nubia

Clashes between the Egyptians and the black Nubians had long been a feature of Egyptian history, with the first campaigns against the Nubians launched by Old Kingdom pharaohs around 2900 BC. In 2570 BC, Pharaoh Sneferu launched a concerted attack upon Nubia. Egyptian records show that seventy thousand prisoners were taken.

In 1296 BC Egypt conquered Nubia and built a series of massive forts to protect its southern borders against the Nubians, with the most famous of these being the fort at Buhen, which had walls which were over 364 feet (110 meters) high and almost 15 feet (4.5 meters) thick.

Along the banks of the southern Nile huge stones were erected upon which, in hieroglyphics still visible today, the passage of blacks past those points was forbidden—the first public “Whites Only” signs in history.

At the time of the Hyksos invasion of Egypt, many local Nubian kings allied themselves with the Hyksos and inflicted defeats upon the weakened Egyptians, including the destruction of the southern forts.

When the Hyksos were finally driven out, the white Egyptians exacted a terrible revenge upon the blacks, launching many campaigns of conquest and suppression against them, all the while bringing back thousands into Egypt as slaves—a racial time bomb which was to eventually destroy Egyptian civilization.

Egyptian Writings about Blacks

The white Egyptians left many written references to the black population in Nubia and in their own country. In fact, at one point, their writings record a law that forbade blacks from entering their country at all. An overview of these written inscriptions is highly worthwhile and devastates claims by pro-black historians, who, in an attempt to distort the historical record, claim that the ancient Egyptian civilization was black in racial origin. The most complete record and translation of these scripts was undertaken by Professor James Henry Breasted, Professor of Egyptology and Oriental History in the University of Chicago in his work History of Egypt, from the Earliest Times to the Persian Conquest, Second Edition, 1909. For anyone interested in a detailed overview, based on original Egyptian sources, this book is well worth reading. All the writings quoted below have been extracted from Breasted’s work and are based on original Egyptian records.

Egyptian Racial Writings: The Sixth Dynasty

An inscription that was written by Count Uni, governor of the South, and an official of the Old Kingdom, reads as follows: “His majesty made war on the Asiatic Sand-Dwellers and his majesty made an army of many ten thousands: in the entire South . . . among the Irthet blacks, the Mazoi blacks, the Yam blacks, among the Wawat blacks, among the Kau blacks, and in the land of Temeh.”

This is an example of an Old Kingdom (2980–2475 BC) pharaoh using thousands of blacks as mercenaries. The army was sent into southern Palestine and “returned in safety after it had hacked up the land of the Sand-Dwellers. His majesty sent me to dig five canals in the South, and to make three cargo-boats and four row boats of Acacia wood of Wawat.

“Then the black chiefs of Irthet, Waway, Yam, and Mazoi drew timber therefore, and I did the whole in only one year. The pharaoh came to inspect this work and at the coming of the king himself, standing behind the hill country, while the chiefs of Mazoi, Irthet, and Wawat did obeisance and gave great praise.”

This writing shows very clearly the use of blacks as labor, and illustrates how they were slowly but surely drawn into Egyptian society.

Egyptian Writings: The Twelfth Dynasty

A sandstone stela found in the sanctuary of Wadi Halfa contains an account of the Nubian expedition of Pharaoh Sesostris I, which carried this king’s wars to their southernmost limits. At the top of this stela there is a relief showing Sesostris I standing facing the Lord of Thebes, who says: “I have brought for thee all countries which are in Nubia, beneath thy feet.”

The inscription of Prince Amenim, which is carved into the stone in the doorway of his cliff-tomb in Benihasin, describes the black lands as “vile.” It reads as follows (“Kush” was one of the black lands): “I passed Kush sailing southward . . . then his majesty returned in safety having overthrown his enemies in Kush the vile.”

The inscription on the stela of Sihathor, an “Assistant Treasurer,” is now in the British Museum, and reads as follows: “I reached Nubia of the blacks . . . I forced the Nubian chiefs to wash gold.”

A bound and kneeling Nubian, a prisoner of the Egyptians.

“To Prevent That any Black Should Cross. . .”

The final conquest of Nubia was attained by Sesostris III in 1840 BC. This king conducted four campaigns against the blacks and erected several forts at strategic points, making Nubia a permanent colony of Egypt.

The first Semneh stela inscription recounting the subjugation of Nubia by Sesostris III reads as follows: “Southern boundary, made in the year 8, under the majesty of the king of Upper and Lower Egypt, Sesostris III . . . in order to prevent that any black should cross it, by water or by land, with a ship, or any herds of the blacks; except a black who shall come to do trading in Iken, or with a commission. Every good thing shall be done with them but without allowing a ship of the blacks to pass by Heh, going downstream, forever.”

Egyptian Racial Writings: The Eighteenth Dynasty 1580–1350 BC

The inscription of Ahmose reads: “Now after his majesty had slain the Asiatics, he ascended the river . . . to destroy the Nubian Troglodytes; his majesty made a great slaughter among them.”

The Tombos Stela of Thutmose I reads: “He hath overthrown the chief of the Nubians; the black is helpless, defenseless, in his grasp. He hath united the boundaries of his two sides, there is not a remnant among the curly-haired, who came to attack; there is not a single survivor among them . . . They fall by the sword . . . the fragments cut from them are too much for the birds.”

In the annals of the great warrior king, Thutmose III, at the sixth Karnak pylon, there is a list that contains no less than 115 of the names of the towns and districts of the conquered Nubian regions.

Another pylon at Karnak contains references to about four hundred towns, districts, and countries conquered in Nubia. Inscribed on one of the tablets is the famous “Hymn of Victory” which reads as follows: I have bound together the Nubian Troglodytes by the tens of thousands. The northerners by hundreds of thousands as prisoners.”

Another remarkable inscription is to be found on the Semneh stela of Amenhotep III, which is also in the British Museum in London. It reads as follows: “List of the captivity which his majesty took in the land of Ibbet the wretched.

List of Prisoners and Killed

Living blacks 150 heads

Archers 110 heads

Female blacks 250 heads

Servants of the blacks 55 heads

Their children 175 heads

Total 740 heads

Hands thereof 312

United with the living heads 1,052.”

The Red Haired Ramses II—Last Significant White Pharaoh

Egypt’s last display of national vigor came with the red haired Pharaoh Ramses II (1292–1225 BC). Ramses II managed to reestablish the already decaying Egyptian Empire by recapturing much land in Nubia. He also fought a series of battles against invading Indo-Europeans, the Hittites.

This culminated with the Battle of Kadesh in northern Syria. Ramses signed a treaty with the Hittites in 1258 BC, which ended the war. In terms of the treaty, Ramses took as his wife an Indo-European Hittite princess.

His other achievements included the building of the rock-hewn temple of Abu Simbel, the great hall in the Temple of Amon at Karnak, and the mortuary temple at Thebes.

The mummy of the red-haired Egyptian Pharaoh Ramses II is on public display at the Egyptian Museum, Cairo.

After this king, Egypt entered into a steady period of decay, caused directly by the elimination of the original Egyptians, and their replacement with a mixed population made up of black, Semitic, and the remnant white population. This racially divergent nation was never again to reach the heights achieved by the First, Second, or the first part of the Third Kingdoms. In these later years there were competing claimants to the pharaoh’s throne, many of whom, racially speaking, bore no resemblance to the original pharaohs at all.

Racial mixing and the fall of Egypt. Above left, a bust recovered from a tomb of a man presumed to be one of the lesser sons of Pharaoh Khufu, and above right, his wife, also recovered from the same tomb. The portraits show clearly that the wife was at least of partly Negroid origin. (Mendelssohn, K., The Riddle of the Pyramids, Thames and Hudson, 1974, page 140).

Mixed Race Pharaoh Is the Last Pharaoh

The true Egyptians had all vanished at the very latest by 800 BC, and the divided and weakened Egypt was easy prey to numerous invaders, some Semitic, some Nubian, and some Indo-European, none of whom established any sort of permanent rule.

The Nubian invaders set up a new kingdom known as the Twenty-fifth Dynasty (746–655) and claimed to be the inheritors of the previous kingdoms. This one hundred year dynasty saw a number of Nubian and mixed race rulers, all claiming to be pharaohs and attempting to revive some of the older practices, such as mummification.

Ancient Egypt’s End: Overrun by Nonwhites

These nonwhite “Egyptians” were an illusion—the true white Egyptians had vanished, along with their society, and the Nubian dynasty sputtered out of its own accord.

The last pharaoh of this Nubian dynasty, Taharka, whose mixed race ancestry is clear from sculptures, was driven from his throne by invading Assyrians, and it is from this fall of Taharka that historians formally date the fall of Egypt, although in reality the last true Egyptian had disappeared nearly two hundred years previously.

The fall of Egypt in pictures. Left, the white Egyptian Pharaoh Tuthmosis III, circa 1450 BC. Center, the black Nubian Pharaoh Shabako, circa 710 BC., and right, the last Nubian pharaoh Taharka, who ruled Egypt from 690 to 664 BC. He was the son of Piye, the Nubian king who had conquered Egypt in 760 BC. The last white Egyptians had vanished prior to 800 BC, physically integrated into the mass of Nubian and Semitic peoples who had come to dominate that land. The most prominent of the Nubian invaders then set themselves up as new Egyptian kings, later called the 25th Dynasty (crica 760—656 BC). As can be seen from the racial features of the statues above right, the 25th dynasty was clearly nonwhite. This was the time of the Nubian pharaohs which black supremacists use to claim an African origin for ancient Egypt. The Nubian dynasty came in fact at the end of the Egyptian era, not the beginning. Unable to maintain the original white-run civilization, the 25th Dynasty sputtered out of its own accord and was destroyed by an Assyrian invasion. Although the fall of Egypt is officially dated as from the end of the 25th Dynasty, in reality the true ancient Egyptians had vanished more than 200 years earlier.

The course of racial developments in Egyptian history has been backed up by anthropological research. The British anthropologist G.M. Morant produced a comprehensive study of Egyptian skulls from commoner and royal graves from all parts of the Egyptian lands and times.

His conclusions were that the majority of the population of Lower Egypt—that is in the northern part of the country—were members of the Mediterranean white subrace. In the south (or Upper Egypt) this population pattern was repeated but this time showed a certain percentage of black admixture (reflecting the proximity of the Nubian settlement).

Significantly, Morant found that with the passage of time, the differentiation in skull types between Upper and Lower Egypt became less and less distinct, until ultimately they became indistinguishable—the surest sign of the absorption of the white subrace into the growing nonwhite mass (Race, John R. Baker, Oxford University Press, 1974, page 519).

White Greek Occupation 325 BC

After passing under Ethiopian, Assyrian, and Persian rule, Egypt was finally occupied in 325 BC by the Greek Macedonian Alexander the Great (whose tribe was one of the original Indo-European invaders of the Greek peninsula). The famous Queen Cleopatra, often associated with ancient Egypt, was one of these ruling Macedonians, and not an Egyptian.

Under Cleopatra’s rule, Egypt became a Roman outpost. Although the Macedonians adopted certain cultural characteristics of ancient Egypt, the true Egyptians had long since passed from the world stage, absorbed into the mixed race mass of the Middle East.