



Suppliant Maidens

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Don Houston

Chapters in the Book of Service

Suppliant Maidens

Commentary

Series 5
Vol. 3

Don Houston





The last instruction from our mother was, "Take care of your brother."
Mission accomplished.

In memory of my brother
Marques Deon Houston
September 15, 1956
to
February 14, 2025



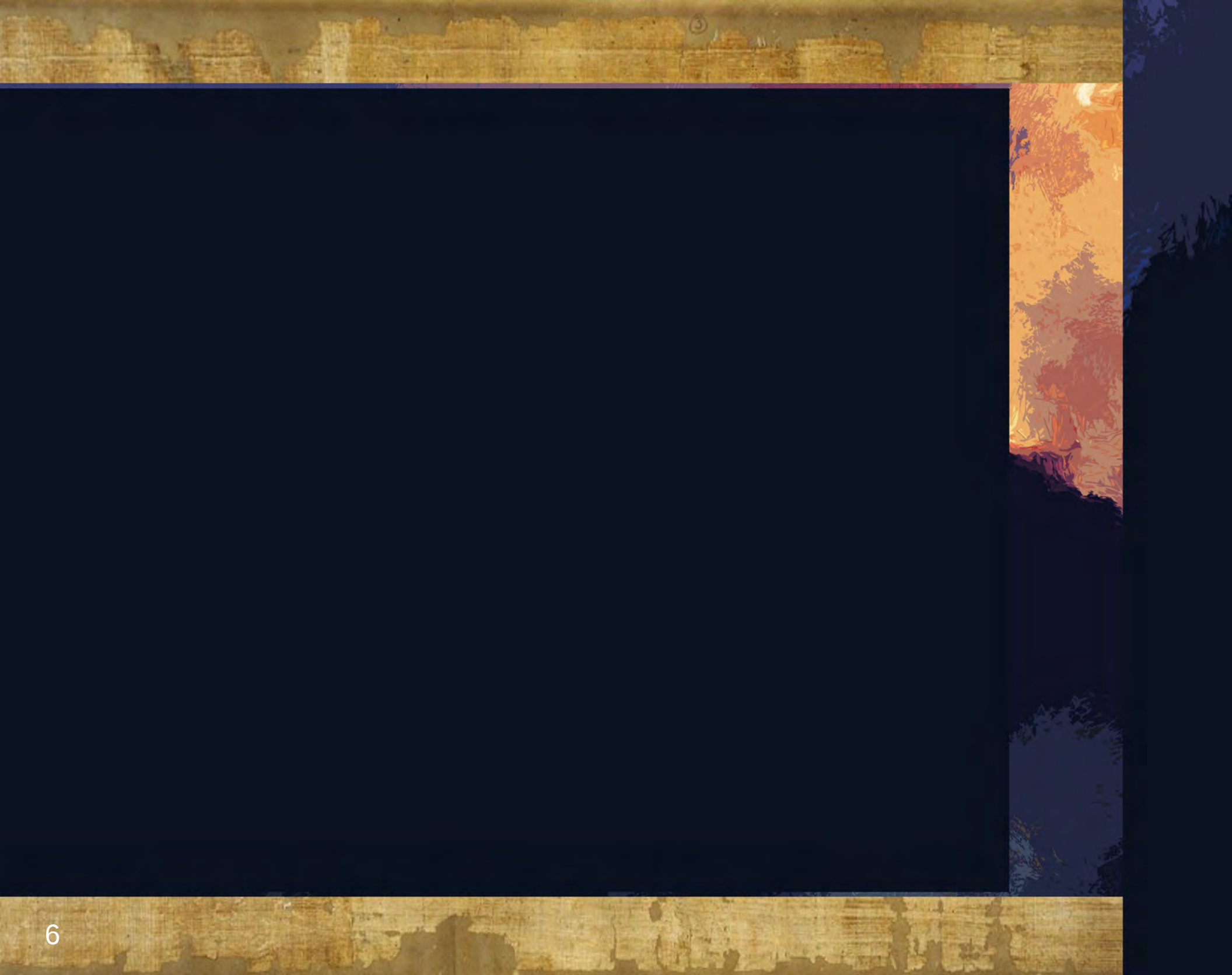


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Quotes by James Baldwin

"The victim who is able to articulate the situation of the victim has ceased to be a victim: he or she has become a threat."



Truth coming from the well
to chastise mankind (1896)
by Jean-Léon Gérôme,
Musée des Beaux-Arts de
Lyon.

Only she is a Black woman.



Suppliant Maidens

"Know whence you came. If you know whence you came, there is really no limit to where you can go. The details and symbols of your life have been deliberately constructed to make you believe what white people say about you. Please try to remember that what they believe, as well as what they do and cause you to endure, does not testify to your inferiority but to their inhumanity and fear..."

Preface

To understand the Black American experience is to see beyond the Eurocentric point of view, where history portrays Black people as intellectually inferior and lacking any significant achievements outside of Africa. However, fortunately, my destiny allows me to deconstruct the lies surrounding Bronze Age Africa and its people. In doing so, fascinating discoveries of Black ingenuity emerge alongside deeply unsettling atrocities.

Who could imagine that rancor between Africans bestowed weapons of mass destruction on non-African groups? Or that this enmity between Africans was the source of violence ending the Bronze Age, and fostered the beginning of white supremacy in the ancient world? This, too, is to know from where one came because bickering, backstabbing, and self-hatred are what Africans have been best at since supplying superior technology to Caucasians.

Still, of all the weapons of mass destruction used to enable white superiority, let's remember those disenfranchised bicultural children that history has so conveniently overlooked in ancient Greece. They must have felt as Black Americans feel today:

"One would never defeat one's circumstances by working and saving one's pennies, and besides, the social treatment accorded even the most successful Negroes proved that one needed to be free, something more than a bank account. One needed a handle, a lever, a means of inspiring fear...

Neither civilized reason nor Christian love would cause any of these people to treat you as they presumably wanted to be treated; only fear of your power to retaliate would cause them to do that, or seem to do it, which was (and is) enough."

Down At The Cross

In ancient Greece, orphans, who were bicultural children without clan affiliation or patronage, faced a dire plight, often reduced to begging. For those chained to the land through debt slavery, a system similar to sharecropping in the American South, the pennies earned would never provide security or freedom for their family. Oppressed and ostracized like the Negro, these bicultural children bore the brunt of Caucasian hostility and sexual frustration in the form of rape. But unlike the American situation, the oppressed in Greece were offered a means to retaliate and instill fear by an unlikely ally. They did so with a vengeance.

Those invested in the accepted Eurocentric historical past will find this tale speculative, exaggerated, and pure fiction. But imagine attempting to explain the causes of the American Civil War without acknowledging a Black American presence.

The Children of Herakles



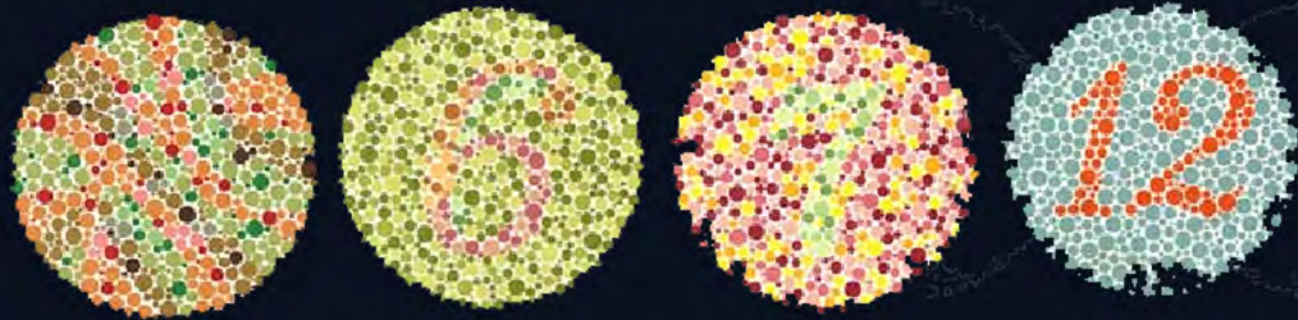
It can be done convincingly, and many would find these explanations acceptable. But no matter how many times it was printed and recounted, such a description would be inadequate and fraudulent without reference to the ethnic strife the Civil War entailed.

The same is true concerning ancient Greek history. The Eurocentric perspective hides the horror of ethnic conflict, quarrels, and disagreements under the guise of class struggle. The inability of Caucasians to face ethnicity and its impact on human development has, consequently, created a false narrative that has ignored and marginalized the African presence in the ancient world. To admit Africans into Greek history requires Caucasians to reevaluate and contradict thousands, if not hundreds, of thousands of scholarly achievements portraying Caucasians as the creators of Western civilization.

To echo Baldwin, "Many of them, indeed, know better, but, as you will discover, people find it very difficult to act on what they know and accept their role in the course of human development as overinflated." Suppliant Maidens concludes the commentaries of Sacred Blood, laying bare a history never presented or even believed possible: one that includes Africans at the beginning of what Caucasians claim as their birthright. The title was tongue-in-cheek, referring to women who are anything but compliant. Women who appeared disobedient.

Initially, I misread the female disobedience as running away from unsatisfactory conditions, which signaled the need for change. However, that was wrong and needed correction to understand the underlying phenomena driving their behavior. The breakthrough in clarity came while reading material on family violence. It required reflection and suggested that the "runaway" motif might imply the unconscious need to run toward a goal or destination. If this were so, ancient women's "runaway" pattern wasn't necessarily a literal escape. But rather a movement towards an object, a specific destination, or an engaging experience.

What could be so enticing for ancient women in Egypt and Greece to run toward? What could they be seeking? While meditating on this, the Unconscious provided an answer. A friend who is colorblind came to mind.



Similar to the difference between being colorblind and finally gaining color recognition, they ran toward a poetic epiphany. A way of seeing that brought clarity and intelligibility to something invisible. Ancient Egyptian women sought communication with the Neters, their gods and goddesses, in the physical world. Much later, their Greek counterparts are seeking a particular aspect of the goddess Gaia, the goddess of nature — the inner workings and application of the law of reciprocity.

The five examples — The Eye of Ra, the Tale of the Danaïi, Helen of Troy, The Hiraeths, and The Partheniai — demonstrate how native men and women shaped the ancient world in their search. It's a story about a particular type of perception: the use of the All-Seeing Eye — one-Eyedness, monocular vision.



Like reading a poem versus prose, monocular vision is what we might term feminine perception — a sensual Gestalt in which imagery holds together, cohering such that "the whole is greater than the sum of its parts" — an associative way of seeing. It's a perception style that focuses on patterns and relationships to understand how information fits into a larger framework. The scientific term for this phenomenon is Apophenia: the tendency to perceive consequential connections between unrelated things and events.

In the ancient context of the all-seeing Eye, monocular vision couldn't be taught; it "just happened," aided by the Arts and compounds found in psychedelic plants, such as the blue lotus. The effect of the Arts and altered perception affected the occipital lobe, the vision center in the brain, responsible for observing and processing raw image "data" from the outside world.

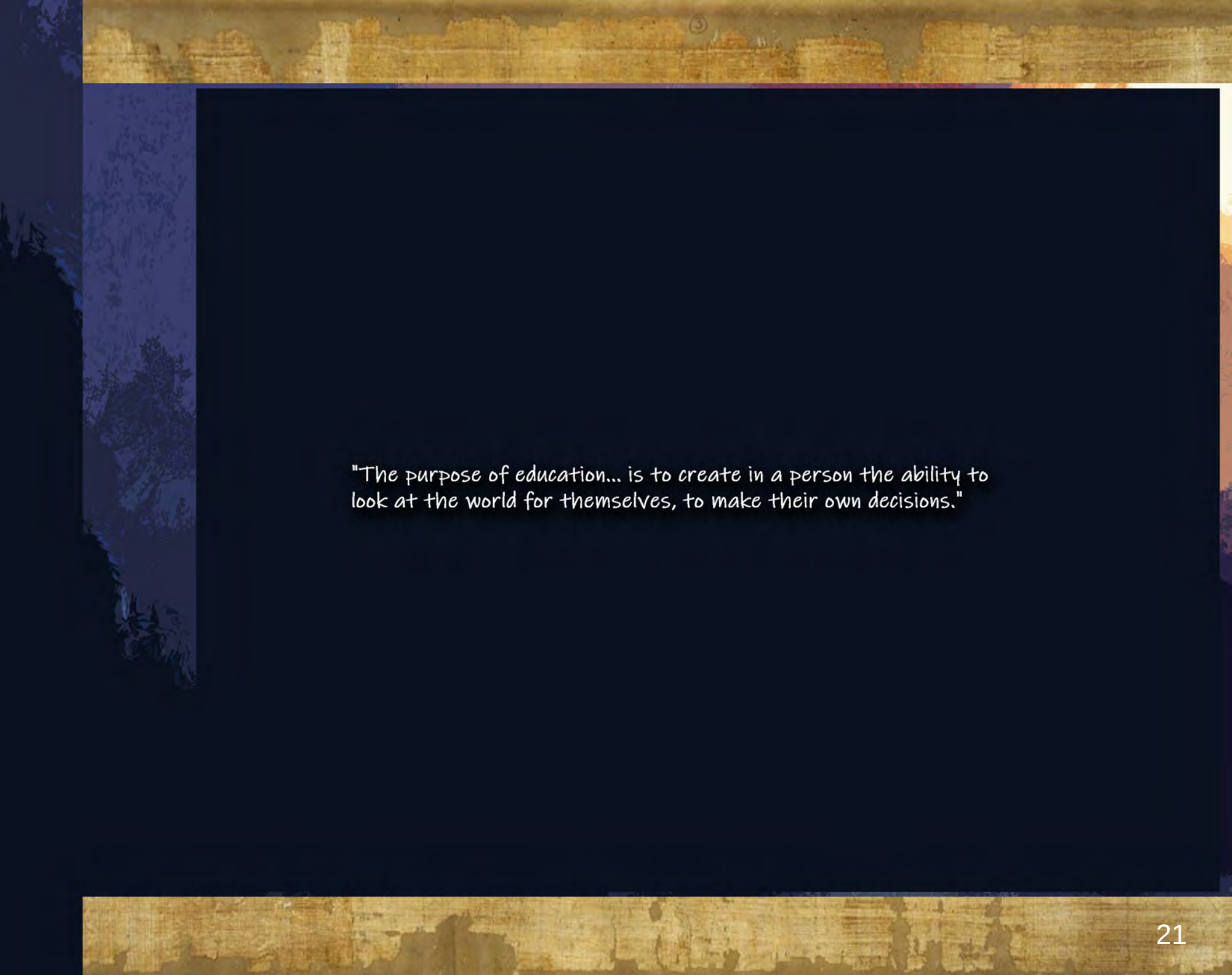
The effect transformed binocular vision's illusion of separateness into a way of "seeing" unity. Envisioning the world through the Eye paradigm offered lessons and insights into coincidences and synchronicities. A shorthand for what we would term Gestalt thinking, ancient monocular vision offered opportunities to know how to view life's journey, where to go, and what to do to fulfill the life mission they were born to complete.

They masquerade as history, but these stories of the Eye reveal how intimate our seemingly impersonal universe is as it interconnects individuals, situations, and events. A history connected by imagination, proprioception, and living intimately in haptic touch with the wild, heroines in their own journeys survived, endured, and thrived. The application of monocular dominance, a concept spanning millennia, expresses a continuity of African cultural unity and thought. Laying the foundation for Western civilization.

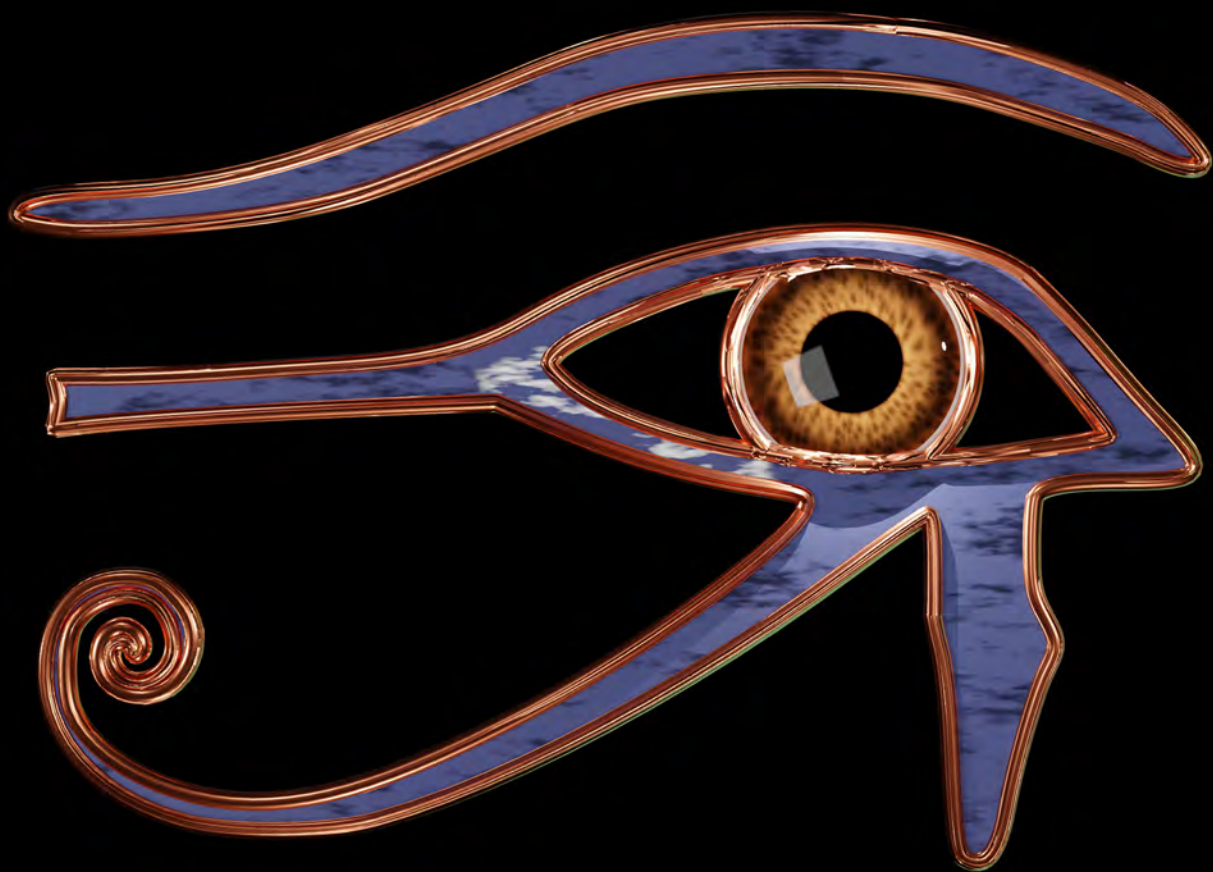








"The purpose of education... is to create in a person the ability to look at the world for themselves, to make their own decisions."



Suppliant Maidens

Commentary



Part 1 The Eye of Ra

The Egyptians were intimately involved in astrology, known as "star-speech." However, little attention has been given to their curiosity about geography, referred to as "land-speech," in ancient terminology. Their curiosity about studying the wild — its composition and structure, how it changes over time, and the spatial relationships between humans and their environment — led to the relocation of the Rock People to the Nile valley when the ecological shift occurred, transforming the Sahara from a verdant garden to a desert.

The repositioning wasn't by chance. It was a premeditated move aimed at capturing environmental resources, a strategy that later city development along the Nile River confirmed as strategically sound.

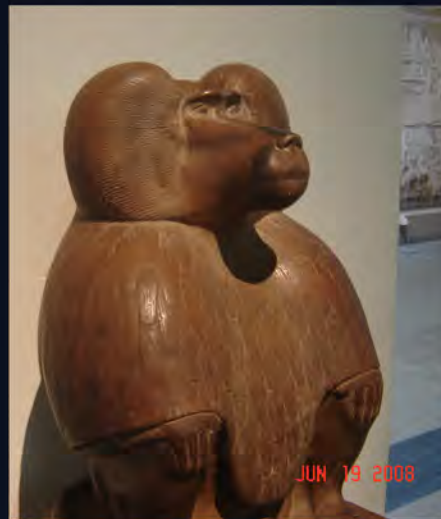
The move into the delta gave them control of the isthmus — the land bridge connecting Africa to the rest of the world. The isthmus was easily defensible, but more importantly, it was a natural bottleneck. Whoever controlled it would control the lucrative trade that passed through it and become wealthy beyond the wildest imagination. But how did the Rock People, later to become the Egyptians, know this? A plausible answer is found in one of the earliest stories in Egyptian mythology.

In early Egyptian culture, female cow cults — the Eye of Ra — were fierce warriors and defenders of the tribes. This manifestation of the Eye is documented as the goddess Sekhmet, the lioness. They leave their homeland to punish those who challenge their Pharaoh's authority. Departing into the wild in this manner was a punitive expedition to reestablish Pharaoh's influence and power.

However, there were other times when the Eye went missing, and legend offers no explanation for its departure. Time and again, they venture into the hinterlands for unknown reasons only to be brought back by Pharaoh's most trusted warriors, the Cynocephali, "baboon-head warriors" of Thoth. Ancient Egyptian tablets depict these baboon warriors accomplishing their mission while holding the Eye of Ra in their hands.

The Cynocephali,
"baboon-head warriors"
of Thoth

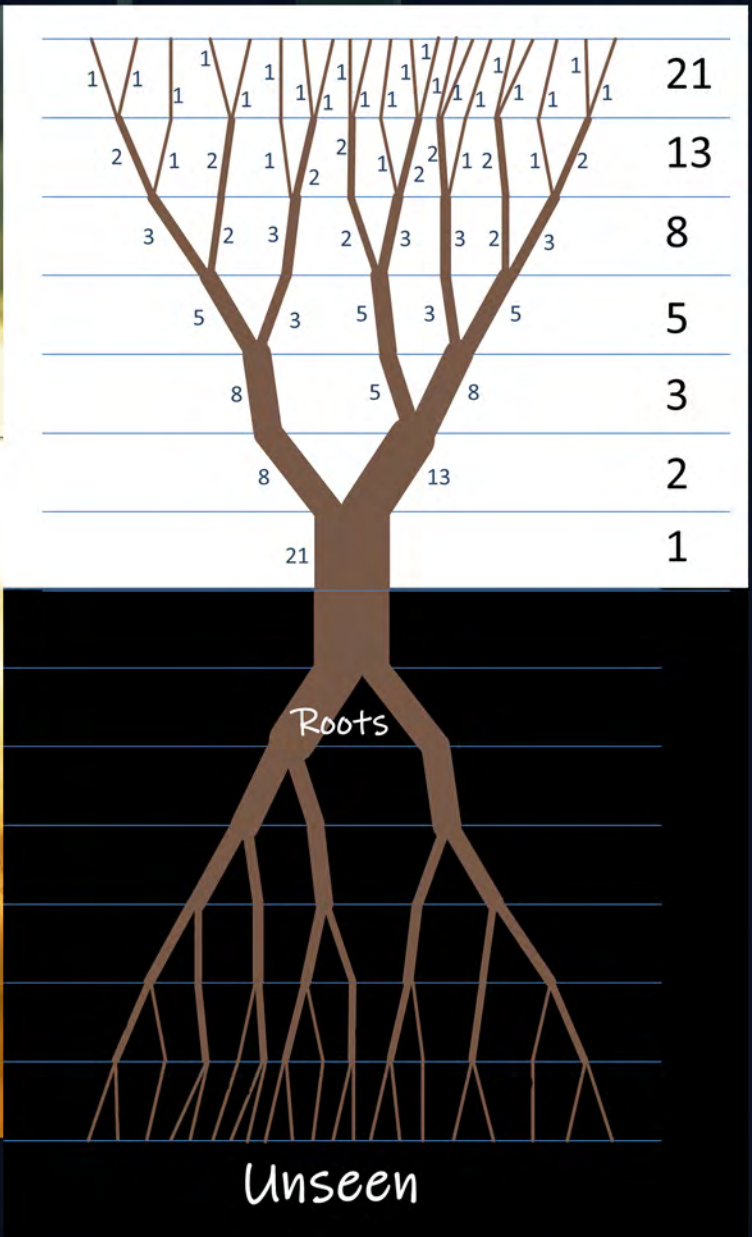
British Museum



In resolving the riddle of their departures, it initially seemed plausible that these roving African female cults were followers of their ancestors, the Shemsu-Hor (followers of the Eastern Sun). They venture eastward into the Levant, the name of which means the eastern place, where the Sun rises, in search of its location. This assumption explained why migration out of Africa consistently headed east, rather than north or west. However, just as this convenient explanation gained traction, another emerged. Perhaps when sedentary existence became too comfortable, female cults shook things up by reverting to their original nomadic behavior to regenerate and be reborn. This intuitive insight also rang true.



Applying monocular vision revealed an altogether different perspective. It revealed the pictures on the walls of their temples, and the Eye's connection to the lotus plant. At one time or another, each of the earlier assumptions probably held true. But with the use of psychedelic compounds central to their culture, another radical intuitive leap connected their leave-taking to the effect of an altered state of consciousness. By opening the doors of perception, nature — mountains, rivers, forests, sky, and animals — spoke to them in a visual language.



Visual Scripts

When the Eye took its leave into the wild, observation, coincidences, and synchronicities played a significant role in the development of visual scripts, cues from the Wild's visual language. These scripts — visual gestalts — came directly from nature's ever-changing body and landscape. For example, the application of Basic math, the fundamental operations of addition, subtraction, multiplication, and division, formed the foundation for their discovery of proportional harmony.

The Golden Ratio, the irrational number approximately 1.618033988749895, Phi, revealed itself as a measure that could not be defined as a fraction, never repeated, and was endless. These cults consolidated political and spiritual power under the concept that, for them, unified opposites and resolved the contradiction of life. Life had its limit but no end. It was the pattern of creation, not wishful thinking. The study of trees in particular illustrated the point.

Unlike the hierarchical order in the age of divine kings, where command authority and responsibility flow from the top down, the Egyptian social order worked in the reverse. Pharaoh's power and right to rule were conferred by the ancestors of Egyptian culture, not by God or Heaven. They did not impose a hierarchical order. They modelled nature — a model featuring a clear chain of command in which authority and responsibility flow from a broad foundation, its unseen roots (the ancestors), extending upward to its pinnacle, Pharaoh. The step pyramid best exemplifies this idea.

An altered perception presents the step pyramid as a visual message of its own, an early structure that represents the multiple levels of responsibility and decision-making in its construction. Instead of misreading its design as a primitive intermediate stage of construction to be refined later, it is a visual lesson showing the "steps" or lengths one must go to properly house the dead and message the future — "We accomplished this." We hope and pray that you will also wish to return.







Picture-writing Script

A fairly common assumption is that oral language began with gestures, such as pointing or pantomiming. From this written language, a script evolved. A written script involved symbols and the rules for their arrangement to represent a spoken language. The Semitic alphabet developed like this. It rejected picture-writing in favor of sound instead of images.



In contrast, when the Egyptian Eye took its leave, gesturing still applied as it did in the oral development of language, but in response to cues from the Wild's visual scripting, observing a snake shedding its skin at a specific time of year, water always flowing downhill, or the calm that follows a storm was a subset of apophenia, Pareidolia, seeing a face of nature that "spoke" to them. What Gestalt Language Processing terms as symbolic arrangements that hold meaning. A common experience for individuals who believe all of nature is conscious and animate which science now suspects of being enhanced by psychedelic drugs.















These scripts — visual gestalts — came directly from nature, and cow cults in the wild acknowledged them as meaningful communication, even if they didn't understand their meaning at the time. They answered the wild's call with song, dance, and prayer, letting nature know it had been heard.

To let the wild know that they had an intuitive sense of what nature might be trying to convey, cult members followed nature's lead in daily routines, play, and decision-making. When the time came for a change, they revised their intentions, much like a snake sheds its skin. When confronted with an arduous task, they pursued the natural path, like water. Or after confronting a chaotic situation, they sought calm. Behavior that modeled nature's scripts naturally implied a willingness to be led by them.

Over time, these visual scripts evolved into Egyptian picture writing — a form of image-speech that conveyed meanings distinct from literal interpretations. The best examples of an unbroken development of idiomatic figures of speech today are found in Chinese.

For instance, in Chinese picture-writing, the word for "well" or "good" is 好 (hǎo). The literal meaning of the word's character is made up of two radicals: 女 (nǚ), meaning "woman" or "daughter," and 子 (zǐ), meaning "child" or "son." However, in a given sentence structure, the character can rely on its imagery to convey a more complex, abstract, and powerful message, rather than merely stating facts. The idiom of a woman with her child can express an abstract emotion, such as happiness.

Even though a person might be able to speak and write Egyptian once symbols and sounds were added to create an alphabet, the deeper meaning would be lost to them without being taught the idiomatic concepts encoded in the images. The same still holds for understanding Chinese.

Mom Cart
母亲大車

Step 1
the theme

母 車

Step 2
the focus

𡗗 𨋖

Step 3
change in perspective

Nourishment
(Female breasts)

Cart Axle
(Carry a load)

the idiom

Before Chinese script was simplified to abandon its hidden dimension, written language was used to confer status and class distinction. During government employment examinations, a theme would be presented to applicants. Often, it would consist of two words like 母大車, "mother," "cart." From the theme prompt, applicants would write an essay on how the theme applied to holding a position in government. It was a weeding-out process meant to retain political power in the hands of a few.

A successful candidate was expected to use a trick of perspective and perform the verbal gymnastics taught to him by his teacher; women were not allowed to take these examinations. An essay receiving high marks might contain these concepts obtained from the study of the Zhou I, the Book of Changes.

- Exercise unrelenting discipline over your thought patterns. Cultivate only productive opinions and attitudes to properly nourish your character.
- Avoid excited and opinionated outbursts; instead, express yourself with moderation. Pay special attention to what you allow into your sphere of awareness, while avoiding excessive indulgences.
- Leaders, like family heads, must have inner strength and authority. They should be careful with their words and base their continued credibility on actions that demonstrate the soundness of their principles.
- Good fortune comes when the FAMILY's immediate needs are met.
- Attention to the details of the situation's economy brings good fortune.



- The correct *NOURISHING* of yourself and others is the focus of this time. If you consistently nourish superior persons, who will in turn provide nourishment for others, you can achieve great effects. Through nurturing and support, social and political aims can succeed.
- When judging another person or situation, the *NOURISHING* model is an excellent analytical tool. Although you are aware of the need to nourish and affect others, you lack sufficient strength to do so unaided.
- Take an indirect approach and depend upon a strong superior to accomplish the deed. Don't try it on your own. Enlist help. Look for clever people to aid you. There is no mistake in this.
- The person in this position is required to properly educate, influence, and nourish others. Should he undertake this task, conscious of all the implications of his responsibilities, he will bring happiness to many.

The I Ching Workbook
R.L. Wing

Egyptian picture-writing was similar. You get the picture.

The Plan View

For their hierarchical social structure to work, clear, reliable, and readable information had to be available when navigating complex decision-making about the outside world. The role of providing this intelligence fell to the Eye of Ra.

Its enforcer and surveillance roles made it well-suited for intelligence gathering. The question became how to convey what they discovered back home. Here, once again, altered perception and visual scripting provided an answer. A hierarchical perspective implied not only a model to be followed but also a "map"—the plan view, an orthographic projection seen from above—of the outer world. With this in mind, the departure of the all-seeing Eye should be seen as mapping expeditions, with its most remarkable achievement at the time being cartography—navigation charts and thematic and cadastral maps.

The development of maps did not happen by accident. Long before the Egyptians became Egyptians, the Rock People lived in the volcanic caves of the Tibesti mountain range. Their handprints are still there, communicating "We were here," a message to future generations that they existed.

Along with their prints, there are prehistoric recordings of their lives and times. Social scientists have labeled cave paintings as records that provide insights into the community's activities, social structures, values, and beliefs. But more importantly, they show the human ability to use symbols to communicate and coordinate complex ideas and actions, such as those in a "plan."







However, the catalyst that paved the way for planning and eventually map-making — the difficult path of clearly defining what to achieve, identifying the necessary resources, creating a timeline, tracking progress, and adjusting as needed — only comes to light once the Rock People attain their sought-after pinnacle of existence. A connection to their higher Self, that part of them that knows their purpose and holds the keys to achieving their destiny. They again wrote their success on their walls and artifacts, depicting the lotus plant in abundance and a raised, bun-like crown on their heads. Their symbol of universal consciousness and wisdom.

Once started, they never stopped writing their accomplishments on their walls, in their cities, and on the things around them. They saw what they considered nature's plan and mapped it, providing topographic, thematic, and cadastral maps of the spiritual and physical realms to assist individuals in navigating existence.

Of the various types of maps, cadastral maps were critical to the development and destruction of Black Egyptian civilization. A symbolic two-dimensional representation of a physical area, cadastral maps display property and land ownership boundaries in a visual, simplified way. The strife at the end of Black Egypt's Golden Age was most likely a result of legally redefining ownership, boundaries, and the division of land parcels between the Pharaohs of Upper and Lower Egypt, royal Princes, and district governors regarding trade taxation. These maps were the public record of a clan or tribe's legal property rights.

The oldest map of this type, dating back to the end of Black Egypt's Golden Age, was discovered in 1900 CE in France. The Saint-Bélec slab was made during the Bronze Age around 2150 BCE.





The study concluded that the map probably represented the extent of a political entity, probably a Bronze Age principality. A central circular motif, located near to the sources of the Odet, the Isole, and the Stêr Laër, might represent the prince's enclosure. The map was probably not used for navigation purposes but as an expression of power. It may be a cadastral plan associated with the introduction of a new type of land tenure in the principality; some of the markings on the map may depict land use or ownership. The production of the map demonstrates a strongly hierarchical political organization that probably exercised strong control over the area shown for a number of centuries."

https://en.wikipedia.org/wiki/Saint-Bélec_slab

With this said, cadastral intelligence will prove indispensable for Danaus and his daughters, the Danaïi, by identifying the crucial geographic areas to control to fulfill the Eye's singular vision of spreading the gospel of Osiris and defending African cultural unity. The Eye must have considered these intelligence-gathering forays vital to the group's survival, as they brought them back to Pharaoh. Gathering the intelligence must have been enjoyable. Otherwise, tasking warriors to bring the Eye home would not have been necessary.





The Cynocephali, "baboon-head warriors" of Thoth

