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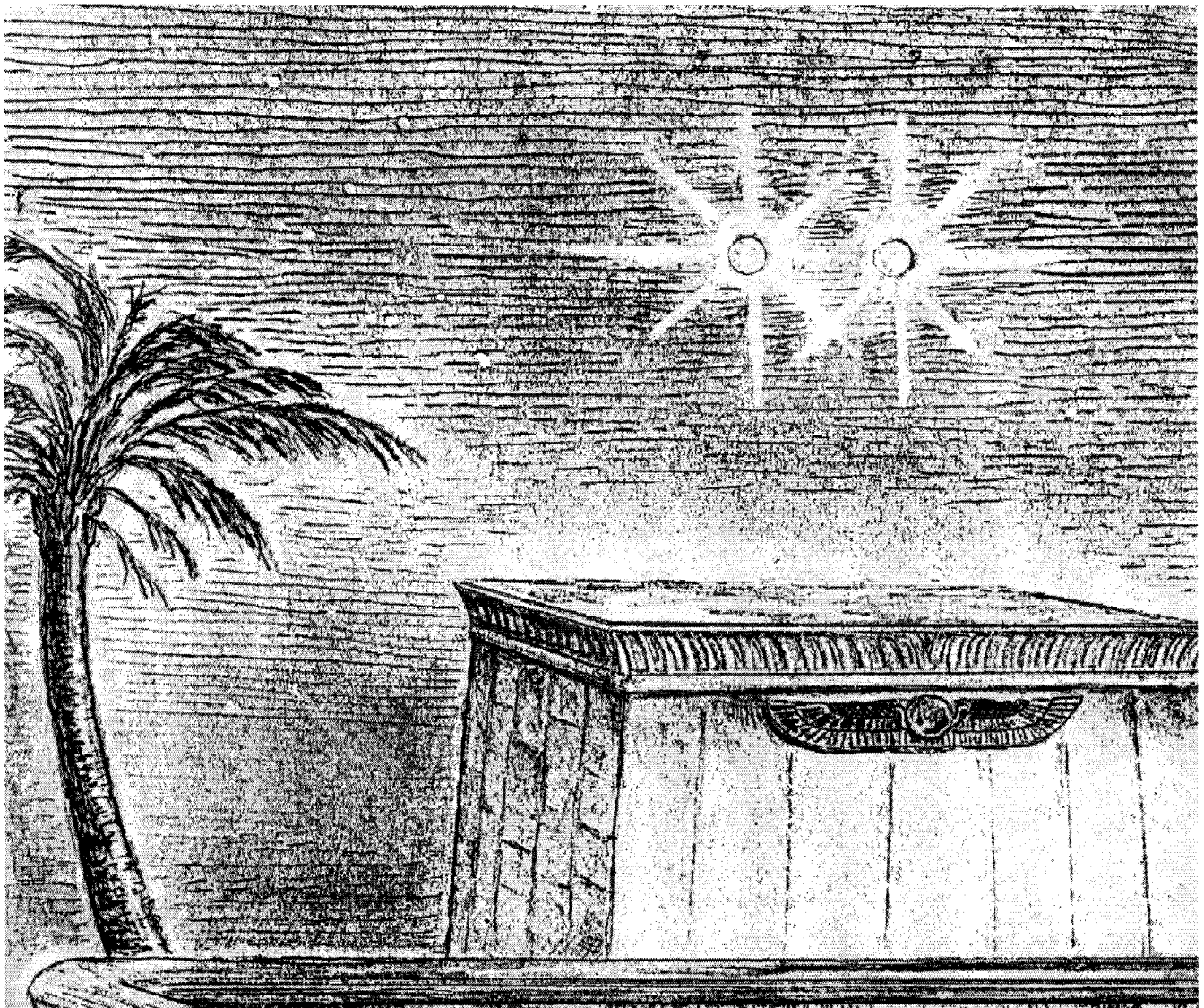
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Sighting of an anomaly over ancient Egypt 3,200 years ago. The article begins on page 3.

Strange anomaly in ancient Egypt

By Edward McBride

After fifteen years of studying and translating ancient Egyptian hieratic writing, I have located two reports of a very strange anomaly that manifested in the skies over southern Egypt 3,200 years ago.

These reports appeared on slices of limestone, utilizing red and black ink. These limestone writing bases are called ostraca.

Approximately 1203 BC, on the 29th of July, at the capital city of Uast (Thebes) an object appeared concurrent with the annual

"coming forth of the star Sept (Sirius).

The arrival of the star Sept marked the New Year season of Shemut and the inundation of the Nile. Due to the Nile flooding, all work stopped, and a 20-day holiday was observed as the festival of Apt of Amon Ra.

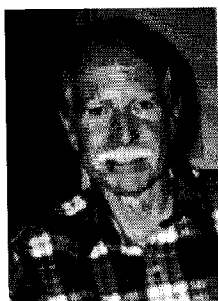
Approximately 600,000 Egyptians would participate. As the gilded boats of pharaoh and the god Amon Ra passed down the river from Karnak to Luxor, the crowds cheered, enjoying the pomp, free food, and beer courtesy of Amon Ra.

Suddenly an intense bright object was spotted low in the night sky. Thousands witnessed it. Named S-hakk the Demon, the anomaly with two piercing lights moved about, reached out and carried off people, cut tongues, left and returned, and silenced mouths, according to the reports.

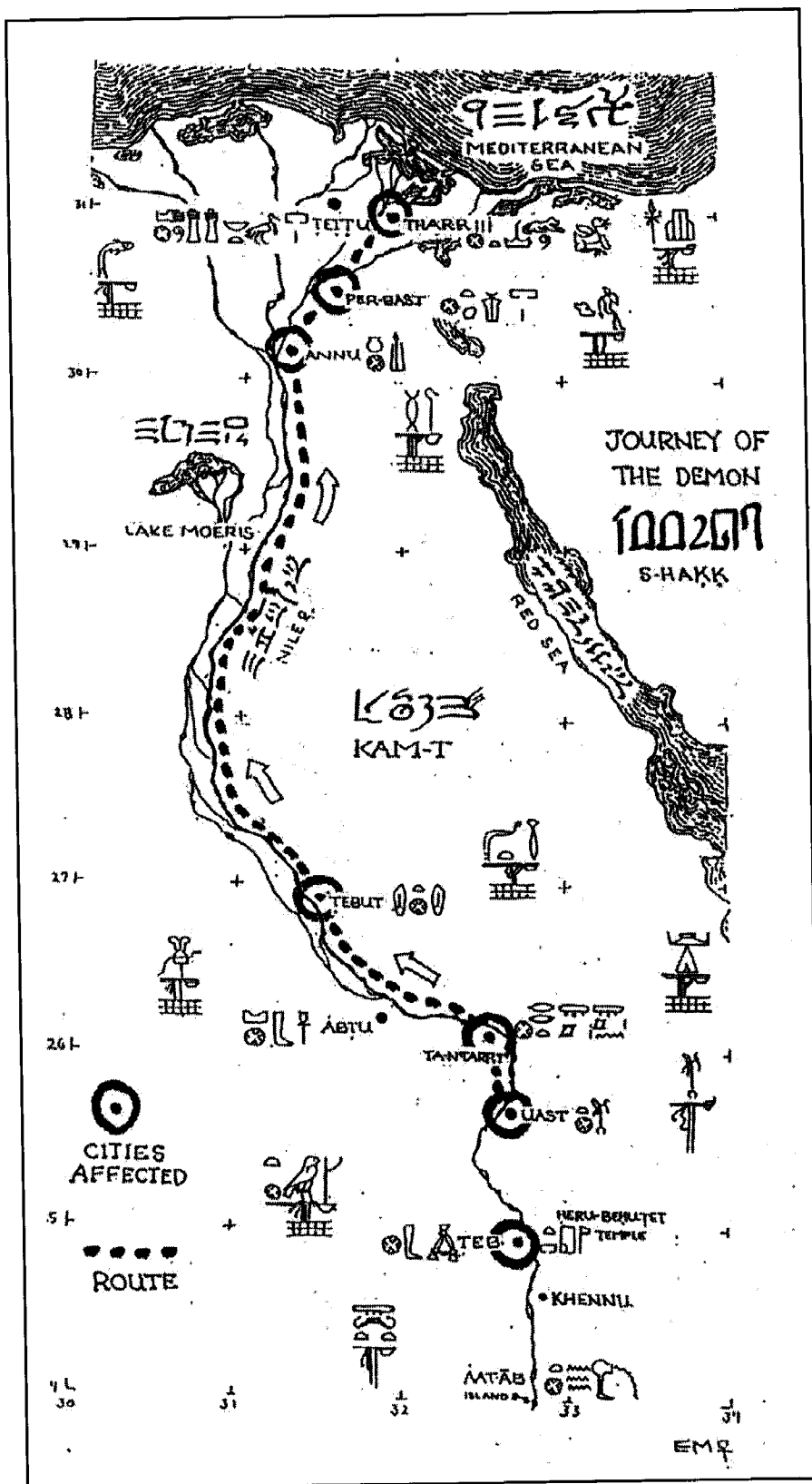
There was a possibility that it traveled four hundred miles to northern cities during its journey.

The first report (Ostraca I) by a young scribe and a temple servant showed puzzlement and fear. The second report (Ostraca II—thirty-five statements) by a group of scribes and priests of affiliated temples of Horus/Osiris left no doubt as to its purpose; they called it evil and wanted it gone.

Egyptologists who categorized it as "magic" have largely ignored this event. The Griffith Institute, Ashmolean Museum in Oxford, England, has accepted



McBride



my paper, "Journey of a Demon," as I used some ostraca belonging to the museum in my paper.

As an independent researcher, I consider these two examples of this ancient writing to be unique in their recording of a most unusual event. Every means has been pursued to correctly time frame this occurrence. It did, please note, happen 3,200 years ago—not fifty.

By the compilation of all relative events, one can come quite close in dating the phenomenon, however, and therefore I choose 1203 BC as the target year, based on available information relative to the scribes, one of whom is linked to the reign of Seti II, and the other to Ramessus III a short time later.

These two records of an astral happening approximately 1203 BC have been seemingly ignored, as they were catalogued under "Magical" in the index of Hieratic Ostraca Volume I, the source book for this report, and considered a projection of a sky-based religion.

They depict through the eyes of several individuals—who lacked technology of any sort—what was considered a physical manifestation of a god/demon in the heavens on a rampage—the form of human, animal or anthropomorphic being the only consideration applicable to what was witnessed at the time.

This was reinforced by, but not limited to, their religion.

Scenario, Ostraca I

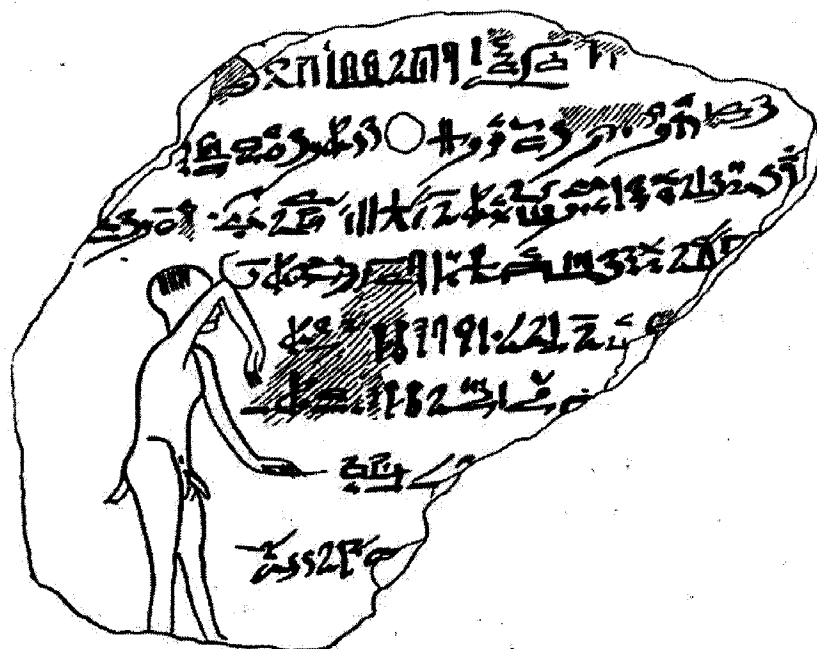
South in the land of Kam-T, City of Uast, the rumors had been surfacing for two days. Whispers from cracked lips, an uneasiness in the scorching winds. Finally on the evening of the ascent of the star Sept, heralding in Shemut the season of inundation, it happened.

Scribe Kaii, a student at the House of Life, Temple of Horus Son of Isis, saw it. Almost at the same time temple servant Set did too: two intense piercing lights hanging motionless in the clear night sky.

The two young men climbed to the roof to get a better look, but not before Kaii grabbed his scribe kit, and Set an oil lamp. Filling the thirsty ink cakes, drawing forth two papyrus pens while Set lit the lamp, the scribe began to document on a small piece of limestone (ostraca) all that was before him.

Set was trembling in fear, his arms raised in fright as if to blanket away the glare from the heavens (see drawing above right). Kaii recorded this in red ink.

Switching pens, he wrote skillfully with his left hand all that he knew and what he saw of what the people were calling S-hakk, new usurper of the ordered heavens, the "Super Disruptor" or "Destroyer"



as his name implied.

Like two glowering eyes, the lights were like no other; hovering unmoving and menacingly low just above the horizon. One could feel its presence, its hot stare like a lion in wait.

For half an hour the unknown entity sat, then unhurriedly began to move away into the distance.

The following morning, Kaii took the information he recorded to the temple priests, who hastily convened a service at the rear of the temple, near the syca-mores.

They placed incense, symbolic arrows, and weaponry on the linen-covered table of offerings, the meaning of which was totally lost to the scribe. By mid-morning, people of the city began to arrive, the other witnesses to that event in the heavens with their "Ta" cakes as offerings in hopes to placate the demon S-hakk.

Scenario Ostraca II

Thirty years later and 60 miles to the south of Uast, in the Hespt of Thes Hertu and east of the city called Teb, lay the temple of Horus of Behutet—the place known for centuries as Netchem' Tchém Ankh (Pleasant Life).

In the hidden chamber known as Mesnet, just behind the sanctuary, a stone carver turned novice scribe by the name of Behent found something new to copy. Deep at the bottom of a large-necked jar lay a piece of limestone with writing.

Wiping the dust from its neglected surface, he slowly began to duplicate the message onto another stone in intricate

hieratic script all that had been recorded so carefully thirty years earlier: a demon in the heavens above the holy cities of Annu and Uast, the two centers 400 miles apart.

There were other cities mentioned.... Things cited it had done...what did it mean, this thing of evil? And why was this piece of limestone so well hidden?

Ostraca I (recto):

Line by Line Interpretation

1. Hail to thee S-hakk coming forth from Sept.

Initially greeted with awe as a god. The name S-hakk implies: to destroy; to pierce; a being having the personification of torment; the embodiment of evil. Coming forth from Set is a clever way of saying appearing at or near the helical ascent of Set, or Sirius, in the heavens (approximately 29 July).

2. With his front he seeist.

The entity has an eye or eyes at front end. Since the sighting was at night, the eyes would be lights. The word ar-t (to see) is a restoration.

3. With his jaw (singular) he eats Ta cakes from the west.

In Kam-t, human jaw was depicted as being in two pieces. An appendage, extending below front of entity, described as a tongue in Ostraca II, was responsible for the acquisition of Ta cakes. Ta cakes signified round flattened bread or cake, at times oval in form, and were the objects perceived at a distance being drawn up into the "mouth" of the demon. Cakes denotes multiple objects. In actuality what was taken would have been larger,

of course. From the west almost specifies other aerial objects.

4. By stretching out he gives the evil eye.

The nighttime view of the very bright lights (see Ostraca II regarding eyes, singular or plural) would, coupled with the fear of the unknown, qualify as evil eye. Stretching out seems to indicate a light beam, but could simply mean brightness.

5. They are doomed, the star gods.

Compared with S-hakk and his overwhelming appearance, the other established stars seem dwarfed. This also implies a presence.

6. See him live with his front(broken)

Lit: How can one deny his presence, his reality?

7. (broken).....mysteries in the southern sky

Note plural mysteries. Can the Ta cakes be something else? Southern sky signifies Kam-t of the south; northern sky, Kam-t of the north.

He is fear.

Exactly as it says.

8. (broken).....(the) mountains, the roaming lions meet (but) like, who? What?

Trying to equate the demon with feral behavior. Lit: (As in the) mountains, the roaming lions gather (but) like, what who? (is this?). Note equating demon with lion, as in Ostraca II.

9. (broken).....not the soul Shata, the name of.....

Ba Shata translates genuine or plausible soul. The name of....., a reference to some religious entity or explanation. To sum up: He is not the soul Shata.

10. (broken).....so and so.

This was double-checked in both German and English. Clearly the scribe was running out of candidates to identify S-hakk with. So and so, of course, means unnamed and unspecified-unknown.

11. (broken).....Thou art leaving. Signifies movement and travelling.

Ostraca I. (verso)

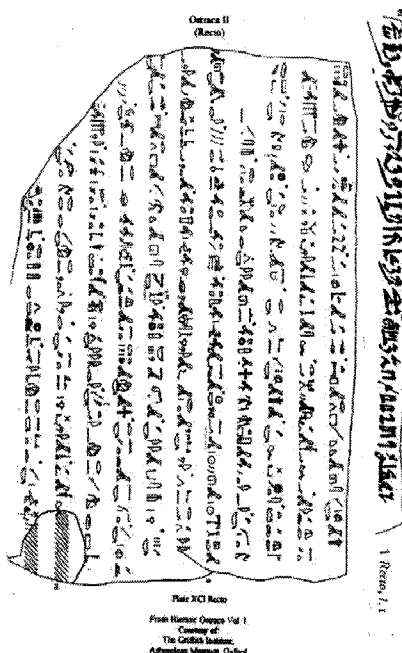
Line by Line Interpretation

1. (The people gave) on account of me.. I, they gave, behind the sanctuary, words....

Partially broken message. A meeting between scribe Kaii and what appears to be witnesses to the "demon." The witnesses gave an account of their observations. The meeting would have been with the people as well as the priests because it occurred behind the sanctuary.

2. (placed) upon the linen for flowers (offerings). It was done with spears.....

An obvious offering to S-hakk, or ceremony pertaining to said demon.. "Done



with spears" also meant, "done with armor." Either a ceremony or armed presence at the ceremony.

3. (against/by?) the people. He was give Ta cakes from.....

The word *er* means either by or against. Coupled with the previous statement it either means: (A) Ceremony done with spears against the people, or (B) Ceremony done with spears by the people. "He was given Ta cakes from....." refers to S-hakk. A reenactment of S-hakk eating Ta cakes. I tend to think (B) is correct meaning.

Ostraca II

Line by Line Interpretation

1. Get thee back S-hakk coming forth in the sky!

Hardly a greeting as in Ostraca I. This shows awareness of demon's deportment. "Get out of here!" would be a current equivalent. "Coming forth in the sky" shows this is not scribe Kaii in Ostraca I, as he said "coming forth from Sept."

2. He seeit with his front.

The use of *tebt*, a physical application, signifies the furthest extension of the face; nose, eye area, but not, however, the brow to any degree. The two scribes (Ostraca I and Ostraca II) used this *tebt* in the same sense—the frontal area with eyes. The use of two eyes is rare. Most depictions of "eyes of the Gods" of Kam-t were singular; witness eye of Horus, eye of Ra as singular units. The anomaly must have had two points of illumination, or more.

3. His two legs are at tail end.

As *kepes* (animal hind leg) signifies

power, *ret-f* (his legs) also signifies propulsion at rear, perceived in a horizontal position. Face with eyes (lights); rear with legs (power). A horizontal configuration is proven with following statement #4. (The word *art* is misspelled).

4. He eats Ta cakes from under him.

Only by being perceived as lying prone can the entity "eat Ta cakes" below him. In order to "eat" he would have to have a tongue. In order to "zap" the Ta cakes up (ref. item #25) in the fashion of a lizard, the "food source" had to travel from the ground or air to the bottom of the demon to be "eaten" (ref. Ostraca I, eating Ta cakes from the west.) Passing in front of stars does not count—the scribes were not ignorant.

5. His power (*kepes*, i.e. animal leg, propulsion) of the west is in his travelling.

This statement and following establish a west to east movement. His eastern power is in his reaching out (extending authority). Contrast this with eating Ta cakes from the west, i.e., east to west movement.

6. His eastern power is in his reaching out (extending authority)

Contrast this with Ostraca I, item #2, eating Ta cakes from the west, i.e., east to west movement.

7. He is fear to the gods of Neterkhert.

Neterkhert would be the home of the gods equated to heaven. Literally he was a definite threat to all established religions of Kam-t.

8. To snare (or net) is thy power.

People or animals were taken.

9. When thou leaves thou returns.

Proof entity moved around sky, was witnessed subsequent times.

10. Thou snatches or grabs ears.

Another way of saying capturing, taking.

11. Thou sealest mouths.

To cause victims to go into shock? Perhaps abject fear, or inability to discuss incident.

12. Thou cut tongues.

Exactly what it says—specifically what was done with the "victims" or the reason for these actions has disturbing implications.

13. A Holy Father of the temple, a holy one among those of Annu.

This statement is curious. It is obvious that S-hakk was considered as dangerous and unwanted and shows that multiple sources were passed on as input to temple Horus of Behutet. This could also be a slap at gods Re and Amon-Re of Annu and Uast as declaring, "This is your demon not ours;" or "you caused this."

14. Thou shalt not fall from thy exalted hand.

Lit: Like it or not, you are an uncontrollable force and presence. We do not know what to do with you, and you certainly seem to do what you want, so we will have to learn to live with you if you stay.

15. Born at night, in daytime often (or all hours)

First appeared at night, but observed at various times of the day. The description of daytime can be interpreted several ways; suffice to say it was observed during daytime at different hours.

16. It was he in god form of (a) son of Isis (sa ast).

A reference to Ostraca I, "coming forth from Sept; making an appearance on helical ascent of Sept, which is identified with goddess Isis. This equated to "being born" of Isis. Helical ascent of Sept was approximately 29 July.

17. A blood relation of Asar Unnefer (Osiris Unnefer)

Continuation of item #16. Another example attempting to affix a religious correlation to the demon. This blood relation of Osiris, which refers back to item #16, son of Isis could also be construed as the evildoer Set, brother of Osiris.

Personally I feel this is nothing more than offering up a series of possible explanations to an enigma; another example of multiple input. I fail to see how the priests of Osiris/Horus/Isis would have been willing to embrace this presence, except, of course as identifying it with Set, the negative force—something, however, they did not specifically do.

18. Repeating "Hail to thee" bring him back.

Another reference of secondary sightings.

19. Thou showest thyself as the (lion type fierce-eyed god) Hesa son of Bast.

Hesa equals Ari-Hes. Ari-Hes was known as having a fierce penetrating evil eye (note Ostraca I reference to evil eye). This reference, however, is coupled with the following item, and pertains to Ari-Hes having other attributes.

20. With his wrecking overturning, casting out with thy body (!?).

Again an action not quite known. The most likely answer is a disturbance in appearance, shape shifting, or radical color shift. A blurring could account also for such a description, much as a car approaching in the distance on a road on a very hot day under certain conditions appears to shape/shift in a mirage fashion; optical phenomena. Refer this theory to item #21: the following (note: the ability of a lion to camouflage its appearance

may be a partial key of Ari-Hes.)

21. Thou changes thy skin (!?)

Again this strange action. Another attribute to possible shape/shifting. This would tend to be noticeable during daytime.

Before these Lords of Annu.

A daytime appearance in front of key witnesses of authority.

22. Thou cuts, cause destruction in coming forth in the sky.

Damage attributed to the demon. The cutting refers to physical damage, not an astral maneuver.

23. Thine eyes! Behold thee (with) thy front!

The use of plural eyes, as mentioned before, is rare. The perception of a "face like front" with two eyes (lights) held obvious fascination to the observers. The use of plural lights places the demon in a distinct category and negates the possibility of stars, planets, and the like being mistaken for the entity. The accent is on brightness.

24. The tongue of thee (allows one to grasp) who thou art.

25. Thou eats Ta cakes from under thy body.

"Eating Ta cakes" again. The tongue, or one-half human jaw bone (see Ostraca I, item #3), this "tongue" is some means of lifting objects from the ground to the demon and may be visible, semi-visible, or simply perceived. A light beam would fit nicely. Again, the only way for the scribes to justify what was happening was to think of the entity in human, animal, or anthropomorphic form.

Two references of eating Ta cakes (with a tongue) are in Ostraca II; one reference of the same food procurement is in Ostraca I with tongue or "jaw bone" as sole means of attainment. Note that Ta cakes are located below entity.

26. Hesmimi the name of thy mother.

Unable to match name Hesmimi on record. The name implies fierce-eyed lioness or feline. There is no deity symbol used. What is apparent is that this is yet another opinion of S-hakk's origin.

27. Rebel the name of thy father.

The name rebel at that time had a much more severe connotation than current usage. "Hell raiser" would be more appropriate.

28. When thou appears before man in the west, east, north, and south (of the sky) the gods.....

Unfortunately the remainder is broken. It demonstrates the ability of the demon to appear at random, in multiple places and cardinal points; and again concern about the gods.

29.(broken) thy power in the

west.

This could be tied to the following item.

30. "Reaching out to carry off" who thou art.

Another reference to abduction.

31. "Departer" thy name by (the ability of) expelling thy body.

Another reference to physical action, fleeing the area; the word used for expel, tr, also means to drive out or destroy, but outside of becoming invisible (destroy), the correct usage should be "expelling" (thy body) from the vicinity. Still, the idea of destroying its presence is intriguing, as its very name S-hakk (destruction internalized) signifies one of its salient features.

32. (broken).....(poss) thy soul....

(poss) thy soul...To give thee a name of evil. Enough said. Obvious reference to actions of demon.

33. Do not thou travel to (the city of) Tettu.

Fear of religious turmoil in this holy city north of Annu upon its appearance.

34. Not (may be seen) thy front to (the city of) Abtu.

Concern also over this appearance four hundred miles to the south in an obvious return trip to area of original sighting. Abtu is north of Uast. The same preoccupations and worries about upsetting religious precepts.

35. (Because) you caused flooding at Thairr (Tharr?)

In this case I fail to see how this could be. It does, however, raise the possible presence of demon S-hakk over either Tharr north near Tettu and the marshy area of Sma Behut or to the south near the city of Teb (home of Horus of Behutet), which also has area called Sma Behut, though not marshy.

(signed) Behest Metet, Staff of the Unseen Horus.

(Name)

(Title)

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