



The ANCIENT EGYPTIAN UFO CASE?

A Preliminary Evaluation of Evidence in
What May Be The Oldest Recorded UFO
Incident in Mankind's Known Written History.

An Analysis of Findings and A Modern
English Translation of an Alleged Transcript
of the Original Egyptian Papyrus Document

Prepared by

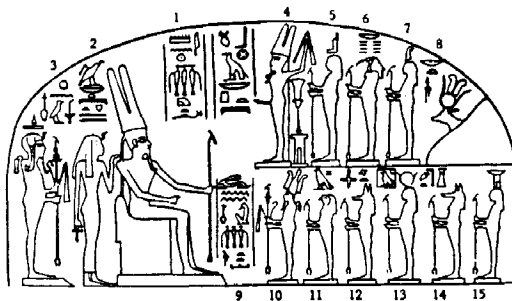
Donald John Long,

Egyptologist

and

Independent UFO Researcher

AMEN OF THEBES AND HIS COMPANY OF GODS



1. Amen-Ra at the head of the Southern Apt (Luxor), the lord of heaven, and his gods; 2. Mut, Lady of heaven Mistress of the World.
3. Khonsu, Nefer-hetep. 4. Min with symbol and temple. 5. Isis. 6. Neb Khemenu (Thoth). 7. Maat. 8. The Lady of Amentu (Hathor (j))
9. Osiris. 10. Un-Nefer-Khenut-Amentu. 11. Horus of the Two Horizons. 12. He of the embalmment chamber. 13. Het-Her (Hathor).
14. Governor of the house of the physician. 15. Nephthys.

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The OLDEST UFO REPORT ON RECORD TODAY!

The World's earliest known record of a "flying saucer" fleet, written in Ancient Egypt on papyrus nearly 3,500 years ago!

*Allegedly, Part of the Annals of Pharaoh Thuthmoses III
Men-Kheper-Ra, c. 1500 B.C.*

"Found in the papers of Professor Alberto Tulli upon his death in 1953; he was the former director of the Egyptian Museum at the Vatican Library in Rome, Italy. Tulli's brother, Monsignor Gustavo Tulli of the Vatican Archives, gave it to Prince Boris de Rachewiltz, who then published a translation of it in DOUBT Magazine (of the Fortean Society of New York) in 1954. Prince Boris, an exiled Russian aristocrat who lived in Vienna, Austria, considered himself an Egyptologist, could both read and write the Ancient Egyptian hieroglyphics, and was a wealthy collector of classical antiquities. Boris died in 1972, and his collection of antiquities went, by his bequest, to the Egyptian Museum of Turin, Italy."

- from a newspaper article.

Introduction:

Many UFO researchers, historians, Egyptologists, and average inquiring minds have heard of and discussed the fascinating alleged document described herein, and at the present time, there seems to be a divided camp, with divergent opinions on this interesting case history.

Some are quite comfortable to take things on face value, with the result that they may be led to believe things which are patently false, outright hoaxes, usually perpetrated in the interest of monetary gain or notoriety, or both, or merely as a laughable prank. On the other hand, things may be found to be the genuine article, capable of standing the test of time and empirical science, such as the body of evidence contained in the ancient scriptures known today as the Holy Bible. Centuries of faith by three worldwide belief systems, the Judaic, the Moslem, and the Christian, are undiminished by modern hard sciences, which continue to corroborate with archaeological findings unearthed in the Middle East which not only strongly suggest the Bible is telling the truth, but absolutely confirm it in evidence which would hold up in any court of law.

Such is our case here: some assert this as genuine, quoting their sources in published books and periodical articles over the past forty years, while others, more frequently in recent years, are more vocal, quick to send letters and now, in the computer age, e-mails to the effect that the whole thing is a fraud. It is curious to me that these individuals do not so much as say, "Show us your proofs", as they do in haranguing UFO investigators and researchers with lengthy diatribes in which they are more interested in telling why they don't believe it, rather than a willingness to take a look at the available evidence, which in this incidence, is mostly a paper trail which goes back to the year 1953 and stops there. Period.

It is my intent and purpose in presenting this case to the public, and to the average person, be it a veteran UFO researcher, the man on the street, or an academic Egyptologist, to attempt to either prove or disprove this case as genuine or hoax once and for all.

the street, or an academic Egyptologist, to attempt to either prove or disprove this case as genuine or hoax once and for all.

To anyone reading this and considering a criticism of my effort at this point, I simply state: "Show me your proofs!"

In establishing my credentials, I am neither an anthropologist, archaeologist, or academic Egyptologist. I have no doctorates or degrees behind my name in this field, but have been a free-lance student and disciple of Egyptology for more than thirty years. I consider myself first and foremost, a cultural Egyptologist; an expert on Ancient Egyptian culture, customs and language.

I am also a member of the Archaeological Institute of America (AIA). And, having had a close encounter with a large, disc-shaped flying object in the early morning daylight at the age of twelve, I have been a past member of NICAP (National Investigations Committee on Aerial Phenomena) from 1969 to its demise early in 1972. I have been a member of MUFON (Mutual UFO Network) and field investigator since 1978, and for the past seven years have served in the capacity of Media Director for MUFON in the San Francisco Bay area.

I began at the age of 15 in the fall of 1962, when I saw the first exhibit, outside of Egypt, of relics from the treasures of Tutankhamen at the Los Angeles Museum of Natural History. They were wonderful things, but simple things, like his everyday sandals and royal linen gloves, which first aroused in me something which this long-dead culture was speaking, reaching out to me. It was almost as if a soft voice had whispered in my ear, "Come, and visit us, and make us live again!"

By the time I was sixteen, I was reading every book and periodical, from James H. Breasted's monumental work "A History of Ancient Egypt" to the National Geographic Magazine, I could get my teenage hands on, and soon crossed paths with the eminent Egyptologist Sir E. A. Wallis Budge (1857-1934), in the form of several of his old works, some long out of print, but which quickly communicated to me, that here was a dedicated, erudite scholar who seemed a veritable fountain of knowledge and wisdom concerning Egypt under the Pharaohs.

I studied, laboring day and night, while attending regular high school classes, and I developed a new attitude towards my schoolwork: I couldn't wait to finish my homework each night, so I could devote the rest of the time to studying my library books on Egypt, devouring information as rapidly as I could, taking copious notes, writing book reports for school on anything I could related to my own private studies, writing poetry as if it had been written in the days of the ancient gods and kings; and being quite an artist, I soon began to fill several personal notebook journals with drawings, sketches, poems, research, hieroglyphs, and over the years arranged them into three unpublished volumes over 200 pages each, of my personal research reference material culled from hundreds of sources.

These I titled "Book of The Lands of North and South", and "Book of the Two Lands" Volume I and II, written and compiled from 1963 to 1967, and later edited and updated with new material in 1970. It was during this time period in the mid-1960s that I learned both to read and write Ancient Egyptian hieroglyphics and the more cursive hieratic style, and set about rushing off to various museums, notebook in hand, to translate and read directly off of ancient monuments, scarabs, jewelry and papyrus texts, until I was not only fluent but proficient in field translation.

I attended a two-year junior college in a local city, and graduated in 1967 with an AA degree in Liberal Arts with a major in Architecture. It was my singular desire to attend a four-year University to get a degree in Egyptian Antiquities Archaeology, but such was not to be the case. Having grown up in a poor family, the oldest of four children, I was denied a scholarship grant because the college scholarship fund, although impressed with my academia, was unconvinced of my ability to pay off my tuition. I was then drafted into the Army and nearly went off to Vietnam in 1968, but a prior leg injury was to be instrumental in preventing my two-year tour of duty, and I was honorably discharged after three months, and set free to be an average employee, with no hope of becoming the influential archaeologist I so wanted to be.

Undaunted by lack of proper academic funding, I kept up my Egyptian studies and related fields, for the rest of my life, hoping someday to be useful somehow with my specific field of knowledge; along the way, in college and graduate studies, I had also learned classical and koine (New Testament) Greek, and Latin, and the Hebrew alphabet (not to mention demotic script and the Coptic alphabet) and have passed many enjoyable armchair hours as a classical scholar with nowhere to go but curl up with a good book.

There have been a few times I fondly recall of being a docent (Museum guide) at various museums on a volunteer basis; but deep down inside, I wanted to be on the next plane out to Cairo, to visit my beloved Egypt for the first (?) time. I've been there a thousand times in my dreams, in my thoughts, in my meditations.

Perhaps this has some connection with past lives; perhaps not, but I was amazed at the rapidity with which I learned the Ancient Egyptian mother tongue, unspoken by most people on Earth for nearly 2000 years, (indeed, it was like remembering something I had forgotten, as in a dream, rather than learning something new) and I do believe I can speak it now with a high degree of accuracy.

The hieroglyphs are sacred symbols to me; they really do mean more than what we first see on face value. For example, the *crux ansata*, or cross of life, the "Ankh" means not only "Life", but "the positive vibration of life", or well-being. (This means a vast difference between mere existence and abundant living.)

It is indeed only fitting that this formed the first point in a triple-blessing, which was the Ancient Egyptian proper greeting for wise persons: "Ankh-Djes-Seneb" or, "Life! Strength! Health!"

Metaphysically, the Egyptians considered three to be the sacred number of fullness, completeness, and spirituality. It is no wonder, then, that the Hebrews picked up this concept in Egypt under the bondage from Jacob to Moses, and saw the true triune nature of the One God, the Father, Son and Holy Spirit of the Elohim (plural nature of God, from the Torah). Thus, "Ankh" is the primal causative force, the "Father", "Djes" is the active motivational force, the "Son", and "Seneb" is the passive, nurturing power, the "Mother" or "Spirit", which keeps us all well and happy when we consider its force in our lives. We all may participate as human beings in being "Sons" and "Fathers" as well as "Daughters" and "Mothers".

The Holy Spirit is the feminine, or Divine Mother aspect of God. Hence the Indian Hindu sanskrit term "Sat-Tat-Aum", or "Father-Mother-Divine Energy". The light of Truth is the same, no matter in what culture and religion it manifests itself; and it is truly only fulfilled in Love.

However, our document in question does not concern metaphysics or faith, Egyptian or otherwise:

In this first printing of my research paper, I shall also attempt to show, in taking this first important step with this case, my objective scientific inquiry and study of the available transcript at hand, and make a plea for understanding, not merely to whet the fires of controversy, but to bring us all into a general agreement, if that is at all possible, by a consensus of the facts at hand.

I shall also make every endeavor possible to follow up every lead I have in determining the accuracy and reliability of the data given, and most importantly of all, to make a plea for a research grant to go to the source(s) if this it at all feasible, and attempt to firsthand track down the manuscript (hereafter known as MS.) in question (the original ancient papyrus document) and show that the burden of proof rests with a cursory professional examination of the original document itself by myself, and an accredited Egyptologist (I am inclined to offer the honor to Mr. Dennis Forbes, author and editor of K*M*T Magazine, if he will accept).

My best sources tell me that the manuscript document (MS.) is apparently now in the collection of antiquities of the Egyptian Museum of Turin, Italy, where I would like to begin my search. The results of this quest shall be made public in the revised second edition printing of this research paper.

In the event I am not successful in tracking down the present whereabouts of the MS., I shall elucidate this point; if it is found to be the genuine article, I shall elaborate and make an effort at an inquiry while in Europe to establish, if possible, the original provenance (point of origin) of the MS. If it is found to be a fraud, and the entire matter a hoax, I shall make this known also, once and for all, in the name of objective scientific inquiry, in a future edition.

Most Sincerely,

Donald John Long,
Cultural Egyptologist.

September 1, 1994, Palo Alto, California.

ABSTRACT:


Preliminary Transcription/Translation Breakdown 3/23/93:

TULLI Papyrus MANUSCRIPT -- Source: PRINCE BORIS de RACHEWILTZ.

Note: The original MS. source transcription shows a single page of hieroglyphic text, reproduced here in photostatic copy format, and shows a document which appears to have been written by Ancient Egyptian scribes circa 1500 B.C. (Before the Christian Era) as a solitary daily entry into a larger work, now lost, which would have normally been part and parcel of the corpus of the official state documents of the court of Kings of Egypt; and in particular, one king, which by reason of deduction, we shall arrive at the most likely candidates for being the reigning monarch of the Two Lands of Egypt (Upper and Lower Egypt) in Pharaonic times. The MS. text consists of eleven (11) lines of hieroglyphs, with several lacunae (gaps in the text caused by broken spots, holes in the papyrus, being rubbed away, etc.) at points which suggest this document may have been literally a page "torn out" of its volume in antiquity and preserved by an individual scribe, perhaps as something special to show his friends, or read aloud at certain ancient festival days, as a remembrance. The hieroglyphic text shown below will be broken out, line by line, on the following pages, one line of text at a time, followed by my textual criticism and analysis.

Line #

Text.

 = lacuna

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 

Preliminary Transcription / Translation Breakdown.

TULLI PAPYRUS MANUSCRIPT -- PRINCE BORIS DE RACHEWILTZ.

Line #

Text



= Lacuna

1.

Transliteration: (in Ancient Egyptian)

".....em renpit met sen peh khem per-t sba-t khemut khenut.....en shaati Per Ankh shen-u piuf em "

Translation: (in English) "...In the year 22, 3rd month, 1st day, in the 6th hour.....it happened that the scribes were in the House of Life, when a circle of flame in the "

2.

" ait em pet nin un tep en re sti min khat-ef ket em esh-ef men em ger "

" came in the sky, with no head (top). From its mouth came breath that stank terribly. Its body was one rod long, and one rod wide, in silence. "

3.

" ufni er ament-ef per-ef er kha senuteh ses ger set un in senu her er-ah setu...."

" their minds became frightened & confused, they fell on their bellies; they reported to the Great One (Pharaoh). His Majesty ordered them to.... "

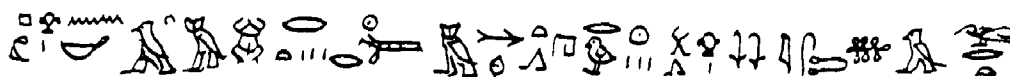
4.

"...khatu sener.....se-khaitet setju sesi-ef.....ah a pet.....a men-ef akhutu shen Per Ankh nem-ef "

"...their bellies themselves....its body hovered without legs...he (Pharaoh) pondered [considered what to do]....and he was meditating on what had occurred and what is recorded in the papyri in the House of Life. "

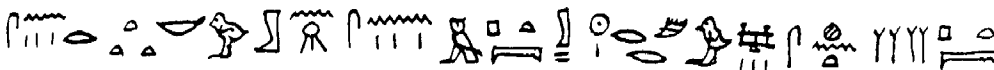
Text

5.



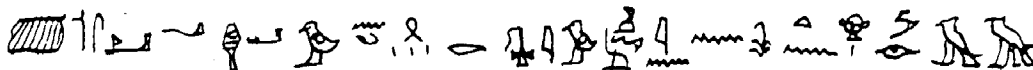
" Now it happened that these things appeared in their forms more numerous than ever, after three days, in greater numbers, more than before; "

6.



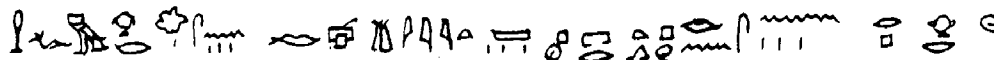
" these objects shone in the heavens like the sun! They traveled to the limits of the four quarters [cardinal points] of heaven! "

7.



" mighty, powerful in their dominion were these rings of fire. The Army of the King beheld the spectacle "

8.



" with him in their midst. It was after supper [6:00 PM]. Then they looked, and these things above them "

9.



" high toward the south ascended and flew away. Fishes and birds and creeping things [volatiles?] fell from the sky. "

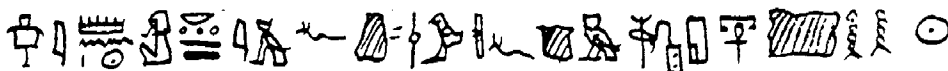
Line #

Text.

10. 

" a tef ten nin khepert gherut hetz tek tenta pen ah nem-ef an
netzj ther sehotep "

" A wonder was never before seen since the foundation of this
land! And he (Pharaoh) ordered incense to be burned as a peace
offering. "

11. 

" sa Amen-Ra neb tiau a em-ef ... udj enu-ef em shat het Per
Ankh heh "

" [the god] Amen-Ra, Lord of the World, was in his he
ordered to be written ... by the Temple scribes [in the] House of Life
.... forever. "

Translation Text:

Suppose for a moment the Ancient Egyptians had newspaper presses. They
might have had a headline something like this:

Report of A Strange Sighting Over Thebes: From the Annals of the King.

What follows is my complete translation, from the full body of the
hieroglyphic text:

" In the year 22, 3rd month, 1st day, in the 6th hour of the
night, it happened that the scribes were in the House of Life,
[preparing the Annals of the King] when a circle of flame appeared in
the sky, with no top. From its mouth came breath of wind that stank
terribly. Its form was one rod long and one rod wide (circular) and it
was silent.

"Their minds became alarmed and confused, and they fell on their
bellies. They reported to the Great One [Pharaoh]. His majesty ordered
them to their bellies themselves its body hovered without
legs.....He [Pharaoh] pondered over what to do....He meditated on what
had occurred and what they had recorded, written in the papyri in the
House of Life.

"Now it happened that these things became more numerous than ever,
appearing after three days once again, in greater numbers than ever....
These objects shone like the sun in the heavens, they travelled to the
limits of the four quarters [cardinal points] of heaven! "

Translation Text, continued:

" Most dominant in their places were the rings of fire. The Army of the King beheld the spectacle, with him in their midst. It was after supper [6:00 PM]. Then they looked, and these things above them ascended high into the sky, towards the south, and flew away. Rains of fishes and birds and creeping things [frogs, tadpoles, etc. = volatiles] fell from the sky.

"It was a wonder never before seen since the foundation of this land! And he [Pharaoh] caused incense to be burned as a peace offering. And the god Amen-Ra, Lord of the World, was in his [shrine].... he [Pharaoh, as Amen-Ra] ordered to be written [a report of this]....by the Temple scribes, [in the] House of Life[as a record] forever. "

-- Translation by D. J. Long, 1993
(from a photocopy of a transcript of the
original papyrus scroll document now alleged
to be in the Egyptian Museum of Turin, Italy.)

Textual Criticism And Analysis.

I. Condition And Provenance of the MS.

As previously cited, the condition given by author Harold T. Wilkins (undoubtedly citing Prince Boris de Rachewiltz in his article appearing in the magazine DOUBT, October 1954 issue, published by the Fortean Society of New York) in his well-written non-fiction best-seller "FLYING SAUCERS UNCENSORED", New York, Citadel Press, 1955, and London, Grosvenor Square Press, 1955; is stated as being " a badly decayed papyrus " (p. 78) and " damaged " with " many gaps " [lacunae] (p. 79).

H. T. Wilkins is mistaken when he says the writing is " hieratic, or priestly " (p. 79). For according to the crudely-copied photostatic facsimile published (thankfully) on p. 80 of Wilkins' interesting book, a seasoned Egyptologist can at once determine a few important points about the alleged text given, the so-called source document:

1. It is an actual ancient Egyptian hieroglyphic text, and may be an actual ancient Egyptian document; perhaps, most likely, the original, uncopied source document (and in this sense, not a representative scribe's copy from later in history) one of a collection of papyri which would have originally been bound together, like pages in a book, in a larger work of several sheets, rolled up together and bound on the outside with a leather cover, and wooden-handled ends; making up the corpus of the actual original annals of an ancient Egyptian monarch of the "New Kingdom" age (1580 - 1100 B.C.) As such, it is then a political, or court document, rather than a "priestly" one; the references to "scribes in the House of Life", although they were attached to the Great Temple of Amen-Ra at Karnak, they were on call, day and night, by the King, for record-keeping purposes, and busied themselves copying not only daily court records and state documents, but also scrolls of a religious character, such as the "Pert-em-Hru" or the Book of Coming Forth by Day (now commonly known as the Book of the Dead) as part of their normal Temple service. Remember, we are dealing with a culture which had little or no separation of "church" from state; both

were intimately involved in a theocracy (theological monarchy) where the King was revered as a god.

2. From certain details in the text, it may be ascertained, and is at once apparent, that this document, if genuine, represents the formal style of the Ancient Egyptian state court papyri of the early New Kingdom period, more specifically the 18th (XVIIIth) Dynasty era, and can be readily dated to the period c. 1600 - 1400 B.C.

3. Nowhere in the text is the name of the King mentioned, although both the mention of the name of the god Amen-Ra and the apparent identification of the King with this god firmly place the scroll's text inscription at the Eighteenth Dynasty; no earlier, and no later. In the Middle Kingdom and the Second Intermediate Period [Dynasties 11 thru 17] there is little evidence to connect Amen with Ra, a marriage of two rival religious priesthoods which appears to have taken place at the very beginning of the Eighteenth Dynasty, under the first King of that Dynasty, Ahmoses I, c. 1600 B.C., after a long and exhausting political struggle and Egyptian civil war between the North and the South.

4. The multiple lacunae are consistent with the poor condition of the find, a court document which, if genuine, was apparently in frequent use in its contemporary era, and not an archival copy made by scribes (such as the aforementioned Book of the Dead, which only had cursory ceremonial use, and then were stored away for eternity with the deceased in their tombs; that is why so many original papyrus copies of them are still extant now in reasonably good condition).

5. The character of the textual content of the document is entirely in keeping with all known New Kingdom Egyptian culture, customs and minutiae of its contemporary usage. There is not a single iota appearing in the text shown in the facsimile provided which would lead any Egyptologist or archaeologist to suspect fraud, or question its authenticity. In character, at least, it appears as a completely accurate form of political court record (and headline news) of its Pharaonic Era. Indeed, the accuracy of the information given leads one to believe that this is nothing less than an eyewitness account, probably written by one of the persons who actually witnessed the alleged celestial event. Certain figures of speech, for example, the description "one rod long, and one rod wide" are consistent with the Egyptian geometrical pattern of describing a circular object as if it were a rectangle or square object; they had but one term to describe a circular shape or object: 'shen', a ring or circle. Their descriptive language was somewhat limited, even for the advanced science and engineering of their day. (We find a modern analogy in certain Asian societies, where their indigenous native language fell short in the early 20th Century, they would adopt terminology from other cultures, such as American English.)

Unfortunately, owing to a lack of funds to further research, this potentially important and historic relic, supposedly in the Turin Egyptian Museum, Italy, where it may now be kept, and the lack of a wealthy benefactor to aid me in doing a complete, exhaustive investigation, I must for the present time present this preliminary report to the public at large as only a first stage presentation, the translation of which may be a complete waste of time if the document is proved to be a hoax, or has vanished into thin air, unavailable to modern scientific inquiry. This report, then, represents stage one, as much as my research will permit on a limited budget.

It is an aim of this research paper to hopefully aid in the procurement of further funding to complete my work on this fascinating case.

At the present time, until I may be given to study documents from the hands of both Messrs. Tulli and de Rachewiltz, the provenance of said document cannot readily be determined. Obviously one cannot say where something has come from, unless one questions the finder(s).

Apparently, Professor A. Tulli had brought the MS. home from the Vatican Museum for personal study sometime prior to his death in 1953; I have written to the Egyptian Museum in Turin, Italy concerning this, for further information on both the papyrus and Prince Boris.

The indications are, as Prince Boris no doubt intimated in his article which the erudite Wilkins perused, that the document is part of the actual Annals of the Pharaoh Thuthmoses III Men-kheper-Ra, who flourished c. 1500 B.C., about 200 years after the founding of the longest and most stable dynasty in Ancient Egyptian history, the Eighteenth Dynasty.

In my professional opinion, this document (if genuine) is not a fake, or a fraud, on the face of it.

To construct a text such as the one given, by a modern scholar in the interests of fraud, would require the resources of a scholar at least as knowledgeable in the ancient hieroglyphs as myself, with a singular purpose; to defraud and perpetrate a hoax which would baffle the scientific community and researchers for the next forty years. This purpose could be none other than an elaborate academic joke on the world, for this person has had no financial reward for his trouble. It's like burying your finest work in an elaborate Chinese puzzle and waiting the rest of your life to see if anyone is smart enough to figure it out, and unlock the mystery. Are we to believe that Prince Boris is the culprit? Would this opportunity give him lasting notoriety? Why? Certainly, it could not have been for profit; the aristocrat was already very wealthy, living in comfort in an estate in Vienna, Austria.

It is extremely difficult to fake an ancient Egyptian text, in its original context and setting. It is infinitely simpler to fake a Greek, or Roman Latin text, and one would see that as a simpler, easier venue for the craft of the forger.

In the final analysis, it certainly appears to be an actual court document from the era of the early New Kingdom golden age of Egypt, and may be placed, with a high degree of certainty, within the dates of 1600 - 1400 B.C.

However, having not seen with my own eyes any documentation given by (posthumously) Messrs. Tulli and (verbally and by documentation from Tulli) de Rachewiltz over forty years ago to sources such as the now-deceased Harold T. Wilkins, Morris K. Jessup and Frank Edwards, all of whom swore by the document as authentic in the 1950s, I cannot at this time support their claim that it is from the reign of the Pharaoh Thuthmoses III. Circumstantial evidence points to this conclusion, and the indications strongly suggest it, but in the realm of empirical science, we must have better evidence: the papyrus itself.

It is self-evident that the body of the text found in the alleged document appears to be written by and for Royal Court scribes attached to the King's retinue from the professional college known as the House of Life, an institute of higher learning in Ancient Egypt not unlike our

modern colleges and Universities, funded by the Royal House and the Temple priesthood. On the face of it, this text appears to have been written and compiled in ancient Wast (classical Thebes, and modern Karnak), Egypt, in the mid-second millenium B.C., over 30 Centuries ago.

Statement hereto made by Egyptologist:

Donald John Long
June 24, 1993.
Menlo Park, California.

II. Content of the MS.

The format and content of the aforementioned document in question agrees in toto with other historical court documents of the early New Kingdom Era as seen in museum collections by this writer in various places in the United States, and by facsimile reproductions as shown in photographic plates or graphic diagrams of books on the subject of Ancient Egypt.

(See Appendix A: Bibliography at the end of this research paper.)

A. Points of Similarity with other documents:

1. Typical similar notations made by Ancient Egyptian scribes in Royal Court papyri are:

I. Dating of the document is always reckoned from the coronation and commencement of the reign of the then-current ruling monarch. This was a convention which is found throughout the 3,000-year length of the Ancient Egyptian civilization. (Ancient societies, of course, had no concept at all of our modern arbitrary datings of "B.C.", "A.D.", "B.C.E." or "C.E.", which are based around the early Church fathers' bias of dating all historical time from the Birth of Christ.) This concept would be familiar to an Egyptologist-forger, and is no proof in itself.

II. Usage of common New Kingdom terminology: the dating of the event in the King's reign, the naming of the most popular god in the Egyptian pantheon at that time, Amen-Ra, the reference to the House of Life, an institution which most likely did not exist before the 12th Dynasty, since there has never been found an allusion to it in the Old Kingdom. The House of Life is mentioned three times in the text. The term "four quarters of heaven" refers to the four cardinal points, or "supports" of the heavens, in the ignorant, uneducated Egyptians' view. (By contrast, the upper-class nobility of Egypt was educated to believe that the world was round, with four directions, or cardinal points). These symbols were shown accurately. The expression "with him in their midst", referring to the King, implies he had his personal bodyguard surrounding him for extra protection. The immediacy of the event is conveyed by the simple statement "It was after supper" (literally, "the dinner hour", which, as now, was 6:00 PM in Pharaonic times). The definite article "sa" before the name of Amen-Ra is untranslatable in English, but means "the One" as a title of sacred respect and reverence for the god; not an ordinary prefix, it was normally used in ritual language of the day, in litanies and the sacred liturgies attached to the Temple service of the god. To find this simple epithet preface to

Amen-Ra is a tribute to the piety of the scribe who wrote this; it is an uncommon usage for a court document. The epithet following the god's name is, by contrast, a common title attributed to this god, found in over a thousand places: "Neb Taiu" = "Lord of the World" (literally "Lord of all lands"). A common variation on this is "Neb nest Taiu" = "Lord of the Thrones of all lands". The term "heh" = "forever" is a common word to find written at the end of a Royal court document, proclamation or epithet of praise to a king, usually as a concluding blessing.

B. Dating of the MS. to the reign of a particular Pharaoh:

I. Since we know the lengths, in most cases, of the reigns of the Kings of the Eighteenth Dynasty (c. 1600 - 1300 B.C.), we may then logically deduce that this document only need apply to the reign of any king who reigned longer than the aforementioned 22 years given in the text of the alleged document. This will necessarily narrow it down to just a few of the most powerful rulers of the era: Thuthmoses II, Thuthmoses III, Amenhotep II, Amenhotep III, and possibly Ahmoses I, and Horemheb.

I refer you to Table I : (and please note that I abhor Greek spellings of Egyptian names.)

TABLE I.

Length of Reigns of Eighteenth (XVIII) Dynasty Rulers (In Chronological Order) :

Date (c. B.C.)	Monarch.	Length of Rule.
1580	Ahmoses I.	20 - 24 years.
1555	Amenhotep I.*	15 - 20 years.
1540	Thuthmoses I.	10 - 12 years.
1530	Thuthmoses II.	25 years.
1510	Hatshepsut.	15 - 18 years.
1495	Thuthmoses III.	45 years.
1450	Amenhotep II.	20+ years.
1430	Thuthmoses IV.	10 years.
1420	Amenhotep III.	42+ years.
1378	Amenhotep IV - Akhenaten.	17 years.
1360	SenkaRa [SmenkhkaRa]	(a few months (?) at most.)
1360	TutankhAten / TutankhAmen.	9+ years.
1350	Ay II Kheper-kheperuRa.	3 years.
1347	Horemheb.	25 years.

Dynasty Nineteen (XIX) added as an additional sample:

1320	Ramoses I.	15 years.
1305	MenMaatRa Seti I.	35 years.
1270	Ramoses II (the Great)	67 years.
1202	MerenPtah I.	12 years.
1190	Amenmoses.	4.5 years.

1185	MerenPtah II Seti II.	6 years.
1178	MerenPtah III SiPtah.	6 years.
1172	Yarsu. (Syrian usurper)	3 months.

*Amenhotep I founded the Brotherhood of Amen at Wast, c. 1550 B.C. It was a mystical fraternity of priests dedicated to the service of the god. He enlarged the Great Temple of Amen-Ra at Wast (Thebes, Karnak)

Note: The Great Temple of Amen-Ra is one of the largest buildings in the world. It was first begun as a simple one-room chapel of Amen built by Amenemhet I, first king and founder of the 12th Dynasty in the Middle Kingdom age c. 2000 B.C. It was continually added to and enlarged over the next 1500 years to its present size; in terms of square footage, only the Pentagon building in Washington D.C. is larger. This temple is apparently the site of the alleged UFO sighting c. 1500 B.C.

Thus, we may then narrow it down to these few rulers: seven (7) out of the fourteen (14) ruled long enough in the Eighteenth Dynasty to qualify for our dating criteria. These seven are:

Ahmoses I, Amenhotep I, Thuthmoses II, Thuthmoses III, Amenhotep II, Amenhotep III, and Horemheb.

If we are justified in believing that this event occurred in the 22nd year of the reign of Thuthmoses III, this would give the event an approximate date at c. 1475 B.C. which corresponds with his 22nd year.

It is possible that this event may have been close to the date of a cataclysmic event in the Aegean Sea which happened c. 1500 B.C. which was the destruction and catastrophe of the island of Thera (modern Santorini), a center of the Minoan culture, which was nearly wiped out and had to retreat to Crete, where they helped to establish an even higher civilization from 1500 to 700 B. C.

Many scholars have made much of this island's destruction being the possible source of the legend of lost Atlantis, but there is really very little solid evidence to do so.

The presence of volcanic ash and material in the skies over Egypt would have been considerable and worthy of note to court scribes over 1000 miles away, but they would not have described them as "rings of fire" which "hovered without legs" and then "became more numerous than ever" before "departing to the south and flying away" in a quite rapid manner.

The location of the alleged event was nearby to the site where the document was recorded: the Great Temple of Amen-Ra at Wast, now known as Karnak, but originally known as the Temple of Amen-em-Opets (Amen of the Opets [Ipets, Apts]) [meaning Amen In His Shrines] to the Ancient Egyptians, founded, as noted before, by Pharaoh Amenemhet I, c. 2000 B.C. as a small stone chapel, then steadily grew until finally added to for the last time by the Ethiopian-Nubian Pharaoh Taharka, c. 700 B.C. It was, and still is, in terms of building materials and square footages, the largest building and stone structure on the surface of the Earth. Only the Pentagon building in Washington D.C. has surpassed it for size.

Under the Eighteenth Dynasty it was already quite a large and imposing, impressive structure, a grand edifice, completely artificial and man-made, standing out as a glorious monument to inspire the hearts and minds of each generation of Egyptian people, so they would do their pious duty and support the priests and priesthoods of Amen and Ra,

married together of political necessity by the first rulers of the New Kingdom age.

To an advanced spacefaring culture visiting Earth c. 1500 B.C., the monuments of Egypt may have aroused their curiosity; they may have sent a fleet of ships up the Nile Valley from the lush green delta, after perhaps being attracted by the Great Pyramids of Gizeh, shining like polished white limestone beacons to the "gods" in the skies above, noted the Stepped Pyramid of Zoser at Sakkarah, and then continued down the course of the Nile southbound, and stopped momentarily to observe the Great Temple of Amen-Ra, before rushing off southbound(1.).

If indeed this document was composed c. 1500 B.C., then the magnificent Temple of Amen at Luxor, built by Amenhotep III, had not yet been built, for Amenhotep III personally, singlehandedly oversaw this ambitious project, probably completed over a ten-year period as the young visionary prince known as the fourth Amenhotep, who would change his name to Akhenaten, watched the elaborate, monumental construction site from his father's pleasure palace at Malkata across the Nile on the west bank.

This may be an indication of the aerial objects' apparent interest in the Great Temple of Amen-Ra, or its ritual processions; the fact that the Luxor Temple did not yet exist may indicate their apparent hovering over only this one sacred site, although they apparently made an aerial sweep of the entire area around West, including the Valley of the Kings and its environs on the west bank.

Ancient records of this type which have come down to us are sketchy at best, but we have enough cumulative knowledge of the period to establish with certainty the validity of this remarkable annal of the Royal Court of one of the most powerful rulers of the ancient world at that time.

In conclusion, I have given my own observations which are admittedly suppositions and speculations: but I caution the reader (and the informed skeptic) to remember that these are more than merely educated guesses; they are, if you will, as if I were there myself, and I put myself in their place, 3500 years ago, and interpret what they have reported, as if I were one of them.

This alleged document does little, if anything, to contribute to the self-aggrandizement of the political agenda of the Pharaoh and his court: if anything, it puts them in a poor light, unable to understand or interpret the acts of these "Chariots of the Gods".

The alleged document stands alone, as a unique testimony to a very strange and bizarre event, so startling and perplexing to the Ancient Egyptians, that they were moved to report it as it happened, with little or no embellishment. It is as if this were a newspaper header article, clipped out of a modern newspaper and preserved 3500 years for someone in the far future to interpret.

The Egyptian scribes who were firsthand witnesses to this occurrence are to be commended for leaving to posterity such a vivid and concise account, which we the living of today may interpret in a quite literal visual sense. They most certainly were confronted with the unknown - most precisely, unknown aerial objects, or UFOs. The fact that they do not attribute the objects, or any aspects of them, to any particular god or even collectively to the "gods" in general, is to their credit, for if they had, modern readers would then interpret the text as little more than flowery prose and epithets of religious praise to "the gods".

The fact that the text states that the scribes and/or priests "fell on their bellies" possibly in a religious processional during a solemn sacred ceremony, usually conducted with great pomp and dignity, shows that this "event" was clearly something quite out of the ordinary, and that the same thing happened again only three days later, this time being witnessed by the King and his Army retinue, further shows the unusual character of the event. (a processional ceremony explains why the Pharaoh and his Army attache were all gathered together in one place; possibly they had just returned or were leaving for a battle.)

The first object is described as a circle of flame, with no top, or head. This is the same thing as the latter description as a "ring of fire". It is then described as emitting a terrible smell (perhaps of sulfur and brimstone, for example, or of ionized air particles along with a chemical reaction) and being 1 x 1 rod in diameter (i.e. 150 feet or 50 yards, or 100 Egyptian cubits @ 18" each); there are two systems of measurement based on this term) and silent. These are all modern-day characteristics of UFOs, as noted by Dr. Richard F. Haines in his fine multiple-UFO case history outline survey "Project Delta: A Study of Multiple UFO", pp.125-126. Add to these the "Fortean"(2.) phenomena of raining fishes and tadpoles, etc. from the sky, and we are faced with an incident of "high strangeness" for which there is NO EARTHLY EXPLANATION, either in prosaic Ancient Egyptian cultural or religious terms, or in our modern-day technological age, something we could possibly fathom ourselves, if we had experienced it in the 20th Century A.D.

In reference to the statements made by Samuel Rosenberg in the notoriously biased U. S. Government study of UFOs during 1967 to 1969, known as The Condon Report (named for its director, Dr. Edward U. Condon Ph.D physicist): [No doubt about it, the Condon Committee's hidden agenda was to dismiss the subject of UFOs in toto as nothing more than public delirium.] The most I can say, is that Mr. Rosenberg is to be commended for his investigative work in uncovering old, even ancient, alleged sightings which he found to be hoaxes, including this one. I am sure that Mr. Rosenberg sincerely believed he was making a valid inquiry into this case in 1968 [see Appendix A Bibliography entries #9, #15], but it is my earnest contention he was "barking up the wrong tree", by contacting the Vatican Museum about this, since they knew little or nothing about it before, having no official knowledge of the document to begin with; the burden of proof in this case is with de Rachewiltz and his estate, heirs and benefactors.

And this is where we must of necessity leave this alleged sighting, until such time as we may have proof in hand, by my own personal experience, with corroborating circumstantial and photographic evidence to help qualify my own findings in Europe, or someone, such as a relative or benefactor of the estate(s) of Messrs. Tulli or de Rachewiltz, to aid in procurement of such said evidence.

Footnotes:

1. perhaps to chart or observe the source of the Nile toward Lake Victoria.
2. A term coined in honor of Charles H. Fort (1874-1932), a researcher of unexplained phenomena early in the 20th Century, founder of the Fortean Society of New York; they are active today, and publish a periodical magazine, The FORTEAN TIMES.

APPENDIX A.

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