

SPACE VISITORS IN ANCIENT EGYPT

by Roberto Pinotti

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"... In the third month of winter of the year 22, at the sixth hour of the day, the scribes of the House of Life found that there was a circle of fire coming in the sky. (Though) it had no head, the breath from its mouth had a foul odour. One rod (about 150 feet) long was its body and one rod wide, and it had no voice. And the hearts of the scribes became terrified and confused and they laid themselves flat on their bellies... (lacuna)... they reported to the Pharaoh. His Majesty ordered... (lacuna)... has been examined... (lacuna)... and he was meditating on what had happened and which is recorded in papyri of the House of Life. Now, after some days had gone by, behold, these things (the fire circles) became more numerous in the skies than ever. They shone more than the brightness of the sun, and extended to the limits of the four supports (quarters) of the heavens... (lacuna)... Powerful was the position of these fire circles in the sky. The army of the Pharaoh looked on with him in their midst. It was after supper. Thereupon, these fire circles ascended higher in the sky towards the south. (Then) fishes and birds fell down from the sky. A marvel never before known since the foundation of this land (Egypt) ! And the Pharaoh caused incense to be brought to make peace on the earth... (lacuna) , , , and what had happened was ordered by the Pharaoh to be written in the annals of the House of life... (lacuna) ... so that it be remembered forever."

UFO researchers will remember this well-known translation of a badly decayed papyrus, found still untranslated with many others dating from the Middle Kingdom, among the papers of the late Professor Alberto Tulli, former director of the Egyptian Museum of the Vatican. Professor Tulli's brother, Monsignor Gustavo of the Vatican Archives, had allowed Prince Boris de Rachewiltz, one of the world's leading Egyptologists, to translate it, and so the papyrus, which begins with a broken off section relating to some other prodigy, could be identified as part of the Royal Annals of the Pharaoh Thutmose III (1483 - 1450 B.C.). This ancient writing, showing clear and impressive evidence of the presence of UFOs in the past, reveals that unknown objects with the same characteristics of the so-called "flying saucers" of today were often seen in the skies of Egypt in those days.

In fact, in this papyrus there is a clear hint of some other occurrence which was "recorded in papyri of the House of Life", and it is stated that the mysterious fire circles became "more numerous in the skies than ever"—evidently implying that such events were not new for the Egyptians.

The papyrus also reveals that such sightings have always been given, (like other phenomena in the skies such as meteors, mock suns and moons or comets which our ancestors were not able to explain), a supernatural and religious meaning. Ignorance, superstition and fear, obviously distorted and coloured many mysterious events witnessed by mankind in the past. This explains why it is difficult for us to obtain a clear picture of the real meaning of the myths and prodigies of antiquity. Modern philosophy aims at getting rid of such "fantasies" in the name of reason and progress, but surely Shakespeare was right when he wrote in his *Hamlet*: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy". Man has been given irrefutable proof of this statement.

It is safe to say that our picture will never be perfectly clear, since too many details have been irremediably altered and facts misrepresented throughout the ages. Nevertheless, if we examine ancient records such as the Tulli papyrus, we can't help wondering if Extraterrestrial creatures visited our planet in the past, and if—as some savants are now beginning to suspect—most of our religions and mythologies were really originated by the deification of ancient space visitors who came down among men in far-off times. As a matter of fact, all our religions and mythologies state that mankind was ruled, at first, by divine beings from "Heaven" (in other words from the sky). And also the Holy Bible, as far as the Judeo-Christian scriptures are concerned, produces in Genesis (Chapter VI, verse 2) irrefutable evidence of the existence of these mysterious "Sons of the Gods" ("Beneha-Elohim" in Hebrew—remember "Elohim" is a plural term, and its real meaning is not "God", but "Gods"). They and the two hundred fallen Angels called "Watchers" in the Coptic "Book of Enoch" and "Gregoroi" in the Slavonic "Book of the Secrets of Enoch" who came down among men in days of Jared to mate with the

“daughters of men” and rule the earth are evidently the same.

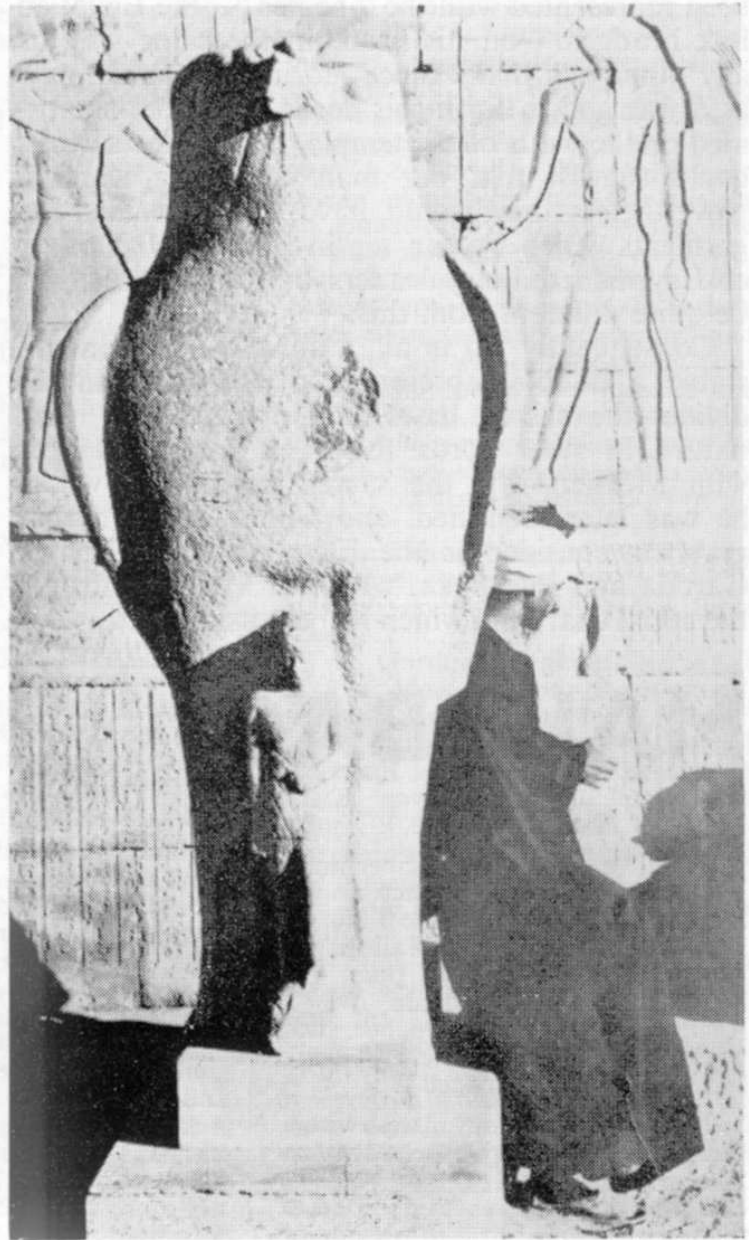
We must remember that beings with their same characteristics are the protagonists of several myths of Greece, Egypt, Lesser Asia, Mesopotamia, Persia, India, Tibet and Japan, as well as of a number of Celtic, Roman, Australasian and pre-Columbian legends. Were our ancestors really ruled by an alien race of super-men and by their descendants? Whatever one may say, such myths could prove to be too important not to be examined and studied in the light of all the aspects of the UFO enigma.

As far as Egyptian mythology is concerned, we know that the first earthly dynasties succeeded Horus, the last “divine king” who had been chosen by the council of the Gods in Heaven to be the ruler of Egypt after the death of his father Osiris, who had been killed by his brother Set, the usurper. “Manetho says” according to Josephus “that Horus was admitted to the sight of the Gods” (JOSEPHUS, contra APION lib. i. p. 932). It is evident that this admission of Horus (who is here spoken of as a human and mortal king, as you see) to the sight of the Gods implies the use of a means of transport which could drive him to the Gods of Egypt, dwellers of the sky. In fact, according to Egyptian myths, this flying vehicle existed. It was the so-called “Eye of Horus”, often referred to in several ancient texts, such as the “Book of the Dead”, and which was always represented as a winged circle with all the characteristics of the winged sun-discs worshipped in other parts of the world. As a matter of fact in the “Book of the Dead” (Chapter LXVI) it is written: “... My name is Horus and I am from the Eye of Horus ...”. Obviously, this sky vehicle was given the unusual name of “Eye of Horus” since the deity riding it was evidently able to watch mankind from the skies. In fact, Horus (which is only the Latin name of this God) was originally named “hrw” “hr”, and the literal meaning of this ancient Egyptian word is just “he who flies high in the skies”. Besides, it is interesting to remember that the vault of heaven (that is, the starry Universe) was named after him “Hat-hor”, which means “the abode of Horus”.

All this not only shows that the Egyptians firmly believed that the “Eye of Horus” could easily reach outer space with its divine passenger, but also suggest that it might have been a sort of flying machine. Moreover, we know that in ancient India, where space flight was restricted to the Gods, as in Egypt, the mythical Garuda (a bird-like flying deity considered as man’s earliest concept of an interplanetary vehicle) was evidently a symbolical rep-

resentation of a flying means of transport. Are some researchers wrong when they wonder if the symbol of the “Eye of Horus” (the winged circle or disc), to which the Egyptians attached a very great importance, may be only a cross-sectional drawing, much simplified and stylised by many copyings of an ancient extraterrestrial spaceship? In this connection, surely the “fire circles” from “Heaven” described in the Tulli papyrus offer plenty of material for controversy. Do you think that their strong resemblance with the biblical “Chariots of God” (Psalms, 68 : 17) described in the Book of Ezekiel (Chapter I, verse 16) as flying “wheels” is merely coincidental?

Flying vehicles from “Heaven” are often referred to in both mythological and historical records of several peoples of the world, and were frequently given symbolical and fanciful representations. For instance, observe the photo of this ancient



statue of Horus from the temple of Edfu. Though they were two different deities, Horus was often represented in the form of a gigantic hawk called Mékhentierty, connected with a forgotten astral myth, who was later given all his attributes and became his best known symbol. But what about the man whom we can see with the sacred image of the God? Surely he must have been a very important personage, for he was granted the privilege of being represented with Horus in a statue which was later placed inside the famous temple of Edfu. Who is this man? Surely he is not a pharaoh or a member of the Royal family, because the well-known image of the serpent, worn by all the Egyptian monarchs and their relatives, is not affixed to his head-dress. So far as I have been able to find, this "helmet-like" headgear not only shows that this man cannot be a priest of scribe (who are always bare-headed in all their representations), but also that he cannot be a courtier (who would have been represented with the "nemes"—the Egyptian flax headgear—on his head, in the same way as any other rich man). Since Horus was worshipped as a war god in Edfu (his deeds were commemorated on the walls of the temple there) some savants could suggest that our man is only a warrior. Nevertheless they would have to admit that the garments which we can see in well-known images of Egyptian military leaders or warriors seem to be quite different from this.

Consequently all in all, I think we have in this statue a double representation of Horus, in his divine (the sacred hawk) and human (the man) nature. In other words, this is an image of Horus with Mékhentierty, the sacred hawk with whom he was later identified, and whom many mythographers consider as the Egyptian equivalent of Garuda and Pushpaka, which in Vedic myth was the aerial chariot in which Kubera usually travelled.

(In the Ramayana it is told how it was stolen by Ravana and later recovered by Rama—Egyptian and Hindu legends evidently refer to the same mythical event, since we know that the "Eye of Horus" was also stolen by Set and later recovered by Thoth).

Therefore it seems safe to say that in our statue the hawk symbolizes the "Eye of Horus", the flying vehicle of the god, and the man its divine occupant, *who is seemingly coming out of a door*, as you see.

Such being the case, what shall we think? Is this statue a stylised image of an ancient spaceship and of its pilot? Remember that in the "Book of the Dead" (Chapter LXVI) Horus says: "... I leave like the sacred hawk who flies away and rests on the forehead of Ra (the Sun), on the prow of the Boat of Nu(n) (the boundless dark void in which everything was created, in other words cosmic space—also considered as the birthplace of all Gods of Egypt)...."

Those who are familiar with our subject will admit that these words could describe a scout ship (the "sacred hawk", or the "Eye of Horus") and its huge interplanetary spacecraft carrier orbiting around Earth in outer space (the "Boat" of Nu(n)). Can this be true?

Weigh the evidence—then decide.

"... Scholars should not shrink from translating difficult text" Sir Alan Gardiner wrote in the *Journal of Egyptian Archaeology* "... At the best they may be lucky enough to hit upon the right renderings. At the worst they will have given the critics a target to tilt at".

POSTSCRIPT: *Details of the publication CLYPEUS and of the parent society, may be had from Sig. Gianni Settimo, Casella Postale, 604, Torino Centrale, Italy.*

MAIL BAG

On Contactees

Sir,—I've been a subscriber since 1955, but have never written as yet. Now, with reference to the January-February issue, 1966, "Mail Bag", I feel I had to write to point out how correct Mr. Ronald W. J. Anstee, of Montreal, Quebec, was when he wrote his letter: "Clark and Wellman Challenged".

There are far too many within this field who put themselves up as "judge and jury" about what is, and what is not; something none of them are qualified to do, "degree or

no degree"—but Messrs. Clark and Wellman are certainly wrong where they stated that all the contactees are not, or were not "learned", whatever that term is supposed to mean. It certainly doesn't mean anything to me, and I have been studying the U.F.O. subject perhaps longer than either of these two gentlemen—actively since 1947—and I've talked with the late G. Adamski, D. Fry, G. H. Williamson, Van Tassel and others, and they are just as "learned" as Mr. Clark, if not more so. G. H. Williamson, who witnessed the Adamski meeting, has

a degree or two, D. W. Fry is highly learned in more way than one, Van Tassel was a Test Pilot, and I could go on... To "us" with a true open mind in this field of study, an "earthly degree", doesn't mean a thing.

—A. Christoffersen, (Master Mariner), R.N.V.R. (Ret.).

Porthole Faces and Rodeffer Film

Sir.—This is in reference to a letter from Mr. Ronald W. J. Anstee in your January-February issue.

Mr. Anstee asks "Why have these