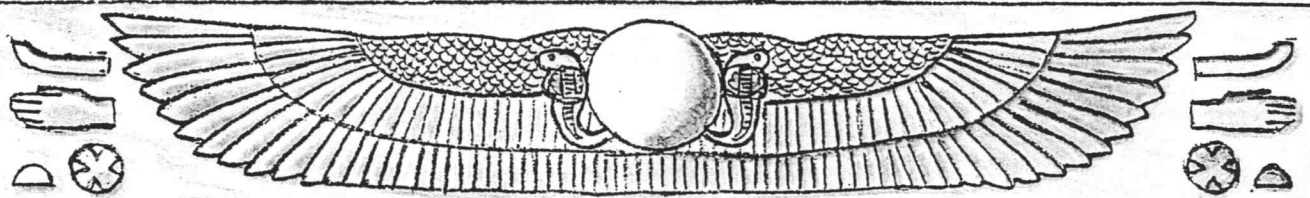


A sighting of a mysterious UFO in ancient Egypt approximately: 1203 B.C. (3203 years ago) 29 July. The first report written by a scribe and a servant of a temple described awe, fear, and puzzlement.

The second report: a meeting of scribes and priests of affiliated temples of Horus/Osiris religion. The subject: concern over socio-religious impact of this anomaly with two lights coursing over 400 miles of Egypt. Evaluation was through religious perceptions, physical descriptions, and malevolent actions of said anomaly.

These reports were documented in writing upon stone slices in intricate detail. Abduction and mutilation are mentioned numerous times. A total of 48 remarks are listed upon the two limestone slices, called by Egyptologists "Ostraca."

These two reports, discovered by archeologists about 1890-1920 at Ramesside digs at the ruins of the city of Uast (Thebes) were written in Hieratic, a cursive form of Hieroglyphics. They were ignored for their content and mistakenly catalogued as "magic" by Egyptologists of that era.



# JOURNEY OF A DEMON

REPORT OF AN ANOMALY  
IN THE SKIES OVER EGYPT

APPROX: 29 JULY 1203 B.C.

EDWARD McBRIDE

EM8



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## Preface

This report, however controversial, is dedicated to all Egyptologists past and present that devote untold hours, years even whole lifetimes in order that ancient Egypt may never truly die but in manifold ways continue to inspire and interest future generations.

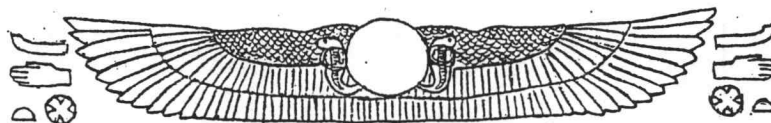
The unique sophistication these early residents along the Nile applied to their everyday lives becomes recognizable through the dedication of people like Jaroslav Černý, Alan H. Gardiner, Adolph Erman, E.A. Wallis Budge, and countless others whose abilities to unravel the historic and linguistic complexities of the country then called Kam-T obviously dominated many of their waking hours.

To all people in this endeavor a much-deserved salute.

A special thanks to the Griffith Institute, and Ashmolean Museum, for the use of the plates from Hieratic Ostraca Volume I.

M. B. Miles

Cover: Dedicated to scribes of Heru Behutet



## Introduction

As an independent researcher, I study hieratic ostraca and have for years. 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, note, happen thirty two hundred years ago-not fifty. By the compilation of all relative events one can come quite close, 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, another to Ramessus III a short time later. The scribes and their importance are covered in depth later in this report.

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 actually 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. A boat would also be ruled out, as the boats of Kam-T could in no way resemble what the scribes described in their separate documentations.

Enclosed you will find sections on scribes, gods, cities and hespts, a brief history of hieratic preservation, the two ostracas and their respective messages, and a complete line by line translation of said reports. The added section covering peripheral data is included to better familiarize one to the busy world of the land of Kam-T, 1203 BC.

## **I. Definiton of Hieratic Ostraca**

### **Definition of Ostraca, Hieratic Script**

The difficult and slow process of making papyrus paper (a series of slit vertical strips of papyrus laid parallel with another series of horizontal strips overlaid and glue pressed between) necessitated the ancient Egyptians to use readily available slices of limestone from their prolific quarries, as a cheap ready substitute for record keeping and general use. Ink, red or black was applied to the surface with papyrus reed pens. This writing base, defined "Ostraca" by archeologists, included broken pottery shards along with the limestone slices, though it appears mostly limestone was employed. Pieces were discovered at digs and excavations principally at "Thebes" (city of Uast) during the 1800's as well as the 1900's and on. Large quantities were uncovered during the excavations of the Ramesside Era at Uast, the city serving not only as the seat of government but as an administrative center complete with courts, as well as the home of the dominant religion of Amon-Re.

The term "Hieratic" refers to the written cursive script applied to the stone slices; an abbreviated "written" form of the "printed" hieroglyphics much as we write instead of print. The script was brushed on from right to left. Black ink was used predominately, red reserved for emphasis and selected highlights.

### **Endangered Ostraca**

During the immediate past (the 1800's - 1900's, early twentieth century) English, French and German archeologists vied, driven in no small part by nationalistic fervor to become the leading source of Egyptology for their respective countries; however, there was often cooperation between these diverse groups, and much exchange of information.

The Egyptian government, during the aforementioned years, though quite cognizant of all that was transpiring, viewed hieratic ostraca at, say 1905, as not particularly valuable, the Cairo Museum having many examples. As many pieces left the country ending up in damp climes such as England, moisture, loss and carelessness began to destroy in a few short years what had been preserved in the sands for thousands; ink began to flake off, stones crumbled and mildewed in a slow irreversible process of decay.

### **The Book as a Source**

Hence, to counter the accelerated ravages of time, two outstanding Egyptologists, Alan Gardiner and Jaroslav Černý decided in the 1950's to publish a book showing these examples of ancient Egyptian handiwork. "Hieratic Ostraca Vol. I" appeared in 1957, printed in Great Britain for the Griffith Institute at University Press by Charles Batey. A large book (15" x 20") it displays three hundred thirty seven pieces of ostraca over one hundred fifteen plates. This undertaking was an extremely arduous task, as each represented piece first had to have gelatin applied to its surface then a very competent artist copied on the gelatin in ink and brush what was underneath, and finally tracing paper applied over the gelatin to again re-copy the message in order to ready it for printing. One Herr Ingenior Meyer was the artist on most of the book. Without this intricate and extreme dedication, much of the message content of what had been unearthed would have been lost forever. "Ostraca I" in this report was supposedly destroyed at the Leipzig Museum during WWII bombing runs. "Ostraca II" is presumably located today in Oxford, England at the Ashmolean Museum.

Hieratic Ostraca Vol.I offers no translations, preferring for future generations to interpret the works included. On the right side of each giant page are duplicated the original ostraca; the left hand pages have the same stone outlines with hieroglyphic equivalents, there are approximately two to four pieces covered per two pages. The hieroglyphs offer a true double check for translation and help avoid errors. Though there are other publications covering hieratic examples, this book is exemplary.

As mentioned in this report "Ostraca I" and "Ostraca II" are found in Hieratic Ostraca Vol.I as follows:

"Ostraca I": Plates III, IIIA

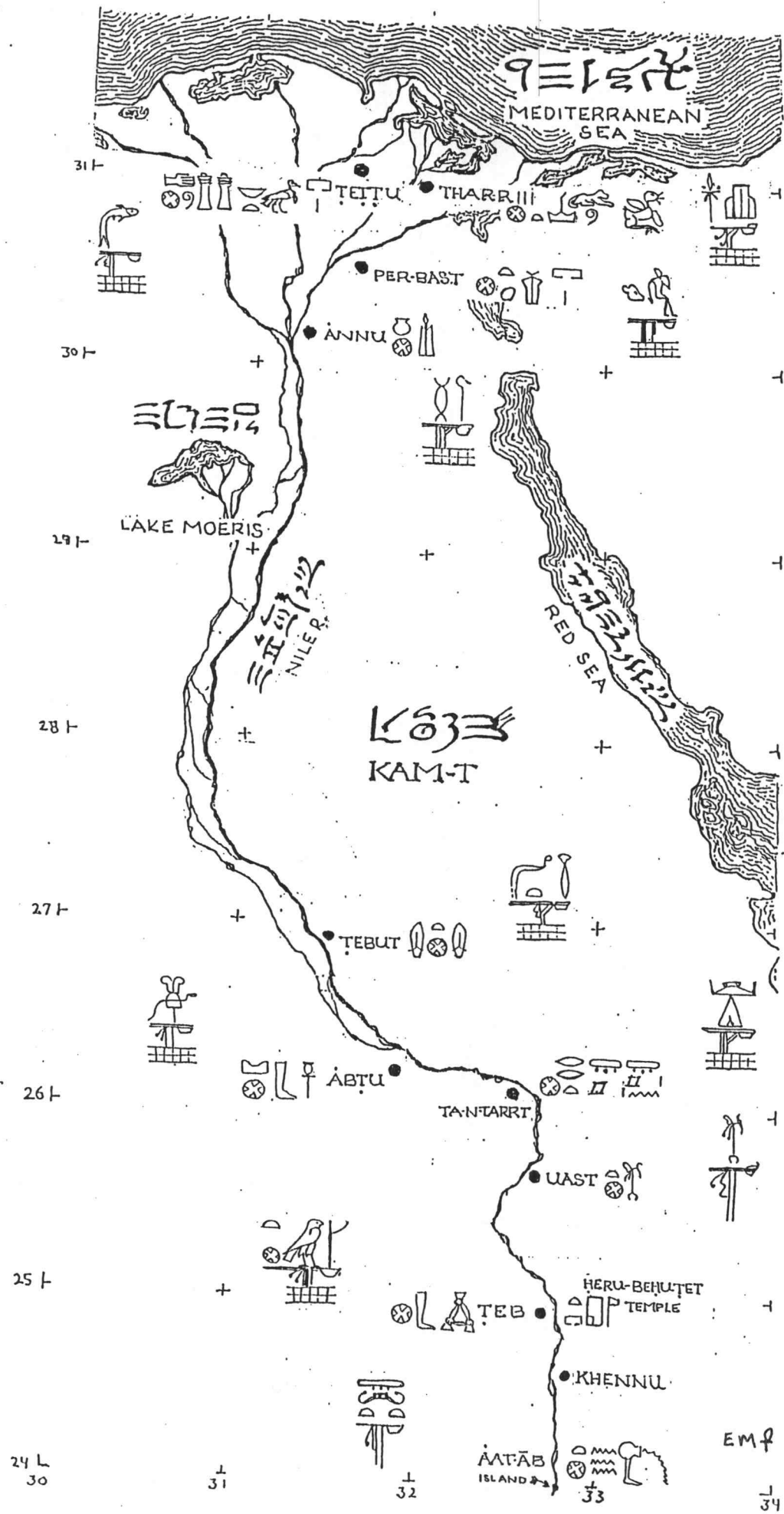
Item 1, O.Leipzig 42

"Ostraca II": Plate XCI

Item 1, O.Gardiner 300

## **II. Cities and Hēspts; Map**

- **Names of Cities and Hēspts**
  - **Main Cities in Report**
    - **The elusive Tharr**
      - **Map**





## View at 1203 B C

### Names of Cities and Hespts:

All cities and hespts (provinces) used in this report have their original names. Names currently used are Arabic. Past names used by American and European historians and linguists of the 1700's to current were names the ancient Greeks applied or modified from original Egyptian names and actually represent the later Ptolmaic (Greek) period only. There is a movement to revert to original name usage, something I am in agreement; the original names of Kam-T were used for thousands of years and should be properly recognized and utilized.

Cities and hespts affected or impacted by this event are mentioned, but not all cities and towns are listed due to brevity and to avoid confusion. All hespts have their coat of arms or standards, as do the cities.

### Main Cities in Report:

Uast: Capitol of the "two lands". Area of the immense temple of Āmon Re, dominant god of Kam-T. Uast was also a city of courts, records and proceedings.

Ānnu: An important settlement in the north, it was situated to the north of present day Cairo. In earlier times Ānnu was the capitol of Kam-T and home of the sun god Re. As politics and fortunes changed the new capitol moved to Uast.

# Tharr

Tharr: Tharr in the north, in the delta (31/31degrees to 30/32 degrees) later called Tanis by the Greeks is near the district of Sma Beḥuṭ. Sma Beḥuṭ is known as being marshy. There also is a Sma Beḥuṭ district near Ṭeb (Edfu) in the south though it appears the southern Sma Beḥuṭ is not swampy as the delta but was possibly near Khennu, red granite and limestone quarry works. Mention of flooding and death at Tharr would timeline the season of inundation, ascent of Sept, approximately 29 July.

Flooding logically seems to be more likely at an area close to the first cataract i.e. Āat Āb or city of Ṭeb than way to the north near Ṭeṭṭu, either way the anomaly was moving all over the place. At this point in time Tharr remains 50-50 in likelihood of its location. Either near Ṭeb or close to and part of the northern delta (Tanis).

### III. Gods: Affected Deities

- Re, Āmon-Re, temples of:
- Osiris, Isis, Horus, temples of:
- Bast, Āri-Ḥes, temples of:
  - Āri-Ḥes

## Gods

Āmon-Re, temples of:

Re the sun god of Ānnu (originally of Syrian extraction), incorporated into Āmon, dominant god of Uast, becoming Āmon-Re, thus uniting the two religions. With large temple complexes, Āmon-Re held sway in Ānnu and northern cities as well as Uast and many in the south. The influence extended into neighboring countries: Nubia, Cush and Syria. Āmon-Re virtually eclipsed other religions; daily their temples received high percentages of cattle, wine, grain, beer, produce and fowl as tribute and offerings. The vast holdings, tax-free most years, knew no bounds; temple grounds covered acres. Dwarfed by all this opulence, the lesser religions persevered, though they obviously viewed Āmon-Re as a worrisome behemoth.

Osiris, Isis, Horus, temples of:

One of the oldest religions of Kam-T, possibly based on real persons in the dim prehistory, Osiris (Āsar), Isis (Āst), and Horus (Ĥeru) figure very much in this report and are necessary to illustrate the scribe's point of view. Briefly this is the belief: Osiris and Isis, man and wife ruled. Osiris had a brother Set. Set, hating Osiris, tricked, murdered and eventually dismembered him, scattering body parts all over Kam-T. Legend has it that many cities were recipients for said parts. Isis, the good wife, roamed the country, collected all the parts and by some unknown method, conceived a son, Horus, from her dead husband's remains (shades of DNA). Horus as a young man attempted to avenge his father's death by seeking out his uncle Set.

Bast, Āri-Hes, temples of:

Bast, a lion headed goddess, early worshipped as cat goddess. Later periods as lion goddess identified with moon. Name signifies Bair Āst, soul of Isis, i.e. personification of the soul of Isis. Associated with god Sept. At city of Ta-n-tarrt she was mother to god Āri-Hes, who dwelt in temple of Bast of said city. Bast was present at many cities in other forms; as her own form she was in Per Bairset, Tebut, Ta-n tarrt.

Āri-Hes: Lion god, son of Bast. Present at cities of: Āat Āb, Ta-n tarrt, Tebut, poss: Bair ast in north. Name signifies "to terrify with the eye". The evil eye of Āri-Hes was well known. Statue of Āri-Hes at Ta-n tarrt possibly lit inside allowing eyes to glow and frighten in darkness. I base this assumption on effectiveness of cats eyes reflected at night by, say a torch or bonfire. Multiply this greatly with a lion involved and you will glean "evil eye" meaning in regards to Āri-Hes being like the Demon S-hakḳ, which appeared at night.

#### **IV. Scenario, O. I, O. II**

- **Ostraca I**
- **Ostraca II**

## 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 Set, 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; 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 all that was before him. Set trembling in fear, his arms raised in fright as if to blanket away the glare from the heavens. This Kaii did in red ink. Switching pens he wrote skillfully with his left hand all that he knew and what he saw by flickering lamp of what the people were calling S-hak, 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 it's presence, it's 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 sycamores.

They placed incense, symbolic arrows and weaponry on the linen covered table of offerings, the meaning of which was totally lost 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-hakḫ.

## Ostraca II

Thirty years later and sixty miles to the south of Uast, in the Ḥespt of Thes Ḥertu and east of the city called Ṭeb, lay the temple of Horus of Beḥuṭet - the place known for centuries as Netchem' Tchem Ankh (Pleasant Life). In the hidden chamber known as Mesnet, just behind the sanctuary, a stone carver turned novice scribe by the name of Beḥent 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 Ānnu and Uast, the two centers four hundred 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?



## **V. The Scribes (Intro)**

- **Scribe "Kaii"**
- **Scribe "S-nefer"**
- **Scribe "The Compiler"**
- **Scribe "Behent"**

## The Scribes

1. Scribe "Kaii": Writer of "Ostraca I" approximately 1203 BC
2. Scribe "S-nefer": A court clerk/scribe used as a time correlation for Scribe "Kaii".  
The two have extremely near-identical writing styles (see page on Scribe "S-nefer" for details). S-nefer" worked during the reign of Seti II, approximately 1203 BC or at least there was high probability he did according to Gardiner; his court pieces are dated as such. I tend to agree.
3. Scribe "The Compiler": Writer and assimilator of said event from multiple sources.  
The compilation was probably initiated and produced immediately after the event within weeks, while memories of all were fresh. The original record, in effect the basis for "Ostraca II" is today lost but was carefully copied by Scribe "Behent" some thirty years after the event (see "Scenario Ostraca II"). The copy "Ostraca II" was an updated and more comprehensive effort based initially on "Ostraca I", though much more extensive.
4. Scribe "Behent": A stone carver of words turned novice scribe. This scribe copied the work of Scribe "The Compiler". Although in his writing Scribe "Behent" made a few spelling and "typo" errors, the message is in no way affected but crystal clear. Scribe "Behent" was not responsible for the message content of "Ostraca II"; he simply copied. "Ostraca II" then is but a copy of Scribe "The Compilers" report. The use of so-called "Verse Points", something like our "Periods" date Scribe "Behent" to approximately thirty years later, as it was then they began to be generally used, during the rein of Ramessus III although sporadic use prior to this time frame was evident, usually in compilations and lists.

Whether the information collected by Scribe "The Compiler" pertaining to the anomaly was much copied for practice or was as I suspect hidden and found thirty years later we will never know unless other copies surface.

## **VI. Ostraca I: Message and Analysis**

- **Message Translation**
- **Line by Line Interpretation**

Ostraca I  
(Recto)

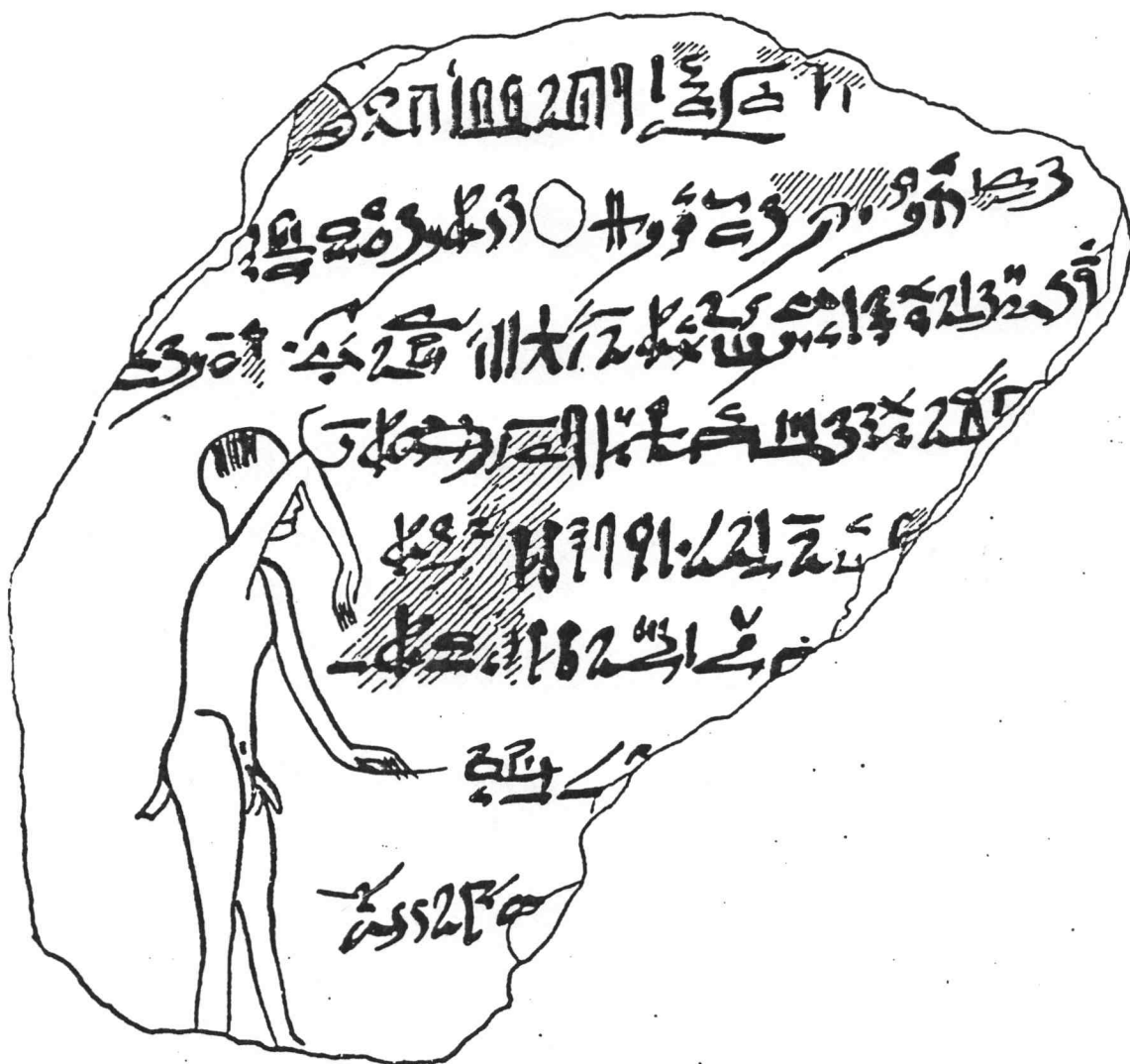


Plate III A Recto

From Hieratic Ostraca Vol. I.

Courtesy of:

The Griffith Institute,  
Ashmolean Museum, Oxford

O.I.

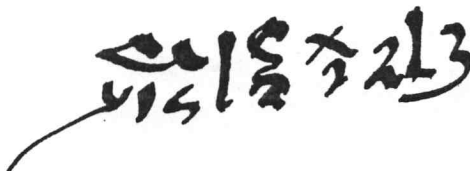
Ar-t-f Page

Item # 2



Due to space limitations and follow through i.e.; with this he does that; with this he does something else etc. Ar-t-f is logical answer to flaked area.

Compare to O.I. Item # 4.



EM 1999

Ostraca I  
(Verso)

EMF 1999  
(copy)

Handwritten text in Hieratic script, consisting of three lines of cursive characters. The first line is the most legible, followed by the second, and the third line is partially obscured by a diagonal line.

Plate III A, Verso

From Hieratic Ostraca Vol. I.  
Courtesy of:  
The Griffith Institute,  
Ashmolean Museum, Oxford

# Message "Ostraca I"

(recto)

1. Hail to thee S-hakḳ coming forth from Sept.
2. With his front doth he see.
3. With his jaw he eateth upon Ta cakes from the right or west.
4. By striking out he giveth the evil eye. ("stretching out")
5. They are doomed; the star gods.
6. See him live with his (front)..... (broken).
7. (broken).....mysteries in the southern sky; he is fear.
8. (As in?) The mountains, the strong lions meet - but who, what?
9. (Not?) The soul of Shata, the name of.....(broken).
10. (broken).....unknown.
11. Thou goest away.....

1. Ānetch ḥra-k S-hakḳ per Sept.
2. M tebt-f ḥr-t-f.
3. M ārt-f āmi-f m Ta geri āmenti.
4. M tcha ḥer ḥr-t-f.
5. Upt na; tua neteru.
6. Tega ankh-f m (tebt-f.....).
7. ....shtat m pet resit. Senṭu n-f.
8. ....tu, na tcha ru seh - mā māmā ? .....



9. ....ba Shata ren n .....

10. ....men.

11. ....k - uai

# Message of "Ostraca I"

(verso)

1. (The people gave) on account of me. I, they gave, behind the sanctuary, words.....
2. (Placed) upon the linen for flowers (offerings). IT WAS DONE WITH SPEARS
3. (Against?/By) the people. "He" was given Ta cakes from.....

1. (Pa reṭ ṭisen) ḥer ā. Nuk ṭatauisen, ḥa kara, tchett.
2. ....ḥer meḥi n utch. Āri m āha.....
3. ....er pa reṭ. Āu erṭa n-f Ta geri.....

## Line by Line Interpretation

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

Initially greeted with awe as a god. The name S-hakḳ implies:


To destroy; to pierce; a being having the personification of torment; the embodiment of evil. Coming forth from Sept is a clever way of saying appearing at or near the helical ascent of Sept, or Sirius in the heavens (approximately 29 July).

2. With his front he seeist.

The entity has an eye or eyes at front end. This being at night, the eyes would be lights.

The word ār-t (to see) is a restoration. See ār-t page.

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

In Kam-t, human jaw was depicted as being in two pieces. One half jaw would be shown thusly . This appendage, extending below front of entity, described as a tongue

In O. 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 O. 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-hakḳ 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 ) O. 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-hakḳ with. So and so, of course means unnamed and unspecified - unknown.

11. (broken).....Thou art leaving.

Signifies movement and travelling.

## O. 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-hakḫ 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-hakḫ. A reenactment of S-hakḫ eating Ta cakes. I tend to think (B) is correct meaning.

## **VII. Ostraca II: Message and Analysis**

- **Message Translation**
- **Line by Line Interpretation**

From Hieratic Ostraca Vol. I.  
Courtesy of:  
The Griffith Institute,  
Ashmolean Museum, Oxford

Ostraca II  
(Verso)



Plate XCI Verso

From Hieratic Ostraca Vol. I.  
Courtesy of:  
The Griffith Institute,  
Ashmolean Museum, Oxford



### Message "Ostraca II"

1. Get thee back S-hakk coming forth in the sky!
2. He seeist with his front.
3. His two legs are at tail end.
4. He eats Ta cakes from under him.
5. His power (kepesh i.e., animal leg, propulsion) of the west is in his travelling.
6. His eastern power is in his reaching out (extending authority)
7. He is fear to the gods of Neterkhert.
8. To snare (or net) is thy power.
9. When thou leaves thou returns.
10. Thou snatches or grabs ears.
11. Thou sealest mouths.
12. Thou cut tongues.
13. A Holy Father of the temple, a holy one among those of Ānnu.
14. Thou shalt not fall from thy exalted hand.
15. Born at night, in daytime often (or all hours)
16. It was he in god form of (a) son of Isis (sa āst).
17. A blood relation of Āsar Unnefer (Osiris Unnefer).
18. Repeating "Hail to thee" bring him back.
19. Thou showest thyself as the (lion type fierce-eyed god) Hesa son of Bast.
20. With his wrecking, overturning, casting out with thy body (!?).

21. Thou changes thy skin....(!?)

Before these Lords of Annu.

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

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

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

25. Thou eats Ta cakes from under thy body.

26. Hesmimi the name of thy mother.

27. Rebel the name of thy father.

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

29. ....(broken) thy power in the west.

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

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

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

... To give thee a name of evil.

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

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

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

36. (signed) Behent Metet, Staff of the Unseen Horus.

(Name)

(Title)

1. Ḥa-k S-hakḫ per m pet.
2. Ār-ti-f m teb-f.
3. Reṭui-f m ārt-f.
4. Ām-f m Ta nti geri ām-f.
5. Kepesh-f āmenti uaii er-f.
6. Kepesh-f smḥii m tchaāu upt-f.
7. Sentu n-f neteru m Neterkhert.
8. Skhet kepesh-k.
9. M ḥa-k ṭa n pekhar-k.
10. Neḥem mestchert-k.
11. Khetem re-k.
12. Shāt nes-k.
13. Ān āt m āst (ua) ur am Ānnu.
14. Ān haii-k er ka ṭet.
15. Mesu (n)\* m gerḥ, m hru (m)\* nu neb.
16. Mntuf m neter Sa Āst (Ḥeru).
17. Auāātu Āsar Unnefer.
18. Ār uhem haii er-f ān.
19. Au ṭā tu-k m ṭet m maāu Ḥesa sa Bast.
20. M tu-f br-br m āuf-k.
21. Ḥer meskaii-k embah na nebu Annu.
22. Ān-k s-hak m per m pet.
23. Ārti-k mā-k! tep-k!

\* Not Necc.

24. Nes n-k m nti er-k.
25. Ām-k m Ta nti geri (af)-k.
26. Hesmimi ren n mut-k.
27. Bsht ren n ātf-k,
28. Ār aīi-k her re m āmentt, ābtet, mehti, resit, āu  
neteru.....
29. ....kepesh āmentī.
30. Tchaāu her remn nti -k.
31. Ruā tu ren-k er tr khat-k.
32. (Ba)k er tat n-k ren bān.
33. Bn khepi-k er Tettu.
34. Bn khenti-k er Ābtu.
35. Uah tu n-k mu mt n Thairr (Tharr?).
36. (Signed, Scribe) Behent M Mttu  
(official title), Khet Heru N Āri (N Maa).

## O. II.

## Line by Line Interpretation

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

Hardly a greeting as in O.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 O.I. as he said "coming forth from Sept."

2. He seeist 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 (O.I and O. 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, reṭ-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 ārt 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: O.I, eating Ta cakes from the west.) Passing in front of stars does not count-the scribes were not ignorant.

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

This statement and following establish a west to east movement.

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

Contrast this with O.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-hakḳ was considered as dangerous and unwanted and shows that multiple sources were passed on as input to temple Horus of

Behuṭet. This could also be a slap at gods Re and Āmon-Re of Ānnu and Uast as declaring "This is your demon not ours" or "you caused this". (See Gods section)

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 āst).

A reference to O.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 approximately 29 July.

17. A blood relation of Āsar 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. See: Gods, Osiris and Set.

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 Āri-Hes. Āri-Hes was known as having a fierce penetrating evil eye (note O.I. reference to evil eye). This reference however is coupled with item #20 and pertains to Āri-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 Āri-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 Ānnu.

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 O. 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 O.II ; one reference of the same food procurement is in O. 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 following item #30.

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

Another reference to abduction. See item #8, #10 O.II.

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

Another reference of physical action, fleeing the area, the word used for expel 𐎧𐎺, 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 it is intriguing the idea of destroying its presence as its very name S-hakḫ (destruction internalized) signifies, one of its salient features.

32. (broken).....(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 ) Tettū.

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

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

Concern also over this appearance four hundred miles to the south in an obvious return trip to area of original sighting (see map). Ābtū 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-hakḫ over either Tharr north near Tettū and the marshy area of Sma Beḥuṭ or to

the south near the city of Teb (home of Horus of Behutet), which also has area called

Sma Behut though not marshy. Please see map; page on Tharr.

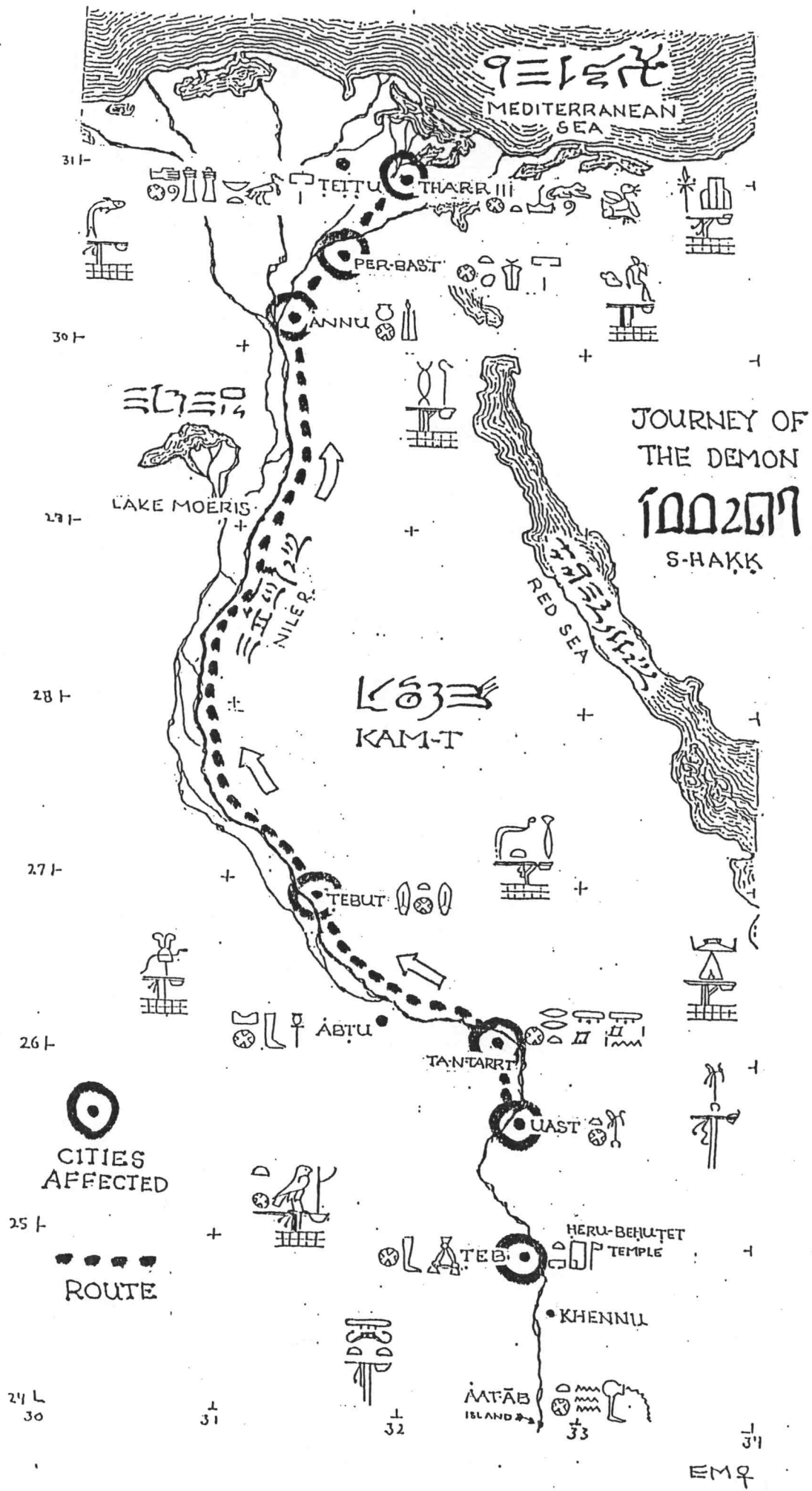
36.. (signed) Behent Metet, Staff of the Unseen Horus.

(Name)

(Title)

## **VIII. City/Hespts: S-hakḫ Impact and Map**

- **Map of Kam-t**
- **Cities/Hespts: S-hakḫ Impact**



CITY

HESPT#1<sub>s</sub>

ĀAT-ĀB

(ISLAND OF)



TA KHENT

GODS

S-HAKK IMPACT:

HERU-SA-ĀST (HORUS SON OF ISIS) • ALL GODS/TEMPLES AFFECTED  
 HERU BEHUTET (HORUS OF BEHUTET) • REPRESENTED.  
 ĀST (ISIS) • O.II. LINE 19, 20. IDENTIFIED  
 ĀRI-HES WITH ĀRI-HES.

MAP CO-ORDINATES

24°32' TO 23°33'

CITY

HE SPT#2s



TEB

THES HERTU

GODS

S-HAKK IMPACT:

HERU BEHUTET

- ORIGINAL INFO COMPILED FOR  
O.I. CREATED.
- SCRIBE THE COMPILER LOCATION.
- SCRIBE BEHENT LOCATION.
- AREA OF SMA BEHUT. POSSIBLE  
LOCATION OF THAIRR ; FLOODING  
BLAMED ON DEMON.

MAP CO-ORDINATES  
25°/32' TO 24°/33'

CITY

HESPT# 4<sub>s</sub>

UAST



UAST

GODS

AMON-RE  
HERU-SA-AST

S-HAKK IMPACT:

- O.I. CREATED . DEMON WITNESSED .
- SCRIBE KAI located AT HORUS  
SON OF ISIS TEMPLE .
- O.I., O.II. FOUND AT SITE IN  
MODERN TIMES .

MAP CO-ORDINATES  
26°/32' TO 25°/33'



CITY

HESPT#6s



TA-N-TARRT

AA-TA

GODS

S-HAKK IMPACT:

BAST

• MOST LIKELY SITE FOR ARI-HES

ARI-HES

STATUE RE: O. II. LINE 19, 20.

MAP CO-ORDINATES

27°/32° TO 26°/33°

CITY

HESPT #8<sub>s</sub>

ABTÜ

ABT

GODS

S-HAKK IMPACT:

HERU-SA-ÄST (HORUS SON OF ISIS)

ÄST

(ISIS)

ÄSÄR

(OSIRIS)

• O. II LINE 34 "DO NOT THOU TRAVEL

TO ABTÜ ?

• CONCERN OVER RELIGIOUS PRECEPTUAL

CONFLICTS WITH APPEARANCE OF DEMON;

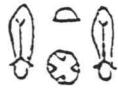
• CONCERN OVER PHYSICAL REPERCUSSIONS.

MAP CO-ORDINATES

27°/31° TO 26°/32°

CITY

HESPT#10s



TEBUT

WATCHET

GODS

S-HAKK IMPACT:

BAST

• POSS SITE, LINE 19, 20 RE:

ARI-HES

ARI HES; O.II..

MAP CO-ORDINATES

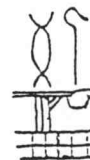
27°31' TO 26°32'

CITY



ANNU

HESPT#13.



HEQ-AT

GODS

RE

AMON-RE

S-HAKK IMPACT:

- DEMON WITNESSED OVER CITY BY INHABITANTS, LINE 21, 22; O.II..
- ALSO LINE 13 O.II. CLAIMING HOLY AFFILIATION.

MAP CO-ORDINATES  
 31°/31° TO 30°/32°

CITY



THARR

HESPT#14<sub>N</sub>

KHENT-ABT

GODS

HERU-BEHUTET

S-HAKK IMPACT:

- POSSIBLE SITE OF FLOODING; POSSIBLE PRESENCE OF DEMON O.II. LINE 33.
- THE SMA BEHUT OF THE NORTH : NEARBY.
- CITY OF TEB SIMILARITIES:- BOTH HAVE HORUS OF BEHUTET & SMA BEHUT REGIONS NEAR.

MAP CO-ORDINATES

31°/31° TO 30°/32°

CITY

HESPT #16<sub>N</sub>

PER-BA-NEB-ṬETṬU

KHA

GODS

ÄSÄR (OSIRIS)

HERU (HORUS)

S-HAKK IMPACT:

- O. II. LINE 33 "DO NOT THOU TRAVEL TO THE CITY OF ṬETṬU"
- CONCERN OVER RELIGIOUS PRECEPTUAL CONFLICTS.
- CONCERN OVER POSSIBLE PHYSICAL DAMAGE OF AREA OR PEOPLE.

MAP CO-ORDINATES  
 32°/31° TO 31°/32°

CITY

HESPT #18<sub>N</sub>

PER-BAST

AM-KHENT

GODS

S-HAKK IMPACT:

BAST

• POSSIBLE SITE AM-HES STATUE REF:

AM-HES (POSS.)

O-II. LINE 19, 20 RE: AM-HES

MAP CO-ORDINATES

31°31' TO 30°32'

## **IX. Notes on Scribes (in depth)**







- Scribe "Kaii"
- Tail Drawn on "Set"
  - Scribe "S-nefer"
- Scribe "The Compiler"
  - Scribe "Behent"



### Notes on Scribes:

Scribe of "Ostraca I", "Kaii"

"Kaii" displays much artistic skill in rendering of servant "Set" (see accompanying page on "set"). Pen: approximately 1.4mm wide semi flexible, papyrus pen. Wide double line spacing between line 1, 2, 3; standard double line (to narrow) between lines 3 and 4, normal double line between 4 and 5, narrow between 5 and 6, wide between 6 and 7, 7 and 8.

Figures rather tall and relaxed. It appears scribe was actually reporting an event but had some prior knowledge of anomaly for example its name. Limestone slice limited his ability or inclination due to its size to spell out Sept so he used determinative only, much as "X"mas refers to Christmas as an abbreviation. Use of neter symbol (God symbol)  seemed as if he hesitated in placing the . Instead of  it came out  rather odd; almost as if he was unsure whether it was a god or what? He did a similar omission in the star  gods though possibly the plurality  sign may have caused him to err under the dim lamplight. Work was done at night with oil lamp for light. Black pen is in need of replacement and/or ink slightly thickened. Possible longer cut tip than pen of scribe "S-nefer", (used for comparison) would account for thickened and filled figures. Of course all this was traced by our modern artist (in 1900's), but with much care for I trust his copying ability.

Scribe "Kaii" used a new "red" pen, as figure of "Set" had no discernable blotching. He started with fresh water (red and black in ink cakes) and drew servant in red first. Possible very hot night (107 degrees is not uncommon at this time year; July). By time of usage black ink may have thickened somewhat. Also "black" pen as I stated earlier may have been somewhat worn and in need of trimming. Approximate time for figure 5 to 10 minutes max; scribed message time about 20 minutes.

### Tail drawn on Temple Servant "Set"

Since their prehistory, people of Kam-T had a high regard toward baboons, some captured south of Nubia and undoubtedly kept at the temples; their belief being that at dawn baboons stand on their hind legs and raise their arms in "adoration" of the sun. Whether they in reality do this is moot; they certainly chatter excitedly when sunrise occurs. The baboon *Papio Hamadryus*, (sometimes called the dog faced ape by European adventurers in the early years) was truly regarded by the ancient dwellers of the Nile as very wise and cunning and was considered one aspect of their god of knowledge, Thoth or more properly Tehuti. Tehuti was usually depicted in human form with an ibis head, often with a baboon assistant and represented the ultimate in wisdom and intellect; it was he, who taught the gods, some say all they knew.

Scribe "Kaii" was actually placing himself in the role of Tehuti, Scribe of the Gods; his assistant "Set" as the baboon helper. The tail was drawn in actually as a compliment. Instead of raising his arms in adoration of the sun however, the servant "Set" raised them in fear, cowering before the "Demon in the Sky". "Kaii" considered the servant wise, at least clever in nature. "Literary Scribes" had an ability and disposition toward showing symbolic meaning in seemingly unconnected ways in order to demonstrate and emphasize their intellect, and illustrates the need for researchers to thoroughly study what they wrote; witness "Ostraca II" remark of anomaly appearing as Horus son of Isis: Isis was identified with star Sept. Demon "came forth" at time of helical ascent of Sept.









(approximately July 19 to 29) or from Sept. Coming forth from Sept (Isis) would be in effect being born of Isis, i.e. her son. In order to properly identify the message one must enter their world in toto.

One last remark about Temple Servant "Set", the young man with the rather contemporary haircut but no clothes. Slaves wore no clothes, and it appears that extended to temple servants as well. Scribes wore little in the way of clothing, but as I pointed out earlier, temperatures were stifling at that particular time of year, 107 to 110 degrees, and oils for the body highly prized.

### Scribe S-nefer

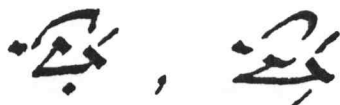


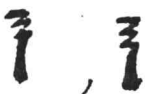



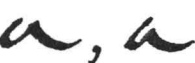

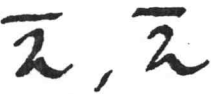
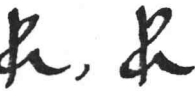
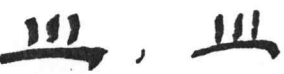
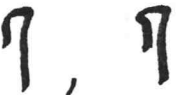

As mentioned, this scribe is used as a time-check for "Scribe Kaii". "S-nefer" is tied to year six (?) of the reign of Seti II, according to Gardiner and Černý. This is not an absolute certainty, but so much of Pharaonic dating is far from certified and quarreling still exists over various reigns or for that matter the accuracy of the total time frame, but it appears researchers are getting closer. The dating of ancient Kam-T was marked by reigns of Pharaohs only, hence outside of inscribed monuments and court records etc, there is precious little to correlate.

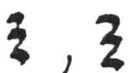

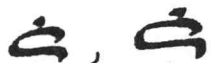


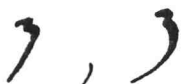
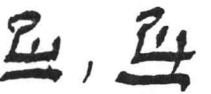
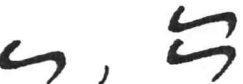

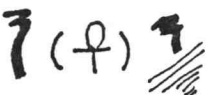
The reason I am so intrigued with "Scribe S-nefer" is that many of his characters are virtually identical in execution, visually and in stroke patterns to "Scribe Kaii"; so much so that there is a very strong likelihood of the two being, say in the same class of instruction (see "Duplicate styles", and accompanying ostracas). I have reviewed the remaining ostraca pieces in Hieratic Ostraca Vol. I and find in no way, save an occasional symbol similarity, any ostraca pieces that match each other with this degree of duplication. Since the education of scribes started at around five years of age and involved long intensive hours of study for the next twelve years and possibly beyond, it would seem that the same teacher was responsible for this very similar penmanship. It could be a brother to brother or father to son influence, but I still feel the teacher to student influence was responsible for this duplication of style.

S-nefer was the better writer and was quite possibly the best scribe of the three hundred pieces represented in "Hieratic Ostraca" at least to my way of thinking. There are differences, of course. "S-nefer" makes his "ka"  so and "Kaii" , plurality signs show slight different strokes  for "S-nefer",  for "Kaii"; still the use of  by both with a long base (  being the constant) and the N (pl) as  as a signature style by both (  more normal) is hard to miss. Again, I have seen occasional tendencies of other scribes in these styles but not this pronounced jointly.

Also see: , , , , .

There are a total of twenty-four pieces to review; please take the time to match them to the enclosed ostraca samples with "circled symbols". Both "Kaii and "S-nefer" were located, it appears, at Uast.

- 1- 
- 2- 
- 3- 
- 4- 
- 5- 
- 6- 
- 7- 
- 8- 
- 9- 
- 10- 
- 11- 
- 12- 
- 13- 
- 14- 

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- 16- 
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- 21- 
- 22- 
- 23- 
- 24- 

Scribe "Kaii"

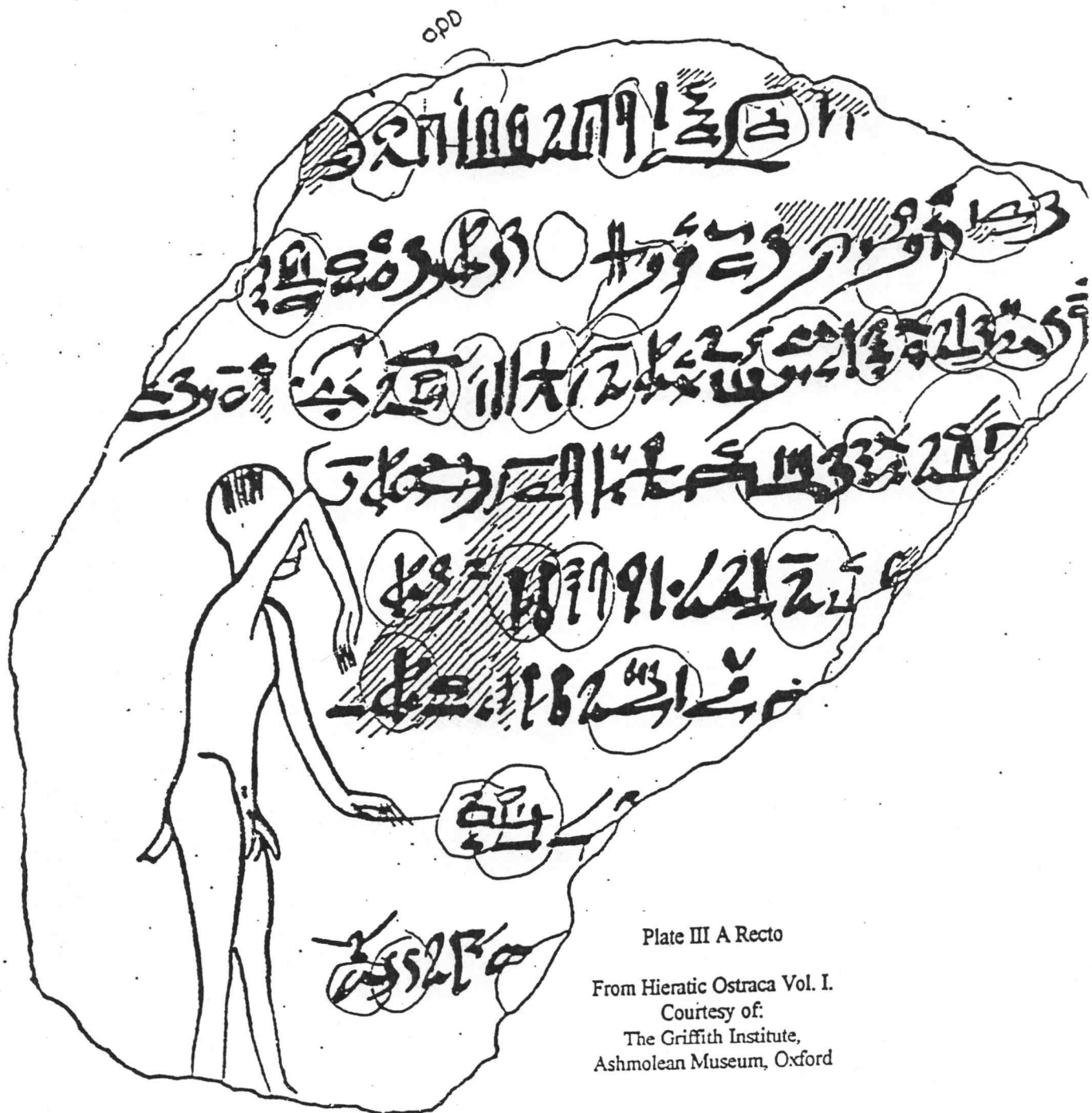


Plate III A Recto

From Hieratic Ostraca Vol. I.  
 Courtesy of:  
 The Griffith Institute,  
 Ashmolean Museum, Oxford



Scribe "Kaii"

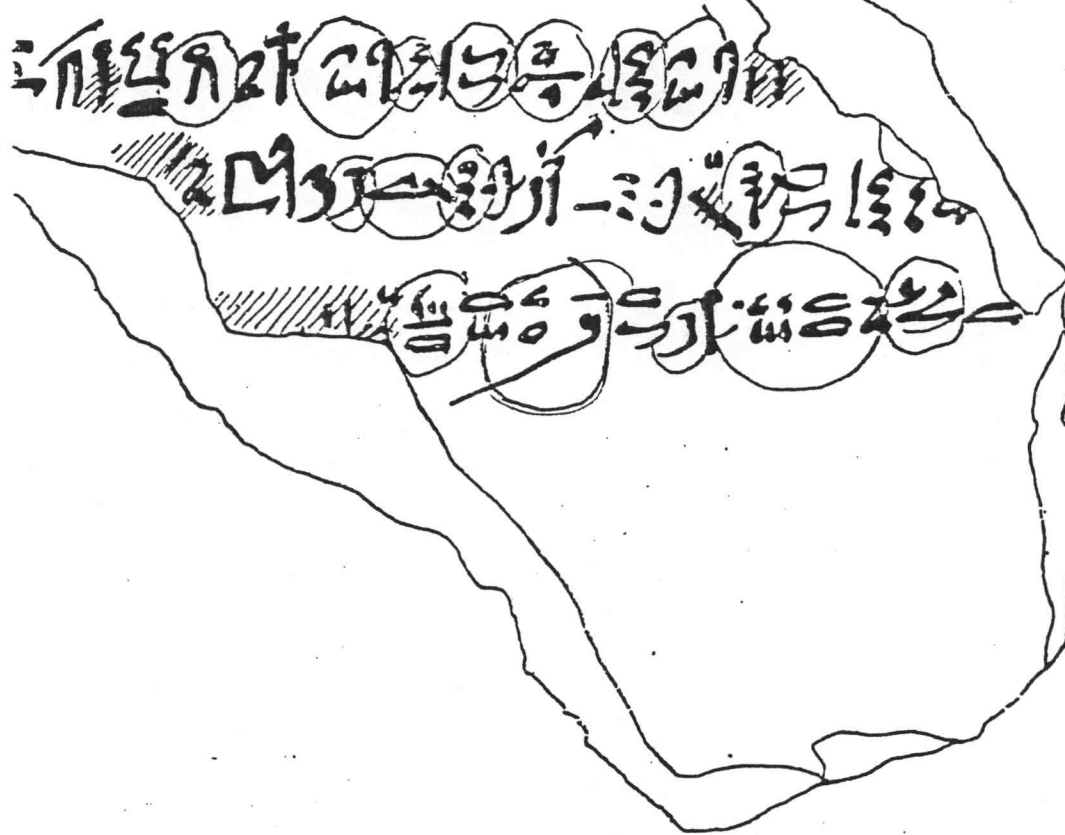


Plate III A, Verso

From Hieratic Ostraca Vol. I.

Courtesy of:

The Griffith Institute,  
Ashmolean Museum, Oxford

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Handwritten Hieratic script on an ostraca fragment, featuring several circled characters and groups of characters. The text is arranged in approximately 12 horizontal lines, with some characters circled individually and others in groups. The script is dense and characteristic of ancient Egyptian hieratic.

PLATE XLVIA RECTO  
From Hieratic Ostraca Vol. I.  
Courtesy of:  
The Griffith Institute,  
Ashmolean Museum, Oxford

4501, 4502

From Hieratic Ostraca Vol. I.  
Courtesy of:  
The Griffith Institute,  
Ashmolean Museum, Oxford

Scribe "S-nefer"

## PLATE XLVII A RECTO

From Hieratic Ostraca Vol. I.  
 Courtesy of:  
 The Griffith Institute,  
 Ashmolean Museum, Oxford

### Scribe "The Compiler"

As mentioned in The Scribes page, Scribe "The Compiler" utilized information regarding the anomaly, and separated said input into three basic parts:

(1) A one to one dialogue talking directly to the "Demon" remarking on its actions, ability to abduct, "cut" i.e. its dangerous behavior, its terrifying visage, its ability to return etc; (2) a description of its physical attributes, (done in third person form) its eyes, maneuvers, its multi-directional travelling; (3) several references regarding the entity's perceived religious background, an obvious attempt to establish a religious relationship on the unwarranted visitor as an explanation for its existence.

All this the scribe sorted out, and it seems as though this information did indeed come from multiple sources: from people travelling on the Nile passing word from various affected towns and cities, to and fro with long distances involved; the temple priests of Ānnu, Bast, Āat Āb, Āb̄tu, all possibly being affected, and so on. This was skillfully executed and thus separated, shows the divergent origins; grouped by someone with some time on their hands and an analytical mind, someone like, say, a temple recluse. All that information from so many sources so artfully put into a record. A record that may have been a joint effort on behalf of the temples to make some sense of this menacing intruder suddenly thrust for all the world to see into their astral belief systems, and perhaps these temple priests were just a little curious about the potential impact S-hakk.

could have on the all powerful Amon-Re. It is quite obvious that the affiliated temples to the north contributed news of the event, passing it south to the temple of Horus of Behutet.



We are grateful to Scribe "The Compiler" for his creation.

### Scribe of "Ostraca II" "Behent"

As described in The Scenario, "Behent" was a trainee scribe who obviously did not assemble the information of "Ostraca II", but merely copied it. As such he was not totally familiar with all that he was copying and there were grammatical errors, outright misspelling in a few instances, and possible "typos" with no tendency to correct; i.e. no red slash marks. The message remains, fortunately, very clear and the mistakes are easily corrected, as noted in Hieratic Ostraca, Vol. I.

The following critique covers salient points of the copying, dealing mostly with an erroneous use of a death symbol in the Horus title but in no way impacts the report. New scribes had a tendency to sign their names on copies; in this case it appears it was his proper name affixed to the title "Staff of the Unseen Horus". (Please read "The Compiler" sheet re: "Ostraca II", assemblage of information of event.) Though the title of "Unseen Horus" or "Blind Horus" is open to debate as to the proper interpretation, it clearly refers to Horus Son of Re, i.e. Horus the Elder, Horus of Behutet; which offers a location of the ostraca's origin, the sanctuary at Teb.

Since only the hieroglyphic equivalent of the ostraca is shown (save the first line), it is difficult to describe the penmanship of Scribe Behent except to say that it was good, rather square and even, his pen loaded up at times and some




characters were less than clear. Re:  shown as . Overall he wrote well (at least in the first line) but not as precise as "Kaii" or "S-Nefer".



EM4



Notes on pai-f kht hru n ari i.e. "his staff" or assistant of Horus the Unseen (or Unseeing), could be reference to hru khnti an maati "Horus at the Head of Sightlessness".

Since Horus has right eye as sun and left as moon, hru n ari as signed by scribe could mean Horus at night, no moon. Hru n ari also means unseeing but as both eyes would be absent that would make him invisible, of course.

Misuse of symbol "staff" khet  sign as death sign seems odd. The scribe either miscopied it, (he seems to use  overly in this report) or Gardiner and crew copied it wrong from hieratic work. This seems highly unlikely but not totally impossible given the fact that they were pressed for time and simply did not have the opportunity to copy all the hieratic examples in "Hieratic Ostraca Vol. I", as they themselves point out. I fail to see how a scribe could have missed so important a title unless as I suspect it was a damaged ostraca possibly smudged or scarred at that symbol. His unfamiliarity of such a common item as is puzzling, or possibly he drew the  death symbol out of habit as I mentioned earlier. It obviously appears he was not the real pai-f kht hru. Gardiner was pressed for time to finish the book; the scribe, who made a few



easily corrected mistakes showed he was not totally cognizant of every symbol and substituted his name Beḥent Meṭet before the title.

Also called into question is use of  instead of   
i.e. n ʾari instead of n maa adds to ḥru n ʾari versus ḥru n maa debate. Overall, it seems Scribe Beḥent did a good job in recovering the message. It's a shame that Gardiner and Černý did not have enough time to show the hieratic copy of "Ostraca II"; at least we have the first line as a sample.

## **X. Summary**

- **Evaluation of S-hak̇k the Demon**

## Summary

The original intention of this report was to show S-hakḫ as a comet. References initially of "stretching out" seemed to show a plausible correlation toward this end. A comet could be justified as being observed at both Uast and Ānnu, four hundred miles to the north, if in effect the sightings were simultaneous.

The three phases of reporting that constitute O.I. and O. II. ; religious correlation, physical description and action of anomaly may be assessed in sixteen points. Below are the points, at the right of each, a "c" is used to signify if a comet could fit the description. Outside of social implications, the religious phase is absent.

1. Front with two or more lights.

2 ref: O. II #2, O. II #23

2. Power at rear. c

2 ref: O.II #3, O.II #5

3. Ability to travel sky wide in multiple directions.

5 ref: O. I #3, O. II #5, O. II #6, O. II #28, O. II #29

4. Transports objects from ground or air to underside of anomaly.

4 ref: O. I #3, O. II #4, O. II #24, O. II #25,

5. Abducts.

3 ref: O. II #8, O. II #10, O. II #30

6. Causes abject fear in observers. (poss.) c

3 ref: O. I #4, O.I #7, O. II #7

7. Visible both at night and random daytime. (poss.) c

4 ref: O. I #1, O. II #1, O. II #15, O. II #19,20,21.

8. Cuts victims and mutilates.

2 ref: O. II #12, O. II #22

9. Shape shift in daytime.

1 ref: O. II #19,20,21.

10. Extremely bright lights.

3 ref: O. I #4, O. II #23, also attitude of servant Set O. I.

11. Leaves area.

2 ref: O. I #11, O. II #31.

12. Leaves and returns area.

2 ref: O. II #9, O. II #18

13. Four hundred plus mile span of sightings. c

2 ref: O. I #7 vs. O. II #21

14. Travels west to east and east to west.

3 ref: O. I #3, O. II #5,6, O. II #28,29

15. Fear of social, religious unrest with travels and malevolent actions of anomaly.

(poss.) c

O. I #5, O. II #7, O. II #33, O. II #34

16. Caused flooding (witnessed at area of flooding). c

1 ref: O. II #35

Of these sixteen points, six could fit into the category of a comet; but of the six three are less than certain. Take point fifteen for example. The appearance of a comet

with its relatively slow travel in the sky would not realistically bring the religious institutions of Kam-T to their knees. Likewise point six; though inspiring, the recent arrival of comet Hale-Bopp hardly invoked fear. Finally point seven; a comet could be visible during daytime but only during evening in most instances and on a limited regular basis, not random as the scribe seemed to imply. Still in this case, we should withhold judgement and allow the possibility of a "daytime" visit being described.

The remaining descriptions unfortunately do not fit the attributes of a comet. Allowing the aforementioned six points full credit, six out of sixteen is not a good showing. Grade-wise, the comet hypothesis receives an "F".

Choosing to disregard information written by the scribe s of Kam-T in favor of defending existing paradigms certainly could be justified fifty to one hundred years ago, at the time of Budge, Erman and Černý. At present however, a plethora of evidence brings into question the placing of anomalies, past and present into obviously dubious categories - "Demon", "Myth", and "Magic" comes to mind. Unfortunately this attitude is deeply entrenched and difficult to modify. Refusing to investigate, selectively turning one's back upon data deemed "outlandish" or "unscientific" dooms the researcher to advocate dogma; closing doors of knowledge in favor of staying comfortably in a house of mirrors where contemporaneous "designer reality" reflects only upon itself. Paradoxically, the priest of Kam-T showed more openness toward solving the mysteries of S-hakḫ than our institutions would today, though it obviously threatened their highly structured order. They did admit its existence and provide documentation.

True skepticism, the methodical evaluation of all available data is absolutely necessary to maintain evenness; problems arise when rigidly held beliefs pre-determine

and skew evaluations to the point of absurdity. As such, our past is riddled with this psuedo-skepticism as witness the following previous "scientific" declarations:

Travelling faster than 40 mph will cause the human body to disintegrate (1800); If man were meant to fly god would have given him wings (1900); There is no such animal as a gorilla (1920); The automobile is now perfected, there is no room for improvements (1930); Man will never go to the moon-he could never survive space (1950); All sky anomalies are stars, meteors, birds and (more conveniently) space debris (1990). Of course this is generalized.

Just how are we as a people to be evaluated, in say, thirty two hundred years in the future using the same criteria for determination as employed today? The same bias? Witness the following:

5203 A.D.

Archeologists digging at the east coastline of Ancient Merika find a poem scratched upon a fragment of concrete from level six, sometime toward the end of the first Bio-Atomic War. Written in Streetspeak (a later form of English), it translated thusly:

Hail Great Lady.

Extending fire with one arm,

Clutching a box of judgement,

A crown of spikes to guard her thought.

The poor they swim in to the shore,

And sleep protected at her feet,

Like the spikes they radiate the land.

And more they come,

She will always live,

This Goddess of the Poor.

(signed) Tyne of the tunnels of Niuk

\* \* \* \* \*

During the middle of the Second Bio-Atomic War, the east and west coasts are destroyed; the midwest a wasteland of toxicity. The Statue of Liberty, badly damaged, is melted down for armament. No vestige of her existence remains; even the base is dismantled, brick by brick to be used for building purposes in the ever-expanding subway tunnels. Of all this the future world of 5000 AD knows nothing.

\* \* \* \* \*

The archeologist studies the irregular piece of concrete with the poem, slowly turning it over in his hand. Due to the reliance of ancient Merika on plastic, little of records of merit have survived those terrible war years save these many stones with this gibberish. He addresses his assistant busily cataloguing the bits of rubble.

"This must have been part of their religion. The concepts are lofty and show compassion, possibly a temple deity. Of course at that time disease and cannibalism were raging. They showed no mercy for their fellow man. Perhaps in his wishful thinking the scribe was invoking the goddess.

Place it under the category for "Magic".





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