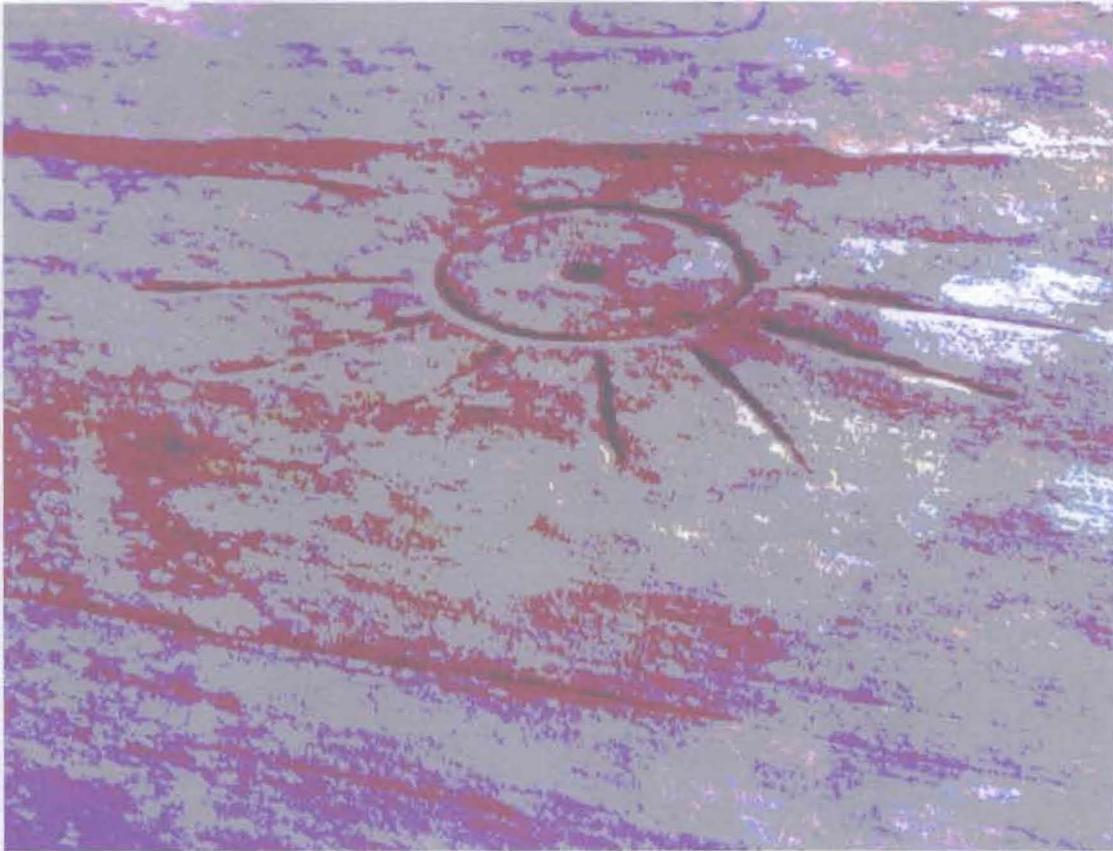


# Re-Writing Australia's History: The Egyptian Connection



By Steve and Evan Strong

The Kariiong Glyphs site is the most argued over and controversial archaeological site in Australia. Decried as utterly bogus by authorities and sceptics, it is an archaeological 'poison chalice.' My colleagues and I have been denounced as "dumb and dumber," "liars," motivated by "money" while working in an "unscientific" manner driven by an unstated "agenda," simply because we find fault in every explanation of a hoax and merit in the notion that some of hieroglyphs were carved by ancient Egyptians.

Found in the Central Coast of NSW, there are two sandstone walls at a site that is still extremely difficult to locate. These walls have close to 300 engravings. Some claim they are a random mixture of ancient scripts done recently, others believe they are a genuine example of the earliest style of Egyptian writing (Proto-Egyptian). There are so many rumours and stories accounting for their presence, too many to canvas now, but there are a couple of explanations that seem to be the most convenient, and have become the "accepted versions".

Without doubt the two most popular offerings relate to them merely being the scratchings of a "deranged Yugoslav" concocted in the late 70's, or the actions and chisels of mischievous archaeology students from Sydney University in the early 80's. According to National Parks and Wildlife Service, the engravings were created no earlier than 1983.

Such was the passionate and widespread conviction that the site is a hoax, my colleagues and I could never commit ourselves fully to believe it was a genuine ancient Egyptian artefact. On previous visits to the walls we had devoted less than five minutes to actually examining the hieroglyphs; it was far safer to focus on all the archaeology with Egyptian undertones surrounding the site and let others argue over who and when. That was before. Once we began filming an interview with the two Original spokespeople for the site ([Egyptians in Australia-Part 2](#)), everything changed. Until that day we had listed the Kariong Glyphs as 'number 52' in our collection of 60 odd pieces of evidence substantiating an ancient Egyptian presence in Australia. After speaking to Aunty Beve and David Fitzgerald, the glyphs have been repositioned at 'number 1' with daylight running a distant second.

Aunty Beve is one of the last Darkinjung Elders. She is the keeper of the women's stories and one of the very few who has the right to speak on Original Lore and Dreaming stories in this tribal region. Her word on such matters can not be challenged. Up until now, whenever asked about an Egyptian involvement in creating the hieroglyphs in the area, Aunty Beve always refused to make any public statement.

This time she broke her silence.

She revealed that the engravings on the two walls were created by "Old Egyptians," noting that her ancestors "all told us that story." She also explained why many of the carvings look incredibly fresh and well tended, and certainly don't exhibit thousands of years' wear and tear or build up of rock varnish, as one would expect;- In ancient times the women would use their urine to clean the engravings on a regular basis. Aunty Beve went even further in noting there are other carved hieroglyphs in the region (of which we are aware of two) that are "far older" and are "not Egyptian," but were created by Australians! Could this mean the Egyptians learnt the art of writing with hieroglyphs whilst in Australia while under Original tutelage?



While the concept of 'writing beginning in Australia' may seem somewhat radical, it isn't. Respected academics including Lesley Maynard and Robert Bednarik have stated that the engraved symbols found at Panaramitee (SA) may be the initial inspiration behind all forms of written communication. Bednarik conducted a 'straw poll' to test the likelihood that Original people "invented" the first alphabet/codified set of symbols. Bednarik was convinced that some of the art of other continents resembled the Panaramitee. He sent out copies of seven unlabelled drawings of engravings (mainly circles and arrow-like marks resembling bird tracks) and asked eight rock art specialists to identify whether they were Panaramitee style or not. In fact they were all from North and South America, Africa and Europe. The score of wrong answers was an abysmal 98%, which led Bednarik to suggest that, "It is not possible to identify a Panaramitee style or ... it is a world wide style."

With the benefit of hindsight and Aunty Beve's guidance, it is now obvious Bednariks' second option of "a world wide trend" was indeed the answer he sought.

Aunty Beve provided an historical Black-fella perspective in the interview while David completed the picture by providing a White-fella update, replete with "cloak and dagger"

business. David Fitzgerald was a “building contractor and unofficial sites finder” for National Parks and Wildlife Services Brisbane Waters, and is a blood descendant of the mighty warrior Pemulwuy. He first became aware of the site in 1978, at least 5 years before NPWS claim they first knew of the hieroglyphs. David was very open in acknowledging there was a deliberate cover-up, and that it took some haggling by him (and even a degree of “bribery”) before they showed him the two walls in 1978.

He was taken on dusk and made to promise he would never speak of it to others. What he first saw was a huge accumulation of natural debris wedged between the two walls with only the top levels of hieroglyphs visible. The rest was submerged under tonnes of litter. According to David the collection of trees, branches, rocks and debris had built up “over decades.” David and his co-workers, under the direction of NPWS, took “two full days to clean up.” This advanced state of disrepair casts serious doubt upon the most popular version of the supposed skulduggery that led to this hoax being created.

The story goes no more three years before this massive clean-up occurred. Alan Dash, a surveyor working for Gosford Council, found a ‘deranged Yugoslav’ exiting the two walls with chisel in hand and assumed he was responsible for the exotic graffiti. Dash then walked in and examined the walls freely with barely a twig beneath his feet. Outside the incredibly remote possibility that tonnes upon tonnes of debris accumulated on this site in less than a thousand days, one of these accounts is plainly wrong.

With the Dash version virtually dismissed, I raised with David the possibility that Sydney University students were responsible. Of course, since this is claimed to have occurred in 1983 and David saw the two walls slowly reveal their narratives five years earlier, such a scenario was already not feasible. But as is often the case, many lies have their genesis in a truth, no matter how convoluted. Yes, the date was 1983. And yes, students from Sydney University were on site and standing between the walls. David should know – he took them there! But the notion that these same students then engraved the entire gallery had, at least, a small fingernail of truth within;- one of the students began scratching at the a glyph with her fingernail, David was far from impressed and made it clear she stop immediately. Soon after he escorted them from the site.



I asked David if, during these early stages, anyone from NPWS objected or claimed it was just a clever hoax. "Most definitely not, they were all blown away." But the common reaction from those who 'decide' is that they "wanted nothing to do with it." David was told "to forget about it" and "not to mention a word to anyone." Everything was clothed in secrecy, and until rumours and talk quickly spread, it was hoped the whole inconvenient Egyptian affair would disappear and fade back into the Australian scrub. When responding to my question in relation to what avenues were available to him to counter the lies and denials coming out of NPWS and further up, he pointed out if he did object any further he would be "in danger of losing any contracts."

In researching Original history and lore, my colleagues and I take our cues from the region's Elders and custodians. Aunty Beve and David's testimony is the final word – some of the glyphs on the Central Coast of NSW are Egyptian. Whatever the unnamed 'deranged Yugoslav' chiselled, Alan Dash saw, or devious students engraved is just the White-fella's take on history.... a sorry story that has been blindly accepted for centuries.

Our brief is simple; report as given (not amended or sanitised) the information shared with us by the Original custodians of lore and culture. After all, they were here when it happened.

For my colleagues and I, the final word on this debate belongs to the first recorded reference of the Kariong/Egyptian accord. King Bungaree was a highly respected Original Elder of the region, and in 1896 a compendium of his Dreaming stories and local knowledge was published. Reference was made by him to a Kariong Dreaming story about "two brothers" who came here in "great canoes." Misfortune befell them and one was "bitten by a snake," died and was "buried" near the walls.

Three Original keepers of lore stand united in testimony, and from our point of view all questions of authenticity are no longer an issue. There are Egyptian hands at work, that is definite, and equally there is evidence of their presence everywhere around this site, and many other places. We suspect there are at least two narratives on these walls, and that the more recent account details the arrival and tragedies associated with two sons of a Pharaoh. The scribe for Nefer-Djeseb and Nefer-Ti-Ru made note of being “stranded in this wretched land” and that their chances of returning were negligible. They experienced “drought”, and for reasons unstated Nefer-Ti-Ru made his way “westward” for “two seasons.” Unfortunately, while returning, he was “bitten” not once but “twice” by a “snake”, died, and was buried near the two walls.

At the most simplistic level, those three sentences paraphrase the Egyptian narrative as supplied by Ray Johnson. He was the first to understand why previous academics dismissed the symbols as a haphazard mixture of ancient scripts; none were familiar with the most ancient form of Egyptian hieroglyph:- Proto-Egyptian. Johnson went to Egypt and presented his research to the Director General of the Cairo Museum, Dr. Abu Dhia Ghazi, who confirmed his interpretation was correct.

But that is nowhere near the end of this significant emerging truth. We are convinced the younger set of engravings is possibly 4,770 years old, but the older narrative could date back much, much further. When my colleagues and I ask for guidance on how far back and from where the inspiration came, the response is always the same; every tribal group we have met or know of carries one constant, one Dreaming story that transcends boundaries: the Seven Sisters, Pleiades. On those walls, we suspect this same story, celestial place and direct genetic involvement is recorded in stone.

For now enough of Kariong. I could discuss it in more detail, but the engravings are too detailed and need 3000 words for the briefest coverage. In the November/December edition of [New Dawn](#) we go into more detail and separate the two accounts, one of earthy origin and one from the stars. Our aim here was to establish the authenticity of the site, and because of this truth these two sandstone walls and associated archaeology rewrite Australian and world history, pose questions about why the Egyptians came here, and challenge fundamental assumptions made about the role the Australian Original people had in global pre-historic times and genetics.

Long before the Egyptians sailed to Australia, or any race for that matter, people from this continent sailed to other continents all over the world. In many of our articles and books we have presented a bounty of evidence substantiating an actual Original presence in many locations, and of course Egypt has been a prominent destination discussed in detail in our first book “Constructing a New World Map.”

Mummification, as with earlier examples we have presented, is assumed to be something uniquely Egyptian. It isn't. Mummification is a common Original funerary ceremony and occurs at a variety of places throughout Australia. One mummified corpse, along with a canoe used in these rituals, was stolen from Darnley Island (Torres Strait) in 1875 by members of the Shervert expedition. Momentarily ignoring the dubious ethics of such desecration, it is worth noting that “world renowned medical scientist Sir Raphael Cilento, who examined the corpse stated the incisions and method of embalming to be the same as those employed in Egypt during the 21st to 23rd dynasties over 2,900 years ago.”



And recently, an announcement was made by a team of scientists from a British Museum who “discovered from 1,000 years B.C. onwards, eucalyptus resin (only found in Australia) was used in Egypt when embalming the dead,” which further demonstrate this ancient link between Australia and Egypt. [1]

What needs to be understood is that the Original influence in Egypt is not just related to higher realms of the esoteric, limited to a select few, but had spread throughout the landscape. In the eyes of most Australians, where there are gum leaves so too koalas, kangaroos and sundry native species. That being the case, the *Cairo Times* (1982) report that “archaeologists working at Fayum, near the Siwa Oasis uncovered fossils of kangaroos and other Australian marsupials” would seem to be yet another way of restating the obvious. [2]

In what is possibly the most famous example of a long-standing Australo-Egyptian formal liaison, the discovery in King Tut’s tomb of a dozen wooden boomerangs, each of a unique design and typical Original patterning, should have caused a huge unrest within Australian academic circles. Instead it was met with a deafening silence. Is this apathy? Or an inconvenient truth of massive proportions?

My colleagues and I were recently contacted by 3 separate sources over 3 consecutive days, and in each case (bar one specific narrowing of focus) the news was as identical as it was amazing; the gold used in Tut’s tomb was carrying an Australian ‘signature’. We have since tried to chase up the credentials of this claim. As things stand it is a work in progress.?

Ancient Egyptians in Australia. Ancient Australians in Egypt. None of this can be found in text books or school curriculum in any part of Australia. What makes me sad is that this glaring omission from Australia’s history does not stand alone; it is merely one chapter among many. Equally, it needs to be acknowledged that the Egyptians were but one of many nations that made contact with the First Australians. The Phonecians, Chinese, Vikings, Spanish, Portuguese and

Amerindians all walked on these shores well before Cook. And all, bar the British, stayed for a period of time and left when asked. So much has been lost and stolen since the invasion, but in the spirit of Wirritjin (Black-fella White-fella Dreaming) the Original keepers of lore are revealing secrets never before shared, of a past and a heritage that was never forgotten – just hidden until the time is right.

**Video Documentary – “Egyptians in Australia” Part 1 by Steven Strong**

**Article Reference**

[1] ‘Australia’s unwritten history’, *Walkabout*, August 1967, pp. 19-23. **Paraphrased -**

*[i]n February 1964 the tomb of a woman, probably dating back to 1,000 B.C., was found on the site of an ancient city in the Jordan Valley. Examination of the body suggested that eucalyptus oil had been used to embalm it. The only sources then of such oil were the gum-trees of Australia and New Guinea. Now, of course, they are relatively common overseas but only since Baron von Mueller instituted a seed exchange between Australia and other parts of the world ...*  
[Terry 1967: p. 21]

[2] Paul White. “The Oz -Egyptian Enigma,” *Exposure* 2, no 6, 1996

**Correspondence address:**

Evan + Steven Strong

e-mail: [evbot50@gmail.com](mailto:evbot50@gmail.com)