

THE HEBREW'S EXODUS FROM EGYPT

by

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Summary

A significant quantity of clues, coincidences and cross-checks with the biblical tale, takes to the construction of a picture, coherent and self-sufficient, inside which the historical figure of Moses finds a precise temporal position, beginning from the moment of the exile, in the 47^o year of kingdom of the pharaoh Toothmoses III, up to that of its return in country, early on in the kingdom of Amenhotp III.

It was really in that period that exploded the island of Thera in the Aegean sea, at 800 kms of distance from Egypt. The study of analogous explosions happened in recent epoches as those of Krakatoa (Sumatra) in 1886 or the one of the Mount Saint Helens (U.S.A.) in 1980, has shown that the so-called „plagues“ of Egypt, described in the Bible, are exactly what it happens on territories invested by the consequences of a violent eruptive phenomenon type volcanic.

But in that historical period, and in that geopolitical area, the consequences of the explosion of Thera were not only of physical and environmental nature, but also politics. As they show two very different documents among them - the *Amarna tablet* EA 9 written by the Babylonian sovereign Burnaburiash to Akenaten and the excerpts of the Manetho's *Aegyptiaca* contained in the first book of the Flavius Josephus' *Contra Apionem* - exactly early on in the kingdom of Amenhotp III a coalition of some Canaanites, Lebaneses and Syrians city-state organized a strong military expedition to invade Egypt, deeply affected by the consequences of that natural disaster.

Essentially for religious reasons, well explained by Manetho, the Egyptians didn't face directly with the weapons the invading army but evacuated the Delta, emptied the region of men, things and animals, with the purpose to take how much more possible from the plundering and the destruction.

Also the Israelites, that *went out armed*, as the Bible says, from the gates of Egypt on the way of Horus („the way of the Land of the Philistines“) they abdicated the battle against the Canaanites and, falling back to the Lake Timsah, they lured a part of the invading army in a trap: they made themselves follow in a depression of the ground surmounted by a dam of 12 meters high and, as soon as the Canaanites had gone down inside, the dam was stamped in few instants and the waters of the lake Timsah poured on the pursuers. The quoted documents prove the historical existence of this army of invasion, while other documents, analyzed in this essay, configure the presence of a dam long the lake Timsah and the fact that to pursue the Israelites were really the Canaanites and not an impossible army of the pharaoh. The army of the pharaoh, in fact, was under Moses' orders.

From there to the eternity

WHEN EVERYTHING turned at the end, and every act of the History had been done, the pharaoh Thootmoses III, in the last ones - and now smooth - years of his enormous terrestrial adventure, inspired, as always, by the god of the vanity, but assisted also from the true God, taken a decision for which we today should never end to thank him. He thought with annoyance that his stepmother Hatshepsut had erected, inside the temple of Amon-Ra at Karnak, few over the sixth pylon, a sanctuary for the sacred boat, so decided to demolish it and to build another one, his own. Then there before, on the inside walls of the sixth pylon, he made to record long lists of tributes that the subdued people, under his reign, had poured to Egypt, together with the chronicles of his military enterprises.

He had so invented a kind of „sacred area“ devoted to himself for his imperishable memory. Today we call *Annals* that painstaking reports that mention to us on the one hand the military deeds of the king, and on the other hand how much wealth he had got to Egypt imposing tributes to the foreign people.

On the walls of this room we read about tributes coming from the lands of Uauat and Kush (included today in actual Sudan) to Egypt's benefit from the year 31 of the king's reign (that is eleventh from the death of his stepmother Hatshepsut). These tributes are regularly quoted up to the year 38, but after that date certainly had to happen something, because from that year suddenly are no more recorded.

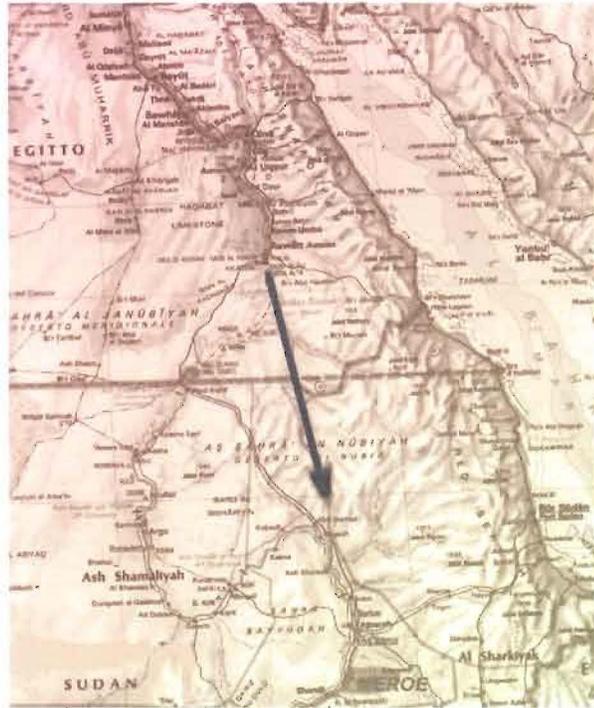
We know that during that period, among the 34° and the 42° year of the reign, the king didn't think to Ethiopia but to the Syrian-Lebanese land, a true bee in his bonnet because he was obsessed from the continuous revolts of the Asians. When he will decide to go to settle the scores also with the Kushites,

he will do it only in the year 47 of his reign. The Nubians suffered in that occasion a so special „lesson“ - even if not really for the king's exclusive worth -, just like it is testified in the Gebel Barkal stela (in the paragraph that G. A. Reisner, discoverer and first translator of the document, entitled „*the wonder of a bright celestial object*“) so much that, from that moment on, within Kush and Uauat never again rose even just a gust of wind of rebellion.

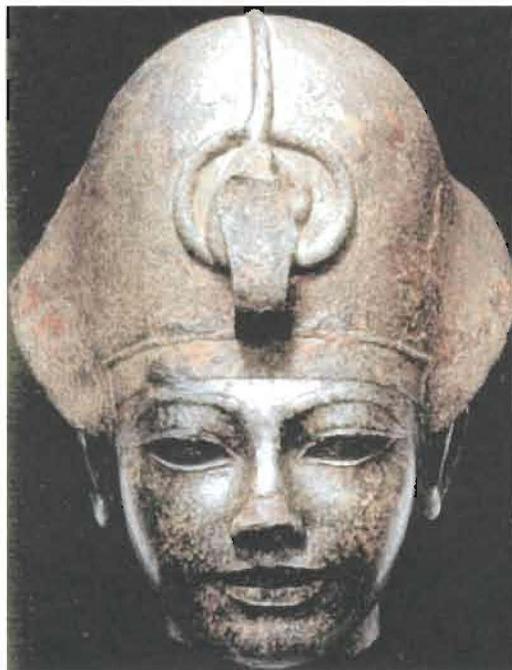
There is therefore a „hole“ of 9 years, among 38 and 47, during which the Egyptians scribes exhibit a roaring silence about that failure to pay, failure that is, in itself, clearly something of serious. We know besides that this kind of silences had put in work from the Egyptians, *invariably*, when they sustained a defeat or sufferings of the population because of foreign invasions.

The Jewish historian Flavius Josephus (37-105 a. D.), in his work *Antiquities of the Jews*, reports in effects on an Egyptian military reverse, by the Nubians, happened in a period that he doesn't point out, but that he generically assigns to an epoch in which Moses still lived in Egypt. Seeing that there aren't hostile invasions in Egypt, by the Eastern Nubians, under all the pharaohs that reigned after Thootmoses III, we can legitimately deduce that the period in which presumably developed the events about which refer the Jewish historian is in effects the one „suggested“ really from the same *Annals*.

IN THE 2nd BOOK of the *Antiquities of the Jews*, Flavius Josephus reports therefore that *the Ethiopians, nearby the Egyptians, invaded their lands and plundered the ownerships of the Egyptians; these, raged, made a campaign against them to avenge the affront, but they were beaten... the Ethiopians pursued them chasing them behind ... : they crossed from one end to another the whole land and, tasted her goodness, they didn't know how to detach anymore...*



Map which shows the way (black arrow) that Moses did leading the Egyptian army against the Nubians, according to the tale of Flavius Josephus.



Amenhotp III. Paris, Louvre Museum.

Demolished by the calamity, the Egyptians resorted to the oracles and the diviners: and when from God it came them the suggestion to avail themselves of a Hebrew as allied, the king ordered to the daughter to consent that Moses was made general.

Having had the oath that wouldn't have been made him some evil, she let him go, thinking that with this alliance it would be derived them a great benefit... (239-242).

MOSES THEREFORE, named general, lead the Egyptian army toward the Nubia, not following nevertheless the course of the Nile but crossing the hostile desert inside regions, with the aim of attacking the enemy troops, disposed along the river, in the rear.

Engaged so the battle, the Egyptians went out victorious... Subsequently he entered their cities subduing them, and he carried out a massacre of Ethiopians; after having tasted, under Moses, these glorious events, the Egyptians' army didn't want to withdraw more from that engagements, so that the Ethiopians risked to become enslaved and to be completely destroyed.

... The Egyptians then, pursuing the Ethiopians up to Saba regal city, that Cambyses called Meroè from the name of his sister, they besieged them. It was the place impregnable, surrounded by the Nile... (II, 248-249).

Now Moses have to stop: the city is not only encircled by tall walls, but is defended all around by the violent currents of the Nile and other two rivers. The situation, fixed in appearance, it creates instead operations of intelligence from both the parts.

That's what's happened therefore, according to the reconstruction of Flavius Josephus:

Tharbi, that was the daughter of the king of the Ethiopians, seeing Moses to lead the army under the city and to fight bravely, was

full of wonder for his value... seeing him in danger, so passionately fell in love that sent him a servant to speak to him, that he would take her to be his wife. Moses, having heard this, consented... Gotten in this way the land, carried out the thing celebrating the wedding, after the killing of the Ethiopians that had conspired with the Egyptians for his killing, and bringing back the Egyptian army in his country.

But them, for this fact, that they were saved by Moses, they came still more moved by the hate, meditating against him fierce opinions and convincing themselves that he was grown for making damage to Egypt, they made to know to the king what there was behind that killing.

The king knew the work of Moses, but moved from the envy and for the worry to be laid snares, pushed by the priests sentences Moses to death. (II, 252-253).

THE POLITICS has always been a complex thing, and also in those far-off days the things didn't go otherwise the way things are going today. The intrigue that is developed behind Moses, with its extensive repertoire of betrayals, ambushes and collusions with the enemy, it seems matter of our days, but most of all it let's understand that Flavius Josephus is not telling a fairytale for children. Therefore some Egyptians was secretly arranging with the enemy to kill Moses and to conclude some affairs above his dead body. The sentence *seeing him in danger*, used by the Jewish historian, cannot be related to the pitched battle that there is not existing, since that the Ethiopian army, after the first skirmishes, barricaded itself inside the walls of the city, but really to the intrigue that had come to the knowledge of the princess, for her „institutional“ position.

Tharbi, perhaps really for love - or perhaps because in these arrangements with the Egyptians she glimpsed a possible deception for her people -, now sends one servant of

hers to inform Moses about everything; he, *having heard this*, reckons to have received so precious information for his salvation to feel himself somehow honour-bound toward the person who has given those to him.

Which other motive would have might to push Moses to marry the Kushite princess, since that a city laid siege has to raise, sooner or later, white flag however?

Well, it's just now that Moses show not only to ignore how the world works but also not to be a seasoned politician, able to calculate well the consequences of his actions. It was correct to ask, besides the surrender of the city, the head of the Ethiopians that had conspired with the Egyptians against him, but not certain against a marriage. At the most he could allow Tharbi, if she were so in love indeed, to be brought as prisoner in Egypt with the guarantee to enter his personal harem.

He behaved practically as if he had been the ruling pharaoh, without becoming aware that he had been sent there to fight, not to contract political accords in his pleasure.

Not even the American general McArthur, during the Second World War, would never have gone that far with the Japanese!

BESIDES THIS, Moses thought also being free to regulate, as he believed better, about that countrymen of his that were in cahoots with the Ethiopians. Flavius Josephus doesn't expressly tell it, but it is well certain that also on that side the child of Amram was to have made to roll some head, because at one point of the story, as we have seen, we read that some Egyptians, *moved by the hate... they made to know to the king what there was behind that killing*.

Which killing? The one, perhaps, of some high officer involved in the plot? If the things went in this way Moses, besides showing with the history of the marriage not to have

the discipline of a soldier - offering a catastrophic example for the whole army -, in this other occasion he showed indeed himself very childish: he had to bring alive the traitor in country, especially if that man were a high officer. The theory of the scapegoat doesn't have some sense in general, in that situation then it had still less. In practical Moses made everything he had to make to induce the Egyptians to think he wanted to put himself on the same level of the king.

WHEN HE returned therefore in country, to attend him there was not the glory but a predictable disaster. The „political“ marriage with the Kushite princess was seen how a betrayal and an intolerable challenge towards the real House. The same daughter of the king, not having been told even about that decision, she personally felt herself, at that point, offended and betrayed.

In front of Moses flung open so the doors of the abyss.

In the Italian version of the Flavius Josephus's *Antiquities of the Jews*, (Turin, 2000), the most important passages of the original text, for not comprehensible motives, have been omitted, so that whoever read such a translation is not able in any way to form a correct and complete idea of the things really reported by Flavius Josephus. Unfortunately this of the official translations is not a true tragedy for the Italian only but for the worldwide culture too, since that of „translations“ that skip whole passages, or that have „bad“ translations of some others, the whole world is full.

Nevertheless, the Italian editor of the work, in a footnote (Tome 1st, pag. 145), correctly point out that the story of the Jewish historian, concerning the marriage of Moses with the Kushite princess Tharbi, is confirmed in the *Bible* when, in *Nm 12*, 1, Miriam and Aaron, brothers of Moses, pouring out a fire that was smouldering under the ashes from more than 40 years, they

hauled up the fact, for them certain disastrous, that their important brother had contracted really that marriage.

The thing absolutely notable, that leap off the page in the biblical story, is the fact that Miriam and Aaron cite this episode of the marriage just while the Israelites are complaining to Moses, and are doubting about his ability to bring out them well.

Miriam and Aaron agree with the people, and they cite just the episode of the marriage with Tharbi as an example about the nonexistent foresight and the low abilities of guide of their brother.

They two, telling these things, **raised highly** the mistrust of the Israelites toward Moses, so that, as the Bible says, it wasn't late to kindle „the anger of Iahvè.“ Surely Iahvè could not get angry about nothing and if He behaved in this way, He had to be a very, but very strong right to do it.

This so strong reason how could be a banal and fool complaint for any marriage with any Kushite?

But if the things were as Flavius Josephus has told, it is then perfectly clear for what reason Iahvè „kindled his anger“, because he saw taking shape the disaster that could spring from to bring into question the moral authority of Moses to drive the people through the desert. To remember to the Israelites the wretched marriage with Tharbi meant in fact, with every evidence, to rock the moral authority of Moses to its foundations.

THE BIBLICAL story, even if is lacking in clear and explicit references to facts and persons, has however an its impeccable logic in the light of the facts made known from Flavius Josephus. It's clear in fact the context in which Miriam and Aaron advance doubts about the leadership of Moses. About what other did they have to complain? It was not

sure a crime to marry any Kushite or motive for some particular dishonor. The complementarity between the biblical episode and the facts reported by Flavius Josephus cannot be, and it isn't, a casual coincidence.

EIGHT YEARS after that facts Amenhotp II, now king, wrote a letter to one dear friend of his and brother-in-arms, the noble Usersaset, that he had just named viceroy in Nubia. Since Usersaset, as all the Egyptians, was suffering from an unrestrained vanity, he made to publish that letter on a stela, that gave then order to erect at the second cataract of the Nile.

Today this stela is guarded in the Museum of Fine Arts of Boston (Massachusetts, U.S.A.). In it, among the other things, we find written also these words:

don't trust the Kushites, you have to beware of them and to be careful to their witchcrafts... don't listen to their words and don't receive their embassies.

Well, which particular experience could never Amenhotp II push to write these unbelievable words, that seem inspired by the story between Moses and Tharbi and that absurdly forbid, to the maximum governmental authority and politics in Nubia, to come into contact with the Nubians? Also in this occasion the facts narrated by Flavius Josephus perfectly realize the unusual and inconceivable stance of the king, surely produced by a strong emotional involvement and by an exaggerated worry about the his friend's future, having seen what happened eight years before to his brother-in-law.

Surely the disownment of that marriage by Egyptians could have determined the decision of Toothmoses III to intervene finally in person in Nubia, first of all to disavow the validity and the sense of that marriage but also because he could take advantage just from the fact that Moses, with

his recent expedition, had weakened the Nubian military strength. Surely we are in the year 47 of his kingdom and, if this is the year in which Moses goes into exile, then the counts are soon made: Toothmoses III still reigns for other 7 years, then his son Amenhotp II for others 24 and finally Toothmoses IV that reigns for others 9. In all, there are exactly 40 years, that are the years of the Moses' exile from the land of Egypt. It is in fact early on in the kingdom of Amenhotp III that Moses really reenters in his country.

THE DOCUMENTS TELL US THAT...

TWO DOCUMENTS, very different among them, both because of their origin in the time and in the space, give an identical piece of news, that is that early on in the kingdom of Amenhotp III there was an attempt of invasion of the Egyptian Delta by the Canaanites. These documents are:

1. a letter written by the Kassite king of Babylon Burnaburiash to Akhenaten;
2. the excerpts of the Manetho's *Aegyptiaca* contained in the first book of the *Contra Apionem* of Flavius Josephus.

In the *Amarna tablet* EA 9 we can read something of very interesting for those whom try to repair the torn plots of the History. Here is the text:

To Naphururia king of Egypt...

at the time of my father Kurigalzu, all the Canaanites wrote to him so: „you come to the border of our land, we will rise up and we will set together!“ but my father wrote them so: „you have to desist from the idea to set you with me. If you want to rise up against the king of Egypt, my brother, set you with somebody else. Wouldn't I come and wouldn't I devastate you, since they are my allies?“ My father didn't listen them for respect to your father. Now the Assyrian ones, my vassals, I have not sent you them: they came for their initiative in your land, for

which reason? If you love me, doesn't conclude some bargain, send them away with the empty hands! Like gift for you I send three mines of lapis lazuli of mountain and five spans of horses for five wood chariots.

Therefore at the times of Kurigalzu I and Amenhotp III, that is in the first years of the Egyptian king's reign, the Canaanites would have thought waging war on Egypt and to invade the Delta!

Kurigalzu I, that reigned since 1416 to 1394 b. C., knew Toothmoses IV, with which he undersigned a well-known peace treaty, honoured by both the parts with stringency. In the *Amarna tablet* EA 9, nevertheless, the king Burnaburiash speaks about events that refer to the first third of kingdom of Amenhotp III, because the king with which Kurigalzu honours the treaty is defined by the sender of the dispatch „father“ of the person - Akhenaten - to which the dispatch is sent.

CAN WE intend for „father“ the grandfather of Akhenaten? I think really of not, because a similar reference, in that letter, would have been pure political stupidity. When Akhenaten became king, the Middle-Eastern sovereigns started to write to Tiye to beg themselves near the new king, pretending that his mother remembered the appointments already taken by her husband to her son, but this habit fell soon in disuse, seeing the almost void results. To speak therefore about Toothmoses IV to Akhenaten could not have some sense, considering that this last one had already shown scarce interest for the actions of his father, let's show up to remember those of his grandfather. The Kassites were rough and a little boor, but they were not so idiot. Besides this, it didn't exist really the custom to speak to a king of someone more far than his father among his predecessors, that is it doesn't exist some document, not only in ancient Egypt but in the whole history of the Near Ancient East, in which a king address another king speaking to him of his grandfather.

But what did the reason was, in the Land of Canaan, for all this commotion, to push some city-state not only to think but even to prepare the invasion?

Why suddenly didn't any more fear was there of Egypt?

DURING THE XVIII dynasty rebellions were often occurred in the region between Syria and Palestine but no one Canaanite king (always with reference to the facts from the beginning of the XVIII dynasty) had ever dreamt to invade Egypt. When Toothmoses III - that had raged with his armies across the whole Middle East, up to the Euphrates - died, it was natural for the rulers of the Lebanon to engineer a *local* insurrection, hoping to shake the yoke. But the dream went on not much. Amenhotp II intervened in the region and made to understand them that the gods of Egypt didn't got away with Toothmoses III. After him, also Toothmoses IV conducted at least other two campaigns in the Middle East.

What never therefore, early on in the kingdom of Amenhotp III, would have given instead them the reasonable conviction to can penetrate, more or less quietly, in the Egyptian territory and, being went in, to go scot-free too? Well, only one thing could have favoured that thought in the heads of the Canaanites, the same one dramatically testified in the *Bible*, as we will see better more before: the explosion of the island of Thera in the Aegean sea, at 800 kilometers of distance, in direction NO, from the Egyptian coasts.

In 1990 the *Thera Foundation* in London published on the magazine *Thera and the Aegean world* (III vol.) the results of some series of test at the radiocarbon made on the specimens of organic material coming from the island. The choice was fallen, after having eliminated the mostly contaminated specimens, on the seeds of vetchling (*Lathyrus cicera*) found in a jar.

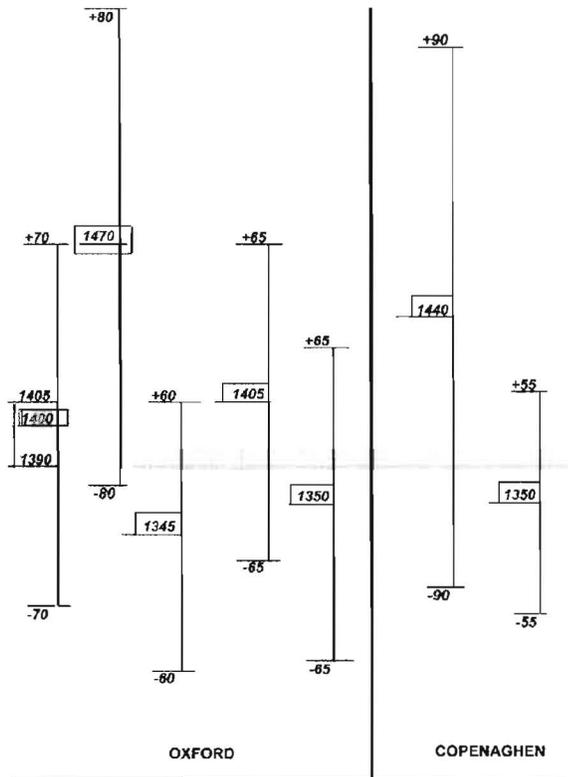
The vetchling is a legumen used in the antiquity as forage for the animals, but also in the so-called practice of the green manure: the plant was buried fresh in the fields before the seeding because its deep roots brought the nourishing substances from the inferior layers of the ground to those superficial. The fields were so manured without having to resort to the dung (what at that times was used as solid fuel). The vetchling was suffocating both for the bad grasses and the ones of rapid development, so that it guaranteed crops of wheat excellent and abundant.

Some tests were performed at the Oxford University (in the laboratory of the AMS *Department*), while another consignment of seeds was taken in examination at Copenaghen, in the laboratory of dating with the radiocarbon. Oxford performed 7 dating attempts, Copenaghen 3.

Fixed a median value among all the datings, the range of probability is found in the part of the curve (Gaussian) included between + 45,2 and - 45,2 years with reference to the median value. If we choose for the explosion of Thera the date of the 1407 b. C., we have a deviation of the variance of +12,7 years with reference to the zero of the median value and it reenters therefore in the *range* of probability of error. It is perfectly permissible to assume therefore, as date for the explosion of Thera, that of the 1407 b. C., in accord not only with the historical and chronological references, but most of all with the words pronounced in the *Bible* by Jephthah in *Gdc* 11, 26.

DO WE HAVE objective comparisons to this hypothesis? Is it possible that Thera *really* exploded early on in the kingdom of Amenhotp III?

At Karnak, during the kingdom of this king, was built a strange place of worship, really suitable for a sacred representation theatrical-



Results of some series of tests at the radiocarbon made on the specimens of organic materials coming from the islands of Thera.



Statues of the goddess Sekhmet before the holy lake in the temple of Mut at Karnak. Watercolour of C. Werner (1873).

like that not for the simple and ritual celebration of a cult. A road-corridor of access (in Greek *dromos*) connected the place of worship of Amen-Ra to a fenced area of 10 hectares, officially devoted to Mut, the divine wife of Amen. A bit beyond the entrance of this area there was the principal temple surrounded, on the other three sides, from a lake with the form of U, like we will say today, but that, in the hieroglyphic Egyptians, it symbolized the arms up of the *ka*, that is the vital energy. This lake were called *Asheru*, that some translates „the pit of the lion“ but that, at the same time, expressed one of the so many words pun that the ancient Egyptians loved a lot to do. The pronunciation in fact is misunderstood with another word, *Ahasuru*, that wanted to say „drink the fightings!“ The whole area shut in the enclosure, was populated then from a true forest of statues, no less than 600, of the goddess Sekhmet, the goddess of the destruction and the illness. But what could mean this unbelievable mise-en-scene?

Being Amenhotp III plagued by ill health that started to torment him when he was 40 years old, some are formed the conviction that all those statues were built as votive offering to the goddess Sekhmet to invoke the recovery.

PERSONALLY I can't see how an insider could think a similar thing, in evident contrast with the facts. During the New Kingdom, in fact, hundreds of statues of the goddess Sekhmet had been situated along the processional roads with the purpose to appease her destroying anger and to reject the eventuality that on the country could hit again some plagues. Besides this are also known the complicated ceremonials put into effect by the Egyptians priests, to appease the goddess, that consisted of making a series of ritual gestures twice a day in front of each of the 600 statues that represented her. It is unthinkable therefore that the king, for personal reasons, could have seized 10 hectares of the holy land (and therefore

public), hidden in the enclosure of the temple, only to get his *personal* recovery.

There are pharaohs, in the long history of Egypt - from Teti to Apries, only to quote some name - that have been killed by the people for very less.

WE KNOW besides that the sovereign went, in the year 36 of his kingdom, to the temple of the goddess Hathor at Serabit el Kadim, in the Sinai, famous place of cult, of care and of miraculous recoveries. If, on the basis of the myths of the Heliopolitan cosmology, Hathor and Sekhmet were the same „person“, why did the king went „to ask the grace“ at Serabit el Kadim? Perhaps because the over 600 statues, elevated to the leonine form of the same goddess, didn't they served to anything? Then either was hypocritical him toward his gods or is a canting talk to say that has been possible a contradictory and inconclusive action like this!

At Sedinga, for example, today in Sudan, the king had built a temple devoted to his wife that personifies the goddess Hathor, in her quality of cosmic womb, in the statues and in the sketches (that is like mother of the divinity, she who welcomes in her womb the seed of the god), but we don't have traces of temples or personal votive chapels elevated to the goddess as such, in a some corner of his kingdom, to offer her some *ex voto*.

Besides this there's no lack, in ancient Egypt, of the practices to cure the sick. There were, about these, of every kind: empiric, natural, surgical, religious, magic, but no one foresaw the construction of 600 statues with the effigy of Sekhmet. No one other pharaoh has ever done something comparable to this: did the priests of the powerful Brotherhood of Sekhmet had ever recommended something similar to some other pharaoh? Furthermore the medicine men of ancient Egypt were famous all over the ancient world: when Cyprus was invaded by the plague its king wrote a letter (EA 33) to Akhenaten, asking

him that he sent as soon as possible his „shaman-eagle“. What reasons, therefore, would Amenhotp III have had to trust more a forest of statues than one of the esteemed, and famous, healers of the worthy Brotherhood of the priests of the goddess Sekhmet?

Could that priests have recommended perhaps to the sovereign a similar, dramatic public disavowal of the powers practiced, from themselves, in the name of the goddess?

THE HELIOPOLITAN cosmology can make us understood, instead, the sense and the true meaning of that mise-en-scene, done with the petrified memories of the enterprises of the gods founders of the world.

An ancient Heliopolitan myth tell that the god creative of the humanity, regreted having created the men, decided one day to destroy them. For his order the goddess Hathor was sent on the earth on board of a „means of transport“ called „Eye of Ra“ . The goddess, in one only day, destroyed great part of the human kind. At this point Ra convinced that the punishment could also be enough, but Hathor, that had become a lioness, could not be stopped anymore. Then Ra gave order to Shu and Tooth to go down on the earth to stop her.

On one of the gold shrines (the first one) from the tomb of Tutankhamen, guarded in the Museum of the Cairo, this last part of the myth is so reported:

these messengers were immediately conducted before him. Then it said the majesty of the god: „you go to Elephantine and brought me red ochre in abundance.“ This was brought him and the majesty of the god ordered to „Him who is of order at Heliopolis“ to grind it. Meanwhile servants grinded barley to make beer of it, then the dust of red ochre was versed in the mixture and it was as human blood. Were filled 7000

pitchers and the majesty of the god Ra came, with these gods, to see this beer. When the morning came for the killing of the men by the goddess, while they were going up the tide, it said the majesty of Ra: „Wonderful! With this we will protect the men.“ It said Ra: „take it in the place where she wants to kill the men.“ Then the majesty of Ra went up by dawn to make the soporific drink pour. The fields had covered for three palms of the liquid, thanks to the power of the majesty of the god. The goddess came at the dawn and found the place submerged; she cheered of it in face, drank and it was sweet for her heart. She became drunk and didn't recognize the men anymore. The humanity so was safe.

At Karnak, in the holy land of the enclosure of the temple, Amenhotp III built a lake in the form of *ka*, symbol of vital energy, and he had done it fill with hectoliters and hectoliters of beer red-colored, following the recipe of the hallowed tale. At the same time, after having made to carve 600 statues of the goddess Sekhmet, he made systematize them inside the sacred area, together to a „secret“ invitation: « drink the fighters! ».

The lake in form of *ka* was a kind of publicity gimmick, to attract the goddess of the destruction: Egypt was asking her to stop the threat of the end in the only way that he knew.

Who in fact, unless the gods that had in their hands the fates of the earth and its inhabitants, could he return to the men the light and the heat of the Sun? Didn't was the case to try, perhaps, with a lake of red beer, to stop once more the destruction?

WHEN AMENHOTP III reached the age of 20, he made to engrave a series of commemorative scarabs to remember the creation of a land revenue near Akhmin, for his wife Tiye, *the first day of the third month from the flood, year 11* (first day of the month of Athyr = 17 September). 16 days after the king witnessed at Giaruki, where

his wife had been born and where fluttered in the wind the banner of the district of Min, the annual ceremony of the opening of the waters: the boat used by the king for the important event were called *Aten* (the Sun) *is shining*.

NOW ON WHAT reason was that ceremonial boat, that therefore had to have - because of its function - a special name indeed, called with the most banal, also if important, obviousness of the world?

Well, just the devastations caused by the explosion of the island of Thera had convinced the city-state of the Retenu that was just the moment, for them, to take advantage from that unique and irripetibile event. The occasion had to be seized as soon as possible, before that the Egypt could recover from the suffered bow.

But there was really this invasion?

The *Bible*, in *Exd 13*, 17, say that *when pharaoh had let the people go, God led them not (through) the way of the land of the Philistines, although that was near; for God said: „Lest peradventure the people repent when they see war, and they return to Egypt“*

Which is this „war“ of which speaks the *Bible* and that become from north, from the coastal way of Gaza? **WHICH IS?**

At the following verse, after having said that *God led the people through the way of the desert toward the sea of the Rushes* (the word used in the masoretic text is **יַם־רִשׁוֹן**, *yam cuwph*: the sea of the Rushes) says that *the children of Israel went up in battle array* (the word used in the masoretic text is **וּבַחֲמוּשִׁים**, *chamushim*: in battle array, armed) *going out of the country of Egypt*.

The Delta's Governor of that years, Amenhotp-son-of-Hapu, which remained

famous also in the following centuries as thaumaturgist and healer, had organized the whole labour of the Delta, and particularly the workforce in the stone pits near Memphis. He disposed in fact with an edict that the recruitment for the real army had to happen really among the ranks of this heterogeneous unskilled labour, Jewish in prevalence, which in practice had been submitted the armed defense of the coast and the oriental frontier.

The Delta's army, therefore, was constituted in maximum part of Hebrews that, as has disclosed us the archaeology (tomb of Aper-El and his family, see later) they also **occupied the maximum positions in the military command.**

The *Bible* not only speaks very clear in *Exd 13*, 18 but also in *Exd 12*, 51, where we read that the Hebrews went out of Egypt *ordered with their armies* (the word used now in the masoretic text is **צְבָאוֹתָם**, *tsabatm*, that is *armies*, *armed troops*) and they were surely several dozens of thousand of men, organized and equipped from head to foot for the pitched battle.

THE COMMAND structures and the weapons for a similar quantity of soldiers had no option but to come from the garrisons and the Egyptian quarterings, of which that soldiers were part. The expressions *in battle array* or *armed troops* are entirely appropriate if we think particularly that two months later they would have fought, from the sunrise to the sunset, against the Amalekites, defeating them not without struggle.

The fact then that they went up in battle array, it means that they wore too the uniforms (shields, helmets, armours and so on) of the Egyptian army, not being possible, as it is clear, to have others of those at their disposal.

Now the war that was *imminent*, according to the *Bible*, can't be anything else that the one

of which speaks Burnaburiash in EA 9 and, as we'll see later, Manetho too. There are not any other wars, in fact, at the Egypt gates (that is in front of the Bitter lakes) neither during the whole XVIII dynasty neither during the following ones: neither under Ramosis II and neither, even less, under Merenptah, that had to face, as documented in the famous *Victory stela* (or *stela of Israel*), a Libyan invasion of the Delta, that was coming from the West.

THE MIDDLE AGES STILL GOVERNS OUR THOUGHTS

We still return to *Exd* 13, 17, with the complete masoretic text (followed from the transliteration and the LITERAL translation):

וַיְהִי בִשְׁלַח פָּרְעֹה אֶת־הָעָם
 וּלְאֲנָחַח אֱלֹהִים דֶּרֶךְ אֶרֶץ
 פְּלִשְׁתִּים כִּי קָרֹב הוּא כִּי אָמַר
 אֱלֹהִים פֶּן־יִנָּחַם הָעָם בְּרֹאֲתָם
 מִלְחָמָה וְשָׁבוּ מִצְרַיִם.

translit.:

bashalach par'oh at'am
vlanachah 'elohiyim derek 'erets
Palishtiyim kiy qarowb havah kiy 'amar
'elohiyim paka'nacham 'am bratim
milchamah shuwb Misraim

translat.:

**when the pharaoh had let the people
 go,
 the Elohiym led them not the way
 of the land
 of the Philistines, although that (was),
 near, but said
 the Elohiym: „the people will repent
 if they will understand
 (they must) to engage battle and they
 will return in Egypt.“**

Therefore the text doesn't speak of Iahvè and even of El, but of Elohiym, that is of „gods“. If this word is possible that has been recopied just like it was in the native texts, certainly

cannot have been recopied, from these same texts, the word „Philistines“. As we know in fact the Philistines arrived in the region of Gaza following the invasions of the People of the Sea, two hundred years later. That road, at that time, were still called with its usual Egyptian name, that is „the way of Horus“ (𓏏𓏏𓏏𓏏, *wst hr*). Therefore the verse 17 have been without doubt „remade“, surely not by the scribes that read the *Torah* after its recovery „in the house of the Lord“ (2 Ki 22, 8) in 622 b. C., under the kingdom of Josiah, but perahps later on, when, as it is wrote in 4 *Ezra* 14, Ezra dictated those 94 books that were destined to reconstruct what had gone lost during the catastrophe of the exile, namely the 24 canonical books of the *Tanakh* (the Jewish *Bible*) and the others 70 that are „secret“ books, that cannot be read and diffuse among the public, but that are reserved to the „wise men“. Sure enough the *Bible* is also named as *Mikra*, that means precisely „public reading“.

That „public“ texts, together with consonantal southern Semitic texts, were vocalized by the first masorettes, those active in the Tiberias school (around the 10th century of the Vulgar era) which, having established a canon of vocalization, fixed that final texts on which are found, together with the *Codex Leningradensis* of the 1009 a. D., the *masora parva* and the *Codex Cairensis*, the actual Jewish versions of the *Bible*.

THEREFORE THE members of the family of Aaron ben Moses ben Asher (believed, for never well solved reasons, the principal representatives of the Tiberias school) were the ones whom „created“ the final editing of the texts currently in circulation. They were the ones that added, in the depths of the Middle Ages, together with the critical apparatus, also the vowel points in the letters of the consonantal text. For instance in the 989 a. D. the scribe of a manuscript of the *Prophets* book claimed to his merit the fact to have vocalized and added the Masorah



The Ezra Synagogue in the old quarter of Fostat in The Cairo, in Egypt, as she appears today.



One of the attics of the Ezra Synagogue, in which are preserved still today appreciated medieval manuscripts.



Illuminated Jewish Bible of the XV century with the parallel text of the critical comment of the Masora. New York, The Hispanic Society of America.

„from the books that were vocalized by Aaron ben Moses ben Asher.“

WE KNOW FROM precious medieval documents, discovered at the end of the 19th century in the attics of the Synagogue of Ezra (in the old quarter of Fostat in the Cairo, in Egypt) that Aaron ben Moses ben Asher was a Karaite, that is he was adherent of Karaite Judaism which rejects the Oral Law (the *Mishnah* and the *Talmuds*) and believe that the whole *Torah* had been written by Moses and by Joshua, and that this is the only Law. It is really the case to say that he spoke as *Cicero pro domo sua*.

If it is true in fact, as it is, that ben Asher vocalized ancient consonantal texts, which already in itself would seem counterfeit, if we have to listen to the prophet Jeremiah (see more before, at the end of the § „THE VOLCANO THAT CHANGED THE HISTORY“), then of which „only Law“ did ben Asher spoke, the one of Moses or the his own? We give a small and very simple example. In *Exd* 25, 21 we read the following sentence: „... and you shall put in the ark the testimony that I shall give you. In the ancient consonantal text the word vocalized as „testimony“ has only the consonants 'Ayin, Dâleth and Hê that want to tell everything and nothing at the same time. Ben Asher vocalized עֲדָה, *eda*, that means „testimony“. In which other way, after all, would a man of the Middle Ages have been able to vocalize: perhaps עֲדָה, *ida*, that wants to say „emission“ (who knows? „Broadcasting“?)? Therefore of which „Law“ did Aaron ben Moses ben Asher spoke, vocalized in the light of which knowledges?

To this we have to add the fact that among the sources of the exodus there is the one too of the *Priestly code* which, pursuing the praiseworthy pedagogic intent to dramatize the conflict among the champions of God and the imaginary enemies of religion of an epoch in which that enemies didn't exist yet, has modified the texts so much so that it had

to be separated what was written in public books from what was written in secret books.

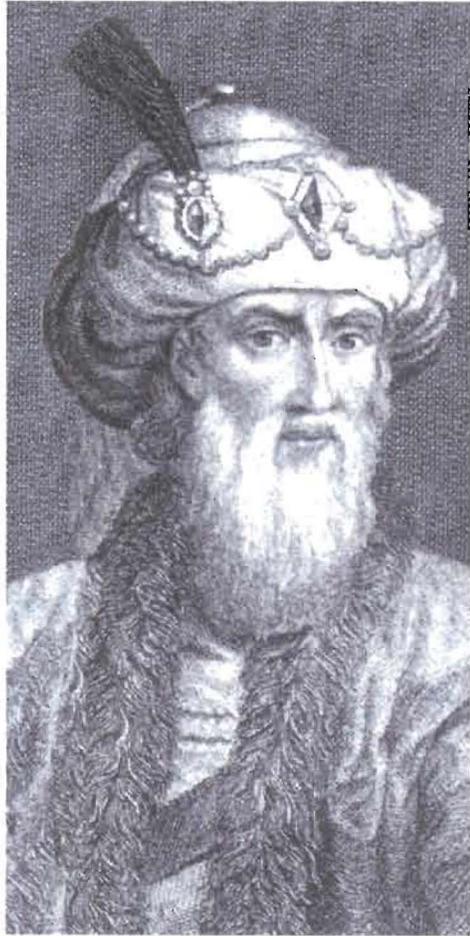
A reconstruction enough near to the primitive native text is however possible if we manage to emend the actual one of the illogical and contradictory parts and this thanking, above all, the modern historical knowledges.

Who therefore, coming from „the way of the land of the Philistines“, that is **from north**, would it have „engaged battle“ with whoever had gone out of the gates of Egypt? Who, coming from north, could it ever have organized a so enormous act of war?

During the XVIII and XIX dynasty there were not Canaanite invasions of Egypt, but the contrary one. The only exception let we know, as we have seen until now, the Babylonian sovereign Burnaburiash with the letter EA 9 to Akhenaten. It is *the only case*, existing in the history of that centuries, in which we have news about an invasion, and than for this we can't not to correlate to the word *milchamah* used in the Bible along with *the way of the land of the Philistines* that means „the way of Horus“.

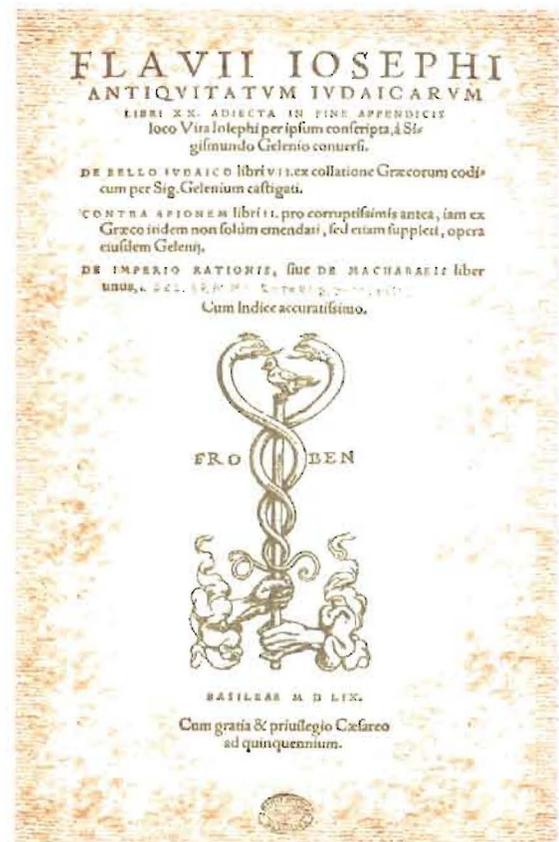
THE INFORMATIONS contained in the letter of Burnaburiash have a resounding confirmation in Flavius Josephus, that in the first book of his *Contra Apionem* quotes ample excerpts from the *Aiguptiakā* the work in which the Egyptian priest Manetho had told the history of ancient Egypt, in which he speaks really of this Canaanite invasion under the kingdom of Amenhotp III (with every probability in the second year of the kingdom, when the king was still a child).

We have nevertheless to say that the story of Flavius Josephus is terribly chaotic, bizarre and inconclusive for many aspects and it is only the today's knowledge of the History that can help us to extricate the entangled skein of this confused testimony. The fact then that the Jewish writer polemically reports the Manetho's words can do nothing



Flavius Josephus, according to a Renaissance xylography.

Frontispiece of the Flavius Josephus' *Opera Omnia*, in a historical edition of the year 1559, published by Froben Brothers.



else that to increase the feeling to be before a document without clear-headedness. Polishing up, nevertheless, the text from these polemic accents and from the incongruities that don't have sense, we can expose the story of the facts, at the end, in the way that follows.

THE FACTS ACCORDING TO MANETHO

MANETHO, studying the sacred texts of ancient Egypt, came to know that a certain king „Amenofi“ had expressed his own anguish to his councilors for the fact that the gods had abandoned the Egypt. One of these councilors and his homonym, Amenofi-son-of-Hapu, would have told him that, to get them to return, it was necessary to expel from the Country all the sick of plague and the lepers, considered „abomination of the gods“ and therefore cause of the abandonment of the Country by the gods.

The king, therefore, would have made all the sick shelter inside the walls of an abandoned city that had been once upon a time the capital of the Hyksos, that is Avaris, and, following this deportation, he would have given them, as chief, a high priest of Heliopolis named *Orsasiphum*.

• *gloss to the text: Orsasiphum* is the Greek corruption of the Egyptian sentence *Hor sa Isir ef hem*, that wants to say „he (is) the priest of Horus son of Osiri“, sentence that clearly points out a function, not a proper name; therefore, really for this, I believe that it point out a minor figure, that clearly concerned the priest who was of order in the cult of Horus at Heliopolis. The strange thing is that this sentence, „Horus of Heliopolis“, it is said in hieroglyphic  *Har Iwnw*, because the city that the Greek had called *Heliopolis* the ancient Egyptians called it *Iunu*, and that the Hebrews pronounced *On*.

• *Har-On*, „He who is of order at Heliopolis“ ...

After which, continues Manetho, Amenofi would have come to knowledge of the fact that the Canaanites were preparing the invasion of the Egypt.

The king and his councilors, thinking about what could be done, worked starting from the (aprioristic) conviction that the fight, under those circumstances, would surely unfolded against the will of the gods, clearly hostile to Egypt in that moment, so every decision had to be taken in consideration of this initial thesis, that it were not possible to face directly the enemy, penalty the assured debacle.

In consequence of this the Egyptians - always according to Manetho - cleaned out the temples of the Delta of all the sacred furnitures, the statues and even the sacred mummies of the bull Apis, to save them from profanation.

That fact let's so clearly intend that Low Egypt was completely emptied of men, things and animals (also those dead...).

There was this only way to don't leave anything in the hands of an invader that would inevitably be penetrated in the territory, not finding some military contrast.

THEREFORE THE Canaanites invaded the Delta and, not having found anything to raid, they would have returned back, freeing and bringing with itself the sick and the Hebrews.

Therefore this is what would have written Manetho in the *Aiguptiaka*.

Apart the unimaginable „liberation“ of sick and Hebrews, completely invented by Flavius Josephus during an attack of anger (the Hebrews, besides, were „historical“ enemies of the Canaanites, as clearly documented in the Bible) the whole rest, in spite of all, is

believable because it finds evident correspondences in the History.

It is perfectly true, in fact, that Amenhotp III had among his elderly councilors the governor of the Delta Amenhotp-son-of-Hapu, an important figure, well known at that time, who continued to be revered as thaumaturgist and healer, from the Egyptian people, even for many centuries still after his death, happened late in life.

IT IS TRUE then that the Egyptians considered the lepers „abomination of the gods“ and therefore able to bring accidents and than, in accord with these convictions, they could think would have to free themselves from them. But did they do it really? It seems really of yes, according to what says the Bible.

The Bible, denying what reports Flavius Josephus regarding the „liberation“ of the Hebrews by Canaanites, gives an indirect confirmation to what says Manetho, with regard to the lepers and the sick of plague.

Flavius Josephus in fact on this point of the story has surely altered something, because he makes to understand very clearly that he doesn't bear really what Manetho wrote, with respect to the fact that lepers and sick of plague were mixed with the Jewish people on the run. Flavius Josephus shoot himself in the foot, contradicting himself signally, when he accuses, with malice and acrimony, Manetho to want to mix with our people the populace of the Egyptians lepers or other infirmities sick that, as he says, left away Egypt with the flight because of their abomination.

In the *Leviticus* there are two whole chapters, 13 and 14, devoted to the problem of the leprosy. The lepers' expulsion out the camp is confirmed in *Num* 5, 4: „... The children of Israel did so, and they put them out the camp.“ In *Deu* 24, 8 it's still confirmed the concept: „take heed in the plague of the leprosy.“

Then the plague is a true epidemic in the camp. When the people of Israel planted its curtains at Kibrot-Hattaava, we read in *Num* 11, 33 that „Jahvé smote the people with a very great plague“ but, also speaking of this place as a place in which a lot of people were buried, the number of the dead people is not quoted. Israel removed its curtains from Kibrot-Hattaava and went to Haserot but the slaughter continued. This time, in *Num* 17, 14, the number of the dead is quoted: „those that died in the plague were fourteen thousand and seven hundred“.

When Israel camped at Sittim the plague bursted again: „and those that died in the plague were twenty and four thousand“ (*Nm* 25, 9).

It's a good job that had departed six hundred-thousand of them! If had departed from Egypt a number of 30.000, as some argue, in the Land of Canaan nobody would have ever arrived there!

But the true one „gem“ of this whole history we read in *Lev* 21, 16 foll., where we find these unbelievable words:

„Jahvé spoke to Moses saying: « speak to Aaron saying 'whosoever of thy seed in their generations that has (any) blemish, let him not approach to offer the bread of his God; for whatsoever man that hat a blemish, he shall not approach ... he has a blemish: he shall not come nigh to offer the bread of his God. [...] because he hath a blemish, that he profane not my sanctuaries ...' »“ .

THEREFORE the sick and the deformed ones were „abomination of the gods“ also in the *Torah*! But then who is Iahvé? In this passage He seems to think exactly as a „god“ of the Egyptian pantheon! Surely Egyptians - of Jewish origin naturally - were Moses, his brother A-har-on (what had been even priest of Horus at Heliopolis...) and many other chiefs of the exodus.

But we don't forget when Iahvé tells the prophet Nathan in *2Sa* 7, 6, about the „Testimony“ saved in the Arch:

„Whereas I have not dwelt in (any) house since the time that I brought up the children of Israel out of Egypt.“ Therefore Iahvé, for His same admission, lived in Egypt!

Therefore with regard to the exit of the lepers and the sick of plague from Egypt together with the Hebrews, the coincidence with the *original* story of Manetho is really very close!

CERTAINLY, even if only some parts of the documents of which Manetho had come to his knowledge, included the proofs on what were *really* the turn of exodus and the historical existence of Moses, was guarded in the Library in Alexandria, then those documents has gone destroyed in that fire that wanted to cancel the memory of the past times. We have for this a great debt of gratitude with Flavius Josephus that something, of that lost world, has allowed us to know.

THE VOLCANO THAT CHANGED THE HISTORY

Which link can exist among the fact that Amenhotp III wish „to return to see the gods“, to use the expression of the Jewish historian, and the other one that are the Canaanites organizing at the same time a great coalition and a great army to invade Egypt? The only one possible, that can join in one only picture these two elements, put chronologically together by Manetho, it is the catastrophic explosion of the island of Thera, at eight hundred kilometers of distance from Egypt, N.W. in the Aegean Sea.

Why doesn't Manetho speak of this explosion? Because for the Egyptians it was impossible to do: everything concerned the direct demonstrations of divine power, or what was considered as such, it had to remain

secret and could not speak of it *expressly* in public.

One of the teachings contained in „The instruction for king Merikara“ (papyrus 1116A, Museum of the Ermitage, Leningrad), political manual of ancient Egypt date back to the First Intermediate Period, recommended in fact: *be secret about the mysteries.*

The energy given off by that explosion was the same as **six thousand** warhead of modern thermonuclear bombs and its consequences are perfectly described in the Bible as „plagues of Egypt“. The same identical consequences are been described, in our epoch, when exploded in 1980 the Mount Saint Helens in the United States, whose power, nevertheless, was by far lower than that of Thera.

Staying in theme of violent volcanic explosions, the one of Krakatoa, happened in 1886 nearby Sumatra, and **six times** less powerful than Thera, caused the total obscuration of the sunlight for a week, up to over eight hundred kilometers of distance. The darkness on Egypt is described in fact in *Exd* 10, 22, when it speaks of *a thick darkness in all the land of Egypt (for) three days*, just as one of the nine „plagues“ (I want to say „nine“ and not ten, because the so-called „death of the first-born“, if there it really was, I don't consider it a „plague“ but, in case, a generic fact of chronicle, as the death of other living beings).

THE DUSTS OF iron oxide then, a highly poisonous substance of red color, once fell to the ground and dissolved in the waters of the Nile, made an immediate slaughter of all the fishes (*Exd* 7, 20-21), before being brought away by the tide. When the eggs of the frogs were opened the waters were already cleaned and the tadpoles, not being more predatory fishes, were all ones completely free to reach maturation so that, become adult frogs, they

invaded all the land, as faithfully quoted in the Bible (*Exd* 8, 2).

THE BIBLE SPEAKS of an ulcer that struck the people and also of dead livestock (*Exd* 9, 6-12). When the Mount Saint Helens exploded in U.S.A., hundreds of people were admitted to the hospitals of Tacoma and Seattle with erythemas and ulcerations because of the exposure to the acid dusts produced by the explosion of the volcano, while a lot of livestock was found dead because of the toxic dusts inhaled.

It's very important, and extremely revealing in this respect, that in the Bible, in the verses just quoted up, it speak really of „ashes of the furnace“ (*αιθαλης καμιναιας* in the *Septuaginta* and *פִּיחַ כִּבְשָׁן*, *piyach kibshan*, in the masoretic text) as cause of the ulcers to the population, only that the origin of those „ashes“ is poetically (but perhaps it's more right to say foolishly) attributed to Moses, which would have thrown a handful of it up in the air.

Studying then the distribution of the pumice's specimens, taken by the seabed, the researchers have been able to establish the direction too of the volcanic cloud, loaded with red-hot wheats of this substance that, departed by Thera, crossed the whole Egypt even to Thebes, but without passing above the *oriental* Delta of the Nile, „saving“ in this way both the regions in which lived the Hebrews and the city of Heliopolis.

In *Exd* 9, 24 is wrote: „There was hail, and fire miggled with the hail“, and more before, at the verse 26, „Only in the land of Goshen, where the children of Israel (were), was there no hail.“

The invasion besides of blowflies, mosquitos and grasshoppers can't be anything else that a logic consequence of this whole biological and environmental disaster, in a tropical zone, then, as Egypt.

All this didn't clearly lasted few days but months. The Egyptians, superstitious as they were, they had long days to think and to try to understand what reasons could have pushed the gods to cause a similar catastrophe and therefore what countermeasures, essentially religious, had to be taken. The Canaanites, for which a similar occasion shouldn't be returned anymore, saw the thing, obviously, from another point of view. So wide consequences of the disaster of the Aegean one, in fact, had arrived, in the Middle-Eastern area, only in Egypt.

If a foreign army should had come from North, strangely enough just in that days and, strangely enough, really from the one that was the quickest way for a military attack, that is „the way of the land of the Philistines“, and should it had reliably informed from his avant-garde about *armed troops*, wouldn't it perhaps have decided to do battle with them? How can the Bible say at this point that the pursuing army was the one of the pharaoh? Doesn't she itself have perhaps ended to say - as we have seen in precedence - that the army of the pharaoh was under Moses' orders? Doesn't History, and archaeology too, have perhaps shown, beyond every reasonable doubt, that the Delta's army was composed, from the simplest soldier up to the commander-in-chief of the war chariots, of Hebrews?

In *Exd* 14, 28 we read:

and the waters returned and covered the chariots and the charioteers and all the host of pharaoh, that came into the sea after them: there remained not so much as one of them.

WELL, HERE we have to set a point of clarity. It is known that early on in the kingdom of Amenhotp III the commanders-in-chief of the war chariots of Lower and Upper Egypt were, respectively, Huy, son of the Memphis' visir Aper-El, and Yuya, father of Tiye and therefore the king's father-in-law.



**Particular of the Aper-El tomb at Saqqara, in Egypt.
The Memphis' visir with his daughter.**



**The Yuya's mummy, whose face,
perfectly mummified, has remained miraculously intact.**

the Memphis' visir Aper-El, and Yuya, father of Tiye and therefore the king's father-in-law. Yuya died in smooth old age at home (we have his mummy), while Huy I don't think he should be dead among the billows: he was Jewish, like the bulk of his charioteers.

IN THE *Aiguptiaka*, with regard to this point, the story appears reserved, dominated by a sort of modesty, almost of shame, to say what has happened really. A similar reticence, a sort of difficulty to speak clear and without equivocal, we can find - as a „trademark“ - in each Egyptian document that speak of „demonstrations of the divine power“, from the First Intermediate Period forward. We find, for instance, that reticence in some registrations in the Uadi Hammamat, a valley situated in the central highland of Upper Egypt to east of Coptos, where the pharaoh Montuhotep IV had sent a military consignment in his second year of kingdom (1996 b. C.).

Here are some parts of that document.

1. (from the plate 149 c, II sec., of the Lepsius' *Denkmaeler*):
... a gravid gazelle was driven back by movements above her, toward (the place in which) the people (were), because above her... [...]. (Turning) the eyes aloft, her face looked... [...]. She return never back: [...]. on the place, above her, from this sacred mountain, so that she became then a dead body in her place, in this cover of this sarcophagus. Produced this sacred death, He directed aloft and then this army of the king looked nearby: she was killed, the broken neck and the swollen aspect; therefore was brought purifying fire. They embarked in the ships doing this tidily, behold, but because of the power of this great god.
2. (From the plate 149 f, II sec., of the Lepsius' *Denkmaeler*):
... while the sarcophagus was finished off in this mountain, nearby the lake, the prodigious phenomenon was repeated. We

saw the apparitions of this god, the gift of his power to the men. While the men were at work in the highland nearby the old lake, since the water of the lake stinked, the power of the god (opened) a crater in the middle of the valley, ten cubits for ten cubits, and he filled it all with water. An offer of meat was roasted for the god, both for the gazelles of whom it's made mystery and for the tribes of the eastern desert, that wanted to embark themselves to leave away after the burst of fire. Both the kings and the soldiers of the predinastic period didn't consider in the past these demonstrations (of power), (because) nobody made ever them homage in front of the people. His majesty in person granted them (the Troglodytes, N.d.A.) to can go away under his (military) protection, knowing that their propriety in that day was not sure for him. The border (established by the king) had this purpose, because he wanted to hide to the sight the demonstrations of his (of the god, A. N.) power. Rewarded the messengers, his majesty personally visited the new one (installation) created by the god in the highlands for the glory of his son Nebtauira, that long live for ever.

TOLD BY THE way, the author of this document, the visir Amenemhet, neither five years later will be name himself pharaoh and will found the XII dynasty, obviously after the „mysterious“ disappearance of its predecessor, the same Nebtauira Montuhotep that he so much commended and for which one he prayed should live for ever.

Here are two things that I want to highlight:

- first of all the extreme reservation, mixed to fear, with which are exposed, and almost not-said, the extraordinary events which the visir had assisted with its army, without to forget that Troglodytes, terrorized, had asked to can abandon forever their own land, in that same situation, surely for several precedent episodes. In the editing of that document

it's certain effectuated the teaching contained in the „Instruction for king Merikara“ that I have already remembered before and that recommends: *be secret about the mysteries.*

- Then the fact that the „god“ opens a crater with a *burst of fire* and, at the same time, he builds something of „new“ (surely an installation), on the highlands, whose sight had to be interdicted to everybody.

CERTAINLY each one of us, today, reading about a *burst of fire* that opens a crater, can think to a missile shot by some aircraft in flight, taken off even by that same station just built in the Highlands, and which safely it had to be guaranteed from the Egyptian government. Certainly it's impossible for the historicists to accept a similar explanation, but then we have to find another one to explain:

- 1) what had scared witless the Troglodytes so far as to ask to be deported;
- 2) why the Egyptians said to have created a fenced area (a kind of Area 51 *ante litteram!*) to *hide to the sight the demonstrations of the power of the god;*
- 3) why the *Book of the Dead* (chapp. 77 and 86) speaks about the Eastern Desert as the place in which is found an *enclosure (qeb)*, guarded by a *keeper (saiw)*, inside which, after opportune *signalings*, can land - and take off - a *hawk with the wings of green feldspar and the back 7 cubits long.*

Now, you'll say, what have all that to do with the Bible and, particularly, with the exodus? We'll see soon it, in the following paragraphs; meanwhile it needs to notice that:

- if it's true what tells Manetho in the *Aiguptiaka*, respect to the fact that the exodus happened under Amenhotp III, contemporarily to an attempt of Canaanite invasion, confirmed besides in the

Amarna tablet EA 9 written by the Babylonian sovereign Burnaburiash;

- if it's true that the commanders-in-chief of the Egyptian war chariots of that years are not dead among the billows;
- if it's true that the Bible was remade, rewritten, recopied and vocalized in historically epoches very different among them;

well, if they are true - and they are it - all these things, then some of the things written in the Bible certainly aren't it the same. Not only, but when the „victory's hymn“ in the chapter 15^o (of the *Exodus*) was recopied, retouching that too, naturally, but leaving intact other original parts at the same time, elements of clear contradiction were introduced unconsciously between these original parts and their additions.

We go therefore to read what there is written in the *Exodus* at the chapter 15:

⁹ *the enemy said: „I will pursue,
I will overtake,
I will divide the spoil,
my lust shall be satisfied upon them;
I will draw my sword,
my hand shall destroy them!“*

¹⁰ *You blew with your breath,
the sea covered them!
... ..*

¹⁴ *the people shall hear and be afraid;
sorrow shall take hold on the
inhabitants of Palestine.*

¹⁵ *the dukes of Edom shall be amazed,
the mighty men of Moab, trembling
shall take hold upon them;
all the inhabitants of Canaan shall
melt away,*

¹⁶ *fear and dread shall fall upon them,
by the greatness of your arm
they have remained as a stone,
until your people pass over,
O Iahvé,
until this people pass over
which you hast purchased.*



**The Priest Aaron, according
the Albrecht Dürer School.**

**„The prophet Jeremiah cries on the ruins
of the Temple of Jerusalem“. Rembrandt,
oil on table, Rijksmuseum, Amsterdam.**



What would be to say „*all the inhabitants of Canaan shall melt away?*“ Hasn't the Egyptian army perhaps been destroyed? On hearing it the Canaanites had to explode with joy, surely not to melt away! „Eh no“, they say the exegetes of the past centuries, „the Canaanites tremble because they know that soon afterwards it will be their turn“. But this is completely false!

WHEN MOSES sent explorers in the Land of Canaan and these returned, after forty days, telling to have seen *walled cities and the giants, sons of Anak*, then *the whole community lifted up the voice, and cried; and people wept that whole night* (Num 14, 1). The fear of the Israelites was so much that *they said one to another: « let's make a captain and let's return into Egypt! »* (Num 14, 4). Then who were that had fear?

And then *why trembling shall take hold upon the mighty men of Moab?* Isn't it perhaps written in Dt 2, 9: *and Iahvé said to me „Distress not the Moabites neither wage war against them“?*

It is so evident that, because of the so many hands that have written in the Bible, the historical periods overlap and cross among them in consequence of the tastes and the reasons of the moment, in a true festival of the confusion and the historical ignorance.

But did they have to tremble of which, then, the inhabitants of Canaan? In the seventeenth chapter of the book of *Joshua* we read that Joshua in person prohibited to the tribe of Manasseh to take possession (the masoretic text says *yakol yarash* = „could not take possession“, in *Jos 17, 12*) of the cities of Bet-Shan, Ibleam, Dor, Taanach and Meghiddo (*Gios 17, 11-12*). The level of manipulation and overturn of the facts is really shown in this case too: in *Jos 12, 21* and *23* the cities of Dor, Taanach and Meghiddo are in the list of the cities conquered by Joshua! We have to suppose nevertheless that the true history is the one

narrated in the chap. 17, because in the following verses, from 14 to 18, the Moses's successor catechizes the other tribes of Ephraim and Joseph, telling them to remain in the mountains and don't take possession of the cities and the land of the valley.

And then, wasn't still Joshua to join forces with the inhabitants of Sichem, to help them against a coalition led by Jerusalem, historical enemy of Egypt, the same *Rushalemm* that is already present in the Egyptians „*execration's Texts*“ of the Middle Kingdom?

What a strange case! If the facts were unfolding how tells us the chap. 17 in the book of *Joshua* then the cities saved by the son of Nun would have been the ones that were friends - Meghiddo at the head - of Egypt, while the attacked ones would have been, but you look some times the case, those hostile to Egypt! Someone, among the ones that have put hand to the Bible, has tried to confuse the things!

The Canaanites cities hostile to Egypt tremble sure, but because to be destroyed has been *their* army. The verse 16 of the „*victory's hymn*“ is saying really this, that goes down on the Canaanites fear and terror because Iahvé has destroyed their army!

WHO CAN BE then responsible of a similar destruction of the facts in the story of the exodus? We mustn't and cannot forget at that purpose the words of the prophet Jeremiah in *Jer 8, 8*:

איכה תאמרו חכמים אֲחֻזּוּ וְתוֹרַת
יְהוָה אֲתֻזּוּ אֲכַן הִנֵּה לְשִׁקֵּר עֲשֵׂה
עֵט שִׁקֵּר סַפְרִים.

trasl.:

aikh tamaru chaka'im towrah
IHWH atgev 'aken hagah sheqer 'asah
'et sheqer capharim

trad:

How can you say „We are wise, the
Torah
of Iahvé is with us?“ Sure you speak of
what has become lie,
the pen of the scribes is lie.

JEREMIAH is saying, with a clarity that doesn't give escape, that what has been written in the exodus - and also in the other four books of the Pentateuch - is FALSE, or at least has been abundantly remade by the „pen of the scribes (that) is lie.“

Which are we now to contradict, or only to try to twist or to minimize, the words of a prophet?

WATER'S PROVISIONING IN THE DESERT

The equation *great dynasties = great public works* it's the fundamental law of the History of ancient Egypt. The XII dynasty left the sign of its greatness continuing the works of drainage and canalization of the waters already initiated under the pharaohs of the Ancient Kingdom, and interrupted only by the chaos of the First Intermediate Period. For a country as Egypt, in fact, it was of fundamental importance to manage to have the water also at a certain distance from the shores of the Nile, in special way for the military garrisons of the Oriental Delta, that had to live in the walled outposts in full desert for the control of the boundaries.

Senusret II, for instance, showed to have at his disposition great civil engineers, when undertook the drainage of the swamps of El Fayum. He built in fact a dam nearby El Lahun to block the course of the Bahr Yussuf (a branch of the Nile that flows parallel to it for many kilometers in Middle Egypt), diverting it therefore toward a natural depression that, flooded by the waters of the channel, it became the lake Moeris (the today's - smaller - lake of Qarun). Herodotus, when he speaks about the lake Moeris, says

that it is artificial and... in fact in the middle of the lake two pyramids rise... and both on them there is a colossus of stone seated on the throne (Histories, II, 149), even if it's not exactly in this way: the two colossal statues of Amenemhet III were on the southern shore of the lake, when this besides was swollen by the flood of the Nile.

His successor Senusret III didn't want to be any fewer and he too performed important works of canalization. He is surely the „Senusret“ of which speaks Herodotus and to which the Greek historian attributes the worth to have made to *intersect from channels the whole country because the Egyptians that had the cities not on the river but to the inside... they were forced to drink brackish water when they used the wells* (Histories, II, 108).

Particularly the problem of Senusret III was the one to make to come the water in the military garrison of Pithom (the today's Tell El Maskhuta), at the center of the Uadi Tumilat and in such quantity to be able to satisfy the daily needs of thousand of soldiers in a zone without important resources of drinkable water.

He built therefore a channel that took the water from the pelusic branch of the Nile, near the city of Bubastis, and brought her, crossing the Uadi Tumilat, up to Pithom.

THERE TOO, like in the case of El Fayum, it was necessary to create obviously a pondage of control of the waters. In effects, some kilometers further on, toward East, existed a natural depression of the ground that, nevertheless, introduced a problem: the „Sovereign's Wall“, a kind of „Hadrian's Wall“ or „Great Wall of China“ *ante litteram* that the pharaoh Amenemhet I made to build 4000 years ago, along the border between Egypt and the Sinai Desert, to *reject the Setyu and to destroy the nomads of the desert*. This Wall, following the undulations of the ground, it also went down in the

depression and, if that one had been flooded, then also the Wall would have been submerged. Besides this, the new source of water would have created a strong attraction for the desert's dwellers that the Wall instead kept away, so that the situation, from the point of view both military and political, would have become unmanageable.

THERE WAS one only thing to do: to increase, along the whole depression, the height and the thickness of the „the Sovereign's Wall“ up to turn it into a dam. And it happened in this way that the lake Timsah was born. On the external side of the Wall, therefore, that is on the desert side, the depression stayed dry, surmounted by an imposing obstruction that in its taller point it reached the height of 12 meters. It cannot be otherwise if it's true what there is written in the „Neferty's Prophecy“ (pap. Ermitage 1116, Museum of Leningrad): *the Sovereign's Wall will be built to don't let the Aamu come down into Egypt; they will have to ask the water as a favor to water their herds.*

There was a lot of chances for Neferty, Heliopolitan priest during the reign of Amenemhet I, to write the word to indicate the wall. For instance, he would have had to write 𓂏𓂛 , *s3t*, that mean „wall“ (see R. O. Faulkner, *Concise Dictionary*, Oxford 2002, p. 208) or 𓂏𓂛 , *snbt*, that mean „rampart“, „bastion“ (R. O. Faulkner, *cit.*, p. 231) or many, many other words. In that hieroglyphic text the sentence „the sovereign's Wall“ is written $\text{𓂏𓂛} \text{𓂏𓂛} \text{𓂏𓂛}$, *inbw hkt*.

Apart from that general considerations, of which water is the „Neferty's Prophecy“ speaking if, 120 years *after* the construction of the Wall, Senurset III will build on purpose a channel, and will create a lake, to take fresh water to the Uadi Tumilat, a zone that, as Herodotus remember us, was lacking in water before the works of Senurset?

If therefore it was Senurset III to create the lake Timsah and if this was inaccessible to the Asians, then the lake had to be barred by one or more dams, because the depressions of the ground, in that period, went far beyond the border established by the Wall. Was Neferty really a prophet?

Down the centuries, then, the fortunes of the most famous of the channels of Senurset followed history's ups and downs. The fundamental problem proved to be the one of the maintenance order, because the winds of the desert filled the channel with sand, and a continuous work of dredging, of the sandy bottom, was therefore necessary. If there were not men destined to the maintenance of the canal, then the sand, in a short time, clogged him completely into disappearance.

From a bas-relief of the great temple of Karnak, in which we can see the pharaoh Seti I that cross a bridge thrown among the two shores of this channel - called 𓂏𓂛 *dn.t*, „the separator“ - we know that the waterway was still active in that period (1310 b. C.). In all likelihood it was abandoned to its destiny beginning from the XXI dynasty, until the pharaoh Necho II, around 600 b. C., didn't settled to reopen the ancient waterway.

HERODOTUS, being wrong and contradicting himself about what he had said mentioning Senurset, tell that Necho *for first put his hands to the plough of the channel that brings to the Eritrean sea* (Histories, II, 158). This error can be due to the fact that, as N. Grimal notices (*Histoire de l'Egypte ancienne*, Librairie Arthème Fayard, 1988, p. 220), *in the commemorative registrations the Egyptians didn't do difference between constructions ex novo and reconstructions.*

HOW DID IAHVÉ DESTROY THE ARMY OF THE CANAANITES?

When in *Exd 15*, 10 we read: *you blew with your breath, the sea covered them!*, this remind me an ancient Babylonian story,

known as *The epic of Gilgamesh*, in the passage in which the legendary hero has to complete the epic enterprise to destroy *a bull come down from the sky*. The king of the gods Anu had given this „bull“ to his daughter Ishtar, and is really the same goddess that now *drives it down to the land*. But here that, when the „bull“ is almost arrived in the sky of Uruk,

*With a breath opened
the celestial bull an abyss:
there were swallowed
one hundred men.
With a second breath
it opened another crater:
there were swallowed
two hundred men of Uruk.*

The same words „breath“ and „abyss“ are used in the same Bible in *2Sa 22, 16*, where we read: *opened abysses in the ground /as effect of Your power, Iahvé, / of the violent breath of Your anger.*

THE THROWING of a missile, that fly through the air at high speed during his flight, just bearing a likeness to a breath, to an ancient spectator it couldn't appear nothing else that a „breath“ destroyer, capable to open abysses and craters. When the Jewish scribes took the decision to leave this same word in the public text of the exodus, they also decided to demolish the context in which had been written because they never ever could had declaim publicly in front of the people (see for ist. *Neh 8, 1-12*) that it was a case of missiles shot on a dam, and so they embroidered the story of the *powerful oriental wind* with which Iahvé *made to withdraw the sea the whole night* (*Exd 14, 21*).

IT IS ENTIRELY evident that a similar wind, if there had been, would had had to blow at 500 km/h to be able to lift completely the waters of the lake, not only but - apart the fact that water would have been lost in the surrounding desert and

wouldn't have returned back anymore - a similar wind would had made to fly away certainly men, things and animals from all around, while, according to what is reported, it seems that Moses and the people looked around quietly. Just for the sake of doing comparisons with the reality, a hurricane of category Five, defined „catastrophic“, has winds that can do up to 300 km/h, can lift waves high 6 meters - or a little more - and to raze to the ground small houses, roofs and industrial sheds. The area of evacuation foreseen by the Civil Protection, in cases like those, to put in safety the population, is inclusive in a ray of 20 kilometers around the stricken zone.

The „ignorant“ reconstruction made by the scribes in the Bible continues affirming, in *Exd 14, 22*, that *the children of Israel entered in the middle of the sea on the dry land*. But which dry there could be on the sandy bottom of a lake just dried up, and during *the night* in addition? The chariots and the livestock would be sunk in the mud and in the quicksand, and would have been a catastrophe.

The Hebrews of Moses passed sure on the dry land, but because where they passed there had never been any sea and any lake.

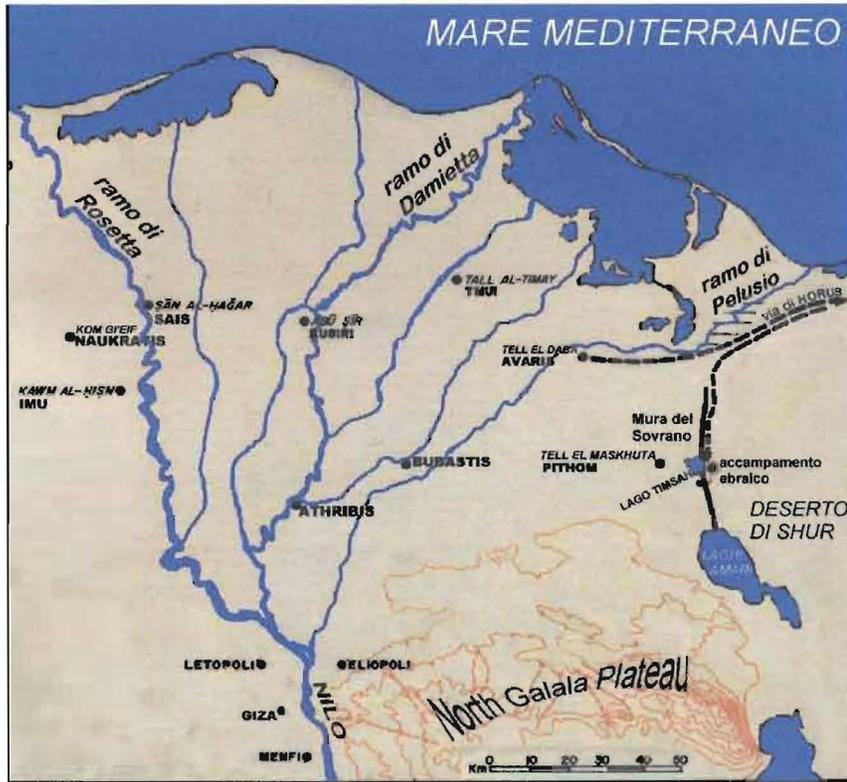
We return to the masoretic text and see what there is written in *Exd 14, 1-2*:

וידבר יהוה אל־משה לאמר.
דבר אל־בני ישראל וישבו ויחצו
לפני פי החירת בין מזרל ובין
הים לפני בעל שפך זכחו תחצו
על־הים.

trasl.:

¹ *dabar YHWH al Mosheh 'amar*

² *dabar al benyi Yisra'el shuwb chanah
panyim pi hachiroth biyn midowl ubiyn
hyam panyim Ba'al tsaphown nekach
chanah a'al yam.*



Map of the Lower Egypt that shows the disposition of the “Sovereign’s Wall” and the way of the Jewish columns going out of Egypt.



Satellite photo of the lake timsah and, on the right, as it appeared in a map of thirty years ago. The black arrow in the two photos points out that the tongue of water, that is still seen in the map, is almost entirely dried up today. In the map is indicated with the black outline the ancient position of the “Sovereign’s Wall”.

Naturally the translators, as from those Greek that the history of ancient Egypt they didn't know, they couldn't to understand what this „Wall“ was, so they have left the Jewish native word *shur* - that mean „wall“ - without translating it, and therefore the sentence has universally remained note as „Desert of Shur.“

Besides the Bible with this word intended too, for extension of the meaning, really the desert in front of the „the Sovereign's Wall“, as we read in *Gen 25, 18*, talking of Ishmael, that he *dwelt from Havilah unto Shur that is before Egypt*. The same definition of *Shur* we find again, identical, in *1 Sa 15, 7*.

Also in the *Septuaginta's* Bible the territory that is in front of the „Wall“ it's *Σουρ*, while *επαυλις* cannot point out the same „Wall“ because in the etymon of this word it is contained the concept of „closed space, courtyard“ and the Uadi Tumilat, on the Egyptian side of the „Sovereign's Wall“, it was not a closed space but a wide valley. Therefore in *Exd 14, 2* it's speaking about something else.

THIS „SOMETHING ELSE“ IT WAS ONE OF THE DAMS OF THE LAKE TIMSAH.

The garrisons of the Delta, coming from the Administrative Districts (*Nomoi*) of the *Bull of Mountain*, of the *Oriental harpoon*, of the *Vigorous Prince*, of the *Great Black*, of the *Ibis*, of the *Fish* and of all the others for a total of around 100.000 armed men, after having overnighted, in a moonless night, in the bottom of the valley under the last South dam, coming the morning and, with him, the Canaanites, the troops moved from the camp according to the orders of Moses, together with their families that they were brought along because there was no other way to save them.

FOR THE SAME reasons, obviously, they also brought with themselves good part of the Delta's wealth, from the gold to the livestock,

to take how much more possible from the plundering.

The Canaanites meanwhile couldn't do otherwise from what they did. They couldn't surely think that the Egyptians were really running away, leaving the Country in their hands, so that, when they saw them „to turn to the left“ rather than to close themselves to defense, they thought that the sudden to burst open of the „gates of Egypt“ - as an invitation to enter - would be in reality an old gimmick with the usual trap. They imagined garrisons taken up position inside the borders to engage them in battle, while in the meantime, in their rear, should be arrive surely the „sham fugitive“ to close them in a deadly pincer movement.

If, as Manetho says, the enemies strengths were constituted by 200.000 soldiers, and if it's true what still Manetho says and that is that the Delta was really invaded, it's also then possible that the Canaanites had decided to divide themselves: one half of their strengths to pursue the „fugitive“ and the other half inside the territory. In effects the Egyptians, as I have just noticed before, when they suffered some hostile raid in their territory, they kept silent completely and they didn't give any information in this regard. The same *Restoration Stela* of Tutankhamen, that speaks of a Delta completely abandoned and in ruins, without giving other explanations, she could be the admission, not expressly declared, of a similar event.

An objection to the hypothesis of the separation in two branches of the strengths of invasion could be constituted by the fact that the Israelites, after the „miracle“ of the waters, immediately wanted to return in Egypt because they was convinced that the Canaanite army had been *completely* destroyed and therefore there were no more dangers. But Moses evidently had other information, not only but other orders too, like to face, as he faced at Refidim, that „tail“

to the invasion that were the Amalekites, and something else too.

When therefore the whole livestock, all the chariots, all the men, the children, the old ones and the women went up the ground's depression and when all the Canaanites had entered her, then Moses lifted his stick to the sky, shaking it repeatedly. It was the signal: the Elohyim, that checked in sky above the situation inside their aircrafts, saw it and they opened the fire, destroying in few instants, with powerful missiles, the dam.

IT WAS SO that the history of the world changed its course, neither it could have been otherwise. The energy introduced from the explosion of Thera in the Middle Eastern exchequer could have ordered the end of Egypt, that didn't happen. Other energy was introduced to redress the balance.

The „gods“ of Egypt, after having helped Montuhotep IV to conquer the highlands of the Oriental desert, after having helped Toothmoses III to conquer the Nubia, after having created the greatest nation of the ancient world, now what they had in their mind to do?

EXODUS AMONG THE EGYPTIANS

The Bible, in Num 33, 9-10 say that *they removed from Marah and came to Elim; in Elim were twelve fountain of water and seventy palms; and they pitched there. They removed from Elim and camped nearby the Red sea* (next to the thermal baths of Gharandal, N.d.A.).

NOW THE WHOLE zone from Marah up to Gharandal, a place on the Red sea well-known for the mines and its thermal waters, had, just in that days more than in any other period, a lot of soldiers, nobles and Egyptians from a middle-class background that, coming from the evacuated Delta, they had found in those traditional places of vacation a comforting shelter. And certainly the

Hebrews too stayed there a lot of time to give themselves a breathing space, before restarting the journey, since in Exd 16, 1 it's wrote that *they took their journey from Elim...on the 15° day of the 2° month after their departing from Egypt.*

In which other way therefore the Israelites could have to enter that places *garrisoned with weapons* by Egypt and inhabited by Egyptians, and to stop there for over one month in the maximum peace, having just destroyed the Egyptian army?

The Bible, in Num 33, 12 say that *they removed from the desert of Sin and camped at Dofka* (particular, this, completely unsaid in the book of the exodus). Dofka is the oasis of Serabit el Kadim, where was an important temple and Egyptian place of cult devoted to the goddess Hator. For that reason this place was attended by a lot of Egyptians, and there it was also based an important military garrison, destined to the defense both the city around the temple and the mines of copper and turquoise in the zone.

How it is possible therefore that 60 days later to be passed beyond the Bitter Lakes Moses and the Israelites with him could have to stay still in a place that, further to be militarized as Fort Knox, were frequented habitually by the highest officials of that government from which they instead would be run away? How it is possible that shortly afterwards the Jewish-Egyptian army, leaded by Moses and Joshua, could have spill his blood to stop *also* the second wave of the Asian invasion, that is the army of the Amalekites, traditional enemies of Egypt?

How can be done a similar „gift“ to the Egyptians, relieving even them of the bother to *dirty their hands* and to be opposed to them?

The profit of the Egyptians was clear, and the one of the Hebrews? The Promised Land perhaps? But promised by which? Is it

possible therefore that Moses, or who for him, has been the terminal of a complex chain of decision and command destined to defeat the attempt of invasion of the Middle

Eastern populations, in a particularly delicate moment for the Egyptian nation, with the fundamental help - as always - of the „gods?‘

RIASSUNTO

Una significativa quantità di indizi, di coincidenze e di controlli incrociati col racconto biblico, porta alla costruzione d'un quadro, coerente ed autosufficiente, all'interno del quale la figura storica di Mosè trova una precisa collocazione temporale, a partire dal momento dell'esilio, nel 47° anno di regno del faraone Toothmoses III, fino a quello del suo ritorno in patria, nei primi anni di regno di Amenhotp III.

Fu proprio in quel periodo che esplose l'isola di Thera nel mare Egeo, ad 800 km di distanza dall'Egitto. Lo studio di esplosioni analoghe avvenute in epoche recenti, come quelle di Krakatoa (Sumatra) nel 1886 o del Mount Sant Helen (U.S.A.) nel 1980, ha dimostrato che le cosiddette „piaghe“ d'Egitto descritte nella Bibbia sono esattamente ciò che avviene su territori investiti dalle conseguenze di un fenomeno eruttivo violento di tipo vulcanico.

Ma in quel periodo storico, ed in quell'area geopolitica, le conseguenze dell'esplosione di Thera non furono soltanto di natura fisica ed ambientale, ma anche politica. Come dimostrano due documenti molto diversi tra loro - la lettera di Amarna EA 9 scritta dal sovrano babilonese Burnaburiash ad Akenaten e gli stralci dell'*Aiguptiaca* di Manetone contenuti nel primo libro del *Contra Apionem* di Giuseppe Flavio - esattamente nei primi anni di regno di Amenhotp III una coalizione di alcune città-stato Canaane, libanesi e siriane riuscì ad organizzare una forte spedizione militare per invadere l'Egitto, duramente provato dalle conseguenze di quel disastro naturale. Per ragioni essenzialmente religiose, gli Egiziani non fronteggiarono direttamente con le armi l'esercito invasore ma procedettero alla evacuazione del Delta di uomini, cose ed animali, al fine di sottrarre quanto più possibile alla distruzione ed al saccheggio. Anche gli Israeliti, usciti in armi, come dice la Bibbia, dalle porte d'Egitto sulla via di Horus („la via del Paese dei Filistei“) rinunciarono alla battaglia con i Canaanei e, ripiegando verso il Lago Timsah, adescarono una parte dell'esercito invasore in una trappola: si fecero seguire in una depressione del terreno sormontata da una diga di 12 metri d'altezza e, non appena i Canaanei vi furono scesi dentro, la diga fu frantumata in pochi attimi e le acque del lago Timsah si riversarono sugli inseguitori. I documenti citati provano l'esistenza storica di questo esercito d'invasione, mentre altri documenti, analizzati nel saggio, configurano la presenza di una diga sul lago Timsah ed il fatto che ad inseguire gli Israeliti erano proprio i Canaanei e non un impossibile esercito del faraone. L'esercito del faraone, infatti, era agli ordini di Mosè.

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