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Guest Writers

Ralph Ellis

Articles by Ralph Ellis

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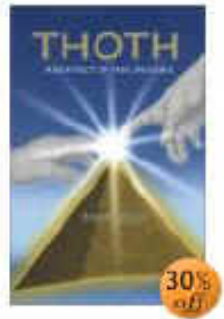
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* Tunnel Vision was written by Ralph Ellis and Mark Foster <http://www.rosetau.com>

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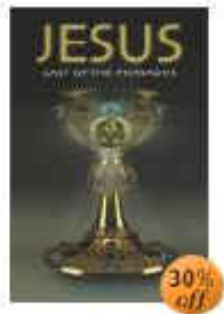
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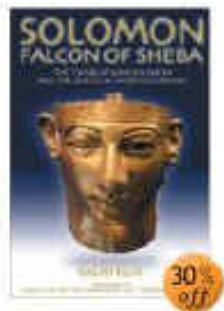
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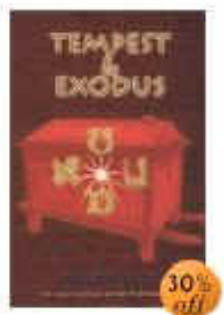
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About the Author

Ralph Ellis is a an airline captain with a distinctly lateral, open-minded view on history and religion. He has written five books so far, which purport to explain every last facet of man's history. Under this new concept, the pyramids of Egypt become the central cathedral complex of the early Israelites, who were, in fact, the Hyksos Shepherd Kings of Lower Egypt.

You can visit his web site at: www.edfu-books.com (an external link).

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The tombs of King David, King Solomon and the Queen of Sheba discovered.

by Ralph Ellis

This new article is an introduction to my latest book, *Solomon, Falcon of Sheba*.

Solomon, Falcon of Sheba

One of the primary problems for Judaeo-Christian theologians is the disturbing reality that both King David and King Solomon, the most celebrated kings of Judaic history, cannot be found in the historical record. So how can this be so? How could a wealthy and influential empire suddenly disappear from the archaeological record? The physical evidence, or rather the lack of it, has long been deeply troubling.

But, having at last discovered solid evidence that showed the true location for the tombs and sarcophagi of King Solomon and King David, I did wonder how these precious artifacts had not been identified previously. It was only on visiting this location that the reasons became more clear. While I had already ascertained that these two historic sarcophagi had lain, misidentified, in a museum for more than sixty years, I was still not prepared for what I actually discovered - at the back of a small, unexceptional room, the magnificent solid silver coffins of two of the most celebrated monarchs in ancient history lay in total darkness!

This investigation had begun several years ago with the publication of my first book *Jesus, Last of the Pharaohs*, in which I traced the history of the early biblical patriarchs and showed them to have been the Hyksos pharaohs of Egypt. If the truth were known, the biblical Exodus of 'lowly'

shepherds out of Egypt was actually the historical exodus of the Hyksos Shepherd Kings out of Egypt. This book was followed swiftly by a sequel called *Tempest & Exodus*, which showed clear evidence that the biblical Exodus had been inscribed upon an ancient Egyptian stele of Ahmose I.

But what of the later and more famous Judaic monarchs from the United Monarchy of Israel? What of King David and King Solomon? While these monarchs were undoubtedly missing from the archaeological record of Judaea, could they too have had an Egyptian ancestry and heritage? This suggestion might initially seem to be highly unlikely, as it is obvious that nothing in the biblical history of the United Monarchy can be directly compared to the chronologically equivalent pharaohs within the 21st and 22nd dynasties of Egypt. But perhaps the real problem here, is that this accepted axiom is so obvious that nobody has actually tried comparing these two dynasties, and upon making an initial comparison I was surprised to find a great number of similarities between the 'separate' 10th century BC monarchies of Israel and Egypt. For instance, the following table lists the known pharaohs of the twenty-first dynasty and compares these names with the equivalent biblical ancestors of King David:

Biblical Leaders	Historical Pharaohs
Ezron (Hezron)	Ramesses
Ram	Ramesses
Amminadab	Amen-Nesbanebdjed (Smendes)
Nahshon	Nemneshu (Amenemnihu)
Salmon	Siamun
Boaz	Bas-Uasorkon
Obed	Amenemopet
Jesse	Harsiese
David	Psusennes II

Some of the entries in the above list can be seen to be direct equivalents of each other, while some of the other names look less convincing. For the latter entries, perhaps some extra explanations are required, and these are listed below. The top line in each case represents the biblical pronunciation (B), while the lower line is the historical equivalent (H):

B	Ez-	-ron,	
H	Esses-	-ram	
	(Ramesses X),		
B	Ram,		
H	Ram-	-esses	
	(Ramesses XI),		
B	Ammin-		-
	nad	-dab,	
H	Amen-	-Nes	-ba -
	neb	-djed,	

B ... Nah- -shon,
H Amenem -
 Ne -shu,

B S- -almon,
H Si- -amun,

B B- -Oaz,
H Bas- -Uas- -
 orkon,

B ... Obed,

H Amenem- -
 Opet,

B Je- -sse,
H Har- -siese,

B David,
H Psusennes.

This list clearly demonstrates that there are some equivalent names in both the historical chronology of Egypt and the biblical chronology of the United Monarchy - indeed the two royal lines appear to mimic each other remarkably well. But there is a problem with this suggestion, because the pharaonic king-list ends up with a pharaoh called Psusennes, whereas the biblical chronology results in King David. On the surface, there would appear to be no comparison to be made between these two monarchs whatsoever.

The method of making progress in this research is not simply to compare names, but to look at these characters' attributes as well. There are two main claims to fame for King David: phrases and imagery that have come down to us through the centuries and the millennia, and which are probably as familiar to us now as they were nearly three thousand years ago during the reign of this famous king - the 'Star of David' and the 'City of David'. Having highlighted these two, unique terms, the primary goal of this investigation would seem to be self-explanatory: if a member of the Egyptian royal family can be found who is strongly associated with both a star and a city, we may well be a long way down the road to resolving the identity of the historical King David.




As it happens, there was an Egyptian pharaoh of the twenty-first dynasty whose name in the hieroglyphic spelling encompassed both the star  and the city  glyphs, and he was called Pa-seba-kha-en-nuit.





Fig. 1 Cartouche of Pasebakhaen-nuit (Psusennes or David).

The initial similarity between these two monarchs is, therefore, quite striking, and so the possibility exists that these monarchs may have been either related to each other or, more provocatively, the same individual. Having discovered this synchronism, it was even more interesting to find that the common Greek name for this particular pharaoh was Psusennes - the very same pharaoh who appears in the Egyptian king-list next to the biblical King David. It would appear that these two monarchs not only had similar attributes, but they also reigned at exactly the same time, according to the standard chronology.

However, if these two kings now appear to have once had rather similar attributes, their names still seem to be remarkably different. If these two monarchs are to be compared in some manner, then how did the biblical scribes manage to confuse a complicated Egyptian name like Pa-seba-kha-en-nuit (Psusennes) with the Judaic name, David? The simple answer to this, is that the name David is a greatly shortened nickname, based upon the star glyph.

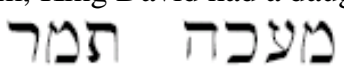
The common pronunciation for this glyph is seba , as can be seen from the name Pa-seba-kha-en-nuit. However, seba is not the only word in Egyptian that can be used to describe a star, and the one that the scribes were thinking about when they made the Judaic translation of this name was actually djuat.

The Hebrew form of the name 'David' is pronounced Daveed  and even in this translation it is not difficult to see how this name was derived from the Egyptian original of djuat or djuait. But the Hebrew translation, as given in the text books, is not necessarily the original pronunciation of this royal name. The name of King David is only given by the three consonants of Daleth, Waw and Daleth, which can actually give us the name DVD or DUD , and this is recognised as being the short form of the name David.

Since true vowels are not written in Hebrew text, they have to be inserted between these consonants to produce a name like DaVaD or DaUaD. But if the true pronunciation of this name is unknown then this insertion of vowels is largely based upon guesswork, and if the initial vowel were deleted in this particular case, then the resulting name for King David would be either DVaD or DUaD. Rectifying this error in pronunciation would mean that the real Hebrew name for King David was actually Duad, whereas the Egyptian word for this star was pronounced djuat. But since the 't' and 'd' consonants are almost interchangeable within the Egyptian alphabet, the words djuat and djuad could be considered to be direct equivalents of each other. Only now can the truth of the matter be clearly seen, the Judaeen King known as David [Duad] was most probably the Egyptian pharaoh called Psusennes (Pa-djuat-kha-en-nuit).

Sheba

Since this suggestion represents such a fundamental revision to both theology and history, such a list of similarities and coincidences is simply not enough evidence to convince the sceptical reader. Luckily for the theory, however, this scenario is further confirmed by the name of a daughter of this same pharaoh, who was known as Maakhare Mu-Tamhat.

Surprising as it may seem, King David had a daughter who bore a strikingly similar name; she was called Maakhah Tamar . The only appreciable difference between the names of these two royal princesses is that the Judaeen lady has dropped the 'Mu' from her second

name - in the Hebrew texts, the Egyptian name Maakhare Mu-Tamhat has become Maakhare Tamhat, or Maakhah Tamar.

Contrary to the popular perception, here, at last, we can see some of the many conclusive and dramatic links and similarities that really do exist between the supposedly distinct and separate monarchies of Egypt and Israel during the 10th century BC. Throughout this investigation, name after name, title after title and event after event, drawn from these two dynasties, will be shown to be direct equivalents of each other. If the truth were known and its implications understood, the Israelite United Monarchy and the Egyptian 21st dynasty were one and the same. Israelite history is, in fact, the history of the Lower Egyptian pharaonic line.



Fig. 2 Maakhare mu-Tamhat or Maakhah Tamar

Queen of Sheba



It is at this point that the story diverges for a while, and the next task is to trace the origins of the legendary Queen of Sheba. So where did this famous queen really come from? Theologians will point towards Ethiopia, while historians will instead indicate that she came from Saba, an ancient city-state that was situated in modern-day Yemen. It transpires that both of these locations are wrong, and it was the first century historian Josephus who had a much better grasp of the history of this era, when he stated that the Queen of Sheba came instead from Egypt. This fact was actually noted in the biblical texts, but the scribes were being typically obtuse in not actually naming this famous (Egyptian) queen in this particular verse:

And Solomon made a marriage alliance with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David. (1Ki 3:1)

While it is clear that an Egyptian princess did visit and marry King Solomon, the Bible tries to keep this verse separate from the section that details the 'additional' visit to King Solomon by the Queen of Sheba. (1Ki 10:1-13) But the Kebra Nagast, the Ethiopian Bible, eventually gives away the Judaic Bible's long-lost secret. Firstly, the Kebra Nagast says that this 'pharaoh's daughter' was actually the Queen of Sheba, which is remarkable enough. Secondly, the text then goes on to name this princess, and it would seem that she was originally known as Maakshare - a name that can also be read as Maakhare, as the 'kh' and 'sh' transpositions between the Egyptian and Hebrew languages are numerous.


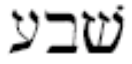
The result of this comparison between three different textual sources suggests that the Queen of Sheba was an Egypto-Judaean princess who was called Maakhare Mu-Tamhat in the Egyptian language, and Maakhah Tamar in the Hebrew. But if this was true, then how did this Egypto-Judaean princess become known as the Queen of Sheba? The answer lies in the convoluted consanguinity rules that were applied during this era, and the resulting marriage between Princess Maakhah Tamar and her father, King David [Psusennes].

The precise Egyptian name for Pharaoh Psusennes [King David] was Pa-djuat-khaennuit .

It was from the star glyph in this name  , which can be pronounced as djuat  , that this king's nickname of Duad or David was derived.

Since the djuat was a star that was closely associated with this particular pharaoh, the common phrase for this glyph became the 'Star of Duad' or the 'Star of David'. In turn, since the princess called Maakhah Tamar was now married to King David [Psusennes], she would naturally have picked up the same associations, and so she is likely to have been known as the 'Queen of King Duad' or the 'Queen of King David'.

But there is another, more common way of pronouncing this particular pharaoh's name in the modern reference manuals, and that is Pa-seba-khaennuit. All that has happened here is that the star glyph has been translated as being the word seba (sheba), which also means 'star'. If this had been the fashion in ancient times, then King David could also have been known as King Sheba. This alteration would, of course, have had a corresponding effect on the title that was given to Maakhah Tamar, the daughter-wife of King David - instead of being known as the 'Queen of King David', she would quite naturally have been called the 'Queen of King Sheba', or perhaps the 'Queen of Sheba' for short.

The biblical texts confirm this argument when they appear to show that Maakhah Tamar had another title, that of Bathsheba. This title is composed of two elements, bath  meaning 'daughter' and sheba  meaning 'Sheba'. However, this was the name of Maakhah Tamar before she married, and since she was King David's daughter she would obviously have been called the 'Daughter of Sheba' (Bath Sheba). It was only after she married her father that she became the 'Queen of Sheba' (Malkah Sheba).

But the biblical texts say that the Queen of Sheba visited King Solomon, not King David, so how does this new theory solve this little puzzle? The simple answer to this problem is that Maakhah Tamar [Bathsheba, the Queen of Sheba] was not only the wife of King David, but also the young mother of King Solomon. She may have retired to Upper Egypt after the death of King David - she disappears from the biblical record at this point in time - but when she later visited her most famous son, who was now the king of all Israel (and Lower Egypt), she was still known by her previous formal title of the Queen of Sheba. This would explain the great wealth and status that the biblical texts have attached to this monarch; she was, after all, both the king's mother and the widow of the most powerful of all the monarchs in that era, King David [King Sheba or Pharaoh Psusennes].

Confirmation

While the evidence already given may seem to provide a convincing link between King David and the pharaoh Psusennes II, the final pieces of the jigsaw that truly confirms this hypothesis are the other historical characters that this theory can also identify. Once more, the classical perception of history would suggest that the court of Pharaoh Psusennes and the court of King David would have absolutely nothing in common, and once more the complete opposite of this is actually true.

The first of these similarities concerns the chief army commander of King David, who is said to have been called Joab. Surprisingly enough, the chief army commander of Psusennes II was called Un-tchoab-endjed, or Joab for short. Thus, surprisingly enough, the biblical and historical accounts

give the same name for this army commander, a fact that serves to strengthen the links between Psusennes II and King David.

Then there is the strange case of the chief architects of this era. The Bible indicates that the chief architect of King David and King Solomon was called Hiram Abi, who is the same individual as is it mentioned and revered in the masonic world as Hiram Abif. Meanwhile, if we search through the historical record, it can be seen that the chief architect of the pharaoh Psusennes II was called Herum Atif. Again this investigation has discovered the same name for the same individual in two 'completely separate' royal dynasties.



Fig. 3 Un-joab-endjed (Joab) and Herum Atif (Hiram Atif)

It is apparent that the historical and biblical records precisely agree on a number of names, titles and positions within these two royal dynasties of the tenth century BC, and all of these characters were known to have lived just one generation before the pharaoh Sheshonq I (the biblical Shishak) came to the throne. Perhaps it is worth listing these individuals for clarity.

Biblical name	Egyptian name	Rank or position
King David (Duat)	King Psusennes (Duat)	A king who reigned before Shishak
Maakhah Tamar	Maakhare Mu-Tamhat	A daughter of the above king
Joab	Un-joab-endjed (Joab)	An army commander of the above king
Hiram Abi(f)	Herum Atif	A chief architect of the above king and his son

This is just the tip of the great iceberg of evidence that Ralph Ellis has drawn together and which proves conclusively that the Judaic United Monarchy of King David was actually one and the same as the Lower Egyptian monarchy of the twenty-first and twenty-second dynasties. While this declaration in itself represents a major re-evaluation of both history and theology, this evidence also brings with it one further dramatic revelation.

A number of excavations have been conducted in Egypt over the years. One of these discovered a cache of royal mummies at at Deir el-Bahri near Thebes, while the 1939 expedition of Pierre Montet discovered some magnificent, intact tombs within the temple enclosure at Tanis. The latter of these tombs contained the intact sarcophagi of the pharaohs Psusennes and Sheshonq, who I have identified in the book *Solomon, Falcon of Sheba* as being the monarchs of the Israelite United Monarchy. Thus, it is entirely possible that the magnificent solid silver sarcophaguses and the mummies of the biblical King David, King Solomon, Joab, Hiram Abif and the Queen of Sheba all now reside in the Cairo Museum.

Needless to say, if these biblical heroes do turn out to have been Egyptian pharaohs, this will be the biggest and most revolutionary change to our perceptions of history and theology that there has ever been since the dawn of civilisation. Surprisingly, given the stakes at issue here, there is a great deal of compelling evidence to suggest that this thesis is absolutely true, and that millions and millions of people down the millennia have been completely and utterly deceived by a few Israelite scribes who deliberately set out to alter history.

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PYRAMID REPAIRS

by Ralph Ellis

This is a recent article contemplating the ancient repairs that have been carried out to the Bent (Vega) Pyramid. When and by whom were these repairs carried out and what can this tell us of this pyramid's history.

There has been much debate of late as to the true age of the pyramids. Perhaps we have all heard about the discussions and arguments that have erupted in books and on the internet regarding the era in which the Sphinx at Giza was constructed. John Anthony West and Robert Schoch have made a veritable industry out of speculation regarding the amount of weathering that is present on the Sphinx itself and its enclosure, and how the era of its construction can be gauged by this observation. It is an interesting discussion and one that apparently has much life left in it - I am sure it will run and run. But erosion of the Sphinx is only one small aspect of the evidence available when assessing the age of the pyramids, there are plenty of other examples of erosion that also point towards an earlier date for the pyramid's construction. Personally, I think that many of the early dynastic monuments in Egypt have a tale to tell in the weathering patterns that scour their fabric, and in the book "Thoth, Architect of the Universe" I try to explore many of these telltale features. So let us indulge ourselves in a quick tour of Lower Egypt and see what evidence is there to support the concept of a very early construction date for the pyramids.

The first example of pyramid erosion that I want to look at lies a little south of the Dahshur pyramids - at Meidum. The pyramid at Meidum is the one that looks as though it has collapsed and the prime clue to the true age of this pyramid can be derived from those very upper pyramidal cladding stones that are now missing from this pyramid - what exactly happened to them? Various authors have argued that these upper cladding stones, the remaining lower portions of which are

still apparent under the piles of rubble around the pyramid, have either been stolen in subsequent eras or they have collapsed in a kind of pyramidal avalanche. But perhaps this was not actually the case. From a later excavation of the rubble surrounding the pyramid in the early 1990s, it was quite apparent that the pyramid had simply been eroded away by the weather, like so many of the less well-made pyramids in the area. Unfortunately for the builders, while the central core of the pyramid was made of a fairly durable limestone, the attempt to turn the edifice into a true pyramid used a very weak and friable stone. This stone has proved about as durable as mud-brick and although initially quite solid looking, the blocks that have been exposed to the elements are extremely fragile.

The fact that the pyramid has eroded and not collapsed, can be clearly seen in the rubble around the pyramid, which consists of layer upon layer of small stones. These stones form the type of strata that are always associated with eroded and deposited materials. It can also be seen that, where the rubble has protected the base of the pyramid, the cladding stones there survive intact. But higher courses, which were exposed to the elements for a longer period, have been successively eroded more and more, until at about six meters up there is complete erosion.

Clearly this is due to exposure to the elements with the stones at the lowest levels, which were first covered with rubble descending from above, being preserved the most. Yet one still wonders how long it takes to erode a complete pyramid, even if the stone was a little friable, for in places some ten meters of stone have eroded away at Meidum. The current shape of the pyramid, results from the fact that the upper flat section at the top of the rubble marks the start of another step of harder limestone just under the surface; the present layout is therefore quite stable and may not have changed for some considerable time. Is it possible, however, that so much of a solid stone construction was eroded in just under 5,000 years? Personally, I think not, and the supporting evidence I was looking for became apparent while strolling around the Giza pyramids.

I was trying to explain some of the technical details of the pyramids to my wife and it is one of those facts of life that one never really knows a subject until it has been successfully explained to a novice. The novice does not always understand the first time and so the topic has to be explained again from another perspective. Then, just when you think that there is no more to say on the subject, the novice hits you with a question that you were neither expecting nor can easily explain. The thick limestone paving slabs upon which the pyramids were constructed comes right into that category. My wife asked, 'Why is there a line running down this pavement?'

The initial answer to this was easy for, when fully finished, the casing blocks of each of the pyramids invariably stopped short of the pavement edge, such that one particular pavement slab was partly covered by the casing and also partly exposed to the elements. The exposed portion of this slab was therefore beginning to erode over the years, slowly but surely, more and more as the years went by, as exposure to weather and the feet of millions of pilgrims took its toll. But the stone masons were normally wise in their choice of stone and the amount of weathering is minimal in comparison to what we find at Meidum. As we can see from the remaining cladding stones that still cover the Bent Pyramid and the upper portions of the Khafre Pyramid, in the sub-desert climate, good quality stone usually weathers quite slowly.

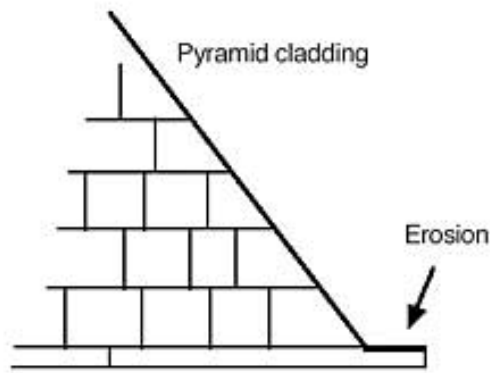


Fig. 1a Pavement covered.

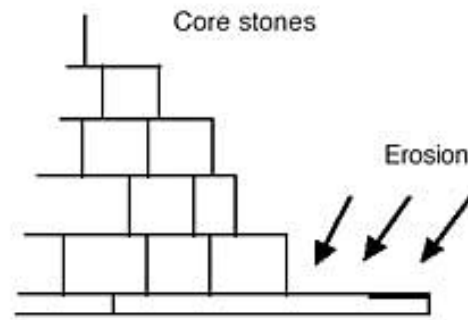


Fig. 1b Pavement exposed

Then, after many millennia, someone came along and started pilfering the cladding stones from the pyramids, something that is usually ascribed to the eighth or ninth century AD. From this time onwards, the whole of the paving slab was now exposed to the elements and started to weather, hence a line was formed in the paving stones between the two periods of weathering. But there was a curious anomaly here that made me sit and think for a while.

When looking at both the Dahshur and the Giza pyramids, there would appear to be a large differential between the pavement that has been covered for a while and the portion that has always been exposed. This is true within one single slab of stone, this is not a case of dissimilar stone strengths. Then there was a little pause in the discussion, for it was obvious now that this little line in the pavement could now be used to date the pyramids, but what would it tell us?

With ruler in hand, I tried to estimate the extent of the erosion, using the base of the remaining facing blocks as a guide to the original surface of the pavement. It was not the most precise of experiments, given the tools at my disposal, but luckily the amount of erosion was easily visible. At Dahshur the amount of erosion on the covered half of the slab was approximately five millimeters, the sort of erosion one might expect in such a climate over 1,000 years of weathering, yet on the exposed portion of the stone there was about 50 mm of erosion. At Giza the differential was even greater. The amount of erosion on the covered portion of the stone was again about five millimeters, and the exposed had between 50 mm and a massive 200 mm of erosion.

In general, it would appear that there was a minimum of ten times as much erosion on the exposed section of each block as on the portion that had been covered with the cladding stones, and this would give us a direct indication of the true age of these pyramids. If a constant erosion rate is presumed and if the time elapsed since the cladding was stolen is about 1,000 years, then the time required for the erosion of the exposed sections of each slab would equate to about 10,000 years and quite possibly much much longer.

Remember that this is true within a single slab of stone, it is not a case of dissimilar stone strengths. Indeed, some of the softer slabs in the pavement have been eroded more than usual on both the covered and the exposed sections, and this weathering is in direct proportion on both sides of the divide. This would seem to indicate that this erosion process is a valid tool for dating the pyramids, for each stone tells the same history, no matter how hard or soft it is. While a 10,000-year history for the pyramids agrees quite well with John West's Sphinx argument, it conflicts strongly once more with the traditional history of the region. Nevertheless, this era is in agreement

some more interesting and quite persuasive evidence that lies a little south of Giza - it has been carved into the fabric of the Dahshur pyramids.

Passing through the small military area and onto the Dahshur plateau, the vast bulk of the Red pyramid (Draco pyramid in the book "Thoth") lies before you. The casing blocks have, of course, been removed and what is visible are the rough-hewn sandstone core blocks. The sandstone is relatively friable, but its high iron-stone content seems to form a tough oxidised ruddy layer on the surface of the blocks, hence the usual appellation for this pyramid.

That most of the pyramids are in this parlous state is a great shame, we would know so much more of the era and methods for their construction if they were still in pristine condition. But there is a pyramid that can give us some clues here, take a look around the corner of the Draco pyramid and the curious form of the Bent pyramid looms into view (Vega pyramid in "Thoth", each being named after the stellar location they represent). Firstly, it is my contention that the Vega pyramid was not hastily finished off, it was deliberately made in this fashion with a bent upper portion. For if you extend the line of the upper outer casing down to the ground, the shape, size and volume so created is exactly the same as its northern partner, the Draco pyramid. This shape is also directly formed from the Pythagorean 20-21-29 triangle, with cubit measurements of 200, 210 and 290 forming the sides of the pyramid - a sure indication that the designer knew what he/she was doing.

More importantly, though, the Vega pyramid retains much of its outer casing, which forms an impressively smooth, straight surface all the way to the top of the construction. Approaching the base of the pyramid, the fine workmanship of the massive casing blocks is easy to see. Other items are not so obvious - the core of this pyramid, despite being right next to the Draco pyramid, is made from a different material; rough limestone instead of sandstone blocks, with a mud mortar in between form the basic shape. For the casing blocks, however, the mortar is replaced by a fine pink mastic, apparently so strong that many of the casing blocks have split into two before the mortar itself gave way.

But this is not all, the basis of this new evidence for the age of the pyramids is another curious feature - the surface of the stones. At some time in the long history of these pyramids, a long forgotten pharaoh looked at the Vega pyramid and said to his chief of public works "We must do something about the condition of this pyramid!" The chief acted immediately on these orders and started erecting scaffolding all over the four faces of the pyramid. This was no mean feat, for wood is not a readily available commodity in Egypt and convoy after convoy of Lebanese cedar had to be brought in to provide the working materials. Slowly but surely a great lattice work of poles covered the entire face of the pyramid - right to its very apex.

A team of several thousand artisans, some skilled, some not quite so, started chipping away at the casing blocks. Stone is not a uniform material, of course, and small fault-lines, cracks, and shoals (sand inclusions) within the limestone blocks each weather at a different rate. Over the years the Vega pyramid had become pockmarked with thousands of small patches of erosion in the casing blocks. Some were minuscule, only a few centimeters across, some required the removal of the face of an entire stone (not the entire stone as the casing blocks are some 2m thick, only the outer face was taken away and replaced). Each and every defect was chipped smooth and a new piece of limestone was neatly placed in the hole and smoothed down to a perfect surface. The pyramid then began to look like it had acne, with the fresh white of the repair blocks contrasting strongly with the older surface. So the entire face of the pyramid was scrubbed clean of the sandy coloured patina

that had developed over the years, to display the brilliant white Tura limestone casing as it was in its new condition. Pharaoh looked at his achievement with pride - the pyramids were as new again, sparkling in the ruby glow of a bloated setting sun. He truly must be one of the greatest of pharaohs to have achieved such a feat and the gods must have been pleased. As a record of his great achievement the pharaoh dared the almost sacrilegious, he carved his cartouche in the lower casing blocks to the pyramid and within the mortuary temple.

The description above is of my own invention, but the fact that something very like this has occurred in the distant past is self-evident by the thousands and thousands of little repairs that have been made all over the Vega pyramid, from the bottom to the very top. The question is, though, who made them? The records not only fail to mention the actual construction of these pyramids, they also fail to mention the repairs that were made to them. It has to be pointed out that the repairs are not due to manufacturing errors, as the face of the pyramid that was protected by the adjacent mortuary temple has no repairs on its surface. Clearly the repairs were made to a surface that had been eroded over many millennia, but when was this done?

Personally I think that if such a feat were achieved in the relatively well documented New-Kingdom era onwards (c 1500 BC), we would have heard about it. There are records that document the repairs made to the Sphinx by Tuthmoses IV during the New Kingdom era, yet the surface repairs to the Dahshur pyramids was a far greater undertaking than this. This tends to indicate that the repair-work was actually completed in the ancient past - earlier than the New Kingdom. Remember that the present condition of the pyramids is due to their deliberate destruction in relatively recent history, had this not taken place the major pyramids at Giza and Dahshur would have been in good condition to this day. So if these pyramids have lasted so well in the 3500 years since the New Kingdom and not needed much in the way of repairs, as the evidence from the Vega and Khafre pyramids indicates - why did these pyramids need repairing so quickly after their supposed construction by Snorferu in the 4th dynasty (c 2600 BC).

There is a deep conundrum here that is presented by something as mundane as an inserted repair block, just when was this major feat of repair work carried out? As the Vega pyramid appears to have lasted for the last 3500 years without any repairs, my solution is simple, if rather unorthodox - the Vega (Bent) pyramid must be much greater than 3,500 years old. In fact the evidence from the current state of the Vega pyramid points towards it requiring another surface repair in the not too distant future, which would tend to suggest that the surface has survived for just over double this 3,500 year time-period. Thus if the repairs we see today were carried out some 3,500 years ago, then a sensible argument is that the pyramid would have been constructed some 7,000 years ago.

As has been speculated in many previous works, including my own book "Thoth, Architect of the Universe", this simple observation seems to indicate once more that these high quality pyramids (those at Dahshur and Giza) were actually built in the distant past. To refine this date further, though, all we require is the date of the repair work. Can such a date be found in the records?

Egyptology has attributed the Dahshur pyramids of Vega and Draco to the pharaoh Snorferu and they indicate that he built both of these plus the pyramid at Meidum, all in the space of some 25 years. But not only does this seem illogical and physically impossible, the pyramids themselves have no inscriptions within them to confirm this proposal - just a few cartouches on the outer casing and in the mortuary temple. A much simpler solution, that will help considerably with the dating process above, is that Snorferu is intimately associated with these three pyramids not

because he built them all, but because he REPAIRED them all. If one is prepared to accept this, then these pyramids have apparently lasted some 4,600 years without further repairs to their fabric and therefore the actual construction era for these particular pyramids must have been many thousands of years BEFORE the reign of Snorferu.

Once more the true age of the pyramid depends on how many years passed before it was decided that repairs were necessary to the casing blocks. We can now speculate that the repairs we can see seem to have lasted the last 4,600 years without further attention; thus it would be sensible to assume that 4,600 years would be the minimum time required before the pyramid began to look shabby and the first repairs were made. If this is so, then the minimum age for the pyramid is some 9,200 years ago. The extent of the repairs, however, indicate that much more time passed before the first repairs were made. If the time period to the first repairs were double the 4,600 years, then the construction of this pyramid would have been 13,800 years ago.

Such a scenario may be based on an amount of guesswork, but it does make a great deal of sense and the underlying evidence is irrefutable. Taken together with the data from Meidum, Giza and at the Sphinx - does this not all tend to reinforce the evidence that is emerging that these pyramids are indeed much older than we have traditionally been taught? The weight of evidence appears to be mounting relentlessly, the pyramids would seem to be as much as double or treble the orthodox age, it is no wonder the orthodoxy would resist such an interpretation of the facts.

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Guest Writers

Ralph Ellis

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Mt Sinai Discovered

by Ralph Ellis

The search for the biblical Mt Sinai has been an enduring facet of Judaism, Christianity and Islam, and its location has been reported as being in locations as remote as the Sinai peninsular and the deserts of Saudi Arabia. But why should this mountain be so important to the three Judaic religions, and how did its location become to be forgotten?

The answer to the first question is relatively easy to answer, Mt Sinai was the location where Moses spoke to god, indeed it was rumoured that the Israelite god actually lived inside this mountain. The second question, however, is more difficult. Here is the most sacred mountain of the Israelites, the home of their all-powerful god, and someone simply forgot where it was! The scenario is simply not credible. But if such an important location was not forgotten, then it must have been deliberately mislaid or covered up - but such reasoning by definition presupposes that there was something to hide.

So what, in this case, were the Israelite leadership trying to hide from us? My answer initially seemed to be quite innocuous - it was simply a new location for Mt Sinai. But as I continued the research for the book "Tempest & Exodus", it became obvious that the ramifications of this new location for Mt Sinai radically changed the entire history and liturgy of the Israelite people. So how can a new location for a mountain do all this, you ask? Let me explain.

In order to discover the true location for Mt Sinai, we must first obtain a description of both the mountain and its general location. The first description that presented itself was from the accounts of the first century historian Josephus. Many people have been tempted to deride Josephus'

accounts as unreliable, but Josephus himself says that he derived his texts from books that were taken from the Temple of Jerusalem after the fall of that city in AD70. If so, it makes Josephus' sources far older and more authoritative than any copies of the Torah (Old Testament) that are extant to this day. Indeed the extra information that Josephus often provides us supports this claim. With regard to Mt Sinai, Josephus says:

When he said this, he ascended up to Mt Sinai, which is the highest of all the mountains that are in that country, and it is not only very difficult to be ascended by men, on account of its vast altitude, but because of the sharpness of its precipices also; and besides this it was terrible and inaccessible, on the account of the rumour that passed about that god dwelt there. J1

Here we have a description of a high and sharp mountain that is difficult to climb. The Bible does not have a very good description of this mountain, but it continues Josephus' description by stating the following:

And thou shalt set bounds unto the people round about, saying, 'take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever touches the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through'. B2

Set bounds about the mount, and sanctify it ... but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. B3

Here we have a peculiar description of a mountain that one cannot touch the borders of, as though the base of the mountain was more like a cliff than a gentle ascent. This mountain also appears to be small enough to cordon off, so that the people cannot get close enough to touch it. In this case, Mt Sinai must be relatively small, as mountains go, and thrust itself rather dramatically out of the surrounding plains. Another quote from the Bible seems to describe the base of the mountain:

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. B4

The description is peculiar, but it does seem to indicate that there was a pavement at the base of the mountain, which resembled the night sky. The term 'clearness' means 'lustre', so perhaps the 'sapphire stone' looked something like polished black basalt with white quartz inclusions - a granite-like building material that can be polished to a high lustre and then looks very much like the night sky.

Unfortunately, apart from a few extracts that indicate that Mt Sinai was on the edge of a desert, that is about the full extent of the descriptions of Mt Sinai. In this case we have a small, but nevertheless quite sharp and dramatic mountain, that is surrounded by a basalt pavement and is situated on the edge of a desert. There is only one further point to be made, and while it may seem to be innocuous, it may actually be the key to this whole conundrum. It is an often overlooked fact that Moses did not simply climb up Mt Sinai to receive the ten commandments from god, he actually descended into the mountain itself:

And the Lord said unto Moses, Come up to me INTO the mount (Sinai), and be there: and I will give thee tables of stone. B5

And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him IN mount Sinai. B6

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel IN mount Sinai by the hand of Moses. B7

These are the commandments, which the Lord commanded Moses for the children of Israel IN mount Sinai. B8

Not only was there a passageway into Mt Sinai, but the Koran also seems to imply that this passageway went downwards into the bowels of the mountain and that there was a cave right at the bottom:

When (god) suspended the Mountain (Mt Sinai) over them as though it were a shadow, for they feared that it was falling down on them, (god) said 'Hold fast to that which he has given you and bear in mind what it contains ...' K9

When you depart from them and their idols, go to the Cave for shelter. God will extend to you his mercy and prepare for you a means of safety. K10

Although the Koran is often difficult to interpret, here we definitely seem to see evidence that the initiate has to hold onto a rope as he is lowered into Mt Sinai. 'Hold fast to that which he has given you and bear in mind what it contains ...', translates as 'hold fast to the rope and remember that god lives in the cave at the bottom of this passageway'. One can readily imagine the panic that this information would impart upon a new initiate into the Israelite priesthood - not only was he wholly dependent on a flickering oil lamp and a fraying piece of rope, but a terrifying ethereal being resided below!

So let's now review the information that Ralph Ellis has assembled in the book "Tempest & Exodus". The references indicate that Mt Sinai should:

- a. Be sharp.
- b. Be difficult to climb.
- c. Be sharply delineated from the surrounding plain.
- d. Be small enough to be cordoned off.
- e. Yet be the highest mountain in the land.
- f. Be on the edge of a desert.
- g. Be surrounded by a black basalt pavement.
- h. Contain a passageway into the mountain.
- i. That the passageway should go steeply downwards so that a rope is required.
- j. That at the bottom of the passageway there is a cave.

This may appear to be such a diverse list of requirements that no mountain in the whole of the Near East would fulfill them all. For instance that pavement that resembles the night sky, just what sort of feature could that be possibly be referring to? So where does this leave us? Can the location for Mt Sinai be solved simply by applying this peculiar set of requirements to each mountain and seeing if a match can be found? Actually, I think it can be, but the answer requires not only a liberal dose of lateral thinking, it also eventually requires a massive leap of faith - for it would appear that the Bible contains deep secrets.

Secrets

The little secret goes something like this. If you take an electronic Bible and type in a search for the word 'pyramid', the machine will grind its way through the long text and it will eventually beep a solemn lament and say 'nothing found'. Isn't this a little strange? The biblical patriarchs were resident in Heliopolis, which is just an arrow's arc away from Giza. The Giza plateau, with its three great pyramids, is not just a wonder of the ancient world, but a stupendous wonder of the modern world too. Here we have, in the form of the Bible, a complete family history of the Israelite patriarchs who lived in Heliopolis and yet it would appear that none of them ever had tea at the pyramids or noticed these great 'mountains' on the near horizon.

People today not only come from all over the world to see the pyramids, but the locals do just as I have described: they go and sit and take tea under the pyramids - it is a social gathering place of national importance. I am sure that exactly the same applied in the era of the patriarchs, if not more so. While I am sure that some parts of the plateau were considered sacred and so certain sections of the pyramids would have been 'cordoned off', exactly as Moses commanded at Mt Sinai; nevertheless, I am sure that the Giza plateau would still have drawn in some massive public-holiday crowds, even during the early period of dynastic Egypt.

Remember that the pyramids were a commercial enterprise, the same as the great temples of Upper Egypt were. They needed income to maintain the site and to pay for the priests and officials who worked there. The way this would have been achieved was through both tithes (taxes) and the time-honoured method of the common people making offerings. The most common offering in Egypt was a bread offering in a conical form; a shape probably representing the pyramids themselves. But wealthier individuals could come and offer fish, poultry and beef to the gods, and no doubt there were also gold trinkets and locketts given at the same time, to line the pockets and storehouses of the priesthood.

Indeed, the large bakery and butchery that provided for this industry was recently discovered at the foot of the Great Pyramid. It was instantly interpreted by the archaeologists on site as being the bakery for the workers who actually built the pyramid, but there is not a shred of evidence to support this assertion. Instead, it is much more likely that this large bakery and butchery provided the offerings for the rich trade in pilgrims who visited the Giza plateau.

From Abraham to Moses, each and every one of the patriarchs could have come and made an offering at the pyramids; then they would have subsequently mentioned this in the biblical accounts. More importantly, bearing in mind the whole thrust of Ralph's books "Jesus, Last of the Pharaohs" and "Tempest & Exodus", the biblical patriarchs were important people - high priests, princes, Hyksos pharaohs. These important officials and rulers would have not only come to Giza to make an offering at the pyramids, they were most probably the very high priests who were officiating at the service itself, just as the Bible implies!

Pyramids

So why, then, are there no references whatsoever to the pyramids of Egypt in the Bible? The answer is obvious: the Bible does mention the pyramids, and it mentions them quite often; but the names of all the pyramids have been deliberately obscured by the scribes. The Giza plateau IS

mentioned in the Bible, as is the Great Pyramid itself, and the biblical name for the latter is Mt Sinai.

Take another look at the list of requirements that the real Mt Sinai must fulfil. While the description of a natural mountain would agree with very few of these points, the Great Pyramid of Giza fulfils each and every one of them. The Great Pyramid is both sharp and steep, it contains a steeply inclined passageway that terminates in a rough cavern, it resides on the edge of the desert and it also rises very suddenly from the surrounding pavement area. As mountains go the Great Pyramid is rather small and easy to cordon off, yet it is also the tallest pyramid in Egypt. Finally, that pavement that looked like the night sky, corresponds perfectly with the great, black, basalt pavement that originally surrounded the Great Pyramid. (Remember that the upper chambers in this pyramid would still have been concealed in this era, thus the Bible makes no mention of them).

The problem for the clergy, with this new identification of Mt Sinai, is not only that this sacred mount is now situated in Egypt, it is also the distinctly Egyptian bias that this location gives to Judaeo-Christian theology. The first question that will be asked is: just what was the Israelite god doing inside an Egyptian pyramid? Unfortunately for the classical theologians, authors like Ahmed Osman and Ralph Ellis have been unearthing copious amounts of information that points towards an Egyptian ancestry for the Israelite religion. Egypt is, after all, where the Israelites spent their formative years, and the influence that the people of the Nile had on the biblical patriarchs is dramatically confirmed by a passage in the Koran:

When Abraham beheld the rising Moon, he said:

'That is my god.' But when it set, he said, 'If my Lord does not guide me, I shall surely go astray.' Then, when he beheld the Sun shining, he said: 'That must be my god, it is the largest (heavenly body).' K11

In the clearest of terms the biblical type texts are implying that the origins of the Israelite god were either the Moon-god Djeheuti (also called Yaheweh in Egypt) or the Sun-god Amen-Ra (also called Aton). It should be of no surprise that the Israelite names for this god are either Yahweh or Adhon. But having said all this, how does this new location for Mt Sinai square with the biblical accounts of the Exodus? Surely, as the Israelites were said to be travelling to Jerusalem, the 'mountain' had to lay outside Egypt. Actually, this is not so; instead, there has probably been some scribal deceit in the subsequent translations.

In the book "Tempest & Exodus", Ralph Ellis has discovered an account of the biblical Exodus on an ancient Egyptian stele of Ahmose I - the first time that a biblical account has been found in the historical record. One of the prime results of this discovery, is the implication that Moses and the Israelites were paid a large tribute by the Theban pharaoh Ahmose I to leave Egypt. When Moses received this tribute, in the parallel biblical accounts (although the Bible does not specify where the tribute came from), he was standing at the base of Mt Sinai. For such an account to make any sense, it would be preferable if Mt Sinai were actually located in Egypt; where Ahmose I could actually deliver this tribute to Moses. In addition, this vast tribute - of gold, copper, cloth and oil - was used by the Israelites to fabricate the Tabernacle and the Ark of the Covenant; the two most extravagant, ornate and luxurious artifacts in the whole of the Bible. These artifacts were made at the base of Mt Sinai, but once more it would make much more sense if this fabrication actually took place in Egypt, where the industrial facilities that would be required were actually located.

Finally, we come to the account of the 'wanderings' of the Israelites in Sinai. The biblical accounts indicate that some 500,000 Israelites wandered around the mountains of the Sinai peninsular for some 40 years. Such a proposal is complete nonsense. Apart from the period of 40 years being a symbolic period repeated throughout the Bible, the Sinai peninsular can be considered to be an extension of the Sahara desert. Such an assembly of people would not survive two weeks in this environment, let alone a period of some years. But if Mt Sinai were actually the Great Pyramid, the account would actually make a great deal more sense, and the 'wanderings' of the Israelites around Mt Sinai would then become a procession circling around the pyramids (the Bible is specific in indicating that there was a circular motion involved in these wanderings).

If this were so, is there any evidence to support such a notion? Indeed, there is. Firstly, the period of 40 years can be explained numerically, as the Great Pyramid is a 40 times copy of the Pi fraction. An approximation of Pi can be derived from 22:7, while the dimensions of the Great Pyramid measure 880:280 cubits (twice base length and height) - the ratio of 880:280 is an exact 40 times copy of the pi ratio of 22:7. Secondly, modern relics of this great procession around the pyramids still survive to this very day - in the perambulation of Christian reliquaries through the streets of Mediterranean cities and also in the circumnavigation of the faithful around the Ka'ba in Mecca.

The truth that lies below the surface of the Torah, Bible and Koran, is that the Israelite people were a very influential faction in Lower Egypt during the thirteenth to seventeenth dynasties of Egypt. They were a substantially Egyptianised people and one of their main functions was the control and supervision of the religious ceremonies upon the Giza plateau. The Israelites achieved this powerful position through the slaughter of the original supervisors of the Giza plateau - a military campaign that is still preserved in the biblical account of the defeat of the Troglodytes (Horim) by the patriarch Esau (the brother of Jacob). The Bible is strangely silent on why the Israelites would want to slaughter a tribe of lowly Troglodytes, but the fact that these cave dwellers were actually a very influential tribe who controlled access to the sacred chambers of the Giza pyramids makes the whole scenario much more comprehensible. With the defeat of the Troglodytes, the Israelites had become the Guardians of the Giza Plateau and the associated sacred chambers of the pyramids. The sacred Israelite 'mountain' that held their all-powerful deity was called Sinai - the Great Pyramid.

Although this may seem to be a rather radical interpretation of the biblical texts, it is somewhat fortunate that this provocative new title for the Israelites, the Giza Guardians, can be verified from classical historical accounts. In the book "Jesus, Last of the Pharaohs" I gave strong evidence that equated the Israelites directly with the Hyksos pharaohs of Lower Egypt. One of the translations of the term Hyksos (Hykau-Khasut) is often given as being the 'Kings of the Mountainous Countries', a term that - due to the lack of mountains in Egypt - is often retranslated as being the 'Kings of the Foreign Lands', or 'Foreign Kings' for short. But I believe that there may be a small mistranslation here.

The determinative glyph in the title Hykau-Khasut is the three-hills glyph, which is often translated as 'foreign hills' or simply 'foreign'. But the translation of the three-hills glyph that makes much more sense is that this was actually a representation of the three-hills of Giza - the three Giza pyramids. If this were the case, then there are two rather dramatic conclusions that can be drawn from this observation:

- a. The formal title of the Hyksos pharaohs would not have been 'Kings of the Mountains', but the 'Kings of the Giza Pyramids', and so both the Hyksos pharaohs and the Israelite patriarchs were known as the 'Guardians of the Giza plateau'.
- b. Since the three-hills glyph can be seen in texts dating from the second and third dynasties, under the standard chronology the glyph appears to predate the very pyramids that it portrays, which is not possible. If it is accepted, this simple epigraphic observation overturns the whole chronology of Egypt, for the pyramids must predate the glyph that represents them. In this case, the Giza pyramids must have existed before the rise of dynastic Egyptian culture.

References

- 1 Josephus Ant 3:76
- 2 Bible Exodus 19:12
- 3 Ibid 19:24
- 4 Ibid 24:10
- 5 Ibid 24:12
- 6 Ibid 34:32
- 7 Bible Leviticus 26:46
- 8 Ibid 27:34
- 9 Koran 7:170
- 10 Ibid 18:19
- 11 Ibid 6:78

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Ancient Egyptian Railways

by Ralph Ellis

I discovered an interesting letter on an Internet chatroom, regarding the origins of the width of the track, or the gauge, of the British (worldwide) railway systems. Perhaps the author was being a little tongue-in-cheek, but he suggested that this gauge originated with the Romans, who made waggons of a particular dimension. Because deep ruts were made in roadways and tracks, as can be clearly seen at the famous Roman quarry trackways of Malta, all the succeeding wagon designs had to use the same width or gauge - or risk damaging their wheels on the ruts.

Much later, coalmining tracks used the same gauge, and it was from these early horse-drawn mining trucks at Tyneside in Britain that George Stephenson designed one of the first railway engines in the world, the Rocket. The author then went on to observe that Thiokol, the designers of the solid rocket boosters on the space shuttle, were constrained in their design by the need to transport the Shuttle's boosters by rail. Thus, in the words of this Internet wit, the dimensions of the shuttle were ultimately decreed by the width of the rear-ends of a couple of Roman horses. But, as is often the case, there is nothing new under the Sun. Having researched the subject a little, I found an almost identical quotation (minus the space-shuttle quip) in a venerable old tome, which was penned by one Stuart H Holbrook. I never did find a precise date for Mr Holbrook's work but, unfortunately for the claims to originality by the Internet wit, this original posting was written in nineteenth century English.

Whatever the date for the origins of this quote, it was an interesting and humorous posting that had more than an element of truth as a backdrop. Just why have our standard measurements and designs come into current usage? Was this by design, accident or, as this author would have us

believe, an historical comedy of coincidences? This was a question I had already tried to tackle in the book *Thoth*, and the surprising answer that I came up with, was that most of our measurement systems are based on the dimensions of the Great Pyramid (GP) and the Thoth or Royal cubit of ancient Egypt.

This claim may seem to be pure unjustifiable speculation at this stage, but let's run with this scenario for a while and see what it delivers. My Egyptian speculation was primarily driven by one glaring, and undeniable fact - that there are exactly 1,760 yards in the Imperial mile unit, and there are also exactly 1,760 cubits in the Great Pyramid's perimeter length. It seemed to be obvious to me that the British Measurement System was based either upon the dimensions of the Great Pyramid itself, or, perhaps, upon the same principles that the Great Pyramid's designer had used.

Thus, it was natural for me to investigate the railway gauge in terms of Egyptian units, as we shall see shortly. So, how was this worldwide railway gauge derived in the first place? The 'standard' railway gauge, as it became known, measures 4 ft 8.5 inches; so what was the reason for using this rather peculiar dimension? The history of the unit is that it was used at the coal mines in Tyneside, and then the horse tramways in Newcastle-upon-Tyne; both being east-coast towns in England.

This gauge was subsequently copied by George Stephenson, presumably for economic reasons, for his Stockton to Darlington railway. His son, Robert, then used the same gauge once more for his Liverpool to Manchester line. As Britain made the majority of railway engines at this time, this gauge width was then subsequently adopted by the majority of countries across the whole world.

I have not seen a definitive rationale for the original Tyneside gauge width, but the influences on its choice would have included the size of the mine shaft tunnels, or drifts, and the amount of coal that a horse or two could pull. But, nevertheless, the actual gauge measurement they finally chose is rather perplexing; why would anyone choose a dimension of 4 ft 8.5 inches? Why not 4 ft, or 5 ft, or perhaps 4 ft 6 inches? The Russians chose 5 ft, and the Spanish, 5 ft 6 inches (these were not metric, but Imperial measurements, due to the British and American lead in locomotive design). Both of these alternative gauges comprised whole-number or simple fraction dimensions, and so the reason for their choice would seem to be more than obvious. The dimension of the standard gauge's 4ft 8.5 inches, however, is 4.7083 feet, and it does not resolve into a simple fraction at all. So why was it chosen?

Could it be, by some remote chance, that the reason for this strange measurement lies in the conversion of this Imperial dimension into Egyptian Thoth cubits - where it then produces 2.75 cubits? It has to be said, that this measurement is a much simpler fraction than the Imperial version, so did this fact somehow influence the strange choice of gauge width? A dank coal mine on the moors of northeast England may be a strange place to find an Egyptian cubit, but bear in mind that the coalmine barons of the eighteenth and nineteenth centuries were amongst the most wealthy and influential industrialists in the world. It is also true that the waggon gauge of ancient Greece was apparently 'between 4ft 6 inches and 5 ft',¹ which is undeniably close to the 'standard' gauge width. Did such an ancient custom, somehow or other, find its way into Britain?

The Rod

Even if the Thoth (Royal) cubit from Egypt did lie behind this strange choice of railway gauge, why on earth should anyone choose a unit of 2.75 cubits rather than a whole number like 3 cubits? The answer could well be, as I have said many times before, that just about all the dimensions of

the Great Pyramid (GP) are based on the 5.5 cubit rod length; and the ease with which this measurement unit works throughout the Great Pyramid's dimensions has already been demonstrated. But remember, also, that the arguments in Appendix 1 further refined this unit, and suggested that the real rod unit in use should be half that size, or just 2.75 Thoth cubits (tc).

It just so happens, of course, that the 'standard' gauge of the railways also measures 2.75 tc. (To be accurate, 2.75 tc actually measures 4 ft 8.65 ins, if a cubit length of 52.33 cms were used). I am not sure, however, that this intriguing coincidence was derived via the size of a pair of horses' backsides or the width of the ruts in a Roman road, because in fact there is a much more logical way in which this adoption of a foreign unit may have come about.

The first iron rails for tramways were forged in Britain in 1789. The world's first real railway, Richard Trevithick's locomotive 'New Castle', on the Pen-y-darren Tramway near Merthyr Tydfil, South Wales, was built in 1804. George Stephenson copied this idea, but his Stockton to Darlington line, built in 1825, was not what one would really call a railway. The Stephensons' first real railway was the Liverpool to Manchester line of 1829, where Robert Stephenson's stage-managed event with the locomotive 'Rocket' eventually stole all the railway accolades from the true pioneer, Trevithick.

Isambard Kingdom Brunel's revolutionary Great Western Railway was not commenced until 1836, when his much wider seven-foot gauge railway was first proposed. It is clear that, although the 4 ft 8.5 inch gauge was widely adopted around the early nineteenth century by Stephenson and his followers, this was obviously not a universal British standard, enshrined in law, at this time. Each railway proposal came before Parliament with its own set of specifications and was approved on its merits. The original specification for the Great Western railway proposed the standard gauge, but Brunel then changed the bill to specify a seven-foot gauge track and Parliament accepted it. The real battle of the competing railway gauges did not start in earnest until 1845, in Bristol.

But if the Egyptian cubit was to be in any way influential in the design of the British railway system, they would have needed to have been rediscovered before 1800. That this is indeed so, can be conclusively proved because we know that Sir Isaac Newton had discovered the exact size of the King's Chamber in the Great Pyramid; and he wrote up the results of his investigations in his booklet called the Dissertation upon the Sacred Cubit of the Jews. Newton used John Greaves' measurements of the pyramids to try and discover the exact length of this 'sacred' cubit and he came up with a length of 52.33 cms, which is remarkably close to the figure that is currently accepted. Although I have a copy of Newton's original booklet, there is unfortunately no date upon this extract; but since we know that Newton died in 1727, it is certain that the exact dimensions of the Thoth cubit were known of, and in wide circulation, in Britain by the time that the railway gauges were created and standardized.

Egypt

It cannot be stressed enough that the designs of Egypt were quite influential in the late eighteenth and early nineteenth centuries in Britain. Napoleon had just won the Battle of the Pyramids in 1798, and then Admiral Nelson defeated the French fleet in the Battle of the Nile later that year; forcing Napoleon to surrender. Britain then claimed the spoils, both of Egypt herself and also from the 150 French archaeologists who had been working at all the great sites in Egypt. So, it was in this kind of climate that Brunel, ever the great engineer, proposed a design in 1830 for the longest

suspension bridge in the world; the ambitious 630 ft span of the River Avon at Clifton, Bristol. The design he proposed included Egyptian towers, and this Egyptian theme to the project was warmly received. Brunel records that a major sponsor, William Beckford, said of this design:

He admired the (plans to the bridge) and praised strongly the architecture I had adopted - approving the Egyptian but condemning in strong terms all the others. 2

But the opinions of Beckford obviously did not win the day, and although the the Clifton Suspension Bridge was an engineering triumph, and is still taking vehicular traffic to this day, the towers were not built entirely in the Egyptian style.

As explained in the book *Thoth*, certain other influential characters like Mr Charles Piazzi Smyth, the Astronomer Royal for Scotland, had more than a passing interest in the Giza pyramids and their measurements. Smyth, like Newton, thought that the measurement systems used in the Great Pyramid had been preserved by the biblical patriarchs and had ultimately found their way into Britain. Sir John Herschel was another astronomer who was passionately in favour of the Imperial Measurement System. Sir John stood on the Standards Commission for measurements and he was central to the prevention of the metric system being adopted in 1855. Although this was a later chapter in the history of Britain's measurement systems than the railways dispute, it is not beyond the realms of possibility that other astronomers, with a similar interest to that of Sir Isaac Newton and Piazzi Smyth, were influential in measurement standardisation in the early nineteenth century.

Returning to the railway gauge dispute, there was still no particular standard gauge width in the eyes of the British law in 1835. Matters came to a head, however, when the different railway systems started to join up in 1845. A Royal Commission was duly appointed in July of that year to investigate the matter, and the legal battle for the standardisation of the British railway gauge was to be overseen by three commissioners: Sir Frederick Smith, Inspector of Railways; Peter Barlow, a Woolwich military mathematician; and (wait for it) George Biddel, the Astronomical Observer for the Greenwich Observatory. The reason for the appointment of the latter two individuals to the commission, neither of whom had any engineering experience, was rather baffling. But it has to be observed that Woolwich and Greenwich were both influenced by the Royal Navy and were within throwing distance of each other along the Thames.

The whole scenario seems uncannily like the problems that the horologer, John Harrison, had had with the same Greenwich Observatory nearly a century earlier. Harrison had invented a very accurate chronometer to measure the Earth's longitude, as an aid to maritime navigation. Meanwhile his rival, the Astronomer Royal at Greenwich, Nevil Maskelyne, was using a complicated system of Lunar observations to derive a ship's position. Quite sensibly, a competition was held to see which system was the superior, and ships sailed off, navigating with the rival systems. While competition is normally healthy, the fact was that the Astronomer Royal, Maskelyne, also sat on the commission that decided the result of the competition.

Harrison's far superior clock system was stifled and rejected by the commission at every turn, when it was obvious, even to the King, that the commission's decisions were biased and wrong. Harrison eventually got his prize, but the delay had cost decades - during which time British ships continued to flounder on unexpected shorelines and Harrison's clock design was progressively poached by others. 3 (By the way, if you find a Harrison clock in the attic, treat it with some respect as it is probably worth a few million GB pounds).

Competition

In an all too familiar fashion, the railway commission of 1845 quite sensibly devised a competition between the rival train systems to decide which of the designs was the superior. Each of the steam trains - the standard and the broad gauge - ran a route of about 50 miles carrying various loads, to see which was the faster and more reliable design. Because Brunel's broad gauge allowed a much bigger steam engine to pull the carriages; had a lower center of gravity for cornering; and larger wheels with less rolling friction; the seven-foot gauge railway produced the best results in every statistic being measured by the commission. This success was despite the fact that Brunel was using a much older engine design than the standard gauge company, whose brand-new steam engine and carriages eventually came off the narrower tracks during the trials and crashed.

Following this pitiful exhibition by the standard gauge design, and in true British tradition, the commission therefore pronounced that the smaller 4ft 8.5 inch 'standard' gauge was the superior design and should be adopted as a legal standard throughout the country! Brunel was understandably furious and, like Harrison before him, told the commission exactly what he thought of them in the local vernacular.

Thus, the first British law to ban the construction of more broad gauge railways was passed in 1846. Despite this legal statute, however, Brunel was determined to build new broad gauge railways. Brunel's title of 'engineer' belies his true status; in reality, he was Commander in Chief and he managed every last detail of the entire project. Such a character was not going to be put off by mere trifles like an Act of Parliament, so he gathered together a 'private army' of 2000 navvies and defeated the opposition at the 'Battle of Mickleton', thereby managing to complete the Bristol to Birmingham line in the broad gauge. But economics as well as the law were now opposed to Brunel; the vast majority of lines had been built in the standard gauge - it had become the de facto standard.

But, in the light of all the above, I would respectfully suggest that it is entirely possible that Egyptian influences were really behind the invention of this standard railway gauge of 4 ft 8.5 inches:

- a. Many influential characters, like Sir Isaac Newton, really thought that the Thoth cubit from ancient Egypt was somehow a 'sacred' measurement system supplied by 'god'.
- b. These individuals also thought that the Imperial Measurements were somehow descended from these 'sacred units' and they therefore sought to include this newly discovered 'sacred' measurement system, from the Great Pyramid, into the British statutes.
- c. The newest development of the era and the next change to the statutes book was the inclusion of the new fangled 'iron road', as the Irish still call it.
- d. There are two possibilities as to how the Egyptian system was subdivided into 2.75 units for use in the railway system.
 - i. The railway pioneers used the Egyptian cubit measurement system, but copied the standard Imperial Measurement's subdivision of the rod, which measures 5.5 units. A rod width of 5.5 cubits (9 ft 5 inches) would have been far too wide for a railway, whereas half a rod was just about right.
 - ii. Alternatively, perhaps it was already known through myth and tradition that the Egyptians had an equivalent to our rod system, and also used the 5.5 or the 2.75 cubit

subdivisions in their measurements. In this case, there would have been no argument as to what measurements should be used.

I would suggest that Sir Isambard Kingdom Brunel lost his fight for a 7 ft gauge railway on purely religious grounds. Brunel came up with a far superior specification based on sound technical and engineering principles that took into account the stability of the train, the size (power) of the engine and, equally, the practicality and comfort of the carriages that would be carried.

Brunel then proved to the world in an open competition that his design was far superior to the 'standard' gauge - but his proposals were still rejected by the Royal Commission. Brunel rightly derided the authorities and politicians for their stupidity in not adopting his proposal. What Brunel probably did not understand, however, was the depth of feeling in political circles for the concept of sacred measurement systems. Had he opted for a 9 ft 5 inch gauge instead, he might have been taken more seriously. It is therefore quite probable that the dimensions of our railways were chosen purely because the width of the tracks are exactly 1/4 of the length of the Queen's Chamber in the Great Pyramid.

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Egyptian measurements

Imperial Measures

As was explained in some detail by P J Crowe in the last issue of SIS Review, the number 40 is a favourite of the biblical scribes, but why? The answer to this is remarkably simple, but there is a great deal of background information that needs to be understood before this simplistic answer can be recognised. The most important thing to note is that measurements and numerology were very important in ancient times and also within the biblical texts. It was interesting to note the cleric's view in Crowe's article, which was that 'no numbers in the Bible should be considered or used mathematically'. This is simply theological obfuscation, the Bible painstakingly details the measurements of many structures, and many of these measurements were originally considered sacred. Indeed, Jesus was not simply a carpenter, but a tekton (tektwn) or an architect.

Sir Isaac Newton was searching for these biblical sacred measurements when he wrote his booklet entitled "Dissertation upon the Sacred Cubit of the Jews and other nations". Newton was interested in the precise length of the cubit that was being used in these biblical dimensions, but he discarded the unit that I believe was being used - the Royal or Thoth cubit of Egypt measuring 52.35cm. The prophet Ezekiel appears to confirm my assumption when he says that the cubit length used for the altar of the Temple of Jerusalem was 'a cubit and a hand breadth'. This cubit-plus-a-hand was the exact dimension of the Royal/Thoth cubit.

I have detailed this argument more fully in the book Thoth, Architect of the Universe, but we can see here the foundations of the original import of numerology and measurement systems within the Bible. The answer to why the number 40 was so important is contained within these measurement systems and so a detailed look at some of these is necessary. Remarkably, the first location to look

at in this regard, is Britain and its arcane usage of the Imperial Measurement System.

Imperial

Imperial Measurements, two words guaranteed to produce a shudder of horror in all school children until the coming of metrication. Nobody understood the system and it beggared belief that anyone would want to create such an unwieldy system in the first place - so where did it come from and why did it manage to last so long?

This is actually a serious question - exactly why was this complex system of measures invented? Does anyone really know? From the British perspective, the system seemed quite natural; having 14 pounds to the stone and 12 pence to the shilling were just part of the initiation into the culture, no more peculiar than having milk delivered to the doorstep. To the rest of the world, however, it would seem that the figures of 1,760 yards to the mile and 51/2 yards to the rod were plucked out of thin air. For who, in their right mind, would create a system of units that used fractions? Indeed, this mismatch of odd numbered units in the Imperial System has caused many eminent heads to be scratched over the years. No less an authority than Professor R. Connor, who has been working on weight and measures for more than forty years (sic), says of the Imperial system of measures:

If we look again at the table of length, we might agree that the relation of inches to feet and feet to yard are not unreasonable, nor is that of the relation of rods to furlong to mile, but the entry '51/2 yards = 1 rod' strikes a discordant note. For who in his right mind would establish a table of relationships using fractional parts? ... it can be taken for granted that the table was not set up 'de novo' (as new), but that two or more systems were being fused together to meet the needs of the times.

This is all very logical: the foot and yard were part of one measurement system and the furlong and rod were part of another. Where they met formed that uncomfortable 51/2 yards to the rod. But this does not exactly explain all the other odd ratios in the system, for instance, the 8 furlongs to the mile, the 320 rods to the mile and the 1,760 yards to the mile. They seem to be bizarre numbers; there has to be a simpler and more comprehensive solution to this problem than the fusion of two measurement systems.

That there may be some all-encompassing rationale to the system is borne out by some of its underlying symmetry, for even that rather odd sounding 51/2 yards to the rod still manages to work well throughout the system. The following are divisions of the Imperial System, expressed in yards and rods, yet both sides of the table are expressed in round numbers. One has to admit that the system does have an unexpected symmetry to it:

1760 yards (1 mile) divided by 5.5 = 320 rods,
220 yards (1 furlong) divided by 5.5 = 40 rods,
22 yards (1 chain) divided by 5.5 = 4 rods,
1 acre = 22 x 220 yds which is 4 x 40 rods.

The ease with which the 51/2 yard rod fits into the system has been recognised in the expert field as well. Professor Connor continues:

The pivot of the table of length, is the rod. It generates not only the furlong as a unit of length, but also the acre...

But this is a contradiction of the previous statement: the rod unit cannot be both the pivotal unit and also the accidental result of the fusion of two different systems. It would seem that the experts have come to no real conclusions beyond the 'fact' that the yard is a nice convenient household length and that a mishmash of units has grown up around it. For a long time I found this deeply unsatisfactory and I determined to find a better solution.

At last, after much patient study of the ancient texts, there does seem to be an alternative and very attractive solution to this age-old conundrum. Additionally, it is an answer that is relatively simple, which, according to the premise known as Occam's razor, is always the test of a good theory.

Pi units

The solution I am proposing is that the whole table of units was based on the mathematical constant Pi. It is this use of Pi as a base structure to the Imperial Measurement System that has determined its peculiar nature and has also determined the length of that awkward 51/2-yard rod. Pi is not a nice round decimal number and therefore does not lend itself easily to sub-divisions. It is also a fixed constant of nature, so there is not much that can be done about that - the value of Pi cannot be changed, it just has to be circumvented. So if a designer wished to encompass the value of Pi into a building or, indeed into a measurement system, the obvious solution would be to choose an approximation of Pi that was divisible by even units. A fraction of 22 : 7 springs to mind as an obvious choice, it is a very simple approximation of the precise Pi number and it also has an even numbered numerator - the number 22.

My proposal is that the Pi ratio used in all of the Imperial System was 22 : 7. The numerator in this ratio, the number 22, is fundamental to the way in which the system was designed, it is the base unit. Thus when looking at the Imperial system, it can be seen that there are 22 yards in a chain. Multiply this by ten and we find that the furlong is 220 yards. Finally, when going down the scale, if the number 22 is divided by 4 it produces the rather odd looking rod length of 51/2 units.

It would appear that there is a very simple solution to the peculiarities of the Imperial Measurement System; and that awkward 51/2 yard rod is simply a necessary by-product of our starting point of Pi. For Pi-based measurements to work out in even units, we have to use a multiple of 5.5 somewhere in the measurement system. The British Imperial Measurement System was not, therefore, just plucked out of thin air, it was a system based on Pi.

But if this is so, the implications are manifold and quite interesting, for it is indicating that the knowledge of the fractional approximation of Pi was known long ago. If this is so, the important question then comes - how long ago was this fraction of Pi known? How old is the Imperial measurement System? Some further investigation may provide an answer.

Pi Mile

Having found the symmetry of the sub-units of this measurement system, it is time to look at the

mile length. When making this wonderfully new set of measurements, based on Pi, why would someone want to make them have such an awkward end-point; why derive the peculiar mile length of 1,760 yards? Where did this peculiar length come from? Well, as one might expect, this is another result of using Pi-based units; the result of using the 5.5 unit rod that is so central to this system.

The number 1760 is another Pi based number, a multiple of the Pi numerator of 22 units (22 : 7). Multiply 22 by 80 and we find that the mile is 1760 yards. Therefore any of the other sub-units in the system (which are based on the number 22, as in the table above) will happily divide into the mile length, including that awkward 5.5 yard rod. The result being that there are 320 rods, or 80 chains, or 8 furlongs to the mile.

This just has to be the most logical reason yet given for the mile length in the British Imperial Measures. Someone back in the dim and distant past knew of the fractional value of Pi and decided to encapsulate this into a new measurement system, one that has endured over the millennia into the present era. But the question still remains as to how and why was that done? How old is our Imperial Measurement system?

What follows may seem a little esoteric to some within the scientific community, but the artifacts are out there for anyone to witness and measure. One may disagree with the final interpretations that are made in the book 'Thoth, Architect of the Universe', but nevertheless facts are facts and there is an underlying simplicity to what follows. Why the caution at this point in this thesis? Well, put simply, the Imperial Measurement System was quite possibly derived from the construction of the Great Pyramid of Giza in Egypt!.

Now that may seem like a bold statement to make, but there are some good reasons for doing so. Firstly, it is true that the dimensions of the Great Pyramid, like the Imperial Measurements, are based on the function of Pi. As I shall show shortly, in numerical terms, the height of this pyramid is a representation of the radius of a circle and the circumference is a representation of the circle's circumference. Thus, if the pyramid were 7 units high, the perimeter would be 44 of those same units (7 : 44). And if we include the number of '2' from the circumference formula, I think the Pi fraction of 7 : 22 can be clearly seen in the pyramid dimensions below.

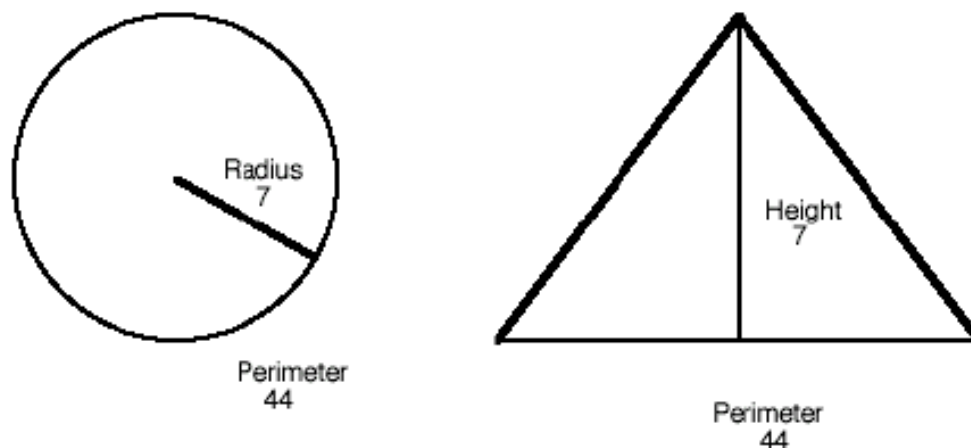


Fig. 1 Great Pyramid of Giza as representation of a circle

So the Great Pyramid and the Imperial Measures appear to have been based on the same mathematical function - Pi, but where does the mile fit into all this? Well it is obvious that the pyramid does not really measure 44 units around the base, and to simply state that it measures 921.36 meters or even 3022 Imperial feet around the base means absolutely nothing. It is axiomatic that the Egyptians were using cubits, not feet or meters, and so it is to cubits we should look when deriving the measurements of the pyramids. The precise unit the Egyptians used was derived by Sir Isaac Newton in the 17th century, in his small booklet entitled "Dissertation upon the Sacred Cubit of the Jews and other nations". He ascertained the length by deriving that the King's chamber in the pyramid was constructed to be 10 x 20 cubit lengths, and the resulting unit has a length of 52.35 centimeters (20.6 inches).

If we were to use this original unit to measure the circumference, we would discover, to our amazement, that the great Pyramid has a perimeter length of 1760 royal cubits - the same number of units as the 1760 yard Imperial mile. The absolute length of the cubit and the yard are different, of course, but the numerical symmetry remains the same.

The accepted modern measurements for the Great Pyramid bear out this claim in a rather precise manner. Mark Lehner, author of the standard reference work entitled *The Complete Pyramids*, gives the dimensions of the Great Pyramid of 230.33 x 146.59 meters (perimeter length and height). Using the Royal or Thoth cubit length of 52.35cm, these measurements show that the ancient architect who designed this pyramid was using dimensions of 1759.9 x 280.02 cubits. Indeed, just to confirm this claim, Lehner then gives the Great Pyramid a slope angle of 51° 50' 40", whereas the actual angle of a Pi (22:7) shaped pyramid would be 51° 50' 34". This angle is within 6 seconds of arc away from the true figure and it means that the pyramid's height is accurate to within 1.5 centimeters over a total of 146.6 meters! Given the accuracy of this symmetry between the pyramid and Pi, it is rather surprising that Lehner does not mention Pi at all.

Many may claim that this symmetry with Pi is mere coincidence, many may also say that the Imperial Measurement System is simply a base 22 numeric system and nothing to do with Pi.

I would disagree. Firstly, it has been long rumoured in mythology, that the measurements of the Great Pyramid were somehow special. That is why Sir Isaac Newton wrote his pamphlet in the first place, in which he ponders over the dimensions of the Great Pyramid at Giza and many other ancient monuments. It is perhaps a shame that the base of the pyramid was covered in rubble in those times and that the perimeter length he was using was considerably short of the true length, otherwise Newton would certainly have discovered the same coincidence. Secondly it is a fact that the Great Pyramid not only contains the perimeter length of 1760 cubits, but also a height of 280 cubits. Thus this stupendous edifice, designed and erected some say in the early Bronze Age, is, as stated above, simply a representation of the circle formula of; $\text{circumference} = 2 \text{ Pi} \times r$. So the ratio chosen for the design of the Great Pyramid was simply a 40 times multiple of the fractional approximation of Pi,

$$22 \times 40 = 880, 7 \times 40 = 280, \text{ pyramid ratio} = 880:280$$

The base of the Great Pyramid Pyramid is then multiplied by 2 ($2 \text{ Pi} \times r$), $2 \times 880 = 1,760$.

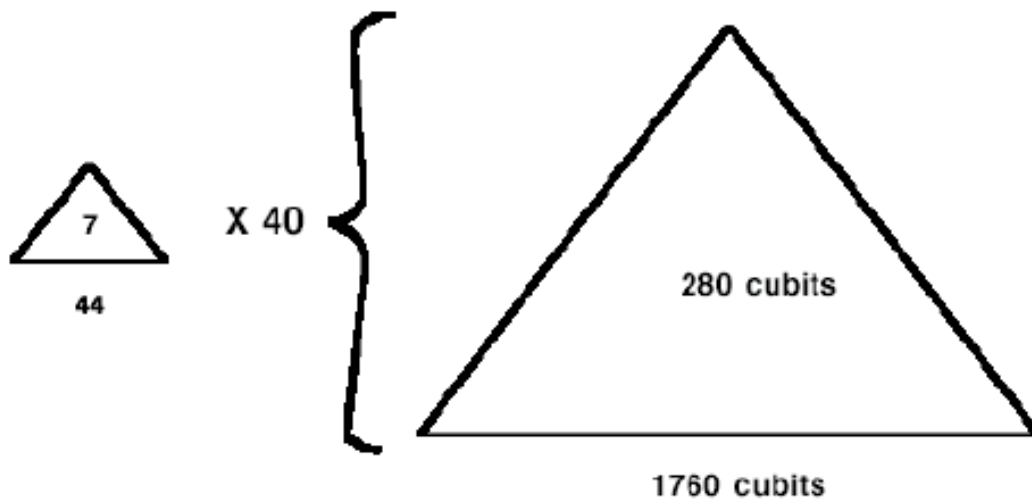


Fig. 2 Great Pyramid a 40 times copy of Pi.

Therefore, the Imperial Measurement System is not only based on Pi, but the units and multiples of units also conform to those used both externally and internally at the Great Pyramid. Thus the pyramid appears to be a mathematical and meteorological constant carved not only into the fabric of these ancient monuments, but also (latterly) into the culture of the Anglo-Saxon peoples.

But there is a further conundrum that needs further explanation - the role of the number 40 within biblical literature, just why was it considered so important? The answer lies in the role of Giza in the biblical texts. The whole story is too complicated to explain in this short article, but the whole thrust of my books *Jesus, Last of the Pharaohs* and *Tempest & Exodus* is that the heroes of the Old Testament Bible (the Torah) were actually very important people. In fact the Israelites were the Hyksos people of Egypt, and the Israelite exodus was the Hyksos exodus from Egypt.

It so happens that these two exodus events are identical in every respect apart from their dating. The dating issue can be resolved to great satisfaction, but the obstacle that prevents this association from being widely accepted is that if the Hyksos were the Israelites, then the Hyksos leaders were the Israelite leaders. In turn, this directly implies that, since the Hyksos leaders were pharaohs of Egypt, then the Israelite leaders must have been pharaohs of Egypt. Theologians and Egyptologists alike find this concept rather too hot to handle. Such a scenario may also seem unsubstantiated and untenable, but it is a fact that the first Hyksos pharaoh was called Mam-Aybre, while the first Israelite patriarch was called Abra-Ham.

In the book *Tempest & Exodus*, I then go on to explore the religion of the Hyksos in comparison to that of the Bible and some remarkable coincidences started to highlight themselves. The prime result of this investigation was the distinct possibility that the Great Pyramid of Giza is mentioned many times within the biblical texts, it is just that its name has been changed to Mt Sinai. You can take or reject this scenario as you wish, but the bottom line is that from Abraham to Joseph (who was the second most powerful man in Egypt after the pharaoh), the links between biblical history and Egypt are very strong indeed. It was from those links that the importance of the number 40 slipped into biblical history.

The number 40 was a secret that explained the function of the Great Pyramid as being a

mathematical equation - a physical embodiment of the circle formula. To understand this, however, one had to know the Pi formula of 22:7 and how that formula was used within the structure of the pyramid. Knowing that the perimeter length was 1760 cubits was not enough, look at how many people have seen the pyramid measurements and the Imperial mile length without knowing that Pi was involved in these numbers. What the initiate required was the conversion factor of 40, which changed the dimensions of 1760:280 into the Pi circle formula of 44:7. As an aside, the reason for using the Pi approximation of 22:7 (44:7), is that only in this way can both the height and the base-length of the pyramid be derived in whole numbers. Had an accurate Pi been used, one of these dimensions would have had to have been fractional.

Israelite religion was based on initiation and I would propose that this number 40 was just one of those secret and sacred initiations. Asking people if they thought that the Great Pyramid was '40 years old', for instance, would instantly differentiate between the initiated and the profane. It was this covert advertisement of who was initiated and who was not that lay behind the numerous references to the number 40 within the Bible. In order to denote which kings and priests had been fully initiated into the numerology of the Great Pyramid, these important figures were subsequently said to had reign lengths or life-spans of 40 years. Those in the know understood immediately, while the rest have wondered and speculated for millennia...

Fascinating, is it not?

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The Biblical exodus inscribed on an ancient Egyptian stele

by Ralph Ellis

Eager Scribes

Chris Ogilvie-Herald, co-author of "Giza, the Truth" was poking around the library of the Egypt Exploration Society one day, when he happened upon a copy of a booklet, by Ritner and Foster, regarding an inscription on an Egyptian stele of Ahmose I. Chris' prime interest was the meteorology of Egypt, but knowing my interest in the Hyksos period, he popped a copy in the post to me as well. It was rather fortunate that his eagle eye had spotted the pamphlet, because it was to lead to a whole new avenue of research for me.

The book "Jesus, Last of the Pharaohs" was primarily a comparison between the Hyksos exodus out of Egypt and the Israelite exodus out of Egypt. To me, the parallel texts were far too close to each other to be the result of coincidence; they had to be one and the same event. The only real problem with the whole thesis, however, was the fact that outside the biblical type texts, there is little or no historical evidence for the Israelite exodus. Even some Jewish historians have been inclined to regard the biblical exodus as a fable inspired by ancient myths and some eager scribes. So the arrival of the pamphlet from Chris was quite an extraordinary and fortuitous event. My eyes were immediately drawn to a few paragraphs in the translation of the Stele, for they were familiar - but why should the long lost scribblings of an ancient Egyptian scribe appear familiar to me? It was temporarily a little baffling. Was this quote something I had read about regarding the Hyksos pharaohs in Egypt? Was it from the many Egyptian text books that littered my office? Then the penny began to drop; I had seen these paragraphs before, not in a book on Egyptology, but in the Bible.

I was somewhat taken aback, for this biblical quotation detailed the events that occurred during the biblical exodus of the Israelites. Here was, quite possibly, the historical evidence for the exodus that had been sought after by so many people for so long. The "Tempest Stele", as it came to be known, had been translated and poured over by Egyptologists and historians alike for over 30 years, yet nobody seems to have noticed the fact that a large section of the text was identical to sections in the Torah, Bible and Koran. It seemed impossible that these people had not spotted it before, but there again, perhaps they were not in the right frame of mind to accept such a finding even if it were noticed.

Ahmose

The Tempest Stele was erected by the pharaoh Ahmose I at the beginning of the eighteenth dynasty of Egypt, which equates to about 1550 BC. The stele derives its dramatic title from the great storms that it details, which evidently struck Egypt during the reign of Ahmose I. Climatically speaking, southern, or Upper Egypt can be thought of as being in the midst of the Sahara desert, and although the occasional desert thunderstorm will create a flash flood every decade or so, the area is otherwise bone dry. Ahmose's account of a raging nationwide tempest of rain continuing without cessation and being louder than a waterfall at Aswan, can therefore be considered to be highly unusual in this region.

... now then ... the gods declared their discontent. The gods [caused] the sky to come in a tempest of rain, with darkness in the western region and the sky being unleashed without [cessation, louder than] the cries of the masses, more powerful than [...], [while the rain raged] on the mountains louder than the noise of the cataract which is at Elephantine.

This was certainly a notable occurrence, it was not only worthy of an Egyptian stele being cut to record these events, but was it also worthy of a sacred scroll being written too? Was the Israelite equivalent of the stele the second book of the Torah - Exodus?

The biblical plagues have often been dismissed as being far too late, chronologically speaking, to be coincident with a stele being written by Ahmose I. But for various reasons detailed more fully in the book "Jesus, Last of the Pharaohs", I believe that the biblical exodus was much earlier than currently thought. In essence, I agree with the first century historian Josephus when he says that the Israelite exodus was, in fact, the exodus of the Hyksos peoples from Egypt. The Hyksos exodus has been determined as being in the reign of Ahmose I, which would therefore place the biblical exodus at just the right time for the biblical plagues to be coincident with the Tempest Stele.

The biblical plagues have a similar theme to that which has been translated from the Tempest Stele:

... a thick darkness, without the least light, spread itself over the Egyptians; whereby their sight being obstructed, and their breathing hindered by the thickness of the air ... under a terror lest they be swallowed up by the dark cloud ... Hail was sent down from heaven, and such hail it

*was, as the climate of Egypt had never suffered before ...
the hail broke down their boughs laden with fruit.*

Doppieganger

This brings us to the rather interesting translation of the Tempest Stele, which accords so well with the biblical account, indeed it appears to be a direct quotation from the Bible. There are a number of biblical quotations and similarities inscribed on the Tempest Stele and one of them reads as follows:

Then his Majesty began ... to provide them with silver, with gold, with copper, with oil, and of every bolt [of cloth] that could be desired. Then his majesty made himself comfortable inside the palace.

In the Bible, an exact equivalent of the description above is to be found. During the exodus the Bible says:

This is the offering which ye shall take of them; gold, silver, and brass [copper]. And cloth of blue, and purple, and scarlet, and fine linen ... oil for the light, spices for anointing oil and for sweet incense ... and let them make a [palace] sanctuary that I may dwell among them.

The quotations from the Tempest Stele, that are discussed more fully in the book "Tempest & Exodus", consist of three successive sentences, plus another three in another related chapter on the same topic. Here however, I will just look at just this one similar sentence; and what we appear to have here is a section of the Bible written upon an Egyptian stele (or vice versa).

Tributes

The reference in the Tempest Stele, to tributes of gold, silver, oil and cloth, makes little sense; were these precious materials supposed to be offerings to the gods? But in the stele text, a gold offering had already been given to the gods, so what was this second offering for? The biblical version of this text gives us the vital clue to the true meaning of the Egyptian text - the biblical version is not describing an offering to the gods, but the expensive materials that were brought to Moses for the building of the mobile temple known as the Tabernacle and the Ark of the Covenant.

This stupendously extravagant construction was a mobile copy of the standard Egyptian temple, with outer courts, an outer altar, rows of pillars and an inner Holy of Holies. The Bible describes this lavishly decorated and very expensive construction in the minutest of detail, it was certainly the centerpiece of Israelite culture, perhaps more so than even the Ark of the Covenant, which eventually resided inside it. Once the Ark and the Tabernacle had been constructed by the people, Moses made himself comfortable inside the palace (Tabernacle), exactly as the pharaoh does in the Tempest Stele.

So was this a description of the same event in both the Egyptian and the Israelite accounts? Was Ahmose I making a Tabernacle? If this was a description of the same events, however, it might initially seem that Ahmose I would then have to be a pseudonym Moses! It is highly unlikely that

Ahmosé I is being confused with Moses, although the name is undeniably similar - Ahmosé I was not Hyksos and he did not flee Egypt as far as we are aware, thus it is unlikely that Ahmosé I would have required a mobile temple as the fleeing Hyksos/Israelites would have done. As a possible explanation of the similarity between the texts, this version has too many problems attached to it and a more plausible explanation is required.

If Ahmosé I was not Moses, what other scenarios are there that would make more sense of the two texts? One obvious solution would be that one of the two scribes had simply copied the text from the other; but it is difficult to see why this would have been done if the events being described did not apply to that particular political grouping.

A much more likely scenario is, perhaps, to be glimpsed from the different context of the two texts. If the texts can be understood to be accurate in some detail, it is significant that Ahmosé was giving the precious materials of gold, silver, copper, oil and cloth, but Moses was receiving them. Does this small observation make more sense of the two texts? I think it does. The alternative scenario is that there were two sides to everything that was being discussed - two pharaohs, two sets of priests, two parties of advisors and two different perspectives from which the accounts of these events were eventually written.

What I am saying here is that Ahmosé I had actually met his counterpart, the northern Hyksos pharaoh, and the tributes of precious materials were being passed from the Theban Pharaoh to the Hyksos pharaoh. Each side at this meeting would then have written their own, but obviously very similar, account of the proceedings. This does rather infer, of course, that Moses was either the Hyksos pharaoh himself, or, more probably, a high ranking enough official within the Hyksos royal court to accept these extremely valuable tributes. As Moses was - even by the admission of the various biblical type texts - brought up in the court of the pharaoh, an Egyptian army commander, and also a High Priest of Heliopolis, perhaps this elevated rank is not too surprising.

Exodus

A summary of the events leading up to the exodus is perhaps required at this point. We know, from both the historical and biblical records, that the people of Egypt thought that the gods were angry during this period; clearly, both the Tempest Stele and the Bible talk of great storms deluging the otherwise arid lands of Egypt. We also know that there were tensions between the Theban pharaohs and the Hyksos pharaohs, and likewise between the Egyptian pharaoh and the Israelites; both records again speak of political / religious tensions between the two parties involved.

Furthermore, we know that both the Hyksos and the Israelites were thrown out of Egypt and that both these events involved a battle with the Egyptian army. Finally, both the entire Hyksos and the entire Israelite population embarked on an exodus towards Palestine; the Egyptian historian Manetho even indicating that the destination of the Hyksos refugees was Jerusalem.

The similarity between these two historical events is perfectly obvious and so it should not be surprising that someone should propose that they were, in reality, one and the same event. But even if they were the same event, what we are not quite so sure of is whether this exodus was initiated by a simple pitched battle followed by a hasty retreat, or whether there was some kind of treaty signed and a more orderly withdrawal initiated.

The constant biblical dialogue between the Israelites and the Egyptians would tend to infer that there was some form of discussion and possible agreement between the parties and not just outright conflict. According to the Bible, the Israelites wanted to leave Egypt, but the [Theban] pharaoh would not let them go. I think the Bible is nearly correct in this, but that the true situation was not that the [Theban] pharaoh would not let them go, but that he would not agree to their terms. Thus the Israelites go back to the pharaoh time and time again asking if he will agree; he accedes at last, but only after there were a number of national calamities (plagues), including deaths among the Egyptian people.

So was there a negotiation between the parties and an orderly withdrawal? Was there an agreement that allowed the Israelites/Hyksos to leave Egypt on their terms, with heads held high and their pockets brimming with gold? The Tempest Stele could, just possibly, be a recording just this when it mentions the bounty of gold, silver, copper oil and cloth that was being given to some unknown party. The Theban pharaoh Ahmose I is clearly giving a king's ransom to someone, and in a similar fashion the biblical Moses is clearly receiving exactly the same items of tribute from someone. So was this two independent reports of the same event? The third century BC Egyptian historian Manetho is often derided as being an unreliable reporter, however he clearly asserts that the above scenario was historically correct for the Hyksos people and their exodus from Egypt:

The (Theban) pharaoh attacked the walls (of Avaris) with an army of 480,000 men, and endeavoured to reduce (the Hyksos) to submission by siege. Despairing of achieving his object, he concluded a TREATY under which they were all to evacuate Egypt and go whither they would unmolested. Upon these terms no fewer than 240,000 families with their possessions, left Egypt and traversed the deserts to Syria [later explained as being Jerusalem].

Clearly there was an ancient tradition that indicated that the Hyksos were bought off by the Theban Egyptians with a large tribute of precious metals and materials just before their exodus from Egypt. But what of the Israelite traditions? If the Israelites were the Hyksos peoples, as the historian Josephus says, then surely their traditions should say something similar? This is not only sound reasoning, but it also seems to be remarkably correct. The biblical texts say of this same event:

Speak now in the ears of the (Israelites), and let every man borrow of his neighbour [the Egyptians] ... jewels of silver and jewels of gold. And the Lord gave the (Israelites) favour in the sight of the Egyptians, so that they 'lent' them such things as they required. And they spoiled the Egyptians.

They (the Egyptians) also honoured the Hebrews with gifts; some in order to get them to depart quickly, and others on account of their neighbourhood and the friendship they had with them.

The Israelites, like their alter-egos the Hyksos, were apparently given a financial inducement to leave Egypt; and like the Hyksos, the Israelites also set off on a great exodus across hostile territory towards the city of Jerusalem. How many coincidences do we need before it is recognised that the Hyksos were the Israelites?

If the tributes mentioned in the Bible were really those that were mentioned on the Tempest Stele, then the reparations also seem to have included the expensive materials that were specifically required for the construction of the mobile Egyptian temple, known to Israelite history as the Tabernacle, and also for the construction of the Ark of the Covenant. It seems highly likely, therefore, that the gold, silver, oil and cloth mentioned on the Tempest Stele, was being donated to the Hyksos/Israelites by Ahmose I as an inducement for them to leave the country. Any nation as deeply religious as the Hyksos/Israelites would have needed a mobile temple before even contemplating their long journey across the Sinai penninsular.

An interesting confirmation of this hypothesis can possibly be seen in another small quote from the Tempest Stele. The stele says in one passage that the Egyptian's lamps could not be lit; while in a very similar extract from the book of Exodus in the Bible, it is said that although the Egyptian's lamps could not be lit, the Israelite's could. This complete agreement between these two texts, involving such a peculiar snippet of information as the functioning of the lamps of Egypt, lends support not only to these accounts being based on the same events, but also to the radical interpretation that Ralph has drawn from it. The real reason that the Egyptian's lamps were not working, but the Israelite's were, is given in the list of tributes. One of the tributes given by Ahmose I was oil, and the Bible specifically says that the oil they recieved was both 'incense' and 'lamp oil'. Clearly, the reason that the Egyptians could no longer light their lamps was because they had just given away all their oil to the Israelites/Hyksos.

What we seem to have in the Tempest Stele is not only an account of the biblical plagues, but also an account of the beginning of the Hyksos/Israelite exodus and how it was organised and implemented by the two parties involved in the dispute. Although the biblical and the historical accounts of the exodus both hint darkly about a great deal of looting, pillaging and murder of the [Theban] Egyptians by the Israelites/Hyksos, it can now be seen that these apparently independent Israelite and Egyptian records both strongly allude to a diplomatic agreement between the parties involved; with substantial financial reparations being given to the impending Israelites/Hyksos refugees.

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Gilgamesh the Hunter

In this article Ralph rediscovers the lost traditions of this ancient Sumerian epic. Exactly to what and whom was the ancient scribe referring when he wrote of the great deeds of Gilgamesh. From "Jesus, Last of the Pharaohs", by Ralph Ellis

Gilgamesh is the ancient Sumerian epic, written some 4,000 years ago on cuneiform clay tablets and rediscovered only in the nineteenth century. It is a story that has echoes of the biblical Old Testament, with its graphic details of the flood and the formation of mankind from the dust of the earth. The bulk of the story is devoted to the king of Sumer, known as Gilgamesh, and his epic quest into the mystical forests of cedar where he performs many heroic deeds. Although it contains mythical elements, Gilgamesh is thought to be a biography of this Sumerian king making his mark on the world, but it is possible that this interpretation may be in error. The epic of Gilgamesh is also thought to be the earliest heroic story ever written in the world, but once more the alternative scenario indicates that the true the date of its inception may up to 600 years younger than previously thought.

During the research for the book 'Jesus, Last of the Pharaohs', Ralph had been working on the theory that the bulk of the biblical Old Testament was, in fact, based on similar theology to that found in Egypt and Sumer. With its constant reference to bulls, sheep and fish, the Bible portrays definite echoes of an ancient astrological religion, a story of the constellations onto which the history of the patriarchal family has been grafted. In Gilgamesh, we find a similar epic tale of a battle with bulls and sheep, one that can just possibly be interpreted as a clash of the stellar constellations, a battle between Aries and Taurus.

It is an established fact that the constellations slowly change their position with reference to the

Sun as the millennia pass, each constellation being dominant in the Vernal dawn for about 2,000 years; a process which is known in astronomy as precession. Currently we are in the last centuries of Pisces (the fish), with dawn of Aquarius being imminent - hence the many references to the 'Age of Aquarius'. Back in the early part of the Middle Kingdom of Egypt, a similar change in the constellations was about to occur; Taurus was about to cede its rule to the next constellation in line - Aries. A computer planisphere can precisely date these astronomical eras and it appears that the era of Taurus (the bull) lasted until about 1800 BC, when Aries (the sheep) came into ascendance. This date is very close to the era of the first Hyksos pharaohs, the Shepherd Kings of Egypt. It is quite possible, therefore, that this change in the astronomical alignments may have precipitated a civil war in which the Hyksos Shepherd pharaohs (Aries?) were thrown out of Egypt.

So in what way, if any, does all this relate to the epic of Gilgamesh? The first clue that this Sumerian tale may be more than a simple tale of princes and kings, and may instead be a priestly account of a cosmic clash, is that Gilgamesh's companion, Enkidu, is described as being like a meteor:

*This star of heaven which descended like a meteor from the sky;
which you tried to lift, but found too heavy ... This is the
strong comrade, the one who brings help to his friend in need.*

The texts go on to describe Enkidu in great detail. The allusion is quite obvious: Enkidu is a stellar object. Gilgamesh himself, in turn, is described as arming himself for the coming quest and battle in the following fashion:

*Gilgamesh took the axe, he slung the quiver from his shoulder,
and the bow of Anshan, and buckled the sword to his belt;
and so they were armed and ready for the journey.*

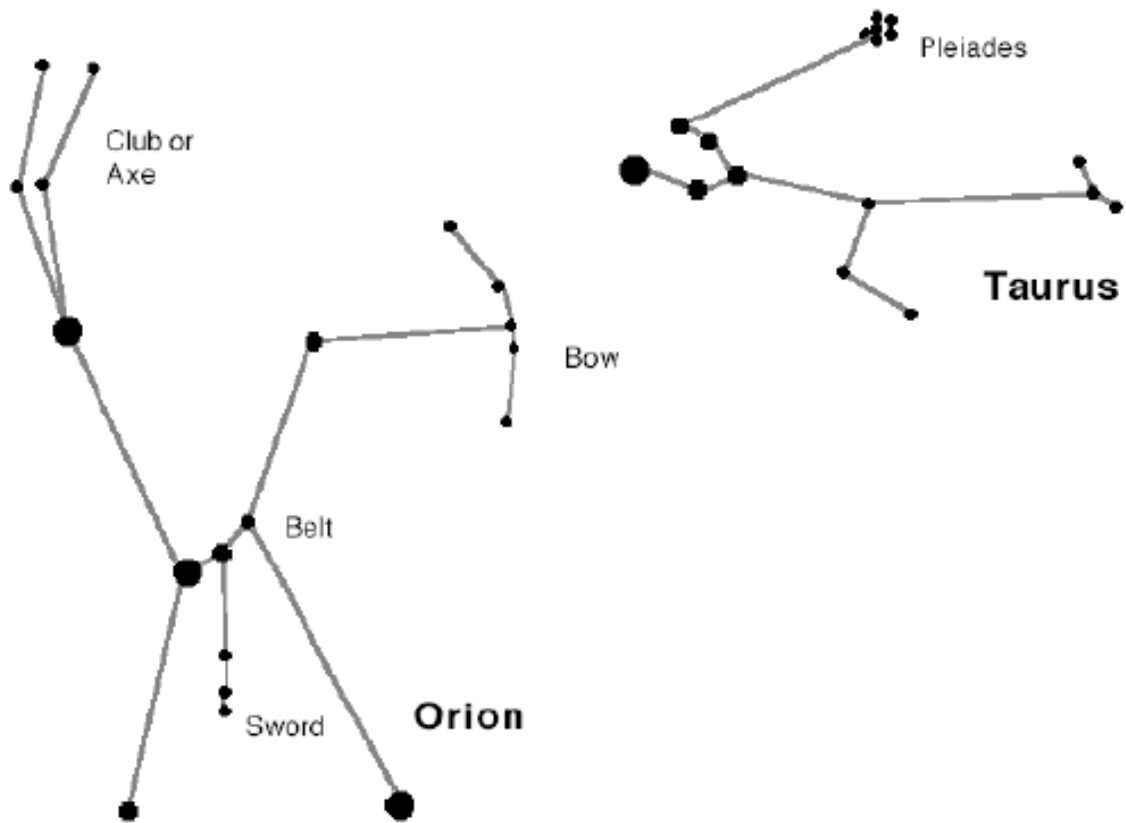


Fig.1 Orion as Gilgamesh

In stellar terms, the allusion is again quite plain: the axe in the right hand, the bow in the left hand, the sword hanging from his prominent belt - it is likely that Gilgamesh was not a king, but instead the Sumerian term for the constellation of Orion. Take a look at a diagram of Orion, quite remarkably this constellation has all the attributes ascribed to Gilgamesh. If so, however, Gilgamesh was likely to have been written as an epic of the heavens, an impending battle of the constellations; and the greatest of all the constellations, Orion, was arming himself to do battle with the cosmos. But Gilgamesh (Orion) does not know the way, so it is only fitting that he needs Enkidu (the meteor or Sirius?) to lead him:

*Let Enkidu lead the way, he knows the road to the forest
[of stars] ... the mountain of cedars, the dwelling place of
the gods.*

The ancient tale describes exactly the purpose of Gilgamesh's (Orion's) quest - it is to slay the constellation of Taurus the Bull. In stellar terms, it is the constellation of Orion who is armed with the axe, the bow and has a sword hanging from his prominent belt. It is Orion who had drawn his bow and has aimed it at the adjacent constellation of Taurus. The precessional change of the constellations from Taurus to Aries, that is also alluded to in both Egyptian and biblical texts, is about to unfold once more. But here in Sumer it is the hero Gilgamesh, in the guise of Orion, who is reported as killing the 'Bull of Heaven' - the constellation of Taurus. But first, Gilgamesh has to seek out the watcher of the forest (the stars), a fearsome beast called the Humbaba:

*At the third blow Humbaba fell ... Now the mountains were moved and
all the hills, for the guardian of the forest was killed ... the seven*

splendours of Humbaba were extinguished.

For a 4,000 year old story, the prose is still as clear today as when it was written, if you know the subject matter. There is only one guardian of the constellation of Taurus and that is the Pleiades, the constellation known as the 'seven sisters', a small group of seven stars that are visible to the naked eye and reside on the back of Taurus. From this elevated position, the Humbaba (the Pleiades) could watch over the constellation of Taurus and protect it. Thus if Taurus were to be attacked, the Humbaba had to be dealt with first. With the Humbaba 'extinguished', Taurus's back was exposed and vulnerable; here was the weak-spot for the hero Gilgamesh (Orion) to attack.

*'Now thrust in your sword between the nape and the horns.'
So Gilgamesh followed the Bull, he seized the thick of its tail,
he thrust the sword between the nape and the horns and slew the
Bull. When they had killed the Bull of Heaven they cut out its
heart and gave it to Shamash (the Sun), and the brothers rested.*

Thus Gilgamesh had slain the constellation of Taurus, and the era of Aries the Ram could now begin. This may be a rather radical interpretation of the Gilgamesh epic, but the concept is substantially reinforced by the king lists of Sumer; these show the successor to Gilgamesh as being the king Lugulbanda, who is known as a Shepherd King. The era of Taurus was now over and so accordingly King Lugulbanda became known as a 'Shepherd' - just like the Egyptian Hyksos Shepherd pharaohs, he became a follower of the new ruling constellation of Aries. It would seem likely that Gilgamesh (Orion) had ended the reign of the constellation of Taurus, but in the continuing Sumerian tale some of the gods were angry with this:

*Ishtar ... uttered a curse: 'Woe to Gilgamesh, for he has scorned me
in killing the Bull of Heaven'. When Enkidu heard these words he tore
out the bull's right thigh and tossed it in her face saying, 'If I could
lay my hands on you, it is this I should do to you ...'*

Again the story, and its new interpretation, rings true; thus we find that the Egyptian zodiac had a bull's thigh depicting what we would now call the constellation of Ursa Major, the Great Bear.

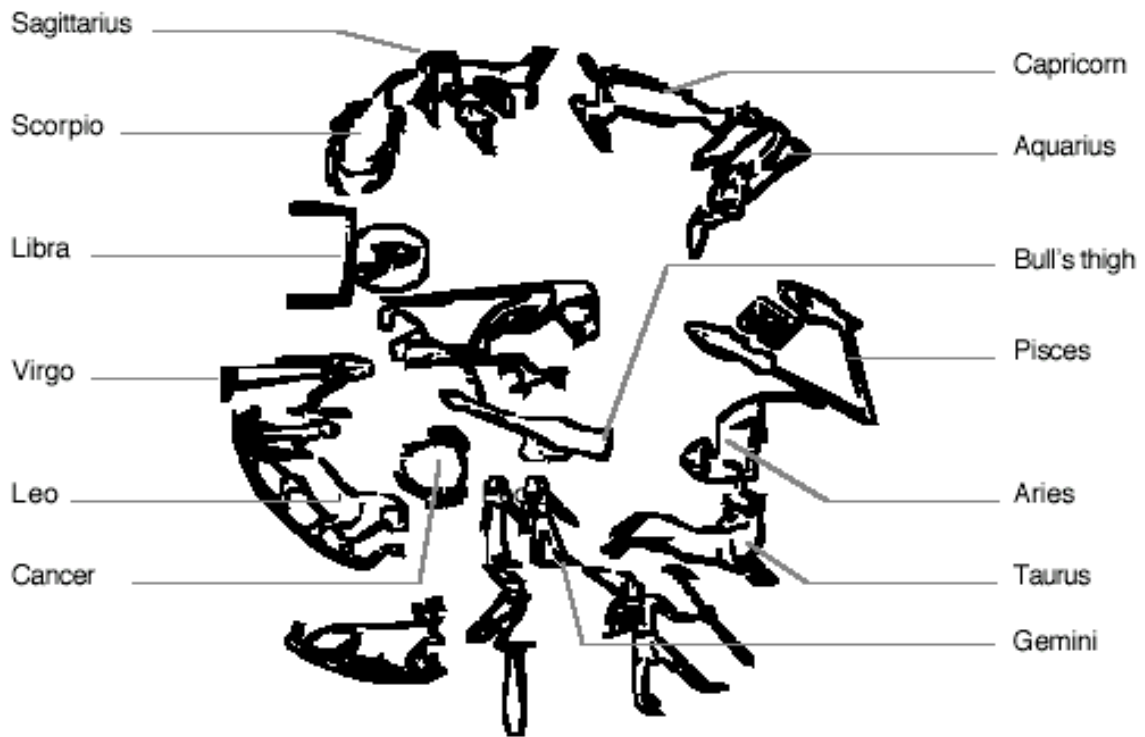


Fig. 2 Zodiac of Dendera, from ancient Egypt

It has been claimed that the zodiac of Dendera, being Ptolemaic, is based on Greek rather than earlier Egyptian concepts. Yet here is the evidence that the pictograms within the Dendera zodiac were known in ancient Sumer. It is quite quite possible that the modern zodiac does indeed have ancient Near/Middle Eastern roots, just as many have suspected. As the historian David Rohl has shown, the cultures of Egypt and Sumer had much in common and no doubt this included the knowledge of the zodiac.

In Egypt it was the pharaoh Sheshi Mamaybra who ushered in the new era of Aries, the first of the Hyksos Shepherd pharaohs. In Sumer it was King Lugulbanda, with assistance from the god Gilgamesh [Orion], who fought the Sumerian theological battle with the followers of Taurus and became the first Sumerian Shepherd King. This is most probably why the epic of Gilgamesh was written: it was not an epic tale of a great king, as such, but an ancient bi-millennial celebration of the movement of the stars.

This radical observation, if proven, may also be a valuable dating tool; for the era in which Gemini changed to Taurus, and Taurus then gave way to Aries, is preserved in the patterns of the Cosmos. Thus, with precessional techniques, the exact era in which the Taurean rulers became the Shepherd kings can be accurately dated. The changing of the precessional constellations is eminently predictable; a computer planisphere program can run the movements of the constellations with great accuracy and the results show that the change between Taurus and Aries occurred in about 1850 BC. Of course, this date does depend slightly on where the dividing line between the two pictograms of the constellations is drawn, but by the 1780s BC, the picture is definitely skewed in favour of Aries. By this time, the priests should have declared a change in the religion.

If this new interpretation of the Gilgamesh epic can be taken at face value, it provides not only a complete revision of Sumerian theology and literature, but also an invaluable historical tool, a cast-

iron peg upon which the rest of Sumerian history can be hung upon. Sumerian history is notoriously imprecise, with individual reign lengths of the monarchs ranging from six to 43,000 years. It is because of this unreliable reporting that the precise chronology and dating of the Sumerian historical record has varied enormously between individual scholars. Now, however, there may be one concrete, astronomically datable era that historians can work with, and it lies right in the middle of the Sumerian record. Gilgamesh (Lugulbanda) reigned at the cusp of the precessional change in the constellations from Taurus to Aries, that is between 1900 and 1800 BC.

The results of the Sumerian change in theology to Aries are not fully known, but the change in the Egyptian record is recorded in the finest of detail. As I speculate in "Jesus, Last of the Pharaohs", this change in the heavens produced a civil war in Egypt - with the southern Apis Bull worshippers (Taureans) resisting the changes brought about by the progressive Hyksos Shepherd kings (Arians) in the north. This bitter struggle festered in the lands for generations, until the Shepherd kings were pushed out of Egypt completely. The historical world has recorded this dramatic event; it is known as the Hyksos exodus, when up to 500,000 people fled Egypt for the rough country of Canaan. The Bible too has recorded a similar momentous event, the Exodus, the flight of 600,000 people to Israel. They called it the 'promised land' but in their hearts they must have known it to be a bitter defeat, to be driven from the lush lands of Egypt.

There are sometimes many interesting similarities between these ancient texts and Egyptologists and historians also seem to have seen similar events in their records. This does, however, tend to reinforce the concept that the Bible in particular does hold real historical facts within its pages. So when Joseph tells his brethren that pharaoh will be angry if he knows that they are shepherds and therefore they should say that they and their forefathers were all cattle herders, is this a real verbatim quote from these ancient peoples and lands? (Genesis 46:32) I argue throughout the book "Jesus, Last of the Pharaohs" that Abraham and his descendants were among the few people in Egypt who realised that the precession of the equinox had turned the constellations - that Taurus had moved away from its dominant position and Aries was now in control. This may seem to be greatly removed from the tradition image of Abraham, but it has to be remembered that the ancient texts said of Abraham that he was a highly educated man. Josephus says of Abraham and the Egyptians that he:

Communicated to them arithmetic, and delivered to them the science of astronomy. For before Abraham came into Egypt, they were unacquainted with those parts of learning.

It is fascinating to think that the Bible not only contains real historical events, but also direct quotations taken from the lips of those who were involved. The question has to be, though, what can this tell us of the history of these times and peoples. Who were they and why is their history so important to us?

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Abraham, Pharaoh of Egypt

This is an amazing tale of the history of the biblical patriarchs, they were nothing less than pharaohs of Egypt.

If I indicated that biblical Abraham was a pharaoh of Egypt, would it appear to be an utterly absurd figment of a deranged mind? Initially that may seem so, but this is only because we have grown so used to the orthodox ecclesiastical creed that we have forgotten that the Biblical Abraham was in fact a very powerful man. Josephus, the first century Jewish historian says of Abraham:

Pharaoh Necho, king of Egypt at the time, descended on this land with an immense army and seized Sarah the Princess, mother of our nation. And what did our forefather Abraham do? Did he avenge the insult by force of arms? Yet he had three hundred and eighteen officers under him, with unlimited manpower at his disposal!

Three hundred and eighteen officers, not men, under his command, it was obviously quite a sizable army that Abraham had at his disposal - possibly running into the tens of thousands. In this case, the image I have portrayed above is not quite so absurd, at the most it is just an embellishment on what the texts say, for they do not explain from what lands and over what peoples Abraham was such a leader. Yet how many options do we really have, how many nations in this era would have such a powerful army? This simple observation, holds within it the key to the fundamentals of modern theology and these are far removed from the Christmas card images that we are so familiar with. It is somehow explained to us by the clergy that the whole of the Western world were suddenly transfixed by the philosophy of a family of nomadic sheep-herders wandering around the Negev desert, a family who had held their traditions through thousands of years - and all this at a time when most such individuals were illiterate. This is the fantasy!

The truth is rather different and rather more believable - Abraham, pharaoh of Egypt, master of all he surveyed, the most powerful man in the world. Now this would be a real story to set the scribes scribbling, the story of his sons, of his forefathers, of his mighty deeds and works. Like the tales of all kings, each and every schoolchild would be forced to learn by rote the names and accomplishments of the royal family, it would be ingrained into the national psyche. This is the kind of family that can trace their history back through 70 generations, as could Jesus, this is the kind of family that could spawn a billion books. Jesus' nation, the Jews, have always had an overriding fascination with genealogy, but why should this be so? The reason is now clear, with their aristocracy perhaps descended from a line of semi-divine kings and descended from the mighty Egyptian empire, I think we have all the explanations necessary. Royal dynasties to this day have the same fascination for their family history, for the family's entire existence depends solely on proving their legitimacy.

Shepherds

But if the biblical family were pharaohs of Egypt, should we not see them in the historical record? Indeed so, but first of all the precise era to study needs to be decided and the clue to this comes from the Bible. The patriarchs in the Bible are known as being shepherds, as I have just indicated, in fact the Bible is quite specific about this point. Joseph's family are asked by pharaoh:

What is your occupation? And they said ... Thy servants are shepherds, both we, and also our fathers.

This point is not just interesting, it is fundamental to understanding what the Bible is trying to tell us. For it just so happens that a whole dynasty of pharaohs were known as shepherds! These were the pharaohs who, in the historical record, had 'invaded' northern Egypt during the 14th to 16th dynasties and these peoples were known as the Hyksos, a term which translates as 'Shepherd King'. Clearly we have a very obvious and very strong link here - in fact it is amazing that so little has been said about this coincidence. There is a great deal of synergy here, the Bible mentions a very special family line of Shepherds of which it says the "kings will come out of you" and likewise the historical record tells us that some of the pharaohs of northern Egypt were called Shepherd Kings. It was a similarity that was just crying out to be investigated and the results of this scrutiny were quite astounding.

To start this process is has to be assumed that the Bible contains a real historical record, yet many people may look at the Bible as something completely alien to the real world. We have the real history provided for us by the archaeologists and then there is the theological history of the Bible, Koran and Torah - yet it seems at times that the two records are mutually exclusive. Nothing in the theological record really ties in with the historical one, it is almost as if the biblical story occurred on another planet! Nothing could be further from the truth, in reality the Bible and the historical record continuously merge into one - if one knows how to interpret what is being said.

The key to this entire conundrum was the term shepherd, for why should an Egyptian pharaoh wish to be known as a shepherd? The answer lay in the Egyptian records and their fascination with astrology, this just had to be a stellar reference, these kings were being compared to the

constellation of Aries. With this concept firmly in the back of the mind, the Bible suddenly started to release its long hidden secrets: for there are numerous references to sheep and cattle in the Bible and although the subject matter fitted the quaint pastoral image being plied by the clergy, none of them made any literal sense. But suitably translated, with the sheep becoming the constellation of Aries (or their followers) and the cattle as Taurus (and their followers), everything fitted into place.

As has been alluded to in previous books, the constellations move slowly with the millennia and each era has a ruling constellation, the current one being Pisces. But back in the 13th 14th dynasty, they were on the cusp of a change in the constellations, between Taurus and Aries. The era of Taurus lasted until about 1800 BC, when Aries came into ascendance, this date is not only very close to both the era of the first Hyksos pharaohs and the arrival of Abraham in the Bible, but I would also suggest that this change in the constellations caused a social rift between the Apis Bull worshippers in Egyptian Thebes (the Taureans) and the Hyksos Shepherd pharaohs in the north (the Arians). The country was divided, there was civil war - just as the historical records indicate happened at this exact time.

Evidence

The Bible has direct evidence that shows this to be true and in addition the following quote seems to be a verbatim conversation that has been preserved for some 3,500 years. The scene is set by the 3rd century BC Egyptian historian Manetho, who indicates (as does the Bible) that there were actually two exoduses from Egypt - one being a major migration and the other a much smaller exodus of priests. After the first exodus, the patriarch Joseph (he with the coat of many colours, ie a priests stole) goes back to Egypt and rises to become the most powerful man in Egypt, save from the pharaoh himself. Joseph asks his family to join him in Egypt, but he has a warning for them.

(Paraphrased) You are shepherds as you know, and your duty is to feed the cattle... And it shall come to pass that pharaoh will call you, and shall say what is your occupation. You must say in return that your trade has been cattle from our youth even until now, both we and also our fathers. Otherwise you will not be allowed to stay in the land of Egypt, for we shepherds are an abomination to the Egyptians. Genesis 46:32

What could Joseph possibly mean by this statement? It is not as if the Egyptians had any prohibitions on the eating of sheep meat, so why was the pharaoh so interested in the occupation of the brothers and why was the lowly but honourable profession of shepherd so despised? The solution is simple, a couple of words have been altered by the scribes to give the conversation an agricultural bias, but in truth they were discussing the most important topic in Egypt - religion. Replacing the words with their original astrological counterparts, the full import of the statement becomes dramatically clear.

(Paraphrased) You are Hyksos/Arians as you know, and your duty is to convert the followers of Taurus ... And it shall come to pass that pharaoh will call you, and shall say what is your religion. You must say in return that your religion has been Taurean from our youth even until now, both we and also our fathers. Otherwise you will not be allowed to stay in the land of Egypt, for we Hyksos/Arians are an abomination to the Egyptians.

Suddenly it becomes dramatically obvious why the Egyptians thought that shepherds were an abomination. This was not a reference to a profession, but to a religion and an entire nation - the Hyksos. Egypt had just been through a bitter and bloody civil war with these peoples, a war between southern and northern Egypt which resulted in the Exodus of the Hyksos peoples and the destruction of much of the northern delta lands. Of course the 'shepherds' were an abomination to the (southern) Egyptians - they were the Hyksos Shepherds!

Suddenly the Bible makes sense, there is valid historical data to be found if we know what to look for. Forget the picture postcard images of simple nomadic farmers - enter the tortuous dynastic alliances and political machinations of the most powerful people in the world in that era - the pharaohs of Egypt. Joseph was, by the admission of the Bible, the vizier to the pharaoh, the second most powerful man in the world. It is not a great extension of this biblical history to say that the other members of this important family were even more powerful, that they sat on the throne itself.

Further evidence that this is the correct interpretation to be placed upon the Old Testament writings is provided by the later works in the New Testament. Jesus, who was descended from the same family as the patriarchs, was born as a Lamb of God. In other words he was a young Shepherd (Hyksos) prince in exile, he was just a lamb for the time being. As Jesus matured to become a Shepherd, another momentous event was happening in the skies above; at just this precise era the constellation of Aries started to wane in the heavens and Pisces came into the ascendance. Accordingly Jesus changed his title according to the age-old tradition, the young shepherd became a Fisher of Men, a king of Pisces. The first of the Grail romance "Fisher Kings" had been crowned.

Jacoba

So if the biblical patriarchs were indeed pharaohs of Egypt, why are they not to be found in the historical record? One of the simplest ways of looking for evidence for this biblical pharaonic family, would be among the all important and diligently recorded family names of the patriarchs.

Unfortunately, however, the very line of kings that we wish to research is the most fragmentary in the historical record, but nevertheless, some progress can be made. As a starting point in this search, take a look at an encyclopaedia of the pharaohs of Egypt and flick through the pages until you reach the sixteenth dynasty, the period that covers the last of the Hyksos pharaohs. The last pharaoh listed is Yacobaam, a name not unrelated to that of the patriarch Jacob. Many deliberations on this similarity are made within the book "Jesus Last of the Pharaohs", including the removal of the 'm' at the end of the name, which is likely to be a 'determinative' glyph. The resulting conclusion has to be that there is a direct connection here.

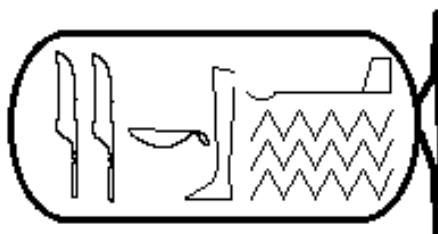


Fig. 1 The cartouche for Yacobaam

Suddenly the Biblical Jacob, father of Joseph, becomes the historical Jacoba, a Hyksos Egyptian pharaoh. This is a revolution in theology, but it is only a small step in a long process of uncovering the truth. The Biblical family is about to be transformed in terms of its political and secular importance. We have found the first bunch of grapes on this ancient royal vine.

This is the radical theory that underpins the whole of the book "Jesus, Last of the Pharaohs". It is a real story, constantly backed up by the ancient text themselves. The first step towards this transformation is to readjust our perceptions of the past. Throw out the years of established dogma that clouds our normally rational and critical analysis of the world and look at history anew. See the incredible tale of a ruling dynasty that has managed to cling to the greasy pole of history, despite the millennia of misunderstandings and persecutions, a family that is not even recognised by the faithful that worship them to this day. The Torah and Old Testament were never intended to be simple tales of Asiatic tribes and sheep herders. The true story is a complete history of the ruling family of Egypt, the 'Royal Bloodline'. It is a history that can both solve the mysteries of man's dim and distant past and also tell us something of our future destiny.

Using this simple technique of name comparison, suddenly the texts come alive with historical kings:

Biblical name	New pharaonic name	Old pharaonic name
Peleg (Phaleg)	Fa-weg	Weg-af
Arphaxad	Arphaxad	
Cain	Kain	Kyan
Heber	Eekber	Yakhuber
Ragu	Raqu	Raaquenen
Jacob	Jacoba	Jacobam
Joseph	Sobemsaf	Sobekemsaf
(n.b. Joseph was also called Sothom Fanech in the Bible.)		

Abraham

Finally we come to another pharaoh, Nechosy Aasahra, the pharaoh mentioned earlier who was in a military dispute with the Biblical Abraham. The equivalent names in the Bible seem to be the father and grandfather of Abraham - Nachor and Thara. The pharaonic name Aasahra seems to equate very nicely with the Biblical Thara; it looks as if the Bible has simply dropped the initial 'A' in the name. The fact that there was an original 'A' attached to this Biblical name is confirmed by the same stories that occur in the Koran, where the same individual (the father of Abraham) is called Azar. The Koran, however, seems to have lost the suffix, the 'A' at the end of the name. But if we conjoin the two patriarchal names of Azar and Thara, we either derive the name Aathara or Azara. All in all, it would appear that the pharaonic name of Aasahra has been preserved rather well over the years in these religious texts.

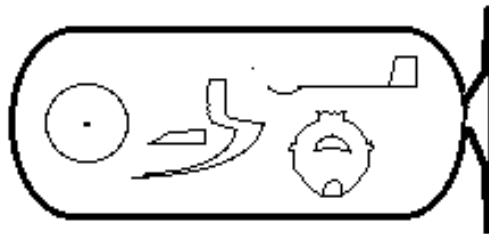
What we now have is the father and grand-father of Abraham being joined into just one individual in the Egyptian historical record, where he is listed under the two names of the pharaoh Nechosy:

The historical Pharaoh: Nechosy (Aasahra)

The Biblical Patriarch: Nachor (Azarah)

This is a very satisfying arrangement. However the whole edifice we have just built up, seems to fall down on the count of one glaring error - the son of Nechosy. The Biblical Nachor (Azarah) fathered Abraham himself. Yet if we look at the historical record, the son of Nechosy (Aasarah) is a pharaoh called Sheshi, this is truly unsatisfactory and it seems to undermine all the progress that has been made so far.

Actually this is not so, it was just the result that was needed to finally convince me, and perhaps the reader, that this was not all wishful thinking, that this line of Biblical pharaohs is a historical reality. Why? Because the throne name of the pharaoh Sheshi is none other than Mayebre or Mamayebra. This name not only sounds like Abram or Abraham, with the 'M' (or Mam) displaced to the end, it is quite possibly another very simple and possibly deliberate mis-translation of it. The cartouche of Mamayebra looks like this:



*Fig. 2 Cartouche of Mayebra
Mam-aye-bra ~ Ay-bra-ham*

What better way to hide the name of a pharaoh, than simply moving the first syllable to the end of the name. So subtle and yet so effective was the ploy, that the truth lay hidden for thousands of years - Abraham was a pharaoh of Egypt. The Bible seems to admit this possibility, even if theologians will not; of Abraham it says:

For a father of many nations I have made thee. And I shall make thee exceedingly fruitful ... and kings shall come out of thee.

The true royal status of Abraham can be seen once more, it is just as the biblical texts tell us, "... and kings shall come out of thee." Now the ma'at, the truth, can be told; the Biblical patriarchs were indeed powerful people, they were pharaohs of Egypt.

Jesus

This line of Biblical pharaohs is the baton that the title Jesus, Last of the Pharaohs takes up and runs with. Here we have the outline for an entirely new history of Egypt and Palestine. The great Exodus can be seen in an entirely new light, with the causes and ramifications of this historic event falling on the shoulders of Egypt herself, it was nothing more or less than an internal dispute - a civil war. The book Jesus, Last of the Pharaohs runs with this theme through thick and thin, for the results of this new theological interpretation can sometimes be both shocking and profound. But this is not an idea born in a vacuum, every step of the way the ancient texts assure us that this was

the true history - one just needs to know the key to unlock these long forgotten secrets and the will to embrace them.

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Henge of the World

by Ralph Ellis

Were the Neolithic tribes simple hunter gatherer societies, or did they have a deeper understanding of our world. The world's largest Neolithic earthwork ring explained.

(From the *Thoth Architect of the Universe*)

The full moon rose sedately into the night sky, it bathed the Avebury henge in a pale luminous glow and the great monolithic stones threw translucent shadows out across the grass. The crisp night air was wet with dew and mist, the atmosphere was equally laden with expectation. Suddenly a ghostly figure stepped silently from behind one of the massive stones in the central ring, his head betraying the frightening outline of a wolf. The assembled masses on the great banks of the henge gave a muffled collective intake of breath.

A drum began a rhythmic beat, and the Shaman stepped softly from stone to stone in a circular dance, his feet stirring the few wisps of mist that clung to the long grass. The crowd too joined the chant, Bah!, Bah!, Bah!... The chant grew in confidence and pace, faster and faster and then, quite abruptly - he stopped. An eerie silence descended on the land once more, not a breath of wind stirred the night air. The Shaman pulled the heart of a bull out of a bag around his waist, it was fresh, dripping blood and gushing great clouds of steam into the night air. The Shaman slowly raised the heart up aloft, the blood dripping onto his mask and gave out a long and mournful cry to the heavens - aaaarrroowwwww! The crowd froze in fear. Far away, in the depths of the still night air, a lone wolf cried in return - aaarroowwwww.

Fantasy?

The type of portrayal above may be quite familiar for the Neolithic societies of North Western Europe, but it has been reproduced to illustrate a point. Why are we so comfortable with these images of Avebury and Stonehenge? Is it because these images are so alien to our modern culture that we can partition this era off, consign it to a barbarous past that has nothing to do with our modern lives? I suspect that this is part of the attraction. I would even go further and say that there are organisations in this world that would like to keep this idea going indefinitely, to keep us misinformed of our past. This may sound an odd thing to say, but come back to this section after reading the whole of this chapter, then read again the classical ideas on the rituals of the Avebury ring and see how primitive they really are.

So if the established concepts of Neolithic life are wrong, what are we to replace them with? How much did ancient man know of our world, how thorough was his educational system? These are the questions that we shall try to answer in the space of a few short pages and the answers that will emerge from this process will be quite astounding, yet quite difficult to dismiss. The starting point in this process was the great henges themselves. Like the great pyramids of Egypt, there have been many and varied ideas proposed as to the function of these amazing structures. Why did ancient man devote so much time and energy to their construction? If they were so important, as they evidently were, what was their true function? Just to brush off these questions with statements alluding to a 'religious and ritualistic function' is not an answer, it is a statement of ignorance. Ancient man knew why these monuments were built, so why don't we?

The answer to this is that perhaps we were not looking or understanding. We are trying to interpret these structures in our terms, to resolve their function within our established framework of history, religion and our position as masters of all knowledge. But perhaps we are wrong. Perhaps our concepts of our established history are based on phantom foundations, perhaps the concept of our chronological superiority in this world is unjustified. What if there was, long ago, a technically literate civilisation, one who designed and organised the construction of these magnificent monuments in both Wessex and Egypt. This may be a heretical proposal, but let us run with it and see what it will lead us to. What would a technical civilisation want to design into a megalithic monument?

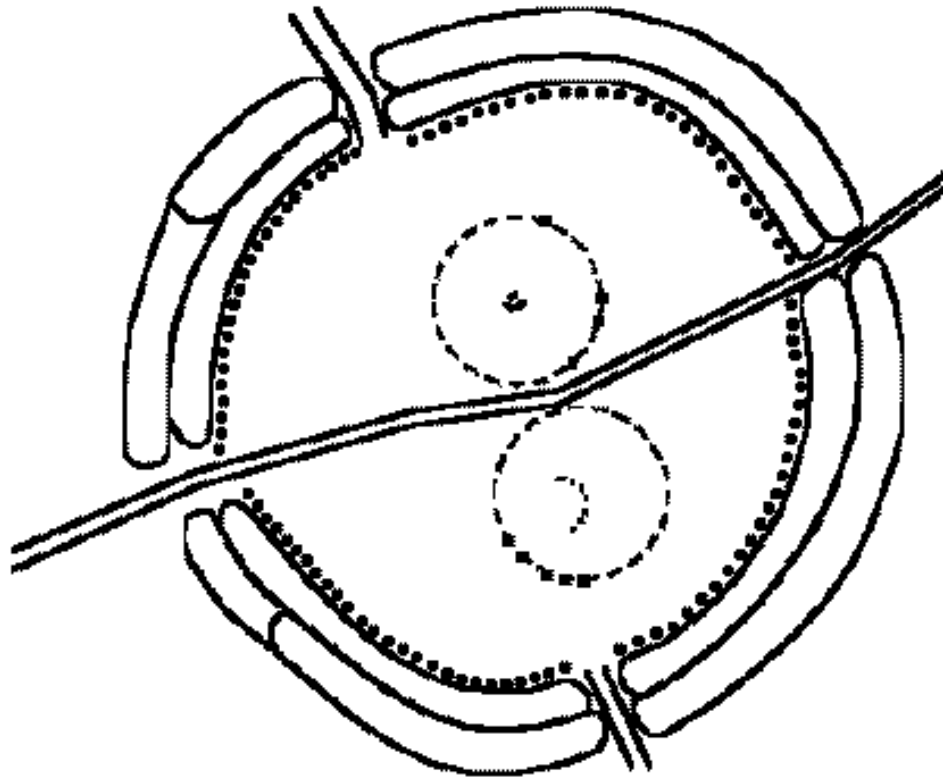


Fig. 1 Avebury

I first started to look at this problem at the Stonehenge site and I found there some interesting possibilities that alluded to a highly technical and mathematical capability for its designer. From there I moved over to the sister monument of Avebury, what could I find here? A veritable cornucopia of technology in fact.

In the top right hand corner of Avebury there is a small circle, in its center there is a group of three large standing stones and, except for the Obelisk in the southern circle, these were the biggest stones on the Avebury site. These three stones were also unlike any others on the site: they were flat, rectangular and placed in the ground as a rectangle, rather than as a diamond. They measure some 5 x 4 meters each and were placed in a formation resembling the walls of an enclosure, accordingly they became known as the Cove.

Many people have identified them as being an example of a dolmen, which normally consists of three upright stones and a huge capstone on the top. But this is not a dolmen, the layout of the lower stones is just not right and there is no evidence of there ever having been a capstone. This enclosure has another function. It consists of three stones that form a horseshoe-like arrangement, that points with its open end out towards the north-east, a horseshoe shape that is enclosed within a circle of stones.

Does this not sound a little like the central formation on the Stonehenge site? At Stonehenge we have the Trilithons, the pairs of standing stones that form a horseshoe shape in the center of the Sarsen circle, the pairs of standing stones that were the largest on the site, the horseshoe arrangement that points out towards the north east. Is this not exactly what we see here in the northern circle at Avebury, a little map of Stonehenge?

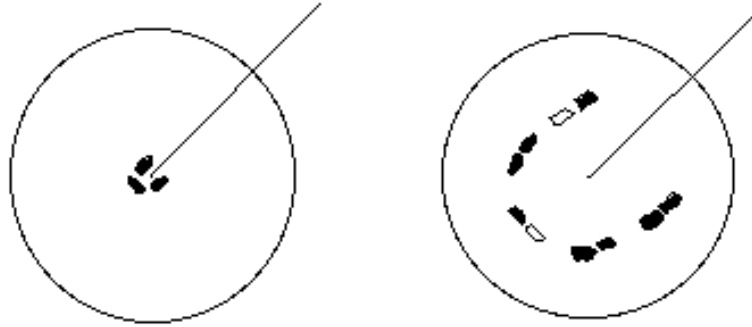


Fig. 2 Avebury horseshoe Stonehenge horseshoe

I sat for a while looking at this coincidence, wondering if this really had been planned. It seemed to me that, if the designer had really wanted to confirm this similarity between Avebury and Stonehenge, he would probably have tried to link the two sites, perhaps by using his measurement system. Looking at the two sites for a few minutes confirmed that they are indeed related, by their perimeter length of the Stonehenge site in comparison to that of Avebury.

Out by the earth ring and ditch at Stonehenge, there is a ring of post-holes just inside the ditch. These are known as the Aubrey holes after their discoverer, the seventeenth-century antiquary John Aubrey. The function of these enigmatic holes was a complete mystery, as were most of the formations on these sites. But, by just looking at them, they had to be something to do with our mythical designer, who I named 'Thoth' after the Egyptian god of technology - for later in the book "Thoth, Architect of the Universe" I also go on to show that the Great Pyramid at Giza has exactly the same function as Avebury. What other crafty architect would dig a ring of holes at Stonehenge and immediately fill them back in again? This would perform no rational function, but it is the sort of trick that our mythical designer Thoth would devise to cover up another of his mathematical conundrums. As one orthodox commentator says in regard to these holes:

Their purpose is unknown, though it is clear that they never held upright stones or wooden posts, which would have left impressions in the chalk at the bottom. Soon after they were dug they were refilled with chalk. Later they were reused for the burials of cremated human bones.

The true function of this Aubrey circle was difficult to fathom, but if the thrust of this whole thesis was true, then it is likely to have a mathematical answer, not a religious one. Alexander Thom measured the ring in the 1960s, the reported result being a perimeter length of 328.1 Megalithic yards (my) or 271.7 meters. I had found the link between Avebury and Stonehenge, the perimeter of the Aubrey holes is exactly one-quarter of the perimeter length of the Avebury ring. There was a correlation after all.

The clear inference to me was that the design of Avebury involved cartography, it was something to do with maps. This in itself is a rather revolutionary concept for a Neolithic site, so in order to pursue this concept further it is at this point that we must try to purge our minds of any previous ideas we may have had about these sites, from whatever end of the spectrum they may come. Try to start with a blank sheet and work up from there. These ancient builders were men and women exactly like us. Their education may have been a little different, but for the educated elite it was

probably no less demanding. Think of them as having the same ideas, and perhaps the same knowledge of the world, as ourselves. Many people at this point may disagree with such a notion, but that is the very reason why the Avebury henge has not been seen for what it is for so long.

It needs an open mind to see the real Avebury.

Heaven on Earth

The time has come for some more dramatic evidence from the book "Thoth, Architect of the Universe", for now we come to the real reason and purpose for building the great henge of Avebury. The answer to one of the central enigmas of British history, is very simply that Avebury is a representation of our planet Earth. And quite a good one at that!

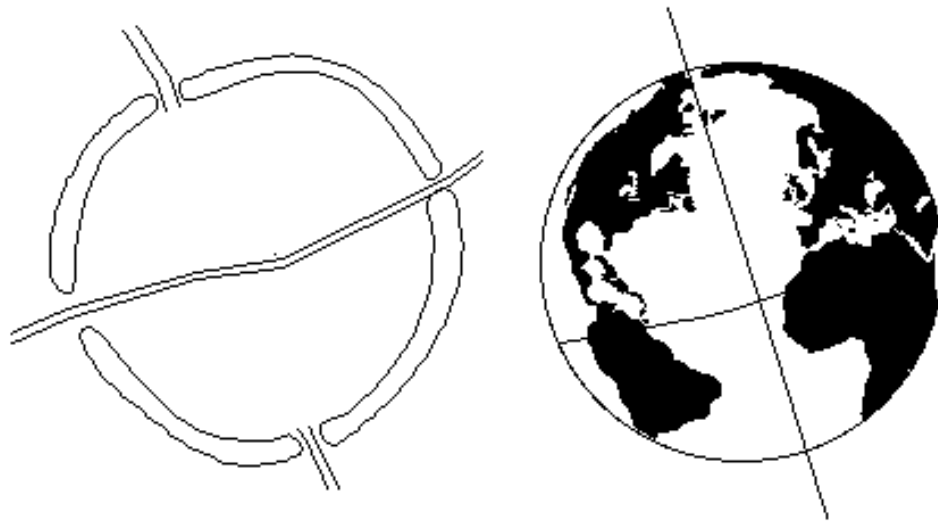


Fig. 3 Avebury Earth

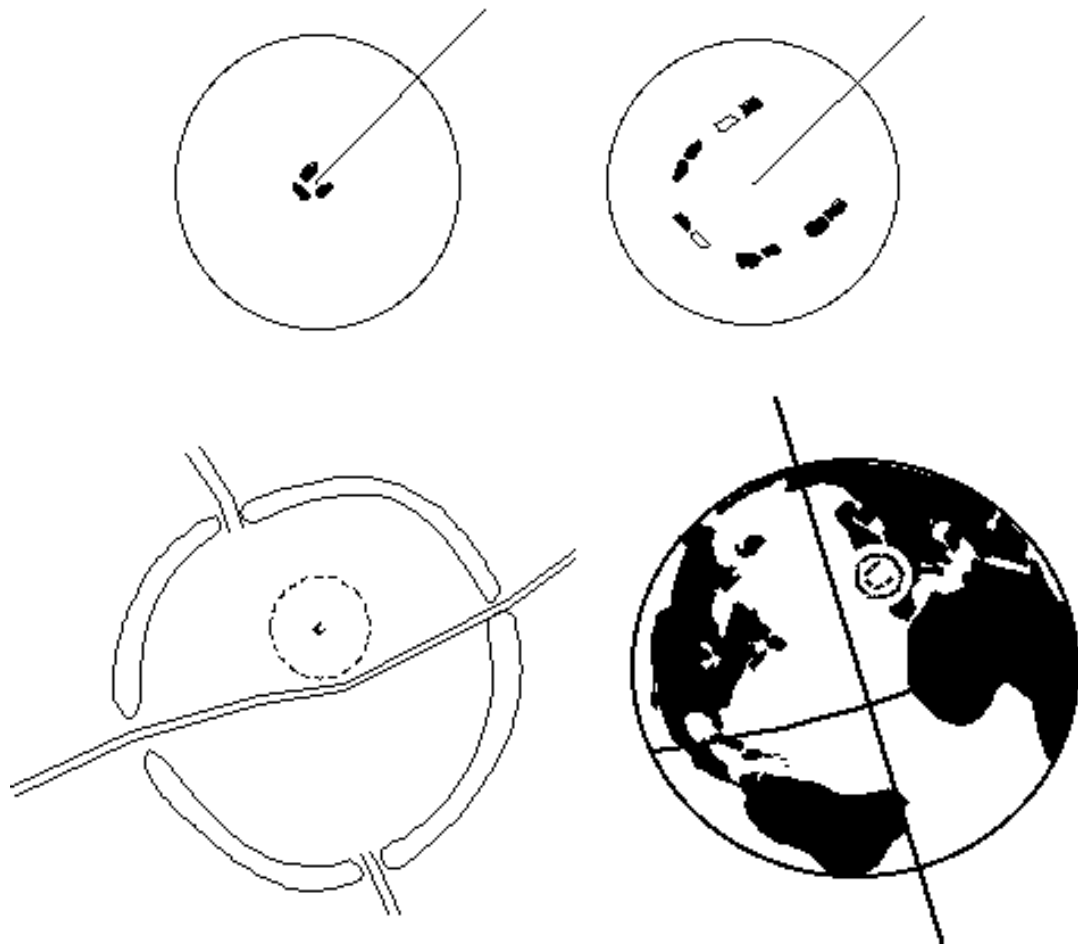
Is such a suggestion as preposterous as it sounds? We are talking about Neolithic man here; how could Neolithic man know the form of our Earth? This is where established dogma clouds our judgment. We must keep the sheet of paper blank until we have something to put on it, otherwise this line of reasoning cannot be taken to its ultimate conclusion. Instead, let us take a look at the evidence in favour of this suggestion, for there is plenty there to be found:

- a. Notice how the east-west road cuts across the Avebury ring, this can be considered as being the equator of the Avebury Earth.
- b. Notice how the circle of Avebury leans to the left a little, at an angle of about 23° from true north. It is unlikely that this is the result of imperfect surveying. As a line joining the centers of the two small inner circles mimics this leaning angle quite precisely, it has to have been designed this way. If one is prepared to take on board the controversial theory, however, one cannot help noticing that the Earth's current angle of obliquity, the angle at which it also 'leans', is some 23.4° .
- c. Note that the henge circle is not quite circular. It has traditionally been assumed that this was because the ancients could not survey a circle properly, yet there are many examples of perfectly circular henges in Britain, including the Stonehenge site and the smaller circles at

Avebury. Now we have an entirely plausible reason for why Avebury was not designed to be circular, it is because the Earth itself is not circular. The Earth, as it spins, bulges out the equatorial latitudes and that is exactly what we find at Avebury; the east-west dimension of the henge is greater than the north-south dimension, just as it is on the real Earth.

Furthermore, the secret traditions of the priesthood would tell future generations that the henge had to be misshapen in this fashion. Not quite knowing the reason for this, later designers made all subsequent Avebury copies, such as Durrington Walls, Mount Pleasant and Marden, have distorted and exaggerated Avebury features. These henges tend to bulge out even more than Avebury does. It is apparent that the designers of these henges knew that this shape was sacred for some reason, but they did not quite know why. If Avebury bulges, then a henge that bulges even more must be even more sacred, the logic is simple and undeniable. Durrington in particular seems to be an imperfect copy of Avebury. It even comes complete with two inner circles, one above the other, but the design is strangely distorted from the Avebury design. The most telling point that this is an Avebury copy, though, is that the designer could only manage wooden posts in his circles, not the massive Sarsen stones of Avebury. The technology of Avebury had been lost, even in this era.

- d. We have already identified the northern small circle at Avebury as being a representation of the Stonehenge site, but why was it put there? The answer was now clear; it is because Stonehenge is in the northern hemisphere, both on the real Earth and on our Avebury Earth. What we have is a picture of our Earth, floating in space, a picture with Stonehenge clearly marked for all to see. Stonehenge is a marker.



This is what one might call a really devastating theory, one that turns upside-down all previous thoughts, not only about Avebury, but also about the history of mankind. These are our familiar Stone Age hunter-gatherers, people who have only just come out of the woods to do a little farming and settle in primitive stick and mud huts. It was always difficult to imagine these primitive people having the technology and organization required to drag the massive Sarsen stones into these highly technical stone circles, like Stonehenge. Yet here we have them not only doing all this, but also drawing highly accurate pictures of our Earth as seen from space. Such revelations can be uncomfortable on the mind. If this is the case, just think for the moment that the architect had some assistance from the gods in making this design. For although this is a truly amazing hypothesis, it would remain just that, a hypothesis, if it were not for some nice little confirmations that can verify this theory and set us thinking even more.

Complete Picture

The task was now to find further evidence that this was indeed the intended picture that our designer, Thoth, had left for us to see because what we have here so far would not really convince a critical mind. The designer of Avebury would have had to have left further clues to his prowess, otherwise nobody would believe him or that he had such a comprehensive understanding of our world in that era. The quest was getting exciting because the theory was spawning further theories that were being verified in quick succession, for Thoth has indeed left some further confirmation for us that this was the picture that he wanted us to see. By now, I was beginning to understand the mind of the designer quite well and it was for this reason I declared him and the title of the book to be, "Thoth, Architect of the Universe".

The confirmation of this strange state of affairs is to be found in the small southern circle at Avebury. This circle has 29 stones and contains within it an odd 'D' shaped group of stones. Needless to say, the function of these stones has never been even remotely guessed at. Traditionally it has been assumed that there could be no way in which one could probe the mind of someone living so many thousands of years ago. At last it is now possible, but only just, for this particular feature took a great deal of lateral thinking even to start speculating about its true function. It would be interesting to try reasoning this one out independently without first reading the answer, but to achieve this it is imperative to keep reminding oneself that anything is imaginable. The secret of lateral thinking, in this case, is never to put limits on the possibilities that could be designed into these structures. This entails placing a great deal of faith in the capabilities of our designer, but Thoth is not about to let us down in this respect.

The answer lies in the South Sandwich Islands, these are a group of forgotten islands in the far South Atlantic, which happen to have exactly the same shape as the 'D' shaped stones at Avebury. Avebury truly is a complete picture of the Earth. Just ponder for a minute the further ramifications of this bizarre state of affairs. If this theory is true, then Neolithic man, our familiar 'Stig of the Dump' hunter-gatherer from our school books, complete with fur-skin cape and wooden club, was not only aware of the form of the Earth all those thousands of years ago, but was also quite familiar with an obscure group of islands in the South Atlantic. Stone Age man knew of the South Sandwich Islands, long before any transatlantic trade was supposed to have started. Fascinating is it

not?

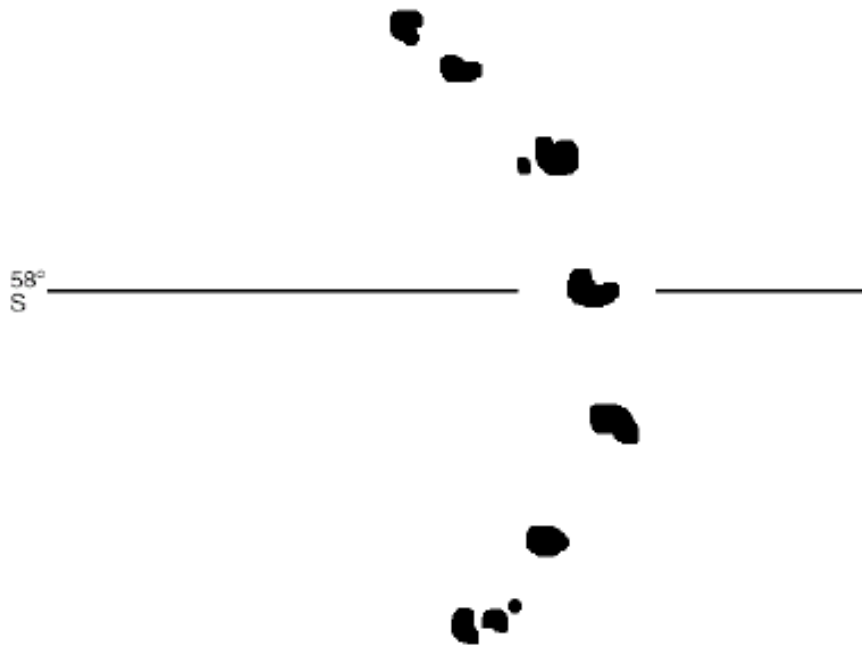


Fig. 5 The Sandwich Islands

Of course, there will always be one or two skeptics. I can hear them already, beating their fists with rage at this preposterous assumption, for how can we be so certain that this little ') ' shape does refer to these remote southern islands? The answer is that Thoth has told us, in his usual fashion:

- a. The small representation of Stonehenge at Avebury lies in the upper half of the Avebury ring; this indicated that Stonehenge should lie in the northern hemisphere on the real Earth, which it does.
- b. In a similar fashion, the ') ' shape lies in the southern half of the large Avebury ring, and so in turn the ') ' shape should also reside in the southern hemisphere on the real Earth. Accordingly, the South Sandwich Islands do reside in the southern hemisphere, and they reside almost exactly below the position of Stonehenge on an atlas. Thus the real layout of the islands is exactly the same as we see at Avebury. The ') ' shape is in just the right position in relation to the small picture of Stonehenge at Avebury.
- c. The ') ' shape at Avebury is normally pictured as comprising seven stones, the ') ' shaped Sandwich Islands comprise seven islands. As I indicated earlier, the physical shape of the island chain is exactly the same as the ') ' shaped stones at Avebury; in this case the representation at Avebury is getting dangerously close to the real thing.

So the layout of the Sandwich Islands is very close to what we see at Avebury and, in turn, the Avebury Earth is very, very close to what we see in reality. While this is interesting, it could still be considered to be coincidence, especially in an educational climate that deems such things impossible. What we really need is something tangible, and mathematical, that we can really hang

this theory on, such as a latitude or longitude. We are not to be disappointed; Thoth is running exactly according to plan.

- d. The northern outer circle of stones, the one that surrounds the small representation of Stonehenge, has 26 stones. It happens that Stonehenge itself lies just below the 52° parallel north of the equator, Avebury is 51.5° north and Stonehenge 51.3° north. We have our latitude pointer and Thoth has at one stroke clarified the function of this little enclosure of stones at Avebury; it really is a map of Stonehenge. Stonehenge lies just about on the 52nd parallel north of the equator and, at the same time, its Avebury representation lies inside a circle contains 26 stones. 2×26 stones equals 52 degrees of latitude. It is simple really.
- e. In the same fashion, we can now prove the true function of the ') ' shaped stones in the southern circle. The ring that surrounds this ') ' shape comprises 29 stones. As before, 2×29 stones equals 58 degrees of latitude. The South Sandwich Islands reside at 58° south on a globe of the Earth. In fact, the very center of the whole group of islands straddles the parallel of 58° S.

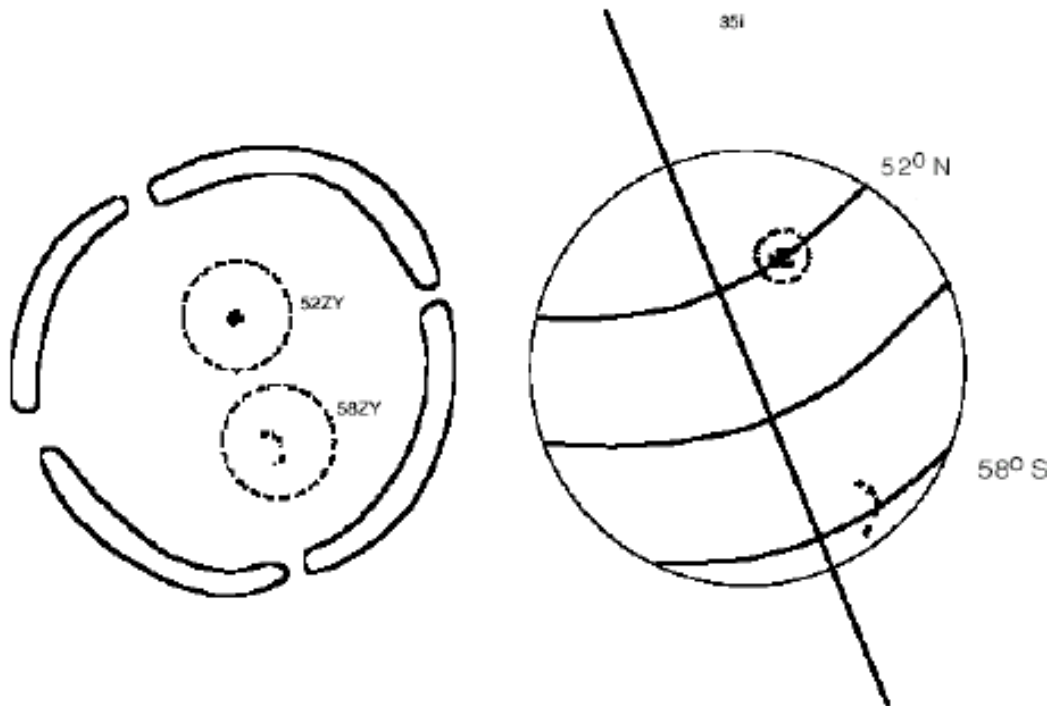


Fig. 6 Latitudes 52 and 58 at Avebury Latitudes 52 N and 58 S on the Earth

Both Stonehenge and the Sandwich Islands are confirmed as being the correct concepts for each of these small circles at Avebury. They are confirmed by the latitudes at which they lie - simple but conclusive. The plot keeps getting more fascinating by the minute. How should we suppose that all this was achieved? Who was this incredible designer? Can we ourselves really accept that Neolithic man created an ocean-going ship and travelled the southern seas? Not only that, but now we can also say that he took with him a sextant in order that he might calculate the exact latitude of a group of southern islands? It is certainly a revolutionary concept and I can well understand anyone who is shaking their head in disbelief, but read the data again and look at the diagrams. Is this not proof of a long-lost technical civilisation that was either living on or visiting our planet many thousands of years ago?

Is this not also the source of those enigmatic ancient maps of Antarctica that appear to show the southern continent long before it was deemed to have been discovered? The Piri Reis, Oronteus Finaeus and Philippe Buache maps all show the southern continents, but they were published 'impossibly' early, long before the documented discovery of Antarctica. In addition, the Philippe Buache map also seems to show the continent when it was free of ice; in other words, this eighteenth-century cartographer was copying a very early map indeed. Could the designer of Avebury have been the original author? And at the same time, of course, Avebury is pointing at some islands out in the Atlantic beyond the pillars of Hercules as Gibraltar was once known. Could this be a source for the myths of Atlantis?

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Tunnel vision

By Ralph Ellis & Mark Foster

This is a new article attempting to explain the real reasons for Caiph al Ma' mun's strange forced tunnel into the Khufu pyramid.

Mark Foster:

Mark Foster is a freelance web-designer who is also the editor of the Duat CD ROM magazine which was launched last year. He has now secured major financing for a major new magazine which is about to be launched in Britain and the USA, called Phenomena! Issue one should be out in June. www.rosetau.com

The classical story of the discovery of the upper chambers inside the Great pyramid at Giza is well known. In the ninth century an Arab governor of Cairo, known as the Caliph al Ma'mun, decided to see for himself what lay inside the Great Pyramid (Khufu pyramid) and began to excavate a tunnel bodily through the casing and core blocks with hammers and chisels. Fortuitously for the Caliph, their busy tunnelling shook the structure so much that the capstone fell off the end of the ascending passage.

The resonating crash was heard by the workers, who dug in that direction and found not only the descending passage, but also the ascending passage and all the upper chambers in the pyramid. After thousands of years lying undisturbed deep inside the Great pyramid, the King's and Queen's chambers were opened at last and their treasure would soon belong to the Caliph.

But, as the story goes, there was no booty; apparently this most ancient and precious of cupboards

was absolutely bare. There were not only no burial artifacts, but no burial and no inscriptions either! The first thought to cross the mind of the Caliph must have been that the 'tomb' had been robbed, but how? Even if the secret 'Well Shaft' deep inside the pyramid had been found at this stage, it is hardly a suitable tunnel through which to strip a wealthy burial chamber totally bare. So where was all the loot? The Caliph and his excavators must have not only been very exasperated, after all their work, but mystified too.

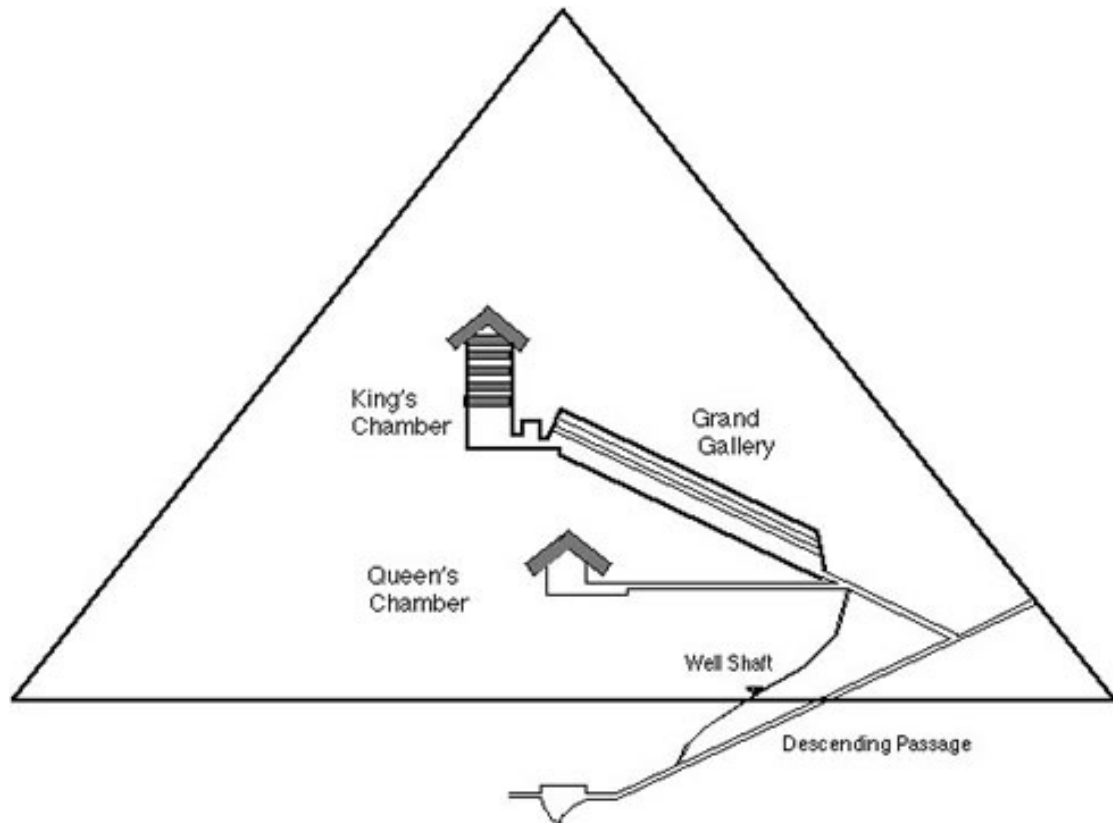


Fig. 1 Great pyramid (Khufu pyramid)

Fable?

Are we so sure that this is what really happened, just over a millennia ago? Are we simply complacent because this is what has been taught to us by respected authorities for centuries? Perhaps it is merely easier to agree with the established consensus of opinion, rather than thinking positively and laterally about the problem.

Fortunately there are a few individuals out there, who are more than happy to challenge a whole raft of classical myths; and so it was one day that a short e-mail arrived in Ralph Ellis' in-box from a like-minded colleague, Mark Foster. Mark had an idea that had been bothering him for some time and he wanted to throw it around a bit. A quick read convinced Ralph that it was a highly original idea and definitely worth some further thought. After a few debates here and there, the following alternative scenario to the classical story developed, which is quite attractive in many respects. The new explanation not only answers some irritating puzzles, but it also poses some interesting and fundamental questions in return.

As Mark explained, the basic problem with the classical explanation was that Ma'mun's tunnel is rather too accurate for comfort, it tracks into the pyramid in a direct line for the all important junction between the descending and ascending passageways. It is often cited that Ma'mun had to turn the tunnel sharp left to discover the original passageways, a fact that Ralph and Mark had in the back of their minds when they first visited the Great pyramid. But as Ralph and Mark ambled down the forced tunnel, they were both equally rather mystified, because the 'left turn' cited in the literature could not be found! Having backtracked the tunnel and tried again, that 'left turn' seemed to be no more than a slight widening of the tunnel at this point. In actual fact, the diggings were almost right on their target. So how did this happen, was Ma'mun just lucky and happened to pick the right spot? Did he have an idea of where to go to?

There is also the problem of why Ma'mun was tunnelling inside the pyramid in the first place. Not only was the presence of the true entrance to the pyramid well known in classical times but people were also aware of the descending passage and the subterranean cavern at the very bottom of the pyramid. Strabo says of the original entrance to the Great pyramid:

The Great pyramid, a little way up on one side, has a stone that may be taken out, which being raised up there is a sloping passage to the foundations. 1

Strabo seems to be describing a door made of stone that is movable in some way, it can be moved upwards and outwards at the same time. This sounds like a hinged flap arrangement, with the hinge at the top of the stone. Strabo was clearly familiar with the internal layout of the lower portions of the pyramid, he calls the rough hewn hole there the 'foundations' rather than the more obvious term of 'chamber' and he is also familiar with the form that the entrance stone took.

Sir Flinders Petrie backed this quotation up with a detailed study of the entrances to the Vega (Bent) pyramid, the only pyramid that still has the doorways around the entrance intact. He found that on either side of the entrance, there were holes cut opposite each other, about 9cm in diameter by 14cm deep. These holes were just inside the entrance and only 15cm from the top of the passage. Petrie, not unreasonably, interpreted these as being the hinge sockets to swing the stone door from.

Behind these sockets, the passageway contained more door sockets. These were smaller vertical sockets, for a very lightweight door, perhaps made of wood and presumably to keep out the wind-blown sand.

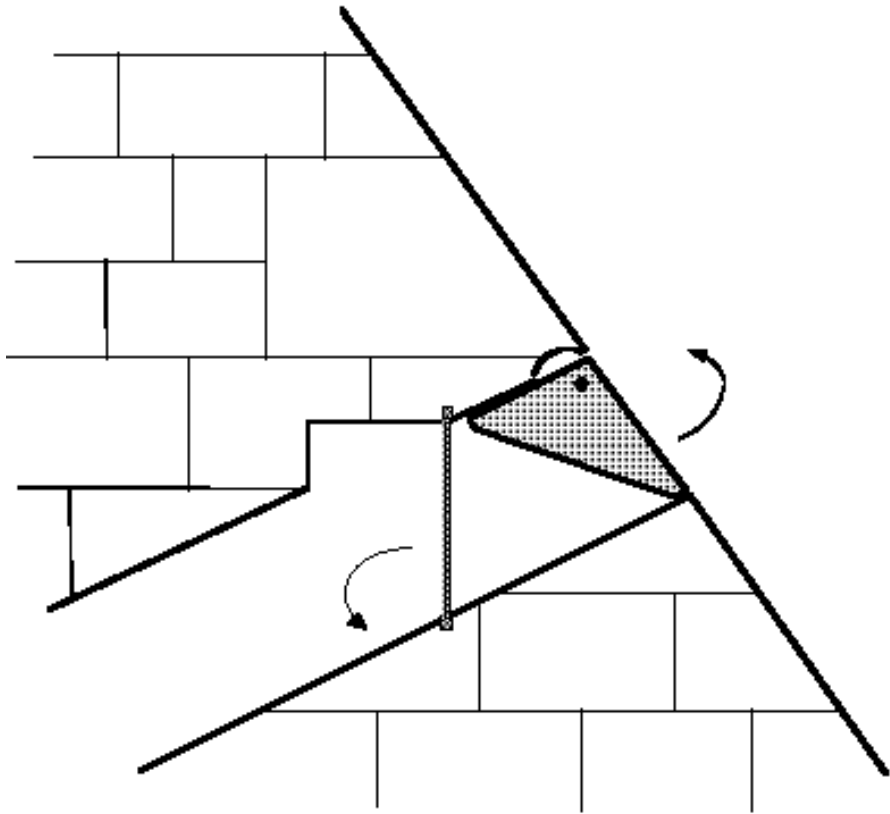
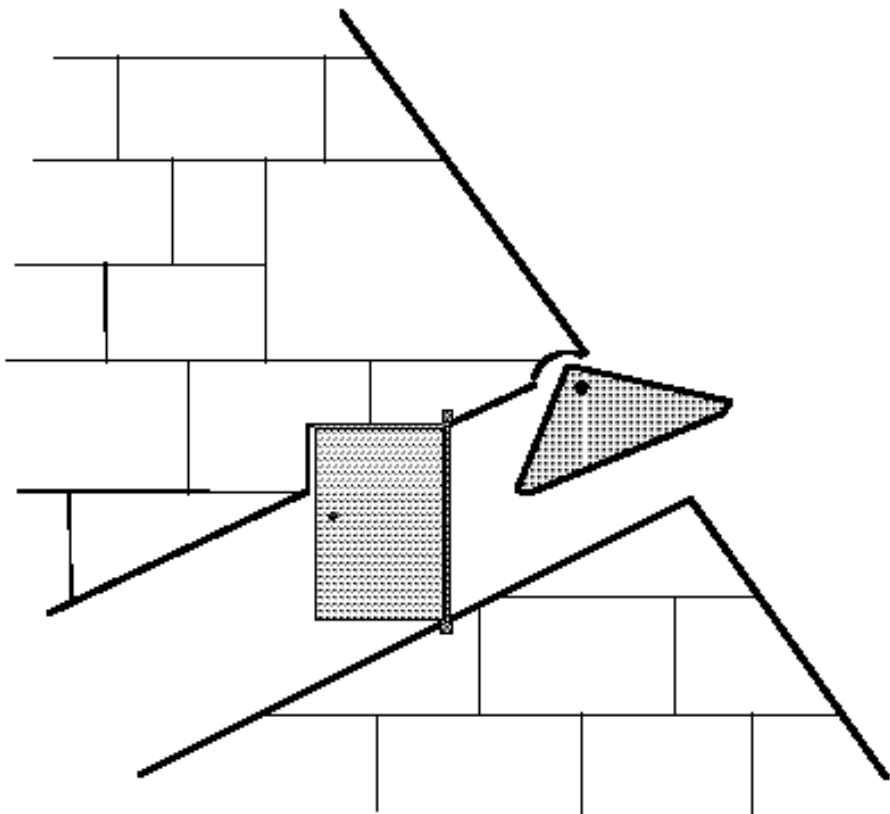


Fig. 2 Great pyramid's entrance closed.



The diagrams above were developed by Petrie and based on his analysis of the Vega (Bent) pyramid entrance. The hinged stone door is clearly marked as the large shaded stone. It needs to be this shape, with a long top extending backwards, in order to counterbalance the weight of the stone. The amount of counterbalance at the top would have been judiciously arranged by the architect, so that the force required to open the stone was within normal human limitations, say about 25kg of force.

Invisible

Here then, we have clear evidence that a movable entrance stone was fitted to the Great pyramid, and that the descending passage had been visited, perhaps many times, throughout recorded history.

To gain entry to the pyramid, however, was still not easy. A series of ladders would have to be erected against the pyramid to reach the door. Presumably the entry stone must have had a handle of some sort on which to pull, and it would then need a prop of some nature to keep it open, while the new initiate scrambled into the thin hole and down the descending passage. A knotted rope would also have to be fed slowly down the length of the passage, to allow for an easy exit from the dark and foreboding depths of the sacred pyramid.

Undoubtedly, all of this frenetic activity would have scratched and pitted the entrance to the pyramid over the millennia in a very obvious fashion. Yet, it is generally accepted that the casing blocks must have been intact during the rule of Ma'mun, as the casing blocks appear to have been used by Sultan Hasan for the construction of his mosque in 1356.

The question is, therefore, why could Ma'mun not see these tell-tale marks and the original entrance to the pyramid that lay only a few meters above him? Why could he not see the handle on the door, or the scuff-marks on the smooth exterior? The knowledge of the true entrance must still have been known, so why could none of the locals be 'persuaded' to point it out? This apparent invisibility of the original entrance could not have been because it was covered by sand, for instance, because Ma'mun's tunnel lies below the level of the real entrance. So what was the problem? Why so was much effort expended in digging a new tunnel, when an easy entrance lay just above?

Two very important questions have just been posed - why could Ma'mun not see the real entrance, when it was so well known? And why was his alternative tunnel so accurate, if he did not know where the real entrance was? Bit of a catch-22 really.

Guide passage

Mark Foster had had an idea that Ma'mun already knew of the original entrance and the descending passage, and had used the new forced entry tunnel for another reason - perhaps to get around the granite plug-blocks in the ascending passage, perhaps to get the necessary equipment into the right position to dig around those blocks. But if Ma'mun did not discover the ascending passage while he was creating his new forced tunnel, how did he know it was there?

The ascending passage was, after all, completely secret and unexplored at this time, so how was it

discovered?

Mark and Ralph both came to the same conclusions on this topic. The key to discovering the ascending passage lies outside the pyramid, just to the east of the base and to the north of the causeway. Here, there lies what Petrie called the 'trial passage', which is simply a foreshortened replica of the Great pyramid's descending passage and the junction with the ascending passage. As everything on the plateau has a purpose, why is it there? Petrie thought it was a test-bed on which the architect could test out the procedures for laying out the internal passageways to the pyramid. This is a possibility. However, we both think that the real answer is that it is not a 'trial passage', but a 'guide passage'. Any interested party looking into this short passage system will clearly see the symmetry with the real descending passage inside the pyramid, but a little further down they will come across a junction with another ascending passage. The idea might just dawn on someone that the real pyramid passageways just might have exactly the same configuration. Thus the ascending passage was quite possibly found by Ma'mun's men entering the original entrance to the pyramid and tapping down the ceiling of the descending passage, searching for that elusive passageway that was hinted at by the 'guide passageways' outside. Success at last, the men found a concealed entrance! But as they were not able to penetrate the granite plugs that blocked this ascending shaft, a small tunnel was dug through the softer limestone core-blocks, around the granite plugs, and up into the ascending passage. Ma'mun was at last able to enter the Queen's and King's chambers and to plunder his expected booty.

If all this is so, however, it may also be an indication of another passageway inside the Great pyramid. The only difference between the 'guide passageways' and the real passageways, is that the guide system has a vertical shaft attached to the junction of the descending and ascending passages. Mark believes this to be a sure sign that a similar vertical shaft lies undiscovered within the Great pyramid - it is a distinct possibility.

Excavation

This is all very well as scenario's go, you might say, but if this is the case then why on Earth is that great forced tunnel of Ma'mun's there? Surely the classical explanation is correct, Ma'mun came in via this crude excavation! - Perhaps, but here is where Ralph's traditional lateral thinking comes into play. Tunnels are not only for getting in, but also for getting out.....

It is highly probable that the real reason for the forced tunnel was not to get into the pyramid, but rather to get 'something' OUT. Whatever it was, though, it must have been small enough to go down the first part of the ascending passage, but it was too long to go around the bend between the descending and ascending passageways. The only alternative for the intrepid explorers, was to dig a tunnel directly outwards from the junction of the two passageways, bypassing the internal passageway constriction.

This explains both of the questions posed above. The original entrance had been known about and used, and the accuracy of the forced tunnel is now also obvious, because it was started from inside and dug outwards. This may also explain why so much rubble was later found in the bottom of the descending passage, it came from the forced tunnel's excavations.

So what was the long thin booty that Ma'mun had found and 'liberated'? Had the King's chamber been filled with sacred and valuable artifacts and the mummy of a great and ancient king? Had Ma'mun discovered a king's ransom in bullion? Perhaps, but personally Ralph thinks that the real answer is probably more prosaic and poignant than this.

The Caliph's Tale

Ma'mun laboriously climbed his way up the 41.2 cubits of swaying ladders, to the original entrance of the Great pyramid, a difficult task for a well-fed Caliph and a worrying moment for his advisors. After a short slide down the descending passage, he entered the small rough shaft that his men had dug around the granite plug blocks and scrambled into the ascending passage. From there he struggled up the Grand Gallery, his men cautiously pushing his bulk from behind. Sweating and cursing, he finally crawled on hands and knees into the King's chamber, a degrading and exhausting experience that no Caliph had endured either before or since.

Ma'mun was flustered, even angry, but also elated. Although he had been briefed that the King's chamber was basically empty, what it did possess was an untouched, enigmatic and completely sealed sarcophagus! This was the prize that justified these privations, Ma'mun was going to be at the opening of this sarcophagus at whatever cost - he was not about to let his chief vizier run off with the treasure of the ancient kings, or perhaps even the secrets of the gods themselves! A disorganised rabble of workmen arrived and prised at the coffer lid with crow-bars; they cursed, swore and shouted, but the lid just would not budge. Finally, in a state of ecstatic anticipation, Ma'mun pushed the rabble aside and ordered the coffer to be smashed with sledge-hammers. The chief gaffir aimed a few heavy blows and with a great crash, one corner of the sarcophagus flew off - the result still being visible today.

Ma'mun ordered the workers away, yelled for silence, grabbed a flickering lamp from a soldier and approached the hole in trepidation. Then, the significance of the moment struck him. He was standing inside the greatest of all the world's ancient monuments, a structure rumoured to have been constructed by the gods themselves. Here at the heart of this sacred monument lay a simple, unadorned, solitary black-granite coffer, that had been sealed for thousands of years; and he, Caliph al Ma'mun, was going to be the first to see inside. His hand began to tremble at the thought and he quickly steadied it with his other, lest the workers see him as apprehensive. The light flickered and it was difficult to see, but at last it steadied and he saw for himself that the sarcophagus was empty!

This is exactly what happened to the archeologist Zakaria Goneim a millennium later. He was excavating the pyramid of Sekhemkhet at Saqqara, when a sealed sarcophagus was found complete with its 'funerary wreaths' still on the top. With great difficulty the sliding end of the coffer was raised and it was empty!

Whilst Zakaria Goneim was greatly disappointed, the Caliph Al Ma'mun was absolutely livid. Suspecting, perhaps, that one of his workers had manufactured this little rouse, he flew into a violent rage and vented his anger on a few unfortunate victims of summary justice. Ma'mun, however, was not about to go back to his palace empty handed, after all he had been through. But

the chamber only contained the sarcophagus and it was quite obvious that it was bigger than the entrance to the chamber. As a consolation prize, they found that the lid of the sarcophagus could be turned diagonally and just about squeeze through the King's chamber's tough granite entrance blocks. Ma'mun was going to have it as a memento at all costs.

Unfortunately for the workers, however, after sliding the great block of stone down the Grand Gallery, they found that the lid was not going to squeeze around the plug blocks and into the descending passage. Besides, the lid must have weighed a tonne, and if it ever got into the descending passage, nobody could think of a way of preventing it from plunging all the way down to the bottom of the pyramid. In addition, the original entrance stone-flap was far too small to get the lid through. It was all becoming a bit of a nightmare.

Spurred on by an enraged Caliph, however, the chief of engineering came up with an answer. The only practical solution was to force a new tunnel from the junction of the descending and ascending passageways, horizontally through the core blocks of the pyramid and into the open air. THIS is Ma'mun's forced tunnel.

K'aba

So where did the lid eventually end up? Ralph and Mark have sometimes been accused by more orthodox writers of layering speculation upon speculation, but this one is too obvious not to mention in passing. The Caliph was, quite obviously, a Muslim. At the center of the sacred Islamic city of Mecca lies a plaza that draws the faithful from all over the world during the Hajj. In the middle of this plaza lies a simple cubic building or chamber, the K'aba. Inside the K'aba, lies the holiest relic in the Muslim world. This relic is simply a piece of black granite - of unknown origin.....

P.S.

Many people continue to be critical of the 'strange' notion that the Great pyramid chambers were designed and constructed to be perfectly empty, it seems to be counter intuitive. But all the evidence seems to point towards the Great pyramid's sarcophagus being empty - just like the sarcophagus of Sekhemkhet was found to be in recent excavations. But this is not actually so strange as it may first seem. The truth of the matter is that a billion or so people today, known as Christians, base their entire philosophy on just this concept - the empty tomb...

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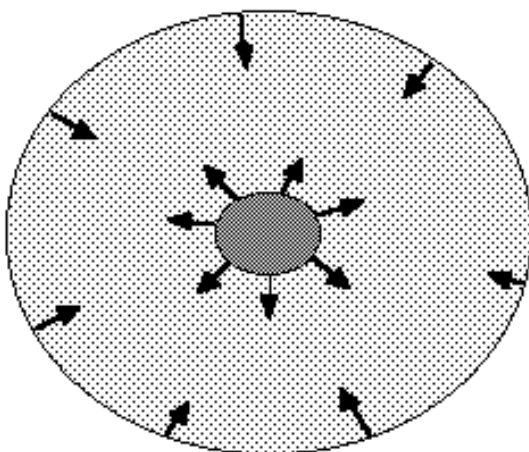
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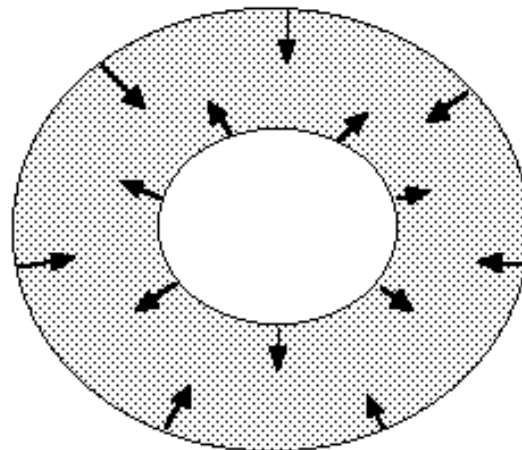
Hollow Earth

by Ralph Ellis

Traditional wisdom indicates that the Earth has a liquid/solid iron core (dependent on precise blend of temperature and pressures at the center). However, since gravity is an attraction of mass, at the center of the Earth there will be, by definition, no gravity to pull material inwards. Indeed, the local gravity gradient at the center of the Earth will be towards the center of local mass, which happens to be in any direction as long as it is away from the center of the Earth.



Local gravity assisted by centrifugal force attracts material away from center of Earth



Result – a hollow Earth?

Would not this inverse gravity gradient, combined with a lack of centripetal force (or outward centrifugal force), tend to draw material away from the center of the Earth (as there is nothing at

the center to draw it inwards), resulting in a hollow Earth? The hollow Earth has, of course, been a favourite topic of fringe science for generations, but is this not a more stable configuration than a solid core that has no gravity at the center to maintain this solidity?

Sincerely
Ralph Ellis

Source: *New Scientist Magazine, London (Last Word section)*

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