

Homer and Orosius: a key to explain the Deucalion flood, Exodus and other tales

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Abstract

In a previous paper [1], taking the hint from a passage in Paulus Orosius, we have explained the Deucalion Flood and the “passage” of the Red Sea by Moses in terms of a super Tunguska type explosion over northern Germany of a body known in the Greek tradition as Phaethon. In this paper we observe how an enigmatic passage in Homer’s Odyssey about Lampos and Phaethon sheds additional light on the above events.

1- Orosius as a key to understanding the Deucalion flood and Exodus

In the little read *Histories against pagans*, written at the beginning of the 5th century by Paulus Orosius, a friend of St Augustin, we find, in Book 1, 8-10, the following passage

810 years before the foundation of Rome Amphithion was king in Athens. At his times a flood destroyed most of the people of Thessaly. Only a few could save themselves on the mountains, in particular on the Parnassus which was under the jurisdiction of Deucalion.....Plato states that at that time Ethiopia was affected by many terrible diseases, which almost destroyed the whole population.....at that time Father Liberus conquered India shedding lot of blood and killing many people.....against a nation that was never hostile to others and lived peacefully... Pompeus [Trogus] and Cornelius [Tacitus] state that 805 years before the foundation of Rome, terrible disasters and diseases affected the Egyptians....they expelled Moses....he stole the sacred objects of the Egyptians....Cornelius Tacitus refers that...a pestilence deforming the bodies developed in Egypt at the time of king Boccoris, who after consulting the oracle of Ammon was ordered to deport out of Egypt certain people disliked by the gods...Moses, one among the expelled people, admonished his people to confide only in him, as a leader sent by the celestial power,,,, There were extreme heats, long lasting and unbearable; it was unusually hot in Ethiopia and the Scythians were unable to bear the hot weather.

This was also the reason why some people, not willing to recognize God's absolute power, have invented the ridiculous fable of Phaethon, in order to provide an explanation that is however lacking of basis

The above passage has been exploited by us, together with Septuaginta, Josephus Flavius *Antiquities of the Jews*, the *Legends of the Jews* as collected by Ginzberg, other material in classic Greek and Latin writers, in Philo and in the Fathers of the Church, to explain the above quoted events as follows:

Contrary to Orosius' opinion, who saw miracles where rare natural events were actually present, Phaethon was indeed the cause of the cited events. We interpret Phaethon as a super Tunguska type object that after wild evolutions enters the upper layers of the atmosphere. Coming from south-east it breaks up over Arabia probably, the event being described in the Bible as the *glory of God* dividing in two. A main part continued in the direction north-west, touching again the atmosphere over eastern Mediterranean and sending a heat wave that burnt buildings in Crete. After rebounding over the Parnassus, where Deucalion was probably staying at the Delphi sanctuary, it re-entered the atmosphere over the Balkans sending again a heat wave that burned the Central Europe forests. It finally exploded over river Eider, the Eridanus of the classical tradition, the explosion causing a huge earthquake and sending a powerful hot wind to all directions.

The earthquake reached after a few minutes the Sinai peninsula, where Moses was stranded in the flat area of Pi-Hahiroth, the present Nuweiba. His trail to the north went between the sea and the coastal mountains and was blocked by a previous earth-fall or rock-fall. The effects of the earthquake are described in the following psalm 113-114

When Israel left Egypt

....

The sea saw and withdrew

The Jordan inverted his course

The mountains jumped as rams,

The hills as the lambs of the flock.

After a few hours, during the night, the hot wind came, reduced in speed and temperature from the point of explosion but lasting possibly a few hours. The wind flew almost exactly in the direction of the Red Sea, which is long about 2500 km, and sent its waters to accumulate around the narrow southern exit, the Bab el Mandeb (with flooding of part of Yemen, where interruption of constructions is documented for about three hundred years). In the northern part of the Red Sea, and in particular in the Aqaba Gulf, the level of the waters lowered, this happening during the night. How much it lowered cannot be said presently, but could be calculated in principle, by making assumptions on the energy and the elevation of the body that exploded over Eridanus. The lowering of the waters allowed Moses to walk over the dried seabed bypassing the point where the road was closed by the rock-fall; beyond this point the road continued in the direction of higher land. *Notice that nowhere does Septuaginta say that Moses passed from one to the other coast of the Sinai.* Moses passed during the night, visibility being provided by the reflection of sunlight over the huge cloud of dust sent by Phaethon explosion thousand of km high in the sky, a phenomenon that albeit in minor scale happened after the famous Tunguska explosion in Siberia in 1908. The Egyptians (who were trying to retrieve from Moses the gold he had stolen at the Pani sanctuary of Baal Seefon, *Lord Shiva*, present Ras Muhammad, and who reached Pi-Hahiroth probably by boat from a port in present

Safaga or Safaji Jezirat....) began following the Hebrew over the seabed at sunrise. They were destroyed by the waters that returned after the wind had stopped.

The Deucalion flood relates to the events in the Mediterranean after the explosion over Eridanus. The wind flowing over the Adriatic pushes the waters south, where they are deviated eastwards by the Italian coast and especially by the Gargano peninsula. Therefore we have a large influx of waters into the Patras-Corinth-Alkuonessi gulf. Some of the waters move over the low lying Corinth isthmus flooding Attica and destroying Athens. Others enter the Amphissa plane and move up the slope of the Parnassus. They probably did not reach Delphi, about 800 m high, but were close providing to Deucalion dramatic evidence of the flood.

In Crete the fire that was started by the passage of Phaethon in the high atmosphere was followed by the earthquake caused by the explosion and maybe an hour later by the Mediterranean waters pushed south by the wind associated with the explosion. Our scenario therefore explains naturally the three elements archaeologically related to the destruction of the Minoan civilization (fire, earthquake and flood), independently of the effects of a supposed Santorini explosion.

In our paper we claimed that the volcanoes that erupted during this period with catastrophic consequences were the about 300 volcanoes in Dancalia, the possible eruption of Santorini being unimportant for the general scenario. We are now glad to notice that C14 dating of a whole olive tree found in Santorini and presented in a Science issue of February 2006 has changed the date of the great eruption significantly, setting it to the period 1600-1630 BC. Our dating for Exodus is exactly the Biblical dating, 1447 BC. Since Bible states that the Hebrews had been in Egypt 210 years before Exodus, and we can reasonably take as beginning of their stay the arrival of Joseph, then the new dating for Santorini may well correlate with the seven year food shortage that led to the establishment of Jacob and his sons in Egypt after their call by Joseph. In other terms the Santorini explosion appears to have nothing to do with Exodus but may be correlated with the seven years of drought associated with Joseph.

The flood due to the Phaethon explosion affected the whole Mediterranean and, of course, the Baltic, the Northern Sea and parts of the Atlantic. Here we only comment that the flat coasts of Egypt and Libya must have been invaded for many km by the rising sea. The delta must have been severely beaten. Therefore Egypt, already suffering from the Ten Plagues and an incoming invasion from the East (with Velikovsky we accept the identity of the Hyksos with the Amalek, who must have been the Amu often coming from Turan, beyond the Amu Darya....) was further destroyed and took centuries to regain the ancient greatness.

2. Before the Phaethon explosion: the key in Homer

Orosius speaks of climatic events, e.g. unbearable heats, leading to local difficult living conditions and to events as the Liberus-Dionysus war against the Indians that can be seen as an expedition to another land to escape local difficult conditions. In our work [1] we have proposed that the Amu-Amalek-Hyksos move against Egypt was a transfer of population from Turan, to avoid an invasion by strong people from the north (the army

of Liberus or Dionysus, locally known as Sindhi/Hindhi, i.e. *the Lions*, coming from north of the *Syr Daria, sea/river of the Lion*, the border line still existing at Alexander's time, as stated by Curtius Rufus, indicated by a line of trees and stones). The Sindhi could not be resisted because they had superior military technology (including iron). The Liberus army after bloody battles with the people of present Afghanistan in the Kush mountains (meaning *mountains of the kill*; the name changed into Hindukush, or *mountains of the killing of the Hindhi*, after the above battles) entered India and fought along the river Idaspe the local king, a fight that gave origin to the late but still useful poem *Dionisiaca* by Nonnus of Panopolis.

In [2] Vinci has proposed that the Homer epic should be set originally in the Baltic area, with the Trojans in southern Finland and the Danai/Teucri/Myceneans/Achaens in Denmark and southern Sweden. Vinci's arguments are geographic and climatologic. He claims that after some probably dramatic climatic change these people moved south, to the Mediterranean, where they renamed local places with the names of their original places. In our scenario the migration from the Baltic to the Mediterranean can be set at the time just before the Phaethon explosion.

After writing paper [1] additional search found confirmations of our scenario, including:

- a statement in Nonnus *Dionisiaca* that the waters of the river Idaspes (possibly but not certainly the Indus), near which there was fighting, took the colour of wine. In ancient times wine was usually red, hence the statement appears to show that the reddening of the waters of the Nile during one of the Ten Plagues took place also in India, albeit with less intensity and without poisoning effects; this phenomenon can be explained by the cloud of material emitted by the many volcanoes in Dancalia reaching the Hindukush/Karakorum(Himalaya and then been washed by the rains into the Indian rivers having their source there
- a statement in Iustinus *Epitome* of Pompeus Trogus that at the beginning of the annual flooding the waters of the Nile arrived with a red colour, lasting a couple of days. This can be interpreted as the volcanoes of Dancalia still erupting quite often, albeit not with the intensity at the time of Exodus
- when the material emitted by the eruption of Krakatoa in 1883 was first studied, around 1929, it was found that there was a layer of pumice with a strong blood red colour; it was supposed that it was due to interaction of the standard pumice with the seawater that entered the crater when it collapsed. We can therefore hypothesize that the blood red colour of the Nile, or the Idaspes, was due to material emitted from the Dancalian volcanoes that somehow interacted with seawater (possibly the Dancalian depression at that time was partially filled with seawater...). It should be noted that dating of the Dancalian eruptions in the last 12.000 has never been performed, as communicated to me by prof. Abate of Florence University, head of the Italian team that does geological exploration in that area.

An important step of our recent work was reading again the works of Homer, to look if there was any interesting material for our scenario. We read the Hymns, the Iliad and the Odyssey (this one for the fourth time in our life!). We noticed that there are no references to Deucalion flood or to the explosion of Phaethon. This suggests that the stories relate to a time before Exodus, hence before 1447 BC. This is supported also by the fact that in the *Dionisiaca* there are frequent references to the events described by

Homer, which would set again their dating to before 1447, on the basis of the statement in Orosius that Dionysus invasion was about the same time as Exodus.

We read Odyssey as the last work. When we were very close to the end we found the following verse, book 23, line 243

Lampos and Phaethon, the two horses that carry Aurora

We give the following preliminary interpretation of the above enigmatic verse:

A – Lampos and Phaethon were small bodies, two little satellites of Earth (as Phobos and Deimos are now small satellites of Mars)

B - due to their small size they were visible only in special light conditions: not during the night or the day, but at sunrise, when the air is generally cooler and drier, the sky is still partly dark, and they were illuminated by the rising sun, whose light was not yet too strong. We suspect they appeared in the sky a little before the Sun and could therefore be interpreted as carrying Aurora

C – the above association with sunrise explains why Phaethon was called *son of the Sun*

D – for some reason, possibly to be found in further search of ancient literature, including northern Europe sources, the orbit of Lampos and Phaethon were perturbed and they moved closer to Earth, in an orbit that led to their destruction and catastrophic events on Earth

E – as far as it is known to this author, the classic literature does not explain the end of Lampos, while the end of Phaethon, the *glory of God*, of the Bible, is known as briefly described about. A reason for this lack of information may be that Lampos terminated earlier its life as a mini satellite, crashing over Earth far away from the European and Mediterranean region, weeks before the end of Phaethon. The multiple eruption of the Danalian volcanoes that we have considered suggest that it crashed in Africa or south Arabia, triggering the eruptions. We are presently unable to present a crater that for size and age could be associated with Lampos.

So, if we are correct, the events associated with Exodus and the other related facts, including worldwide migrations, the demise of the north American civilization that exploited the pure copper mines in Isle Royal of Lake Superior, recently dated at circa 1500 BC, should be explained not only in terms of Phaethon, as Orosius said, but also of Lampos. Of this, we are for ever indebted to the great Homer, source not only of poetical material of immense beauty, but of inexhaustible information on the ancient civilization.

References

- 1 – E. Spedicato, A super-Tunguska event circa 1447 BC: a scenario for the Phaethon explosion, the Indo-Aryan migration and the Exodus events, Report 1-2005 Miscellanea, University of Bergamo; also in the Proceedings of the 2005 Milos Conference on Atlantis**
- 2 – F. Vinci, Omero nel Baltico, Palombi, 1998**

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