

It must not be assumed that there is no room for disagreement on the details, or even on the general nature of the text of documents such as this. Nor does Velikovsky's work, dealing as it does with extraordinarily difficult materials, emerge unscathed. Margolis did not detect it, but we noticed, for example, an omission of three dots from Velikovsky's notes on a French hand-written manuscript translating the original carving, which could mean a "She" instead of "It," was meant in one place with a possible facet of doubt emerging concerning one element of Velikovsky's exegesis.

³⁴ Margolis gives a preposterous and irrelevant account of the Egyptian text. The text deals with some local events that contributed to the fame of the sanctuary where the inscription was placed. These events were part of a struggle against "rebels" or "evil-men" which was accompanied by terrific physical disturbances. These events were so catastrophic that the story of them took on the style and characters of the standard Egyptian myth of creation. For this reason the events are ascribed to god-kings of the Egyptian myth of creation. In this respect the meaning of the text is evident. The only matter to be subject to interpretation is that of ascertaining which are the historical events that are linked with the myth of creation. The enemies of Egypt are described as Asiatics who lived to the immediate east of Egypt. Goyon suggests that the historical background may be the wars against the Hyksos. Velikovsky identifies the "rebels" or "evil-men" with the Hebrews. One may agree or disagree on the probatory force of his arguments, but certainly they are founded on specific statements of the text. For instance, it is stated that the convulsion which was both a physical disturbance with storms and darkness and a revolution, started when the king employed the Asiatics in construction work: "He had made his hall with the help of evil-men. Evil fell upon the earth."

³⁷ The fact that there are in the Egyptian text references to the gods does not affect the historical character of other references. Gods and kings are often mixed together in historical passages. It was also a common practice of ancient Oriental historical annals to change defeats into something else. Here too the text seems to explain away a defeat: "When the Majesty of Ra was fighting the enemies in this water of Lake Yat-Desui, the rebels did not reveal a military power against His Majesty. When His Majesty made contact with Lake Yat-Desui, he took the form of a crocodile. . . ."

³⁸ About 'firstborn' and 'chosen,' a chapter under this name exists in *Ages in Chaos*, pp. 32ff, apparently unknown to Margolis. A fairly strong case is presented. The 'explicit' language of the Bible requires a belief in a miracle (only firstborn killed), so, to explain the factual events behind the story, the chapter in *Ages in Chaos* was written.

³⁹ *Worlds in Collision* has *inter alia* this to say on the subject of earthquake as one of the plagues: "To confirm my interpretation of the tenth plague as an earthquake which should be obvious from the expression, 'to smite the houses,' I find a corroborative passage of Artapanus in which he describes the last night before the Exodus, and which is quoted by Eusebius: 'There were hail and earthquake by night . . . at that time all the houses fell in, and most of the temples.' Also Hieronymus (St. Jerome) wrote in an epistle that 'in the night in which Exodus took place, all the temples of Egypt were destroyed by an earthshock or by the thunderbolt.' Similarly in the Midrashim: . . . 'earthquake, fire, meteorites.'"

⁴⁰ Observe the use of the word 'obvious' above and in this passage in quotes by Margolis. Velikovsky does not use the word at all!

⁴¹ All that Velikovsky wrote on this matter was one passage: (p. 171): "The birth of Athene was assigned to the middle of the second millennium. Augustine wrote: 'Minerva [Athene] is reported to have appeared . . . [dots in text] in the time of Ogyges.' This statement is found in *the City of God* (Bk. XVIII, ch. 8), the book containing the quotation from Varro that the planet Venus changed its course and form in the time of Ogyges. Augustine also synchronized Joshua with the time of Minerva activities (*Ibid.*, BK. XVIII, Ch. 12)." It is simply false to say that Velikovsky cited Augustine to show "that Minerva first appeared in the time of Moses."

⁴² Where? Reckless accusation.

⁴³ Where? Reckless accusation.

⁴⁴ Some records quoted are contemporaneous with the events, some of later date, such as the Talmud, Pliny, or Plutarch; this is certainly legitimate; no "neglect" is involved unless the reader is uneducated and must be told in each instance the date of classical writings; even this is often done for lay readers of *Worlds in Collision*.

⁴⁵ "The planet would have appeared to grow larger . . . Yet Velikovsky gives no indication that he is surprised that *no one noticed* . . ." (Margolis italics). Everyone noticed; the readers must have noticed; only Margolis did not notice: p. 64, "the last night in Egypt was as bright as the noon on the day of the summer solstice (Zohar II, 38-39)"; p. 77, the same; p. 79, description of Typhon: one of his hands reached out to the west and the other to the east; p. 82, Pliny: fiery appearance . . . twisted like a coil and it was very grim to behold . . . a ball of fire; p. 83, "in the shape of a globe and was of terrible aspect" (from Rockenback, 1602); pp. 83-84, Lydus, Servius, Hephestion, Junctinus mention the Typhon comet: it is depicted as an "immense globe" (*globus immodicus*). Even in the subsequent centuries: p. 164, Chaldeans: Venus—"bright torch of heaven" that "illuminates like the sun." "A stupendous prodigy in the sky."; p. 165, Chinese: "Venus . . ."