

# THE LEGEND DETECTIVE

Legends may be legends but they can hold the truth



**Who are these prisoners in Queen Tawosret's tomb.**

## **Moses birth, to exile.**

I have come to find Moses, not God, but in doing so we cannot help but find that Moses' history is interwoven with that of God. Since, if not before archaeology became a profession, man in his search for God, has been searching for Moses. From now on there will be no need, for I suggest Moses has been found and I have found him. If you think I haven't, then I challenge you to bring forth a better scenario than the one I'm about to reveal. Yes, there will be Professors such as Eric Cline and Israel Finkelstein, who will disagree, saying Moses is nothing more than a collection of myths gathered together from other cultures, during the wanderings of the Hebrews, before they became the Israelites. So, I put it to them, as to who it was who created the Sabbath and the seven-branched candle holder, the Menorah, sadly there was no reply. So, I say unto the theological world, it will be a brave man who refutes my findings, whilst scholars will no doubt chew upon it and, in chewing, read how easy it is to digest.

What I am about to reveal is the history of Moses, the Moses of the Jewish Torah, the Christian Bible and the Koran of Islam. Moses, the very king pin to all three religions. The history of a man whose very existence has for generations been a controversial issue; did he exist, or is he a myth? After years of research, while simultaneously following the Torah's description of Moses down to the smallest detail, I have managed to bring this man from myth into history. My facts are based on the history of Egyptian and neighbouring lands, together with archaeological finds to substantiate

what the Bible says. Better still, what the Torah says, for that is the oldest and most accurate record of Moses.

Now the trouble with religious books, or rather with their religious readers, is the way it is conceived. The stories as such, which are so accurately and realistically depicted, are turned a blind eye to. The emphasis has been put on the Holiness of these books, where the word of God is sacred and everything else is to be ignored, or at least never questioned.

So, who was Moses? Who were the people, the Children of Moses? The people of Moses, the Israelites and later the Jews, started off in the Torah, named as the Hebrews, coming out of Mesopotamia as wondering nomads. But if we look closer, we see they came before that, from somewhere else. For whoever Noah was, he came in his ark from somewhere before that. But were the stories of Noah's adventures on a great flood, true? It is this tale that scholars have difficulty with and therefore happily say the Torah, the Old Testament of the Bible, is mythical and not historical. But what if I can show that Noah's flood story was true... and not only that, it wasn't a flood but it looked remarkably like one? Yes, and it did cover Noah's world completely. Better still, it can be seen any day of the week.

You might ask, but what has Noah's story to do with Moses? That, gentle reader, you find when you read my discovery of '**The day Noah put to sea**'. There you will discover that Noah came from Crete, that the early Hebrews or Apiru, were in fact immigrants from this island, they were of Minoan stock and took with them one of the oldest living archaeological artefacts, a hair style. A Minion hairstyle, the same as that of the ancient Libyans, the same as that which the orthodox Jews wear to this day, it's called the Pe'ot (sides). It is this hairstyle that will be the cause as to why pharaoh seeks the death of the Israelite children, resulting in baby Moses, being adopted, by accident, into the royal household of pharaoh.

Eventually the Apiru or Hapiru migrate to Egypt and take up a more settled existence, they change their name from that of the Hebrews, a name I suggest, was not of their making, to that of the Israelites, and later in history, the Jews. They take up a paid profession, they are not slaves and even the Bible states, they were living next door to their good Egyptian neighbours. So what of Moses? When was he born? Where did he live, and what was so strange about his birth? Have no doubt about it; the story of Moses has been a best seller for the last 3000 years. So good is Moses' life and adventures that epic films have been made about him.



**Enemies of Egypt notice the side locks of the Libyan on the left.**

Many Jews Christians and Muslims have heard and read about him, but few have bothered to absorb his story. So come with me on a journey, back to distant times and distant lands, for we will find him

Now one piece of evidence can be a coincidence, as can two or three, but when twenty run smoothly together, the coincidences becomes a history. Many scholars have come up with their scenarios on Moses, only to find it sits prettily for a short time, but doesn't mesh with the history before, or afterwards. Neither does it comply with what is happening in neighbouring lands and as such they give up the ghost, by saying Moses is just a myth, compiled from legends of other cultures. When you have read my findings, you too must become the detective, for you will have the knowledge to form your own conclusions.

What do we read in that Holy book, the book that is a history? We read in the Torah that Pharaoh, the king of Egypt, was most concerned that the Israelites, who were reputed to be slaves in Egypt, building the vast city of Pi-Ramesses, concerned they might join up with Pharaoh's enemies and together, fight against Egypt. He therefore thought up a cunning plan. He would get the Israelite midwives to kill off at birth the new born male babies of the Israelite women,

A cunning plan indeed as it would mean the Israelite girls would have to marry Egyptian men and so the Israelite genes would become Egyptian. Except, he forgot it was Israelite midwives who were told to kill of the Israelite baby boys. So it wasn't long before the word got out. Now there are two things that come out of this, the Israelites weren't slave but valuable, paid brick makers, whilst the Israelite midwives seem to have a high rating in Egypt, as midwives.

So in the hope of saving her baby son, Moses' mother hid him in a basket of reeds and set him forth on the river Nile. As the river took this fragile craft down river, it was followed closely by his elder sister Miriam, to see who would take the babe up and adopt him. We are told that a Princess of Egypt, whose name, according to the Jews was Bithiah, 'The Daughter of God', came down to the river to bathe and heard the child's cry. Being childless herself, she took him up and adopted him as her own. But this princess had no milk to feed the baby on. It was then that Miriam popped up to say she knew a woman who had. So by some quick thinking of his elder sister, Moses got his real mother back as a wet nurse and into the royal household.



**Minoan hairstyle**



**The Jewish Pe'ot**

Again we can glean two things from this. Moses must have been born up river from where the princess lived, as rivers only run one way and the princess couldn't have lived far down river from where Moses was born, because Miriam couldn't have followed the basket during the night and this river doesn't run fast. .

Moses grew up healthy and strong as an Egyptian prince, unaware of his Israelite roots. We next read that Moses saw a Hebrew being hit by an Egyptian. We are told it was an overseer but this is not stated in the Torah/Bible. We read Moses, looking this way then that, and slew the Egyptian and buried him the sand. This displeased Pharaoh greatly, who then sought to slay Moses, who now flees to Midian and waits in exile. While he waited, he marries the daughter of Reuel, meaning 'God's Shepherd', who later changed his name to Jethro, meaning 'The Chosen one'. It was here in the Sinai that Moses met God, who told Moses to return and free the Israelites from their slavery, except he didn't, for he was waiting, waiting for news from Egypt, before he could return.

But Moses stayed put, even when he heard that Pharaoh was dead, he still stayed put. Only when he heard that all those who sought to slay him, were now dead, did he return. Little did he realize it was these admissions that would be so crucial in finding him, in Egyptian history.

So Moses returns to Egypt and we read that God would help Moses, by sending down plagues upon the Egyptians, to force Pharaoh to let the Israelites go. God would also slay the first born of Pharaoh, if Pharaoh didn't let them go (Exodus 4: 23). So Moses returned and begged, then threatened Pharaoh to let the Israelites go. But we read the Israelites were not happy about going. We also read that the priests of Egypt could do the same plagues, as those God had given to Moses and that God hardened the heart of Pharaoh, so that he still wouldn't let the Israelites go.

It was then, that God once more told Moses to get the children, the Israelites, to borrow from their good Egyptian neighbours, their gold, silver and fine raiment's, for that night God would slay all the firstborn of the Egyptians. It was the night of the Jewish Passover, when God passed over the children and slew the Egyptians.

So the Israelites, left with no option, fled into the wilderness. We are told a pillar of cloud (smoke) went before them by day and a column of fire by night. We are given the place names of where they stayed, and by translating those names from the Hebrew, can ascertain where they were and what they did. By now they were on the run and being hunted down by the Egyptians.

Then they came to a stumbling block in their escape route. Here was the greatest miracle in the workings of God: they were trapped against the sea. Unless God could part the sea for their continued escape and then close it again once they were through, thereby stopping Pharaoh's chariots from following, they would be doomed. So it was that the sea parted and they crossed over dry shod. So it was that the sea closed again and the Egyptians were confounded, not only by the closing sea, but also because God had removed their chariot wheels. Can this all be explained and found? To discover what happens to Moses when he returns. Read my discovery '**Moses returns and the Exodus**.'

So who were the enemies of Egypt that Pharaoh thought the Israelites would join and fight with against him? I put forwards the Libyans, the same fellows who Tacitus says migrated from the island of Crete, the same fellows, who had the same hairstyle, as the Hebrews, now living in Egypt. Libya was a constant thorn in Egypt's side, due to their continued raiding into Egypt. So it was in the reign of Ramesses II, known as the great, but now very old, it was he who sent his army, commanded by his son, Prince Merenptah, into Libya, seeking conquest, loot and slaves, slaves who had the same hairstyle as the peaceful Hebrews, living in Egypt.

Now it came about that these Libyan slaves were set to work making bricks with the paid Hebrews, that I suggest they both noticed each other's hairstyle, as that of friend and even kinfolk. They may even have been able to converse. True one came from the west and the Israelites came from the east but this can easily be rectified by my discovery of '**The day Noah put to sea**'. It is here when these two people met that Pharaoh recognised the danger.

### **The Libyan slaves.**

The Libu, as it was spelt in Egyptian script, from which their country, Libya, got its name, was and had been a thorn in Egypt's side, for they were forever raiding into rich Egypt. Proof of this lies with the footstools of the Pharaohs. Look upon them if you will in the Cairo museum and there you will see the faces of these Libyans with that peculiar hairstyle of the side locks. On this footstool, Pharaoh was letting his people know that he had his feet upon his enemies' necks at all times. The Libu are mentioned in Genesis 10:13, as the Lubims. The *ims* after a Hebrew name, meant 'the people of.'

There is no doubt that the Libyans, with that unique hairstyle, were brought back to Egypt. For they can be seen on Pharaoh's triumphal mortuary temple with arms bound behind them as they were led away from the conflict of blood and war. So I hope the need of the previous chapters has given you an understanding of why there appeared to be Israelite slaves in Egypt when the Bible had a problem of saying there were, yet indicating, by the fact the Israelites had their own cattle and were living next door to the Egyptians as neighbours, that they weren't. It also helps in answering why the Israelites don't want to go and why one minute pharaoh is going to let the Israelites go but then changes his mind. These Libyan captives were so similar to the Israelites that they've been classed by the Bible as one and I feel pharaoh also thought they were of the same stock.. There is one other aspect to this. If you view Pharaoh's mortuary temple, you see clearly what he did to his enemies. He cut out their tongues, cut off their hands and sliced off their genitals. There, carved on his monument, are piles of these objects. Now whether the captives were dead when these bodily trophies were removed, I don't know, but you will read later on that, apparently, a number that did have their genitals removed seemed to have survived. And where are they? Read my discovery, **Moses in the Sinai**.

## The Birth of Moses

We now have a motive for people working in Egypt, who want to escape, as well as for a people, who are not sure whether to stay or go.. We also have a date 1224 BC. We now need a Pharaoh that can add historical fact to the year of Moses' birth.

It wasn't a guess that led me to the Pharaoh Merenptah, son of Ramesses II. It was the archaeological evidence; and only evidence that the Israelites ever existed in Egyptian records. For when Merenptah became Pharaoh, he raised up, in the fifth year of his reign 1219 BC, a Stele, or monument, commemorating his achievements, which read: ***'Libya is devastated, Canaan is quiet and Israel is without seed'***.

I believe this is where scholars, make their mistake. Firstly many don't believe Moses existed, whilst those who do, considered this ***'Israel is without seed'*** to have no connection to Moses, for as the Bible states, the Exodus was 480 years before the building of the temple of Solomon, 950 BC. So this put the Exodus at 1430 BC, which doesn't stack up to any pharaoh of that period. But it does stack up to my Exodus of Noah c 1435 BC.

So what could it mean? Firstly, Libya is devastated, so Merenptah will be bringing back slaves. Canaan is quiet, so no trouble there and now scholars have jumped to the conclusion that the Israelites are living in Canaan and Egypt has gone in and taken by force their corn, their food supply for the winter. Whilst I say they were already in Egypt having a peaceful life with the good Egyptian neighbours. So could seed be, the male seed, the male babies, put to death by the midwives? You think not but I put it to you go to Ramesses III's mortuary temple and there you will see, carved in stone, piles of penis' and below it reads, 'There seed is not'. Here is the definite proof that seed, is not seed corn. We now have the ingredients to fore fill the Biblical story.

## The Princess

According to the Jews they called the princess Bithiah, 'The Daughter of God'. But she couldn't have been the daughter of the Israelite God for we know he didn't have one. But being Pharaoh's daughter would automatically give her the title of Daughter of God, because Pharaoh was a living God. We can go one better; the daughter of Merenptah, was Sitre-Meryetamun Tawosret, which, according to the Ashmolean museum, translates as 'The daughter of Re, Beloved of Amun, The Great One'. Re and Amun were Egyptian Gods. So here was a daughter of God.



## Dating the pharaohs, to the age of Moses

So far so good; I'm now going to start putting dates and ages in, to see how they fit into Egyptian history and the pharaohs. I propose that Moses wasn't born at the time of the Stele being erected in 1219 BC because this was relating to what Merenptah had done, as a prince. So I'm putting Moses' date of birth as 1224-3 BC. Then on Merenptah's death, Moses would have been 9 years of age. The next Pharaoh was Amenmesse from 1214 to 1210. Moses would have been 13 on his death. Then an interesting thing happened. Our Princess Tawosret married Prince Sethos. I can only try a calculated guess as to when this took place, but Prince Sethos had been married before, to Princess Tiaa, and they had a son, Prince Siptah, whose mummified remains show that he was sickly, suffering from polio, with a deformed and wasted foot. In short, not the greatest inspiration for a future Pharaoh whose great grandfather had been Ramesses II the Great (the Pharaoh I believe to be the Pharaoh that knew Joseph of the Bible.) On the death of Amenmesse, Prince Sethos became Pharaoh, as Sethos II. He reigned from 1210 -1204. Could he have been Moses' father by adoption, after Sethos had married Princess Tawosret? Either way, our Princess was now Queen. So for my theory to work I want to go to the year 1206; by now Moses would be 17 and, no doubt, a strapping youth.

We know that Tawosret and Sethos possibly had a son, who died young. The finds in tomb KV 56 indicate that this was his. The tomb is also called the Gold Tomb due to the gold jewellery found within, including earrings inscribed with Tawosret's and Sethos' names, and items belonging to Ramesses II who would have been this young boy's great grandfather. There were also golden finger stalls that were made to fit the fingers of a child, and these we should remember.

Now from my further findings, I suggest he would have been about 13 when he died. As to when, we don't know. From Tawosret's tomb it would appear she'd given birth before but they had all died. Can we assume that Tawosret probably thought herself to be barren when she adopted Moses and, as is often the case, was able to conceive after adopting? Was Tawosret desperate to have a child? I would say she was, because she was the very last of her line. If she died childless the family of Ramesses II the great, was over, it would be the end of the 19<sup>th</sup> dynasty. Could adopting Moses be her long stop strategy? And whilst we here, I would like my readers to remember what Moses heard whilst in exile. He waited for news that, *'all that sort to slay Moses were now all dead'*. This I will show was Queen Tawosret.

With regards to this suspected son of Sethos II and Tawosret, I suspect this youth was younger than Moses. Of course, the youth could have died from natural causes, but then why was Pharaoh, whose name I suspect was Sethos II, so keen to seek out Moses, to kill him?

The next step, then, is a reason and not quite pure speculation; it's based on human behaviour. We read from Josephus Flavius, the Jewish historian who lived in the 1st Century AD and who did a lot of research into Egyptian records, that Moses was sent on a military expedition, into Nubia, which was in those days Ethiopia. Some say it was hoped he would be killed and that could well have been the case, for human behaviour in royal families, was to do away with the competition. Competition being Sethos and Tawosret now had a son, and their long stop Moses, was becoming an embarrassment to their younger son and rightful heir. . But according to Flavius, it seems Moses was victorious, if you could call it that, for Josephus Flavius recorded that was there wasn't a battle, insofar as the Nubian King's daughter, Tharbis, saw Moses, she instantly fell in love with him and so the conflict ended without bloodshed. Moses I presume, as part of the job, married the Nubian king's daughter.

But what proof is there that Moses went on an expedition to Nubia? From the records and the Salt Papyrus in the British museum, we read that on the death of the pharaoh Merenptah, the throne was taken over by Amenmesse, probably a younger brother of Sethos II. For Sethos II to regain his birth right, we read he brought to his support a formidable party from southern Egypt and Nubia. If this is so then the year would be about 1210 BC and Moses would be about 14. True it looks young but we mustn't forget the Black Prince was only 15 at the battle of Crecy. Then again it could have been a later expedition when Moses is 17 and

Is it possible that Moses was the one sent to Nubia to get this support? Logic suggests if you want an army to support you, it may be expedient to send an army to get it. If Moses was, as Josephus Flavius recorded, sent on a military expedition to Nubia, it was either to subdue them, or sweet-talk them to bring them under pharaoh's control. And, if the latter, wouldn't it make sense to get them to join up against his enemies by marrying the king's daughter? What is interesting is when Moses is with the Children of Israel wandering many years later in the Sinai. He finds he needs a woman. So to the consternation of Miriam, he takes an Ethiopian woman. What is an Ethiopian woman doing in the Sinai desert. Except this could be Tharbis, left alone in Egypt when Moses was forced to flee.

## The suspected killing

This seems to fit the Biblical story that Moses was initially given great powers. If so, then I want you to visualize the heir to the throne, this child of Tawosret being the rightful prince, seeing the adoration and prestigious jobs Moses was getting. Would you say he was happy about this, or jealous? I think this was the time when Moses was 18 and the prince 13 that this young legitimate prince broke the bad news to Moses that he might be adored now, but he would never be Pharaoh as long he, younger prince lived and, adding insult to injury, told Moses he was nothing but a Hebrew kid, of no royal blood. As for the date of this exclamation and we assume that Sethos II is the pharaoh, then as he's still alive when Moses flees, this has to be about 1207 BC, when Moses would be 17.

. Now this is the tricky bit, can we believe a fight broke out between the two indignant step-brothers? Is it possible the Prince smote Moses and Moses smote him back, even unto death? I'm quite sure this would have been accidental. I do not believe Moses had murdered this youth in an endeavour to seize the throne, because Moses would have had to have stayed and Pharaoh would have had him executed instantly. Yet something dreadful did happen, for we next read that Moses fled Pharaoh's wrath, to Midian.

Now this is not quite speculation, for when Moses returns to Egypt, he told the Israelites he saw an Egyptian smiting a Hebrew and that it was he, Moses that slew the Egyptian. Could that Hebrew have been Moses and was he being smitten by that Egyptian prince? With all this smiting we have, here is the evidence that Moses did indeed slay an Egyptian...an Egyptian who was no commoner. Because this Egyptian was so important that Pharaoh wanted to slay Moses. We should also read what Moses said to his audience, when he returned from exile, whom we must assume were the Israelites, that once, so he says, he'd slain the Egyptian, *he looked this way and that and buried the body in the sand*. Seemed innocent enough, but Moses was also saying, and I will show Moses was, a prince of Egypt. But if he was, then there aren't many princes getting down on their knees and digging a hole

in the sand, with their hands. Then, when the hole is deep enough, roll this body in and cover it up. From his looking this way and that, we conclude there were other people about. Wouldn't it have been easier for Moses to slay the Egyptian and then cry out, 'I've just found this body, call the police!?' Nobody would have stood up against a prince to say otherwise. But digging a hole, which takes time, means there you are, on your princely knees, proving you have something to hide. Anyone could have come round the corner saying, 'Oh, hello Moses, what are you doing?' 'Oh, just burying this body,' replies Moses. 'Oh, that's okay then,' says the witness, walking on. Now dear reader, don't just read what Moses said; act out what is said and you'll see it doesn't make sense. I'm sure any police enquiry would say, 'There's something fishy here.'

Biblical scholars would have us believe that this Egyptian was an overseer, bullying and thrashing the Israelite slaves. They, too, want to mitigate Moses' crime by suggesting the Egyptian got what he deserved. But did he deserve a killing, when Moses as a prince could have stopped the overseers action at any time? Besides which, if he was an overseer then he was carrying out Moses' adopted father's instructions and surely didn't warrant slaying. But there was no mention of the Egyptian being an overseer of anybody in the Bible. And if Moses was looking this way and that until there was nobody about, before slaying this Egyptian, what was an overseer doing overseeing nobody? Moses, as a prince of Egypt or even as a high official, could have easily had this so-called overseer punished in broad daylight. But he didn't and to do this killing, meant he would had to have stalked his victim, stalked him until he was alone. Did Moses tiptoe up to him from behind to deliver a killing blow? Possibly, but tiptoeing through sand, gravel or small stones is not silent work. How could Moses be sure no one would come round the corner, or the Egyptian wouldn't turn round. We also should try to estimate Moses' age at this time. I suggest he was 17-18, as you will later discover, he wasn't a father yet; that comes when he's about 20 and later when in exile, when he marries Zipporah. .

So was this Egyptian bigger and older than he, or was he smaller and younger? Logic dictates if you want a chance to win, pick on a smaller adversary. You don't go picking on an Egyptian overseer, who I suspect could be seriously strong. To do this slaying Moses had to know he would win by strength or win by an accident. This killing was so clinically clean, it has to be suspect.

Police work, on what they call association. Now is it a coincidence that whilst Moses is in exile in Midian, God tells him that he, God, would slay the firstborn of Pharaoh. So, members of the Jury, was it God or was it Moses who killed off the first born of Pharaoh? If you come to the conclusion it was Moses, then the first born was already dead. Pharaoh's only son and heir was dead and father was angry and so was Mummy. And, if my detective work is correct, this would be Queen Tawosret. She, the princess who took Moses in, only to find he'd killed her only surviving child. Is it possible she left a clue? A hate clue that could be found and has been found...by me? But for this you must wait awhile, then come with me into her tomb to eternity KV14

Finally, a small snippet of evidence; if Moses did this killing in Pi-Ramasses, where the Israelites were making mud bricks, he didn't bury the body in the sand, because the Delta is all fertile mud, ideal for brick making, which the Israelites were good at. To bury him in the sand he would have to have been near Thebes, which was not the city where the Hebrews were working. If it had been at Thebes, the prince would have been buried in the sands of the Valley of the Kings, where you will find tomb KV. And although Moses had fled by then, he would have known that the sand of that valley was going to be the prince's last resting place KV 56.

Pi Ramasses was the summer retreat of the Pharaohs whilst Thebes, further south, was the winter retreat once the sun had journeyed below the Equator. Was it winter time when Moses fled Thebes? I suggest it was, for Midian is easily reached from there.

## **Victor Loret's find**

With regard to Tawosret's tomb, it appeared she wanted her husband, Sethos II, buried with her, but this didn't happen. It also appears that neither her body nor that of her husband were found in their tombs. Likewise, no body was found in the tomb KV56, who I suggest was the child of Sethos II and Tawosret. Now it came to pass that in 1898, the French Egyptologist Victor Loret had found



the tomb of Amenophis II (KV 35) and, going in, was confronted by a sight his eyes could hardly believe. For there, in rows, were the mummified bodies of seventeen people. Who were they? Loret initially thought they were members of Amenophis II's family. 'The bodies', he recorded, 'were of a uniform grey. As I leaned over and blew the dust away, I could read the names written on the linen wrappings'. To his amazement, the first name he read was Ramasses IV. On reading the others, it dawned upon him he was in a tomb that was being used as a storage place for royal bodies. Bodies, which had been rescued from their original tombs. Tombs that in antiquity were being robbed, most probably by the tomb builders themselves. Tombs that had been built long ago by the tomb builders' ancestors but were only being found as new tombs were being dug out. Consequently, they were being robbed by the only people with a right to be digging in the royal valley. But they were not alone, for as Egypt declined as a power, in the reign of the later Ramasses' Pharaohs, these Pharaohs also became tomb robbers. What better way of stopping tomb builders robbing these tombs than by robbing them themselves, but robbing them in a dignified manner. The manner being, you robbed those one-time Gods, for their gold was more precious to the living, but at the same time you removed those royal ancestors to a safe, secure hiding place. Of course the very same tomb builders would be used in this operation but under supervision. Consequently, it wouldn't take long before the word got out that it was no use robbing a tomb because there was, 'Nowt in it.' So it was that the later Pharaohs set the priests the task of moving bodies from the royal tombs to a safer place and, to make these bodies even more safe from further desecration, removed the gold and jewellery themselves for their own exchequer. As Loret cleared and deciphered their names, the roll call was awesome. There was Merenptah, Sethos II, Siptah, an unnamed woman with long flowing hair and a veil covering her forehead and left eye, whom he named the 'Elder Lady.' There was also an unnamed boy with a shaven head, except for an area on his right temple, from which had grown a magnificent tress of black hair. Here was a prince of Egypt who'd died in his prime. But who was this Elder Lady? Written on her bandaged body in hieroglyphics was her name, 'The King's daughter and King's sister, Meryetamun, may she live.' Could this have been my princess Sitre-Meryetamun Tawosret, daughter of Merenptah and later Queen Tawosret? Could this boy prince have been her child? Could this boy have originally been buried in tomb KV 56 where no body was discovered? If I am right, then here was a sad and forlorn family reunion. Then to make my history complete, here were also the bodies of Sethnakhte and Ramasses III, the Ramasses I say is the Pharaoh of the Exodus. All the mummies had been hacked in the head and chest to relieve them of any precious jewellery. Now I am old, but not old enough to have been there in 1907 when a more detailed forensic study took place. But thanks to documents held in the Cairo Museum I was able to read what they'd found, concerning this boy with those magnificent tresses.



**The mummy of the prince found by Victor Loret. Cairo Museum**

At first sight he was small and thought to be eight or nine years old. But an inspection of his teeth put him no younger than eleven, (so he could be older than eleven). The chief damage to his body was a large gash in the left side of his neck and thorax, smashing away part of the left clavicle and the gladiolus.

Whoever this boy was, he's looking good for my theory on the real death of the first born of Pharaoh. I had arrived at the age of thirteen via a different route, which is compatible to 'not younger than eleven.' If there was a fight between Moses and the heir to the throne, then it would be at about this age because, as most parents know, that's when young men start to get 'stropy.' The wise ones know it as the testosterone rising. We know Moses killed an Egyptian, and we know Pharaoh sought to slay Moses for it. We know that Moses said, 'God will kill off the firstborn of Pharaoh,' and that many people were killed in the name of religion. We also know, there is no actual case of God doing the killing.

Also of interest is this large gash in the left hand side of the throat. This could only be done by a right handed man, if looking at the body from the front. Was Moses right handed? I think we can say he was, for didn't Moses dip his right thumb into the blood of the sacrifice, when the children suffered from leprosy, and smeared the blood onto the right big toe, the thumb of the right hand and the right ear of him who had leprosy, as a better than nothing cure. In asking left handed people, they agreed with me that it would have been the other way round for them. Although this should not cause excitement, as 90 percent of the world's population are right handed. Now Loret and team were not looking for the firstborn of Pharaoh of Exodus fame. Besides, gaping holes in mummies were the norm, for few survived the eagle eye of tomb robbers. But here is a slight difference, tomb robbers went straight for the head or chest, yet here we had a so-called robber going for the throat. Could that throat wound have been the cause of death? Sadly, we don't know this, or in what year the boy was embalmed, so we can't be sure the gashed throat was the cause of death

One day the Cairo museum might try for a carbon dating and a DNA test on the hair of the Elder Lady and that prince, to check if he is of the family line with Tawosret and Sethos II. We won't be able to do finger printing, but remember those golden finger stalls found in KV 56, the gold tomb? There's no reason why we can't do the Cinderella test and see if those finger stalls fit our boy. For if this boy is the child of Sethos and Tawosret, then he will be the greatest archaeological find to come out of Egypt.

Regarding this name title, Meryetamun, written upon the mummy of the 'Elder Lady', and here comes that 'if'. If she's the 'Daughter of the King, sister of the King', and she was the Elderly Tawosret, then we have the following case. She was either the daughter of Pharaoh Merenptah and sister to Pharaoh Sethos II (but Sethos II was her husband but this was quite normal to Egyptian royal practices), or we could also go one stage further back. She could have been the daughter of Ramesses II and therefore sister to Merenptah. Ramesses II was Egypt's longest reigning monarch of some sixty-six years. He was also extremely fruitful in producing children. It is quite possible that she was his daughter, sired in his later years. After all, the male sperm, the seed, is always fresh; it does not deteriorate with age as do the eggs of females. In fact dead men can still produce children, provided they're still warm. This in-breeding could also be the reason why Tawosret didn't have, or kept losing her children. If this was the case, then she was indeed, 'Daughter of God,' as the Jews wished to call her. Daughter of a living God, for most Egyptians and Israelites would have been born and died in Ramesses II's reign. To them, he would indeed have been an eternal God.

## **Dates 1224 BC to 1150 BC \* My assumptions**

1224 BC Merenptah set up monument saying, 'Israel is without seed.' **Birth of Moses**

\* 1220 BC Possible birth of the son of Queen Tawosret (29) and Sethos II, **Moses 4.**

1214 BC Pharaoh Merenptah died. Tomb KV 8. **Moses 10.**

1210 BC Death of Pharaoh Amenmesse Tomb KV 10 **Moses 14.**

1210 BC Princes Sethos became Pharaoh Sethos II (49).

\* 1208 BC Possible date of Moses' military Nubian campaign **Moses 16.**

\*1207 Date of one named Mose (Salt Papyrus) as judging one named Paneb. **Moses 17**

- \* 1207 BC Suggested date Moses kills son of Pharaoh Sethos II. KV 56 **Moses 17**
- \* 1207 BC Moses fled to Midian. If my date of birth of Queen Tawosret is correct, she would be 42. Was she past child bearing? Did Moses know this?
- \* 1206 BC Moses, after very quick courtship, married Zipporah.
- \* 1205 BC Moses has a son, Gershom. **Moses 19**
- 1204 BC Sethos II died (55) Tomb KV 15 **Moses 20**
- \* 1206 BC Moses heard that the Pharaoh who sought to slay him (Sethos II), was now dead but Moses (21) stayed put in Midian.
- 1204 BC Siptah became Pharaoh (34). He has suffered from polio all his life.
- 1200 BC Start of Trojan wars.
- 1198 BC Siptah dies (40) Tomb KV 47 **Moses 26.**
- 1198 BC Queen Tawosret came to the throne.
- 1196 BC Queen Tawosret died (55) and here we can state, 'And all those that sought To slay Moses were now dead. 'Tawosret was the last of her line. **Moses 29.**
- 1196 BC Sethnakhte became First Pharaoh of 20th Dynasty.
- 1194 BC Sethnakhte died. **Moses 30.**
- 1194 BC Ramasses III came to throne.
- 1191 BC Battle of Canopus; Menelaus reported to be in Egypt, seeking Helen his wife
- \* 1190 BC End of Trojan wars. **Moses 34.**
- 1190 BC Joshua (18) named Captain of the host, according to Encyclopedia Judaica.
- 1189 BC Defeat of Sea People by Ramasses III, included the Philistines. **Moses 35.**
- \* 1188 BC April, the start of the Exodus under Moses from Egypt, 40 years in the wilderness. **Moses 36.**
- 1168 BC Ramasses III died.
- 1156 BC Ramasses IV died.
- 1151 BC Ramasses V died.
- 1143 BC Ramasses VI died.
- \* 1148 BC **Moses died aged 76**, as to his 70 years as recorded in the Bible.
- 1147 BC Joshua (60) started his conquest of Canaan.
- 1150 BC The destruction of Lachish, a city Joshua was said to have destroyed, shows an archaeological date of its destruction in 1150 BC.

## The Fleeing

So Moses was forced to flee Pharaoh's wrath into Midian. Which route did he take? What made him decide to go to Midian, at the southern tip of the Sinai Peninsula? Perhaps there was no plan, after all, this all happened in an instant. He had to act then before the word got out, run. At least he had a head start. But was he coming from the royal palace at Thebes or from the northern palace at Pi-Ramasses? If he was coming from Thebes, then his easiest route, was to go due east from Thebes, to present day Qift. Then take horses or possibly, chariots, as I'm sure it wasn't yet known he was without authority, and crossed that narrow strip of desert, the Wadi Hammanat, to the port of Quseir on the Red Sea coast, Egypt's port of departure for all her trading expeditions. From here he could take a fast ship to the southern point of the Sinai Peninsula. A point, I would say, was near to present day Ras Mohammed or even Sharm El Sheikh. But the easiest is not always right.

Perhaps he took ship down the Nile from Thebes to Pi-Ramasses at least the river was with him day and night. Let's assume he left Thebes for Pi-Ramasses let's assume it was from here he decided on Midian. Then the longest part of his journey was going to overland down to the Bitter Lakes of undrinkable water. Down to present day Port Suez, down the western coast of Sinai and then find himself somewhere safe to wait, like the Sinai desert, where few ventured into. Then wait until he could return, for this he knew and knew he wouldn't have to wait long.

I trust those of you who have studied Moses and the Exodus, have realised that this is the exact route, Moses takes some 19 years later when the Israelites leave Egypt under Moses.

But once more archaeology comes to our aid with the ancient Papyrus Anastasi V. Which describes the escape of two run-away slaves, during the reign of Seti II or Sethos II being the same name, the same pharaoh I'm suggesting, is the pharaoh seeking to slay Moses. Interestingly the escape route taken by these two slaves seems to mirror the flight of the Israelites during the Exodus some years later. Their ethnic background is not confirmed but from the papyrus we read that it is the chief Bowman who was sent from the broad halls of the palace to ask how the ones searching, were progressing in finding these slaves. He hears that scout came to say the slaves had passed north of the Migdol of Merenptah. Is this the same Migdol mentioned in the Exodus?

But here is the revelation. The chief Bowman is high ranking, he's not some common soldier, he's coming from the palace of Sethos II or Seti II, which either way you want to spell it. Can we say he's been given instructions by pharaoh? If so why should pharaoh be bothered about the whereabouts of two slaves? Could it be they aren't slaves but someone far more important? So important, pharaoh doesn't want to divulge their names or rank, least of all, one of them is his adopted son. It was these instructions from the palace that didn't make sense regarding this slave naming business.

But and here we go with an 'if'. If Moses is one of these, escaping pharaoh's wrath then he is also going the way he will later take the Israelites, when they go with him during the Exodus. Moses, by accident, will already be familiar with this route and this route will show him how two seas, albeit one a large lake, have a habit, of parting twice a day.

## **In Midian**

So here he was, in Midian, the land of Reuel and his daughter Zipporah, but was he alone? Did he have comrades loyal to him, being a youth of 17? One thing you can't do, is go into the Sinai alone and expect to wake up with your boots on, or even with your life, next morning. So logic says he was not alone and if there is some truth in my understanding of the Anastasi V papyrus, then there was two of them. If there was a companion, Moses knew his comrade wasn't going to stay long, for he be Egyptian used to the ways of Egypt. However, he could keep them or him for a short time, until he found his own security. And one way of finding security was to find yourself a wife...a wife, who was the daughter of a powerful man...a man that he could help, and in return get protection.

Now we hear that Moses went down to the well and met Zipporah. I suspect Moses knew she was the daughter of Reuel, a powerful man and Reuel, 'Gods shepherd', seems to be a high priest and one thing priests can do, is frighten the populous, youths and all, with God's anger. So here is the guy to get on your side. However, once again logic comes to the fore. In the days before boys met girls in the coffee bar, you met them coming down to the well to collect their families' quota of water. This is where the young men hung about, just as it says in the Bible. Young men, stuffed up with testosterone. As the girls came down the boys being boys teased them, just as it says. Here we read Moses drove them away from the well and the girls and so it came about that Zipporah took Moses back to meet her father. And lo and behold Moses marries her.

So are we going to believe that Moses was alone when he saw off the local lads who were teasing the girls? In seeing them off, he would be hurting their pride, and pride, 3000 years ago, was a deadly thing. Yes, he may have had a sword. Yes, he may have made them look stupid. And yes, he might have made them want to kill him. And yes he wasn't much older than them, but that sword was going to keep them off. Off until Moses' eyes became heavy and he fell asleep. Then those young men would have taken their revenge, and possibly Moses' life. Therefore logic says, Moses was not alone when he first arrived. Then he found Zipporah and her Daddy,

Now something strange happens, after Moses meets Reuel, we read in the Bible that Reuel changes his name to Jethro. A friendly farmer type name, expect it wasn't, for Jethro means 'The Chosen one'. Reuel and his association with this prince of Egypt, means Reuel has been promoted to High Priest. Now Moses is safe and his comrades can return to slip back into their own society, never to be heard of again, except, as you will discover later on, these fellows might still be seen in Queen Tawosret's tomb, yes even to this day

So we read that Moses waits, helps Jethro with his flocks and is constantly on the move, for there was no address for Moses in Midian. Staying in one place with your flocks was out of the question, for within a week they would have devoured every blade of green, forcing you to move on. But Moses is waiting for news, and time goes by, so much so that Zipporah bears Moses a son. This I suggest makes Moses 20 and the year would be by my calculation 1204 BC.

So what is happening in Egypt? This just happens to be the year pharaoh Sethos II or as you will, Seti II dies, and it will probably be some 6 months before travellers and merchant bring this news to those in Midian.

But Moses has been is waiting and he's waiting to hear pharaoh is dead , because that's written in the Bible, but he also waiting for something else he knows must happen shortly. He's waiting for all those, as it says in the Bible, *'That seek to slay him and are now all dead'*. He's now heard pharaoh is dead, although he doesn't name him, but he's now waiting for the rest to die.

Now I put it to you, you've just killed a nobody but in killing him, you are worried that one of his kith or kin will take revenge on you and come and render onto you, what you did to him. How in heaven's name, could you ever find out who he is, especially if you're as far away in Midian, but Moses does know. Why is he so positive? The answer my dear readers, is because he was of that royal family. He knows them all, by name, he knows their age and their illnesses and that they're too old to bear more children. He also knows they're the end of their line. All his proves he was of the status of a high ranking Egyptian. He knew who was left in that family and he knew they were past their child bearing days. Moses knew there could be no more children. He knew the son of Prince Sethos, Prince Siptah, now Pharaoh Siptah, was now old and sickly, ready for that long eternal night. The death of poor crippled Siptah, who took the throne from his father then died just 6 years after his father in 1198 BC. This would make Moses 25 years old. But remember the candidate I proposed for his adopted mother, Queen Tawosret, she gallantly takes on the reins of Pharaoh, in her last years and rules alone until 1196 BC. Making Moses is 27. 'And all those that sort to slay Moses were now all dead ', And in truth they were , for that great line of Pharaohs of which Ramasses II was the greatest, were now but history. They were so dead that the 19<sup>th</sup> dynasty, came to an abrupt end . Not an uncle or an aunt or cousin or second cousin lived, to come forth and carry on the line.

Who could know that Siptah would never produce a heir and that old Tawosret would be too old to bear children ever again. This definitely places Moses alive in this time for in no other time in Egyptian history does this dying off of Pharaohs take place, with the right frequency to balance up with Moses years.

But why did it end? It ended because someone or something had killed off that youth, that son of Sethos II and Tawosret. The question I want to ask is, do you think that mother, Queen Tawosret, would be happy with the death of her only child, if that death had been caused by a man? The very man, she had adopted as a babe to be her son, into the splendour and security of the royal household. .

Now I would beg you to remember this, for my detective work strongly suggests she wouldn't, and although she died before she knew what had or would happen to Moses, she just might take something with her, into her tomb. Her tomb, which would be her residence into eternity. For if you visit Egyptian tombs you will see painted on the walls, tables full of fruit and other delicacies of good living. You will probably find a harpist, for we all like music. There would be paintings of beer and wine makers, painted head dresses and exotic necklaces, in short a dressing room full of dresses, all painted on the walls. Most important, you'll find portraits of Gods.

Now the instant the tomb owner died, be he Pharaoh or the meanest of his people, those items would miraculously come alive, or so they had been taught to believe. The food would become edible and always replenished, the beer could be drunk and the harpist would play for eternity. As for company you would always have the chit chat with those Gods. But in Queen Tawosret tomb there's somebody else.

So positive was I that I had found the story and life of Moses in Egypt, I just knew Tawosret was going to leave a hate clue in her tomb. So much so I especially flew to Egypt just to search her eternal home.



And there he was, but not alone. There he was, with seven others all tied and bound with their arms behind them. There they stand in line, to be abused by her for eternity. They can't hurt her for they're all bound and tied by magical cords and magical words

Now these hieroglyphics, might be looking good for my case but is it Moses . Nobody has written Moses', although there are short hieroglyphics by each bound and tied character. So I wrote to Doctor Helen Whitehouse, the Egyptologist of the Ashmolean museum. From what she could discern, the first name read, 'The Abomination'. Now that's a pretty strong name to call someone. Whoever they were, they'd certainly vexed old Queen Tawosret, who is now living forever.

There they stand in front of the Fiery One, a serpent with open mouth, spitting out scorching fire upon them all. What says the hieroglyphics above the scene.

Horus said to the Fiery One.  
 O, Fiery One, great of blaze,  
 you on whose mouth my eye is,  
 in whose coils, my children are protected.

Open your mouth, open your jaws  
 so that you bring your fire against the enemies of my father  
 May you put their bodies in the flames and boil their Ba-souls  
 with the heat of your mouth and the fire in your body  
 My children are against them and they will be annihilated  
 The akh-souls, that come out are against them, they will cease to exist.

The flames that are in the snake comes forth,  
 Then these enemies will be put in the flames when Horus calls them.  
 The one who knows the magic of this snake shall not be burned  
 The one who brings offerings to the Ones on this snake,  
 his Ba-soul will not be burnt.

We can see in the painting seven bound figures without the royal beard, standing in line and having fire spewed upon them by the Fiery One, the snake. Within its coils are 6 mummified figures all with the royal beard, suggesting to me that Queen Tawosret had had 6 children, of which, none of them had survived her, hence their mummified form. If they'd have lived then the 19th dynasty would not have died out. In trying to interpret why she should be happy with her children being protected, can we assume that as she's now dead, she's not sure if Moses' is. Either way she wants to make sure her children are safe in the after-life, from when Moses gets there. Even when Moses and his companions get there, the words say her children are against them and will annihilate them.

Putting myself into her mind I see that when she dies she is aware that upon death she will come alive to live forever in her tomb. There is food and drink, cloths to be worn and Gods for company. She has given instructions that these captives are to be painted on her tomb wall and when she awakens in the next world, so will they, and they'll be in her tomb with the Fiery One. To be save from the Fiery One herself, she knows the magic that will stop the Fiery One burning her. Likewise when she brings offerings to her children on this snake, she will not be burned.

Yes I have transgressed but I thought it important enough to enter this here before continuing Moses' life in Midian whilst he waited another 7 years.

We read of Moses wandering with his wife, son and father-in-law Jethro in the desert of the Sinai. We read God instructs Moses to go and rescue his people, the Israelites, from their bondage in Egypt. Except that we know from the Bible that the Israelites were not in bondage. God tells Moses, that he God, would kill the first born of Pharaoh and would teach Moses the magic plagues to bring down upon the Egyptians. So God teaches Moses three plagues Two of which Moses works only to find the Egyptian priests can do the same. So had these magic tricks gone over their sell by date? Whilst the third one, Moses doesn't use, why? But the one I'm most interested in, is that of turning the waters of the Nile into blood. What did God say on this matter? He told Moses to pour water onto the earth, Exodus 4: 9, which Moses did and the water turned to blood upon contact with the earth. Yet when Moses does this in Egypt he puts his staff into the waters of the Nile and the waters turn to blood. To make matters worse the priests of Egypt can do the same. So what is happening here?

Furthermore, we read that Moses complains to God that he has an impediment of speech and so won't be able to converse with the Israelites. What was this impediment? Even so Moses doesn't go forth, as commanded but waits, waits for that news, that all those seeking to slay him, were now all dead and for the answers to the above, please read **Moses exile to Exodus**.

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**The Author Don Cox**



**Mrs G my trusty companion**

It was in the parish of Kidderminster on the 26<sup>th</sup> March 1935 that a beautiful boy was born. “It was I,” says the author. Educated at Seabright School, Wolverley, between 1946 and 1952, he was considered good at skipping, having skipped most things – until he was introduced to history, maths and geography. Destiny beckoned him into the worlds of the military, the farmer and the explorer. He became a professional soldier in 1953. He went on to try his hand at farming, but found himself too much in sympathy with the animals, and so became an engineer, studying at chance Technical College, Birmingham. He spent his holidays on archaeological digs or historical explorations. In the hope of living forever, he became a father in 1970, and a grandfather in 1995. His cup has been full, sometimes to overflowing but now that Charon the ferryman is beckoning him to come aboard, it is time for him to record his findings – and here some of them are.

Further reading.	Place	Timeline
The date and the birth place of God	Crete	1660 BC
The Phaistos Disc	Crete	1400 BC
The day Noah puts to sea	Crete	1435 BC
Moses from birth to exile	Egypt	1224 BC
Moses from: Exile to Exodus	Egypt	1196 BC
Moses from Exodus to death	Sinai	1188 BC
Is this the face of Memnon killed by Achilles at Troy	Egypt	1192 BC
Hades and Odysseus found	Egypt	1189 BC
Noah’s ark not what it seems to be.	Palestine	500 BC
The day the sun changed places in the sky.	Africa	600 BC
Found the fabled Mountain to the Moon.	Africa	70 BC
Found Kind John’s Lost Treasure	England	1216 AD
The End of our World	England	2017